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BRYANT'S

ZULU-ENGLISH DICTIONARY.

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*IN PREPARATION.*

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AN  
ENGLISH-ZULU DICTIONARY.

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BY THE SAME AUTHOR.

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A

# ZULU-ENGLISH DICTIONARY

WITH

NOTES ON PRONUNCIATION,

A

REVISED ORTHOGRAPHY

AND

DERIVATIONS AND COGNATE WORDS FROM MANY LANGUAGES;

INCLUDING ALSO A

VOCABULARY OF HLONIPA WORDS,

TRIBAL-NAMES, ETC.,

A

SYNOPSIS OF ZULU GRAMMAR

AND A

## CONCISE HISTORY OF THE ZULU PEOPLE

FROM THE MOST ANCIENT TIMES.

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BY

ALFRED T. BRYANT,

*Missionary in Zululand and Natal.*

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1905.

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TO

JOHN KECE BRYANT,

BORN 17TH JUNE, 1901,

AS AN INCENTIVE TO FUTURE STUDY AND RESEARCH,

THIS WORK IS HOPEFULLY DEDICATED

BY THE AUTHOR.

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## PREFACE.

**A**FTER patiently plodding along for a period extending over more than twelve years, I am at length enabled to offer the public my Zulu-English Dictionary—the result of labours entirely accomplished in the solitude of various remote Native missions in Zululand and Natal, with neither a reference-library to consult nor the conversation and advice of neighbouring students to profit by.

I have brought my work to completion; and yet only partially so. For, although I have succeeded in amassing a collection of well-nigh 20,000 words, or perhaps 70 per cent. more than have heretofore appeared in former dictionaries, I have not been able to prepare for this present edition all the words at my disposal. Further, this large total does not include all the so-called derivative forms; for, had these been inserted, inasmuch as every verb in Zulu is capable of adopting anything up to twenty-five different forms (causative, reciprocal, objective, intensive, etc.) and every noun at least three other forms (locative, diminutive, prepositional, and often feminine), and adjectives and adverbs also various modifications; and since about 8,500 of the words entered are nouns and about 8,000 verbs, the rest being adjectives, adverbs and the like, I might have had something like 150,000 entries instead of only 20,000, which, of course, would have so increased the bulk of the book as to render its size impracticable and its cost prohibitive.

That most excellent production of Bishop Colenso which superseded the now antiquated dictionary of Döhne which preceded it, has naturally provided me with my first working basis; but, even so, little of that great scholar's work will be apparent in this volume, since every explanation herein contained is the result of original investigation, and all old words have had their meanings re-written and, where necessary, amended or supplemented. All words have been classified according to the old system followed by Colenso; an alteration has been made only where that system was manifestly in error, but not where an improvement was merely a matter of opinion or desire. Thus, the sound of the *hl* and *s*, whenever they immediately follow an *n*, become changed, and adopt a dentalised form. Such a difference of sound should clearly appear in any good system of orthography, although Colenso made absolutely no distinction. Myself I have followed the Xosa plan, using a *tl* (instead of an *hl*) and *ts* (instead of an *s*), and all such words will be found so entered. On the other hand, where a change was merely a matter of opinion, I have refrained from following my own desire, until the general opinion is more decidedly in agreement therewith. Thus, in regard to the signs *dhl* and *tsh*, I should have preferred personally to fall into line with the Xosa usage also in this matter, and have used *dl* and *ty* in their stead. I shall for the present, however, merely recommend the use of these latter signs to all writers in Zulu, so that, in a subsequent edition, they may be adopted without demur.

Words found in Colenso's Dictionary as spoken in Natal, but which I have failed to discover as known or in use in Zululand, have been everywhere marked with the sign (C.N.). For the accuracy of this class of words I myself are unable to vouch. Many will certainly be genuine specimens of Natal speech, but not a few, I fear, are decidedly doubtful, and some manifestly incorrect or else foreign importations.



For instance, the word *ubu-Xayi* seems to me to be an obvious corruption of the *e* into an *x* click — a habit for which the Natal Natives have a characteristic weakness. Again, the words *xola* and *u(lu)-Xolo* are from the Cape Colony Xosa language and are absolutely unknown to the Zulus. Such Xosa words, now exceedingly common in Natal, should be scrupulously avoided by all who desire to speak pure Zulu.

Considering, then, the magnitude of my task, it will not be surprising to find in a first edition, lacking, as it does, that benefit of long use and perusal so helpful to the perfection of subsequent publications, a considerable sprinkling of author's inaccuracies and printer's errors. I have, however, endeavoured to remedy this temporary defect by supplying an Appendix, to be found at the end of the book, in which most of these shortcomings have been made good.

I have already observed that this Dictionary has been compiled mainly in Zululand. It thus contains the pure Zulu language as there spoken — spoken, indeed, still as it has been from time immemorial, and uncontaminated by contact with Arab or European, or by the subjugation of neighbouring tribes. If, therefore, Natives of Natal be found at times to use words in a sense different to that given here, such use may, as a rule, be regarded as a localism peculiar to those parts. Although indigenous only to that small strip of country between the Tukela river and Tongaland, the Zulu language, since the days of Shaka, has become the dominant type of speech, and may even be called the lingua franca throughout all the eastern half of the African continent from the Southern Ocean to the Zambezi and even far beyond.

That the present-day speech of Natal Natives is sadly corrupted is patent to anyone well acquainted with pure Zulu, and, in the matter of clicks, they can scarcely be relied upon for a single word. Such expressions as *waziwa cisho bonke bakoua*, though increasingly common in Natal and passing there as perfect grammatical style, are to the Native of Zululand the veriest kitchen-Kafir. Nor is this to be wondered at. The aboriginal inhabitants of Natal were not, unless remotely, of the same stock as the Zulus. They were amaLala — another people with another speech. Their so-called *tekeza* language was, previous to the time of Shaka, considerably different to that of the trans-Tukelian clans and was almost unintelligible to them; and it was only after the over-running of Natal and the universal leading into captivity of its peoples by the conquering Zulu host, that the ancient *tekeza* speech died out and all the youth of the land grew up knowing and speaking nothing but the language of their conquerors. The women-folk, however, were suffered to cling more tenaciously to their mother-tongue, and it was they who preserved in Natal that leaven which subsequently tainted the Zulu of their future families.

Then, in Natal customs concerning marriage, *lobola*, etc., are so exceedingly different from what they are among the pure Zulus, that in a few instances imperfections of explanation have crept into our work; but most of these have been duly amended in the Appendix. There are, again, many words in use in Natal which are absolutely unknown in Zululand, some perhaps remnants of the original *Lala* speech — an incident we should most certainly expect — while others are probably importations from neighbouring tribes. Many of these localisms not being in vogue in Zululand, will undoubtedly have escaped the author's notice; but such as he has come across, he has inserted and distinguished by the sign (C.N.) or (N), according as they appear, or not, in Colenso's Dictionary.

I regret that I am unable to attest to the accuracy of many of the Native names for birds. Owing to the similarity in colour of so many separated species, to the changing of the plumage according to different seasons, and to the fact of the male birds being frequently so unlike the females, the Natives have become considerably confused in their nomenclature, so that it has often been impossible for me to discover the exact bird for which any particular name has been coined. Careful and extensive enquiries have in every case been made, oftentimes only to make the confusion worse confounded. Howbeit, wherever I have ventured to insert a scientific name, I have confidence that it will generally be found accurately affixed. Some corrections, however, based on later investigations, will be found in the Appendix.

The same remark applies also to the Natal names for fishes, as well as to words denoting the particular colour-markings and the shape of horns of cattle. The names of fishes, as the sign (N) will show, are not pure Zulu words, being mainly confined to the few fish-eating Natives residing along the Natal coast, mainly about Durban, and have probably been invented by them in quite recent times, since they have adopted the fish-eating habit, which the Zulus proper have not.



The origin of the Zulu language is still shrouded in impenetrable mists. That it is one of the most primitive varieties of that great Rantu language spoken by all the Negroid tribes south of the Sudan is plain and undeniable; and if we carefully study the cognate words, given in this work, from the speech of other Oriental peoples, ancient and modern, we must certainly come to regard it, no longer as a theoretical supposition, but as a proven fact, that there is also an anterior relationship with the Aryan and Semitic languages. Such a relationship has, of course, been generally assumed by those philologists who are of opinion that all language was originally one; but, strange to say, they have generally ridiculed the efforts of those who have hitherto attempted to prove it. We may, in this regard, merely suggest a study of the following comparisons, and then draw our own conclusions:—Sanskrit *plu* (flow), Latin *fluere*, Zulu *um-fula* (river); Skr. *can* (shine), Lat. *caudeo*, Z. *kunya*; Lat. *Jupiter* (the Father above), Z. *pezu* (above), *i-zulu* (heavens); Skr. *bhuj* (enjoy), Z. *jabula*; Skr. *kunta* (spear), Z. *um-konto*; Skr. *naga* (snake), Z. *i-nyoka*; Skr. *han* (strike), Z. *is-ando* (hammer), *is-andhla* (hand), *am-undhla* (strength); Skr. *dhama* (create), Z. *dala*; Skr. *bhann* (sun), Z. *ban-eka* (shine out); Skr. *mudhu* (honey), Z. *muandi* (sweet); Skr. *upalla* (rock), Z. *i-dwala*; Skr. *dhava* (husband), Z. *in-doda*; Skr. *vadhu* (wife), Z. *um-fazi*. Or with the Arabic *kasar* (break), Z. *casa*; Ar. *khala* (create), Z. *dala*; Ar. *ghala* (fault), Z. *i-cala*; Ar. *berd* (cold), Z. *banda*; Ar. *ba'ar* (cattle), Z. *isi-baya* (cattle-pen); Ar. *khobar* (news), Z. *in-daba*; Ar. *khala* (open country), Z. *u-bala*; Ar. *bayad* (garment), Z. *ambata* (wear clothes); Ar. *bar* (lightning), Z. *u-bani*. And so on through a hundred other examples.

The Zulu language, says Prof. Keane, 'is probably the most typical member of the widespread Bantu family, standing in much the same relation to the other branches of this stock as Sanskrit does to those of the Aryan group'; and, writes Max-Müller, quoting Bleek, 'it is not too much to say that similar results may at present be expected from a deeper study of such primitive forms of language as the Kafir and the Hottentot exhibit, as followed, at the beginning of the century, the discovery of Sanskrit.' Zulu, further remarks the first-named professor, is of all the most primitive and conservative of the oldest forms. We present it in this work in its primeval purity. Of the 20,000 words herein contained, not more than a couple of dozen will be found to be exotic importations. This may be a startling announcement to those who, mindful of the assertion that the daily speech of the average English peasant does not embrace more than a total of a few hundred words, had concluded that the vocabulary of a savage race must be equally small. The fact shows that the brain of the African black, of whose thoughts these words are the tangible manifestation, is, in so far as language can be a criterion (a point clearly to be noted), not a whit less active and capable than that of the average European. Nor does the language show any structural inferiority; indeed, in this respect it absolutely outclasses many of our European languages, and, had it been planned by one of our most modern inventive geniuses, it could scarcely have been better modelled. In the hands, so to say, of one expert in its use, it is capable of expressing anything in the run of ordinary life, in a manner as perfect, and oftentimes in an easier and clearer way than in English. No reasonable person would expect it to have already made provision for all those abstract ideas, scientific facts, and paraphernalia of civilised life, which had never yet come within the sphere of its experience. And yet it carries within itself ample power and resources for answering all those requirements. Owing to its unrivalled onomatopœic capabilities, it provides both a medium of lifelike expression that the cleverest European raconteur could never aspire to, and offers an ever-ready means for the coining of endless new words. That a language is possessed of abundant inherent qualities allowing the facile coinage of new words is a strong and healthy characteristic showing that it is capable of responding to much further intellectual growth and material progress on the part of the people speaking it. Now, the Zulu possesses this characteristic to a truly remarkable degree. Indeed, in certain respects it is probable that no living European language, if left only to its own resources and unable to borrow from other languages, could even compare with it; for, given merely a sound or a peculiarity of motion—and sound and motion include a good deal—the Native can coin nouns and verbs with ease and to an unlimited degree, dignified in form and expressive to life. Quite a large number of the older words have undoubtedly been formed in this way—names of birds, names of beasts, names of actions of every description, and a multitude of verbs. Nor is this power and process already dead. As witness of this, we have the words *u-umbayimbugi*



(cannon), *isi-ntulutulu* (maxim-gun), *u-nongqayi* (policeman), *u-nozaka* (iron-trap), *u-boziyembe* (shirt-front), and quite a number of other modern and intelligently formed nouns, invented, not by missionaries, but by the raw, uneducated Native. We can safely assert that there is scarcely anything (except in the realm of pure abstract thought) for which the Zulu language would find itself unable to supply a name. It is to be deeply regretted, however, that the language is being spoilt by just those who, one would have expected, would have preserved and improved it; for we find European missionaries rashly coining new words with the utmost indifference to their fitness or necessity. They are rapidly filling the Zulu vocabulary — though few of their inventions have found acceptance in this dictionary — with a ridiculous bastard Zulu, which consists frequently of a mere Latin or English, and sometimes even German, root, to which one or other of the nominal prefixes has been annexed, and the result supposed to be a Zulu word. This, generally speaking, is a sure indication of ignorance of the language; so that, unable to 'know' and to 'feel' and 'think' in it, as does the ordinary Kafir, they are incapable of doing what the most uneducated Native, with an unerring natural facility, invariably does, *viz.* to seek out materials from within the natural store of the language and then, by giving them a new and suitable form, make them answer to the newer requirements. Had we left the naming of a 'cannon' to an average European linguist, he would, without any doubt, have learnedly informed us that this is an article of which the uncivilised barbarian cannot possibly have any understanding or idea, much less a name. It may, therefore, reasonably and properly be called in Zulu an *i-kanoni*. But the unsophisticated barbarian was wiser than imagined, and with the greatest ease immediately disproved any suggestion of his linguistic incapacities by naming the strange thing, upon hearing its boom, as an *u-mbayimbayi*, which is a word certainly of purer Zulu and more suitable and expressive than *i-kanoni*, which to the Native would have been as Chinese.

The Zulu language, then, is eminently well-stocked and vividly expressive, is resourceful and plastic to all demands. It luxuriates in sweet, mellow vowel-sounds, and the quaint musical cadence of its flow rivals the most silvery-toned Italian. Its most prominent philological feature, however, is that alliterative concord, so ingenious as a grammatical scheme, which carries a flow of progressive harmony throughout the whole of each sentence; while the feature which gives the language its greatest power is its marvellously elaborated verb, which presents, as Prof. Keane observes, 'no less than 250 different forms, temporal, modal, positive, negative, active, passive, causal, augmentative, etc., so that the language is in this respect probably unsurpassed even by the intricate verbal systems of the Finno-Tartar group'.

A fact that showed itself most clearly during my pursuit of new words and their meanings, was that the Zulu language is in the keeping of the female sex. I can affirm without exaggeration that fully 19,000 of the words entered in this Dictionary were known and their meanings understood by an intelligent, though absolutely uneducated adult girl, who was a member of my 'court of enquiry' in Zululand to whom all words were submitted for verification or correction previous to entry. And so it was generally found, that the ordinary vocabulary and word-knowledge of the women was in marked excess of that of the men. This probably arises from the intellect of the Native female being generally more highly developed, clearer and keener, than that of the males; which in its turn may be accounted for by the fact of the females having the main portion of the whole work of the land to do. For busy hands must needs develop a busy mind, and the indolent will naturally have little to think and consequently also to talk about.

But while the women have done so much towards the preservation and perhaps elaboration of the language, strange to say it is also they who have made the most persistent effort, unwittingly, it is true, to corrupt or destroy it. They have a practice universal among them, and common also to many other savage peoples of the world (being, in my opinion, identical in origin with that other wide-spread custom of certain tribes called *taboo*) of abstaining from the use of all words wherein is contained the root of the names of their male relatives (see *hlonipa* in text). This is done, of course, as an exhibition of marked respect for those same relations. But, inasmuch as other expressions have to be found, or otherwise invented, to replace those thus abstained from, and since each and every woman throughout the tribe is daily and diligently engaged maintaining the custom, we may easily realise what an amount of confusion and change this habit must give rise to in the standard speech. Sometimes



even a whole clan, males included, will be thus involved in the mutation of all words related to the name of their chief. But with this single exception regarding chiefs, the *hlonipa* custom is confined to the female sex. About a thousand words of this women's lingo have been added as a novel appendix to this Dictionary; for, naturally, all such expressions have been rigorously excluded from the body of the text. Of course, a word used for *hlonipa* purposes is not *always* a part of the genuine *hlonipa* language. A single object will oftentimes have two names. In such cases a female would not require to coin a new and special term to suit the occasion; she would merely adopt the alternative word as sufficient for her requirements. The *hlonipa* language, then, as here described, includes only such words as are confined in their use to *hlonipa* purposes and otherwise find no place in the standard of speech as used by all males and unabstaining women.

As this is, I believe, the first time the female *hlonipa* language has been brought to publication, it will not only prove of great use to those who, as magistrates and such, have to deal with Native women, but will also provide a highly entertaining study. For it will be found that this *hlonipa* custom has not been an unmixed evil. Just as the frequently coarse phraseology peculiar to the tribe of English schoolboys has preserved for us many ancient English terms otherwise now entirely out of use, so, in the same way, it will be found that the *hlonipa* speech of the Zulu women has preserved words of the ancient Zulu language now quite obsolete, as well as many other words brought along by them from alien tribes from whom the men in remoter times had taken wives, and which words will now provide much elucidation for the ethnologist when tracing the origin and ancient history of these Zulu people.

The people with whose language we are dealing have not only been given another colouring of skin, but they have also been gifted with, in many respects, colouring of thought entirely different to our own, seeing things, as we say, often in quite a different light. This fact has necessitated my abandoning in this work that brevity of explanation customary and indeed sufficient in ordinary dictionaries of a foreign, though cognate, Aryan language. For example, the Zulu word *isi-Illepa* may at times be found described simply as a 'Fragment'. Such an explanation is in truth concise and correct enough; but whether or not the student is a gainer by such brevity will immediately appear when we discover that the 'fragment' prominent in the Native mind is not that which has been removed from the broken pot but rather that fragmentary portion of the pot which still remains. Indeed, it would seem as though these people have many thoughts radically 'foreign' to our minds, as witness the words *hubuza*, *juza*, *kohla*, *kunga*, *lumeta*, *uShishi*, *zatula*, and many others. I have therefore intentionally sacrificed that otherwise desirable conciseness of style for the clearer explication obtainable only at the risk of a greater prolixity; and I feel sure such a course will be amply justified by contributing to the greater gain of the student.

This work is written, not for children and idle readers, but solely for students and persons of a mature mind. The Zulus are a people still in the uncultured state of nature, and, with that unconscious frankness significant of innocence, have the habit of shamelessly calling a spade a spade. Therefore, though undersignedly on their part, it is nevertheless from our point of view to be regretted that their language should possess in its daily conversational use such a large number of *dicta obscena* unsavoury to more refined minds. But inasmuch as magistrates, missionaries, masters, and others having to deal intimately with Natives, have an absolute necessity of clearly understanding the purport of these expressions, I have been reluctantly compelled to insert in my work the more common of such words and phrases, the absence of which would have seriously militated against its usefulness and completeness; but in doing so, I have always endeavoured so to state the meanings as to be not too glaringly offensive to cultured minds.

One of the most conspicuous defects hitherto, in regard to the Zulu language, has been the very imperfect system of writing it; and one of the most conspicuous features of this Dictionary is an attempt to remove that defect by supplying a new and original method of orthography based on phonetic principles. I have believed that the only reasonable course, acceptable to any thinking people whose duty it may become to reduce a barbarous tongue for the first time to writing, is to pen the sounds as exactly as possible as they come from the speakers' mouths. Heretofore this has not been done — *coba*, *cobha* and *chobha*; *haha* and *ambhahha*; *potozu* and



*phothoza*, although each having its own meaning and different pronunciation, have all, in their respective groups, been written in the one same way, without any distinguishing mark. There were at least nine different sounds, commonly occurring in Zulu speech, left entirely unprovided for in the old system of writing followed by Bishop Colenso. This deficiency I have attempted to remedy in the present work. The word-lists, in order not to introduce confusion right at the start, have been compiled according to the customary or old style of spelling; but wherever this is at variance with the actual pronunciation, the corrected orthography, expressive of that pronunciation, has been inserted alongside within brackets. My plan has been simply — to give each separate sound its own distinguishing sign and to use one sign only for one sound.

Towards the attaining of this end two methods were open to me — firstly, the adoption of 'special signs' for expressing sounds non-existent in European languages, or secondly, the accommodating of the ordinary signs of the Roman alphabet to the requirements of the Zulu tongue. The first method I find has been adopted by Dr. Kropf, in his recent elaborate Dictionary of the Xosa language; but it altogether failed to recommend itself to my mind as impracticable. By its adoption nothing could be printed in Zulu without the use of special types, and such special types the South-African printers do not possess, nor would it repay itself to have them made. The second method, on the contrary, was both simple and feasible. It demanded nothing beyond the ordinary lettering of the English alphabet, and with that lettering it was found easily possible, by a judicious combination of the signs, to describe every different sound occurring in Zulu speech. My phonotypy was accordingly planned so that it serve the double purpose of showing at once the accurate spelling and the correct pronunciation of each word. The appearance of the new letter-combinations will naturally be somewhat puzzling at first sight, and perhaps somewhat distasteful to those who too conservatively cling to traditional errors; but unbiassed beginners will rapidly discover that the puzzling and confusion was rather in the antiquated system wherein the same sign frequently represented totally different sounds and the same sound was frequently represented by quite different signs; whereby some wrote *tshala* for 'to plant,' others *tyala*, whereas the sound was one and the same, or *beka* for 'to see' and *beka* also for 'to place,' although the sounds were altogether different.

I have described my system of orthography as original. It was a coincidence truly surprising to the compiler of this work to discover that, while he had been engaged during so many years in the preparation of this dictionary and the devising of an improved system of Zulu orthography, another lexicographer, Dr. Kropf, away in the Cape Colony, had been engaged, quite unknowingly and independently, doing precisely the same thing for the Xosa language, with the result, moreover, that both became driven by the like facts to the same conclusions and adopted theoretically the same system of writing — theoretically, though not descriptively the same, for, as above observed, the Xosa lexicographer preferred the use of 'special signs' for his writing and spelling to the ordinary letters of the alphabet as it stands.

One of the peculiar attractions of this Dictionary will undoubtedly be the large number of derivations and cognate words sprinkled throughout the text and collected from more than 180 languages, ancient and modern. They are the result not of any special study in this branch, having been merely picked up casually in the reading of philological and other books. The student will therefore guard against supposing that they are given with any pretension to authority. The greater number, it is true, will be obvious certainties; but many are simply suggestive, while some are merely fanciful. They are given for what they are worth, and I feel convinced will not fail to be of great profit to earnest philologists and of interest to all. But I have not overburdened my space with references to the languages of our immediate neighbours, the Xosas and Sutos. The relationship with these being so close and cognate words so numerous, had I collected from them, I should have had to include in my text a very large portion of their respective dictionaries. I have therefore confined my selection to words only of the remoter African languages. Nor have I followed Böhm in his habit of analysing the words, as to their primordial particles and the intrinsic meaning of such. To attempt this, with our present rudimentary knowledge of Bantu philology, were, in my opinion, not only futile, but also at times foolish.

A large collection of clan-names (*izibongo*) and proper names at the end of the book is another useful novelty in this work. Proper names of places have been entered



in their locative form, both on account of that being the form almost solely used in daily speech, and in order to indicate how that form is really constructed for each word.

The rule followed in this work for the classification of nouns has been to enter each according to its root or radical. But the form of some nouns is so complicated and misleading as to render it difficult for one not already expert in the language to recognise what portion of the whole word constitutes this root. Thus, we have the words *impitimpiti* (a commotion) and *imfangumfangu* (a spongy thing). At first sight one would expect to find these words entered under P and F respectively, or otherwise both under M. And yet both such manners of entry would be inaccurate; for the radical of the former noun begins with *Pili* (from the verb *pitiza*, to move about) and, of the latter, with *Mfangu* (from the verb *mfanguza*, to squeeze). They would accordingly be found entered as *i-nPitimpiti* and *i-Mfangumfangu*.

Other examples, again, are still more complex. Thus, we have *cebengela* (to patch up), *ingcebengela* (a patching up of an affair), *ubungecebengela* (such patching-up talk); or, *gana* (marry), *ingane* (a child), *umngane* (a friend), *ubungane* (childhood, friendship); *tuta* (carry away), *intutwane* (an ant), *ubuntutwane* (character of ants). Here we have examples of first and second derivations, of primary and secondary roots. In the first instance, it is plain that the noun *ingcebengela* is derived from the verb *cebengela*, and that the nominal radical must therefore commence with the click (which in this case has become somewhat modified in sound owing to the preceding nasal); and it is also plain that the noun *ubungecebengela* is derived, not from the original root *cebengela*, but directly from the noun *ingcebengela*. Unfortunately no rule has been so far formulated for the regular division of such nouns into prefixes and radicals. In this work I have entered them under all possible places so as to avoid any inconvenience to those searching for them. Nevertheless, I should like to submit as the simplest rule for future general acceptance and applicable alike to all derivative nouns, that the portion of a noun to be in future regarded as its radical (as distinct from its prefix) should be the radical of the word from which it is *immediately*, not *remotely*, derived. Thus, *cebengela*, *i-nCebengela*, *ubu-Nycebengela*; *gana*, *i-nGane*, *um-Nyane*, *ubu-Nyane*; *tuta*, *i-nTutwane*, *ubu-Ntutwane*.

In fine, I am unable to find words adequate to express my deep gratitude to all who have so generously assisted me in my difficult task. A special tribute of thanks is due to the VEN. ARCHDEACON JOHNSON, of Zululand, for several words and their meanings; to J. MEDLEY WOOD, Esq., director of the Botanic Gardens, Durban, and to J. F. QUEKETT, Esq., curator of the Durban Museum, for many scientific terms; to A. R. R. TURNBULL, Esq., magistrate in Zululand, for much historical information; to J. STUART, Esq., magistrate in Durban, for the names of fishes, birds, etc.; to the REV. E. O. FEYLING, of St. Lucia Bay, and to many other gentlemen of the Civil Service and general public.

And I would still fain solicit the continued support of these and all others interested in having a compendium of the Zulu language as complete and perfect as possible; that they kindly send to me from time to time any Zulu words they may find not appearing on my list, as well as notify me of any errors they may discover or improvements they would suggest.

A. T. BRYANT.

PINETOWN, NATAL., Feb. 4th., 1905.

## A SKETCH OF THE ORIGIN AND EARLY HISTORY OF THE ZULU PEOPLE.

THE history of the Zulu people is the history of the whole Bantu race, and the history of the Bantu race is the history of half the African continent. Numerous scholars, in Germany, in England, and elsewhere, have already given, we might almost say, their life to the unravelling of the pages of this puzzling history, but, we regret to say, with the poor result that it still remains a closed book. Of deeply thought-out theories there have been an amplitude, a few presenting some appearance of probability, many merely fanciful, most simply speculative, all unsupported by absolute proof.

But if, of this great mass of thought and suggestion, we collect the cream; if we sift out therefrom that which, according to our own thinking and investigations, seems the most acceptable, we shall find the story of the peoples of this African continent to run somewhat as follows.

The external crust of this earth of ours was not always moulded exactly as it at present stands. There was a time when Jobian leviathans and other aquatic fry sported along our valleys and swam over our plains; when anthropoid apes chattered and worked out their development in trees now embedded at the bottom of the ocean. Starting with this supposition — and we think we may safely say fact, rather than supposition — the distribution of mankind and the diversification of races throughout the globe, otherwise so puzzling, becomes at once clear and understandable. When Negro ancestors could travel overland from Malaysia to Africa; when the pre-historic civilisation of Egypt and Fezzan found a means of spreading uninterrupted as far as Mexico — that is the period in the world's lifetime to which we must in spirit betake ourselves, if we would trace the origin, or at least so much of it as we shall probably ever be able to know, of these old-world people in whose midst we live.

The Négritos of the Phillipine Islands, Andaman and Tasmania, the Papuans of New Guinea and Fiji, the Dravidians of Eastern India and Australia, find themselves to-day planted about the world in isolated localities, separated one from another and from their cousins, the Negroes of Africa, by hundreds and thousands of miles of impassable ocean, each ignorant even of the other's existence, and retaining no further trace of mutual connection than that ineradicable identity of physical form and character which nature has unerringly continued to mould out of the same primordial elements of life and blood. And how did this world-wide separation come about?

The question is not difficult to answer with the many-branched elucidation of modern investigation. A mere look at the map will suffice to show us that the assertions of geologists are more than probable. All these broken chips of dry land, Australia, Papua and Indo-China, were once one solid continent, extending continuously away towards the west, from the Eastern Archipelago to Africa. But gradually, in different ages, and perhaps, as Prof. Keane — to whose brilliant writings, by the way, we are indebted for so much of our information — thinks probable, during the early part or middle of the Tertiary period, the bowels of the earth became convulsed



— an occurrence by no means uncommon in those far-off times, when our planet had not yet cooled down to her present comparatively sober state — and the Indo-Malaysian continent became a wreck. A thousand disconnected islands sprang up in its place and the major portion remained permanently submerged beneath the incursions of the Indian Ocean. Lemuria in the east, as Atlantis in the west, disappeared for aye from the cartography of the globe. "That such geological changes have taken place in Southern Asia in the very latest geological period is", says Strachey, in the *Encyclopaedia Brit.*, "well established."

In this Lemurian continent, selected by many as the probable cradle of the human race, — though Darwin himself, it is said, favoured a region about where Somaliland now is — lived many prehistoric peoples, and with it the 'missing link', the solution of Darwinism, went to the bottom of the sea. But from it this African continent was mainly peopled. In the remotest antiquity streams of people wandered down upon these parts direct from the now-submerged land, while at a much more recent date, in all but historical times, other incursions of other races overran her more northern parts from what we may call modern Asia. The whole of the inhabitants of Africa dwelling in those parts to the south of the Sahara region, with the exception of the Gallas and Somalis, but including perhaps the Pygmies, the Bushmen, and the Hottentots, and certainly the Negroes and the Bantus, belong to the former category. When this occupation of Africa originated is unknown, for it is unknown when the Lemurian continent became submerged and the peoples of the Eastern Archipelago and Africa were cut asunder by an inrush of impassable ocean. It is probable that there were several different incursions, according as families or tribes, feeling the pressure at home, wandered abroad, following each other at long periods, in all perhaps amounting to thousands of years. We have information of the Pygmies, the Bushmen and the Negroes, the African aboriginals nearest to the ancient seats of literature in Egypt and Greece, more than 5,000 years ago; and, from all we can judge, these races are to-day just as they were then, and we see no reason to believe that they were then any different from what they may have been yet another 5,000 years before. The submerging of the Indo-Malaysian continent must have been an event of the remotest past, for, although a catastrophe attendant with such tremendous results to mankind, its occurrence had been practically forgotten by the very oldest of races; but that it took place after man had already entered into possession of the globe, would seem to be supported by the evidence of diluvian traditions among so many ancient peoples, especially among those inhabiting the vicinity of the particular region in point. But inasmuch as the Bantus and, we believe, the Negroes have themselves no such tradition, it would almost seem as though they had already left their Lemurian fatherland and become lost among the wilds of Africa long before the cataclysm occurred.

We may here observe, in parenthesis, that the above theory bases itself upon the more remote primordial ancestry of the whole human genus from a single original mother. Others prefer to start at a more recent date, with the subsequent division of that genus into different human species through different original mothers, so that, for instance, the Mongolian race may be regarded as of a different origin to that of the Negroes. According to this method of speculation, the Mongolians and the Bushmen would still remain intimately related; but their common ancestor dwelt, not in the vanished tropical continent, but rather in a more temperate region, and the yellow-skinned inhabitants of Africa arrived, not by a route from east to west, but downward from the more northern latitudes about Siberia. Signs of pre-historic Bushman life which, Petrie tells us, exist in Malta and France, would seem to favour this theory. Further, it does strike one as remarkable, though by no means as an insurmountable difficulty, that the yellow races of Africa, notwithstanding that they have been subjected to all the same circumstances of climate, life and general environment as the black races throughout a continuous period of at any rate 7,000 years, have never yet in the slightest degree exchanged their light yellow colour for a swarthy skin.

**The Pygmies, Bushmen and Hottentots.** But should we adopt the hypothesis of an eastern origin — as most are inclined to do — then, from the antediluvian land there wandered off, in the very earliest of days, towards the Mongolian lands of Asia, as towards the present African mainland, first of all, bands of diminutive, yellow-skinned men of meagre intelligence, whose roving, homeless life, rude manners, and rudimentary forms of speech, likened them more to the animals than to men; whose



'pygmy' descendants, are said to be still extant (if they ever existed), though personally we prefer to think that there no longer exists any yellow race inferior to the Bushmen.

Meeting somewhere with the requisite conditions, the diminutive physique and rudimentary intellect of this supposed race of Pygmies began to develop, and the Troglodytes or Cave-dwellers, the Bushmen of our own times, were evolved. These were possessed of a somewhat improved edition of the human body and some advance in their mode of life in that they preferred the shelter of the cave to the open veldt or forest, though they still retained the clucking language and the yellow skin, the high cheek-bones, the unusual posterior development, and the scanty tufty hair of their progenitors. In these Bushmen, now, with the Pygmies, destined to die away and give place to more vigorous strains, we have the remnants of those ancient emigrants from the Indo-Malaysian continent, whose brothers, migrating away to the eastward, subsequently produced the great Mongolian race. But in the Mongolian land, the last survivors of the original pygmy stock of those parts died out long ago, so that we find there to-day representatives only of the more recently developed scion.

These primitive people, at a very early period, somehow acquired a strongly artistic bent of mind, which grew in Africa into a natural talent for the graphic art — rude pictures of these ancient Bushmen being still extant in the caves in almost every district of South-Africa — and into the science of hieroglyphics in Ancient China, culminating later on in their present system of writing. The characteristic weapon of these unprogressive races still remains, alike in Asia as in Africa, the bow and arrow, and the fact of an abundance of stone arrowheads, axes, and other rude implements of this material having been found, according to Oppert and Theal, in the Cape Colony, Egypt, in Somaliland and Upper Guinea, would seem to point to the presence of these Bushmen peoples all over the continent during the Stone Age, which Oppert opines to have been about 12,000 years before our era. But as man is generally held to have been present on this earth at least during some part of the Glacial Period, and this Glacial Period, according to such great authorities as Geike and Lubbock, is held to represent an age of about 200,000 years ago, this calculation of Oppert cannot be deemed extravagant.

From the Bushmen, the *aba-Twa* of the Zulus, we pass on to a very closely allied race, the Hottentots or *ama-Lowu*. Described in one word, they seem to be an improved edition of the former. They have the same dirty-yellow skin; the same high-cheeked, steatopygous type of body; a stature on the average taller than the Bushmen, though still much below the average of other surrounding African races; a mode of life of greater refinement than that of the Bushmen, being inclined rather to pastoral and agricultural habits, and yet, like the latter, still preferring the desert solitudes and careless of any kind of dwelling; and, finally, a language which, while apparently in the main based on that of the Bushmen, abounding in clicks and harsh guttural sounds, and presenting some remote resemblance to it in its vocabulary, nevertheless exhibits certain important differences from it in structure, which differences, strange to say, are marked characteristics of the Hamitic languages far away at the other end of the continent, *viz.* the possession of nominal suffixes, grammatical gender, etc. — traits unknown in any languages of the Bantu (as well as in those of the Bushmen, for a matter of that), who occupy the whole of the African mainland right away to beyond the equator.

It is on the strength of this linguistic similarity of grammar between the Hottentots and the Hamitic family that some, like the celebrated Lepsius, have supposed that the former, as well as the Bushmen, may be of Hamitic origin. In support of this theory they point, further, to the moon-worship of these people, to their use of bows and arrows, to their strong resemblance to figures appearing in ancient Egyptian art. But in our opinion the whole of the above facts taken together do not warrant the aforesaid conclusion. The solely structural, not verbal, resemblance between so distantly separated languages, marking, too, so strong a divergence from anything akin to the all-encompassing Bantu speech, or even to that of their nearest relatives or ancestors, the Bushmen, is certainly a surprising and inexplicable puzzle. Our own opinion is that the present South-African Hottentots were originally a "Bushman" race (or race sprung from Bushman ancestry) resident in the northern parts of Africa; that there they came into contact — perhaps as their slaves — with the Hamitic tribes, in-streaming by the isthmian route from Asia (supposedly from the neighbourhood of Mesopotamia, and afterwards followed, as the last in the procession, by the so-called Ancient Egyptians), and in so intimate a degree



— though without intermarriage — as to adopt, not only some characteristics of their speech, but also their nomadic mode of life and pastoral instincts; and, becoming afterwards separated from their neighbours, they wended their way or were pushed gradually ever more and more towards the south, until the ocean forbade further progress. Their moon-worship — which, if we were more familiarly acquainted with it, would probably resolve itself into a few hazy myths or mythical customs thereabout — was picked up on the way, not from the Ancient Egyptians, who more particularly worshipped the sun and only in a very slight degree the moon, nor yet from any of their Hamitic neighbours, but from the Negro or Bantu tribes among whom they passed and with whom they mixed and probably intermarried to such a degree that a very considerable proportion of the speech of the South-African Bantu tribes became permanently saturated with the 'clicking' elements of their speech; for, as Keith Johnstone remarks, "the most widely spread worship of the Negroes and Negroïds is that of the moon" — and this equally among those tribes whose language knows nothing of clicks and whose customs and traditions show absolutely no sign of Hottentot influence. As for their use of bows and arrows, the Pygmies and Bushmen and, indeed, most primitive peoples, used this weapon, whether it be in Africa, Asia, or Oceania. That figures of people showing their peculiar type of body should have been found depicted in Ancient Egyptian art, is only what we should expect; for their kindred, the Pygmies and Troglodytes or Bushmen — as witness Herodotus, Homer, Hecataeus and others — were well known in Egypt, indeed some of them are even to-day and were probably also then dwelling in their immediate vicinity; and, further, such representations of "Bushman-like" figures are found, as we have said, not only in Egypt, but also in Malta, France and other parts.

The theory roughly outlined above *viz.* that the Hottentots at one time in their history dwelt in Northern Africa and — as we personally should prefer to believe — came originally, not from a directly eastern, but, along with or subsequently to the Bushmen, from a northern or north-eastern Asiatic direction, seems to us much more plausible than the one given by Keith Johnstone as that now generally held, and which seeks to connect the Hottentots rather closely with the Chinese and Malays, and to regard them as comparatively recent importations. It is, of course, quite possible that the Hottentots *may* have migrated to this Continent before or at the same time as the emigration — if such ever occurred in regard to the aboriginal inhabitants of that island — of the Malays to Madagascar, and have eventually become so mixed by intermarriage with the South-African Bushmen as to become in physique and speech scarcely distinguishable from them, in such a manner, indeed, as the imported Chinese might become were they permitted to intermarry indiscriminately with these same people. But we imagine were this so, the resulting strain would not be as the Hottentots really are; would not have lost so completely its *original* nature and language, and become so nearly identical with the foreign mixture. Nor does their chief difference with the Bushmen, *viz.* their pastoral, nomadic trait of character, indicate a Malaysian influence. In a word, we see little reason for deeming the Hottentots as more deeply Malaysian or Mongolian than the Bushmen themselves, and should consequently prefer to place their relationship with those races much further back and believe that it came through the same channels as did that of the more ancient Pygmies and Troglodytes. The Hottentots, indeed, may present signs of being a much more recent race than those Cave-dwellers, and yet there be no necessity whatever for our imagining them to have been a transplanting from elsewhere. A species so nearly allied to the older Bushmen as are these Hottentots could certainly have worked out its evolution on this continent without any special Asiatic aid. They may eventually prove to be a 'mixed' race, or at any rate, as we have already surmised, one that has, at some period of its existence, come under strong Hamitic or even Semitic influence.

**The Negroes.** But all this is merely introductory to the more important study as to whence the Negroes of Africa, and their near relatives the Bantus, of whom the local Zulus are a variety.

The first pages of African history were written somewhere about 4,000 years before Christ, and they consist in the monuments of Ancient Egypt. The wonderful civilisation of the Ancient Egyptians had already attained its maturity in the so-called 4th. dynasty of its rulers — a date given by Lepsius as 3,124 B.C. and by Mariette as 4,235 B.C., the period of the 1st. dynasty (commencing with Menes or Menes, the first



monarch who ever reigned as king over united Upper and Lower Egypt, there having been, previous to his founding of the empire, only numerous small tribes or clans, each under its own independent chieftain, scattered throughout the region) being placed respectively at 3,892 B.C. and 5,004 B.C. It is at present unknown whether this wondrous civilisation was of indigenous or exotic growth; but judged by the ethnology of the Ancient Egyptian people, it would seem to have been imported from elsewhere, probably from Asiatic regions. For these Ancient Egyptians were not of African extraction, and were perhaps the very latest of the primitive races to migrate into that continent. They probably entered by the isthmian route from south-western Asia, and from their physical features, their dark-brown colour and their language, are held to have been a race intermediate between the Semitic and Indo-Germanic families. How long it took them, by their own unaided effort, to raise themselves to so advanced a state of culture and knowledge can only be surmised. It must certainly have required thousands of years; Chabas thinks 4,000 years antecedent to the first dynasty would be a space of time sufficiently long for its development. The Garamantes or Tibus, a Negro-Hamitic tribe inhabiting what is now Fezzan, also exhibited a high form of civilisation about this same time; but that it was anterior to that of its neighbour Egypt is not proven. That this is a very ancient and primitive people is regarded by the great philologist, Reinisch, as certain, and he even makes what appears to be a somewhat rash assertion that their language represents the best living example of the primitive speech of man. Probably their ancient culture was merely an inferior imitation of the arts of their great neighbour on the Nile. How the similarity between the civilisation of Egypt and that of Mexico came about were a more interesting problem, though one more difficult to explain.

African history, then, dawned in Egypt nearly 6,000 years ago and threw a light upon much that was then existing and going on round about in those regions. We find our Negro already well known, for his race provided the Pharaohs with many a corps of swartly warriors. Hebrew, Greek and Roman writers obtained from the Egyptians some knowledge of their other African neighbours, the Pygmies (or dwarfs), Troglodytes (or cave-dwellers) and Blemmyes (or hideous people). The pygmies have been re-discovered in recent years by Stanley and Schweinfurth; the cave-dwellers are the Bushmen we almost have in our midst; but who were these 'hideous people'? They have been held by some to be distinct from the Negroes, and Lepsius supposes them to have been the ancestors of the present-day Bisharis, from the fact of this Hamitic or Nubian tribe now inhabiting their old country; but it is not without some doubt whether the epithet exactly suits their physiognomy, or might not with greater probability have been applied to a purely Negro tribe. At any rate, the Negroes or a people very like them, were there; certainly they did not pass in through the narrow gate of Suez, nor yet did they come down in ships, at any time subsequent to the occupation of northern Africa by the Ancient Egyptians.

In making a comparative study of races, we have to consider, first of all, their respective anatomies or physical features; then, their mental characteristics; thirdly, the resultant habits, customs and religion; and, finally, as the quality most open to change, their language. Keeping these points in view as our working criteria, we shall find that the eastern and western shores of the Indian Ocean are inhabited by remarkably similar folks. On the one side we have a dark-skinned family of prognathous Negritos and finer featured Papuans, together with a tawny, broad-faced race of Mongols, and, on the other, the blacks of Negro and Bantu-land, and the yellow-skinned Bushmen. While the blacks and the yellows on the one side, though mutually distinct among themselves, are undoubtedly related to the corresponding blacks and yellows on the other side, we may reasonably infer that the two types are respectively descended from common mothers, of whom that of the blacks, at any rate, had her home somewhere in the now submerged Afro-Malaysian continent.

In comparing the physiological features of the eastern and western branches of the dark-skinned races, none will deny that between the Negroes and the Negritos, between the Bantus and the Papuans, there is a pronounced and unmistakable likeness, which at once unites them all as children of one family and distinguishes them from all other families of mankind. There is throughout the same powerfulness of jaw, fullness of lip, broadness of nose, and woolly frizzly hair in various degrees of intensity. By passing through a few Kafir kraals, one might easily bring together a very passable photographic group of "Papuans", while among the tribes of New-Guinea he might as easily collect a troupe of "Zulus" more true to genuine appearance than



perhaps some such who have, in years not long past, been placed 'on show' in Europe and America. Da Gama, four hundred years ago, found on the Quilimane river "many who appeared to have Arab blood in them"; and Captain Webster finds to-day, in the Papuans of the Admiralty Islands, "strong Hebraic features very prominent." This constantly recurring resemblance of the Negro-Papuan peoples to the Semites is no doubt due to some admixture of blood, not within historical times nor with the present-day Semitic peoples, but rather with some long-dead race from which these latter sprang, and in a vanished land.

The Nubians of Africa, as the Polynesians of Oceania, and may-be too the Indians of America, are all tribes more or less remotely connected with the archaic race of which we are writing; are all younger species subsequently produced by the engrafting of foreign and perhaps more vigorous scions on these primitive stocks.

The description given by Wallace of the Papuan as "impulsive and demonstrative in speech and action; his emotions and passions express themselves in shouts and laughter, in yells and frantic leapings; he is bold, impetuous, excitable and noisy, is joyous and laughter-loving", is a picture exact and life-like of the mental characteristics of our South-African Kafir and of the plantation Negro.

When we turn to the social-system, the customs and the religion of these peoples, we find our hypothesis again testified to throughout. The system of clans, which among the younger peoples of India have developed into castes and with us into families of Smiths, Masons and others, reigns everywhere, in the Sudan as in Sawajori, in Basutoland as in Papua. Though each clan has its chief who figures as its head, all important matters affecting the tribe must be submitted to the assembly of its chief men. A Polynesian has a distinguishing name for each clan, which name is often borne by the head or chief thereof, just as Cetshwayo was often hailed by his people as Zulu, as though he were the whole tribe in single personification, or as the Swazi king might be called Ngwane — Zulu and Ngwane being really the distinguishing names of the tribes.

The so-called 'Mosaic' precept has become curiously well known throughout the race we are considering, for from top to bottom of Negroland and throughout the numberless islands of the Pacific, the untutored gentiles are everywhere scrupulous devotees of the practice of circumcision. Nor do they confine themselves to preputial clippings for utilitarian purposes. The Tonga of South-Africa, in his pursuit of beauty, proceeds to hack lumps from his cheeks; the Nigerian Nupe draws a couple of gashes radiating down his face from the angle of the eye and the nose; while the Papuan and Maori carves artistic designs on his own flesh from head to foot — all of which cuttings distinguish the wearer's tribe as eloquently as does its name. The Papuan women of the Admiralty Islands have the habit of burning "round indentations into the flesh over the body in rows and designs"; the Zulu damsel burns round scars in hers, in that she takes a pinch of dry cow-dung, drops it carefully here and there on her arm, surmounts the whole with a tiny live cinder, and receives a gradual roasting of the spot of flesh beneath, which, when healed, she calls a beautiful little *iMpimpiliza*.

So soon as the aforesaid Zulu damsel has attained the event of puberty, her girl-companions from all the surrounding kraals assemble in force, hold a great dance, accompanied by many unspeakable ceremonies; her Polynesian sister celebrates the same auspicious occasion, but in a great demonstration of feasting.

This over, the damsel is saleable, or, as we should say, marriageable. A blushing Papuan comes along, bearing a pig and some feathers, purchases her right off from her father's hands, and takes her home with him. A Zulu swain could only obtain the same commodity after a payment of ten head of cattle. Once married, the lady-love speedily discovers the contemptuousness of her position, when, both in Bantuland and New-Guinea, she is compelled to eat apart from the male thing and that which his capacious belly could find no room for. Aye, she is even required, be she in Kaffraria or Australia, actually to refrain from ever naming the relations of her master — so to be venerated is he and they. Verily, this would be a serious taking of the name of the lord in vain.

But the burned cicatrices of the Papuan bride, do not commend themselves as beautiful to her sister in Polynesia. This latter seeks about for red-ochre and colours therewith her flowing tresses, for all the world as though she had learned the trick from some red top-knotted Zulu *umfazi*, or buxom Kaffress from the Old Colony, who, however, would prefer to redden her whole body, blanket included.



Needless to say, the Papuan and African alike sees that most of the work is done by the breeding and labour-machine, called a bride, which he has recently purchased, so to say, for hard cash. With a strange similarity of generous feeling, he everywhere condescends to build the hut, to tend any stock where such may be possessed, to go a-hunting, and now and then do a little necessary war-waging; but the cultivation of the fields, the rearing of the family, the general management of the household, even to the making of its eating-pots and sleeping-mats, all pertains to the female department. True, a lavish nature often provides Negro and Polynesian alike with such an abundance of gourds or calabashes suitable for water and beer-vessels, that nothing better requires to be made. The African pottery of to-day is often in shape and pattern strongly similar to vessels made in the East, and the simple earthen pots nowadays common in every Zulu kraal are almost identical with those used in Egypt at a period 6,000 years ago.

Soon, however, the bride becomes a mother; but that doesn't trouble her much, for infanticide is quite an institution throughout Polynesia; and should it be twins in Zululand, the mother makes no bones about summarily demolishing the party who arrived last.

The domestic life of the Negro-Papuan family demands no feather beds, but what is deemed a suitable substitution has been provided in the shape of rush-mats and wooden head-rests, oftentimes strongly reminiscent of such as were used among the Ancient Egyptians. Bows and arrows, spears and shields are the universal weapons of the race. The Papuan fights his enemy by fixing pointed pieces of bamboo along the path by which he will travel; the Zulu wages war with the wild-beast by fixing sharp-pointed stakes in an upright position at the bottom of a pit into which the animal will fall.

At length one or other of the merry couple gets sick. Everywhere alike is the reason of the break-down ascribed to witchcraft or spirits, for a death occurring at any time before the age of senile decay is with these people 'unnatural.' But there is an elaborate provision of magic capable of meeting any emergency. Omens in endless variety indicate the coming evil beforehand. Diviners are at hand able, for a consideration, to discover the most secret machinations of any evil-one, corporeal or spiritual. Charms are purchasable against every ill, to bring every good. Go where you will through Africa, Melanesia or the Isles of the Pacific, the same state of things prevails. The fetichism of the Negro is the religious abstinence or *uku-zila* of the Zulus, and both are other forms of the *tabu* of the Polynesian. And very often the doctor in New Guinea will 'extract' the afflicting disease in a visible form, in the shape of tiny particles of wood or stone apparently taken from the flesh of the sufferer, as though he and his Zulu confrere had gone through their course in the one school of medicine, for this latter also practises similar methods of treatment.

Yet, generally speaking, in spite of every effort, the party dies. But not as a dog; his spirit continues living still. In Kafirland it is supposed to be out on the veldt until, some few months after the burial, it is brought or enticed to come home by the slaughter of a beast in its honour. In New Guinea there is also a little feasting to be done after a person's demise. His spirit too comes back; but instead of assuming the form of a snake, as it does with the Zulus, it enters, if of a father, straight away into the soul of a son, or, if of a mother, into that of a daughter.

Should, however, a wife have had the fortune to survive her husband, she stands a strong chance of being 'entered into', as the Zulu says, by his remaining brother, under the pretence of this latter kindly completing on his behalf the duty of propagating the species. This is another 'Mosaic' precept that was probably the universal custom of the race throughout Africa, Melanesia and Oceania, long before Moses was born.

The fear and propitiation of these departed spirits — ancestor worship, as it is often misleadingly called — is the key-stone of the whole religious system of the Bantu, Malaysian, Papuan and Polynesian peoples. The Bantus, as intimated, believe these spirits to take up an existence within the body of several kinds of non-venomous snakes. The Polynesians believe they inhabit certain animals and trees, and accordingly such animals and trees become to them as 'gods.' The Papuans have located theirs in the moon, where they are said to become unpleasantly active at the time of the full moon. The moon strangely, also among the African Negroes and Bantus, plays a very important role in their religious observances, although any connection thereof with the ancestral-spirits has now become lost, that is, if among



them there ever was any. The change of the moon is a sacred period with the Zulus, when no work may be done, nor pleasure-seeking indulged in.

Here, then, we find religion almost in its first beginnings and as conserved till to-day in the daily life of the most primitive peoples this present world can exhibit—a religion that knows no Supreme Being, that recognises only human agencies now disembodied, transformed and sometimes quite invisible, by no means divine, though capable of working much harm and therefore to be propitiated, and of bestowing many blessings and therefore to be supplicated; a religion in which every *paterfamilias* is his own priest, every home a temple, and every diviner an oracle.

In regard to language, true, it appears impossible, with our present small knowledge of the subject, to discern any marked traces of similarity between the speech of the Malaysian and Polynesian tribes and that of the Negroes and Negroïds of Africa. But this fact in no wise militates against their common and even close relationship; for exactly the same phenomenon, an absolute dissimilarity, exists in an equal degree between the various Negro languages among themselves, and yet all of these tribes are manifestly most intimately related. As our knowledge increases, the whole state of things may change.

With this we have reached the end of the first chapter in our Negro history, and have indicated a relationship, originating before the period of separation, between the African race and that of Melanesia and the Pacific Isles. We now enter upon the second chapter of our considerations, *viz.* the story of the African race after its first arrival in the continent. As before, we can do no more than speculate, basing our theories on the scantiest of facts.

We cannot suppose that the originally immigrating race that primarily populated Africa, was exactly like or identical with any people dwelling there to-day, so that we cannot correctly call them by any now-existing name. But as Schlater has found it convenient to christen the land from which they probably came, Lemuria, we may very properly call the emigrating people themselves, Lemurians.

Among the earliest to arrive were, we believe, a dark-skinned race whose strongly developed simian features marked them as of the lowest among the human kind. Evidence of such a race we think to see in the extremely coarse features of the Negroes of the Guinea Coast, as well as in the dark-skinned pygmies discovered by Schweinfurth, Casati and Stanley in Central Africa—a diminutive prognathous race having a light-chocolate and sometimes reddish-brown skin, bodies thickly covered with hair, in some localities abnormally large heads and faces heavily hung with whiskers, a clickless language apparently always a simple corruption of the speech of the particular Negro or Bantu people in whose vicinity they may chance to be living (this to be used merely as a means for intercommunication with strangers, for we strongly suspect they have another national language for use in their own homes), a race who may be regarded as the African counterpart of the Asiatic Negritos. Each little tribe of this archaic people wandered independently about the Central African regions, living for itself, far separated from and careless of its neighbours, and developing its own speech as it went along. There thus came into existence an endless variety of rudimentary languages, having little similarity one with another.

At length—when, we know not—there arrived the last in the procession of black tribes streaming into these parts from the eastern tropics; for soon the Lemurian deluge was to cut asunder the east from the west for ever. These last arrivals we may call the Bantu. We do not absolutely affirm that they were precisely the same folk as those we are accustomed to call by that name to-day; they may have been, or may not; certainly they were the ancestral race from which they sprang. One branch of them spread itself abroad in a northerly *i. e.* Sudanian direction, where it met and intermarried with numerous clans of a much older and coarser people whom it found there in possession. The Bantu type throughout all this region became consequently deteriorated according as the admixture of the lower blood was greater or less. Yet, while lowering themselves, they were raising the other race; for they were the younger and more vigorous strain, and the accession of their superior blood everywhere tended to improve the resultant cross and bring its physical type ever more and more up to its own standard. But inasmuch as the lower race was then by far more numerous, its speech everywhere swamped the Bantu out of existence, save for a few stray roots here and there assimilated. And as this older speech was itself composed of numberless dialects, the language of the new breed became, not one, but several, according to the number of original clans. This mixed



breed of Lemurian Bantus with archaic Africans is represented to-day by the Negro tribes of the Sudan and Guinea Coast.

The great puzzle in connection with these Negro people, and one which has ever baffled the comprehension of the most eminent philologists, is their language. Cust, the great collector of African and Asiatic languages, has classified nearly 250 purely Negro languages and dialects as already fairly well known. But while the majority of these appear to present a certain similarity in the one solitary fact of their being agglutinative, apart from this each one is distinct, and unintelligible to those speaking another, and presents little or no resemblance, save in one or two exceptional cases, to any of the Hamitic languages spoken on their northern boundary, or to the Bantu languages on their southern; so that Prof. Müller, the celebrated orientalist of Vienna, thinks there to be "sufficient evidence to prove beyond a doubt that the Negro languages cannot be derived from a common mother-speech, but must have had distinct seed-plots." Others again, like Lepsius, regard the Bantu as the original speech of the Negroes and the present medley to have arisen as the result of constant crossing and re-crossing with the Hamitic languages. The theory that commends itself most to our mind, is that we have outlined above.

**The Bantus.** While the one branch of the in-streaming Lemurians went off towards the Sudan, the other half spread themselves throughout the remainder of the continent to the south. There they came across another variety of archaic people, dwarfs again, it is true, but now with a much lighter, yellow, hairless skin and a clicking language which marked them off as a race radically different from that darker-skinned, thick-lipped and hair-covered species found by the other Bantu party away north. These they gradually drove before them, some finding concealment in the impenetrable forests of the interior, though the majority retreated before the invaders into the arid plains of the south. Although the Bantu did not so readily intermarry with this strange people, those tribes who, by being always in the van of the march, were ever in closest contact with the retreating yellow-skins, often fell victims to the beautiful attractions of Bushman Venus, whom they took home in large numbers, probably as their slaves. In this way, the more forward or southern Bantu tribes had their blood and their language considerably adulterated by Bushman admixture.

The Bantus, then, are that portion of the Lemurian immigrants who preserved themselves comparatively intact from any intermixture with the very low-type aboriginal Africans, save at their southern extremity where they became in a degree tainted with Bushman admixture. They supplied one half of the parentage of the present-day Negro peoples, the aboriginal Africans supplying the other. The Negroes, therefore, are, so to say, their first cousins by blood and, in place of habitation, are their next-door neighbours, the Bantu occupying the whole of the African continent immediately to the south of them. The origin of each and both is not to be sought in the northern or trans-Sudanian parts of the continent, nor in any entry thereto by an Asiatic route — unless, of course, we be prepared to shift the date of their immigration back beyond untold eons, which, indeed, considering the probably immense age of man, were by no means an impossible or unreasonable proceeding. However, with the means and knowledge at our present disposal, we find in all the Asiatic continent neighbouring on the Red Sea, no people and no language, no religion and no customs, with which we may make any plausible comparison. They have, as said, a large percentage of consanguineal relationship with the Negroes, who, as we suppose and have noted above, are simply a degenerated congeries of bastard Bantus. Along the northern borders of the Bantu field, where the pure and the degenerate join, it is naturally difficult to distinguish any clear line of cleavage; but, generally speaking, the whole of the continent from the equator to the Southern Ocean may be regarded as Bantuland. In the northern parts, the ruder Negro type and corrupted language gradually disappear as we recede towards the south, and soon merge into unadulterated Bantu. It is true that, in more recent times, the languages of the north-eastern clans have been considerably affected by Arab contact; but the refinement of physical features frequently exhibited among many Bantu clans — and by no means only those within the Arab sphere of influence — we ourselves in no wise attribute, as many have a thoughtless habit of doing, to intermixture with Semitic blood. We find no historical justification whatsoever for supposing that Arab seed was so largely and universally scattered throughout the Bantu clans, and prefer to regard the finer types as of purely home development. The same resemblance of features to the Se-



mitic type has been frequently observed by travellers also among the Papuan tribes, the Bantu's brothers in Melanesia. At the extreme south, on the other hand, we do find many plausible traces of Bushman or Hottentot blood, and still more pronounced evidence of a considerable Bushman or Hottentot corruption of language. This is to be regretted, because otherwise we might have expected to find there the least uncontaminated specimens of so ancient a speech. Howbeit, whatever is of Hottentot derivation in those languages is half-marked with a click, and when eradicated, leaves us with a pure residue of beautiful primitive speech — speech used by men long, long before the *Rig-Veda* was written or the incidents recorded in the *Shu-King* had occurred, back away in the dark impenetrable past of which nobody knows anything.

This ancient and widely scattered Negroid race has no Native name by which it distinguishes itself from other races of mankind, for it knows nothing of ethnology and is utterly ignorant of any common origin or even mutual relationship. Ethnographers have, therefore, for their own convenience, been compelled to invent one for it, and after many attempts and much confusion, have at length universally adopted that first suggested by Bleek, *viz.* Bantu. This appellation is merely an English adoption of the Kafir word *aba-ntu*, denoting simply 'the People'. It is the designation each of the Negroid tribes applies when speaking of itself as distinguished from any other race or even neighbouring clan. Most primitive races, the Hebrews not excepted, seem to have the habit of conceitedly imagining themselves as 'the people' *par excellence*, all others being merely *abeziwe*, 'those of the (outer) tribes', the gentiles.

This vast complex of peoples, termed the Bantu, comprises thousands of different tribes and clans, speaking hundreds of different languages. And yet an unmistakable similarity of physical type as well as of language permeates the whole family. These multitudinous tribes are again subdivided into 'groups' presenting certain marks of a still closer relationship and a still greater resemblance of speech. Each so-called language, not merely a provincialism, resembles its neighbours in a greater or less degree according as they become more or less remote from it, and all the languages combined in one group have a certain common likeness peculiar to themselves. The difference between the several members of one language group, as, for instance, the Zulu and Xosa, might be scarcely more than the difference between two strongly contrasted county-dialects in England, though here we have not simply a divergence of pronunciation of the same speech, but a distinct language, having, it is true, the great bulk of the primary or more simple words more or less identical with those of the sister-tongue, but a further addition of sixty per cent or more of absolutely new expressions, and having a grammatical construction in a slight degree peculiarly its own. The difference between the members of one language group and those of another contiguous to it might be the difference between German and Dutch (European); and the difference between a language at one extremity of the Bantu field and that at another, might be the difference between French and Latin.

**Arabs in East Africa.** Africa, until the other day ingloriously dubbed 'unknown,' and yet so flourishing and renowned before even Greece and Rome were born! Its history arises bright in a dawn of gold, and it would fain still lie bathed in this golden sheen even at the noon of its present prosperity. Four thousand years ago there were African gold booms just as to-day. But then the gold-market was along the Red Sea, and Pharaohs and Solomons and Sargons came alike to add to their riches from the marts of Sabæan merchants. Nor was it solely a gold-market; gold mines there were, and gold magnates too. The magnates were the Semite traders, the Hiram of Tyre, whose ships had been crossing and recrossing the Indian main perhaps for ages, returning laden with the precious merchandise of China, of Ophir, and of Ind. And the mines, they were chiefly at Ophir and at Punt — Punt, probably a strip of territory along the shores of the Red Sea, and Ophir, where else if not our 'Africa', the Africa south of Libya and Ethiopia, the Africa of the East Coast?

What an amount of interesting information these Semitic mariners of antiquity might have been able to tell us! And all is lost because they could not write; because they had no art whereby to preserve their hard-gained knowledge and experiences, no literature wherein to enshrine it for the profit of future generations. Their natural instincts were solely commercial, not philosophic. Yet, necessity is said to be the mother of invention, and commerce perhaps more than any other branch of human activity must inevitably force a demand for some means of easy intercommunication; so that we are not surprised to find that it was the northern branch of this same



Semitic trading race, the Phœnicians of the Mediterranean, who, unable perhaps to invent a system of their own, were the first to adopt the hieratic signs of the more classical Egyptians to the wider use of universal writing. But it was not born in the Semitic race to initiate rapid progress along literary lines; whence it arose that the Chinese, the Indians, the Egyptians, the Assyrians, the Greeks, had all, so to say, an elaborate literature before the Semites had so much as commenced to read. Masudi, the Herodotus of their race, arose no earlier than our own 10th. century, when he found them with their traditions of a long-passed antiquity as hopelessly vanished as those of an average present-day Kafir tribe.

That the Semitic people, however, had been already long engaged in maritime enterprise along the eastern coast of Africa at the very earliest periods of the historical era is abundantly evident from the writings alike of Egyptians, Hebrews, Greeks and Romans. These accounts, it is true, are deplorably meagre; but there is such an universal agreement in their various parts, such an accuracy in their geographical details, such a general probability in their assertions, as to command our accepting them as evidence of true facts. When we are told by the Biblical writer of the wealth of Sheba and Arabian merchants; of Solomon's large purchases from Hiram of Tyre, and of his commissioning him, a thousand years before our era, to organise a Red Sea fleet for the fetching of gold from Ophir; when the Greek, Herodotus, in the 5th. century before Christ, tells us how another such fleet, now in the service of the Pharaoh Necho, more than one hundred years before his own time, 'had the sun on their right hand as they sailed round (the southern coast of) Africa'; when the 'Periplus' mentions the extreme limit of geographical knowledge being then at Prasum, where 'the ocean curves towards sunset, and, stretching along the southern extremities of Ethiopia, Libya and Africa, amalgamates with the western sea (or Atlantic)'—all these details seem so exactly true, that we feel bound to credit them as a result, not of guesswork or fable, but of actual experience, and that experience belonged, not to the writers of those narratives, but to the Semite Arabs and Phœnicians alone of whom they were telling. Much useful information has been collected for us on this point by Bent in his "Ruins of Mashonaland"; and from it—from the historical evidence of the Egyptian monuments of the 17th. century before Christ; of the Assyrian inscriptions of the 8th. cent. B.C.; from the writings of Herodotus, of Ptolemy, and the more elaborated accounts of the anonymous writer of the 'Periplus of the Red Sea' in the 1st. cent. of our era; as well as from the eloquent and indisputable testimony of the still-standing ruins in Mashonaland, we find it to be absolutely certain that the ancient Semitic people were intimately acquainted with these parts, perhaps a couple of thousand years before even the dawn of our own history. While another branch of their race, the Phœnicians of Tyre and Sidon, were digging tin in Cornwall in Ancient Britain, the Hinyaritic Arabs were grubbing for gold in the mines of Mashonaland. Egypt, Babylon and Jerusalem were all lavishly supplied by them with the precious products of their industry. But with the successive decline of those ancient world-powers; with the transference of the centre of wealth and power beyond the Mediterranean to Athens and Rome; with the consequent decay of the Indian and African trade and collapse of the Red Sea market, the golden days of Arabian enterprise were numbered and their name vanished from western knowledge. East Africa, the Ophir of antiquity, like a lost invention, had to be discovered again.

And yet, despite the fact of their activity being no longer so loudly evident to European perception and their wares no longer so conspicuous in remote trans-Mediterranean markets, these Arabs still continued, though on a lesser scale, their old-world commercial communication with the East Coast, with Persia, with India, and even with China. In regard to Africa they had now altogether abandoned the hazardous undertaking of personally extracting the gold in the remote interior, and now confined their presence and their trading operations solely to the coast regions, where they could easily get sufficient of all they desired brought down and bartered to them by the Natives. True, they had lost heavily in point of wealth, but this was amply compensated by a rapid increase of knowledge. No longer absorbed so completely in the pursuit of mere material pelf, they could now find leisure to think and improve their minds in the schools of Greece. A perfect galaxy of great scientists and illustrious philosophers arose to adorn their race, and for a considerable period of the Middle Ages, their universities almost monopolised the learning of the world. Their brilliant historians had not quite forgotten the pristine haunts of their ancestors away in far Ophir, and they occasionally give us many a glance at things as they were then



progressing in those regions. One traveller, who, about 871 A. D., made a journey to China and back *viâ* East Africa, supplies us with an easily recognisable picture of our Kafir *um-ngoma*, or perhaps an *im-bongi* — 'preachers', as he says, 'clad in leopard and monkey skins, who, with a staff in hand, speak of God (probably meaning the *ama-dhlozi* or ancestral spirits) and recite the actions of their countrymen who are gone before them'. The historian Masudi, a century later, tells of the coming of the Zindj 'down from the north' and over-running the eastern coastal regions not long before his own time; but this statement has reference no doubt merely to the advent of one or other of the roving hordes of marauders so common at all periods among the Bantu tribes. He mentions Sofala, and says that the Natives up inland thereabout 'file their teeth (as indeed do the Hereros at the present day, as well as other tribes on the Congo, Gaboon and elsewhere) and are cannibals'; that they fought with long lances, hunted for elephants, and wore nought save leopard skins. Edrisi, the Arab geographer who lived at the commencement of the 12th. century, makes a special remark about these same people being largely engaged in the iron industry (which is even to-day a characteristic of the tribes of Mashonaland), and as preferring brass rather than gold ornaments, although this latter metal was abundant in their country.

The expression *Zindj*, as applied by Arabic historians of the Middle Ages to the East Coast Bantus, reminds us very strongly of the Bantu root *ntsundj*, meaning 'dark-brown' and very often applied adjectivally by themselves to describe their own colour. Etymologically it would certainly seem to be related to that word, as well as to the Arabic *sūd*, plur. of *iswid*, meaning 'black'. Philologists, however, tell us that *zindj* is really a Persian word meaning 'black'; from which fact we may think it possible that there were, not only Arab, but also Persian and Indian colonies along the East Coast during the early centuries of our era; although, again, it would seem more probable that the word became affixed to the African blacks, not here in their own continent, but in Persia itself, where no doubt a considerable slave-trade had already been inaugurated by the Arab traders.

But here the feeble flame of history dies out once more and the African Native disappears for a time from the scene.

**Portuguese in South Africa.** A few centuries roll by as a day in the life of the world; and the curtain unfolds again and discloses to us a coastal picture showing the mouth of a great river, with four large galliots rocking peacefully in the anchorage. The white-men from the ships have gone ashore and are busy in a kraal bartering with copper for ivory and provisions, surrounded by some hundreds of black-men dressed in skin-mantles. It was the 6th. day of January, 1498, and the bushy shores of Natal having been passed just twelve days before, the great river may be assumed to be the Limpopo. King Manuel's ships were riding in the offing, and Vasco da Gama's mariners had re-discovered the Bantus in a Kafir-kraal! 'Sailing again,' continues Theal, in his "Portuguese in South Africa," 'Da Gama next put into a river which he named the River of Good Tokens, because he found there clothing of Indian manufacture and a man who could converse in broken Arabic. Both banks of the river were thickly peopled, and among the inhabitants were many who appeared to have Arab blood in them. The river is the one now called the Kilimane. . . On the first of March the fleet reached the Mozambique, where were found trading vessels and a town of Arabs. One of the Portuguese, who could speak Arabic, gathered a great deal of information concerning the Indian trade, of Sofala away to the south, and of the gold that was to be obtained in commerce there.' Finally, Da Gama continued on his way to Melinda, where he obtained an Indian pilot who directed him over the ocean to Calicut, and the problem of an all-sea route to India was solved, Ophir had been re-discovered, and the Zindj or Bantu again brought to light.

Literature bearing upon our subject now becomes prolific, if indeed not of much accuracy or reliability. Amongst a mass of matter irrelevant to our subject, we hear, in the year 1592, of a certain horde of savages reaching the Zambezi from regions beyond. Of these, one party, called the *ma-Zimba*, is said to have repeatedly overcome the Portuguese forces and practically extinguished Portuguese power along the lower Zambezi, until these latter, after being thoroughly conquered, were glad to accept the terms of peace offered them by the savages. These *maZimba* are said by the Portuguese to have been a race of cannibals. But inasmuch as the word *ama-Zimba* and its cognates is a common Bantu term in the South-African languages ex-



pressing 'cannibals,' it is just possible that the Portuguese mistook that word for the name of a tribe, because we can trace no tribe with an exactly similar name anywhere now in South Africa. Yet it *may* have been some Tonga clan still dwelling in Portuguese territory under some other cognomen, or, if we may make a somewhat fanciful suggestion, it may have been the familiar *aba-Tembu*, in the middle of the 18th century still sporadically scattered through all the country from St. Lucia Bay to the confines of Xosaland. A letter *z* in the Bantu languages often becomes changed into a *t*, and this especially under *tekeza* influence, of which speech this transmutation is a marked peculiarity. Then, in all the accounts of the Natives left us by the survivors of early shipwrecks, we find this people invariably called *maTimbe* or *maTimba*, never *maTembu*. The survivors of the "Stavenisse" wrecked in Natal about Alexandra county (Lat. 30-31 south) on the 16th. February, 1686, and afterwards found by the searchers for them on board the "Noord," about S. Lat. 33°42' (or near the Great Kei river), stated that the chief tribes through which they had passed were the "Magosses (*i. e.* amaXosa), the Magrigas (probably a Hottentot tribe—Ngqika, the founder of the Cape Colony amaNgqika or Gaika tribe, being then not yet born), the Matimbes (the abaTembu), the Mapontes (or amaMpondo) and the Emboas" (or abas'eMbo), these last being about 450 miles roughly calculated in a north-easterly direction from the Great Kei, that is to say, in Natal in the vicinity of the wreck. Other survivors of this same wreck, and rescued by the "Centaur," after having wandered about in the same regions, give the names of the tribes as, starting from the place of the wreck, "the Temboes (probably the abas'eMbo), the Mapontemousse (the amaMpondomisi), the Maponte (or amaMpondo), the Matimbas (or abaTembu), the Maligryghas (probably a Hottentot tribe), and the Magossebe" (probably the amaXosa). We thus find our present abaTembu everywhere described in those early days with an *i* instead of an *z*, thus maTimba, which is certainly very suggestive of the Zambezi maZimba.

Another of the hosts of savages then, in 1592, recently arrived in Portuguese territory, was said to be the *maMbos*. Here at any rate we have a name that is fairly recognisable, for we have to-day in Natal a large tribe bearing that name. This clan, prior to the days of Shaka, was resident about the middle Tukela, below its junction with the Mzinyati. From its manner of speech at that time, it would seem that, along with the other Lala tribes of Natal and the Swazis, north of Zululand, it belonged to the *tekeza* group of the Bantus. These Lala people, among whom the *umu-Mbo* (plur. *aba-Mbo*) must have been an important clan, occupied the whole of Natal at the time of the Shakan upheaval. Strange to say, the Xosa Kafirs, in the Cape Colony, give all the Natives resident immediately north of their own Xosa-speaking enclave, that is to say, the Lala clans dwelling in Natal, the generic name of *abaMbo*, and called their land *i-Mbo*. The Fingo refugees, therefore, were known to them as *abas'eMbo* or People of Mbo. From this we should like to believe that, either all Lala clans were originally called *abaMbo*, or, otherwise, that the present Natal tribe called by that name must have been first in possession and have occupied a considerable portion of the territory previous to the arrival of the hundred other clans afterwards found there by Shaka.

Soon after the reported appearance of the *maMbo* people on this side of the Zambezi, we read, in the year 1594, of a certain *va-Mbe* tribe living south of St. Lucia Bay. The expression 'south of St. Lucia Bay' is misleading, but we think it reasonably applicable to a people resident a hundred miles away, south of the Tukela, in Natal; although, if we accept the supposition that the name *abaMbo* was originally applied indiscriminately to all Lala clans, there would be no further necessity for any such stretching of the expression, for the Lala people were then probably occupying, not only Natal, but also the whole stretch of coast-lands right away as far as Tonga or Swazi-land. Theal thinks these *vaMbes* were 'for a certainty' the present Natal *abaMbo*. What is certain is that there is no clan nowadays, nor was there in Shaka's time, dwelling anywhere near St. Lucia Bay with a name even remotely resembling that given. The prefix *va* which the Portuguese narrators have placed before the name of this tribe is interesting, inasmuch as it nowhere exists, as far as we know, as a prefix in any of the East or South-east African languages. But it *does* exist in the South-west African, where we actually find to-day a tribe, north of the Hereros, calling themselves the *ova-Mbo*. What seems possible is that the *ovaMbo* of German West Africa and the *vaMbe* of ancient Zululand, were branches of the same family, and that the *abaMbo* of present-day Natal are the descendants of the latter. These *abaMbo*



in former times, after their first arrival on the south-east coast, may still have called themselves by the original prefix *ovaMbo*, which prefix, through long contact with the Zulu-Kafir peoples, may have become changed into that of these latter people and appeared as *abaMbo*. It is even possible that the *maMbo* tribe mentioned as crossing the Zambezi in 1592, were the same as the *vaMbe* found in 1594 southwards of St. Lucia Bay. The appellations are taken from different documents by different writers; one uses a singular prefix *mu* and the other a plural prefix *va*; but in the Bantu, *omu* is the correct singular prefix corresponding with the plural prefix *ova*. Thus we have *omu-Mbo*, plur. *ova-Mbo*, as the actual designation of the tribe now inhabiting German West Africa.

In the same year, 1594, we hear in Portuguese accounts, of a *Komati* clan, whose country extended from the coast south of Delagoa Bay for about 90 miles inland. Though we are unable to identify this tribe, we see the name plainly enough in the Komati river, running from the Transvaal into the Crocodile river in Portuguese territory. May-be the Portuguese narrators got hold of the name of this river instead of that of a tribe living thereabout.

**Early Inhabitants of Natal.** From the accounts already referred to as having been left us by the survivors of various shipwrecks occurring along the Natal coast, it seems probable that, in the 17th. century, that country was inhabited by people, not of the Lala, but of the Zulu-Xosa stock, the former—its present occupants and who were found there by Shaka—not having yet arrived from their previous home higher up the coast, as well as perhaps also further inland towards Swaziland. A declaration made by ten officers and sailors of the "Stavenisse" wrecked about the Alexandra county on 16th. February, 1686, informs us that the Natives they there found in their neighbourhood, and among whom they dwelt for over a year, 'have tobacco, and smoke it, and by good management its quality might be improved.' Now, the habit of smoking tobacco is confined, among the South-East African coast Natives, to the present Cape Colony or Xosa-speaking tribes. The custom is unknown among the Zulus of all clans. It *may* originally have been a habit with the Lalas, and which they only lost during the years of homeless wandering and famine caused by their persecution by Shaka. Yet we doubt it, inasmuch as there are absolutely no signs of it now visible, nor any tradition that it ever was so. Again, the survivors of the English ship "Good Hope" wrecked at Port Natal on the 17th. May, 1685, relate of a 'chief there, named *Ingoose*.' And on the 4th. December, 1689, the captain of the galliot "Noord," acting under instructions from the Dutch Government at the Cape, purchased the bay of Natal and some surrounding land 'from the chief, or so-called *Ingoose*.' The word designating 'a chief' in the Zulu-Xosa group of languages is *inkosi*; but such a word is unknown to the speech of the present-day Natal Lalas, who belong to another ethnological group, and whose word for 'a chief' was *ihosi* and *iyosi*, which expressions neither an Englishman nor a Dutchman could ever hear and then write as *ingose*. It is, of course, just possible that the *abaMbo* tribe—of whose reputed arrival in these parts we have already related—were at that time actually inhabiting Natal and that they possessed this word for 'a chief' in their language; although, if, as we have merely surmised, they had any close relationship with the South-Western African tribe of *ovaMbo*, such a close resemblance of speech with the Zulu-Xosa group was scarcely to be expected. And then, again, the Natal *eMbo* tribe does not smoke tobacco; so that all the circumstances combine to lead us to the opinion that about the end of the 17th. century, there resided in Natal some tribe of Natives, may-be the Tembus, which has since removed into the Cape Colony.

Another theory—and one equally as feasible—is that the Zulus were then in occupation of Natal (the Lalas being in present-day Zululand) on their return course northwards from Kosaland; that they subsequently continued on their way, dislodging the Lalas, who wheeled southwards along the coast; and that the Zulus since then have abandoned the habit of tobacco-smoking, just as they have that of circumcision.

At the beginning of the 17th. century, we hear much of the *ma-Kalanga* (or as some Natives pronounce it, *ma-Karanga*) tribe, dwelling along the northern side of the Zambezi, and with the *momolapa* (the designation, now obsolete, meaning really in our opinion 'owner of the mines,' just as one would say in modern Zulu, and with the same meaning, *umini mitapo*) or paramount chief of which the Portuguese, in their eagerness to become eventually possessed of the fabulous wealth supposed to exist in his country, often came into negotiation and even warlike conflict.



But about the year 1759, we are told, the perpetual civil strife that had disturbed this tribe, or more probably congeries of tribes, throughout many generations, finally culminated in a total break up of the nation, each clan from henceforth launching out on its own independent account and some even setting forth to exercise their newly acquired liberty in newer lands.

It has been stated by Bent — but with what authority we do not know — that certain wandering Kalanga peoples came down into Natal about this time, or as he says, in the year 1720. Now, in Natal at the present day we find no knowledge whatsoever of any such immigration. But we do find that territory occupied by numerous clans whose origin and speech seems to have been altogether different from that of the Zulu clans now north of the Tsekela. These are the Lala people who, we have said, were, immediately prior to their entering Natal, in residence, or at least a part of them, in present-day Zululand, while others perhaps were more inland in territory adjoining Swaziland. At any rate, they were the sole occupants of Natal at the time of Shaka's invasion at the beginning of last century, and were commonly known to the Zulus under the general name of *amaLala* — a name whose meaning often puzzled us, until we were given by old Lala men the picturesque explanation that it was a term, unknown to themselves, but, contemptuously applied to them by Shaka's people, who used to say, *ngoba belala benomunwe egolo*. Somehow or other, perhaps owing to their forefathers having been all but exterminated by the Zulu conqueror Shaka, these clans, even though still abundantly in evidence in Natal (notwithstanding that they have now entirely lost their original language), no longer possess any tradition of their origin or their history prior to the time of the Shakan invasion. What we do know is that they were a people famous to the Zulu tribes as workers in iron, and that their speech, unlike the softer Zulu, belonged to that harsh *tekeza* variety of the Bantu, common to the Swazi and some other peoples further north. But the Kalanga too were, and still are, celebrated precisely in the same manner as great iron-workers, and, moreover, many of the clans in the region of Mashonaland seem to us to speak a language which, along with that of the Lalas and Swazis, appears to have the *tekeza* characteristics. May, then, the Kalanga heard of by Bent (probably from some Suto or middle African source) as having emigrated into Natal, have been really these same amaLala tribes? South of Mount Wedza, in Mashonaland, we find even to-day a tribe, industrious as iron-workers, and calling themselves *pa-Marara* (or *pa-Malala*, as some Natives pronounce it), and the particular country inhabited by them is known as *ma-Tekedza*. Is it, then, nothing more than a coincidence that there should somewhere be a tradition of Kalangas having come down towards Natal, and that we should actually find these tribes commonly known to the Zulus as *amalala*, and their particular speech said to be 'to *tekeza*'?

The statement that Kalangas once came down into Natal would be still more intelligible and acceptable to us if it could be shown that there was some linguistic affinity between the Kalanga and Tonga peoples. For there does seem to be, or originally to have been, some recent intimate connection between the Lalas of Natal and some of the widely-spread Tonga tribes. Owing to the scarcity of our information, we could not indicate at present any likely spot, though we may say we have observed a marked similarity between the Shitswa dialect, spoken by certain Tonga Natives in the neighbourhood of Inhambane, and that of the Natal Lalas — thus, Shitswa, *imbywa* (dog), Lala, *imbywa*; S. *ihomo* (cattle), L. *ihiyomo*; S. *ihosi* (chief), L. *ihosi* and *iyosi*; S. *tinyane* (birds), L. *ihinyoni*, and so on. The single Lala word *imbywa* for 'dog' is itself evidence of much. So far as we can trace, this root, though almost universal in the more northern Bantu languages from the Swahili to the Herero, nowhere else exists among the extreme south-eastern tribes save among these Lalas and Tongas. Manifestly, then, the former could not have adopted it from any of their present neighbours, but must have brought it with them from some more northern source and that, to wit, nowhere south of Inhambane.

Such, then, was the population of Natal, at any rate at the beginning of the 19th century — it was occupied solely by Lala tribes. The Cele tribe, under Diba-dibela, was along the sea-coast about the mouth of the Myoti. The emaNgangeni were further inland, on the same river at its junction with the Hlimbitwa. The emaTufini, then a large tribe and already long down from Zululand, was spread along the coast between the Mgeni and Mkomazi rivers, and for thirty miles inland. The Ngeolosi were about the Kranskop. The Zoufi clan was along the Inadi, tributary of the Tsekela. The Nyuswa tribe, divided into several sections — the Fuzes, the emaQa-



dini, and others — covered a considerable district of which the sources of the Mvoti was the centre. The Wushes (now Baças) were another large and much subdivided tribe, inhabiting all the country between Maritzburg and the Karkloof range. The emaKuzeni under Ngonyama, with their relations the enTlangwini, were about the Bushman River where it joins the Tukeka and thence over and away towards the Mziqyati. The Mapumulo were between the Hlambitwa and the Tukeka, and nearly a hundred other small clans were scattered everywhere about from the Drakensberg to the sea, until at length the infamous Shaka came and destroyed them all. Then they each had their own chieftain and all spoke a like *tekeza* language; and if to-day they all speak the Zulu tongue, it is only because it became forced upon their young men, the grandfathers of the present generation, at the time of their universal captivity and incorporation into the Zulu army by Shaka during the first thirty years of last century.

**General Distribution of the Tribes in South-Africa at the Commencement of Zulu History.** At the end of the 18th. century, just previous to the general social convulsion referred to as having been caused among the tribes by Shaka, the South-African continent was peopled roughly as follows. The western portion of the sub-continent, including the further half of the Cape Colony, German West Africa and the Kalahari Desert, was inhabited mainly by Hottentot and Bushman tribes. Four groups of sub-races of the Bantu stock held the rest of the continent. In the great central plateau, including Orangia, Basutoland, the Transvaal, Bechuanaland, parts of Rhodesia, even as far away as the Upper Zambezi, were various kindred tribes, all speaking markedly similar languages and all classed together as the Suto, or Chwana, group. The remaining eastern portion of the sub-continent was confusedly divided between other groups or varieties of the Bantu. In the north-eastern corner was a portion of the Tonga race, comprising Tshwekes or Tshopis, Nilengas, and others — a race found scattered sporadically about the continent as far as the western shores of Lake Nyasa and the neighbourhood of Rotseland on the Upper Zambezi. Then there was the *tekeza* group (so called from the abundance of dental sounds in its language), including the Swazis, the Hlubis (originally in the eastern Transvaal), and the numerous Lala clans of Natal, all probably of the like origin and speaking mere dialects of the one tongue. Perhaps only a hundred years before the period here referred to, it seems probable that all these *tekeza*-speaking peoples were united in one solid block stretching from Swaziland to the coast and thence away southwards, all along the seabelt, as far as the confines of Kafirland at the Mzimkulu. As witness to this, we have the traditions of some of the Natal Lala clans that they really did originally live in the coastal districts of what is now Zululand *e.g.* the tradition of the emaTulini tribe of Mvini that they formerly dwelt about the Mhlutuze in Zululand (and who are therefore probably responsible for naming the river near Durban, about which they subsequently settled, as the Mhlutuzana or Small Mhlutuze), or the tradition of the Baças or Wushes that, upon their expulsion by some enemy from their old home in Zululand, they hid in the Ngoye forest, north of the Lower Mhlazi. Finally, southward of all, and filling the whole eastern half of the present Cape Colony, was the Kafir race, including the Ngqikas, the Gealekas, the Bomvanas, the Tembús, the Mpondos, and others.

**The Early Clans of Zululand.** In amidst the *tekeza* enclave, and cut off from their next-of-kin, the Kafirs of the Cape, by the Lala clans of Natal, was another smaller portion of the last-mentioned Kafir group. These may have been left behind by the Xosa or Cape Colonial company on their common downward march from more northern parts (the Natal *tekeza* Natives having meanwhile thrust themselves in between the two parties, since we believe the Kafir party was the first on the scene), or they may have subsequently returned along their former course and settled down amidst the *tekeza* tribes, just as others of their family did again in more recent days when Mzilikazi conquered Matebeleland and Manukusa gave Central Africa its terrible freebooters, the abaNgoni and the waTuta. These Kafir clans, at the period here referred to, *viz.* at the end of the 18th. century, occupied the whole of the country now known as Zululand, the Baças and other *tekeza* peoples having already long before cleared away from the coast-districts there into what is now Natal. There was the Zungu clan along the coast beyond the Tukeka. Adjoining them, and somewhat inland along the Ngoye Hills, were the Qwabes under Pakatwayo. Neighbouring on the Qwabes, on the further side of the Mhlutuze, were the emaNgadini people. Along the coast,



between the Mhlatuze and Mfolozi rivers, was the large Mtetwa tribe under Dingiswayo, with the Mkwanzazi clan (merely an off-shoot of the Mtetwas, formed for the purposes of intermarriage, and now under Somkele) between the Mfolozi and the sub-Tonga emaNcwangeni, Mfekane, Msane, and other clans, beyond the Hluhluwe and the Mkuze. Adjoining the Mkwanzazis were the Neubes about St. Lucia Bay; a section of the much-scattered Tembus, under Jama, on the upper reaches of the Ntseleni stream; the emDhlelsheni about Hlabisa; the eLangeni under Bebe, grandfather of Nandi, Shaka's mother, north of the middle Mhlatuze, about where Siteku's kraal now is; the Magwaza clan also in this vicinity; and the Ntulis at the Mpapala. Still further inland, in the Nkandhla district, were the emBuyeni clan, the Mavundhlas, and the Mnomiyas. Southward of these about the junction of the Ntsuze river with the Tukela, was the Lala Ngongoma clan, and beyond these, further up the Tukela, were the emBos and Mhlahloses. At the Ntlatzatshe mountain were the emAmbateni; north-eastward of them, about Ntabankulu and the upper White Mfolozi, were the emaNgwani tribe under the renowned Matiwana; and eastward again, beyond the Blood river, between the emaNgwani people and the Newcastle district of Natal, were the large section of the Tembus under Ngoza; while still beyond the Tembus, about the sources of the Mzinyati or Buffalo river, were the very large Hlubi tribe of the *tekeze* stock, related to the Swazis, and then under Mtinkulu, Mpangazita, and others. Southward of the emAmbateni, between the Babanango hill and the White Mfolozi river, were the Butelezi; while south-east of these latter, off towards the middle Tukela, were the emCuwini clan under Macingwane. Beyond the Black Mfolozi, from the Ngome forest along the Pongolo river towards the coastal districts, were the large tribe of Ndwandwes or Nxumalos, with its off-shoot the Kumalos, under the famous chief, Zwide. Nearly a hundred other small tribes were scattered here and there over the remaining parts of the territory, and one of these, dwelling in the triangular piece of country formed by the junction of the White and Black branches of the Mfolozi river, and closed in between the more powerful Butelezi and Ndwandwe clans, was destined to become the greatest and most famous of them all. This was the small clan known as the 'people of Zulu' (nearly related to the larger Qwabe clan down near the coast), whose principal kraals were situated between the Mkumbane and Nzololo streams running into the White Mfolozi, and at that time governed by a little-known chief named Senzangakona.

**How the Zulu Clans were formed.** It may be interesting here to note how this apparently in the remote past one race of Kafirs became so numerous broken up into separate triblets under independent chieftains, and in such a manner as to grow in time absolutely ignorant of any common relationship between them. It is, and I suppose always has been, the custom of Bantu peoples never to intermarry within their own clan, all of whose members, descended from a common ancestor, call themselves by the same cognomen or *isibongo* (with is generally the name of that ancestor or of his kraal), and regard each other as brothers and sisters. After the lapse, however, of about a century or more, the descendants of the different sons of an original chief, now representing perhaps two or three separate branches of the same ancestral stock, begin to perceive that their mutual relationship is becoming sufficiently remote to permit of a desire for intermarriage between their respective offspring. It subsequently happens that a son of one house does actually become enamoured of a daughter of the other house, who, though still a member of the same clan, is already his fourth or fifth cousin. In order to facilitate this, and to avoid the aspersion that he is marrying his own sister — for, as said, all members of the same clan are regarded mutually as brothers and sisters — a new clan-name or *isibongo* is coined for that branch of the clan into which the chief or his son may be marrying. He will thus escape being handed down to posterity with the stigma of having married his sister, and the particular girl, now possessing a new cognomen, will avoid the disgrace of having married into her own family. The two branches of this originally one family will thereafter form different clans with different clan-names, and will intermarry as though they were perfect strangers. An example of this we have working out before us even at the present time, when the children and nephews of Cetshwayo of Mpande of Senzangakona of Jama, and those of Zibebu of Mapita of Sojiyisa of Jama, two branches, therefore, of the house of Jama of the same Zulu stock, are manifesting a mutual desire for intermarriage, to facilitate which the offspring of Zibebu and his branch of the family are coming to be referred to as *abakwa'Biya* (the people of Biya), which cognomen, or else that of *Mandhlakazi*, will ere long assuredly come to



replace the *isibongo* 'Zulu' as far at least as this branch of the tribe is concerned. In a similar way in Mpande's time, another section of this same Zulu clan, or rather of its eMgazi sub-section, cut itself off for similar reasons, and called itself (after the name of the *kwa*'Biyela' kraal of a certain important personage named Xoko) the 'people of Biyela'. Another again called itself the 'people of Ntanzu'; another the 'people of eGazini', and many more, all of which are now coming to be well known as entirely separate, independent, and intermarrying clans. And so it had been going on for untold ages, and that not alone with the Zulu clan, but in an equal degree with each and every one of the other Bantu clans by which it was surrounded. So complete has been this dividing or breaking up of the original Zulu tribe into independent sections, that the *isibongo* or clan-name of 'people of Zulu' has now become in Zululand practically confined to the members of the ancient royal house alone *i. e.* to the immediate descendants of Jama, father of Senzangakona. True it is, that we still find a large number of Natives in Natal calling themselves by the cognomen 'Zulu'; but this arises from the fact of their grandfathers having left the country during Shaka and Dingana's time and therefore prior to the formation of the more recent sub-clans. These persons have, therefore, virtually 'lost' their caste; for they can scarcely claim to belong to the same family as now goes by the name of 'Zulu' in Zululand, which, as said, appears to be composed solely of the immediate descendants of the chief Jama; nor would it be any longer easy for any of them to discover to which sub-division of the tribe they really belong.

At other times it was private family contentions that broke up the tribe; and in this way was it that, about the middle or early part of the 17th. century—if we may hazard a guess based on their traditional genealogy—the tribe of which the original Zulus themselves formed one branch, became divided. It was then ruled by a chief named Malandela, whose wife, Nozidiya, gave birth to two sons, Qwabe and Zulu. The mother, as the story runs, and as is so frequently the case, had a preference for her younger boy, and on a particular occasion favoured him in the acquisition of some stock, fine white cattle, of which the elder and less favoured son, Qwabe, soon became jealous. Remarking this, and fearing the evil consequences of some sinister talk she had overheard, the mother gave her younger son, Zulu, the timely advice to move away into other parts, which he did, going off with his fine cattle, and under the care of a certain *induna*, Mpungose, to dwell in the unoccupied locality beyond the White Mfolozi, at Mahlabatini. Being the son of a chief, a few retainers would naturally collect around him, and other members of the family in time adhere to him, so that a little tribe would not be long in forming. The elder branch of the family remained below; and in order to distinguish one from the other, that branch and its offspring went by the name of 'the people of Qwabe' and the up-country or younger branch by that of the 'people of Zulu', and in time the members of the two branches became scarcely aware of any relationship and have long been freely intermarrying. What the original *isibongo* or clan-name of the tribe may have been prior to the time of separation, does not seem to be known; but in our opinion it was 'Gumede', nowadays retained—as was the usual custom after such separations—as the *isi-lakazo* of the older branch of the family, the direct descendants of the original tribe, that is, the Qwabe people. We can scarcely believe the old, original tribal-name to have become altogether lost; and the fact of the name Gumede having been assumed, as one of his honourable titles, by the Zulu king (and by him alone in his section of the tribe), would seem to confirm us in our belief.

Where the Zulu People originally came from. Now, inasmuch as the above tradition distinctly states that the separation alluded to took place within the boundaries of our present-day Zululand, and since the fact of the two already long independent tribes of Qwabe and Zulu being still close beside one another at the commencement of the Shakan period, verifies the statement—for, if the separation had occurred elsewhere in any distant region, we should scarcely have expected both tribes to have moved about the continent together and, so to say, arm in arm—we may safely conclude that, as above assumed, the Zulu clan was already *in situ*, and not somewhere away in the 'far north' or remote interior, at least during the middle or early part of the 17th. century. And since we hear no suggestion of even Zulu's father, Malandela, ever having known any other than the same old country, we may fairly believe that the tribe was still there even a good long while before that date.



But where they dwelt anterior to that time; where they came from, together with all the other kindred *amaNtungwa* clans—for this seems to have been the original generic name common to all those tribes of the 'Kafir' stock inhabiting this portion of the sub-continent, as distinguishing them from the *tekeza* peoples occupying the coastal districts and, in a remoter manner, from the *amaXosa* section of the same 'Kafir' stock away south in the Cape Colony—where, then, they came from when the whole Ntungwa people, as is said, 'came down with a big corn basket (*b'ehla ugesilulu*), tradition telleth not. Nor is it easy to hazard a guess. Their remoter history is no doubt identical with that of the whole Kafir section of the Bantu race, with that of the Xosas and the Mpondos and perhaps, though in a less intimate degree, with the Swazis and Lulas and other *tekeza*-speaking tribes. The Bantu peoples, Sir. H. Johnston has thought, came down from the northern parts of the African continent less than three thousand years ago. It has been further surmised that the original home of the Zulus was within the vicinity of Lake Tanganika; but we are not aware of any reason sufficiently strong to justify either of these suppositions. Ourselves we incline, as already stated, to the Lemurian origin of the Negro and Bantu peoples; and as for the subsequent wanderings and history of that section of the Bantu family called the Zulus, we must confess ourselves so far absolutely unable to trace anything, unless it be one solitary, though highly interesting, indication that, at one time in their career, and that probably immediately prior to their migration to these parts, they were 'at home' somewhere in the land of the water-goat. Our reasons for this opinion will be found more fully explained in the Dictionary under the word *um-Tint*. What may be exactly the limits within which this rare animal is found in Africa, we do not know; but we believe it is solely confined to the north-western quarter of the southern continent *i. e.* to the Angola and Upper Zambezi regions.

Dawn of Zulu History with the Flight of Ngodongwana. — Over the ages, then, of impenetrable darkness we much reluctantly pass, and commence our narrative of actual Zulu history almost with these our own times. It was towards the close of the 18th century that a quarrel broke out among the members of the royal house of the Mtetwa tribe down along the coast. The details of this quarrel, as left us by Sir. T. Shepstone and Mr. H. Fynn, though both obtained at first hand from 'reliable' Native sources, are regretfully conflicting. According to the former, the Mtetwa chief Jobe had, about the years 1785—90, appointed a certain son, Tana, to succeed him on the throne. Being however too impetuous to come into possession of his inheritance, this son set about intriguing with a younger brother, Ngodongwana, for the premature and violent 'removal' of their aged father, who now alone stood between him and the attainment of his ambition. But the fates were not propitious, and information of their conspiracy found its way to the ears of their father, who, turning the tables, immediately ordered their own death. Accordingly their hut was surrounded during the night; Tana was duly killed, but Ngodongwana escaped. Severely wounded in the back by a barbed assegai, he fled into an adjacent bush, where he was sought for and discovered on the morrow by his sister who, after attending to his immediate wants, lent him a strange skin-mantle, under the disguise of which he contrived to escape altogether from the district. He wandered away from tribe to tribe 'to the south,' where he came into contact with 'whitepeople' in whose service he engaged himself; and ultimately becoming possessed of a couple of horses, he wended his way back to his people, 'sitting upon one of the horses.' The reigning chief, a brother of his, fled before so ominous a return; for a horse in those days was, in Zululand, less known and more dreaded than might be a lion. He was, however, eventually overtaken and put to death; whereafter Ngodongwana was universally acclaimed chief.

Another account is that supplied by Henry Francis Fynn, one of the first batch of Englishmen to settle at Port Natal in the year 1824. According to him, the Mtetwa chief, Jobe, had not yet, at the particular time in point, about the year 1750, formally appointed a successor; but two sons, Mawewe and Ngodongwana, of different mothers, were both secretly aspiring for the position. The friends of Mawewe, the eldest of the two, anxious to ensure success for their candidate, circulated a rumour that Ngodongwana contemplated assassinating the chief. The latter, upon hearing the rumour, immediately struck home at the root and ordered the execution of Ngodongwana. But the attempt proved abortive; for in the attack on the kraal wherein this latter was residing, he escaped. Being severely wounded, he fled into a neighbouring forest, where he was subsequently discovered, hidden beneath a tree, by a couple of the party



sent in pursuit. But these, as a second piece of fortune, were mercifully inclined, and, concealing his whereabouts, reported that he had made good his escape. This he eventually did, wandering from country to country, his father meanwhile despatching presents and requests to all the neighbouring chiefs that, should he appear, they might put him to death. Finally, however, the fugitive reached a tribe ruled by one Pangane, who, although suspecting his identity, afforded him protection. There he made himself generally useful, milking cows and so on, until one day he became suddenly exalted beyond all expectations. Single-handed he had attacked and killed a lioness that had been causing considerable havoc among the cattle, bringing home as a trophy a couple of her cubs. He immediately sprang into fame as the 'brave' *par excellence* of his tribe, with the headmanship over a portion of which he was forthwith rewarded. A rumour reached him now that his old father, Jobe, was dead, and that he had been succeeded by his son, Mawewe. And he had scarcely heard this, when a still more exciting occurrence startled the whole countryside thereabout. A phenomenon having the aspect of a white man had appeared in the neighbourhood! 'Its garment, though so small as to be held in the grasp of one hand, when slipped over the head, covered the whole body. On its feet there were no toes, and its heel was so long as to penetrate the ground. It was mounted on an animal of great speed, and carried in its hand a pole which spit fire and thunder and killed all the animals it looked at. This was the chief of the diviners from whom all derived their powers. At his presence the Natives fled, after having first killed an ox to be consumed by him; and whenever he entered a kraal, beads and brass were left behind by him and found by the Natives on their return.' But Pangane, the chief, was more knowing than his people have been represented to be. He calmly awaited the approach of the apparition and got it to perform a surgical operation on his knee! This piece of unparalleled bravery disarmed the apparition of all its awe; and when our ancestor sought guides who would conduct him to the coast 'then distant nearly 300 miles', Ngodongwana and party were only too willing to accompany him. Such a guide, with two birds to kill with the one stone, naturally led the traveller to that part of the coast nearest to his own people, who lived along the sea. When already nearing home and within view of the sea, he left the traveller among the Qwabe tribe, which was that next neighbouring on his own towards the south. There Pakatwayo, the Qwabe chief, captured the apparition; 'and regarding it, not as a human being, but as a species of sea-animal, which traversed the ocean in large shells, feeding on such elephants-tusks as might be placed for its convenience along the shore and leaving in return beads gathered from the bottom of the sea,' he deemed it fair game for destruction. And this was the last of the ill-fated *umlungu*. But a happier destiny awaited Ngodongwana. He, having reached the neighbourhood of his own tribe, was duly reported to the chief, Mawewe, his elder brother, who forthwith despatched a councillor to interview him. The result of this interview was that the councillor became so hopelessly hypnotised by the apparent omnipotence of this strange chief riding against them on so marvellous a beast and bearing thunder and lightning within the grasp of his right hand, that he unconditionally surrendered. He enlisted himself at once in the stranger's service. He returned to the chief Mawewe and advised him to send out a force against Ngodongwana. This was done and this particular councillor was placed in command. He was thus enabled to arrange that in the rear of Mawewe's force, a trusted party of warriors, admitted to the secret, should be retained, who, upon the moment of conflict, would attack their former comrades from the rear. An easy victory was thus ensured for Ngodongwana, who immediately marched on the capital, but found his brother had already fled to the neighbouring Qwabe chief, who, however, was ultimately compelled to extradite the royal fugitive, handing him over to his brother Ngodongwana, who had him put to death.

The story as related at the present day by members of the Mletwa tribe and still resident in the Mletwa country, is that the chief Jobe had ordered his elder son, Tana, to adopt the head-ring; this latter refused, whereupon a party was sent out by Jobe to kill him and his. The hut in which he was living was surrounded and all therein slaughtered, save his younger brother, Ngodongwana, who escaped with a barbed assegai variously located as in the upper part of the left arm, in the right leg, or in the loins. Mawewe was another of Jobe's sons, who succeeded him after his death.

**Ngodongwana's return with a Whiteman.** Much of the foregoing accounts is mere undisguised fiction; but the framework of genuine history, cleared of the embellish-



ments and distortions of Native exaggeration, will be readily traceable. What is certain is that Ngodongwana quarrelled with his father Jobe; that this latter consequently ordered the death of Ngodongwana, who, however, escaped from the attempt, and, after leading the life of a refugee for many years among a strange and distant tribe, ultimately, after his father's death, returned, riding upon a horse, and, having killed his brother then found reigning, took possession of the Mletwa throne.

But the point of central interest to us would seem to be, who this stray white-man, or those 'away south,' may have been, with whom Ngodongwana is said to have come into contact, and from whom it is supposed he learned so many of those elevated ideas concerning the advancement of his own and other surrounding Native peoples which, as a ruler, he afterwards attempted to put into effect and with such tremendous, if unexpected, results? Both explanations, as left us by Fynn and Shepstone, seem unsatisfactory and improbable. The former writer, although correctly, as we think, intimating a westerly or up-country flight, has supposed the traveller to have been a certain Dr. Cowen, and, as one may conclude from his narrative, for no other reason than that a person of this name is reported to have 'travelled from Capetown in a N. E. direction in the year 17—!' But if Dr. Cowen set out from 'Capetown' and travelled in the simple solitary manner in which this whiteman seems to have been travelling, it would seem more than probable that he neither reached nor intended to reach these parts. Without a large train of baggage-bearers, without even a guide or companion, it remains a mystery how any traveller, much less one from Capetown, could have kept himself supplied with ammunition, with raiment and other necessaries, over all the hundreds of miles of unknown wilderness through which this person is said to have travelled. And yet he had surgical instruments — presumably because he was *supposed* to be a doctor! — and such an abundance of ammunition as to be able to supply, not only himself, but also Ngodongwana! But the account given by Sir. T. Shepstone is still more improbable, viz. that Ngodongwana made the acquaintance of white people 'down south beyond the Great Fish River.' For really it does seem too 'romantic' to suppose that a solitary Kafir boy, absconding from his kraal, with absolutely no inkling of the mere existence of whitemen in any southern region, should have found a necessity, in those lawless times when even the bravest of men did never dare to travel alone beyond the narrow limits of his own tribal district, to tramp aimlessly along southward over half a thousand miles of unknown country, large tracts of which were totally uninhabited, and in which, wherever inhabited, a peaceful living with abundance of sour-milk and pretty girls might have been obtainable as an adopted dependent for the mere asking; to tramp aimlessly along through hundreds of foreign, oftentimes unsympathetic and unprincipled tribes, too eager to capture or to kill upon the slightest appearance of helplessness or resistance; along a dreary, endless path which led, goodness knows where, certainly not to a greater security and happiness than he might have had anywhere within the first hundred miles of his march; and then finally, to re-appear at his home, 'upon a horse and with a gun,' and knowing all about Delagoa Bay (of all places in the world!), with which Portuguese station he immediately proceeded to enter into an extensive trade, 'sending there in the first year of his chieftainship,' as we learn from this same Fynn, '100 oxen and a quantity of elephants' tusks in exchange for beads and blankets.' According to Native accounts, this historic flight, now made so wonderful in the telling, must, as Shepstone thinks, have taken place somewhere about the year 1785 — 1795, and Fynn between 1750 — 1780; ourselves we should favour the former date. Now, at that time the remotest outskirts of the whiteman's civilisation in a southerly direction were far beyond the Great Fish River. Even that was a region then practically unknown, save to a handful of solitary Dutch farmers and a few travellers; for the whole of the East London and Queenstown districts were at that period still far away in unexplored savagedom. The nearest military post, where in 1799 a 'small garrison' was stationed, and the only place where anything like civilisation might have been met with, was at Graaf Reinet. And this condition of things continued right away till the year 1815, and indeed after; but that was a date already too late for our purpose. And further, having been engaged in deadly warfare with Native raiders continuously for untold years, it is highly incredible that any whiteman 'down south,' British or Dutch, would have had the temerity to allow a Kafir the possession of a horse and gun. There is a palpable error in the *direction* of this Ngodongwana's flight. The common Native, by whom these stories are generally spread abroad, had gleaned from the crumbs of hearsay falling from the unapproachable royal-kraal's



table, that their chief in returning had come back from among some whitemen; and whitemen appearing soon afterwards, not from a westerly, but from a southerly direction, he very naturally assumed that these were the same as referred to in Ngodongwana's flight. In reality, however, his flight had been more probably in a direction that brought him within the sphere of influence of Delagoa Bay. It will be noted that Fynn gives the name of the chief under whom Ngodongwana had been living as 'Pangane', and the distance of that chief's country from the coast as 'nearly 300 miles.' It is our belief that in both of these statements Fynn was very close to actual truth; for, in those times and under those circumstances, it was almost impossible to calculate long distances correctly, and, furthermore, we know from his writings generally that his knowledge of the Zulu language, in its then undeveloped form, was not such as could enable him to write a Zulu name accurately. Upon making investigations among the older members of the Mtetwa royal house still living, we are told that the name of the chief under whom Ngodongwana found refuge was Mtinkulu, son of Pangane. Now, Mtinkulu ka'Bungane is a personage about whom it seems difficult to believe there could have been any doubt. He was, at that very time, a well-known chief of the great Hlubi tribe, of the Lala and Swazi stock, — the first 'foreign' i.e. non-Zulu tribe a fugitive would have come to if flying from the coast directly inland or up-country, in a westerly direction. The Hlubi people were then dwelling about the sources of the Mzinyati, in the Wakkerstroom district of the Transvaal, and the distance of that district from the sea would be a full 200 miles by Native pathways — a figure which corresponds very fairly, considering the circumstances, with that conjectured by Fynn. We know, moreover, that there was a brisk trade in elephant tusks, hides, brass and copper rings, and beads going on at the time in Portuguese and adjoining territory. Numbers of hunters and hawkers, too, were roaming about the inland parts in search of sport or trade. What more probable, then, than that such a one should have chanced to reach the Hlubi country and there to have sought a guide to the coast? But the sea he would wish to reach was, we may believe, rather that of his own home at Delagoa Bay, than that washing the shores of the Mtetwa domain. Naturally, Ngodongwana would be acquainted with none other than the latter, and would consequently, as well as for other and stronger private reasons, lead him to it. From the callous way in which his 'guides' seem to have deserted him when approaching their own destination, we consider it quite likely that they first took care to plunder the unfortunate traveller of his horse and gun prior to leaving him stranded in Pakatwayo's territory. There is, it is true, some difficulty attached to the fact of the Whiteman being in possession of a horse if, as we surmise, he came from Delagoa Bay; for it is hard to believe that horses at that time were in existence at that place, and still harder to believe that they could wander about the adjoining malarial districts without soon succumbing to horse-sickness or the tsetse fly. This drives us to opine with Fynn that the Whiteman came up from the Old Colony and was now trying to make for Delagoa Bay, or otherwise — and which, in view of subsequent events, seems to us more probable — came on foot from Delagoa Bay and purchased the animals up-country in order to aid him in his travels; for we think that horses must have been already introduced at that time among the Basutos by the Griquas and other roaming Natives from the Cape Colony.

That such a seemingly trivial event as that recorded above should have been treated so exhaustively may well cause surprise to our readers. But when they are told that this little adventure of the Mtetwa boy marked an epoch in South-African history; that it was the insignificant spring from which started forth that cataclysm of bloodshed and devastation which overwhelmed all this part of the continent one hundred years ago, driving thousands upon thousands to homelessness and misery, thousands upon thousands to torture and death; that it was the tiny seed from which grew forth that many-branched disturbance of the Bantu race which had as its direct results the foundation of the famous Zulu nation, culminating in the Zulu War; the foundation of the Basuto nation, leading on to the Basuto War; the foundation of the Makololo nation with its early dissolution; the foundation of the Matabele kingdom, ending in the Rhodesian War; the driving forth into all quarters of the continent of fugitive hordes of lawless marauders whose continuous course of ravage and rapine stretched away even to Victoria Nyanza; and finally, that bringing of the Boers from over the Drakensberg which resulted in the proclamation of Natal as a British Colony — when the reader remembers all these things, he will come to see that the Mtetwa Kafir boy was answerable for much. Had there been no flight and no return of



Ngodongwana and no meeting on his part with an *imbongi*, there would have been no Mletwa military power; no Mletwa power, no Shaka compelled to martial and imperial ambitions; no Shaka, no Zulu nation nor Zulu War, no Basuto nation nor Basuto War, no Matebele nation nor Matebele War; nor would our own Natalia have been born so soon.

**Ngodongwana now Dingiswayo, King and Empire-builder.** But wherever he came from, this Ngodongwana arrived, not only with the mere novelties of a horse and a gun — two wonders hitherto undreamed of in local imagination — but, what was more important, with the idea of the civilisation and militarism which those things signified; for he immediately set about busying himself alike with the arts of peace as with the arts of war. The stray Whiteman, upon learning that his guide was none other than a great chief, at least prospectively, no doubt conceived the philanthropic desire of instilling some more elevated ideals into his savage breast, informing him how countries were governed and peoples ruled where he came from, and how much better it would be to introduce the same system here. And Ngodongwana, though probably utterly thankless for the advice, yet was taking it all in, and, upon the first opportunity, proceeded to act upon it. The Whiteman's advice had had reference to commerce, and he had instructed his pupil how a start could be made; it had had reference to the army, and he had supplied him with an improved plan of organisation and usefulness. Ngodongwana therefore at once set about opening up trade with Delagoa Bay; he established home industries for the dressing of skin-mantles, the weaving of baskets and the manufacture of articles of furniture, and generally sought to inspire his people with an ambition for a higher social state. But all this was subsidiary to the matter of prime importance, the superior military power of his own tribe. In his corner of the world, right was only held by virtue of might; and he had the greatest peace who was the most powerful. As we have already noted, the country thereabout was at that time filled with numerous small independent clans who had a natural weakness — no less apparent in their descendants of the present day — for submitting all their petty disputes to the arbitrament of arms. True, this seldom amounted to a genuine battle, and war-waging on a large scale was, in those 'good old times', unknown. It was mere faction-fighting, in which a few might meet their death, but no atrocities would be committed. Beginning as it did and ending in a single day, the victors would consider themselves amply rewarded in having dealt their adversaries the merited punishment and enriched themselves with a few cattle or prisoners, mostly females, subsequently to be redeemed by a stock-ransom. But Ngodongwana — now, since his return, named Dingiswayo, which, being interpreted, means 'he who was made to be at a loss as to what to do' — regarded this incessant petty fighting as a symptom of general anarchy; and, with the object of bringing order into chaos, he determined to constitute himself so powerful a policeman, that none would be able to dispute his word. He accordingly marshalled the whole disorderly mass of men over whom he found himself ruling into a systematic fighting-force, incorporating them, in quite a novel manner, into separate, picturesquely adorned and fancifully named regiments, according to their various ages. Imbued, then, with a rejuvenated consciousness of martial superiority, his warriors were not long in seeking to try their fortune with the disorganised fighting-crowds of neighbouring clans. The success that attended their arms was immediately apparent, and very soon Dingiswayo became the most powerful monarch in all those parts.

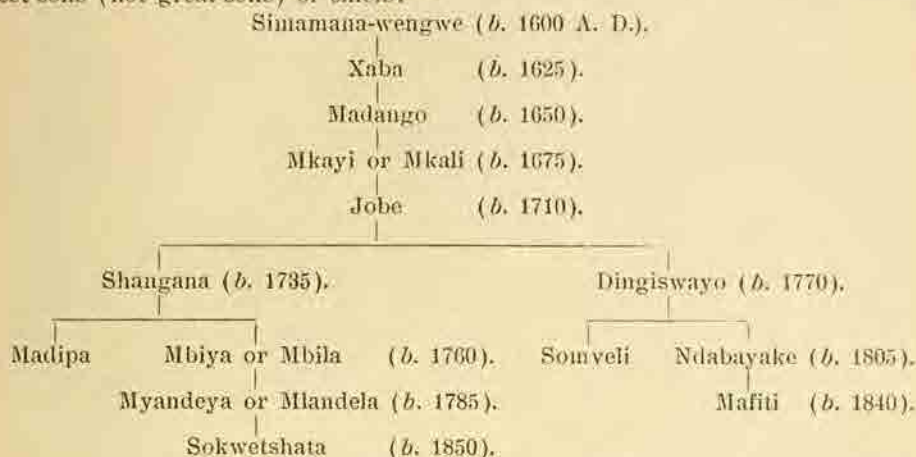
The system followed by Dingiswayo differed radically from that of Shaka. Being by nature more humane and by training more refined, his policy was not, like that of the latter, to incorporate or destroy; it was simply to conquer and then rule in a patriarchal fashion in the interests of peace and good order. It sufficed him to bring his adversary to subjection, and as a witness thereto, as a chastisement or lesson, to allow his warriors to sojourn a while in the enemy's land, living on their crops, though leaving their chief, their women and their cattle untouched. It is related that 'on one occasion he captured the whole of Pakatwayo's (chief of the Qwabe's) household, wives, daughters and other woman; he ordered them to be brought before him, and directed a dance in their presence, in which he personally performed; he then allowed them to go to their homes, telling them he fought with men, not women, and when men were obliged to leave their women to the enemy, it was a sign that they were beaten!'

In this comparatively humane way, he overcame, at times by actual force, at



times by mere prestige, first the emaNgadini clan in his vicinity; then the Qwabes to the south, and, continuing indefinitely forward towards inland, the eLangeni, the emaNtshalini, the Tembus, and almost all those tribes within striking distance of his sphere of influence, including the little Zulu clan between the Black and White Mfolozi.

It might render our narrative more intelligible if, at this point, we insert a genealogical table of the line of Metwa chiefs, together with their approximate dates of birth — the calculation being made on a basis of twenty-five years to a generation of eldest-sons (not great-sons) of chiefs: —



**Senzangakona and Shaka, his son.** The history of the Zulu people having been preserved for us in the every-day conversation of each old man and woman for the past century or more, we do not presume to offer our readers anything very original and new. Here are no startling novelties and unfamiliar facts to be unearthed by a diligent historian from musty folios on the back shelves of mediæval libraries. The Zulu clan or the few kraals comprising it were, as already stated, about the end of the 18th. century, ruled by a petty chieftain named Senzangakona, born probably about the year 1760, and a son of Jama, of Ndaba, of Punga, of Mageba, of Zulu, of Mlandela by his wife Nozidiya. All that was in the 'good old times', memories of which still linger in the tribal *amaHubo*, when each clan, numbering but the few families gathered round its headman, was self-contented and unambitious; when a periodical fight amply satisfied all their warlike proclivities and settled all their mutual misunderstandings, 'a day being fixed beforehand when the men of the rival tribes met in battle and settled their dispute then and there; when they did not fight to shed blood, or burn houses, or capture cattle, or destroy each other, but to settle a quarrel and see which was the strongest; when the women looked on while the men fought, and the young warriors, whose addresses had been paid to the girls of the other tribe, sent home their shields from the field of battle by their friends, and returned with their late foes to prosecute their love suits; when an army never slept away from its home, and the sun that saw tribes fight never set till their quarrel was ended.' Senzangakona would have the audacity to lead his little force against his neighbours the Butelezis. Pungashe, their chieftain, would capture him and immediately release him for a ransom. Macingwane, of the emaCunwini clan, would have a passage at arms with the Zulus, would as before carry off their chief, whereupon the faithful men of Senzangakona would repair with an offering of cattle to their enemy's kraal and bring home their stolen chief.

The home of this latter was at a place called Nobamba, between the Ntuzuma and Nzololo streams, running into the White Mfolozi. Senzangakona is reported by Natives intimately related with the family, to have had 'about ten' formally married wives, notwithstanding that Isaacs, one of the pioneers of Port Natal, asserts, with the usual weakness for exaggeration, that he was blessed, or otherwise, with 'thirty wives and innumerable concubines.' His first wife, Fudukazi, daughter of Cele, was the mother of Mzintlanga, the crown-princess of Senzangakona, but had no male



offspring (subsequently a younger bride — the fifth in order of marriage — named Mpi-kase, of the emaQungubeni clan, and mother of Dingana, was affiliated to this first wife, who, already so obese as to be incapable of parturiating, required the help of a deputy to raise up a family for her). The second wife was a girl named Nandi, a daughter of Mbengi, chief of the eLangeni clan, by his wife Mfunda, who herself was the *inkosazana* or crown-princess of Pakatwayo, chief of the Qwabes. The third wife was Langzana, daughter of Gubeshe, of the emaNzimeleni clan, who died so recently as 1882. The fourth was Mzondwase, the mother of Mhlangana, and the fifth, as said, the mother of Dingana. Magulana, Bibi, Mancegeza, Mtuli, Songiya (the mother of Mpande), and a couple of others complete the harem of actual wives.

The most famous of these wives must ever remain Nandi, the mother of Shaka, who, as 'Nada the Lily', was destined to furnish a romance for antipodean posterity and have her name, though somewhat disguised, preserved so long as the fame of Rider Haggard shall endure. Senzangakona died before having chosen a great-wife; which fact would lead us to believe that, at the time of his death, he was still a man below middle age. Some say his heart was strongly inclined towards Nandi, and that, had his councillors not objected, saying, 'we do not want so short a girl as the great-wife of our tribe', he might have appointed her. But this statement does not appear to be without some doubt. At any rate to Nandi a child was born, and he was named by his father, Shaka — the derivation of which name, in spite of many altogether fanciful guesses, must be declared as unknown and unapparent. When about a year old, the boy was taken, according to custom, to his mother's home down country, there 'to be weaned'. Leaving him there, Nandi returned to her husband to whom she bore a second child, a daughter named Nomcoba — two other children of hers are said to have been miscarried. Shaka grew up with his mother's people of the eLangeni clan until he reached the age of puberty. Here for some reason or other, probably because of his own disagreeable character, he does not seem to have been regarded as a very desirable acquisition, and his days of childhood do not appear to have been the proverbial 'happy times'. The bullies of the family, it is said, found great fun in burning the end of the porridge-stirrer and, when red with fire, offering him the live cinder to eat, saying, Eat this, that we may see whether thou be indeed a chief; or, when he might return from herding the cattle to obtain his midday meal, they would force him to hold out both hands, extended side by side like a saucer, into which they would pour boiling collops, and then compel him to eat, or threaten him with punishment if he allowed the food to drop! The marked stumpiness of a certain bodily organ was also ever a source of persistent ridicule among his companions, and their taunts in this regard so rankled within his breast, that he grew up harbouring a deadly hatred against all the eLangeni people, which hatred found its revenge when, now supreme, he attempted their extermination by impaling *per rectum* upon tall sharpened stakes all such as he could conveniently lay hands on, and then caused fires to be lighted below their wriggling bodies.

Hitherto, then, the boy Shaka had paraded, according to Zulu custom, *in puris naturalibus*; but now, having attained the age of puberty, he must go home once more to be presented by his father with his first *umutsha* or loin-covering of skin. This was a great event with Zulu youngsters and corresponded to that auspicious occasion among our own, when they are permitted to assume for the first time the glory of a pair of breeches. But Shaka even at this age must have shown himself of a particularly unlovable nature; and appearing now in his father's kraal, after so many years of absence, as a virtual stranger, he succeeded in getting himself so generally disliked among the various wives and among his own brothers and sisters, as to make his presence there no longer desired; and when he actually rejected with disdain the new *umutsha* provided for him by his father, his insubordination appeared so complete as to compel his mother to return with him to her own people down country. He had, however, had enough of the eLangeni people, so she took him to her own mother's home in the kraal of Pakatwayo, the Qwabe chief. But even there he was not welcomed, and as a last resource she sought an asylum for him, possibly about the year 1805, in the kraal of Dingiswayo, of the Metwa tribe, and at that time paramount chief of all the country round about. Here he was offered and, sobered by past experiences, gladly accepted the regulation *umutsha*, and here he grew up in comparative peace, advancing in bravery as in years.

In the old home-kraal at Nobamba, life seems to have been no longer pleasant for the mother. Two of her four children having, as some say, died at birth, and



the only child, Nomboba, now remaining at home, having at length got married to Mlandela, a great-nephew of Dingiswayo's, and subsequently, in more modern times, chief of the Mletwa tribe, Nandi herself also bid a last farewell to the kraal of Senzangakona and went to dwell down-country among her own people, where she would ever be within easy visiting distance of her two remaining children. Although Nomboba begat no offspring by her marriage with Mlandela, her mother, Nandi, would seem, perhaps before and perhaps after Senzangakona's death, to have given birth to another son, Ngwadi, by a commoner of small repute named Ngendeyona, and by some said to have belonged to the Zulu clan. This Ngwadi followed on the heels of his half-brother, Shaka, into a premature grave; for no sooner had Dingana completed the assassination of the latter, than he despatched a party likewise to murder Ngwadi, lest perchance he be tempted with revengeful or ambitious pretensions.

Much gratuitous romance has been woven round this early history of Shaka and his mother; but the above account, as more normal and natural, and as that still preserved in the traditions of Nandi's own tribe, having been given to the writer by a grandson, still living, of Mbengi her father, probably reflects a truer picture than do those stories of illicit concubinage, illegitimate birth, expulsion of Nandi from the Zulu king's kraal while still enceinte or immediately after childbirth, and so on, as supplied us by many other writers. Thus Sir T. Shepstone tells how Shaka, although acknowledged to have been an illegitimate child, was suffered, along with his mother, to remain in the Zulu chief's kraal, where he grew up to be a young man. But owing to his arrogant manners, he made himself intolerable to the other of the chief's sons, and, along with his mother, was forced to fly 'for his life.' He betook himself for protection to the paramount chief, Dingiswayo, whose army he entered.

Fynn gives us still another story. He says, before the days of Dingiswayo, circumcision was the universal custom among all Zulu tribes. But Dingiswayo, he proceeds, ordered the periodical performance of this custom to be let fall in abeyance, until he should have completed his plan of campaign and brought the whole of the surrounding unruly tribes into order and subjection to himself. Subject to this ordinance was also the petty chief of the Zulu clan. Now, one requirement of the common circumcision law was that no man, much less a chief, should marry before the operation had been performed; so that the ordinance of Dingiswayo demanded an unusual amount of self-restraint on the part of the young-men, and was particularly irksome to such as, like Senzangakona, were madly in love. We are, therefore, not surprised that weak nature succumbed to unnatural laws, and that in spite of them his paramour became enceinte, 'much to the surprise' — says the account somewhat naively — of Senzangakona himself. A son was in due time forthcoming — against the law, of course — and was called Shaka; but his mother, developing so 'ferocious' a temper, was driven away, and returned to her own country 'among the Amola (*sic*) tribe.'

The above story, in making Senzangakona, the Zulu chieftain, subject to the Dingiswayan prohibition concerning circumcision, consequently assumes that he was at that time a very young man of at the most 20 years of age, which obvious deduction seems, in our eyes, to throw considerable doubt upon the accuracy of Fynn's account, for we can scarcely believe the Zulu chief to have been so young, at the time of Shaka's birth; and then, even before his meeting with Nandi, he had already taken another wife, the mother of Mzintlanga, which, again and alone, is difficult to reconcile with his not having yet been circumcised.

The truth of the matter would seem to be — and this is the tradition as known to the older members of the tribes concerned still living — that the practice of circumcision fell into desuetude in the times of Jobe, Dingiswayo's father, and Jama, father of Senzangakona, and not through any action of Dingiswayo, much less through any still more recent prohibition by Shaka, as is frequently stated; and, further, that Nandi was not a concubine, but a legal wife formally taken by Senzangakona, and Shaka a son honestly born in wedlock, probably about the year 1785.

Senzangakona visits Dingiswayo, and dies. — Now, Dingiswayo, the chief of the Mletwas, under whose protection the youthful Shaka was then growing up, was also the paramount over-lord of the Zulu clan; so that from time to time its chief was required to make his subjection evident by sending tribute or by a personal visit to his liege-lord. Senzangakona had already at home heard much of the exceptional bravery of his son at Dingiswayo's; how single-handed he had attacked and killed a

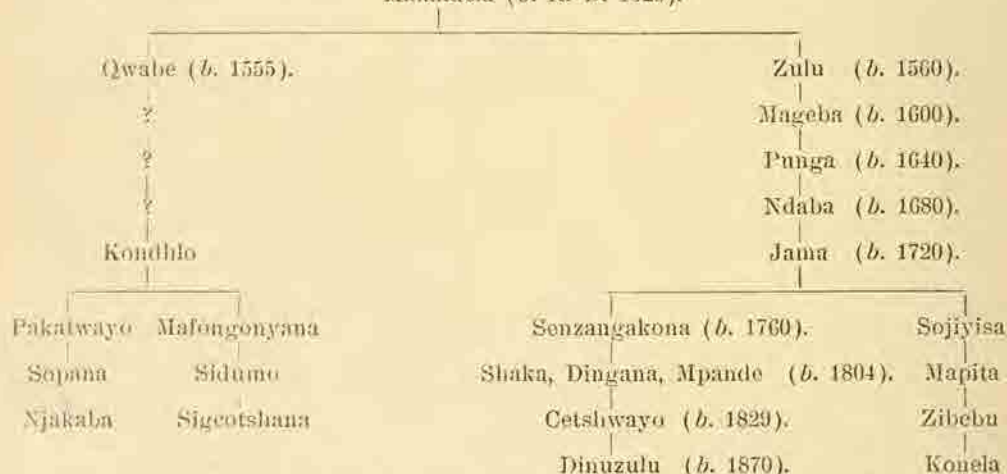
fiendish madman who had inspired the whole district with terror, had for a long time continued to play sad havoc with the king's cattle and, having securely established himself on a hill-top, had succeeded in driving off any force that had been sent against him; how he was the wonder of the whole army, in that while they, in their battles, would stand afar off and hurl their assegais at the foe, he, Shaka, would rush wildly upon them and work multiplied destruction at close-quarters—an action at that time so uncannily supernatural that the enemy, filled with dread, would invariably become panic-stricken and fly. By such exhibitions of prowess, Shaka became admirably nicknamed by his comrades *uNodumehlezi* (he who causes things to hum without even stirring), *uSigidi* (he who does for untold numbers), and so on.

Although Senzangakona had not yet been called upon by his tribe to formally elect a great-wife for the provision of a legal heir-apparent to the throne, or perhaps had not yet attained the customary age for so doing, his heart, it is said, remained ever firm in its old love for Nandi of the eLangeni clan, and he often informally declared, in the society of his men, 'I have made my successor that young bull of mine' with the little curled-up ears (meaning his son Shaka); he it is who will rip out the tendons from the necks of the other bulls'—referring to the emaCunwini and Butelezi chiefs whose people abutted on those of Senzangakona and, in their little fights, generally got the better of him.

At length the time was ripe for Senzangakona to pay a personal visit to the paramount chief. This he did and found, as rumour had stated, his boy the favourite of the king and the pride of his army. Among other festivities, a dance was arranged in honour of the Zulu chieftain, in which his boy went through a wild and astonishing *pass-ent* before him. So delighted was the father that he made open deposition before the paramount chief that 'this is my great-son who shall govern my people after me.' The heart of Senzangakona—if it had ever really given expression to such a wish before the paramount chief—was now at rest as to having fairly secured the succession for his own and perhaps Dingiswayo's favourite. After a few more days' pleasant stay with the Ntsetwa chief, Senzangakona returned home; but a short while after, he fell sick and died, probably about the year 1810.

Below we give a genealogical table of the line of Zulu chiefs, with their approximate dates of birth, reckoned on a basis of forty years to a generation of a great-son (not eldest sons) of chiefs:—

Malandela (b. A. D. 1520).



This table is not given as authoritatively final. There is some doubt as to whether Punga was really a son or a brother of Mageba; also as to whether Mageba was the son of Zulu and immediately followed him in the succession. From Ndaba downwards the genealogy is certain.

**Accession of Shaka.** Senzangakona had died without any formal appointment of a great-wife and consequently also of an heir-apparent as known to, and such as would



be legally recognised by the tribe. The consensus of opinion among the headmen of the tribe was altogether in favour of recognising Dingana, the child of the first wife having been a female, and Dingana's mother having been affiliated to that wife's hut, so that, by Native custom, he now held the superior position in the family. There may have been a small minority, who, for personal reasons of respect for the wishes of the deceased chief or of private dislike for Dingana, may have favoured the more unpopular candidate away in the Mletwa country. But that *enfant terrible* did not deem even their patronage necessary; for, collecting such a small escort as with Dingiswayo's sanction he could gather together, and accompanied by Ngomane, of the emDhlelsheni clan, an *induna* of Dingiswayo's, whom this latter had appointed to be guardian over 'his child' — knowing, no doubt, of the opposition that was possible on the part of his other brothers at Nobamba — Shaka, taking with him his mother Nandi, set out for the Zulu home he had left so many years before, and, arrived there, without further parley, assumed the dignity of kingship and, for about a couple of years, reigned in comparative quiet and peacefulness with his own people and the world at large.

Another account, left us by Fynn, tells us that, although Shaka, upon his father's decease, sought the favour of Dingiswayo to instal him as chief, this latter refused, saying, that he himself was now in authority over the Zulu clan, and, further, there was Mfokazi (*sic*), an elder and legitimate son of Senzangakona, who had a prior right. Not to be so easily defeated, Shaka at once conceived a plan for clearing from his way this apparently the only obstacle to the attainment of his ambition. He accordingly employed his half-brother Ngwadi, to assassinate Mfokazi; which accomplished, the way was clear.

**War with the amaNgwana and Flight of Matiwana.** Dingiswayo, as the paramount chief, naturally required that tributary tribes should from time to time help to fight their liege's battles; and it was in this way that, about the year 1812, we find the Zulu forces, either with the sanction of or with express orders from Dingiswayo, attacking the powerful Ngwana clan under Matiwana, whom they caused to fly *en masse* from their aboriginal home about the Ntabankulu mountain in the Vryheid district. The terrible Shaka had commenced to move, and this was his first act that set the ball a-rolling; with it began that awful wave of bloodshed and devastation which cast the whole of South-African savagdom into a universal turmoil of mutual conflict and extermination.

The havoc caused throughout South-Africa by the ravages of this petty Attila, Matiwana, was second only to that of Shaka himself. To follow him and his tribe of roving freebooters throughout all their wanderings will cause us to deviate somewhat from our course, leading us away, as it will, from the days of Dingiswayo, through those of Shaka, even into the times of his successor, Dingana. Howbeit, it may best be done, by way of parenthesis, at this point.

One's home is one's castle; and this tribe, once ejected from its own aboriginal abode, had to fight for its existence. In its flight towards the south, it first found the way barred by the very large Hlubi tribe, of Swazi origin, and then dwelling throughout the whole district watered by the upper Buffalo river and its branches. This tribe the Ngwanas in their desperation succeeded in routing, sending them flying, some southward towards the Sand River, others over the Drakensberg into Orangea and thence far away into the Cape Colony itself. Themselves the Ngwanas continued their victorious march through the Newcastle division of Natal, putting to flight or sadly mauling as they went, still other less powerful Lala clans of those parts, as the Bele clan about Umsinga, the Zizis along the Drakensberg at the sources of the Tukela, the Nyamvus and Njilos about the Little Tukela, until, themselves tired out and in a comparatively safe and secluded country, they thought to rest and build in peace. But it was in vain; for Dingiswayo being dead, Shaka had usurped the paramount power behind, and his slenthounds were even then on their track. Once more, then, up and a-doing. Over the desolate Drakensberg flew the Ngwana herds in among the Suto clans beyond. There, on the Orangea side of the Caledon, they met their old foes the Hlubis, or a portion of them under Mpungaziti, whom they had some years before driven from their home on the Buffalo river. As was inevitable, they engaged them in battle near Ladybrand, on the banks of the Caledon, overcame them once more and killed their chief. The mountain tribes of Basutoland and the neighbourhood were filled with dismay before this powerful invader. They consisted mainly of about half a dozen independent clans — the Monageng, the Khwakhwa, the



Tlokwana, the Ramokhele, the Phuti and others — and each fell an easy prey to the conquering Ngwanas. It is said to have been their custom, as it was subsequently of Mzilikazi, 'to attack a kraal a short time before day-break, set fire to the huts, and stab the defenceless inhabitants as they rushed out.' One tribe, from this eastern side of Oraugia, bordering on Basutoland, after having had to suffer much humiliation from these Zulu hordes, afterwards, about 1821, taking a leaf out of its enemy's book, set up the same kind of freebooter life itself among its own kindred, and became famous. This was the Ntati tribe, under Sebetwane, who in the year 1823, having been routed by Matiwana and driven beyond the Vaal, clashed together with the Griquas near Kuruman, who drove them north, until after fighting their course continuously through nearly a thousand miles of other Suto and Chwana tribes, they eventually reached the upper Zambezi, where they built up the Kololo nation, celebrated in Livingstone's writings. Sebetwane became the terror of all the surrounding clans, whom he conquered and incorporated with his own people. He was succeeded by his son, Sकेलेतु, who, however, died of leprosy; and, lacking a royal head strong enough to keep all the numerous parts together, the nation, under Mpororo, son of Sकेलेतु, fell to pieces. One of those fragments is the present well-known Rotse people.

But the Ngwanas remained victors only until another more powerful than they — their old enemy, Shaka — appeared on the scene. He sent an army against them, which, with its almost charmed good-fortune, had little trouble in freeing Basutoland for ever from the plague of these marauders. From being vassals of Matiwana, the Sutos henceforth acknowledged the Zulu king as their liege-lord and were wise enough to send regularly forward an humble tribute. But the castigation suffered at the hands of a despicable horde of vagabonds had not been without its salutary lesson to the hitherto independent and mutually contending Suto mountain-clans. It showed them that alone, they stand to fall, one and all; united, they might hold their own against any foe. A leader and organiser was wanted and forthcoming in the great and good man named Moshweshwe, himself not of high birth, who immediately proceeded to amalgamate the scattered elements, now sadly damaged and diminished, into the one solid and powerful Suto nation we now behold. And none too soon; for other hordes, equally warlike and strong — those of the terrible Mzilikazi — were already on the war-path hastening towards them.

With Matiwana discretion was the better part of valour, and when he had to deal with those stronger than himself, he never waited long enough to be appreciably harmed. He could lead to a fight and direct a good retreat. Thus it was, after his last rout by the Zulu army, his tribe escaped almost without feeling any weakness from the attack. They crossed Basutoland into Griqualand East, and skirting along the Drakensberg, came at length to the upper basin of the Mtata river, whence they sent a thrill of dismay throughout the whole of Xosaland. The consternation they caused among blacks and whites alike may be judged from a work written soon after by Mr. Goddinton, editor of the *Grahamstown Journal*. He writes that 'in May, 1828, alarming reports reached the Colony, purporting that an immense horde of savages were approaching the boundary from the north-eastward; that the most sweeping destruction had hitherto marked their progress, and that it appeared very probable the Kafir tribes would either be driven upon the Colony, or be speedily extirpated, unless succoured by the Colonial power. These reports soon created some uneasiness at the seat of government; and at length Major Dundas, and subsequently Lt. Col. Somerset, were despatched against them.' Joined by the Tembus under Vusani, and another powerful chief, Hintza, with a great number of his warriors, the British troops moved against the dreaded and formidable foe. The Ngwana here received their first and last baptism of fire; for never having seen or heard a rifle attack before, 'they', as the report says, 'were evidently unprepared for this destructive weapon, and hence, amazed at its report, and terrified at its effects, some instantly fled, while others threw themselves on the ground in a paroxysm of fear.' Safe behind the mountains, after the battle, the redoubtable Matiwana, still bold as ever, though now a leader without a host, is said to have addressed the few remnants of his wreck as follows: "When we have fought with men, we have beaten them; but to-day we have had to battle with thunder and lightning. It is no disgrace to be conquered by them." But the Ngwana power was broken, and Matiwana, like another prodigal son, set out, humbled and alone, to return to his former allegiance. For nigh five hundred miles he tramped disconsolate on through East Griqualand and Natal, through such deso-



lation and misery as he himself had been bringing to the poor and the weak for fourteen years — to seek reconciliation and forgiveness! He had outlived Shaka, whose days had ended in a fitting doom; and now, led on by a relentless fate, he marcheth to his own. He found Dingana at his Mgungundlovu kraal, and 'tendered his submission in abject tones, saying that he had now no cloak but the king to shelter him.' Dingana having heard him unmoved, it was not long before he too was led across the Nzololo stream and up the ridge on the further side, where the land was quickly ridden of his unhallowed presence. As he had sown, so did he reap. This ridge was ever afterwards known to the Zulus as 'Matiwana's' (*kwa 'Matiwana*), and immortalised in the vulgar curse 'Go to Matiwana's!' (*yana kwa 'Matiwana!*), that is 'Go to perdition!'

**Shaka's new Method of Attack, and Conquest of the Butelezi Clan.** But while the banished Matiwana was spreading the first wave of disruption and mutual conflict among the hitherto peaceful Lala tribes south of the Buffalo river and Tsekela, Shaka, the youthful Zulu chief who had been instrumental in banishing him, was equally busy rousing up other strife on the northern side. He had learned much in the new military school of Dingiswayo; but the methods and tactics there followed did not commend themselves to his keener mind. The custom of hurling an assegai, mostly without any effect, at a distant foe, was to him as though merely throwing one's weapons away. This antiquated practice must disappear from an army so 'up-to-date' as his own. To give his warriors an ocular demonstration of his new fighting-method, he ordered two divisions of his army to supply themselves with reeds and then engage in a sham-fight, one party hurling their reeds, the other charging upon them with a single stabbing weapon. The onrush of this latter division was naturally irresistible, an immediate and complete victory demonstrating beyond any doubt the superiority of the new charging method of attack. The Zulu warriors would therefore henceforth carry but one stout assegai (*irruwa*), and with this, under pain of death, they must return from the fight, or alternatively remain a corpse on the field. Then, again, the plan of fighting an enemy, as did Dingiswayo, merely for the satisfaction of exercising a momentary jurisdiction over him by a display of one's present superiority, while he, the adversary, was left easily capable of recuperation and future retaliation, was, in Shaka's view, altogether deficient of any adequate gain, and imperfect, even dangerous, as lacking finality. If a foe was worth conquering at all, he was worth crushing out of existence once and for all. Whatever was to fear in the tribe must be eternally removed; whatever was of good and serviceable must be appropriated by the victors as a reward of triumph and applied as a further strengthening of their own position. In this way something could be gained and then held securely. Shaka's army, therefore, would charge the enemy, and when it fled in panic, as inevitably it would, they would follow it vigorously home, kill its chief, and return with its cattle and women as booty. Thus reduced, without a head, without women, without cattle, a vanquished clan had no recourse but to avail itself of the 'clemency' offered it of securing a bare existence by incorporation with the victor's own people.

Herein laid the secret of all Shaka's military success. And now a chief with a little army all of his own, he was enabled to formulate plans and put them to the test at will. He found himself hemmed in among tribes much larger and more powerful than his own; and before a way was opened between these, he could never hope to get through to those more his equals beyond. So he selected the weakest of those surrounding him, though even this was a clan much larger than his own; for he was convinced that, not the biggest but the best battalions would prevail. The first step was to pick a quarrel, which presented little difficulty; for the Butelezi clan was the hereditary foe of his own, and its chief Pungashe had taken his father prisoner and released him over and over again to quite a ridiculous extent. The armies accordingly met. Shaka generalling his troops, as he was wont to do, in person, saw that his system of attack was carried out. The result was a magnificent success. The Butelezis were driven fleeing to their kraals; but what was their dismay when they saw the enemy hastening down upon them even into the sanctuary of their very homes? True, their chief was not captured, but he was forced to leave his tribe in the enemy's hands and himself to seek refuge at the court of the very powerful neighbouring chief, Zwide, of the Ndwandwe tribe, who only repaid his confidence with death.

**Flight of the Tembus.** Subject to the vanquished Butelezi chief was another clan, residing south of them along both banks of the Buffalo river. These were the



Tembus under Ngoza, who suddenly finding their protecting chief, Pungashe, so ignominiously defeated, considered it the wiser policy to place a greater distance between themselves and this terrible up-start in the Zulu country. So they launched out on a little course all of their own. They attacked the Lala emakuzeni clan dwelling immediately along their southern borders. The Lalas were defeated, their chief Nomagaga killed, and their country annexed by the Tembus. These had hoped to remain now for a time in peace and safety, and watch developments up north. But the unexpected development was the appearance of the very Zulu army they so dreaded actually bearing down upon them; for the emakuzeni people, wiser in their generation, had, after their defeat, immediately set out to curry favour and protection with the Zulu chief, whom they found only too ready to be given another tribe to conquer. Curious to relate, however, the Zulu force was repulsed; but not before Ngoza had learned that a repetition of their meeting were best avoided. He therefore at once moved off southward, fighting his way as he went, straight through Natal towards the Mzimkulu, scattering on his way the Washes on the Karkloof, the Newabes on the Nyamvubu, tributary of the Mooi River, and afterwards the Xasibes about the sources of the Mpanza, and absorbing, as he did so, as many of the remnants as he could pick up, until reaching the Pondo country, he dared to attack their chief Paku, by whom he was completely overcome and himself killed. This was the second disturbing wave that spread over Natal consequent upon the unrest caused in Zululand by Shaka.

Having signally defeated the Butelezi clan, Shaka's next course was the incorporation of that tribe with his own. The last of the independent Butelezi chiefs had been extinguished and his people only escaped extermination by submissively becoming menials in the Zulu chief's service.

**Flight and Rout of the emacunwini Clan.** Elated by such encouraging good fortune and with an army now almost doubled, Shaka looked around for further conquests. He fixed his eyes on the still larger and more powerful emacunwini tribe, under Macingwane, dwelling in his southern vicinity. A *casus belli* was sought and found, followed, of course, by the usual defeat, albeit the major portion of the tribe, along with its chief, succeeded in escaping. They too passed over into and through Natal, taking a course still more towards the coast than that of their predecessors, the Tembus. They drove the enyamwini clan from the Isikoto, a tributary of the Myoti, scattered the Ntambos from the northern side of the Mkomazi beyond Richmond and the Yobos from the upper Hovu, sent the Tshawawus, from beyond Ixobo, flying before them into Fingoland, and finally cleared the Dronk Vlei, above the middle Mzimkulu, of the Cekwanas there residing, and settled down on the flat themselves. Here they were joined by the Bacas under Madikane, who had been driven from their former home between Maritzburg and the Mgeni by a confederacy of the enlangwini under Baleni and Nombewu, the Dunges under Boyiya (afterwards eaten by his own people when they had become cannibals), the Fuzes under Mahawule, the Beles under Mdingi, and the Gwenyanes under Nocandambedu, this strong confederacy having been formed so as to ensure for the confederates a successful escape to the south out of the way of the Zulu terror impending from the north, and the first experience of which had been felt in the forced flight of the emacunwini under Macingwane.

But Shaka's policy was opposed to half victories. He had fought and overcome, but had failed to demolish the chief who had dared to kick against him, and to eat up his own fortification the remaining members of his tribe. This was altogether unsatisfactory, and a Zulu army was forthwith despatched to pursue the retreating foe. This force entertained itself on the way by working havoc among the already sadly damaged Lala tribets through which it passed in Natal.

It finally came upon the fugitive enemy about the Ntsikeni Hill, over the Mzimkulu, in Griqualand East, where the emacunwini were thoroughly routed and their cattle, their women and their 'very beautiful' royal girls, all captured and laid at Shaka's feet. The chief, it is true, escaped once more, but this didn't matter, for he was duly eaten on his flight by the cannibals at Elenge in Natal. His beautiful daughters, Ntanyama and others, were alone a prize worth fighting for, and were accordingly duly embodied in Shaka's already large 'conebinarium.' The questionable pleasure of Shaka's company was, however, not long theirs, for ere long he gratified himself by killing them off and so giving new cause to an undying hatred



in the hearts of the amaCunwini people against the Zulus. Pakade, the son of Macingwane, after the death of his father tendered his submission to Shaka, in whose army he was compelled to serve, and subsequently gave birth to his two sons, Mhelebele and Gabangaye.

With these powerful tribes removed from his neighbourhood, a free passage for Shaka's forces was now open into Natal. But it was just at this period that another piece of good-fortune, no doubt so long desired by Shaka, took place — Dingiswayo, his own paramount chief, died.

**Murder of Dingiswayo.** It would seem that Zwide, the Ndwandwe chief, had sent down some of his more attractive damsels, ostensibly with the purpose of seeking the love of Dingiswayo, but really, as it was afterwards believed, to obtain *semen virile*, by the possession of which Zwide had hoped to gain a certain occult ascendancy (according to universal Native belief) over the Mtetwa chief. For no sooner had the maidens obtained the object of their visit, than they vanished and were heard of no more in Mtetwaland. But in Ndwandweland the charm was immediately set a-working, and inspired by its infallible powers, Zwide at once initiated an attack on Dingiswayo, who was absolutely unaware of any such hostile intention, until Zwide's army was announced as having already arrived at Hlabisa, on the Mtetwa north-western boundary.

Such is the tradition in the Mtetwa tribe; but other informants give another account. They relate of a certain Malusi, a headman of the Ndwandwe clan, who had had a grievance against his chief, Zwide, and had sought the protection of Dingiswayo. Some steps were taken by this latter for redressing the grievance, which interference, however, the pride of Zwide resented. Foresceing a recourse to arms on the part of Dingiswayo, the Ndwandwe chief anticipated the attack by immediately mobilising his forces at Hlabisa.

However it may have been, Dingiswayo was taken unawares. He hastily summoned his army, as well as that of his allies, the Zulus; but while these latter were still on their march, at the Mayiwane pass, and his own army still a considerable distance behind, he himself had rashly ventured forward accompanied by only an insignificant escort. Here he was easily surprised by the Ndwandwes — some say, as Fynn observes, upon information deceitfully supplied by Shaka to the Ndwandwe chief. Howbeit, both armies received tidings of the disaster before coming in touch with the enemy and returned sorrowfully home. The Ndwandwes had often enough before been punished by the Mtetwas and had had their chief captured; but, in accordance with Dingiswayo's humaner policy, he had been as often released; for, as this latter would remark, 'he was my father's companion', and, indeed, Zwide had even then as wife one of Dingiswayo's sisters. Now was a grand opportunity for a reciprocation of his generosity, but — *cherchez la femme!* — he hearkened to the counsels of a crueller mother, Ntombazi; and after having lain for three days ignominiously bound with cords in a hut in Zwide's kraal, not far from the present Nongoma magistracy, Dingiswayo, the best and most enlightened chief of his race, was killed about the year 1818. The charm of the damsels had worked; old Adam had again succumbed to Eve!

Its great chief gone and the dreaded Zulu power looming ominously above the western horizon, the Mtetwa nation felt its weakness and fell at once into disintegration. Mondiso, the late king's brother, made a vain attempt to hold the pieces together, but he was speedily disillusioned by the appearance of Shaka himself, who, after little resistance from the now leaderless Mtetwa warriors, incorporated them bodily into his own force.

With no longer a paramount chief to check his course and with a combined nation such as he now ruled over, Shaka was at length unapproachably great and his army irresistible. He had attained to the fulness of his destiny and now commenced the reign that was all 'his own'. Three great campaigns stand out conspicuously in this reign, set amidst a countless array of lesser wars, massacres, and other exhibitions of bloodshed. The first of these was the Ndwandwe war, with its sequel that against Sikunyana.

**Ndwandwe War — first Attack.** The powerful Ndwandwe tribe, before which Shaka had hitherto lived in constant awe, could now be dealt with without fear of failure. However, the initiative was taken by Zwide himself. Hearing that the Zulu army had also been on its way to aid Dingiswayo in his last abortive attempt against the Ndwandwes,



ndwes, Zwide became considerably incensed against them, and feeling himself now to have won by conquest the paramountcy over all adjacent tribes formerly recognising Dingiswayo, at once despatched a punitive expedition against the Zulus. But Shaka was not to be caught napping. His army was in readiness to meet the foe; and, having inspired his warriors, Manyosi of the emaMbateni, Nkayishana of the Kuzwayo clan, Mdindwa 'the wild buffalo of the ridge', Neozana of Moni, Nobanda, Msaane and others, with unusual bravery, he attacked the approaching enemy whose numbers were 'as many as the bits of rubbish lying about'. Zwide himself, unlike Shaka, was no longer generalling his own armies, but his brother Ngabeni, and his heir, Nomahlanjana, and his other sons, Mpepa, Dayingubo, and Nombengula, were present, and it was chiefly against these that the centre of the Zulu attack was directed. All were killed, and the Ndwandwe put to flight, leaving their cattle in the enemy's hands.

**Ndwandwe War—second Attack and Rout of Zwide.** When Zwide heard of this sad and ignominious defeat, he waited a short time to recoup and then ordered his army to betake itself once more to the Zulu country to make there the *ihlambo* (see Dictionary) for his deceased sons. For a second time, then, they went forth in full force to give battle to Shaka. But this master of strategy had his plans well laid. All crops and food supplies throughout the land were immediately destroyed, and the whole Zulu clan, accompanied by their women and cattle, betook themselves to the broken country about Nkandhla, south of the Mhlatuze. The enemy, said Shaka, trusting in our cattle and crops for food and finding nothing there, will be necessitated to make a still longer journey to meet us here, where they will arrive completely exhausted with hunger. And so indeed it happened. The Zwidean host, at the end of a fatiguing march, found nothing in store for itself, and was thus compelled to undertake a further march of a couple of days over trying country on an empty stomach. They found the Zulus at rest about Nkandhla; and to rob them of what little energy might still be left them, Shaka set upon them his inferior regiments to harass them continuously until sunset. Thoroughly worn out, the Ndwandwe army found its only consolation was a very needful sleep in their hastily constructed night-shelters. But the wily Shaka was just then very much awake, and his young-men stole upon the sleeping foe and worked merciless massacre. The host of Zwide was only saved from the fate of that of Sennacherib by a direction from Shaka that his death-dealing 'angels' should desist from their slaughter and return home before the break of day. Yet on the morrow the hungry Ndwandwe warriors rallied for a last decisive coup. But the flower of the Zulu army, till this moment kept continuously in reserve, fresh and irresistible, now charged down upon them like an avalanche. The Ndwandwes found no possibility of withstanding, and fled as far as the Mhlatuze, where they were completely routed. Following up his success, Shaka pursued the fugitives of the enemy right into their own country, for their conquest was not complete without the destruction of their chief. His warriors were instructed, upon nearing a Ndwandwe kraal, to approach chanting the Ndwandwe war-song. Deceived by this artifice, and as there was little difference of dress recognisable by them between the men of one clan and those of another, the Ndwandwe women trooped everywhere forth to 'welcome', as they thought, their own returning warriors, only to find themselves hopelessly entrapped. But their chief had the fortune to receive timely warning and hastily abandoned his throne for a nook in the reeds. Thus he escaped with his life; but whatever remained of the once great Ndwandwe tribe, in the shape of fat kine or buxom women, returned with the victorious Zulus, and it is stated that the booty captured on this occasion exceeded that of any other, and was 'the making' of the Zulu people.

**Shaka's Chivalry.** The combined fighting forces of many tribes, now incorporated into one vast army and generalled by such a martial genius as Shaka, stood arrayed, invincible and supreme, before the whole of the little world of South-African Kafirland. By his sole tremendous effort he had succeeded in turning most of Black South-Africa upside-down, and it now lay helpless in his gory clutches. However, the first overwhelming shock of the social cataclysm was over, and those who had survived, laying at length somewhat recovered their scattered senses, were preparing themselves for a peaceful submission to the inevitable.

Shaka was thus well able to rest awhile on his laurels, and, just for one moment, indulge the weary mind in a little healthy 'divarshun'. The mighty hero of a hun-



dred battles, he was at length to succumb to a mere *intombi*! He was at this period in the prime of his manhood, perhaps about thirty-five years of age. Having from the beginning resolved within him never to burden his life with the effeminating barnacles of matrimony — and he valiantly kept the resolution till the abrupt end of his days — nor leave a child behind who might perchance rejoice at his loss, this gory celibate now felt his heart being conquered by recollections of the enrapturing beauty of the daughters of Kondhlo.

Pakatwayo, the son of Kondhlo, was chief of the Qwabe tribe living away near the coast, and was by descent a remote cousin of Shaka's. His charming sisters, much younger, we will hope, than himself, Shaka had often feasted his eyes upon while still a growing youth in the adjoining territory of Dingiswayo. But now, by fair means or foul, he would have them all as his own.

When the wolf has once made up its mind to devour the lamb, and is too cowardly to openly avow it, he proceeds to pick a quarrel with the unhappy object of his intentions. So it was devised that an *i-Jadu* (see text) should be arranged at which both chiefs, Shaka and Pakatwayo, with their respective parties of young-men and marriageable maidens should be present. The *i-Jadu* met, and all went merrily as wedding-bells, until Shaka was chagrined to find himself utterly out-classed by the fascinating dancing of his rival. "Well!" said the Wolf; "you may beat me at dancing, but you couldn't beat me in a fight." And with this ominous remark, the parties separated for their respective homes.

**Pakatwayo's Death.** Now, when Shaka reached home, he called together a small body of his warriors and informed them that it was his wish they should go and build a kraal for themselves down country, and, further, that they should take especial care that it be placed just within the boundary of Pakatwayo's territory. "Should the people of the latter chief," he continued, "seek to molest you, offer them no resistance, simply run away; but on the morrow quietly return and start building again. Should the warriors of Pakatwayo return to molest you, simply throw down your weapons and run to meet them, crying *Umbandamu! umbandamu!*" Shaka's braves thereupon set out, wondering, no doubt, what such strange directions meant. With the nicety of a fairy-tale, everything happened just as Shaka had anticipated and everything was done as he had ordained, with the result that the famed Zulu warriors rapidly gained for themselves in Pakatwayo's land the reputation of being, not only clumsy dunces at the dance, but also numskulled old women at the fight. "With a little bit of a bead-string that won't even go round one's neck (*ucwana olungahlanguani nas'entanyeni*)," said Pakatwayo sneeringly, "I'm not going to bother myself fighting." But the ears of Shaka were long and heard far, so that such insulting remarks of Pakatwayo found their way thereto in due course; whereupon, quite as we should have expected, Shaka became 'very angry', and organised a punitive expedition forthwith under his own personal leadership. Encamped at the Lower Mblatuze, he ordered his warriors to gather with their mouths some ears of Kafir-corn, eating it as cattle do, and not touching it with their hands, 'for it is not my day to-day, but to-morrow I shall give battle'. Pakatwayo having been apprised of the approach of the Zulus, immediately proceeded to reconnoitre. He hastily mobilised his own forces, and on the morrow the two armies met. The Zulus, it is said, 'boiled like mambas in the long dry grass', and soon drove the Qwabe lines back upon their chief, who had been surveying the scene from a safe point of vantage in the rear. At this most inopportune moment, Pakatwayo was suddenly put himself *hors de combat* by an attack of wry-neck! Now, picture to yourself, gentle reader, the superstitious horror of these dusky warriors when, just at the critical moment, instead of rallying them back to the fray, their leader becomes afflicted with a ridiculous crick in the neck! Verily it was the evil omen fated to extinguish within them what little nerve was still left, and the unfortunate Pakatwayo was captured where he lay. Then was it that runners were despatched to Shaka to inform him that they had taken the chief prisoner, but that his neck had become twisted and 'his head now looked towards behind!' "Do him no harm, this brother of mine," said the crafty one; "bear him gently away to your kraal of his; and I must keep away from him, lest perchance the weight of my presence should overwhelm him, and he die — but be sure and bring back his cattle." Not only his cattle was it that was immediately collected and brought to Shaka, but a bewildering bevy of young girls and royal sisters — beautiful daughters of Kondhlo, whom Shaka had "loved long before, from the time he had



seen them on the day of the *ijadu*, but who had scorned his attentions until the day of the battle." Now, poor things! they no doubt found it a wiser plan to vie with one another in winning his loving regard. In their agreeable company Shaka at once proceeded to his emTandeni kraal (which — curious coincidence! — was known as the Love-him kraal). In the evening, Shaka enquired how his royal patient was progressing, and was informed that he was better, that he had regained his voice and his head was straight once more. "Then", said the crafty one, "if so it be, let So-and-so, his brothers" (who had also been captured in the fight) "be sent to watch him in the night. May he recover, this child of my fathers; we have quarrelled forsooth, but we had not been minded to kill." And the particular brothers of Pakatwayo whom Shaka selected to go and watch over him throughout the night, were precisely those who had already long been estranged from him through family contentions and were now at mortal enmity with him. It was the opportunity they had so long sought in vain, and in the night they did their duty well, twisting their brother's head now in such a way as to prevent all possibility of return, and on the morrow they reported him as dead. "Alas! alas!" wailed the crafty one, "and by his own hath he been killed!" In such a way was it that this wily master of strategy formed the world to his own liking. Jason had at last removed the dragon from the grove, and secured the coveted hide of a score of swarthy damsels. In love, as in war, Shaka conquered all.

**More Gallantry.** To call this unholy mixture of blood-spilling and brutal passion, love, would be little short of profanity. The best of the Bantus can rarely rise to anything higher than mere affection; but the monstrosity here considered could certainly have known no more of that highest of emotions than the cruellest of beasts. When, then, we speak of love in Shaka's regard, we must understand mere unpurified sexual gratification.

So time went on, perhaps years, since the development just related of love into war, and now were we to be treated to a reverse of the picture and war was to culminate in love. Shaka had fought with a certain Lala chief, named Tondolozzi, and had taken him prisoner. An idea was then broached of buying the prisoner out; but the Lala men had much past history to impress upon them the risks of such an undertaking, and, regarding self-preservation as the first law of nature, politely declined the invitation to test the magnanimity of this king of beasts. But there were certain simple maidens in the land, daughters of Tayi, brother of Tondolozzi, who, ignorant as doves of this wicked world's knavery, laughed lightly at this timidity of their brothers and determined themselves to set out and win their uncle's release. They accordingly donned their prettiest dress, and wore their most bewitching smiles, and so, driving a herd of fine white kine before them, they dared to tempt the ogre in his den. To see a bevy of charming damsels filing up a kraal, come to implore the release of their chief, was a spectacle quite novel in Shaka's experience. Even his obdurate heart was melted at the pretty sight; and on the morrow he not only most graciously suffered the release of Tondolozzi, but treated him and his enchanting nieces to a magnificent feast, and presented him with a gift of cattle and a royal guard to escort him back to his home.

But this was merely to pave the way for further manoeuvres; for, to tell the truth, Shaka himself had now been taken captive no less truly than had Tondolozzi, and his heart was even then being carried away by artless maidens into Lalaland. So he hastily chose from all the land the handsomest young-men, who should go as a mission to select for him mistresses from among the lovely daughters of Tayi. That an humble Lala clan should be thus honoured by a special embassy imploring favours for the dreaded Shah-jehan himself, would have sufficed to throw many greater peoples into a frenzy of delight. But in this case it misled into contrary excesses. It was something altogether too good to be genuine. It was a clever trick, and the courteous ambassadors were common spies. So they formed a plot whereby they should rid themselves of the whole party at one fell swoop. The plans were completed, and the conspiracy would have turned out a glorious success — had it not lacked that first essential, secrecy. For there was an innocent old woman pottering about the kraal. She was, it is true, also a daughter of Tayi, but she had been married to Senzangakona, and Shaka was therefore 'her child' and his people were her people. Imprudent whisperings were overheard by her, and she was not long in conveying the information to her Zulu friends.



The sun rose on the morrow and found the kraal, where the embassy was housed, surrounded by masses of howling savages. Boldly and bravely they approached to victory; for had they not caught the rat in its hole? True, they found the hole—in the kraal fence, by which the rats had noiselessly vanished for Gnum the night before! And the old woman knew nothing at all about it! Nor does history tell us what was the hair-tearing frenzy of the Shah-jehan when he espied the flower of Zulu manhood sneaking ignominiously home, and without the redeeming feature of a solitary bride. Without any doubt some unfortunate mortals had to pay the penalty.

**Slaughter of the Innocents.** From sexual instinct sprang love; love begat jealousy, then revenge and murder. A strange sequence of emotions, virtues and vices; but a fact too often true in experience. Shaka was nothing if not a ladies' man. His many kraals were overflowing with a multitude of nubile maidens, collected as tribute from almost every kraal of importance in the land (see *um-Ndhlunkulu*). But woe to any other who should presume to gratify his natural instincts against the wishes of the king! No man in the land was permitted to marry until well beyond his prime, and no longer of use as a fighting instrument. Yet the ancient fire burnt still in the breast of each, and Shaka knew it, and this knowledge was his penalty, for it kept his mind racked with fears and suspicion. He had 'dreams,' he said once, that the youths and maidens, of whom there might have been hundreds dwelling at the Bulawayo kraal, were continually misbehaving themselves in his absence. Such an action would always have constituted a capital offence; but in this instance there was no further evidence of the fact than Shaka's dreams. He therefore devised a plan for bringing the two young sexes together and so 'catching them *in flagrante delicto*.' He ordered a new kraal to be built at a certain spot. Now, the building of a kraal necessitated the presence of a great number of young-men for wattle-chopping and building, and of girls for grass-cutting and mat-making. In obedience to their king's orders, the requisite parties went dutifully off to their allotted tasks. After a time, when the work was probably in full activity, the king also wended his way towards the spot, accompanied by another large body of men, to whom he related his dreams and made heart-rending complaints about the wickedness of the young people in the Bulawayo kraal. Moved by the imploring misery of their king, 'then let them be killed!' cried out the indignant escort unanimously. 'But how will you manage it,' asked the crafty one helplessly, 'so that none may escape?' and then immediately proceeded to tell them himself how it should be done. While he approached from the front, other parties should appear on both sides and so completely invest the kraal. And so it happened. The whole body of youthful builders, caught in the height of their animation and merriment, were hurled like sheep in the catfold, tremblingly awaiting their slaughter. Nor did they need wait long. The personification of death appeared at the gateway, and, picking out a number 'of the worst,' commanded that their heads be wrenched by their own brothers. After this fiendish prelude, followed a general and indiscriminate butchery of all. A happy spot on God's earth, a moment before sparkling with youthful vivacity, now became a hell of moans and pain, and, with the golden sunshine as their pall, one hundred and seventy battered corpses, like withered wild flowers, were cast away on the green veldt. So in the midst of life was death.

And of these poor girls how many were the monster's paramours of days before! But to become a prey to Shaka's lust, was ever one's condemnation to death. For to bear a child to this parent was a heinous offence, and when such a misfortune did occur, says universal report, both mother and child were butchered together. Indeed, this was the rock upon which Nandi, Shaka's own mother, was destined to come to grief and pay the common penalty. And if the slaying hand scrupled not to fall upon his own mother, we no longer wonder that, in his war with Zwide, he should have caused some poor, helpless, old women, who had unhappily fallen into his hands and from whom he had first of all coaxed all the information he desired, afterwards to be enwrapped in grass and matting, and then, having been set on fire, to be driven, shrieking amidst the flames, back to their own people.

Yet the men of the nation had still more to suffer; death stared each and every one of them daily in the face. The first whitemen to visit Shaka found it quite a common occurrence for an individual alongside whom they had been sitting in the gathering and perhaps peacefully gossiping a moment before, to be now, without a trial or warning, suddenly pounced upon at a motion from the king, and caught by



the crown and chin, to have their necks wrenched on the spot, and then be dragged away battered with sticks until life became extinct. That many should have been condemned, like Mashongwe, to suffer nothing worse than a plucking out of the eyes and then be left to grope in darkness to their graves, was deemed an expression of the royal clemency.

**The Whiteman appears in Natal.** Amidst such scenes was it that the first Whitemen visitors to Zululand appeared. It was on the 1st. of May, 1824, that Lieut. Farewell, who had been coasting as far as Delagoa Bay in search of new trade-markets, reported to Lieut. Col. Somerset, Governor of the Cape, that he had 'found a port where a small vessel could lie perfectly secure.' Soon afterwards, with a party of about forty all told, and including Fynn, Isaacs, King and others, Lieut. Farewell chartered two vessels from Capetown to this newly-found Port Natal. The party in the 'Julia' led by Fynn, arrived first, the remainder, under Farewell, following six weeks afterwards in the 'Ann'. These were the pioneers of what ten years later became the township of D'Urban, so called after the then Governor of the Cape.

Although Farewell stated quite correctly that he had 'found' Port Natal, he was far from having been the discoverer of it. On the 25th. of December, 1497, the Portuguese navigator, Vasco da Gama, passed the bay and called the surrounding country Natal. In 1683 the sailors of the shipwrecked English vessel, the 'Johanna', tramped through this land on their way to the Cape. The English ship, the 'Good Hope', was wrecked in Natal Bay on the 17th. of May, 1685, soon after following the Dutch ship, the 'Stavenisse', wrecked further along the coast in Alexandra county. Through the survivors of these and other wrecks we have been furnished with much interesting information concerning the land and its early inhabitants. These continuous wrecks, too, was it that furnished the Zulu people with their first acquaintance with the pale-skinned variety of their species. Not imagining that there could be any land beyond the sea, the only home and origin of the whitemen was universally supposed to be the ocean, upon which they dwelt in floating troughs, and were very keen on elephants' tusks which they would buy with tiny coloured stones fished up from the sea.

So well known did Natal become by means of these sailors' narratives, that in December, 1689, the Dutch Government of the Cape, through the officers of the galiot 'De Noord', solemnly purchased the bay of Natal and the adjoining land from the local 'Ingose' (*sic*), named, according to Fynn, Nyangesa, for a quantity of "copper arm and neck rings and other articles." But the solemnity of the purchase seems to have worn off, at least in the Native eyes, so soon as the copper arm-rings lost their serviceability. The master of the 'De Noord', Johannes Gerbrantzer, returned to Natal in 1705 and found another king reigning 'who knew not Joseph'. He ventured to suggest the deed of conveyance, but the young monarch closed the debate by curtly stating that 'my father is dead and buried — and the copper rings with him'. Thus ended the Dutch possession of the Bay of Natal.

More than a hundred years passed by before Farewell and company arrived and came to stay. By that time Nyangesa and his tribe had trekked away, probably to the south into Kaffraria, and another variety of Bantu, now of the *tekeza* or *Iala* stock, had entered in and possessed themselves of the land. From the Tukela to the Mzimkulu, from the sea to the Drakensberg, was approximately the length and breadth of Lalaland. Within these boundaries were gathered together more than a hundred clans, each independent of its neighbours and with its own hereditary line of chieftains.

**A devastated Wilderness.** It was now the eighth year of the reign of Shaka when Farewell and Fynn stepped on the Natalian shore; and how had the face of Lalaland changed! Where were the hundred clans and their long ancient lines of hereditary chiefs? Where, this Arcadia of peaceful bee-hive kraals dotting the green sunny hillsides, surrounded by fields of reddening millet and lowing herds? Fynn was able to travel through the breadth of the land, from the Tongati to the Mzimkulu and see scarcely a sign of human life, save 'thirty Natives residing near the Bluff, under the chief Mambane, of the emaTulini tribe. There were neither kraals, huts, Kafirs, nor corn. Occasionally I saw a few stragglers, mere living skeletons, obtaining a precarious existence on roots and shell-fish'. Three successive waves of destruction, like the molten torrent from some volcanic eruption, had rolled from the Zulu country over the face of Natal, obliterating in their course all signs of human life. Thrice had the



land been submerged beneath a flood of blood and death rushing away towards the south, wrecking all before it, bearing the refuse away on its crest, leaving only naked desolation behind. Then, to make the destruction complete, organised bands of Zulu murderers regularly patrolled the waste, hunting for any stray men and running them down like wild-pig. Thus, struggling in the flood, the hundred Lala clans were borne off to the south and got lost among the Kafir tribes between the Mzimkulu and the Great Fish River, then the southern-most boundary of Xosaland. There, without leaders, without homes, they wandered about (to *mfenguzu*, as the Xosa called it), each for himself, seeking acceptance as menials in the Xosa families, by whom they were contemptuously called *ama-Mfengu* or vagrants, and by the White Colonists, Fingoes.

And away behind? Yes, some few had merely been hurled aside by the on-rush, had seen the beauty of the land swept away before their eyes, and found themselves stranded in one vast interminable wilderness. These lived in ones and twos, hidden away in woods and inaccessible mountain-parts, none knowing what had become of his friend, his chief, his father, his child, his mother; none knowing a neighbour, and each with his hand ever raised against the stranger who might have discovered his whereabouts. For years no sod had been turned in the fields. The winter-season came. The berries in the woods shrivelled up and fell, and the herbs on the veldt withered away and drew in their heads from sight; for the night-time of nature had come. And now at length shall starvation bring sleep and rest to miserable man. Yet some preferred to live. Was not their brother's flesh sweeter than death? They will then fight for it and hunger no more. So Mdava and his adherents, of the Dunge clan, set out to hunt men as game, and soon found their own chieftain, Boyiya, a toothsome morsel. The idea spread, and death in still another form was added to wretched life in Lalaland. And yet quite 10,000 miserable beings had been able to survive all these sufferings and persistent efforts to erase them from the face of the earth, clinging to their life as to their land, if not to their homes, until the dark day of trial was over and the fiend in Zululand was himself laid low, safely and eternally imprisoned beneath six feet of earth.

Even before the tyrant's death, 4,000 refugees from the surrounding country and from suffering Zululand, had thrown themselves for protection at the feet of the powerless but humane handful of Whitemen settled at Port Natal. Shaka himself had soon learned to value the acquisition of these strange new-comers, for, on their frequent visits to him, he had discovered them to be an altogether wonderful variety of mankind. So, from policy or from fear, he would regard kindly their protégés, saying, "They have gone to my friends, not to my enemies; take care of them, as of your own." Ten years later, in 1834, and when Dingana, his successor, had already become conscious of the menace of the growing power at Port Natal, the number of Lala and Zulu refugees gathered together under allegiance to the White settlers was fully 6,000.

**The Pioneers visit Shaka.** Almost immediately after their arrival in Natal, the English pioneers deemed it prudent to make a friendly acquaintance with the terrible potentate whose subjects they were making themselves. Farewell, Fynn, Petersen, Davis and others accordingly set out for Zululand, and eventually arrived at the royal kraal, an immense accumulation of hundreds of bee-hive huts massed together in a circle two-thirds of a mile in diameter. There happened at the time to be a great festival in course of proceeding—perhaps the annual *umKosi* feast, held towards Christmas time—which lasted three days, and in which, as they calculated, some 30,000 people, male and female, were participating. And there for the first time they found themselves in the awful presence of the Satanic Majesty. On its head was a circlet of otter-skin, the inner space being filled out with bunches of scarlet loury-feathers, while one great feather of the blue-crane, two feet long, stood erect in front. A dangling mass of tails, made of the twisted fur of the blue-monkey and spotted-genet, hung like a cape over the shoulders. Another dangled from the breast to the loins, and a third depended like a kilt from above the buttocks to the knees (see *um-Qubula*). Round the legs, below the knees and reaching to the ankles, as also round the arms below the shoulder-cape, waved a silvery fringe formed of the long white brushes from cows' tails (see *i(li)-Shoba*). White ivory-like studs, an inch in diameter, made of dried sugar-cane (?), filled the ample holes cut in the lobe of each ear. In the left hand was carried a white cow-hide shield marked by a single black spot, and in the right was held an assegai. Twelve thousand savages, similarly though more plainly



attired, danced on each flank of their king. At times a dash of barbaric beauty would enhance the picture as hundreds of dusky ballet girls, with their plump chocolate bodies gaily bedecked in variegated beadwork, would appear and dance upon the scene. Then, again, vast herds of wildly frolicking cattle would be driven about the dancing place, each herd distinguished by its particular colour and by the shape of its horns, these latter in many instances having been artificially twisted into the most fantastic shapes. Yet even here a gory smear would be now and then drawn across the pleasing picture, as some miserable being was pounced upon and dragged off to a violent death before the very eyes of the European spectators and the beaded ballet-girls.

**Shaka wounded.** The evening was come, and brought an agreeable transformation of the scene. The bright variegated gaiety of the day had now become set in a background of jetty darkness, and, lit up by the lurid glow of bonfires of dried reeds, presented a weird and fascinating study in light and shade. It was a serenade in which the great chief was himself taking a part. Suddenly a terrifying shriek rent the air; and the fires went mysteriously out! The multitude was plunged in darkness, and confusion reigned supreme. Shaka the Terrible, Shaka the Divine, had himself been stabbed! Verily now hath come the end for many there present. What shall be done? The gathering wrath must be appeased somehow, else unhappy are they whose misfortune it must be to have to come near the wounded despot; for, says the adage, the wild-beast bites those who approach it. Now, the enemy whom Shaka just at that moment had uppermost in his mind was the Ndwandwe king, Zwide, whose power had not yet been broken and whose adherents, under Sikunyana, were even then threatening the northern boundary. Were there any of his people among the assembled masses? There had been; but they had 'gone out' as mysteriously as had the fires, and could not be found. Plainly these were they who had done the deed. So two companies of warriors were sent out in hot pursuit along the northern road. On the fifth day the party returned, bringing with them the bodies of three unfortunate and perhaps innocent individuals, whom they reported to have found and killed in the bush. The bodies were laid on the ground at about a mile from the kraal. Then, the ears having been cut off from the right side of the head, the whole multitude of 30,000 men and women filed along, screaming and wailing, each one as he or she passed, battering the bodies with a stick, which was afterwards dropped on the spot. Needless to say, the bodies were already invisible beneath a pile of sticks before many hundreds of the people had passed. Nevertheless the formality must be duly performed, if only to save one's own person from suspicion of any sympathy with the criminals; so they went by vigorously whacking the pile of sticks. Finally, the whole multitude collected again about the kraal. Three men appeared, bearing the ears of the unfortunate individuals at the end of long sticks. The ears were publicly burnt in a great fire kindled in the centre of the kraal and in the presence of Shaka, whose wound was now considerably healed. As though to furnish pretexts for further slaughters, new crimes were invented. Immediately following the stabbing, had gone forth a prohibition that none should wear any body-ornaments, nor shave their heads, and no man whose wife was pregnant should approach the king. Transgressors in abundance were rapidly forthcoming, the thought of whose cold-blooded murder the gory monarch found 'soothing' during the days of confinement to his hut! Further, a force of 1,000 strong was despatched as a punitive expedition against the suspected tribe, returning in a few days, after having valiantly set fire to several unsuspecting kraals and then relieved them of some 800 head of cattle.

**Ndwandwe War—third Attack and Death of Sikunyana.** Years had passed by since the last great campaign, and the Zulus were enjoying comparatively peaceful times in their homes. Their chief was sitting at ease in the cattle-fold along with his more familiar headmen, when suddenly a runner appeared, breathless and sweating, and announced that the Ndwandwe army, accompanied by its women and cattle, were already over-running the upper districts, coming, as they said, to retake possession of their father's land.

It had happened that the old chief Zwide, after emerging from the reed-bed, had fled inland to about where the town of Wakkerstrom now is. There, with his two surviving sons, Sikunyana and Somapunga, he settled down and gradually collected around him whatever stragglers of his tribe might from time to time arrive,



Seeing that the old chief was not to live much longer, his wives requested him to appoint a successor; but that he might have peace at least in his days, he gave them nothing but an ambiguous sign. Upon his death, the partisans of Sikunyana urged upon their nominee the necessity of rendering his position secure by the riddance of his rival, Somapunga. This latter saved his head by flight, and found protection under the Zulu king Shaka, who kindly furnished him with a wife 'to take care of him.' And now at length about the year 1826, Sikunyana, grown strong and in undisputed possession of the chieftainship, followed his brother, not as a refugee, but as an invader, 'coming to regain the land of his inheritance.'

The whole Zulu land was thus once more aflame with the excitement of the coming fun. 'Hurray! hurray!' flew the password through the restful land, 'the bride is already dancing in the court-yard! Sikunyana, your sweetheart, has come to marry you!' It chanced that just at that time Mr. Fynn was at Port-Natal, and being already well-known to Shaka, he too was called out for active service against the common invader. He found Shaka's army already on the war-path — warriors, cattle-boys and baggage-bearers 'few of whom were above the age of twelve years', and girls carrying beer, corn and *amasi* for the refreshment of the more important men — in all a host of about 50,000 souls. The movement of so vast a multitude marching in close formation was traced only by a great rolling cloud of dust. Parched with thirst, they reached a swamp, where each fought wildly with the other for one drop of the saving liquid, with the result that the whole became at once transformed into a field of mud, and 'yet this mud was swallowed with avidity,' and within its soft embrace were left the corpses of many men and boys, who, in the mad rush, had been actually trampled down to death. Several days were occupied on this wretched march; and so sore did Shaka's bare feet become on the endless stony plains, that Fynn's Hottentot servants were commanded to manufacture sandals for him out of raw cow-hide.

However, the conflicting armies eventually met in the valley below the Endolwane mountain. After several fierce engagements, 'lasting altogether not more than an hour and a half' and yet sufficiently long to leave heaps of corpses covering the field, the Ndwandwe were vanquished. Many sought refuge in an adjacent wood, others beneath the heaps of dead bodies, but were diligently sought out and killed, after which the women and children, who had been mustered together high up on the aforesaid mountain, were likewise ruthlessly butchered. About 60,000 cattle are stated to have been captured.

After such excellent work, one would have expected the Zulu general to have had some meed of praise for his troops. Not so with this human monster called Shaka. For early the next morning, we are told, he had the regiments assembled before him for an angry harangue and for the customary 'picking out of the cowards' — several unhappy captains, whose only offence, no doubt, was the disfavour of their chief, and several poor soldiers who had the misfortune to be disliked of their headmen, or who were indiscriminately pointed out by these merely to please their cruel master and so save their own skins — brave men all, who but yesterday had fought valiantly for their lord and country, and were now butchered before him for his delectation! In the afternoon the last act of this bloody performance consisted in the bringing before the king of a woman and a child, of about ten years of age, of the defeated tribe. For some time he found pleasure in gossiping with this woman, entertaining her with a pot of beer and a dish of beef, and then ordered both mother and child off to instant death! The life of the child was spared on the intercession of Fynn who was present.

From the woman's account, it was learned that once again the defeated chief had succeeded in effecting his escape. He fled to the Tonga country, accompanied by a few of his people. A party were immediately despatched in hot pursuit. Upon entering a certain Tonga kraal they found the inmates in apparent readiness for some festivity. On enquiry, they were told that Sikunyana, the Ndwandwe chief, was in a neighbouring kraal, where he had slaughtered a beast presented to him by the local Tonga potentate. With little trouble the quarry was duly bagged, and the last flickering light of the Ndwandwe power put out.

**Mzilikazi, Founder of the Matebele Nation.** The break-up of the Ndwandwe nation under Zwile and under his successor, Sikunyana, was replete with far-reaching consequences to the whole of Africa. Small clans, hitherto tributary to the Ndwandwean paramountcy, were now thrown on their own resources. Some found it more discreet



not to kick against the pricks, but others were more recalcitrant. Among these latter, were a section of the people united under certain headmen, as Beja, brother of Soshangane, of the Nxumalos, and Mlotshwa of the Kumalos, who, not content with the overthrow of Zwide, had themselves to be conquered again. They too at length were forced to bow before the Zulu monarch, from whom they at first received a measure of diplomatic favour, though ultimately the usual requital of this relentless tyrant, death. But more resolute and more successful than these was a certain *induna* named Mzilikazi (corrupted by the Suto and Chwana peoples into Moselekatze), son of Mashobana (of the Kumalo clan), by his wife Nompetu, daughter of his erstwhile sovereign, Zwide.

Upon the demolition of the Zwidean power, this headman assumed for a time a feigned submission and was quartered with the Zulu regiment stationed at the Bula-wayo military-kraal beyond Eshowe, between the Mlalazi and Mhlatuze rivers. But life there was not after his taste, and, gathering together a small band of three or four hundred trusted followers (with whom, it is said, he had been sent on a raiding expedition by Shaka), he cut himself loose from his enforced allegiance and commenced wandering about the upper districts, burning whatever kraals he came across and forcing their inmates into his own service. In this way and by means of the ceaseless addition of fugitives from Shaka's thralldom, he ere long, perhaps about the year 1826, succeeding in amassing a very formidable army of freebooters, a motley crowd from the Kumalo, Nxumalo, Mtetwa, and almost every other of the hundred original clans of Zululand. With this vast crowd of waifs and strays, he hastened towards the Transvaal, in the hope of building there a new kingdom all his own. But the wily Shaka met him on the Drakensberg with a force hastily sent to intercept him. The Zulu force was repulsed, and Mzilikazi hastened the quicker on his course ahead. Knowing that he would not be allowed to escape so lightly and that a further punitive expedition would be rapidly following behind him, he took the precaution to lay waste the whole country through which he passed, leaving neither people, nor stock, nor kraals, nor crops behind him. This method of destruction and wholesale pressure into his service became from now on his settled policy, so that when the Boer farmers trekked up in 1836, they found the greater part of Orangia and the Transvaal a miserable wilderness.

Mzilikazi first established himself at a place he somewhat prematurely named *Ekupumuleni* or the Place of Rest. 'For three months', says a Native account, 'they had no rain and suffered keenly from want of water. The chief thereupon ordered all rain-doctors to be brought before him. All made up some medicine, but the heavens were unwilling, and the doctors failed to procure rain. The chief therefore ordered their execution. They were bound and thrown into the river' (or possibly where a river ought to have been). An exploring party having already previously reported a fine land 'of much water and green grass even during the dry season' away north, Mzilikazi forthwith determined to remove to those parts.

After several days' travelling, the armed warriors going on ahead, the women bearing the household gods and the boys driving the cattle behind, they came into touch with another band of refugees flying like themselves from the tyrant Shaka. Although these were marching under the leadership of a clansman of Mzilikazi's named Nqaba, son of Mbekwane, of the Kumalo clan, nevertheless for some reason or other the two parties fought. Nqaba being defeated, fled eastward into the Portuguese territory, where he subsequently met with and for a time united himself to the renowned Soshangane, near the Sabi river. The followers of Nqaba afterwards became famous themselves as the *abaNgoni* of Central Africa.

Having reached a promising spot in the Marico district, Mzilikazi next proceeded to erect a large military-kraal in the Mosika Valley, but he subsequently removed his own private kraal to a still more pleasing sight, at Kapaying, fifty miles to the north. From this centre raiding parties were sent out to scour the country in every direction. They swept the land clean from the Drakensberg to the Kalahari, and in 1831 reached as far south as Thaba Bosigo, the mountain-stronghold upon which Moshweshwe, the paramount chief of the newly united Suto nation, had established himself after their sad experiences with Matiwana, the Ngwana chief. 'The Matebele,' writes Widdicomb, halted under the willow-trees which lined the banks of the Putiatsana, a pretty little stream not far from the foot of Thaba Bosigo. There they sat down and rested after the fatigue of their long three-hundred-mile journey, bathing themselves daily in the cool, limpid water, sharpening their assegais, arranging their head-



plumes, and dancing their war-dance preparatory to investing the stronghold of the man they were sent to conquer. The Basutos watched it all from the heights above. They barricaded the few entries to their stronghold with huge boulders, and erected strong and substantial *schanzen* at any point where an ascent seemed possible; so when the Matebele came rushing on simultaneously from two different directions, they were met by such an avalanche of rocks and showers of spears raining down upon them from an invisible and unapproachable foe above, that they were compelled to retreat by the way they came. The Khatla tribe, however, the Harutse and several others, were less successful and had to submit to Mzilikazi. Even the Griqua chief, Berend Berend, who had dared to attack the latter in his new kingdom, was defeated and himself killed.

It was about this time that Mzilikazi made his first acquaintance with Whitemen, at least during his own independent career. Mr. Moffat, the celebrated missionary, was then at Kuruman. He was quickly discovered by Mzilikazi's raiding parties, and eventually became so great a friend of this latter, that the Matebele chief afterwards named one of his sons Kurumana, in honour of the missionary. When, then, in June of the year 1836, certain American evangelists, the Rev. Dr. Wilson, with the Revs. Lindley and Venable, appeared in the Mosika Valley, they were graciously welcomed and allowed to settle in the military-kraal. But it was not long before the warlike chief discovered that the principles they preached were hostile to his own practices, and he prohibited further exercise of their profession.

They had not been many months at Mosika, when, towards the end of that same year, the first wave of the Great Boer Trek from the Cape Colony reached them. These farmers had serious brushes with roving Matebele between the Vet and Vaal rivers, where several Boers were killed and two girls captured and sent along as acceptable booty to Mzilikazi up north. Subsequently the Boers were attacked again, when in laager at Vechtkop, near the sources of the Rhenoster river, by a Matebele *impi* of 5,000 warriors, under their induna Mkalipi, of whom, after a short but fierce contest, 430 were left dead on the veldt, though the rest managed to depart with all the farmers' cattle. The Boers, getting exasperated at this kind of harassment, resolved upon a combined attack on the lion in his den. One hundred and seven farmers, reinforced by another hundred of Griquas and Natives, assembled under Potgieter and Maritz, and, on the 17th. January, 1837, they surprised the Matebele army encamped in the Mosika Valley, and hunted them down like a herd of game until mid-day. The kraal was burnt, 6,000 cattle captured, and several of their own wagons recovered, whereafter, accompanied by the disheartened American missionaries before mentioned, the farmers returned to their head-quarters at Thaba Nehu, near the Caledon.

About the middle of this same year 1837, occurred Dingana's campaign against Mzilikazi. Since Shaka's demise, the Zulu army, through almost constant inactivity, had already lost much of its pristine verve. True, they were the victors in the fight, though their returning home in August with one at least of their regiments almost totally annihilated, can scarcely be deemed a triumph. However, the saving feature was that an unusually large number of cattle were taken, including many that had previously been stolen from the Boers; but the Matebele rallying, re-captured a great number. It was here that the Zulus made their first acquaintance with the comparatively huge, long-horned Afrikander cattle, about which so many exaggerated tales are told, and which became Dingana's favourite breed.

Dingana was so elated over this his first and only martial success of any importance, that he could not refrain from despatching a messenger, during the first days of September, to Capt. Gardiner, a missionary adventurer then in charge of the British settlement at Port Natal, proudly stating that he had 'killed all Mzilikazi's people and captured their cattle.' But his statement was altogether premature; for only two months after, in November, we find a strong Boer commando of 330 men, under Potgieter and Uys, marching against him. Weakened by their recent heavy reverses, the Matebele were easily routed. Between the Zulus and Boers, they found no security of tenure was now possible to them in the Transvaal. The Natives to the north were reported as of a much weaker race, fleeing upon the mere sight of a Zulu warrior. They therefore determined to seek a better fortune far away beyond the Limpopo. Dispersing and despoiling the peaceful Kalangas as they went, Mzilikazi finally established himself about midway between the Limpopo and Zambezi rivers, building for himself a large kraal which he named after that from which he



had originally set out in Zululand, viz. *kwa Bulawayo* (the Place of him who was killed). Here he rapidly brought the surrounding tribes to recognise his sovereignty, and so the powerful Matebele nation was built up and flourished, until the downfall of Mzilikazi's son, Nombengula or, as the local corruption has it, Lobengula.

The name Matebele is not Zulu. It was derived from the Suto word *le-Tebele*, plur. *ma-Tebele* (a Kafir *i. e.* a member of any of those neighbouring tribes that did not speak the same language nor belong to the same ethnological group as the baSuto themselves). It was originally applied by these latter to the marauders from Zululand, as a term of contempt. Among the present-day Matebele scarcely anything of pure Zulu blood is longer traceable. Even so long ago as 1863, Mackenzie, who visited their country and was intimately acquainted with South-African races generally, was compelled to aver that 'he found very few real Zulu soldiers; the flower of the army consisted of Bechnanas, and the younger regiments were principally composed of Makalaka and Mashona lads recently enlisted'. Nor is their language any purer than their blood. It consists of a large percentage of original Zulu roots, all more or less corrupted, and even perhaps a half dozen old roots, also probably changed, now obsolete and unknown in Zululand; but a very large proportion of the speech is made up of entirely foreign words, a miscellaneous and indiscriminate gathering from all and every one of those tribes they incorporated and whose mixed offspring now mainly constitutes the Matebele nation.

**Soshangane, founder of the Gasa Nation.** The Zulu-Kafir race would seem to be the fighting cocks of the Bantu breed. Those peaceful times of yore, which we are so pathetically told ever existed in and before the days of Senzangakona, were really only a lying dormant of their innate aggressive, plundering spirit. Once the ancient fire had been roused by Dingiswayo, and then fanned to a roaring conflagration by Shaka, there was no further possibility of holding in check the natural impulses of this people. One after another wild spirits of the race led forth, north, west and south, fierce turbulent masses to disturb the peace of the world, revelling in rapine and blood. Of Matiwana with his amaNgwana and Mzilikazi with the maTebele we have related. But there are two other bands of freebooters hailing from the Zulu country — the followers of Soshangane (afterwards in his new home better known as Manukuza), son of Sigode, younger son of Langa, chief of the Ndwandwe or Nxumalo clan (and therefore nephew of Zwide, great-son and successor of Langa), and, secondly, the followers of Ngaba or Uzangandaba (or, as he was subsequently in Central Africa called, Uzwangandaba), son of Mbekwane, a chief-man in the Kumalo clan, whose names will stand out in terrible prominence in the future history of almost every eastern Bantu tribe right away to the Victoria Nyanza. These so maintained the warlike reputation of their breed, that even Stanley could not cross the continent, as far away as the equator, without becoming nervously cognisant of the fact. 'No traveller,' he says, 'has yet become acquainted with a wilder race in Equatorial Africa than are the Mafitte or Watuta (as he calls the abaNgoni wanderers). They are the only true African Bedawi; and surely some African Ishmael must have fathered them, for their hands are against every man, and every man's hand appears to be raised against them. To slay a solitary Mtuta is considered by an Arab as meritorious, and far more necessary than killing a snake. To guard against these sable freebooters, the traveller, while passing near their haunts, has need of all his skill, coolness and prudence. The settler in their neighbourhood has need to defend his village with impregnable fences, and to have look-outs night and day; his women and children require to be guarded, and fuel can only be procured by strong parties, while the ground has to be cultivated spear in hand, so constant is the fear of the restless and daring tribe of bandits.'

The party under Soshangane, or as we shall hereafter call him, Manukuza, took a north-easterly direction and continued their course uninterruptedly forward through various Tonga tribes, until they entered the Portuguese domain, compelled, in their present struggle for existence, to buy life for themselves only at the price of much shedding of blood, and to retain a footing on God's earth only at the point of the assegai. The mixed mob of fugitives, comprising members, not only of the Nxumalo, but of the Mtetwa and several other of the hundred dispersed tribes of Zululand, with whom Manukuza had so far successfully cut his way into the heart of Tongaland, became now generally known among the surrounding tribes, not, of course, as Zulus (which they were not), but as *abaNguni* — a generic name in Tonga parlance desig-



nating a Native of what we call the 'Kafir' stock (whether it be Zulu or Xosa), as of a race and language distinct from their own; indeed, just in the same way as the Suto tribes called these same people *maTebela*. The great nation, however, which afterwards grew up around this Kafir or Zulu nucleus, was mainly composed of the conquered people of multitudinous local Tonga clans, and adopted for itself the general name—quite unknown in Zululand, and hence probably derived from some local source—of *abakwaGasa* (the People of Gasa), or, as they are more commonly called on the Gold Fields, *amaShangana*.

The martial feats of Matiwana and Mzilikazi were reproduced by Manukuza in Portuguese East Africa without any diminution of their magnitude or gory brilliancy. The consternation caused among the British in the Cape Colony upon the appearance of Matiwana, and among the Dutch in the Transvaal by the appearance of Mzilikazi, was repeated in an equal degree by Manukuza among the much weaker Portuguese of the East Coast. Their contemporary documents bravely own up to the fact, and tell us of many humiliations their little garrisons had to meekly endure at the hands of this barbarian upstart.

It was about the year 1831 that he first appeared and settled near the Sabi river, midway between the Limpopo and Zambezi. While there, he was joined by the second roving mob of Zulu fugitives, members of the Kumalo, *emaNewangeni* and other clans—also originally resident in the northern districts of Zululand about the coast—led by the aforesaid chief, Ngaba or Uzwangendaba. This is the section of Zulu refugees to whom the name *abaNguni* most persistently clung, and who, under a subsequent corruption of the word, became afterwards notorious in Central Africa as the *abaNgoni*.

But turbulent natures of this kind, fired with the spirit of independence and fight, could scarcely be expected to sit down together in peace. The inevitable contention arose, and the stronger chief, Manukuza, drove from the neighbourhood his brother, Mhlabawadabuka, who, along with the main portion of the recently arrived party under Uzwangendaba, marched away still further north, accompanied by a considerable following from among his own people, leaving Manukuza in sole possession of another large section south of the Sabi river.

'On the 22nd. of October, 1833,' says Theal, 'a strong body of warriors of the Gasa tribe appeared before the fort on the Espirito Santo (as the estuary of several rivers debouching at Lourenco Marques used to be called). They were provided with no other weapons than short-handled stabbing assegais, so they could not effect an entrance; but during the night of the 27th., the captain, Dionysio Antonio Ribeiro, seeing an opportunity to escape, evacuated the place, and with his men retired to the island Shefina, which lies close to the coast. On the following day the *abaGasa* destroyed the fort, and then pursued the Portuguese to the island and captured them all. The prisoners were brought back to their ruined habitation and were there put to death.'

'The captain of Inhambane,' continues the historian, 'was so rash as to attempt to assist a friendly clan against Manukuza. The result of the interference was the plunder of the village, on the 3rd. of November, 1834, and the slaughter of the captain and all the inhabitants, except ten individuals who managed to escape.'

'In 1836, the military commandant of Sofala, Jose Marques da Costa, collected the friendly Natives in the neighbourhood, and with them and his negroes ventured to give the enemy battle, with the result that every individual of his force perished.'

But if such easy game was made of the Portuguese soldiery, what shall we expect was the fate of the more helpless Blacks? For more than a quarter of a century after the last lesson had been given the Portuguese, and especially during the years 1852 and 1853, the Bantu clans throughout the territory were one after the other miserably plundered or sometimes exterminated 'with no more compunction than if they had been vermin.' But at length towards the end of the fifties, the dreaded Manukuza had played his last game and failed, had fought his last fight with death and succumbed.

Previous to this, however, he had already expelled from the land one of his sons, Mzila, who had fled inland into the Transvaal region; and another son, Maweva, now succeeded to the supreme power. This chief, much to the dismay of the little Portuguese garrisons, proved a chip of the old block. When, then, his brother Mzila, on the 1st. of December, 1861, applied to the captain of the garrison on the Espirito Santo for aid against his brother and himself posed as Portugal's greatest friend, the captain



gladly lent him what help he could in the shape of powder and guns. After half a year's fighting, Maweva was completely crushed and Mzila reigned in his stead and ruled over all the country between the Zambezi and the Manisa, northwards of Delagoa Bay. At length Mzila, too, was called to his fathers, and duly succeeded by his son, Ngungunyana, who becoming obstreperous, was relieved of his chieftainship by the Portuguese, in the year 1895.

The whole of Manukuza's or Ngungunyana's country is only hazily known to present-day Zulus as *kwa'Gasa* or Gasaland, the home of the Shanganas. Yet their fathers knew it better; for, as Fynn records, Shaka's army was thrice sent to invade that territory and bring home the head of Soshangana. They penetrated even as far as Luhambane, but all they ever brought back was perhaps not much more than one emaciated half of themselves and myriads of malignant malarial microbes to finish them right off so soon as they got back to their kraals.

We have said that, after the Zulu fugitives, fleeing from Shaka's hands, arrived near the Sabi river, their leader, Manukuza quarrelled with his brother, Mhlabawadabuka, and that the latter, along with another and still more recently arrived batch of fugitives, set out for a new field of independence still further north. How far these two independent parties got in company we do not know; but it was not far, for in a short time there was another rift in the lute, and that portion of the refugees more recently arrived near the Sabi separated from their comrades, and, under the leadership of their original chief, Uzwangendaba, went on alone yet further northward, dropping, as they went, batches at the upper Sabi river and the lower Zambezi. This horde of Zulu fugitives became generally known throughout all that part of eastern Central Africa as the *abaNgoni*, *aNgoni*, *awaNgoni*, as well as under some entirely new names, as *maZitu*, *maViti*, *waTuta* and other appellations according as they migrated from country to country. They crossed the Zambezi, about Zumbo, probably in November 1835, for at the time of their crossing, as Elmslie informs us, there was an eclipse of the sun. Directing their course due north, they fought their way along until they crossed the Tshambeze river flowing into lake Bangweolo, and, passing round the south-eastern corner of Tanganika, they entered the Fipa country.

Having at length reached a spot quite 1,200 miles from their old home in Zululand, these *abaNgoni*, or *maViti*, as they were here called, considered they had accomplished enough globe-trotting to suffice them for a season. So, after having duly enslaved the Jeri people whom they found in the land (the name of which people, by the way, they now appropriated as their own cognomen), there they settled for a time. They amused themselves by making periodical raids into the country round about, though not always to their own profit. There was a large tribe of *waRori* or *waSango* on their eastern boundary, enviously wealthy in cattle. But after quite a little campaign lasting through several months, our *maViti* found the enemy too strong for them and drew back into Fipaland, but not before having left a large number of their brethren as corpses in the Rori country and become reduced even still more by the separation of a considerable section of their following, who went off and formed the *Heho* tribe, resident on the upper Ruaha river, east of the Roris and south of the Gogo people.

It is indeed astonishing how infectious the fighting temperament can become when those predisposed to it are brought under the requisite conditions. It would seem as though every Bantu tribe that chanced to come into contact with the roving plunderers from Zululand and, being dislodged by them from their ancient home, were compelled to seek another by force of arms, eventually developed a type of life and character so like to that of their original conquerors as to become indistinguishable from them. Thus we find Central Africa nowadays filled with spurious Zulus; tribe after tribe, all declared to be of 'Zulu origin', but which, if we may judge from their languages, markedly varying one from the other and all bearing alike absolutely no resemblance to the Zulu (beyond that common to all Bantu languages), can have practically no Kafir blood in their veins, and are only Zulu in so far that they have once passed under the shadow of the Ngoni ascendancy. To tell the truth, these latter forced along with them as they went whole tribes of strange peoples picked up by them on their thousand-mile journey, and who in turn successfully cut themselves loose from their erstwhile masters and struck out for themselves into unknown localities, whose affrighted inhabitants attributed their coming to the universally notorious *abaNgoni*. The blood of the few Zulu families who had really originated in Zululand, was, by the time they had reached Central Africa, already considerably diluted by



foreign admixture; and, as for the vast mass of the heterogeneous mob they had pressgauged on their way, they were picked up mostly from numberless Tonga and kindred tribes, and were not Zulu at all. And in this way the Zulu name has become credited with much glorification that is not honestly its due. Thus the brilliant martial exploits of the Hehes and Bungas about the sources of the Rufiji, and of the Gwangwaras north-east of Nyasa, all go to swell the exaggerated reputation of the innocent boys in our midst; for all of these tribes are mistakenly dubbed of Zulu origin.

The Masai are held to be the fiercest tribe in Eastern Central Africa; but, as Last avers, when waMasai meet waHehe, then comes the tug of war. For, says he, 'they are frequently defeated in their contests with the Hehe. Only last year (1882) strong parties of Masai were nearly annihilated by the Hehe. I was once returning home to my station from a visit to Mpwapwa, when we were overtaken by a party of fifteen Masai, the remnants of an unsuccessful company who had gone to lift the cattle of the Hehe. Several of these were without shields, but carried two large spears, showing that they had been able to pick up some of the spears of their fallen companions, but had been obliged to secure their safety in flight by throwing away their shields'. Wherever they came from, it seems clear that these Hehe are comparatively new arrivals in their present land of domicile. They appeared, as Stanley was informed, as a powerful and strange tribe in the Ruaha country, soon after the invasion of Roriland by the Fipa abaNgoni or maViti, about the year 1844. There they set about despoiling or demolishing the local peoples in quite orthodox Shakam style. They overran Sagaraland, pigsticking the males and stealing the females of the industrious Itumba and Kaguru clans; then they administered some wholesome castigation to the bullying Ngurus of Zeguhaland; and finally, in more recent days, they have brought permanently to their knees the brave Roris, who had so long successfully withstood the onslaughts of the maViti of Pipaland.

Then, from these Hehe, or from the mother-tribe, the Fipaland maViti, emerged another lawless band, the Bungas. These unwelcome strangers first made their presence felt, not far away from the Hehe, in the Gangi country, about the sources of the Ulanga, tributary of the Rufiji. They appropriated the south-eastern portion thereof as their own private domain, and then so far brought under their yoke a large section of the Gangi people, now known as the waHenge, that they not only recognised their paramountcy, but somehow or other came to assimilate a considerable quantum of their foreign language.

But *revenons à nos moutons!* From the time the Ngoni wanderers left Manukiza on the far Sabi river until the period of their arrival in Fipaland, they had been ruled by a chief named Uzwangendaba. But while they still sojourned in Fipaland, this chief died, and, lacking the strong binding influence of a powerful head, the tribe rapidly fell to pieces. The heir-apparent was a boy named Mtwaro, who, however, resigned his right to another brother, Mombera. These being minded to continue their rule comparatively at rest in the Fipa country, another more 'progressive' party favoured a renewed trek yet further ahead. This more restless section of adventurers actually set out about the year 1846; and, giving the waRori a respectful berth, they headed for the Kanongo country to the north-east of the latter tribe, and from thence pushed further on, through Kawendi, to Ujiji town, an Arab and Native trading-centre of importance on the shores of lake Tangauika, and well known from the writings of Burton, Livingstone and Stanley. The unexpected appearance of these terrible plunderers in that busy little town caused an immediate panic in the market, and the money-making Semites found their transactions abruptly closed. Taking to heart the Shakespearian aphorism that discretion is the better part of valour, they and their Natives vanished *en masse* for Bangwe Isle, out in the waters of the lake. The wisdom of this step was immediately apparent, for the waTuta (as our pseudo-Zulus were here called), having duly killed all who had remained behind and finding nothing further after their taste to plunder, speedily passed on. But they made a mistake when they thought to pass without tribute through the country, further along the lake, of those inveterate blackmailers the waHa. These headed them smartly off into the Nyanwezi land, where they were again recognised by their old name, the uwa-Ngoni. Cutting their way through tribe after tribe of this district, they eventually passed through the waZiuza, and the vast expanse of Victoria Nyanza spread like a vision before them. But the sea has no fascination for the Zulu stock; so these lost sons of the tribe, after having wandered full 1,700 miles from home, had here reached



their farthest point north and now retraced their steps southwards and settled themselves for a rest once more on the grassy downs of Gombaland. There, betwixt the powerful waIla tribe and the equally warlike people of Mirambo, an Nyanwezi potentate, the waTuta found time to indulge in a more beautiful occupation than fighting. An unusual amount of love-making seems to have been done here, and the results consequent on this were no doubt the most potent reason that caused this section of the abaNgoni to give up further aimless wandering and settle down permanently in the land. King after king sought the hand of a Tuta or Ngoni spouse, aye, even the terrible Mirambo himself ensured a permanent fighting alliance with these doughty warriors by taking one of their daughters into the bonds of wedlock.

Leaving this, the most advanced section of the erstwhile Zulu fugitives, still enjoying life on the pasture-lands of Gomba, we shall now retrace our steps to the Fipa country, about 500 miles further south, on the south-eastern shores of Tanganika, and where the waTuta left their brethren the maViti, under their hereditary chief, Mombera.

The Gombaland party had scarcely separated from their Fipa comrades than civil strife broke out among the latter. Certain other sons of Uzwangendaba conceived the idea of contesting the sovereignty with Mombera. Fortunately the misunderstanding was amicably weathered by the rightful chief being willing to move away with his following, leaving the unsatisfied party, under Mperembe, where they were. Mombera marched off in a south-easterly direction, dealing death and devastation wherever obstruction was met with, until finally reaching the plains stretching along the north-western side of Lake Nyasa. As everywhere else, these restless freebooters became the terror of all the tribes surrounding the lake, and that continuously until peace, now fairly permanent, seems to have been introduced among them by the efforts of the white missionaries.

The party left behind in the Fipa country, under Mperembe, afterwards followed south and joined their brethren, submitting once more to the paramountcy of Mombera, in 1891 still living, and now united constitute the great abaNgoni, or as the strange local tribes call them, maViti, nation of Nyasaland.

We have now fairly unravelled the history of these puzzling and pillaging nomads of Central Africa, these mysterious and much-named abaNgoni, aNgoni, mwaNgoni, these maZitu, maViti and waTuta, these waHehe, waBunga and waGwangwara. While from their migratory habits or their robbing propensities the Tumbukas of Nyasaland called them maZitu, and the Yaos of the same region, maViti, and the tribes of Tanganika, waTuta, the name which clung to them firmest and longest was that which they obtained nearest home, from our neighbours the Tongas, *viz.* abaNguni, which afterwards by the interior tribes became transformed into abaNgoni. Strange to say they have themselves still further corrupted the form of the appellation—that is to say, given it a form altogether unpermissible according to the principles of their original Zulu language—by calling themselves *abakwaNgoni*, the People of Ngoni, as though this latter were the proper name of some ancestor, whereas it is simply the Tonga way of saying 'Kafir.' For as we have already noted, it was not only the section of Zulu fugitives whose descendants are now speaking, as they say, *itshiNgoni* and dwelling along the shores of Nyasa, who were dubbed throughout Tongaland as abaNguni. The Natives of our present-day Zululand, as well as the people of Manukuza or Soshangane who remained behind from the 'further northward' trek in Portuguese East Africa, were equally called abaNguni, and even to-day the few families of purer 'Kafir' or Zulu (*i. e.* non-Tonga) origin among Ngungunyana's so-called Shangana people, are still known by it. But such families and such pure Zulu blood is nowadays among these latter people, and still more so among the Central African specimens, the Ngonis, the Vitis and the Tutas, practically non-existent. Those in the Portuguese territory absorbed all the Tonga clans and Tonga blood within their own very extensive sphere of influence. Those who travelled still further afield, into the central lakes regions, absorbed even still more as they went, Tongas, Karangas, Sengas, Bisas, Pipas, Rungus, Tumbukas and innumerable others, so that there is little possibility of there being much of the original Zulu blood, Zulu character and Zulu language left. The abaNgoni or maViti on the north-western, western and southern shores of Lake Nyasa have probably preserved more of the language—though perhaps less of the true mother blood—than any other section of the whole multitude of original wanderers. We sometimes hear the Hehes, the Henges, the Bungas (on the upper basin of the Rufiji and Ruaha rivers)



and the Gwangwaras or Tshondes (to the north-east of Nyasa), referred to as of the Zulu stock. But their 'Zulu' origin merely consists, as we have before said, in their having been at one time more or less incorporated, after conquest, into the migratory Ngoni nation, from whom they subsequently cut themselves loose, taking along with them no doubt a certain very small modicum of Zulu blood in a few of their higher families and their women, but never enough to leaven their language with anything more than a very remote and ordinary Bantu resemblance to the speech of the true Zulus.

**The Passing of 'Nada the Lily.'** It was probably some months after the close of the last Ndwandwe war, that Nandi, the Great Female Elephant, and mother of Shaka, passed away for a better land. The event, welcome, one would almost expect, to her, took place probably about the middle of the year 1826, at the Ndhlayangubo kraal, on the ridge between the Ngoye forest and the Mhlatuze river.

The Natives have a strong innate disposition to exaggerate in their talk, and we fear that the reputation of Shaka, hideous as it already is, has been at times made worse by this weakness. That Shaka was utterly callous as to the selection of his victims is beyond doubt; relatives, friends, the harmless and the innocent, all went the same way as criminals and foes, to all was distributed the like meed of ruthless cruelty. This was patent to everybody; so when at length his own mother went the way of all flesh, there was ample justification for the Native mind suspecting, aye, almost feeling assured, that she too had travelled by the wonted path, and this especially since the fortune of exceptional treatment had not been hers during life, blows and abuse having been the too frequent mark of affection she received from her son. Yet, notwithstanding that all Native accounts positively assert that Shaka really did kill his mother, and that the explanation they give certainly predicates such an ending, an open-minded student of history cannot fail to entertain some doubt as to the fact. The great mass of Native knowledge is founded merely on hearsay; but our own countryman, Fynn, who was actually present in the kraal and with Nandi at the hour of her departure, apparently neither observed nor heard anything of foul play on Shaka's part. Indeed, the net effect of his narrative is to lead us to believe that in his mother's death Shaka found his adamantine heart at length subdued and capable for once of shedding a real tear. The Native accounts, on the other hand, tell us, some, that he strangled her by binding a cord about her neck; others, that he poisoned her secretly; others again, that he stabbed her with an assegai, himself actually holding up her arm and saying, while he pierced her in the arm-pit, *ake ngikuzwise!* (let me make you feel what it is like to be stabbed). But all are unanimous in stating that the reason was because Nandi had dared to conceal a male child born to Shaka by one of his concubines. The child, its mother, Nandi who had dared to conceal it, and an elder brother of hers who had first brought it to her, were all alike, it is said, slaughtered.

Shaka, we may here remind, lived in a constant state of apprehension lest he be assassinated. His only guarantee of self-preservation lay in his systematically killing off all such as might be tempted or capable of doing the deed. He evidently did not suspect his brothers, or, what is more probable, feared their combination against him, if he attacked any one of them; but that the land should become laden with actual sons of his own, born to him by his hundreds of concubines, was a contingency he could by strict supervision avoid. To think that he could permit a single one of these to attain to man's estate was to deem him foolish enough to overlook just what, in old age, would furnish him with the source of greatest danger. That Nandi, then, of all others, should attempt to purposely lay up for him such an evil, to nurture for him a future assassinator, to thus thwart him in his most strenuous efforts to avoid so fearful an end, was indeed most exasperating. As a matter of fact, however, we should prefer to believe that Nandi was too wise to be guilty of so unfortunate an indiscretion. Fynn, who was on the spot, knew nothing of it. Here is his unvarnished account of her death:—

'While Shaka was engaged in hunting elephants, he received intelligence that his mother was seriously ill, which induced him to suspend the hunt, and proceed immediately to her residence, a distance of 80 miles from the hunting-ground, which distance was travelled during the latter part of the day and the night. Fynn' (the narrator writes his account in the third person) 'had been with Shaka some time . . . Implicit confidence was placed in his skill, and he was on this occasion requested to visit Shaka's mother. He found her in the agonies of death, and she expired an



hour after his arrival . . . When Shaka, accompanied by his chiefs in their war-attire, appeared near the hut in which she had died, he stood for twenty minutes in a silent melancholy attitude, while his tears dropped on his shield. At length his feelings were ungovernable; he became frantic. The chiefs and people, to the number of about 15,000, commenced the most dismal and horrid yells. The inmates of the neighbouring kraals came pouring in . . . by morning the numbers had increased to upwards of 30,000. The cries now became indescribably horrid. Hundreds were lying faint from excessive fatigue and want, although not less than 40 oxen had been slaughtered as offerings to the spirits, the flesh of which was not allowed to be eaten . . . Shaka had several (persons) executed on the spot. The multitude, bent on convincing their chief of their extreme grief, commenced a general massacre. Those who could no longer force tears from their eyes, those who were found near the river panting for water, were furiously beaten to death; and, towards midday, each took this opportunity of revenging an injury, real or imaginary, the weak falling by the hands of the stronger. By 3 o'clock, not less than 7,000 had fallen in this unjustifiable massacre. The adjacent river became impassable, and on the ground blood flowed in streams. The horrid cries continued till 10 the following morning, when Shaka became somewhat pacified, and the people were permitted to take some refreshment . . . The following resolutions were strictly to be observed . . . no cultivation was to be allowed that year, no milk was to be taken as food, the milk of the cattle to be spilled on the ground; and all women who should be found in a state of pregnancy during the following twelve months should, with their husbands, be punished with death . . . On the third day after the death of the Great Female Elephant, a grave was dug near the spot where she died, in which she was placed in a sitting posture; and Fynn learned from some of the attendants, though it is now endeavoured to deny the fact, that ten females of her retinue were buried alive with her. Fynn was prevented from being an eye-witness to this scene, as he would, according to custom, have been compelled to remain at the burying ground for twelve months after'.

Besides Fynn, the pioneer J. S. King was also present with Nandi, 'attending her in her last illness', as Isaacs attests. Yet neither of these has made any mention in his writings of Nandi having met a violent death.

**Founding of the kwa'Dukuza kraal.** The original southern boundary of the several independent Zulu-speaking tribes had been, before Shaka's time, the Tukela and Mzinyati rivers; south of these, and reaching as far as the Mzimkulu, were *tekezi*-speaking Lala clans. In a very few years, Shaka had the face of the country totally changed. Independent clans, Zulu-speaking and Lala alike, had all ceased to exist as separate entities; their royal families had been destroyed or banished, and the whole had now become indiscriminately mixed up into one vast amalgam, which we may call the Zulu nation, with Shaka at its head.

Although the Mpondos and Sutos and many other neighbouring peoples sent tribute to Shaka, as a wise piece of policy tending to save themselves the misfortune of having it compelled from them by force, their territories had not yet been incorporated into the Zulu empire. The actual boundary of the Zulu country and extreme southern limit of inhabited territory, extended, at the period of the arrival of the English pioneers in 1824, not beyond the Tongati river. The Zulu-speaking tribes still confined themselves mostly to their old districts north of the Tukela, while the country between the Tukela and the Tongati contained within it all that remained of the broken Lala clans which had previously occupied the whole of present-day Natal, from the Tukela to the Mzimkulu. Between the Tongati and the latter river was, at the period referred to, that vast uninhabited wilderness, already described in a previous section, in which now lurked nothing but outlawed waifs and strays, hyenas, and bands of men-hunters.

In order to bring himself into closer proximity with those powerful nations on the south, the Mpondo and Suto, whom he had not yet actually conquered by force of arms, Shaka now had a military-kraal built at kwa'Dukuza (where Stanger town now is), south of the Tukela, in Natal, his headquarters, however, still remaining at Bulawayo, beyond the Malazi river, in Zululand.

**Shaka as a Wizard.** Shaka about this time developed a new trait of character. He made the discovery that he possessed supernatural powers, could interpret dreams, smell out witchcraft, and perform in fact all the marvellous feats hitherto considered



the sole privilege of the witchdoctors. That so mighty a King should possess these powers seemed to Shaka self-evident. It was on the face of it impossible to suppose that any among his subjects could have powers which their King had not, and absurd to believe that any mortal could have a greater dominion over the spirit-world than he, to whom all the great dead had bowed. This new idea, further, provided him with an agreeable hobby wherewith to break the monotony of life while his warriors were absent on the war-path. At any rate, the female portion of the population would always be at home, and they were amply sufficient for a fair exercise of his powers. So he had a few hundreds of them collected, and naively enquired whether any of them were possessed of cats (*i.e.* *izimpaka* — see text), thereby hinting, of course, that they had and that he knew all about it. However, says Fynn, 'whether the answer was in the affirmative or the negative, the result was the same. During three days the dead bodies of women, numbering not less than three or four hundred, were seen carried away to the rivers or left to the wolves; and that in the absence of their husbands — fighting for their King and country!'

On another occasion, relates Isaacs, a certain nephew of Dingiswayo's, named Mbiya, and a great man in the Mbetwa tribe during Shaka's youth, appeared to him in a vision and gave him to understand that Senzangakona (Shaka's father) was 'very angry' with the Zulu people, because they were no longer so smart as they used to be, 'that the nation was growing too large and required constant employment, and that there were plenty of enemies yet to conquer before they could think to *busa* (*i.e.* enjoy good easy times).' This was truly an ominous observation for an apparition to make, and so soon after Shaka had moved his kraal within easier fighting distance of the great southern tribes.

**Embassy to King George.** But the removal to Dukuza, had another advantage — it brought Shaka nearer to his recently acquired friends, the Whitemen at Port Natal. He could now receive more frequent visits from these interesting people. What crafty tactics he had already formed in the secrecy of his heart in their regard was not yet apparent. It seemed more probable that he had already acquired some notion of the almighty power that lay behind them, and so deemed a friendly mien as safer and more politic. He thus conceived the admirable idea of sending two of his regiments 'to England' to learn to read, and manufacture firearms and wagons, and many other fascinating accomplishments he had marked on his White subjects. To prepare the way for his — and probably as the result of a shrewd suggestion thrown out by these latter — he forthwith despatched two of his councillors, Sotobe, son of Mpangalala, of the Sibiya clan, and Mbozamboza, under the care of James Saunders King, to pay a friendly visit on his behalf 'to King George.' In consideration of this service, he presented King with a document, signed February, 1828, at the Bulawayo kraal, repeating in his favour all the concessions of land about Port Natal and trading rights throughout his dominions, which he had already, in 1824, conceded to Lieut. Farewell, at that time absent in the Cape Colony, but who afterwards, in the early years of Dingana's reign, attempted to return to Natal by an overland route and was murdered by Qetu, chief of the Qwabe refugees then dwelling near the St. John's River. How far King really proposed to take the Zulu envoys is unknown, but probably it was not further than Capetown. Howbeit, he fell himself grievously ill at Algoa Bay, and had perforce to return with his protégés to Durban, where, after a very short time, he succumbed, much to the sorrow of Shaka.

**The Mpondo and Soshangane Campaigns.** That pseudo-apparition of Mbiya was at length, in the early part of the year 1828, to materialise into sterner consequences. The nation was to be given some of that 'constant employment' recommended by the spectral chief. There was to be a campaign on a scale of unprecedented magnitude. Aged and young, the rich and the poor and the worthless alike, anybody and everybody, with the sole exception of females and small children, shall be massed together in one vast force — an *u-Kukulela-nyogo* (or indiscriminate raking together of all and every rubbish), as Shaka called it — and proceed to conquer what still remained of the reachable world.

So, first off to the Mpondos they marched. But the Mpondos waited not till the looming mass rushed overwhelming down upon them. They executed a hurried retreat, vainly flinging their little spears as they ran at the on-rushing wave of destruction, leaving their cattle to be licked up in its passage. But not their chief. Faku



had taken the timely precaution to be hidden securely away in the deepest recesses of the Gosa forest, from which he emerged only after being informed that the invading monster had withdrawn its unhallowed presence from his land. In order to give any further developments a timely check, he at once despatched certain ambassadors to tender on his behalf the most humble submission to the Zulu Majesty, in the vicinity of whose Dukuza kraal one of them was to take up his permanent residence, and so remain a perpetual pledge in Shaka's sight.

Such an easy and absolute victory was very magnificent and flattering to Shaka's army, but it was altogether too rapid. Here was the whole mass of 'human rubbish,' whom he believed it his sacred duty to keep 'constantly occupied,' again thrown on his hands. Somewhere away in the remote north was an escaped rebel named Soshangaue. Let them, then, thither, where good service may be done and entertainment for a considerable time be found.

The army, it is true, had returned from Pondoland with unusual speed, but precisely on that account also thoroughly fatigued. There were no commissariat corps attached to Shaka's armies, nor medical attendance for the wounded and sick, and if each of the twenty or thirty thousand hungry warriors got every day but one small snack from the few oxen slaughtered as their only food supply, he was lucky. With such a system, lengthy campaigns were cruel and impossible. But reasonableness and sentiment were qualities unknown to Shaka's nature. So, without a single day's break in their continuous march, without a passing look at their homes or families, without a rest, or one good meal, or a little medical attendance, the whole *ukukuleta-nyogo* or raking-together-of-all-the-rubbish was hustled unceremoniously by to seek further victories away in the unknown north, somewhere or anywhere about the Balule (or Limpopo) river, where it was fondly imagined Soshangaue would be found awaiting them. Right through the length of Natal and Zululand they trudged, a vast multitude of limping, sinking, emaciated, growling humanity, into the fever-lands beyond the Sutu. There, amidst the interminable expanses of waterless thornveldt and plains reeking with malarial gases, they drank in their full of the deadly miasma and were mowed down in thousands by an invisible and unchallengeable foe. A few with stronger constitutions and more undaunted spirits, struggled, it is said, still further ahead, as far as Inhambane, some 350 miles from their homes, but only to find the phantom enemy still far, far beyond. Then, after having attained nothing more than a few unimportant skirmishes, and even these not always successes, the *grande armée* returned, downcast and disgraced, picking up, as it went, what stragglers remained of the malaria-decimated legions, and finally reached home to delight in a blessing it had never expected. The long, dark night of tyranny and woe had passed never to return, and a sunnier day of hope and rest had dawned upon the land.

**The Assassination of Shaka.** The intollerable despot had at length laid the last straw upon the patient back of his people. As the Great Army was wending its way to the Balule, and Dingana and Mlanguana, Shaka's brothers, were limping along, sore-footed and sullen in its rear, the devil of conspiracy entered within them, and they determined that now the end must come. Here was an opportunity that might never present itself again; Shaka alone in an empty land, peopled only by females! So they disclosed their thoughts to Mbopa, son of Sitayi, and body-servant of Shaka, and enlisted him in their service. All three thereupon discovered that they were taken ill, and must reluctantly return to their home, Mpande and the other brothers continuing their way with the army. Their sudden appearance at Dukuza naturally filled Shaka's guilty heart with woful suspicion. Instinct, exalted in the face of imminent death, spoke loudly that something fearful was about to happen. These racking presentiments reproduced themselves at night as hideous dreams. At last, writes Fynn, 'he dreamt that he was dead and that Mbopa was serving another king. On waking—it was the 24th, September, 1828,—he told his dream to one of his 'sisters' (or concubines), who within an hour mentioned the circumstance to Mbopa. This, knowing that in consequence of the portent, he would not have many hours to live, urged the confederates to take the first opportunity to assassinate the king; and this shortly occurred. Some Kafirs arriving from remote parts of the country with cranes' feathers, which the king had sent them to procure, the king was dissatisfied at their having been so long absent. He came out of his hut, and went to a small kraal some fifty yards distant (from the Dukuza kraal). There these people sat down before him. Nguyazonke, brother to Nandi (the king's mother), an old man much in favour



with the king was also there. Shaka asking in a severe tone what had detained them so long with the feathers, Mbopa ran up to them with a stick and called on them to state why they had delayed so long to fulfil the king's orders, and then struck them. Being aware that their lives were in danger, and supposing that Mbopa had, as is usual when someone is ordered to death, received the private signal, they all ran away. Shaka, seeing them run, asked Mbopa what they had done to deserve being driven off in this way. Mhlangana and Dingana had hidden themselves behind a small fence near which Shaka was standing, and each had an assegai concealed under his kaross. The former, seeing the people run off, and the king by himself, stabbed him through the back on the left shoulder. Dingana also closed upon him and stabbed him. Shaka had only time to ask: 'What is the matter, children of my father?' But the three repeated their stabs in rapid succession, so that he died after running a few yards beyond the gate of the kraal. The few people at the kraal and in the neighbourhood ran to the bush, believing that now heaven and earth would come together! But no such calamity happened, notwithstanding that the corpse lay out on the veldt all night long, and that on the morrow great Shaka's body was ignominiously consigned to an old corn-pit in the kraal in which he was stabbed, and, along with all his body-ornaments, there safely bottled up for all eternity, after having polluted this earth with his unholy presence for a period of about 41 years.

**Interregnum and Reign of Dingana.** Inasmuch as the Zulu army was absent in the north—and the Zulu army comprised the whole male population of the land—it was manifestly impossible to proceed with the appointment of a new king. The administration of affairs was assumed by Mbopa, with the connivance of the brother assassins, as whose tool he acted.

From the paternal side of Shaka's family there was nothing to be feared, for none had a prior right or more powerful influence than had Dingana and Mhlangana; but from the maternal side, some trouble might be anticipated. Radical measures must therefore be taken to prevent such a development. Mbopa was accordingly directed to assemble together what few men could be found in the neighbourhood. With these he first attacked and murdered without resistance, Nguvazonke, the aged brother of Nandi, and one or two other favourites of Shaka, still resident in the Dukuza kraal, after which the whole company set out to remove Shaka's half-brother, Ngwadi, son of Nandi by Ngendeyana.

The departure of this expedition against Ngwadi, and which both Dingana and Mhlangana accompanied, marked the last connection of the Zulu court with the Dukuza kraal, whose solitary occupant was now the carcase of Shaka, rotting in a corn-pit. From the Wambaza kraal of Ngwadi, situate between the White and Black Mfolozi, and where, after a brave resistance, he had been finally killed, the party of murderers returned to Shaka's headquarters at Bulawayo, not far from Eshowe. There they awaited the return of the straggling remnants of the *Grande Armée*—a sorry half of the entire force, who had been fortunate to survive both famine and fever, the remainder struggling along in small parties during the next quarter of a year, according as they could gather strength to do so on an occasional meal of locusts, which plague, by the bye, seems to have been as familiar then as it is now.

Meanwhile jealousy rapidly evidenced itself between the two brothers. Both strongly aspired to the throne, but plainly both could not win the prize. Petty quarrels naturally followed, and suspicion was the main feeling each experienced for the other. Mhlangana became avowedly impatient about the tardiness of the army to arrive, but Dingana was more restful in the consciousness of his superior claim to the kingship. Still, he would have been much more peaceful at heart were his brother not there to disturb him in his ambitions. So, when he one day discovered Mhlangana vigorously whetting his assegai for use, he instinctively felt that it might have some significance to himself. He immediately caused Mbopa to make secret enquiries, and from the remarks made by Mhlangana, that Dingana was 'too much of a fool to be capable of filling a throne, and he most certainly should not be king,' Mhlangana's intentions became plainly revealed. Why, then, wait any longer? Without one moment's delay, Dingana proceeded with a small party to Mhlangana's hut. Then and there this latter was brought out and forthwith killed.

Within the space of a fortnight after this, the first companies of the army arrived, to find Dingana in sole possession of the royal kraal of Bulawayo. The gloomy forebodings that had racked them on their march were transformed into an ecstasy



of joy when they found the land ridded for ever of Shaka's presence. Nor did the most likely of them contemplate for one moment any attempt at disputing with Dingana regarding the succession. Enough for them was it, if they were granted in peace to crawl into their huts and rest, and await there in calm acquiescence the next turn of events. And the next turn was refreshing and inspiring, for Dingana assured the land of reforms and instilled into the hearts of the people hopes at length of brighter days.

Alas, for those hopes! No sooner had Dingana firmly established himself in power, than he commenced a catalogue of cruelties and crimes not one whit less diabolical than those of his predecessor. He set about a systematic extermination of all that remained of his family and relatives, all his friends and former comrades, the great ones of the nation, Mbopa not excepted. Only Mpande, a quiet, effeminate youth and brother of his, of about 24 years of age, was permitted to live as a simpleton, utterly harmless. But in this act of pseudo-clemency, he unwittingly set the seed of his own destruction.

We do not propose to enumerate here all the historical events of Dingana's reign, nor of the still longer reign of his successor, Mpande. These more recent occurrences, taking place after the advent of the White Colonists in the land, are too well known to require repetition here.

**The First Missionaries.** In February, 1835, Captain Allen Gardiner, a self-appointed missionary adventurer arrived, and made the first futile effort to evangelise the Zulus. Freedom to work was refused him by the Zulu king, and he returned disconsolate to Port Natal. Here he established himself as a preacher among the settlers, and was afterwards appointed the local justice of the peace, representing the British Government. He eventually departed in search of better missionary success in far Patagonia, where he met a sad death. On December 20th. of the same year, the Revs. Alden Grout, G. Champion and Dr. Adams, of the American Mission, arrived at Port Natal. On January 18th, 1836, they reached Dingana's kraal, and with his permission established missions near the mouth of the Mhlatuze and elsewhere. They were shortly afterwards reinforced by the advent of the Revs. Dr. Wilson and H. L. Venable, who had formerly been with Mzilikazi. Towards the end of the year 1837, the Rev. Mr. Owen, of the Church Missionary Society, appeared at Dingana's kraal at Mgungundhlovu, in the vicinity of which he was allowed to erect a small mission. He endeavoured to repeat Capt. Gardiner's efforts to convert Dingana, and even got him so far as to receive a few lessons in reading; but his pious labours were not rewarded with perseverance on the part of his royal pupil, and were soon doomed to come to an abrupt close in an awful tragedy.

**Massacre of the Boers.** Just prior to his arrival at Mgungundhlovu, a certain Pieter Retief, a leader of the Boer emigrants from the Cape Colony, who were even then streaming down over the Drakensberg Mountains into the Zulu coast-lands, came on November 5th., 1837, to visit Dingana, in order to seek permission for his people to reside in what is now Natal. To this petition the king assented, provided Retief should recover for him certain cattle recently raided by Sigonyela, chief of the manatis in the Transvaal. This task satisfactorily accomplished, Retief returned to Dingana, reaching the Mgungundhlovu kraal on the 3rd. February, 1838, bringing with him the re-captured cattle and accompanied by sixty-nine other Boers and thirty Natives. Great hospitality was shown the party during their stay, the deed of concession was duly made out and signed, and on the third day, the 6th. February, the farmers assembled unarmed in the kraal, preparatory to taking their farewell, when treacherously fallen upon and slain, neither Boer nor Native-servant escaping. Mr. Owen was within the immediate vicinity of the kraal, 'reading his Testament,' while the massacre was being enacted; but this terrible crime was a signal for his speedy exit from Zululand, along with that of all the American missionaries. Their generous sacrifices on behalf of the Zulus had been in vain. The missions were in every case abandoned and never re-opened, and not a single Christian was left behind in the land.

Dingana had all the cruel nature and brutishness of his brother Shaka, but none of his martial genius. Like him he never had a wife, nor left a child, though he freely indulged his passions among hundreds of concubines. Not a single military enterprise of note occurred during his reign to add some tinsel to his fame. There was a partly successful attack made about August, 1837, on Mzilikazi, then in the



Transvaal, when their returning with a large booty of cattle scarcely counterbalanced the considerable portion of their army left annihilated on the field. An abortive attempt to conquer the Swazis, with its single questionable victory resulting only in the project being abandoned, was the only other warlike undertaking throughout the twelve years of his reign. And yet there was ample abundance of cold-blooded and cowardly massacres of helpless people, and constant petty fighting with parties of immigrant Boers, all resulting in much bloodshed and devoid of glory or gain.

**Flight of Mpande.** Meanwhile, Mpande, now grown to be a man of about 35 years, had, save for the apathetic part he took in the Swazi expedition, been quietly enjoying the *dolce far niente* in his Gqikazi kraal, near the village of Eshowe, surrounded by beer-pots and numerous young wives, and disturbing none. He thus made for himself no enemies, and his popularity and even power among a large section of the community, grew apace. So much so that jealousy once more rankled in the breast of Dingana. This Mpande, on his part, did not fail to observe; so when Dingana one day peremptorily summoned him to appear before him at the Mgunghlovu kraal, Mpande saw right through the manoeuvre and executed a rapid retreat, with 17,000 of his Zulu adherents, over the Tukela, into the shadow of the agis of the Boers. This great influx of Zulu residents into Natal took place in September, 1839, and those who took part in it are referred to by the Natives as the *igoda lika Mpande* or Mpande's rope. The majority, of course, subsequently followed Mpande back into Zululand, but probably a few thousands remained.

Encamped near the Tongati river, in territory now practically annexed by the Boers, Mpande at once entered into negotiations with the latter, whose headquarters were then at what they called Boschjesmans Rand, afterwards the site of Maritzburg town. The result was that the more or less helpless farmers were glad to avail themselves of Mpande's peaceful overtures, and consented to assist him to remove from their and his vicinity that dreadful element, Dingana. Mpande mustered his army forthwith—for with the Zulus every adult male was *ipso facto* also a fighting-man—and placed it under the direction of the *induna*, Nongalaza. Himself, as a pledge of good-faith, he accompanied the Boer contingent, 600 strong. With these also went 'in chains' the great *induna* of Dingana, named Nzobo (in the narratives of Colonists generally called by his praise-name, Dambuza). He had been sent by Dingana a short time before with a message, or perhaps more probably as a spy, to the Boers at Boschjesmans Rand. But upon Mpande's appearing, he had been detained, and was subsequently, upon the evidence of Mpande and others, convicted of having been the instigator of the massacre of Retief's party and responsible for other crimes, and so was summarily executed by being shot.

**Overthrow and Death of Dingana.** Dingana had already come to realise that with the recent formidable increase of strength among the White settlers to the south, his own sovereignty beyond the Tukela was now virtually at an end. To balance the loss, an extension of territory must be made to the north. He therefore conceived the ambitious notion of conquering the Swazi king, Sobuza, and obtaining possession of his land. A first attempt he had already made, but unsuccessfully, having lost half his force in the fight. Nevertheless, he still cherished the idea, and it was primarily in furtherance of this project that he had already shifted his head-quarters from Mgunghlovu to the Magundu Hills, eight miles south of the Pongolo river and not far from the Swazi border.

At the Magonggo Hills, still further south, the army of Mpande met that of Dingana, on the 29th. January, 1840. The two forces were fairly matched, and for a long time each failed to move the balance. Ultimately Dingana's warriors were outdone, and fled, with their king, to beyond the Pongolo and into quasi-Swazi territory. So incensed was he at this humiliating defeat suffered at the hands of Mpande, whom he had always referred to as a mere female and had only permitted to live out of sheer contempt, that he at once ordered the execution of his great *induna*, Ndhlelu, who, indeed, had already been wounded in the fight. He even went so far as to rally his troops to a second effort, when his heart sank within him at the sudden appearance of his old foe, the Boers, galloping towards him. These had been about 60 miles distant while the great battle was in progress, but immediately they received tidings of the victory, they vigorously set about pursuing the routed fugitives. Dingana, however, evaded their search, and succeeded in safely concealing himself, with some



of his females, a small supply of cattle, and, some reported, about a hundred warriors, in the Uatikulu forest, on the Uhombo (or Obonjeni) range. Here, unable to provide his following with food, he was driven to making foraging raids into Swaziland. This quickly brought down upon him the chastisement of the Queen-regent, Sobuzza being dead, and a party of warriors were sent to get rid of him. They surrounded his kraal during the night, and succeeded in placing a spear in his side as he fled forth. He safely reached a friendly kraal in the neighbourhood, where he died from his wound after lingering three days, and was buried on the spot. His following in Zululand now dispersed and a large number passed over into Natal, they being contemptuously dubbed by Mpande's people as the *umdididi ka'Ndhlela* or Ndhlela's rectum.

**Reign of Mpande.** On the 10th. February, 1840, Pretorius, the commander of the Boers, proclaimed Mpande king of the Zulus. His reign, in accordance with his natural disposition, was mainly one of peace. Still, it had its turbulent and even sanguinary periods. In 1843, the king began to become tortured by the old canker of jealousy and suspicion that afflicts all who attain to power by the road of violence. He believed, with reason or without, that his only living brother, Gququ, was planning against him, and had him killed. This sent the usual thrill of consternation among that brother's adherents, and, about the middle of the year, a great number of them (dubbed the *uMaka Mawa* or *pudenda Mawa*) followed his aunt, Mawa, in her flight into Natal.

Mpande's natural weakness of character soon manifested itself in his utter inability to maintain discipline in his own household. His sons, Cetshwayo and Mbulazi, quarrelled over the succession even during his lifetime and in his very presence. The former was his eldest son, born of Ngqumbazi, daughter of Manzini, but the other was his father's favourite, born of his favourite wife, Monase. Cetshwayo's following, mostly resident in the country south of the Mlatuze, were called the *uSutu* party, while that of Mbulazi, dwelling about the Mfofozi and beyond, were distinguished as the *isiGqoza*. The forces of the contestants met, on the 2nd. December, 1856, on the flats of Ndondakusuka, just above the lower drift of the Tukela. The army of Cetshwayo, being nearly three times in number that of his opponent, found little difficulty in utterly defeating the latter. Mbulazi and five other sons of Mpande, including Mantantashiya and Madumba, full brothers of Mbulazi, were killed.

After this extermination of all the sons of his beloved Monase, excepting only one boy named Mkungo, whom he secretly got over the Tukela into the care of Bishop Colenso, Mpande began to show a marked favouritism towards a certain younger wife whom he had affiliated to the branch of the family ruled by Monase. The ire and jealousy of Cetshwayo now fell upon this woman and her offspring. Again, quite regardless of his father, he had the kraal, in which she resided, surrounded and the mother with all her children ruthlessly slain. But as it happened, the chief sons of the kraal, Mtonga and Mgidhilana, were fortuitously absent, and eventually escaped over the border into Boer territory.

This internecine warfare constantly carried on among Mpande's own people and within his own family, gave rise to a further emigration of Natives into Natal, a large portion of the adherents of Mbulazi betaking themselves there.

After a reign of 32 years, Mpande died a natural death, in the year 1872.

**Reign of Cetshwayo.** Cetshwayo now became king. His policy was not so peaceful, nor so prudent in regard to his White neighbours, as was that of his father, and ultimately led him into conflict with the British. On the 11th. January, 1879, the small British force crossed the Tukela, and on the 28th. of August, in the same year, Cetshwayo was captured near the Ngome forest. On the 9th. January, 1883, the 'Algerine' appeared in a small bight of the sea north of the mouth of the Mlatazi river in Zululand, and on the following day Cetshwayo was brought safely through the suri, and restored to at least a portion of his broken kingdom. On the 8th. February, 1884, he died, of fatty degeneration of the heart, in a temporary kraal in which he was staying, just outside Eshowe.

Dinuzulu, the eldest son of Cetshwayo and at the time a mere lad, now, as some state, according to his father's expressed desire, though certainly without any formal appointment by the council of the nation, succeeded to the mere shadow of a throne. Even this he eventually lost, when, like his father, he came into conflict with the British Government. He was convicted of certain state crimes and banished for ten years to the Island of St. Helena. He is now re-instated as a headman in the Nongoma district in the north of Zululand.



A COMPARISON OF THE ZULU  
WITH THE  
SANSKRIT, ARABIC, MALAY, PAPUAN,  
POLYNESIAN AND NEGRO LANGUAGES.

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THE question of the origin of human language has a very close bearing on that of the origin of the human species generally, and a likeness in the speech of the diverse primitive races of mankind would furnish one of the strongest evidences of a commonness of descent. In all the African family of languages, the Zulu may be regarded as one of the most ancient and best preserved examples. It occupies therein a place similar to that held by the Sanskrit in the Aryan family and Arabic in the Semitic. A comparison between these three specimens of human speech as to any common traits of character must therefore be of high interest and value to anthropologists. Of course, a thorough comparison would demand, first of all, a profound acquaintance with all three languages, and, secondly, a special study of comparative philology. Yet even the cursory examination of a mere amateur will not be without its usefulness, especially in that it may suggest to scholars the more promising points for profounder research.

In comparing languages for original relationships, we must consider, first, their respective grammatical constructions, and, secondly, the words of which they are composed; and of the latter, the primary parts of speech, the pronouns, numerals, prepositions and the like, as being most persistent, will engage the chief attention. The names of materials, and even of actions, are so constantly open to changeful influences, that similarities of form in their regard are of much less importance. Nevertheless, even such common likenesses have their own story to tell, and are useful to study, if only in a lesser degree.

*Sanskrit.* In regard to grammatical construction, a brief study of the Sanskrit language fails to reveal any more prominent signs of relationship with the Zulu than might be traceable in almost any other of the ancient languages. In almost everything save the verb, the Sanskrit seems to be much more highly elaborated than the Zulu; but in regard to the verb, the Zulu infinitely surpasses it in perfection. The Sanskrit, with its nominal and pronominal declensions, and suffixes abounding in *ms* and *us*, has a distinctly 'classical' appearance, which, of course, is only natural seeing that it is the mother of both Greek and Latin.

Neither in Sanskrit nor in Zulu is there any indefinite article, so that *purushah* and *unu-ntu*,\* without further addition, express 'a man.' But the Skr. has a definite article *sa*, which the Zulu has not.

The most marked divergence between the two languages is that the one is suffix and the other prefix using. We find, therefore, in the grammar and construction of the nouns absolutely no mutual resemblance.

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\* Wherever a Zulu word is found internally divided by a hyphen, only the latter portion must be regarded as the actual root-word, the first portion being merely a prefix, having no more force than e.g. the suffix *a* at the end of the Latin word *mens-a*.

In both languages pure adjectives are conspicuous by their rarity, the qualifying thoughts being expressed by specially constructed forms; but then in the Skr. these constructed words, once made, assume the form and take the inflexions of true adjectives, whereas in Zulu they take the form mostly of relative phrases having merely the force of adjectives. In the former language, also, the degrees of comparison are systematically formed and declined, whereas in the Zulu the thought of comparison, especially in the superlative degree, is barely expressible.

But the Zulu is one with the Skr. in possessing a complete system of enumeration up to 1,000. As with the ordinary adjectives, so here the numerals in Zulu adopt a simple relative form, whereas the Skr. numerals are complicated with declensions according to gender, number and case. The Z. word *nye* (one) might be compared, not with the S. *eka* (one) but rather *anya* (other), in which sense also the Z. word is frequently used. Similarly, S. *dvi* (two) and Z. *bili*; S. *tri* (three) and Z. *tati*; S. *pañcan* (five) and Z. *ntlanu*; S. *dashan* (ten) and Z. *i-shumi*.

The Skr. personal pronoun for the 1st. person singular (*aham*, I; *ma*, me, etc.) has *m* as the prominent consonant and *a* as the prominent vowel throughout all its cases, the Zulu exhibiting a similar peculiarity in its emphatic form of the same pronoun (*mina*, I, or me), as well as in the dative (*mi*, me). Also again in the possessive adjectives derived therefrom (*wa-mi*, of me).

In the Skr. 2nd. pers. sing., we find the prominent vowel throughout all its cases to be *u* (sometimes changed into the semivowel *v*), in various consonantal combinations. The same is the case in Z., though the consonant chosen for combination in this latter is *k*, instead of the *t* of the former. Thus Skr. *tvam*, (thou, nom. or acc.) and Z. *u* (thou, nom.), *ku* (acc.), *w-ena* = *u-ena* (emphatic form for both cases).

The distinguishing adjectives or pronouns in Z. are formed generally by prefixing the particle *le* to the personal pronouns *li*, *si*, etc.; thus *le-li* (this), *le-si*, etc. The Skr. sometimes forms the same pronoun by prefixing the particle *e* to the same pronoun of the 3rd. person, thus *e-tad* (from the pers. pron. *tad*, he).

The Z. generally forms the relative pronoun by prefixing an *a* to the nominal prefixes, with the initial letter of which it coalesces, thus *a* with *isi* (it) becomes *esi* (which). So in the Skr. the relative is formed by joining a *y* to the personal pronouns (*sas*, *tau*, *te*, it), the first letter of which it displaces, making *yas*, *yau*, *ye*, (which).

The interrogative pronoun 'who?' or 'which?' is formed in Skr. by joining a *k* (instead of the *y* as above) on to the personal pronouns, whose initial it displaces (thus, *kas*, who? *kau*, who? *ke*, which?), in a somewhat similar way to the Z. which affixes the particle *pi* (where?) to the end of the same pronouns, this *li-pi*, *si-pi*, etc. But the letter *k* is precisely that consonant which is prominent also in the Skr. word for 'where?' (viz. *kwa*).

We find in the Skr. a reflective pronoun *sva*, denoting possession, as the Eng. 'my own,' which is at any rate reminiscent of the Z. reflective particle *zi* (self) used in conjunction with verbs.

Both *a* and *na* we find in the Skr. expressing negation; in Z. we have *a* again as well as *nga*, as the common negative particles used with verbs to express 'not.'

A remote relationship, we think, is noticeable between the prepositional particles Skr. *ati*, across, *antar*, within, and the Z. *pa-kati*, through, inside; the Skr. *ni*, down, and the Z. *pa-ntsi*, down; the Skr. *nir*, out, and the Z. *pa-ndhle*, outside; the Skr. *cha*, and, and the Z. *na*, and or with.

There is in Skr. no less than in Z. a causative form of verbs, expressing both actual causation and simply allowing or suffering. In the former, it is formed by adding *uy* to the verbal root, in the latter by adding *isa*.

But in the Zulu the suffix *isa* is also used to give the verb an 'intensitive' form. A similar suffix, *isha* or *sa*, is used in the Skr. to give the verb a 'desiderative' or 'desiring' form.

The passive form is constructed in Skr. by affixing the particle *ya* to the root of the verb, just as in Z. the particle *wa* is used for the same purpose.

The Skr. future passive participle, taking the affix *ya*, is equivalent in force to the neuter-passive form of verb in Z., taking the affix *eka*, and conveying the meaning of the English suffix 'able' or 'ible' (thus, *tand-eka*, be lovable).

When, however, we come to the vocabulary of the Skr. and Zulu languages, we find resemblances much more abundant. But in noting this, we by no means intend to assert that there has ever been any immediate connection between the two.



raees. Much more probable is it, that the mutual similarity of speech is the common likeness of both languages to a single primeval tongue.

The following list of roots, crudes, bases and other Skr. forms, casually collected, will at any rate testify that this resemblance actually does exist and that it is very suggestive of an original relationship.

Zulu	Sanskrit	Zulu	Sanskrit
i-gamu ( <i>name</i> ) . . .	naman	i-nyanga ( <i>moon</i> ) . . .	chandramas
i-nyoka ( <i>snake</i> ) . . .	naga	osa ( <i>roast</i> ) . . . . .	osami ( <i>I burn</i> )
muandi ( <i>sweet</i> ) . . .	madhu ( <i>honey</i> ), ma- dhura ( <i>sweet</i> ).	pa ( <i>give</i> ) . . . . .	da
in-kuku ( <i>fowl</i> ) . . .	kukhuta	peka ( <i>cook</i> ) . . . . .	paka ( <i>cooking</i> , fr. pach, <i>cook</i> )
isi-kati ( <i>time</i> ) . . .	amati, kala	puza ( <i>drink</i> ) . . . . .	pa
am-andhla ( <i>strength</i> )	han ( <i>strike</i> ), ojman ( <i>strength</i> )	sa ( <i>dawn</i> ) . . . . .	ushas
is-andhla ( <i>hand</i> ) . . .	han ( <i>strike</i> )	saba ( <i>fear</i> ) . . . . .	bhi, bhaya
is-ando ( <i>hammer</i> ) . . .	han ( <i>strike</i> )	sha ( <i>burn</i> ) . . . . .	dahi, ush
ganda, kanda ( <i>pound</i> )	han ( <i>strike</i> )	i-so ( <i>eye</i> ) . . . . .	akshe
ba ( <i>be</i> ) . . . . .	bhu	isi-su ( <i>belly, womb</i> )	su ( <i>beget</i> )
u-baba ( <i>father</i> ) . . .	tata; pa ( <i>nourish</i> )	tamba ( <i>be mild</i> ) . . .	dam ( <i>tame</i> )
baneka ( <i>light up</i> ) } . . .	bha ( <i>shine</i> ), bhanu	tanda ( <i>love</i> ) . . . . .	van
u-bani ( <i>lightning</i> ) } . . .	( <i>sun</i> )	tusa ( <i>praise</i> ) . . . . .	stu
camanga ( <i>think</i> , N.).	man	wa ( <i>fall</i> ) . . . . .	pat
cuma ( <i>increase</i> ) } . . .	tu ( <i>increase</i> )	ya ( <i>go</i> ) . . . . .	ya
hluma ( <i>grow</i> ) } . . .	dhama	za ( <i>come</i> ) . . . . .	ga
dala ( <i>create</i> ) . . . . .	dal	i-zulu ( <i>sky, lightning</i> )	dyut ( <i>shine</i> ), vidyut ( <i>lightning</i> )
dālala ( <i>split</i> ) . . . . .	ghana ( <i>wearied</i> )	zwa ( <i>hear, live</i> ) . . .	shra ( <i>hear</i> ); swar ( <i>sound</i> ); jiva ( <i>life</i> )
dangala ( <i>be wearied</i> )	dirgh	i-cala ( <i>crime</i> ) . . . . .	papa
de ( <i>long</i> ) . . . . .	drih ( <i>grow</i> )	um-hlabati ( <i>earth</i> ) . . .	bhutama
depa ( <i>grow tall</i> ) . . .	ad, ghas	aka ( <i>dwell</i> ) . . . . .	ksii
dhla ( <i>eat</i> ) . . . . .	dhu ( <i>shake</i> )	apula ( <i>break</i> ) . . . . .	lup
duma ( <i>thunder</i> ) . . .	tul ( <i>lift</i> )	bamba ( <i>hold</i> ) . . . . .	bandh ( <i>bind</i> )
etula ( <i>lift down</i> ) . . .	ha ( <i>leave</i> )	banda ( <i>split</i> ) . . . . .	bhanj
fa ( <i>die</i> ) . . . . .	ish ( <i>desire</i> ), vi	beta ( <i>strike</i> ) . . . . .	badh
fisa ( <i>desire</i> ) . . . . .	plu ( <i>flow</i> )	bopa ( <i>bind</i> ) . . . . .	bandh
um-fula ( <i>river</i> ) } . . .	nadi	cija ( <i>sharpen</i> ) . . . . .	cho
in-vula ( <i>rain</i> ) } . . .	gir-a ( <i>swallowing</i> )	in-dawo ( <i>place</i> ) . . . .	dhama
nuka (Su. <i>river</i> ) . . .	ghas ( <i>eat</i> )	dhlala ( <i>sport</i> ) . . . . .	las
in-gila ( <i>throat</i> ) . . .	gam, kram ( <i>go</i> )	i-dhlozi ( <i>spirit, of</i> <i>dead</i> ) . . . . .	dyaus ( <i>sky</i> )
haha ( <i>eat ravenously</i> )	stha	in-doda ( <i>husband</i> ) . . .	dhava
hamba ( <i>walk</i> ) . . . . .	kala	dontsa ( <i>draw</i> ) . . . . .	duth
hlala ( <i>stay</i> ) } . . .	kapala	i-dwala ( <i>rock</i> ) . . . . .	upalas
sala ( <i>remain</i> ) } . . .	chau	enza ( <i>do</i> ) . . . . .	sadh ( <i>accomplish</i> )
kace ( <i>black</i> ) . . . . .	kapi	um-fazi ( <i>wife</i> ) . . . . .	yadhu
i-kanda ( <i>head</i> ) . . . .	kunta	funga ( <i>swear</i> ) . . . . .	yu ( <i>bind</i> )
kanya ( <i>shine</i> ) . . . . .	ruh	futa ( <i>blow</i> ) . . . . .	va
in-kawu ( <i>ape</i> ) . . . .	uru; sthula ( <i>mas-</i> <i>sive</i> )	i-gazi ( <i>blood</i> ) . . . . .	asrij
um-konto ( <i>spear</i> ) . . .	sku ( <i>cover</i> )	um-godi ( <i>hole</i> ) . . . . .	kupa-s
kula ( <i>grow</i> ) . . . . .	puns ( <i>a male</i> )	um-hlaba ( <i>world</i> ) . . .	jagat
kulu ( <i>large</i> ) . . . . .	li ( <i>melt</i> )	isi-hlabati ( <i>sand</i> ) . . .	sikata
isi-kumba ( <i>skin</i> ) . . .	lubh	luhlaza ( <i>green</i> ) . . . .	harit
in-kunzi ( <i>bull</i> ) . . . .	smetum ( <i>inf.</i> )	i-hlo ( <i>eye</i> ) . . . . .	akshe
hla ( <i>weep</i> ) . . . . .	matri; ma ( <i>bear</i> )	hlupa ( <i>trouble</i> ) . . . .	muh ( <i>be troubled</i> )
huba ( <i>desire</i> ) . . . . .	mi ( <i>go</i> )	in-ja ( <i>dog</i> ) . . . . .	svau
mamateka ( <i>smile</i> ) . . .	na	jabula ( <i>rejoice</i> ) . . . .	bhuj ( <i>rejoice</i> ), las ( <i>delight</i> )
u-mame ( <i>mother</i> ) . . .	vi ( <i>bird</i> )	jobelela ( <i>join</i> ) . . . . .	yuj
mila ( <i>germinate</i> ) . . .		in-kaba ( <i>navel</i> ) . . . . .	nabhi
qa ( <i>no</i> ) . . . . .			
ndiza ( <i>fly</i> ) . . . . .			

Zulu	Sanskrit	Zulu	Sanskrit
in-kala ( <i>crab</i> ) . . .	karkata	vunda ( <i>have abun-</i>	
bu-kañi ( <i>sharp</i> ) . . .	katu	dance) . . . . .	vriddh ( <i>increase</i> )
pezulu ( <i>up above</i> ) . . .	sura ( <i>sublime</i> )	yuta ( <i>flame</i> ) . . . .	jval ( <i>blaze</i> )
pezu ( <i>above</i> ) . . . . .	upari	zali ( <i>beget</i> ) . . . .	jan
iwaga ( <i>swize</i> ) . . . .	grabh	i-kaya ( <i>dwelling</i> ) . .	vas ( <i>dwelt</i> )
sho ( <i>say</i> ) . . . . .	chakshi ( <i>speak</i> )	in-komo ( <i>cow</i> ) . . . .	gaus
ubu-sika ( <i>winter</i> ) . . .	hima	kumula ( <i>liberate</i> ) . .	much
um-sindo ( <i>a sound</i> ) . .	svri ( <i>to sound</i> )	lu-kuni ( <i>hard</i> ) . . . .	guru
fi ( <i>do thus</i> ) . . . . .	dich ( <i>show</i> )	i-lala ( <i>palmetto</i> ) . . .	tala ( <i>a palm</i> )
umu-ti ( <i>tree</i> ) . . . . .	trus; drih ( <i>grow</i> )	lawula ( <i>joke</i> ) . . . . .	las ( <i>sport</i> )
in-thoni ( <i>shame</i> ) . . .	liri ( <i>be ashamed</i> )	mangala ( <i>wonder</i> ) . .	man ( <i>think</i> )
in-tliziyo ( <i>heart</i> ) . . .	lrid	imini ( <i>day</i> ) . . . . .	dina
isi-tshu ( <i>earthen pot</i> ) .	chra ( <i>cook</i> )	u-moya ( <i>spirit, soul</i> ) .	manyu ( <i>courage</i> )
tukutela ( <i>be angry</i> ) . .	kup	umu-nyu ( <i>feeling</i> ) . .	" do "
twala ( <i>carry</i> ) . . . . .	vah	nuka ( <i>smell</i> ) . . . . .	ghra
u-valo ( <i>nervousness</i> ) . .	sphal ( <i>tremble</i> )	ama-uzi ( <i>water</i> ) . . .	vari, udan

Arabic. When we come to the Arabic and compare it with the Zulu, we find just so much similarity and no more, than we found between the latter and the Sanskrit — a similarity here and there, it is true, and one from which a learned philologist might be capable of extracting something substantial, but which to the superficial observer will not appear as of much obvious importance. These ancient languages have become in the ages so vastly far apart that any original resemblances they may have possessed have become lost or obliterated by time.

The Arabic language uses, like the Zulu, both prefixes and suffixes, and this resemblance is the more remarkable, because it uses these prefixes, under certain circumstances, for its nouns. Now, this is an important point, for precisely that persistent use in Zulu (and Bantu languages generally) of prefixes along with the nouns, is perhaps its most prominent mark of difference from the other languages of the globe. Where did this habit come from? — is the question that constantly puzzles philologists. Is it impossible that its origin and that also of the Arab usage are one? The Arab uses the prefixes in place of a definite article (the prefixes, therefore, amounting to a definite article and falling away whenever the mere indefinite sense is there). Thus, *el-fursh* (the sofa), *en-nahar* (the day), *es-sānu* (the year), *el-turab* (the dust), *ez-zawiya* (the chapel); but, in the indefinite sense, simply *farsh* (a sofa), *nahar*, etc.

The Zulus have the custom of contracting the word *u-yise* (father, or master) into *u-so*, and joining it on to other nounal roots to form proper names. The Arab does the same, thus, *abu-gah* and *Z. uso-mandhla*, the father-of-power, the almighty; or again *abu-ras*, and *Z. uso-kanda*, he-with-the-(big)-head, Mr. Big-head.

Regarding numerals, we find Ar. *telal* (three), *Z. tatu*; Ar. *khamus* (five), *Z. hlani*; Ar. *jashar* (ten), *Z. i-shumi*.

Among prepositions, etc., we may note *Z. pakati* (among, between, through), Ar. *benal* (between), *fi* (among); *Z. pandhla* (outside), Ar. *barra*; *Z. pantsi* (under), Ar. *taht*; *Z. pi?* (where?), Ar. *feu?*; *Z. pambili* (before), Ar. *abl*; *Z. nga* (at, by), Ar. *ganb*; *Z. na* (and), Ar. *wa*.

The possessive adjectives 'my', 'thy', etc., are formed in Ar. by suffixing, for the 1st. person, *i*; for the 2nd. person, *ak*, and so on — to the particular noun to be qualified, thus, *bet-i*, my house; *bet-ak*, thy house. These possessive particles *i* and *ak* have a resemblance to similar particles *mi* and *ko* used in Zulu for the same purpose and for the same persons, though in a different form; for in this latter language they are really the accusative personal pronouns used for the purpose in conjunction with 'of', thus *indhlu ya-mi* (the house of-me), my house; *indhlu ya-ko* (the house of-thee), thy house. At any rate, the presence of an *i* and a *k* as the chief particles of the possessive adjectives for the 1st. and 2nd. persons in Ar. is noteworthy, for it is also they which are most prominent in the corresponding particles in Zulu. The Ar. possessive particle for the 3rd. person masculine is *h* and for the feminine *ha*. Now, although there is no similarity here with the Zulu, there is with the Sutu, which has, for both genders of this person, *huc* — thus, *nihlu ya-hae* (the house of-him), his house.



The above likeness appears again in the accusative forms of the personal pronouns, where we find for the 1st. person singular Ar. *ni* (me), Z. *ngi*; for the 2nd. pers. sing. Ar. *ak* (thee), Z. *ku*; for the 3rd. pers. sing. Ar. *u* (him), Z. *u* or *mu*. In the Zulu, however, these pronouns are joined to their governing verbs as prefixes; in the Ar., on the contrary, as suffixes.

Sometimes in Ar. the personal pronouns are used along with the above-mentioned possessive adjectives, in order to lend them emphasis. The Zulu does the same, thus, Ar. *bet-i ana*, my house, me; and Z. *indhlu yami mina*. The likeness between this Ar. pronoun *ana*, for the 1st. person singular, as also that of the 1st. pers. plur. *ihna*, with the corresponding pronouns *mina* and *tina* in the Zulu, may be noted. Further likenesses in the other persons are not apparent, unless it be in the 3rd. pers. sing. feminine, where in the Ar. we find *heya* (her), and in the Z. *yona* (her or him).

The Arabic forms a kind of demonstrative pronoun (also existent in the Zulu), by combining the particle *a* with the personal pronouns, thus *aho* (from *a-ho*), there he is; or *ahom* (from *a-hom*), there they are. The Zulu constructs identically the same forms by combining the particle *na* with the same personal pronouns, thus, *nangu* (from *na-ng-u*, the *ng* acting merely as connecting particle between the demonstrative *na* and the pronoun *u*, he); or again, *nampo* (from *na-n-po*, the *n* merely connecting the demonstrative *na* with the pronoun *ba*, now changed to *po*, for euphony after the *n*).

A peculiarity of the Zulu idiom is that the interrogative particles, 'what? where?' etc., are placed at the end of the sentence, not at the beginning as in English. The same habit we find in the Arabic. Thus, 'Where is your house?' — Ar. *bet-ak fen* (house-your where)?, and Z. *indhlu yako (i)-pi* (house your where)? Or again, Ar. *guru e?*, and Z. *kuncle-ni?* what has happened?

In both Ar. and Z. adjectives follow their nouns, in the former language undergoing suitable regular inflexions, in the latter taking the form of relative phrases.

The verb 'to be,' when serving merely as a copula, is omitted alike in Arabic and Zulu. Thus, Ar. *intu kebir* and Z. *u nkulu*, thou (art) great.

Progressive thought in the present tense of the Ar. verb is expressed by prefixing a particle *be* to the simple form, thus *ti-ksar*, thou breakest, *be-ti-ksar*, thou art breaking. The progressive present tense of the Zulu is formed quite differently from this; but the progressive past is formed in a very similar manner, although the explanation given to the process is different — a particle *be* (generally supposed to be the perfect of the Zulu verb 'to be') is prefixed to the present participle, thus *ngi-casa*, I breaking, *be-ngi-casa*, I was breaking. Perhaps, after all, this particle *be* in the Zulu, expressing progression of action, is no more a portion of the verb 'to be' than is the Arabic. Or, is the Ar. particle *be* the last survival of a verb 'to be,' which in that language would now seem to have got lost?

Progressive thought in the future is formed in the Ar. by means of a word *rah* ('to go' with the sense of 'going, on the way'), which is prefixed in a similar way to the *be* above-mentioned, thus *ti-ksar*, thou wilt break, *rah-ti-ksar*, thou wilt be breaking. Now, in the Zulu there is properly no future progressive, but the simple future tense is formed by means of a particle *ya* (which also seems to be the actual verb 'go,' which in Z. is *ya*), thus, *ngi-ya-ku-ya*, I going to go — I shall go.

The imperative mood is formed in Ar. by prefixing *i* to the root, thus, *i-ksar*, break. Although in Zulu, in the case of all polysyllabic verbs, nothing but the untouched root is used to convey the imperative sense, yet, in the case of all monosyllabic verbs, a particle *yi* is always prefixed, thus *yi-zwa*, hear.

The verb is given its negative sense in Ar. by prefixing *ma* and suffixing *sh* to the verb, thus, *ma-ti-ksar-sh*, thou shalt not break, break not; or *ma-ksar-sh*, he did not break. The Zulu has a similar method of forming his negatives by affixing at once a negative prefix and suffix, thus, *a-ngi-casa-nga* (I did not break), where the *a* and the *nga* have precisely the same effect as the Ar. *ma* and *sh*.

These negative particles *ma-sh* are sometimes brought together as one word in the form *mush*, which is merely placed before the verb. This form bears a very curious resemblance to the defective verb *mus* or *musu* in Zulu, having a similar meaning, though only used in a prohibitory sense and rarely with any but the 2nd. persons sing. and plur., thus, *musu u-hambe!* thou shalt or must not go!

A peculiarity of the Zulu — as, indeed, of many other ancient languages — is its possession of several different "forms" of verbs, each form having its own special

shade of meaning, and all built by various changes of the one original root. The Ar. has these forms also, and identically the same as used in Zulu, though very differently constructed. In the Zulu speech these forms still retain their full measure of use and perfection; in the Ar., on the contrary, they are already very defective and, some of them, rarely used, which leads us to believe that they are very ancient habits of speech, which in the Arabic are tending to die out.

The *objective* form in Zulu is formed by changing the final vowel of the verb into *ela*, thus, *aba* (share), *abela* (share for or with). The Ar. constructs the same form by lengthening the first vowel and sometimes changing the second, thus *sharak* (share), *shārik* (share for or with).

The *causative* form in Zulu is formed by changing the final vowel of the verb into *isa*, thus *caca* (be clear), *cacisa* (make clear). The Ar. constructs the same form by prefixing an *a* to the verb and sometimes with an internal change, thus *zakar* (be clear), *azhar* (make clear).

The *reflective* form is constructed in Zulu by prefixing *zi* to the verb, thus, *geza* (wash), *zigeza* (wash itself). The Ar. has a similar form, which it often avails itself of to express our passive voice — which otherwise has no regular existence in the tongue. This reflective-passive form it constructs by prefixing the particle *il* to the verb, thus, *naddaf* (clean), *inaddaf* (clean itself *i.e.* be cleaned). The similarity of these corresponding reflective particles in the two languages is noteworthy.

The Ar. uses again this same reflective particle *il* to give a verb the force of the *reciprocal* form in Zulu, formed in that language by changing the final vowel into *ana*, thus Ar. *ghalib* and Z. *bangana* (contend), and Ar. *ilghalib* and Z. *bangana* (contend with one another).

The Ar. uses a prefix *ista* before a verb in order to give it a *causative-reflective* sense, thus, *fihim* (understand), *istafhim* (make oneself understand). This prefix appears to be related to the Zulu causative prefix *isa*, mentioned above.

By changing the final vowel of a verb into *eka*, the Zulu builds a *neuter-passive* form, whose sense is expressed by the English auxiliary 'get', or the suffixes 'able' or 'ible'. Thus, *tandu* (love), *laudeka* (get loved, be lovable). The Ar. has now no special form for this, though it has retained the thought, and expresses it by the simple passive, so that *inhabb* may be 'be loved, get loved, or be lovable'.

Below, we append a list of Arabic words, not, of course, as definitely related to the Zulu, but which may provide the comparative philologist with a little concentrated material for study. Some of the words are merely derived forms, and therefore very different in appearance from their original roots. They are given in the form which offers the most palpable resemblance to the Bantu.

Zulu	Arabic	Zulu	Arabic
i-kaya ( <i>abode</i> ) . . . . .	hanā	u-name ( <i>mother</i> ) . . . . .	'umm
ba ( <i>be</i> ). . . . .	ba'a	gewala ( <i>be full</i> ) . . . . .	mala ( <i>fill</i> )
lu-blaza ( <i>blue</i> ) . . . . .	azra'	i-nyama ( <i>flesh</i> ) . . . . .	lahm
casa ( <i>break</i> ) . . . . .	kasar	in-taba ( <i>hill</i> ) . . . . .	gābāl
in-komo ( <i>cow</i> ) . . . . .	gamus ( <i>buffalo</i> )	in-kosi ( <i>chief</i> ) . . . . .	goz ( <i>husband</i> )
isi-baya ( <i>cattle-pen</i> ) . . . . .	gūmāl ( <i>camel</i> )	in-doda ( <i>man</i> ) . . . . .	
keta ( <i>choose</i> ) . . . . .	ba'ar ( <i>cattle</i> )	u-limi ( <i>tongue</i> ) . . . . .	lisan
obala ( <i>clear, evident</i> ) . . . . .	ikhtar	i-zinyo ( <i>tooth</i> ) . . . . .	sim
in-gubo ( <i>clothes</i> ) . . . . .	han	u-bani ( <i>lightning</i> ) . . . . .	bar'
u-tuli ( <i>dust</i> ) . . . . .	gukh ( <i>cloth</i> )	in-daba ( <i>news</i> ) . . . . .	khabar
banda ( <i>be cold</i> ) . . . . .	ludum ( <i>clothes</i> )	qa ( <i>no</i> ) . . . . .	la
za ( <i>ream</i> ) . . . . .	turab	i-gwababa ( <i>crow</i> ) . . . . .	ghurab
u-bala ( <i>open country</i> ) . . . . .	berd ( <i>cold</i> )	i-gamu ( <i>song</i> ) . . . . .	ghanna ( <i>sing</i> )
dala ( <i>create</i> ) . . . . .	ga	i-gama ( <i>song</i> ) . . . . .	ghana ( <i>song</i> )
sehi ( <i>drink</i> ) . . . . .	khala	kuluma ( <i>speak</i> ) . . . . .	kellim
um-dlabani ( <i>earth</i> ) . . . . .	khala	ma ( <i>stand</i> ) . . . . .	'am ( <i>stand up</i> )
noma-noma ( <i>either-or</i> ) . . . . .	'ard, lin	i-sela ( <i>thief</i> ) . . . . .	sara' ( <i>steal</i> )
leshi ( <i>error</i> ) . . . . .	'amma-'imma	litamba ( <i>swim</i> ) . . . . .	'abb
wa ( <i>fall</i> ) . . . . .	ghalat	kuana (Su. <i>there</i> ) . . . . .	hānak
utshaba ( <i>father</i> ) . . . . .	wa'az	abanga ( <i>think</i> ) . . . . .	zam
	'uh	isi-kati ( <i>time</i> ) . . . . .	wa'ti
		geza ( <i>wash</i> ) . . . . .	ghasal



Zulu	Arabic
uma ( <i>when</i> ) . . . .	lamma
ubu-sika ( <i>winter</i> ) . . . .	shifā
u-nyaka ( <i>year</i> ) . . . .	sinā
pa ( <i>give</i> ) . . . .	adda
im-puku ( <i>mouse</i> ) . . . .	muku
qala ( <i>begin</i> ) . . . .	sharaḡ
u-sizi ( <i>sorrow</i> ) . . . .	aziya
fanda ( <i>love</i> ) . . . .	habb
tata ( <i>take</i> ) . . . .	khad
umu-ti ( <i>tree</i> ) . . . .	tiwil
tola ( <i>find</i> ) . . . .	la"ā, ilta"ā
isi-tsha ( <i>vessel</i> ) . . . .	jarrāh ( <i>water-pot</i> )
u-tshani ( <i>grass</i> ) . . . .	hashish
vala ( <i>shut</i> ) . . . .	"afal
u-valo ( <i>fear</i> ) . . . .	khāf
ya ( <i>go</i> ) . . . .	rah
zala ( <i>bear, beget</i> ) . . . .	tarāh ( <i>bear fruit</i> )
zwa ( <i>live</i> ) . . . .	zash
de ( <i>long</i> ) . . . .	tal ( <i>be long</i> )
i-mali ( <i>money</i> ) . . . .	mal ( <i>wealth</i> )
bomvu ( <i>red</i> ) . . . .	bamba
zeka ( <i>relate</i> ) . . . .	haka
i-cala ( <i>rim</i> ) . . . .	tara
in-dhlela ( <i>way</i> ) . . . .	tari"
osa ( <i>roast</i> ) . . . .	shawa ( <i>roast</i> )
sha ( <i>burn</i> ) . . . .	
ulw-andhle ( <i>sea</i> ) . . . .	bahr
hlala ( <i>stay</i> ) . . . .	"ajad
sala ( <i>remain</i> ) . . . .	
um-tombo ( <i>spring</i> ) . . . .	bir ( <i>well</i> )
banzi ( <i>wide</i> ) . . . .	wasi
i-qakala ( <i>ankle</i> ) . . . .	kaḡb
mangala ( <i>wonder</i> ) . . . .	ḡagab ( <i>astonishment</i> )
hi ( <i>bad</i> ) . . . .	battal
twala ( <i>carry</i> ) . . . .	shāl ( <i>transport</i> )
beleta ( <i>bear child</i> ) . . . .	wilid
um-hlobo ( <i>friend</i> ) . . . .	halib
ambata ( <i>wear</i> ) . . . .	{ghata ( <i>a covering</i> ) {bayad ( <i>garment</i> )

Zulu	Arabic
kohlela ( <i>cough</i> ) . . . .	kahh
in-gozi ( <i>danger</i> ) . . . .	khof
dula ( <i>cut</i> ) . . . .	kul
in-dhlovu ( <i>elephant</i> ) . . . .	fil
lilwa ( <i>become evening</i> ) . . . .	amsa
kusihlwa ( <i>evening</i> ) . . . .	ḡesha
zila ( <i>abstain</i> ) . . . .	siyam ( <i>a fast</i> )
saba ( <i>fear</i> ) . . . .	khaf
landa ( <i>fetch</i> ) . . . .	ḡan
i-langabi ( <i>flame</i> ) . . . .	{labluba ( <i>flame</i> )
luba ( <i>desire</i> ) . . . .	
izim-pukame ( <i>flies</i> ) . . . .	dibban
i-tuna . . . .	
i-liba . . . .	turbā
umu-ti ( <i>tree</i> ) . . . .	tiwil ( <i>grow long</i> )
kula ( <i>grow</i> ) . . . .	kibir
ala ( <i>forbid</i> ) . . . .	ḡarama
bala ( <i>reckon</i> ) . . . .	manah
baneka ( <i>lighten up</i> ) . . . .	bara"
i-gama ( <i>name</i> ) . . . .	ḡamma ( <i>to name</i> )
im-buzi ( <i>goat</i> ) . . . .	māzā
in-dawo ( <i>place</i> ) . . . .	wadaḡ
i-dwala ( <i>rock</i> ) . . . .	hagar ( <i>stone</i> )
fa ( <i>die</i> ) . . . .	mat
gana ( <i>marry</i> ) . . . .	ḡauwiz
i-ganga ( <i>knoll</i> ) . . . .	ḡābāl ( <i>hill</i> )
ḡijima ( <i>run</i> ) . . . .	giri
goba ( <i>bend</i> ) . . . .	gobbah ( <i>vault</i> )
ḡwaza ( <i>stab</i> ) . . . .	ḡarah ( <i>wound</i> )
hamba ( <i>go</i> ) . . . .	{ḡadlja ( <i>set out</i> ) {ḡhab ( <i>be away</i> )
hlangana ( <i>gather together</i> ) . . . .	lamm
hleka ( <i>laugh</i> ) . . . .	sakhira
in-ja ( <i>dog</i> ) . . . .	jakal
i-mini ( <i>day</i> ) . . . .	yom
ntsundu ( <i>darkish</i> ) . . . .	sud ( <i>black, plur.</i> )
i-nyanga ( <i>moon</i> ) . . . .	"amar
papa ( <i>fly</i> ) . . . .	lar
peka ( <i>cook</i> ) . . . .	tabakhi

Malay. Passing now to the dark-skinned races beyond the Indian Ocean, we find the Malays occupying the whole western half of the Eastern Archipelago. They are people much more certainly related to the Hovas of Madagascar, though some have been curious to know whether they might not also have a still remoter relationship with the Bantus.

The Malay languages — for they are numerous — are, like all others of the Eastern Archipelago, in a very low state of development, and in this they resemble much more the Negro than the Bantu tongues, which show a high degree of finish. Inasmuch as the Malay has been in times past under strong Sanskrit influences, we should naturally expect to find, at least in its wordage, some occasional and similarly slight resemblance between it and the Bantu speech.

In the Malay, as in the Bantu, the accent falls generally on the penultimate.

As in the Zulu, an *n* changes into an *m* whenever it comes before a *b*, *p* or *m* — a change very common in the prefix of Zulu nouns of the 3rd. class. It also assumes the ringing nasalization before a *k*, *g*, or *h* — which peculiarity, also in the Zulu, we believe, originally gave rise to the existence in that language of the soft *k*, although the preceding *n* has now frequently dropped out.

Both prefixes and suffixes are made use of in the construction of words; but these prefixes present no likeness to those used in Bantu, indeed even in Malay they change so much in the various languages as to be no longer mutually recognisable.

Properly speaking there is no number, that is, there is no distinct form for the plural; but certain articles (only used in the singular), and placed sometimes before and sometimes after a noun, in order to express 'a, the', etc., convey an idea at any rate of a singular number. Proper names, also, have a special article, different in different languages, proper to themselves — all which seems to suggest a rudimentary usage of prefixes as the Bantus know them, or a system which, if methodically worked out, might ultimately lead, as with the Bantus, to regular classes of nouns with regular prefixes. In some Bantu languages we find a similar state of things to that just mentioned, though now in the reverse, that is, nouns without any prefix in the singular though taking one in the plural, e.g. Su. *tsimu* (field), plur. *ma-simu*.

The cases are expressed, as on most occasions too in the Bantu, by prefixing prepositions. The genitive is formed by prefixing *na*, thus, where the Zulu says *ka Faku* (of Faku, Faku's), the Malay says *na Faku*. The preposition *ka* also exists in Malay, but it is equivalent to the Zulu *nga* (towards, over against), thus *ka langit*, towards the sky. The preposition *tu* is equivalent to the Zulu *ku* (to, towards), thus *tu ruma*, to the house. The preposition *danau* has the force of the Zulu *kanye na* (with, along with).

The possessive adjectives we find practically everywhere expressed by particles almost identical with pronominal roots appearing in the Bantu languages, e.g. *ku, mu, ni, mi, ta, na*, or similar forms. Of course, being merely monosyllables of two letters, there is not much range for variations of change, so that, both in the Malay and the Bantu, we find the forms in turn almost indiscriminately used for each and every person and number. Thus, in the Malay the *ku* (my) is nearly everywhere used for the 1st. person singular; so in the Bantu, whether it be varied as Kamb. *kwa*; Ku. *aka*; Su. *ka*; Sw. *ngu*; Tu. *anji*; or U. *ane*. The adjectives *mo* or *mu* are used in Malay for the possessive of the 2nd. pers. sing.; whereas in the Zulu the same word-lets are quite commonly used as personal pronouns indicating the 3rd. pers. sing. The adjectives *ni* or *na* commonly express possession in the 3rd. pers. sing.; while in the Zulu they well enough correspond with the 2nd. pers. plur.

A similar resemblance and a similar irregularity as to persons and numbers, is apparent all through the list of pronouns in the two linguistic families.

In numeral 'three' we generally find in the Malay the particle *ta, te* or *to* as predominant. This is the case also right through the Bantu, e.g. Z. *talu*. Among the other Malay numerals, no external likeness is apparent.

Both Malays and Bantus have a common disposition to use the passive voice of verbs, where Europeans invariably use the active. But the passive is formed in the Malay quite differently from what it is in the African languages. Amongst several other forms, the prefix *ka* is used to construct a neuter-passive, giving exactly the same meaning as does the suffix *eka* or *kala* in Zulu, thus Mal. *ka-lihat*, get seen, Z. *bona-kala*.

The following few words (some of which, however, are clearly of Sanskrit relationship) may be suggested for comparison:—

Zulu	Malay	Zulu	Malay
<i>in-ja</i> ( <i>dog</i> ) . . .	<i>andjin</i>	<i>um-zimba</i> ( <i>body</i> ) .	<i>badan</i>
<i>isi-akumba</i> ( <i>skin</i> ) .	<i>kulit</i>	<i>i-tambo</i> ( <i>bone</i> ) . .	<i>tulang</i>
<i>u-tebe</i> ( <i>lip</i> ) . . .	<i>bibir</i>	<i>buka</i> ( <i>gaze</i> ) . . .	<i>muka</i> ( <i>face</i> )
<i>lamba</i> ( <i>be hungry</i> )	<i>lapar</i>		<i>buka</i> ( <i>open</i> )
<i>tabata</i> ( <i>take</i> ) . .	<i>djabat</i> ( <i>take hold</i> )	<i>i-nyama</i> ( <i>flesh</i> ) . .	<i>daging</i>
<i>im-yula</i> ( <i>rain</i> ) . .	<i>hujan</i>	<i>is-andhla</i> ( <i>hand</i> ) .	<i>tangan</i>
<i>i-tuli</i> ( <i>knoll</i> ) . .	<i>bulu</i> ( <i>hill</i> )	<i>i-tusi</i> ( <i>brass</i> ) . .	<i>busi</i> ( <i>iron</i> )
<i>umu-ntu</i> ( <i>man</i> ) . .	<i>tau</i>	<i>in-tsimbi</i> ( <i>iron</i> ) .	
<i>azi</i> ( <i>know</i> ) . . .	<i>isen</i>	<i>isi-tebe</i> ( <i>mat</i> ) . . .	<i>tikar</i>
<i>in-dawo</i> ( <i>a place</i> ) .	<i>taroh</i> ( <i>to place</i> )	<i>um-lomo</i> ( <i>month</i> ) .	<i>mulut</i>
<i>lanla</i> ( <i>wish</i> ) . . .	<i>hendak</i>	<i>u-lingi</i> ( <i>tongue</i> ) . .	<i>lidah</i>
<i>i-gama</i> ( <i>name</i> ) . . .	<i>nama</i>	<i>i-zinyo</i> ( <i>tooth</i> ) . .	<i>gigi</i>
<i>i-sala</i> ( <i>fault</i> ) . . .	<i>salah</i> ( <i>sin</i> )	<i>u-baba</i> ( <i>father</i> ) . .	<i>bapa</i>
<i>isi-kati</i> ( <i>time</i> ) . . .	<i>kala</i>	<i>u-mame</i> ( <i>mother</i> ) . .	<i>ma</i>
<i>longa</i> ( <i>barter</i> ) . . .	<i>damkan</i> ( <i>trade</i> )	<i>in-dhlela</i> ( <i>road</i> ) . .	<i>jalan</i>
<i>i-langa</i> ( <i>sun</i> ) . . .	<i>lanit</i>	<i>tatu</i> ( <i>three</i> ) . . .	<i>tiga</i>
<i>tshala</i> ( <i>plund</i> ) . . .	<i>lanian</i>		



Zulu	Malay	Zulu	Malay
kanti ( <i>but</i> ) . . .	ganti ( <i>instead of</i> )	isi-hlabati ( <i>sand</i> ) .	lagat
umu-sa ( <i>kindness</i> ).	kasih	im-puku ( <i>rat</i> ) . . .	tikus
ningi ( <i>many</i> ) . . .	banak	ulw-andhle ( <i>sea</i> ) . .	lant
im-bewu ( <i>seed</i> ) . .	biji	in-kanyezi ( <i>star</i> ) . .	bintang
i-hlati ( <i>forest</i> ) . . .	utan	um-konto ( <i>spear</i> ) . .	tomlak
in-gwenya ( <i>crocodile</i> )	buaya	inandi ( <i>sweet</i> ) . . .	manis
in-gulube ( <i>pig</i> ) . . .	babi	papa ( <i>fly</i> ) . . . . .	sayap ( <i>wing</i> )
in-tlanzi ( <i>fish</i> ) . . .	ikan	bulala ( <i>kill</i> ) . . . .	bunuh
i-gazi ( <i>blood</i> ) . . .	darah	in-dlilu ( <i>house</i> ) . . .	rumah

**Polynesian.** If there be any similarity between the Polynesian and Bantu languages, it most probably came about through a common connection with the Papuan races, although, of course, it might also be the last remaining signs of an anterior relationship away in the primordial ages of mankind. As it is, with the few insignificant exceptions given below, we can discover nothing in the Polynesian speech that shows any resemblance to the Bantu, whether it be in its grammatical construction or in its vocabulary.

As in the Negro, so in the Polynesian, nouns and verbs are very frequently absolutely identical.

Like the Bantu, the tendency is to place the accent on the penult.

We find a semblance to the Bantu prefixes in the Polynesian usage of forming the plural of nouns by setting before them a certain general plural article.

A *pluralis excellentiae* is also found, constructed by placing the suffix *ua* after the proper name, just as the Zulus would prefix an *o* before it to express the same meaning.

The cases are expressed by prefixing prepositions, as in the Malay, and also in the Bantu.

The genitive is sometimes formed, perhaps from Malay influence, by prefixing the particle *na* (of), which is equivalent to the Z. *ka*.

The dative particle *ki* (to) is also strongly like the Z. *ku*, and is prefixed to nouns in a similar way; but before proper nouns and pronouns it becomes *ku* (cp. Z. *ku*).

The passive voice in the Polynesian is very commonly formed by adding *ia* (or some particle containing the same), or *na*, or other like particle, to the verb, in a manner very like that of the Bantus, who generally suffix *wa* to the verbal root.

It is noteworthy that nearly all the Australian languages have the numeral adjective for 'two' remarkably like the Bantu, thus Zulu, *bili*; Lake Macquarie, *buluara*; Wiradurei, *bulu*; Kamilaroi, *bular*; Turrubul, *būdela*; Dippil, *bular*; Tasmania, *pa-wa*.

Although amongst the Polynesian vocabularies one occasionally comes across a word startlingly like some African root, generally speaking there is absolutely no resemblance between the wording of the two families of speech. We must, therefore, not be misled by solitary resemblances, which are probably merely coincidences. Thus, we should not consider there to be any relationship between the Mande Negroes and Englishmen because the former had the word *do* in their speech, meaning 'to make' and the English the same word with virtually the same meaning; nor between the Zulus and the Eskimo, because their word for 'a house' (Z. *i-nhlulu*; Esk. *icallu*) appeared to be in sound almost identical. Why, then, should we think to see any between the Samoans and Transvaal Boers, because with the former *talu* means to 'speak' and *taal* again is the 'speech' of the latter?

**Papuan.** There are few languages less known than those of the Papuan group; but very little information is available. From what we have come across, it would seem that they are of a very low type, indeed are on a par with the Negro, which they resemble again in being a vast complex of independent tongues having no palpable relationship one with another.

In some specimens, we find the nouns divided into two classes, one with a pronominal suffix, the other without.

Generally speaking there is no number, singular and plural forms being alike. Separate plural forms, however, are found in the pronouns. Also occasionally do we find a plural suffix *ue* used with nouns.

The cases, as in the Bantu, are constructed by prefixing prepositional particles to the nouns.

Adjectives follow their nouns as in the Bantu.

Verbs have causative, reciprocal and frequentative forms, which fact would seem to indicate a greater mental activity in regard to the elaboration of verbal forms—a phenomenon that equally strikes us in studying the Bantu.

As is also the case in the Bantu, considerable use is made of the words 'already' and 'still' in the modification of the verb, although the respective particles in the two language-groups present no similarity.

Other modifications are made by prefixing *i*, and others again by suffixing the same particle, to the radical vowel of a verb.

In regard to words, although we occasionally find such forms as *nambaba* and *nibaba* for 'father', we mostly find *mama*, *ama*, *mam*, etc., which are the forms commonest in African and Aryan languages alike for 'mother'. For this latter we find in the Papuan such words as *nina*, *ina*, *nin*, *inai*, etc.,—forms, again, almost universally used in the Bantu to express 'his or their mother'—the word for 'mother' in the Bantu having generally three different forms according to the person. The Papuan for 'child' is generally *wana*, *ana*, *anan*, *anak*, or something similar—curiously reminiscent, once more, of the Z. *um-ntwana*, Su. *ngwana*, etc., although in these languages the ending is merely the common diminutive suffix expressing 'small' in the Bantu.

The following list of words presents us with a few slight resemblances; but one wouldn't like to aver, at the present moment, that it is anything more than chance.

Zulu	Papuan
i-langa ( <i>sun</i> ) . . . .	Kelana, lavanga ( <i>sun</i> ); Manikam and Bogadjim, lan ( <i>sky</i> ); Valman, nanu ( <i>sun</i> ), anago ( <i>sky</i> ); Galela, wangi ( <i>sun</i> ).
sa ( <i>dawn</i> ) . . . . .	Jamir, as ( <i>sun</i> ); Tumleo and Salim, os ( <i>sun</i> ).
i-nyanga ( <i>moon</i> ) . . .	Mysol, nah ( <i>moon</i> ); Tumleo and Sauvein, zanar ( <i>moon</i> ); Valman, sanar ( <i>moon</i> ).
u-suku ( <i>day</i> ) . . . . .	Tumleo, os ( <i>day, sun</i> ).
i-mini ( <i>day-time</i> ) . . .	Valman, nanu ( <i>sun, day</i> ).
ubu-suku ( <i>night</i> ) . . .	Valman, kon ( <i>night</i> ).
in-vula ( <i>rain</i> ) . . . . .	Valman, vul ( <i>rain</i> ); Szeak-Bagili, ua ( <i>rain</i> ); Karkar, ui ( <i>rain</i> ); Bakaua, u ( <i>rain</i> ).
um-hlabati ( <i>earth</i> ) . . .	Valman, t'a ( <i>earth</i> ); Bilibili, tan ( <i>earth</i> ); Jotafa, peer ( <i>earth</i> ).
in-taba ( <i>hill</i> ) . . . . .	Hatzfeldt, ab ( <i>hill</i> ).
i-tshe ( <i>stone</i> ) . . . . .	Tumleo, et ( <i>stone</i> ).
tsha ( <i>burn</i> ) . . . . .	Tami and others, ya ( <i>fire</i> ).
ulw-andhle ( <i>sea</i> ) . . . .	Bogadjim, iwal ( <i>sea</i> ); Kadda, yual ( <i>sea</i> ); Manikam, wal ( <i>sea</i> ).
umu-ti ( <i>tree</i> ) . . . . .	Valman, meten ( <i>fruit</i> ).
in-gulube ( <i>pig</i> ) . . . . .	Valman, vul ( <i>pig</i> ); Wenke, bu ( <i>pig</i> ), Bongu, bul ( <i>pig</i> ).
i-nyoni ( <i>bird</i> ) . . . . .	Valman, nal ( <i>bird</i> ); Kelana, mani ( <i>bird</i> ).
i-mamba ( <i>viper</i> ) . . . .	Tami, mama ( <i>snake</i> ).
i-nyoka ( <i>snake</i> ) . . . . .	Mysol, pok ( <i>snake</i> ).
um-fazi ( <i>wife</i> ) . . . . .	Manikam, gali ( <i>wife</i> ).
mo-sali (Su. <i>woman</i> ) . . .	
i-kanda ( <i>head</i> ) . . . . .	Manikam, kadi ( <i>head</i> ); Bogadjim, kate ( <i>head</i> ); Kelana, daba ( <i>head</i> ).
umu-ntu ( <i>person, man</i> ) . .	Mysol, motu ( <i>man</i> ).
u-debe ( <i>lip</i> ) . . . . .	Valman, t'epurum ( <i>lip</i> ).
u-limai ( <i>tongue</i> ) . . . . .	Valman, nelie ( <i>tongue</i> ); Jabim, imbela ( <i>tongue</i> ).
i-zinyo ( <i>tooth</i> ) . . . . .	Szeak-Bagili, lino ( <i>tooth</i> ); Jotafa, niyo ( <i>tooth</i> ); Galela, ini ( <i>tooth</i> ); Brissi, nissin ( <i>tooth</i> ).
in-dhlebe ( <i>ear</i> ) . . . . .	Manikam, dabe ( <i>ear</i> ); Varapu, teve ( <i>ear</i> ).
um-konto ( <i>spear</i> ) . . . . .	Kai, sontu ( <i>spear</i> ).
bona ( <i>see</i> ) . . . . .	Bongu, onar ( <i>see</i> ).
in-gane ( <i>child</i> ) . . . . .	Fiji, ugone ( <i>child</i> ).
isi-tebe ( <i>mat</i> ) . . . . .	Mysol, tin ( <i>mat</i> ).
ama-te ( <i>saliva</i> ) . . . . .	Mysol, tefoo ( <i>saliva</i> ).
bili ( <i>two</i> ) . . . . .	Mysol, lu ( <i>two</i> ).
tatu ( <i>three</i> ) . . . . .	Mysol, tol ( <i>three</i> ).



**Negro.** In coming to the Negro languages, we return, at length to the bosom of our own ethnological family, and may consequently expect to find at last a linguistic family-likeness plainly and strongly marked. Yet, strange to say, this is by no means the case. At first sight, the Negro languages exhibit no more marked indications of relationship with the Bantu than do, for instance, the Papuan, Polynesian, or Malay; so that even such eminent authorities as Prof. Frederick Müller of Vienna have absolutely denied any connection between the Negro and Bantu, and more, even between one Negro language and another; for, says the last named philologist, these (Negro) languages could not possibly have sprung from a single mother-tongue, but must have had each its own separate seed-plot. And Cust continues, "not only are there such great differences of structure as forbid any such hypothesis (*viz.* of common origin) being started, but there is no such uniformity in vocabulary as would allow such a hypothesis to be maintained." Yet, with nothing more to help us than the very sparse material available for our study on a remote Native mission in the outer darkness of the Zulu country, we firmly believe we do discern an unmistakable resemblance, not, it is true, so much between the individual members of the Negro family, as between the whole Negro family and the Bantu, and this, moreover, both as regards the structure of the languages and their vocabulary.

Our own private opinion concerning the ethnological origin of the Negro and Bantu peoples, has been already disclosed on page 19\* of this Introduction and may be now re-read in this present connection. The theory there outlined is, we think, sustained and strengthened by the philological comparison. We believe we discern, indiscriminately scattered amongst the multitude of Negro tongues, those monosyllabic elements of which the present Bantu vocabulary has either been built up, (or else into which it has become disintegrated by degeneration), and those fundamental laws of which its present grammatical structure is composed. We say the 'Bantu' languages, whereas really our comparison, our very small comparison, of the Negro speech has been confined only to the single Zulu member of that great Bantu family. Were the comparison extended to all the several hundreds of other Bantu languages, we feel convinced the identity would be brought out much more prominently; indeed, we believe it probable that almost every element of Negro speech would find its corresponding cognate word in the Bantu, and *vice versa*.

The few remarks here following will explain our theory, and will indicate to more favoured students a very promising line of research. We cannot, of course, select any one specimen among the Negro which might serve as a standard and alone do entire satisfaction to our contention; for the Negro languages are so dissimilar among themselves, each exhibiting only a small portion of that fundamental likeness which one language-group has to the other. We may, however, select a couple of exemplary tongues, one spoken by the Nupe people, of the pure Negro race, and the other by the Hausa, of the sub-Negro class, both tribes resident far from Bantu influence, on the further outskirts of Negroland, well up the Niger. We feel convinced that nobody possessing a thorough acquaintance with that of the Zulu grammar (or, indeed, of that of any other Bantu tongue) will fail to see, aye, even mentally feel the very close relationship between the two groups of languages.

**Nupe.** Prefixes, that distinctive mark of the Bantu, are common; indeed, nouns are constructed from the verbs simply by the addition of such a prefix, thus *á-da* (a walk, from *da*, go), *wi-wo* (dryness, fr. *wo*, be dry), *mi-mo* (sweetness, fr. *mo*, be sweet), *dzo-dzo* (beauty, fr. *dzo*, beautiful), *i-ta* (deceit, fr. *ta*, deceive). It will be remarked that these prefixes are mostly formed by a single reduplication of the initial vowel. Compare this practice with that of the Arabic, as outlined in the second paragraph of our preceding article (p. 70\*). We believe that herein may lie the first steps in the development of the Bantu prefixes.

The singular and plural forms of nouns are identical, although the plural is sometimes distinguished by the addition of a suffix *zi*. The particle *zi* constitutes the chief plural prefix in the Zulu, being used for no less than three different classes out of the total six taking plural forms.

The particle *ko* affixed to Nupe nouns, and *kazi* to those of Zulu, gives in both languages the same augmentative sense, thus N. *tsiybon-ko*, a great tree, Z. *umuti-kazi*. The diminutive particle in Nupe is *yi*, used in the same way; compare this with the Z. words *nci*, tiny, *ncinya*, small.

The nominative and accusative forms of nouns, both in Nupe and Zulu, undergo no inflexion and are the same, the first standing before the verb and the latter after it.



There is a genitive particle *yan*, exactly corresponding in sense and use with the Zulu particle *ka*, or indeed the Z. possessive particles generally, thus, N. *kara yan Faku* = Z. *um-awabo ka Faku* (the load of Faku, Faku's load), or N. *yinkan yan-u* = Z. *intlanzi ya-mi* (the fish of me, my fish).

The origin of the Zulu locative case, which discards the conventional use of prepositions and is complicated by a change both at the beginning and the end of the noun, has always been somewhat puzzling. In the Nupe we discover a new variety of 'divisible' preposition, and precisely this kind is selected to build the locative case, one portion being attached to the front part of the noun and the other to the end, thus N. *ta-kata-ti* (fr. *kata*, house, *ta-ti*, on), on the house, cp. Z. *e-ntabe-ni*, on the hill (fr. *intaba*, hill).

The personal pronouns showing similarity are:—

Nupe	Zulu
1st. pers. <i>u, na, e-mi</i> (I); <i>mi</i> (me).	<i>ngi</i> (I); <i>ngi</i> (me); <i>i-mi</i> (it is I).
2nd. pers. <i>o, wo, i-wo</i> , (thou); <i>wo</i> (thee).	<i>u</i> (thou); <i>ku</i> (thee); <i>u-we</i> (it is thou).
3rd. pers. <i>uu, wuu</i> , (he); <i>uu</i> (him).	<i>u</i> (he); <i>m</i> or <i>mu</i> (him); <i>u-ye</i> (it is he).
1st. pers. <i>yi, e-yi</i> (we); <i>yi</i> (we).	<i>si</i> (we); <i>si</i> (we); <i>i-ti</i> (it is we).

From these are formed the possessive particles, of which we may instance 1st. pers. sing. *m*, and 2nd. pers. sing. *o*, alone. The particles in Zulu exactly corresponding to these are, 1st. pers. sing. *mi*, and 2nd. pers. sing. *ko*. Thus, N. *yinkan yan-m* (the fish of me), *yinkan yan-o* (the fish of thee) is in Z. *intlanzi ya-mi* and *intlanzi ya-ko* respectively.

The distinguishing pronouns *ana* (this), *ga* (that), appear plainly in the corresponding forms in Zulu, viz. *lo-na, le-na* (this); *lowa-ya, le-ya* (that yonder).

Sometimes in the same distinguishing sense, the Nupe uses *nan* (this). Here we find the etymological counterpart of the Zulu demonstrative pronouns, *na-ng'u* (this is he, here he is), *na-n'ti* (this is it), *na-n'tsi, na-zi, na-m'po, na-n'ko*, etc. (originally, no doubt, *nan-u, nan-i, nan-bo, nan-wo*, etc., between the combining portions of which euphonic particles were subsequently inserted).

The interrogative pronouns are N. *zai* (who?) = Z. *u-ba-ni*; and N. *ki* (which?) = Z. *pi*.

The reflective pronoun *so* corresponds exactly in sense and use with the Z. *zi*, thus, N. *mi-so-ta* (I myself deceive), Z. *ngi-zi-kohlisa*.

Adjectives, in the Nupe, when in the epithetical sense, simply follow their noun without any change; in the Zulu, they follow the noun in the same way, with the simple prefixing of the relative particles denoting 'who' or 'which'—thus, N. *bagi zika* (a black man), Z. *umuntu o-mnyama*. Adjectives used in the predicative sense, follow the noun, in both languages, simply prefixing the suitable personal pronoun, thus, N. *bagi wuu zika* (the man is black), Z. *umuntu u-mnyama*—*wuu* and *u* being the corresponding personal pronouns for 'he.'

The verb 'to be' appears in the Nupe in forms *tsi, si* and *yi*—forms which throw an unexpected light upon a couple of points that have hitherto been quite inexplicable to us in the Zulu. In this latter language, such phrases as 'I am it,' 'it is they' and the like, are formed by simply coupling together the two pronouns by means of a certain particle *yi*, thus, 'I am it, a fool' (*ngi-yi-so, isituta*), 'it is they' (*ku-yi-bo*). Now, when we come to the negative form for these same phrases, we are told to prefix the negative particle *a* and then substitute a *si* in place of *yi*, thus, 'I am not it, a fool' (*a-ngi-si-so, isituta*), or 'it is not they' (*a-ku-si-bo*). Now, these particles *yi* and *si* in Zulu have absolutely no known meaning; they have no place whatever in the Zulu verb 'to be' and therefore cannot be said to express to the Zulu the 'am' and the 'is' in the foregoing sentences; on which account Zulu grammarians complacently teach us that they are there 'merely for euphony.' Are they not much more probably near relatives of the substantive verbs *yi* and *si* as used away in the Niger?

The construction of the different tenses of the Nupe verb presents quite a remarkable similarity to that in the Zulu.

The N. present tense is formed by inserting the particle *e* (or *re*) between the pronoun and verb, thus, *mi-e-da* (I am going). The Z. substitutes *ya* for the *e*, thus, *ngi-ya-ya* (I am going).



The N. perfect suffixes *ani* to the verb, thus, *ni-da-ani* (I have gone). The Z. substitutes a suffix *ile* for the *ani*, thus, *ngi-ya-ile* (I have gone) — abbreviated into *ngi-y'ile*.

The N. future inserts *a* or *ga* between the pronoun and the verb, thus, *u-a-da* (I shall go). The Z. inserts *yaku* in the same place, thus *ngi-yaku-ya* (I shall go).

The N. potential inserts *ga* between the pronoun and verb, with the particle *wo* after the latter, thus, *u-ga-da-wo* (I can go). The Z. inserts simply *nga* in the same place, without the *wo*, thus, *ngi-nga-ya* (I can go). But there is in Zulu a particle *yo* often suffixed to the end of verbal forms (e.g. the participles, verbs in the relative, etc.) which has absolutely no meaning of its own and may often be omitted, its only purpose seeming to be one of euphony. May it not possibly be a relation of the Nupe *wo*?

The N. conditional prefixes *kagan* or *kaba* before the future form as above, thus, *kagan-u-ga-da* or *kaba-u-ga-da* (I would go). The Z., although having and using other forms, may also at times construct in a similar fashion by prefixing to the future the word *ngabe* (supposed to mean simply 'perhaps,' although in this combination certainly expressing the conditional sense), thus *ngabe ngi-yaku-ya* (maybe I shall go, I would go).

The Nupe numerals are somewhat more elaborated than those of the Zulu, having a separate distinguishing name for each ten up to 100. The primary numbers, however, are pure Bantu, thus, N. *nini* (one), Z. *nye*; N. *ba* (two), Z. *bili*; N. *tu* (three), Z. *tatu*; N. *ni* (four), Z. *ne*; N. *tsun* (five), Z. *hlanu*, after which in Nupe derivative forms are used constructed out of these primary particles, thus, *sua-yin* (five and one i.e. six), etc.

Unfortunately we have no copious supply of Nupe words by us from which to make a selection for comparison. However, the following may be noted: — *dze* (beautiful), Z. *ile*; *tsi-gbon* (tree), Z. *umu-ti* — it will be remembered that in Zulu examples the final portion alone contains the actual root-word, the former portion being merely a meaningless prefix; *kata* (house), Z. *i-kaya* (home); *kara* (load), Z. *um-twalo*; *ele* (rain), Z. *inwala*; *ego* (hand), Z. *in-galo* (arm), Z. *um-kono* (arm); *da* (go), Z. *ya*; *wo* (be dry), Z. *oma*; *mo* (be sweet), Z. *mtoti*, *mmandi* (sweet); *yinkan* (fish), Z. *in-tlanzi*; *wu* (teach), Z. *fianda* (learn); *bokun* (white), Z. *mhlope*; *ziko* (black), Z. *zile* (black), *iziko* (fireplace).

**Hausa.** The Hausa language, like the Hausa blood, is no longer purely Negro; both have been considerably diluted, as is supposed, with Berber, and even Nubian, admixtures. Nevertheless, the fundamentals of the language still disclose their marks of Bantu relationship.

Both suffixes and prefixes are found in use among the nouns, thus, *ba-Hausa* (a Hausa) — which is the correct Bantu prefix for plural nouns of the same class; *ma-kari* (the end, from *kare*, to end); *bawa-ntsi* (slavery, fr. *bawa*, a slave).

The possessive is formed by prefixing *na* (sometimes contracted into *n'*) to the noun, in the same way as the Zulu prefixes *ka*. Thus, H. *suna na Faku* (the name of Faku, Faku's name), Z. *i-gama li-ka Faku*.

The distinguishing adjectives *na* and *uan* (this), placed as in Zulu after the noun, appear again in the Zulu distinguishing adjectives *lona*, *lena*, (this), as well as in the Zulu demonstrative pronouns *nangu*, *nanti*, *nanku*, etc. (this is it, this here, etc.). Thus, H. *matse nan* (this wife), Z. *um-fazi lona* (this wife), or *nangu umfazi* (this wife here).

The interrogative pronouns are *wa* (who?), Z. *u-bani*; *mi* (what?), Z. *ni*.

Among prepositions and numerals we note, H. *bissa* (on), Z. *pezu*; *dzakka* (in), Z. *pakati*; *gaba* (before), Z. *pambi*; *gare* (by), Z. *nga*; *bin* (two), Z. *bili*; *gomin* (ten), Z. *i-shumi*; *dubu* (hundred), Z. *i-kulu*.

The substantive verb is expressed by *tse*, which, as in the Nupe, reminds us at once of the negative verbal particle *si* or *so* in the Zulu, thus, H. *kura tse* (a hyæna it is), Z. *a ku so mpisi* (not it is a hyæna i.e. it is not a hyæna).

Several kinds of verbs are formed, as in Zulu, by changing the termination of the verb in some way or by attaching suffixes. For instance, the H. suffix *sie* gives the verb the same causative sense as does the suffix *isa* in Zulu, thus, H. *stai* (stand), *stai-sie* (make stand); Z. *hlala* (stay), *hlal-isa* (make stay, stop). The H. suffix *yes* gives the verb the same particular 'transitive' sense as does the suffix *eza* in Zulu,



thus, H. *ba* (give), *ba-yes* (hand to); Z. *nika* (give), *nik-za* (hand to). The suffix *da* in Hausa gives the verb a sense of 'entirely', just as does the Z. adverbial particle (not suffix) *nga* when placed immediately after any verb.

A verb *yi*, with the sense of 'do', is used in conjunction with nouns to form verbs, thus *ni yi magana* (I do speech = I speak). This particle, again, may have some relationship to the particle *ya* used in Zulu with verbs, in order to express a 'progressive' sense, thus, *ngi ya kuluma* (I do speak, or I am speaking).

A certain particle *si* is prefixed to verbs to lend them a kind of personal or reflective feeling, thus, *si-dzaro* (feel in oneself fear, i.e. be frightened). This is no doubt closely related to the Zulu reflective particle *zi* (self).

The future tense of the verb is formed by prefixing the particle *za* (go), not as in Zulu, between the pronoun and the verb, but right at the beginning, before the pronoun, thus, *za ni taffia* (going I go = I going to go, I shall go); Z. *ngi zaku hamba* (I go-to go = I shall go).

The curious custom of the Zulu sometimes affixing its negative particles at once both before and after a verb, is found also in Hausa, thus, H. *ba na-sanni ba* (not I know not = I know not), Z. *a ng(i)-aza nga* (not I knew not = I knew not).

Compare:—H. *mutum* (man), Z. *umu-ntu*; H. *yaro* (boy), Z. *um-fana*; H. *da* (son), Z. *in-doda* (male-adult); H. *sa* (bull), Z. *in-kuuzi*; H. *sania* (cow), Z. *zana* (general female suffix of nouns); H. *nama* (meat), Z. *i-nyama*; H. *karifi* (iron), Z. *in-tsimbi*; H. *tamaka* (hope), Z. *tamba*; H. *ido* (eye), Z. *i-so, i-klo*; H. *oba* (father), Z. *u-baba*; H. *sikara* (year), Z. *u-nyaka*; H. *kuda* (fly), Z. *im-pukane*; H. *kwana* (day), Z. *u-suku* (day), *u-kwikwi* (dawn), *mzukwana* (on the day, when); H. *danga* (garden), Z. *isi-vande*; H. *tufa* (clothing), Z. *in-gubo*; H. *sa* (drink), Z. *schu, puza*; H. *kare* (end), Z. *kawula*; H. *tsai* (stand), Z. *ma* (stand), *hlala* (stay); H. *ba* (give), Z. *pa*; H. *matse* (wife), Z. *um-fazi*; H. *sanni* (know), Z. *azi*; H. *tse* (say), Z. *sha, ti*.

In order to curtail our remarks as much as possible, in considering the following Negro languages, we shall assume that the reader is already thoroughly acquainted with the Zulu grammar, so that it will suffice simply to indicate the several points of resemblance without going further into explanations.

**Wolof** shows the use of prefixes in a rudimentary stage. It forms nouns from verbs by prefixing an *n* or *m* to the latter, though this practice is not nearly so developed as among the Niger tribes. Thus, *m-binda*, a letter (fr. *binda*, write); *u-du-nde*, life (fr. *dunde*, live).

In assuming these nasal prefixes, we observe that the root sometimes changes its initial consonant for euphony, thus, *m-po*, a play (fr. *fo*, to play).

There are also participial nouns formed from verbs by the suffixing of *ye*, thus, *sanga*, to bathe; *sangaye*, bathing. The verbal participles in Zulu also commonly take, apparently simply for euphony, a particle *yo* attached as suffix. There may be some connection between these two habits.

We find, also, a nounal suffix *ite* denoting 'having done', thus, the noun *sop-ite*, the having loved (fr. the verb *sopa*, love). The Zulu forms the perfect or 'having' tense of its verb by suffixing to this latter a particle *ile*, thus, *landa*, love, *land-ile*, have loved. There is manifestly some relationship between these two particles.

The plural of nouns is usually formed by suffixes, though also sometimes by prefixes.

The reciprocal class of verbs is formed by changing the end of the verb into *ante*, while the Z. changes it into *ana*, thus, W. *sopa*, love, *sopante*, love one another; Z. *landa*, love, *landana*, love one another.

Compare:—*nar*, tell lies (Z. *ama-nga*, lies); *baye*, father (Z. *u-baba*, father); *yupa*, meat (Z. *i-nyama*, meat); also, *ukaye*, a nounal suffix denoting 'the place for', thus, *ustaw*, sleep, *webuwukaye*, a sleeping-place (cp. Z. *i-kaya*, one's place, i.e. where he lives, his home, or where he is making for, his destination).

**Ibo.** This language has several singular prefixes (though no plural), in conjunction with nouns formed from verbs, thus, *a-dzu*, question (fr. *dzu*, ask—cp. Zulu *buza*, ask); *e-tsi*, thought (fr. *tse*, think—cp. Z. *ti*, think, *sha*, consider); *i-hu*, face (fr. *hu*, see—cp. Z. *ubuso*, face); *a-ku*, word (fr. *ku*, speak—cp. Z. *kubuna*, speak); *u-me*, knowledge (fr. *ma*, know); *u-kalu*, deceit (fr. *kalu*, deceive—cp. Z. *kohlisa*, deceive); *u-mwiga*, doctrine (fr. *moiga*, teach).



Also *zi*, send (cp. Z. *za*, come, *zisa*, make come); *bibi*, knock to ruins (cp. Z. *bibi*, fall to pieces); *ya*, go (cp. Z. *ya*, go); *bu*, kill (cp. Z. *butala*, kill); *ezi*, chief (cp. Z. *in-kosi*, chief); *nye*, give (cp. Z. *nika*, give); *nya*, one (cp. Z. *nye*, one); *abua*, two (cp. Z. *bili*, two); *alo*, three (cp. Z. *latu*, three); *anao*, four (cp. Z. *ua*, four).

**Fanti**, *ebien*, two (cp. Z. *bili*, two); *anan*, four (cp. Z. *ue*, four); *i-du* ten (cp. Z. *i-shumi*, ten).

**Ewe** or **Evhe** and neighbouring languages have both suffixes and prefixes, the latter mostly connected with nouns formed from verbs, thus, *a-de*, a hunt (fr. *de*, catch); *eso*, horse (fr. *sun*, run — cp. Z. *subatu*, run); *en-da*, sleep (fr. *da*, sleep — cp. Z. *tala*, to sleep, *daka*, stupefy); also *yi*, go (cp. Z. *ya*, go).

The Ewe has no separate form for plural; but the **Odshi**, a neighbouring tongue, has also plural prefixes, thus, *ti*, head, *a-ti*, heads; *a-pata*, a fish, *em-pata*; *kuku*, a pot, *ev-kuku*.

**Efik** has prefixes, both singular and plural, thus, *i-dara*, joy (fr. *dara*, rejoice — cp. Z. *taba*, delight, *jabula*, rejoice); *u-bak*, part (fr. *bak*, divide — cp. Z. *banda*, split); *m-bre*, play (fr. *bre*, to play); *edi-töno*, beginning (fr. *töno*, begin). As plural prefixes we find *nyene*, possessor, *andi-nyene*, possessors (fr. *nyene*, possess — cp. Z. *um-nini*, possessor); *ete*, father, *m-ete*; *o-fu*, slave, *u-fu*; *esen*, guest, *i-sen*. Also, *iba*, two (cp. Z. *bili*, two); *ita*, three (cp. Z. *latu*, three); *iuui*, four (cp. Z. *ue*, four); *ikie*, hundred (cp. Z. *i-kulu*, hundred).

**Vei**, *fa*, die (cp. Z. *fa*, die); *bo*, friend (cp. Z. *isi-hloho*, friend); *ka*, snake (cp. Z. *i-nyoka*, snake).

The Vei, as well as the neighbouring **Mande**, form nouns rather with suffixes than prefixes, and occasionally show a separate form for the plural, also by means of suffixes.

**Mande**, *rò*, say (cp. Z. *sho*, say); *nani*, four (cp. Z. *ue*, four).

**Susu**, *ta*, come (cp. Z. *za*, come); *fu*, ten (cp. Z. *i-shumi*, ten).

**Sonrhai** forms a plural by means of suffixes, thus, *kamb*, hand, *kamb-e*, hands, (cp. Z. *is-andhla*, hand; *bamba*, hold); *han*, head of cattle, *han-o* (cp. Z. *in-komo*, head of cattle). Also, *ma*, name (cp. Z. *i-gama*, name); *nam*, bite (cp. Z. *nambita*, taste); *tam*, catch (cp. Z. *bamba*, catch); *fu-s*, tumour (cp. Z. *i-tumba*, tumour); *fu*, blow out (cp. Z. *futa*, blow); *ya*, body (cp. Z. *iyazi*, blood; *um-zimba*, body); *han*, meat (cp. Z. *i-nyama*, meat); *he*, cry tears (cp. Z. *i-nyembezi*, tear); *ka*, come (cp. Z. *za*, come).

**Logone**, *sa*, drink (cp. Z. *sela*, *puza*, drink); *pau*, white (cp. Z. *mhlope*, white); *lebu*, shirt (cp. Z. *u-tembu*, spider's-web).

**Wandala** or **Mandara** has suffixes in the plural, thus, *luguma*, camel, *luguma-ha*, camels (cp. Z. *in-komo*, head of cattle); *na*, see (cp. Z. *bona*, see); *nu* or *me*, if (cp. Z. *uma*, if).

The particle *na* is used, like the *ya* in Zulu, to form the progressive tense in verbs, though now as suffix, thus, *ye-ze*, I eat (Z. *ngi-dhla*); *ye-ze-na*, I eat-ing, I am eating (Z. *ngi-ya-dhla*). The suffix *ka*, as in the Zulu, is used to form a negative, thus, *ye-ze*, I eat; *ye-za-ka*, I eat not (Z. *ka-ngi-dhli*, not I eat, I eat not).

**Bullom** and **Temne** have prefixes, thus, *i-por*, rain (cp. Z. *in-vula*, rain); *u-mur*, love (fr. *mar*, to love — cp. Z. *tanda*, to love); *u-fo*, speech (fr. *fo*, speak — cp. Z. *sho*, say). There are also suffixes.

The plural is generally formed by means of prefixes, thus, *pokan*, man, *a-pokan*, men; *pom*, leaf, *i-pom*; *i-tu*, pot, *u-tu*; *kil*, monkey, *si-kil* (cp. Z. *in-kawu*, monkey); *fol*, eye, *to-fol* (cp. Z. *i-so*, *i-hlo*, eye).

A causative form of verbs is constructed by affixing *i*, where the Zulu affixes *isa*.

The negative is shown by means of *en* as a suffix, changing to *ken* after vowels. Compare with the Z. negative suffix *nga*.

Also, *i-pan*, moon (cp. Z. *i-nyanga*, moon); *gbal*, write (cp. Z. *bala*, write); *gbe*, go (cp. Z. *hamba*, go); *toli*, soothe, quieten (cp. Z. *tula*, be quiet, calm); *ten*, sweet (cp. Z. *utoli*, sweet).

Mafor has both prefixes and suffixes. The adjectives follow their nouns.

The perfect tense of the verb is formed by placing *kwar* (already) after the verb, where the Zulu suffixes the particle *ile*.

The future is formed by placing *nerri* (still) before the verb as well as pronoun. The Zulu word for 'still' is *sa*, but the particles used for forming the future in Zulu are *zo* and *ya*, placed before the verb, but after the pronoun.

The particle *ba* is used as a verbal suffix to express the negative, as is the *ngi* in Zulu.

Compare:— *mankoko*, fowl (Z. *in-kuku*, fowl); *snun*, man (Z. *umu-ntu*, man); *mbran*, go (Z. *hamba*, go); *na*, and (Z. *na*, and).

Bari knows nothing of prefixes, with one or two exceptions among its most primitive words, thus, *baba*, father, pl. *ko-baba* (cp. Z. *u-baba*, father, pl. *o-baba*); *nole*, mother, pl. *ko-nole* (cp. Z. *u-nyoko*, mother, pl. *o-nyoko*). The newer words adopt suffixes.

Compare, *nyo*, what (Z. *ni*, what); *yango*, mother (Z. *u-nyoko*); *bongo*, garment (Z. *in-guba*, garment); *doto*, to sleep (Z. *ubu-longo*, sleep).

Baghirmi, *man*, water (cp. Z. *ama-nzi*, water); *dza*, fish (cp. Z. *in-tlanzi*, fish).

Maba or Mobba, *tang*, house (cp. Z. *i-tanga*, temporary hut).

Teda or Tibbu, *goni*, camel (cp. Z. *in-komo*, head of cattle).

Kanuri uses suffixes for both the plural and to mark the different cases. The particle *wa*, either alone after the root, or inserted between the root and the case-suffixes, marks the plural. Thus, *soba-ye* (Nom. a friend), *soba-be* (Gen. of a friend), etc. plur. *soba-wa-ye* (Nom. friends), *soba-wa-be* (Gen. of friends), etc. Compare *soba*, friend (Z. *isi-hlobo*, friend).

Galla is neither a Negro language nor a Negro race, being supposed to be rather Hamitic. However, we may compare, *shan*, five (Z. *hlanu*, five); *dera*, long (Z. *de*, long); *sibila*, iron (Z. *in-tsimbi*, iron); *yoggu*, year (Z. *u-nyaka*, year); *karra*, way (Z. *in-dhlela*, way); *tola*, war (Z. *twa*, fight); *oise*, warm (Z. *osa*, roast); *kesati*, within (Z. *pakati*, within).



A  
SYNOPSIS  
OF THE  
ZULU GRAMMAR.

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1. *Letters.* Of these there are 26 used in the Zulu language, when written according to the improved orthography of this Dictionary. Of these, three (*c*, *q* and *x*) are used to represent clicking sounds; one (*r*), an European, but non-Zulu, sound; and the remainder the ordinary normal sounds of the Roman alphabet.

2. *Pronunciation.* This will be found exhaustively treated in the text of the Dictionary at the commencement of each letter. Briefly regarded it is as follows:—

*A* takes the continental sound, as in the Eng. word 'father.' It has three varieties of length — (1), short, as in the words *minā* (me) and *ukuti sākā* (to scatter); (2), full, as in the penultimate of words, e.g. *udaka* (mud), *intlaha* (luck); (3), long, as in the penult of *intlāhla* (old basket) and *ihūshī* (horse), and according to the new orthography written with a *aa*.

*B* has three sounds — (1), close or aspirated, as in *beka* (place); (2), open or aspirated, as in *imbhobo* (hole) and *ubambho* (rib) — this variety is distinguished by a *bh*; (3), exploded, as in *bheka* (look) and *umbhobho* (tube) — also distinguished by a *bh*.

*C* represents the dental click, which has four varieties of sound — (1), simple, as in *caca* (be plain); (2), aspirated, as in *chacha* (cover), for which a *ch* is used; (3), hard liquid, as in *gcagca* (dance) and *gcoba* (anoint), for which a *gc* is used; (4), soft liquid, as in *ingcacane* (certain plant) and *ingcosana* (a little), for which also a *gc* is used. There is possibly also an aspirated *gc*, or *gch*.

*D* has the same sound as in English. It is not yet ascertained whether there are not two varieties of this letter, a close and an aspirated.

*E* takes the continental sound, as in the Eng. word 'there.' It has three varieties of length — (1), short, as in *ēbēbē* (flat); (2), full, as in the penultimate of words, e.g. *ceba* (inform against); (3), long, as in *ēba* (be wealthy), and written with a *ee*.

*F* has the same sound as in English.

*G* has the sound of the hard *g* in English, though always aspirated. It is not yet ascertained whether there are not also two varieties of this letter, a close and an aspirated.

*H* represents the aspirate, in Zulu always more or less forcibly gutturalised according to taste or habit, as in *hambha* (go) and *umhawu* (emotion).

*I* takes the continental sound, as in the Eng. word 'ravine.' It has three varieties of length — (1), short, as in *imini* (noon) and *uti* (stick); (2), full, as in the

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\* This is designed, not so much for teaching the language to a beginner (for which an exhaustive treatise on the subject should be employed), as for purposes of reference and explanation to those consulting this Dictionary, and of drawing the attention of students to certain more recent information on Zulu linguistics not contained in the present-day grammars.

penultimate of words e.g. *hila* (choke) and *mina* (me), or in the prefix of the 2nd. class e.g. *ivilo* (filthy thing); (3), long, as in *isisila* (bird's-tail) and *isihya* (porridge), and written with a *h*.

*J* has the same sound as in English.

*K* has two sounds — (1), close or aspirated, as in *kanye* (once) and *inkuku* (fowl); (2), open or aspirated, as in *khanya* (shine) and *ikhukhu* (pocket).

*L* has the same sound as in English.

*M* has the same sound as in English. It also sometimes represents a sound somewhat resembling that of the Eng. interjection 'um!', in which cases it is a contraction for the syllable *um*, and is written *m̄*.

*N* has the same sound as in English.

*O* takes the continental sound, as in the Eng. words 'all' and 'nor'. It has three varieties of length — (1), short as in *iso* (eye) and *gōlozela* (stare); (2), full, as in the penultimate of words, e.g. in *isikova* (owl) and *gōloza* (stare); (3), long, as in *isikōva* (banana-plantation) and *ihōbe* (destitute man) and written with a *oo*.

*P* has two sounds — (1), close or aspirated, as in *potshoza* (pour forth) and *impela* (really); (2) open and aspirated, as in *phoshoza* (chatter) and *phela* (end).

*Q* represents the palatal click, of which there are four varieties of sound — (1), simple, as in *qalaza* (stare about); (2), aspirated, as in *qhalaza* (behave impudently), for which a *qh* is used; (3), hard liquid, as in *isigqala* (cow with little milk), for which a *gq* is used; (4), soft liquid, as in *ingqondo* (sense), for which also a *gq* is used. There seems also to be an aspirated *gq*, as in the example *igqhalashu* (mungoose), as pronounced by some.

*R* with the trilling sound as in English, does not exist in Zulu, unless in foreign words e.g. the name *uMaria*, or in recently coined words, as in *ukuti dri* (whirr round).

*S* has the simple hissing sound as in the Eng. word 'sin', never the *z* sound as in the word 'wise'.

*T* has two sounds — (1), close or aspirated, as in *toba* (get softened) and *tengya* (wave to and fro); (2), open and aspirated, as in *thoba* (bow down) and *thengya* (barter).

*U* takes the continental sound, as in the Eng. word 'plume'. It has three varieties of length — (1), short, as in *lenū* (your) and *isūlubezi* (bad luck); (2), full, as in the penultimate of words e.g. in *nquma* (become solid) and *kuye* (to him), or the prefix of the 6th. class e.g. in *ūhlupo* (affliction); (3), long, as in *nqūma* (cut off), and written with a *uu*.

*V* has the same sound as in English.

*W* represents the semi-vowel *w* when combining in sound with another vowel immediately following it. The sound produced, and represented by this letter, is consequently not so full or broad as the English sound.

*X* represents the lateral click, of which there are four varieties — (1), simple, as in *ukuti xa* (spread apart); (2), aspirated, as in *xha* (bundle), for which an *xh* is used; (3), hard liquid, as in *uxa* (rod), for which a *gx* is used; (4), soft liquid, as in *ingxabano* (quarrel), for which also a *gx* is used. There may also possibly be an aspirated *gx*, or *gxh*.

*Y* represents the semi-vowel *i* when combining in sound with another vowel immediately following it. The sound produced, and represented by this letter, is consequently not so full and broad as the English sound.

*Z* has the same sound as in English.

The following combinations are used to describe special sounds:—

*Bh*, see B.

*Ch*, see C.

*Dhl* represents the deep throat lisp, as in *dhlula* (pass), and resembling the sound of the *thl* in the Eng. word 'smoothly'.

*Ge*, see G.

*Grh*, see G.

*Gq*, see Q.

*Gyh*, see Q.

*Gz*, see X.

*Gzh*, see X.

*Hl* represents the medium or mouth lisp, as in *ahlula* (overcome), and resembling the sound of the *thl* in the Eng. word 'deathly'.



*Hh* represents the soft or breath-like *h*, as in the words *umhkhulu* (a single stroke) and *hhakula* (blurt out).

*Kh*, see *K*.

*Ph*, see *P*.

*Qh*, see *Q*.

*Rr* represents the strong guttural sound, as in the words *irrua* (spear) and *rreza* (milk into the mouth).

*Sh* has two sounds—(1), soft, as in the Eng. word 'sherry'; (2), hard, as in 'cherry'—but both sounds are interchangeable.

*Th*, see *T*.

*Tl* represents the sharp or dental lisp (being a variety of the *Ill* lisp and occurring wherever that lisp immediately follows an *n*), and resembles somewhat the sound of the 'tl' in the Eng. word 'neatly', as in the word *inTsele* (rately).

*Tsh* represents a combination of the sounds of a *close* or *inspired* *t* together with an *sh*, and resembles somewhat the sound of the *t* in the Eng. word 'virtue' when pronounced with an intentional retention or closing in of the sound upon its expulsion from the mouth, as in the words *itshe* (stone) and *tshala* (plant).

3. *Words—* their *Syllabification*. The general rule in Zulu is for every word, phonetically considered, and every separate syllable thereof, to end in a vowel. Thus, *tu-nda* (love), not *tan-da*; *u-bu-ntu-twa-ne* (ant-nature), not *ub-un-tul-wan-e*. This gives an easy rule for the correct *division* of polysyllabic words.

Etymologically this rule is not always correct, as *e. g.* in the word *ubu-nTu-twa-ne*, where the second phonetic syllable *ntu* combines a portion of a prefix (the euphonic *n*) and a portion of a root (*Tu*)—from the noun *intutwane* (ant). But in actual speech, etymology must submit to the particular grammatical rules governing each language.

4. *Accentuation and Quantity*. Every syllable in a Zulu word contains a single vowel, and that vowel may be long, full or short (*i. e.* its quantity), and either accented (with a long or short emphasis) or altogether unaccented (*i. e.* its accentuation). Thus, in the word *i-si-Pu-ku-pu-ku*, we have the first four syllables, as well as the last, all short, while the fifth is full in quantity—thus, *i-si-Pū-kū-pu-kū*; and again, as to its accentuation, we have the first syllable bearing a short accent, the second short but unemphasised, the third bearing a short accent, the fourth short and unemphasised, the fifth bearing a long accent, and the final short and unemphasised—thus, *i-si-Pū-ku-pū-ku*.

There are, therefore, in Zulu three accents, a short, a full and a long, or rather one accent carrying one of three various quantities. The long accent is rare and altogether unusual, and therefore has no rule. The rule of the full accent is that it always and only occurs on the penult of words, as in *tānda*, *guhhlāla*, *bekezēla*. The fixing of the short accent, however, is more capricious; and, except in the case of so-called *ukuti* verbs, in which it invariably selects the first syllable (*e. g.* in *ukuti tūcu*, *ukuti tōkoqo*, *ukuti fūhlululu*), any formulation of rules would scarcely counterbalance the exceptions required thereto; for each class of words seems to be a rule unto itself, as the following examples will show—the sign '˘' over a vowel indicating the full accent, not the long, which does not appear:—

i-fa  
u-kū-dhla  
i-nkō-mo  
i-nga-gū-ne  
ū-lu-kū-fu  
ū-bu-tō-ngo  
i-nkō-si-kā-zi  
ū-bu-nkō-nyū-na  
pē-le-ke-zē-la  
i-mbī-lī-kī-cū-ne  
e-nkō-si-ka-zī-ni  
i-si-pū-ku-pu-kwā-ua  
e-ku-pē-le-kō-ze-lē-ni.

5. *Compound Words*. These are both numerous and peculiar in the Zulu speech. They are formed by stringing together a number of separate, generally monosyllabic

elements of speech which have no definite meaning, and are never used, standing alone, but which, by virtue of being placed in a certain relationship to other particles of speech, gain a definite shade of meaning which they lend to the whole and enable it to express a single completed, and often to our view quite comprehensive, thought. Such a combination of particles is bound together in the Zulu's speech under one common penultimate or full accent, which, indeed, is the sign that the single quantum of sense, or word, is, in the Native mind, complete. Thus, in the words *nyaye* (formed of *nga* and *ye*), *engakadhli* (of *e nga ka* and *dhli*), and *ngiyakutanda* (of *ngi ya ku* and *tanda*), the particles e. g. *nga*, *ka* and *yaku* could not be separated from the particles *ye*, *dhli* and *tanda* respectively, without altogether destroying the accentuation, or, in other terms, destroying the word; and, further, alone they would present no definite meaning to the hearer, any more than would the particle *bo* in the Latin future *amabo*, or the *ing* in the English participle 'eating' if separated from the kernel of the word.

Accentuation, then, is the only guide by which we know whether particles of speech are to be regarded as independent, or as forming part of a compound word. Thus, *leyo 'ukomo* is not a compound word because there are two penultimate or full accents, showing that, in the Native mind, each particle of speech stands alone; but *leyo'uhlulu* is a compound word and must be united in writing, since both the particles of speech are united under a common penultimate; which is the case again in such instances as *tel'amanzi*, or *wangip'amas*, where the first accent has become shortened and subordinated to the full accent in the penultimate, thus being accentuated differently from the sentences *tela amanzi*, or *wangipa amasi*, where there are two separate full accents.

The copulation of two words into one compound mainly occurs, in actual pronunciation, in those instances where the elided vowel is that of the first word, as in the example *le'ihashi*; where it is that of the second word, the two words are generally pronounced separately, each with its own penultimate, as in the examples *lelo 'hashi*, *zouke 'zikuti*; unless that second word be a monosyllable, in which case it is always joined, under one penult, to the word preceding, as for instance *leyo'nja*, *kabunginika'zwi*.

6. *Elision*. When two otherwise independent particles or words, one ending and the other beginning with a vowel, are brought together in a close relationship, the weaker of those vowels, as an aid to fluency of speech, may be elided, and the two words joined together in one, or not, according as accentuation requires (see § 5). Thus:

*lin'abantu* (for *lina abantu*),  
*wangip'amasi* (for *wangipa amasi*),  
*kuy'op'igazi* (for *kuyuopa igazi*),  
*buy'enza* (for *bayaenza*—the mere insertion of a euphonic *y* in

this instance would lead to confusion with the accusative pronoun of the 3rd class).

*le'ihashi* (for *lelu ihashi*),  
*le'uti* (for *lelu uti*),  
*kufun'imali* (for *kufuni imali*),  
*les'isitsha* (for *lesi isitsha*),  
*ngihlushwa Vin'ceba leli*.

But:

*lelo 'hashi*, (for *lelu ihashi*),  
*lesi-ya 'zinkomo*, (for *lesi-ya izinkomo*),  
*zouke 'zikuti* (for *zouke izikuti*).

A similar elision also occurs in the formation of the vocative case of nouns (e. g. *we! 'Cisha*), and the genitive of some nouns of the first class (e. g. *eziku' Cishu*), and upon other occasions to be learnt from the grammar.

7. *Coalition of vowels*. Whenever the prepositions *na*, *nga*, *kwa*, *njeng*, immediately precede a noun or verb in the infinitive, the two words join together, the final vowel of the preposition coalescing with the initial vowel of the noun or verb, as follows:— *a* and *a*, into *aa*; *u* and *i*, into *ei*; *u* and *o*, or *a* and *u*, into *ou*.

The same rule holds also in the conjunction of the genitive particles (see § 23) with their governed nouns.



The preposition *ku*, however, instead of coalescing, generally causes the initial vowel of the following word to be elided.

8. *Euphonic copulatives*. Where, however, two particles of speech, one ending and the other commencing with a vowel, are brought together in close relationship, and the retention of both vowels is of grammatical necessity, such vowels are coupled together by the insertion between them of one or other of the semi-vowels *w* or *y* (see Alphabet). Thus:—

(*amahashi lawo*) *a-w-ako* (for *a ako*),  
 (*lawo mabantshi*) *a-w-odwa* (for *a odwa*),  
 (*umfana*) *o-w-alusayo* (for *o alusayo*),  
 (*inja*) *e-y-aziyo* (for *e aziyo*),  
 (*intaba*) *e-y-ehlayo* (for *e ehlayo*),  
*ba-yi-bona* (for *ba i bona*).

The rule for such combinations, based on euphony, is as follows:—

*a* with any vowel = *w*; except *a* with *i* and sometimes *e* = *y*.  
*e* " " " = *y*; except *e* with *o* or *u* = *w*.  
*i* " " " = *y*; except *i* with *o* or *u* = *w*.  
*o* " " " = *w*; except *o* with *i* = *y*.  
*u* " " " = *w*.

Other euphonic particles are *ng*, *l*, *y*, *w* and *s*. These, like the foregoing, are primarily copulative in their nature and used to remove a hiatus, though sometimes they stand as introductory particles at the commencement of a word.

They are employed—(1), where, by reason of the omission of some intervening particle of the verb to *be*, nouns, pronouns or adjectives come to follow immediately after a pronoun, even though sometimes that pronoun (generally impersonal cases, amounting merely to *it is*) may be left absolutely unexpressed; (2), after passive verbs, as agent to same.

*Ng* is used only before nouns, pronouns or adjectives commencing with an *a*, *e*, *o*, or *u* (except in the case of nouns of the 5th. class). Thus:—

*kung'amahashi* (for *ku amahashi*).  
*eng'umfana nje* (for *e umfana*).  
*kwakung'enkulu inkunzi* (for *kwak: enkulu*).  
*ng'umsebenzi wami* (for *ku*—understood—*umsebenzi*).  
*kung'utshani bami* (for *ku utshani*).  
*wahluskwa ng'abantu* (for *wahlushwa abantu*).  
*sashaywa ng'uwe* (for *sashaywa uwe*).

*L* is used in a similar manner with nouns of the 2nd. and 5th. classes. Thus:—

*kul'ihashi* (for *ku ihashi*).  
*ku'uto olukulu kuye* (for *ku uto*).  
*l'ulwandhle* (for *ku ulwandhle*).  
*wahlatshwa l'uti lotu* (for *wahlatshwa uti*).

*Y* is used before nouns, pronouns or adjectives commencing with an *i*.

*y'ini, 'mfana? y'izinkomo* (for *ku ini, ku izinkomo*).  
*kuy'inqola* (for *ku inqola*).  
*kwakuy'ibona* (for *ku ibona*).  
*ubulewe y'inkosi* (for *ubulewe inkosi*).  
*uguliswa y'ilesi'silonda* (for *uguliswa ilesi'silonda*).

*W* is occasionally used in place of the particle *ng*.

*ew'umfana nje* (for *e umfana*).  
*kwaw'umsebenzi wako* (for *ku umsebenzi*).

*S* is used before nouns in the locative case.

*bas'emfuleni* (for *ba emfuleni*).  
*owas'oNgoye* (for *owu oNgoye*).

The origin of these euphonic particles *ng*, *y* and *l*, although, in the present advanced and altered state of the language, no longer perceptible, seems to us to have been the impersonal particles or pronouns *ku*, *i*, and *li* or *lu*, and signifying simply an indefinite *it*. The *ku* became in time softened down to *ng*. Thus, *ng'abantu*, *ng'a-*

*mukashi*, for *ku* or *kw abantu*, *ku* or *kw amahashi*. *Yini le ekalayo* (where *ini* has assumed the form of a noun of the 3rd. class), for *i ini*; or *yinqola*, for *i inqola*. *Lali*, again, for *lu uti*. *Uguliswa yilesi silonda* (where the latter compound word has assumed the form of a noun of the 3rd. class), for *i lesi silonda*. The fact that at the present day the impersonal pronouns proper may be used together and along with these above-mentioned particles does not prejudice this idea of their origin.

9. *Euphonic consonantal changes.* Transformation of the internal consonants of words frequently occurs in Zulu for the sake of euphony. This change takes place on the following occasions:—(1), in the formation of the diminutive of words (see § 20); (2), in the formation of the locative case of nouns (see § 23); (3), in the formation of the passive voice of verbs (see § 42).

Words, therefore, in any such positions and containing *within* themselves — for these changes never affect the *first* syllable of any root — the following letters and combinations of letters, have them euphonicly changed, as below:—

<i>ph</i>	into	<i>sh</i>	e.g.	<i>bopa</i> ,	passive	<i>boshwa</i> .
<i>b</i>	"	<i>tsh</i>	"	<i>loba</i> ,	"	<i>lotshwa</i> .
<i>bh</i>	"	<i>j</i>	"	<i>bhubhisa</i> ,	"	<i>bhujiswa</i> .
<i>u</i>	"	<i>ny</i>	"	<i>luna</i> ,	"	<i>lunywa</i> .
<i>np</i>	"	<i>ntsh</i>	"	<i>mpompa</i> ,	"	<i>mpontshwa</i> .
<i>ubh</i>	"	<i>uj</i>	"	<i>bambha</i> ,	"	<i>banjwa</i> .
<i>d</i>	"	<i>j</i>	"	<i>isibhuda</i> ,	locative	<i>isibhujana</i> (the latter

change only occurs in the locative case of nouns, not with verbs.

10. *Correct method of writing Zulu.\** This is a subject about which there has hitherto been great divergence of method and opinion; and this, perhaps, because nobody has been forthcoming who, after formulating a practical and logical system, has taken the trouble to inform the public of it. We propose here to make an effort to remedy this deficiency, and, by submitting a carefully considered system, to introduce some general agreement and uniformity of practice in this matter. But in order to attain so desirable an end, we shall first of all have to be prepared to change some of our cherished habits and to sacrifice some of our erroneous prejudices.

The first and chiefest rule is to write, as far as possible, exactly as the Native speaks. There must, in our writing, be a correct spelling, a correct compounding, and a correct dividing of the Zulu words.

The present imperfect and faulty method of lettering must be abolished, and a true and phonetic rendering of the various sounds adopted. Such a system is outlined — we believe, for the first time, in so far as it regards the Zulu language — in the pages of this Dictionary. The use of the new lettering may be found somewhat irksome and its appearance produce something of a shock at first; but the change has been safely accomplished in the Xosa language, and can be equally so in the Zulu. The Native newspapers in the former language are now written in the improved style, and neither writers nor readers find it anything but convenient and as it ought to be. The spelling of Zulu words in future should, therefore, be strictly in accordance with that shown within brackets after the entries in the vocabularies of this book. Wherever no bracketted indication of change is found, the particular word may be regarded as correctly spelled according to the old form.

11. *Diphthongs.* There are no such in Zulu, notwithstanding that they are frequently seen in Zulu writing. It is altogether antagonistic to the genius of the Zulu language to place two vowels alongside each other in the same word. The rule in Zulu is for every syllable to commence with a consonant and end with a vowel; and where no introductory consonant exists, a semi-consonant or semi-vowel is inserted to answer the requirements of the language. The connecting consonants or semi-vowels used for this purpose are mostly either *w* or *y*. These letters, again, Europeans must

\* It will be observed that the Zulu orthography, as exemplified in the examples, etc., to be found in this work, is *not* in accordance with the rules here laid down; but rather follows the imperfect method customary hitherto. This has been intentional, for most students of the language are still familiar only with that system of writing. Our first aim as lexicographers has been to explain the meaning of words, not to trott on orthography, which lies more truly within the sphere of a grammarian. Had we introduced changes of style and spelling too abruptly, while seeking to make clear, we might only have confused.



remember, do not represent the broad full-mouthed sounds of the same letters in English; such broad sounds are unknown in Zulu. In that language the *w* and *y* are nothing more or less than simply *u* and *i*, and are heard so faintly by European ears as to go often quite undetected. Nevertheless, they are always there, and a Zulu hears them distinctly. Therefore, wherever in words, simple or compound, two vowels (apparently) come together in one word, one of the euphonic semi-vowels should always be inserted in writing, in accordance with the rule in § 8. Thus we should never write, as is frequently done, *wucseti* (then he said) — a Zulu never spoke so — but rather *wucyes'eti*; or again, not *um-Ilau* (feeling), but *um-Ilawu*.

Although it has been said above that in Zulu no two vowels may come together in close connection in one word, nevertheless they may occur in such a position that one be at the end of a word and the other at the commencement of the word next following. Thus, it were quite correct to say or write *kwasho inkosi* (the chief said so),

12. *Division of words into syllables.* The general rule here, required by the principles of Zulu speech, though sometimes conflicting with the facts of etymological derivation, is that a word be so divided as to allow of every syllable ending in a vowel. The syllables, therefore, will, except such as stand at the beginning of words, generally commence with a consonant. There are, of course, a few exceptions, especially as regards the prefixes. Thus:—

*u-bu-uTu-twa-nc* (not *ub-un-Tu-twan-e*).

*um-Mbi-la* (not *um-Mbil-a*).

*ku-y'o-p'i-ga-zi* (not *ku-y-op-ig-a-zi*).

13. *Elision of Vowels.* This is a very common practice in Zulu speech, and should also be duly marked in Zulu writing. This latter is accomplished by means of the *apostrophe*. The insertion of an apostrophe, wherever a letter has been omitted, removes ambiguity, guides the reader as to the actual manner in which a Native spoke and makes the construction of complicated words clear. Thus, without it, we might read the word *wenza*, and be unable to say whether the present tense (*wenza* i.e. *u enza*) or the past (*wenza* i.e. *wa enza*) is intended. Or, again, one might write down from the mouth of a Native the words *tinabantu, kasifunimali*, and yet the reader be utterly at a loss to know whether what the Native actually said was *lina 'bant'u* or *tin' abantu*, whether *kasifun' imali* or *kasifuni 'mali*. A letter has been skipped in speech, but nothing exists in the writing to show which letter it was.

Wherever, therefore, in a Zulu word, simple or compound, a vowel has been omitted in its expression, such omission should always be indicated in script by the insertion of an apostrophe.

This rule refers only to what we may call casual occurrences, not to words of a fixed formation in which it may occur, e.g. *ngomhlomunye* (for *ngomhlu omunye*), or *umhlawumbe* (for *umhla umbe*).

The following may serve as examples of this manner of marking an elision:

*Mpande, le'nkomo, lob'utshani,*

*kwaZulu, les'isitsha, lok'ukudhla,*

*lo'mfazi, lo'mfula, lab'abantu,*

*le'ihushi, lol'uli, lez'izinkomo,*

*us'uli* (for *u se uli*),

*enyenu'cala* (for *enyenu icala*),

first class — the girl's people — *abak'ontombi* (where *ontombi* is regarded as a plural proper noun of the

*ang'azi na'kubuya* (for *angyi azi na ukubuya*),

*ub'es'efile* (for *ube ese efile*),

*angab'esasho* (for *angabe* or *angabi esasho*).

The *apostrophe* is also used to mark off certain euphonic particles from the actual body of the word to which they are prefixed, and although no elision has taken place. The justification for this is in the attainment thereby of a greater certainty as to the meaning and pronunciation of the speech scriptorally expressed. Thus, we might write the word *luti* (it is a stick) and the reader imagine that what we intended to say was 'it says or indicates' (i.e. *luti*); or, that the *l* were an intrinsic part of the body of the word, whereas the portion *uti* alone constitutes that word; or, he might be led to give the vowel *u* an incorrect pronunciation, not recognising that it

is the full *u* peculiar to nouns, a *uli*, of the 6th. class. The euphonic initial *l* is therefore marked off by an apostrophe, thus, — *l'uli* (it is a stick), but *luli* (it indicates).

The above rule, then, is observed in regard to all those euphonic particles explained under § 8. Thus:—

*wahlushwa ng'abantu* (he was made to suffer by the people),  
 but *wahlushwa nyabantu* (he was made to suffer on account of the people).  
*ngiy'indodana yako*, (I am your son).  
*ngisheshiwe ng'amahashi* (I have been hastened along by means of horses),  
 but *ngisheshiwe ngamahashi* (I have been hastened along on account of the horses).  
*y'ini leyo es'otshanini?* (what is that in the grass)?  
*luli* (it is a stick),  
*us'emfuleni* (he is at the river).

This rule is also observed in regard to the imperative mood of verbs commencing with a vowel. Thus, *y'akani*, *y'embatu* — the insertion of the apostrophe bringing the actual verb, and often its meaning, into clearer prominence. In regard to monosyllabic verbs, which usually take a full *yi* as imperative prefix, there does not seem to be any custom or necessity for the use of an apostrophe. Thus, *yidhlo*, *yima*.

14. *Hyphen*. This is another sign made considerable use of in Zulu chirography. There are in that language several adverbial and pronominal suffixes regularly tacked on to the end of verbs, nouns and the like in order to qualify them in some way. Thus we have *ni* (what)?; *pi* (where)?; *ke* (then); *ze* (empty); and sometimes *na* (denoting interrogation). All these particles have an essential and independent meaning of their own, and they are joined on to other words, not that they be absorbed by them, but merely as a convenience of enunciation, they being invariably monosyllables, and monosyllables being antagonistic to the rhythmic flow of Zulu accentuation. Nor can we depict them standing alone, for they are not so spoken, and our method of writing must be as near as possible an exact reproduction of the manner of speech. Were it not that they came into conflict with certain other similar particles likewise affixed to the end of verbs and with which they might easily be confounded, there does not appear to be any reason why they should not be joined on absolutely to the tail of the verbs, precisely, indeed, as the pronouns are prefixed to it at its head. We solve the difficulty, therefore, by making use of the hyphen. This plan not only preserves the correct accentuation, but it preserves also the identity of the particular particle and at the same time furnishes a guard against confusion with other similar verbal suffixes. Thus, the word *puzani* might, as it stands, mean either 'drink ye!' or 'drink what?'; or *yakani* mean 'build ye!', or 'it (the bird) builds what?' Or, again, to take the enclitic *ke* frequently affixed to the end of words. There is in Zulu a class of verbs ending in *ku*, which frequently becomes changed into *ke*. Were no distinguishing mark apparent in script, this latter particle would often become confounded with the former. Thus, *anibulaleke* might mean 'may ye then kill!' or 'kill ye away then,' or again, 'may ye get killed!' A difference in articulation would make the difference of meaning clear in speech; and equally clear should it also be made in script.

Wherefore, all such adverbial and pronominal suffixes, as *pi* (where), *ni* (what), *ke* (then), *ze* (empty), *bu* (who), etc., although no longer capable of being absolutely severed from their governing verbs, etc. — with which they have now entered into combination as compound words, as witness the common penultimate — might nevertheless be clearly distinguished in script by some sign, e. g., a hyphen, according to the custom of Colenso. Thus, we should have *puzani* (drink ye) — where the *ni* is not one of the particles of the class to which we refer — but *puzani* (drink what); and *anibulaleke* (may ye get killed), but *anibulale-ke* (may ye then kill).

But this rule applies to those particles only so long as they perform the service of *adverbial suffixes* and retain their own essential meaning. Thus, we should write:—

*si-pi (isitsha)?* where is the vessel?

for each of these particles is really an independent wordlet — the *pi* retaining its completeness of meaning as an adverb, and the *si* being a regular pronoun; so that, the unexpressed verb *to be* having been duly supplied, the combined particles form really a perfect sentence.



Also, for the same reason:—

*una-ni?* what have you? what is the matter?

But no hyphen would be used with the following:—

*utanda sipi (isitsha)?* which (vessel) do you like?

*wenza unsebenzi muni?* what work do you do?

For the reason, firstly, that the particles *pi* and *ni* are no longer adverbial suffixes meaning 'where' and 'what,' and, secondly, that the particles *si* and *mu* are not capable of standing independently alone, being merely used as prefixes and devoid of any substantial meaning of their own. The whole combination, therefore, expresses together but one single thought incapable of division by a hyphen.

The word *ngani* (by means of what, on account of what *i.e.* why) gives rise to some difficulty of rule. But after much consideration we have arrived at the conclusion that the best working plan is to follow the practice indicated above, using the hyphen wherever the word signifies 'by means of' and omitting it wherever it signifies 'on account of' or 'why.' Thus:—

*nga-ni?* by means of what (instrument)? how?

but:—

*ngani?* on what account? why?

In a similar way, though for a slightly different reason — the particle *ni*, in this case, meaning not actually 'what,' but being a colloquial abbreviation for *y'ini*, just as in English one says and writes 'doesn't' — we write:—

*imali-ni?* what, or how much, money?

*kwozala ukomo-ni?* what kind of a beast will it give birth to?

But here, as elsewhere, it must be the actual Native tongue that furnishes us with our rule. Wherever, then, the Native does *not* join such particles in one compound word with the governing verb, etc., — which will always be manifested by the fact of the penultimate of the governing word not having been shifted — in such cases, the particle, standing separately in speech, should be shown standing separately also in writing. Thus, a Native may say *hamba-ke* (go along then), but *wena ke* (you then) without taking forward the penultimate. Or again, at one time a Native may say *uyapi na?* (where are you going to?); at another, *uyapi-na?* (a form of pronunciation frequently heard in Zululand). The difference in the mode of writing should give at once the key to a correct reading of what the Native actually said, of the manner in which he actually spoke.

15. *Complex and Compound Words.* We use the former term to indicate a certain class of words, very common in the Zulu speech, which are composed of many different parts united together under one penultimate accent, as *e.g.* the word *wab'es'eti* (from *waba e se eti*), and to distinguish them from simply compound words, as *e.g.* the words *njengokuba* (from *njenga ukuba*) and *uNguboziyeweni* (from *u ingubo ziga eweni*). The former are really small sentences in which the component wordlets, in spite of their concatenation under one principal accent, still retain their own independent meaning unimpaired; whereas in simple compound-words the component particles no longer retain nor express their several original meanings, but are become amalgamated together as the single sign of a single idea.

A certain school of writers in Zulu have hitherto persistently denied the existence in Zulu speech of such a thing as complex-words. In a certain well-known Zulu grammar, we find the following quotation:— 'Most English authors (in Bantu languages) incorporate in *one* word the verb, its auxiliary, its pronoun subject, and, if there is one, its objective pronoun. Grout, however, did not do so; and, as a rule, French and German authors do not do it either. We think the latter are right, and we could prove it . . . We can only say that if this system of orthography were adopted in English, we would, instead of a sentence like 'he had not told it you', have the big word *hehadnottoldityou*. There is no more reason to apply it to Bantu than to European languages'.

Yet in truth there is a very good reason, though it may not have occurred to the writer of the above lines, nor to those who habitually use his system of orthography. For if English were Bantu, and the rule of word-construction therein were that every completed word be distinguished by the fixture of one full principal penultimate accent — as is the case in Zulu; and if we found such expressions as 'he had not told it you' *not* so spoken as here written, but with the various particles rapidly linked together in one single effort of speech and under the government of one single



principal accent falling on the particle *it*, we contend that such an expression would be quite correctly written if penned as actually spoken, without any dismemberment of its parts, in one united whole, with the accentuation properly shown. And more than that, we contend that it would be positively incorrect to write the word otherwise. Colenso applied this reasoning to Zulu and acted on it, and most well-informed authors do the same.

We thus have the rule, that all complex-words, constituted of several distinct particles or wordlets, which could not with any intelligibility to the Natives be chopped up into separated, independent particles of speech, and which are regularly joined together by them under one common penultimate (always clearly marked by an accentuation peculiar to itself), should be also so strung together in writing as to form one word or complete expression of thought. Thus *wahamba* (he went). Some persons write this as *wa hamba*, apparently for no other reason than that in English, the 'he' is separated from the 'went.' But in the Native mind, the particle *wa*, when standing alone, as a distinct word, is absolutely unintelligible and meaningless.

Again, the expressions *siyakubona* (we shall see), and *siya 'kubona* (we go to see), are by some persons — and apparently for the same reason as given above, *viz.*, that English speech and orthography require it so — both written in the same way, in chopped up particles, without any regard to accentuation, and just as though each particle, when standing alone, had any meaning at all, thus — *si ya ku bona*. The different particles only obtain a definite meaning — that in the speaker's mind — when strung together as the Native does so, under one penult according as he places it. In the first instance, *siyakubona*, we hear the peculiar penultimate accent only once, on the *bo*, wherefore we connect all in one thought or word together; in the second case we hear the penultimate accent twice, on the *si* and on the *bo*, hence we write two divisions of speech or two words.

It is true that, according to our system, we shall sometimes find two complex-words appearing exactly the same in script and yet in meaning and pronunciation different. But this defect is attributable not so much to the system of writing as to the actual manner of Native speech. For certainly, in both cases, the component particles of such words will be found duly united by him under one single principal accent — the difference of meaning and pronunciation being accomplished by varying the position of the secondary or short accents, or by the dissimilar 'quantities' of the subsidiary constituent particles. Thus, the word *belisadukile* may mean (it, the cat, was still astray) and *belisadukile* (it, the sun, was glaring hot). Both words are written alike, but constructed and pronounced differently, each, as said, according to its composition. The first might be divided into its component particles thus: — *be-li-sa-dukile*, comprising four different wordlets, and the length of the several syllables being respectively — short with short accent, short, full, short, full with long accent, short. The second might in a similar way be divided — *be-li-sa-dukile*, comprising three wordlets, and the length of the several syllables respectively — short with short accent, short, short, short, full with long accent, short. The words are thus of different quantities, though of like accentuation. The *sa* in the former word is an independent particle signifying "still" and retains the sound of a full (though unaccented) *a*; the *sa* in the second word is part and parcel of the word *saduka*, and as such only of short measure — which fact gives at once the key to the construction of the compound word, as well as marking the difference of meaning and pronunciation. Words of this description in Zulu remind us of such words in English as 'increase, concert, record', etc., which, though possessing but one form of script, have two meanings and two pronunciations, the guide being, just as in Zulu, the accent.

*16. Capitals and Proper Names.* So far Grout seems to have been the only one who attempted to formulate for us any fixed rules in regard to this matter. The practice of Colenso was constantly varying, showing that his own mind was not quite settled on the subject; at any rate he did not provide us with any regular method for dealing with these things.

Unhappily Grout's system is inconvenient and irregular — which is, forsooth, a poor recommendation for any 'rule'. He advises (Rule 5, Par. 64, 'Zulu Grammar') that "all proper nouns, as names of persons, places, rivers and tribes" be commenced with a capital letter, that is to say, that the capital letter should appear as the initial letter of the *prefix* of the word, not of the root. Thus, *Umuti* (a person), *Utukela* (a river), *Ikaandhla* (a place).



He then proceeds, by supplementary Rule 1 (under the same paragraph) to direct that, when such names of places appear in the locative case, the *first* letter is still that to be capitalised. Thus, *Otukela, Enkandhla*.

Again, by supplementary Rule 3, he directs that, when such a proper name is preceded by a particle whose final vowel coalesces with the initial vowel of the proper name, then the letter to be capitalised is that next following after the crasis. Thus, *ngoTukela* (along the Tukela), *neNkandhla* (and the Inkandhla).

Further, by supplementary rule 4, he directs that proper names of persons, as *Umuti* or *Ugwazi*, when in the genitive or locative case — in which instances, of course, the initial vowel or prefix is deleted — should capitalise the first of the remaining letters, thus, *ka Muti* (genitive), *Gwazi!* (vocative).

Further on, in his notes upon these above-mentioned rules, he proceeds:—  
“After much study . . . I see no reason to change or modify the foregoing rules . . . They are in the best possible accord with good taste, do not mar or break up the word, or disturb its integrity . . . Much less do they involve any arbitrary, difficult, or needlessly minute division in a name.”

By the above eulogy of his system, Grout seems to have unwittingly stated to us some of its most conspicuous defects. For just what it *does* involve is an ‘arbitrary, complicated and needless’ chopping about of the names; just what it *does* do is ‘to mar and break up the words, and destroy their integrity,’ at least in so far as it makes the name of a particular river appear at one time as though it were *Utukela*, at another as though it were *Otukela*, and at another as though it were *Tukela*. And so on with all names written according to this changeable method — the capital letter, which most people would take to indicate the commencement of the actual name, would be incessantly altering. At one time *Umhlataze*, at another *Emhlataze*, at another *noMhlataze*; at one time *Inkandhla*, then *Enkandhla*, and finally *neNkandhla*; at one time *Undi*, then *noNdi*, and again *Ondini!*

Still further on, in the same notes above referred to, Grout observes that “in respect to other methods, it must be said that some of them put indignity upon a word by separating essential elements, as the incipient from the radical, the inflectional from the root, and so make, as it were, invidious distinctions by passing over the first part of a word and giving the capital to the second which has really been brought up from an isolated root condition into recognition, etc.” But we are not at all sure whether his own method does not do precisely all these things; whether, by stating that the correct name of a river is *Utukela*, and then writing *noTukela*, he is not ‘separating the incipient from the radical, the inflectional from the root’; whether, by continually changing the appearance of the word, he is not systematically disregarding both prefix and root, ‘passing over from the first part of a word and giving the capital to the second which has been brought up from a root condition into recognition’ — naming the place at one time *Inkandhla*, then *iNkandhla* (in form *neNkandhla*); whether the variations *Utukela*, *Otukela*, and *uTukela* (in form *noTukela*) are not very marked ‘distinctions’, not exactly perhaps invidious, but certainly puzzling to a beginner anxious to know what or where the essential body of the word really is? A system that preserves the identity of the root-name *Tukela* and *Nkandhla* unchanged under all and every condition, surely cannot be regarded as inferior, more complicated and less reasonable than the above? Why write at one time *Ufaku* for a person’s name (e.g. in the sentence *ngibona Ufaku*), and then *Faku* (as in the sentence *umfana ka Faku*). In the sentence *Uteza noMuti*, the rule of the first word is broken in the second, and *vice versa* — two proper names, in which the *t* and the *m* are the corresponding initial letters of the root, each following a *different* rule of capitalisation, in the former case the sign of the name appearing in the prefix and in the second case in the root! Or, if we take the sentence *Umuti mubi* (written, of course, on the method of Grout), by what means would one show that the first word represents a person’s name (and meaning ‘Mr. Muti is bad’) and not simply a medicine (and meaning ‘the medicine is bad’)?

There is a system of capitalisation which, we believe, is much simpler, more practical and more logical than that of Grout would seem to be. By it the *first* letter of—

1. The first word of every sentence (including quotations and verse-lines), and
  2. The *root* of every proper name (including appellations of the Deity),
- is *always* written with a capital. Thus, *uMuti* (a person), *umHlataze* (a river), *leSuto* (a country), *luGanda* (a language).



Should it happen that such names be, not only proper names, but also commence a sentence, then naturally they fall under *both* rules, and become respectively *UMuti, UmHlatuze, LeSuto, LuGanda*.

By this method we retain the identity of the proper name unchanged under *all* circumstances. The following may serve as examples:—

- umDali*, a creator (*Umdali*, if commencing a sentence; voc. 'mdali),
- uMdali*, Mr. Creator—a person's name (*UMdali*, „ do „; voc. 'Mdali),
- umDali*, the Creator (*UmDali*, „ do „; voc. 'mDali),
- uMuti mubi*, Mr. Muti is bad.
- umuti mubi*, the medicine is bad.
- uTukela*, the Tukela-river.
- oTukela*, at the Tukela.
- ngoTukela*, along the Tukela.
- iNkandhla*, the Nkandhla-forest.
- eNkandhla*, at the Nkandhla.
- ngibona uFaku*, I see Faku.
- umfana kaFaku*, the boy of Faku.

It is true, the first three examples above show three different forms; but then here it is not three different forms in the one name; here we have three different words, with different meanings, of which each single one will retain its capitalised root or essential part unchanged through all circumstances. In Grout's system we find these changes occurring in the one same word, through the constant shifting of the capital letter.

The method above outlined is that generally followed by Colenso and adapted by Cust in his book on the "Modern Languages of Africa." Imagine the absurdity of the thing had he classified his Bantu languages, places and peoples according to the first letter of the prefix instead of that of the root. We should have had *Unyamwezi*, a country (under *U*); *Wanyamwezi*, its people (under *W*); and *Kinyamwezi*, their language (under *K*); *Kwa'zulu*, a country (under *K*); *Isizulu*, its language (under *I*); and *Abakwa'zulu*, its people (under *A*)—instead of finding *all* the former under *N* (e. g. *uNyamwezi, waNyamwezi* and *kiNyamwezi*), and all the latter under *Z*. The classification of his 223 Bantu languages would have been impossible had he discarded the root for the prefix, inasmuch as perhaps most of the Bantu languages have a *K* or a *Si* or something very similar as the prefix to their name.

Indeed, even in the classification of such a Zulu dictionary as we are at present engaged with, the adoption of Grout's system would have proved anything else than 'natural, plain and easy to the reader.' Who, for instance, would have thought to look for *eTokuini* (Durban) under "I" (as *Ileku*), or the mission-station of *enTument* under "Intoma", or the Tukela under "U" (as *Utukela*)? The root of a name, and to wit the first or initial portion of that root, is the only unchangeable element in a Kafir word, and under that it ought always to be classified. According to Grout's method we should have been compelled to confine our 'classification' of Zulu names of people to the one letter 'U', and of places, to the two letters, 'U' and 'I'!

17. *Prefixes of Nouns.* Most languages of the world are suffix-using, as the Latin and Hottentot. Others again are prefix-using, as the Bantu. It seems obvious to us that suffixes and prefixes are, in their nature, philologically identical, differing only in the position which grammar has chanced or chosen to give them in human speech.

Probably because the use of prefixes is an unintelligible novelty to ourselves, European students of the Bantu languages have displayed a great weakness for indulging in wild and fanciful theories concerning them. And yet it seems so plain that they are merely the African equivalents to the Aryan *a* and *am, us* and *i*, in the Latin words *domina* and *dominam, dominus* and *domini*. Prefixes and suffixes alike, and in both varieties of language, tell us of the particular 'class' of the noun, and verb, too, in another respect. They indicate to us certain qualities of the word to which they are attached. In the Latin they inform us of the number, gender and case of the noun, and give us a key to the pronoun that will subsequently stand for it. In the Bantu they inform us of number, occasionally of case (as in the vocative and locative), suggest to us the nature of the object and give us a key to its pronoun. In the Latin the suffix *ui*, in the verb *amavi*, does for us what is achieved by the prefix *ngi* in the Zulu verb *ngatanda*. Whereas, then, the Aryan ancestors of the



Romans chose to place their indicating-particles at the end of words, the African's ancestors chose to place theirs at the beginning.

The Bantu prefixes are believed by some to be the remnants of 'primitive nouns' just as the English prefixes 'dom' and 'hood' are from old Saxon words *dōm* (doom) and *hōd* (character), and so on. But this, in our opinion, is exceeding the fair limit of comparison. We prefer to liken the Bantu prefixes to the suffixes, not of a comparatively modern language like English, but of the Sanskrit or Latin, in which it is not supposed that they are the remnants of primitive nouns; for, as Prof. Frederick Müller asserts, "as for the meaning of the several suffixes (in the Aryan languages), one cannot affirm that any absolutely certain meaning has been attached to any particular suffix from the beginning."

Others, again, like Döhne and Torrend, have thought to detect in these Bantu prefixes the presence of an article. Thus, the latter, taking the prefix *um* of the 1st. class, calls the *u* thereof an article, and the *m* a classifier. Such theories are oftentimes ingenious, but, in our opinion, they are pure fancy; we do not believe that the statements upon which they are based, really exist. We think that, in the Native mind, the prefix *um*, or whatever it may be, will bear no more chopping up within itself, than would the accusative suffix *am* in Latin, were one so bold as to assert that the *a* therein served the purpose of an article and the *m* that of a case-indicator. For, alike in the Zulu as in the Latin, the theory would be found 'not to work.' Immediately we came to nouns of the 3rd. class in Zulu, we should find the prefix a simple short *i* (e.g. in the word *i-Nala*, plenty). What, then, has become of the article, or alternatively the classifier, in this the very largest class of nouns? We elect to agree with Dr. Bleek that, even though an 'ancient article' may have been contained within the prefixes in primeval antiquity, 'its employment (*i.e.* of the prefix) nowadays appears mainly to depend upon usage' (or inherited habit) 'and scarcely upon any intention of thereby defining the noun.'

18. *Classes of Nouns.* According to the variety of these nominal prefixes, there are in Zulu eight classes of nouns, as follows:—

Class	Singular Prefix	Pers. Pron.	Example	Plural Prefix	Pers. Pron.	Example
I	<i>umu,</i>	<i>u</i>	<i>umu-ntu</i> , a person	<i>aba</i>	<i>ba</i>	<i>aba-ntu</i>
	<i>um,</i>	"	<i>um-fana</i> , a boy	"	"	<i>aba-fana</i>
	<i>u</i>	"	<i>u-Faku</i> , Faku	<i>o</i>	"	<i>o-Faku</i>
II	<i>ili</i> , contr. <i>i</i>	<i>li</i>	<i>i-kanida</i> , a head	<i>ama</i>	<i>a</i>	<i>ama-kanda</i>
III	<i>im</i>	<i>i</i>	<i>im-buzi</i> , a goat	<i>izim</i>	<i>zi</i>	<i>izim-buzi</i>
	<i>in</i>	"	<i>in-daba</i> , an affair	<i>izin</i>	"	<i>izin-dhlu</i>
	<i>i</i>	"	<i>i-nala</i> , abundance	<i>izi</i>	"	<i>izi-nulu</i>
IV	<i>isi</i>	<i>si</i>	<i>isi-tsha</i> , a vessel	<i>izi</i>	<i>zi</i>	<i>izi-tsha</i>
V	<i>umu</i>	<i>u</i>	<i>umu-ti</i> , a tree	<i>imi</i>	<i>i</i>	<i>imi-ti</i>
	<i>um</i>	"	<i>um-fula</i> , a river	"	"	<i>imi-fula</i>
	<i>u</i>	"	<i>u-nyaka</i> , a year	"	"	<i>imi-nyaka</i>
VI	<i>ulu</i> , contr. <i>u</i>	<i>lu</i>	<i>u-bambo</i> , a rib	<i>izim</i>	<i>zi</i>	<i>izim-bambo</i>
			<i>u-kamba</i> , a beer-pot	<i>izin</i>	"	<i>izin-kambu</i>
			<i>u-lembu</i> , a spider	<i>izi</i>	"	<i>izi-lembu</i>
VII	<i>ubu</i>	<i>bu</i>	<i>ubu-kosi</i> , chieftainship			
VIII	<i>u</i> , contr.	"	<i>u-tshwala</i> , beer			
	<i>uku</i>	<i>ku</i>	<i>uku-kanya</i> , light			

The above is the classification of nouns according to Colenso's tabulation which is that followed in this Dictionary. But we venture to believe this tabulation might be improved, were it arranged as below:—

Class	Singular Prefix	Pers. Pron.	Example	Plural Prefix	Pers. Pron.	Example
I	<i>um</i>	<i>u</i>	<i>um-Ntu</i>	<i>aba</i>	<i>ba</i>	<i>aba-Ntu</i>
	<i>um</i>	"	<i>um-Fana</i>	"	"	<i>aba-Fana</i>
	<i>u</i>	"	<i>u-Faku</i>	<i>o</i>	"	<i>o-Faku</i>
II	<i>umu</i>	<i>u</i>	<i>umu-Ti</i>	<i>imi</i>	<i>i</i>	<i>imi-Ti</i>
	<i>um</i>	"	<i>um-Fula</i>	"	"	<i>imi-Fula</i>
	<i>u</i>	"	<i>u-Nyaka</i>	"	"	<i>imi-Nyaka</i>
III	<i>i</i> , contr. fr. <i>ili</i>	<i>li</i>	<i>i-Kanda</i>	<i>ama</i>	<i>a</i>	<i>ama-Kanda</i>
IV	<i>u</i> , contr. fr. <i>ulu</i>	<i>lu</i>	<i>u-Bambo</i>	<i>izi-m</i>	<i>zi</i>	<i>izi-mBambo</i>
		"	<i>u-Kamba</i>	<i>izi-u</i>	"	<i>izi-uKamba</i>
		"	<i>u-Lembu</i>	<i>izi</i>	"	<i>izi-Lembu</i>
V	<i>i-m</i>	<i>i</i>	<i>i-mBuzi</i>	<i>izi-m</i>	<i>zi</i>	<i>izi-mBuzi</i>
	<i>i-u</i>	"	<i>i-uDaba</i>	<i>izi-n</i>	"	<i>izi-uDaba</i>
	<i>i</i>	"	<i>i-Nala</i>	<i>izi</i>	"	<i>izi-Nala</i>
VI	<i>isi</i> , or <i>isa</i>	<i>si</i>	<i>isi-Tsha</i>	<i>izi</i> or <i>iza</i>	<i>zi</i>	<i>izi-Tsha</i>
VII	<i>ubu</i>	<i>bu</i>	<i>ubu-Kosi</i>	none		
	<i>u</i>	"	<i>u-Tshwala</i>			
VIII	<i>uku</i>	<i>ku</i>	<i>uku-Kanya</i>	none		

This method of tabulation seems to us much more systematic and accurate than the preceding. It brings those prefixes which are at all similar, and bear comparison, alongside each other. It brings prominently into view the fact that the *m* and *n* in the plural prefix (*izi-m* or *izi-n*) of the IV class (of this tabulation) are merely *euphonic*, that their appearance is merely casual and their variation solely caused and regulated by the nature of the consonant commencing the root, and that, although occasioned by the junction of a certain variety of vowel in the prefix and a certain variety of consonant commencing the root, they really pertain to and are pronounced in conjunction with the *root*, not the *prefix*, as the preceding table erroneously leads one to believe. Wherever a root of this class commences with a *b*, *p*, *f* or *v*, there a euphonic *m* is required; in all other instances, an *n*, except where the initial consonant of the root be an *h* or an *l*, when no euphonic letter of any description is required.

The same remark refers equally to the prefixes singular and plural of the V class (as here tabulated), where the prefix is *solely* a short *i* (differing in pronunciation from the *full i* in the contracted prefix of the III class), and takes an *m* or *n* only for euphony's sake; according to the aforesaid, rule. But should the root itself commence with either an *m* or an *n*, naturally no further euphonic letter is required, the short *i* of the prefix remaining alone, as in the words *i-Mfangumfangu* and *i-Nyanga*.

It will be observed, further, that the *contracted* prefixes, consisting of a single vowel, show quite a variety of pronunciation. Thus, the *u* of the I class is *short*; that of the IV class, along with the *i* of the III class, are both *full*—that is, of the same quantity as the same vowels when occurring in the penult of words, though, of course, without the long accent; and, finally, the *u* of the II and VII classes are both *long*. The *h* of the VII class and the *k* VIII are, of course, both of the soft or inspirated variety.

The prefix of the VI class is given as *isi*, or *isa*. This does not imply that either of these prefixes may be used indiscriminately with all and any words of this class, but rather that *certain* of those words may, according to Native usage, take either of them at choice, or, indeed, in particular cases prefer regularly and solely the *isi* variety. Thus, *isaNgoma* or *isiNgoma*, *isiNci* or *isaNci*, *isaBongo* or *isiBongo*, *isiLukazi* or *isiLukazi*, *isiNgquma* or *isaNgquma*, *isiKwece* or *isaKwece*. Others again are nowadays never heard with any but the *isa* prefix. Thus, *isaNusi*, *isaNeape*. And yet it is plain, though not in every case, with our present limited knowledge of Bantu etymology, absolutely provable,—that in all of these cases the *a* is part of the *prefix*, not the *root*, which commences with the consonant next succeeding it. Thus, *isaNgoma* forms its abstract noun as *ubuNgoma*, not as *ubuAngoma* as it otherwise would, and so showing that the root is *ngoma*, not *angoma*; which fact is further evidenced by comparison with other cognate words—*iNgoma*, etc.—in Zulu and



other Bantu languages. The word *isaNeape* has a second form *iNeape*, proving the same thing. The word *isaKwece* is from the verb *kwecea*; while the name *isaNusi* is manifestly derived from an obsolete verb *nusa* (= *unkisa*; cp. *susa*), meaning merely *isiNukisi* (a smeller-out). The use of this *isa* form of the prefix is, therefore, solely for euphonic purposes.

But this class of words must not be confused with another in which it is self-evident that the *a* is part of the root, and not of the prefix, which in these instances becomes simply *is* — the final *i* having been dropped by elision before the stronger vowel succeeding it. Thus, *is-Aliwa* (from *ala*), *is-Azi* (from *azi*), and *is-Apuko* (from *apuka*). Some words, as *isandhla* and *isando*, are doubtful as to which of the above classes they belong.

In all of these cases, then, the etymology of the root of the word must be our only and infallible guide. Where such is untraceable, both forms and opinions must be permissible.

In this Dictionary, in order not to create confusion too abruptly, we have adhered to the old familiar style of classifying such words under *A*, as though that were the initial letter of the root. We hope, however, by having the above facts more clearly explained to them, students of the language will come to see the necessity in a future edition of altering this error.

In regard to the VII class, it may be noted that certain of the coast tribes in Zululand, as the Elangeni, Mtetwa, etc., have a habit of substituting the *uku* prefix for the *ubu*. Thus, *uku-hle* (for *ubu-hle*), *uk-omi* (for *ub-omi*).

19. *Construction of nouns from verbal roots, etc.* At first sight the Zulu usage in this regard would appear arbitrary and irregular; but upon closer investigation, it will be found to be quite reasonable and systematic. Thus, from the verb *tula* (carry away) is built the noun *i-nTutwane* (ant); from this noun (not from the original verb) is constructed the abstract noun *ubu-Ntutwane* (ant-nature). Again, from the verb *gana* (marry) is formed the noun *i-nGane* (child); from this noun (not the preceding verb), the noun *isi-Nyane* (darling or sweetheart); and finally, from this latter, the noun *um-Nyane* (friend). Now, which is the actual and real root of the words *ubu-ntutwane* and *um-nyane*? Obviously the *u* is no part of the *original* root of these words remotely considered; but, on the other hand, it is certainly a part of the secondary forms (I do not say the root of such forms) from which they were constructed. Etymologically, then, it might be more exact to write *ubu-nTutwane* *um-nGane*; but we should consider the form *ubu-Ntutwane*, *um-Nyane* also permissible and indeed for practical purposes preferable. To be satisfactory to both opinions, we have entered such words in this Dictionary in both possible places.

20. *Nounal suffixes.* The *diminutive* suffixes are *ana* (= little), and *anyana* (= very little). Diminution may also be expressed by the use of the feminine diminutives.

The *feminine* suffixes are *kazi*, sometimes *azi* or *azana* (= female), and *kazana* (= little bit of a female — gen. with contempt).

The form *kazi* is also used as a general *augmentative* or intensifying suffix (= great, huge); and, inversely, the forms *azana*, *azanyana*, and *kazana* (= little bit of a worthless, contemptuous) as diminutives of disparagement.

The final *a* of these prefixes is often changed into *e*.

These suffixes are joined on to the end of nouns, adjectives, adverbs and (in regard to the diminutive forms) also of verbs, the final vowel of such word becoming either elided before the incipient vowel of the suffix or, if *o* or *u*, changed into *w*. Thus, *intombi* (a girl), *intombikazi* (a huge girl), *intombana* (a smallish girl), *intombazana* (a little girl), *intombazanyana* (a very little girl); *isilo* (an animal), *isilwane* (a smallish animal), *isilwanyane* (a little animal), *isilwanyazana* or *isilwanyakazana* (a tiny animal).

21. *Number.* This is shown by a change of the prefix — see § 18.

22. *Gender.* The suffix *kazi* or *azi* is used in a few words to denote the female gender, as *inKuku* (fowl), *inKukukazi* (a female fowl or hen).

But mostly the distinction of sex is expressed (1) either by a different word for each gender, as *inDada* (husband), *umFazi* (wife); or (2) by the use of the terms *inKunzi* (male) and *inTsikazi* (female). These words are used indiscriminately with

both animals and birds, governing the particular word qualified in the genitive case — thus, *inkunzi yengure* (a bull leopard), *intsikazi yejuba* (a hen dove).

23. *Case*. Roughly speaking — for there is no uniformity of opinion on this point there are six cases in Zulu: — (1), the nominative; (2), genitive; (3), accusative; (4), locative; (5), vocative; (6), prepositional.

The *nominative* is that simple form of a noun or pronoun which it assumes when occurring as subject of a verb.

The *genitive*, if this is to be regarded as a case, is formed in three ways:—

(1), by the use of genitive particles, corresponding to the class of the noun governing (and having somewhat of the force of the English *of*), which are placed before the noun governed, the two vowels coalescing on conjunction (according to § 7). Each class of nouns has its own proper genitive particle, as under:—

Class	Singular Prefix	Gen. Part.	Example	Plural Prefix	Gen. Part.	Example
I	<i>umu, um, u</i>	<i>wa</i>	<i>womuntu</i>	<i>aba, o</i>	<i>ba</i>	<i>bomuntu</i>
II	<i>ili</i>	<i>la</i>	<i>lomuntu</i>	<i>ama</i>	<i>a</i>	<i>omuntu</i>
III	<i>im, in, i</i>	<i>ya</i>	<i>yomuntu</i>	<i>izin, izin, izi</i>	<i>za</i>	<i>zomuntu</i>
IV	<i>isi</i>	<i>si</i>	<i>somuntu</i>	<i>izi</i>	<i>za</i>	<i>zomuntu</i>
V	<i>umu, um, u</i>	<i>wa</i>	<i>womuntu</i>	<i>imi</i>	<i>ya</i>	<i>yomuntu</i>
VI	<i>ulu</i>	<i>lwa</i>	<i>lwomuntu</i>	<i>izin, izin, izi</i>	<i>za</i>	<i>zomuntu</i>
VII	<i>ubu</i>	<i>ba</i>	<i>bomuntu</i>	<i>none</i>		
VIII	<i>uku</i>	<i>kwa</i>	<i>kwomuntu</i>	<i>none</i>		

(2), by the use of *ka* (*of*) prefixed by the personal pronoun (see § 25) corresponding to the class of the noun governing (unless that pronoun be a single vowel), and then, all combined, placed before the noun governed. This form of the genitive is only employed with nouns singular (mostly proper) of the I class, having the prefix *u*, which prefix is elided before the genitive particle. Thus, *ikasi lika'gwayi* (a leaf of tobacco), *inkomo ka'Mafa* (the beast of Mafa, Mafa's beast).

Nouns plural of this variety of the I class follow the general rule 1, as above, save that there is *no* coalition of vowels. Thus, *ukudhla kwawobaba* (the food of my fathers), *izidwaba zawonina* (the kilts of the mothers).

(3), by the use of the genitive particle (rule 1, above) in combination with a noun in the locative case. In this instance there is *no* coalition of vowels, the particle being united with the word by a euphonic *s* (see § 8). Thus, *umuntu was'eNatala* (a person of or from Natal), *intlânzi yas'olwandle* (a fish of the sea).

The *accusative* case, except in the case of pronouns (see § 25) always takes the same form as the nominative.

The *locative* case is used to denote the *place* at, to, or from which anything is or occurs. It is therefore always rendered into English by the use of prepositions. It is formed:—

(1), by changing the *initial* vowel of the noun into an *e*, or, if that vowel be the *u* of the VI class prefix, into an *o*; then—

(2), by changing the *final* vowel of the word, if an *a* or *e*, into *eni*; if an *i*, into *ini*; if an *o*, into *weni*; if an *u*, into *wini*; and finally—

(3), should the last syllable of the word contain a *b*, *bh*, *ph*, *m*, *mbh*, *mp*, or *d*, the rule (see § 9) for the euphonic change of consonants comes into force, *nearly always*, if the final vowel be *o*, *frequently*, if it be *u*; *more rarely*, if it be any other vowel; but, in such words containing the euphonic change, the final vowel, if an *o* or a *u*, frequently becomes merely *eni* or *ini* respectively, instead of *weni* and *wini* as before indicated. Thus:

<i>isi-tsha</i>	<i>esi-tsheni</i>
<i>isi-fo</i>	<i>esi-feni</i>
<i>isi-tubi</i>	<i>esi-dulini</i>
<i>isi-fo</i>	<i>esi-fweni</i>
<i>isi-su</i>	<i>esi-swini</i>
<i>u-li</i>	<i>o-tini</i>
<i>in-tuba</i>	<i>en-tabeni</i>

<i>isi-hlobo</i>	<i>esi-hlotsheni</i>
<i>in-dhlubu</i>	<i>en-dhlotshini</i>
<i>isi-gubhu</i>	<i>esi-gujini</i>
<i>isi-bopho</i>	<i>esi-boshweni</i>
<i>im-puphu</i>	<i>em-pushini</i>
<i>um-lomo</i>	<i>em-lonyeni</i>
<i>in-tambho</i>	<i>en-tanjeni</i>
<i>i-mpompo</i>	<i>e-mpontshweni</i>



The *vocative* case is formed by simply eliding the initial vowel of the noun. Thus, 'Mpande! 'nKosi!

The *prepositional* case is formed by prefixing to the noun one or other of the prepositions *na* (with), *nga* (along, by, by means of, on account of), *kwa* (of), *nj-nya* (like, as), etc., the final vowel of these latter coalescing with the initial vowel of the noun according to rule 7. Thus, *nomkonto* (with an assegai), *ngendhlala* (along the path), *kuamasininu* (of the fields), *njengehashi* (like a horse).

24. *Pronouns*. These are of eight kinds: - (1), personal; (2), possessive; (3), prepositional; (4), emphatic; (5), relative; (6), distinguishing; (7), demonstrative; (8), indefinite.

25. The *personal* pronouns are as follows: -

Person	Class	Nom.	Acc.	Person	Class	Nom.	Acc.
1st. Pers. Sing.		ngi	ngi	1st. Pers. Plur.		si	si
2nd. "		u	ku	2nd. "		ni	ni
3rd. "	I class <i>um-fana</i>	u	u	3rd. "	I class <i>aba-fana</i>	ba	ba
"	II " <i>i-kanda</i>	li	li	"	II " <i>ama-kanda</i>	a	wa
"	III " <i>im-buzi</i>	i	yi	"	III " <i>izim-buzi</i>	zi	zi
"	IV " <i>isi-tsha</i>	si	si	"	IV " <i>izi-tsha</i>	zi	zi
"	V " <i>um-fula</i>	u	wu	"	V " <i>imi-fula</i>	i	yi
"	VI " <i>u-bambo</i>	lu	lu	"	VI " <i>izim-bambo</i>	zi	zi
"	VII " <i>u-tshwala</i>	bu	bu	"	none		
"	VIII " <i>uku-dhla</i>	ku	ku	"	none		

26. The *possessive* pronouns (or adjectives) are formed by prefixing the proper genitive or possessive particle (see § 23) corresponding to the object possessed, to the pronominal particle corresponding to the subject possessing. Thus, the genitive particle having the force of the English 'of', the pronominal particle has the force of 'him', 'her', 'it', or 'them.' The pronominal particles, along with the genitive particles which precede them, are shown below: -

Person	Class	Gen. part.	Pronom. part.	Person	Class	Gen. part.	Pronom. part.
1st. Pers. Sing.			mi	1st. Pers. Plur.			itu
2nd. "			ko	2nd. "			inu
3rd. "	I class <i>um-fana</i>	<i>wa</i>	<i>ke</i>	3rd. "	I class <i>aba-fana</i>	<i>ba</i>	<i>bo</i>
"	II " <i>i-kanda</i>	<i>la</i>	<i>lo</i>	"	II " <i>ama-kanda</i>	<i>a</i>	<i>wo</i>
"	III " <i>im-buzi</i>	<i>ya</i>	<i>yo</i>	"	III " <i>izim-buzi</i>	<i>za</i>	<i>zo</i>
"	IV " <i>isi-tsha</i>	<i>sa</i>	<i>so</i>	"	IV " <i>izi-tsha</i>	<i>za</i>	<i>zo</i>
"	V " <i>um-fula</i>	<i>wa</i>	<i>wo</i>	"	V " <i>imi-fula</i>	<i>ya</i>	<i>yo</i>
"	VI " <i>u-bambo</i>	<i>ba</i>	<i>lo</i>	"	VI " <i>izim-bambo</i>	<i>za</i>	<i>zo</i>
"	VII " <i>u-tshwala</i>	<i>ba</i>	<i>bo</i>	"	none		
"	VIII " <i>uku-dhla</i>	<i>kwa</i>	<i>ko</i>	"	none		

Thus, his (the boy's) vessel = the vessel (*isitsha*) of (*sa*) him (*ke*), i.e. *isitsha sake*. Again, its (the river's) water = the water (*amanzi*) of (*a*) it (*wo*), i.e. *amanzi awo*.

In regard to the particle *itu* and *inu*, of the 1st. and 2nd. persons plural, the rule of coalition (see § 7) comes into force. Thus, *wetu*, *letu*, *setu*, etc.

27. The *prepositional* pronouns are those used in conjunction with the various prepositions *na* (with), *ku* (to), *ngu* (by), etc., to which they are suffixed. Each person and class of nouns has a particular particle suitable to itself. Sometimes fuller *emphatic* forms are used, as below: -

Person	Class	Prep. part.	Emphat. pron.	Person	Class	Prep. part.	Emphat. pron.
1st. Pers. Sing.		<i>mi</i>	<i>mina</i>	1st. Pers. Plur.		<i>ti</i>	<i>tina</i>
2nd. "		<i>we</i>	<i>wena</i>	2nd. "		<i>ni</i>	<i>nina</i>
3rd. "	I class	<i>un-fana</i>	<i>ye</i>	3rd. "	I class —	<i>aba-fana</i>	<i>bo</i>
"	II "	<i>i-kanda</i>	<i>lo</i>	"	II "	<i>ama-kanda</i>	<i>wo</i>
"	III "	<i>im-buzi</i>	<i>yo</i>	"	III "	<i>izim-buzi</i>	<i>zo</i>
"	IV "	<i>isi-tsha</i>	<i>so</i>	"	IV "	<i>izi-tsha</i>	<i>zo</i>
"	V "	<i>um-fula</i>	<i>wo</i>	"	V "	<i>imi-fula</i>	<i>yo</i>
"	VI "	<i>u-bambo</i>	<i>lo</i>	"	VI "	<i>izim-bambo</i>	<i>zo</i>
"	VII "	<i>u-tshwala</i>	<i>bo</i>	"		none	
"	VIII "	<i>uku-dhla</i>	<i>ko</i>	"		none	

Thus, *na-mi* (with me), *ku-bo* (to them), *nga-yo* (about it—the *imbuzi* or goat).

When *ku* precedes the particles *mi*, *ti* and *ni*, it nearly always becomes *ki*.

28. The *emphatic* pronouns, included in the preceding table, are sometimes used in apposition to other pronouns (personal, prepositional, etc.) in order to strengthen their force or to replace them in the accusative, and sometimes independently with a preposition, or after (seldom before) a verb. Thus:—

*washo wena*, you said so.  
*tina-ke kasikwazi loko*, we know nothing about that.  
*wanginika yona*, he gave me it.  
*kulele kimi mina*, bring it to me myself.

29. The *relative* pronouns, *who*, *which*, *that*, are formed—

(1), when in the *nominative* case, by combining (according to § 7) the relative particle *a* with the initial vowel of the prefix of the antecedent noun. Thus:—

*umu-ntu (a u) omu-bi*, the person, who is bad.  
*isi-tsha (a i) esi-kulu*, the vessel, which is large.  
*u(tu)-ti (a u) olu-de*, the stick, that is long.

(2), when in the *possessive* case and meaning *whose*, *of which*, by the same rule, save that the relative prefix is now coupled on *before* the noun expressing the object possessed, which noun loses its initial vowel in the process. Thus:—

*in-kabi (a i) ezimpondo zinkulu*, the ox, whose horns are large.  
*u(tu)-ti (a u) olu-umbala mubi*, the stick, whose colour is ugly.

(3), when in the *accusative* or *prepositional* case, meaning *whom*, *which*, *to whom*, *about which*, etc., the relative is formed by combining (according to § 7) the particle *a* with the initial vowel of the prefix of the *subject* of the relative sentence. Thus:—

*amanzi, umfula (a u) o-wa-yisayo*, the water, which the river bears.  
*intsimu, imbuzi (a i) e-ya kuyo*, the field, to which the goat goes.

The personal pronouns of the 1st. and 2nd. persons, with their coalescing prefixes, should be remembered in this connection. Thus:—

<i>i-uyi</i> (I), becoming <i>e-uyi</i>	<i>i-si</i> (we), becoming <i>e-si</i>
<i>u</i> (thou), becoming <i>o</i>	<i>i-ni</i> (you), becoming <i>e-ni</i> .

In the 3rd. person singular, for nouns of the I class, the relative particle remains *unchanged* and uncombined with any vowel. Thus:—

*ihashi, a-li-bonayo*, the horse, which he (the boy) sees.  
*intsimu, ubaba alimayo kuyo*, the field, in which my father ploughs.

30. The *distinguishing* pronouns are based on a combination (according to § 7) of the distinguishing particle *la* (here) with the prefix of the noun expressing the object indicated. Thus, *la* and *u=lo*; *la* and *ili=leli*; *la* and *i=le*, and so on, as follows:—



Singular				Plural			
Prefix	This	That	That there	Pref.	These	Those	Those there
<i>u</i>	<i>lo, lonu</i>	<i>lowo</i>	<i>lowu-ya, lowá</i>	<i>aba</i>	<i>laba</i>	<i>labo</i>	<i>laba-ya</i>
<i>ili</i>	<i>leli</i>	<i>lelo</i>	<i>leli-ya</i>	<i>ama</i>	<i>lu, luwa</i>	<i>lawo</i>	<i>lawu-ya</i>
<i>i</i>	<i>le, lena</i>	<i>leyo</i>	<i>le-ya</i>	<i>izi</i>	<i>lezi</i>	<i>lezo</i>	<i>lezi-ya</i>
<i>isi</i>	<i>lesi</i>	<i>leso</i>	<i>lesi-ya</i>	<i>izi</i>	<i>lezi</i>	<i>lezo</i>	<i>lezi-ya</i>
<i>u</i>	<i>lo, lona</i>	<i>lowo</i>	<i>lowu-ya, lowá</i>	<i>imi</i>	<i>le, lena</i>	<i>leyo</i>	<i>le-ya</i>
<i>ulu</i>	<i>lobu</i>	<i>lolo</i>	<i>lobu-ya</i>	<i>izi</i>	<i>lezi</i>	<i>lezo</i>	<i>lezi-ya</i>
<i>ubu</i>	<i>lobu</i>	<i>lobo</i>	<i>lobu-ya</i>				
<i>uku</i>	<i>loku</i>	<i>loko</i>	<i>loku-ya</i>				

These pronouns are generally prefixed to their nouns, though sometimes following; but in the former case the noun, by elision, loses its initial vowel. Thus, *lo'nikena*, *lezi'zinkomo*, *le-ya'miti*, *isitsha leso*.

31. The *demonstrative* pronouns are peculiar to the Zulu language, and are as follows:—

Singular				Plural			
Prefix	Here it is	There it is	There it is over there	Pref.	Here they are	There they are	There they are over there
<i>u</i>	<i>nangu</i>	<i>nango</i>	<i>nangu-ya</i>	<i>aba</i>	<i>nampa</i>	<i>nampo</i>	<i>nampa-ya</i>
<i>ili</i>	<i>nanti</i>	<i>nanto</i>	<i>nanti-ya</i>	<i>ama</i>	<i>nanka</i>	<i>nanko</i>	<i>nanka-ya</i>
<i>i</i>	<i>nantsi</i>	<i>nantso</i>	<i>nantsi-ya</i>	<i>izi</i>	<i>nazi</i>	<i>nazo</i>	<i>nazi-ya</i>
<i>isi</i>	<i>nasi</i>	<i>naso</i>	<i>nasi-ya</i>	<i>izi</i>	<i>nazi</i>	<i>nazo</i>	<i>nazi-ya</i>
<i>u</i>	<i>nanku</i>	<i>nanko</i>	<i>nanku-ya</i>	<i>imi</i>	<i>nantsi</i>	<i>nantso</i>	<i>nantsi-ya</i>
<i>ulu</i>	<i>nantu</i>	<i>nanto</i>	<i>nantu-ya</i>	<i>izi</i>	<i>nazi</i>	<i>nazo</i>	<i>nazi-ya</i>
<i>ubu</i>	<i>nampu</i>	<i>nampo</i>	<i>nampu-ya</i>				
<i>uku</i>	<i>naku</i>	<i>nako</i>	<i>naku-ya</i>				

These pronouns are generally prefixed to the noun referred to, which *may* lose its prefix by elision. More rarely they stand alone. Thus:—

*nang'unfana omuhle*, here is a fine boy.

*nant'ihashi lombangu*, here is the whiteman's horse.

*tata nantsi*, take this here one.

*nampa-ya*, there they are over there.

32. By *indefinite* pronouns we mean such as the following:—

*all*, *every*, formed by prefixing the particular genitive particle (see § 23) to the word *onke*, the vowels coalescing by rule § 7. Thus, *bonke*, *yonke*, *sonke*, etc.

*only*, *alone*, formed in the same way, but with the word *odwa*. Thus, *lodwa*, *yodwa*, *sodwa*, etc. The forms for the different persons, however, are somewhat irregular, and are as follows:—*ngedwa* (I alone); *wedwa* (thou alone); *yedwa* (he alone); *sodwa* (we alone); *nodwa* (you alone); *bodwa* (they alone).

*another*, formed by placing the suitable relative prefix (see § 29) before the word *nye*. Thus, *omu-nye*, *eli-nye*, *esi-nye*, *ama-nye*, etc.

Other examples will be found in the grammar.

33. *Adjectives*. There are very few true adjectives in Zulu. The following, however, are some of them:—*bi* (bad), *hle* (beautiful), *de* (long), *fashane* (short), *kulu* (large), *ncane* (small).

Some are now practically pure adjectives, though originally derived from nouns now obsolete, e. g. *myama* (black), *mnandi* (nice), *mpofu* (poor), *uzima* (heavy).

Others are adapted from nouns still in use, e. g. *lukuul* (hard, fr. *u-kumi*), *luhlaza* (green, fr. *u-hlaza*), *manzi* (wet, fr. *ama-nzi*).

Others again are formed by the verb *to have*—that is, the relative pronoun together with the particle *na* (with) and a noun. Thus, *mwantu o-nalaka* (a person who has anger i. e. an angry person).

Many are formed by the relative pronoun with an ordinary verb. Thus, *umfana ogulayo* (a boy who is ill *i. e.* a sick boy).

Finally, a few are formed by means of the possessive case, in the sense of 'for,' 'of,' etc. Thus, *umuntu wokudakwa* (a drunken person), *imisebenzi yobwandhle* (marine affairs).

34. Adjectives may take the form of a predicate or of an epithet. When as a *predicate*, the rule is simply to prefix to it the personal pronoun corresponding to the governing noun. Thus:—

<i>um-fana u(m)-kulu</i>	<i>um-konto u(m)-ncane</i>
<i>i-hashi li-bomvu</i>	<i>u-ti lu-de</i>
<i>in-dhlu i-banzi</i>	<i>u-tshwala bu-ningi</i>
<i>isi-tsha si-nhlope</i>	<i>uku-dhla ku-mnandi</i>

When the adjective is used as an *epithet*, the rule is to place before it the *relative prefix* (see § 29) suitable to the noun qualified. Thus:—

<i>um-fana o(m)-kulu</i>	<i>um-konto o(m)-ncane</i>
<i>i-hashi eli-bomvu</i>	<i>u-ti olu-de</i>
<i>in-dhlu e-banzi</i>	<i>u-tshwala obu-ningi</i>
<i>isi-tsha esi-nhlope</i>	<i>uku-dhla oku-mnandi</i>

It will be observed that adjectives used as an epithet always *follow* the noun in Zulu.

There are several exceptions to the above rules which will be found duly explained in the grammar.

35. Adjectives very frequently take the diminutive and other suffixes mentioned under § 20.

36. The *comparative degree* of adjectives is mostly formed by prefixing the particle *kuna* (than) or simply *ku* to the noun compared with, rule 7 for the coalition of vowels being adhered to when necessary. Thus, *ihashi likulu kunembongolo* (a horse is larger than an ass), *kuncane kunaloku* (it is smaller than this).

Or the verb *dhlula* (surpass) is used. Thus, *ihashi liyadhula imbongolo ngobukulu* (a horse surpasses an ass in size).

37. The *superlative* (seldom used) is expressed by the use of certain auxiliary words, as *kakulu* (greatly), *onke* (all), etc. Thus, *le'ukabi inkulu kunazo zonke* (this ox is bigger than all *i. e.* is the biggest).

38. The *numeral adjectives* take the different prefixes, according to the class of the noun qualified and according as they are used predicatively or epithetically (see § 34), just as the ordinary adjectives. The numeral roots, to which these prefixes are affixed, are as follows, one of the prefixes being shown as a specimen:—

one	<i>i-nye</i>	nine	<i>zi-y'isishiyangalobweye</i>
two	<i>zi-mbili</i>	ten	<i>zi-l'ishumi</i>
three	<i>zi-nlatu</i>	eleven	<i>zi-l'shumi na-nye</i>
four	<i>zi-ne</i>	twelve	<i>zi-l'ishumi na-mbili</i>
five	<i>zi-nllanu</i>	twenty	<i>zi-ng'amashumi amabili</i>
six	<i>zi-y'isitupa</i>	thirty	<i>zi-ng'amashumi amatatu</i>
seven	<i>zi-y'isikombisa</i>	a hundred	<i>zi-l'ikulu</i>
eight	<i>zi-y'isishiyangalombili</i>	a thousand	<i>zi-y'inkulungwane</i>

39. The *ordinal adjectives*, seldom used above ten, are formed of nouns derived from the above roots and used with the genitive particle of the noun qualified, according to rule § 23. Thus:—

first	<i>into yokujala</i>	tenth	<i>into yeshumi</i>
second	<i>„ yesibili</i>	eleventh	<i>„ yeshumi na-nye</i>
third	<i>„ yesitatu</i>	twentieth	<i>„ yamashumi amabili</i>
fourth	<i>„ yesine</i>	twenty-second	<i>„ yamashumi amabili</i> <i>na-mbili</i>
fifth	<i>„ yesihlanu</i>	hundredth	<i>„ yekulu</i>
sixth	<i>„ yesitupa</i>	hundred and tenth	<i>„ yekulu neshumi</i>
seventh	<i>„ yesikombisa</i>	thousandth	<i>„ yenkulungwane</i>
eighth	<i>„ yesishiyangalombili</i>		
ninth	<i>„ yesishiyangalobweye</i>		



40. *Verbs*. These are formed from a simple root, which is that appearing in the infinitive mood, after the nominal prefix *uku* (to) has been removed. Thus: — (*uku*)-*tanda*, (to) love; (*uku*)-*hamba*, (to) go.

Practically all verbs in Zulu end with an *a*.

41. There are several kinds of *derivative* verbs *i.e.* secondary forms constructed out of the primitive root by some modification or change thereof. They are of at least 25 different kinds, as follows:—

(1), *objective* verbs, formed by changing the final *a* of the primitive root into *ela*, and signifying *for, to, on behalf of, against*, etc. Thus, *tand-ela*, love for; *hamb-ela*, go on behalf of.

(2), *causative* verbs, formed by changing the said *a* into *isa*. Thus, *tand-isa*, cause, make, or help to love.

(3), *reciprocal* verbs, formed by changing the said *a* into *ana*. Thus, *tand-ana*, love one another.

(4), *static-passive* or *neuter-passive* verbs, formed by changing the said *a* into *eka* or *akala*, and signifying a continuous condition of the passive state, most conveniently expressed in English by the word *get*. Thus, *tand-eka*, get loved, be fit to be loved, be capable of being loved, be lovable; *bon-akala*, get seen, be visible, appear.

(5), *reflective* verbs, formed by the insertion of the reflective particle *zi* (self) before the root (primitive or secondary) of any verb. Thus, *zi-tanda*, love oneself.

(6), *reduplicated* verbs, formed by repeating the primitive root, and signifying a *diminution* of the action, as *limalina*, plough in a slight degree, *sebesebenza*, do a little work; or a *frequentation* thereof, as *sikusika*, cut away at, *hambahambu*, go about or here and there.

Then, again, there are *complex derivative* verbs, formed by combining two or more of the preceding simple forms along with their respective meanings. Thus we have the:—

✦ (7), *objective-causative* form, as *tand-elisa*, make wind round on *i.e.* twist around; *ak-elisa*, cause to build for.

✦ (8), *objective-reciprocal* form, as *hamb-elana*, go to or for each other *i.e.* mutually visit.

✦ (9), *objective-static* form, as *tand-eleka*, get wound round on.

✦ (10), *reflective-objective* form, as *zi-bon-ela*, see for oneself.

✦ (11), *reduplicated-objective* form, as *hamb-elela*, go to for *i.e.* visit for; *intensified-objective* form, as *hamb-elela*, hold fast to.

✦ (12), *reduplicated-causative* form, signifying an increased energy of action in the primitive (not causal) sense, as *tand-isisa*, love ardently; *buz-isisa*, enquire diligently; or a *double causative* sense, as *fundisisa*, cause to cause to learn *i.e.* cause to teach.

✦ (13), *causative-objective* form, as *ak-isela*, cause to build for; *bon-isela*, help see for *i.e.* look after for.

✦ (14), *causative-reciprocal* form, as *bon-isana*, cause each other to see *i.e.* show each other; *lim-isana*, cause each other to plough *i.e.* help each other ploughing.

✦ (15), *causative-static* form, as *bon-iseka*, get caused to be seen, get shown, be showable.

✦ (16), *reflective-causative* form, as *zi-bonisa*, cause oneself to see.

✦ (17), *reciprocal-objective* form, as *pamb-aneta*, go across for *i.e.* cross one another at.

✦ (18), *reciprocal-causative* form, as *pamb-anisa*, cause to cross each other, put at cross purposes or cross each other.

✦ (19), *reciprocal-static* form, as *pamb-aneka*, get to cross each other or be at cross purposes.

✦ (20), *static-objective* form, as *hlop-ekela*, get worried for.

✦ (21), *static-causative* form, as *hlop-ekisa*, cause to get worried; *bon-akalisa*, cause to get seen *i.e.* display.

✦ (22), *reflective-static-causative* form, as *zi-bon-akalisa*, display oneself.

✦ (23), *reciprocal-causative-objective* form, as *pamb-anisela*, cause to be at cross purposes or crosswise for.

✦ (24), *objective-causative-objective* form, as *Feliseka*, cause a person to be died for, as Shaka did the widows whose husbands he killed.

✦ (25), *reciprocal-causative-objective-reciprocal* form, as *pamb-aniselana*, cause to lie across for one another *i.e.* strike cross blows at one another.

42. The conjugation of verbs of all kinds is as follows: —

**Infinitive mood.**

*uku-geza*, to wash

**Indicative mood.**

Present tense.

1st. pers. sing.	<i>ngi-geza</i> ,	I wash	1st. pers. plur.	<i>si-geza</i> ,	we wash
2nd. " "	<i>u-geza</i> ,	thou wastest	2nd. " "	<i>ni-geza</i> ,	you wash
3rd. " I class	<i>u-geza</i> ,	he, she, it, washes	3rd. " I class	<i>ba-geza</i> ,	they wash
" II "	<i>li-geza</i> ,	" "	" II "	<i>a-geza</i> ,	" "
" III "	<i>i-geza</i> ,	" "	" III "	<i>zi-geza</i> ,	" "
" IV "	<i>si-geza</i> ,	" "	" IV "	<i>zi-geza</i> ,	" "
" V "	<i>u-geza</i> ,	" "	" V "	<i>i-geza</i> ,	" "
" VI "	<i>lu-geza</i> ,	" "	" VI "	<i>zi-geza</i> ,	" "
" VII "	<i>bu-geza</i> ,	" "			
" VIII "	<i>ku-geza</i> ,	" "			

Present progressive, I am washing.

" emphatic, I do wash.

Sing. <i>ngi-ya-geza</i> .	Plur. <i>si-ya-geza</i> .
<i>u-ya-geza</i> .	<i>ni-ya-geza</i> .
<i>u-ya-geza</i> , <i>li-ya-geza</i> , etc.	<i>ba-ya-geza</i> , <i>a-ya-geza</i> , etc.
Present perfect, I have washed.	Present perfect progressive, I have been washing.
Sing. <i>ngi-gezile</i> .	Sing. <i>kade ngi-geza</i> .
<i>u-gezile</i> .	<i>kade u-geza</i> .
<i>u-gezile</i> , <i>li-gezile</i> , etc.	<i>kade e-geza</i> , <i>kade li-geza</i> , etc.
Plur. <i>si-gezile</i> .	Plur. <i>kade si-geza</i> .
<i>ni-gezile</i> .	<i>kade ni-geza</i> .
<i>ba-gezile</i> , <i>a-gezile</i> , etc.	<i>kade be-geza</i> , <i>kade e-geza</i> , etc.

Static perfect, I have washed I am washing (*state*).

Sing. <i>ngi-gezile</i> or <i>geze</i> .	Plur. <i>si-gezile</i> or <i>geze</i> .
<i>u-gezile</i> or <i>geze</i> .	<i>ni-gezile</i> or <i>geze</i> .
<i>u-gezile</i> or <i>geze</i> , <i>li-gezile</i> , etc.	<i>ba-gezile</i> or <i>geze</i> , <i>a-gezile</i> , etc.
Past, I washed.	Past progressive, (1) I was washing ( <i>late</i> ly).
Sing. <i>nga-geza</i> .	Sing. <i>bengi-geza</i> .
<i>wa-geza</i> .	<i>ub'u-geza</i> .
<i>wa-geza</i> , <i>la-geza</i> , etc.	<i>ub'e-geza</i> , <i>beli-geza</i> , etc.
Plur. <i>sa-geza</i> .	Plur. <i>besi-geza</i> .
<i>na-geza</i> .	<i>beni-geza</i> .
<i>ba-geza</i> , <i>a-geza</i> , etc.	<i>bebe-geza</i> , <i>ab'e-geza</i> , etc.

Past progressive, (2) I was washing (*long ago*).

Sing. <i>nyangi-geza</i> .	Plur. <i>sasi-geza</i> .
<i>wawu-geza</i> .	<i>nani-geza</i> .
<i>waye-geza</i> , <i>lali-geza</i> , etc.	<i>babe-geza</i> , <i>ab'e-geza</i> , etc.
Past perfect, I had washed.	Past perfect progressive, (1) I had been washing ( <i>late</i> ly).
Sing. <i>bengi-gezile</i> ; <i>nyangi-gezile</i> .	Sing. <i>bengi-kade ngi-geza</i> .
<i>ub'u-gezile</i> ; <i>wawu-gezile</i> .	<i>ub'u-kade u-geza</i> .
<i>ub'e-gezile</i> ; <i>waye-gezile</i> ;	<i>ub'e-kade e-geza</i> , <i>beli-kade li-geza</i> .
<i>beli-gezile</i> ; <i>lali-gezile</i> .	
Plur. <i>besi-gezile</i> ; <i>sasi-gezile</i> .	Plur. <i>besi-kade si-geza</i> .
<i>beni-gezile</i> ; <i>nani-gezile</i> .	<i>beni-kade ni-geza</i> .
<i>bebe-gezile</i> ; <i>babe-gezile</i> ; <i>ab'e-gezile</i> .	<i>bebe-kade be-geza</i> , <i>ab'e-kade e-geza</i> .



Past perfect progressive, (2) I had been washing (*long ago*).

Sing. *ngangi-kade ngi-geza*.  
*wawu-kade u-geza*.  
*waye-kade e-geza*, *lali-kade li-geza*.

Future, I shall wash.

Sing. *ngi-yaku-geza* (*ngi-yawu-geza*, or  
*ngo-geza*),  
*u-yaku-geza* (*u-yawu-geza*, or *wo-geza*),  
*u-yaku-geza* (*u-yawu-geza*, or *wo-geza*),  
*li-yaku-geza*, etc.

Plur. *si-yaku-geza* (*si-yawu-geza*, or *so-geza*),  
*ni-yaku-geza* (*ni-yawu-geza*, or *no-geza*),  
*ba-yaku-geza* (*ba-yawu-geza* or *bo-geza*),  
*a-yaku-geza* (or *wo-geza*), etc.

Future perfect, I shall have washed.

Sing. *ngo-ba ngi-gezile*, *wo-ba u-gezile*,  
*wo-ba e-gezile*, *lo-ba li-gezile*, etc.

Plur. *so-ba si-gezile*, *no-ba ni-gezile*,  
*bo-ba be-gezile*, *wo-ba e-gezile*, etc.

Plur. *sasi-kade si-geza*.  
*nani-kade ni-geza*.  
*babe-kade be-geza*, *ab'e-kade e-geza*.

Future progressive, I shall be washing.

Sing. *ngo-ba ngi-geza*.

*wo-ba u-geza*.

*wo-ba e-geza*, *lo-ba li-geza* etc.

Plur. *so-ba si-geza*.

*no-ba ni-geza*.

*bo-ba be-geza*, *wo-ba e-geza*, etc.

Future perf. prog.\* I shall have been washing.

Sing. *ngo-ba ngi-be ngi-geza*, etc.

Plur. *so-ba si-be si-geza*, etc.

*Conditional mood.*

Present, I should, or would, wash (if).

Sing. *bengi-yaku-geza*; *ngi-nga-geza*; *nga-  
ngi-geza*.  
*ub'u-yaku-geza*; *u-nga-geza*; *nga-  
wu-geza*.  
*ub'e-yaku-geza*; *a-nga-geza*; *nga-  
ye-geza* etc.

Plur. *besi-yaku-geza*; *si-nga-geza*; *nga-si-  
geza*.  
*beni-yaku-geza*; *ni-nga-geza*; *nga-  
ni-geza*.  
*bebe-yaku-geza*; *ba-nga-geza*; *nga-  
be-geza*, etc.

Perfect, I should, or would, have washed (if).

Sing. *nga-ngi-gezile*; *ngangi-yaku-geza*.  
*nga-wu-gezile*; *wawu-yaku-geza*.  
*nga-ye-gezile*; *waye-yaku-geza*, etc.

Plur. *nga-si-gezile*; *sasi-yaku-geza*.  
*nga-ni-gezile*; *nani-yaku-geza*.  
*nga-be-gezile*; *babe-yaku-geza*, etc.

Present prog. I should, or would, be washing.

Sing. *bengi-yaku-ba ngi-geza*; *ngi-nga-ba  
ngi-geza*; *nga-ngi-be ngi-geza*.  
*ub'u-yaku-ba u-geza*; *u-nga-ba u-  
geza*; *nga-wu-be u-geza*.  
*ub'e-yaku-ba e-geza*; *a-nga-ba e-  
geza*; *nga-ye-be e-geza*, etc.

Plur. *besi-yaku-ba si-geza*; *si-nga-ba si-  
geza*; *nga-si-be si-geza*.  
*beni-yaku-ba ni-geza*; *ni-nga-ba ni-  
geza*; *nga-ni-be ni-geza*.  
*bebe-yaku-ba be-geza*; *ba-nga-ba be-  
geza*; *nga-be-be be-geza*, etc.

Perfect prog. I should, or would, have been washing.

Sing. *bengi-yaku-ba* (*ngangi-yaku-ba*, or  
*nga-nga-ba*) *ngi-gezile*.  
*ub'u-yaku-ba* (*wawu-yaku-ba*, or  
*nga-wu-ba*) *u-gezile*.  
*ub'e-yaku-ba* (*waye-yaku-ba*, or  
*nga-wa-ba*) *e-gezile*, etc.

Plur. *besi-yaku-ba* (*sasi-yaku-ba*, or *nga-  
sa-ba*) *si-gezile*.  
*beni-yaku-ba* (*nani-yaku-ba*, or *nga-  
na-ba*) *ni-gezile*.  
*bebe-yaku-ba* (*babe-yaku-ba*, or *nga-  
ba-ba*) *be-gezile*, etc.

\* This tense is never used in Zulu speech and would be scarcely intelligible; in case of necessity, the unchanged *Future perfect*, or forms with adverbs as *s'aud*, *qeda*, etc., would probably be used. The Zulu given above is merely a reproduction of the *English* thought.

*Potential mood.*

Present, I may (can, might, or could) wash.

Sing. *ngi-nga-geza*,  
*u-nga-geza*,  
*a-nga-geza*, etc.  
Plur. *si-nga-geza*,  
*ni-nga-geza*,  
*ba-nga-geza*.

Perfect or Past, I might, etc., have washed.

Sing. *bengi-nga-geza* (lately),  
*ngangi-nga-geza* (long ago);  
*ub'u-nga-geza*,  
*wawu-nga-geza*;  
*ub'e-nga-geza*,  
*waye-nga-geza*, etc.

Plur. *besi-nga-geza*,  
*sasi-nga-geza*;  
*beni-nga-geza*,  
*nani-nga-geza*;  
*bebe-nga-geza*,  
*babe-nga-geza*, etc.

Present prog.\* I may, etc., be washing.

Sing. *ngi-nga-ba ngi-geza*,  
*u-nga-ba u-geza*,  
*u-nga-ba e-geza*, etc.  
Plur. *si-nga-ba si-geza*,  
*ni-nga-ba ni-geza*,  
*ba-nga-ba be-geza*, etc.

Perfect or Past prog.\* I might, etc., have been washing.

Sing. *bengi-nga-ba ngi-geza* (lately),  
*ngangi-nga-ba ngi-geza*;  
*ub'u-nga-ba u-geza*,  
*wawu-nga-ba u-geza*;  
*ub'e-nga-ba e-geza*,  
*waye-nga-ba e-geza*, etc.

Plur. *hesi-nga-ba si-geza*,  
*sasi-nga-ba si-geza*;  
*beni-nga-ba ni-geza*,  
*nani-nga-ba ni-geza*;  
*bebe-nga-ba be-geza*,  
*babe-nga-ba be-geza*, etc.

*Optative mood.*

Present, I ought to, should, must, wash.

Sing. *nga-ngi-geza*,  
*nga-wu-geza*,  
*nga-ye-geza*, etc.  
Plur. *nga-si-geza*,  
*nga-ni-geza*,  
*nga-be-geza*, etc.

Perfect, I ought to, etc., have washed.

Sing. *nga-ngi-be ngi-gezile* (lately); *nga-nga-ba ngi-gezile* (long ago),  
*nga-wu-be u-gezile*; *nga-wa-ba u-gezile*,  
*nga-ye-be e-gezile*; *nga-wa-ba e-gezile*, etc.

Plur. *nga-si-be si-gezile*; *nga-sa-ba si-gezile*,  
*nga-ni-be ni-gezile*; *nga-na-ba ni-gezile*,  
*nga-be-be be-gezile*; *nga-ba-be be-gezile*, etc.

Present prog. I ought to, should, must, be washing.

Sing. *nga-ngi-ba ngi-geza*,  
*nga-wu-ba u-geza*,  
*nga-ye-ba e-geza*, etc.  
Plur. *nga-si-ba si-geza*,  
*nga-ni-ba ni-geza*,  
*nga-be-ba be-geza*, etc.

Perfect prog. \* I ought to, etc., have been washing.

same as *Perfect*.

Past, I ought to, etc., have washed.

Sing. *nga-nga-geza*,  
*nga-wa-geza*,  
*nga-wa-geza*, etc.

Plur. *nga-sa-geza*,  
*nga-na-geza*,  
*nga-ba-geza*, *nga-wa-geza*, etc.

\* This tense, of which the literal translation of the English is given, is perhaps never used in actual Zulu speech.



*Subjunctive mood.*

**Present, (that) I may wash; (if) I wash.**

Sing. (*ukuba*) *ngi-geze*; (*uma*) *ngi-geza*.  
(*ukuba*) *u-geze*; (*uma*) *u-geza*.  
(*ukuba*) *a-geze*; (*uma*) *e-geza*, etc.

Plur. (*ukuba*) *si-geze*; (*uma*) *si-geza*.  
(*ukuba*) *ni-geze*; (*uma*) *ni-geza*.  
(*ukuba*) *ba-geze*; (*uma*) *be-geza*, etc.

**Perfect, (that) I may have washed; (if) I have washed.**

Sing. (*ukuba*) *ngi-be ngi-gezile*; (*uma*) *ngi-gezile*.

Plur. (*ukuba*) *ba-be be-gezile*; (*uma*) *be-gezile*.

**Past, (that) I might wash; (if) I washed.**

Sing. (*ukuba*) *ngi-geze*; (*uma*) *nga-geza*.

Plur. (*ukuba*) *ba-geze*; (*uma*) *ba-geza*.

**Past perfect, (that) I might have washed; (if) I had washed.**

Sing. (*ukuba*) *ngi-be ngi-gezile*; (*uma*) *bengi-gezile* (lately); *ngangi-gezile* (long ago).

Plur. (*ukuba*) *ba-be be-gezile*; (*uma*) *bebe-gezile* (lately); *bube-gezile* (long ago).

**Future, (that) I shall wash; (if) I shall wash.**

Sing. (*ukuba*) *ngi-geze*; (*uma*) *ngi-yaku-geza*.

**Future perfect, (that) I shall have washed; (if) I shall have washed.**

Sing. (*ukuba*) *ngi-be ngi-gezile*; (*uma*) *ngo-ba ngi-gezile*.

**Present prog. (that) I may be washing; (if) I be washing.**

Sing. (*ukuba*) *ngi-be ngi-geza*; (*uma*) *ngi-ba ngi-geza*.

(*ukuba*) *u-be u-geza*; (*uma*) *u-ba u-geza*.  
(*ukuba*) *abe e-geza*; (*uma*) *e-ba e-geza*, etc.

Plur. (*ukuba*) *si-be si-geza*; (*uma*) *siba si-geza*.

(*ukuba*) *ni-be ni-geza*; (*uma*) *ni-ba ni-geza*.  
(*ukuba*) *ba-be be-geza*; (*uma*) *be-ba be-geza*, etc.

**Perfect prog. (that) I may have been washing; (if) I have been washing.**

Same as *Perfect*.

**Past prog. (that) I might be washing; (if) I were washing.**

Sing. (*ukuba*) *ngi-be ngi-geza*; (*uma*) *ngi-ba ngi-geza*.

Plur. (*ukuba*) *ba-be be-geza*; (*uma*) *ba-be be-geza*.

**Past perf. prog. (that) I might have been washing; (if) I had been washing.**

same as *Past perfect*.

**Future prog. (that) I shall be washing; (if) I shall be washing.**

Sing. (*ukuba*) *ngi-be ngi-geza*; (*uma*) *ngi-yaku-ba ngi-geza*.

**Future perf. prog. (that) I shall have been washing; (if) I shall have been washing.**

same as *Future perfect*.

*Imperative mood.*

wash, *geza*; wash ye, *gezani*.

Forms used as imperative.

let me wash! may I wash! etc.

Sing. *a-ngi-geze*; *ma-ngi-geze*.  
*a-wu-geze*; *ma-wu-geze*.  
*a-ka-geze*, *ka-geze*, *a-geze*; *ma-geze*;  
*a-li-geze*, etc.

Plur. *a-si-geze*; *ma-si-geze*.  
*a-ni-geze*; *ma-ni-geze*.  
*a-lu-geze*, *a-wa-geze*; *ma-ba-geze*,  
*ma-wa-geze*, etc.

I shall, must, ought to wash, etc.

Sing. *a-ngi-bo-geza*; *a-ngo-geza*.  
*a-bo-geza*; *a-wo-geza*.  
*a-ku-bo-geza*, *ka-bo-geza*; *a-ko-geza*,  
*ko-geza*; *a-li-bo-geza*, *a-lo-geza*, etc.

Plur. *a-si-bo-geza*; *a-so-geza*.  
*a-ni-bo-geza*; *a-no-geza*.  
*a-ba-bo-geza*, *u-bo-geza*; *a-ka-bo-geza*,  
*a-wa-bo-geza*, *a-bo-geza*, *a-ko-geza*,  
*a-wo-geza*, etc.

### Participles.

Present, I washing.

Sing. *ngi-geza*  
*u-geza*  
*e-geza, li-geza, etc.*  
 Plur. *si-geza*  
*ni-geza*  
*be-geza, e-geza, etc.*

Perfect, I having washed.

Sing. *ngi-gezile*  
*u-gezile*  
*e-gezile, li-gezile, etc.*  
 Plur. *si-gezile*  
*ni-gezile*  
*be-gezile, e-gezile, etc.*

42. *Passive Voice.* This is formed by simply inserting a *w* before the final vowel of the root in the active voice, thus, *landa* (I love), *landwa* (I am loved). In the perfect tense, the *l* of the active voice falls away in the passive, thus, *tandile* (have loved), *tandilwe* (have been loved).

43. *Verb akuti.* This verb is peculiar to the Zulu and other Bantu languages, and cannot be exactly compared with anything in English. Its uses are very extensive; but mostly it is used in connection with some verbal particle, often onomatopoeic, of which several hundred examples will be found in the body of this work. The verb *ti* itself is conjugated in the regular manner, the particular particle being simply placed after it and standing independently, as below:—

*akakali nya*, it is not yet completely finished.  
*muuli utu twi*, the tree stands perfectly straight.  
*ibantshi libomvu lile tsebu*, the coat is bright red.  
*ishungu sengaliti yeqe*, I have already cleared out my snuff-box.  
*ngamuzwa engiti qiki*, I felt him giving me a nudge.  
*kabonangu eti nka*, he didn't say a word.

44. *Adverbs.* True adverbs, like adjectives, are few in Zulu. Their place is supplied mainly by the use:—

(1), of adjectives, with the particle *ka* prefixed. Thus:—

*ka-hle*, nicely, well; *ka-mnandi*, sweetly; *ka-kulu*, greatly.

(2), of nouns and verbs, with the particle *nga* prefixed, the two vowels coalescing. Thus:—

*ngamandhla*, forcibly; *ngejubane*, swiftly; *ngokuhlakanipa*, wisely; *ngokushesha*, quickly.

(3), of adjectives, nouns and verbs in the relative impersonal form, with the particle *nga* prefixed. Thus:—

*ngokusha*, newly; *ngokwabelungu*, in the whiteman's way; *ngokusabekayo*, frightfully.

45. The *numeral adverbs* are formed by prefixing *ka* to the cardinal roots (see § 38). Thus — *ka-nye*, once; *ka-tatu*, thrice; *kay'isitupa*, six times; *ka-l'ishumi*, ten times.



## ABBREVIATIONS.

### (a) FOREIGN LANGUAGES TO WHICH REFERENCE IS MADE:

<i>Abiponca</i>	(in Paraguay).	<i>Dan</i>	Dunda—see <i>Ndanda</i> .
<i>Adani</i>	Adaniwa (Sudan, basin of Upper Nile).	<i>Ef</i>	Efik (on Lower Cross R., Old Calabar).
<i>Ak</i>	Akka (pygmies), S. of Mambetu, Long. 28 E.; Lat. 2 N.).	<i>Eng</i>	English.
<i>Anub</i>	Ambréla (inland of Bengwela, Portuguese West Africa, Long. 18 E.; Lat. 15 S.).	<i>Esk</i>	Eskimo.
<i>Ang</i>	Angola—Mbunda or Bunda (Portuguese West Africa, Long. 15 E.; Lat. 10 S.).	<i>Ew</i>	Ewe or Ewe (in Togo, German Guinea Coast).
<i>Ar</i>	Arabic (of Egypt).	<i>F</i>	French.
<i>Aravak</i>	(South America).	<i>Fan</i>	Fan or M'pangwe (S.E. of Cameroons, Long. 12 E. and Lat. 2 N.).
<i>A. S.</i>	Anglo-Saxon.	<i>Fc</i>	Fernandian or Ediya (Fernando Po Island).
<i>At</i>	Atakpame (Togo, German Guinea Coast).	<i>Ff</i>	Fiji Islands.
<i>Av</i>	Avesta (ancient lang. of Persia).	<i>Fiot</i>	Congo.
<i>Ba</i>	Bamba (dial. of Nywema, about Nyangwe, Upper Congo).	<i>Fo</i>	Fulah (scattered through Central and West Sudan).
<i>Bag</i>	Baghirmi or Bagrima (S. E. of Lake Tshad and E. of Shari R.).	<i>Ga</i>	Ganda (N. of Victoria Nyanza).
<i>Bar</i>	Bari (S. of Dinka, on Upper Nile, Long. 32 E.; Lat. 5 N.).	<i>Gab</i>	Gaboon or Pongwe (Long. 10 E.; Lat. 0).
<i>Bc</i>	Bemba (N. of Lake Bangweolo).	<i>Gal</i>	Galangana (in Nyauwealand, W. of Ha and S. of Huma).
<i>Ben</i>	Bena (S. W. of Hehe and S. E. of Sangoi).	<i>Gall</i>	Gallie.
<i>Bi</i>	Bihe (inland of Bengwela, Portuguese West Africa, about sources of Kuanza R.).	<i>Gallo</i>	(S. of Abyssinia).
<i>Bis</i>	Bisi (S. E. of Lake Bangweolo).	<i>Gan</i>	Gangi (S. of Ruaba R., bet. Bunga and Henge).
<i>Bo</i>	Boudei (German East Africa, coast opposite Penaba).	<i>Ger</i>	German.
<i>Bou</i>	Bongo (bet. Dinka and Nyamnyani in Sudan, Long. 27 E.; Lat. 8 N.).	<i>Gh</i>	Gindo (S. of Rufiji R., bet. Gangi and coast tribes).
<i>Bor</i>	Bornu (Sudan, S. W. of Lake Tshad).	<i>Go</i>	Gogo (N. of Hehe and S. of Kangi).
<i>Bu</i>	Bunga (N.E. of Lake Nyasa, S. of Hehe and E. of Bena).	<i>Goth</i>	Gothic.
<i>Bug</i>	Bugis (Malay Archipelago).	<i>Gr</i>	Greek.
<i>Bul</i>	Bulloni (on coast of Sierra Leone).	<i>Gw</i>	Gwaha (Central Tanganyika, W. shore).
<i>Bun</i>	Bunda = Angola.	<i>Ha</i>	Hausi (Central Sudan, East of Niger).
<i>Bush</i>	Bushman or San (Western Kalahari, South Africa).	<i>Hoytian</i>	Hayti (West Indies).
<i>Bwa</i>	Bwari (on Lake Tanganyika).	<i>Heb</i>	Hebrew.
<i>Cam</i>	Cameroons = Dualla.	<i>Heh</i>	Hehe (on basin of Upper Ruaba R., N.E. of Sangoi).
<i>Celt</i>	Celtic.	<i>Her</i>	Herero (German West Africa).
<i>Chal</i>	Chaldean.	<i>Hh</i>	Hindustani.
<i>Chil</i>	Chilwa or Kilwa (German E. Africa, S. of Rufiji R.).	<i>Hiz</i>	Hinza (one of Comoro Islands).
<i>Chin</i>	Chinese.	<i>Hol</i>	Hottentot.
<i>Chw</i>	Chwana (Transvaal and Bechuanaland).	<i>Hu</i>	Humba (Mossi tribe bet. Sagara and Kilimangjaro).
<i>Com</i>	Comoro Islands (N. of Madagascar). See <i>Hinz</i> .	<i>I</i>	Irish.
<i>Cong</i>	Congo (about Lower Congo R. and San Salvador) = Fiole.	<i>Ibo</i>	(N. and N.E. of delta of Niger R.).
<i>Corn</i>	Cornish.	<i>Ic</i>	Iceland.
<i>Cym</i>	Cymric (Welsh).	<i>It</i>	Italian.
<i>D</i>	Dutch (South-African).	<i>Ium</i>	Iumba (dial. of Sagara).
<i>Da</i>	Dahomey (Guinea Coast).	<i>Ka</i>	Karanga or Kalanga (Rhodesia).
<i>Di</i>	Dinka (S.E. Sudan, Long. 70 E. and Lat. 8 N.).	<i>Kag</i>	Kaguru (dial. of Sagara).
<i>Dip</i>	Dippil (Australia).	<i>Kal</i>	Kalaka = Karanga.
<i>Dua</i>	Dualla (about the Cameroons, opposite Fernando Po).	<i>Kam</i>	Kami (bet. Khutu and Zeguba).
		<i>Kamb</i>	Kamba (bet. Masai and Pokomo R.).
		<i>Kamit</i>	Kamillaroi (Australia).
		<i>Kar</i>	Karagwe (W. of Victoria Nyanza).
		<i>Ke</i>	Kelo (N. of Lower Ogowe R., about Bemba tributary).
		<i>Khu</i>	Khutu (bet. Kami and Middle Lufji R.).
		<i>Kilwa</i>	Chilwa.
		<i>Ko</i>	Konde (N. of Kua, on Lower Rovuma R.).

<i>Koo</i>	Kondwa or Solwe (dial. of Sagara).	<i>OB</i>	Old Bulgarian.
<i>Ku</i>	Kua (province of Mozambique, Portuguese East Africa).	<i>OHG</i>	Old High German.
<i>Kuu</i>	Kusu (dial. of Nyweina, W. of Tanganyika).	<i>P</i>	Portuguese.
<i>Kwa</i>	Kwango (tribe of Congo on S. side).	<i>Pers</i>	Persian.
<i>Kwofi</i>	(N. of Musi).	<i>Po</i>	Pokomo (along the Tana R., N. of Mombasa).
<i>Kwu</i>	Kwengi (dial. of Sagara).	<i>Ra</i>	Rangi (bet. Masai and Gogo).
<i>Lai</i>	Latin.	<i>Reg</i>	Regga (N. of Nyweina, bet. Congo and Luta-Nzige).
<i>L. C.</i>	Lower Congo — Congo.	<i>Ru</i>	Roose (on Upper Zambezi, above junction with Kuanda).
<i>Lä</i>	Lima (dial. of Swahili, of coast opposite Zanzibar).	<i>Ru</i>	Rua (on Upper Congo, W. of Tanganyika).
<i>Lith</i>	Lithuanian.	<i>Sa</i>	Sande = Nyanyanyu.
<i>L. M.</i>	Lake Macquarie (Australia).	<i>Sag</i>	Sagura (bet. Masai and Ruaha R.).
<i>L. Nig.</i>	Lower Niger.	<i>Sak</i>	Sakalava (W. coast of Madagascar).
<i>Lo</i>	Lomwe (dial. of Kua).	<i>Sau</i>	Sango or Rori (N. of Lake Nyasa, W. of Bena and Hehe).
<i>Loy</i>	Logone (S. E. of Lake Tshad and W. of Shari R.).	<i>Sen</i>	Sena (on Lower Zambezi).
<i>Lu</i>	Lunda (Central Africa, inland of Angola).	<i>Sha</i>	Shambala (German E. Africa, bet. Bondel and Nguru).
<i>Luv</i>	(W and N, W. of Albert Nyanza).	<i>Sho</i>	Shona or Swina (Mashonaland).
<i>Mu</i>	Masai midway bet. Zanzibar and Victoria Nyanza).	<i>Siu</i>	Singhalese (Ceylon).
<i>Maf</i>	Mafor or Konjara (in Dar-Fur, Sudan).	<i>Skr</i>	Sanskrit.
<i>Mal</i>	Malay.	<i>Sou</i>	Sonhai or Sorhai (within the bend of Middle Niger).
<i>Maly</i>	Malagasy (Madagascar).	<i>Sp</i>	Spanish.
<i>Momb</i>	Mambetu or Mombutu (Long. 28 E.; Lat. 3½ N.).	<i>Su</i>	Suto (Basutoland).
<i>Mou</i>	Mande or Mandengo (N. W. of Liberia and E. of sources of Niger).	<i>Suk</i>	Sukuma (S. of Victoria Nyanza, N.E. of Nyanywezi).
<i>Ma</i>	Maori.	<i>Sum</i>	Sumbwa (S. W. of Sukuma, in Nyanywezi-land).
<i>Mbu</i>	Mbunda = Angola.	<i>Sus</i>	Susu (E. of Liberia, Long. 13 E.; Lat. 10 N.).
<i>Mid. Nig.</i>	Middle Niger R.	<i>Sw</i>	Swahili (Zanzibar and African coast opposite).
<i>Mz</i>	Mozambique (dial. of Kua).	<i>Swe</i>	Swedish.
<i>Mob</i>	Mobba or Maba (in Wadai, Sudan. Long. 21 E.; Lat. 14 N.).	<i>Tu</i>	Taita or Toita (midway bet. Mombasa and Kilimanjaro).
<i>Mou</i>	Moufu or Momvu (S. E. of Mambetu).	<i>Tar</i>	Tartar.
<i>Mur</i>	Muru (W. of Bari, Long. 30 E.; Lat. 5 N.).	<i>Tas</i>	Tasmanian.
<i>Mps</i>	Mpongwe or Pongwe (about mouth of Gaboon).	<i>Tat</i>	Taturu = Nya-Turu.
<i>Mozam</i>	Mzambiji = Mozambique.	<i>Te</i>	Tete (Lower Zambezi, N. E. of Rhodesia).
<i>Ny</i>	Nyau (in Bengwela, Portuguese West Africa).	<i>Teb</i>	Tebele (Matebeleland).
<i>Ndo</i>	Ndonga (in Ovamboland, German West Africa).	<i>Ted</i>	Teda or Tibla (Southern Fezzan).
<i>Ndu</i>	Nlunda (N. of Ruaha R., bet. Hehe and Sagara).	<i>Tu</i>	Tusi (S. E. of Victoria Nyanza and through Nyanywezi-land).
<i>Nyu</i>	Nyoni (N. W. of Lake Nyasa).	<i>Tur</i>	Turrubul (Australia).
<i>Nyu</i>	Nyuru (bet. Shambala and Sagaraland).	<i>U</i>	Unga (bet. Epa and Sango).
<i>Nyu</i>	Nyulia (N. E. of Sango, in bet. the Hehe).	<i>U</i>	Uel (coast of Liberia, N. W. of Mouroula).
<i>Ny</i>	Nyika (E. of Mashonaland, in Portuguese E. Africa).	<i>Wau</i>	Wandala or Mandara (N. of Nyanyanyu, Long. 26 E.; Lat. 9 N.).
<i>Ny</i>	Nyanga.	<i>Wir</i>	Wiradurel (Australia).
<i>Nyu</i>	Nyanywezi (bet. Tanganyika and Masailand).	<i>Wol</i>	Wolof (S. of mouth of Senegal R.).
<i>Nyu</i>	Nya-Lungwa (bet. Tanganyika and Lake Mweru).	<i>Xo</i>	Xosa (Cape Colony).
<i>Nyan</i>	Nyanyanyu or Sande (N. W. of Mambetu, Long. 25—28 E.; Lat. 1½—6½ N.).	<i>Yu</i>	Yao (lower eastern side of Lake Nyasa).
<i>Nyamb</i>	Nya-Mbu (W. of Victoria Nyanza, N. of Huma).	<i>Yau</i>	Yansi (Lower Congo, W. of Leopold Lake).
<i>Nyange</i>	Nyangembe (in Nyanywezi-land).	<i>Ye</i>	Yeye (N. of Lake Ngami).
<i>Nyau</i>	Nyasa or Nyanga (S. W. and E. of Lake Nyasa).	<i>Yen</i>	Yenesai (Siberia).
<i>Nyut</i>	Nya-Turu (W. of Masai and S. E. of Sukuma).	<i>Z</i>	Zulu (Zululand and Natal).
<i>Nye</i>	Nyengo.	<i>Za</i>	Zarano (S. W. of Bagamoyo, Germ. E. Africa).
<i>Nyu</i>	Nyora (bet. Victoria and Albert Nyanzas, N. W. of Ganda).	<i>Ze</i>	Zeguba (S. W. of Bondel, Germ. E. Africa).
<i>Nywe</i>	Nyweina (S. of Regga, bet. Upper Congo and Tanganyika).	<i>Zi</i>	Ziraha (S. E. of Sagara, Germ. E. Africa).

*N.B. Whenever, in the derivations, no English word is inserted, it must be understood that the last English word given is repeated.*

(b) MISCELLANEOUS:—

<i>1</i>	refer to the Classes of Nouns (see Synopsis of Grammar):	bet.	between.
<i>3</i>		caus.	causative.
<i>5</i>		C.N.	Colenso-Natal, i. e. a word given in Colenso's Dictionary as used in Natal, though unknown or unused in Zululand.
<i>acc.</i>	accusative.	collect.	collectively.
<i>adj.</i>	adjective.	conj.	conjunction.
<i>adv.</i>	adverb.		
<i>App. or Append.</i>	Appendix (at end of book).		
<i>arg.</i>	argumentative.		



contr.	contracted from, contraction of.
cp. or comp.	compare.
dial.	dialect.
dim.	diminutive.
doub. acc.	double accusative (taken by the verb).
<i>e. g.</i>	for example.
euphem.	euphemism, euphemistically.
Ex.	Example.
<i>f.</i>	feminine.
fr.	from.
freq.	frequently.
gen.	generally.
<i>h. l. p. c.</i>	hard liquid palatal click (see Note at commencement of Q).
<i>i. e.</i>	that is.
imper.	imperative.
impers.	impersonal.
indic.	indicative.
infm.	infinitive.
int.	interjection.
lang.	language.
Lat.	Latitude.
Long.	Longitude.
M.	Missionaries ( <i>i. e.</i> a word coined by them).
m.	masculine.
metaphor.	metaphorically.
mod.	modern word (coined since the advent of Europeans).
N.	Natal, <i>i. e.</i> a word used in Natal (though not appearing in Colenso's Dictionary), and unknown or unused in Zululand.

<i>n.</i>	noun.
nom.	nominative.
P.	Proverb.
Phr.	Phrase or Idiom.
plur.	plural.
prep.	preposition.
pron.	pronoun.
<i>q. v.</i>	which see or refer to.
R.	river.
recip. or reciproc.	reciprocal.
<i>s. b.</i>	} soft <i>b</i> , etc. <i>i. e.</i> without the aspirate (for explanation, see Note on Pronunciation at commencement of each letter).
<i>s. c.</i>	
<i>s. k.</i>	
<i>s. p.</i>	
<i>s. q.</i>	
<i>s. l.</i>	} singular.
<i>s. z.</i>	
sing.	singular.
<i>s. l. p. c.</i>	soft liquid palatal click (see Note at commencement of Q).
T.	Town Kafir <i>i. e.</i> coined by the Natives in the towns.
(used in perf.)	means that the particular verb, in the particular sense, gen. takes the static perfect tense, even though when referring to present time.
<i>v.</i>	verb.

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*N. B. — When seeking a word, take care, in every case, to refer also to the Appendix for additions and corrections.*

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## A

## ZULU-ENGLISH DICTIONARY.

*N.B.* For the pronunciation of the several letters, as shown in the corrected orthography given in brackets after many of the words, see the notes on pronunciation at the commencement of each sectional letter.

## A

**A**, in Zulu, always takes the Continental sound, as exemplified in the English word 'father', and lengthened or shortened according to the different varieties of the letter.

There are in Zulu three varieties of *A* — (1), a short *a*, as in the words *minā* (my), and *ukuti sākā* (scatter); (2), a full *a* being that generally heard in the penultimate of words, as in *n-Daka* (mud), *i-nTlaba* (luck); (3), a long *ā*, a sound less common, in *i-nTlaba* (old basket) and *i-Hashi* (horse), and distinguished in script by the sign *aa*.

**A**, *pers. pron.* They — used with nouns plur. of the 2nd. cl., having the prefix *ama* [Sen. MZT. Ro. Chw. *a*; Cong. Ang. *ma*; Kag. Nyam. *ga*, etc.].

Ex. *ama-hashi a-gijima*, the horses (they) run.

**A**, *rel. pron.* Who; which — used for nouns of the 2nd. cl. plur., having the prefix *ama*, when the relative in Eng. is in the nom.; also for 3rd. pers. sing. of nouns of the 1st. cl., having *u* or *um* as prefix, when the relative in Eng. is in the accusative.

Ex. *ama-hashi a-gijimayo mahle*, the horses which run, are nice.

*inja nmfana a-yi-tanlayo*, the dog which the boy likes.

**A**, *pers. pron.* He, she, it — used only in the 3rd. pers. sing. of the subjunctive mood, for nouns of the 1st. cl.

Ex. *u-tshole, a-hambe*, tell him, (that) he may go.

**A**, *aux. verb. part.* Let, may — prefixed to pers. prons. of all cls. and followed by the verb in the subj. to express a polite request, exhortation, entreaty = *ma, ka*.

Ex. *a-si-hambe!* let us go!

**A**, *neg. part.* Not — the particle is meaningless when alone, expressing the neg. only when in combination with other

certain inflexions of the verb or verbal particles = *ka*. Cp. *nga*.

Ex. *a-ngi-tambi*, I do not like.

*a-si-yi-ku-hamba*, we shall not go.

**A**, *int.* Ah! — used to express sudden surprise.

**Aba** (*pass. abiwa*), *v.* Distribute, deal out, allot, apportion out property, prizes, etc., among persons (doub. acc. with *ela* form) — used properly only of 'distributable' goods, as cattle, clothing, etc.; for land, and the like, *sikela, ngumela, nika*, etc. would be used [Skr. *bhajami*, I allot].

*N.B.* For the construction and meaning of the numerous derivative forms of each verb, see the note thereon in the preface.

**is-Aba** (mostly used in plur. form *iz-Aba*), *n.* Attempt or effort (generally where there is doubt as to its usefulness or success) made in order to overcome some difficulty, etc., as when endeavouring to cure a sick person, when consulting a witch-doctor on the chance of gaining some light on a matter, or when a person offers some fabricated pretext, excuse, or prevarication, when endeavouring to get out of some difficulty (with *enzu*) [Sw. *sababu*, pretext].

Ex. *umuntu uyenza izaba uye*, a person has a try, makes some attempts at any rate (even though it be not much use).

*asin'enzeli izaba*, we make no prevarications, objections, regarding him, *i.e.* we have nothing to say against him, no fault to find with him.

**Abe** (with the last syll. prolonged), *int.* — used to express reproving surprise, as in order to check, etc., and equivalent to Eng. 'what next! what are you doing! where are you going to there!'

**Abo**, *poss. adj.* Their, of them — used of things of the 2nd. cl. plur. when possessed by others of the 1st. and 7th. cl. sing. [Gu. MZT. Chw. etc. *abo*].

is-**Abongo** (*Abhongo*), *n.* Fixed, brooding ill-feeling retained long in the heart against another person = *ama-Fundululu*.

Ex. *umjima salompo kuye* (or *naye*), I retain no ill-will or malice towards him.

*abija isabonyi kini*, he is letting off his ill-feeling towards me.

is-**Abudu** (*Abhudu*), *n.* (N) = *in-Tenesha*.

is-**Abukazana** (*Abhukazana*), *n.* = *i(li)-Bukazana*.

iz-**Abulo** (*no sing.*), *n.* Secret affairs (of an evil nature) — only used as below.

Ex. *umamuka isabulu*, I presented him with all his secret doings, dirty deeds.

is-**Abumu** (*Abhumu*), *n.* Ripe fig when already bad or rotting (cp. *um-Pobo*); person outwardly smart-looking, though really stupid; an abnormally large navel or swelling thereat, umbilical hernia, freq. among the Natives (= *isi-Bono*); ox of a breed having long shaggy hair.

is-**Áca** (*Auca*), *n.* Immense number, as of people or cattle; immense quantity, as of corn, etc. — used only as below as expression of surprise.

Ex. *isuca samuntu ka Faku? Sazani?* that multitude of people at Faku's! what is it doing?

is-**Acusana**, *n.* dim. of the following.

is-**Acuse** (*Achuse*), *n.* = *isi-Cuse*.

is-**Acute** (*Acuthe*), *n.* = *isi-Cute*.

is-**Ádhla** (*Adhla*), *n.* Final circular mat of grass thatching the summit of a Native hut and forming the crown-tuft = *isi-Tikhli*.

is-**Afico**, *n.* = *isi-Fico*.

is-**Aga**, *n.* Name, saying, or word, of any description, containing some hidden or suggested meaning, *i.e.* a verbal token of something; hence, a nickname coined for a person and referring to some physical peculiarity or incident connected with him (= *isi-Feyo*); current saying or proverb, which suggests a second meaning not literally that of the words; particular cry, as that commonly adopted by a particular regiment or other body, when united in concerted action, as when charging in battle, at a hunt, or tackling a heavy weight together (cp. *isi-Menu*); any surprising, unaccountable event or performance (from its strangeness being supposed to indicate some other event which it suggests or portends as about to happen = *um-Iloto*); habit or manner of life, daily conduct, customs or ways (= *um-Kuba*, and, like this latter word, when used in plur., generally implying bad ways) = *isi-Gu*.

Ex. *yeka izwe elizayo!* what a country for bad practices!

*izaga zab'nsana angizitweli*, I don't like the carryings-on of that boy.

*kicbele isayo sisi lupu-gu?* what strange thing has occurred over there?—what's wrong over there?

is-**Agila** or **Agile**, *n.* Short stick rough-cut from the bush and having an irregular knob left at the end, commonly carried by herd-boys for throwing at birds = *is-Agisha*.

is-**Agisha**, *n.* = *is-Agila*.

is-**Agude**, *n.* = *isi-Geeba*.

**Ahle**, *aux. verb.* used with the subjunctive of a verb to express 'possibility' in matters where there is some question or uncertainty, and equivalent to Eng. 'could, could really, would actually, etc.' The fuller form *ngahle* is sometimes used; and even this may be further prefixed by any of the pers. prons., thus, *ngingahle, angahle*, etc. The commoner form in Zululand is *ngase*, which is merely another form of *ngahle* (the particles *hl* and *s* being, in Zulu, occasionally identical, *e.g.* *i-hla* or *i-so*, meaning 'eye'). Both *se* and *hle* would appear to be the solitary remnants of some obsolete verb. See *hla*, *sa*.

Ex. *ahle* (or *ngahle*, or *ngase*) *ngikwenze nami*, why, I too could do that.

*kanti ubi ahle* (or *ngahle*, or *ngase*, or *hahngahle*) *bagolima, liva kanje?* Do you think, then, they would actually go and hoe, it raining like this?

*ahle* (or *ngahle*, or *ngase*, or *kungahle*) *knbe bafumana umfala ngewele*, it is possible they found the river full.

**Ahluka** (*s. k.*), *v.* Part company with (with loc. or *ku*); get separated from; differ from (used in perf.).

Ex. *umjubo gant'i yahlukile kweyako*, my blanket is different from yours.

**Ahlukana** (*s. k.*), *v.* Separate (*intrans.*), become disconnected mutually, come apart, as a chain in the middle; part company with, as with a fellow-traveller (with *na*); disagree with or differ from one another, as one thing in appearance with another (with *na*), or one person with another over an agreement (used in perf.).

Ex. *Sahlukana naye emLalazi*, we parted company with him at the Umlalazi.

*amagama abo ahlukwe*, their statements are separated *i.e.* are different, disagree.

**um-Ahlukananधिela** (*s. k.* loc. *emahlukanandhleta*), *n. 5.* A parting of the ways, a junction of two roads, etc.



**Ahlukanisa** (*s. k.*), *v.* Separate (*trans.*), disconnect, as anything (*acc.*) joined together with something else (with *na*); make part company, part, as two companions (*acc.*) or two boys fighting; set apart, devote, as money for a certain purpose (*doub. acc.* with *ela* form); make a distinction, as between one fault and another; divide into parts, as a cake, or property among a number (*doub. acc.* with *ela* form); grant a separation or divorce, as a magistrate.

Ex. *les' sikati s'ahlukaniselwe ukuteta amacala*, this time is set apart for trying cases.  
*wayekela-ni ukub'ahlukanisa?* why didn't you part them (the fighters)?

**is-Ahlukaniso** (*s. k.*), Letter of divorce; divorce, separation, as of husband and wife; cause of separation; partition.

**is-Ahluko** (*s. k.*), *n.* Part, chapter, as of a book (M).

**Ahlula**, *v.* Get the better of, master, in any sense; hence, conquer another (*acc.*) in battle; overpower, as one wrestling with another; overcome, as grief a person; be too much for (*libern.*), surpass the understanding, astonish altogether, as an incomprehensible action or a huge joke might a person; beat, as one boy another in a race; convince, get the better of, as in an argument; persuade, as by convincing advice; master, as a disease = *tika*; *zanga*. Cp. *tantata*.

Ex. *ing'ahlulile umfundisi, ukuthla kwake*, he has beaten me, has the missionary, by his food (its astonishing quantity or deliciousness).

*amadumbi lura ayas'ahlula*, these kafir-potatoes are too much for us (being more than we can manage, or get down in the eating).

*umfo ka'Ndawane seray'ahlula intombi ka'Ngyezwa*, the young-fellow of Ndawane has now brought down Ngyezwa's girl (has made her consent).

**Ahluleka** (*s. k.*), *v.* Get overpowered, conquered; get outdone, as by any difficult task; be done up, as by fatigue or astonishment (used in *perf.*); be unequal to, unable to cope with, unable to do (with *ku*, or *infin.*).

Ex. *seny'ahlulekile*, I have been outdone, quite got the better of, as by any impossible work, or intractable person or disease.

*babeyabuti-ni bona, sekuy'ahluleku nama-Bana?* what would they have done, even the Boers having been worsted?

*ley'akuku iy'ahluleka ukubamba*, that fowl is unable to walk.

**Ahlusa**, *v.* = *ahlukanisa*.

**is-Aho**, *n.* = *isi-Ito*.

**am-Aja**, *n.* = see *ama-Ja*.

**is-Aja**, *n.* Water remaining in the horn of the *i-Gudu* or hemp-pipe after smoking = *isi-Ja*.

*N.B.* This water is smeared on the genitals of a cow that has been covered, in order to prevent the bull from re-mounting it.

**Ajila**, *int.* = *ashila*.

**Aka** (*Akha*), *v.* Build, as a house (*acc.*); construct, as a wagon, or bridge; inhabit, as a country (*acc.*); live, dwell (used in *perf.* *ake* — cp. *hlala*). [Ske. *kshi*, dwell; Gr. *oiko*, I dwell; Heb. *banah*, build; Lat. *habito*, I dwell; MZT. *yaka*, build; Sw. *jenga*, build; *kaa*, dwell].

Ex. *w'ake-qi wena?* where do you live (*lit.* where have you built)?

*umuxi wakiti w'ake uyas'Tukela*, our kraal is settled (*lit.* is built) near the Tsekela.

*abakwa'Mtewa b'ake buki l'eb'zwa*, the Mtetwas inhabit all that country.

**is-Akamukanya** (*Akhamukhanya*), *n.* Garden watch-hut, built like a small grass hut raised aloft on a stagework of sticks; 'a little yawning garden hut' — a name jocularly given to a person who is shading his eyes with the hands (i.e. *ukw-aka mkanya*). Cp. *i(li)-Xiba*; *i-uQolobana*; *u(lu)-Bamba*.

**Ake** (*s. k.*), *aux. verb. part.* used in all persons, with the subjunctive, to express a polite request, stronger than *a* (q. v.), and rendered into Eng. by 'please, I wish you would, be so good as', and the like. Cp. *ke, e*. [Sw. *ake*; Kamb. Ni. *akwe*; Sen. *ache*; Mo. *awe*; Mpo. *aye*].

Ex. *ake w'enze kahle!* please wait a moment!

*ufike ku'mbuny, ni ake atwane l'w'omuntu 'eze kimi*, you will go to the whiteman, and say, would he be so kind as to send that Native to me.

*ake balinc, nyizo uyifike kuma*, just let them be going on hoeing, till I come to them.

**Ake** (*Akhe*), *poss. adj.* His, her, its — used for nouns of the 1st. cl. when possessing things of the 2nd. cl. plur., having the prefix *ama*. [Sw. *ake*; Ku. *awe*; Mpo. *uye*; Com. *ahc*; MZT. *akue*; I. Cong. *andi*].

Ex. *ama-sina ake*, his fields.

**Akela** (*Akhela*), *v.* Build for (a particular purpose, person etc.) — mostly used of birds 'building' a nest for the breeding season.

Ex. *yabonisa uba ley'nyoni ukwakela*

*indaba ege?* by whom was that bird shown to build such a nest?

Phr. *ikanyana lube ling'akela ongaso age-banya!* his little head may build for (*i.e.* be built in by) field mice in no time — a threat to 'his for' a person (C.N.).

*uku-m-akela (amanda) ixi*, to construct for a person (*i.e.* against him) a fencing-off (within which he may not come) = to exclude him from a one's society, companionship, cut him off.

**Akelana (Akhelano), v.** Build *i.e.* settle down for one another, be neighbours, living in one another's vicinity (used in perf.).

Ex. *s'akelene ije naye*, we have our kraals near one another, are neighbours of his.

*S'akelene kabi kale'ndawo*, we have bad neighbours in this place.

*me'akelene wami, nance, naye*, etc. my, thy, his, neighbour.

**um-Aki (Akhi), n. t.** Builder, bricklayer, mason (M).

**Akisa (Akhisa), v.** Cause a person (acc.) to build *i.e.* give him a site, settle him, as in such and such a place, help him to build.

**Ako (Akho), pass. adj.** Thy — used with nouns of 2nd. pers. sing. when possessing things of 2nd. cl. plur. having the prefix *ama* [Sw. MZT, ya. *ako*; Cong. *aku*; Chw. *aho*; Mpo. Ka. *ao*]; also with nouns of the 8th. cl. when possessing things of the same cl. *i.e.* 2nd. cl. plur. [Sw. Ka. Cong. *ako*; Chw. *aho*].

Ex. *amo-siana aho*, thy fields.

*amun-azi aka (ukudhlat)*, its water (*i.e.* of the food).

**um-Akōti, plur. ab-Akōti (Akooti, s. k.; s. t.), = u-Makoti.**

**is-Akwali (Akhwali), n. = isi-Kwali.**

**is-Akwece (Akhwece), n.** Small quantity of anything left remaining in a vessel, as a little tobacco still left at the bottom of a pipe, food in a dish, etc. Cp. *isi-Dinyela; isi-Cete.*

**Ala (pass. aliwa), v.** Forbid, disallow, anything (acc.) or action (with *uku*, or *ukuba*), not a person (for which see *alala*); refuse, as to do anything (with *uku*); decline to give up a thing (with *na* of thing); reject, as a girl her lover (acc.); dislike, refuse to have any dealings with, as with a certain person (acc.); keep off, beat all hollow, do in a masterly all-beating manner, as in dancing, etc. = *ugaba* (which latter is the word commonly used in Zululand, *ala* being seldom heard, though in Natal it is the

contrary). Cp. *ngumisela*. [Ar. *harama*, forbid].

Ex. *qa! uyig'ala! no!* I am sure not; I deny it, etc.

*kw'ala kanam, wafa*, it refused just a little, and he was dead *i.e.* it wanted but a little, he was very near dying.

*umfo was'Langeni, awu!* 'Mpande!' *wa-giya, w'ala*, that fellow of the Langeni clan, oh! by Mpande! he did dance, he would let nobody approach him (in quality of dancing).

*uku-'ala*, to reject oneself *i.e.* pay no attention to one's bodily appearance, neglect oneself, keep oneself in a dirty, untidy manner.

**Āla (Alala), v.** obsolete verb, only remaining in phrases below.

Phr. *akw-ala izitangu*, to sit cross-legged, like a tailor.

*akw-ala indima*, to plan or mark out a field-patch, by picking out with a hoe, or merely by the eye. Cp. *yaba*.

**am-Ala (no sing.), n.** The concavity below the ribs when the belly is sunken in from famine.

Ex. *wafika es'eny'aulala*, he arrived with the belly quite sunken in with hunger.

**is-Ala, n.** Bunch of crow or other feathers, worn on the back of the head by young-men and boys when out courting, though originally only at royal festivities.

**is-Alakutshelwa (s. k.; s. t.), n.** One who won't be advised by others.

*P. isalakutshelwa sabona nganoyo*, the obstinate man saw (the truth of what had been told him) by the blood-flow = who won't be told, will learn by bitter experience.

**is-Alakwanda (s. k.), n.** An *um-Takati* (*lit.* one who prevents increase in a family by killing off its members).

**Alana, v.** Dislike one another, be bad friends.

Ex. *bay'alana*, they don't get on together, don't like one another.

**Alahala (Alahala), int. = halahala.**

**Aleka (s. k.), v.** Be such as to be forbidden, disallowed, refused, disliked; hence, be disagreeable or disliked, as a young-man with the girls.

**Alala, v.** Forbid a person (acc.) to do anything (with *uku*, or *ukuba*).

Ex. *ababa us'alele akuba siye kona*, our father has forbidden us to go there.

**Aliswa, v.** Be caused to dislike a person (acc.), feel an antipathy towards him — only used idiomatically as below in regard to married state.



Ex. *umfazi w'alisira indoda*, the wife is caused to dislike her husband (by the child in her womb) — referring to a natural antipathy she feels against him about the period of conception.

*indoda g'alisira umfazi*, the husband has an antipathy against his wife (at the same period).

**is-Aliwa**, *n.* Young-man or girl rejected by the other sex = *isi-Shonkolo*, *isi-Gwadi*, *isi-Shimanya*.

**is-Aliwakazi**, (*s. k.*), *n.* Wife disliked by her husband = *isi-Shinikezi*, *isi-Shonkolo*.

**Alo**, *poss. adj.* Its — used with nouns of the 2nd. and 6th. cls. when possessing things of the 2nd. cl. plur., having the prefix *ama* [Sw. *Nya. alo*; Sen. Her. *aro*; Chw. *ajo*].

Ex. *amu-udhla alo (ibashi)*, its strength (of the horse).

*ama-udhla alo (uti)*, its strength (the stick).

**Aluka** (*s. k.*), *v.* Plait, as a grass-ropes (acc.); weave, as a rush sleeping-mat; go out, as cattle to graze, or people to work [Gr. *pleko*, twist; Bo. Ga. *lukā*, plait; Sw. *suka*, plait].

Phr. *sabhangana uempi is'aluka*, we knocked up against an army going out (to war) — we are in a nice fix — used by one suddenly befallen by some difficulty or inconvenience in the midst of his work, as when the pot cracks in the midst of the beer-brewing.

**is-Alukazana** (*s. k.*), *n.* Little old woman or cow; a certain insect; a splashing up on the ground, caused by rain-drops, when the soil is already flooded; also = *isi-Cashakazana*.

Ex. *imvula yerahakazana*, a heavy, splashing, gen. quiet, but drenching rain, without wind or mist, as in the summer.

Phr. *isalukazana sakwa Mpanjana*, any very ancient old woman, no longer able to feed or look after herself.

**is-Alukazi** (*s. k.*), *n.* Any woman beyond the age of child-bearing; any old female animal; also derisively of any old male animal; name applied to two kinds of insects, also to the *isi-Cashakazana*.

Ex. *isalukazi esing'umame*, my old mother. *umfama vesalukazi*, an old woman's boy, a molly-coddle = *um-Nqolo*.

**um-Alukazi** (*s. k.*), *n. ♂.* Old bullock, or cow (not bull = *u-Masheqe*).

**is-Alukwazi** (*s. k.*), *n.* (N) = *is-Alukazi*.

**Alusa**, *v.* Cause the cattle (acc.) to go out to graze *i. e.* to take out to graze, herd, as a herd-boy; hence, watch over, keep

guard over, as a headman over his people (acc.).

Ex. *kubo, w'alusile*, he is not here, he is out herding.

**um-Alusi**, *n. l.* Shepherd, herd (M).

**is-Alute** (*Aluthe*), *n.* Mist = *i-nKungu*.

**Amba** (*Ambha*), *v.* Dream of a thing (metaphor.), imagine, think, as anything (acc.) improbable or incredible [MZT. *amba*, speak].

Ex. *beaying'ambi ukwamba ukuti liya-kuna uanhlango*, I didn't even dream it would rain to-day.

**is-Amba** (*Ambha*), *n.* A taking off bodily, a clearing off wholly at one go, as below.

Ex. *ukw-bata ngesamba*, to take the whole off at once, bodily = *ugukula*.

**is-Ambane** (*Ambhane*), *n.* Ant-eater or ant-bear (*Orycteropus Capensis*); sometimes applied to a restlessly industrious man.

Phr. *siyadl'isambane, esimb'ungodi, si-nyarubali, s'eva:el'omkamaukoma uoonyagum-bane!* he's a self-contented fellow is the ant-bear, who digs a hole and then doesn't lie in it, making it only for ferns and porcupines! = he is happy who can afford to work for mere pleasure, without bothering himself about any results.

*ye'kukwen'amaudhla esambane!* alas! for this doing the work (exertion) of an ant-bear! — exclaimed by one who finds he has been working for the benefit, not of himself, but of somebody else; or who has been working with no profit to himself.

**Ambata** (*Ambhatha*), *v.* Put on, cover or clothe the person with some covering, as a blanket (acc.) or other free, flowing robe according to Native fashion (not properly used of dressing with European clothes = *ggoka*) = *embata*. [Ar. *bayad*, garment; Ga. *ambatta*, put on; Ka. *mbara*; Chw. *apara*; Sw. *ambata*, stick to — cp. *Z. namata*].

Ex. *kuble ocesifuxana abambe 'ambete*, it is proper for a female to go with the body covered.

**is-Ambatwangapi** (*Ambhathwangaphi*), *n.* Blanket with both sides coloured alike. Cp. *isi-Balala*.

**Ambesa** (*Ambhesa*), *v.* Cover or clothe with a blanket (with *uga*), etc., the body of a person (acc.) = *embesa*. Cp. *sibekela*.

Ex. *u'ambese, angalali elindilixile*, cover him (with his blanket), that he may not lie naked.

**ulw-Ambesi** (*Ambhesi*), *n.* Pericardium.

Phr. *utl'ixigo indwabhesi*, the heart has

a smothered-up sensation, *i. v.* the free action of the lungs is impeded.

*us'enzehle ukwabesi*, he has thrown a cover over us, stopped our mouths, stifled our expectations (as when we were eagerly hoping he would open a certain matter, and he merely talked about something else and then left).

**is-Ambo** (*Ambho*), *n.* Quiver, for carrying assegais on the back; quiver-like receptacle for preserving feather head-ornaments.

**Ambuka** (*Ambhuka*), *v.* Break one's allegiance to or abandon one's chief (with *ku* or *loc.*) in favour of another — the word was commonly applied to those of Cershwaya's people who went over to the southern side of the Umhlatuze, to John Duna and the white-people. See *itli-Mbuka*.

**Ambula** (*Ambhula*), *v.* Uncover by stripping off a blanket or similar covering, as when uncovering a sick person (acc.) so as to expose his body (the antithesis of *ambesa*), or a heap of goods covered by a cloth; hence, open to view, reveal, as hitherto hidden matters (acc.). Cp. *penya*; *sibukula*. [Bo. *hambula*, undress].

Plr. *ukw-ambula ukubokazi*, to uncover a young-wife — as a father-in-law might do by presenting her with a goat (taken by her *isi-Gqita*), after which she would no longer require to *hloqipa* him by covering the breast, etc., in his presence. See *hloqipa*.

P. *lambol'ingabo, tingene*, it (an *icala*) uncovers the blanket (uninvited) and gets in (to the bed) — said by a person who suddenly finds himself involved in some trouble, almost before being aware of it.

**is-Ambulo** (*Ambhulo*), *n.* Divine revelation (M).

**Ami**, *poss. adj.* My — used of 1st. pers. sing. when possessing things of 2nd. cl. plur. having the prefix *ama* [Mpo. *ami*; Cong. *ame*; Her. *andye*; Sw. *angu*; Chw. *aku*].

Ex. *ama-simu ami*, my fields.

**is-Ampanza** (*Ampuanza*), *n.* Water-bladder expelled by cattle, etc., before the delivery of the calf. Cp. *um-Ulupo*; *i-nCape*.

**is-Ampokwe** (*s. p.*; *s. t.*), *n.* Shambok, or thick stick-like strip of hippopotamus hide — *i-nYabu*. [D. *sjambok*].

**is-Ampompo** (*s. p.*), *n.* Native spoon-bag woven with grass or palm-straw = *is-Ampontshe*, *um-Godhlo*.

**is-Ampontshe** (*s. p.*; *s. t.*), *n.* = *is-Ampompo*,

**is-Ampotwe** (*Ampothwe*), *n.* Native adze, consisting of a wooden handle with a small triangular blade of iron fixed into it, by a spike, near the end and at right angles to the haft (cp. *i(tt)-Zeube*); person with very protruding forehead.

**Amuka** (*s. k.*), *v.* Take away a thing from a person by force (doub. acc.), deprive = *apuca* [Sw. *mpoka*].

**Amukela** (*s. k.*), *v.* Hold out the hands to receive a thing (acc.); hence, receive generally. Cp. *kangeza*.

*N.B.* It is Zulu etiquette for children, women, and inferiors generally, to receive a thing by holding out together both hands. To receive in one hand only would imply superiority, or familiar intercourse between equals.

**Amukezelana** (*s. k.*), *v.* Pass to, or hand to one another, as persons do the strings when building a Native hut; supply one another with words, devices, as when pre-arranging evidence; stand next in order to (with *na*), as one hut to another in a kraal.

**is-Amuku** (*s. k.*), *n.* = *isi-Maku*.

**Amula**, *v.* Pat or slap gently on the face or head, as one might a child (acc.), with the palm of the hand (= *mukula*; cp. *i-nTama*); interrupt, put out a person (acc.) when talking (not working — cp. *pacamisa*).

**Amuleka** (*s. k.*), *v.* Get made to forget, get escaped for in the memory, forget; go wrong, make a mistake, get confused or put out by forgetfulness or distraction (cp. *kohlwa*; *yibaza*); go wrong altogether in respect to any specified vice (with *na* or *nga*), get so habituated to any bad custom (with *na* or *nga*) as to do it without thinking (cp. *mukeleka*; *heheka*).

Ex. *us'amulekile ukwaba*, he is now altogether given up to thieving, it is habitual with him.

*o! uqinisile! uy'amulekile*, oh! you are right! I have been made, or have got, to forget.

**Amulekisa** (*s. k.*), *v.* Cause a person (acc.) to forget or have an escape of memory.

*N.B.* A boy who has had the misfortune to allow the cattle to trespass into a neighbour's fields, nibbles *is-Amuyisane* *q. v.* as he goes home, in order to induce forgetfulness in his father's mind — which this plant is supposed to do; and so he escapes punishment.

**is-Amuyisane** or **Amuyisani**, *n.* Long-stalked weed, growing in old fields, and used as above.



is-**Āmvu** (*Aamvu*), *n.* = *isi-Fudumezi*.

is-**Ancape** (*Ancaphe*, no plur.), *n.* Late green medics, eaten at the beginning of winter, after the harvesting of the *amubele*, but before the *i(li)-W'euana* = *i-nCape*.

is-**Ancapela** (*Ancapela*), *n.* Certain bird (? *Saxicola bifasciata*) (N).

is-**Anci**, *n.* Tawny coloured jaekal, having a disagreeable smell. Cp. *i(li)-Kanka*.

is-**Ancinza**, *n.* Girl kept by a chief, ostensibly as a maid-servant, but also as concubine = *i-mPotuli* [perhaps from *ncinza* q. v. — Sw. *m-zinzi*, fornicator].

And', and'uba, and'ukuba, and'ubani, *adv.* Then, and then, afterwards, before that — only used in Natal = *kad'uba*.

Ex. *anobekisisa kuqala, u'and'ukuya'kwena leg'ato*, look well first, before you go to do that thing (N).

*sebezani, uyede, and'uba nithle*, work and get finished, and then eat (N).

**Anda**, *v.* Increase (intrans.), multiply; spread, as might a report or sickness; become enlarged, as a hole in a hut, or a field by annual additions [Lat. *pando*, I spread; Sw. *tunda*, stretch out; Her. *tandavara*, stretch].

Phr. *okwanda kwakira amtakati*, increase (of family) is prevented by an *amtakati* — may mean, there has plainly been no *mutakati* here, in this rapidly growing family.

*w'ande ugoulomo nje*, he is grown large only as to his mouth, *i.e.* he talks much, but does nothing; is all bluster.

is-**Anda**, *n.* Remnant or remainder left over from anything after the main purpose has been fulfilled, as a small supply of corn or *dumbis* remaining after planting; (N) ground plan of, or site got ready to receive a hut (= *isi-Za*); (C.N. fr. Xo.) layer of reeds for storing grain upon.

is-**Andakwapusa** or **Andukwapusa** (*Andakwapusa*), *n.* Child, calf, etc. which has just ceased sucking.

Ande, *adv.* (N) = *kad'uba*.

is-**Andela**, *n.* Certain sea-fish.

is-**Andhla**, *n.* Hand; sometimes used to indicate the right or left 'side' (cp. *i(li)-Calu*; *u(lu)-Hlangoti*). [Skr. *han*, strike; Hi. *hath*, hand; Lat. *manus*; MZT. *li-anza*; Ka. *i-ganja*; Bo. *n-duha*, ability; Ku. *nthatha*, hand; Heli. *i-ganza*; San. *ganja*; Go. *ganyu*; Nga. *vyala*; Sak. *ntanga*].

Ex. *ukusipi isandhlu uomgwago?* it (the kraal) is on which side of the road?

*umunzi ku'Bani wemvuka* (or *buyisela*)

*kulesi isandhlu*, So-and-so's kraal you must leave on this hand (as shown by a sign).

Plur. *uku-hajj nge sandhlu*, to return empty-handed, having failed to get what one had gone for.

*uku-cara ngapandhle kwesandhlu*, to do anything without authorisation, on one's own account, without permission of those in authority, etc.

*uku-bel'isandhlu ku'Bani*, to seek the favour, or patronage, of So-and-so, as a poor man when wishing to be adopted as the dependant of some rich or powerful person.

*uku-yela isandhlu*, to complete the hand, *i.e.* be or make up five.

am-**Andhla** (no sing.), *n.* Strength (physical = *izi-Kwepa*); power, might, moral strength; authority; authorisation, as for doing anything; ability, capability, as for doing any work; exertion, labour, expended on any work; euphem. for *semu virile* (= *ama-Loka*) [Skr. *han*, strike; *ojman*, strength; Lat. *manus*, hand; Bo. *n-duha*, ability].

Ex. *inamandhla le'ndaba ibazile izinduku*, he is able or skilful is this man in the carving of sticks.

*okwabelanga kunamandhla*, the things, doings, etc. of the Whitemen are of power *i.e.* show wonderful ability or skill.

*kunamandhla ukuba indawu inyeko*, it is a powerful obstacle (to progress) that the *indawu* should be away.

Phr. *uku-pe'amandhla*, to fail of strength, be quite exhausted, whether physically or mentally; hence sometimes, he overcome with amazement; faint; give up in despair, etc.

ulw-**Andhle** (loc. *elw-Andhle* or *olu-Andhle*, no plur. — the plur. *izi-Luandhle*, now sometimes heard, is of modern coinage and etymologically incorrect), *n.* Sea [MZT. *lu-anja*; Ga. Gu. *nyanja*, broad expanse of water, sea; Her. *oku-rare*, sea — see *ama-Nzi*].

ulw-**Andhlekazana** (*s. l.*), *n.* Variety of yellow mealies having grains somewhat smaller than the *n-Tubini* (= *u(lu)-Nyogyo*); another variety, having small black and white grains. Cp. *i(li)-Gwaki*; *i(li)-Huma*.

is-**Andhlwana**, *n.* = *i-nGobo*. Cp. *u(lu)-Sa*.

**Andisa**, *v.* Make increase or multiply; enlarge, make be more; make go a long way, as a little food (acc.) by treating economically.

is-**Andisa**, *n.* Increase; interest or profit accruing from anything.

is-**Ando**, *n.* Hammer; origin, the stone used by a smith for striking the hot iron

[prob. akin to *anda* q. v. — Skr. *han*, strike; Reg. *nyondo*, hammer; Sw. *nyundo*; Ga. *usumu*; Her. *o-ngungo*].

And'uba, *adv.* (N.) = *ka'ubha*.

**Andulela, v.** Begin first, or before another, as a woman beginning to hoe before the others of her locality; begin first with, start off with, as with any particular one (with *nga*) of a rotation; be beforehand in regard to, anticipate a person (acc.) or event, as by speaking before him, making provision against, etc. [M.Z.T. *andula*, break open].

Ex. *ngiyakawululela ngendhla yaka'Magidi*, I shall start off' or begin with the hut of Magidi's daughter (in removing a kraal).

*mus'ukung'andulela ukukuluma*, don't anticipate me with your talk (I shall come to that which you are talking about).

**is-Andulela, n.** First-fruits of any season's crops; (C. N.) certain bright star appearing at the end of autumn (cp. *i-nKwenkwenzi*).

**um-Anduleli, n. l.** Precursor (M).

And'uma, and'ume, and'ukuma, *adv.* (N.) = *ka'ubha*.

**is-Andundundu (no plur.), n.** = *i-mBovane*.

**Anela, v.** Be sufficient for (acc. or with *ku*); suffice; be sufficed for by, have enough of (with agent); be given sufficient of (with *nga*), as a kettle with water; keep, retain possession of, as anything (acc.) found, lent, or taken by force — in all senses most freq. used in perfect; just or merely do a thing, as arrive (with *uku*), speak, etc. = Eng. 'just.'

Ex. *izibonda ka'ancle, inganti benyiti zigakwanela*, the posts do not suffice, whereas I thought they would be sufficient.

*atule into pantsi, ab'es'ej'anela*, he finds a thing on the ground, and thereupon keeps it.

*intlizigo koj'ancwango*, the heart or desire did not get its full.

*a'anc'ukubheku nye*, he did nothing but laugh.

*s'anc'ukufika, basebesipa ukululu*, we had just, or no sooner, arrived, than they gave us food.

*shicapuluxa, wancle navec*, take a spoonful (pinch, etc.) and be satisfied also — as might be said to a person arriving when the food prepared is of a very small quantity, not sufficing for all.

**Anezela, v.** = *enezela*.

**Anga, v.** Kiss a person (acc.) [Bo. *onku*; Sw. *na*].

*N.B.* Although, according to Native custom, fathers and mothers frequently kiss

their children, these latter never kiss their parents. Two boys, or two girls, may also, under exceptional circumstances, kiss each other.

**ulw-Anga, n.** Roof of the mouth, hard palate. Cp. *ama-Laka*.

Phr. *urame ulwanga*, she has a big mouth i. e. much talk, a noisy active tongue. See *i-mBoru*.

**is-Angabe, n.** = *um-Nyabazane*.

**is-Angcesheza, n.** Certain small bird (N.) = *isi-Hlalamahlanyeni*.

**is-Angci, n.** Dense continuous rain (not necessarily heavy), persisting perhaps for a whole day or longer, and, as it were, holding the whole land fast (*ngci*) within its grasp = *is-Angcinyane*; cp. *um-Vimbi*.

**is-Angcinyane, n.** = *is-Angci*.

**is-Angcobe, n.** Old mealies or mabele of the current or last harvested season, which have become sour from the damp of the pit. Cp. *u(lu)-Pata*.

**is-Angcokolo (s. k.), n.** Maize-grub = *isi-Hlala*.

**is-Angcozi, n.** Protruding forehead; person therewith.

**Angiti (Angithi),** idiomatic equivalent to Eng. 'not', as below (*lit.* don't I say?), used interrogatively only and when an affirmative answer is assumed; hence, often equiv. to 'of course, you know, etc.'

Ex. *angiti ngowitshela na?* did I not tell you? (of course I did).

*qa! bamsola nye mabo, bati, angiti wa-bekwa y'iti na?* no! they blamed him too, saying, were you not placed there by us?

**is-Ango, n.** Sudden breaking forth from the clouds, or a momentary oppressive glare, of the sun, as on a cloudy sultry day in the summer = *is-Ongo*. Cp. *isi-Fudumezi*.

**is-Angobo, n.** Food-crib, for storing mealies, etc. = *i-uGoma*.

**is-Angoma, n.** Necromancer, so-called 'witch-doctor', Native diviner = *is-Anusi, um-Ngoma*. Cp. *i(li)-Dhlozi, um-Lozi* [Gr. *nekros*, dead; *manteia*, divination; Lat. *angur*, soothsayer; Gr. *magos*, one of the *magi* or tribe of dream-interpreters; Sw. Ga. *ngoma*, drum (comp. Zulu custom of beating a hide during a witch-doctor's ceremonies); cp. Sw. *ganga*, practise medicine; *uguza*, to doctor; Ga. *mluzi*, medicine-man; Z. *um-Lozi*, q. v. and *i-Nyunga* q. v., both of which latter are other titles for an *is-Angoma*].

*N.B.* There are two classes of necromancers among the Zulus, one said to be



*inspired* by an ancestral-spirit or *i(li)-Dhlovi* — this is by far the commonest variety — and another, rarely met with, said to be possessed of a familiar-spirit or *ma-Loxi*. In the former case, of course, the speaking is done by the witch-doctor himself; in the second, it is done by the spirit, the doctor himself being supposed the remain silent. Their business is to unravel for their clients, for the sum of one shilling down (for a single private consultation, though for a public or combined consultation or *ma-Uhlo* a much larger sum is required) any of the mysterious occurrences of daily life e.g. disappearances of persons or stock, surprising calamities, outbreaks of disease, deaths, etc.

**is-Angoza, n.** Intense sun-heat, as when 'the very ground is hot to the feet' = *isi-Gagadu*.

**is-Angqōndo, sometimes in plur. iz-Angqōndo (Angqōndo) n.** *Amasi* of the best kind i.e. such as comes out white and well clotted = *is-Ankefe, izi-Keke*.

**is-Angqu, n.** Orange River; one of a certain regiment formed by Mpande next after the *ama-Pela* or more properly after the *i-nGulube* (= *i(li)-Sishi*). [Su. *Senqu*, Orange R. in its upper-parts; lower down called *nuka entsu* or Black R., and by the Hottentots called the *Gariap*].

**is-Angquma, n.** Hail = *isi-Coto*.

**is-Angume, n.** Certain plant, used as an *i-nTelezi*.

**is-Angungu, n.** = *isi-Gubudu*.

**is-Angxoko, (s. k.), n.** = *isi-Nyrokoko*.

**ul-Angu, n.** = *ulw-Angu*.

**is-Ankahlu (s. k.), n.** Violence, vehemence, as when talking furiously to a person = *isi-Kahlu*.

**is-Ankefe, or sometimes in plur. iz-Ankefe (s. k.), n.** = *is-Angqondo*.

**is-Ankuntshane (s. k.; s. l.), n.** Small yeldt-herb (*Ophioglossum* sp.), much liked as *imifino*.

**is-Anqawane, n.** = *isi-Ceyu*.

**is-Antloko (s. l.; s. k.), n.** Pea-like seed of the *i(li)-Kumalo* bush, worn as an ornament.

**iy-Antlukano (s. l.; s. k.), n. 3.** Split or separation, temporary estrangement, between relatives, friends or companions, as might follow some quarrel or passing disagreement; cause of such estrangement; (C. N.) separation, gap.

*N.B.* This word is very irregular in its formation, having a *y* in the prefix instead

of the euphonic *n*, and an *n* introduced into the radical *ahlukano* (see *ahlukana*) from which it is probably derived.

**um-Antshu (s. l.), n. 5.** Serous blood, as is sometimes discharged from a wound or sore.

**ulw-Antsu (s. l.), n.** (C. N.) = *u(lu)-Si*.

**ulw-Antu or Antulwantu (s. l.), n.** Any nice, dainty food, not come across every day, as meat, cake, etc. Cp. *ul-Ovela; i(li)-Velukanci*.

**is-Antungwana, n.** Odour, scent, small smell (good or bad), as of a smelling hide, some medicines, or the savour of frying meat = *u(lu)-Si*. Cp. *i(li)-Pungu; u(lu)-Qashi; u(lu)-Fulu*.

Ex. *kwanuka 'santungwana*, there is a scent or odour about (pleasant or unpleasant).

**Anula, v.** Widen out, as the mouth of a sack (acc.), a hut by extending outwards the foundation wattles, or a field by enlarging at the side; go beyond the reasonable limit in talk, as a person quarrelling going on to divulge secrets, etc. Cp. *eneka; elula* [Sw. *tanua*, enlarge].

**is-Anungu, n.** (C. N.), = *i-nTate*.

**is-Anusi, n.** = *is-Angoma* [prob. akin to *nuka* q. v., or obsolete *nusa* = *nukisa* — cp. Sw. *nusa*, smell].

**Anya, v.** Suck the breast, as an infant or calf = *ucela, ucintu*. [Ga. *nywa*, drink; *nyabu*, a mother; Sw. *nyonya*, suck the breast; L. Nig. *w-anyi*, woman].

**iz-Anya (no sing.), n.** Consciousness of guilt, interior fear or shame arising therefrom, causing sensitiveness and mental agitation before others. See *nyeza*.

**is-Anyana, n.** Certain shrub (*Kraussia lanceolata*).

**Anyisa, v.** Suckle, give the breast, as a mother to her child (acc.); cause or allow to suck, as a herd-boy the calves; suck heartily, as a calf.

**Anyisela, v.** Cause to suck by sucking for — used only of an older calf sucking at its mother after she has already a younger calf, which it is supposed to be helping to suck thereby.

**is-Anyu, n.** = *is-Angwani*.

**im-Anyule, n.** = see *i-Manyule*.

**is-Anywane, n.** General unpopularity or disfavour, as of a young-man with the girls; person with the same (= *isi-Nyomboto*; see *isi-Sita; i-Nyama*); certain shrub, growing in the bush-country, which, when placed in a man's hut, is supposed to bring about his being generally disliked.

is-Anzwili, *n.* So-called Mocking-bird (*Saricola pileata*) (C. N. fr. No.).

is-Apompolo (*Aphompolo*), *n.* (C. N. fr. No.) = *isi-Bankolo*.

**Apuca** (*Aphuca*), *v.* Take something from a person by force (doub. acc.), deprive him of it, as a man taking away the stick from a boy fighting = *amuka* [Lat. *privo*, I deprive; Sw. *poka*, take by force].

**Apuka** (*Aphuka*), *v.* Get broken or fractured, as a bone or stick; get dislocated, sprained (though the Natives regard it as a fracture — for an obvious sprain or dislocation, see *eyela*), as a person's limb at the joint (used with doub. nom.); die rapidly or suddenly, without any apparent cause; also euphem. for *tomba* q. v. [Ga. *atika*, break].

Ex. *ng'apuka umlase*, I got or had my leg broken.

*imbuku yami y'qakile*, my stick has got *i. e.* is broken.

is-Apuko (*Aphuko*), *n.* Flat, bridge-less nose = *isi-Kopela*. Cp. *u(tu)-Zukumba*.

**Apula** (*Aphula*), *v.* Break, fracture, as a bone (acc.), stick, window-pane, etc.; dislocate, as the limb (acc.) of a person (the Natives considering it a fracture — see *eyela*); make a person die suddenly or without premonitory symptoms, as an *umtakuli* [Skr. *lap*, break; Her. *poru*; Bo. *lulu*; alula, tear].

Ex. *vananti dibana, kicangati uyikum'apul'ingalo*, he gave him such a pull, one thought he would break his arm.

*Kollani ezinkomo (izintombi, etc.) apulana*, with So-and-so cattle (girls, etc.) are very numerous, in heaps.

is-Aqate (*Aqathe*), *n.* = *isi-Qate*.

is-Aqu, *n.* Any hunting-song.

is-Arro, *n.* A loud, unanimous expression of displeased surprise as by the interjection *huan*. See *ukuli vro*.

Ex. *mus'akungikaza ugaxaro*, don't be reproving me with your loud *huan*-ing.

**Ash'** or **Ashi**, *int.* expressing very strong disapproval, as at a false statement, or to check a wrong action.

**Ashila**, *int.* There you've got it! Serves you right! There's for you! — as might be said to a child who has cut itself after being cautioned not to play with a knife, or as a boy might shout out when throwing his stick after a bird (this word is the antithesis of *wepé*) = *ajila, ushula, hashila*.

is-Ashu, *n.* (N) = *u-Nqasha*.

**Ashula**, *int.* = *ashila*.

ulw-Asi, *n.* (C. N.) = *u(tu)-Si*.

**Aso**, *poss. adj.* Its — used with nouns of the 4th. cl. sing. when possessing things of the 2nd. cl. plur. having the prefix *ama* [Sw. Nya. Mo. *acho*].

Ex. *ama-uxi uso* (isitsha), its water (of the vessel).

**Ata** (*Atha*), *v.* Divide down the middle, as a hide (acc.), loaf of bread, etc.

ulw-Avela, *n.* (C. N.) = *ul-Ovela*.

**Awo**, *poss. adj.* Its — used with nouns of the 5th. cl. sing. when possessing things of the 2nd. cl. plur. having the prefix *ama*; their—used with nouns of the 2nd. cl. plur. when possessing things of the same class [Sw. Ka. Kag. Her. *awo*, its; Ni. Chw. *oo*; Her. Ang. MZT. *oo*, their; Sw. Nya. *ayo*; Ga. *ya ugo*].

Ex. *ama-qabi awo* (*umati*), its leaves (of the tree).

*ama-hashi awo* (*amakasi*), their horses (of the chiefs).

**Awu**, *int.* Oh! — an exclamation, when uttered soft, expressing agreeable surprise, admiration, etc.; but when expressed hard, as *Hawu*, expressing the surprise of dislike, disapproval, indignation, etc.

**Awus'**, *defect. verb.* Don't, refrain from, desist from, must not — the original root of this verb, along with that of *musu* q. v., with which it is closely connected, or is, may be, identical, had probably a meaning, like the present meaning of *yeka* q. v. (with which it is even still interchangeable) of positive-negative command. The word or particle given above is used, though very rarely (like *musu* and *yeka*) to forbid, or cause desistance from an action, and is properly followed by the infin., *uku* [Sw. *isha*, leave off = *yeka*, Z.; Ga. *deka*! stop! leave off!].

Ex. *ucus'ukusho ujalo*, you mustn't or shouldn't say so = *mus'ukusho ujalo, yeka ukusho ujalo*.

*gijima, umbungise:ucus'ukuba aye lapo*, run and bring him back; it must not be that he goes there.

**Ayi**, *int.* of negation, expressing strong dissent or denial; or of disapproval, intended to reprove or check some action or statement. See *hayi*; cp. *ashi*.

Ex. *ayi! mus'ukukubana amanga*, stop that! you mustn't get telling lies.

*ayi ho!* heigh! cease that!

*ayi vena, 'mfundisi!* you mustn't 'mfundisi! (libern.)—you are altogether too funny, too particular, etc.



*ayi tina wena!* oh! dear me! with your fun! (you are quite too funny).

*ayi nyebeshu lake bo!* oh! for his fine after-covering (what a beautiful, or unusual one it was).

**Ayi-ke, (s. k.), int.** commonly used as a set-off or prefatory expletive in conversation or narration, always standing at the beginning of a sentence and used to lower expectation, sober excitement, etc., and may generally be rendered into Eng. by such expressions as 'well! very well! well and so!' etc.

Ex. *ayi-ke!* *y'evu:awi ugokaboua kwevu,* very well! do as you find best.

*ayi-ke!* *sal'aba sifike koua, salannula izi-ukabi,* well! when we got there, we outspanned the oxen.

**Ayo, pass. adj.** Its—used with nouns of the 3rd. cl. sing. when possessing things of the 2nd. cl. plur. having the prefix *ama*; their—used with nouns of the 5th. cl. plur. when possessing things of the 2nd cl. plur. [Sw. Ga. Cong. Her. *ayo*, its; Sw. Sen. Ka. *ayo*, their; Cong. *amio*; Her. *avio*].

Ex. *ama-sondo ayo (inyola),* its wheels (of the wagon).

*ama-qabi ayo (inili),* their leaves (of the trees).

**is-Ayoyo, n.** Young of man, animal, or bird when just born. Cp. *itli*-*Papu*.

**Azana, v.** Know one another; be familiarly acquainted, intimate with a person (with *ni*); know each other's capabilities, strength, etc.

Ex. *akasiye orakiti, siy'azama uaye nje,* he is not one of our family, he is merely an acquaintance.

Phr. *unyawo lugakukateka, lukuyise layo uny'azani nonomtu,* the foot will carry you there where you know nobody, where you will be a perfect stranger yourself—said to reprove an inhospitable man.

**Azeka (s. k.), v.** Be or get known; be knowable, ascertainable.

Ex. *izinkomo zake ka'azeki, abumingi bazo,* his cattle are not knowable, are beyond computation, as to their numbers.

**Azela, v.** Know a person (acc.), etc., at.

Ex. *ngim'azole omZinkulu,* I have known him at the Umzinkulu.

**Azelela, v.** Have concern for, show consideration for, notice kindly, as a person (acc.) ill; think to know a person's (acc.) thoughts about any matter.

Ex. *umuntu ohlupekayo kuhle ukum'azole,* it is right to pay kindly attention to a person in suffering.

*amungu! nusi'ukung'azolela,* it is not so! don't get thinking to know my business for me.

*icadihilile:va nje, beng'azolela,* he just laid himself out to die, they paying no attention.

**Azi, v.** Know anything of any person (acc.); understand a thing; show a person (acc.) the respect, sympathy, etc., due to him, as to one's superior, or a person in want [O. Tr. *fis*, knowledge; Ga. *manyi*, know].

Ex. *uku-azi,* to be self-concerned, full of the idea of one's own importance.

*kaun'azi umuntu ohlupekayo,* he has no understanding, shows no concern about a person in suffering.

*uyena om'aziyo,* it is he who knows all about it.

*abantu bayakohlisa, ugoba imali besake beyay'azi,* the Natives got cheated, because they don't understand money-matters.

Phr. *amawazi ugan'azi kakula,* he knows water-matters very well *i.e.* he is a good swimmer.

*angiy'azi imili uina,* I know nothing of medicines, or about doctoring.

*ng'aye, ini, unazi wezabantu (izindaba), ezake izinkohlile?* is he the man then, who knows all about other people's affairs, while his own slip his memory?—as might be said of a busy-body finding fault with the affairs of another and implying that he ought rather to look after his own.

**is-Azi, n.** One who knows a thing thoroughly, an expert.

**ukw-Azi, n.** Knowledge.

**Azisa, v.** Cause a person (acc.) to know, acquaint; know a thing well or thoroughly; remember well, have vivid recollections of anything (acc.); think of with admiration, as any object or person; esteem, value, show due appreciation or respect for, as towards a parent (acc.) or for some present given to one; like, be fond of, as meat (acc.); treat a person (acc.), etc., kindly, with consideration; know well generally; also idiomatically as below.

Ex. *thashi talowo'umungu uyigal'azisa!* I have vivid recollections of that whiteman's horse, I think of it with a very intimate knowledge (for it once very nearly killed me).

*abhungu kabay'azisanga imali!* the white people didn't like money! *i.e.* they are surprisingly fond of it.

*abakweZulu bayaw'azisa umuntu oohllope,* the people of Zululand have a great respect for a white person.

Phr. *angikayiqedi, kwazi'akuti ny'epuzo ukusika,* I have not yet finished it (the field), it makes one remember (= you see; it was

because; it was on account of that) I arrived late.

*kwaziso ukuba aku'sibecane esikulu; isikazana nje, esiingefayelele 'mlawo, you see, it is not a large animal (an animal of any size); it is only a short crawling thing that can get no distance.*

**Azisela, v.** Notify, announce, give notice to a person (acc.) beforehand.

Ex. *cong'a:zisela usuku, w:akuhamba ngabo, you must let me know the day upon which you will be going.*

**Azisisa, v.** Know a thing (acc.) perfectly, exactly.

Ex. *ngilw'azisisi kabu usuku, I don't know the day exactly, or for certain.*

**B** in Zulu has three different sounds—one, a closed or aspirated *b*, pronounced by compressing the lips and then gently opening them with a slight holding of the breath, as exemplified in the Eng. word *cab*, and in the Zulu words *beka* (put), *bona* (see), and described in this work by the simple sign *b*.

Another kind is the open, or slightly aspirated *b*, (this is the ordinary *b* of English), as in the word *baat*; or the second syllable of the Zulu word *i-uBhobo* (hole).

A third variety is the exploded, or strongly aspirated *b*, identical with the *bh* in the English word *cab-horse* (when united in one sound, thus *ca-bhourse*), and exemplified in the Zulu words *bhaka* (look) and *ua-Bhobo* (tube).

These last two, as aspirated varieties, are both described in this work by the sign *bh*; the difference between the two kinds being sufficiently marked by the fact that the softer or slightly aspirated form occurs *only* after an *u*, where that letter immediately precedes it and *in the same syllable*; the exploded *b*, on the other hand, standing generally alone and at the commencement of a syllable.

The slight difference between these various sounds is not easily recognisable to untrained ears, so that in consequence we find both Natives and Europeans making many orthographical mistakes. Thus, the river or place in Natal called by the Natives *iXobho* has been by the Whitepeople erroneously named *iXopa*. Similarly, the English word *barer* becomes to the Zulu *i-bhota* (this is the exploded *b*, the Zulu language not permitting the use of the merely open *b* — which would be the correct sound — except after the prefix *i-ua*). Again, the English *p* is not easily distinguished by the Natives, especially when it comes at

**is-Aziso, n.** A making-known or announcement; hence, advertisement; proclamation (M).

**Azo, poss. adj.** Their—used with nouns of the 3rd. 4th. and 6th. cls. plur. when possessing things of the 2nd. cl. plur. having the prefix *ama* [for nouns of 3rd. cl. Sw. Ga. Her. Cong. *azo*, their; Ka. Ang. *ajo*; for nouns of 4th. cl. MZT. *azio*, their; Nya. *afu*; Cong. *ayo*; Sw. *ario*; the 6th. cl. doesn't gen. exist in other Bantu langs.].

Ex. *ama-kanda azo (izintombi), their heads (of the girls).*

## B

the end of a word. Hence we find the Eng. word *shop* becomes in Zulu *i-shabhu*.

**Ba, v.** Be [Skr. *bhu*, be or become; Ar. *ba'a*, be; Gr. *bios*, life; Ger. *bin*; Sw. Bo. and most Centr. Afr. langs. *wa*; Ka. *uwa*; Kam. *kwia*; Ku. *kala*; Ru. *ji*; Gu. Ga. Kus. Nywe *li*; Hinz. *ka*; Ma. Hu. *iagu*; Her. *ri*].

Ex. *ngikunike nje, kunge yami ukuba yami?* that I should just give you, it not being mine at all, or not being really mine?

*akivaba bayakanqunywa labo abanyaka: i-sayo!* would that they might be executed (hanged), those who are causing the agitation! (N).

**Ba, ukuti (Bha, ukuthi), v.** Lie clear and open, as the flat, treeless veldt, a cloudless sky, or a plain fact = *ukuti nba* [Lat. *pateo*, I lie open; Ar. *ban*, to be clear].

**kwa'Ba (Bha; s. k.), n.** Country open and flat, where all is plainly visible = *i(li)-Ceke*.

**ubu-Ba (Bha), n.** Utter bareness, as of a tree-less plain; utter destitution, as of a poverty-stricken man; absolute devastation, as of a country after a war or visitation by locusts.

**Ba (uku-), v. = eba.**

**uku-Ba (ukuu-Ba, s. k.), v.** To steal; *n.* Stealing = *ukw-Eba*.

**Ba, pers. pron.** They (*nom.*); them (*acc.*) — used with nouns of the 1st. cl., 3rd. pers. plur. [Ga. MZT. Chw. etc. *ba*; Cong. *be*; Her. *ve*; Sw. Nya. Ya. *wa*].

**u-Ba' (abbrev. of u-Bani), interr. mon.** Who? whom?

Ex. *kwasho'bu?* who said so?



**u-Baba, n.** My or our father (nearly always used without any poss. pron.); my or our father-in-law (whether husband's or wife's father); my or our *u-Babekazi* q.v., of any description, male or female; used out of respect to a chief or person of consequence; also by a servant to his master; or by a woman when courteously addressing a man; or to a boy by way of coaxing [Skr. *tata*, father; *pa*, protect, nourish; Hi. *dada*; Chal. *abba*; Ar. *'ab*; Sw. Su. etc. *baba*; Mamb. *papa*; Sa. *ba*; Ang. MZT. *tata*; Her. *tate*; Mon. *tua*; Ak. *afa*; Lur. *jaui*; Di. *wo*; (cp. Xo. *hawa*); Bo. *baba*, grandfather; Ha. *baba*, chief, man of consequence].

Ex. *awa, 'baba!* oh! father! — equivalent to the common Eng. expression 'oh! mother,' and used by males, in a sportive way, to express some slight laughable surprise.

**Bāba, ukuti (Bhāba, ukuthi), v. = babaza (bhabaza).**

**Baba (pass. Batshwa), v.** Be disagreeably strong (in various ways) to the taste; hence, be bitter, as aloes; be acrid, as tincture of iron, or the fruit of the arum-lily; be very salty, as brine, or sea-water; be very sour, as yeast; be very acid, as vinegar; be pungent, sharp, 'strong,' as highly fermented beer, or soda-water; be pricking, stinging, itching, irritating to the skin, as a nettle; or, metaphor. to the heart, as a tantalising object or anything strongly exciting. See *isi-Hahadoto*; *isi-Halamahogo*. [Bo *wawa*, smart; Her. *ruru*, bitter].

Ex. *buyababa lob'batshwala*, this beer is strong, pungent (with carbonic-acid gas).

*ubatshee uguayi*, (or *ulaba*, or *ukukuluma*), he is made to itch by snuff (i.e. by the strong desire for it), or by anger (burning within him and wanting to be let off), or by speech (i.e. by the desire to make known what is mentally irritating him).

**Baba (Bhabha), v.** Catch, as a bird (acc.) by a trap or entanglement; hold fast or firmly, as deep mud might an ox or wagon that has sunk therein — this word is rarely used in the active form, being nearly always transposed into the passive form *bajwa*; also = *babaza (bhabaza)*.

Ex. *kwagula kwabajwa inkabi, mawje kubajwe ingola*, first the oxen got stogged, now the wagon is stuck.

P. *kubajw'eshashayo (inyoni)*, it is the one (bird) that hops about the ground that gets caught in the trap (not the one flying in the air) — implying that it is dangerous to be always going about here and there, instead

of staying at home; accidents are mostly in the travelling.

**i(li)-Baba (Bhabha), n.** An *isibungo* or nickname for a fiery-tempered, spirited young-man, to whom also the longer form, *u-Mababakazana*, might be given.

**i-mBaba (Bhaba), n.** — only used adverbially in the form *ngembaba*, to express 'openly, outright, clearly,' as of one's talk, evidence, confession, etc.

Ex. *inlaba wayisho (or wayibeka) ngembaba*, he stated (or placed out) the affair openly (without any mere hinting, attempts at concealment, etc.).

**i-mBāba (Bhaba), n.** Unsound, badly-shaped pumpkin, generally discarded on the field (= *i-n'izwele*); hyena (= *i-m-Pisi*).

**um-Baba, n. 5.** Wild-chestnut tree (*Calo-deudron Capense*) (N. Fr. No.).

**uku-Baba, n.** Strongness; bitterness; sourness; acidity; pungency; itebiness, etc. See *baba*.

**u(lu)-Babadhlolo (Bhabhadhlolo), n.** Tall, sturdy, well-built young-man. Cp. *i(li)-Jaha*.

**Babagogo, int. = babashane.**

**u-Babakazi (s. k.), n. = uBabekazi.**

**Babala, v.** Come or go anywhere in regard to or about any particular matter (acc.) or to any particular person (used in perf.); set off, start suddenly doing or saying anything; provoke a person (acc.), as to quarrel or fight (= *qala*).

Ex. *kakona ununtu uyasok'ebabala yakono, unntuimuzi egeko na?* is there any body who can get to come about a beast, while the kraal-head is absent?

*ngibabele uBasi*, I have come to, for, or about So-and-so.

*wababala wangishayo*, he just started off thrashing me (without any warning or provocation).

**i-mBabala (Bhabala), n.** Bush-luck (*Antelope sylvatica*), male or female; (N) female only of same. Cp. *u-Nkonka*. [Ya. *mbavula*].

**Bābalala, ukuti (Bhābhalala, ukuthi), v.** Lie or fall sprawling, sprawl flat out on the belly or breadth of the body, as a child falling, or a woman lying on her belly, or an old but falling down in a 'squat' manner = *babalala*.

**Babalala, (Bhabhalala), v. = ukuti babalala (used in perf.).**

**um-Babalala (Bhabhalala), n. 5. = um-Dhlekedhle.**

**Babama** (*Bhabhama*), *v.* Flap out the wings, as a bird when caught in a trap; fling about the arms, as a man wildly gesticulating; pounce or spring at a thing (acc. with *pha* form), as a cat at a mouse (cp. *badama*).

**u-Babamkulu** (*Babamkhulu*), *n.* My or our grandfather, or grandfather's sister or brother (*i.e.* great uncle). Cp. *u-Mamemkulu*.

**u-Babana**, *n.* Step-father (the title being somewhat contemptuous, is not liked). Cp. *u-Wawa*.

**isi** or **um-Babane**, *n.* Any bitter, sour, sharp-tasted, stinging thing = *i(li)-Ilahu*, *isi-Ihahadolo*.

**Babashane**, *int.* Dear me! oh my! — as when a fatigued person sits down for a rest, or when one expresses, in a sportive way, astonishment at some tale or action of another (mostly used by males) = *Babapogo*. Cp. *mameshane*.

**Babaza**, *v.* Express astonishment at any thing (acc.), whether of displeasure or admiration; hence, speak with praise or admiration of a person (acc.) or thing, as to its astonishing excellence, etc.; be surprised at the astonishingly bad doings (acc.), etc. of a person or the bad qualities of a thing; have a very handsome appearance, whether by natural physique or get up. Cp. *mungala*; *bonga*.

**Babaza** (*Bhabaza*), *v.* Squelch, make a squelching sound, as a frog when thrown on the ground, or as the person throwing it (acc.) = *ukuti baba* (*bhabu*).

**Babaza** (*Bhabhaza*), *v.* Bubble, babble, as the water of a brook among the rocks.

**i-mBabazane** (*Bhabazane*), *n.* Stinging-nettle, used medicinally to induce sexual irritation (cp. *i-mBati*); regiment of girls preceding the *i-nZawu*, and the last formed by Shaka.

**um-Babazo**, *n.* Any foppish peculiarity of dress to attract admiration, as a long *i(li)-Beshu*.

**Bābe**, *ukuti* (*Bhābe*, *ukuthi*), *v.* Come down upon in a thickly-covering, encompassing mass, as locusts swarming down in a field, a lot of people crowding over a fire, or as an outbreak of disease universally attacking a kraal.

Ex. *shute babe ixinyoni eziyimini*, it is now thickly covered with birds in the field.

**i(li)-Babe**, or **Bābe** (*Baabe*), *n.* Discoloured spot or patch on the skin, where a sore or burn has originally been.

**u(tu)-Babe**, *n.* Name of two varieties of long broad-leaved grass (*Panicum excur-*

*rens* etc.), common around bushes and by rivers, and one of which is much liked by cattle.

**u-Babekazi** (*s. k.*), *n.* Any brother or half-brother of my or our father, *i.e.* paternal uncle (cp. *u-Malume*); any sister or half-sister of my or our father, *i.e.* paternal aunt (cp. *u-Mamekazi*); any *um-Zulu* (male or female) of my or our father.

**Babela**, *v.* Burn off a patch of grass surrounding a kraal (acc.), in order to protect it from grass-fires.

**Babo** (with both sylls. equally long), *int.* expressing grief, disdainful surprise, etc.

Ex. *see! babo! nguuntanani! oh! dear me! for my child! —* said by a woman wailing.

**Babo**, *poss. adj.* Their — of nouns of the 1st. cl. plur. = *see abo*.

**um-Babo**, *n.* Ropelike stuffing of grass, etc., that forms the body of a Native basket, and around which the palm-strips are twisted; one of the outside wattles in the frame-work of a hut crossing diagonally over those on the inside = *um-Qolo*.

**isi-Babule**, *n.* One of a section of the *u-Tulwana* regiment; (C. N.) sulphur.

**Bāca**, *ukuti* (*Bhāca*, *ukuthi*), *v.* Lie 'splash' out, flatly and softly extended, sprawling, as a lump of wet mud thrown on a wall, or a person falling or lying stretched out on his stomach, or a wet garment thrown 'spreadingly' out on the grass to dry = *bacazeka*; make so lie, *i.e.* throw, let fall, etc., as a lump of wet mud (acc.) on to a wall (loc.) or a spoonful of porridge on to the floor = *bacaza*; slush at, splash, bespatter, as a wall (acc.) with mud, or metaphor. a person with foul charges = *baceka*. Cp. *ukuti pahla*, *ukuti taca*.

**Bāca** (*Bhaca*), *v.* Hide oneself, as in the grass (= *casha*); cling to a person (with *ku*) unwanted, stick to him like something undesired; betake oneself elsewhere for refuge, for tiding over a famine, for avoiding one's creditors, etc.; waste time, laze about, as a boy who, sent on a message, just comes and idles about, or a woman who going out to hoe, on arrival in the field, merely sits about snuffing [Ar *dara*, conceal; Her. *tara*, hide oneself].

**i(li)-Baca** (*Bhaca*), *n.* One who habitually acts as above, in any sense; one of the Baca tribe, now mostly about the Umzimkulu and St. John's River.



**u(lu)-Baca** (*Bhaca*), *n.* Person habitually lying 'sprawled' out; hence, one absolutely without strength, as when in the last stages of illness; one chronically sick, a confirmed invalid. Cp. *um-Cambayiya*.

**Bácalala, ukuti** (*Bhacalala, ukuthi*), *v.* = *ukuti baca*.

**Bacalala** (*Bhacalala*), *v.* = *ukuti baca*.

**i-mBácambaca** (*Bhácambhaca*), *n.* Any soft, semi-liquid, slushy substance, as mud = *i-nTacantaca*.

**Bacaza** (*Bhacaza*), *v.* Make anything of a soft, semi-liquid nature lie out expanded, splash-wise, as porridge (acc.) or mud by throwing it or letting it fall = *ukuti baca*.

**Bacazela** (*Bhacazela*), *v.* Splash or slush anything, as a wall, table, or person (acc.), with anything (with *ngu*) of a soft semi-liquid nature, as above = *baceka*.

**Baceka** (*Bhaceka*), *v.* 'Slush,' splash, bespatter a thing (acc.) with any softly expanding, semi-liquid substance (with *nga*), as when throwing mud on a wall when plastering it, or letting cow-dung or porridge fall about the table or floor; bespatter a person (acc.) as to his character by making foul charges against him; begin to show cob, as mealies (= *cashela*) = *taceka*.

**i(li)-Baceka** (*Bhaceka*), *n.* Very small girl's-*umutsha*, having a mere apology for an *isi-gege* or front-piece and a very narrow loin-band of beadwork.

**Bacekeka** (*Bhacekeka*), *v.* Get so slushed, splashed, or bespattered, as above.

**Báda báda, ukuti** (*Bhāda bhāda, ukuthi*), *v.* Stagger about, be unsteady on one's legs, as a person intoxicated or wading through slippery mud; walk with a staggering, unsteady gait, as a traveller thoroughly exhausted; do anything (properly with the feet) in a clumsy manner (cp. *pamazela*); flounder helplessly about in one's talk, as a person quibbling or giving concocted evidence (= *manaza*) = *badaza, badazela* [Sw. *Ga. bata, duck*; Her. *taka, waddle*].

**i(li)-Bádabada** (*Bhādabhadā*), *n.* A clumsy, awkward person (properly on the feet, though also freq. used in a general sense). Cp. *i(li)-Pamrapama*.

**ú-Badakazi** (*Bhadakazi*), *n.* Profound sleep = only used in the phrase *kwesiku'badakazi* (*isikati*), at the time of deep sleep *i.e.* about midnight.

**i(li)-Badakezi** (*Bhadakezi*), *n.* Big, broad, flat foot.

**Bádalala, ukuti** (*Bhádalala, ukuthi*), *v.* Lie sprawling or at full length on the ground, as a drunken man, or an ox in the mud = *ukuti potalala*.

**Badalala** (*Bhadalala*), *v.* = *ukuti badalala*.

**Badama** (*Bhadama*), *v.* Come down upon suddenly or by surprise, pounce upon unexpectedly (not necessarily with any springing of the body, merely by suddenly appearing over), as a highwayman suddenly coming down upon a person (acc.) he has been belaying, or a thief taken in the act, or as a rat surprises a mouse. Cp. *babamela*.

Ex. *w'etuka, ipayisa selibadama*, he started to find the policeman already upon him.

**u(lu)-Badane** (*Bhadane*), *n.* General outbreak or epidemic of disease.

**Badaza** (*Bhadaza*), *v.* = *ukuti bada bada*.

**Badazela** (*Bhadazela*), *v.* Go along in a staggering, unsteady, clumsy, floundering manner, as when walking or talking = *ukuti bada bada*.

**isi-Badazi** (*Bhadazi*), *n.* Any person or thing unduly 'squat,' low and broad, as a short thick-set woman, a broad low hut, or squat beer-vessel.

**i(li)-Bade** (*Bhade*), *n.* Certain velvet-herb, the white under-skin of whose leaves used to be stripped off for fringes and body-ornaments.

**Badeka** (*Bhadeka*), *v.* Roast by burning, by putting right into the fire, as boys' meat (acc.); over-roast, burn, as a mealie-cob (which should be placed near, not in the fire).

Ex. *uku-si-badeka eculitweni*, to roast oneself over the fire *i.e.* sit very close over it.

**u(lu)-Badeka** (*Bhadeka*), *n.* South-African leprosy (N) = *u(lu)-Qoko*.

N.B. Leprosy seems to be quite unknown in Zululand, and no name exists for it. See *i(li)-Ntiki*.

**Bádhla, ukuti** (*Bhādhlā, ukuthi*), *v.* Place or throw carelessly down in a broad expanded heap, as one might his blanket (acc.); place or throw oneself flat down on the buttocks, squat down, as a Native woman = *badhlaza*; be or get so placed or squatted down = *Badhlazeka*.

**Badhla** (*Bhadhla*), *v.* Boil in a bubbling, spluttering manner, as any thickened semi-liquid food like porridge (= *matu*). Cp. *bila; budhlazela; rapazela*; stow away, pack away into, as goods (acc.), grain, etc. into any basket (with *nga*) or other receptacle (= *pahla*).

**Badhlaza** (*Bhadhlaza*), *v.* = *ukuti badhla*.

**Badhlazeka** (*Bhadhlazeka*), *v.* = *ukuti badhlu*.

**Bādhlu, ukuti** (*Bhādhlū, ukuthi*), *v.* Break open into broad sores, or become marked with extensive open wounds from burning, etc., as a person's body; become 'all holes' *i.e.* with staring open spaces (not mere tears), as a person's garment = **badhluka**, *cp.* *camuka*; make become as above = **badhlula, badhluzā**; *cp.* *camusa*.

**isi-Badhlu** (*Bhadhlu*), *n.* Broad open sore, as from a burn; broad staring hole, as in a blanket.

**Badhluka** (*Bhadhluka*), *v.* = *ukuti badhlu*.

**Badhlula** or **Badhluzā** (*Bhadhlula, Bhādhluzā*), *v.* = *ukuti badhlu*.

**i(li), or isi-Badu** (*Bhādu*), *n.* Large-sized spot, as below = *i(li)-Gqaba*.

**Bādu bādu, ukuti** (*Bhādu bhādu, ukuthi*), *v.* Be dotted or marked with large-sized spots, as a pig, leopard, cloth, etc. = **baduzeka**; put on, or mark with such spots = **baduza**. See *ukuti gqaba gqaba*. *cp.* *ukuti kifi kifi*.

**Badula** (*Bhadula*), *v.* Tramp along a great distance over the country (*acc.* — *lit.* spot it all over with footmarks); bar, as the doorway of a hut (*acc.*) by a thick cross-bar (see *u-Nobadule*).

**u-Badule** (*Bhadule*), *n.* used only in a jocular sense as personification of a tramp's feet.

*Plur. uyahamba, 'Badule ka'Lunyawo! thou goest well, good feet of mine!*

**Baduza** (*Bhaduza*), *v.* = *ukuti badu badu*.

**Baduzeka** (*Bhaduzeka*), *v.* = *ukuti badu badu*.

**u-Bafazini**, *n.* Hen-pecked husband, or one mastered by his wives (= *u-Vamokwenina*); or an 'old woman' of a man, always with his wives.

**Baha** (*Bhaha*), *v.* Rave, as an angry man at a person (*acc.* with *ela* form); rage, as sickness or famine.

**isi-Baha** (*Bhaha*), *n.* Fever-tree, whose very hot and pepper-liked root-bark is used for malarial fever and as an expectorant.

**i(li)-Bahu** (*Bhahu*), *n.* New skin-petticoat or kilt of a woman before it has been blackened for wearing. *cp.* *isi-Dwāba*.

**isi-Bahu** (*Bhahu*), *n.* Angry, absolute person, who domineers over all.

**Baka** (*s. k.*), *v.* Rage, be furiously active, as an epidemic of disease, a great grass-fire, or a person giving full play to some passion or evil propensity.

*Ex. uBani ubake nyokweba* (or *ubakile ekwebeni*), So-and-so is going at it strong with his thieving.

**i(li)-Bāka** (*Bhaka*), *n.* Veldt-pond (= *i(li)-Cibi, i(li)-Dawu*); *pl.* *ama-Baka*, great abundance, 'pounds-ful' of *u-tshwala* (= *ama-Dawu*).

*Ex. kwaku amabaka nje*, it was just ponds (of beer), we were just swimming in it.

**Bāka bāka, ukuti** (*ukuthi, s. k.*), *v.* = *bakuza*.

**i(li)-Bākabaka** (*s. k.*), *n.* Person with restless eyes, as though of a timorous, suspiciously cunning nature (see *bākāzā*); fine-looking person, of attractive appearance, male or female.

**isi-Bākabaka** (*Bhākabhaka*), *n.* Great expanse of water, as from a river that has over-flown its banks; a flood.

**um-Bākabaka** (*s. k.*), *n.* 5. = *um-Gembelazane*.

**i(li)-Bakabolo** (*Bhakabholo*), *n.* = *i(li)-Pakapolo*.

**isi-Bakabu**, *n.* Large wound (C.N.).

**i(li)-Bakada** (*Bhakada*), *n.* Female of the Large Kafir Finch or *i(li)-Sakabuli* *q. v.*

**Bakaza** (*s. k.*), *v.* Look, or move the eyes, restlessly or rapidly about, from place to place, in a timorous, shy, suspicious, or cunning manner, as one of a nervous temperament, with a guilty conscience, or some dishonest intention = *laziza, ukuti baka baka*. *cp.* *sholozā; neiyanciya*.

**Bake** (*Bakhe*), *poss. adj.* His, her, its — used with nouns of the 1st. cl. — see *ako*.

**Bakela** (*Bhakela*), *v.* Beat a person (*acc.*) with the fists, punch [*fr.* vulgar Eng. word].

**isi-Bakela** (*Bhakela*), *n.* = *u(lu)-Gwibisholo*; also (*fr. verb* above), clenched fist; punch or blow with the fist; short, scrubby top-knot of a woman.

**Bako** (*Bakho*), *poss. adj.* Thy — used of 2nd. pers. sing. with nouns of 1st. cl. plur. — see *ako*.

**i(li)-Baku** (*Bhakubha*), *n.* = *i(li)-Papū*.

**Bāku bāku, ukuti** (*ukuthi, s. k.*), *v.* = *bakuza* (*s. k.*).

**Bāku bāku, ukuti** (*Bhāku bhāku, ukuthi*), *v.* = *bakuza* (*bhakuza*).

**u(lu)-Bākubaku** (*Bhākubhaku*), *n.* Interior 'fluttering', nervous agitation, timidity. See *papateka*.

**Bakuza** (*s. k.*), *v.* Do nimbly, with quick active motion, as when walking over sharp stones, or a waiter sharply fetching



something; chew or eat with a quick nimble movement of the mouth, mumble, as a rabbit or old person without teeth (cp. *munuta*.)

**Bakuza** (*Bhakuzo*), *v.* Flap or flutter about, as the wings of a bird when caught, or a flag in the wind = *gubaza*.

**Bakuzela** (*Bhakuzela*), *v.* Flutter at the diaphragm *i.e.* palpitate, as a man after rapid running; flutter or be flurried with timidity.

**Bajaza** (*Bhajaza*), *v.* Look in the eyes as though conscious of guilt. Cp. *bakaza*; *nyeza*.

**Bala**, *adv.* A fact! actually, so then, really, indeed, etc. — expressing surprise with doubt, surprise with admission (= *mbala*, *imbala*, *nembala*); *adj.* a mere (one), a single (one) — gen. in a disparaging sense (= *mbala*) [Sw. *wazi*, clear. Cp. Sw. *waza*, count = Z. *bala*].

Ex. *bala! kwaza kwabuya*, actually, it got to come right!

*angina'muntu, uyisho unofana lo obala*, I have nobody, not even a single boy.

**Bala**, *v.* Count, as cattle (acc.); go over, one by one; calculate, as the effects of an action. [Skr. *bhajanī*, I allot; Ar. *manah*, reckon; Sw. *waza*; Her. *vara*; Bo. *tala*; Ga. *gatal*].

Ex. *kakubali konke loko*, he doesn't take all that into account.

**Bala** (*Bhala*), *v.* Make scratched figures or delineations on anything (acc.) with the nails or a pointed instrument (= *hweba*); hence, write (M), as a letter (acc.); write down, register, enter, as a person (acc.) or thing.

Phr. *nBau ubatire*, So-and-so has been written down *i.e.* enrolled or called out to work on a road-party.

**i(li)-Bala**, *n.* Spot, of any kind, as on a leopard's skin, on a dress, on the veldt where grass has been cleared away; an open-space, court-yard, as outside a kraal (= *i(li)-Geke*); spot specially cleared in a field for the temporary stacking of Kafir-corn when cut; distinguishing colour-mark or pattern, of cattle, all of which marks have separate names — see *lunga*, *wasu*, etc.

**i-mBala** (*Bhala*), *n.* = *i-mBali*.

**um-Bala**, *n.s.* Colour, as of any thing; shin-bone, tibia [MZT. *mu-bala*, colour; Her. *oty-vara*; Cp. Her. *oku-vara* = Z. *uku-bala*; Sw. *baya*, scraggy].

Phr. *uku-bu nembala* or *nembala*, to have thin scraggy legs, without calves.

*scuyi'inkomo enambala*, I am now become

a 'spotted' beast in the land *i.e.* disagreeably famous in some bad sense — as the father of a young-man whose crimes are the talk of the country.

*(umubali o'ubala khibi)*, one who is of two colours, *i.e.* double-faced, craftily joining either side as circumstances require, as a man who sometimes pretends to be a Christian and at other times a heathen. Cp. *u(lu)-Dimi*.

**u(lu)-Bala**, *n.* Open, empty country or spot, clear of trees and other objects, or unoccupied by people (= *u(lu)-Qanyqa-luzi*; cp. *i(li)-Ceke*; *i(li)-Geke*); hence, an empty, useless thing, a nothing; empty stuff, as talk (= *i(li)-Ze*); used adverbially as *ubala*, to express 'vainly, for nothing', or as *ugobala*, in a similar sense (= *ugeze*); loc. *obala*, in the open, in the open country; hence, plain, visible to all (with *ku*) [Ar. *khala*, open country; Sw. *wanda*].

Ex. *nyakuhwela (sebenzela, etc.) ubala nje*, he is merely talking (working etc.) for the air, for nothing, to no purpose.

*umawzi uko us'obala*, your words are out in the open, obvious, perfectly plain.

*umuzi wakubo us'obala kibi*, their kraal is clearly visible from our place.

*izinkomo kona umuntu azitole obala nje*, there a person just finds cattle in the open *i.e.* without even having to look for them, without any exertion.

**i-mBalakabili** (*Bhalakabili*), *n.* One who shows two colours, a trimmer — see *um-Bala*.

**Balakaca** (*Bhalakaca*), *v.* = *balakara*.

**Balakaca, ukuti** (*Bhalakaca, ukuthi*), *v.* = *ukuti balakara*.

**Balakaxa, ukuti** (*Bhalakaxa, ukuthi*), *v.* Fling down in a flat-falling, flopping, sprawling way, as a wet hide (acc.), or anything of a similarly soft nature = *balakara*; get so flung flatly or flop down; get thrown, or lie, sprawling, as a man in the ground = *balakaxeka*. See *ukuti dalakaxa*.

**Balakaxa** (*Bhalakaxa*), *v.* = *ukuti balakara*.

**i(li)-Balakaxa** (*Bhalakaxa*), *n.* Big, clumsy, 'sprawling' foot or hand; large clumsy boot. Cp. *i(li)-Bazukezi*.

**Balakaxeka** (*Bhalakaxeka*), *v.* = *ukuti balakaxa*.

**isi-Balala** (*Bhalala*), *n.* Woollen blanket having coloured stripes on one side but plain brown on the other (N. fr. Xo.).

**Baleka** (*s.k.*), *v.* Run away, openly or known to others; escape, flee openly. Cp. *eqa*.

*P. kabaleka elutshwaga (inhono)*, it is the ox that is gored or stuck that runs away, *i.e.* do thou likewise and clear, since the *abuhakati* have already given you evidence of their presence (perhaps by the death of some person).

**Balekela** (*s. k.*), *v.* Run off or away to a person or place (with *ku* or *loc.*); run away from a person or thing (*acc.*); run away after or for a thing (*acc.*), whether actually, or mentally (metaphor.) as when drawn or made to run off towards any particularly attractive article among a selection; make straight for a certain spot aimed at, as an assegai.

**Balela**, *v.* Recount or enumerate for a person the details of an affair (*doub. acc.*); shine brightly or hotly, as the sun (*used in perf.*) [*Lat. caleo, I glow*].

*Ex. libalele namhla (langa)*, it (the sun) is hot to-day.

*libalele isango, or eleukausi*, etc., it is shining with a stifling glare, or with a bull of a sun (*i.e.* tremendously hot), and so on.

**um-Balela**, *n. 5.* (N) = *u-Nyezi*.

**um-Bali** (*Bhali*), *n. 1.* Writer; clerk (chiefly that in a magistrate's office).

**i-mBali** (*Bhali*), *n.* Peculiar skin-spot caused in numbers on the legs of Natives from 'scorching' themselves *i.e.* sitting too close over a fire (= *i-mBala*); flower, blossom, of a plant or tree (*cp. i-mPa-kwe*); pretty-featured person, male or female (= *u(lu)-Baqa, um-Ceko*) [*Lat. flos, flower; Ar. fattah, to bloom; A. Sax. hlosa, flower; Her. o-ngara*].

*Ex. ukahlela imbali ejuji?* what kind of a flower has it (the plant)?

**isi-Bali**, *n.* Flower of the pumpkin plant = *isi-Gwe*.

**Balisa**, *v.* Recount, relate to a person all the details of a case (*doub. acc.*); go over within oneself, consider successively all the many points of an affair, as a sorrowful person thinking over to himself all his troubles (*acc.*); turn over thoughtfully in one's mind, as an affair (with *ngu*) about which there is some doubtfulness (*cp. ngabaza*).

**Balo**, *poss. ulj.* Its — used with nouns of the 2nd. cl. sing. — see *alo*.

**isi-Balo** (*Bhala*), *n.* Work-party, called out by a chief for doing Government works, mainly road-work; such a road-party.

**isi-Balo**, *n.* Cypher, figure, in arithmetic (M).

**um-Balo** (*Bhala*), *n. 5.* = *um-Cwangubane*; also (M) a writing, document; plur. *im-Bala*, the Scriptures.

**um, or u(lu)-Balu** (*Bhala*), *n. 5.* = *um-Gede*.

**i-mBaluko** (*Bhaluko*), *n.* Bag or long pouch, for carrying the snuff-box, etc., and made of the skin of an unborn calf (N).

**Bamazela** (*Bhamazela*), *v.* = *panuzela*.

**i(li)-Bamazi** (*Bhamazi*), *n.* = *i(li)-Bamaza*.

**Bamba** (*Bambha*), *v.* Catch, as a person (*acc.*) pursued; grasp, lay hold of, as the horns of an ox; get hold of, as a fish with the line; grasp with the intellect or memory, as an explanation of anything; keep, as a law; keep hold of, as a thing placed in the hands; keep back, hinder, delay, as a person from action; catch, discover, as a thief in the act of stealing; lay hold of for carnal purposes, rape (actually, or only with such intention), as a girl; catch the throat, stick in it, as distasteful food that won't go down; engage in battle or close fight (more freq. *bambana*); take up for a time, a particular job (only used in certain connections) [*Skr. bandh, bind; Ga. baka, catch; Sw. kamata; Her. kambura*].

*Phr. uku-bamba un'ezantsi (umlomo)*, to lay hold of the lower lip, as a Native does when amazed = to be overcome with perplexity, not know what to do, what course to take.

*uku-bamba ungu'sratlu (umlomo)*, to lay hold of the upper lip = to feel the heart lighten, be filled with a little hope, feel less seriously, as after grievous excitement, sorrow, etc.

*uku-bamba ulolo*, to take up togt work *i.e.* work for daily payment.

*uku-bamba naluma*, to hold the mouth *i.e.* to be overcome with amazement, as before anything wonderful, calamitous, etc.

*uku-bamba inhlhela*, to take hold of the path *i.e.* to address oneself to one's journey, go on one's way.

*uku-bamba izulu*, to grasp at the sky *i.e.* be unduly ambitious, seek what is altogether beyond one.

*uku-m-bamba isanuku (umuntu)*, to stifle, smother one.

*uku-bamba unkuvo otile*, to take this or that arm (*i.e.* hand) = to go to right or left.

*uku-bamba untondo*, to catch hold of the penis *i.e.* to become effectively covered, conceive, as a cow.

*uku-bamba umzimba*, to lay hold of the body *i.e.* begin to put on flesh, as after sickness.

*uku-zi-bamba*, to hold *i.e.* restrain oneself, exercise moderation or temperance.

**u-Bamba** (*Bambha*), *n.* A stage made of sticks or branches placed crosswise upon stakes and used for stacking something (as Kafir-corn) upon, or to act as the



floor of a watch-hut or a corn-crib; (N) one of the cross-beams or rafters of a Native hut, going from side, not from fore to aft (= *um-Shayo*. Cp. *um-Janjato*).

(i)(i)-**Bamba** (*Bambha*), *n.* Canine-tooth, of dog, etc. (C. N.); also (C. N.) = *isi-Fociya*.

Ex. *ibamba lukwibopa isisa*, a belt to bind herself round the belly — a name given to a bullock presented to a bride's mother (C. N.) = *um-Mba*.

*isi-Bamba* (*Bambha*), *n.* = *isi-Fociya*.

**Bambabula** (*Bhambhalula*), *v.* Deal a blow on the body of a person (acc.) with the length of some supple instrument, shambok, or switch, such as would leave a mark = *tentebula*. Cp. *tarabula*.

**Bambala** *v.* (C. N.) = *bambelela*.

**Bambalala** *v.* Neglect, disregard, as a child its parents (C. N.) — see *bembesela*; *talasa*); also (C. N.) = *babulala*.

**Bāmbalala, ukuti** (*Bhāmbhalala, ukuti*), *v.* = *ukuti ja*.

*isi*, or *u(lu)-Bambalala* (*Bhambhalala*), *n.* Any long body lying extended on the ground, as a long stick, post, etc.

**Bambalaza** (*Bhambhalaza*), *v.* = *ukuti ja*.

**Bāmbalazi, ukuti** (*Bhāmbhalazi, ukuthi*), *v.* = *ukuti ja*.

**Bambana** (*Bambhana*), *v.* Catch hold of, grasp one another; grapple, wrestle; engage one another in argument or dispute.

Ex. *asibambane*, let's have a wrestle.

Phr. *uku-bambana ngezandha*, to shake hands.

*isi-Bambane* (*Bhambhane*), *n.* Thick, dense, closely-packed together cluster or accumulation of several separate objects, as of huts in a kraal, kraals in any particular spot, or stripe alongside stripe (as of a whipping) on a person's body = *isi-Dhlavela, isi-Xakaxoto, isi-Dhliidhli*. Cp. *um-Ilohlelekiana*.

**um-Bambangwe** (*Bambhangwe*), *n. f.* Certain thorny bush; hence, Mauritius Thorn, called after it. Cp. *u-Sondelangange*.

(i)(i)-**Bambasisu** (*Bambhasisu*), *n.* (C. N.) = *isi-Fociya*.

**Bambata** (*Bhambhatha*), *v.* Pat with the hand, as a dog (acc.). Cp. *pulula*.

**um-Bambato** (*Bhambhatho*), *n. f.* = *um-Janjato*.

(ii)-**Bambazi** (*Bambhazi*), *n.* Species of red-bellied iguana, of greater length than the *isi-Quzi* and very destructive to pumpkin-fields.

**Bambeka** (*Bambheka*), *v.* Be catchable,

holdable, graspable to the mind; get detained; have a hitch or difficulty in one's speech; get hitched, as work or machinery.

Ex. *ngisabambekile lupu*, I am just detained here (at some work I cannot leave). *alibambeki lili'zombe*, this hatchet doesn't easily get held, is awkward.

**Bambela** (*Bambhela*), *v.* Hold, or catch something for a person (doub. acc.); act as substitute for another (acc.) at some work (with *ku* or *loc.*); take a turn, as at any work; reach as far as.

Ex. *rati angibambele usuku lube hange*, he said, might I hold on for him (i.e. take his place) for a day.

*ngiyokukubambela lelo'xwi*, I shall take care of that word for you = I shall not forget it, shall pay you out for it some-day.

Phr. *uku-bambel'izandha skanda*, to hold the hands to the head, i.e. to wait or perform the *isi-Lilo* custom, as women do.

*im-Bambela* (*Bhambhela*), *n.* = *i-nGwane*.

**Bambelela** (*Bambhelela*), *v.* Lean forward in a kneeling posture with the palms of both hands on the ground; also = *bambela*. See *u-bambela*.

*i-mBambelela* (*Bhambhelela*), *n.* = *isi-Bambezele*.

**Bambezele** (*Bambhezela*), *v.* Detain, delay, as a person (acc.); continue holding tightly, as on to anything (with *ku*); hold on, keep on, as at any work [Ka. *bandizira*].

*i-mBambezele* (*Bhambhezela*), *n.* = *i-nGwane*.

*isi-Bambezele* (*Bambhezelo*), *v.* Cause of detention.

**Bambisa** (*Bambhisa*), *v.* Cause or help one (acc.) to hold on at any work i.e. give him a hand or keep him company thereat (with *ku*).

*isi-Bambo* (*Bambho*), *n.* Blacksmith's vice (M).

*u(lu)-Bambo* (*Bambho*), *n.* Rib, of man or beast; face-scraper, made of rib-bone (= *u-Pepeta*) [Sw. *ubavu*; Ka. Bo. *lu-bavu*; Her. *oru-pati*].

Phr. *yek'ubambo luvakabi leandhlebra v-udhheaveni!* alas! for the rib of an ox (a prime part of the beast) eaten in a hovel! — expressing disgust at the daughter of some important man having married into a common family.

*isiubambo, umatiya, ngokutiya ububende* (or *umanyo*), the ribs are the obstacle, keeping back within, one's blood (or painful feelings) = great is my grief within, but nobody sees it for these ribs which prevent my heart from being shattered.

**Bami**, *poss. adj.* My used for 1st. pers. sing. — see *ami*.

**Bāmu**, *ukuti* (*Bhāmu*, *ukuthi*), *v.* = *bamuzā*. *i*(li), or *um-Bamu* (*Bhamu*), *n.* 5. = *i*(li)-*Baka*.

*Phr.* *amabamu oshwala*, great abundance, 'floods' of beer.

**isi-Bamu** (*Bhamu*), *n.* Gun or rifle. *Cp.* *u-Mbayimbayi*; *isi-Ntuluntulu*.

**Bamuzā** (*Bhamuzā*), *v.* Wade, flounder about, as through deep water when crossing or bathing; talk rubbish, nonsensical tales.

*i*(li)-**Bamuzā** (*Bhamuzā*), *n.* Bladder, blister, such as forms on the skin when scalded with water, or as the pod of the *u-Singa* plant; bubble, as formed by soap — *i*(li)-*Panyaza*, *i*(li)-*Ququwe*. *Cp.* *i*(li)-*Pote*; *i*(li)-*Shamuzā*.

**Bana**, *adj.* Baddish, rather bad; freq. equiv. to 'common, inferior, old, etc.'

*Ex.* *ngqoke ixingubo ezimbani, inguuti webile kangaka-ya*, he wears shabby clothes and yet he is so rich.

**Bānana**, *ukuti* (*Bhānana*, *ukuthi*), *v.* Lie out or be openly exposed in a numerous intermingling, as the veins on a man's body when standing prominently out, or a lot of intercrossing railway lines at a junction or of fields ploughed here and there thickly together on any spot — *bananaza*.

**u-Banana** (*Bhanana*), *n.* Banana or bananas [Eng.].

**isi-Banana** (*Bhanana*), *n.* Banana plantation.

**um-Banana** (*Bhanana*), *n.* 5. Jealousy, envious feeling = *um-Ou*.

**Bananaza** (*Bhananaza*), *v.* = *ukuti banana*.

**Banda**, *v.* Be cold, as water or wind; be cool *i. e.* comparatively cold, as a refreshing breeze, or cool atmosphere (= *qu-nda*); cleave or split wood (acc. = *canda*); ward off or 'cover' oneself from some danger by hiding behind a tree (with *nga*), by speaking evasively, or hiding behind an excuse [Skr. *bhanj*, split; *Ar. bend*, cold; *Her. penda*, cleave; *Sw. kata*, cleave].

*Phr.* *uku-gexa amanzi abandayo*, to wash away the water which is cold (*i. e.* the chill which is said to come over one when burying a corpse), by going to bathe in a river after a burial.

*uku-gexa amanzi ebanda*, to wash the body in a river, the water being cold.

**Banda** (*Bhanda*), *v.* Plaster a hut (acc.) by flinging on lumps of mud (with *nga* = *pahlaka*); stow away within, pack

goods (acc.) into any basket, or wagon (with *nga* = *pahlā*).

**i-mBānda** or **Bānde** (*Bhanda* or *Bhande*), *n.* Slope, as on a hill-side [Sw. *mpando*, incline].

**isi-Banda**, *n.* Flat scaly scar on the skin, as left by a burn or healed sore; any small animal about the size of a cat and of any species; a very short person (also *isi-Banjana*) [Chw. *to-badi*].

**Bandakanya** (*s. k.*), *v.* Take or place together, unite, couple, as a number of tools (acc.) held in one hand, two bullocks in the one yoke, an extra horse tied alongside a pair (not properly used of two things coupled together one behind the other, as railway-carriages) = *bandakanyisa*. [Ang. *bandeka*, unite; *Her. pandeka*, bind].

**Bandakanyisa** (*s. k.*), *v.* = *bandakanya*.

**i-mBandama** (*Bhandama*), *n.* = *i-mBānda*. **um-Bandamu**, *n.* 5. Ring-worm.

*N.B.* The ringworm is cured by placing thereon an *um-Cimbitra* or an *um-Nauke* (slug), and allowing its mucus to remain.

**u-Bande** (*Bhande*), *n.* Children's game of throwing up stones and catching them on the back of the hand.

**i(li)-**Bande**, *n.* The one half or side of a cooking-pot — only used adverbially, as below.**

*Ex.* *isiyinyi sise ibande*, the pumpkin-mash has got burnt on one side of the pot.

**i(li)-**Bande** (*Bhande*), *n.* Bell, brace (in plur. = a pair of braces) [Eng. *band*].**

**ama-Bande** (*Bhande*; no sing.), *n.* (C.N.) = *ama-Mbande*.

**i-mBānde** (*Bhanda*), *n.* Musical pipe or flute, made of the shin-bone of a reed-buck or goat (now no longer in use); also = *i-mBānda*.

**i-mBande** (*Bhande*; no plur.), *n.* Strip or strips of wood *i. e.* wood cut lengthwise from the block (not crosswise, so as to include the whole body thereof) = *i*(li)-*Dumbu*, as a piece of chopped firewood, or a scantling, or walking-stick made from such a 'strip' of wood. See *banda* [Sw. *ki-banzi* and *ki-pande*, splinter of wood].

*Ex.* *induku yami iy'imbande*, my stick is a strip (not cut off whole from the tree) = *i*(li)-*Dumbu*.

**u(lu)-**Bande**, *n.* Piece of *um-Tomboti* wood (much liked on account of its agreeable smell) cut in the rough from the tree; necklace made of numerous little black sticks cut from this wood.**



**Bandeza, v.** Crowd, inconvenience for room by squeezing in, as kraals closely surrounding another (acc.); oppress, treat tyrannically by depriving of freedom, etc.

**Bandezela, v.** Inconvenience a person (acc.), block the way to free work, hamper, as by not allowing him the use of one's tools or pots.

**Bandezeka (s. k.), v.** Be in a crowded, inconvenient state through pressure; be hampered in one's freedom, oppressed, as by one's chief.

**Bandhla, v. = bandhlutulu.**

**i(li)-Bandhla, n.** Men sitting assembled together, a social gathering, as merely to gossip or drink beer, or for some particular business, as to hear a trial or some announcements of the chief; the men collectively of any kraal; hence (M) congregation, company of believers, sect, church.

Ex. 'bandhla!' do you say so (humorously)? how funny! wonderful! — the expression is mostly used by males, and is supposed to draw the company's attention to the good thing being said or something astonishing being done = *bantu* (see *umu-Ntu*).

nc! 'bandhla!' or o! 'bandhla!' or 'bandhl'epakati! — used similarly to the above. Phr. *ngize kwot'ibandhla nje*, I have just come to warm myself at the company *i.e.* to enjoy the society of other men, have a little chat, etc.

**Bandhlutulu, v.** Disown, cast off, reject, as a family might an unruly member (acc.); exclude, eject, as a person (acc.) from one's society or membership of any company = *cwasa*, *bandhla*, *hlutulu* [Ang. *bandulula*, untie; ep. Z. *bandakanya*, *i-Bandhla*, and the endings of such words as *sombutulu*, *sibukula*, *ambula*, *endhlula*, etc.].

**i-mBandō (Bhando), n. = i-mBande.**

**isi-Bando, n.** Pretext, excuse or quibble by which one seeks to ward off blame or reproof. See *banda*.

**um-Bando, n. 5.** One slice, piece, or half of a hide when cut lengthwise (the hide of a beast being generally cut down the middle into two pieces). Cp. *i-mBandō*.

**u(lu)-Bāndubandu, n.** Person with loud, noisy voice, heard above all others.

**Bandula, v. = qandula.**

**Bāne, ukuti (ukuthi), v.** Lighten up suddenly, give out a flash or glare of light, as lightning; have a sudden shooting pain = *baneka*, *ukuti buci*. Cp. *ukuti ngazi*.

**isi-Bane, n. = isi-Bani.**

**um, or u(lu)-Bane, n. 5. = um-Bani.**

**Baneka (s. k.), v.** Lighten up, make bright with light, illuminate, as lightning does in the heavens (= *ngazima*), or a person does by placing a lamp in a room; have a sharp shooting pain in the body; other modern uses as 'light a lamp (acc.), light up a room (acc.) by a lamp (with *nga*), though occasionally heard, would seem to be grammatically incorrect. Cp. *baga*. [Skr. *bhāna*, sun; Ar. *bara*, lighten; *bar*, lightning].

Ex. *wo'ubaneke lapa*, come and bring a light here.

*kuyabaneka lapa esiswini*, there are sharp shooting pains here in the abdomen.

*sekubanekile eculhlini*, it is already lighted up, or has already been made bright with light, in the hut.

**Banga, v.** Claim by contending for, as one son with another (with *na*) for the cattle (acc.) left by a parent; contend over anything (acc.); make for, journey towards (used with abbrev. perf.); give rise to, bring about, produce, cause, as any action might give rise to bad effects (acc.); bring down upon, cause for a person (acc. with *ela* form) some ill (acc.) [Ang. *banga*, make; Sw. *lanya*, cause].

Ex. *ubange-pi?* where are you making for, or going to?

*ukupuxa amanzi amabi kuyabanga izifo*, drinking bad water gives rise to disease.

*uyabanga uye abukosana*, he is claiming or contending for the (right of) heirship along with him.

*amanyani ake asibangela ubuhlungu*, his words caused (for) us pain.

*sikhla nesibucu tina, sibanga ugoba kug'i-ukonto*, we eat even rotting meat, contending that *i.e.* basing our justification on the fact that it is a beast (and is to be eaten).

*uku-bangwa nodonga*, to be contended for with the grave *i.e.* be nearly dead.

*uku-bang'umusindo*, to make a noise.

*uku-bang'utuli*, to raise a dust.

*uku-bang'umhaura*, to excite pity.

**i(li)-Banga, n.** Distance, as from one place to another [Ga. *banga*, space].

Ex. *ibanga lingakanani elisuka eTikwini liya emZintu na?* what is the distance from Durban to Umzintu?

*kuku'banga'lide*, it is not a great way.

**i(li)-Banga (Bhanga), n.** Large beer-cala-bash with broad mouth; woollen blanket having large coloured squares (ep. *isi-Balula*).

**u(lu)-Banga (Bhunga), n.** One of the se-

veral sharpened stakes fixed erect in the ground at the bottom of a pit for trapping game = *u(lu)-V'ekü*.

*u(lu)-Bāngabanga, n.* = *u(lu)-Rrangarra-nga*.

*isi-Bangabatakati (Bangabathakathi), n.* = *isi-Qataqata*.

*Bangalala, v.* Rage furiously, as a grass-fire or angry man.

*u(lu)-Bangalala, n.* Veldt-plant, used to cause sexual excitement in the male (man or beast).

*Bangalasa, v.* Make a great noise with the mouth, scream, as when loudly crying (as a child), scolding (as a woman), shouting (as of boys playing) = *rrangyalasa*.

*isi-Bangamlota (Bangamlottha), n.* Certain bush (*Antidesma venosum*), growing on the coast.

*i(li)-Bangana, n.* Short distance, or considerable distance (according to context and manner of expression).

Ex. *kusel'bangana nje*, it is now only a little way.

*kul'bangana nje kobra*, it is rather a good way, a fair distance.

*um-Bangandhlala, n. s.* Small tree (*Heteromorpha arboreseens*), making very bad firewood — the bark is said to be used for colic and scrofula and as a vermifuge for horses.

Phr. *nyalutiuta ukuni lombangandhlala*, I touched a log of the *mabangandhlala* tree — applied to an irritable person, who will flare up if merely touched.

*i-mBangayiya (Bhangayiya), n.* Long tail-feather or feathers, gen. of the ostrich, worn on the head = *um-Bongo*.

*Bangazela (Bhangazela), v.* Run, rush, dash wildly, excitedly along, as a person or animal in a great fright (not when racing) = *papatreka*.

*um-Bangazi (Bhangazi), n. s.* Flat-crown tree = *u(lu)-Solo*.

*i(li)-Bange (Bhange - loc. eBange), n.* Bank (for money) [Eng.].

*isi-Bāngebange (Bhāngēbhange), n.* Person angrily or violently demanding anything, as food, payment, etc.

*i-mBangi (Bhangi), n.* Young-man who, in courting girls, trespasses on the preserves of others.

*Bangisa, v.* Cause (the country) to make for or be directed towards any certain place, as below:—

Ex. *zal'aba sipamē kam, salibangisa aTu-*

*bela*, upon leaving there, we directed our course (Z. the country) towards the Tukela.

*isi-Bango, n.* Charm, or incantation, by herbs, etc. (C.N.).

*um-Bango, n. s.* Family contention, as about property, heirship, etc.; contention between two young-men for the same girl.

Ex. *ubukosana luka'Somkeli sebung'umbango*, the heirship of Somkeli is already a matter of family strife.

P. *umbango uruk'endoteni*, family strife springs up from the ashes (of the paternal hearth) i.e. has its cause in the home, is not originated outside.

*Bangqa (Bhangqa), v.* (C.N.) = *bangqa*.

*Bangqana (Bhangqana), v.* (C.N.) = *bangqana*.

*Bangqanisa (Bhangqanisa), v.* (C.N.) = *bangqanisa*.

*Bangquza (Bhangquza), v.* Wriggle about, as a dog its tail (acc.), or a person the tongue in his mouth; fly about here and there, up and down the country, as a man running about in search of a doctor, or anything urgently needed = *panquza*.

*Bangula, v.* Extract a thorn (acc.) or splinter from the body, by picking it out with another thorn or needle. Cp. *vungula*.

*isi-Bangulo, n.* Instrument (usually another thorn kept for the purpose) for extracting thorns, etc. from the body.

*Bāni, ukuti (ukuthi), v.* = *ukuti bane*.

*u-Bani, interr. pron.* Who?; *indef. pron.* Somebody, a person, anybody; also used for 'So-and-so, What's-his-name' (as when narrating or illustrating, and the particular person's name is unknown or forgotten) [Zc. *bwani*; Ngu. *mbwani*; Sha. *mbwai*; Sw. Kag. Heb. *nani*; Ru. *nyani*; Gu. *ani*; Her. *iuni*; Nyamb. *nindi*; Gal. *ndi*; Sum. *nde*; Chw. *mung*].

Ex. *ubani rena, igamu lako?* what is your name?

*angisaqondi ukuti washaya ubani*, I am no longer certain who it was he struck.

*asim'angene ekayo, ab'es'eti, wina. 'Bani!* he just enters the kraal, and then says, Come here, So-and-so!

*isi-Bani, n.* Light, torch (in the kraals usually consisting of a stalk of tamoote-grass) — this word is used more in Natal than in Zululand, where *u(lu)-Bangu* is the common expression; hence (M) candle, lamp.

*um, or u(lu)-Bani, n. s.* Lightning (generally), whether forked or sheet = *u(lu)-Nyazi* [Skr. *bhānu*, sun; Ar. *har'*, lightning].



*N.B.* Owing to the dislike of the Natives for calling awful things by their proper names, the word in most common use for 'lightning' is merely *i(li)-Zulu* (the heavens).

**u(lu)-Bani, n.** Certain veldt-plant, having blue flowerlets, used as a love-charm by young-men.

**u-Bānibani, n.** So-and-so — standing for the name of a person when it is unknown or has been forgotten, or in giving an illustration = *u-Bani, u-Sibanibani*.

**isi-Bankwa (s. k.), n.** Lizard; marrow in the jaw-bones of cattle.

**Banqa (Bhanqa), v.** Unite, join, bind together side by side, as sticks (acc.), or mealie-cobs held or tied together, or bullocks in the same yoke = *handa-kanya*.

**Banqana (Bhanqana), v.** Be united, joined or bound together side by side, as above (used in perf.) Cp. *hlangana*.

**Banqanisa (Bhanqanisa), v.** = *banqa*.

**Bānqu, ukuti (Bhānqu, ukuthi), v.** Mark a thing (acc.) with cross-stripes of different colour, as the inside framework of a hut when alternating old (or black) and new (or white) wattles, or an eating mat when weaving it with cross-stripes of dyed and undyed grass = *banqula*.

**i(li)-Banqu (Bhanqu), n.** (C.N.) = *i(li)-Banqule*.

**Banqula (Bhanqula), v.** = *ukuti banqu*.

**i(li)-Banqule (Bhanqule), n.** Anything with a cross-stripe or stripes, or broad crossing patch of a different colour, as the hut or mat above, or an ox (whether black or red) with a broad stripe of white going up from beneath the belly and meeting on the back (cp. *i(li)-Qola; i(li)-Waba*).

**Banquza (Bhanquza), v.** = *banquza*.

**um-Bantaka (Bhantaka), n. 5.** Kind of tall thatching grass, somewhat like tumbotte.

**Bantsa (Bhantsa), v.** Slap a person (acc.) with the palm of the hand on the body (not on the face = *mukula*).

**i(ii)-Bantsa or Bantsi (Bhantsa or Bhantsi),** = *isi-Gaya*; (C.N.) a grey-hound.

**Bantsana (Bhantsana), v.** = *mpantsa*.

**Bantsela (Bhantsela), v.** Present a buyer (acc.) with a bonus, throw in some slight extra as a present [? Eng. *bonus*].

**i-mBanselo (Bhantselo), n.** Bonus, extra, thrown in with a purchase, as above.

**i(ii)-Bantshi (Bhantshi), n.** Coat [D. *baatj*].

**um-Bantshi (Bhantshi), n. 5.** (X) = *um-Xuku*.

Plur. *asigedi 'mbantshi ukujya*, we are not at all sure as to how the mash will thicken = we can't say how the affair may turn out, what will be the end of it.

**Bantu (s. l.), int. fr. abu-Ntu** — see *um-Ntu; i(li)-Baudhla*.

**u-Bantwanyana (s. l.), n.** Emerald Cuckoo (*Chrysococcyx smaragdinus*).

*N.B.* The cry of this bird is said to be 'Bantwanyana! wuy'endi! Little children! don't get married!

**Banyana, adj.** reduplic. dim. of *bi q.* v.

**Banyaza (Bhanyaza), v.** Look blinkingly, with watering eyes, as a person sitting in the smoke, or when, from disease, the eyes cannot bear the light; look with shy, shifting eyes, as persons who feel a disability to look another in the face = *panyaza*.

**i(li)-Banyaza (Bhanyaza), n.** Blister, as on the body when scalded (cp. *i(li)-Pote*); large, protruding eye = *i(li)-Banzaza, i(li)-Panyaza*.

**Banzana, adj.** Rather wide; fairly big (in extent), whether actually (as a piece of land), or metaphor. (as a position or 'billet'); fairly large (in quantity), as snuff.

**Banzi, adj.** Broad, wide [Ar. *wasiz*, wide; Sw. *pana*; Bo. *hana*; Her. *paranga*].

**ubu-Banzi, n.** Breadth, width; extent (generally), dimensions, of things of surface.

**Bāqa, ukuti (Bhāqa, ukuthi), v.** Lie down flat on the belly, sprawling or floundering = *baqaza*. Cp. *ukuti bukulu, ukuti nqepu, bacalala, babalala*.

**Baqa (Bhaqa), v.** Light up, as in a hut by means of a torch (with *nga*) or lamp, or as the lightning lights up the heavens (= *bancka*); light up, light, make to shine, as the torch (acc.) or lamp itself (= *okela*); light up a person (acc.) in regard to his evil doings so that he become clearly exposed to public view; also = *ukuti baqa* — this word is much used by those who *hlonipa* the words *bancka* and *kanyisa*.

Ex. *nqiyakabaqwa uba?* by whom shall I be exposed? — as might be said by a child stealing something and cautioned by another.

**u(lu)-Baqa (Bhaqa), n.** Native 'lamp' or torch for lighting up in a hut, and consisting generally of a dry stalk of tumbotte-grass; a pretty, handsome person, male or female (= *i-mBali, um-Ceko*);



person sent secretly to warn another of danger (= *u(tu)-Nyandhle, u(tu)-Qungu, i-nKasu*); (C.N.) a beast given by the bride's family to the bridegroom's father 'to light up the *lobola* cattle' he has parted with on his son's account.

Ex. *inkanyevi enobaqa*, a star with a torch = comet (C.N.).

**isi, or um-Baqanga** (*Bhaqanga*), *n.* 5. Thick, lumpy porridge of crushed mealies, mostly eaten by boys after they have attained to puberty. Cp. *isi-Shwala*.

**Baqaza** (*Bhaqaza*), *v.* Jump up high, kicking the buttocks in doing so, as children or an *is-Angoma*; also = *ukuti baqa*.

**isi-Baqaza** (*Bhaqaza*), *n.* Any broadly spread-out thing or person.

**Baqeka** (*Bhaqeka*), *v.* (C.N.) = *baqa*.

**Baquza** (*Bhaquza*), *v.* = *banquza*.

**Bárru, ukuti** (*Bhárri, ukuthi*), *v.* = *barruza*.

**Barruza** (*Bharruzu*), *v.* Deal a person (acc.) a 'squelching' blow, as in the belly; throw down anything, as a fowl (acc.), with a 'squelching' sound = *burrusa*.

**Basa, v.** Make a fire (acc.) *i.e.* arrange the sticks and set fire thereto (cp. *pe-mba*); make up and enkindle strife (acc.) [Ar. *wallaz*, kindle; Sw. *washa*; Bo. *wasa*].

**um-Basa, n.** 5. Month, beginning after the middle of February, when the winter is making itself felt and fires have to be lit, and next preceding *u-Nyulazibuya*.

**Basela, v.** Kindle fire or strife for a person (acc.); make it warm for a person (acc.) concerning old debts (with *nga*) *i.e.* rouse him up by strong persistent demand or talk; warm up for the old debts (acc.) themselves *i.e.* demand strongly a clearance or payment of them.

Ex. *ngisaya kubasela amacal'ami k'oSibubani*, I am just off to make warm demand for the old debts due to me at So-and-so's kraal.

*kade eze 'knyibasela ngekonzo yake*, he has just been here to warm me with demand about his beast.

**Basha** (*Bhashu*), *v.* Be stunted, undergrown, as a boy or plant (used in perf.) = *qaba, shishibalu*.

Ex. *ubashile*, he is short for his age.

**Báshu, ukuti** (*Bhášhu, ukuthi*, — sometimes also with *s. b.*), *v.* Do patchwise, in any sense; hence, patch a coat (acc.); patch on the piece of cloth (acc.); hoe a patch of a prospective field (acc.); burn off a patch of grass (acc.) on the veldt; be patchy, as mealies growing badly in a field; be patchwise, as the multi-coloured

squares on a blanket; break out or appear in different localities, as an epidemic of disease.

**isi-Bashu** (*Bhashu*), *n.* Patch, of any description, as above.

**Baso, poss. adj.** Its — used with nouns sing. of 4th. cl. — see *aso*.

**um-Baso, n.** 5. = *um-Basa*.

**i(li)-Bata** (*Batha*), *n.* Foot conspicuously big and flat, as of a duck, or some oxen with the hoof deformed, or a splay-footed man [Sw. Ni. Ga. *bata*, duck; Her. *o-mbaze*, foot; *o-mbaka*, duck].

Ex. *ukuhamba kwake, wenza ngamabata*, as to his walking he does it as with splayed feet *i.e.* goes with a slouching, slipshod gait.

**i-mBata** (*Bhata*), *n.* (C.N.) = *i-mBazu*.

**isi-Bata** (*Bhatha*), *n.* Spring-snare for buck, etc. made of string and stretched twigs for catching it by the neck or limb = *isi-Batazane, um-Esho*.

**u-Batata** (*Bhatata*), *n.* Sweet-potato. Cp. *um-Ilaza* [Eng. *potato*].

**isi-Batata** (*Bhatata*), *n.* Sweet-potato field.

**Bataza or Batazela** (*Bathaza*), *v.* Walk in a flat-footed way, as one splay-footed, with naturally weak feet, or a person walking when quite tired out. Cp. *hadaza*.

**isi-Batazane** (*Bhathazane*), *n.* = *isi-Bata*.

**i-mBati** (*Bhati*), *n.* Kind of nettle, eaten as *imifino* = *isi-Kukuku*. Cp. *i-mBabazane*.

**i(li)-Batu** (*Bathu*), *n.* An open grassy spot or glade amidst a forest = *isi-Kala*.

**Bava** (*Bhava*), *v.* = *beva*.

**i-mBava** (*Bhava*), *n.* = *i-Nyati*.

**u-Bavu** (*Bhavu*), *n.* Any large tin vessel, as paraffin-tin, or zinc-bath [Eng. *bath*].

**isi, or u(tu)-Bavu, n.** (C.N.) = *isi-Bavula*.

**isi-Bāvubavu** (*Bhāvubhavu*), *n.* Wild, fierce person. See *bavumula*.

**i(li)-Bavula** (*Bhavula*), *n.* Barbel [Eng.].

**um-Bavuma** (*Bhavuma*), *n.* 5. Old, shrivelled, dried-up person or animal; old worn-out earthenware pot = *um-Dhlekedhle, um-Hohoho, i-nKohlomba*.

**Bavumula** (*Bhavumula*), *v.* = *bovumula*.

**Bawela, v.** Have an irresistible itching to do something prematurely, impulsively, etc., as to mix oneself up in the talk or dispute of others (acc. with *ela* form), to blurt out a secret, to be served with food before one's turn, etc.

**Bawo, poss. adj.** Their — used with nouns of 2nd. class plur. — see *awo*.



**isi-Bawu**, *n.* Gadfly, of which there are several species; one of a regiment formed by Mpande of old men, remaining from Shaka's regiments.

**Bāxa, ukuti** (*Bhāxa, ukuthi*), *v.* Tramp or slush through thick mud, as cattle in a fold after rain, or a person walking in the rain over muddy ground = *haxaza*. Cp. *i-mBaxambaxa*.

**i(li)-Baxa** (*Bhaxa*), *n.* Fork or crotch, as where two branches of a tree join; any stake or piece of wood having such a fork (= *i(li)-Nasiyo*); forked-junction, as formed by two rivers or roads; pretext or opportunity, for mounting in an argument or getting the better of one; *plur. ama-Baxa* = *ama-Mbaude*.

**isi-Baxa** (*Bhaxa*), *n.* Young fat-bodied girl, of about nine years of age, such as were common in the royal kraal; forked-stump or support for propping a shelf or for laying weapons upon; *pl. izi-Baxa*, kind of scaffolding erected outside a hut when building, for standing on; also = *i(li)-Baxakezi*.

**i-mBaxa** (*Bhaxa*), *n.* Branch of a forked river, road, or tree; mental hitch or difficulty.

**Baxabula** (*Bhaxabula*), *v.* Strike a person (acc.) with a flexible instrument, as a shambok or rein = *taxabula, gwaxala*.

**i(li)-Baxakezi** (*Bhaxakezi*), *n.* Big foot with the toes spread out broadly. Cp. *i(li)-Bhalakaxa*.

**i-mBāxambaxa** (*Bhāxambhaxa*) *n.* Person or thing all covered with wet mud, as after slushing through a muddy place. Cp. *haxaza; i-mDarandāxa*.

**Baxaza** or **Baxazela** (*Bhaxaza*) *v.* Slush or splash along, as above—see *ukuti baxa*; walk awkwardly, clumsily, as a person with big or splayed-feet.

**Baxela** (*Bhaxela*), *v.* Girt or wrap a cloth (acc.) round the loins, as a young girl out of decency. Cp. *binea*.

**Bāxu, ukuti** (*Bhāxu, ukuthi*), *v.* = *haxala*.

**i-mBaxu** (*Bhaxu*), *n.* Certain creeping plant, whose roots yield fibre used in the making of *isi-Nene*, assegais, etc.

**Baxula** (*Bhaxula*), *v.* = *haxabula*.

**isi-Baya**, *n.* Stock-fold, pen, for cattle, sheep, etc., gen. situated in the middle of the kraal; the space (gen. shayen) enclosed by a man's head-ring; wearer of such (*i.e.* of a head-ring) used jocularly [Cp. *Ar. ba'ar*, cattle; *seraya*, camp, fort; *zi-mbabwe* (originally *zi-mbabwe*), name of ancient circular buildings in ruin in Mashonaland; *Ga. ki-lulu*, cattle-fold].

*P. ayikabi izibaya esibili*, it (a cow) doesn't kick in two kraals = a person is only lord in his own castle or domain, elsewhere he becomes a nobody.

**Bayede, int.** Hail! your Majesty! — a word of salutation *only* used to the Zulu king.

*N.B.* Its origin, as is the case with most interjections, is untraceable. It certainly has no connection with 'bring them' (*i.e. ba bhe* or *ba yele*), the orthography *bayete* being incorrect. The full salutation might run:— '*Bayede! waw'umagama! wena wapakuti! wena wahlunga! waw'udl'amadoda!* Hail! thou who art black (the royal house of the Zulus being generally a dark-skinned family), thou of the inner recesses (may-be of the *isi-godhlo esimnyama*), thou of the original source (of our tribe), thou who eatest up (strong) men (by first having them killed and then confiscating their property). It is quite improper to apply the term to anybody but the paramount Zulu chief or king. Hence the custom, frequent in Natal, of addressing magistrates, etc., as *your Majesty!* is, in Zulu eyes, altogether inappropriate, if not indeed somewhat ridiculous.

**Bayete** (*Bayethe*), *int.* (N) = *bayede*.

**Bayo**, *poss. adj.* Its — with nouns of the 3rd. cl. sing.; their — with nouns of the 5th. cl. plur. — see *ayo*.

**Baza**, *v.* Shave, pare, or carve wood with a knife, as when making a knob-kerry (acc.), or head-rest; hence, plane, as a board (acc.).

Ex. *ugabaza amapulaukwe*, he carves planks *i.e.* works at carpentry.

*uku-baza imluku*, to make or pare a stick. *uku-baza nyoko*, to make or carve a ment-tray.

**i-mBaza** (*Bhaza*), *n.* = *i-mBazu*.

**i(li)-Bazelo**, *n.* Paring, shaving, chip (such as is cut off smooth with a knife). Cp. *i(li)-Zabela*.

**Bāzi, ukuti** (*ukuthi*), *v.* = *bazimula, ukuti pazi*.

**i-mBazi** (*Bhazi*), *n.* One who works in wood, a wood-carver.

**isi-Bazi**, *n.* Blotch, as on a person's skin or the rind of a pumpkin.

**u(lu)-Bazi**, *n.* Certain tree, yielding fibre.

**ubu-Bazi**, *n.* Tiny stinging prickles on the leaves of nettles; irritation caused by them. Cp. *i-mBubazany; i-mBati*.

**Bazimula**, *v.* Glitter, glisten, as a diamond or mirror in the sun = *ukuti bazi, kuzimula, echezele*.

**Bazizela**, *v.* = *bazimula*.

**Bazo**, *poss. adj.* Their — used with nouns plur. of the 3rd, 4th, and 6th. cls. — see *azo*.

**i-mBazo** (*Bhazo*), *n.* Axe, hatchet (= *i(li)-Zembe*); big broad front-tooth (cp. *i-nGopolo*).

**i-mBazu** (*Bhazu*), *n.* Mussel, sometimes eaten by Zululand Natives along the coast.

**Bē**, *ukuti* (*ukuthi*), *v.* = *beza*.

**Bē**, *ukuti* (*Bhē*, *ukuthi*), *v.* Flare up suddenly; break out into flame, as when a light is put to anything very combustible.

**Be**, *ukuti* (*Bhe*, *ukuthi* — with a prolongation of the vowel), *v.* Do with a great outburst of energy or passion, as an animal ravening, a fire devouring, an epidemic raging, or a man asserting or denying vehemently. See *ukuti be*.

**Beba** (*Bhebha*), *v.* Mount, cover, or tread the female (acc.), as any of the smaller animals, like a pig, sheep, goat, fowl, or as children one with another (for the cow, *zeta*; for the dog, *pinga*; and for a wife, *zeka*, *zeta*, or *tundela*, are generally used — cp. *jeka*; *rova*).

**Beba**, *v.* Sit or ride lying flat and straddled on another's back, as the infant on that of its mother, or a person being carried by another over a stream.

**isi-Beba**, *n.* Coloured spot, patch, streak, or figure worked upon a ground of another colour, or alongside it, as a belt of fancy string-work in a sleeping-mat, or the different coloured spaces in a girl's head-girdle.

**Bebē**, *ukuti* (*Bhēbe*, *ukuthi*), *v.* = *ukuti mbebe*.

**i(li)-Bebē**, *n.* (X) = *i(li)-Bebesi*.

**isi-Bebe** (*Bhebhe*), *n.* Any broad, thin, flat plate of a thing (whether quite rigid, or only stiff), as a piece of oil-cloth, sheet of zinc, piece of headwork, or sheet of glass; broad-shouldered, spread-out person (= *isi-Hlandhla*) = *isi-Xweewe*. Cp. *u(lu)-Bembela*.

**isi-Bebe** (*Bhebe*), *n.* Porridge of ground mealies or Kafir-corn fermented with Kafir-corn malt.

**um-Bebe** (*Bhebhe*), *n.* 5. Largest kind of *amasī* calabash. Cp. *isi-Hluli*.

**i(li)-Bebēbe** (*Bhebhebhe*), *n.* Man always 'growling' or 'jawing' angrily at others, making the wild sound *be be be* — See *bebeza*.

**i(li)-Bebegolo** (*Bhebhegolo*), *n.* Obscene word denoting an immoral girl.

**i(li)-Bebekazi** (*s. k.*), *n.* (C. N.) = *i(li)-Bebesi*.

**i(li)-Bebesi**, *n.* Any food of a pleasantly mild, mellow taste, not strong or sharp to the palate, nor yet wanting in flavour, as fresh *amasī*, sweet *i-mBoudwe*, nice mild beer, etc. (= *i(li)-Keekeze*); speech or orders to which no attention is paid, without power, falling 'flat'.

**Bebeta** (*Bebetha*), *v.* Go nimbly along in a quiet, quick manner, 'eating its way' forward, as a grass-fire creeping rapidly forward over the dry veldt, or a nimble man walking; munch away incessantly, as a person at mealies (acc.), or a goat = *bubuta*. [Bo. *bebeta*, gnaw].

**Bebeteka** (*Bebetheka*), *v.* Get taken nimbly along in a quiet, quick manner over a great stretch of country, as a grass-fire.

**Bebeza** (*Bhebeza*), *v.* = *mbebeza*.

**Bebeza** (*Bhebheza*), *v.* Make the sound *bhe bhe bhe*; make the fierce, growling noise *bhe bhe bhe*, as a lion or leopard when enraged or excited at an attack; make a similar sound, as a goat when ravening after the female; flap about with a similar sound, as fire burning wildly in the wind; keep 'jawing' away, as a man or woman when angry.

**Bebezela** (*Bhebhezela*), *v.* Fan up, make flare with a flapping of flame, as the wind or a person with a mat might a fire (acc.); fan on, urge on, stir up, excite, as a person (acc.) to do anything, as fight, rebel, etc., or a bull to mount. Cp. *bibizela*.

**Beca** (*Bheca*), *v.* Smear, daub, anything (acc.) with mud (with *nga*), paint and the like = *huga*.

**u**, or **i(li)-Bece** (*Bhece*), *n.* Kind of water-melon, resembling the *i(li)-Kabe*, though gen. eaten boiled (= *u-Jeleza*); great, effeminate man, an 'old muff'. See *u-Becsafinya*.

Phr. *uku-gcusa ibee*, to kill a defenceless or powerless person, massacre an enemy when already vanquished, surrendered, or overtaken in flight.

**i-mBece** (*Bhece*), *n.* Blacking made of fat mixed with grass-ash, for smearing the *isi-dwaba*.

**u(lu)-Bece** (*Bhece* — no plur.), *n.* Plant of the water-melon above (see *u-Bece*); (with plur.) seed or pip of the same.

**u-Becsafinya** (*Bhecsafinya*), *n.* Name given to any very fragile thing, or peevish child, which will break, or fall into tears, if merely touched (*lit.* a water-melon while still just appearing like a



tiny knob on the stalk, and which merely needs touching, to be caused to drop off).

Phr. *uku-linto uberesufinya*, to touch a peevish, irritable child or person, as above.

*uku-z'owu uberesufinya*, to spoil or ruin oneself or reputation, while still new in one's position.

**Beda** (*Bhedu*), *v.* Talk senseless stuff, stupid rot, as a foolish ignorant person talking (used of merely a single statement). Cp. *bedeleza*; *buduzela*.

**u(lu)-Bedazane** (*Bhedazane*), *n.* = *um-Bijazane*.

**um-Bede** (*Bhede*), *n.*  $\bar{5}$ . Bed [Eng.].

**ubu-Bède** (*Bhede*), *n.* Species of red ant, giving a sharp painful 'bite'. Cp. *i-uTutwane*.

*N.B.* If referred to by its real name, as above, it will probably pay a visit to the kraal in unpleasant numbers! It is therefore spoken of 'nicely', as *o-Makoti* (young wives) or *aba-Yeni* (young husbands).

**Bedelesa** (*Bhedelesa*), *v.* Talk away a lot of senseless stuff, as a stupid person relating some absurd tale. Cp. *beda*; *buduzela*.

**Bedeza** (*Bhedeza*), *v.* = *bedeleza*.

**um-Bedeza-omusha**, *n.*  $\bar{5}$ . = *um-Peteza*.

**Bedhla** (*Bhedhla*), *v.* Be annoyingly fidgety, vexatiously restless in one's actions or with one's tongue; hence, keep the tongue persistently on the wag at a person (acc.), as a fidgety old person constantly scolding, or a man allowing a debtor no rest when dunning for his money; fidget about, keep constantly and annoyingly on the move, as one continually shuffling about in a hut or turning about in bed. Cp. *belesela*; *teta*.

**i-mBedhlane** (*Bhedhlane*), *n.* Fidgets, fidgeting about, incessant small restlessness, as of an old woman or a person in bed — dim of *i-mBedhlu*.

**isi-Bedhleba** (*Bhedhleba*), *n.* Any broad-bodied person or animal.

**i-mBedhlu** (*Bhedhlu*), *n.* Vexatious restlessness or impatience, harassing disposition, pestering nature — a more pronounced form of the above.

**Bedu**, *ukuti* (*Bhedu*, *ukuthi*), *v.* Do abundantly or in great degree; get done, appear, be seen, or get revealed in great numbers or quantity, as a lot of people working together, seeds growing up, etc.

**u(lu)-Bedu** (*Bhedu*), *n.* Fat attached to the pericardium, and the perquisite of the herd-boys; band or flat ring of solid

brass worn originally round the neck, as a decoration of the highest class, by Zulu chiefs in olden times (the custom having become already obsolete in Shaka's time). Cp. *um-Naku*; *um-Daka*.

**Beduka** (*Bheduka*), *v.* Get done, get seen, appear, etc. in great numbers or quantity = *ukuti beda*.

**Bedula** (*Bhedulu*), *v.* Do abundantly or in great degree, as when ploughing up a very large piece of land, or when walking an immense distance (= *dwenyulu*); begin to twist or turn the horns at the extremities, as a bullock after it has reached its prime (= *uganda*; cp. *shwila*); also = *petulula* (*s.p.*; *s.l.*).

Ex. *washaya wabedula*, he was off and far away in no time.

**i-mBedula** (*Bhedula*), *n.* Bullock that has already reached the age of *uku-bedulu* q. v.

**Bedulula** (*Bhedulula*), *v.* = *petulula* (*s.p.*; *s.l.*).

**i-mBedumehlwana** (*Bhedumehlwana* — no plur.), *n.* Action of inverting the eyelids, as common with children.

Ex. *w'aya imbedumehlwana*, he turned up his eyelids.

**um-Befu**, *n.*  $\bar{5}$ . Asthma, asthmatic breathing (N. fr. Xo.).

**Befuzela**, *v.* Gasp for breath, as a person suffering from asthma, or an over-loaded stomach. Cp. *pefuzela*.

**Beja** (*Bheja*), *v.* Be red, as the sky, moon behind a fog, an inflamed eye, or an angry whiteman's face (used in perf.) [Skr. *raj*, shine].

**i(li)-Beja** or **Beje** (*Bheja* or *Bheje*), *n.* One of the *ama-Beje* group of Dingane's *isi-godhlo* girls — the kraal set apart for them at emGungundhlovu was called *eBeje*. Cp. *i(li)-Tontsi*; *i-nKwelumba*.

**u**, or **isi-Bejane** (*Bhejane*), *n.* Common Black Rhinoceros, smaller and with shorter horns than the *um-Kombo*.

**um-Bejazane** (*Bhejazane*), *n.*  $\bar{5}$ . = *um-Bekazane*.

**u(lu)-Beje** (*Bheje*), *n.* Native of a very light or yellow skin (cp. *i(li)-Gawozi*); a certain shrub.

**Beka** (*s.k.*), *v.* Put, place, set a thing (acc.), as on a table; instal, place in office, appoint, make a person to be a chief or policeman (doubt. acc.); commit to the charge of, place under the care of, as one's children or cattle (acc.) into the care of some guardian (with *ku*); put down formally or decidedly, as the

money (acc.), for a purchase, a definite promise, etc.; stake, as a wager; put aside, put by, as food or money for future use; be fair *i.e.* put aside the rain or wind, as the heavens (used in perf.); drop or give birth to a calf (acc.), as a cow; pay or present the *um-Beko* beast or equivalent [Sw. *weka*, place; Ga. *teka*; Ya. *tya*; Bo. *ika*].

Ex. *wambeka ieluna*, he appointed him headman.

*uyakubeka-ai?* what will you bet?  
*lala loka'kaubhla, akabeke*, take this food and put it aside.

*libekile makhlanje*, it has cleared up (of rain), calmed down (of wind) to-day.

*abekile, kanabo ulaka*, he is of a quiet, mild disposition, not angry-tempered.

*obulobokakubekwa ngawo amabaka*, in olden times the *um-beko* was paid in rings of brass.

Plr. *sekabekwe iahlamro nje*, there has already been laid a branch (over him in the grave) = he is already as good as dead and buried.

*aka-bek'indlele*, to hearken, pay attention to, listen to what one is being told or ordered (with *ku*).

*akubek'isandla*, to seek the patronage of, or adoption as a subject or servant by, some higher person (with *ku*).

*akabek'induku*, to place the stick (on the head of another contemptuously) *i.e.* challenge him to fight (with acc.).

*aka-beka izifo*, to walk or go slowly.

**Beka** (*Bheka*), *v.* Look, see; look at a thing (acc.); look towards a thing (with *ku* or loc.); observe, watch a thing; attend to one's work (acc.), a boiling pot, etc.; keep an eye upon, look after, take care of, as a child (acc.) left temporarily with one; look out for, expect, wait for, as a person (acc.) at some meeting-place; face towards (with *ku*, *ngaku*, or loc.); go in the direction of (with loc. and *nga*); take a thing (acc.) into account, consider, pay regard to; be still, calm, fair, as the weather when free from wind (used in perf.).

Ex. *laka bo!* take care! look out (or I'll give it to you in a minute)!

*sabekile ramhlanje*, we expect him to-day.  
*beka kumoya*, look towards me.

*babeka (ibashi)*, *ubeka ngus'emLazi*, it (the horse) ran away in the direction of the UmLazi.

*babeki loko gona*, he doesn't take that into consideration.

Plr. *aku-beka puutsi*, to be submissive, humble, respectful, is one's bearing.

*aka-beka manata uyapka*, to look at a person as though a snake = to hate him with a deadly hatred.

**i(li)-Beka** (*s.k.*) *n.* Quiet, mild, even-tempered person or animal, with no fire or anger in him.

**i(li)-Beka** (*Bheka*), *n.* Any one of the *lobola* cattle.

Plr. *walawubla unabeka*, it (the child) followed the *lobola* cattle *i.e.* took after the mother, or mother's family, where the *lobola* cattle went to.

**i-mBeka** (*Bheka*), *n.* Meat slaughtered for a doctor and carried by him as provision on his journey.

**um-Beka** (*s.k.*), *n. s.* = *um-Beko*.

**Bekana** (*Bhekana*), *v.* Look at one another *i.e.* be face to face (used in perf.), or opposite to (with *na*).

Ex. *imixi yetu ibekene*, our kraals are face to face or opposite each other.

*amusi ukubo uyabekana nokakiti*, their kraal is opposite to ours.

*ekubekweni nomusi wakini*, opposite (or in the place opposite to) your kraal.

**isi, um, or u(lu)-Bekazane** (*Bhekazane*), *n.* A raging, a wild impetuous activity, as of a furious devouring fire, a raging epidemic of disease (often equivalent to English adjectives denoting such a condition, as 'raging, furious, passionate'); passion (in human beings), wild uncontrollable mental impulse to do something = *um-Bejazane*.

Ex. *akindlula, abekazane*, it is not a (mere) famine; it is a real furiously raging thing.

*uwake umbekazane wokweba*, he has got excited (within himself) a passion or irresistible craving for stealing.

**Békebe, ukuti** (*ukuthi*), *v.* Appear suddenly before one, as a highwayman before a traveller, or an unexpected visitor suddenly appearing before one's door.

**Béke béke, ukuti** (*ukuthi*, *s.k.*), *v.* Wave, undulate, as a long plank carried on the head = *bekezela*.

**isi-Békebeke** (*Bh'ekbeke*), *n.* Big affair, serious matter.

**isi-Bekedu** (*Bhekedu*), *n.* = *isi-Kigi*.

**Bekela** (*s.k.*), *v.* Place, lay by, provide for, as food, etc. for a particular person or time (doub. acc.); put a patch on to, as on to a dress (acc. with *nga*); put on, wear the *izi-ufobo* on one's *umu-Tsha*; place for a person some medicine (doub. acc.) with criminal intention, as an *um-takali*.

**Bekela** (*Bhekela*), *v.* Look for, or on behalf of (not in search of = *vinga*) a person (acc.).



Ex. *wosibekela!* 'you shall look for us!' as shouted by a man at a hunt when he believes he has struck a buck and thereby giving notice of his claim to those on ahead.

**Bekelana** (*s.k.*), *v.* Place for one another, as medicine, with evil intent; lay a wager mutually.

**Bekelana** (*Bhekelana*), *v.* Be or go side by side, parallel with (with *uu*).

**Bekelala** (*s.k.*), *v.* Lay one thing on top of another, pile one above the other, as one blanket upon another on a bed, or one garment over another on the body; lay by time after time, store up, as money (acc.).

**isi-Bekeli** (*s.k.*), *n.* An *umtakati* or one given to 'placing' medicine on paths, etc. with the intention of doing injury to certain others.

**um-Bekelo** (*s.k.*), *n.* 5. Contribution; deposit (M).

**u(lu)-Bekanya** (*Bhekanya*), *n.* Person with an angry, noisy tongue, always scolding, finding fault, quarrelling, etc.; one of a regiment formed by Shaka; the regiment itself.

**u(lu)-Bekenyakato** (*Bhekenyakatho*), *n.* Species of red ironwood. Cp. *um-Ozane*.

N.B. This tree is used medicinally as a charm against an *um-Koru*.

**Bekenyeka** (*Bhekenyeka*), *v.* Be always 'jawing', scolding, grumbling, or finding fault in an angry noisy manner.

**u-Bek'eyahlulwako** (*Bhek'eyahlulwako*), *n.* One who looks out for the victorious (or *lit.* the conquered) side with which he always craftily takes his stand. Cp. *i-mBalakabili*.

**i(li)-Bekezantsi** (*Bhekezantsi*), *n.* Large bat, a 'Flying Fox' (cp. *i(li)-Lulwane*); (C.N.) also = *u-Xamu*.

**Bekezela** (*s.k.*), *v.* Wave, undulate, as a long plank carried on the head (= *boko-zela, teba*); submit patiently to (with *ku*), be patient or forbearing before ill-treatment or trouble; catch rain or dripping water, by placing a vessel for the purpose (= *kongozela*).

**Bekisa** (*Bhekisa*), *v.* Make a thing (acc.) point or go in the direction of (with *ku* or *loc.*); look away towards, reach away in the direction of, as a range of hills (with *nga* and *loc.*).

Ex. *ukufa kusabekisa pambili*, the sickness is still directed forwards *i.e.* is still making progress.

**Bekisela** (*Bhekisela*), *v.* Help a person to look for something (doub. acc.).

Ex. *we? wos'angibekisele imali yami*, here! come and help me look for my money.

**Bekisisa** (*Bhekisisa*), *v.* Look, look at, or look for very carefully; be very careful, cautious, etc.

Ex. *into woyibekisisa, woyibekidweni*, you should look at a thing properly before you buy it.

**um-Beko** (*s.k.*), *n.* 5. Meat or beer placed for the *ama-Dhlozi*; beast sent along with a bride by her father on her wedding-day as a present to the bridegroom's people to be slaughtered by them (= *isi-Godo, eyokukutekela ukuzala abuntwana*) — it is gen. accompanied by another fine bullock (*eyokucela izinkomo*) which itself is accompanied by a third, but gen. smaller beast (*i(li)-Shoba* or *u(lu)-Swazi*), both of which remain in the kraal unslaughtered. Although the name *um-Beko* is gen. applied only to the first beast, the plur. *im-Beko* is used to denote the whole three collectively.

**ubu-Bekubeku** (*Bhekubeku*), *n.* General commotion of spirited activity, as below.

**Bekuza** (*Bhekuzo*), *v.* Turn up or throw up the buttocks, tail, etc., as a buck does its tail, or its rump when running, or a fowl when scratching, or a woman when strutting about at a dance; hence, act or talk rudely to a person (acc. with *ela* form); do, or work away at anything with spirit or energy, as when hoeing, walking, etc. = *pekuza; beluza*.

**isi-Bekuza** (*Bhekuzo*), *n.* Tail of any kind of buck or goat (= *isi-Belu*; cp. *um-Tshokodo*); spirited, energetic, industrious person (= *isi-Pekupeku*); certain dance ceremony, of the women, etc., at the attaining to puberty of a girl or a boy (used with *ukw-eza* — the custom however is now almost obsolete).

**Bele**, *aux. verb.* expressing 'constantly, repeatedly, continually' = *de, jing, zing, etc.*

Ex. *ubel'eshu*, he is always saying so.

**i(li)Bele** (with the voice raised and the vowel slightly lengthened in the last syllable), *n.* Ear of Kafir-corn (*Sorghum vulgare*); plur. *ama-Bele*, Kafir-corn (collectively) in gen. sense, whether as grain, or in growing plant; beer made therefrom (= *u(lu)-Tshwata*). Cp. *u-Tiba; u-Nukane; i(li)-Hlosa* [prob. so named from the resemblance of the pendulous ears to the female breast — see below. Hi. *hajree*, kind of millet (*Pennisetum Typhoides*); *warree*, another kind of millet (*Panicum miliaceum*); Fulbe,

Centr. Afr. *bañri*, sorghum; Adam. *mai-wari*; Bor. *ngaberi*; Bo. *n-hemba*; Sw. *ma-hua*, millet-stalks; Ga. *micemba*, millet; Ku. *ma-bele* = Z. *nNyawoti*; Ku. *mele*, sorghum; Ya. *ma-pemba*, sorghum; *ma-bele*, breasts; Reg. *che-bele*, pl. *ma-beli*, maize].

Phr. *uku-dhla amabele*, to drink beer *i.e.* to enjoy existence or life, be living.

P. *wohlicha indoda*, (the *ama-bele*) will be eaten by a man *i.e.* a smart fellow = he will have to be a smart fellow to get any kafir-beer this season (owing to some adverse circumstance) — applied similarly to any other difficult thing which it will require unusual smartness to attain.

*bele lemlhela kalintea*, the ear of corn (growing) on a pathway doesn't get ripe (it cannot thrive well under the treatment of so many passers-by) — said of a person who is constantly bothered by travellers through living too near a high-way.

(i) *Bele* (with the voice lowered on the last syllable), *n.* Female breast; udder, of an animal. Cp. *isi-Bele*; *um-Bele* [Gr. *phelo*, nipple; Lat. *uber*, fruitful; *felo*, I suck; *fe-mina*, woman; *pectus*, breast; O. B. *dete*, infant; Ar. *bu'ara*, cow; MZT. *i-bele*, breast; Her. *vere*; Bo. *mele*, milk; *ki-ucle*, udder; Ga. *ma-vere*, breast; Sw. *ma-ziva*, Chil. *ma-siba*, breasts — comp. with Xo. *ama-zimba*, Kafir-corn (wh. latter in Z. is *ama-bele*); also comp. Ze. *ma-tombo*, breasts; Kag. *ma-tombe*; Go. *ma-tombu* with Z. *im-tombo*, malt of Kafir-corn; *uku-tomba*, to attain to puberty].

(ii) *Bele* (*Bhele*), *n.* = *um-Belenja*.

*isi-Bele* (pronounced as *i(li)-Bele*, breast), *n.* 'Place' of the breast *i.e.* rudimentary breast of a young girl below puberty, or of a man (cp. *i-nGono*); pneumonia with abscess or gangrene of the lungs (from the pain felt about the nipple).

*um-Bele* (pron. as above), *n. s.* Teat, of an animal; fleshy appendage hanging beneath the throat of a goat.

*ubu-Bele* (pron. as above), *n.* Tender feeling, compassion.

(iii) *Beleba* (*Bheleba*), *n.* Serious affair, event, lawsuit, etc.; also = *i(li)-Bele* (*Bhele*).

(iv) *Bēlebele* (*Bhēlebele*), *n.* = *um-Belebele*; also *i(li)-Tweletwele*.

*um-Bēlebele* (*Bhēlebele*, no plur.), *n. s.* Seed-pod or pods of the *i-nGotslu* bush, and which somewhat resemble green chillies in shape and are eaten by the Natives.

*um-Bēlebele*, *n. s.* A never-ending affair,

as a long rigmarole of a story, a never-ending lawsuit, or any persistently worrying matter; loc. *emBebeleni*, the name of one of Shaka's military-kraals.

Ex. *ngafu umbelbele!* I died of an endless thing! — said by a man in reference to some person or affair that is an everlasting worry, never seeming to leave him alone.

*Belekeqa* (*Bhelekeqa*), *v.* = *ukuti belekeqe*.

*Bēlekeqe*, *ukuti* (*Bhēlekeqe*, *ukuthi*), *v.* Be broad, widely spread or opened out, as a wide hut, or sleeping mat; part cut, or open widely apart, make gape, as a person's head (acc.) with a blow from an axe; get widely parted, as the seed-leaves of a sprouting plant.

*isi*, or *um-Belekeqe* (*Bhelekeqe*), *n. s.* Any broad, widely spread-out thing, as a wide hut, meat-tray or mat.

*isi-Belekeqa* (*Bhelekeqa*), *n.* = *isi-Belekeqe*.

*i-mBeleko* (*Bheleko*), *n.* Skin used for supporting an infant when carried on the back; hence, hood; beast presented by a father, for slaughtering purposes, to his daughter soon after her marriage and for which she makes a visit to her home in order to hold there the feast.

Phr. *ukudhla umbeloko nga'kufelwa*, the child's sack is not thrown away (absolutely through one's children dying) = there is always still hope of a child living; never despair on account of present adversities.

*upakati kwamhlana umbeloko*, he is between the back and the sack *i.e.* is crying, like a child, even when comfortably carried on the mother's back — said of one who grumbles even when well off.

(ii) *Belelendhlovu*, *n.* Certain tree (*Kigelia pinnata*) (N).

(iii) *Belendhlovu*, *n.* Variety of the female breast, in which the organ is unusually large and long. Cp. *i-nKomane*; *isi-Pofu*; *um-Ngadula*; *um-Yongoto*.

*um-Belenja* (*Bhelenja*), *n. s.* Skin of any small animal worn hanging as a frontal dress (in place of the *isi-Nene*, q. v.) by men, and sometimes by girls when in 'un-dress' within their homes = *i(li)-Bele* (*Bhele*).

*Belesela*, *v.* Be always at a person (acc.) in a worrying, harassing way, as when dunning him for payment of a debt (with *ngo*), bothering him with persistent begging or following, or when constantly teasing him about some old fault. Cp. *bē-dhla*; *fukamela*; *hundekela*; *tundamela*.

*Beleta* (*Beletha*), *v.* Give birth, as to a child (acc.), only used of women; carry straddled on the back, as an infant (acc.)



in the *i-mBeleko*, or a person over a stream; also = *ncashela* [Ar. *wilid*, bear (child); Ka. Ga. *beraka*, carry on back; Her. *vereka*; Ya. *yelaka*; Bo. *elaka*].

Phr. *uku-beleta isingawo*, to carry one's feet on one's back *i. e.* to hasten along.

**Beletisa** (*Belethisa*), *v.* Help to bring forth, as a midwife assisting a woman (acc.); attend such a woman (acc.) in child-birth; cause a person to carry another (doub. acc.) on the back *i. e.* assist him or her thereto.

Phr. *uku-gi-beletisa (intombazana) itunga* — see *i(li)-Tunga*.

**u(lu)-Belo**, *n.* Great swiftness, as of an arrow or race-horse 'flying' (C.N.) Cp. *isi-Qubi*; *i(li)-Tubane*. [Reg. *lu-bira*, haste].

**um-Belo** (*Bhelo*), *n. s.* Method of building a cattle-kraal with the long stakes, leaning from the inside and outside upon a common central rail, closely packed side by side; method of sewing beadwork, in which the beads are drawn closely together, leaving no interstices as in the *i(li)-Tumbo*. See *isi-Twelve*.

**Belu**, *adv.* used only as an expletive, to gently or politely emphasize, and often equiv. to such Eng. expressions as 'just, then, of course, you know, etc.'

Ex. *kaheni belu!* hold on! just wait a bit!  
*e! yenzuuli belu!* now then, fire away!

*ngiy'eva belu!* I am just coming (so be patient a moment, or, be continuing slowly).

*ngakuzwa belu pambili*, you will hear, you know, on ahead.

**isi-Belu** (*Bhelu*), *n.* Tail of a buck or goat (= *isi-Bekuzo*; cp. *um-Tshokodo*); person with a conspicuous 'Grecian bend' or curving in of the spine and protrusion or 'turning up' of the buttocks (= *u(tu)-Belu*; cp. *i-mFentsulu*; *talasa*); false alarm (cp. *um-Kosi*); certain bird, White-breasted Dove (*Tympanistria bicolor*).

**u(lu)-Belu** (*Bhelu*), *n.* Afrikaander cattle (used without plur.), first brought down from the Transvaal Basutos about the time of Mzilikazi's raiding there, and hence called also *u(tu)-Sutu*; person with very curved back and 'turned up' buttocks (= *isi-Belu*).

**um-Belume** (*Bhelume*), *n. s.* Certain sea-fish (N).

**Beluza** (*Bheluza*), *v.* = *bekuzo*.

**Bema** (*Bhema*), *v.* Take snuff (acc.; cp. *hela*); smoke, as wild-hemp or tobacco (acc.), or as the hemp-horn or the pipe; used idiomatically as below to express

'to do off in no time, clear away completely, make a complete end of a thing (used with *shaya* and only in certain connections — cp. *qobula*); clear *i. e.* be off and away in no time (cp. *citu*) [Her. *pema*, blow the nose; Ovaambo, *o-seni*, snuff-box].

Ex. *washaya nabema*, he was off and away in no time, he cleared completely.

*umsheni i ngicashaya nginabema*, I have polished off the job.

*ivinkoma nuhlita zuwashaya zuwabema*, the cattle made a clean sweep of the meadows.

**Bēmabema** (*Bhēmabhema*), *v.* Finish or do off smartly, in no time, as work (acc.) or mealties.

**i-mBemakanyana** (*Bhemakanyana*), *n.* Small or moderate snuffer or smoker.

**i-mBemba** (*Bhemba*), *n.* Kind of ornamental or war axe or hatchet, common among the Swazis, consisting of a crescent shaped blade of iron with a long spike in the concavity for driving through the end of a wooden handle. Cp. *i(li)-Zembe*.

**isi-Bemba** (*Bemba*), *n.* Branch of a palm of any kind (from the drooping curve thereof = *isi-Kaepa*); person bearing the head drooping towards one side, as a coy little child (= *isi-Nradi*).

**u(lu)-Bemba** (*Bemba*), *n.* Anything falling, leaning, or drooping over towards one side, as the head of some children, an ear of Kafir-corn, or a badly set lamp-glass. Cp. *u(tu)-Tsheku*.

**isi-Bēmbe** (*Bhembe*), *n.* Anything left abandoned, without any owner or inheritor, as food left in the fields or kraal by a family removing, property left by an intestate man without heirs, or girls left by a man who has no sons to 'own' them (see *i(li)-Fa*); plur. *izi-Bēmbe*, great abundance of food, as at a feast, so that it was left uneared for on all sides (cp. *umu-Baka*; *isi-Bidhli-bidhli*).

**u(lu)-Bēmbe** (*Bhembe*), *n.* = *u(tu)-Bembedu*.

**isi-Bembedu** (*Bhembedu*), *n.* Certain hard-wooded forest-tree.

**u(lu)-Bembedu** (*Bhembedu*), *n.* Any rigid sheet or plate of a thing, as a hide dry and unbendable, a tray, or plate of iron (cp. *isi-Bebe*, *isi-Xweziwe*); stiff-backed, stiff-necked person, moving the whole body round when glancing sideways, as though in one rigid piece; certain lash.

**Bembesela** (*Bhembesela*), *v.* Treat ungratefully, despise, disregard or dis-

respect, a good parent (acc.), a benefactor, or anyone to whom gratitude is due. Cp. *fatatela; talasela*.

**um-Bembeso** (*Bhembheso*), *n.* 5. Broad belt of stiff white ox-hide worn round the waist by the *um-Twisazwe* regiment, but from its inconvenience to the active soldier, afterwards abolished and cut up into a certain skin head-dress (see *ubu-Nyemane*).

**i(li)-Beme** (*Bheme*), *n.* Large supply or abundance of food, as at a feast (N) = *izi-Bembe*.

**u(lu)-Bememe** (*Bhememe*), *n.* A great rushing forward with overpowering force, as of a mightily strong wind, an *impi* dashing forward, or a wild grass-fire or epidemic of disease.

Ex. *mukwana kwobememe bebelungu beyo eNdagimana*, at the time of the on-rush of the whitemen to the Diamond-fields.

*kwensekusuka ubememe okukho*, thereupon there arose a great rush forward.

**Bena** (*Bhena*), *v.* Curve in the back and throw up the buttocks, as young-men do to show off, or a horse when mounted by a heavy man. Cp. *bensa; talasa*.

**Benca** (*Bhenca*), *v.* = *benceza*.

**Bēnce**, *ukuti* (*Bhēnce, ukuthi*), *v.* Bend about in all directions, or back upon itself, as anything hanging together by a loose joint, as a snaffle-bit, or thing allowing itself to be easily turned or folded back upon itself without breaking, as a piece of card board, tin, or oil-cloth = *benceka*; make so bend about, turn back or down upon itself as anything (acc.) above; twist about in all directions in one's talk, as an evasive, crafty talker or one prevaricating = *benceza*. = *ukuti mbence*.

**uBence** (*Bhence*), *n.* A snaffle-bit (T).

**i(li)-Bēncebence** (*Bhēncebence*), *n.* One who twists about in all directions in his talk, an evasive crafty talker = *isi-Mhence*.

**Benceka** (*Bhenceka*), *v.* = *ukuti bence, mbenceka*.

**Benceza** (*Bhenceza*), *v.* = *ukuti bence; mbenceza*.

**Bēncu**, *ukuti* (*Bhēncu, ukuthi*), *v.* = *ukuti bence*.

**Bencula** (*Bhencula*), *v.* = *benceza*.

**i(li)-Bende** or **Bēnde** (*Beende*), *n.* Blood flowing from the bowels *i.e.* the vagina (as at child-birth or during the menses), or the anus (as when suffering from piles (cp. *i-nGuzi*); small kind of veldt rat (see *i(li)-Gwandane*).

**u(lu)-Bende** or **Bēnde** (*Beende*), *n.* Splern; certain splenic disease of calves.

**ubu-Bende**, *n.* Blood found in the body of a slaughtered beast, which is mixed with minced-meat and eaten; used as an adj. in the form *hubende*, crimson, dark blood-red.

Phr. *uku-zi-kwiza ububende*, to preserve one's blood *i.e.* to take care of oneself, guard oneself from danger.

P. *isingi ligab'ona ububende*, the multitude of people spoils the collops = too many cooks spoil the broth.

**um-Bendeni**, *n.* 5. = *u-Ndicosho*.

**Bendhla**, *v.* = *lendhla*.

**u-Bendhle** or **Bēndhle** (*Beendhle*), *n.* 1. = *ub-Endhle*.

**Benga**, *v.* Cut meat (acc.) into a long rope-like strip, for roasting over the fire; cut off a long strip of anything, as hide (acc.) to make a rein, by a succession of small slits, not by one clean cut (cp. *caya, vakaza*); cut up or cut a strip out of the veldt (acc.), by burning successive small patches forming a zigzag line; cut up a person (acc.), by blows with a stick dealt right and left on the head.

**Bēnge**, *ukuti* (*ukuthi*), *v.* = *ukuti benye*.

**i-mBenge** (*Bhenge*), *n.* Small Native basket, about the size of a large bowl (cp. *um-Helo; i(li)-Qoma*); the pileus or cap of a mushroom (= *i-mPenge*).

**i-mBēngembenge** (*Bhēngembhenge*) *n.* Serious, nasty-looking affair or law-case (= *i(li)-Beleba*); bad-tempered, cross-grained person.

**Bengezela**, *v.* = *benyezela*.

**um-Bengo**, *n.* 5. Piece of meat slit zigzag fashion so as to lengthen it, for roasting, into a long thin strip.

**Bēngu**, *ukuti* (*ukuthi*), *v.* = *bengula*.

**Bēngu**, *ukuti* (*Bhēngu, ukuthi*), *v.* = *bengula* (*bhengula*); *benguka; benguzo*.

**isi-Bengu** (*Bhengu*), *n.* Wild or furious rising up, as of people in a tumult, a raging fire, or furious wind.

Ex. *unoya* (or *unlilo*, or *abantu*) *sebesusu isibengu*, the wind (or fire, or people) are now getting wild, furious.

**u(lu)-Bengu**, *n.* Outer-skin or sheath of a stick of *imfe* or a stalk of tambootie-grass, and which is somewhat sharp, and removed when eating or dressing.

**isi-Bēngubengu** (*Bhēngubhengu*), *n.* = *isi-Bengu*.

**Benguka** (*Bhenguka*), *v.* Get thrown or tossed wildly up or about, as a man's



blanket by a strong wind, or a grass-fire when blown furiously about.

**Bengula**, *v.* Cover or go over a great stretch of country (acc.) very quickly, as a grass-fire going rapidly forward, or a quick walker covering a long distance in a very short time.

**Bengula** (*Bhengula*), *v.* Throw or toss wildly up or about, as a furious wind might a man's blanket (acc.), or the flames of a grass-fire (= *benguza*); do or go furiously, with wild vehemence, as a grass-fire in the wind or a routed *impi* retreating.

**Benguza** (*Bhenguzza*), *v.* Drive wildly forward or about, as a great wind might a grass-fire.

**Bentsa** (*Bhentsa*), *v.* Turn up the buttocks, as a person with a deeply curved back (used in perf.); turn up the buttocks at (metaphor.) *i.e.* be saucy, insolent, contemptuously rude to a person (acc. with *eta* from) = *benu*, *talasa*.

Phr. *abantse unobuku*, he has his posteriors swollen out with tapeworms = vulgar term of abuse used by women (C. N.).

**i(li)-Bentsa** (*Bheatsa*), *n.* Follower or attendant, living on the good things of his lord (C. N.).

**isi-Bentse** (*Bhentse*), *n.* Person with deeply curved back, throwing the chest forward and the buttocks up = *isi-Betu*.

**Benu**, *pass. adj.* Your— with nouns of 1st. cl. plur. — see *nuu*.

**u(lu)-Benyane**, *n.* Certain kind of grass (*Optismenus Africanus*).

**Bēnye**, *ukuti* (*akuthi*), *v.* = *bengezela*.

**i-mBenyeka** (*Bhenyeka*), *n.* Indecency of sitting on the buttocks with the thighs opened far apart (N.).

**i-mBenyeza** (*Bhenyeza*), *n.* (C. N.) = *i-m-Benyeka*.

**Bengezela**, *v.* Glitter, as bayonets in the sun; glisten, as a diamond; flash, as a mirror reflecting light = *ewazizela*, *bazimula*.

**i(li)-Beqe** (*Bheqe*), *n.* Strip of dry skin, of the *i-nTsimango*, *i-nTsimba*, etc., worn dangling on each side of the head before the ears, as a full-dress ornament at the *uu-Kosi*, wedding-dance, etc.; hence, blinker; pl. *ama-Beqe*, a kind of after-dress of men made of strips of *i-nTsimango* skin.

**isi-Beqe** (*Bheqe*), *n.* Large, broad, flat thing, like a tobacco-leaf; skin sleeping-mat of infants = *isi-Beqeza*.

**i(li), or isi-Beqeza** (*Bheqeza*), *n.* = *isi-Beqe*.

**i(ii)-Beshu** (*Bhashu*), *n.* Skin buttock-covering, of males. Cp. *uuu-Tshu*; *isi-Nene*; *i-nLobo*; *i(li)-Dhlaka*.

Ex. *aba-bhica ibeshu*, to gird on or wear the buttock-covering.

**Beshuza** or **Beshubeshuza** (*Bheshuza* or *Bheshubheshuza*), *v.* Throw up the rump when running, as a buck or goat; go about 'throwing up the rump or tail' (metaphor.), as a woman in a very short, stiffly sitting *isidwaba*; go off 'throwing up the rump' *i.e.* go or run off contemptuously, as a refractory child when ordered to do anything by its mother.

**Beta** (*Betha*), *v.* Strike, as a nail (acc.) with a hammer, or a person with a stick; beat, work by striking, as a smith iron (acc. = *kanda*); pelt, as hail a person or field, or boys throwing stones; blow a pleasant breeze, as the wind [Sk. *badh*, strike; Ang. *beta*, strike; Her. *ecta*; Kamb. *atha*; Kn. *wata*; Gi. *puta*].

Ex. *ivwe etibetanoya*, a country which blows pleasantly *i.e.* a cool, airy, breezy locality.

*umoya ubeta kamunjanja unobula*, there is a pleasant breeze to-day.

Phr. *ikanta lake libetile*, his head recedes, he has a receding head. Comp. *buya*.

*uku-beta ikwelo*, to whistle

*uku-beta ihombe*, to clap the hands.

*uku-beta ugubu*, to play the organ or piano.

**um-Bête** (*Beethe*), *n.* 5. Dew, or drops left by rain upon the grass (= *ama-Zolo* — the latter use is merely by comparison); hairiness about the belly (= *ubhe-Ihwa-nga*).

**Betela** (*Bethela*), *v.* Knock or drive in, as a nail (acc.) into a board; nail, fix with nails or pegs, as the board (acc.), the soles of boots, or a fresh skin to dry; drive in or set up a stake for charming off evil, as lightning (acc.), etc.; clap the hands, or beat the hide for, as is done for a witch-doctor (acc.).

**Betelela** (*Bethelela*), *v.* Operate on or 'fix' a girl (acc.), as a young-man does by certain love-medicines (see *isi-Betelelo*); (C. N.) put up to fight, as cattle (acc.) or boys (see *qula*).

**isi-Betelelo** (*Bethelelo*), *n.* Any love-medicine used for the purpose of *uku-betelela*.

N. B. Take of the *i-nBambalo* (cuttle-fish), *u-Manaye* (plant), *u-Ngunakile* (plant), *u-Zilibi* (plant), *ama-Fula engwe* (leopard's fat) and *u-Lukoniyoimile* (plant), each a part and mix with the spittle of any particular girl and your own; place all, carefully covered up, beneath a projecting rock in some

precipice, and the girl is 'fixed' firmly to you against all comers!

(li) **Beto** (*Bethu*), *n.* Native smithy or forge — *isi-Ticulo*.

Ex. *ingubo wayinkwa isapuma ebeteni, unjje is'nje!* he was given the blanket just new from the factory or store, and now it is like this!

**Betu** (*Bethu*), *pass. adj.* Our used with nouns of the 1st. cl. plur. — see *etu*.

u(lu)-**Bētubetu** (*Bēthubethu*), *n.* = *u(lu)-Shangashanga*.

**Betuza** (*Bethuza*), *v.* = *shanga*.

**Beva** (*Bheva*), *v.* Be wild, fierce, furious, as an ill-tempered dog or an irascible man at another (acc. with *ela* from) = *bava, bora*. Cp. *borumula*.

Ex. *ubere nyalaka endhini*, he is wild with rage in the hut.

isi-**Beva** (*Bheva*), *n.* Fierce, passionate man, given to getting in a rage; (C. N.) one with very strong animal passions, a lecherous person. = *isi-Bora*.

um-**Beva** (*Bheva*), *n. s.* Manner of casting lots (*ukawenza umbeva*) practised by herd-boys, wherein two of them grasp a stick hand over hand until the top is reached. The one to whom the last place falls must then hold the stick swinging between his forefinger and thumb, while the other, with a jerk, endeavours to throw it from him. If he succeeds, he is considered free, and the other must go and look after the cattle (N).

ubu-**Beva** (*Bheva*), *n.* Lewdness, lecherousness (N).

**Bevumula** (*Bhevumula*), *v.* = *borumula*.

im-**Bewu** (*Bhewu*—no plur.), *n.* Seed, of any description (for planting purposes, not in the mere sense of a 'grain' = *i-nTlammu*); (C. N.) stock or race of people, etc. (= *u(lu)-Hlobo*). Cp. *i-nTlwanyelo*. [Sw. Bo. *mbegu*; MZT. *im-bezu*; Mo. *heu*].

Phr. *imbewu ihlalel ihlanga layo*, the seed waits for its old ground = I am biding my time, everything comes round to those who wait.

u-**Bewula** (*Bhevula*), *n.* Section of the *u-Mbonambi* regiment.

**Beza**, *v.* Glitter, as dew on the grass in the sun; vibrate shiningly, as the hot air on a plain — *ukuti beze*.

um-**Beza** (*Bhezu*), *n. s.* = *um-Embesa*.

**Bēze** or **Bēzi**, *ukuti* (*fukuthi*), *v.* = *bezu*.

**Bezezela** or **Bezlzela**, *v.* = *bezu*.

**Bi**, *adj.* Bad, in any sense, moral or phy-

cal; hence, wicked, as a person or deed; evil, as an omen; dangerous, grievous, as a disease; serious, grave, as a matter; unpleasant to the eye, deformed, ugly; disagreeable, unpleasant to the feelings; nasty, unpleasant to the taste; difficult, troublesome, hard, as any work; worthless, useless, inferior of quality, as a coat; in bad condition, out of order, unhealthy, unsound, as a dirty vessel, an untidy hut, or a deranged stomach [Pers. *bud*, bad; Ar. *battal*; Hi. *burā*; Goth. *ubils*; Ger. *übel*; Eng. *evil*; Ga. Gu. Ru. etc. *bi*; Su. Her. *vi*; Sha. *uwī*; Ko. *kiwa*; Ya. *chimwa*; Kam. *cheha*; Heh. Kag. etc. *keha*; Ze. *weha*; Go. *yeha*; Sw. *baya*].

Ex. *kubi kwake ukukhupeka, ukiceba*, etc.) *kumbani*, his (affliction, thieving, etc.) is worse than that of So-and-so.

**Bi** (*Bhi*), *adj.* Same as above, the aspiration being introduced when the *b* follows an *m*.

Ex. *umfana omubi*, a bad boy.

*imboda embi* (*embhi*), a bad man.

**Bi**, *ukuti* (*Bhi*, *ukuthi* — with prolongation of the vowel), *v.* = *biba*; *hibisa*; also = *bhiza*.

isi-**Bi**, *n.* Little bit of (vegetable) rubbish or sweepings, lying about on a floor, floating in the air or in the water (= *isi-Longosha*); small pimple growing or formed on the eyeball, as from a forming cataract or thorn-prick (cp. *um-Langa*; *um-Tuqua*).

Phr. *kukwa'ntlongosibi*, it is an open, exposed country, without a scrap of vegetation (save grass).

*use'ebini*, she is in the rubbish (i.e. in childbirth, from the practice of women in this condition lying on cut-grass).

ubu-**Bi**, *n.* Badness, of any kind, moral or physical, as above — see *bi*.

**Biba** (*Bhibha*), *v.* Spin round (*intrans.*); whirl round, revolve, as a top, a wheel, or stick when twirled round in the hand; spread, as a sore (= *hlentleteka*); quiver, vibrate rapidly, as a reed or assegai (= *veva, vevezela*).

im-**Biba** (*Bhibba*), *n.* Striped field-mouse, in some parts hunted for and eaten by boys = *u-Hazula*, *um-Tendekazana*. Cp. *i(li)-Gundane*.

isi-**Biba**, *n.* = *isi-Hlungu*.

(li)-**Bibane**, *n.* Chaps or sores forming beneath the toes, in scrofulous persons. Cp. *uma-Tele*.

**Bibe**, *ukuti* (*ukuthi*), *v.* Appear in great numbers, as people or cattle.

**Bibi**, *ukuti* (*Bhibi*, *ukuthi*), *v.* Fall to pieces



broadly, get spilt out in a wide-spread, scattered manner, all over the place, as water from a broken vessel, mud from a wall, or mealies from a fallen sack = **bibika**; make anything (acc.) so to fall or get spilt scatteringly about = **bibiza**.

**i(li)-Bibi**, *n.* Weeds or vegetable refuse gathered together in one place, as in a field or at a river's edge; sometimes applied to dry overgrown veldt-grass that has escaped being burnt off; immensely big broad person 'appropriating all the room' to himself (= *isi-Kukulugu*); any one of the inferior wives attached as subordinates to any of the chief huts in a Zulu kraal (see *i-nDhlunkulu*) [*Bo. wipi*, weeds; Sw. *ma-bibi*, rubbish-heaps].

**ama-Bibi** (*no sing.*), *n.* Weeds lying about uncollected in a hoed-field; also *plur.* of preceding, *i.e.* weed or rubbish-heaps.

**Bibidhla**, *v.* Bubble at the mouth, pass out dribble or food (acc.), as an infant (cp. *graza*); come 'bubbling' out, as water at a spring.

**Bibika** (*Bhibika*), *v.* = *ukuti bibi*.

**i-mBibika** (*Bhibika*), *n.* Mouth with big, hanging lower-lip, 'all fallen abroad.' Cp. *isi-Mbenec*; *isi-Bumbulu*; *isi-Xukulu*.

**i-mBibimbibi** (*Bhibimbibi*), *n.* Thing fallen broadly to pieces or scattered all about; hence = *isi-Bidhlidhlidhli*, *isi-Bikibiki*.

**Bibisa** (*Bhibhisa*), *v.* Make spin or whirl round, as a top (acc.) or wheel, as above — see *biba* = *ukuti bi*.

**Bibileka** (*Bibitheka*), *v.* Break up in the face, look on the point of crying, as a child = *bihla*, *bihlilika*.

**Bibiyela**, *v.* Collect and clear away rubbish (acc.) in a newly-hoed field.

**Bibiza** (*Bhibiza*), *v.* = *ukuti bibi*.

**Bibiza** (*Bhibhiza*), *v.* (C.N.) = *bibidhla*; *hubuza*.

**Bibizela** (*Bhibhizela*), *v.* Whistle on, set on or excite by whistling, as dogs (acc.) at a buek, or the bull when serving a cow. Cp. *haha*; *shishizela*.

**Bici**, *ukuti* (*Bhici*, *ukuthi*), *v.* = *bicika*; *biciza*.

**u-Bici** (*Bhici*), *n.* Small-pox (so named at the time of the violent epidemic in Zululand).

**u(lu)-Bici** (*Bhici*), *n.* Purulent matter exuding from the eye when diseased. Cp. *ubu-Tuku*.

**Bicika** (*Bhicika*), *v.* Give forth, or run with, thick oozing exudation, as a per-

son's body when covered with running sores, or as a dirty dish-cloth exuding greasy filth when pressed = *ukuti bici*, **i-mBicimbici** (*Bhicimbici*), *n.* Oozing exudation, as comes from a sore, or a greasy dish-cloth when washed.

**Biciza** (*Bhiciza*), *v.* Make give forth an oozing exudation, as a dirty dish-cloth (acc.); make come forth, squeeze out, as the greasy filth (acc.) therein.

**um-Bicosho** (*Bhicosho*), *n. 1.* — see *u-Mhicoshu*.

**Bidhli**, *ukuti* (*Bhidhli*, *ukuthi*), *v.* = *bidhlika*; *bidhliza*.

**i(li)-Bidhli** (*Bhidhli*), *n.* Thing numerously scattered on all sides, an immense quantity or number, as of people at a feast, or crops at a harvest; big, widely affecting affair (= *isi-Bidhlidhlidhli*); any hobby, or petty fashion in dress, adopted by a person for a short time then dropped; person who has the habit of commencing things, then abandoning them unfinished.

Phr. *ugina'bidhli kuloko*, I have no interest or concern with that; it is not my hobby or affair = *ugina'buthlu*, or *'dudhlu*.

**um-Bidhli** (*Bhidhli*), *n. 5.* Immense number or quantity of things thickly scattered about, as people, cattle, food, etc.; also applied to the famous proclamation of Sir T. Shepstone fixing the *lobola* cattle at ten head, the reference being to the multitude of girls who got married in consequence thereof (= *isi-Tubataba*).

**isi-Bidhlidhlidhli** (*Bhidhlidhlidhli*), *n.* Things scattered numerously about; hence, great multitude, as of cattle; immense quantity, abounding wherever one looks, as of food at a feast; big, serious affair, extensive in its circumstances or effects; hugely fat person or animal, with fat falling abroad on all sides; lump of jelly-like thing, seeming to shake to pieces broadly on all sides = *i-mBibimbibi*, *i-mBikimbiki*, *i-mBikiza*, *um-Bidhli*.

**Bidhlika** (*Bhidhlika*), *v.* Get scattered abroad, fallen apart or in pieces, as a big crowd dispersing from a meeting, an immense quantity of food all scattered about at a feast, a sod wall or pile of books all fallen down apart. Cp. *bihla*, *bihlika*.

**Bidhliza** (*Bhidhliza*), *v.* Cause to get so scattered about or fallen down; hence, throw down, knock down, shake down, the wall, books (acc.), etc., as above. Cp. *bihliza*.

(li)-Bidi (*Bhidi*), *n.* Variegated thing, commingling various colours, as a lot of beads of different kinds, a tortoise-shell cut, etc.

izi-Bidi (*Bhidi* no sing.), *n.* Sediment, dregs, deposit (properly only when settled at the bottom of a vessel) = *izi-Dibi*, *izi-Dibiza*, *i-aZika*, *izi-Cucu*; cp. *i-nGqubu*.

Phr. *kraba isibili*, there will be a general mixing up, lively times, excitement, merry-making, as at a kraal on the day of a wedding-feast.

Bidiliza (*Bhidiliza*), *v.* Do anything in an unskilled, imperfect, bad manner, as a man any work with which he is not well acquainted, or a foreigner or child talking in a language he does not yet know = *pitiliza*. Cp. *potolozu*.

Bihla, *v.* Fall softly apart or to pieces, as a clay vessel while still soft in the making, bread before baking, the flesh of a person broken out in sores; break up about the face, as a child when about to cry (= *bibiteka*) = *ukuti bihli*, *bihlika*. Cp. *bidhlika*; *kirika*.

Bihli, *ukuti (ukuthi)*, *v.* = *bihla*, *bihlika*; *bihliza*.

Ex. *bali bihli*, *bebakeka*, they ran off dispersed in all directions.

um-Bihli, *n. 5.* Old person (mostly women) with fallen, hanging chops. Cp. *um-Bimbi*.

isi-Bihlibihli, *n.* Big, fat, flabby person = *isi-Bikibiki*.

Bihlika (*s. k.*), *v.* = *bihla*, *ukuti bihli*. Cp. *kirika*; *bidhlika*.

isi-Bihlikana (*s. k.*), *n.* = *um-Bihli*; also 'little crying thing' of a child, who breaks into tears for nothing.

Bihlika (*s. k.*), *v.* = *bibiteka*.

Bihliza, *v.* Make to fall softly apart or into pieces, as a clay-vessel (acc.), etc., as above - see *bihla*. Cp. *bidhliza*, *kiriza*.

Bihlizeka (*s. k.*), *n.* = *bihlika*.

Bija (*Bhija*), *v.* Concentrate or 'focus' the eyes, so as to follow or see clearly any distant object; follow up with the eyes, find, 'spot' a thing (acc.) being searched for; put on, wear, an armlet of grass or wire (acc.).

um-Bijazane (*Bhijazane*), *n. 5.* Stalk of the *isi-Kouko* grass (twisted into an armlet for weaving (= *um-Bijo*); sometimes applied to the stalks of such grass generally.

Bije, *ukuti (Bhije, ukuthi)*, *v.* Penetrate or

pierce into deeply, as a thorn or assegai into the flesh; make so to penetrate deeply, thrust deeply in, as an assegai (acc.) = *ukuti hose*.

Bijelezela (*Bhijelezela*), *v.* Empty or clear out entirely, leaving nothing behind, as water (acc.) from a bucket, mealties from a basket; pour or let out the whole of an affair = *tshopolotela*, *minyelezela*.

Bijelezi, *ukuti (Bhijelezi, ukuthi)* *v.* = *bijelezela*.

um-Bijizane (*Bhijizane*), *n.* = *um-Bijazane*.

i(li)-Bijo (*Bhijo*), *n.* (C.N.) = *um-Bijazane*.

um-Bijo (*Bhijo*), *n. 5.* = *um-Bijazane*; beadwork string, worn round the neck or loins (= *um-Gingqo*); also = *um-Bijongo*.

um, or u(lu)-Bijongo (*Bhijongo*), *n. 5.* Any tall-standing thing with perpendicular sides, like a coffee-tin or tar-drum, as some Native vessels, a man's head-ring when grown high, or a 'chimney-pot' hat = *um-Bosho*. Cp. *um-Patsha*.

Bika (*s. k.*), *v.* Report, as an occurrence or a person (acc.) to somebody (with *ku*) - see *bikela* [Bo. *bilikia*, announce].

Ex. *'nkosi! ngixa 'kubika uHano, ukuti uyagula*, sir! I come to report Hano, that he is sick.

P. *babik'imbiba*, *babik'ibav*, they report a field-mouse, then they report a field-rat, *i.e.* they first report one thing, then another.

*okwehlu'amadoda kuyabikwa*, that which beats men is a thing to be reported, *i.e.* is something unusual one would like to hear = there's nothing a man of intelligence and will cannot do.

i(li)-Bika (*s. k.*), *n.* Any insect, bird, etc., as the *i-Ngomfi*, *i-nTendete*, *mylabris* beetle, etc., whose appearance in a kraal, field, etc., is supposed to foretell, generally something good, that is about to happen. Cp. *isi-Hlabambhola*.

Bikela (*s. k.*), *v.* Report a thing or person to another person (doub. acc.).

Bikezela (*s. k.*), *v.* Announce beforehand, foretell, as any event (acc.).

Bikelana (*s. k.*), *v.* Report things (acc.) to one another (with *na*).

Biki biki, *ukuti (ukuthi - s. k.)*, *v.* = *bikiza*, *bikizela*.

i(li), *isi*, or *u(lu)-Bikibiki* (*s. k.*), *n.* Anything of a shaky nature, as jelly or cold porridge; hugely fat person, whose flesh shakes as he walks (= *isi-Bihlibihli*); large abundance of food, as at a feast; great multitude, as of a cattle = *isi-Bidhlidhlidhli*, *i-nBibimbibi*, *i(li)-Likiliki*.



**i-mBikicane** (*Bhikicane*), *n.* = *i-mBilikicane*.

**i-mBikihla** (*Bhikihla*), *n.* Certain forest-tree, used for sticks.

**i-mBikimbiki** (*Bhikimbiki*), *n.* = *i(li)-Bikimbiki*.

**Bikinqa** (*Bhikinqa*), *v.* = *binqa*.

**Bikiza** (*s.k.*), *v.* Shake (*trans.* or *intrans.*), as a person might jelly (*acc.*) on a plate, or as the jelly itself; prepare food abundantly, as when grinding much corn (*acc.*) for a beer-drink, a large quantity of snuff, etc. See *isi-Bikibiki*.

**i-mBikiza** (*Bhikiza*), *n.* = *i(li)-Bikibiki*.

**u(lu)-Bikiza** (*s.k.*), *n.* = *i(li)-Bikibiki*.

**Bikizela** (*s.k.*), *v.* Shake tremulously or with a quivering motion, as jelly, a house in a strong wind, the body with nervous twitchings (cp. *htasimula*), or sheet-lightning = *likizela*.

**um**, or **i-mBiko** (*s.k.*), *n.* 5. Report, message, gen. of something important that has happened.

**Bila**, *v.* Boil, as water (*intrans.* — the word referring to the bubbling action of the water; hence, not in *trans.* sense, for potatoes, etc. — see *peka*); ferment (*intrans.*), as beer; boil with rage [Lat. *bullio*, I bubble; Hi. *ubalua*, boil; Ka. *bira*, boil; Ga. *bimba*, boil over; MZT. *pia*, cook; Sw. *pika*, cook; Bo. *bilibili*, heat].

Ex. *amanzi abilayo*, boiling water.

*amanzi abilileyo*, boiled water (but *ama-zaubane apekiayo*, boiled potatoes).

Phr. *uZulu wabilisa okwemamba*, the Zulus were furiously enraged or excited (as in a battle).

**i-mBila** (*Bhila*), *n.* South-African daman or cony (*Hyrax capensis*). Cp. *i-nGola*.

P. *imbila yaswela unisila ngokuyalazela*, the cony got to be without a tail through having given directions (to others to fetch him one at their distribution) = if you want a thing done, do it yourself.

*wos'ufike kwa'Mgaduli, kwa'Mbilambhlope*, you will come to arrive at Mgaduli's, where Mr. White-cony lives (a white cony not existing) = ridiculing the useless ambition of a person.

N.B. To drive away thunder or rain, the Natives burn the skin of a cony; but for bringing rain the porpoise is the powerful specific!

**isi-mBila** (*Bhila*), *n.* — see *isi-Mbila*.

**um-Bila** (*Bhila*), *n.* 5. — see *um-Mbila*.

**i-mBilapo** (*Bhilapho*), *n.* Groin, in man.

**i-mBilati** (*Bhilathi*), *n.* Bone of the fore-

arm (*tibia*), or fore-leg of beasts (C.N. fr. No.) — the word seems to be now unknown in Zululand, although the following phrases are used in rare cases by the women, e.g. *uku-nu* (or *uku-tabu*) *ngembilati*, to go on persistently at a thing, peg away at it (with the feet in walking, or the tongue in talking).

Phr. *sealoku u'emu ngembilati, ningasipumuxi*, you have been now ever so long driving away (walking), without giving us a rest.

*yiboku wamela ngembilati*, he was continually driving away at him (with the tongue, e.g. to get him to agree to something, or when scolding him, etc.).

**i-mBile** (*Bhille*), *n.* = *i-mBilembiluna*.

**u(lu)-Bilebile**, *n.* Any very rich, fatty food of a soppy or mashy nature, as fat of meat minced with vegetables, a bean mash mixed with much butter or oil, etc. = *isi-Bilibili*, *isi-Bilibobo*.

**Bilela**, *v.* Boil with rage at a person (*acc.*); boil over a person *i.e.* befall with vehemence, as an outbreak of sickness in a kraal.

**i-mBilembilana** (*Bhilembilana*), *n.* Small quantity, *i.e.* small brewing, of *u-tshwala*, as for private consumption = *i-mBile*.

**Bili**, *adj.* Two [Ga. Co. MZT. *bili*; Sw. *pili*; Nyam. *wiri*; Fer. *iba*; Ba. *ibali*; Ang. *yari*; Her. *viri*; Kamb. *kele*; Sang. *wili*; Heh. *wile*].

**Bili** (*Bhili*), *adj.* same as preceding, the aspiration being introduced when the *b* follows an *m*.

Ex. *abantu aba-bili*, two people.

*izindaba ezim-bili*, two houses.

**isi**, or **ubu-Bili**, *n.* The second place.

Ex. *inkabi gesibili*, the ox of the second place *i.e.* the second ox.

**isi-Bili**, *n.* Body *i.e.* main trunk of a thing, as that part of a man left after the limbs have been cut off, or of a tree, etc.; main or essential substance, as of an affair; hence, sometimes equiv. to 'the real truth', and in this sense used adverbially (the use of this word, though common in Natal, is rare in Zululand) cp. *i-nDikimba*. [Bo. *udidi*, truly; Her. *ou-atyiri*, truth; Sw. *kweli*, truth].

Ex. *isibili!* or *ingqela isibili!* it's a fact! indeed! on my word! honour bright! (N).

*us'emakile isibili*, he has gone off properly now, gone in real truth (may-be for a bit-off place, or for good). (N).

*yona (inkosi) isibili sigo*, he (the chief) his own self (N).

*inya wawibili*, it goes by sizes (N).

**isi-Bilibili**, *n.* = *u(lu)-Bilebile*.

izi-Biliboco (no sing), *n.* = *u(lu)Bilebile*.

Bilikica (*Bhilikica*), *v.* = *ukuti bilikici; pilikici*.

i-mBilikicane (*Bhilikicane*), *n.* Goose-foot (*Chenopodium ambrosioides*, and *Ch. vulvaria*) — a paste of the leaves (*Ch. vulvaria*) is said to be good as a styptic for staying blood-flow; the leaves are also eaten by women as *inifino*.

Bilikiceka (*Bhilikiceka*), *v.* = *ukuti bilikici; pilikiceka*.

Bilikici, *ukuti* (*Bhilikici, ukuthi*), *v.* Fall down, or come into sharp contact with anything with a soft 'flopping, slushing' sound, as any soft clammy fleshy thing like a snake, a fish, a calf when born, or a wet hide when flung down = *bilikiceka*; make so fall *i.e.* throw or drop anything down, as a snake or fish (acc.) with a slushy flop = *bilikica*. See *ukuti pilikici*.

i-mBilikihla (*Bhilikihla*), *n.* Certain tree growing in coast districts.

um (plur. im), or izi-Bilini, *n. s.* Entrails, bowels; sometimes applied euphem. to the sexual organs of either sex = *izi-Bindi* [Lat. *ile*, gut; pl. *ilia*, entrails; Sw. *int*, liver].

Phr. *sekwshle izibilini kuye*, the entrails have now sunk down in him *i.e.* he has now departed life, given up the ghost.

*ukungipendula izibilini*, to turn me as to my entrails *i.e.* to turn my stomach, as some horrifying sight.

*uwombilini omushle*, he (or she) has a good breeding-organ, *i.e.* produces fine children.

Bilisa, *v.* Make to boil, as water (acc.), but not potatoes (see *peka*), the thought referring merely to the bubbling of the water.

i(li)-Bilo, *n.* Loose flesh at the throat *i.e.* between the chin and Adam's apple.

Ex. *gek'umbangu eumbilo!* just look at the *i-bilo* or 'double-chin' of the whiteman!

*woutshontsha, ukubhake ibilo*, if you steal, you will have a swelling under the chin (and so be detected) — said to check a child from stealing.

u(lu)-Bilo, *n.* Dewlap or loose baggy skin hanging below the throat in cattle; certain cattle disease, marked by a swelling of the dewlap; tired, weak, fagged-out feeling, as after heavy work or a spurt of energy.

Ex. *is'imbilo imikomo*, the arms are tired out.

*us'embilo, kasiquansi*, he has had enough of it for the present, he no longer goes about after girls.

Biloza, *v.* Puff, pant (swellingly), as a toad, or a fat person in a close room; make an ostentations forward motion with the head, as girls or young-men when dancing a certain kind of forward movement.

i(li)-Bimbi (*Bhimbi*), *n.* One who is 'a stupid' at anything requiring some experience or nicety of action, *e.g.* dancing, singing, talking, etc., as one who is a raw beginner thereat, or lacking in intellectual aptitude = *isi-Xwe, i(li)-Dhliwa*.

um-Bimbi (*Bhimbi*), *n. s.* Wrinkled, fallen 'chops' (mostly used in plur. *im-Bimbi*), as of an old woman = *um-Jwili*. Cp. *um-Bihli*.

Bimbitela (*Bhimbitela*), *v.* Eat or drink to the full, to satiety.

Bina (*Bhina*), *v.* Utter abhorrent, fearful, loathsome things or expressions, as girls or boys singing lewd songs or shouting obscene language (not when conversing privately), or when a father in expelling a son from his kraal utters a curse upon him, or a person who tells another (acc. with *ela* form) that a certain calamity will befall him if he goes such and such a way, or a person taking any of the ordinary obscene Kafir oaths.

*N.B.* This custom of swearing by obscene assertions or threats is very common in Native conversation, occurring almost in every instance where, in Eng., one might emphasize the truth of a statement by merely saying 'A fact!' Prevalent Native expressions of this kind are '*dake wetu!*' (= *ngifunga ulade wetu*, I swear by my sister *i.e.* that I would rather commit incest with her than be now speaking a lie), '*bakiceka: i!*' '*mezabi!*' '*Mpande!*' *ngilubule imfihinga ka'Mpande!*

Binca (*Bhinca*), *v.* Gird on, wear round the loins, as an *unwe-Tsha* (acc.), cloth, etc. = *vata*. Cp. *ambutu; gqoka*.

Ex. *ub'engabincele*, he was not wearing any *umutsho* or loin-covering.

*ubincile inqwe yake*, he is wearing his tiger-skin (*umutsho*).

Bincilizi, *ukuti* (*Bhincilizi, ukuthi*), *v.* = *ukuti wincei*.

isi-Binco (*Bhinco*), *n.* = *isi-Vato*.

Binda (*Biinda*), *v.* Choke, obstruct as to breathing-room, as a bone (nom.) when sticking in a man's throat (in use nearly always transposed into the passive form, as below — cp. *ma; i(li)-Findo*); stifle one's inclination to speak *i.e.* retain silence, remain silent, when one would have expected a cry, a word, an answer, etc. (mostly used as *biuleta*).

Ex. *wabindca itambo lentlan i*, he was choked by a fish-bone.



P. *wabindwa isidwa*, he was choked by an *isidwa* stone — said of a person whose lies have been so exposed that he remains speechless = *wamwica isidwa*.

**isi-Binda** (*Biindwa*), *n.* Certain large and hard-wooded forest tree.

**Bindana** (*Bindanu*), *v.* Be congested, choked for want of room, closely packed together, as people in a hut, mealies in a field, vessels in a cupboard, etc. Cp. *minyana*.

**Bindanisa** (*Bindanisa*), *v.* Make be congested, choked for room, closely packed together, as above. Cp. *minyansa*.

**Bindeka** (*Biindeka*), *v.* Get balked in one's plans, put out in one's calculations. Cp. *pauiddeka*.

**Bindela** (*Biindela*), *v.* Choke oneself (metaphor.) *i.e.* not let a sound pass the lips, keep the mouth closed, retain silence, remain mute, as a man who when hurt gives forth no cry, or, when he ought to have spoken, remained silent.

**i(li)-BIndela** (*Biindela*), *n.* One who remains mute, or says nothing purposely or by self-restraint.

**um-BIndela** (*Biindela*), *n.* 5. A sickness or disease of any kind that doesn't 'open its mouth', *i.e.* which, though working away within the system, presents no locatable symptoms for one to operate upon; hence, a blind abscess, dry cough, etc.

**i(ii)-BIndi** (*Biindi* oft. in plur. *ama-BIndi*), *n.* Sorrow or painful anger temporarily choking the heart, painful brooding disturbance of the temper such as gets relieved by opening one's heart to another or by a flow of tears = *isi-Dikozu*.

**isi-Bindi**, *n.* Liver, of man or beast; courage, nerve, heart for doing a thing cruel or courageous, boldness of purpose; any tree-growing fungus (— *isi-Bindi somuti*); germ inside a seed, as a bean, mealies, etc.; heart, essential internal part of anything; heart of a country, the interior parts, where the most important kraals are generally located; plur. *izi-Bindi* = *izi-Bitini* [Her. *oupe-nda*, courage; *o-mbindu*, blood; cp. *u(lu)-Bende*; *i(ii)-Bende*].

*N.B.* *Isibindi sengwenya* (crocodile's liver) is a medicine in great request by Kafir doctors for *takata* purposes.

**u(lu)-BIndi** (*Biindi*), *n.* Thick mass, dense multitude, as of cattle, people, as it were, packed together (cp. *u-Bintsi*); a crowded or packed-together body, a combined mass, as when the waters of two conver-

ging rivers combine together into one great body of water, or when two previously separated fields are joined into one block by ploughing up the land in between.

**i-mBindolo** (*Bhindolo*), *n.* Very black, ugly person (cp. *isi-Kwishela*); black, dirty-looking, uninviting food.

**Binela** (*Bhinele*), *v.* Utter a word of *ukubina* q. v. at a person (acc.).

**Bingelela**, *v.* Greet, as the people in a kraal or field might a passer-by (acc.) or new arrival, gen. by saying *sakubona*. Cp. *kuleka*. [Gr. *angela*, bring tidings; Ga. *labhilana*.]

Ex. *loko ukokulana ngiyakubingelela*, that (kind) of talk I hear for the first time, it is something new — as when expressing surprise.

**i(li)-Binini** (*Bhinini*), *n.* Certain climbing plant (*Embelia Kraussii*), whose roots are used as remedy for tapeworm, etc.

**Binqa** (*Bhinqa*), *v.* Speak ironically of or to a person (acc.), praise sarcastically; tuck in or up about the loins, as a female her dress (acc.) or *isidwaba* when working = *bikinga*.

**u-Bintsi** (*Bhintsi*), *n.* Great multitude, immense number, as of people or cattle = *isi-Bidhlibidhli*; cp. *u(lu)Bindi*.

**Binya** or **Binyi**, *ukuti* (*Bhinya* or *Bhinyi*, *ukuthi*), *v.* = *ukuti pinya*.

**Binya**, *v.* Writhe, wriggle, as a snake when struck (used in reflect. form *zi-binya*) = *janqusa*.

**Binyaza** (*Bhinyaza*), *v.* = *pingaza*.

**Binyila** (*Bhinyila*), *v.* = *ukuti pinya*.

**i(ii)-Binza**, *n.* Little heap or small handful of grain placed upon the grinding-stone for crushing at one time; hence (metaphor.), a handful, small quantity, heap, crowd, mass, etc. of anything generally.

**Bipa** (*Bipha*), *v.* Look downcast, sad or breaking-up in the face, as a child about to cry (cp. *bibiteka*; *hibitisa*), or an adult when grieved at hearing or announcing very sad news.

Phr. *umutu obipisile*, person with a broken-up, ugly face, as though about to cry = *um-Pibhau*.

**Biq** (*Bhiqu*), *v.* Spit *i.e.* string or pierce together on a spit, as bits of meat (acc.), locusts, figs, etc. = *hloma*.

**u(lu)-Biqo** (*Bhiqu*), *n.* String of locusts, figs, etc., spitted on a stick, as above, for eating or roasting = *u(lu)-Hlomo*.

**Bisha**, *v.* Be or get bogged, sink down deep into, as into soft mud or a bog.

**u(lu)-Bishi**, *n.* Bog, quicksand, place with

very deep soft mud, as about a swamp  
= *um-Dube*; *u(lu)-Buku*. Cp. *i(li)-Xa-  
puzi*.

**i-mBishimbishi** (*Bhishimbhishi*), *n.* = *i-  
uDishindishi*.

**i-mBishishi** (*Bhishishi*), *n.* = *i-uDishindi-  
shi*.

**u(lu)-Bisi**, *n.* Milk (sweet — cp. *ama-Si*);  
(C.N.) interest or profit from any thing  
[Her. *oma-ibi*, milk; *ou-ityi*, honey;  
Xo. *abu-si*, honey; Ga. *mu-bisi*, honey;  
Sw. *ma-zira*, milk, also female breasts  
see *i(li)-Bela*. From these examples  
it would seem that the original root  
was *si* or *isi*, the *b* being merely euphonic  
(cp. *biza*, *bola*); which fact would be  
further confirmed by the existence of  
*si* only in the word *ama-si* (sour milk).  
One might also believe there is some  
connection between this word *u-bisi* and  
honey (the 'milk' of the bee), both from  
the cognate words above and from the  
fact that the honey or bee-bread of a  
certain kind of hornet is actually called  
in Zulu *ulu-Si*, *q.* *v.* Kinship might  
perhaps be further traced with the Z.  
word *ama-nzi* (water), which in the *hlo-  
nipa* language becomes *ama-ta* (see also  
*uku-mata*, to be damp); but in Ga.  
*matta* is 'milk'.

**Bisizela** (*Bhisizela*), *v.* = *dishizela*.

**Bixa** (*Bhixa*), *v.* Smear, as a hut (acc.)  
with mud; besmear, as a person (acc.)  
by laying a disgraceful charge against  
him = *namba*, *beqa*, *baceka*.

**Bixi bixi, ukuti** (*Bhixi bhixi, ukuthi*), *v.*  
(C.N.) = *ukuti piri piri*.

**Bixilili, ukuti** (*Bhixilili, ukuthi*), *v.* Be all  
in a mess, disorder, mixed-up state, or  
muddle, as articles in a room, or as an  
affair = *ukuti fihlilili, ukuti zakulatu*.

**Bixilizela** (*Bhixilizela*), *v.* Slush about in  
mud or rain, as a person walking along  
a road, or cattle in a muddy kraal;  
'slush' along *i.e.* go as a heavy soft  
mass, as a very fat person (even when  
over a dry place).

**Bixizela** (*Bhixizela*), *v.* = *bixilizela*.

**Biya**, *v.* Fence in, enclose, by a hedge or  
palisade, as Natives do their kraals (acc.  
with *aba* form).

**Biyelela**, *v.* Fence off for, defend, as one  
man might another (acc.) by speaking  
for him.

**Biza**, *v.* Call, a person (acc.); summon;  
invite ( *mema* ); name, designate a  
person or thing (cp. *ta*, *qamba* ); claim,  
demand, ask, as a salesman so much  
money (acc.) for his goods, or a person

claiming for damages; cost, as a coat  
so much money (acc.) [Lat. *cito*, I sum-  
mon; Ar. *samata*, to name; Chw. *bitsu*,  
call; Sw. Ga. Nyam. MZT. *ita*; Her.  
*isana*. By comparing the Sw. *ita*, Her.  
*isana*, etc., it would seem that *b-iza*  
and *uku-ta* (to name) are probably mere  
different forms of the same original  
root, the *b* of the former word being  
merely euphonic].

Ex. *uyabiza, lo'mlungu*, this white man  
does ask high prices.

*uhlo-a-ni ugeekabi yako?* what do you want,  
or ask, for your bullock?

*ukabi yako ibiza-uni?* what does your bul-  
lock cost?

*manabi-a ugokuti uMali*, he called or nam-  
ed him Mali.

**Biza** (*Bhiza*) *v.* Have concern, care, or  
solicitude about any person (acc.) or  
thing (= *naka*, *nakekela*); fly off, as  
sparks, chips of wood, etc. (= *qasha*,  
*ukuti bi*).

Ex. *kabambizile*, they have no care or  
concern for him (a sick person).

**i-mBiza** (*Bhiza*), *n.* General name for any  
of the larger-sized earthenware pots in  
Native use (not those used for actual  
'table' use *i.e.* for eating or drinking  
out of — see *u(lu)-Kamba*); bowl of the  
hemp-horn (see *i(li)-Gudu*); generic  
name for a large number of herbs used  
as boiled decoctions, for scrofula, chest-  
complaints, and blood-purifying pur-  
poses generally (cp. *isi-Conco*; *i(li)-Ka-  
mbi*; *i(li)-Kubalo*).

**i-mBizazewule** (*Bhizazewule*), *n.* = *um-  
Pundazewule*.

**Bizekela** (*Bhizekela*), *v.* = *nakekela*, *bhiza*.

**i(li)-Bizelo**, *n.* Matter about which one has  
been summoned.

P. *ibizelo ladh'ikombekazi*, the summons  
was the death of the she-baboon (perhaps  
referring to some fable) — used of a person  
for whom the summons by his chief has  
turned out ill.

**i(li)-Bizo**, *n.* Name, designation, of a person  
or article = *i(li)-Gamu*.

**u-Bizobi**, *n.* General name of convenience  
used by women to designate their father  
or mother-in-law, or their kraal (which  
names, of course, they *hlonipa*).

Ex. *usayo kwe'Bizobi*, she has just gone  
to Mr. Bad-name's.

**u(lu)-Bizongo** (*Bhizongo*), *n.* = *u(lu)-Bijo-  
ngo*.

**Bo**, *int.* Particle used as an enclitic, ge-  
nerally at the end of a sentence or word,

*isi-bizo = gashaka (by b'oto)*



to throw force into a statement, or to urge an action with vehemence.

Ex. *hamba bo!* go on, with you! or, go on, I say!

**Bō, ukuti** (*Bhō, ukuthi*) *v.* = *bojoza*.

**i-mBo** (*Bho*), *n.* Malignant malarial fever, common about Tongaland; certain plant, said to be used by an *um-Tukati* to produce such disease.

**um-Bōbe** (*Bhoobe*), *n.* 5. Butter-milk = *um-Qiki, um-Tinto*.

**u(lu)-Bobe**, *n.* Dense, thickly growing, or entangled place, as a thickly overgrown bushy place, or dense jungle, or a field with the corn so close as to impede movement; certain tree (? *Eutoda Natalensis*), in the bush-country.

**i-mBobela** (*Bhobela*), *n.* Certain very nice edible veldt-herb, eaten as *imifino*.

**Bōbo, ukuti** (*Bhōbo, ukuthi*), *v.* = *boboka; boboza*.

**i-mBobo** (*Bhobo*), *n.* Hole, passing through a thing (hence, not a pit = *um-Godi*), as in a calabash, coat, or needle. Cp. *i-nTuba*.

**isi-Bobo** (*Bhobo*), *n.* Hole, as above (= *i-mBobo*); mouth, opening or passage for exit, as of a river, long ravine or pass; also = *u(lu)-Hlabo*.

**um-Bobo**, *n.* 5. Sour wind belched up from the stomach. See *bōdhlā*.

**um-Bōbo** (*Bhoobho*), *n.* 5. Any long, narrow, hollow, tubular thing, as the curled-up leaf projecting from the top of an *isi-Geeba* tree, or a long narrow passage or channel made underground by ants or moles, a hollow reed, etc; hence, pipe, tube (of Europeans); a name given originally to the gun.

**u-Bobobo** (*Bhobhobho*), *n.* Large intestine or colon, of cattle = *u-Popopo*.

**Bobodhla** (*Bhobhodhla*), *v.* = *mbudhla*.

**isi-Bobodhla** (*Bhobhodhla*), *n.* Calabash with a large-sized hole or mouth.

**Boboka** (*Bhoboka*), *v.* Get a hole bored, pierced, or broken through (the thought referring chiefly to its coming out on the other side); as a board, calabash, or coat (used in perf.); get broken forth, burst, as an abscess; come forth, get produced, as food; break or burst out from, as from a wood; come out, get stated openly; as a matter hitherto hushed up; break out, get started, get set in action, as any particular works, war, symptoms of a disease, etc.; emerge, come out at, find oneself eventually at, as at a particular place.

**u-Bobokana** (*Bhobokana*), *n.* One who blurts out everything, can't keep a secret.

**i-mBōbombobo** (*Bhōbambhobo*), *n.* (C.N.) = *i-mBubumbubu*.

**(li)-Boboni** (*Bhobhoni*), *n.* Large Puff-backed Bush Shrike (*Dryoscopus culiventris*) (N.).

**Bobosa** (*Bhobosa*), *v.* (C.N.) = *boboza*.

**Boboza** (*Bhoboza*), *v.* Make a hole through anything, as through a plank (acc.) with a borer, through a calabash with a stone; pass through, as through a forest (acc.) (not through an open field = *dabulu*); make burst, *i. e.* open, lance, as an abscess (acc.); bring forth, produce, as food, etc.; let out, publish openly, as a matter hitherto hushed up; burst through, as an *impi* charging the enemy (acc.); break or burst a girl (acc.) through *i. e.* deflower (= *nekezisa; hoboza*). Cp. *ensha; ukuti eusha*. [Lat. *foro*, I bore; Her. *topara*, bore; Ba. *hogosa*, bore; *borusa*, break through].

**Boboza** (*Bhobhoza*), *v.* Let 'flow' out *i. e.* pass excessively, as a woman, with uterine disease, blood through the vagina; pour out talk (acc.) excessively.

**um-Bobozelwa** (*Bhobozelwa*), *n.* 5. Hole made in the bottom of an *i-gula* to let out the whey.

**Boca** (*Bhoca*), *v.* Beat a person (acc.) about right and left on the body, beat the life out of him, beat him till exhausted or rendered helpless; knock up, take all the life and strength out of one (acc.), as famine might. See *bocobala*.

**Bōco, ukuti** (*Bhōco, ukuthi*), *v.* = *bocoza*.

**Bōco, ukuti** (*ukuthi, s. k.*), *v.* = *ukuti loco*.

**isi-Boco**, *n.* = *isi-Foco*.

**Bocobala** (*Bhocobala*), *v.* Be in a 'knocked out' state, powerless, done up, from exhaustion, famine, beating, etc. (used in perf.). See *boca*.

**Bocoka** (*s. k.*) *v.* = *locoku*.

**Bocoza**, *v.* = *focoza*.

**Bocoza** (*Bhocaza*), *v.* Make or put a person (acc.) in a knocked out, powerless, done up state, as above - see *bocobala*; also = *boca*.

**Bodhla** (*Bhodhla*), *v.* Belch up wind (see *um-Bobo*); growl with a deep, rumbling sound, as a cat or wild-beast at night (= *bonga*); grunt, as a pig.

**i-mBodhla** (*Bhodhla*), *n.* Cat become wild or homeless = *(li)-Golu*. Cp. *i-mTaku*.

**um-Bodhletantanyeni** (*Bhodhletantanyeni*), *n.* 5. Little drop of beer which a man

- drinks privately by himself. Cp. *i-mBite*.
- Bōdhlo**, ukuti (*Bhōdhlo*, ukuthi), *v.* = *bodhloka*; *bodhloza*.
- i(li)-Bodhlo** (*Bhodhlo*), *n.* A growling or belching, as above — see *bodhla*. (C.N.)
- Bodhloka** (*Bhodhloka*), *v.* Get smashed in or through, as below — see *bodhloza* = *ukuti bodhlo*.
- i(li)-Bodhlolo** (*Bhodhlolo*), *n.* Certain veldt-herb, having grayish leathery leaves.
- i-mBodhlombodhlo** (*Bhodhlombodhlo*), *n.* Person with a loud, deep, gruff, voice.
- i-mBodhlongo** (*Bhodhlongo*), *n.* Deep, gruff, chest voice; bubbling of phlegm in the chest, as of one with bronchitis or consumption; an *i(li)-Ze* q. v. of an inferior quality *i.e.* without any sweet juicy pith.
- Bodhloza** (*Bhodhloza*), *v.* Smash through, smash in with a crashing blow, knock a hole or breach through anything (acc.); bubble, as phlegm in the bronchial tubes; speak in a deep, gruff, chest-voice.
- isi-Bodhlozi** (*Bhodhlozi*), *n.* Wild, angry, 'smashing' manner of action or speaking, as when disputing excitedly.
- Ex. *watata uyesibodhlozi*, he went at it in a violent way, as when replying to a charge.
- u(lu)-Bodongo** (*Bhodongo*), *n.* = *um-Pata*.
- um-Bodiya** (*Bhodiya*), *n.* 5. Small plant growing by rivers, the viscous fluid of whose bulbous root is used for mixing with the *u-Nyigane* in the making of a Native headring; (C.N.) pelticoat of buckskin with brass ornaments.
- Bōdo**, ukuti (*Bhōdo*, ukuthi), *v.* = *ukuti patu*.
- Bōdo bōdo**, ukuti (*Bhōdo bhōdo*, ukuthi), *v.* = *bongozela*.
- i(li)-Bōdobōdo** (*Bhōdobhodo*), *n.* Rapidly-growing child *i.e.* growing rapidly tall. See *bōdozela*.
- Bodoka** (*Bhodoka*), *v.* = *patuzeka*.
- i-mBōdombodo** (*Bhōdombhodo*), *n.* = *um-Pata*.
- Bodoza** (*Bhodzoza*), *v.* = *patuza*.
- Bodozela** (*Bhodozela*), *v.* = *bongozela*.
- isi-Bofu**, *n.* Faint, scarcely audible voice, speech or word, as of a very sick or thoroughly fatigued person (the use of the word is almost confined to the negative phrases below).
- Ex. *uny'abete emjena'sibofu*, he lay incapable of speech, almost lifeless.
- kunginikanga 'sibofu*, he didn't give me a sound.
- u(lu)-Bofu**, *n.* = *u(lu)-Futa*. [Sw. *ovu* and *ovu*, rotten; Bo. *u-ovu*, rottenness; Her. *ora*, to rot].
- Bohla**, *v.* Subside, sink down, as anything swollen, like a river or tumour, or inflated, like the stomach; subside, as anger or noise = *ukuti bohlofolo*; *toba*.
- P. sobohla*, 'Manyosi! it (the *isi-Su* or stomach) will go down, Manyosi! — referring to a certain man who after having had the belly fattened by the good treatment of Dingane, afterwards ungratefully went over to his enemy Mpande = you'll come to your senses eventually, you'll think of it some day.
- Bōhlololo**, ukuti (*ukuthi*), *v.* = *bohla*.
- Boja** (*Bhoja*), *v.* Thrust or poke into *i.e.* burst through into something (acc.) by thrusting, as a stick into the mud (acc.), or the elyster-horn into the rectum of a person. Cp. *joja*.
- i(li)-Bojane** (*Bhojane*), *n.* Lying scoundrel, bad-charactered person given to false talking.
- i(li)-Boje** (*Bhoje*), *n.* Place with an excess of subsoil water, so that when trodden on the foot sinks deeply in, as among the trees in some woods or even in some exposed spots too watery for cultivation = *i(li)-Joja*.
- Bōjo**, ukuti (*Bhōjo*, ukuthi), *v.* = *bojoza*.
- i(li)-Bōjobjo** (*Bhōjobjo*), *n.* Unconcerned, unbridled talker, who pours out talk quite regardless of its being true or false, painful or indecent.
- i(li)-Bōjongwana** (*Bhōjongwana*), *n.* = *i(li)-Bukazana*.
- Bojoza** (*Bhojoza*), *v.* Thrust forth or pour out talk in an unprincipled, unrestrained manner, quite regardless of its truth, effects, decency, etc. = *ukuti bo*, *bozoza*.
- um-Bokazana** (*Bhokazana*), *n.* 5. = *um-Zantsi*.
- u(lu)-Bokela** (*s. k.*), *n.* Any immensely long thing, as plank, field, forest, etc.
- Bōko**, ukuti (*ukuthi*; *s. k.*), *v.* = *bokoza*; *bokozeka*; *ukuthi poko*.
- isi-Boko** (*s. k.*), *n.* Soft glandular swelling, as on the side of the neck; also = *isi-Bokoboko*.
- um-Boko** (*s. k.*), *n.* 5. Elephant's trunk; penis of horse (cp. *um-Nqundu*) [Gr. *bosko*, I eat; Di. *rok*, month; MZT. *ku-boko*, arm; Fan. *nyok*, elephant (cp. *Z. i-Nyoka*, snake; *i-mBokwane*, eel); also prob. akin to radical *boko* — see *bokoza*].



P. *aku'ndhloru yasiindwa umboko wayo*, there is no elephant burdened (by the weight) of its own trunk.

**u(lu)-Boko** (*Bhoko*), *n.* Long walking-stick or staff, such as used by old men (= *u(lu)-Dondolo*, *u(lu)-Zime*); long train or string, as of cattle, railway-carriages, etc. (cp. *u(lu)-Jenya*) [Lat. *baculum*, staff].

**i(li) or isi-Bōkoboko** (*s. k.*), *n.* = *i(li)-Bukubuku*, *i(li)-Bokosi*.

**Bokoda** (*Bhokoda*), *v.* Thrust into, stick into or stab vigorously, as a beast (acc.) with a spear (with *uga*), porridge with a spoon, or as a sharp pain stabbing the body. Cp. *gwaza*.

Phr. *wabokodira amadibō; i*, he was stabbed vigorously by the *amadibō; i*, i.e. he had a sharp piercing pain in the side (from pleurisy or pleurodynia, supposedly caused by angry ancestral spirits). See *isi-Bokodo*.

**i-mBokode** (*Bhokode*), *n.* Round water-worn stone, large pebble, such as are used by Natives for grinding with; hence, smaller or hand grindstone [Sw. *kokoto*, small stone].

Ex. *imbokode gonyanya*, pebble found in the stomach of a crocodile, and which, boiled in water and *ucindica*, is used for obstinate stomach complaints.

P. *ugote imbokode nesichelo*, he has destroyed (everything in the kraal, even the) grinding-stone and the propping-stone — expressing utter destruction of everything, as by an invading army.

**isi-Bokode** (*Bhokode*), *n.* Place in a river where large round stones or pebbles abound.

**i-mBokod'ebomvu** (*Bhokod'ebomvu*), *n.* One of the first Zulu regiment formed (or rather merely named) by Dinuzulu (and to which he himself belongs), and next following the *u-Falaza* of Cetshwayo.

**i(li)-Bokodo** (*Bhokodo*), *n.* = *i(li)-Tano*.

**i-mBokodo** (*Bhokodo*), *n.* (C.N.) = *i-m-Bokode*.

**isi-Bokodo** (*Bhokodo*), *n.* Anything bulky or massive of its kind, as a massive post, thick medlar-stalk, large bulky mealie-cob, a big-bodied child, etc.; also = *u(lu)-Hlabo*.

**i-mBokonde** (*Bhokonde*), *n.* = *i-mBokode*.

**i-mBokondo** (*Bhokondo*), *n.* (C.N.) = *i-m-Bokode*.

**isi-Bokonyane** (*Bhokonyane*), *n.* Big, thick thing, as a leg enormously swollen.

**i(li)-Bokosi** (*s. k.*), *n.* = *i(li)-Bukubuku*.

**u-Bokotshiki** (*Bhokotshiki*), *n.* Kind of striped flying beetle.

**Bokoza** (*s. k.*), *v.* Droop or nod at the extremity, as a pendulous ear of corn (see *bokozela*); also = *bakuzā*.

**Bokozeka** (*s. k.*), *v.* = *bakuzeka*.

**Bokozela** (*s. k.*), *v.* Go nodding or drooping at the extremity, wave up and down, as a long plank or bundle of grass when carried on the head = *teba; cp. tenya*.

**um-Bokwane** (*s. k.*), *n. f.* Eel. Cp. *um-Boko*.

**Bola**, *v.* Decay, as wood (used in perf.); putrefy, as meat; turn rotten, as fruit; go bad (to putrefaction), as milk [Ang. *bolela; Ka. borā; Bo. ola; Her. ora; Sw. oza*].

Ex. *insika is'ibolile*, the post is now rotten.

P. *wabola uboshice*, it (the tobacco) went rotten while tied up (so that when it was opened out, it was found to be good for nothing) — said of a person who, when he opens his mouth to speak, brings out some rubbishy, good-for-nothing word.

**i(li)-Bola** (*Bhola*), *n.* Playing-ball, of any kind; gimlet [Eng. *ball; borer*].

**i(li) or um-Bole**, *n. f.* General dying off, state of decay, such as enters a flock of sheep, or the members of any family.

**Boleka** (*s. k.*), *v.* = *tsheteka*.

**Bolekela** (*Bholekela*), *v.* Go into, enter, as into a hut (loc.) or kraal = *ugena*.

**i(li) or um-Bolela**, *n. f.* Anything left to rot, or knowingly neglected or discarded by its owner, as a fallen tree lying to rot, an old debt uncalled for by the creditor, people left in the grave, etc.

**u(lu)-Bolo**, *n.* Penis of man (only in vulgar lang.) = *um-Tondo* [Bo. *mbolo*, penis; OHG. *nabolo*, navel].

P. *was'ulugane* (or *ulugane; v. ugenyamba; i*, you will come to munch at it (the *ubolo*), as a goat does — said in derision of a young man who cannot get a wife (vulgar).

**Bolokoqa** (*Bholokoqa*), *v.* Throw or pitch out bodily or in mass, as water (acc.) from a bucket; throw down bodily, hurl down, as a strong man might another (acc.); bring down upon crushingly or with full force, as a man dealing another (acc.) a heavy blow with a stick; come down upon a person (acc.) heavily, 'like a load of bricks,' with vehement scolding or violent abuse — *akuti bolokoqa*.

**Bólokoqo**, *ukuti* (*Bhólokoqo*, *ukuthi*), *v.* *bolokoqa*.

**i(li)-Bololwane**, *n.* Compact mass or swarm, large number of things closely packed together, as a lot of bees clustered thick about their nest, or people or cattle clustered thickly together. Cp. *u(lu)-Buzela*.

**i(li)-Bolomani** (*Bholomani*), *n.* Cape half-caste (N.) [Eng. *brown man*].

**Boloza** (*Bholoza*) *v.* = *bajozza*, *paloza*.

**i(li)-Bolwa** (*Bholwa*), *n.* (C.N.) = *i(li)-Bolwane*.

**i(li)-Bolwane**, or **Bolwanyana** (*Bholwane*), *n.* Rascally, bad-charactered fellow, as a Native boy who has 'gone rotten' by bad life in the towns. Cp. *i(li)-Bukuzauu*.

**i-mBoma** (*Bhoma*), *n.* Fruit or berry of the aloe-plant, whether *i(li)-Cema* or *um-Hlaba*; short, thick-bodied rock-snake, coloured somewhat like a puff-adder; hippopotamus (= *i-mVabu*).

**isi-Boma** (*Bhoma*), *n.* Large lump or joint of meat, or roll of tobacco (= *isi-Poma*, *isi-Karungu*); feast presented by a bridegroom to a bride's father, extra to and upon completion of the *lobola* cattle, as a 'sealing of the contract' (= *i-mVama*). Cp. *isi-Cuba*.

**ama-Bombo** (*Bombho*, no sing.), *n.* Face, direction or bearings one takes on his course or journeying (only used in phrases, as below) [Reg. *mombombo*, bundle].

Ex. *ngaticala amabombo, ngarabekisa ngas'atukela*, I carried my bearings, turned towards the Tsekela.

*amabombo ngarabekisa ekufini*, I directed my face (i.e. course) towards such and such a place.

*N.B.* This word is nowadays only used in phrases such as above. It is probably a remnant of more ancient times. Its present meaning is altogether abstract, and not clearly defined. Originally it no doubt referred to some concrete object 'carried' by the Natives, either his nose (cp. *i-mBombo* and *um-Bombo*), nostrils (= Her. *o-mbepe*), or else some burden they were wont to carry on their head, as goods (cp. Re. *no-bombo*, bundle) or elephant's tusks (cp. Sw. *pembe*, elephant's tusk; *u-pamba*, tusk of boar).

**i-mBombo** (*Bhombho*), *n.* Long, round-topped, ridge-like or sausage-shaped thing, as the lip-like formations that grow on each side of some old injury to the bark of a tree, or one of the buttock-like bulges on the sides of some potatoes or pumpkins, or the bulges in corrugated iron, or on the leg in front of the thigh. Cp. *um-Bombuluka*.

**um-Bombo** (*Bombho*), *n.* Ridge of the nose; nose i.e. frontal ridge of the face of an ox; also = *um-Bombuluka*. See *hlala*. [M.Z.F. *inc-pemo*, nose; Her. *o-mbepe*, nostrils].

**u(lu)-Bombo** (*Bhombho*), *n.* Large long tuber of a kind of *isi-Kwali* q. v. — only used in phrase below.

Plur. *wadhla ubombo olukulu*, 'mfana!' you've got a big piece of pudding, my boy! — said humourously to a small boy eating a large lump of anything nice.

**Bomboda** (*Bhombhoda*), *v.* Do in a long-drawn-out manner, as when talking away interminably.

**i-mBombombo** (*Bhombhombho*), *n.* = *u(lu)-Mbiubi*.

**um-Bombombo** (*Bhombhombho*), *n.* 5. — *um-Ngabazane*.

**Bombota** (*Bhombhota*), *v.* = *bomboda*.

**um-Bomboto** (*Bhombhoto*), *n.* 5. Any long bulky body, as a massive stick, thick pole, or tall big-bodied person. Cp. *ba-mboda*; *um-Bombuluka*.

**Bombuluka** (*Bombhuluka*), *v.* Go along, or be extended in a large long body, as a herd of cattle or troop of soldiers marching along a road over a plain.

**um-Bombuluka** (*Bombhuluka*), *n.* 5. Large long body, as a great thick snake or tree lying on the ground, a long round-topped ridge, or long troop of soldiers. = *isi-Bubulungu*.

**Bombuluza** (*Bombhuluza*), *v.* Do, obtain, anything (acc.) easily, without any effort, as when making money, or a horse pitching a rider with ease. Cp. *litiliza*.

**u(bu)-Bomi**, *n.* see *ub-Omi*.

**i(li), ama, or isi-Bomu**, *n.* The making up of the mind before acting, deliberate intention, wilfulness — only used in the adverbial from as *ugebomu* or *ugama-bomu*, intentionally, on purpose, wilfully.

Ex. *kekungunya bomu, kwakung'ingazi nje*, it was not (done) wilfully, it was just accidental.

**um-Bomvana**, *n.* 5. Saffronwood tree (*Eleo-dendron croceum*), the astringent bark of which is said to be good for tanning; also another tree (*Ochna arborea*).

**Bomvu**, *adj.* Red, in any of its shades; crimson (cp. *ubu-Bende*); brown, chestnut, as a cow; orange-yellow, as a soverign or a light-skinned Native; ripe, as fruit, regardless of its exact colour; inflamed, as the eyes. Cp. *ukuti tsebu*; *um-Toto* [Ar. *hamba*, pale red; Nye. *monvu*, red soil; Ye. *movu*; Ro. *mopu*; — the Z. *adj.* was also prob. derived from *i(li)* or *isi-Bomvu*, red earth].

Plur. *mjibanda uyama ebomvu mina, em-lolope angiyitauli*, I like lean meat, do I; not fat.

*indhlaku ebomvu*, a famine of the last degree (with nothing but wild herbs to eat). *sasibekile ugumelho abomvu*, we were expecting with all our eyes i.e. with all eagerness.



*nyamshiya es'elomcu xrabu*, I left him deep red (in the face) *i. e.* about to die.

*yaseyi'ntli'iyo bomvu*, he (the chief) was then red at heart *i. e.* very angry.

(li)-**Bomvu**, *n.* Kind of red ochre or clay, used for smearing on the body of small children = *n-Qutsi*. Cp. *isi-Budu*.

**isi-Bomvu**, *n.* Red soil, as in some parts of the country.

**Bona**, *v.* See, a thing (acc.); see with the mind's eye, know who or what (acc.) is meant, understand; recognise or see the truth of a statement (acc.); see good, think proper, think right; hence, will or like; notice, regard a person (acc.); see a person (acc.), as when paying him a visit [M.Z.L. *bona*; Nyam. *bona*; Sw. Bo. Heb. *ona*; Her. *muna*; Mpo. *gena*].

Ex. '*esibo*', or *kesibo*', or *kesibone*! let us see! let me have a look!

*sakubona!* we saw thee! — common greeting to a person arriving (perhaps from the Zulu habit of giving every new-comer first a good and prolonged 'look' before acknowledging or addressing him as a friend). See *bonela*. *qa! ungikuboni loko*, no, I don't see that; I can't consent to that.

*okangiboni*, he doesn't recognise me; he doesn't notice or regard me (as though he doesn't know me).

*sabona kwenza nje*, we saw it just doing *i. e.* being done, happening, not knowing how it came about, our efforts having had no effect — as when expressing surprise at a sudden extrication from some difficulty.

*kicabonwa sokwenza*, it was seen already occurring or being done — as above.

*wenze ngokubona kwaka*, do as you like, as you think best.

*sokubonwa ngokusa nangokuhlwa*, it is now seen by the morning and evening *i. e.* we cannot be sure of anything for a day.

*asibonanga sibona ato obonje*, we have never seen such a thing.

Phr. *ukubona kanye*, *kubona kabili!* to see once is to see twice = once caught, twice shy; or, I've experienced it once, I don't want to experience it again.

*amabonabonane ashilo ng'Gengewa*; *ubona mina nje*, *bobona uena ngomiso*, the mutual seeing of one another as told of by Gengewa, to wit, you see me to-day, they will see you to-morrow! — words said to have been spoken by Gengewa to Shaka when the latter was about to have him killed, and so used by a person even to-day in comparatively similar circumstances.

**Bona**, *emph. pron.* They; them used with nouns plur. of the 1st. cl., and nouns sing. of the 7th. cl. [Chw. *bone*; M.Z.L. *abo*; Du. *babo*; Her. *ovo*].

**Bonakala** (*s. k.*), *v.* Be in a state of being seen *i. e.* be visible; appear or be in sight; turn up, as an animal or thing that has been lost; (N) seem (see *kungati*); (N) be evident, plain (= *obulu*). Cp. *hluluka*; *qamuka*; *ukuti qangqalazi*, etc.

**Bonakalisa** (*s. k.*), *v.* Make a thing (acc.) to be visible; hence, disclose, reveal; show, indicate.

**isi-Bonakaliso** (*s. k.*), *n.* Sign, indication (M).

**Bonanga** or **Bonaze**, *aux. verb.* denoting 'never, not at all' (the former word being followed by the pres. part., the latter by the subj.) = *zange*.

Ex. *kabonanga ekulama*, he never spoke (a word).

*angibonaze ukulama*, I never spoke (a word).

**Bōncu**, *ukuti* (*Bhōncu*, *ukuthi*), *v.* Draw out anything that slides or slips out smoothly, as a stalk of grass (acc.) from its sheath, a cork from a bottle, a stake from the ground, or a hair from the head = *boncula*, *neomula*, *neofula*, *moncula*; get so drawn or pulled out; be of a 'slidingly slipping out' nature = *boncuka*, *neomuka*, *neotuka*, *moncuka*.

**Boncuka** (*Bhōncuka*), *v.* = *ukuti boncu*.

**Boncula** (*Bhōncula*), *v.* = *ukuti boncu*.

**Bonda**, *v.* Stir and mash up, as any thick soft-natured food like porridge (acc.), sweet-potatoes or beans (cp. *zamisā*; *govusa*); take, bring, or send forward the *um-Bondo*.

(li)-**Bonda**, *n.* Heap of firewood, whether in logs or already chopped.

**isi-Bonda**, *n.* Pole, post, as of a fence, or a Native hut. Cp. *i-nTsika* [Sa. *mbondo*, stick; Sw. *upondo*, punting-pole; Her. *o-nyunde*, pole].

P. *aku'sibonda saguya nama colaso*, there is no stake that grew old with its bark still on = age must tell upon us all (as to our external looks), we must all lose by age.

**um-Bonda**, *n. 5.* Long broad crowd, troop, or lengthy narrow swarm, as of cattle being driven, bees or ants flying (not a standing crowd — see *isi-Qumbu*, etc.; nor a long single train — see *u(lu)-Boko*, etc.) [Her. *oty'i-uhamba*, crowd; Sw. *kundi*, crowd].

**izi-Bōndhlo** (*Boandhlo* no sing.) *n.* Anything done or said to create a pleasant impression, as kind soft language which one might use when wishing to coax, flatter, console or gen. speak 'nicely' or



lovingly, or nice enjoyable food with which one might entertain some valued friend who has come on a visit.

**um-Bondo**, *n. f.* Food, gen. *u-Tshwala*, sent by a young wife's mother to her new home, regularly, perhaps once or twice every year, in recognition of the cattle paid for her. Cp. *um-Cabaza*.

**i-mBondwane** (*Bhondwane*), *n.* Large heap of anything, perhaps as large as a small hut = *i-mBundu*, *i-uDondela*.

**um**, or **i-mBondwe** (*Bhondwe*, no plur.), *n.* Native vegetable (*Plectranthus esculentus*) having long narrow tubers = *u(lu)-Twangu*, *u(lu)-Shizane*. Cp. *u(lu)-Lito*.

**isi-Bondwa**, *n.* Name of a large tree (C.N.).

**Bonela**, *v.* Remember a person (acc.) to another (with *ku*), convey one's greetings or regards to him — this is the expression common in Zululand, where the *konzulu* q.v. of Natal is seldom used).

Ex. *wonjibonela ku'Bini*, remember me to So-and-so.

Phr. *uku-zi-bonela*, to look out for oneself, do as one thinks best or himself prefers.

*nakana ebhwa isiqeqe sobha, noko kabonela*, and even though they (the girls) only wear no *isiqeqe*, nevertheless they are not seen for *i. e.* their private parts are not seen.

*umbi munsha, ununtu uyabonela*, the kafir-girl is not nice; a person is seen (thereby) as to his private parts.

**Bonelela**, *v.* Look after, care for, have or show consideration towards, as a sick person (acc.).

**Bonga**, *v.* Praise, extol, a person or thing (acc.); the Zulu manner of expressing one's gratitude being to 'praise' the giver or his gift — hence, give thanks (gen.); thank a person (acc.) for something (with *nga* = *lokoza*); thank for a thing (acc.); his abject reverence, submission, etc., being manifested in a similar way — hence, worship, offer sacrifice to (acc.), pray to (acc.), as to the *ama-Dlolozi* or ancestral spirits (cp. *evanzela*) [Her. *yangu, yimba*, praise; Sw. *abubu*, worship; *omba*, pray; Go. *kombika*, pray; Ka. *tambika*, pray; Cong. *boka*, call].

Plr. *wambanga agantamba*, he acclaimed him loudly with rounds of abuse or insulting words.

*ikomvu ihlathobezeni? ibangile*, what is this beast slaughtered for? it has given praise, done sacrifice *i. e.* is slaughtered for the *ama-Dlolozi*.

**Bonga** (*Bhonga*), *v.* Roar, give forth a deep angry cry, growl in a loud continuous rumbling manner, as a bull when it sees another approaching, or of a lion

or baboon, or a pig grunting, or a cat at night (not used of the shrill bellowing of a bull = *kouya*, nor of the crying of a cow for the calf = *kala*); roar, as a bawling child or angry man. Cp. *kalima*.

**i(li)-Bonga** or **Bongo** (*Bhonga* or *Bhongo*), *n.* Young male (of man or beast) just after attaining virility, as a boy of about fourteen years, a young bull just commencing to mount, etc. Cp. *i(li)-Bungu*.

**u-Bongabonga** (*Bhōngabhonga*), *n.* = *u-Popopo*.

**Bongela**, *v.* Thank for a person (acc.) *i. e.* tender thanks on his behalf, or for any thing received (in the latter sense less frequently used).

**i-mBongi** (*Bhongi*), *n.* Professional praiser, one of whom is attached to the court of every Native chief to proclaim publicly the praises of this latter or any notable visitor on certain grand occasions or public festivals; honey-bee (= *i-Nyosi*).

**u(lu)-Bongiyane**, *n.* Honey-bee = *i-Nyosi*.

**u-Bongo** (*Bhongo*), *n.* = *u-Qoqoqo*.

**i(li)-Bongo** (*Bhongo*), *n.* = *i(li)-Bouga*.

**ama-Bongo** (*Bongo*, no sing.), *n.* Deep angry continuous growling or low roaring, as of a lion, bull when angry, or a cat at night (see *buga*); deep audible breathing, as of a person in consumption, or as some people naturally when asleep (cp. *nilonda*).

**isi-Bongo**, *n.* Tribal or clan name (cp. *isi-Tukazo*); name of praise, given to a young-man by his comrades; pl. *izi-Bongo*, praises of a person, cow, dog, etc. — every Native, and especially chiefs, has a number of these praise-phrases coined for him by others, and which are often added on to his name by way of a distinction.

Ex. *ung'owa-pi wena, isizato sakini? ugi-ny'orakca'Ntombela mina* (or *wakwa'Mkize*, or *was'eLangeni*, etc.), of where are you, your people's origin? I am one of Ntombela's clan (or Mkize's, or the Elaugeni clan) — *Ntombela*, *Mkize* or *Elangeni*, then, are the *isi-Bongo* of these people.

*N.B.* Of these clans there must be more than a hundred among the so-called Zulu-Kafirs, and to one or other of them every Native belongs. Each originally sprang from some particular individual in past times, in some cases probably far back into hundreds of years, in others (as in the case of the *Bhigala*, *Ntunzi*, etc., who are really, with the *Zulu*, merely branchlets of the same clan) more recently, almost within living memory. Being, therefore, but so many separate, large families, there is no inter-



marriage between persons of the same clan-name, even though there may be no known directly-traceable relationship between them; such a marriage would be regarded as incest; although cases of this description do occur, whereupon, to cover the stigma (though for the moment, of course, accentuating it) a new clan-name is formed, as e.g. with the *Ntawzi* and *Bhuyaba* clans who are said to have sprung from such a union between members of the *Zulu* tribe. A Native regards the kraal of every man having the same *isibongo* as himself, as his own home, the owner being to him a father or brother, and he has only to walk in, make known his clan-name, and be treated as one of the family.

**isi-Bongo** (*Bhongo*), *n.* = *is-Abongo*.

**um-Bongo** (*Bhongo*), *n.* 5. Deep angry continuous growling or low roaring, as of a lion, or (metaphor.) of an angry man, distant thunder, etc.; also = *i-mBanyayiya*.

**Bongobana** (*Bhongobhana*), *v.* Retain a fixed ill-will or hateful feeling towards another (with *na*).

**isi-Bongobi** (*Bhongobhi*), *n.* = *is-Abongo*.

**isi-Bongobiya** (*Bhongobhiya*), *n.* = *is-Abongo*.

**i(li)-Bōngobongo**, *n.* = *i-mBongombongo*.

**Bongola** (*Bhongola*), *v.* Be pouted, as the mouth; have the mouth pouted, as with sullenness or disdain = *bozomu*, *pukula*.

**Bongolisa** (*Bhongolisa*), *v.* Pout the mouth (acc.), 'turn up the nose', as a girl might with sullenness or disdain = *pukula*.

**i-mBongolo** (*Bhongolo*), *n.* Donkey; mule; big, protruding, pouted mouth [Sw. *baghala*, mule; Ga. *dogoi*, donkey; Her. *oka-ndonge*].

**i-mBongolwana** (*Bhongolwana*), *n.* Black flying-ant, such as appear in swarms on hot days; a little pouted mouth, or the owner thereof, as might be applied to a sullen disdainful girl, given to turning up the nose at people and things.

**i-mBōngombongo** (*Bhōngombhongo*), *n.* Peevish, fastidious, spoilt, child crying at every restraint and wanting its way in everything = *i-nTetemisa*; *i(li)-Tenge*.

**Bongoza** (*Bhongoza*), *v.* = *mbongoza*.

**Bongoza**, *v.* Humour, indulge, pet, a child (acc.) so as to spoil it = *tolosa*, *tenjeza*.

**Bongozela** (*Bhongozela*), *v.* Grow rapidly, shoot up quickly, as a child or tree = *wo-ngozela*, *binguzela*, *pakuzela*, *bodozela*.

**u-Bongwana** (*Bhongwana*), *n.* = *u-Qoqoyo*.

**i(li)-Bongwendhlini**, *n.* A selfish greedy person, who likes to eat his meat priva-

tely, alone with his wives in the hut, not distributing it freely among his assembled visitors (*li*, one who is praised in the hut, not out among the public, from the Native custom of thanking the giver of a meat-feast by uttering his praises) — only in phr. *sush'amabongwendhlini*, we got burnt (*i.e.* had unpleasantly to do with) greedy, selfish people. (N.)

**um-Bongxosi** (*Bhongxosi*), *n.* 5. = *um-Bosho*.

**i(li)-Boni**, *n.* Kind of veldt-looist of two varieties, one of a greenish and the other of a brownish colour.

**im-Boni** (*Bhoni*), *n.* Certain climbing-plant, growing along the sea-coast and bearing a huge non-edible bean, sometimes with a pod nine inches long, used medicinally for goats = *i-mBunc*.

**Bonisa**, *v.* Cause a person to see anything (doub. acc.), *i.e.* show = *kombisa*.

**Bonisela**, *v.* Look after anything for another (doub. acc.), as things left in one's charge; tell or inform a person where something is that he is looking for.

Ex. *e!* 'madoda! ngiboniselani (or ngiboniselani) — both these forms of the imperative being commonly used in Zululand) *Bushilani!* O! *qa!* *kasibonanga*, I say, my men! show for me my horse (*i.e.* tell me where it may be seen)! O, no! we haven't seen it.

**um-Bonisele**, *n.* 1. Caretaker (M).

**i-mBonisi** (*Bhonisi*), *n.* Stationary observer or spy placed on any particular spot to give notice of the movements of an enemy = *i-nTlomeli*. Cp. *i-nTloli*.

**i-mBoniso** (*Bhoniso*), *n.* Any conspicuous spot, as a high hill, from which the movements of an enemy may be observed and signalled.

**um-Bonjana** (*Bhonjana*), *n.* 5. Thorny-bush, whose sticks are used as wattles.

**u**, or **um-Bonjisi** (*Bhonjisi*), *n.* 1. or 5. Bean or beans [D. *boontjies*].

**isi-Bonkolo** (*no plur.*), *n.* Species of brown ant, giving painful 'bite,' and whose mud nests are frequently seen on trees.

**isi**, or **um-Bono** (*Bhono*), *n.* 5. Large fleshy protuberance (umbilical hernia) about the navel of some Natives = *um-Ruma*.

**um-Bono**, *n.* 5. Any wonderful or strange sight suddenly or unexpectedly appearing before one; hence, sometimes used for 'apparition, vision.'

Ex. *umhla ngibone umbono!* to-day I have alighted upon a strange sight! have had a strange apparition.

**Bonqa** (*Bhonqa*), *v.* Entwine, twist round or about, as the string (acc.) round the

neck of a calabash for suspending it, or round the grass at the edge of a mat to make it firm. Cp. *tanda*.

Phr. *uku-xi-bonqa*, to twist or roll oneself about, as with pain.

**i-mBonqa** (*Bhonqa*), *n.* String twisted round or about anything, as above.

**Bontsa** (*Ehontsa*), *v.* Enlarge the cob, separating it from the stalk, as a mealie-plant when beginning to put on grains, and subsequent to the *uku-neashela*. See *um-Bende*.

**u-Bontshela** (*Ehontshela*), *n.* = *i-uTshwula*.

**i(li)-Bontsi** (*Bhontsi*), *n.* Shrub (*Satavia Kraussii*) growing along the coast and bearing an edible fruit something like an apricot.

**um-Bonxosi** (*Bhonxosi*), *n.* = *um-Bosho*.

**Bõnxu**, *ukuti* (*Bhõnxu*, *ukuthi*), *v.* = *ukuthi boshu*; also *ukuthi gonu*.

**Bonxuka** (*Bhonxuka*), *v.* = *boshuka*; *yonuka*.

**Bonxula** (*Bhonxula*), *v.* = *boshula*; *yonula*.

**Bonya** (*Bhonya*), *v.* Beat or strike a person (acc.) with a stout stick on the body; also to *fula* (q.v.) excessively, finish all off, as mealies (acc. = cp. *eubakala*).

**i-mBonya** (*Bhonya*), *n.* Girdle of long goatshair (C.N.) = *u-Tshava*.

**Bõnyu**, *ukuthi* (*Bhõnyu*, *ukuthi*) *v.* = *ukuthi yonu*.

**Bonyuka** (*Bhonyuka*), *v.* = *yonuka*.

**Bonyula** (*Bhonyula*), *v.* = *yonula*.

**Bopa** (*Bophá*), *v.* Bind *i.e.* make firm or secure by a binding or string, as one might a parcel (acc.), or as one might the string (acc.) or binding itself by entwining it round about some other object; fasten up, as a horse (acc. with *ela* form) to a tree, or a rope to a ring (not properly tie a knot = *tekeleza*); pack up, bind up, as one's goods (acc.) into a bundle; button up, make fast, as a coat (acc. Mod.); take into custody, put into prison, as a policeman or magistrate might a criminal (acc. Mod.); be 'tight' or holding one firmly in *i.e.* be strong, as a smell of something rotting or thick coal-smoke (used in perf.). Cp. *kuuya* [Skr. *bandh*, bind; Su. *hafa*; Ga. *siba*; Her. *pandeka*].

Phr. *kuurishani! ubopa inju mzi-inkuni!* isn't he stingy, tight-fisted! why he binds up his dog along with his firewood (perhaps that he may save even the morsels that would otherwise be eaten by it) — said of a very stingy person.

**Bopela** (*Bophela*), *v.* Inspan, as oxen (acc.) into a wagon; saddle up, as a horse (acc.).

**Bopelezela** (*Bophelezela*), *v.* = *bopa*, *bopela*.

**Bopezela** (*Bophezela*), *v.* = *bopa*, *bopela*.

**isi-Bopo** (*Bopho*), *n.* String or rope of grass, used for binding; hence, any thing used for binding; bounden duty (M).

**u-Boqo** (*Bhoqo*), *n.* Kind of convolvulus (*Ipomoea ovata*), whose black bulbs are eaten in time of famine.

**i(li)-Boqo** (*Bhoqo*), *n.* Fibre-bearing bush, growing on the coast; short-hafted assegai with a long broad blade.

**i(li)-Boqongwana** (*Bhoqongwana*), *n.* = *u-Manga*.

**u-Borri** (*Bhorri*), *n.* Medium large bead or beads of a light bluish colour.

**Bõrro**, *ukuthi* (*Bhõrro*, *ukuthi*), *v.* = *borroza*.

**Borroza** (*Bhorroza*), *v.* Break off with a crashing sound, as a dry branch (acc.) from a tree; smash with a crashing sound, as box (acc.), or (metaphor.) a person's head or ribs. Cp. *itorroza*; *garroza*; *darrusa*.

**isi-Boshi** or **Boshishi** (*Bhoshi* or *Bhoshishi*), *n.* Anything with a fetid smell, stinking, with an overpowering stench = *u(lu)-Futo*, *u(lu)-Bofu*.

**i(li)-Bosho** (*Bhoshó*), *n.* Cartridge; cartridge-case.

**um-Bosho** (*Bhoshó*), *n.* = *um-Boshongo*. Any tall-standing, long and narrow thing, as a Native milking-pail, a chimney-pot, long narrow can, long topknot of a woman, or long head with the crown high; might also be used for a 'tower or turret', from its shape = *u(lu)-Bijongo*, *um-Boshongo*, *um-Bonxosi*.

**u-Boshobana** (*Bhoshobana*), *n.* Weasel = *u-Cakidé*.

**um-Boshongo** (*Bhoshongo*), *n.* = *um-Bonyo*.

**Bõshu**, *ukuthi* (*ukuthi*), *v.* Get peeled off, come peelingly off, as the skin from a burn or graze = *boshuka*; peel off, take peelingly off, as the skin (acc.) = *boshulu*. See = *ukuthi bonxu*.

**Boshuka** (*s.k.*), *v.* = *ukuthi boshu*, *bonxuka*.

**Boshula**, *v.* = *ukuthi boshu*, *bonxula*.

**u-Bosiki** (*Bhosiki*), *n.* Red-water = *u-Mbendeni* [D].

**i(li)-Boti** (*Bhoti*), *n.* Genitals of a girl — a word only used idiomatically by women, as below, and gen. only of each one's own daughter (not of a strange girl);



hence, applied to the profit resulting from being a girl *i.e.* various cattle; certain climbing plant, having red edible berries.

Ex. *nanti iboti lami!* here are my little genitals *i.e.* here is my little girl — said by a mother when toying with her infant.

*sollhu iboti lenkosarana*, we shall enjoy the genital-profit of our young-lady, as might be said by one wife to another and referring to the eating of the *inkomo yokocwala* (at the first menstruation) of one of their daughters, or the *inkomo yokocwala* (slaughtered for the girl in the paternal kraal on the day of her leaving to get married), or the *umqoliso* (slaughtered in the bridegroom's kraal on the day after the wedding).

**Boto, ukuti** (*ukuthi; s.t.*), *v.* = *botoza; botozeka*.

**isi-Boto** (*Botho*), *n.* Young locust or grasshopper just putting on wings but not yet able to fly (cp. *i-nKasa*); weak-footed person, a bad-walker, who cannot walk far.

**i(li)-Bótoboto** (*s.t.*), *n.* Any soft-bodied thing that allows itself to be pressed in or pitted by the fingers, as a very ripe peach, or india-rubber ball. Cp. *i(li)-Bukubuku*.

**Botoza** (*s.t.*), *v.* Press in or pit with the fingers, any soft-bodied thing, as a softened tumour (acc.), ripe peach, or india-rubber ball. Cp. *bukuza; focoza*.

**Botoza** (*Bothoza*), *v.* Walk in a weak-footed way, get quickly tired out, as a bad walker.

**Botozeka** (*s.t.; s.k.*), *v.* Get so pressed in or pitted with the finger, as above; be soft of substance or body, so as to become pitted when pressed by the fingers. Cp. *bukuzeka; focoka*.

**um-Botshozelwa** (*Bhotshozelwa*), *n. 5.* = *um-Bobozelwa*.

**Botuluka** (*Bothuluka*), *v.* Go, or appear, in an incessant repetition (not in one close procession = *mininika*), as party after party going along to a hunt-meeting, or wagon after wagon appearing along a road = *lapuka*.

**Bova** (*Bhova*), *v.* = *beva*.

**u-Bova** (*Bhova*), *n.* Man with a furious temper, given to getting into a rage (= *isi-Bova*); also sometimes applied to a Scotch-terrier dog (cp. *isi-Maku*).

**isi-Bova** (*Bova*), *n.* = *u-Bova, isi-Beva*.

**i-mBovane or Bovwane** (*Bhovane or Bhowwane*, no plur.), *n.* Weevil or weevils = *is-Andundundu*.

**Bōvu, ukuti** (*ukuthi*), *v.* Stab a thing (acc.)

thoroughly, deeply, vigorously, as with an assegai, or an ox with its horns = *bovu*.

**i-mBovu** (*Bhovu*), *n.* Chaps, inside the cheeks of cattle.

Phr. *umembuwa or uenine imbura*, he has a long tongue, has much talk. See *ab-Angu*.

**u(bu)-Bovu**, *n.* Matter, pus, as from an abscess [Sw. *ovu* and *bovu*, rotten; Bo. *u-ovu*, rottenness; Her. *ova*, to rot].

Ex. *sibuku sipum'abovu*, it (the sore) is continuously discharging matter.

**Bovula, v.** Stab a thing (acc.) deeply, thoroughly, vitally, stab it home, as a man a buck with an assegai, or one ox another when driving in the horn; bellow away excitedly, keep up a persistent roaring, as cattle when agitated by some frightful thing as the blood of a slaughtered beast, or (metaphor.) a man keeping up a persistent scolding at finding something wrong. Cp. *bovumula*.

Phr. *zigayibovula ku'Bani*, they (the cattle) are showing a loud dislike towards So-and-so, *i.e.* they can't bear even the sight of him — said of a man who has got himself generally disliked.

**Bovumula** (*Bhovumula*), *v.* Rave, be in a noisy rage or fury, be 'roaringly' furious, as a wild-beast, dog, etc., at something, or an angry-tempered man raving at another (acc. with *ela* form) = *bovumula, beumula*. Cp. *bova*.

**Boxa** (*Bhoxa*), *v.* Knead, work up, gen. with the feet, as earth and water, or as cattle the mud (acc.) in the cattle-fold; make a mess of an affair (acc.), mix it up; put on horns about nine inches in length, sufficiently long to be of service in goring, as a growing bullock; pierce or stick another (acc.) with the point of the horn; throw out the cob *i.e.* make it fall from its hitherto vertical position alongside the stem (see *ncashela*) and point outwards, as mealies growing.

**i-mBoxela** (*Bhoxela*), *n.* Ox with erect sharply-pointed horns = *u(lu)-Cushela*.

**Bōxo, ukuti** (*Bhōxo, ukuthi*), *v.* = *boxa, boxoxa*.

**i(li), or i-mBoxo** (*Bhoxo*), *n.* Young bullock with the horns well grown, just suitable for inspanning = *i(li)-Jongosi*.

**um-Boxo** (*Bhoxo*), *n. 5.* = *um-Bosho*.

**i(li)-Boxongo** (*Bhoxongo*), *n.* Person who mixes up people's affairs, causing misunderstanding and strife between them.

**um-Boxongo** (*Bhoxongo*), *n. 5.* = *um-Bosho*.

- Boxoza** (*Bhoxoza*), *v.* Flounder or wade about in mud, as cattle in a muddy cattle-fold; work up mud or mortar (acc.) with the feet.
- i-mBoxwana** (*Bhoxwana*), *n.* Little *utshwala*, sufficient for a small 'beer-drink'. Cp. *i-mBile*; *um-Bodhlehantanyeni*.
- u-Boya**, *n.* Variety of *imfe*.
- isi-Boya**, *n.* Single hair, as of a cat, dog, or other animal (of man — see *u(lu)-Nwele*, *u(lu)-Za*) = *u(lu)-Dosi*; also (C.N.) = *um-Ncongo*.
- u-Boya**, *n.* 7. — see *ub-Oya*.
- i(li)-Boyi** (*Bhoyi*), *n.* Grey-backed Bush-Warbler (*Camareptera suadevallii*), said to foretell rain and not eaten by girls as causing them to bear children with scraggy legs.
- i(li)-Boyiya** (*Bhoyiya*), *n.* Person with an uncontrolled tongue, always scolding, slandering, etc.
- Boyiza** (*Bhoyiza*), *v.* Act as the above.
- i(li)-Boza** or **Bozane**, *n.* Tall plant (*Moschosma riparia*) having yellow flowers, and used for coughs.
- isi-Boza** (*Bhoza*), *n.* Person who habitually passes urine during sleep, as many children.
- Bozela** (*Bhozela*), *v.* = *upoziza*.
- isi-Bozi**, *n.* Anything gone rotten or decayed, as mealie-cob, pumpkin, etc. = *isi-Cudulu*. Cp. *isi-Bucu*.
- Bozisa**, *v.* Make anything (acc.) to rot, go bad, or decay; make die off, as an *umtakati* the people of a kraal.
- i-mBozisa** (*Bhozisa*), *n.* Any medicine or plant used for causing decay or 'dying-off' in people, crops, etc., such as an *umtakati* uses; counter-remedy or antidote for nullifying the effects of such a medicine. Cp. *i-mBulelo*. See *bozisa*.
- u-Boziyembe** (*Bhoziyembe*), *n.* A front (i.e. white starched breast-covering, or such as is attached to a shirt); certain kind of ladies'-jacket made with a kind of front (T.).
- u-Bozo** (*Bhozo*), *n.* = *u-Cakide*.
- u-Bozoba** (*Bhozobha*), *n.* = *u-Cakide*.
- u(lu)-Bozolo** (*Bhozolo*), *n.* = *i-mPukutu*.
- Bozoma** (*Bhozoma*), *v.* = *bongola*; also *upozoma*.
- i-mBozoma** (*Bhozoma*), *n.* = *u-Mampozomana*.
- Bozozela**, *v.* Smile = *mamatoka*.
- Bu**, *pers. pron.* It — used with nouns of the 7th. cl., having the prefix *ubu*.
- Bū**, *ukuti* (*Bhū, ukuthi*), *v.* = *bula*.
- Bu**, *ukuti* (*Bhu, ukuthi* — with prolongation of the vowel), *v.* = *buza* (*bhuza*).
- i(li)-Bu** (*Bhu*, no plur.), *n.* Common grain or clothes' moth (cp. *i-mVemvane*); tiny fly, common about fermenting things, as beer or rotting fruit (= *i-mBuzane*) [Sw. *imbu*, gnat, mosquito].
- i-mBu** (*Bhu*, with plur.), *n.* Certain flying ant that freq. swarms about one when travelling along a road (N) = *i-mBuzane*, *um-Iyane*.
- umu**, or **u(lu)-Bu** (*Bhu*), *n.* Large number or 'swarm', of any small animals (gen. such as bear prolifically), as a litter of pigs, a brood of chicks, or a lot of little children about a kraal.
- Būba**, *ukuti* (*ukuthi*), *v.* = *ukuti pata*.
- Buba** (*Bhubha*), *v.* Perish, die, be or become no more.
- i(li)-Buba**, *n.* Syphilis, properly syphilitic sores about the genitals [Eng. *bubo*].
- um-Buba**, *n.* 5. = *um-Pata*.
- Bubana**, *v.* = *patana*.
- u(lu)-Bubana**, *n.* (N) = *u(lu)-Sebe*.
- u-Bubani** (*Bhubhani*), *n.* Plague (the disease) (T.).
- Bubaza**, *v.* = *palaza*.
- i-mBube** (*Bhubu*), *n.* Lion = *i(li)Bubesi*, *i-Ngonyama*.
- N.B. The dry excrements of a lion burnt and mixed with those of an alligator are an excellent emetic for one who has been poisoned by an *umtakati*!
- i(li)-Bubesi** (*Bhubesi*), *n.* = *i-mBube*.
- Bubisa** (*Bhubhisa*), *v.* Cause to perish, destroy, any living thing (acc.). Cp. *butala*; *buba*.
- Būbu**, *ukuti* (*Bhūbu, ukuthi*), *v.* Do anything with a sudden and sharp outburst of energy, as a hawk sweeping off a fowl (acc.), a person suddenly and quickly snatching away a child from any danger, or a cyclone suddenly rising and taking off a hut = *bubuza*. Cp. *bubububuza*.
- Bū bū**, *ukuti* (*Bhū bhū, ukuthi*), *v.* = *bubuza* (*bhubuza*).
- i-mBubu** (*Bhubu*), *n.* Kind of soft long grass, used for thatching; anything soft like down of birds, lawn-grass, soft soil, etc. (more freq. *i-mBubumbubu*).
- isi-Bubu** (*Bhubhu*), *n.* Certain bush.
- u(lu)-Bubu**, *n.* = *u(lu)-Mbimbi*; also small tree.
- isi-Būbububu** (*Bhūbububū*), *n.* Sudden onrush or outburst of continuous violent energy, as when one throws himself suddenly and desperately on an enemy,



or of a man beating about a child right and left giving him no breathing time, or of a violent wind rushing suddenly down upon a kraal or a hawk upon a fowl (with *enza*).

**Bubububuza** (*Bhūbubhūbūza*), *v.* Work away with a great and sudden outburst of violent energy upon anything (acc.), as upon the enemy, child, fowl, etc., as above.

**Bubudhla** (*Bhubudhla*), *v.* Make a bubbling sound *bu, bu*, as water does when a bottle is thrust into it, or as soft mud does, from the escape of gas, when a person walks upon it; hence, ladle out beer (acc.), from the noise made; (Mod.) mix up sugar (acc.) with water for drinking.

Phr. *kade sibububudhla ka'Bani*, we have just been having a great bubbling or laddling (of beer) at So-and-so's, *i. e.* have been having a fine beer-drink.

*inyamba ibubudhla anagwabu*, the unhealthy-meat bubbles with foam (*i. e.* is filled with a watery fluid).

**Bubula**, *v.* Moan, sigh, groan, as a person lying in pain (= *gguma, gqha*); give a sigh of dissatisfaction, as at an article (acc. with *ela* form) presented for purchase; give forth a moaning sound, as some cattle when sleeping (see *um-Daka*); (C. N.) forsake, cast off, as offspring (acc.) [Sw. *ugua*, moan].

**isi-Bubulundu**, *n.* Hugely fat child, such as were common in the royal kraal, and to whom the name was usually confined; hence, a child of the royal kraal; nowadays applied indiscriminately to any such unusually fat child.

**isi-Bubulungu**, *n.* Any long bulky thing with a roundish body, as a long round-topped ridge, or a big long sweet-potato = *um-Bombutuka*.

**i-mBūbumbubu** (*Bhubumbhūbu*), *n.* Anything softly yielding to the tread, as soft lawn grass, soft soil on an old kraal-site, etc.

**Bubuta** (*Bubutha*), *v.* = *bebeta*.

**Bubuya** (*Bhubhuya*), *v.* Affect or pretend regard for a person (acc.), having some ulterior motive of self-interest; play upon one's generosity, as when always begging of a soft, kind-natured person.

**Bubuza** (*Bhubhūza*), *v.* Cause the sound *bu bu*; hence, flap the wings, flutter, as a bird in a trap = *pupuzā*.

**Bubuza** (*Bhubuza*), *v.* = *ukuti būbu*.

**i-mBubuzi** (*Bhubuzi*), *n.* Moaning, as of one in pain.

**Buca** (*Bhuca*), *v.* Become softly decomposed, falling to pieces from rottenness, as flesh, paper, etc. (= *bucuka*); smear a thing (= *beca*); (C.N. fr. Xo.) mix up with the hand, as any paste.

Phr. *uku-buc'umlomo*, to smear the mouth, *i. e.* to take a little food in order to appease slightly one's hunger.

**Bucela** (*Bhucela*), *v.* Walk empty-handed, as a man without a stick (C.N.) = *va-hazela*.

**Būcu, ukuti** (*Bhūcu, ukuthi*), *v.* = *bucuka, bucuza*.

**i(li)-Bucu** (*Bhucu*), *n.* Certain small plant, used as *intelezi*.

**i-mBucu** (*Bhucu*), *n.* Certain small bird.

**isi-Bucu** (*Bhucu*), *n.* Anything in a soft state of decomposition or rottenness, as flesh, hide, brown-paper, etc.

**Bucuka** (*Bhucuka*) *v.* Be or become in a state of soft decomposition or rottenness, falling readily to pieces, as putrid flesh, rotted hide or paper-made thing; get readily fallen to pieces or broken up in a soft manner, *i. e.* crushed, squashed, etc., as any such rotten thing.

**Bucula** (*Bhucula*), *v.* Make a thing become softly rotten or decomposed, as an extensive burn might the flesh of one's body (acc.).

**i-mBūcumbucu** (*Bhūcumbhūcu*), *n.* Anything in a state of soft decomposition or rottenness, as flesh, hide, thatch-grass, paper, etc.

**Bucunga** (*Bhucunga*), *v.* = *burunga*.

**Bucuza** (*Bhucuza*), *v.* Break up, crush apart, squash, etc., anything (acc.) in a state of soft decomposition or rottenness, as flesh, paper, etc., or anything of a similarly soft nature, as a banana, orange-peel, etc. = *ukuti bucu*.

**Buda** (*Bhuda*), *v.* Colour the top-knot with *isi-Buda* or red paint, as a woman; also = *budazela*.

**i(li)-Buda** or **Budana** (*Bhuda* or *Bhudana*), *n.* One who talks away in a wild, senseless, stupid manner, as a crazy person. (C.N.)

**isi-Buda** (*Bhuda*), *n.* Certain red ochreous stone, which is ground into paint for women's top-knots. Cp. *i(li)-Bomvu*.

**Budaza** or **Budazela** (*Bhudaza*), *v.* Talk away (continuously) a lot of senseless jargon, as one delirious or crazy, or when dreaming. Cp. *beda; bedetezu*.

**i-mBude** (*Bhude*), *n.* Crazy, deranged person; a returning of the cattle at noon during the summer for a rest, after-

wards returning to graze till sunset — a custom no longer in vogue (= *ukuza-kupunga imikonto ekaya*; see *butisa*).

**Budhla** (*Bhudhla*), *v.* Gore or stab a thing (acc.) vigorously, or stick into it deeply, as with an assegai, or an animal with the horn; talk out wildly in a totally unrestrained, regardless manner, without concern for the truth, decency or effects of what one says = *budhlaza, buja*.

**um-Budhla** (*Bhudhla*), *n.* 5. Tall, plump-bodied person.

**isi-Budhlakali** (*Bhudhlakali*), *n.* (C.N.) = *i(li)-Budhle*.

**i(li)-Budhle** (*Bhudhle*), *n.* One who acts or talks in a wild, unrestrained, violent manner, having no respect for superiors, no consideration for others, no regard to decency (= *isi-Pukla*); stem of the aloo-plant upon which the flower grows and which when dry is used as an *i(li)-Pini*; also = *i(li)-Tulo*.

Phr. *uku-m-shisela ibudhle*, to burn the porridge-stick for one = to make one's life unpleasant, make things unpleasant for one, by petty harassings, etc., as women might for an unwelcome addition to their number.

**Budhlu, ukuti** (*Bhudhlu, ukuthi*), *v.* = *budhuka; budhlaza*.

**i(li)-Budhlu** (*Bhudhlu*), *n.* = *i(li)-Budhli*.

**i-mBudhluba** (*Bhudhluba*), *n.* Great, round belly, as of a big fat man. Cp. *u(lu)-Buku*.

**Budhluka** (*Bhudhluka*), *v.* Get smashed, broken or crushed to pieces, as below — see *budhlaza*.

**i-mBudhlumbudhlu** (*Bhudhlumbudhlu*), *n.* Anything readily getting broken up or smashed, whether from softness or friableness of nature, as a piece of soft dry earth, or an over-ripe fruit.

**Budhlaza** (*Bhudhlaza*), *v.* Smash, break up into particles or parts, as one might a calabash (acc.), a piece of dry earth, or a soft fruit; make fall to pieces *i.e.* purge, as a doctor his patient (acc.) by a strong purgative; talk in a wild, unrestrained manner without respect or consideration; smash up a person (acc.), etc., *i.e.* stab or gore vigorously or deeply with horn or assegai = *budhla*.

**Budhluzela** (*Bhudhluzela*), *v.* Boil away vigorously, as potatoes or other solids in a pot (not as liquids = *budhla*).

**Budu, ukuti** (*Bhudu, ukuthi*), *v.* Make a trampling sound with the feet, as children running; hence, scamper off, as children to see anything; also = *buduka; budula*.

**i(li)-Budu** (*Bhudu*), *n.* A scampering along or off, as of children running off anywhere, or out of any place (with *suka, puma*, etc. and *uga*).

**isi-Budu** (*Bhudu*), *n.* (C.N.) = *i-nTeneshu*.

**um-Budu** (*Bhudu*), *n.* 5. Grassy place now worn bare by constant sitting or walking on. Cp. *isi-Kundhlu*.

**ubu-Budu** (*Bhudu*), *n.* Anything readily falling to pieces from decay, etc., as rotten skin or cloth, or meat boiled to rags.

**Buduka** (*Bhuduka*), *v.* Get worn of its grass, as a place or path on the veldt; get trodden down or worn away by trampling, as the grass itself; get worn of its nap, as a man's or woman's skin dress (= *buduleka*); fall readily apart or to pieces from rot or looseness of composition, as a pumpkin, skin, a clod of soft soil, or over-boiled meat (cp. *bucuka; budhluka; buduza*).

**Budukeza** (*Bhudukeza*), *v.* Make a grab at a thing (acc.), as to catch hold of it, as a cat with a mouse; grab about at anything (acc.), as a man endeavouring to retain hold of a sharp active boy who wants to get away from him = *ukuti budukezi*.

**Budukezi, ukuti** (*Bhudukezi, ukuthi*), *v.* = *budukeza*.

**Budula** (*Bhudula*), *v.* Cause a thing to get worn of its grass, nap, etc., as above (see *buduka*), as when trampling about upon grass (acc.), constantly rubbing one's skin-dress, etc.; hence, search minutely, diligently, for something (acc.) lost, as in the grass, in a hut, etc.

**Buduleka** (*Bhuduleka*), *v.* = *buduka*.

**Budululu, ukuti** (*Bhudululu, ukuthi*), *v.* Fall sprawling, as a child when running (C.N.)

**i(li), or isi-Budululu** (*Bhudululu*), *n.* A "sprawling", clumsy, awkward person with his feet or hands (N) = *i(li)-Pama-pama*.

**i-mBudumbudu** (*Bhudumbudu*), *n.* Any friable, crumbling substance, as old dry bread, decayed wood, etc.

**Buduza** (*Bhuduza*), *v.* Crumble or break up any substance (acc.), as above.

**u(lu)-Buduza** (*Bhuduza*), *n.* Short, stumpy, bulky thing, as a person or mealie-cob.

**Buduzela** (*Bhuduzela*), *v.* Scamper off, along, or out, as a lot of children running excitedly away from any fearful thing, or off to see something = *ukuti budu*.

**Buja** (*Bhujja*), *v.* Stick far or deeply into



anything, as a person stabbing an ox (acc.) vigorously with an assegai, or a thorn piercing far into one's foot = *u-kuti buje, budhlu*.

**Būje, ukuti** (*Bhūje, ukuthi*), *v.* = *buja*.

**Buka** (*s. k.*), *v.* Gaze at a thing (acc.), look at intently, with eyes fixed thereon (cp. *bheka*); hence, admire, a thing (acc.) or action.

Phr. *uku-gi-buka (into) euanzini*, to look at it (any desire or plan) in the water, *i. e.* regard it as unattainable, beyond one's powers of obtaining.

*P. elisina'muca iyabukwa*, that (company) which dances afterwards is looked at (most) = who speaks last speaks best; nothing is lost by waiting, etc.

**i(li)**, or more gen. **ama-Buka** (*s. k.*), *n.* Tape-worm or worms (only used in vulgar abusive lang. with *wahlala* (you ate), or *w'esutu* (you were filled with). Cp. *isi-Lo*).

**u(lu)-Buka** (*s. k.*), *n.* Emaciated, feeble, lifeless thing, as sheep, ox, or man = *u(lu)-Nwabu, u(lu)-Dwamba*.

**Bukana** (*s. k.*), *v.* Face each other, as two kraals. Cp. *bekana*.

**i(li)**, or **isi-Bukazana** (*Bhukazana*), *n.* Person of loose, low, dissolute character and vicious disposition = *i(li)-Bojoywana, i(li)-Hatanga*.

**Bukeka** (*s. k.*), *v.* Be worth looking at, get gazed at; hence, be beautiful, pretty, to be admired, to be approved.

Ex. *kakubukeki loko'kwenza bukeko*, that conduct of yours is not nice, does not meet with anybody's approval or admiration.

**Bukela** (*s. k.*), *v.* Gaze at (*intrans.*); be a spectator, in an approving or admiring sense, as at a dance (not as a mere on-looker at a fight = *buku*).

**isi-Bukeli** (*s. k.*), *n.* Spectator, as at a dance.

**Bukeza** (*s. k.*), *v.* Repeat or go over a second time, in any connection, as when re-grinding corn (acc.), re-ploughing a field, re-trying a lawcase. Cp. *duba*.

**Bukisa** (*s. k.*), *v.* Cause to gaze at or admire, *i. e.* show, as a child one's treasures or curiosities; draw one's gaze or attention, as one might that of a crying child (acc.).

**isi-Buko** (*s. k.*), *n.* Anything used for seeing or looking through or in, as a mirror, spectacles, window, etc. (Mod.)

**i(li)-Buku** (*Bhuku*), *n.* = *i(li)-Bukuvane*.

**isi-Buku** (*Bhuku*), *n.* Short log, or stumpy piece of wood, as when a tree trunk or branch is sawn into pieces. Cp. *uu-Buku*.

**um-Buku** (*Bhuku*), *n. s.* Stump or small thickish piece of wood, as cut off from a scantling; such a short stumpy block used as a head rest without legs (= *um-Gyiki*); anything neglectfully cast away, as unvalued or unwanted by the owner (= *i-nGinqi*).

**u(lu)-Buku** (*Bhuku*), *n.* Bog or place where the soft deep mud forms a great shaking mass (cp. *u(lu)-Bishi*); big, flabby belly, as of a man who drinks much beer (cp. *i-mBudhluba*).

**i(li)-Bukubu** (*Bhukubhu*), *n.* = *i(li)-Papu*. **Būku būku, ukuti** (*ukuthi; s. k.*), *v.* = *bukuza; bukuzeka*.

**i(li)-Būkubuku** (*s. k.*), *n.* Any soft-bodied thing or mass such as becomes swelled or puffed out at the sides when pressed, as a soft peach or india-rubber ball, or a mass of jelly = *i(li)-Bokoboko*.

**isi-Būkubuku** (*Bhūkubhuku*), *n.* Log-like thing or animal, appearing only to be a lump of body without limbs, as a mole; plump, round, stumpy-bodied person, gen. used of a chubby child.

**Bukuca** (*Bhukuca*), *v.* = *tukuca*.

**Bukuda** (*Bhukuda*), *v.* Bathe in a river or pool (*i. e.* not the washing of the body = *geza*, but the general frolicking about of young people); throw oneself into a discussion or matter (acc.) with which one has no business or with the details of which one is unacquainted.

**i(li)-Bukudwane** (*Bhukudwane*), *n.* = *i(li)-Bohwane*.

**Bukula** (*Bhukula*), *v.* (C. N.) = *bunkulu*.

**Būkulu, ukuti** (*ukuthi; s. k.*), *v.* Lie stretched out in a reclining position, or on one's side. Cp. *cambalulu; ukuti baqa; ukuti nqepu*.

**isi-Bukutu** (*Bukuthu*), *n.* Any fat, plump lump of a thing, as a fat little pup, kitten, child, or fledgling of bird; name given to any girl of the *um-Ndhlunkulu*.

**i(li)-Bukuvane** (*Bhukuvane*), *n.* Big flap of an ear, whether, as of a man, when standing stiffly out, or of a dog or rabbit, when hanging down (= *i(li)-Buku*); big flabby belly (= *u(lu)-Buku*).

**Bukuza** (*s. k.*), *v.* Make any soft bodied thing (acc.) bulge or swell about under pressure, as below — see *bukuzeka*; shake out snuff (acc.) abundantly from the snuff-box = *bokoza*.

**Bukuza** (*Bhukuza*), *v.* Make lie about, *i. e.* put or throw a thing (acc.) down anywhere in a disorderly fashion, as a person carelessly throwing down on the floor his blanket, basket, or any other article. Cp. *ukuti fititili*.

**isi-Bukuza** (*Bhukuzaka*), *n.* Short log or stump of wood (= *isi-Buku*); noodle, simple stupid fellow (= *isi-Bunge*).

**Bukuzeka** (*s. k.*), *v.* Be softly pressable, *i. v.* bulge or swell about when pressed, as any soft-bodied object or mass, as an orange or ball of soft rubber, or a mass of jelly = *bokozeka*.

**Bukuzeka** (*Bhukuzeka*), *v.* Get thrown down or about anywhere in a careless, disorderly, neglected manner, as any article — see *bukuza* (*bhukuzaka*); get lying about anywhere and in any disorderly manner, as a drunken man.

**Bukuzela** (*s. k.*), *v.* Go bulging or 'swelling' along (from the weighing down of the flesh at each step), as a very fat man when walking.

**um-Bukwane** (*s. k.*), *n. s.* Sight that makes one gaze, spectacle to be gazed at, as a dance or show; strange occurrence that makes one look in amazement.

**um-Bukwane** (*Bhukwane*), *n. s.* Certain stilt-bird resembling the pauw. Cp. *i(li)-Seme*.

**Bula** (*Bhula*), *v.* Beat with the dull thudding sound *bu*, in various connections; hence, beat with a stick, as corn (acc.) to thresh it, or any other thing, as snake, hide, etc., lying on the ground; beat anything of a soft resounding nature, as a carpet (acc.) to knock out the dust, or a woman (from the softness of the body); beat anything with a broad thudding instrument, as when beating out a grass fire (acc.) with a branch or sack, or when beating a person with one's coat or rolled blanket; consult an *is-angoma* or witch-doctor (perhaps from a former custom now only partially retained — of beating on a hide during the process); hold such a consultation, divine, as the witch-doctor himself [Sw. *para*, thresh; *mbele*, divine; Bo. *mbuli*, word, affair; Nyam. *boru*, divine; Sumb. *hula*, beat; Bu. *tula*; Ru. *kila*; U. *pola*; Be. *pana*; Mpo. *bola*; Gi. *puta*; Gal. *kaba*].

*N.B.* A common indoor pastime of children is to place a row or rows of mealie-grains on the floor of the hut, supposed to represent different birds. The mass of children then form a chorus, singing in a pleasant minor tone, the refrain *Bula! 'msentse!* (Divine, clever fellow!) to which another single girl, singing in a similar pleasant tone, and pointing to one of the mealie-grains, replies, *E! 'msentse!* (*mbalane, njhalakulu* (Very well! the one among the calves, the yellow-finch, a very fine-looking young-fellow. At each round a different bird must

be mentioned, and the game consists in the child being able to think of so many birds as will get him or her through all the row of mealies.

**Bulakasha** (*s. k.*), *v.* = *bulukusha*.

**Bulakasha, ukuti** (*ukuthi, s. k.*), *v.* = *ukuti bulukushu*.

**um-Bulakasha** (*s. k.*), *n. s.* = *um-Bulukushu*.

**Bulakasheka** (*s. k.*), *v.* = *bulukusheka*.

**Bulala** (*pass. bulawa*), *v.* Kill, a person (acc.); murder him; destroy, injure, render useless, as anything (acc.); break into pieces anything hard, as a stone (acc.); ill-treat, as a master his servants; hurt, cause pain, afflict a person, as might a headache; kill, be the death of a person (*hibern.*), by making him laugh, by overdoing him with unpleasant food, etc. [Lat. *pugna*, battle; Ic. *bana*, kill; AS. *bana*, murderer; Ar. 'aza, injure; Kag. Sa. *ulaga*, kill; Kwa. *eari*, kill; Ga. *chawa*, injure; Sw. *ua*, kill; Kam. *aa*, kill; Ka. *buraya*, kill].

Ex. *uyasibulala ngomsbenzi*, he kills us with work, he overworks us, he works us to death.

*ngibulewe isisu*, I am troubled, pained, by my stomach.

*wasibulala ngentsini*, he killed us with his drollery.

P. *kabulala okudhlinayo*, it is the food (which one enjoys) that kills one (that carries the poison) — said in reference to a person who has brought down suffering upon himself by some pleasure in which he was indulging.

*ibulele unuMbo, lasa*, it (the lightning) killed one of the Embo tribe, and then it cleared up (perhaps referring to some former incident of this kind) — used to express that 'it was a short sharp trouble, but it is all over now' (C.N.).

**Bulala, adv.** While lying down, in a recumbent position — only used as an affix after verbs (probably from an obsolete noun *ubu-Lula*).

Ex. *wagigciza 'bulala*, he stabbed it (the leopard) while down, lying on the ground.

**isi-Bulalambiza** (*Bulalambhiza*), *n.* Certain small bird, with the habit of drawing people from its nest by feigning inability to fly.

**Bulalela, v.** Kill for or on account of.

Phr. *uku-zibulalela*, to kill, ill-treat, according to one's own fancy, or for mere pleasure.

**i(li)**, or more gen. **ama-Bulawo, n.** Any pain or ill caused in one's limbs by the injurious medicines of an *untakati*;



especially, painful swellings of the joints from rheumatism, chronic gout, etc.; medicine supposed to cause such. Cp. *um-Bulelo*.

**u(lu)-Bule, n.** Manner of standing, sitting or lying on or towards one side, as though inclined to fall, as a beer-pot, lamp, or a man reclining on one elbow (used adverbially, as below, with *hlala, lala*, etc. = *u(lu)-Tsheku*); manner of stacking *amabele* by setting it in bundles one upon the other in a long line, not by the loose ear, in circular heaps (cp. *qinga; hloma*); a long, not big, belly, as of a growing boy; any pleasant food.

Ex. *uku-lala 'ubule*, to lie half-prostrate on one's side, resting on the elbow = *uku-lala ugenqulu*.

**Bulela (Bhulela), v.** Place an *um-Bulelo* for a person (acc.), kill or harm with an *um-Bulelo* = *rrwebela*.

**um-Bulelo (Bhulelo), n. 5.** Certain class of poisons or injurious medicines placed in a kraal, along paths, etc., by an *untakati*, for the purpose of causing fatal disease in those who should come in contact with them. Cp. *um-Qoto*.

Ex. *kutiva u'eyile*, it is said that he has stepped over (an *umbulelo*) — hence his peculiar sickness.

**N.B.** If the *umzanyau womfazi* (the placenta of a woman) and the *unhlapo veshashi* (that of a horse) be mix together with *idhlatigcoenma* (human fat) and *umdhlebe* (a poisonous bush) and *umopo* (a certain sea-animal) and *ifelakona* (a certain mollusc) and one or two other ingredients, a powerful *umbulelo* will be prepared!

**izi-Bulo, n.** = *iz-Abulo*.

**isi-Bulo (Bhulo), n.** Stick for beating anything, as for threshing corn, using at witch-doctor's ceremonies, etc.

**Bulu, ukuti (ukuthi), v.** = *ukuti mlu*.

**i-mBulu (Bhulu), n.** Large land-lizard or monitor living beneath rocks or in earth-holes; also = *i-mBululwane*; also see *iMbulu* [Bo. *mbulu*, lizard].

**N.B.** It is said, if a person imitates the *imbule* (which is said to make a cry as though of a distant person singing), he will get a toothache.

**Buluba (Bhuluba), v.** Miscarry, used only of women, pigs and dogs (not cattle—see *punza*) = *pupuma isisitu*.

**u-Bulube (Bhulube), n.** Certain sluggish non-poisonous snake of a light-brown or reddish colour (= *i-nKwakwa*); any dull-minded, stupid person.

**i(li), or isi-Bulubentse (Bhulubhentse), n.** Big fellow having large buttocks and belly; also used to refer contemptuously to a person with whom one has no concern, as an unknown stranger, child of some other kraal, etc.; also used to denote an uncultured, ill-mannered person who doesn't know how to conduct himself in decent society (every Native having the idea that there is no other tribe or family so fine as his own).

**i(li), um, or i-mBulukucu (Bhulukucu), n.** Thoroughly indolent, spiritless person, too lazy even to cook for himself.

**Bulukuqa (Bhulukuqa), v.** Throw or fling anything (acc.) down or away so as to fall sprawlingly, lying out at length. = *ukuti bulukuqa*. Cp. *bulukusha*.

**Bulukuqeka (Bhulukuqeka), v.** Get flung down, as above; lie sprawled or stretched out at length, as a man drunk or asleep, or a snake; go stretched out at full length, drawing itself along on the belly, as a snake = *ukuti bulukuqa*. Cp. *bulukushaka*.

**Bulukuku, ukuti (Bhulukuku, ukuthi), v.** = *bulukuqa; bulukuqeka*.

**um-Bulukuku (Bhulukuku), n. 5.** Any long, bulky body, stretched out at length, as a python, a long narrow bale as of oil-cloth, or a tall man stretched out on the ground at full length; tall, big-bodied man; applied contemptuously to any stupid, thoroughly indolent person, 'a mere inert mass', or a non-venomous snake = *um-Bulukushu*.

**Bulukusha (s. k.), v.** Make lie down in a long bulky-bodied manner i. e. lay or place down anything (acc.) of a long bulky body (as a thick snake, or long narrow bundle) so that it lie stretched out in a long mass.

**Bulukushaka (s. k.), v.** Get so laid out at length, as any long body with bulk, as a python, a long thin bale, or a tall man asleep; go as a long bulky stretched-out mass, like a python = *bulukuqeka*.

**Bulukushu, ukuti (ukuthi; s. k.), n. 5.** = *bulukusha; bulukushaka*.

**um-Bulukushu (s. k.), n. 5.** = *um-Bulukuku*.

**i(li), or ama-Bulukwe (Bhulukwe), n.** Pair of trousers [D. *broek*].

**i(li)-Bululu, n.** Puff-adder (*Bitis arietans*) = *i(li)-Hobosha*. Cp. *i-n'Langwane; u-Magandalingopi*.

**i-mBululwane (Bhululwane), n.** Thick scalliness of the skin on the upper part of the foot, in some Natives constitutional — *i-mBulu*. Cp. *i-nKwali; um-Kenke*.



isi-Bululwane, *n.* Plump-bodied infant; (C.N.) large centipedal worm; any other large non-edible worm; large buzzing insect.

Bulumunga — see *obulu*.

Bulunga, *v.* Roll, *i.e.* make into a roll or sausage-shaped lump, as when rolling the *u-Ngiyane* for a headdress or the clay (acc.) in pot-making into a long thin rope; rounden off, as when giving the head (acc.) of a knobkerry its final shape. Cp. *bulunga* (*bhulunga*).

Bulunga (*Bhulunga*), *v.* Roll into a ball, form anything (acc.) into a round globular lump or mass, as a pill or dumpling = *dilinga*; cp. *bulunga*. [Lat. *pila*, ball; Bo. *mbuluga*, round; Her. *putuputu*, round].

i-mBulunga (*Bhulunga*), *n.* Anything of a round, ball-like shape, as a bead or cannon-ball (not a circular disc = *i-nDilinga*; nor sausage-like roll = *um-Bulunga*) = *i-nGqumunga*.

um-Bulunga, *n. s.* Long sausage-shaped roll, as of putty, clay for pot-making, a roly-poly pudding, etc. Cp. *i-mBulunga*.

Bulungana (*Bhulungana*), *v.* Form into a ball, or into ball-like lumps, as the moon in its course, or mealie-meal when thrown into boiling water = *dilingana*.

Buluza, *v.* = *puluza*; *ukuti bulu*.

i(li), or um-Buma (*Bhuma*), *n. s.* Kind of rush, growing in marshy places and used for making women's sleeping-mats and medicinally to aid parturition; small kind of green bead (= *u(lu)-Hlaza*); anything of a deep-green colour (but lighter than the *um-Xopo*).

Bumba (*Bumbha*), *v.* Work or make anything (acc.) in clay, as an eating-vessel; make from dough, paste, etc., as bread (acc.), or a plaster-model; fabricate, make up, as deceptive plans or stories [Ga. *bumba*, clay; *mu-bumbi*, potter; *umba*, to shape; Sw. *bumba*, sod; Her. *otyitumbeki*, sod].

Phr. *uku-bumba umbono*, to refrain from speaking (whether altogether, or merely about any particular matter).

P. *libungwa* (*ibumba*), *lis'eva*, it (the clay) is worked while it still allows (*i.e.* is fresh, in good condition) = strike the iron while it's hot; make hay while the sun shines.

i(li)-Bumba (*Bumbha*), *n.* Clay, generally; and especially, that fit for making pottery [Ga. *bumba*, clay; Sw. *bumba*, sod; Her. *otyitumbeki*, sod].

i-mBumba (*Bhumbha* — no plur.), *n.* Kind of small black bean cultivated and much liked by the Natives = *i-nDumba*.

isi-Bumbata (*Bumbhatha*), *n.* Lump or clod of any soft clay-like stuff, as dough, putty, or damp corn clotted together.

isi-Bumbatuvu (*Bumbhathuvi*), *n.* The Tumble-dung beetle = *i-nKuba*.

isi, or i-mBumbe (*Bhumbhe*), *n.* Noodle, simpleton, one naturally stupid or lacking in intellect; bad snuff = *isi-Bunge*.

ama-Bumbelandeni (*Bumbhelandeni*), *n.* Monstrosity (of birth). See *i(li)-Lumbela*.

Bumbezela (*Bumbhezela*), *v.* Arrange or make up a thing (acc.) so as to deceive, as by covering up some defect, by presenting a specious external appearance, etc., as a man might his hair when arranging so that it appear abundant or conceal a bald spot, or similarly with the topknot of a woman whose hair is scarce, or as a person might the fault of another when presenting it in such a way that its grievousness be not apparent.

i-mBumbezela (*Bhumbhezela*), *n.* Thing 'arranged or made up', as above, so as to present a specious appearance, as a filling out of the hair so as to appear abundant, a pretending to enjoy a certain disagreeable food when in a friend's house, or a glossing over of the fault of another (with *ukw-enza*).

isi-Bumbu (*Bumbhu*), *n.* Pubes or lower part of the abdomen just above the sexual organ.

Ex. *itambo lesibumbu*, the *os pubis* or front part of the pelvis, as felt just before the bladder.

ama-Bumbulu (*Bhumbhulu*), *n.* A loud outburst (whether by one or many) of reproach, indignation, etc., as at somebody's disgraceful speech or conduct. Cp. *is-Aho*.

Ex. *wakuba amabumbulu*, he uttered a cry of loud reproach or disapproval.

isi-Bumbulu (*Bhumbhulu*), *n.* Mouth with fine large lips (admired by the Natives). Cp. *isi-Mbence*.

i-mBumbulu (*Bhumbhulu*), *n.* Pip, as of an orange or pumpkin; kernel, stone, as of a peach or wild-berry; hence, sometimes used in the general sense of *i-nTlanvu*, *i.e.* a berry or stone-like thing, as a pill, marble etc. (cp. *i-mBulunga*); a treacherous plot, ruse, or action — mostly used in adverbial form = see *Mbumbulu*.

Bumbuluza (*Bhumbuluza*), *v.* Act treacherously, act deceptively with the intention of doing harm, as a party ostensibly hunting but really intending to kill somebody.



um-Bumbuluzo (*Bhumbhuluzo*), *n.* 5. Large war-shield. Cp. *isi-Ilangu*; *i(li)-Ilawu*.

Bumbutana (*Bhumbhuthana*), *v.* Get or be massed together, as below.

Bumbutela (*Bhumbhuthela*), *v.* Heap or mass together in one lump, crowd, collection, etc., as different lots of grain, people (acc.), etc.

i-mBumbutela (*Bhumbhuthela*), *n.* A massing together, conglomeration, as above.

i-mBumbwane (*Bhumbhwane*), *n.* Small dung-fly.

Bume, *adv.* Standing, on the spot, while still walking or living, etc. — only used idiomatically in connection with certain verbs, as *niangala* (be amazed), *fa* (die), etc. (prob. from an obsolete noun *ubume*).

Ex. *untobokasi kathli bume euvini kuninazala*, a young-wife doesn't eat standing-up or walking in the kraal of her father-in-law.

*ancu! ngafa bume*, oh! I am dead while still living, *i.e.* my chronic ailment has rendered me utterly useless as a man, as good as dead.

*batuba babone k'umhlola, b'oma bume*, when they saw this strange thing, they dried up still standing (*i.e.* became fixed to the spot with amazement, consternation, etc.).

isi-Bumu (*Bhumu*), *n.* = *isi-Abumu*.

um-Bumu (*Bhumu*), *n.* 5. = *isi-Bomo*.

i(li)-Bumumu (*Bhummumu*), *n.* Big, good-for-nothing man.

Buna, *v.* Fade, wither, as a plant; dry up, as a sore when healing; die off, die away, as sheep from emaciation. Cp. *feketu* [Ga. *buna*, brown].

Bunca, ukuti (*Bhunca, ukuthi*), *v.* = *buncana*.

Buncana (*Bhuncana*), *v.* Shrink, shrivel up, gather together into small compass, as a dried fruit, gall-bladder, an old woman, or a shirt through washing = *shwabana*.

u-Bunce (*Bhunce*), *n.* Certain small bird.

um-Bunce (*Bhunce*), *n.* 5. Any shrunken, shrivelled-up thing, as above — see *buncana*.

Bunda, *v.* Shrink away, dry up, become merely bones, as one wasting with consumption, or sheep with famine.

i(li)-Bunda, *n.* Certain shrub (*Dombeyia Natalensis*), whose skinny bark is used for making baskets = *i(li)-Bunga*.

u(lu)-Bunda, *n.* Miserably emaciated, dried-up, animal or person, merely bones, as from wasting disease or famine; (C.N.) = *u-Bamba*.

u(lu)-Bunda or Būnda (*Buwula*), *n.* Raised earthen boundary, made in the floor of a hut, cutting off a small portion at the side thereof for the use of young goats, etc.; such an enclosed place itself; hence, sometimes applied to the batch of goats sleeping there or belonging to that particular hut. Cp. *i(li)-Tombe*.

Bundana, *v.* Shrink together, dry up, become merely a skeleton, as a withered grenadilla = *buncana*.

i-mBūndu (*Bhuwudu*), *n.* = *i-mBondwane*.

um-Būndu (*Buwudu*), *n.* 5. A bulging-fold, pleat or plait, such as caused in a woman's kilt or a lady's dress by the gathering in at the waist; a crimping, creasing, or wavy unevenness at the edge of a sleeping-mat, from having pulled the parts too tightly together; raised earthen border made in the floor at the back of a Native hut, so as to mark off the *um-Sumo* or place for pots. (cp. *u(lu)-Bunda*; *i(li)-Ziko*).

u(lu)-Būndubundu, *n.* Any substance of a smooth pasty nature, as boiled arrowroot, flour paste, plaster, etc.

Būne, ukuti (*ukuthi*), *v.* Be drooping, in a faded or jaded state, without strength or vigour, as a plant through drought, or a person overcome by hunger. Cp. *buna*.

i-mBune (*Bhune*), *n.* Withered, emaciated, strengthless creature, man or beast, as from age or disease; certain climbing plant, bearing a large kind of bean (N. = *i-mBoni*).

N.B. This bean is used by an *untutali* to cause a person to waste away (*buna*)!

Bunga, *v.* Gather or heap together in one place, as firewood (acc.), or mealies; gather or flock together, as bees round the queen (acc.), or sheep collecting together; gather or flock round, as flies round a person or children round a visitor (acc.); come upon in a flock, swarm, etc., as birds or locusts upon corn (acc.) in a field; heap upon a person (acc.) all manner of charges. Cp. *bu-nganyela*; *bungaza*.

i(li)-Bunga, *n.* Piece of rotten, decayed wood, whether stick, post, or tree-trunk; also = *i(li)-Bunda*; certain plant used as an *um-Balelo* for causing 'rot or decay' in a kraal.

Ex. *i(i)ibonda seziny'amabunga*, the posts are already rotten.

i-mBunga (*Bhunga*), *n.* Hair of a soft downy, woolly nature, as that about the tail of a rabbit or at the back of a man's neck; fluff, nap, as on some cloths;



(C.N.) manner of dressing the hair with young-men so that it have a frizzy appearance (sometimes in plur. *izi-mBungu*). Cp. *isi-Hlupe*, *i(li)-Qubu*; *um-Swenda*.

**isi-Bunga**, *n.* Certain disease, caused by an *um-Butelo*.

**Bungabunga**, *v.* = *bungaza*.

**i(li)-Bungane** (*Bhungane*), *n.* Generic name for any flying beetle; hence, applied in a more particular sense to the human intestinal beetle (= *i(li)-Kambi*), a certain boring fly, etc.

*N.B.* The two varieties of *Mylabris* (*M. bifasciata* and *M. lunata*), so common in the pumpkin-fields and valuable for their blistering properties, are gen. merely called by this name, seeming to have no distinguishing appellation, although their blistering properties are known.

**Bunganyela**, *v.* Flock or gather together for, collect round, as people round one (acc.) who has met with an accident, or cattle round something exciting on the veldt. Cp. *bunga*; *bungaza*.

**Bungaza**, *v.* = *bunga*; and *bungazela*.

**Bungazela**, *v.* Gather to, come closely round about, as a child might about its mother (acc.) from whom it would like something or about a friend just arrived; fawn upon, show affectation by close contact, as a dog running about its master (acc.) who has just arrived; caress, put oneself closely around or about, as a father affectionately caressing his child (acc.), or a person his dog; keep flatteringly about the chief (acc.), as one seeking to ingratiate himself with him.

**Bungcana** (*Bhungcana*), *v.* = *buncana*.

**isi-Bunge** (*Bhunge*), *n.* = *isi-Bumbe*.

**Bungela**, *v.* Heap or gather together in or at any place, as mealies (acc.), rubbish, etc.; heap upon, as firewood (acc. or with *nga*) upon a fire (acc.), or false charges upon a person; gather or collect thickly upon, cover 'in heaps', as ticks might a person (acc.). See *bunga*.

**ama-Bungela**, *n.* Charges 'heaped' falsely upon a person.

**i(li)-Bungezi** (*Bhungezi*), *n.* (N.) = *i(li)-Bungane*.

**i(li)-Bungu**, *n.* Certain kind of river-grass or rush; veldt-grass, field-crops, etc. while still young and soft, about a few inches above the ground.

**i(li)-Bungu** (*Bhungu*), *n.* Lad, young male of about sixteen or eighteen years. Cp. *i(li)-Bonyu*.

**isi-Bungu**, *n.* Maggot of a certain fly, living

in the ground; maggot-like piece of flesh extracted from beneath the tongue of a young dog (= *um-Nqadula*). Cp. *i-mPetu*.

**um-Bungu**, *n.* 5. Embryo of man or beast still in the womb and not yet a fetus (= *um-Gawu*); ox of an entire white colour, horns and all [Her. *oty-mumbuu*, fetus].

**Bunguka** (*Bhunguka*), *v.* Leave or abandon one's parents and home and become 'wild' i. e. living among 'foreign tribes' or in non-related kraals. Cp. *hlubuka*.

**Bungula** (*Bhungula*), *v.* Cause a person (acc.) to abandon parents or home, as above; used also for making a person (acc.) insane or go mad. Cp. *hlubula*.

**i-mBungulu** (*Bhungulu*), *n.* Bug = *i-nTsi-kizi* [Ga. *blulu*, bug].

**i-mBungumbungu** (*Bhungumbungu*), *n.* Thing of a soft, yielding nature to pressure of the feet or hands, as the soft earth in a cattle-fold, soft downy hair, etc. Cp. *i-mBunga*.

**Bunguza**, *v.* Move rollingly along, roll heavily about, etc., in a heavy, lumbering manner, as a big snake moving torpidly along, or a heavy sheep's-tail dangling round and about behind.

**um-Bunguza**, *n.* 5. Big, rolling, lumber-some mass, as of *izi-nJobo*, a large sheep's-tail, or a snake.

**Bunguzeka** (*Bhunguzeka*), *v.* Yield softly to pressure, as anything of the nature of an *i-mBungumbungu*.

**Bunguzela** (*Bhunguzela*), *v.* = *bongozela*.

**Buniyani**, *ukuti* (*ukuthi*), *v.* Fade right away or die away rapidly, or without effort. See *ukuti bune*.

**Bunku**, *ukuti* (*Bhunku*, *ukuthi*), *v.* = *bunkula*.

**Bunkula** (*Bhunkula*), *v.* Break, snap, or cut off or apart, as a branch (acc.) from a tree, a mealie-cob from the stalk, one piece of meat or cloth from another, or as a man cutting off i. e. rejecting, having done with, any of his wives or children.

**Bunqana** (*Bhunqana*), *v.* = *buncana*.

**Buntsha** (*Bhuntsa*), *v.* Be or become no longer appreciated or of interest, become of little or no value, get consequently neglected or abandoned, as a piece of handiwork which one has made and then sold unduly cheap or left about uncared for, a hut or any undertaking which one has commenced and then through loss of interest left unfinished (used in perf.).

**u(lu)-Buntshu** (*Bhuntsu*), *n.* Person with very small buttocks = *isi-Shodo*.



**Büntsu**, ukuti (*Bhüntsu, ukuthi*), *v.* Pitch or throw heavily down, as a heavy load (acc.) carried on the head = *buntsula*; get so thrown down heavily = *buntsuleka*. See *ukuti tuntsu*.

**Buntsula** (*Bhuntsula*), *v.* = *ukuti buntsu; tuntsula*.

**Buntsuleka** (*Bhuntsuleka*), *v.* = *ukuti buntsu; tuntsuleka*.

**i(li)-Bunu** (*Bhunu*), *n.* Dutchman, Boer [fr. Xo. *i(li)-Bulu*].

**isi-Bunu**, *n.* *Vagina feminae* (this word is of a decent nature, and can be used, when necessary, in respectable society) = *i-nTlunu* [Bo. *tunu*, lust; Her. *e-kuka*, vagina].

**Bunuka** (*s. k.*), *v.* (C.N.) = *bunusa*.

**Bunusa**, *v.* Live the 'gentleman' *i.e.* lead an easy, happy life, with abundance to eat and drink and nothing to do, as a wealthy kraal-owner, or a wife in a chief's kraal. Cp. *tamasa; hleleleka; ukuti zeze zeze*.

**i(li)-Bunzi**, *n.* Forehead = *i-mVetelo* [Skr. *bhru*, brow; Ar. *ura*, forehead; Her. *o-mbumbu*].

**Buqa** (*Bhuqa*), *v.* Make a clean end of a thing (acc.), finish it off or clear it away outright, as cattle clearing off a field of mealies, constant walking wearing clean off all the grass from a place, or an army making a clean end of an enemy (= *ukuti buqe, buqaza*); go over a field (acc.) a second time, 'doing for it entirely', as when a harrow is sent over it after ploughing so as to completely break up the clods, or when re-sowing it after a first sowing has not been a success; make sport of a person (acc.), have fun out of him, humbug him, whether by humorous talking or practical joking.

**i-mBuqa** (*Bhuqa*), *n.* Person or thing cast aside, neglected, as of no further value or use = *i-nGingqi*.

**Buqabuqa** (*Bhugabuqa*), *v.* Dash down or about, make a thorough end of him, as a strong man might another (acc.) with whom he is wrestling.

**Buqaza** (*Bhuqaza*), *v.* = *bhuqa*.

**Buqazela** (*Bhuqazela*), *v.* (C.N.) = *va-bazela*.

**Buqe**, ukuti (*Bhuqe, ukuthi*), *v.* Make a clean end of a thing (acc.), finish it off entirely (= *buqa, ukuti lohle, ukuti lude*); be quite black, pitch dark (gen. with *ungama* = *ukuti kave, ukuti gande*).

**i(li), or isi-Buqe** (*Bhuqe*), *n.* A clean sweep-

ing off (with *eza*), as above = *i(li)-Lohle, isi-Size*.

**i(li)-Buqu** (*Bhuqu*), *n.* Loose, light soil (whether poor, sandy, or rich) such as can be raised up by the wind as dust. Cp. *i-mBungumbungu*.

**i-mBūqumbuqu** (*Bhūqumbhuqu*), *n.* = *i(li)-Buqu*.

**i(li)-Buqusi** (*Bhuqusi*), *n.* Dust, as rises from the road in a wind = *n(lu)-Tali*.

**Buquza** (*Bhuquza*), *v.* Raise a dust, kick up a dust (acc.), as children romping or dancing in a dusty place, a girl sweeping in a room, or bullocks on a road (= *puquza; cp. kupeza*); knock up the dust of a country *i.e.* tramp or travel away over it (acc.), even when using only grass paths; roll about, squat down, etc., 'in the dust', *i.e.* anywhere, on the bare ground, not tidily selecting a seat.

**um-Buqwa** (*Bhuqwa*), *n. 5.* Certain food prepared by mixing crushed mealies with crushed pumpkin-pips, *u(lu)-Donqa*, etc., and eaten dry.

**Būrru**, ukuti (*Bhūrru, ukuthi*), *v.* = *burrusa; burruzeka*.

**Burru**, ukuti (*Bhurru, ukuthi*, — with a prolongation on the final vowel), *v.* Be, or go, in a long continuous procession, as a string of cattle, or constant procession of people = *burruka; ukuti qo, quma; cp. gquma*.

**Burruka** (*Bhurruka*), *v.* = *ukuti burru*.

**Burruza** (*Bhurruza*), *v.* Deal a person (acc.) a 'squelching' blow in the belly, with a stick or kick; throw violently down any squelching body, as a fowl — *ukuti burru*.

**Burruzeka** (*Bhurruzeka*), *v.* Get so thrown 'squelchingly' down, or receive such a blow, as above = *ukuti burru*.

**Busa**, *v.* Enjoy a 'fine' life, as one with plenty to eat and drink and nothing to do (cp. *bunusa*); hence, live the gentleman, be a lord; lord it over a country *i.e.* reign over it (with *ku*, or sometimes acc.), as a chief [Her. *puu*, prosper].

Ex. *bajabusa lababantu!* they have a fine life, have those people.

*esabusa uMpande kwaZulu*, while Mpande was still king in Zululand.

*mas'ukuzibusa ugumi*, don't get enjoying yourself at my expense.

*uku-zi-busela*, to live at ease for oneself, live independently of others, enjoy life as one likes; hence sometimes, to be free, enjoy perfect liberty.

**Būshu būshu**, ukuti (*Bhūshu bhūshu, ukuthi*), *v.* = *bushuza; bushuzela*.



**Bushuza** (*Bhushuza*), *v.* Go with the buttocks *i.e.* keeping them close together and wriggling them slightly from side to side as one goes, as people, gen. short and plump, who habitually walk with very short steps; go wriggling the buttocks *i.e.* go naked, generally, and as any kind of person = *shubuza*.

**Bushuzela** or **Bushuzela-ze** (*Bhushuzela*), *v.* Go along naked, 'wriggling the bare buttocks', as above = *shubuzela*.

**isi-Bushwane** (*Bhushwane*), *n.* Short plump-bodied person who walks with short quick steps, wriggling the well-stuffed buttocks about from side to side as he goes; also applied to a plump-bodied ox with well-filled out buttocks (= *isi-Shubuka*); an idiot, one naturally without intellect, 'who goes about bare', as though understanding nothing.

**Busisa**, *v.* Cause or help one (acc.) to enjoy life or have five times, as a chief might a favourite by lavishing wealth upon him; hence (M), make prosperous, bless, as God (cp. *hahlamelisa*).

**um-Buso**, *n. s.* An enjoying of life, 'five times'; manner of enjoying one's life, as customary with any particular nation, as bull-fighting might be with the Spaniards, or polygamy and beer-drinking with the Kafir; mode of 'lording it' or acting the chief in a land *i.e.* mode of dealing with or governing the people, making life happy for them (they being supposed to be the 'children' of the chief); country over which one lords it or reigns, kingdom.

**Bula** (*Butha*), *v.* Gather together or up, collect, as rubbish (acc.), scattered grains or blankets; call to account, bring up, as a person's talk may afterwards bring him up for an explanation; *pass.* **butwa**, be gathered into *i.e.* incorporated in a regiment, as was every young-man among the Zulus upon attaining about his twentieth year of age (see *i(li)-Buto*) [Sw. *kutanisha*; Bo. *vuzá*].

Ex. *nabwaca-pi nina? Sabutwa ka Nodwengu*, where were you assembled (*i.e.* your regiment), where did you serve for military service? We were assembled, or we served, at the Nodwengu military-kraal.

Phr. *ukuhlra kuyakubhula*, the dusk will rake you in or bring you back — as might be said to a naughty boy running away from punishment.

*uku-buta intshwaga*, to gather in the wrinkles *i.e.* to frown.

**i(li)-Buta** (*Butha*), *n.* Certain climbing plant, used as a charm for attracting the girls.

**Butalala** (*Buthalala*), *v.* = *ukuti butalala*.

**Bútalala, ukuti** (*Búthalala, ukuthi*), *v.* Squat down in a crouching posture *i.e.* resting upon the knees with the buttocks upon the heels and the body lying low over the knees; lie on the belly (not on the side), as a cat or a dog, with the head erect. Cp. *bambelela*.

**Butana** (*Buthana*), *v.* Gather or collect together (*intrans.*), as cattle or people coming together on one spot [Sw. *kutana*].

**i-mButane** (*Bhuthane*), *n.* Kind of scented grass (C.N.).

**Butaza** (*Buthaza*), *v.* Gather up closely together, compress, as a person his body when pressed for room.

Ex. *uku-zi-butaza*, draw oneself together, crouch, as a cat when about to spring, or a thief hiding in a bush. See *isi-Babu*; *uku-zi-cala*.

**Butazeka** (*Buthazeka*), *v.* Get drawn together, or compressed, as the body of a cat before it springs, or a new clay-pot still soft when it gets pressed together at the sides.

**Butisa** (*Buthisa*), *v.* Gather itself (or themselves) together in one place, as a snake when coiling itself up, or cattle collecting together on one spot at mid-day (sometimes used in reflect. form *uku-zi-butisa*).

Ex. *uantsi inyoka ibutisile otshanini*, here's a snake coiled up in the grass.

*inkomo sexibutisile*, the cattle have now collected together (for the mid-day rest). Cp. *i-mBude*.

**um-Butiso** (*Buthiso*), *n. s.* A combined ploughing or hoeing for the chief by his people, and applied alike to the assembled workers or to the land ploughed by them. Cp. *i(li)-Lima*.

**i(li)-Buto** (*Butho*), *n.* Regiment, such as were periodically formed by the Zulu king of all young-men of the nation of a like age; member of any such regiment, warrior, or fighting-man (cp. *u(lu)-Dibi*); all collectively, or each individually, of the girls of a similar 'regiment' (in their case there was no actual embodiment in regiments, but from time to time, perhaps at the period of incorporating a new male regiment, the Zulu king would also coin a name by which all the girls of the nation of a like age would henceforth be known; the women thus knew their respective ages from their *i-buto*).

Ex. *u?ini iwana, ibuto lako? Ngq'bulhinyigire*, of what regiment are you? I am an



*i-nDhlayengwe* (the Leopard's-lair—name of a regiment).

P. *akahlisana* (*anabuto*), *ehlomile*, they deceive one another (the warriors) when under arms or on the war-path (having then to be very wary) = two rascals (out on the same job) met and took each other in.

N.B. Every boy in Zululand who had attained about his eighth year had to work, when required at any military-kraal, as an *u(lu)-Dibi* or baggage-bearer. When about eighteen or twenty, he was, along with all the other youth of a like age throughout the land, incorporated into some newly-formed and newly-named regiment, and for a time had to serve a kind of apprenticeship in one of the military-kraals (see *i(li)-Kanda*).

**Bútu, ukuti** (*Búthu, ukuthi*), *v.* = *butuka*; *butuza*.

**izi-Butu** (*Buthu*), *n.* Crouching posture, a compressing of the body together into small compass, as when wishing to conceal oneself from sight, or when approaching the Zulu king, or as a cat about to spring — only used adverbially as below.

Ex. *uku-lala izibutu*, to lie crouched up = *butuza*.

**um-Butu** (*Buthu*), *n. s.* A general dropping or dying off in large numbers and without apparent cause, as sheep or goats.

**Butuka** (*Buthuka*), *v.* Crumble to pieces, as a lump of dry earth between the fingers; drop away or die off, as sheep or goats, in large numbers and without apparent cause.

**i-mButuma** (*Bhuthuma*), *n.* Big, baking fire, formed of a heap of glowing logs.

**Butuza** (*Buthuza*), *v.* Make crumble to pieces, as a piece of dry earth (acc.), between the fingers; make drop or die off largely, as certain diseases do sheep (acc.).

**Butuzeka** (*Bhuzeka*), *v.* = *butuka*.

**Búxe, ukuti** (*Bhúxe, ukuthi*), *v.* = *buxeka*; *buxekeka*.

**Buxeka** (*Bhuxeka*), *v.* Place so as to stand immovable or firm; hence, fix or drive in firmly, as a stake (acc.); set down firmly *i. e.* flat down or squat, as a flat-bottomed can (acc.), or an infant on its buttocks; settle firmly or fixedly, as one's kraal in any particular locality = *ukuti buxe*.

**Buxekeka** (*Bhuxekeka*), *v.* Get placed firmly or immovably, as above; get firmly fixed or driven in; get to sit flat down, as a can, or squat down, as a lazy woman idling; get firmly settled

down, as a kraal in any locality, or a man in a new position.

**isi-Buxu** (*Bhuxu*), *n.* Calf with unusually large body.

**Búxu búxu, ukuti** (*Bhuxu bhuxu, ukuthi*), *v.* Wash the body with the hands, as when bathing.

**Buxunga** (*Bhuxunga*), *v.* Wash the back of another person (acc.).

**Buya, v.** Come or go back, return; bend inwards at the top, as the sides of a beer-barrel, or in a more pronounced degree in some globe-shaped vases and Native pots and baskets (cp. *cita*; *u(lu)-Bijongo*; *ama-Nyungu*); be closely, compactly built, as a cosy Native hut that has been well thatched so as to allow of no cold or draughts to enter (used in perf); succeed in getting, or come off with, anything (with *na*) over which there has been some contention; be thus obtained after successful contention, come back with one (with *na* of person), as some object (nom.) over which there has been contention; contract, as a healing sore; also used adverbially, as an aux. verb, and expressing 'afterwards, and then, again, etc.' [prob. akin to *butu*; At *bu*, go back].

Ex. *ngibuya kona, ngibuya kuye, ngibuyela wena, ngibuyela kwazi*, I return from there, I return from him, I return for (*i. e.* to fetch, or on account of) you, I return to you.

*ikanda lake libuyile*, his head curves round at the forehead (*i. e.* curves forwards, is bow-shap).

*ngitanda isitsha esibuyileyo*, I prefer a vessel bending in at the top (not straight-sided).

*ibuya nati (icula)*, it (the lawence) came back with us, *i. e.* we won the case.

*ngiyakubuya nako*, I shall succeed in getting hold of it — as when thinking for a word one has momentarily forgotten.

*yal'aba ingijamde (inyati), yidhlulu; ngubuya umoya-ke; ngasengifile uralo*, after it (the buffalo) had cast an angry look at me, it passed on; and I came back again as to my breath (*i. e.* and I breathed again freely): for I was already dead with fright.

*ibuya, 'madoda'*, it (the *impi*) returns (to the fight), my men! — a common rallying cry of Natives fighting.

*yidhla manje, ubuye uze kimi*, eat now, and then come to me.

*wabuya nati uMpande*, afterwards Mpande said.

*uma ubuya ukwenzu, unu!* 'Mpande! wabona okukulu, if you do it again, oh! by Mpande! you will see something great.



**i(li)-Buya** (*Buuya*), *n.* Backwash of any kind, *i. e.* water driving backwards, or up on to the land, not passing off in a free forward course, as the in-coming tide at a river-mouth (the waters apparently being thrown back on the land), or as in some rivers, where a swift current throws the side-waters in a circular, backward course round some promontory.

**i(li)-Buya**, *n.* Place where a large number of people have their fields together, a large number of fields close together in one common spot = *um-Limela*.

**i-mBuya** (*Bhuya*), *n.* Common weed (*Amaranthus Thunbergii*), much liked as *imifino* when young; also another weed somewhat resembling it, but said to cause dysentery in a kraal in the vicinity of which it grows (= *isi-Nyembane*).

*P. (umuntu) o'manziwa kwili 'mbuya*, a person whose kraal-sites don't grow any *mbuya* (he doesn't stay long enough for that), — said of a restless man, who is constantly shifting his kraal.

**isi-Buya**, *n.* Spot prepared for threshing Kafir-corn (= *isi-Za*); fenced enclosure for storing grain after harvesting.

**i-mBuyabatwa** (*Bhuyabathwa*), *n.* Certain weed, something like the *i-mBuya*, but thorny, and not eaten.

**Buyelela**, *v.* Return on the same day (not sleeping away from home).

**Buyisa**, *v.* Return, bring or send anything (acc.) back, as an article borrowed; bring back (the clouds), be working up for rain, as the heavens; take back, withdraw, as offensive words; make good, replace, as the injured property (acc.) of another; rally, as an *induna* might his warriors after a repulse by shouting *ibuya!* to them; bring back home a recently deceased person (acc. *i. e.* his *i(li)-Dhlozi* — see *hlamba*).

*Ex. (izulu) litanda ukubuyisa*, it (the weather) wants to work up for rain (*i. e.* a set-in rain, not a passing shower or storm).

*P. abubuyisi hapambili*, the turners-back (*i. e.* those who are worse than those you are running away from) are on ahead = you will find worse things on ahead; out of the frying-pan into the fire.

**Buyisana**, *v.* Bring or send back one to another; take back one from another, withdraw mutually, as offensive words; hence, make it up, after a quarrel.

**Buyisela**, *v.* Cause to come back to a person something, return or restore a person his thing (doub. acc.); make amends to a person (acc.) for something damaged

or lost (acc.) by something else (with *nga*).

*Phr. akaseka'kubuyiselwa'mura*, it is no longer able to be returned back (and be as though never done) = it's no use crying over spilt milk.

**Buza** (*Bhuzo*), *v.* Buzz, hum, as a swarm of flies or bees; swarm, be numerous, as an immense number of cattle or a pig's litter; wander idly, saunter about without any purpose, as a loafing man or unherded cattle.

**Buza**, *v.* Ask a person (acc.) anything (acc.), put a question to a person (with *ku*) about some matter (acc. or with *nga*); enquire about something (acc. or with *nga*) of a person (with *ku*, or acc. respectively); interrogate, examine orally, as a teacher his class (acc.) [*Lat. postulo*, I demand; *Ar. sa'al*, ask; *MZT. buzia*; *Chw. butsa*; *Ka. baja*; *Ga. wuzo*; *Sw. uza*; *Her. para*].

*Ex. koyabuzwa, yini?* is it then asked about? — used to express 'of course! there's no doubt about it.'

*wongibuzo pela!* you shall ask me then (if it is not so) *i. e.* you'll see if it won't be as I say.

*Phr. uku-buza ixeci*, to ask about a statement; to ask for a statement or definite reply.

*N.B.* A favourite musical pastime of the

Native children is to draw certain figures, consisting of lines, rings, etc., on the floor

of the hut, whereafter one of the girls, having noted the position of the several figures, covers her eyes with one hand, and,

in a pretty minor song, replies to another of the girls who, pointing to the first of the figures as they stand, enquires, in a similar

singing tone, *Ngibuzo!* (I ask what this is!). There are three varieties of figure and three

different replies, viz. *Ngibuzo umlomo wesibamu, yeyeni!* (I ask about the mouth of the gun, ya! ya!); *'Ntsikintsiki, siyaxi sonke, yeyeni!* (Lump of a thing, we all know it, we do, ya! ya!); *Vuta, 'nkwenkweni ezi-pum'ehandlile: siye sambamba nDayinana, yeyeni!* (Flame up, twinkling thing, those

which rise up out of the sea; we went and caught him at the Diamond-Fields, ya! ya!)

If the girl who is replying, through forgetfulness of the relative positions of the different figures, sings out an unsuitable reply, she has lost the game.

**i-mBuzana** (*Bhuzana*), *n.* Green-backed Bush Warbler (*Camaroptera olivacea*) = *i-mBuzi*.

**i-mBuzane** (*Bhuzane*), *n.* Black flying-ant that comes out of the ground after rain (= *um-Iyane*); black flying and stinging



ant that sometimes appears in swarms on hot days; small species of fly that swarms about fermenting stuffs (= *i(li)-Bu*); small gnat that rises in columns from the ground on hot mornings — the word would seem to have been originally, as it still is in the Xosa, a generic name for any kind of gnat or midge; in which indiscriminate sense it is, however, no longer in use among the Zulus. Cp. *i-nTsentsane*.

*N.B.* The naming of the numerous varieties of ant is very contradictory among the Natives, the different names being applied to different objects in almost every separate district.

**u(lu)-Buzane** (*Bhuzane*), *n.* = *u(lu)-Buzela*.

**isi-Buzela** (*Bhuzela*), *n.* Idle vagrant, one sauntering lazily about, a loafer.

**u(lu)-Buzela** (*Bhuzela*), *n.* Roaming swarm of things, as of cattle wandering in great numbers unherded about a plain = *u(lu)-Yaba*. Cp. *i(li)-Bololwane*.

**um-Buzeli**, *n. l.* One who defends another, by cross-examining the other side, asking questions on his behalf.

**isi-Buzenge** (*Bhuzenge*), *n.* Half-daft, dazed-looking, mentally-lost individual.

**i(li)-Buzi**, *n.* Kind of field-rat, larger than the *i-mBiba*.

*P. ibuxi l'axiva unlaleti*, the whereabouts of the field-rat (eaten by some children) are known to him who listens for it = if you want a thing, you must go and work for it; or, the good things come only to those who search for them.

*ako'ntsimba gaxux'ibuxi nyokuhlata*, there is no genet that ever caught a rat by sitting down.

**i-mBuzi** (*Bhuzi*), *n.* Goat; also — *i-mBuzana* [Ar. *māzā*, goat; Sw. *m-buzi*; M.Z.T. *im-buzi*; Amb. *buzi*, water-goat; Mpo. *m-honi*, goat].

Plur. *mus'okuyob'imbazi ngakimi!* don't get driving your goats over towards me! — said to reprove an intoxicated man when he rolls up against a person.

*P. imbuzi ingaxal'inkomo (N. nomlungu atungu isivoco)!* a goat could beget an ox (and a whiteman wear a headring)! — before such and such a thing could be.

*imbuzi igudhl'iguma* (or *indhlu*), the goat rubs close along the door-screen (or hut) — when it wants to get a chance to come in — said of a person cunningly seeking an opportunity for 'getting' at one, or catching him by stealth.

**isi-Buzi** (*Bhuzi*), *n.* Certain kind of grass (*Andropogon finitimus*).

**i-mBuzimeshe** (*Bhuzimeshe*), *n.* Cane-rat (= *i(li)-Vondwe*); gnu (= *i-nKonkoni*) — the word seems to be almost obsolete now, save, as in Somkeli's district, where it is used for *hlonipa* purposes.

**Bw** — words containing this sound in the Natal dialect, where it is occasionally heard, are invariably spoken in Zululand with the exploded *b* (bracketed in this work with a *bh*), the *bw* sound being unknown. Wherefore, all words of this description must be sought in this book under the ordinary *B*, with the *bh* sign in brackets.

## C

**C** in Zulu is used to represent the dental click, of which there are four varieties, viz. (1), the dental click simple, represented by the letter *c*, and occurring e.g. in the word *caca* (to be plain); (2), the aspirated dental click, represented by a *ch*, as in the word *chacha* (to cover, as water the food in a cooking-pot); (3), a hard liquid dental click, represented by the sign *gc*, as in the word *gagca* (to perform the wedding-dance), and *goba* (anoint); (4), a soft liquid dental click, also represented by *gc*, as in the words *i-nGecane* (a marsh-plant), and *i-nOcosani* (a small quantity) — the difference between these last two varieties being sufficiently marked by the fact that the latter or softer kind only occurs after an *n* immediately preceding it in the same syllable, the sound being found mostly in words of which the radical really commences with a *c*, but the

sound of which has now become liquified or tempered down by the presence of the nasal *n* preceding it. It must be noted, however, that there are some words in which the simple dental click, written with a *c*, also follows immediately after an *n* in the same syllable, and yet does not have its sound affected in any way; but in such cases it may be assumed as more probable that the *n* is, along with the *c*, an intrinsic portion of the original root, and is not a subsequently added prefix, as for instance in the word *i-nCwincwi* or *i-Ncwincwi* (honey-bird).

Words commencing with the liquid varieties of the click, written with a *gc*, will be found duly entered under the letter *G*.

**Ca** (*Cha*), *int.* = *Qa* (this latter form being almost universal in Zululand, the former in Natal).



**i-nCa, n.** Grass, generally (= *u(lu)-Tshani*); used also adverbially, as below.

Ex. *kwafika amuBani, vungengeva nje*; there came the Boers, they being as many as (the blades of) grass.

Phr. *wam'omela inwa* (or *wag'omela inwa*), they ill-treated him (or it) as though he were mere grass (to be trodden on) *i.e.* as though he were a despicable nothing, of no worth or account. Cp. *ukir-omela pantsi*.

**Caba, v.** Chop down, chop away, as bushes (acc.) from a spot being cleared; break up by biting, as a bone (acc.) when nibbling it off at the soft end to obtain the marrow and juice (not the gristle, etc. clinging to it outside = *kukuza*); cut down, slay right and left, as people (acc.) in a battle.

Ex. *ucaba izigrobu, urabu amuzi*, he is chopping stakes; he is chopping (stakes) for a kraal.

*amuzi sicwatalshive*, the kraal is already chopped for *i.e.* its necessary stakes for fencing, etc.).

**Cāba, ukuti (ukuthi) v.** Be flat, level, smooth, as a plain or hut-floor (= *cabazeka, cabekeka*); sit flatly, or squat down, as any flat-bottomed vessel, or a book lying on its side, or a woman 'squatting' on the ground (= *cabazeka, cabekeka*); hence, have a pleasant berth, be comfortably placed, as a woman marrying into a well-off family (= *cabazeka, cabekeka*); come down on to flat ground, as when descending from a precipice or steep hill (= *cabazeka, cabekeka*); make flat or level, as a hut-floor (acc. = *cabaza, cabeka*); set down flat *i.e.* so as to sit flatly down, as any flat-bottomed vessel (acc.), a grinding-stone, or a book on its side (= *cabaza, cabeka*); place down slightly, whether in small degree or quantity, as porridge (acc.) when serving it out; or carefully, softly, as a blanket (acc.) over a sleeping person, or food so that it be not splashed about (= *cabeka*) = *ukuti defe, cababa, cebebe, cebetele, ta, tebelele*.

**isi-Caba, n.** Thin flat piece of crushed mealies (or *um-Caba*), such as gets turned off the stone when crushing boiled-mealies for mixing with *anasi*; any similar thin flat cake or plate, as a tin lid or a dinner-plate; flat, low-lying strip of land beneath a hill or by a river (cp. *i-mFunda*).

**isi-Caba (Caba), n.** Small sitting-mat (= *isi-Cepu*); Native hut-door made of wicker-work.

**um-Caba, n. 5.** Boiled mealie-grains crushed on the grindstone for mixing with *ama-*

*si*; sickly, delicate, strengthless person or animal.

Phr. *umcab'osel'emasini*, the crushed-mealies that are left in the sour-milk — a term jocularly applied to those young-people born since the break-up of the Zulu power and who have consequently not been called up for regular military service nor incorporated into regiments, except nominally.

**Cābaba, ukuti (ukuthi), v.** = *ukuti caba*.

**Cāba cāba, ukuti (ukuthi), v.** = *ukuti laba laba, ukuti zinzi zinzi*.

**Cāba cāba, ukuti (Cābha cābhu, ukuthi), v.** Patter, as a rain-drops on the wet ground.

N.B. There is a universal custom among Native children of splashing about with their feet in the rain, singing, '*Caba caba! amabutsi ayawuka!*' or, '*Cabalele kwesantole! cabalele kwesantole!*' — see *cabaza*.

**u-Cabacabane (Cabhacabhane), n.** Children's pastime, as above (with *enza*).

**u-Cabakashisi (s.k.), n.** Nice cool food — a nickname for *amasī*.

**u-Cabalele (Cabhalele), n.** = *u-Cabacabane*.

**Cabanga, v.** Think, in all its forms; hence, reflect, consider; imagine, suppose, fancy, any thing (acc.) or person = *kankanya, kanyanga*. Cp. *zindhla* [Skr. *man*, think; Sw. *angalia*, have thought for; Her. *ndangovasi*, imagine].

Ex. *kade ukucabanga*, I have been long imagining (*i.e.* suspecting) you.

*kade ukucabanga ugawr* (or *ugitucabanga*), long is it I have been thinking of you.

**u(lu)-Cabanga, n.** Cartilage at the end of the breast-bone = *i(t)-Pe, u(lu)-Valo*.

**Cabangela, v.** Think, or presume for a person (acc.) *i.e.* assume a knowledge of his thoughts or actions; hence (in a bad sense), imagine for him, entertain thoughts of suspicion about him, suspect him, as of doing any bad action = *zindhlekela*.

**um-Cabango, n. 5.** A thought; reflection, consideration.

**Cabaya (Cabhaya), v.** = *cabaza (cabhazu)*.

**Cabaza, v.** = *ukuti caba*.

**Cabaza (Cabhaza), v.** Splash about singing in the rain, as Native children have the custom of doing. See *ukuti caba caba*.

**Cabazeka (s.k.), v.** = *ukuti caba*.

**ubu-Cabe, n.** = *um-Caba*.

**Cabeka (s.k.), v.** = *ukuti caba*; also, get cleared or chopped away, as bushes, etc. — see *caba*.

**um-Cabo, n. 5.** Piece of bush-land newly cleared = *ubu-Cabe, ubu-Hlahlo*.



**isi-Cabu, n.** Any kind of venomous spider (= *u(lu)-Lembu*); gadfly (= *isi-Bawu*). (C.N.).

**Caca, v.** Open a wound (acc. = *i-nGozi*), gen. on the head, by scraping aside the flesh so as to reveal the underlying bone.

**Caca (Chacha), v.** Be plain, evident, unobscured, as the words of a person (not as a kraal — see *u(lu)-Bala*; nor water = *ewebu*); be glossy, sleek, as the skin of a person or beast in good condition (= *cacamba, lawuzela, topa*); appear like a shiny covering on the top, as water (nom.) when poured on food in a pot so as just to cover it with a shining surface (perf. is used in all above senses to indicate the state); break up, chop up, as a bone (acc.) for boiling in soup or extracting the marrow (cp. *caba*), or as the middle wattles in the roof of a Native hut when removing the same in two portions.

Ex. *amawwi ako acacile*, your words are clear, evident.

*tellamanzi, acace*, pour in water, so that it may show a surface (above the food).

*acacile uBani*, he is in fine sleek condition, is So-and-so.

**u(lu)-Caca, n.** Anything lying 'scattered' or fallen about over the ground, as Kafir-corn blown down (in grain, or plant) by the wind, mealies spread all about the ground to dry, or men strewn killed over a field of battle.

**Cacamba (Chachambha), v.** Burst by cracking (not into atoms), as an earthen beer-pot, or lamp glass; burst open by splitting the joint, as a seed-pod; be sleek, with well-filled-out, glossy skin, as a person or beast (used in perf. = *caca*).

Phr. *uku-cacambisa amudhlozi*, to put in good condition the ancestral-spirits, i.e. put them in good heart, make them come back to the kraal, when, by some misfortune, it is feared they have forsaken it. This is done by slaughtering a white beast in their honour and placing medicine at the back of the hut to be sipped by them.

**Cacamezela, v.** Do anything carefully, with concern, as when carrying a fragile vessel, pouring out beer, hoeing a valued plant; do, use, treat economically, with frugal care, as when patching a garment to make it last long, or when tying up a bundle with scraps of old string, other being unobtainable; act with patient, resigned perseverance or carefulness, as in any hard circumstance difficult to bear = *catamezela*.

**i(li)-Cacane, n.** Certain yeldt-plant having an orange-red spike like the *i-nGeacane* of the marsh; in some localities applied indiscriminately to one kind and the other.

**Cacaza (Chachaza), v.** Act the lord, be the master, as a bull over the herd or a wife over the man (with *pezu*, or loc.); make oneself out the master, as a boldly disobedient child, or a stranger improperly assuming authority in any kraal (= *tontotu*); drip, as rain from the roof of a hut (= *sarazu*); leak by letting ooze or trickle out, as a cracked pot; crack or crackle, as dry firewood when split up or a board when breaking lengthways (= *vrerra*); also = *qazaza*.

**Cacisa or Cacisela (Chachisa), v.** Make an affair (acc.), word, etc., clear, or plainly evident for a person (acc.). Cp. *casisela*.

**Cadelana, ukuti (ukuthi), v.** Be very thin, with the bones showing prominently at all points of the body = *caka*.

**ama-Cadelana, n.** Thin bony person, 'all bones', as an old man, or thin growing boy.

**Cafaza (Chafaza), v.** Squash up in the mouth, champ, as honey-comb containing young bees (= *ciniza*); squash or break softly between the fingers, as the mealie-grains of an over-fresh cob when shelling.

**ama-Cafazi (Chafazi), n.** Young immature bees in the comb, eaten by Natives = *ama-Qanda, ama-Ciniza, ama-Qamuzo*.

**isi-Cafucafu (Chafuchafu), n.** = *isi-Fimini*.

**Cafuzo (Chafuzo), v.** = *rafuzo*.

**isi, or izi-Cagogwana (Caagogwana), n.** An undertoned slanderous talking about others (= *izi-Vicoco*); small cooking or serving of food.

Ex. *wampanya behlezi izicagogwana*, there they are, sitting talking slander, talking ill about other people.

**Caka (s. k.), v.** Be very thin, emaciated, 'all bones', as a consumptive or famine-stricken person (used in perf. = *geanisa*); whiten, whitewash, with white ochre or lime, as a wall (acc.), or as witch-doctors do the body; hence, paint the face with colours, as young-men and girls nowadays occasionally do.

**Caka (Chaka), v.** Blurt out, let out openly, publish abroad, as a secret, whether an affair or a person (acc.) = *cekfala*. Cp. *awula; hahula; pafuzo*.

Ex. *umfuna ka'Ncomi indaba uyicakile, wasicaka*, Ncomi's boy has let out the whole affair, he has given us away or made us known.



isi-Caka (*Chaku*), *n.* Poor, poverty-stricken fellow, without any stock (= *i(li)-Hobé, um-Pangqólo, um-Ilalaga, i-mPa-bangú*): pumpkin-garden [F.e. *ho-taki*, servant; Mpo. *o-shaka*].

Cakabeza (*s. k.*), *v.* Make or let get cold, as food (acc.); make a person get or feel cold, as cold food, or as when a person with a cold body lies near him.

[*(li)-Cakabezi* (*s. k.*), *n.* Cooked food already become cold = *i(li)-Takabezi*.

Ex. *basibekehu icakabezi layizolo*, they served us with some cold stuff of the day before.

Cakacakaza (*s. k.*), *v.* Augment. form of *cakaza*.

isi-Cakacolo (*s. k.*), *n.* Any things, as kraals, fields, etc., standing numerously together on one place (not densely packed in one block = *isi-Dhlavela*).

isi-Cakafu (*s. k.*), *n.* Any squat-bodied thing, as a pumpkin flattened on both sides, or a short broad-bottomed pot = *isi-Darraza*.

Cakafula (*s. k.*), *v.* Walk slowly along, as an old or feeble person.

Cakafula (*Chakafula*), *v.* Revile, abuse with offensive language = *cikacika, cekaceka, nycoza, rafuza*.

Cakalashela (*s. k.*), *v.* = *calakashela*.

Cakalala, ukuti (*ukuthi*; *s. k.*), *v.* = *ukuti fitilili*.

u(lu), or i-nCakalala (*s. k.*), *n.* = *i-mFitilili*; also = *i-mFene*.

Cakamisa (*s. k.*), *v.* (N) = *cakatisa*.

Cakasha (*s. k.*), *v.* Collect or pick up small sticks (acc.), scraps, for firewood. Cp. *tezu*.

Cakala (*Cakatha*), *v.* = *cakalisa*.

Cakatisa (*Cakathisa*), *v.* Do anything slightly, just a little, imperfectly, not thoroughly, as when pouring out a little water (acc.), grinding snuff roughly or in small quantity through want of time; do anything loosely, slackly, not firmly or tightly, as when fixing a rein or putting on a covering; do lightly, softly, gently *i. e.* carefully, not roughly, as when carrying or washing a fragile vessel; be or get done slightly, loosely, etc., as the rein, covering, etc., above; be an imperfect, a 'loosely' ten *i. e.* be nine in number. Cp. *colosa*.

Ex. *uyicakatisela loku*, just take this loosely along for me — implying that there is no need of much care being taken; or, just carry this gently for me — implying carefulness of handling (the sense would be self-evident from the particular object referred to).

*icakatisela izinkomo zika Buai*, So-and-so's cattle have not made up a full *ishumi*, they are about nine.

Cakaza (*s. k.*), *v.* Scatter or throw disorderly about on all sides, as a fowl does when among spread-out grain (acc.), or children the refuse of *imife*, clothes, etc.; cut incisions abundantly in the body of a person (acc.), 'slice him up' (= *vakaza*; ep. *zuwula*).

Cakaza (*Chakaza*), *v.* Slit or notch at the edges, as men do strips of skin (acc.) when making ornamental tails, or the edges of an assegai so as to make it catch into the flesh (= *qopa*); slit up or slice up, as one might a hide (acc.) when slicing off a rein or slash for a whip (= *chaya*).

i(li)-Cakazi (*Chakazi*), *n.* Young widow marrying a second husband = *i(li)-Dikazi*. Cp. *um-Felwakazi*.

u, i(li), or ubu-Cakide (*Chakide*), *n.* Weasel = *u-Boshobana, u-Mhonjolo*.

P. *ucakide uhtolile, imamba y'atukile*, the weasel is at ease, the mamba having gone out — might be applied to children enjoying themselves when their parents are away = when the cat's away, the mice will play.

*puma, 'cakide! wadhlicca imamba!* come out, weasel! or you will be eaten by the mamba = get out of his (your father's) sight before he comes, if you don't want to be walloped (as might be said as a warning to a child who has done wrong).

um-Cako (*s. k.*), *n. 5.* White ochreous stone, found in some localities and used by the Natives for painting the body (distinct from *u(lu)-Daka olumbhlope*); hence, lime; certain tree, growing in the bush-country and whose red berries are used as an ornament.

Cakula (*s. k.*), *v.* Draw, dip, as water or beer (acc.) with the *i-nDebe* or gourd-ladle.

um-Cakulo (*s. k.*), *n. 5.* Small sized earthen pot, shaped like a pudding-basin or tin bowl, and used for eating from = *um-Kele, um-Kambati, um-Shenyete*.

i-nCakusha (*s. k.*), *n.* Certain bluish-coloured cloth.

i(li)-Cala, *n.* Anything wrong, deserving complaint, in any kind of action or work; hence, fault, defect; mistake, error; harm, injury; crime, offence against the law; guilt, guiltiness, as of the person, or his action; law-case, trial, of any description as tried before a court; debt, whether owing to, or by, a person [Ar. *ghala*, fault].



Ex. *kaku'cala*, or *kakuna'cala*, it's no matter, of no consequence.

*anu'cala-ai?* what's wrong with you?

*macala elikuku*, he has a great crime (attached to him), he has great fault, great guilt.

*kucaba un'cala*, he suffered no harm or injury.

*angim'cala kuloko*, I have no responsibility for that.

*uye ecaleni*, he has gone to a trial (before the chief or magistrate).

*uye kubusela amacal'ake kuFaku*, he has gone to agitate about his debts (*i.e.* about payment of them) at Faku's.

*icala liahlile*, the case has thrown him away, *i.e.* he has lost the case.

*icala limetile*, the case has relieved him of blame, *i.e.* he has got off.

*icala limcumele*, the case has agreed with him, *i.e.* he has won the case.

*uku-icala icala*, to incur blame, become charged with wrong-doing.

*uku-m-beka (umuntu) icala lokweba*, etc., to accuse him (any person) of stealing, etc.

*uku-li-beka kuge icala lokweba*, etc., to lay the blame or fault of the stealing, etc., on him.

*uku-m-rika icala lokuti*, to place upon him the responsibility for any thing

**i(li)-Cāla** (*Caala*), *n.* Edge, outside limit or extremity of anything of surface (cp. *u(tu)-Cilo*, *u(tu)-Ndi*, *u(tu)-Siko*); side (relatively), of any surface, as a road (cp. *u(tu)-Hlangoti*); side, bank, shore, as of a river (cp. *u(tu)-Gu*, *u(tu)-Sebe*); *adv.* *ecaleni kwa*, beside, at the side of.

Ex. *uhlesi ecaleni kwendhela*, he stands beside or at the side of the path.

*bucitika emacaleni onke*, they scattered on all sides, in every direction.

*uyayyi ngus'ecaleni*, don't go off towards the side (*i.e.* keep straight forward).

**i(li)-Calaha** (*Chulaha*), *n.* Male (*i.e.* uncastrated) dog.

**Calakashela** (*s.k.*), *v.* Do anything by a forced effort, even when without strength or heart, as when trudging along to get to one's journey's end, though quite exhausted, or working when disinclined or against one's will, or when bearing up patiently under adverse circumstances; hence, force oneself to do anything overpowering or difficult = *cata-mezela*, *candatasela*, *cinelela*, *condobezela*.

**Cama** (*Chamu*), *v.* Void or pass urine = *tunda*, *geabaza*, *shobinga*.

**Cāma cāma**, *ukuti* (*Chāma chāma*, *uku-thi*), *v.* = *ukuti nekende*.

**Camazeka** (*Chamazeka*), *v.* = *nekendeke*.

**Camanga**, *v.* (C. N.) = *cabangu* [Skr. *man*, think; *anti-s*, thought; Lat. *mens*, mind].

**um-Camango**, *n.* *5.* (C. N.) = *um-Cabangu*.

**Camaza** (*Chamazaz*), *v.* = *tamasu*.

**Cambalala** (*Cambhalala*), *v.* Recline, lie down for repose (not sleep = see *lala*) [Ang. *lambalala*; L. Cong. *lavatala*; Her. *lamannu*, lie stretched out].

**um-Cambayiya** (*Cambhayiya*), *n.* *5.* Indolent person, always lying down or sleeping.

**Cambuka** (*Chumbhuka*), *v.* Have, or have made, a hole through; get opened or lanced, as below = *camuka*, *qambuka*.

**Camusa** (*Chambhusa*), *v.* Make a hole through anything (acc.), as a plank, or child's ear (according to Native custom and when it is about seven or eight years of age = *rrerra*), or a calabash at the mouth; lance, open, as an abscess (acc.); be of full intellect, attained to full clearness of mind, *i.e.* not stupid or boorish, as a child growing out of its first years of infancy, or a country-lad brightening up by contact with civilization (= *rrerra*). See *camusa*, *qambusa*.

Phr. *bati anyavambusile, isipata: athlela embumbeni wempaka*, they say a person who has not pierced the ear is a lagge-behind, one not up to the mark in growth or intellect; he eats out of the trough of the wild-cat (has cut himself from his family and their ways and become wild).

**Camela**, *v.* Rest or lean the head on anything (with *ku* or loc.), as upon a pillow. Cp. *eyama* [Her. *yama*, lean against; Sw. *inama*].

**isi-Camelo**, *n.* Kafir head-rest, made of a log of wood with a leg at each end = *isi-Gqiki*; *isi-Goco*; cp. *um-Buku*.

**um-Camo** (*Chamo*), *n.* Urine; *penis maris* = *um-Tondo*.

**i(li)-Camu** (*Chamu*), *n.* = *i(li)-Neamu*.

**isi-Camu** (*Chamu*), *n.* Hole, gap (C. N.).

**Camuka** (*Chamuka*), *v.* Have a hole through, as below; get opened or lanced, as an abscess (= *cambuka*); break out in open sores, as a person's body (= *cacca*, cp. *bathluka*).

**Camusa** (*Chamusa*), *v.* Make a hole through anything, as a plank (acc.), child's ear, or garment; open, lance, as an abscess (acc.) = *cambusa*, *qambusa*.

**Camusela** (*Chumusela*), *v.* Hatch, as a hen (by breaking a hole in the eggs for the chicks to come out).

**i(li)-Canca** (*Chanca*), *n.* = *i(li)-Caveala*.



i(li)-Cāncala (*Chancale*), *n.* A flooding, as of any spot with water after heavy rain; hence, puddle, pool, as might be formed on a road after rain; *plur. ama-Cāncala*, multitude of pools, general inundation, swamping, flood, as might be here and there about a partially submerged field (= *ama-Tantala*); great abundance of *u-tshwala*, 'floods' of it (= *ama-Damu*, *ama-Baka*). Cp. *i(li)-Baka*, *isi-Bakabaka*.

Ex. *umLalaxi secul'icancala*, the Umlazi is now in flood, a broad expanse of water.

*intsimu ka'Ngoxa is'ing'amacancala*, Ngoxa's field is now flooded, covered with pools, swamped.

Cānda, *v.* Cleave, split, 'chop', as a log of wood (acc.) into lengths of firewood = *banda* [Lat. *cædo*, I cut; Sw. *chanja*, chop; Her. *penda*, split].

Candabezela, *v.* = *calakashela*.

Candalasela, *v.* = *catakashela*.

Candula, *v.* Make new or fresh again, as a smith an old hoe (acc.) by working it up anew.

Canduleka (*s. k.*), *v.* Come out afresh, grow up again, come out 'young' again, as new grass coming up after a grass-fire, or foliage re-appearing on the trees in spring; become young again (jocularly), as an old person regaining vigour (used in perf.).

um-Cane (*Chane*), *n. 5.* Meat of an emaciated beast that has died of disease; also applied contemptuously to any thin, sorry animal purposely slaughtered. Cp. *i-nGeuba*.

Caneka (*Chaneka*), *v.* = *cwaneka*.

i(li)-Cāngcala (*Chāngcala*), *n.* = *i(li)-Cāncala*.

Canguza (*Changuza*), *v.* Dance as girls, at certain ceremonies or festivals connected with their sex, as at the *ukw-omula*, and at a wedding (in this latter case it is applied solely to the bride or to the bride's party collectively and inclusive of males, but not to the girls of the *i(li)-Ketō* or bridegroom's party). Cp. *gea-gea*; *keta*; *sinu*.

Canguzisa (*Changuzisa*), *v.* Help a girl (acc.) to dance, *i. e.* attend her dancing ceremony, wedding, etc., as a member of her party.

um-Cānguzō (*Chānguzō*), *n. 5.* = *um-Gea-gea*.

Cantsa (*Chantsa*), *v.* Lay out, spread or open out, as a garment or mealies to dry; divulge, expose publicly, as a secret

affair = *eneka* [Sw. *tanda*, spread out; Her. *vanda*, spread over].

i(li), or u(lu)-Cantsi (*plur. only ama*), *n.* Sleeping-mat = *u(lu)-Kuko*. Cp. *i-nKeta*; *isi-Hlandhla*; *i(li)-Nxadi*.

Cantsisa (*Chantsisa*), *v.* Help or cause a person to lay out anything (doub. acc.); unfold, unravel, explain, lay out clearly any difficult matter or problem (acc.) = *hlazulula*.

Cantsisela (*Chantsisela*), *v.* Unfold, unravel, or explain a matter (acc., or *ku*, or *nga*) to or for a person (acc.) = *kanysisela*.

isi-Cānucanu, *n.* Any rich, luscious food that quickly causes surfeit or disgust; any food or medicine of a nauseating nature, liable to turn the stomach, as castor-oil or cold soup; person or thing of disgusting habits or appearance; person of a squeamish nature, easily disgusted = *isi-Fehlefehle*, *isi-Casucasu*.

Canuka (*s. k.*), *v.* Get sickened or turned as to the stomach (*i-nTliziyo*) by any luscious food, nauseating medicine, or disgusting sight = *casuka*.

Canula, *v.* Turn the stomach (*i-nTliziyo*), as luscious food, nauseating medicine, or disgusting sight = *casula*, *canuzela*; cp. *swica*.

Ex. *kuyangicanula intliziyo loku'kudhla*, this food turns my stomach.

isi-Canulo, *n.* = *isi-Cānucanu*.

Canuzela, *v.* = *canula*.

Cāpa, ukuti (*Chāpha*, *ukuthi*), *v.* Drop, *i. e.* make fall drop-wise, spill in drops, as a person water (acc.), mud, etc.; drop juice, as a palm-tree when cut = *capaza*; drop or dot a thing about with something of a liquid nature, as a table (acc.) with lumps of porridge (with *nga*), or a floor with drops of ink = *capazela*; get dropped about or spilt in drops, as water, porridge, etc. = *capazeka*.

Ex. *itofula baliti capa capa yonke indawo ugomuti*, they dropped or dotted the table all over with ink.

Capa (*Chapha*), *v.* Supple or soften a skin (acc.) by smearing it or rubbing it in with *amasi*, milk, cowdung, etc. [Sw. *paka*, smear].

Phr. *uku-capu umuntu ugendlamba*, to smear a person with abuse, rub it well into him (used chiefly by women).

i-nCapa (*Chapha*), *n.* Soft kind of grass, used for putting under girls menstruating for the first time (C. N.).

ama-Cāpacapa (*Chāphachapha*), *n.* Spots,



dots, blots, and the like, 'dropped' or scattered about over anything.

**Cápasha, ukuti** (*Cháphasha, ukuthi*), *v.* Emerge or come up out of the water on to the other side, as a person when fording a river = *ukuti capashi, ukuti capashiya*.

**Cápashi, ukuti** (*Cháphashi, ukuthi*), *v.* = *ukuti capasha*.

**Cápashiya, ukuti** (*Cháphashiya, ukuthi*), *v.* = *ukuti capasha*.

**i(li)-Capazelo** (*Chaphazelo*), *n.* Drop, as sprinkled or spilled anywhere; separate drop of loose rain, such as falls sparsely at the commencement of a storm.

Phr. *uku-dhlwa amacapazelo*, to be eaten by the drops falling about, *i.e.* to be struck or injured by a stray shot or chance blow intended for someone else — as might occur to a spectator at a fight.

**i-nCape** (*Chaphe*), *n.* = *is-Ancape*.

**Capeka** (*Chapheka*), *v.* Get supplied, as above — see *capa*; be well supplied (figuratively), *i.e.* of quick perception, readily grasping, sharp intellectually, as a boy; to have feeling, sympathy, good nature, in one's heart (used in perf.).

**um-Capo** (*Chapho*), *n. 5.* Any material used for suppling a skin, as *amasi*, milk, cowdung, etc.

**Capuna** (*Caphuna*), *v.* Take out a small quantity of anything solid with the hand, scoop, dish, etc., from a larger quantity, as when taking out a dishful of mealies (acc.) from a sack (not of liquids = *calula*). Cp. *cosula*; *zacula*.

**Casa, v.** Smash, break up into bits, as a stone (acc.) or any hard body; eat *amasi* 'raw' *i.e.* unmixed with crushed mealies; eat or harvest Kafir-corn still green; also = *ewasa* [Ar. *kasar*, break; Ga. *asa*, crush; Sw. *saga*, grind; *pasua*, split].

Phr. *uku-xi-casa*, to throw oneself about on the ground in a rage, as a child.

**Casha, v.** Hide oneself, as behind a thing, in the grass, or as a person concealing himself from his creditors or the police (used in perf.) = *baca*; also (C.N.) = *cosha*.

Phr. *uku-casha ngaye*, to hide or screen oneself by means of him, *i.e.* casting the blame on him.

**i(li), or isi-Casha, n.** Spot, as on a leopard's skin, a pig, dress, or person's body — in *plur.* *ama-Cashacasha*; (C.N.) certain poisonous ground-spider (cp. *n-Nomagende*). [Sw. *neha*, a point].

**isi-Cashakazana** (*s.k.*), *n.* Certain small

salamander, superstitiously regarded as the *i-Dhlozi* of some old woman, and which is carefully avoided, if it should enter a hut, lest it fall down and get killed, whereupon evil might be expected = *is-Alukazi, isi-Catakazana, isi-Cashalala*.

**Cáshalala, ukuti** (*nkuthi*), *v.* Squat down on the ground with the body bent lying over the knees — a freq. posture with old women; listen slyly, as when placing one's ear to the door in order to hear what is going on inside = *ukuti catalala*.

**Cashalala, v.** = *ukuti cashalala*.

**isi-Cashalala, n.** = *isi-Cashakazana*.

**i(li), or isi-Cashana, n.** Very small spot, speck, dot — dim. of *i(li)-Casha*.

**Casisa or Casisela, v.** Break up or explain an affair (acc.), word, etc., for a person (doub. acc.). Cp. *cacisela; hlazutula; cantsisela*.

**isi-Cásucasu, n.** = *isi-Camucanu*.

**Casuka** (*s.k.*), *v.* = *eamuka*.

**Casula, v.** = *canula*.

**Cata** (*Chatha*), *v.* Inject an enema to a person (acc.) = *ta, potsha, boja*.

Phr. *kade sixicata ngotshwala*, we've been just pouring in the beer, drinking largely.

**isi-Catakazana** (*Cathakazana*), *n.* = *isi-Cashakazana*.

**Cátalala, ukuti** (*Cáthalala, ukuthi*), *v.* = *ukuti cashalala*.

**Catamezela** (*Cathamezela*), *v.* = *catakashela*; also rarely *cacamezela*.

**Cataza** (*Chathaza*), *v.* Pour out some, not the whole, of what is in a vessel, as water (acc.), *amasi*, or snuff = *cateka*. Cp. *bizelezela*.

**Cateka** (*Chatheka*), *v.* = *cataza*.

**Catekela** (*Chathekela*), *v.* (C.N.) = *qandeletele*.

**isi-Cato** (*Chatho*), *n.* Any medicine used as an enema; large quantity of beer, as at a large beer-drink.

**Cātu, ukuti** (*Cáthu, ukuthi*), *v.* = *catula*.

**um-Catu** (*Cathu*), *n. 5.* (C.N.) = *i-nGeatu*.

Phr. *umcatu ka'Borungana*, the slow pace of Borungana — a former chief who required his girls to walk slowly to and from the river, in order not to break their pots (C.N.).

**Catula** (*Cathula*), *v.* Walk very slowly, scarcely moving the feet, just crawling along, as an infant just learning to toddle, or a very sick person scarcely able to use his feet = *ukwenza ingeatu*.

Ex. *uku-catulisa ingane*, to cause an in-



fant to toddle, *i.e.* teach it to walk. Cp. *teleku*.

**isi-Catulo** (*Cathulo*), *n.* Boot, shoe (Mod.).

**Caya**, *v.* = *yaya*.

**Caya** (*Chuya*), *v.* Spread out, lay out, whether flat on the ground, as mealies (acc.) or clothes to dry, or hanging up on a wall or string, as an *i-beshu* or blanket (= *vacka*); separate into small strips or shreds, as when pulling fibre (acc.) into its component threads or a palm-leaf into strips, (= *vraya*); slice up, as a skin (acc.) into strips, a pumpkin into slices, or the body by numerous incisions (= *vraya*, *vakusa*, *vaza*) [Cong. *kaya*, divide].

**ubu-Cayi**, *n.* State of annoying inconvenience, an inconvenient position, an unpleasant fix.

Ex. *ugis'ebucayini lapa, ugibondel'umuntu apulayo*, I am awkwardly placed here, having to look after the kraal for one who is sick.

*uvacipata kahle izitsha lezo zabelungu, zi-yafa; ubwayi lobu*, you must hold carefully those vessels of the white-people, they break (easily); a troublesome, awkward matter that *i.e.* those vessels.

**isi-Cayo**, *n.* Wicker-tray, for carrying meat (cp. *u(lu)-Gqoko*); sometimes used for *is-Adhla*.

**um-Cayo** (*Chayo*), *n.*  $\bar{5}$ . Single thread, as of separated fibre (a number of which when rolled together make the *i-ntambo* or string for sewing and weaving purposes); single small strip or shred, as of a palm-leaf.

**Caza**, *v.* Separate or divide anything into parts or portions, as an orange (acc.) when distributing it among several, beer among one's wives, or any matter, when making it clear by separating distinctly its different facts, etc. = *cazulula*, *co-zulula*.

Ex. *cazela, weta!* give us a bit, comrade! — common request of one boy to another [N.].

**Caza** (*Chaza*), *v.* Make incisions in the skin of a person (acc.) for rubbing in medicine (= *zaula*, *gaba*); also sometimes used for *vaza*.

**Cazulula**, *v.* = *vaza*.

**i(li)-Ca** (*Che*), *n.* Habitual good fortune, success, prosperity, as of a young-man in regard to girls (*i.e.* *lezintombi*), cattle (*i.e.* *lezinkomo*), or any matter of business (not a casual stroke of fortune or bit of good luck *i-nTlaha*). See *u-Tskete*.

**u(lu)-Ce** (*Che* — plur. *i-nGee*), *n.* Dribble or tenacious spittle of an infant, which hangs from its mouth (cp. *bibubhla*); kind of very fine, brightly green river-grass, having soft hair-like blades (= *u-Kazikazi*).

**Ceba**, *v.* Inform against a person (acc.) to his superiors (with *ku* or loc.), accuse behind one's back (= *hlala*, *humusha*, *kelenga*); devise, contrive, invent, as a plan (*i-vebo*), means for doing anything, lies, etc. (= *qimba*). Cp. *songozo*; *vrama*.

**Ceba** (*Ceeba*), *v.* Be rich, well-off (used in perf.); (N) be in good condition, as an ox (used in perf. = *kulupala*). Cp. *nola*; *zaleku*.

**i(li)-Ceba**, *n.* Upper part of the shoulders, between the shoulder-blades (C.N.).

**Cebebe**, *ukuti* (*ukuthi*), *v.* = *ukuti caba*.

**Cebedisa**, *v.* Seek to win favour by fine pretending appearances, put on fine plausible ways in order to win favour, as when a man, wishing to be given a share at a meat feast, makes himself ostentatiously helpful to the one in charge (with *ku* and *ela* form), or a young-man seeking to regain the good-will of his father, with whom he has fallen out, by adopting towards him a manner of unusual submissiveness, or a person seeking by his pleasing manners to get himself liked by the chief; let the vulva hang loosely, *i.e.* be about to calve, as a cow = *cebeza*. Cp. *ncengelezela*.

Ex. *uku-zi-cebedisela ukosini*, to curry favour, make oneself liked with the chief.

*inkomaxi is'icebedisa*, the cow is now wanting to calve (perhaps in a few hours).

*mus'ukucebedisa ngesandhla*, don't be seeking to make the thing look favourable with you hand — as a seller when spreading out his grain broadly in the basket so as to make it appear much.

**Cebekazi**, *ukuti* (*ukuthi*; *s.k.*), *v.* = *ukuti caba*.

**Cebelele**, *ukuti* (*ukuthi*), *v.* = *ukuti caba*.

**i-nCebelazela**, *n.* (N) = *u(lu)-Titi*.

**Cebengela**, *v.* Patch up any old worn-out thing, hold it together by patching, as an old garment (acc.), hut, etc.; patch up, make the best out of a bad case, as an advocate urging all manner of specious excuses, etc., for his client, or a man for his friend at a Native trial = *ciciyela*.

**Cebeza** or **Cebecebeza**, *v.* = *cebedisa*.

**i(li)-Cebo**, *n.* Plan, device, stratagem, for doing anything (cp. *i(li)-Su*, *i(li)-Songozo*); plur. **ama-Cebo**, fabrications,

*hi cebi - vadi*



deceits, deceptive tricks, plans to deceive or mislead, lies.

Ex. *umuntu amanebeba*, a deceitful, false person, in talk or dealings.

**i(li)-Cece, n.** Anything 'dear' to one's heart, as a prized article, or one's 'darling' or sweetheart (= *i(li)-Lecce*, *i(li)-Gugu*); a meeting together of sweethearts, as in the bush or home of the young-man, where beer is generally provided; beer surreptitiously prepared or carried by a girl to the meeting-place with her sweetheart and his companions, generally in some secluded spot away from the parental kraal, also as refreshment for him when attending some wedding-dance (cp. *um-Njonjo*); (N.) wedding or wedding-dance (= *um-Geugeo*, *um-Sindo*).

Ex. *bas'ecceeni*, they are at the lover's party (whether in a hut or away in the bush).

**isi-Cecelegwana, n.** = *isi-Xezelegwana*.

**u(tu)-Ceecevana, n.** Small, thin, light sheet, or slice, as of paper, bread, or tin = *u(tu)-Ceecewana*.

**u(lu)-Cecevu, n.** Large thin, light sheet, as of zinc, tin, or brown-paper = *u(lu)-Ceecewa*.

**Cecezela, v.** Show affection or loving attention towards a person (acc. with *ela* form), as a girl when welcoming a dear friend in her home.

**Cefeza (Chefeza), v.** Squash, crush, anything soft, like a boiled pea (acc.) between the fingers, soft grains on an unripe mealie-cob when rubbing off the grains in shelling, or as young bees eaten in a honey-comb.

**i(li), or more gen. ama-Cefeza (Chefeza), n.** Anything of a soft, readily 'squashable' nature, as above.

**isi-Cegu (Chegu), n.** = *isi-Nyawana*.

**Ceka (s. k.), v.** Cut off prematurely, *i. e.* cut firewood while still green and leaving it in the bush for future use; cut down or harvest grain-crops before ripe, as in order to save from the locusts; destroy growing crops, as an invading army; slaughter away everything, without regard to age, sex, etc., as a blood-thirsty invader or chief (oft. in redupl. form *cekeceka*).

Phr. *ukufa kweka ifumuka nesitshodo*, death finishes off the new beer and the stale = old and young alike.

*inkosi ikeke ikaba*, the chief has cut down the young green crops, *i. e.* has put to death the young people.

**i(li)-Ceke (s. k.), n.** Flat, open country (treeless or with trees) = *elama-Ceke*, *i(li)-Dengu*. Cp. *i(li)-Gecke*.

**isi-Ceke (s. k.), n.** = *isi-Cete*.

**um-Cekeceke (Chēkecheko), n. s.** An *ibulo* of girls formed by Shaka after the *i-nTshuku*.

**Cekefula (s. k.), v.** Repeat continually the one thing, as a person going over a piece of work (acc.) several times in order to make it perfect (not doing it once and having done), a woman persistently reiterating an old grievance, or a man constantly repeating the same old story or joke.

**um-Cekelele (Chekelele), n. s.** Stick or sticks bound on to the outside framework of a hut when building for standing or mounting on. See *isi-Baru*.

**um-Cekezo (s. k.), n. s.** (C.N.) = *ama-Tele*.

**um-Ceko (s. k.), n. s.** Firewood cut green and left to dry in the bush; nice, pretty, 'fresh-looking' young-person, male or female (= *i-mBali*).

**i-nCeku (s. k.), n.** Certain official in a chief's kraal, whose duty it is to look after the food; butler, steward. Cp. *i-nDuna*.

**ubu-nCeku (s. k.), n.** Position of, office discharged by, the above.

**Cekula (s. k.), v.** Make thin, do thinly, as when making pottery (acc.) and laying on very little clay (acc.), or a basket when stuffing into the body too little grass, or a hut when covering it with only a slight thatch. Cp. *tambisa*.

**Cela, v.** Ask for a thing (acc.) of any person (with *ku*), beg, request; nearly reach to, as to any place (with *loc.*); be very nearly as big as, as tall as, as many as, as one child with another (with *ku*), or one person's cattle with those of another.

Ex. *wacela incwadi enkosini*, he requested a letter of the chief, or he asked the chief for a letter.

*ixwe lika'Dinuzulu lavelo emMabese*, Dinuzulu's territory very nearly reached to the Umhlatuze.

*ihlosa licela edondini*, the *ihlosa* variety of *imfe* is very nearly as tall as the *idondi* variety.

P. *soyicel'iventee*, we shall ask for it (the *inyama*) when it is cooked, *i. e.* we'll not talk about it in the present state, we'll consider it when it has come to a head.

**Cela (Chela), v.** Sprinkle, as snuff (acc.) or a plant, with water (with *nga*), or an army or kraal with medicinal charms; carry or spread reports or tales (acc.) all about the country.

**isi-Celankobe** (*s. k.*), *n.* Certain tree, growing in the bush-veldt; certain small bird with long bill; head fringe hanging from the hair over the forehead; evening-star, Venus (cp. *i(li)-Kwezi*).

**Cele**, *adv.* = *ntlangye*.

**i(li)-Cele**, *n.* = *i(li)-Cala*.

Ex. *ereleli koranyqayo*, at the side of the road.

**i-nCele**, *n.* Loose flesh at the hinder part of the upper-leg just below the buttocks. Cp. *i(li)-Tsweba*; *i-nQulu*.

Ex. *angacinta na'nele*. I didn't move, not even my thigh-flesh, *i.e.* I wasn't in the least afraid = *angatumela ad'nele*.

*uku-hlala uyenele*, to recline on one's side = *uku-hlala nyanqulu*.

*uku-hlala uyenele*, to lie almost down, resting on the thigh — the 'court' manner of approaching the Zulu king, creeping along in this position towards him.

**i-nCelebana**, *n.* A favourite, as with one's chief or father; (*N*) navel-cord, of a new-born infant (= *i-nGalati*; *i-nKaba*; cp. *um-Zanyana*).

**isi-Celegu** (*Chelegu*), *n.* Small bird with white spots (C. N.). Cp. *isi-Nqawana*.

**isi-Celegwana** (*Chelegwana*), *n.* Small brown bird with white tail (C. N.).

**Célekeshe**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *ukuti nycelekeshe*.

**isi**, or **um-Celekeshe** (*s. k.*), *n. f.* Certain lard frequented new grass (= *um-Ngeela*); love-charm manufactured by youngmen from same.

**u-Celemba** (*Celcmbha*), *n.* Native chopping-knife; hence, cane-knife, bush-knife; long flowing beard, of about six inches, such as are common among the Dutch (cp. *i-nTshebe*).

**isi-Celu**, *n.* Sunshine, or place whereon the sun shines (as distinct from shade) = *isi-Geaki*, *isi-Tungamu*.

Ex. *usihlale esivichini*. let us sit in the sun or sunshine.

**u(lu)-Celu**, *n.* Broad, shallow *i(li)-Qoma*. Cp. *i-nGevngee*.

**i-nCema**, *n.* Long rush, growing in swamps about the coast, and making the best kind of sleeping-mats; long waving beard (= *u-Celemba*). See *i-nKeta*.

**isi-Ceme** (*Cheme*), *n.* Line of persons (whether only three or four, or very many) standing together and facing the same way (not one behind the other = *ibibi-Hole*; *ablu-Qitolo*); muzzle or mouth-band for calves, armed with a row of thorns to prevent their sucking the cow (cp. *isi-Mfowyo*).

**Cême cême**, *ukuti* (*Chême chême*, *ukuthi*), *v.* = *ukuti nekende*.

**Cemezeka** (*Chemzeka*), *v.* = *nekendeka*.

**i(li)-Cena**, *n.* Small kind of aloe (*Aloe saponaria*), whose leaves are used for raising the hair on hides. Cp. *um-Hlaba*.

**isi-Cenene** (*Chenene*), *n.* Involuntary dribbling out or passing of urine, as from enuresis.

**Cengebezela**, *v.* = *ncenyelezela*.

**i-nCengela** or **Cengelana**, *n.* Protuberance at the lower part of the occipital bone at the back of the head = *u-Mantshasa*; cp. *isi-Pundu*.

**isi-Cengeza**, *n.* Beast with horns broadly spread out basin-fashion.

**um**, or **u(lu)-Cengezi**, *n. f.* Broad, shallow, flat-bottomed earthen basin or bowl, for washing the hands in (cp. *um-Qengele*); horns of an ox when spread broadly out and round like a basin; such ox itself.

**Centa** (*s. t.*), *v.* Clear the grass off the top of the ground by chopping it off with a hoe, as when clearing a space (acc.) of weeds (acc.); scrape, as a medicinal root.

**i(li)-Cenyane** (*Chenyane*), *n.* An *ibuto* of girls formed by Dingane and following next after the *i-nTlabati*.

**isi-Cepu** (*Cephu*), *n.* Small sitting-mat. Cp. *isi-Tebe*.

**isi-Cete** (*Cethe*), *n.* Contents of a vessel when just covering the bottom, or anything up to a small quarter full = *isi-Ceke*. Cp. *isi-Kope*; *isi-Qentu*.

**Cête cête**, *ukuti* (*Cêthê cêthê*, *ukuthi*), *v.* = *ceteza*.

**Ceteza** (*Cetheza*), *v.* Gossip lies, false tales, etc.

**Cetula** (*Cethula*), *v.* = *cwetula*.

**i(li)-Cevucevana**, *n.* Persistent gossip, one who can't restrain the tongue.

**Cevuza**, *v.* Talk away, or gossip, incessantly or without restraint.

**Ceza**, *v.* Chip or strike off, as a piece (acc.) from a stone or log of wood; fly off, get struck or chipped off, as such a piece from the block (= *cezuka*); go off away from a place (loc.), as a person crossing the veldt from the high-road (= *cezuka*); make go off at a tangent, take off or away, as a bye-path might a person (acc.) when leading him out of his course.

Ex. *uyaveza kwa'Ndabambi*, I went off away (out of my course) at Ndabambi's kraal.

*kwezile kwa'Ndabambi*, it is off away (out of my course), is Ndabambi's kraal.



*indhlela yangqesxa emLalazi*, the path led me away (from the main-road) at the Umlalazi.

**Céze, ukuti (ukuthi), v.** = *ceza*; dodge about, fly sharply off away, as a child dodging another, or behind anything (with *nga*); dodge aside, dodge away, as from a missile flung at one = *cezeza, ukuti pelu*.

**Cezeza or Cezezela, v.** = *ukuti ceze*.

**Cézu, ukuti (ukuthi), v.** = *vezuku; vezula*.

**u(lu)-Cezu, n.** Bit, chip, fragment, broken, knocked, or cut off from the block, as a chip of wood or stone; hence, piece, portion (generally) of any solid, as a crust of bread broken from a loaf, a slice of meat cut off from the lump; sometimes used for 'wedge' (from wood-chips gen. being of this shape).

Phr. *uku-faka lwezo*, to insert or introduce edgewise, sideways, as one might a door (acc.) or bedstead through a narrow entrance.

**ama-Cézuzezu (Chézuzezu), n.** Place where many roads or side-paths branch off.

**Cezuka (s. k.), v.** Get broken, knocked, or cut off from the block, as a chip of wood or stone = *qezuka*. Cp. *hlezuca; hlepuka; qepuka*.

**Cezuka (Chezuka), v.** Turn off, go off and away, as a bye-path from a main-road, or as a person going off by such a path out of his course = *qhezuka*.

**Cezula, v.** Break, strike, or cut off from the block, as a chip (acc.) from a log or stone, or a crust from a loaf of bread = *ceza, qezula*. Cp. *hlezuca; hlepula; qepula*.

**Cezula (Chezula), v.** Make turn or go off or away, as above — see *chezuka*.

**Ci, ukuti (Chi, ukuthi) — gen.** with prolongation of the vowel, *v.* Be soaking wet, running with water, as a wet garment or green firewood.

Ex. *izulu liloku lile ci*, the heavens are continuously running with water, *i. e.* it keeps on raining.

**Ci, ukuti (Chi, ukuthi), v.** Do, or get done, in a 'scattered' manner, about in all directions, on all sides = *ukuti mibi, ukuti hlangu hlangu, ukuti citi*.

Ex. *babahka, bati ci*, they ran off in all directions.

*cablakawipa, wati ci*, he was clever all round, in every way, outright.

**i(li)Ci (Chi), n.** That part of a kraal between the outer fence and the inner cattle-fold surrounding any particular hut and considered private to that hut;

combination formed against a person for excluding him from their company, etc. (= *u(lu)-Tikiti*); any concerted plan mutually arranged among a number of people.

Ex. *utata iziinkuni, akusilo iri lakwami, yini, tapa?* you are taking firewood, is it not my private part of the kraal here?

Phr. *uku-m-akela (umuntu) ici*, to form a concert against a person, as a number of children associating against another, excluding him from their society, etc.

**isi-Ci, n.** Thing, in a general, abstract sense, as perceived by the mind; hence, that which happens, causes, exists, etc.; event; matter; peculiarity, particular mark, seen by the mind. Cp. *um-Htola; isi-Yiko*.

Ex. *isici sini?* what is it? what is the matter (gen. something serious)?

*kuya ngesici esitile*, there is some particular thing which causes it.

*kako'muntu ongenasici*, there is no man that hasn't something (peculiar or defective about him).

**Ciba, v.** Fling an assegai (acc.) holding it poised by the middle (cp. *fijimeza*); take a long drink, going deep down into the pot, as of beer (acc.) — see *um-Cibo*.

**i-nCiba, n.** (C. N.) = *um-Newado*.

**Cibalala, v.** Fly along 'like a shot', as one running from some danger, or even walking along at a tremendous pace = *subata*.

**Cibi, ukuti (ukuthi), v.** = *cibiza*.

**u-Cibi (Chibi), n.** Immense multitude, as of people or cattle on one spot = *u-Bintsi*. Cp. *u(lu)-Bindi*.

**i(li)-Cibi (Chibi), n.** Pond, considerable accumulation of standing water on the veldt (= *i(li)-Damu*); also sometimes used for *isi-Cibi*.

**isi-Cibi (Chibi), n.** Puddle, small pool of water, as on a roadway after rain, or at the bottom of a cooking-pot; a cut piece of dressed hide, of which a number sewn together form a woman's *isi-dwaba*; hence gen., piece or patch, of cloth, etc. (= *isi-Ziba*); *penis-covering* made of soft skin, worn by men in Zululand up to Dingane's time (cp. *um-Newado*).

Ex. *angibanga ngisafinyanisa na'sicibi eukotsheni; zishile*, I didn't just find even a drop of water in the mealies; they are burnt.

**Cibikeza (s. k.), v.** = *cifiza*.

**isi-Cibilili, n.** Brownish bird, with red beak, living in the woods.



um-Cibilindi, *n. s.* Any nauseatingly insipid, thickish liquid, as stagnant veldt-water, 'dish-water' tea, warm stale beer. Cp. *i-Neikineiki*; *i-Neibincibi*.

Cibishela, *v.* Shoot an arrow (C.N.).

um-Cibishelo, *n. s.* (C.N.) = *um-Cibisholo*.

Cibishi, *int.* Cry uttered when a thrown stick has struck the mark (C.N.).

isi-Cibishi, *n.* Practice by boys of throwing sticks at another stuck up in the ground (C.N.).

um-Cibisholo, *n. s.* Arrow. Cp. *u(lu)-Gwibisholo*. [Ak. Mon. *seba*, bow].

Cibiza, *v.* = *cifiza*.

i(li)-Cibiza, *n.* Slush, or soft semi-liquid filth of any kind, as soft vegetable matter covering a river-stone, a lump of porridge or cording on a floor.

i(li)-Cibo, *n.* Certain tree, growing in the bush-country.

um-Cibo, *n. s.* Long drink, as of beer, going down 'deeply' into the pot. See *ciba*.

Ex. *uomciba*, he is a long-drinker (he will finish it half off at a drink).

Cica (*Chicha*), *v.* Let ooze tricklingly out, let run out in an oozing trickling fashion, as a cracked vessel the liquid (acc.) it contains, or an ulcer matter; ooze tricklingly out, run out in an oozing, trickling fashion, as the water from a cracked vessel, or matter from an ulcer, = *euca*; ep. *cinineka*; *vuza*. [Her. *ziza*, leak].

i(li)-Cici, *n.* Ring worn in the ear, ear-ring (N. fr. Xo).

Cicibala, *v.* Come down upon a thing (acc.) overpoweringly, as when dealing an animal a vehement death-dealing blow, or a man ravishing a girl.

Cicima (*Chichima*), *v.* Flow over, as water at the top of a pot in which it is boiling, or over the banks of a river = *pupuma*, *hlihlima* [Ga. *himba*, boil over].

Ciciyela, *v.* = *cebungela*.

Ciciza, *v.* = *cucuza*.

Cicizela, *v.* Look with eyes watering or running, as one whose eyes are diseased and cannot bear the light, or when overpowered by smoke.

i(li)-Cide (*Chide*), *n.* One-eyed person or animal, *i.e.* with only one eye-ball (not properly when both eye-balls remain, though one is blind). Cp. *i(li)-Tobana*.

Cifi, *ukuti* (*Chifi*, *ukuthi*), *v.* = *cifiza*, *ukuti vibi*.

Cifika (*Chifika*), *v.* Get so squashed, as below = *cifizeka*.

Cifikeza (*Chifikeza*), *v.* = *cifiza*.

Cifiza (*Chifiza*), *v.* Squash anything of a slushy, pulpy nature, or that can be crushed to pulp, as when treading on a lump of porridge (acc.), a worm, or (metaphor.) when dealing a man (acc.) a blow that will knock his head to pulp = *cibiza*, *cibikeza*, *cifikeza*, *zifiza*, *hhliza*. Cp. *sicila*.

isi-Cifiza (*Chifiza*), *n.* Flat, broad nose, as though squashed (more commonly *isi-Geifiza*) = *isi-Geimiza*. Cp. *isi-Habuza*.

Cija, *v.* Point, sharpen at the end, as a stake (acc.) or pencil; be pointed, have a sharpened end, as a stake or pencil (used in perf.); sharpen, make keen a person (acc.) by inciting words, as when urging him on to fight, etc. [Skr. *ço*, sharpen; Sw. *ncha*, point; Ga. *ogi*, sharp; *ku-ja*, to sharpen].

um-Cijo, *n. s.* = *u(lu)-Kandempemvu*.

u(lu)-Cijo, *n.* Any stick, stake, iron, etc., sharply pointed at the end. Cp. *u(lu)-Bango*.

um-Cijwane, *n. s.* Card of the 'diamond' suit in playing-cards (Mod.). Cp. *u-Maqebeni*.

Cikacika (*s. k.*), *v.* Do with much vigorous effort, spirited movement, intensity of action, as when stabbing a beast (acc.) then stirring the assegai vigorously about internally, or a dog angrily tearing about with the mouth some small animal, or a man wrestling with some difficultly or sickness that bids to get the better of him, or a woman 'pitching into another properly' with abuse.

Cikacika (*Chikachika*), *v.* = *cikacika* above.

Cikaza (*s. k.*), *v.* = *cikacika*.

Cikazisa (*s. k.*), *v.* Cause one (acc.) to wrestle away at some difficulty that threatens to overcome him, as by obstructing him, confusing him, etc.

Ciki, *ukuti* (*ukuthi*; *s. k.*), *v.* Be filled completely, to the brim, as a bucket with water, or the water itself (= *ukuti gwa, swi, nqata*); be fully rigged out, as a Native dressed up in all his trappings.

Cikica (*s. k.*), *v.* Rub the eye or ear (acc.), as a child when rising from sleep, or when something is tingling in the ear.

u-Cikicane (*s. k.*), *n.* Little finger (cp. *isi-Tupa*; *umu-Nwe*); smallest toe (cp. *u-Qukulu*; *i(li)-Zwani*) [At. *cigidi*, small].

N.B. A common game with Native children is to count the fingers of both hands, calling each finger, beginning with the little finger of the left hand, by its proper name, thus:— 1. *u-Cikicane lo*; 2. *owawoCiki lo*;



3. *ucacraZigwe lo*; 4. *uZigwemugeyey lo*;  
5. *uGweye onqumu lo*; 6. *uMucane lo*;  
7. *ucacraNtamo-usomagidi lo*; 8. *uGidumasi lo*;  
9. *ucacraMogotulu lo*; 10. *uSavhinyane lo*.

**i(li)-Cikidwane** (*s.k.*), *n.* = *i(li)-Cukudwane*,  
**i-nCikinciki** (*s.k.*), *v.* see *i-Ncikinciki*.

**Cikoza** (*s.k.*), *v.* Work the head backwards and forwards from the neck, as a duck does when walking, a young-man when dancing affectuously, a man when crossing a full river with a jerking movement, or when riding on a horse = *g'ntshoza*, *jingoza*.

**Cilikisha** (*s.k.*), *v.* Do very nicely, finely, dexterously, any work (acc.), as a mat, headwork, etc. (= *uomfiya*, *cola*); also = *cikacika*.

**Cilikisha** (*Chilikisha*), *v.* = *cilikisha* above.  
**u(lu)-Cilikishane** (*Chilikishane*), *n.* Any nicely-done little piece of work, as a nice little hut, neatly made mat, etc.

**Cilikishi**, **ukuti** (*ukuthi*; *s.k.*), *v.* = *ukuti eiki*.

**i(li)**, more gen. **ama-Cilikwane**, *n.* Crafty, fabricated talk intended to deceive.

Ex. *adimbe angibumbela amacilikwane*, he just concocts for me deceptive stories.

**Cilileka** (*Chilileka*), *v.* = *cipateka*.

**Ciliza** (*Chiliza*), *v.* Motion away, as a person (acc.) with the hand; push slightly out of the way with the foot or back of the hand. Cp. *kapeza*; *sunduza*.

**u-Cilo** (*Chilo*), *n.* Very small bird, said to be difficult to hit with a stick, it generally managing to get through clear with the grasshopper still in its mouth. Hence the following proverbs:

P. *ucilo walabla intete*, the *ucilo* has let go the grasshopper = it's done for this time, is dead — said *e.g.* when one breaks a pot to pieces.

*ucilo kafi isidubuli*, the *ucilo* doesn't die of his bruises = don't mind hard knocks, persevere in spite of them.

*ucilo uyilabule intete ku'Bani*, the *ucilo* has let go the grasshopper with So-and-so = it's all up with him, he's done for, *i.e.* is dead.

**i(li)-Cilo** (*Chilo*), *n.* Any action or thing disgusting to nature, filthy, obscene, to be ashamed of = *ama-Nyala*.

**um-Cilo** (*Chilo*), *n.* 5. Rope or cord made of twisted hide and used for various purposes, as the long ropes of twisted calf-skin worn hanging over the shoulders as an ornament by men (= *uMabani*, *i-nTonto*), or the cord of a woman's *isidwaba* by which it is bound

round the loins (cp. *u(lu)-Qoto*); hence (N) bullock-reim (= *i-nTambo*); horizontal wrinkle on om's forehead (= *um-Qwebu*. Cp. *i-nTlonze*).

**u(lu)-Cilo** (*Chilo*), *n.* Border, edge of anything (not brim = *u(lu)-Ndi*), as of a mat, cloth, book, etc.

**i(li)-Cilongo**, *n.* Native trumpet, made of a long reed with a horn affixed to the end; hence, trumpet of Europeans. Cp. *u(lu)-Vere*.

**Cima**, *v.* Put out, extinguish, as a candle (acc.) or fire; go out, get extinguished, as the candle or fire itself; shut the eyes (with *umehlo*) to anything (metaphorically — acc. with *ehu* form), so as not to notice it (not to actually close the eyes = *cimeza*); be in articulo mortis, dying, passing away, as a dying person (= *eimeka*) = *visha*, *kwisha* [Ang. *jima*; MZT. Nyam. Sw. Ro. *zima*; Her. *zema*; Ga. *zikiza*].

**i(li)-Cimamllilo**, *n.* Small veidt-plant (*Pentlanista variabilis*), having an umbel of blue flowerlets resembling 'Forget-me-not' = *i(li)-Cishamllilo*.

N.B. The roots are boiled for swollen stomach, retarded after-birth, etc.

**i(li)-Cimbi** (*Cimbhi*), *n.* Large hairless caterpillar, of which there are several varieties, all eaten by Native children, and being the larvæ of several kinds of moths, according to the tree (*e.g.* *umu-Nga*, *um-Ganu*, etc.) upon which they are found. See *isi-Gwe* [Her. *okarombo* and *omun-gu*, two species of caterpillar, latter edible].

**i-nCimbi** (*Cimbhi*), *n.* Any uncooked, raw-eaten, watery dish, as a mess of *poko* or *nyawoti*; kind of meadow-grass, having long stalks surmounted by a tuft of white spikes.

**um-Cimbi** (*Cimbhi*), *n.* 5. Mark or track formed by a drop of rain running down a window, or of sweat or tears trickling down the cheeks.

**um-Cimbitwa** (*Cimbhithwa*), *n.* 5. Large green, brown-striped grass-locust, sometimes eaten.

**Cime**, **ukuti** (*ukuthi*), *v.* Go out, as a candle (referring to the moment of becoming extinguished); put out, as the candle (acc.); close the eyes (acc. — referring to the moment of excluding the light from them). See *cima*; *eimeka*; *eimeza*.

**i(li)-Cime**, *n.* = *i(li)-Cishe*.

**Cimeka** (*s.k.*), *v.* Get just extinguished, as above; be getting extinguished *i.e.* be



in the last flickering stage of life, be dying, passing away (= *cima*).

**Cimela, v.** Put out, or go out for — see *cima*; be gone out for, as below; (N) beg money, etc., from one's friends, as a girl, previous to getting married.

Ex. *imbiza is'icimele*, the pot is gone out for (by the fire) i.e. the fire beneath it has gone out = *is'iy'engele*.

**Cimelela, v.** Fade away, die gradually away, as a cloud before the sun-heat, or as a child fading slowly away from some wasting disease.

**Cimeza, v.** Shut the eyes, whether in sleep or purposely, in order not to see a thing.

Phr. *sesi:akuhamba sicimexile*, we shall now go with our eyes shut, i.e. with easy minds, without further fear, anxiety, thought of fatigue, etc.

**Cimi, ukuti (Chimi, ukuthi), v.** = *cimiza*.  
**isi-Cimicimi (Chimichimi), n.** = *isi-Dumudumu*.

**Cimiza (Chimiza), v.** Squash anything of a soft pulpy nature or that can be crushed to a pulp, as a worm (acc.), or lump of porridge on the floor, or (metaphor.) a man's head with a smashing blow (= *cifiza*); eat anything of a 'squashing' nature, as a piece of fat meat (acc.), immature bees in a honey-comb, etc. (= *cafaza*).

**ama-Cimiza (Chimiza), n.** = *ama-Cafazi*.

**isi-Cimiza (Chimiza), v.** = *isi-Cifiza* (more gen. *isi-Gcimiza*).

**u(lu)-Cimo (pl. i-nGcimo), n.** Certain kind of bi-valvular sea-shell. Cp. *i-nKumba*.

**Cina, v.** Stop up, as a hole (acc.) or gap in a wall or window; stopper, put a stopper into, plug, as a calabash (acc.) or bottle = *vimba* [akin to *gcina*; *qina*; *cindezela*; and Xh. *xina*, press against].

**um-Cina, n. 5.** An *um-Tshumo* not yet cleared of the pith, still 'stopped up.'

**Cinana, v.** Be confined for room through being too closely packed or placed, as mealie-plants in a field, or sleepers in a hut; be stopped or stuffed up, as the nostrils of a person with a cold, or a drain-pipe with dirt (used in perf.) = *ombana*; *minyana*.

**Cinanisela, v.** Constrain oneself, urge oneself along by force, as to do anything unpleasant, like drinking medicine, or distasteful, disagreeable work; restrain oneself, as from breathing when under the water = *cinelela*.

**Cindezela, v.** Press, in any way (actually or figuratively); hence squeeze, as the

finger (acc.) in a door; exert pressure upon, press down, as a lever or electric-button; compress anything, as into a box; force, constrain, as a person to do something; constrain oneself (without *zi*), as to eat (= *cinanisela*); oppress, as subjects by tyrannous laws; (Mod.) print, as a book = *ficezela*. Cp. *sicila* [Sw. *shindilia*, press; Bo. *sindilia* — see *cina*].

**Cinelela, v.** = *cinanisela*.

**Cinga, v.** Look for, search for with the eyes, as anything (acc.) lost. Cp. *funa* [Ga. *nonga*, look for — for change of Ga. *n* into Z. *c*. see also *cosha*].

**um-Cingo, n.** (C.N.) — see *um-Ngeingo*.

**u(lu)-Cingo, n.** Wire, as of a fence, telegraph, etc; hence, telegram [fr. Xh.].

**Cinineka (Chinineka), v.** Ooze out, exude, so as to form tiny drops externally, as beer through the sides of a beer-basket (*isi-Cunna*), or matter from a sore; ooze, as the beer-basket itself, = *cuca*. Cp. *cica*; *vononeka*.

**i-nCinini, n.** Kind of rush or marsh-grass, used for making *izi-Tebe*.

**isi-Cinini (Chinini), n.** Kind of *u-Ngoso*.

**Cintsa (Chintsa), v.** Spirt out by a forcible blowing from the mouth, as an elephant or whale does water (acc.) or a chief the mouthful of *u-selwa* squash at the *um-Kosi* (not to squirt through the teeth = *tsaka*; nor yet through the closed lips = *kifa*); spirt out at or upon anything (acc.).

Phr. *uku-cints'usheca*, to spirt out the *usheca* (kind of gourd) — this formed one of the ceremonies at the *um-Kosi* or annual harvest-festival, when the chief spirted out a mixture of the new year's fruits, including the *usheca*, in different directions over his supposed enemies. See *ukw-eshwama*.

**Cipateka (Chiphatheka), v.** Be stuck up, haughty, regarding others with disdain = *cilileka*, *zi-gqaja*, *cipilika*.

**Cipi, ukuti (Chiphi, ukuthi), v.** = *cipiza*; *cipizeka*.

**Cipilika (Chiphilika), v.** = *cipateka*.

**Cipiza (Chiphiza), v.** Shed tears slightly, let fall a few drops.

**Cipizeka (Chiphizeka), v.** Get shed slightly, drip, as tears above.

**Cisha, v.** = *cima*.

Phr. *lize lishone, bemeisha nyamanzi*, till the sun went down they have been extinguishing him (with water), i.e. all day long have been awaiting his becoming extinct, or passing away.

**i(li)-Cishamlilo, n.** = *i(li)-Cimamlilo*.



**Cishe, Cisho, or Cishu, defect. aux. verb.** expressing 'almost, nearly, on the point of, etc.' = *pose*.

Ex. *ngaeishe ngafa*, I nearly died.  
*ngambona ceish'ukuwa*, I saw him almost (or on the point of) falling.

**i(li)-Cishe, n.** State of being without light or fire (*um-Lilo*), whether for lighting or warming purposes (mostly used by women, and only as below).

Ex. *kukona icishe endhlini*, there is darkness i.e. no light, in the hut.  
*senyihlalecisheni*, I am now sitting (or living) without light or fire — often said by a man who has lost his wife.

**Cishi, ukuti (ukuthi), v.** = *ukuti cime*.

**um-Cishu, n. 5.** = *um-Vemve*.

**ama-Cishucishu, n.** Only as below.

Ex. *ukoku ebikwa amacishucishu*, he is always being reported as very nearly, very nearly (as one long on the point of death, yet never dying).

**i-nCisili, n.** Red edible flowers of the *isi-Kwa* plant.

Phr. *uku-m-shaya (umuntu) incisili*, to treat a person with open contempt, scarcely regarding his presence.

**Cita (Chitha), v.** Scatter abroad in a blameworthy manner; hence, waste, throw away, as one's money (acc.) or property; throw out or away, as water from a dish, or potatoes from a basket (only of such things as can be scattered abroad — not a single article = *lahla, ntshinga*); spill, as any liquid; spoil, render useless wantonly, destroy, as any article; abolish, do away with, as any obnoxious custom; cast out, expel, as an undesirable servant; disperse, rout, as an enemy.

Phr. *ushaye wacita*, he cleared, he was off and away in no time.

*isilsha esicitile*, a spread-out vessel, i.e. with the sides broadly extended outwards from a small base (like a wash-basin; not like the wash-jug = *esibuyile*).

**Citakala (Chithakala), v.** Be in a scattered abroad i.e. ruined, destroyed, wasted condition (used in perf.).

**Cite, ukuti (Chithe, ukuthi), v.** = *ukuti citi*.

**Citeka (Chitheka), v.** Be or get scattered abroad i.e. wasted, thrown out, spilled, destroyed, dispersed, etc., as above (used in perf.) — see *cita*.

**Citi, ukuti (Chilhi, ukuthi), v.** Scatter anything (acc.) abroad in every direction, as grain; waste, squander, scatter to the winds, as a prodigal person his money

(acc.) or property (cp. *hlapaza*) = *citiza*; get or become scattered in all directions, as people or cattle dispersing = *citizeka*. Cp. *ukuti ci*.

*uhlakanipile ute citi*, he is in all respects clever, is downright smart.

**u-Citi (Chithi), n.** Children's game of throwing up a lot of stones and letting them fall scattered in all directions. Cp. *u-Bande*.

**i(li)-Citiciti (Chithichithi), n.** A wasteful, extravagant person, who gets through all his possessions by prodigality = *i(li)-Hlanga*.

**Citisa (Chithisa), v.** Make thoroughly smart or sharp, as a growing child (acc.) by teaching it, or a dog by administering it an emetic of the poisonous *i-nThungunyembe* bush.

**um-Citiso (Chithiso), n. 5.** Emetic given a dog, as above.

**Citiza (Chithiza), v.** = *ukuti citi*.

**i(li)-Ciwu, n.** Small green non-poisonous bush-snake, supposed to bring good luck.

**Chiya (Chiya), v.** Stay, support, by the hand or a prop (with *nga*), anything toppling over, as a wagon (acc.) or cupboard. Cp. *sekela; pasa*.

**i(li)-Ciye (Chiye), n.** Certain veldt plant, whose bulbous root produces a lather used for cleansing shields, etc.

**i(li)-Ciyu, n.** = *i(li)-Cwiyo*.

**Ciza (Chiza), v.** Be soaking wet, as a garment just washed, or very green firewood (= *ukuti ci*); be of a surly, disagreeable temper, as an unsociable man.

**isi-Ciza (Chiza), n.** Person with a surly, disagreeable, unsociable temper.

**um-Ciza (Chiza), n. 5.** Thing soaking-wet, as a garment just washed or piece of very green firewood; plur. *im-Ciza*, wet firewood generally (whether from lying in the rain or being still green).

**Co (Cho), int.** said by a mother to her infant when it sneezes = *so*.

**Cō, ukuti (Chō, ukuthi), v.** = *ecoza; cōba (choba)*.

**Co, ukuti (ukuthi), v.** = *cōna, cōntsa*.

**Coba, v.** Thoroughly enervate, render languid, rob of strength, as a sultry day (*ilanga*), dissipation, etc., does one's body (acc.); mince, cut or chop up fine, as meat or *ubu-Bende*.

Ex. *ilanga nambhe ligacob'amutambo*, the sun to-day takes all the strength out of one's bones, makes one as though he could collapse.



**Coba** (*Choba*), *v.* Crack or kill lice (acc.) between the nails. Cp. *atlantlata*.

Ex. *see*: 'ma! *urungicobe intcala*, I say! mother! please kill me (these) lice (on my head).

**i(li)-Coba** (*Choba*), *n.* Sandstone, of any colour, used by the Natives, like pumice-stone, for cleansing the feet = *i(li)-Cwehu*. Cp. *i(li)-Siza*.

**'si-Cobamhlaza** (*Chobamhlaza*), *n.* Certain tree, growing in the bush-country.

**(li)-Cobantswani** (*Chobantswani*), *n.* One of the vanguard or foremost party, as of an *impi*, or party going to a wedding (= *abavoba intswani*, those who crack up the dry scrub — marking a way for the main body following); anyone given to much travelling, 'grass-treading', never being found at home; certain goat given by the bridegroom's people to the young-men of a bride's party on their arrival on the eve of the wedding and eaten by them at the *isi-hlahlu* on the wedding-morn.

**Cobeka** (*s. k.*), *v.* Be or get enervated, made languid or weak of body, as above (see *coba* — used in perf.) = *fehleka*, *ukuti dica*, *ukuti tisa*.

**Cobela**, *v.* Fill the smoking-horn (acc.) with hemp (acc.) for smoking, or a pipe with tobacco.

Ex. *ngicobelele*, 'mfana, fill the smoking-horn for me, my boy.

**Cōbo**, *ukuti* (*Chōbo*, *ukuthi*), *v.* = *coboka*; *coboza*; *cobozeka*.

**Cōbocishi**, *ukuti* (*ukuthi*), *v.* Do for thoroughly, kill outright, as a person (acc.), when slaying him with an assegai, or by heavy blows from a stick (= *cobosha*); be dead or killed outright (= *cobosheka*).

Ex. *us'ete cobocishi*, he is already quite dead, has life extinct.

**Coboka** (*Choboka*), *v.* Get smashed or broken to pieces, as below = see *coboza*. = *fohlaka*.

**i(li)-Coboka** (*Choboka*), *n.* Any frail, delicate thing, easily smashed up; delicate, sickly, unhealthy person easily knocked up (= *i(li)-Qanda-lenyoni*).

**um-Coboka** (*Choboka*), *n.*  $\bar{5}$ . Kind of reed, used for making snuff-boxes, musical-pipes, etc. = *i(li)-Shani*. Cp. *i-nGquwane*.

**um-Coboko** (*Choboko*), *n.*  $\bar{5}$ . Scrofula, showing itself gen. in glandular-swollings, body-sores, etc. = *um-Zimb'omubi*.

**Cobosha**, *v.* = *ukuti cobocishi*.

**Coboza** (*Choboza*), *v.* Smash, break up,

anything of a delicately brittle or frail nature as an egg-shell (acc.), calabash, earthen-pot, match-box, etc.; go crashing through dry undergrowth or bush = *fohloza*; *pahlaza*; *fahlaza*; *dubuza*.

**Cobozeka** (*Chobozeka*), *v.* = *coboka*.

**um-Coboza** (*Choboza*), *n.*  $\bar{5}$ . Beer fetched by a bride from her mother's kraal about two months after marriage = *um-Shisanyonyo*. Cp. *um-Bondo*.

**isi-Coco**, *n.* Headring, of a Native man; first child born of a man (cp. *umu-Tsha*).

**Cocoba**, *v.* = *cocobala*.

**Cocobala** (*Chocobala*), *v.* Be crisped or baked externally by heat; hence, be toasted, as bread or kidneys cooked on a skewer after Native fashion; be parched or roasted, as a mealie-cob set near the fire; be scorched, as a garment placed too near the fire to dry (used in perf.). Cp. *hwamuka*; *hanguka*.

**Cocobalisa** (*Chocobalisa*), *v.* Crisp, toast, roast, scorch, anything (acc.), as above, Cp. *hwamuka*; *hanguka*.

**Cocoma**, *v.* Hop, as a frog; hop about, go constantly from here to there, as a woman hoeing first here then there in a field, or a person constantly shifting his place in a hut = *gcogeoma*. Cp. *qiqima*.

**Cocoza** (*Chocoza*), *v.* Make a crackling noise, as beetles eating at night, or meat when roasting; be baking hot, as the sun (= *cocobalisa*).

**i-nCoboba**, *n.* Person with broad upper body but thin lower limbs = *u(lu)-Tshubungu*, *um-Cukuthi*.

**Cofiya**, *v.* Spit out, as a particle of food (acc.) remaining in the mouth after eating. Cp. *kafula*.

**Cōfo**, *ukuti* (*Chōfo*, *ukuthi*), *v.* = *cofoza*; *ukuti cosololo*.

**Cofoz(a)**, *v.* = *cifiza*.

**i-nCohiba**, *n.* Small veldt-shrub (*Gomphocarpus* sp.) resembling the *i(li)-Shongwe*, whose milky leaves and carrot-like root are poisonous and so used for poisoning dogs, etc.

**Cōka**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *cokama*; *cokaza*; *ukuti congco*.

**Cokama** (*s. k.*), *v.* Stand or be perched up on high, as a bird on a tree, or a man on a house or hill-top (used in perf.); be on tip-toes, whether standing erect or crouching down (see *ama-Zwayiba*).

**i(li)-Cokama** (*s. k.*), *v.* = *i(li)-Geokama*.

**ama-Cokamo** (*s. k.*), *n.* Tonga word for 'dew', occasionally used by women in Zululand for *klonipa* purposes; having been introduced at the time the Zulus



were raiding cattle in the northern districts. See *ama-Zolo*.

**Cokaza** (*s. k.*), *v.* Go along with a springing, light-footed gait, as though on tip-toe.

**Coko**, **ukuti** (*ukuthi*; *s. k.*), *v.* = *ukuti* *co-kololo*.

**u(lu)-Coko** (*Choko*), *n.* Any very tiny thing, a mite, as a very small bead, or seed; (N) South-African leprosy (unknown in Zululand — see *i(li)-Ndiki*).

**Cokololo**, **ukuti** (*ukuthi*; *s. k.*), *v.* Be thoroughly at rest, happy, contented, having all one's desire (used of the *i-nTliziyo*) = *ukuti* *cosololo*, *ukuti* *copo*. Cp. *i(li)-Te*.

**Cokoloza** (*Chokoloza*), *v.* Poke, as a person (acc.) with the point of one's finger, or a dog with one's stick (= *hlokoloza*); urge on by poking (metaphor.), incite, irritate, as a person (acc.) to anger or any action (= *nekukiza*); take or poke up on a stick, as a dead snake or filthy cloth = *ukuti* *cokolozi*, *ukuti* *cupuluzi*, *tokoloza*, *vopolozu*.

**Cokolozi**, **ukuti** (*Chokolozi*, *ukuthi*), *v.* = *cokoloza*.

**Cokosha** (*s. k.*), *v.* = *cakasha*.

**u(lu)-Cökucoku** (*s. k.*), *n.* Any very delicate, frail thing, easily breaking, tearing, etc., as a fragile vessel, thing hanging together by the last threads, thin leg of a stilt-bird, or person of frail delicate body.

**Cola**, *v.* Do anything well, nicely, finely, as when grinding corn (acc. — *i. e.* grind it fine), sewing a dress (do it neatly), folding clothes (do it tidily = *silikeisha*); do a girl (acc.) in good style, do her off nicely, as her father by slaughtering for her, according to good Native custom, a beast at the time of her first menstruation, of her going off to get married, or on the loss of her child (she being generally on such occasions, rendered 'fine' or purified, by sprinkling the gall of such beast on her arms and legs).

Phr. *coP'nonc!* do it well and let it (the beast) be fat! — used to express 'that's right!' as might be said to a child that has burnt itself after being cautioned not to play with the fire.

*ucole abuye*, he would do well to return (*i. e.* we wish he would return).

*ucole nokuba uxakuhamba*, he would do well if he were to go.

**Cola**, *v.* = *buqa*.

**Cole**, **ukuti** (*ukuthi*), *v.* = *ukuti* *buqe*.

**Coleka** (*s. k.*), *v.* Get done nicely or finely,

as meal well ground, pottery smoothly polished, cloth of fine soft make (used in perf.).

**Colisa** *v.* = *colu*.

**i(li)Colo** (*Cholo*), *n.* Small copse or thicket (C.N.) = *i(li)-Ilozi*.

**isi-Colo** (*Cholo*), *n.* Tuft or top-knot of any description, as the crown of a hut, high head-dress of a woman, or the hairy protuberance on the head of a hornless ox (C.N.). Cp. *i-nTloko*; *is-Adhla*.

**izi-Colo** (*no sing.*), *n.* Acts of kind-heartedness, such as shown towards a friend or new arrival when conversing with him or behaving towards him with marked signs of friendship. Cp. *cecezele*.

**Comba** (*Combhu*), *v.* Mark a thing with a spot or patch of another colour, as a man might his trousers (acc.) with a coloured patch, or a hut-wall with a spot of colouring; put on such a mark, have or wear such a mark, as the pair of trousers above, or an ox with a white star on the face (see *um-Combo*); smear a thing gen. with colouring, as a child's body with red ochre; begin to put on white patches, as mealie-plants commencing to dry.

**Combi**, **ukuti** (*Combhi*, *ukuthi*), *v.* = *combiza*.

**Combiza** (*Combhiza*), *v.* Fall 'drop-wise' so as to form a 'spot', as a drop of rain falling from the roof on to the floor of a hut, or the large drops of rain 'spotting' here and there at the commencement of a storm; pour out a little drop, as of water or semi-liquid stuff (acc.).

**i-nCombo** (*Combho* — no plur.), *n.* Species of small white ant (different from the *umu-Ihwa*), making the ant-heap *i-nGangu*, and used as bait by boys for catching birds; hence, small light-yellow bead or beads; young *amabele* still yellow.

**um-Combo** (*Combho*), *n. 5.* Spot or patch of colour upon any differently coloured ground, as the star on the forehead of a horse or ox, the bull's-eye of a target, or a conspicuous patch on a pair of trousers.

**Cona**, *v.* = *contsa*, *ukuti* *co*.

**isi-Conco** (*Chonco*), *n.* Infusion, made by pouring cold or lukewarm water upon medicinal leaves, pounded roots, etc. Cp. *i-nBiza*.

**um-Condq**, *n.* Thin, scraggy, calfless leg, like that of a fowl, or some thin persons. Cp. *um-Sondo*.

Phr. *uMcondo ka'Zimetele*, Mr. Thin-legs,



son of Mr. Walk-with-sticks — said derisively of a person with scraggy legs (C.N).

**Condobezela, v.** = *congobezela*.

**Condoza, v.** Walk in a light, perky manner, as a fowl, person with thin light *i.e.* calfless and fleshless legs, or as a young man dressed up going along in a nice 'lady-like' manner on the fore-part of the foot (= *cokaza*).

**Congco, ukuti (ukuthi), v.** = *ukuti coka, cokama*. See *i-nGeongco*.

**Congelela, v.** = *qongelela*.

**Congobezela, v.** Act with great carefulness, as when making use of a vessel (acc.) already cracked, when economising one's small food supply in time of famine, when being thrifty with one's money, when taking care of one's sick body during work, or when speaking or acting cautiously where there is danger of displeasing = *condobezela, congolozela*.

**Congolozela, v.** = *congobezela*.

**Contsa (s.t.) v.** Drop, drip, as a small portion of any semi-liquid substance, like *amasi* = *tontsa, tonta, cona*. [Sw. *tona*, drop; Ga. *tonya*, rain; Her. *tyonona*, drop].

**i(li)-Contsi (s.t.), n.** A drop, drip = *i(li)-Tontsi* [Sw. *tone*; Ga. *tondo*; Her. *tyonona*, to drop].

**Conzulula, v.** = *caza*.

**Copa (Chopha), v.** Scrape or rub the feet or back with a piece of sandstone in order to clean it. Cp. *nganula; rrerra*.

**Cōpo, ukuti (Chōpho, ukuthi), v.** = *ukuti cokololo*.

**i(li)-Copo (Chopho), n.** Flap or meeting-part of the *isidwaba* where the two sides come together and lie open below the loin-string, or of a coat in front below the lowest button.

**isi-Copo (Chopho), n.** Small fancy stick, like an *i-wisa* with the top and under-part of the knob scooped out, and used by *amadoda* when dancing or walking = *n-Shingwana, isi-Shingo*.

Phr. *uku-pasa isicopo*, to make fine movements with the stick when dancing.

**ubu-Copo (Chopho), n.** Brain (in the material, not abstract sense) [Chw. *bu-koko*; Ga. *bu-ongó*].

N.B. The brain of a guinea-fowl or house-fowl is not eaten by girls, lest they should give birth to long, narrow-headed children (see *u(tu)-Gedhla*).

**Copolozza (Copholozza), v.** = *cokolozza*; also = *ukuti copolozzi*.

**Cōpolozzi, ukuti (Cōpholozzi, ukuthi), v.** Do very slightly, as when taking out a very small quantity of sugar (acc.), etc., from a sack (cp. *zacula*), or when doing a little bit of hoeing; also = *ukuti cokolozzi*.

**isi-Copolozzi (Copholozzi), n.** Small portion of anything done or taken out, as a tiny patch of hoed-land for planting vegetables = *isi-Gcoyi*.

**i-nCosana, n.** = *i-nGcosana*.

**ubu-nCosana, n.** — see *ubu-nGcosana*.

**Cosha, v.** Pick up, both in the sense of 'taking up from the ground' and of 'finding'. Cp. *tola*. [Sw. *okota*, pick up; *kuta*, get by chance; Ga. *nonja*, find].

**Cōsho, ukuti (ukuthi), v.** Sit or squat down (referring to the moment of action), whether as a man seating himself on the ground, or a bird alighting on a tree; sit down, stay, or rest just for a moment, as a person making a passing visit to a kraal when delivering a message. Cp. *ukuti qubasha*.

**i-nCosho, n.** = *i-nCoto*.

**Coshoza, v.** = *ukuti cosho*.

**i-nCosi, n.** Smallish portion or quantity of anything, as above — see *i-nCosana*. Cp. *ukuti cosu*.

**Cōsololo, ukuti (ukuthi), v.** = *ukuti cokololo*.

**Cōsu, ukuti (ukuthi), v.** = *cosuka, vosula*.

**isi-Cōsucosu, n.** One easily irritated, quickly getting into a pet.

**Cosuka (s.k.), v.** Get torn off or away easily, as below; get quickly irritated, taken off in a pet, as a peevish child; expire or get taken off easily, as one whose long dragging illness has already taken all the life out of him; get taken out in a very small quantity from a larger mass, as a handful of meal from a sack (cp. *ukuti copolozzi*) = *hlosuka, tosuka*. Cp. *nwebuka*.

**Cosula, v.** Tear off or away easily anything (acc.) softly yielding to the pull, as when nipping off a small piece of dry skin about a sore, or when pulling from a tree a fresh switch already hanging by the skinny bark, or a portion of a string of worsted or wet blotting-paper from another portion, or as a nail might rip up a woollen coat; take out a very small quantity, a tiny bit, from any larger quantity, as a handful of meal from a sack (cp. *ukuti copolozzi; ukuti zacu*) = *hlosula, tosula, yosula*. Cp. *nwebula*.



**i-nCösuncosu**, *n.* Anything that gets easily torn apart, as worsted, rotten sacking, etc. = *i-nTosuntosu*. Cp. *i-nDhlubunahlubu*.

**Cöto**, *ukuti* (*Cötho*, *ukuthi*), *v.* = *cotoza*.

**isi-Coto** (*Chocho*), *n.* Hail = *isi-Ngguma*, *isi-Wunguza*.

**i-nCoto** (*Cotho*), *n.* Fire-lily, the outer-skin of whose bulb is stripped up into shreds to make *izi-nJobo* for a little boy or an ear-ornament for a child just pierced.

**Cotomezela** (*Cothomezela*), *v.* (C.N.) = *cacomezela*.

**Cotoza** (*Cothoza*), *v.* Do anything (acc.) very slightly, whether in small quantity or in gentle manner, as when hoeing a little, beating a new floor just slightly with the stone, giving a little snuff, etc. Cp. *cakatisa*.

**Cötu**, *ukuti* (*Cöthu*, *ukuthi*), *v.* = *cotuka*; *cotula*.

**Cotuka** (*Cothuka*), *v.* Get galled or scraped off, as the skin from one's leg, or hair from an *i-Beshu* = *ukuti cotu*.

**Cotula** (*Cothula*), *v.* Scrape off or gall, as the skin (acc.), hair from an *i-Beshu*, etc., as above = *ukuti cotu*.

**Coyacoya** (*Choyachoya*), *v.* = *nciyanciya*.

**Coyiya**, *v.* Be fastidious, over-nice, particular about trifles, as about little particles of dust on one's coat, when picking and choosing in selecting goods, scrutinising the food served up to one; pick off little bits of things, as little bits of rubbish (acc.) from one's coat, little bits of grains from a poor mealie-cob, small particles of food from between the teeth, etc.; be unduly slow, dilly-dally, taking excessive time over a mere nothing, as an over-scrupulous or phlegmatic person at work.

**i-nCozana**, *n.* (C.N.) = *i-nGeosana*.

**Cozulula**, *v.* = *caza*.

**Cu**, *ukuti* (*ukuthi*), *v.* Be extended in a long straight line, as a snake or man lying stretched out, or a long train of wagons or cattle, or any long straight thing like a road or tree. Cp. *ukuti cubulubu*; *cululeka*; *ukuti culukushu*.

**umu-Cu**, *n.* 5. Single thread of anything, such as are twisted together to form a string or rope, or of fibre; single string or piece, as of fine wire; pinnule or leaflet of any kind of palm-branch; a tiny bit of a thing, as a thin person, a few goats, a little *amabete*.

Phr. *akusele 'mwen onguguliyi*, there

doesn't remain a morsel (of us) that is not sick.

**u(lu)-Cu**, *n.* Single string, as of beads, words, details of evidence, etc.

Phr. *luwo'mfana kana'kwen*, that boy has no manners, no breeding, no refinement of nature or ways — may be said of one who returns no thanks for anything received, who is insolent to his parent, etc.

**Cuba**, *v.* Squash or break up the lumpy ingredients in any mixture, as of flour (acc.) when mixing it with water, or of meal when cooking porridge.

**i(li)-Cuba**, *n.* Leaf, as of tree, or tobacco = *i(li)-Kasi* (the word being gen. adopted by women when *hlonipang* this latter word, it is now rarely used by men).

Phr. *namfusa*, *lashiya na'cuba*, he resembled him and didn't leave a single leaf, *i.e.* resembled the old stock in very limb, in all his features.

*izinkuni zami basitatile*, *kabashiya na'cuba*, they have taken my firewood and haven't left a leaf *i.e.* a single scrap.

**Cübu**, *ukuti* (*ukuthi*), *v.* = *eubuka*; *cubuzi*.

**isi-Cubu**, *n.* Lump of fresh or uncooked meat (cp. *isi-Boma*); lobe of the ear, where the hole is pierced (cp. *i(li)-Gwa-gwa*).

**u(lu)-Cubu** (*Cubhu*), *n.* = *u(lu)-Qubhu*.

**ubu-Cubu**, *n.* Chick, or chicks, of any bird or fowl; small fry (applied jocularly to children below the age of about five years, and contemptuously to an adult); certain small bird, Ruddy Waxbill (*Lagonosticta rubicata*), commonly seen going in pairs = *ubu-Cwibi*.

Ex. *kangafumanisa 'muntu*, *ubucubu bawo*, I didn't find a person (at home), only little children.

Phr. *ubuhamba uedwa uje*; *kawaxi yini ukuti ubucubu buhamba nga'hubili na?* you were just going alone; don't you know that the waxbills (*i.e.* little children) go in pairs (*i.e.* never alone)?

**Cubuka** (*s.k.*), *v.* Get squashed up, crushed, as anything of a soft pulpy nature, like a worm beneath the feet, a soft pea between one's fingers; hence, get crushed to atoms, as an earthen pot upon which anything heavy might fall; get wiped out, crushed to nothing, rendered absolutely desolate, as a land by war. Cp. *cuba* [Her. *tukutura*, crush].

**Cubukala** (*s.k.*), *v.* Get or be in the squashed, crushed state, as above (used in perf.).

**Cubukeza** (*s.k.*), *v.* = *cubuzi*.



**Cubululu, ukuti (ukuthi), v.** Lie stretched-out in a long, loosely hanging, lifeless body on the ground, as a dead snake, or man lying down at full length exhausted (cp. *nabalala*); be of a long, limply hanging nature, as a snake or wet rein = *ukuti cu*.

Ex. *wajaba wati cubululu* (or *cu*), he was abashed so as to become quite limp of body, *i.e.* was thoroughly abashed.

*uloku ete cubululu emhlini*, he is all along stretched lifelessly out in the hut — said of a lazy, indolent person.

**Cubuluza, v.** Pass watery stools of diarrhoea (mostly used of infants). Cp. *cululeka*; *huda*.

**Cubungula, v.** Keep fiddling about with anything (acc.) in one's hands, dilly-dally with anything, not quickly getting it off one's hands, as when washing cups or clothes, dawdling over a field, etc. Cp. *coyiya*.

**Cubuza, v.** Squash or crush up anything (acc.), as above; crush or smash to atoms anything, as above — see *cubuka*; 'break up' or 'break down' a person (acc.), get the better of him thoroughly (in a good or a bad sense), as a young-man conquering his girl or getting the better of her rebuffs, or an unruly boy getting the mastery over his parents; break down a temporary estrangement with a person (acc. or with *ku*), re-win his favour, make it up with him, as a son with his father with whom he has fallen out.

Ex. *nyipa nje, ucubuxa-ni kuyo?* you just make her a present, what is it you want to break down or smoothen away with her?

*kade ucubuxa kinye*, he has just been smoothening things up, *i.e.* making it up with him.

**Cubuzeka (s. k.), v.** = *cubuka*.

**Ca (Chucha), v.** Make anything (acc.) fall in holes, as below; also = *cica*.

**Cuceka (Chucheka), v.** Fall into holes or shreds, as an old worn-out blanket (used in perf.); fall to pieces, break out all over in sores, as a person's body (= *camuka*; cp. *badhluka*).

**i(li)-Cucu, n.** Thing all in shreds or tatters, as the ear of a beast slit about as a body-mark; ear, of a man, with an abnormally long lobe; *plur.* *ama-Cucu*, shreds, tatters, as a garment torn or worn-out with age.

**Izi-Cucu (no sing.), n.** Shreds, tiny fibrous particles, as fall from a worn-out blanket (= *ama-Cucu*); meat all in strings, gone to shreds, with excessive boiling or decay; small particles of meat collect-

ed in the gravy at the bottom of the pot; hence, any sediment or dregs (= *izi-Bidi*).

**Cucuza, v.** Make run or flow out, discharge anything (acc.) of a thick flowing nature, as the cow mucus from the vagina after covering (cp. *pungula*) = *ciciza*.

**u-Cucuza, n.** = *u-Qadolo, u-Gamfe*.

**isi-Cudulu, n.** = *isi-Bozi*.

**Cúkalala, ukuti (ukuthi; s. k.), v.** (C.N.) = *ukuti lolololo*.

**i(li)-Cukazi (s. k.), n.** (C.N.) = *i(li)-Xukazi*.

**i-nCuke (s. k.), n.** Hyoena (= *i-mPisi*); also applied to any wild 'devouring' beast of prey, as a leopard, etc.; a voracious eater, gourmand — the word, owing to its being generally adopted by women for *hlonipa* purposes as a substitute for *imPisi*, is now rarely used by men. [At. *okoko, hyoena*].

**i(li)-Cuku (s. k.), n.** Group or body of young people of about the same age, though in a broader sense than the *i-nTanga* (big boys or girls = *i(li)-Cuku*; small boys or girls = *i(li)-Cukwana*), such as are collected, or living together in any kraal; any and all young persons of a common age (used collectively = *i-nTanga*.)

Ex. *kako lapa, us'ecukwaneni*, he is not here; he is with the little children.

*uZumbu noMaxwana balucuku linye, Zumbu and Mazwana are of the same group (i.e. of about the same age).*

**um-Cuku (s. k.), n.** 5. (C.N.) = *um-Xuku*.

**Cukuca (s. k.), v.** (C.N.) = *xukuxa*.

**i(li)-Cukudu (s. k.), v.** (C.N.) = *i(li)-Cukudwane*.

**i(li)-Cukudwane (s. k.), n.** Small veldt-plant with pink flowerlets and a large bulbous root, used as an enema for infants, internally for cattle, and, on account of its lather, as a washing-soap, like *i-mFeyesele*, by the Natives = *i(li)-Cikidwane*.

**um-Cukutu (Cukuthu), n.** 5. = *i-nCodoba*.

**i-nCukwe (s. k.), n.** = *i-nCuke*.

**Cula (Chula), adv.** = *ggala*,

**Culukusha (s. k.), v.** = *ukuti culukushu*.

**Culukushu, ukuti (ukuthi; s. k.), v.** Be perfectly straight, as a road, or post; lie out in a long straight away, as a snake.

**Cululeka (s. k.), v.** Be in a long extended train, as wagons or cattle (used in perf.); go along straightly *i.e.* be quite straight, as a road, snake, or a tree (used in perf.); pour out watery stools in a long incessant stream, as one suffering from



diarrhoea (= *huda*; cp. *cubuluza*); do in a lazy, indolent, loose-bodied manner, as a lazy girl going lazily along when sent out to work, or lying about in a lazy fashion, or a person coming down a hill in a leisurely, loose-bodied manner. Cp. *ukuti cu*.

**um-Cululeka** (*s.k.*) *n. f.* Any long, straightly extended thing, as above; lazy, indolent person.

**Cuma** (*Chuma*), *v.* Bear abundantly, as meales in a fertile spot (used in perf.); multiply or increase largely, abound, as cattle with any person or in any locality (used in perf.); be of a meek, mild, kindly disposition (used in perf.) [Skr. *tu*, multiply; MZT. *vula*, multiply; Her. *kuma*, mount, as a bull].

Ex. *xincumile ixinkomo uMajiyana*, cattle have increased well with Majiyana.

*ucunywe ixinkomo, w'aliwa ixzalo*, he has been increased for by cattle, but denied (by) offspring.

*lowo'nfana ucunywe amashumi amabili*, that boy is abounded for by, i.e. always gets, twenty (shillings a month).

**um-Cumane**, *n. f.* Certain forest-tree, growing along the coast.

**Cũmba cũmba, ukuti** (*Cũmbha cũmbha, ukuthi*), *v.* = *cumbaza*.

**Cumbaza** (*Cumbhaza*), *v.* Feel a thing (acc.) with the fingers, press or poke repeatedly, as when curious to know what is inside; toy with, play with a thing (acc.), as a nice little object, or as a young-man with a girl; turn about in the hands, finger, handle, as a child when disdainfully turning about its food (acc.) in the plate.

**Cũmbe, ukuti** (*Cũmbhe, ukuthi*), *v.* Prick lightly, as with an assegai (C.N.)

**Cumbeza** (*Cumbheza*), *v.* = *ukuti cumbe*.

**Cũmbu, ukuti** (*Chũmbhu, ukuthi*), *v.* = *cumbusa*.

**Cumbulula** (*Cumbhulula*), *v.* Turn over something (acc.) disgusting, as a dead dog (C.N.). Cp. *petulula*; *cupuluzi*.

**Cumbusa** (*Chumbhusa*), *v.* = *cambusa*.

**isi-Cumi** (*Chumi*), *n.* Meek, mild, kind-natured person. See *cuma*.

**isi-Cumu** (*Chumu*), *n.* Large globular basket, with small mouth at top, used for carrying beer.

**isi-Cuntsa** (*Chuntsa*), *n.* = *isi-Cuse*.

**Cũnu cũnu, ukuti** (*ukuthi*), *v.* = *ukuti ncunu ncunu*.

**Cunuka** (*s.k.*), *v.* Get vexed, put out, offended, as below (used in perf. — see

*cunula*); get disgusted, or tired, as with an excess of very rich food, or with a monotonous repetition of the same food (follow. by agent); feel a thing (with agent) tiresome, irksome, as work.

**Cunukala** (*s.k.*), *v.* Be in the vexed, offended, tired out, state, as above.

**Cunula**, *v.* Vex, put out, offend a person (acc.) by any word or action; disgust, or tire, as very luscious food, or the same food always; be tiresome, distasteful, irksome, as work to a person (acc.). Cp. *nenga*; *casula*; *fundekela*; *tikutela*.

**Cunulula**, *v.* = *vumbulula*.

**Cunuza**, *v.* = *ncunuza*.

**Cupa** (*Cupha*), *v.* Lay a trap or snare for anything (acc.), as a wild-beast or bird; place a sign so as to show if anything has been touched, entered, etc.

Ex. *cupa!* look out! be careful! — used as a threat, or warning.

**Cupana** (*Cuphana*), *v.* Be on the look out to catch one another (with some bad intention); threaten one another.

**Cupanisana** (*Cuphanisana*), *v.* = *cupana*.

**Cũpe, ukuti** (*Cũphe, ukuthi*), *v.* Do anything very slightly, very nearly, scarcely at all, just avoiding not being done, as when hoeing a few moments in the field, doing a few rubs with the grinding-stone; hold a thing (acc.) in such a way as scarcely to be holding it at all (as when catching it by the edge or with the tips of the fingers); set a thing so that instead of standing it is in constant danger of falling; get done or happen by all but a mere shave, i.e. narrowly escape being done; stand ready to act on the instant, as a gun to go off, or a box to fall.

Ex. *cupe ngalimala* (or *cishe ngalimala*), it was the merest shave and I had been injured.

*ngati ngipakati, kwati cupe, ngamuka*, and when I was in the middle (of the stream), it wanted just a little and I was gone (with the current).

*ngati ngipakati, kwati cupe! uigamuki*, and when I was in the middle, it was be careful that you don't go off, i.e. I had to be very careful not to go off.

*mus'ukusiti cupe isitsha*, you mustn't hold the vessel as though you just wanted to let it drop.

*ixwe lake lile cupe ukufika emHlatuze* (or *licupele ukufika*), his laud very nearly reaches to the Umhlatuze.

**Cupela** (*Cuphela*), *v.* = *ukuti cupe*. Cp. *ncengela*.



Cupeza (*Cupheza*), *v.* = *ukuti cupe*.

Cupisa (*Cuphisa*), *v.* Warn, caution, put on one's guard; threaten a person (acc.).  
Cp. *songela; xwaya*.

Cupuluzza (*Cuphuluzza*), *v.* Poke a thing (acc.) with the finger or a stick; poke or take up, or turn about, a thing (acc.) with the point of a stick, as anything disgusting which one dislikes touching = *ukuti cupuluzi; cokoloza; copolosa*.

Cúpuluzi, ukúti (*Cúphuluzi, ukuthi*), *v.* = *cupuluzza*.

isi-Cuse (*Chuse*), *n.* Any object set up, or standing out conspicuously alone, as a scarecrow in a field, an object seen standing on a road in the distance or stuck up in a kraal, or an 'aunt-Sally' made of an *um-Senge* stump and set up by boys for throwing at; an utterly worthless, despised person, not worth caring about, a mere 'dummy' of a person, as an old neglected woman or child (= *um-Lwane*).

Cusha (*Chusha*), *v.* = *boboza* (on account of its being mostly adopted as a substitute for this latter word for *hlonipa* purposes, the use of the word is now mostly confined to women).

Cúshe, ukúti (*Chúshe, ukuthi*), *v.* Pass (*intrans.*) straight or right through, pierce through, as a needle or awl passing through a piece of leather, grass, etc. = *cusheka*; make pass through, as the needle (acc.) or awl above = *cusheza*; get passed through, or pierced through, as the piece of leather above = *cushezeka*.

Cusheka (*Chushheka*), *v.* = *ukuti cushe*.

u(lu)-Cusheia (*Chushela*, or sometimes, *s.c.*), *n.* Any sharp-pointed, piercing thing; an ox with sharply pointed horns standing erect (= *i-m-Boxela*).

Cushelékela (*Chushelékela*), *v.* Go straight through, or direct along, a path (with *nga*). Cp. *ukuti nycelekeshe*.

Cusheza (*Chusheza*), *v.* = *ukuti cushe*.

Cúshu, ukúti (*Chúshu, ukuthi*), *v.* = *ukuti cushe*.

i-nCúshuncushu, *n.* = see *i-Neushuncushu*.

Cushuza (*Chushuza*), *v.* = *cusheza*.

Cushuza, *v.* = *ncushuza*.

Cuta (*Cutha*), *v.* Contract, compress, or draw in the body (acc.), or any of its parts, as when seeking to drag the body through a narrow space, or when being tickled, or when straining, or when pursuing the mouth to restrain from laughing, or as a horse or dog laying down the ears (cp. *butaza*); have the ears

drawn together *i.e.* unpierced, without a hole, according to Native custom (used in perf.); have the ears closed *i.e.* be disobedient, not readily responsive to orders, as a bad child; be deaf (used in perf.).

isi-Cute (*Cuthe*), *v.* Person with ears unpierced; person with ears closed *i.e.* not obedient, or actually deaf = *isi-Puta*.

Cwa, ukúti (*ukuthi*), *v.* Be calm and clear, as the sky, mind, etc. = *ukuti cwanta*.

Ex. *inlixiyo yami ite cwa*, my heart is at perfect rest, happy and contented, without anything to ruffle it = *ukuti cokololo*.

Cwa, ukúti (*Chwa, ukuthi*), *v.* Resound, send forth a continued indistinct din or noise, as a lot of people singing in the distance, or as a wood or hall sending forth a dull confusion of sound; make a gentle rumbling noise, *i.e.* ferment gently, effervesce, as beer, or soda-water = *cwaza*.

Cwāba, ukúti (*Chwāba, ukuthi*), *v.* Crackle, as dry sticks or undergrowth when walked upon; make to crackle, as a piece of dry firewood (acc.) when breaking it up, or dry undergrowth when walking upon it = *cwabaza*.

Phr. *ake uti cwaba umlilo*, just crack a few sticks for fire, or make up a small fire.

u(lu)-Cwabasi (*Chwabasi*), *n.* Any food nicely crisped in the cooking or nicely crisp in the mouth, as meat or mealies nicely roasted, or buttered toast; (C.N.) a tall person of nice medium-sized body (= *i-nGewabasi*).

u(lu)-Cwabasosha (*Chwabasosha*), *n.* (C.N.) = *i-nGewabasi*.

Cwabaza (*Chwabaza*), *v.* = *ukuti cwaba*.

i-nCwabi, *n.* = *i-mBodhla; i-mPaka*.

Cwacwaba or Cwacwabala (*Chwachwaba* or *Chwachwabala*), *v.* = *cocobala*.

i-nCwadi, *n.* Mark of any kind which indicates, directs, etc. as a sign-post, a stone placed as a guide in measuring, a peculiarity of features by which one recognises, etc.; hence, sign; evidence; letter, 'which indicates or tells things'; book; certain string of beads with the colours arranged according to a fixed custom, and which a young-man 'reads or tells,' it having reference to his love-feelings (Mod. in the latter instances).

Ex. *incwadi yami leyo*, that is my sign or guide (as a knot tied in the grass or stick in the ground).

*incwadi yabo inye, ikala*, their distinguishing feature is the same all round, viz. their nose (as children of a particular family).



**Cwāka, ukuti** (*ukuthi; s. k.*), *v.* = *ukuti cwanta* (mostly N.).

**Cwākalala, ukuti** (*ukuthi; s. k.*), *v.* = *ukuti cwantalala* (mostly N.).

**Cwala, v.** Dress the hair by picking or combing it out with any pointed instrument, as is commonly done to the hair below the headring = *visha*.

**i-nCwali, n.** Native hair-dresser and headring-maker.

**isi, or u(lu)-Cwalo, n.** Pointed wooden instrument for picking or puffing out the hair, as above.

**um-Cwana, n. 5.** (C.N.) = *i(li)-Lula*.

**Cwaneka** (*Chwaneka*), *v.* Roast, toast, as a piece of meat (acc.) over the fire, or a person at the stake; bake, as the sun a person (acc.) = *cocohalisa*.

*N.B.* Burning at the stake was not unknown with the Zulus. Shaka had a large number of the Elangeni clan — that of his mother — impaled on a circle of sharpened stakes, the stake entering by the anus and passing through the body up to the neck, and then roasted over fires made up below them.

**isi, or um-Cwangubane** (no plur.), *n. 5.* Certain kind, or kinds, of small, striped, smooth-bodied caterpillars which have appeared in certain past years and worked great damage to grain crops = *um-Balo, um-Cwangube*. Cp. *i(li)-Ntshungutshu*.

**um-Cwangube, n. 5.** = *um-Cwangubane*.

**Cwanginga, v.** Search or look for anything (acc.) carefully (= *hlwaya*); collect small sticks for firewood (acc. = *cakasha*).

**Cwānta, ukuti** (*ukuthi; s. t.*), *v.* Be perfectly calm or still, as the weather on a windless, cloudless day (= *ukuti cwantalala*); be spread out at rest, as a multitude of people, or of cattle, sitting or lying down quietly on one spot (= *ukuti cwantalala, ukuti yiba, ukuti yibaba*; cp. *ukuti kwantalala*).

**Cwāntalala, ukuti** (*ukuthi; s. t.*), *v.* = *ukuti cwanta*.

**u(lu)-Cwantalala** (*s. t.*), *n.* Mass of people or cattle lying or sitting spread out at rest on one spot = *u(li)-Yiba*.

**Cwanzulula, v.** = *cwasa*.

**Cwasa, v.** Exclude or cut off a person (acc.) from one's society, friendship, etc. = *bandhlulula, cwanzulula*. See *i(li)-Qude; i(li)-Ci*.

**Cwāsha or Cwāshe, ukuti** (*Chwāsha or Chwāshe, ukuthi*), *v.* Stick or pierce a person or thing (acc.) very slightly, as

might a thorn, or one person giving another a prick with a pin; stick in slightly or loosely, as a hair-pin (acc.) into the hair, or a spoon into the thatch of a hut (cp. *hloma*); throw into the mouth, or eat bit by bit in small pieces, as when eating mealie grains (acc.) or small fruit singly = *cwasha or cwashela, ukuti twasha*.

**Cwasha or Cwashela** (*Chwasha or Chwashela*), *v.* = *ukuti cwasha*.

**Cwasha or Cwashela, v.** Put or wear a band of skin or beadwork round the head, generally over the forehead = *qela* (*qhela*).

**Cwata** (*Cwatha*), *v.* Become clear, cloudless, as the sky (used in perf.); become bare, bald, cleared of hair, grass, etc., as a man's head, a patch on an ox, or a spot on the veldt (= *qwata*) = *cwatula*.

Ex. *liewatile izulu namhlanje*, the sky is cloudless to-day.

**Cwāta, ukuti** (*Cwātha, ukuthi*), *v.* = *cwata*.

**u(lu)-Cwata** (*Cwatha*), *n.* Bare or bald thing or place, as a man's head when shaven, a bald patch on an animal's body as where burnt, or the veldt where quite bare of grass = *i-nGwatule; i-Nyabule; i-Manyule*. Cp. *i-mPandhla* [Ga. *kwatala*, baldness].

**u-Cwatibane** (*Chwathibane*), *n.* Kind of grasshopper, said to be the male of the *i(li)-Diya* = *u-Mantshola*.

**Cwatula** (*Cwathula*), *v.* = *cwata*.

**i-nCwatule** (*Cwathule*), *n.* — see *i-nGwatule*.

**Cwaya, v.** = *gcaya*.

**Cwaya** (*Chwaya*), *v.* Perform the hut, or sitting-dance.

**i-nCwayi, n.** One skilful at the *um-Cwayo*, dance.

**Cwāyi cwāyi, ukuti** (*ukuthi*), *v.* = *cwayiza*.

**Cwayiza, v.** Blink, wink, as when something has entered the eye, or as ordinarily = *qwayiza; cwazima; pazima*.

**um-Cwayo** (*Chwayo*), *n. 5.* Hut, or sitting-dance, or its accompanying song = *um-Vumo*.

**Cwaza** (*Chwaza*), *v.* = *ukuti cwa*.

**u(lu)-Cwazi, n.** A dazzling or glittering thing, a 'dazzlingness', such as fills the eyes after looking at the sun, or the dazzling heat-waves dancing above moist ground on a hot day, or the layer of oily-matter lying on the surface of stagnant water, or the heliograph from its dazzling motion = *u(lu)-Newazi; u(lu)-Gelele*.



u-Cwazibe, *n.* Large bright star, *Aldebaran* of the constellation *Taurus*. Cp. o-*Ndwenjana*.

Cwāzi cwāzi, ukuti (*ukuthi*), *v.* = *cwazimula*, *cwazizela*.

ubu-Cwāzicwazi, *n.* Brightness, shininess, as of polished metal or glassware; splendour, effulgence, glitter, as in a gorgeous hall lighted up.

Cwazima, *v.* = *cwaziza*.

Cwazimula, *v.* = *kazimula*, ukuti *cwazi cwazi*.

Cwazizela, *v.* = *kazimula*, ukuti *cwazi cwazi*.

Cwē, ukuti (*ukuthi*), *v.* Be brightly green or blue, as new grass, a clear sky, or pure water = ukuti *yaka*. Cp. *cweba*.

isi-Cwe (*Chwe*), *n.* Pigmy or Bushman (= *umu-Twa*); sometimes used (N) for *isi-Xwe*.

Cweba, *v.* Become clear or pure *i.e.* free from all obscuring bodies, as muddy water does upon being left undisturbed, or as the sky when free from every cloud or haziness (used in perf.); become 'glassy', as the eyes when filled with tears.

Ex. *amanzi acwebile ato vire*, the water is clear as crystal.

*amhlo as'cwebile* (or *hlwenge*, or *evenge*) *ixinyembezi*, his eyes are already filled with tears.

i(li)-Cweba, *n.* Lagoon, as at the mouth of the Umhlatuze or Durban. Cp. *u(lu)-Cweba*.

Ex. *icweba lus'eNtlangeni*, the Tonga lagoon *i.e.* St. Lucia Bay.

i(li)-Cweba (*Chweba*), *n.* Single stalk of a certain kind of rush (used with plur.); also = *i(li)-Coba*.

i-nCweba, *n.* Tiny skin-bag containing medicines or charms and worn singly or in numbers on a string round the neck. Cp. *ama-Mbata*.

u(lu)-Cweba or more gen. Cweba, *n.* Any still, pure expanse or sheet of liquid, as a clear stagnant pond, lagoon, or beer when standing at rest (from the clear surface of water rising to the top).

Cwēbe cwēbe, ukuti (*ukuthi*), *v.* = *cwebezela*.

Cwēbedu, ukuti (*ukuthi*), *v.* Be perfectly clear and still, as the sky; be perfectly silent, quiet, as a person. Cp. *ukuti cwanta*.

Phr. *lusate cwēbedu*, it is still all clear, without a speck (along the path), *i.e.* there are still no signs of him (as of a person coming).

Cwebezela, *v.* = *kazimula*.

um-Cwebo, *n.* 5. = *um-Laza*.

Cwecwa, *v.* Pare, shave off in thin slices (not scrape), as peel (acc.) from a potato (acc.), or fat from a piece of meat, or small shavings from a medicinal root.

Phr. *uku-cwecwa ugwayi*, to remove the stalks and stiff ribs from a tobacco leaf, leaving only the *ukudhla*.

*uku-xi-cwecwa endabeni*, to cut oneself off from (having anything to do with) an affair, shrink out of it.

u(lu)-Cwecwe, *n.* Thin, light sheet or plate of anything, as a sheet of tin, or brown-paper; dim. form *u(lu)-Cwecwana*, slice, scale, wafer, etc. = *u(lu)-Cecwa*, *u-Ngwecwe*.

i-nCwele, *n.* (N. fr. Xo. *i-nQwelo*) = *i-nQola*.

i-nCweleha, *n.* = *i-nXelehla*.

Cwenga, *v.* Clear *i.e.* make run off clear, 'pour off' any liquid (acc.) from its sediment, as one might clear water by straining, filtering, or making it run off clear at the top, leaving the sediment behind; or as the sour-milk calabash (nom.) does the whey (acc.) when it lets it run off clear leaving the curds behind (= *hlwenga*, *hlahla*); or as a person's eyes make tears (acc.) 'run off clear' when they fill with them from sorrow or anger (= *hlwenga*, *cweba*).

Ex. *us'cwenge ixinyembezi*, his eyes are already filled with tears.

Cwentsa (*Chwentsa*), *v.* Act or talk in a bad-mannered, rude way, without shame, restraint, or respect, as a youth talking rudely to his father, or fighting with another boy in his presence.

i(li)-Cwentsa or Cwentsana (*Chwentsa*), *n.* One who acts or talks as above.

Cwēpe cwēpe, ukuti (*Chwēphe chwēphe*, *ukuthi*), *v.* = *cwepesha*.

Cwepesha (*Chwepesha*), *v.* Do off smartly, with skillful easiness, as any work (acc.), account of an affair, etc. See *i-nGwepeshi*.

Cwēpeshe, ukuti (*Chwēpeshe*, *ukuthi*), *v.* = *cwepesha*.

Ex. *wasiti cwepeshe (isicatulo)*, he put it right in no time (the boot he was repairing).

i-nCwepeshi (*Cwepeshi*), *n.* — see *i-nGwepeshi*.

Cwepesha (*Chwepesha*), *v.* = *cwepesha*.

Cwasha, *v.* = *ukuti cweshe*.

Cwēshe, ukuti (*ukuthi*), *v.* Cut off a little bit of anything (acc.), as meat, cloth, etc.;



encroach upon land (acc.) by appropriating small bits at a time = *cweshá*.

**Cwetula** (*Cwethula*), *v.* Clear away the clouds, become clear, as the sky (= *cwata*, *hluba*; cp. *heka*); clean up, sweep up, as a kraal (acc.) of weeds and rubbish (acc. = *cetula*).

Phr. (*izulu*) *livectulile, nas'ebukweni bexinja*, the sky has cleared up right away to the horizon (*lit.* even to where the dog's wives come from).

**ubu-Cwibi**, *n.* = *ubu-Cubu*.

**Cwicwiteka** (*Cwicwitheka*), *v.* Titter, as a lot of girls at a person speaking. Cp. *mamateka*; *gegeteka*; *kunkuteka*; *gigiteka*.

**Cwila**, *v.* Sink down bodily into anything (loc.) out of sight, as when quietly diving or sinking into deep water, or (metaphor.) into deep or long grass. Cp. *ukuti goje*. [Ga. *bira*, dive].

**Cwili**, *ukuti* (*ukuthi*), *v.* = *cwila*; *cwilisa*.

**um-Cwili**, *n.* 5. Klip dagga (*Leonotis ovata*) = *u(bu)-Tshwalabenyoni*; cp. *i-Munya-munya*.

*N.B.* The leaves of this plant are said to be one of the chief Xosa remedies for snake-bite.

**Cwilisa**, *v.* Make sink down into, as above — see *cwila*; hence, immerse, dip into, as when placing anything (acc.) beneath the water; steep, soak, as Kafir-corn (acc.) by putting into a stream to make it sprout for malt.

Ex. *uku-xi-cwilisa*, to duck oneself, dive down beneath the water (not properly plunge).

**i-nCwincwi**, *n.* Sun-bird or Honey-sucker, of which there are several varieties (*Cinnyris Afrá*, *C. chalybea*, etc.).

**Cwiya**, *v.* Cut off small bits here and there from a slaughtered beast, or as an *um-takati* does from a murdered person; take out or away small bits now and then, as of food (acc.) from a pot.

**i(li)-Cwiyo**, *n.* Small choice piece, tit-bit, such as is cut off a slaughtered beast for the kraal-head, or from a human body, as above.

## D

**D** in Zulu has but one sound, the same as in English, although in Zulu the letter is somewhat more clearly dentalised and possesses a stronger aspiration than in English speech.

The combinations *dhl*, as in the word *Dhlala* (to play); *hl*, as in the word *Hlala* (remain); and *ll*, as in the word *i-nTliviyo* (heart), are used to denote the three varieties of lisp in the Zulu language. The difference in sound between the *dhl* (the deep, throat lisp) and the *hl* (the medium or mouth lisp) is very like the difference between the *dhl* in the English word 'smoothly' and that in the word 'deathly' — the sign *dhl* corresponding to the former and the *hl* to the latter. The *ll* (or sharp, dental lisp) is the latter sound sharpened by the fact of its following immediately after an *n*, which causes it to become somewhat dentalised, so as to resemble the sound of the *ll* in the English word 'neatly'.

In the Xosa language, the sign *dl* is used for the same sound as we express in Zulu by the sign *dhl*. For the sake of uniformity, as well as of brevity, it would seem eminently desirable to adopt the Xosa sign also for the Zulu.

**Da**, *defect. verb.* — mostly appearing in the form *de q. v.*, and used to express 'continually, constantly, always', etc.

Ex. *uxi uMpatwa, uboda umbekela intsimu*

*yake*, Mpatwa says, always keep an eye for him on his field.

**i-nDaba**, *n.* Matter, affair; case; topic of conversation; business; report; story, tale; pl. *izi-nDaba*, news; doings [L. *fabula*, story; *fama*, report; Ar. *khábar*, news, report; Sw. *jambo*, affair; Ga. *ki-gambo*; Bo. *z-ambo*; Ze. Ngu. *ku-gambira*, to tell to; Her. *oku-yamba*, to talk about; Ka. *ku-leba*, to speak].

Ex. *kuy'indaba yako ukulungisa loko*, it is your business to arrange that.

*seku indaba*, it is now a case (to be talked about) — previously it was of little public concern or importance.

*ixindaba xake angixitandi*, I don't like his affairs (caused by his carryings-on).

*nginxaxi ngenudaba nje, anginxaxi ngawehlo*, I know him just by report, I don't know him by the eyes (*i. e.* personally).

*indaba kangiyixeki*, the affair, no! I don't talk about it, *i. e.* it is altogether too bad, or surprising, beggars all description.

Phr. *tat'indaba le, ngikuye umcaba*, take this affair, and I will give you some mealie-'masi = oh! do relate to us that affair.

**i-nDaba** (or **i-nTliziyo**) **ka'Ndondondo**, *n.* = *i-nGubo ka'Kuindhase*.

**u(lu)-Daba**, *n.* Occurrence or matter of importance, serious affair.



i-n Dabakadengizibone, (*s. k.*), *n.* = *isi-Kutshane*.

i-n Dabakawombe (*Dabakawombhe*), *n.* — see *i(li)-Wombe*.

Dabalaza, *v.* Stand astride, with the legs wide apart (C. N.) = *xamalaza*.

i(li)-Dabane, *n.* Certain weed, growing in old kraals.

isi-Dabane, *n.* = *isi-Geeba*.

i-n Dabankulu (*s. k.*), *n.* Certain section of Shaka's *isi-mPohlo* regiment.

um-Dabe, *n. f.* Place with deep, uncrossable mud; a bog = *u(lu)-Buku*; *u(lu)-Bishi*.

Dabu, ukuti (*ukuthi*), *v.* = *dabuka*; *dabula*.

um-Dabu, *n. f.* Name given to the larger *i-nTolwane* shrub (= *um-Dabu obomvu*) whose roots are used as an emetic for *ubu-Lawu* and for chest and stomach complaints; more rarely also applied to *i-nTolwane encane* (= *um-Dabu omhlope*) which is used for, headaches; also = *um-Fantu*.

Dabuka (*s. k.*), *v.* Get rent, torn, as a garment (cp. *qibuka*; *rrebuka*); get broken, as an earthen vessel; get broken out, as the body of a person with sores; get heart-broken, saddened, grieved; get broken out into being, get sprung forth into life, *i. e.* break out into being, spring forth into life, as new grass and plants at the coming of spring; originate, have their origin, as a tribe [Sw. *pasuka*, get rent or broken; *tatuka*, get rent; Ya. *sauka*, suffer; Her. *pauka*, *tauka*, get broken or torn].

Ex. *ngidabukile impela ngalego'ndaba*. I am very sorry about that affair.

*y'iboku kwadabuka umhlaba*, ever since the world came into existence.

*abakwa'Dhlamini badabuka eSwazini*, those of the Dhlamini stock had their origin in Swaziland.

um-Dabuka (*s. k.*), *n. f.* = *um-Kenke*.

Dabukela (*s. k.*), *v.* Be grieved at (the sight of) *i. e.* to envy, enviously covet, as the property (acc.) of another man = *hawukela*.

Dabukisa (*s. k.*), *v.* Grieve, sadden, as a child its parents (acc.) — this word is not used as a rule in the sense of 'to create', or of 'to cause to get torn or broken' *i. e.* to break or tear, *dabula* being used in such cases.

um, or i-n Dabuko (*s. k.*), *n. f.* Original or ancient custom, nature, as of the Natives = *i-nVelo*.

isi-Dabuko (*s. k.*), *n.* Original source, place

of origin, as of a tribe; original or ancient custom.

Dabula, *v.* Rend, tear, as a garment (acc. — cp. *qibula*; *rrebula*); break (trans.), as an earthen pot; make break forth into life or being, create, as God did the earth; split up or off, as one portion (acc.) of a tribe from another; go or pass through, as a field (with loc. or *pakati*); cut or saw through, as a plank; chap, as frost, the feet (acc.); slice, slit, as a hide — (this word is not used to express 'to make heart-broken, or grieve'; for this *dabukisa* is used). [Sw. *pasua*, *tatua*, to break or tear; Her. *paura*, *taura*, to break or tear].

Ex. *uyifinde qede, ub'us'uyidabula (inwadi)*, when you have read it (the letter), tear it up.

*uNkuluukulu wadabula abantu ohlangeni*, God brought man into being from out of the original stem.

Phr. *ukudabula umkonto*, to separate off from the bundle, grasp hold of an assegai — in order to draw it out for throwing.

*ukudabula ubusuku*, to travel during the night — whether only for a short portion or the whole thereof.

i(li)-Dabulambiza (*Dabulambhiza*), *n.* = *i(li)-Hlabamula*.

u-Dabuleni, *n.* Safety-pin (T.).

um-Dabuli, *n. l.* Surveyor — from his business of dividing up the land into farms (Mod.).

i-n Dabuli, *n.* Professional 'arranger' of Native dance-songs, adapting the song to the dance, etc. See *funda*.

Dāca, ukuti (*ukuthi*), *v.* Make a slapping, splashing sound, as of a lump of mud thrown on a wall, or dropped on a floor; hence, throw, drop any soft semi-liquid substance (acc.), as before = *dacaza*; get so thrown or dropped, as the semi-liquid substance itself; lie sprawling or flat on the stomach = *dacazeka*. See *ukuti bacca*.

Dacaza, *v.* = *ukuti daca*.

Dacazeka (*s. k.*), *v.* = *ukuti daca*.

Daceka (*s. k.*), *v.* = *dacaza*.

Dacekeka (*s. k.*), *v.* = *dacazeka*.

Dada, *v.* Cause a person (acc.) to be at a loss as to what to do, make helplessly puzzled how to extricate oneself, as might any difficult circumstances *e. g.* two *impis* coming up from different sides at the same time, a superabundance of weeds in a planted field, etc. = *tana*. [Sw. *tatanisha*, puzzle. Comp. *Dida*].

i(li)-Dada, *n.* Black Duck (*Anas sparsa*);



applied also to any other similar varieties (cp. *i(li)-Hoye*); also (N) = *i(li)-Carane*. [Hi. *bat*, duck; Sw. Ga. Ngu. *bati*; Bo. Sha. Ze. *wata*; Ku. *urata*; Heh. *ibata-wata*; Her. *o-imbaka*].

**um-Dada**, *n.*  $\bar{5}$ . Big *i(li)-Beshu*, very broad and long.

**isi**, or **u(lu)-Dada**, *n.* = *u(lu)-Dadawe*.

**Dadambala** (*Dadambhala*), *v.* Go beyond the proper time in doing anything; hence, be over-cooked, as any food (used in perf.); delay in hearing, as a cow or woman whose time has already passed.

**u(lu)-Dadasholo**, *n.* Any broadly expansive thing, as a skin, blanket, curtain, etc. = *u(lu)-Dwadwasholo*. Cp. *i(li)-Qungqu*.

**u(lu)-Dadawe**, *n.* = *u(lu)-Duduma*.

**u-Dade**, *n.* Applied by *males* to any female, younger or older, born of the same mother (= sister); of the same father by other wives (= half-sister); of the maternal uncle or aunt, and of the paternal uncle (= cousin, — when of paternal aunt = *um-Zala*); or of any other kraal or family having the same *isi-bongo* (= clanswoman, kinswoman, blood-relative). Applied by *females* to any female as aforesaid, when *elder* than the speaker — females in the same degree of relationship, but of *like* age = *um-Fo*, q. v.; those in the same degree of relationship, but of *younger* age = *um-Nawa*, q. v. [Sw. *dada!* used in addressing a sister; San. *muhasa*; Gan. Heh. *muhadza*; Bis. *uweso*; Bo. Ngu. Ze. *lumbu*]. Comp. *u-Tate*.

Ex. *udade wetu, wenu, wabo* (never *wami, wako, wake*), my, or our sister; plur. *odade wetu, wenu, wabo* (never *hami*, etc., or *betu*, etc.), my, or our sisters.

*ngifung'udade wetu*, I swear by my sister; or '*dade wetu!*' alone, or the sister's name — is a very common expression of men when wishing to confirm a statement by an oath, the meaning being 'Indeed I would lie with my sister, if I be not telling the truth' (see *Bina*).

**Dadeka** (*s. k.*), *v.* Get put, or be, at a loss as to what to do, how to extricate oneself, as when in seriously embarrassing circumstances (used in perf.) = *taneka*. See *dada*.

**Dafaza**, *v.* Trudge wearily along, when tired out = *diraza*.

**ama-Dafu** (no sing.), *n.* Very soft, over-boiled mealie-grains (*izi-uKobe*) = *ama-Nyewu, ama-Nyikwe*.

**Daka** (*s. k.*), *v.* Make besotted, stupefy, intoxicate, as alcohol, or hemp-smoking

a person (acc.); make faint, languid, strengthless, as hot sultry weather; besot, be too much for, make forget oneself, as an unaccustomed abundance of delicious food (acc.) might cause children momentarily to lose their gravity, respect, etc. — the word in all its senses is generally used in the passive form *dakwa* q. v., seldom in the active.

**i(li)-Daka** (*no. pl.*; *s. k.*), *n.* Rich compressed soil beneath the soft surface-mud in the cattle kraal, in some places used as fuel; (*with pl.*) single brick or clod of dried kraal-mud, used as fuel.

**isi-Daka** (*s. k.*), *n.* Black rich soil, wet or dry.

**um-Daka** (*s. k.*), *n.*  $\bar{5}$ . Ring, about six inches in diameter, of rough brass of about an inch in thickness and obtained by barter from the Portuguese territory or possibly manufactured by Native smiths further north, and formerly used for making the *i-uGrotu* and also as an *um-Beko*; soil of any kind rendered black and muddy by rain; hence, any thing of a dark-brown, muddy colour (see *mdaka*); gall-ball, or soft pellet found in the gall-bladder of some cattle and goats, and said to be the cause of the animal's making a groaning sound when breathing asleep in the kraal; such groaning sound made during sleep by cattle; deep breathing of some human-beings when sleeping. [Tat. *odika*, iron; Kag. Itum. *ndapo*, iron-ore; Sw. *shaba*, brass or copper; Bo. *ki-lama*, iron].

N.B. These brass or copper rings were formerly of great value among the Zulus, a person being easily able to get a beast, or even a wife at times, for them. They were used for making neck-rings, and other body ornaments.

**u(lu)-Daka** (*s. k.*), *n.* Mud; mud-mortar; *udaka otumklope*, white ochreous clay.

**isi-Dakadaka** (*s. k.*), *n.* Huts, houses, or kraals very numerous together in one place. Cp. *isi-Dhldhli*.

**u(lu)-Dakalwezisini** (*s. k.*), *n.* Any nice soft food that makes a paste for the teeth, 'stick-jaw,' as nice *isijingi, amasi*, or very tender meat.

**um-Dakamfene** (*s. k.*), *n.*  $\bar{5}$ . Certain forest-tree, having hard red wood.

**u(lu)-Dakana** (*s. k.*), *n.* Half-asleep looking person having no energy of body or mind. Cp. *um-Lalane*.

**i-nDakandaka** (*s. k.*), *n.* Great quantity or multitude of anything, as crops, beer, hooks, cattle, etc.; person overcome or done up with exhaustion or worry,



whose powerless body is 'all over the place.' See *dakaza*.

Ex. *ku'Bani aku'mabele, iulukaudaka nje*, with So-and-so it isn't corn; it is just heaps of it.

(li)-*Dakane* (*s. k.*), *n.* Certain bush-tree, growing along the coast.

um-*Dakane* (*s. k.*), *n. s.* White Pear (*Apodytes dimidiata*) — forest tree growing along coast with hard wood used for felloes, and its bark and leaves as purgative for young cattle (N).

u(lu), or i-n*Dakane* (*s. k.*), *n.* Certain shrub, producing fibre, and used medicinally for fevers and as an *i-nTelezi*.

Dákatsha, ukuti (*ukuthi*; *s. k.*; *s. t.*), *v.* = *dakatshela*.

Dakatshele (*s. k.*; *s. t.*), *v.* Go dragging oneself along, as one quite exhausted = *dakatshele*.

Dakaza (*s. k.*), *v.* Do anything largely, abundantly, prodigally, etc. — most commonly used of 'good things,' as food, etc. See *i-nDukandaka*.

Ex. *ubani wasidakaza ngotshwala*, So-and-so treated us abundantly to beer.

*sadakaza ngotshwala k'obani*, we got any amount of beer at So-and-so's.

*inkosi gal'idakaza izinewadi*, the magistrate was engaged on a great heap of letters.

Dakwa (*s. k.*), *v.* Be besotted, drunk, as with beer or hemp; be overcome, as by sun's heat or over-eating.

Ex. *utakice*, he is drunk

*utakice ilanga*, he is done up by the sun.

(li), or isi-*Dakwa* (*s. k.*), *n.* Drunkard; one given to excessive hemp-smoking.

N.B. Native medicine is not without its cures for inebriates, *e.g.* ground partridge-gizzard, or the froth of boiled beer-dregs, administered in a little *utshwala* before the feast is an infallible specific. Another remedy is the *is-ona* weed taken in the same way. The reasoning in this case is probably that, inasmuch as the *is-ona* weed is the most fatal enemy to the *mabele* plant while in the field — this latter not being able to thrive at all wherever the weed exists — *ergo*, the *mabele*-beer poured into a stomach previously well drugged with the weed, will find it a very unfavourable habitat. Lest, however, there be any misunderstanding as to the opinion of the Native, from an ethical point of view, about getting drunk, I may state that it is not the habit of inebriation that is disliked by the drunkard or disapproved by the community, or indeed treated by the Kafir doctor, but the alcoholism and nerve-effects (*u-Valo*) resulting therefrom. See *u(lu)Quqo*.

u-*Dakwa-ukusuta* (*Dakwa-ukusutha*), *n.* Regiment formed (or rather only named) by Dinuzulu's mother, during his absence in St. Helena, and next following after the *i-nGubo ka Kundhlase* (q. v.).

Dala, *v.* Bring into being, create, as God brought into existence the world (acc.), or as Mpande is said, in his praises, to have created Zululand = *dabula*. [The word is probably only another form of *zala*, to give birth to (q. v.). Skr. *dharma*, effect, create; *jan*, beget; Lat. *pario*, I bring forth; *nascor*, I am born; Heb. *bara*, create; Ar. *khala*, create; Her. *kara*, make to be; At. *da*, create; Ga. *tonda*, create — comp. Zulu *um-tondo*, male organ of generation, the penis].

Dala, *adj.* Old, aged (not used for 'old' in the jocular sense — see *u-Ntsondo* and *u-Koto*). [A.S. *eald*; Eng. old; Ar. *'adim*, old; Ga. Nya. Kag. *daa*, ancient; Her. *kuru*, old (*k* in Her. = *d* in Z., *e.g.* Her. *kara*, create = Z. *dala*, create); Ngu. Ze. *kolo*, (see prev. remark); Sw. *zee*, old (*z* in Sw. = *d* in Z., *e.g.* Sw. *zaa*, to bring forth, and Z. *dala*, create)].

Phr. *ngimdala namhlanje*, I am old today, *i. e.* I have seen wonders.

*woba mdala*, you will be old, *i. e.* will make a tough experience, such as you never knew before — said to a naughty boy for whom chastisement is in store.

*seli lidala (ilanga)*, it (the sun) is already old, *i. e.* is already up some time, say about an hour (see *pisa*).

*loko kuvavela pakade kadala*, that happened long ago, in old times.

*abadala*, adults; *amadala*, old people.

(li)-*Dala*, *n.* Aged person.

ubu-*Dala*, *n.* Age, as of a person; antiquity, the 'long ago.'

Ex. *kwenziwa 'budala loko*, or *ebudaleni*, or *endulo*, that was done or made in ancient times.

Dálala, ukuti (*ukuthi*), *v.* Be openly exposed to the view of all, be in the open, as a kraal or exposed object, or the fault of a person become publicly known; be quite bare, empty, a merely open space, as a field that has been eaten off by cattle; make, or place, so openly exposed, bare, etc., as any object (gen. such as ought to be concealed), the fault (acc.) of a person, etc. (= *dalula*). [Skr. *dal*, split; Her. *kuruka*, bare — comp. Her. *kuru*, old = Z. *dala*, old].

Ex. *ixinkomo xangena, xawuti buge umbu, sekute dalala*, the cattle entered and utterly cleared off the mealies, it is now perfectly bared (nothing being left).



*sekute dalala eshungwini lami*, it is now quite empty in my snuff-box.

*wakuluma icamtela dalala*, he spoke and made (the case) bare for him, *i.e.* exposed him = *icamdalala*.

*isono saka satilwa dalala*, his sin was laid bare.

**Dalākaxa**, ukuti (*ukuthi*), *v.* = *ukuti bala-kaxa*.

**u-Dalamede**, *n.* Dynamite [Eng.].

**Dalasa**, or **Dalase**, *v.* = *talasa*.

**um-Dalase**, *n. 5.* Any very old thing, as vessel, hut, or person.

**isi-Dalasi**, *n.* = *isi-Talasi*.

**u(lu)-Dalasi**, *n.* = *u(lu)-Dwadumu*.

**ezika Dalawana** (*izinja*), *n.* Dalawana's dogs — a name of contempt given to the Durban Native police, probably so called after a certain superintendent.

**u-Dali**, *n.* Dohl; split-peas; lentils [Eng.].

**i-nDalu**, *n.* Small tree (*Greyia Sutherlandii*), growing in up-lands (N).

**Dalula**, *v.* Expose, make bare, as a person or his secret doings (doub. acc.) = *ukuti dalala* [Skr. *dal*, split; Her. *kuruka*, bare — comp. Her. *kuru*, old = Z. *dala*, old].

**i-nDalule**, *n.* One of the number of bones used by the Native bone-diviner (N).

**Damba** (*Dambha*), *v.* Go down, as a swelling; subside, as a river; be calmed down, as anger; be allayed, as pain; be calmed, as one's desire = *bohla*.

**Dambata** (*Dambhatha*), *v.* = *gubuya*.

**um-Dambi** (*Dambhi*), *n. 5.* Rush-like grass, used for making eating-mats; (N) shrimp, prawn.

**i(li)-Dambisa** (*Dambhisa*), *n.* = *i(li)-Dwangubane*.

**Dāmbu dāmbu**, ukuti (*Dāmbhu dāmbhu*, *ukuthi*), *v.* = *ukuti namba namba*.

**Dambuza** (*Dambhuza*), *v.* = *nambaza*.

**isi-Dambuza**, or **Dambuzana** (*Dambhuza* or *Dambhuzana*), *n.* = *isi-Namba*.

**Damene**, *aux. verb.* = *de, jinge, zinge, etc.*

**Dāmu**, ukuti (*ukuthi*), *v.* Burst up in a flare or flame, as a little dry grass when lighted; burst or break open or apart, as a mist, clouds, or a rank of men to allow a chief to pass; open out in concentric circles, as water when a stone is thrown in = *damuka*; go flaring or flaming up, as a grass-fire when coming across patches of dry grass or blown up by a wind = *damuzela*; cause to burst up in a flare, as the wind might a little fire (acc.) among dry grass; cause to

break open or apart, as the wind a fog (acc.) = *damula*; go splashing in or through water (acc.), causing it to 'burst' up and about, as when crossing a drift, or a swimmer splashing about with the feet = *damuza*.

**i(li)-Damu**, *n.* A splashing about in the water, or splashing up thereof, as when swimming, according to Native custom, with a splashing of the feet (= *uku-shaya idamu*), or as children splashing one another when bathing in a river (cp. *i-nTiki*); a large abundance of food, generally beer, 'ponds-ful' of it (more generally used in plur. *ama-Damu* = *ama-Buka; ama-Cibi*).

**Damuka** (*s. k.*), *v.* = *ukuti damu*.

**Damula**, *v.* = *ukuti damu*.

**Damusa**, *v.* (C.N.) = *damuza*.

**Damuza**, *v.* = *ukuti damu*.

**Damuzela**, *v.* = *ukuti damu*. Cp. *gqamuka*.

**Dana**, *aux. verb.* = *de, damene, etc.*

**Dana**, *v.* Get powerless, depressed, languid, as the body from excessive heat or weakness; get depressed mentally, out of heart, as through worry.

Ex. *ngidanile, ngidaniswe ixindaba zako*, I am tired out, I have been tired out by your carryings-on.

**isi-Danasi**, *n.* = *isi-Talasi*.

**Danda**, *v.* Follow along, as a track or path (with *ku*); follow along, relate, an occurrence (acc. = *landa*); plant or sow anything (acc.) by following along (not scattering broadcast), *i.e.* seed by seed in furrows, or rows, or successive holes made by the hoe.

Plur. *uku-dandir indina*, to mark out a field or garden by cutting a row of holes with the hoe = *yaba, ala*.

N.B. This word, *danda* or *landa*, shows how also in the Zulu language an interchange formerly existed between the letters *d* and *l*. How this interchange was managed is clearly exemplified by the Suto branch of the Bantu languages, where even to-day a sound exists which is midway between a *d* and an *l*, as shown in the Suto word for 'God,' which some Europeans write as *Molimo*, others as *Modimo*.

**i(li)-Danda** (loc. *e-Danda*) *n.* = *i(li)-Qolo*.

**isi-Danda**, *n.* Person or animal (as cow or bullock) of sluggish, spiritless disposition, without energy or fire — used of a child still crawling when others of its age are walking, or a cow that lets itself be pulled about by anyone, or a woman in an advanced stage of pregnancy.



ubu-Danda, *n.* Quality or state of being as above.

Dandabuza, *v.* Travel far, covering a great stretch of country (acc.); go on and on, recounting all the monotonous details, never getting to the end, as when giving evidence or relating an affair = *landabuza*, *shishimeza*.

Dandalaza, *v.* Come into sight, come into the open, as anything previously screened from view.

Phr. *idandulazile (inyonga)*, it is come into sight (the moon) — used of the new moon just appearing.

Dāndalazi, *ukuti (ukuthi)*, *v.* = *dandalaza*.

i-nDandato (*Dandatho*), *n.* Ring, or circular piece of metal; the name was applied to the *um-Daka* q. v.

Dandisa, *v.* Make to follow all the incidents of an affair by giving a detailed account of it (doub. acc.) = *landisa*.

Ex. *wanqidandisa yonke indaba*, he related the whole affair to me.

Dane, *aux. verb.* = *de*.

i(li), or sometimes *ama-Danga*, *n.* = *i(li)-Denge*, *i(li)-Ceke*; also (C.N.) = *i-mBuqa*.

isi-Danga, *n.* Very long string or rope of beadwork wound round and round the loins or neck so as to form a thick belt (= *isi-Wando*), or allowed to hang in numerous strings from over the shoulder (= *um-Garo*).

i(li)-Dangabane, *n.* (C.N.) = *i(li)-Dwanyabane*.

Dānga dānga, *ukuti (ukuthi)*, *v.* = *dangazela*.

Dangala, *v.* Get or be depressed, strengthless, languid, as the body from illness or heat, or the mind from affliction or worry (used in perf.) = *danu*.

i-nDangala, *n.* = *i-mFene*.

Dangalaza, *v.* = *xamalaza*.

Dangana, *n.* = *dangala*.

Dangazela, *v.* Flare up, break out into flame brightly for a few moments and then die down, as a grass-fire when the breeze blows, or a hut-fire when a few more dry sticks are thrown in = *danguzela*, *langalangazela* (see remarks under *danda*). Cp. *damuzela*.

i(li)-Dangu, *n.* Veldt-pond of stagnant water = *i(li)-Cibi*. [M.Z.T. *chi-bongo*, small lake].

Dāngu dāngu, *ukuti (ukuthi)*, *v.* = *dangazela*.

Danguzela, *v.* *danguzela*.

u(tu)-Dānqudanqu, *n.* = *utu)-Donyadonqa*.

Dantsaza (*s. t.*), *v.* Go trudging, shuffling along, dragging the feet after one, as a tired-out traveller. Cp. *davuzā*.

Dāntsha, *ukuti (ukuthi; s. t.)*, *v.* = *ukuti dica*.

Dāntsu, *ukuti (ukuthi; s. t.)*, *v.* = *dantsula*.

Dantsula (*s. t.*), *v.* Hit a person (acc.), give him a stroke or swipe with a switch, whip, birch, or other flexible instrument = *kwantshula*, *kwantshabula*; cp. *tazabula*.

Danyana, *adj.* dim of *De*, long — hence, rather long, longish.

Dāpu, *ukuti (Dāphu, ukuthi)*, *v.* = *dapuna*.

isi-Dāpudapu (*Dāphudaphu*), *n.* = *i-nDapundapu*.

Dapuna (*Daphuna*), *v.* Take up or out with the hand anything (acc.) of a soft, ungraspable nature, falling into pieces or away from the hand, as any semi-liquid food like pumpkin-mash, or any rotten, sodden substance.

i-nDāpundapu (*Dāphundaphu*), *n.* Any soft-natured, ungraspable thing, falling apart under the touch, as above.

Dapuzā (*Daphuzā*), *v.* = *dapuna*.

Dapuzeka (*Daphuzeka*), *v.* Get taken up or be takable, as above, *i. e.* be of a soft, ungraspable nature, falling to bits under the touch, as sodden meat or soaken bread.

isi-Darraza, *n.* = *isi-Cakafu*.

Dātsha, *ukuti (ukuthi; s. t.)*, *v.* = *ukuti dica*.

i-nDatsha (*s. t.*), *n.* Certain ferocious little rat-like animal, having small tusks and tail-less, of a light brownish colour, and living underground (N) = *i-mPukuluti*.

Davuzā, *v.* Plod laboriously along, toil along, as when on a long journey; wade or toil through, as a swamp, broad expanse of water, or dense undergrowth of vegetation; plod about, wander about, as one not knowing the way, or going about on fruitless errands = *divuzā*, *gqizā*. Comp. *dantsaza*.

isi-Dawane, *n.* Strand-wolf, a species of hyena (the animal having become extinct in the country of the Zulus, the name also has become obsolete and exists now merely in fable) [Xo. *is-Andawane*].

N.B. The *isidawane* is said to come up to a kraal and say, *We! 'bani! nāmpu ububende bako!* *i. e.* Here! So-and-so! here is your mince-meat! — upon his arrival, it will seize and go off with him.

i-nDawo, *n.* Place, locality, room, space; situation, place of employment; particular point of an argument; proper



or usual point or limit for doing anything; used adverbially as 'ndawo, to express 'at all, by any means, anywhere', and generally, though not always in connection with a negative [Skr. *dhama*, place; Ar. *wada*; Ta. *a-ndu*; Ga. *wantu*; Bo. *ha-ntu*; Po. *bfa-ntu*].

Ex. *nti bala kukona 'ndawo?* and do you think then it actually exists anywhere?

*ndawonye* (= *indawo inye*) is used prepositionally to express 'together, in the same place'.

*ga! ngingexe ngayama 'ndawo, no!* by no means can I allow it.

*us'efikite, yini, endaweni?* has he then already arrived anywhere? — said sneeringly in reply to a question as to where a bad walker might by this time have got to.

*wayipekisisa (inyama), wadhula indawo,* he cooked it (the meat) beyond the mark or proper degree.

*utshwala babumandi, badhlula indawo,* the beer was nice, beyond all ordinary beer.

*ukukuluma kwako kawukulumeli 'ndawo,* as to your talking, you don't talk for any point, or useful object, at all — *i. e.* you are driving at nothing; also, you speak to no purpose.

**i-nDāwo** (*Daawo*), *n.* Species of *cyperus* or rush, whose stalks are used for mat-making, and whose roots, having a bitter ginger-like taste, as a stomachic for indigestion, foul breath, etc., and which are consequently often worn in small bead-like pieces round the neck for nibbling at as occasion requires; another kind of flag, growing in moist places, and used for 'smoking away' ticks from cattle; also sometimes applied to *i-nDungulu*.

*N.B.* The *cyperi* are known all the world over for their carminative properties. And the fact of this local specimen (the *indawo*) of the genus (as well as many other more important remedies, as, for instance, the fern — *i-nKomankoma* — for tapeworm) having a place in the Kafir *materia medica*, may be taken as evidence that they do possess some really good and efficacious remedies.

**i-nDāwolucwata** (*Daawolucwatha*), *n.* Certain iridaceous plant of Europeans, used by Natives for sprains, as a charm, etc.

**i-nDāwoluthi** (*Daawoluthi*), *n.* Species of iris (*Belamcanda punctata*), cultivated by Europeans, and of which one kind (*emnyama*) is used as a cure for hysterics and the other (*femhlope*) for headache and stomach complaints, also to render ineffectual the medicines of an *untakati*.

**Dāxa, ukuti (ukuthi), v.** = *daxazela; daxaza*.

**Daxalazela, v.** = *ilaxazela*.

**i-nDāxandaxa, n.** Person or thing dripping wet with rain, causing the slopping sound *daxa*. Cp. *i-nBarambaxa*.

**Daxaza, v.** Make the slopping, slushing sound *daxa*, as a cow when dropping dung, or a person throwing mud, or the *isidwaba* of a woman when wet through, or a man walking through a muddy place in the rain.

**Daxazela, v.** Go slushing, slopping along, as a person walking along a road in a heavy rain, or a woman with her *isidwaba* wet through.

**Dāxu, ukuti (ukuthi), v.** Hit a person (acc.) or thing with any soft-substanced, flexible instrument, as a wet reim, or shambok = *daxula*. Cp. *dantsula*.

**Daxula, v.** = *ukuti daxu*.

**isi-Dayanonko (s. k.), n.** Daft, utterly senseless, stupefied-looking individual or idiot; sometimes applied contemptuously to any deaf person (= *isi-Tulu*), from the stupid appearance he presents when being spoken to and not hearing; anything of a hard, or intractable nature, not readily responding to any operation, as tar to leave the hand when washed, etc.; any disagreeable peculiarity about a person, as a repulsive appearance, disgusting manners, etc., such as make him generally disliked among the girls, etc.

**Daza, v.** Persist in contention, strife, or dispute from sheer obstinacy (used with *i-nKani*). Cp. *banya*.

**Dāzu, ukuti (ukuthi), v.** = *dazuka; dazula*.

**Dazuka (s. k.), v.** Get so split apart or asunder, as below; utter a 'splitting' or piercing cry, shriek out, cry out with all one's might, as when in danger or merely to some distant person = *dazuluka*.

**Dazula, v.** Split apart or asunder, as the two portions of a piece of chopped firewood (acc.), a man's head with a blow from a hatchet, or a person his legs when separating them far apart whether when sitting or standing (cp. *xamalaza*) = *dazulula*. Cp. *debeza* [Skr. *dal*, split].

Ex. *uku-zi-dazula*, to open apart one's legs so as to expose the private parts obscenely.

**Dazuluka (s. k.), v.** = *dazuka*.

**Dazulula, v.** = *dazula*.

**De, def. verb.** used to express 'continually, constantly, frequently' = *dane, dumene, jinge, zinge*, etc. See *da*.

Ex. *wad'etsho*, he was constantly saying so.

**De, adj.** Long; high; tall; deep [Skr. *dirgh*, long; Ar. *tawil*, long; Bo. *le*;



Her. *nde*; Ru. *la*; Sum. *tele*; Ko. *lehu*; Ka. *ulu*; Ku. *udzulu*; Ngu. *tali*; Sw. *refu*; At. *ti*, far].

Phr. *uruke, umzimba umude*, you rise in the morning with a long body, *i.e.* with a feeling of weakness, enervation.

*amasuku amade*, long days, *i.e.* a long number of days.

*elide (itambo) lomkono*, the bones (both ulna and radius, which the Natives speak of as one) of the lower arm. See *sqpi*.

*elide lomlenze*, the bones (both tibia and fibula) of the lower leg = *u(lu)-talo*.

*sokukulu kadahu yucela*, it is now long ago, in old times, that it happened.

**ubu-De, n.** Length; height; depth [See *dé*].

P. *ubude abuyanyuca*, height is not snatched up in a hurry = Rome wasn't built in a day; it will all come in its good time.

**Débe, ukuti (ukuthi), v.** = *debeza*.

**i(li)-Debe, n.** Person with his face cut up with tribal incisions, as the *amaBaca*; used contemptuously of anybody (C.N.).

**i-nDebe, n.** Half of a split gourd, used for baling water, beer, etc. = *i-nKezo*.

**u(lu)-Debe, n.** Lip; *pl.* *izi-nDebe*, common name for the whole external female organ (cp. *u(lu)-Fa*; *um-Lomo*; *i(li)-Lebe*).

**Debekesa, v.** = *debesa*.

**Debesa, or Debesela, v.** Do anything in a heartless, careless, slow, lazy manner, as having no interest in it = *tebesa, debekesa*.

**Debeza, v.** Divide, cut, or break asunder in 'mouth and lip' fashion (*v.* *u-Debe*, a lip), as when cutting open a man's (acc.) scalp by a heavy blow with a stick, or when stabbing a beast vigorously so as to cut a big gash, or when splitting a calabash into two halves or 'lips' (*izi-nDebe*). Cp. *dazula*.

**Deda, v.** Get out of the way for a person (acc. with *ela* form) = *qelika; suduka; cluka* [Sw. *jitenga*].

**u-Dedangandhlale, n.** Level open country, clear of hills and ravines. Cp. *i(li)-Ceke*.

Ex. *kwa'Dedangandhlale*, name of a certain plain in the Transvaal.

*kude sibumba uledangandhlale xeeke*, we have been ever so long travelling over a level stretch of country.

**i(li)-Dede, n.** Excrements passed in a soft, semi-liquid state, as those of cattle. Cp. *um-Gamu; um-Godo*.

**um-Dede, n. 5.** = *u-Nomdede*.

**u-Dede-ezibomvu, n.** Kind of *i(li)-Qwagi*.

**Dédelele, ukuti (ukuthi), v.** Be thoroughly done up, without strength or spirits,

ready to sink, from fatigue, overwhelming misfortune, etc. = *ukuti lisa, ukuti dica*.

**Dedéngu, ukuti (ukuthi), v.** Bear or carry anything (acc.) in an utterly careless, regardless manner, as when merely dragging it indifferently along, merely throwing one's dress loosely round the body, or when taking up a pot between the fingers of one hand.

**Dedika, v.** Get out of the way = *deda*.

Ex. *mas'ukukuluma loko, dedika!* don't talk that (stuff), get away!

**Défe, ukuti (ukuthi), v.** Be level, flat, as a plain or hut-floor = *ukuti caba*.

**u(lu)-Defe, n.** Flat, level place or thing.

**u(lu)-Dekane (s. k.), n.** Meadow-plant (*Vitis hypoleuca*) with raceme of tiny white sweet smelling flowerlets and used as an *intelezi* = *u-Norramureshe*.

**i-nDekazi (s. k.), n.** = *i-nDendende*.

**u(lu)-Dekeda (s. k.), n.** Small veldt plant, having a raceme of blue flowers.

**isi-Deku (s. k.), n.** Main root (not seed-tuber originally planted — see *i(li)-Goni*) of the *i-Dumbi* plant, from which the leaves and shoots sprout forth; root-stump of a tree, from which all the *izi-nGrabo* or earth-roots proceed; origin, root, of any matter (= *isi-Zimbati, isi-Qu*).

**Dela, v.** Have enough — in all its possible uses; hence, give in, give up, as when overcome (the thought always being in the Zulu mind that the individual has had 'quite enough'); have one's heart's content, be thoroughly satisfied, as when the desire has been completely gratified; leave, throw off, abandon, as a man his chief when going to live under another; give up hope or expectation, as when tired of waiting any longer [Sw. *tele*, enough; Ga. *deka!* leave off, enough!; Bo. *deleu*, let loose; *hela*, cease].

Ex. *bayadela labo'bafana*, they are happy, are those boys, *i.e.* have all they could wish for.

*ngidelile*, I have had enough; I don't want any more; I have had my heart's desire — applicable to every phase of mind.

*nku-xi-dela*, to sacrifice oneself, one's own life, comforts, etc; risk oneself.

*uku-xi-dela amatambo*, to give up oneself as to one's bones = to risk one's life.

Phr. *nyarweneindudele, niyarweneinda u-dede, bayarweneinda badele*, you (they, etc.) will dip it (the medicine) up with your fingers (*i.e.* will be able to put your finger in the jam) until you have had your full = you



will be astonished (e.g. at the beautiful work, marvellous feats, etc. of So-and-so); you won't want to see any more.

**i(li)-Dela, n.** Happy-go-lucky kind of person, careless and content with anything and everything.

**i(li)-Delabutongo (Delabuthongo) n.** Hyena; an *umTakati* q.v.—*lit.* a thing that gives up sleep, i.e. goes about during the night.

**Delana, v.** Have done with one another.

*P. imbaza ayidelani nomfula, ukuhamba ngokwayo*, the branch doesn't throw off its connection with the river, in order to go along by itself—said to correct the imprudence of a poor dependant severing connection with his patron.

**Delela, v.** Disregard with contempt, care nothing about, as a boy his father (acc.); make nothing of, do anything (*intrans.*) with easy mind, without any mental anxiety or concern, as when walking along where there is no longer fear of danger; put a circle of beads round the head so as to hang diagonally over the ear or eyes. [Sw. *tharau*, despise].

Ex. *namhlanje sekufike abelungu, nexingane xiyahamba vidadele*, nowadays that the whitemen have arrived, even children go about with perfect ease and unconcern.

*uBani uyadelela*, So-and-so is contemptuous, haughty of character.

**isi-Deleli, n.** Disregardful person, wilfully despising authority; an easy-going person, indifferent to everything (= *i(li)-Dela*).

**Deleleka (s.k.), v.** Get despised, i.e. be despicable, made nothing of.

Ex. *umuntu odelelekileyo*, a despised person.

**Delisa, v.** Make a person (acc.) to have enough, satisfy him, by a present, by giving him a deserved hiding, etc.

**Dembesela (Dembhesela), v.** (C. N.) = *debesela*.

**u(lu)-Dembudembu (Dembhudembhu), n.** = *i-nJembunjembu*.

**Dembuluka (Dembhuluka), v.** = *lembuluka* [Bo. *dema*].

**Denda, v.** Do anything, as work or talk or growth, in a slow, drawn-out manner, never getting to the end = *dendisa*. Cp. *ndandaza*; *lembuluka*.

**i-nDenda, n.** Certain bush (= *u-Maguqu*), or the tiny berries growing thereon, and which are eaten medicinally for worms, etc. (= *i-nTlamvubele*); (C. N.) back hair of girls, which is coloured red.

**um-Dēnda (Deenda), n.** 5. Variety of wild-

fig tree, bearing a small edible fruit. Cp. *um-Kiwane*.

**um-Denda or Dende, n.** 5. Row or line of anything running horizontally, as of mealie-grains on a cob, or planted trees; streak, stripe, as of colour on a dress (= *um-Tende*) = *umv-Nqa*.

**u(lu)-Denda, n.** Viscid expectoration or mucus, such as expelled from the throat after violent exertion or vomiting, in long tenacious strings (used with *hlanza*). Cp. *i-nJembuluka*.

**isi-Dende, n.** = *isi-Tende*; also (C. N.) = *u-Maguqu*.

**Dendebula, v.** Tear into strips or rags, pull to pieces stripwise or piecewise, as a garment (acc.), or hut by dragging out the grass; strip up as the long roots of a tree or soft bark from a tree-trunk = *tentebula*.

**i-nDendende, n.** An affair of long ago; a long, never-ending affair, story, conversation, etc. = *i-nDekazi*.

Ex. *mus'ukungikulumela indendende*, don't talk to me of a thing so old, remote (in the past), or so distant (as in the future) — as might occur when referring to any great retrospective or prospective pleasure.

*ud'cusa indendende leyo*, he is constantly bringing up that old gone-by affair.

*bakuluma indendende*, they had a long talk, they were talking an immense time.

**Dendisa, v.** = *ndandaza, denda*.

**Denga, v.** Do anything reluctantly, very slowly, without heart or energy, as a lazy person working, or a tree growing (cp. *zindela*); drawl out in talking, as a person with a slow manner of speaking or when never getting to the end of one's tale = *zenga; denda*. Cp. *londa*.

**isi-Denga, or Denge, n.** A drawling, slow-moving person, who gets to move or do anything only with difficulty. Cp. *isi-Danda, i-nDondukusuka, isi-Nyemfu*.

**ubu-Denga, or Denge, n.** Slow, spiritless, drawling nature in a person incapable of acting with spirit or energy.

**i(li)-Denge, n.** = *i(li)-Tenge*; also *i(li)-Ceke*.

**Denga dēnge, ukuti (ukuthi), v.** = *ukuti tenge tenge*.

**isi-Dengele, n.** Any old earthen pot already chipped about the brim = *isi-Qengele*.

**um-Dengele, n.** 5. = *um-Qengele*.

**u(lu)-Dengele, n.** = *u(lu)-Dengezi*.

**Dengeza, v.** = *tengeza*.

**Dengezela, v.** = *tengezela*.

**i(li)-Dengezi, n.** = *i(li)-Dunguza*.



u(lu)-Dengezi, *n.* Fragment, chip, broken portion, large or small, of any earthenware article. Cp. *isi-Ilopu*.

i-nDeni, *n.* Belly (the word is now nearly obsolete, being solely used by women for *hlonipa* purposes) = *isi-Su*.

Ex. *indeni gake ibolile*, his inside is rotten.

Phr. *ikiicane elibomru libol'indeni*, a red (nice looking) fig is rotten in its pulp = you can't judge anything by its appearances (C. N.).

isi-Deni, *n.* Disinclination to exert oneself, slow, lifeless, unenergetic, lazy nature in a person. Cp. *ubu-Denga*.

isi-Denjana, *n.* Anything of a squat, broad and stumpy build, as a flat-bottomed kitchen cauldron, or a short thick woman.

Depa (*Depha*), *v.* Grow tall, high, or long, as a person, tree, or grass [Skr. *drih*, grow; Her. *renaka*, grow tall — akin to *dé*, *q*, *v*.].

Dépu, ukuti (*Déphu*, *ukuthi*), *v.* = *ukuti tepu*.

Depuka (*Dephuka*), *v.* = *tepuka*.

Depula (*Dephula*), *v.* = *tepula*.

Derre, ukuti (*ukuthi*), *v.* Squat down on the buttocks in an easy, regardless manner, not arranging the legs according to the rules of Native decency — may be used of a woman squatting flat on the private parts, or a man squatting with the knees far apart, or generally of anybody 'squatting' lazily down while others are working.

Derrezeka (*s. k.*), *v.* = *ukuti derre*.

(li)-Devu, *n.* Nose of a bullock; moustache, of a man (plur. *ama*, or *izi-nDevu*) [Sw. *ndevu*; Bo. *lu-devu*; Ma. *ndolu*; Ga. *ki-levu*; MZT. *in-dezu*; Her. *oru-yezu* — this word exemplifies the interchangeableness in the Bantu languages of the letters *d*, *l* and *y*, and of the letters *z* and *v*. See remarks under *Danda*].

Dhla, *v.* Eat, as food (acc.); used metaphorically in a general sense expressing 'to enjoy' any of those multitudinous material pleasantnesses which the body may consume or experience—hence, to drink, as *utshwala*; to sniff, as tobacco; enjoy, as a conversation (*indaba*) or a set-dance; come into possession of, inherit, as property; confiscate, as a man's cattle (doub. acc.); cheat, as in making a bargain (doub. acc.); profit by another (with *nga*); take possession of any particular thing, as in dividing spoil; pick out, fall upon, take hold of, as a lot (*inkato*) a person (acc.); eat up or con-

sume, a person (acc.) *i. e.* his substance, as a lawsuit might; bite, eat, as a snake or wild-beast a man (acc.) — though not actually devouring him; eat away, wear away, rub away into, gall, as friction or a tight-boot; eat into, as an ulcer or rust; cost, as a coat; feed, graze, as animals; pass, as a season or space of time (acc.); cut, cut into, as a sharp edge; eat in upon, encroach, as a man on another's estate (with loc.); 'sport', delight in wearing, as any finery (with *nga* of the thing); be decorated or smeared with, as a girl's face or child's body with colour (acc.); go through in a fine masterly manner, as a man a dance or *pas seul* (acc.) [Skr. *ad*, *ghas*, eat; Gr. *phago*, I eat; Lat. *edo*, I eat; *esca*, food; Goth. *atjan*, eat; Ar. *'akl*, to eat; Ku. Bo. *ja*; Sen. *dya*; Sag. *dia*; MZT. *lia*; Sw. *la*; Cong. *dia*; At. *je*].

Ex. *kudhliwa-pi? namhla?* where is it drunk to-day = in which kraal is there a beer-drink?

*sike sadhla indaba naye*, we just enjoyed a bit of a talk with him.

*wadhla impahla yonke ka'yise*, he inherited all his father's property.

*inkosi yamudhla konke izinkomo zake*, the chief confiscated (from) him all his cattle.

*ungidhlile imali yami*, he has cheated me (out of) my money.

*abehungu bayadhla nyati. si'zituta*, the whitemen make profit out of us, we stupid people.

*gena wadhla izinkomo, ingqokumbane wayinika unfo wabo*, he himself took possession of the cattle and gave the cart to his brother.

*icala lindhlile*, the lawsuit has eaten him, *i. e.* has consumed some of his substance, he having been fined, or ordered to disgorge what he was illegally holding.

*wadhliwa inyoka, or ingwe*, he was bitten by a snake, or leopard.

*intsimbi galeli'sondo iloka idhleka njalo*, the iron of this wheel is constantly getting eaten or worn away (by friction).

*sadhla izinyanga ezine kona*, we passed four months there.

*tesisicatulo siyangidhla exwaneni*, this boot galls (not pinches) me on the toe.

*lel'ebantshi tikhle imali-ni?* how much does this coat cost?

Phr. *idhle ibomru inyane*, the child has put on the red clay *i. e.* has had its body smeared therewith.

*gek'uanfo ka'Sibani, wasidhla isisuso*, leave him alone, the fine fellow of Sibani's, he did his *isisuso* (Native dance) in fine style.

*uku-xi-dhla*, to enjoy the ornamentation of oneself, to be full of delight of oneself = to be proud.



*uku-mu-dhla infamula ubani*, to take advantage of one's (acc.) helplessness (e.g. being alone, ignorant, etc.) in order to harm him in some way, as when scolding a child because its mother is away, striking a boy because he is alone, or defrauding a person because of his not knowing anything of the details of the transaction.

*P. udhle ukudhla, kwamudhla*, he has eaten food, (but) it has bitten him = the biter bitten, or of one whose pleasure has turned out a pain.

*udhlince Ubhixo*, he has been bitten by the invitation, i.e. he has been drawn on by a coquette and then jilted.

*xowadhla epakati*, they (the birds) will eat it (the Kuffir-corn), even while she is in (the field) — said of an incapable, stupid, good-for-nothing person, who can be charged with no work or responsibility, who would allow things to go wrong before his eyes.

**isi-Dhla, n.** *Cancerum oris*, a cancerous and generally fatal ulcer eating into the side of the cheek; unhealthy spot on the side of a pumpkin which dries up forming a hole; also = *is-Adhla*.

**ubu, or uku-Dhla, n.** Cutting part or sharp edge, as of a knife or *umkonto* = *ubu-Kali*.

**uku-Dhla, n.** Food; *utshwala*, the food par excellence of men; feast; holding capacity i.e. interior space, as of a basket or pot.

Ex. *iplangwe sili Pubembedu ngoba lingenakudhla*, a plank we say is a *bembedu* (flat thing) because it has no 'food' in it, i.e. no food can get in it, it cannot hold anything.

*o! lel'botwe kalina'kudhla*, oh! this pot doesn't hold anything, one can only get very little (food) into it.

**Dhlaba, v.** Sport with, play jokes upon (with *nga*) a person regardless of whether he likes it or not, make fun out of him — the action being sometimes permissible, but more generally disapproved of as an excess or reckless liberty.

**i(li)-Dhlaba, n.** Person of a sportive nature, given to playing jokes, making fun out of others without regard or restraint; he-goat while young, as being of a sportive nature. Comp. *i-Pompo, i-Gabaza*.

**Dhlabe, ukuti (ukuthi), v.** Sink down deep, 'up to one's ears,' as in deep water or long grass (not in mud); cook in very large quantity, be up to one's ears in food = *dhlabeke*.

Ex. *ng'anel'ukungena, ngasengiti dhlabe*, I had only just got in, when down I went up to my ears (in water).

*umfazi ucate dhlabe amabele*, the wife has prepared enough *amabele* to sink in.

**Dhlabeke (s. k.), v.** = *ukuti dhlabe*.

**isi-Dhladhla, n.** Footprint of any paw-footed animal, as a leopard, cat or dog (cp. *u(tu)-Nyawo; i(li)-Sondo; u(tu)-Hlabo; ama-Zwane*); muscular strength, power of arm, as for lifting, etc. (= *izi-Kwepa, izi-Pika*); person of average, medium size.

**Dhlāfu dhlāfu, ukuti (ukuthi), v.** = *dhlafuza*.

**Dhlafuza, v.** = *dhlavuzwa*.

**i(li)-Dhlakā (s. k.), n.** Man's after-covering when made of several dangling 'tails' of *i-nTsimbu* skin merely slit up, not twisted = *u(tu)-Hayi*; cp. *i(li)-Gqibo*.

**isi-Dhlakadhla (s. k.), n.** Overpowering violence, force, or energy, as of an *impi* when it comes on with an irresistible rush; violence of temper, irascibility (= *ubu-Iaka*).

Ex. *amaBum emaningi kangaka, kufuncle sieve ngesidhlakadhla*, the Boers being so numerous, it is proper that we appear in overpowering force — lest they overcome us.

**Dhlākata, ukuti (Dhlākatha, ukuthi), v.** Seize, grasp firm hold of, as a dog a buck (acc.), an iron-trap an animal, or a man a thief = *ukuti qakata, ukuti xakata*.

**Dhlākatisi, ukuti (Dhlākathisi, ukuthi), v.** = *ukuti dhlakata*.

**i(li)-Dhlaku (s. k.), n.** Large white-bellied rat found about watery places (C.N.) = *i(li)-Guevu*.

**i(li)-Dhlakubi (s. k.), n.** One who breaks the mourning-abstinence, i.e. who partakes of food before duly permitted by the Native law of mourning; any one who acts against the ordinary etiquette of 'eating,' as a shamefully greedy person or who partakes of someone's hospitality and then spreads reports about him of stinginess.

*N.B.* The kraal-owner, the eldest son, eldest daughter and the various mothers are all 'eaten medicine for' on the day of burial and *hlamba'd* for a few months after death. There are numerous very fine rules governing the eating of food at these times, and particularly before these duties have been duly performed. One who eats food contrary to these rules is called an *idhlakubi*, i.e. one who eats what is bad; for food so taken will surely bring down some evil upon him!

**i-nDhlakudhla (s. k.), n.** Goat, or other present, made by a young-man's people to a sweetheart upon the occasion of any of her numerous ante-nuptial visits.



- in order to 'open her mouth to eat' — which she will not do until so presented.
- isi-Dhlakudhla** (*s. k.*), *n.* Ravenous person, eating always and anything he comes across = *isi-Huqa*; cp. *isi-Hamuncana*.
- i-nDhlakuse** (*s. k.*) *n.* One always eating, voracious person; (C.N.) = *um-Cwangube*.
- Dhlala**, *v.* Play; frolic; make merry, hold a feast. Cp. *seketa* [Skr. *las*, sport; Ic. *dara*, make sport of; MZT. *ziana*, play].
- Ex. *kadhlati lo'mlungu!* there's no play about that whiteman, he does the thing properly, with energy — whether it be in asking exorbitant prices, performing any work of surprising skill, or what not.
- udhlala ngami nje*, he is just making a fool of me, humbugging me.
- kutiwa isidhlalo, ngoba y'lapo lidhlalela (ixulu) kona*, it is called a playing-place, because it is there that it (the lightning) dances. See *isi-Dhlalo*.
- Phr. *uku-dhlala umkosi*, to hold the harvest-feast, as a chief.
- P. *uhlala ngejeja kuzihca*, you are playing about with the hoe, (notwithstanding) it is abstained from (being a day of abstinence from work) = you are doing what is not permitted, or are talking about a dangerous subject, you had better leave it alone.
- i-nDhlala**, or **Dhlāla** (*Dhlaala*), *n.* Any gland of the body (considered delicate eating by the Natives).
- i-nDhlāla** (*Dhaala*), *n.* Dearth of food supply, as in any kraal at any time; famine, generally throughout the land. Cp. *u(lu)-Kevete*; *lamba*. [Ga. *njala*, hunger, famine; Sw. *njaa*; MZT. *in-zala*; Bo. *sala*, Ku. *i-tala*; Chw. *tlala*; Her. *o-ndyara*].
- Ex. *o! kasudhl'lwoto indhlala*, oh! we are not eating anything (*i. e.* have no beer), it is a dearth (of supplies now with us).
- sibulewe indhlala*, we are killed by scarcity of food, *i. e.* we don't get enough to eat.
- Phr. *indhlala ebomvu*, a red or well-ripened dearth = a thorough-going famine.
- (li)-Dhlalati** (*Dhlalathi*), *n.* Anything not softening under treatment, as a hard abscess or swelling not going on to supuration, or a potato or pumpkin that remains hard even after boiling. Cp. *i(li)-Qwala*.
- (li)-Dhlalesula**, *n.* False, unprincipled talker, who says a thing and then denies it, who never remains true to what he has said.
- i-nDhlalifa**, *n.* Heir.
- (li)-Dhlaligwavuma**, *n.* Human fat (*i. e.* of a Kafir, 'one who growls when eating),

and used by an *umtakati*. Cp. *i(li)-Pumalimi*.

**Dhlalisela**, *v.* Show off, running gracefully (according to Kafir notion) about the dancing-place, as women are accustomed to do at a dance; 'jump about' or move, as the unborn calf in the cow's womb.

Phr. *y'lapo (ixulu) lidhlalisela kona*, it is there where it (the lightning) plays about, *i. e.* is given to striking (as on some particular spots).

**isi-Dhlalo**, *n.* Plaything; laughing-stock; place where lightning is given to playing *i. e.* striking; (C.N.) pneumonia (= *isi-Bele*).

**i-nDhlamadoda**, *n.* A name given to the *i-nGqungqu* (from its habit of eating the corpses of those slain in battle); also = *u(lu)-Jovela*.

**i-nDhlamafa**, *n.* = *i-nDhlalifa*.

**u(lu)-Dhlambedhlu** (*Dhlambhedhlu*), *n.* Fierce, wild man; Dingane's own regiment; (followed by *um-Kulutshane*), and afterwards revived by Mpande next after the *u-Ndaba-ka-wombe* (= *um-Dhlenevu*, *i-nGwegwe*).

**i(li)-Dhlambi** (*Dhlambhi*), *n.* (C. N.) = *i(li)-Ndhambi*.

**um-Dhlambi** (*Dhlambhi*), *n.* 5. Foam of the sea-waves (C. N.).

**isi-Dhlambila** (*Dhlambhila*), *n.* Person come for food to a strange kraal, as occurs in time of famine (the term is contemptuous and not applied by friends); certain plant.

**um-Dhlambila** (*Dhlambhila*), *n.* 5. Species of rock-cobra, of a reddish colour, very venomous, and said to be very fond of coney (see *i-nBila*).

**u(lu)-Dhlame**, *n.* (C. N.) = *u-Bamba*.

**i-nDhlamu** (*Dhlamu*), *n.* Certain lively kind of dance, indulged in by a number of young people together (N). See *gadhlala*.

**Dhlamuluka** (*s. k.*), *v.* Do, or talk, in a furious way, wildly, with overbearing violence, in a state so as to utterly disregard all restraint or reproof, as when quarrelling, when shouting out angrily at anyone, etc. = *dhloba*, *dhlova*, *dhlanguza*, etc.

Ex. *udhlamuluka kangaka, kawumboni, yini, es'ekude?* you are in a fury (with your wild shouting), don't you see he is already far away (and doesn't hear a word of what you say)?

**Dhlana**, *v.* Eat, cheat, etc., one another, or one with another.



*Phr. ukudhlana ngenkoto*, to cast lots for one another, or mutually; divide among one another by lot (N.).

*uku-dhlana imihlala*, to cut the *imi-Lala* (q. v.) for one another (said in reference to a custom of men placing the sharp edges of their assegais together and seeing which, by a sharp, dexterous pull, shall succeed in cutting the blade-strings of the other) = to be in close contest, as two *impis* in sharp conflict, two horses contesting a race very closely, or a number of boys eating at the same pot where it is all a struggle to get anything at all.

**uku-Dhlana, n.** Little food, or *utshwala*.

**i-nDhlandhla, n.** Certain kind of brownish frog (cp. *i(li)-Sele*); certain kind of veldt-rat; also sometimes used for *i-nTlahla*.

**Dhlandhhalaza, v.** = *hlanthlaza*.

**Dhlandhhalazi, ukuti (ukuthi), v.** = *ukuti hlanthlazi*.

**um-Dhlandhlasi, n. 5.** Certain climbing plant, whose very poisonous leaves, etc., are used as medicine for stomach complaints.

**Dhlandhlata (Dhlandhlatha), v.** Accuse a person (acc.) falsely, bring a charge against him of which he knows nothing = *poga*. Cp. *qamba*.

**um, or u(lu)-Dhlandhlathi (Dhlandhlathi), n. 5.** Any narrow ridge, passage, ascent, etc., running between two precipitous hills, or a narrow passage crossing between two deep pools in a river = *um-Tantato*.

**i-nDhlandhlokazi (s. k.), n.** Jackal Buzzard (*Buteo Jackal*) = *i-nTlandhlokazi*.

**Dhlanga, v.** Act or talk in a wild, violent manner, without thought, restraint or respect, as some naturally 'wild' young-men (= *dhlamuluka*); go wrong or bad, not as it ought, used of milk, beer, etc., in their chemical changes (= *dhloba*); do 'awfully', be awful, in respect to immense numbers, awful size, hardness, etc. (often with *nga*); rage, as disease, immorality, etc.

Ex. *imfundo yas'emadotobeni idhlanga ngokubambi*, town education is awfully prolific of badness.

*sekudhlanga ixinkomo, sekucenciya isibaya*, now that the cattle are so very numerous, the cattle-fold is getting small.

*kudhlanga umantombazana ku'Bani*, there are an awful number of girls at So-and-so's. *inyama ko'Sibanibani yasidhlangela*, the meat at So-and-so's was frightful to us (so tough)!

**isi-Dhlanga, n.** Pneumonia (C. N.).

**u(lu)-Dhlangadhlanga, n.** = *isi-Dhlangadhlangu*.

**i(li)-Dhlangala, n.** = *i(li)-Dokodo*.

**isi-Dhlangala, n.** = *isi-Dhlangati*.

**Dhlangalata, v.** Rage furiously, so as no longer to be held in check, as a grass-fire, an angry man, or sickness.

Ex. *ukufa sekudhlangalele ku'Bani*, the sickness has now got firm hold of So-and-so — it scarcely helps to attempt any further treatment.

*ukufa kwadhlangulele uBani*, the sickness has got the better of So-and-so — it has got firm hold over his kraal in spite of all his efforts to keep it away.

**isi-Dhlangati (Dhlangathi), n.** Large number or 'swarm' of young men in any one family or kraal (= *isi-Dhlangala*); cp. *u(lu)-Dumo, umu-Bu*; very hardy person, always in good health.

**u-Dhlangezwa, n.** Certain military-kraal of Shaka situated near the mouth of the Umlalazi, in Zululand; a regiment formed there = *u-Hlomendhlini*.

**um-Dhlanguku (s. k.), n. 5.** Poor, worthless fellow, of no consequence, 'who eats fowls' for want of cattle = *umu-Ntukazana*.

**isi-Dhlangudhlangu, n.** Wild, violent tempered person, given to acting in a furious, unrestrained, arbitrary way.

**ubu-Dhlangudhlangu, n.** Wildness, unconcerned violence of manner, in acting or talking.

**Dhlanguluka, v.** Act or speak in a wild, violent manner, as a furious, disrespectful person.

**Dhlanguza, v.** Act or talk as above = *dhlanga*.

**i(li)-Dhlanyazi, n.** Person caring for nothing and nobody, rude, unprincipled, etc.

**i(li)-Dhlanzana, n.** dim. of following = *i(li)-Hlokorana*.

**i(li)-Dhlanzi, n.** Party, company, herd, etc., of perhaps twenty head = *i(li)-Hlokoru*.

**Dhlapuna (Dhlapuna), v.** To *tupuz* (q. v.) vigorously, violently.

**isi-Dhlavela, n.** = *isi-Dhliidhli*.

**i-nDhlavini, n.** = *umu-Kulutshane*.

**Dhlavu dhlavu, ukuti (ukuthi), v.** = *dhlavuz*.

**ama-Dhlavudhlovu (no sing.), n.** Tatters (properly from being worn away, not torn), a worn-out ragged thing, as a moth or rat-eaten garment, or a mat all tattered from long use = *ama-Hlafuhlafa, ama-Hlakahlaka*. Cp. *ama-Niki-niki*.



Ex. *ingubo yami is'v'madhlavudhlaru*, my blanket is already in worn-out rags.

**Dhlavuzu, v.** Make ragged, in tatters, by eating, gnawing, wearing, rubbing, etc., as moth or rats an article of clothing (acc.), or constant sitting the seat of one's trousers; rate a person (acc.) with sharp words, pull him about roughly (by words) = *hlafuza, dhlafuza*.

**u(lu)-Dhlawu, n.** Native blacksmith's tongs; hence, pincers; wing, as of an army or hunting-party (*u(lu)-Pondo*); long, prominent nose.

**Dhlayidhla, v.** Eat and eat away at — reduplicated form of *dhla*.

**i-nDhlazanyoni, n.** (C. N.) = *i-nGqungqulu*.

**i-nDhlazi, n.** Mouse-bird (*Colius Capensis*) whose long tail-feathers are used as a head-ornament.

P. *ngimonele pakali njengendhlaxi*. I am fat inside like a mousebird, i. e. my feelings, thoughts, anger, or revenge, is not seen by you, but you may come to feel it — may be used as a threat, or of a person with a brooding ill-feeling.

N.B. The *amafuta* of this bird is used as an *isi-betelelo* (q. v.) 'because it is always sticking at home in its nest!'

**i-nDhle, n.** = *i-Ndhle*.

**(li)-Dhlebe, n.** Any big, broad, limp-hanging lobular thing, as ear of an elephant, or lobe, of lungs; big, broad, flap of an ear, in human being (even though standing stiff out); (comparatively) broad, flap of a leaf, as the small broad leaflets of a mealie-sprout; barb, as of a barbed-assegai [Gr. *lobos*, lobe of ear; Ma. *nehbi*; Ze. Ngu. *gutwe*; Sha. Bo. *gutwi*; Ko. Ga. *kutu*; Her. *oku-tui*].

**i-nDhlebe, n.** Ear, of anything [see *i(li)-Dhlebe*].

Phr. *indhlebe itshela intliviyo*, the ear tells the heart, i. e. what goes in at the ear goes home to the heart.

**um-Dhlebe, n. 5.** Certain bush (*Synadenium arborescens*), the smell of which when in flower is said by the Natives to be fatal to one inhaling it.

N.B. The bark of this tree, mixed with other ingredients, makes a powerful *um-Buleb*, and the doctor when cutting it, must first smear his hands with the bile of a goat, then approaching from the windward side, let fly his axe at the trunk of the tree and so chip out small pieces.

**u(lu)-Dhlebe, n.** Second-hearing i. e. a supposed preternatural power of intellectual or telepathic hearing possessed by one who has anointed himself in the pre-

scribed way with *i-nTsimango* fat, etc., and by which conversations, slanders, etc., uttered a long distance away, become distinctly audible to him.

**i(li)-Dhlebedudu, n.** Species of sweet-potato, said to bear well but inclined to be stringy. Cp. *u(lu)-Tshuza*.

**Dhlebeleka (s. k.), v.** = *dhlevuluka*.

**i(li)-Dhlebelendhlovu, n.** Certain shrub (*Rhyncosia sigmoides*) growing in damp woody places and whose broad leaves are used as an *i(li)-Kambi*; also certain small tree (*Trimeria alnifolia*).

**Dhlebu, ukuti (Dhlebhhu, ukuthi), v.** = *dhlebula*.

**Dhlebula (Dhlebhula), v.** Pull off tearing-ly, tear off with a pulling grab, as the topknot (acc.) of hair from a woman's head, or any small bunch or hanging article that can be grabbed by the hand. Cp. *hlepula*.

**Dhledhla, v.** = *dhledhlezela*.

Phr. *uku-dhledhla upiso*, to fetch or take an *u-piso* (certain large beer-pot) — from the trotting caused by its weight when being carried.

**u(lu)-Dhledhle, n.** A continuous trotting about, tramping along, etc., as of a policeman.

Ex. *uloku aulhi'ndhledhle*, he is continuously on the trot, always going about.

**ubu-Dhledhlehle, n.** A trotting along.

**Dhledhlezele, v.** Trot heavily along, as a bullock, or a man carrying anything of great weight = *dhledhla*. Cp. *ngunquta*.

**Dhleka (s. k.), v.** Get worn away, as by constant friction, rust, or wear.

**isi-Dhleke (s. k.), n.** (C. N.) = *isi-Hleke*.

**um-Dhlekedhle (s. k.), n. 5.** Old, worn-out thing, as an old man, woman, or beast; sometimes applied to a broken-down wagon, or old earthen-pot = *um-Babalala*. Cp. *i-nKohlomba*.

**izi-nDhleko (s. k.), n.** Expenses, outlay (M).

**Dhlela, v.** Eat from, etc.

Ex. *lesi'sitsha kasidhleli 'muntu*, this plate does not eat from (= is not eaten from) by anybody.

*kakudhleli 'muntu kulesi'sitsha*, there eats nobody from this plate.

*ukamba, isitsha esihlelayo*, an *ukamba* is a vessel for eating out of.

*ukudhlela indhlala*, to eat on account of a dearth — that is, something not considered fit, proper or sufficient at another time.

Phr. *uku-dhlela ubani emehluceni*, to make fun of a person (acc.) in his presence by openly passing remarks about him, though



concealing them under the show of talking about somebody else.

*ukudhlela emkombeni wempaka*, to eat from the wild cat's basin = to have thrown off the 'good manners and customs' of home and race, and become wild, uncultured, rude — mostly used of one who has not had his ears bored (C. N.).

*untimela omkulu awudhlelewa* 'ele, a great hoeing is not eaten for by (a single) stalk, i. e. so great a labour has proved altogether profitless.

**i-nDhlela**, *n.* Native foot-path (from the grass having been 'eaten away' along its course); way or direction; way or manner, of doing a thing; air, or soprano-part of a song; way or habit of conducting oneself in life [akin to *ukudhla* q. v. — Nye. *in-dera*; Her. *okandyira*; MZT. *in-zila*; Sw. *njia*; Bo. *sia*].

Ex. *o! kanti uhamba ngeyani*, oh! so then you are going the same way as I.

*ixindhlela xoke ximbi*, his ways, or life, is bad.

*ixindhlela xokuxala* (N) = *u(tu)-Ta*.

**Dhlelana**, *v.* Be good neighbours, partaking of one another's food (i. e. beer); try to out-do one another, generally in a bad way.

**isi-Dhlelani**, *n.* Friendly neighbour, whose food (i. e. beer) is partaken of — the unfriendliness of Natives being manifested by their not appearing in each other's kraal at a beer-drink.

**um-Dhlelanyoni** (loc. *em-Dhlelanyoni*), *n.* 5. Small kraal-of-ease which a chief may establish away from his principal kraal and in which he generally resides with his favourite wife.

N.B. This kraal is also called *owakwa-Ntandokazi*, or *owakwa'Mpinbo wake*, or *owakwa'Mpinjeni*, or *owakwa'Njilingweni*. There is generally a good deal of jealousy between the wives left in the chief kraal and the wife or wives regularly inhabiting the *Njilingweni* residence.

**ubu-Dhlelanyoni**, *n.* State or condition of living as above.

Ex. *inkosi is'chudhlelanyoni*, the chief is at his kraal-of-ease.

**isi-Dhliele** (*Dhlecele*), *n.* Swollen cheek or neck, as from toothache or glandular disease.

**Dhlelesela**, *v.* (C. N.) = *dhlelezela*.

**Dhlelezela** or **Dhlelezelela**, *v.* Say *dhlèle dhlèle!* to a person (acc.), i. e. show off ostentatiously one's superiority over him, e. g. after having been at rivalry with him and won = *gabisela*.

**i(li)-Dhlelo**, *n.* Pasture-ground, cattle-run (comp. *i(li)-Kapelo*); small mat for rolling *imi-Tshumo*, etc., in.

**i-nDhlelo**, *n.* Crop, of a fowl; that side of a slaughtered beast, or its hide, opposite to the wounded side — this latter, notwithstanding that it contains the assegai holes (and probably just on account of them), is the most prized and goes to the chief, or favourite wife.

**i-nDhlelwamehlweni**, *n.* Person made look or feel foolish, by the custom of *uku-dhlela* (q. v.) *emehlweni*.

Ex. *uku-m-xixa nbani indhlelwamehlweni*, to make a fool of So-and-so — by passing jocular remarks about him in his presence while pretending to be speaking of somebody else.

**Dhlemuleka**, or **Dhlemuluka** (*s. k.*), *v.* = *mukeleka*.

**Dhlemuzela**, *v.* Walk briskly, step it out.

**um-Dhlenevu**, *n.* 5. Slight burning or excessive roasting on mealie-grains, when roasted dry in the grain (*gazinga*) or when boiled in water (*izi-nKobe*); member of the *u(tu)-Dhlambedhlu* regiment.

Ex. *ngipe exinomdhlenevu*, give me of the burnt or crisped ones (mealie-grains).

**Dhléngé**, **ukuti** (*ukuthi*), *v.* = *ukuti dhle-ngelele*.

**Dhléngélele**, **ukuti** (*ukuthi*), *v.* Start, as in one's sleep; start back, be startled, as by any sudden horror on the road. Cp. *ukuti qikilili*; *etuka*.

**Dhlénu**, **ukuti** (*ukuthi*), *v.* Spring up or appear abundantly at the same time and all over the place, as newly-sown seed after a good rain (with *mila*) = *ukuti dhlibu*, *ukuti mfe*, *ukuthi yalu*.

**ama-Dhlepu** or **Dhlépu** (*Dhlephu* or *Dhléphudhlephu*), *n.* Tatters, rags (from tearing; not from being moth-eaten or worn = *ama-Dhlavudhlavu*) = *ama-Nikiniki*, *ama-Lepulepu*.

**Dhlépu dhlépu**, **ukuti** (*Dhléphu dhléphu*, *ukuthi*), *v.* = *dhlepuza*; *dhlepuzeka*.

**Dhlepuza** (*Dhlephuza*), *v.* Tear a thing (acc.) so as to be rags or tatters, as thorns or nails might one's clothes.

**Dhlepuzeka** (*Dhlephuzeke*), *v.* Get so torn to rags, as above.

**Dhlévu dhlévu**, **ukuti** (*ukuthi*), *v.* = *ukuti dhlavu dhlavu*.

**ama-Dhlévu** (*Dhlevu*), *n.* = *ama-Dhlavudhlavu*.

**Dhlefuluka** (*s. k.*), *v.* Go on persistently scolding, 'jawing' without cessation.

**Dhlevuza**, *v.* = *dhlavuza*.



**i-nDhleazane, n.** Cow that has recently calved, and so called till the horns appear in calf; applied also to goat, sheep, and buck.

**um-Dhleazane, n. 1 or 5.** Woman who has recently given birth, and applied to her till the child can walk; also used of pig, dog, and cat.

**u-Dhli (accent on last syl.), n.** Contemptuous disregard, insolence, brazen-faced rudeness, as of a child towards its parents (used with *enza* and *nga*). Cp. *u-Nogakala*.

**Dhli'bu, ukuti (ukuthi), v. = ukuti dhleenu.**

**isi-Dhli-dhli, n.** Close, compact gathering or grouping together of things on one spot, as of kraals or huts thickly crowded together, or the string-seams in a sleeping-mat when too closely placed so as to form a belt as it were = *isi-Dhlavela*.

**Dhlikadhlika (s. k.), v. = dhlikiza.**

**i-nDhliki (s. k.), n.** Name applied to the little bit of stick, stone, etc., with which the herd-boys cast lots as to which shall run after the cattle.

*Ex. asibone ukuti indhliki iyakubuya ngoba?* let us see with whom the *indhliki* will return, *i.e.* who will draw it?

**Dhliki dhliki, ukuti (ukuthi; s. k.), v. = dhlikiza.**

**ama-Dhlikidhliki (s. k.), n.** Thing or things all pulled roughly about, *i.e.* in an untidy, dirty, neglected condition, as an untidy hut with the thatch all pulled about, food droppings all about a floor, a dirty unwashed pot, a disorderly heap of unfolded clothes, or a pair of trousers all torn about = *ama-Nikiziki*.

**Dhlikilili, ukuti (ukuthi; s. k.), v.** Be in a scattered-about, disorderly, pulled about state, as a lot of things untidily thrown about a room, or a number of people running off disorderly in all directions; be general, all over the place, as a famine or epidemic; be numerous, in great numbers, as cattle.

*Ex. inala ile dhlikilili kulego'nfunda,* abundant crops are everywhere, general (in all the fields) of that river-flat.

*sekute dhlikilili izinkomo ku'Masuku,* cattle are now in great numbers (are scattered on all sides) at Masuku's.

**(li), or mostly ama-Dhlikiti (Dhlikithi), n.** Big, bulky mass or lump of a thing, as the cheeks when swollen, large breasts on a female, etc.

*Ex. uBani wag'amadhlikiti,* So-and-so is great lumps *i.e.* has fat chops.

**isi-Dhlikiti (Dhlikithi), n.** Great lump, or

huge mass of a person, mostly used of an unusually fat child. Cp. *isi-Baza*.

**Dhlikiza (s. k.), v.** Pull about in a rough, disorderly manner, as a goat the grass (acc.) of a hut by rubbing up against it, or a person a cupboard of nicely arranged clothes (acc.); pull tearfully about, as a girl her clothes (acc.) by going through a bush; pull roughly about, worry, as a dog might a small animal (acc.) that it has caught; throw or drop about in a dirty untidy fashion all about the place, as food droppings all over a floor = *dhlikadhlika, xikiza*.

**(li), or more commonly ama-Dhlingosi or Dhlingosi n.** Outburst (generally passing) of intense interest, as a child in its picture-book; or of ardent zeal, enthusiasm, as a man for any undertaking or enterprise; outburst of excitement, frenzy, as a man in a towering rage, a man or witch-doctor wildly dancing = *ama-Nwele*.

*Ex. usukwe amadhlingosi, or mamadhlingosi,* he has been aroused for by an intense interest; he is in a pitch of excitement, enthusiasm.

*basukwa amadhlingosi,* they were entered by quite a frenzy.

**Dhlinza, v. = zindhla.**

**(li)-Dhlinza, n. = i-Liba.**

**Dhlinzekela (s. k.), v. = zindhlekela.**

**Dhlixa, v.** Administer poison to a person (acc.); help one (acc.) to eat, *i.e.* eat along with or share with him.

*Ex. kengikudhlise!* let me help you with your food *i.e.* take a mouthful with you.

*vadhlixa,* he was poisoned.

*P. ugi-dhlise ngobami (ubuti),* I have poisoned myself with my own (poison) — as might be said when one has brought back upon himself any misfortune while attempting to injure another.

**(li)-Dhliwa, n. = (li)-Bimbi.**

**Dhlo, ukuti (ukuthi), v.** Have a sleep, perhaps for a couple of hours.

**izi-Dhlo (no sing.) n.** Fine foods, as of the Whiteman, or at a festival.

**imi-Dhlo (no sing.), n. 5.** Unwillingness to share, selfishness, greedy unsociableness.

*Ex. memidhlo, ngoba, ukona abantwani lake bedhla Ekwetu, ang'acenna ukuba sidhle kaceke,* she is selfish, because, while her children eat from our (food), she will never allow that we eat in her hut.

**Dhloba (Dhlooba), v. = dhlanga.**

*Ex. utshwala budhlobile,* the beer is a failure, has not turned out well (as when it



- has not fermented well or turned sour from climatic influences).
- i(li)-Dhlōbīdhlōbi (*Dhloobidhloobi*), *n.* Staring gaze; staring eye (gen. in plur.).
- isi-Dhlōbidhlōbi (*Dhloobidhloobi*), *n.* Rude gazer, a starrer.
- Dhlōbiza (*Dhloobiza*), *v.* Stare at (acc.), gaze at fixedly (the action being disliked as rude).
- i-nDhlodhlo, *n.* Assegai with a very long blade-shank headed by a tiny spear of perhaps two inches in length. Cp. *i-nGcula*.
- isi-Dhlodhlo, *n.* Bunch of feathers worn on the top or back of the head (= *isi-Dhlukula*); person with broad upper-body; person of medium size (= *isi-Dhladhla*).
- i(li)-Dhlodhlombiya (*Dhlohdhombhiya*), *n.* Anything hanging in a loose, straggling, dishevelled manner, as hair hanging out from a woman's topknot, feathers from the bunch on a man's head, or portions of grass from a bundle.
- u(lu)-Dhloko (*s. k.*), *n.* One of a regiment formed by Mpande next after the *i-nDhlondhlo*.
- Dhlokodhla (*s. k.*), *v.* (C.N.) = *hlokoza*.
- i(li)-Dhlokolo (*s. k.*), *n.* Plume formed of a single large bunch of *i(li)-Sakabuli* feathers, worn on the top of the head at great festivals = *isi-Saka*. Cp. *isi-Dhlodhlo*; *um-Nyakanya*.
- u-Dhlolo, *n.* = *u-Zibandhlela*.
- u(lu)-Dhlolo, *n.* Sterile person or beast, and of either sex (= *i-Nyumba*); evil-tempered person.
- i-nDhloloti (*Dhlotothi*), *n.* Species of iris, with a yellow flower and abundant in moist places, but very poisonous to cattle eating it; angry-tempered, scolding person; such temper itself.
- u(lu)-Dhlomoti (*Dhlomothi*), *n.* Any very tall or high thing, as a tree, tower, pillar, or man.
- Dhlomuluka (*s. k.*), *v.* = *dhlamuluka*.
- i-nDhlōndhlo (*Dhloondhlo*), *n.* Large dark-coloured variety of cerastes or horned viper (*Cerastes caudalis*), of a very venomous nature, and regarded by the Natives as the most dreaded of snakes; one of a regiment formed by Mpande next after the *i-nKonkoni* (= *u-Shisizwe*); certain sea-fish 'with many teeth.'
- Dhlondhlobala, *v.* Tower up or become swelled with rage, intense excitement; get furious, as a wild-beast when irritated or an angry man when aroused or

a regiment dancing spiritedly before their chief; puff itself up, make the hair, etc., stand erect, from internal excitement, as a cat, or leopard; get big, put on size, grow, become numerous, as a beast, or cattle generally.

Ex. *ikati selidhlonhlobele*, the cat has now got its hair off—is puffed up in a rage. *isi'dhlonhlobele inkonyana yako*, your calf has already put on size, has got big.

isi-Dhlondhlozi, *n.* Short period of insensibility, as when a person gets stunned.

Dhlondhlopala (*Dhlonhlophala*), *v.* (C. N.) = *dhlondhlobala*.

u(lu)-Dhlondhwane, *n.* Certain regiment of Shaka.

Dhlongopala (*Dhlongophala*), *v.* = *dhlondhlobala*.

ubu-Dhlontiya (*s. t.*), *n.* Ostentatiousness, love of displaying one's beauty, fine attire, etc., as in vain young people.

um-Dhlonzo, *n.* 5. Certain forest creeper, said to be a remedy for horse-sickness, the leaves being also rubbed and smelt for headache.

um-Dhloti (*Dhloti*), *n.* 5. Natal tobacco (from being largely grown in the um-Dhloti district).

Dhlova *v.* = *dhlovadhlova*, *dhlovula*.

isi-Dhlova, *n.* Wild, furious, savagely-acting person, or animal, as a dog or wild-beast, or some wild-tempered people. Cp. *isi-Dhlangudhlangu*.

Dhlōvadhlova, *v.* Pitch into a thing (acc.) in a wild, savage, infuriated manner, as a wild-beast when fighting, or a man acting or talking wildly when enraged = *dhlovula*. Cp. *dhlanga*.

Dhlōvo dhlōvo, ukuti (*ukuthi*), *v.* = *dhlonoza*.

Dhlovoza, *v.* = *hlofoza*; *fohloza*.

i-nDhlovu, *n.* Elephant [M.Z.T. *in-zovu*; Ni. *n-dzovu*; Go. *nzolu*; Ga. *njovu*; Chw. *tlovu*; Her. *o-ndyou*; Reg. *njou*; San. *jongwa*; Kwafi. *endoma*; Ma. *oldome*; Bari. *tome*; Sw. *tembo*, elephant; *nguvu*, strength].

Phr. *ku'ehla indhlovu!* there came down an elephant! — remark made upon the appearance of a girl with small buttocks (a mark of ugliness with the Natives), the elephant being conspicuous for the smallness of its hinder quarters.

*ukr-eixa (tala, nyena, etc.) ngendhlovu-ganyena*, to do (take, come in, etc.) like an elephant coming in. *i.e.* in the manner of an invading enemy, in a wild, forcible manner.

*uxaxitata (ixinkomo) ngendhlovu-ganyena*, be seized them (the cattle) by simply, wildly



coming in and taking them, by violence, by force.

*indhlovu iwile, vipele zomke izixwe xige kaxepula kuya*, the elephant has fallen and all the tribes have turned out, every man-jack of them, gone to pull off a bit of it — where the carcass is, there will the vultures be gathered together — may be said in reference to the contentions of relatives over the property of a deceased man.

*P. indhlovu idhlo abasondezel*, the elephant eats up those who approach very near (not wildly attacking like a lion) — may be said of a chief who comes down suddenly on his courtiers, or who turns the tables on his enemies who had thought to better him.

**um-Dhlovu** (generally in plur. *im-Dhlovu*), *n. s.* Horn or horns of an ox when growing with the points downwards so as nearly to touch the jaws, but not hanging loose as the *ama-Hlawe*.

**i-nDhlovudalana** or **Dhlovudawana**, *n.* Species of wart-hog or long-tusked bush-swine (*Potamochoerus cheroptomus*).

**Dhlovu dhlövu, ukuti (ukuti)**, *v. = dhlovu-za.*

**i-nDhlovukazi (s. k.)**, *n.* Female elephant — used as a term of honour to a woman of very high rank, as a chief's mother; or to any woman of an unusually big size.

**Dhlovula, v.** Be wild, rough, furious or violent towards (acc. of person) = *dhlovu-va*; cp. *dhlamuluka*.

**i-nDhlovula, n.** Rough, wild, savage treatment or behaviour, as above; person of a wild, savage, violent temperament, as above = *isi-Dhlovu*.

Ex. *wangidhla indhlovula*, he turned on me like a savage, pitched into me (with his tongue) in a wild, overbearing manner, although I had done nothing.

*isigwenyewe y'loro adhla umuntu indhlovu*, an *isigwenyewe* is one who takes to himself the property of a person by force.

**i-nDhlovunda, n.** Wild, angry person.

**um-Dhlovune, n. s.** Fever-tree, a large tree growing in Swaziland, having light green leaves and smooth bark, and said to be a good specific for malaria = *um-Dhlovunga*.

**um-Dhlovunga, n. s. = um-Dhlovune.**

**um-Dhlovunya, n. s. = um-Dhlovune.**

**um-Dhlovutwa (Dhlovuthwa), n. s.** Certain tree, said to cause fatal *umkohlane* to anybody standing near it. Comp. *um-Dhlebe*.

**Dhlovuza, v.** Stab about, on a person (acc.), as when giving him more than one stab in quick succession, or when thrusting

the assegai about in the same wound = *ukuti dhlovu dhlovu*.

Ex. *ukufa kuyangidhlovuxa lapa*, the disease is stabbing me about just here = I am troubled with a stabbing pain.

**Dhloza, or Dhlozela, v. = dhlozomela.**

**isi-Dhlozane, n.** Violence of manner, as when wildly attacking a person or tearing anything from him.

**i(li)-Dhlozi, n.** Spirit of a man, when gone from the body in death; ancestral spirit, i. e. spirit of some former member of the family = *i(li)-Tongo*; cp. *um-Lozi-kazana*; *um-Zimu*. [Skr. *dyaus*, sky; Lat. *deus*, god; Low Lat. *dusius*, demon; Gr. *zeus*, *theos*, god; Ga. *mgogwi*, spirit; Gi. *li-koka*; Gan. *i-kisi*; Nywe. *u-kishi*, God; Her. *mu-sisi*, ancestral spirit; Ya. *li-soka*, spirit; Gal. *i-pasa*; Sw. *pepo*, spirit — in Zulu witchcraft the plant burnt in honour of the *ama-dhlozi* is called *im-pepo*].

Phr. *iswe elifulatwe amadhlozi*, a lonely, deserted place, without inhabitants.

*umdhlozi elikulu, or likulu idhlozi lake*, he has a powerful (*lit.* great) ancestral spirit (looking after him), or his (guardian) spirit is mighty — said of some person who has been uncommonly fortunate, in coming unscathed through danger, sickness, etc.

*P. aku'dhlozi lay'endulini, layeka kwabo*, there is no ancestral-spirit who ever went into (another) hut and left his own = as our ancestral-spirits exist, so surely will they help us; or, each looks after his own.

*N.B.* The *i-dhlozi* is the nearest approach the Zulus have to the idea of a 'God.' The *u-Nkulunkulu* (q. v.) or 'first man,' who is said to have 'made the world,' is nowadays merely a nursery-myth, neither trusted in nor cared for. He seems to have created mankind and vanished altogether from their further experience; for the government to-day is certainly not in his hands, but entirely in those of the *ama-dhlozi*. These spiritual beings are the benevolent or malevolent 'Providence' of the Zulu, according as they be pleased or displeased with the conduct of the living. They are the supreme feature of whatever religion he still retains — all his faith is founded on them; all his worship is directed towards them; all his hopes and fears are centred in them. Prosperity, preservation of health, misfortune, and even death, are matters arranged by them. According to the Zulu system, every person, even a child, becomes after death a spirit or little god of this description. He does not sever connection with this earth — for the simple reason that the Zulu could scarcely imagine the existence of any place



apart from it — but 'becomes' one or other of certain specified and harmless creatures — as non-venomous snakes, lizards, and the like — all of which are well-known and everywhere duly respected.

It would be interesting to know whether there is really no relationship traceable between the Zulu word *i-dhlozi* and the Skr. *dyāus*, sky (*Z = i-zulu*); Gr. *theos*, god; and L. *deus*, god.

**i-nDhlozi**, *n.* Serval or tiger-cat (*Leopardus serval*) [Bo. *suzi*; Pers. *youze*, cheetah].  
**isi-Dhlozi**, *n.* Napé of the neck=*isi-Jingo*.

**Dhlozomela**, *v.* Seize, take violent hold or possession of a person (acc.) or thing, as a wild-beast seizing a man, a hawk seizing a fowl, or a person seizing a thief; take violent hold of an affair (acc.), *i. e.* take it up or dispute about it vigorously without any right or business therein=*vozomela*. Cp. *dhlukula*; *bozomela*; *isi-Dhlozane*.

**Dhlu**, *ukuti* (*ukuthi*), *v.* Go deep into, penetrate, as a thorn into the foot, or a person's foot into soft moist soil.

**i-nDhlu**, *n.* Any kind of artificial dwelling of man or beast—hence, hut, house, nest, web, hole, etc.; house, in sense of family, descendants, race, etc. [Goth. *hus*, house; Lat. *ades*, house; Chw. *n-thu*; Na. *o-ka-ndyu*; Cong. *in-du*; Her. *o-ndyuo* (comp. Her. *tunga*, build); Nywe. *lum*; Heb. *i-jumbi*; Nyamb. *njo*; Suk. *numba*; Kamb. *i-sumba*; Ga. Sw. Kag. *nyumba*; Ku. *i-nupa*; Ze. *ng'anda*; Tu. *ninzo*; Ang. *inzo*; At. *ile*].

Ex. *owendhlu*, one of the hut or family. *aba'ndhlu'nye*, those of one hut or family *i. e.* of the same mother.

*abandhlwenye*, those of a different hut or family *i. e.* of another mother (though of same father).

*ucena wendhlu ende!* you of a great house!—as of a royal house.

*siyahlupeka tina'ndhlu emnyama*, we are afflicted, we (of) the black race.

*indhlu ka'Senzangakona iyakupela umceboko*, the house of Senzangakona will come to an end (by) reason of) scrofula.

*sitate, usi'se endhluu kwami*, take it to my hut.

**isi-Dhluba** (*Dhlubha*) *n.* Clump, as of meadows growing thickly in one spot in a field, or of tamboutie-grass, and similar things (not of trees or people)=*isi-Dhlunga*.

**isi-Dhluhu**, *n.* Garden planted with the following.

N. B. A girl may not pass through such a garden during her period of menstruation, or

after having eaten meat; lest all the nuts go rotten!

**u(lu)**, or **i-nDhlubu**, *n.* Kind of ground-nut, planted and much liked by Natives. Cp. *i(li)-Ntongomana*. [Reg. *mabungu*, round ground-nut; Sw. *ujugu nyasa*, ground-nut].

Phr. *uku-koba indhulu ekasini*, to pick out the nut from its shell, *i. e.* exclude a person from one's concern or society on account of his being of another tribe or family.

**Dhbululenenda**, *v.* = *dhlubulunda*.

**Dhlubulunda**, *v.* Act under a sudden impulse of revolt, as when breaking violently away, kicking against control, doing perversely what one has just been told not to do, etc. = *akuti dhlubulunda*.

Ex. *yadhhlubulundela enqoleni*, it (the bullock) broke away, freed itself by violence and made off, from the wagon.

**Dhlubulundu**, *ukuti* (*ukuthi*), *v.* = *dhlubulunda*.

Ex. *bengingatandi ukhamba, ng'e-va intixiyo isi'ile dhlubulundu, ngahamba*. I was not wanting to go, but I felt my heart say 'break away!' 'revolt!' and off I went.

**i-nDhlubundhlubu** (*Dhlubundhlubhu*), *n.* Thing that has lost its consistency, cohesion or firmness, separating up into parts, as a rotten skin, sodden meat, a moth-eaten garment, or food of a washed-out nature having an excess of water and consequent disintegration of parts and insipidness of flavour. Cp. *i-nKamfukanku*; *i-nCosuncosu*.

**um-Dhludhlu**, *n.* 5. Assegai having a long blade-shank but only small blade (= *i-nDhloedhlela*); cow given to breaking away when being milked.

**Dhluku**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *dhlukula*.

**Dhlukula** (*s. k.*), *v.* Take up or take away a thing with a violent breaking away, seize up, or seize away, as a person suddenly snatching up a child (acc.) away from some danger, or dragging away the blanket from another, or as oxen starting a wagon with a sudden violent jerk. Cp. *hlwita*; *dhlozomela*.

**isi-Dhlukula**, *n.* Bunch of feathers worn on the top of or dangling behind the head, as an ornament (= *isi-Dhloedhlelo*; ep. *ubu-Tekwane*); one who takes or seizes with violence.

**Dhlula**, *v.* Pass, in all its meanings; hence, go on ahead; go by, pass anything (acc.); pass on from (with *ku*); pass



along by, pass through, as a field or kraal (with loc.); pass beyond, exceed the line of rectitude, legality, etc.; surpass, as another (acc.) in any matter of comparison or rivalry (= *eqa*); pass over, as a time of affliction; pass away, die; often used in the sense of 'and yet', 'nevertheless', 'besides'.

Ex. *uyise wantshela; adhlale 'u: e ujo'* his father told him; he just goes on (= notwithstanding) and does it.

*umfundisi uyasifundisa; kepa sidhlula kas'ari luto*, the teacher teaches us; and yet we know nothing.

*uyapuzi njalo ngokudhlulileyo, or ngokudhlulisa*, you always drink to excess, in a manner that is beyond the bounds.

*musinkudhlula pevu kwamaswi enkosi*, you mustn't proceed and do in spite of, or in opposition to, the words of the chief.

*yasha pantsi, yasha pezulu, yadhhlula (ingowu)*, it (the child) gave off below and gave off above, and passed on i. e. died.

Phr. *akudhlula nayo into*, to pass along with a thing, i. e. carry it off either actually or practically, by destroying it, as an impi might field-produce taken or destroyed along its course.

P. *okwamuzo kudhlul'okwamandulo*, the last surpasses the first (may be used as a threat of vengeance which shall exceed the injury).

*wadhhlula ngendhlu y'akiva, kwabamba 'qondo* (= *kwabamba*, the *a* in the contracted form having the 'full' sound), he passed by a hut while being built and didn't tie a knot, i. e. and didn't lend them a hand, which little courtesy is expected by Native etiquette of every passer-by—said of an unsympathetic, feelingless person who hasn't the manners of a true man, who would see a fellow-being in difficulty and merely pass by unconcerned.

**i(ii)-Dhlula, n.** Certain plant growing in woods, whose roots are used as an *inTelezi*; small quantity of already fermented beer which, along with some malt, is mixed into other unfermented worts, in order to induce rapid fermentation (= *isi-Xubo*).

**um-Dhlula, n. 5.** Kind of trap, built of a fence with apertures through which buck, etc., may pass and be caught by a string. Cp. *um-Wowane*.

**in-Dhlulamiti (Dhlulamithi), n.** Giraffe (*lit.* the thing that surpasses trees in height).

**Dhlulisa, v.** Do in excess, pass the line of propriety, lawfulness, etc., as when joking or drinking.

**ama-Dhluludhlulu, n.** Lumps or small

round masses forming in porridge or similar food when cooking.

**i-nDhlulundhlulu, n. = i-nDhluluzela.**

**Dhluluzela, or Dhluluzela, v.** Look or see things in an indistinct, dazed manner, out of focus, so as to mistake their real position or nature, as a man dazed or drunk, or with one eye injured, or with the eyes full of smoke, so that the objects appear obscurely and in untrue positions. Cp. *nduluzela*.

**i-nDhluluzela, n.** Eye, sightless and generally grown abnormally large and protruding, through injury or disease = *i-nDhlulundhlulu*. See *i-nDhlulundhlulu*.

**Dhlumbu, ukuti (Dhlumbhu, ukuthi), v. = ukuthi dhlabe.**

**um-Dhlume, n. 5.** Light dusty-brownish snake with darkish stripes, and non-venomous, though large.

**i(ii)-Dhlundhlu, n.** Young man who thinks much of himself, is puffed up with self-conceit, and making it chiefly conspicuous by his high talk (C. N.).

**i-nDhlundhlu, n.** Self-conceit, stuck-uppishness, haughty pride, such as is said (by the Natives) to be a prominent characteristic of the Kafir policeman.

Ex. *obwele indhlundhlu*, one who is puffed up with self-conceit.

*oy'indhlundhlu (ngeso)*, one who is puffed up with his own greatness (of eye) — used as a term of derision of one who has an *i-nDhluluzela*, q. v.

**Dhlundhluteka (Dhlundhlutheka), v.** Do anything, go, walk, etc., in a 'blind', wandering, uncertain, erratic kind of way, as a blind or drunken man straying about not knowing where, or a person searching in an uncertain, groping way all over the place for something that is plain before him = *dhlundhluzela*.

**isi-Dhlundhluteka (Dhlundhlutheka), n.** Blind kind of person, going groping aimlessly about, unable to see what is plain before him.

**Dhlundhluzela, v. = dhlundhlutheka.**

**Dhlunga, v.** Talk out everything in a wild, unrestrained, regardless, violent manner, as a young-man of a wild, unprincipled character. Cp. *pahluka*.

**isi-Dhlunga, n.** One given to wild, violent, unrestrained talking, as above (cp. *isi-Pahluka*); such manner of action; a clump, as of mealies or grass (= *isi-Dhluba*).

**i(ii), or isi-Dhlungandhlebe, or Dhlungandhlebe, n. = i(ii)-Pungandhlebe.**

**i-nDhlunkulu (loc. e-nDhlunkulu; s. k.), n.**



Chief hut, *i. e.* the hut of the *i-nKosikazi* duly appointed; family belonging to this hut; kraal attached and subject to this hut, therefore the great kraal.

*N.B.* The *indhlunkulu* is the hut occupied by the *inkosikazi* or chief wife of the kraal. The great wife, in the case of chiefs, is chosen by them in consultation with the headmen of the tribe, at any time after they have become 'full-grown men' by the putting on of the headring, and therefore this 'great wife' is rarely the chief's first wife.

Along with and at the same time as the *inkosikazi*, there are further appointed another wife to be the *i(li)-Kohlwa* or *i(li)-Kohlo*, and a third to be the *i(li)-Ngadi*.

The *ingadi* is a kind of supplementary 'great wife', so that in case of the *indhlunkulu* failing to provide an heir or *inkosana*, the eldest male of the *ingadi* hut becomes chief inheritor on his father's death. The hut of the great wife being always at the higher end of the kraal, that of the *ingadi* wife is built near it, on the left hand side looking towards the gate.

But good means are always taken for preventing a failure on the part of the *indhlunkulu* to provide an heir. For in case the great wife may have given birth to no male issue, the chief remedies the deficiency by taking a new wife, whom he places in the great hut and whose duty it becomes to produce male offspring for that hut. Her son then becomes *inkosana* or heir, and is regarded as the actual son (born by proxy) of the great wife. The real mother of this boy, along with any further wives who may have been 'put in' or attached to the *indhlunkulu* — a number of these always existing — are provided with separate huts in the upper part of the kraal on the left hand or *ingadi* side, looking down towards the gate, and are known as *ama-Bibi*.

The *ikohlwa* wife occupies the second place of dignity in the kraal, and will oftentimes be the chief's 'first love'. She, and all other subordinate wives attached to her household (*ama-Bibi*), is entirely independent of, and in no way connected with the great wife and her *indhlunkulu*. The *ikohlwa* portion of the kraal, therefore, has nothing to do with the provision of an heir for the chieftainship and has no part in the personal property of the chief, all of which pertains solely to the *indhlunkulu*. To prevent any jealousy, however, the chief usually permits the eldest son or *inkosana* of the *ikohlwa* side, so soon as he is grown up to man's estate, to withdraw with his portion of the great kraal and to establish a new and independent kraal for himself elsewhere, giving him at the same time some portion of the tribe

with authority over them, always of course subject to his own or his chief son's paramountcy. So long as they remain within the enclosure of the great kraal, the *ikohlwa*, with the various huts attached to it, are built on the right side, looking down from the *indhlunkulu* to the gate. One of the wives attached to the *ikohlwa* is appointed to be the *ingadi* of that branch of the family; and in case of failure of male issue in the real *ikohlwa* hut, the eldest son of this *ingadi* inherits the position and property.

Apart from, and in rank below all these, a certain hut is appointed as the *isi-Zinda*, *q. v.*

**um-nDhlunkulu** (*s. k.*; *no plur.*), *n. 5.* Girl, or girls (collectively) sent up as tribute to the chief and living in his kraal until married off by him to his favourites, who pay the *lobola* to him.

*N.B.* The *indhlunkulu*, and *ikohlwa*, and *ingadi* in every kraal of importance in Zululand was required to present to the king at least one grown-up girl. This girl was sent to one or other of the chief's numerous kraals, lived there with the other girls in a similar position — forming the *um-nDhlunkulu* of that kraal — and ceased entirely to be any longer the property of her natural father. She belonged to the chief, and did the work of the kraal — the chief's wives and their children not being expected to work — and if she chanced to be good-looking, was taken to wife by the chief himself; otherwise she was made a present of by him to any favourite, or sold by him for *lobola* to any one with a chance who might bid for her.

**Dhlūnye, ukuti** (*ukuthi*), *v.* Do anything excessively or in unusually great degree, as a woman cooking an over-abundance of food (*acc.*), a doctor administering an overdose of medicine (with *uga*) to a person (*acc.*), or a thorn penetrating unusually deep into the foot of a person (*acc.*) = *dhlunyeka*.

**Dhlunyeka** (*s. k.*), *v.* = *ukuti dhlunyeka*.

**Dhlunyekeka** (*s. k.*), *v.* Get done excessively, as above.

**u(lu)-Dhlutshana** (*s. t.*), *n.* Small veldt-plant, having violet daisy-like flower and highly poisonous roots, sometimes used medicinally for chest and head complaints, for trichinosis, and as an enema.

**i-nDhlu-yenkonjane** (*s. k.*), *n.* Dimple, as on the cheek of a plump-faced child = *i-nKonjane*.

**i-nDhlu-yengwe**, *n.* One of the regiment formed by Mpande next after *u-Nokenke*



q. r. and from which the *i(li)-Kwentu*, *u-Ngakamatshe*, *isi-Pikili*, and *i-m Yuanyama* sub-regiments were detached.

*i-nDhlu-yesikhova* (*yesikhova*), *n.* Unformed *ibuto* following the *i-nDuku-ka'Qwabaland* and which would have consisted of that *intanga* of boys who in 1901 were about nine years old.

*i-nDhluzele*, *n.* Hartebeest (*Antilope Capama*).

*Dhluzula*, *v.* Drag or pull away anything (acc.) with force or violence; talk or reply in a violent manner. See below.

*i-nDhluzula*, *n.* Violence, in any action or speech.

Ex. *uangitotela ngendhluzula*, he started at me in a violent, enraged manner.

*isi-Dhlwābīdhlwabi*, *n.* Wild, violent, roughly indifferent person (= *isi-Dhlangudhlangu*); ravenous, devouring eater (= *isi-Dhlakudhla*).

*Dhlwabiza*, or *Dhlwabizela*, *v.* Do, go along, etc., in a wild, rough manner, as above.

*isi-Dhlwadhlwa*, *n.* Sweet *ama-Zele* water, mixed up with *um-Caba*. Comp. *u-Hleleujwayo*.

*Dhlwāmbi*, *ukuti* (*Dhlwāmbhī*, *ukuthi*), *v.* = *ukuti dhlabe*.

*i-nDhlwandhlwa*, *n.* Hide-scraper = *isi-Hlabo*.

*i(li)-Dhlwani*, *n.* = *i(li)-Ndhlwane*.

*i-nDhlwanya*, *n.* Deadly threat (C.N.).

*u(lu)-Dhlwayi*, *n.* Tall, seraggy-bodied person = *u(lu)-Dhlwayimba*.

*u(lu)-Dhlwayimba* (*Dhlwayimbha*), *n.* = *u(lu)-Dhlwayi*.

*Dhlwā*, *ukuti* (*ukuthi*), *v.* Feel revived, refreshed, as after eating a meal when very hungry and fatigued (see *hlumelēla*); feel eased, with new life, as when pain has been reduced by some medicine, or gone away (cp. *ukuti lotoloto*); be a little in advance in size, a little bigger than (with *ku*, or generally alone = *ukuti tutu*).

Ex. *uangipa akrokupuzā, ng'exwa sekute dhlwe*, he gave me something to drink, and I felt all my vigour now return.

*enye iwane (inkonyana)*, *enye ite dhlwe*, one is small (of the calves), the other is a bit bigger.

*u-Dhlwedhlwe*, *n.* Long stick or staff, such as used by old men = *u(lu)-Boko*.

*Dhlweza*, *v.* = *ukuti dhlwe*.

*Dī*, *ukuti* (*ukuthi*), *v.* Act in a nonchalant, perfectly indifferent, regardless, fearless manner, as when speaking, sitting, etc.

*izi-Dibi* (*Dibhi*; *no sing.*), *n.* = *izi-Bidi*.

*um-Dibi*, *n.* 5. Irregular or disorderly mingling or mixing-up together, as of things that by their nature or by custom are kept apart, as boys and girls in a school, big cattle and their calves, etc.

Ex. *ixinkomo namhla zipume zi undibi*, *kanye namankonyana*, the cattle to-day have gone out all mixed up with the calves.

*kwesakubo isikole kuba undibi kanye nabafana namantombaxana*, in their school it is an indiscriminate mixing-up of boys and girls.

*u(lu)-Dibi*, *n.* Carrying or baggage boy.

*N.B.* Every boy in Zululand, between the ages of 9 and 15 about, had to become an *u-dibi* and do the carrying for the fighting-men or *ama-bulo*. At the end of this term of service, he would get drafted into a newly formed regiment, along with all others in Zululand of approximately the same age.

*ubu-Dibi*, *n.* = *u(lu)-Titi*.

*i-nDibilishana*, *n.* Small penny *i.e.* half-penny, or farthing.

*i-nDibilishi*, *n.* Penny [D. *dubbeltje*].

*u-Dibintlango* (*s. t.*), *n.* = *u-Jubingqwanga*.

*izi-Dibiza* (*Dibhiza*), *n.* = *izi-Bidi*.

*Dica*, *v.* Fling down, or make lie down in a dead, flaccid manner, as a wet cloth (acc.), or a person thoroughly exhausted; make to fall or lie prone and ruined anything which by nature stands erect, as an army 'cutting down' the enemy (acc.), a destroyer trampling or casting down the crops in a field, or (by comparison) a person cutting down his crops prematurely and before ripe on account of locusts or an expected invasion = *ukuti dici*; *diciza*.

*Dīca*, *ukuti* (*ukuthi*), *v.* Be altogether without strength, ready to collapse, faint, as from complete exhaustion, fright, or diminished heart-action = *ukuti lisa*. Cp. *cobeka*; *fehleka*.

*um-Dica*, *n.* 5. Anything lying prone in a dead, strengthless, limp-bodied, loosely-hanging way, as above — see *dica*.

*Dīci*, *ukuti* (*ukuthi*), *v.* = *dica*.

*Diciza*, *v.* = *dica*.

*Dida*, *v.* Put out (acc.), as when reckoning; confuse, as a lot of people addressing a person together.

*Didakala* (*s. k.*), *v.* Be put out; be confused, as above.

*Didakalisa* (*s. k.*), *v.* = *dida*.

*Dideka* (*s. k.*), *v.* Get put out; get confused, as above (see *dida*).

Ex. *senyididekile y'ilexx'ixibalo*, I am now all in a fog with these figures.



i(li), or um-Didi, *n.* 5. Rectum, of man (see *um-Tshazo*).

Ex. *ukwelve ididi*, he suffers from *prolapsus ani*.

*N.B.* The *umtakuti* watches for his victim going out to stool. He then stealthily goes and takes the *um-Neono* (q. v.) of the person, mixes it with certain medicines and goes through some other processes at home, with the result that the said victim, however far away he may be, immediately discovers that something has gone wrong with his rectum!

isi-Didi (*Düdi*), *n.* Great number of things standing in a mass, as a large herd of cattle or multitude of people, or kraals.

Dí dī dī, *ukuti* (*ukuthi*), *v.* Give rise to the dull, heavy sound of *di*, *i. e.* the thud or patter made by a footstep; hence, tread, stamp, patter, and the like; give forth such a sound, as the earth when stamped or heavily trodden upon (= *ukuti gi gi gi*); make a general pattering, move about in a lively, excited manner bustle about, as women beer-making, (= *qiqizela, didizela*); run about or run off in an excited, confused manner, make a general stampede, as people when an *impi* is reported = *didizela*. Comp. *gigizela*.

ubu-Dididi, *n.* Lively, excited moving or running about, as when a fight is on, or a lot of children are playing.

Didiyela, *v.* Do two or more things at a time, which usually or properly should have been done separately, or kept apart, as *e. g.* a waiter bringing in two courses (acc.) at once, a master giving a boy several months wages at a time, a man cutting off from the beast a double joint at one stroke.

Ex. *mus'ukudidiyela izitsha xomlungu nexabantu*, you mustn't take together, or mix up together (it may be 'wash' together, in this particular case) the vessels of the whiteman and of (his) Kafirs.

*umnumzana wamdidiyela imbaudo gombili*, the kraal-head 'doubled' her (his wife) with both halves of the hide (whereas it would have been usual for her to have received only one, and some other wife the other).

*udidiyela abanye abantu, inganti ng'we*, you bring in or add in (the names of) other people, whereas it is you (alone).

Didizela, *v.* = *ukuti di di di*.

Didizelisa, *v.* Causative of *didizela* — to drive about in confusion, send off in a general scamper or stampede, scatter, rout, as an *impi* might an enemy (acc.).

i(li)-Didwa, *n.* Temporary post stuck up inside a hut to support the framework

while building; any of the permanent sideposts.

i(li), or isi-Difiza, *n.* = *isi-Difikezi*.

isi-Difikezi (*s. k.*), *n.* Big, heavy, clumpy thing, as a swollen hand, a club-foot, a flat-bottomed, too heavily shaped vessel; big, heavy-bodied person = *isi-Difiza*.

Dikadika (*s. k.*), *v.* Deal with, pitch into, do for anything (acc.) in a vigorous, spirited, thorough manner, as a man thrashing soundly one weaker than himself, when dealing vigorously with a big piece of work, when feasting heartily on nice food, or when stabbing a beast thoroughly with much energetic action of the assegai. Cp. *likatika*.

isi-Dikadika (*s. k.*), *n.* Any big, weighty thing, a 'proper' specimen of its kind, as a great heavy bundle to be carried, a large joint of meat, or a serious affair; a lifeless body, carcase, corpse, such as of man or beast when found on the veldt, or after a battle (not gen. when dying or slaughtered at home).

i(li)-Dikazi (*s. k.*), *v.* Young widow eligible for marriage, or about to be married again = *i-Cakazi, i-nJuba*. Comp. *um-Felwakazi; i(li)-Pumanthlu*.

i-nDiki (*s. k.*), *n.* Little finger with the last joint cut off, as is the distinguishing mark of some tribes, as the *ama-Bomvu*. See *i(li)-Ndiki*.

Phr. *nyakucunquma (umunwe), ube indiki*, you will cut it off (your finger) and become an *indiki* (stump-fingered person) — before you have the courage to do what you say = I should just like to see you! — as when daring a person in a quarrel to do what he says he will do.

Dikibala (*s. k.*), *v.* Be tired out, 'sick' of doing or trying anything, as of correcting an incorrigible child, or with food (used in perf.). Cp. *tikibala; diwea*.

Diki, *ukuti* (*ukuthi; s. k.*), *v.* Quiver, tremble, vibrate (= *dikiza*); fall flat with a thudding sound, as any blunt instrument which does not penetrate, but merely knocks (*diki!*) when thrust against anything (= *dikimeza*); to eat oneself chock-full, so as not to be able to put away any more (= *dikiza*).

Ex. *igeja lami lisimse titi diki pantsi*, my hoe just comes down with a thud on the ground, *i. e.* is quite blunt.

*sahlha sati diki*, we ate till we had filled ourselves. — shown by our leaving some food in the dish = *sahlha sakushija*.

*akusati diki kimi*, it no longer quakes within me = I no longer fear.



**Dikidiki** (*s. k.*), *adj.* Loosely, limply, powerlessly hanging, as a person's arm when paralysed or thoroughly exhausted.

Ex. *inikono is'idikidiki*, (my) arms are now quite fagged out—from firing work.

**Dikila** (*s. k.*), *v.* Refuse or reject a thing (acc.), or refrain from doing anything through being in the 'huffs', as to eat, talk, work, go, etc. = *kalala, duba*.

**i-nDikili** (*s. k.*), *n.* Any blunt or stumpy-pointed thing, as hoe or unpointed stick (see *ukuti dikil*); a 'blunt' pot *i. e.* one that doesn't quickly boil, though being too thick at the bottom (see *ubu-Kali*) = *i-nDikindiki, i-nDikina*.

**isi-Dikili** (*s. k.*), *n.* Small yeldt-plant (*Lasiophon Meisneri*) having small white umbel and silvery-green leaves, and whose pungent roots are used for snake-bite, some fevers, and as an enema.

**Dikimeza** (*s. k.*), *v.* Come down flop or flat, not sharp and penetrating, as a blunt hoe or stump of wood = *ukuti dikil, ukuti dintsi*.

**isi, or i-nDikimezi** (*s. k.*), *n.* Any blunt, stump of a thing, that won't pierce or cut, as a hoe, horns of a beast with the points cut, man's leg with the foot (or sharpness) off, or any unpointed thing that comes down with a flat thud = *isi-Dukumezi*.

**i-nDikimba**, (*Dikimbha*), *n.* The bulk, *i. e.* the main or larger quantity, of anything; bulkiness, bigness, largeness of quantity; main 'body' *i. e.* main facts, essential points, of an affair. Cp. *isi-Bili*. [Bo. *ndidi*, truly].

Ex. *nyababaxa lezo (izingubo), kanti kawukaboni indikimba yazo*, you open your mouth at those (clothes), but you have not yet seen the bulk or main quantity of them (which is locked in the store).

*indikimba yazo (izinkomo) yodhlwa n'Musi*, the bulk of them (the cattle) were inherited by Musi.

*kabusuli ngani, loku indikimba yalo (iputshi) lugaka*, why is it they do not get enough, when the amount (or bulk) of it (the porridge) is so much?

*usikezwa indikimba yalo (icaba)*, we have not yet heard its 'body' (*i. e.* main facts that go to make up the case).

**i-nDikindiki** (*s. k.*), *n.* Any blunt-edged, or stumpy-pointed thing, as a sauch-worn hoe (not generally used of a knife = *i-nFandu*), an unpointed stake, etc.; cooking-pot that doesn't quickly boil (= *i-nDikili, i-nDikina*); any tasteless food, from nature or want of flavouring (= *okuduma*); immense quantity of food,

as beer or meat at a feast (cp. *ama-Damu*); any shaky, jelly-like thing (= *i-nTikintiki*).

**isi-Dikinyane** (*s. k.*), *n.* Bodily faintness, sickly powerlessness, from excessive fatigue, as when one feels quite ill, unable to eat, etc. (with *ukuba na*).

**i-nDikiva** (*s. k.*), *n.* = *i-nDikili, i-nDikindiki*.

**Dikiza** (*s. k.*), *v.* Tremble, as a man from fear, or as distant-thunder; vibrate, as a bridge when anything heavy crosses; shake, as jelly when carried; quiver, as sheet-lightning; twitch, have muscular twitchings, as an animal dying (= *ukuti dikil*); eat food in great abundance till one can't eat any more (leaving some uneaten = *uku-zi-tika*). [Sw. *tikisika*, tremble; Her. *teketa*, tremble].

Ex. *kade sikumemera, unyadikizi na'kudikizo*, we've been calling you ever so long and you haven't moved a muscle.

*sidikize sadikiza, sukushiya*, we crammed it away till we couldn't get in anymore, and left it.

**Dikoza** (*s. k.*), *v.* Say spiteful, malicious things (*C.N.*).

**isi-Dikozi** (*s. k.*), *n.* Grudge, spite, ill-will, malice (*C.N.*).

**i(li)-Dikwe** (loc. *eDikwe*), *n.* Any 'uneatable' food or drink, whether from unfitness or nasty taste.

Ex. *masibekela idikwe layizolo*, he set before us uneatable food (cold and insipid) from yesterday.

*mus'okupaza konu, kus'edikwe*, don't drink there, it is an undrinkable place (because it is there we bathe, or wash our clothes).

*amanzi akona al'idikwe*, the water there is unfit for drinking purposes.

**isi-Dikwe** (*s. k.*), *n.* One who dwells on the same spot for an unusually long time, not occasionally shifting his kraal from place to place.

Phr. *isikundhla somnamatela, njany'esabelatela n'Kenkeni*, the sitting-place of a stick-faster — like that which Kenkeni carried on his back (the reference here is to some ancient fairy-tale of the Zulus, and the saying is now applied to such a man as above).

**Dili, ukuti (ukuthi), v.** = *dilika; diliza*.

**i(li)-Dili (Dilili), n.** Great multitude or mass abundantly about on all sides, as of food at a feast (cp. *ama-Damu*), people flocking into or attending an assembly, etc.

Ex. *kaku'akomo, idili nye*, it isn't cattle at all, it's an *idili* (extraordinary multitude), = cattle's not the word for it.



*ngivinjelwe amadili amaralu*, I have been blocked out by the unusual number of cases (to be tried).

P. *idili lenziwe ng'umninilo*, the feast (*i.e.* abundance of food) is caused by its owner (*i.e.* by his generosity) — a word in praise of his liberal hospitality.

**Dilika** (*s. k.*), *v.* Fall to pieces, fall down, fall in, as anything constructed of stone, plaster, earth, etc.; lose flesh, let fall superfluous fat, as a stout person; be in great abundance, 'fallen all about', as cattle, food, cases for trial, etc. (the state, in all cases is expressed by the perf. tense — *dilikile*) [Her. *siringa*, fall in].

**Dilikici**, *ukuti* (*ukuthi*; *s. k.*), *v.* Fall, or be fallen, in a flaccid, lifeless sprawl on the ground, as the body of a man or small animal, a snake sleeping on the road, or a wet skin flung on the ground (not applicable to any rigid object, or to any large-sized animal falling heavily or lying in a great heap, as a bullock = *ukuti giligiqi*). Cp. *ukuti dici*; *ukuti dici*.

Ex. *ngamfumanisa ete dilikici endhini*, I found him sprawled in a limber, lifeless manner (not stretched out in an orderly fashion as when sleeping) in the hut.

**Dilinga**, *v.* Make round or into a ball, as a piece of clay (acc.); invent a falsehood or false story (not exactly to 'tell a lie' or single untrue word, which would scarcely want 'making or rounding up') = *bulunga* (*bhulunga*) [Sw. *viriganisha*, rounden; *m-viringo*, a circle].

**i-nDilinga**, *n.* Round thing, whether ball or disc shaped (comp. *i-mBulunga*); an invention, fabricated *i.e.* false statement or story = *i-nDingilizi* [Sw. *m-viringo*, circle].

Ex. *inyanga is'iy'indilinga*, the moon is now a ball *i.e.* is full = *is'idindile*, *is'idilinyene*.

*ungiletele indilinga nje' waba mdala, ngifung'uMpande*, you just bring me a story trumped up by yourself! you will be old (a person of experience, when you have got what I shall give you some day), by Mpande you will.

**Dilingana**, *v.* Form, or form itself, into a round shape or balls, as the moon, meal when thrown into the boiling water and forming lumps, etc. = *bulungana* (*bhulungana*).

Ex. *inyanga is'idilingene*, the moon has now formed itself into ball-shape *i.e.* is at the full = *is'idindile*, *is'ihlangene*.

**Diliza**, *v.* Make to fall down, fall in, fall

to pieces, etc.; hence, pull down, knock down, bring down, as a man or rain might anything formed of stonework, plaster, earth, etc. [Her. *siringisa*, make fall in].

**i-nDima**, *n.* Middling-sized piece of cultivated ground, not large enough to be called a field or *i-nTsimu*, of which it may at times be a single strip allotted to a particular wife [akin to *lima*, to hoe — the *l* and *d* being interchangeable in Bantu languages; hence, Lu. *ku-dima*, to hoe; Bo. *udima*, work].

Phr. *us'endimeni gabantu*, he is in the middling-sized place of people, *i.e.* in the mean, average, as to size, height, etc.

*kanisekuyo cyayizolo*; *seniganibe emye indima*, you are no longer in the one (*indima*) of yesterday; you have now planned another field to plough in (= another story).

*ukwila indima*, to mark out beforehand a plot about to be hoed or ploughed (by running round it with the hoe or plough) = *uku-gaba indima* [comp. Ga. *ch-ulu*, a field].

**Dimde**, *aux. verb.* = *sinze*.

Ex. *udim'evume konke*, he just agrees to everything.

**isi-Dime**, *n.* Person dumb and idiotic.

**u(lu)-Dimi**, *n.* Tongue (now obsolete, except in phrases below and in case of 'snake's tongue,' only spoken of in plur. *izi-nDimi*, and for which *u-limi* is never used). See *u(lu)-Limi*. [Lu. *lu-dimi*, tongue; Sw. Ga. Bo. etc. *lu-limi*, tongue; plur. *n-dimi*, tongues — the *l*, for euphony, becoming *d* after the *n*].

Phr. *ingoka ingalixa izibulimi*, the snake thrusts out its tongues (from the forks). — Mark that this *d* form occurs only in the plural, and refer to remark on Sw. and cognate languages above.

*umuntu o'ndim'imbili*, a double-tongued, deceptive, wilfully misleading, treacherous person. See *u(lu)-Limi*; *um-Bala*.

**Dina**, *v.* Tire, be irksome to, sicken (metaphor.) — generally by excessive, monotonous repetition = *pisha*, *shipa*. [Ga. *sima*, satisfied].

Ex. *kuyangidina ukweya kwalaba'bantu*, it sickens me, this manner of the Natives.

**isi-Dina**, *n.* Disagreeableness arising from too frequent repetition, tiresomeness.

Ex. *awadumbi lawa us'wesidina kivi*, these madumbi are now irksome to us.

*sesinesidina samadumbi*, we are now sick of dumbis.

**Dinda**, *v.* Thrash, beat vigorously, as a person (acc.) with a stick or switch, or a heap of *mabele* for the grain (= *bula*);



be a useless thing, of no service, be an *i-nDinda* (used in perf.); do a useless work, of no service, make be an *i-nDinda*; make up one's full term, full size, etc. (comp. *ndinda*, with which it is probably akin. The exact meaning of this word, *dinda*, is somewhat difficult to follow; it is *mostly* used in reference to animal procreation and food, seldom on other occasions).

*inkunzi iloku idinda iyumbakazi*, the bull is all along doing a thing of no service to the sterile cow (by constantly mounting it).

*izinkomazi nonyaka idindile*, the cows this year have done a thing of no use, *i.e.* they have skipped this season, by not having been served by the bull.

*isijingi sidindile, kasidhliwa umuntu*, the pumpkin-mash has done a useless work, has become an *i-nDinda*, it is not eaten by anybody *i.e.* is standing idle, cooked for nothing, there is nobody who will eat it.

*umsebenzi ulindile*, the work is standing an *i-nDinda*, there being nobody to do it *i.e.* is standing idle for want of somebody to take it up.

*us'edindile umfazi ka'Bani*, she has made up her full time, has the wife of So-and-so *i.e.* she is now due to give birth.

*inyangu is'idindile*, the moon has made up its full term, *i.e.* is now at the full = *is'ihlangene, is'idilingene*.

(li), or *i-nDinda*, *n.* Anything cast away, as useless, not wanted or cared for by anybody, as anything found thrown out on the veldt or lying about neglected in the kraal (cp. *i-nBuga*); a buck found dead in the bush, a woman cast out on to the world by her husband, meat of a bush-buck, etc., not eaten by girls, a discarded pot, would all be named an *i-nDinda*.

Dindi or Dindikazi (*s.k.*), *n.* (C.N.) = *dindinini*.

isi-Dindi, *n.* Cheek-bone (= *isi-Dindi seso, ifli-Tyudu*); clod of entangled roots and earth, such as is formed beneath a clump of grass (= *isi-Illeke*); such a clump of grass itself (= *isi-Qundu; isi-Dhungu*).

*i-nDindibala*, *n.* Any mass or body of huge, immense proportions, as a man, hut, heap of *mabele* (not used of such things as a forest, field, river, etc. = *u(lu)-Dukada, u(lu)-Dwalaza*, etc.).

Dindida, *v.* Thrash vigorously = *dinda*.

isi-Dindili, *n.* Body lying stark-naked (C.N.).

Dindiliza, *v.* Lie stark-naked (= *qungqu-liza*; comp. *qungquza; nguna*); throw down at full length on the ground, as a man a girl (acc.) for carnal purposes

or one boy another when merely playing; lie out dead, as a corpse in a hut, even when the corpse is covered (used in perf.) = *ukuti dindilizi* [Sw. *pinda*, dead carcase; Her. *pinyauka*, lie in disorder].

Ex. *ngamfumanisa edindilizile ecaleni kwongwango*, I came across him stretched dead (even though covered) by the roadside.

*wadindiliza umuntu, sing'azetele*, a man lay down dead, we not having paid attention — said to blame, as it were, the sudden death of a person.

Dindilizeka (*s.k.*), *v.* Get thrown down at full length, as when one slips in the mud = *ukuti dindilizi*.

Dindilizi, ukuti (*ukuthi*), *v.* = *dindiliza; dindilizeka*.

Ex. *usele dindilizi*, he already lies dead.

Dindinini, *adj.* Tasteless; flavourless; flat; insipid, as food = *duma*.

Dine, *aux. verb.* = *simze, dimde*.

Dinga, *v.* Be without, want, need (acc.); be needy, destitute [Sw. *taka*; Ga. *agalla*; Her. *hepa*] — the word has gone out of use in Zululand through the habit of *hlonipaing* the names of *Dingiswayo* and *Dingane*, the word *ntula* being there substituted for it.

*i-nDinganiso*, *n.* Large-sized *i-Qoma* (q.v.), about two feet or more in breadth, containing nearly half a sack, and used in the old days for measuring out grain for sale — about half a dozen of these baskets filled with corn being deemed equivalent to a beast = *u(lu)-Yengezi*. [see *linganisa*, from which it is derived].

isi-Dingawoti (*Dingawothi*), *n.* Idiot — often used as a term of abuse in the sense of 'fool' (= *isi-Tuta*); also, bad snuff (= *isi-Pusha*) = *isi-Dingidwane, isi-Lima*.

Dingeka (*s.k.*), *v.* Be scarce, not easily obtainable.

*i-nDingi*, *n.* = *i-nDingiliza*.

Dingida, *v.* Investigate, enquire into, an affair (acc.) = *titinyu*.

isi-Dingidwane, *n.* = *isi-Dingawoti*.

Dingiliza, *v.* = *ukuti dingilizi, ntingiliza, dilinga*.

Ex. *uku-dingiliza izwi*, to roll together a word *i.e.* come to a common agreement as to what shall be said, as a lot of men going to a trial.

*i-nDingiliza*, *n.* Round, ball-shaped thing (= *i-nDilingu, i-nDingilizi*); Kafir top, made by thrusting a stick through any large berry, etc. (= *i-nDingi, i-nPimpiliza*. See *bhibha*). Cp. *isi-Yingelezi*.



**Dingilizhi, ukuti (ukuthi), v.** Go round; hence, roll, as a ball; spin, as a top; revolve, as a wheel; spin or circle sharply round on the 'chest,' as the flanks of an extended impi or line of dancers, so as to form up group-wise = *ukuti ntingilizhi*. Cp. *ukuti yingilizhi*.

**isi, or i-nDingilizhi, n.** = *i-nDingiliza*.

**i(li), more freq. in pl. ama-Dingolo, n.** Any badly-made earthen vessel too heavily laden with clay; person having big, ugly ears, or buttocks, or body generally.

**i(li)-Dini, n.** = *i-Dili*.

**u(lu)-Dini, n.** = *u(lu)-Ndi*.

**D'ntsi, ukuti (ukuthi; s.t.), v.** Be or come down heavily as a dead weight, as a heavy box falling, or a blunt hoe that simply falls flatly on the ground, not penetrating the soil = *ukuti ggintsi*.

**i(li)-Dintsi (s.t.), n.** Any very heavy, weighty thing = *i(li)-Ggintsi; i-nZema*.

**Dinwa, v.** Be sickened, tired out, vexed, as with something irksome. Cp. *diki-bala*.

Ex. *ngiyadinwa y'ihoku'kucela kwabantu*, I am sickened with this begging of Natives. *sengidiniwe*, I am already tired out, have given up trying any more.

**Dinye, ukuti (ukuthi), v.** Fill anything (acc.) into something else (loc.); be full, as a vessel (nom.) with anything (acc.), or as anything (nom.) in a vessel (loc.).

Ex. *ngwazi ngomgaya, ngimuti dinye esitsheni sami*, I shall grind the snuff and fill it into my snuff-box.

*ngalifumanisa igula lile dinye amasi*, I found the milk-gourd filled with amasi.

*amanzi ami api? ngiwashiye ati dinye esitsheni*, where is my water? I having left it full in the pot.

**Dipaza (Diphaza), v.** = *ntipaza*.

**Dipizisa (Diphizisa), v.** Surpass one's power to comprehend, beat, puzzle (C.N.). Cp. *ntipaza*.

**isi, or i-nDishela, n.** Any tasteless, insipid mash, porridge, or other thick soft mess of food. Cp. *duna*.

**i-nDishindishi, n.** Person or animal heavily shaking with fat = *i-mBishimbishi, i-mBishishi, i-nDishishi*.

**i-nDishishi, n.** = *i-nDishindishi*.

**Dishizela, v.** Go with the fat shaking or heavily sinking down at each step, as a very fat man, or pig = *bishizela*.

**i-nDiva, n.** Any cast-away, worthless, neglected thing, as an old pot no longer used, a wife no longer cared for since the advent of younger brides, etc. = *i-*

*mBuqa; i-nDinda*. [Sw. *hafifu*, worthless].

**Divaza, v.** Walk or tramp along weary and done-up; search wearily about for a thing (acc.) without finding it; dance in a bad, heavy, lazy manner, be merely 'stamping.' = *duwaza*.

**Divi, ukuti (ukuthi), v. (N)** = *ukuti diki*.

**i-nDivili, n. (N)** = *i-nDikili*.

**i-nDivindivi, n. (N)** = *i-nDikindiki*.

**u(lu)-Diwo, n.** = *u(lu)-Kamba*.

**Dixi, ukuti (ukuthi), v.** = *diriza; dirizeka*.

**Dixiza, v.** Make to lie, as below.

**Dixizeka (s.k.), v.** Lie out on the ground in a loose, relaxed manner, as an indolent person lounging lazily in a kraal.

**ama-Dixana (no sing.), n.** A 'running' with an excess of any thick liquid, etc. used as adjective, as below.

Ex. *inkosikaxi imadixana amafuta*, the wife is just running with fat (with which she has anointed herself).

**Diya (Diya), v.** Cut a straight, even edge or end on a thing, as when nicely paring the both ends of a stick, or when cutting even the top or bottom edges of an *isidwaba*, or when cutting a piece of cloth to fit in by measurement.

**isi-Diya, n.** = *isi-Geayo* (the latter is the word mostly used in Zululand); sometimes applied to the *i-mBeleko* afterwards made from such *isi-Geayo*.

**u(lu)-Diya (Diya), n.** Straight even edge or cut, as made along a piece of cloth or skin. Cp. *u(lu)-Ndi*.

**i(li)-Diye, n.** Small locust eaten by boys.

Phr. *nantsi ingqoto yami, mfama. nce ungiyolele amadiye emva kwendhlu kwenu*, there's my settler, boy, just come and catch locusts for me behind your mother's hut — a common challenge in Natal given by one boy to another by tapping him lightly with a stick on the head.

**Doba, v.** Fish, catch fish (acc.) (N) = *bamaba*. [Ga. *roba*, fish-hook; *vuba*, to fish; Reg. *kalobo*, hook; Sw. *ndoana*, fish-hook; *opoa*, to fish up].

**i(li), or i-nDobela, n.** Tidal waters of the inner-bay or lagoon at Durban, so called from the old-timed Native custom of fishing there. Cp. *i(li)-Buya*.

Phr. *sokubuye idobela*, the *i-dobela* (i.e. the water of the lagoon) has come back — at return of tide = for practical purposes at Durban, 'it is high water.'

*lis'emukile idobela*, the *i-dobela* (i.e. water of the lagoon) is still away — when the tide



is out = for practical purposes at Durban, 'it is low water'

(li)-Dobo, *n.* An *itli*-Watalanga q.v. when overgrown with bush or scrub from its southern aspect. Cp. *u(lu)*-Faba. [Hi. *doob*, cultivatable land between two rivers].

*u(lu)*-Dobo, *n.* Fish-hook (N) [Ga. *roba*; Sw. *ndoana*].

Doda, *n.* Be or become a man — mostly in the sense of 'doing the work of a man' in the kraal, as a smart boy might in the absence of older workers; also = *ndonda*. [See *i-nDoda*].

Ex. *uMazwana us'endoda uyise = uMavcana us'emenzela nyise imisebenzi yamadoda*, Mazwana now does the men's work for his father (as building huts, repairing the fences, etc).

*uyise us'edodice umfana wake*, the father has the men's works done for him by his boy.

*i-nDoda*, pl. *ama-Doda*, *n.* Adult male; husband (in the sense merely of the 'man' of a wife); male, of any age (used to designate the sex); smart boy — 'a man'; adult male of smartness, experience, position, etc. [Skr. *dhava*, husband; U. *umu-ntu*, pl. *awa-ntu*, man; Ya. *mu-ndu*, pl. *wa-ndu*; Ka. *mu-ndu*, pl. *a-ndu*; Bo. Ze. Ngu. etc. *mu-ntu*, pl. *wa-ntu*, Sw. *mtu*, pl. *wa-tu*. — The derivation of this word is difficult to trace. From the Sahara to the Southern Ocean, throughout all the Bantu languages, one does not come across any word, having this particular signification, and bearing such a marked resemblance to the Kafir word *in-Doda* (husband) as the Skr. *dha-va*, husband. The word for 'man' throughout nearly all of the Bantu languages is the local equivalent of the Zulu word *umu-ntu*, a person. But in those languages it means almost invariably 'a man' or 'male' in contradistinction to 'a woman' or 'female', though it also very frequently has the second meaning of 'a person.' It, therefore, seems just possible that the word *in-Doda* is only another form of the same original root, and that, in earlier times, it may also have had the general meaning of 'a person' or 'human-being'. We note that the plural of the Zulu word is not *izin-Doda*, as it should be, but *ama-Doda*, which is quite irregular in Zulu, but quite in accordance with the regular plural of *umu-ntu* in almost every other Bantu language. Furthermore, the use in Zulu of the word *in-Doda-kazi* (a daughter)

would support the supposition that the thought contained in the root *Doda* was not always solely 'male' or 'man', but rather 'a person'; for the idea of 'a female man' (*i. e. in-Doda-kazi*) is impossible.

Again, the word *in-Doda* — and also perhaps *umu-ntu* as well — may be connected, in its origin, with the Bo. *ku-doda*, to drip; Sw. *dondo-ka* to drip; Ga. *tondo*, a drop; Ga. *tondu*, to create or bring forth into being; Zulu. *um-tondo*, the male organ: — hence, the 'dripping' or 'procreating' one].

P. *adhla nya'ndoda*, they (the other *ama-doda*) ate through a man—said by people in praise of anybody who has brought them something good.

*ubu-Doda*, *n.* Manliness; male sexual organs.

*i-nDodakazi* (*s. k.*), *n.* Daughter (female offspring, even when adult, and married, is scarcely ever dignified by this name in every-day Kafir speech; the word *i-nTombazana* (little girl) is that in customary use, even when referring to a married woman still in her prime, beyond that period *i-nDodakazi* would be used; in the case of chiefs and men of position, the word *i-nKosazana* is frequently used).

*i-nDodana*, pl. *ama-Dodana*, *n.* Son (like the preceding, this word also is seldom used, *um-Fana* (boy) being that in common use, even though it refer to a married man of anything under 30 years of age—the word *i-nDodana* might be applied to any male older than this).

P. *indaba inendodana, uyise kama'cala*, the matter is with the son (or offspring), the father is of no concern — it is not the mere original action, it is not what you have already done (that is of concern to me), but the bad results it may have, the ill effects it may give rise to.

*u(lu)*-Dodelana, *n.* The little good-for-nothing lot of men—as of a certain kraal or locality (word of contempt). Comp. *u(lu)*-Fazazana, *u(lu)*-Ntonjana, *u(lu)*-Fanyana, etc.

*i-nDodisisa*, pl. *ama-Dodisisa*, *n.* A man indeed *i. e.* of true manly qualities.

*Dodonya*, *v.* = *durruza* (q. v.) thoroughly, vigorously.

*u(lu)*-Dodovu, *n.* Person broken-down, infirm, through age or sickness = *um-Totovu*.

*Dodoza*, *v.* = *ndonda*.

*i-nDofane*, *n.* = *isi-Dotela*.



isi-Dōfedofe, *n.* = *isi-Dofela*.

Dofela, *v.* Eat, as any food that can be called an *isi-Dofela*.

isi, or i-nDofela, *n.* Any nice thickish paste of a food, mash or porridge of pleasant taste and nice consistency.

Dōfo, ukuti (*ukuthi*), *v.* = *dofozo*.

Dofozo, *v.* Administer pressure by a punch, kick or tread of the foot or hand on any soft, yielding surface; hence, crush, crush down, squeeze, as when treading on a lump of thick dough, a snake, mole-heap, or long entangled grass (= *shofuza*), or when giving anybody a kick in the stomach.

Ex. *sasidofozo enenweni*, we went crushing through the long grass.

Phr. *wandofozo kwexibomcu*, he gave him a thrust (with his foot) in the light-brown parts *i. e.* on the side, beneath the arm.

Dōfo, ukuti (*ukuthi*), *v.* = *dofozo*.

Dofuza, *v.* = *Dofozo*.

i(li)-Dokodo (*s. k.*), *n.* Roughly made, temporary hut, as were commonly erected in roving times of war = *i(li)-Dhlanguala*; cp. *i(li)-Fokozi*; *i(li)-Xiba*.

Dōko dōko, ukuti (*ukuthi*; *s. k.*), *v.* = *dokozi*.

Dōkofu, ukuti (*ukuthi*; *s. k.*), *v.* = *dokofula*.

Dokofula (*s. k.*), *v.* Do anything in a weak, strengthless, weary manner, with body limp and ready to fall, as an exhausted or lazy woman hoeing, or a tall, weak-legged man walking = *dukofula*.

i-nDokoxa (*s. k.*), *v.* = *isi-Doxo*.

Dokoza, or Dokozele (*s. k.*), *v.* Speak in a low, base, gruff tone, as a person talking when half-asleep, or some deep-voiced persons naturally, or as the voice itself.

i(li), or um-Dokwe (*s. k.*), *n.* 5. Kafir-corn porridge (= *i(li)-Yambazi*); anything of a greenish-brown colour, like Kafir-corn when half ripe (= *um-Tokwe*).

N.B. The dove (*i(li)-Tuba*), which is a destructive visitor to corn-fields, sings *a'm-dokwe! ucutive!* it (the *amabele*) is browning! it is ripe!

i-nDola, *n.* Certain shrub (*Triumfetta rhomboidea*), used for its fibre.

u-Dōlo (*Doolo*), *n.* Very great mass or multitude, as of people or cattle (larger than the *u-Bintsi*).

i(li)-Dolo, *n.* Knee; pl. *ama-Dolo*, the decreased flow at the menses owing to conception, only used as below [Her. *o-ngoro*; Sw. *goti*].

Phr. *uku-gwa amalola*, to have the decreased menstrual flow of conception.

i(li), or u(lu)-Dōlo (*Doolo*), *n.* Long compact mass or closely packed line, as a crowd of men sitting thickly round hearing a trial, a row of dancers when standing very close together, or a long thick stretch of cloud. Cp. *u(lu)-Qimba*.

i(li)-Dolo-ienkonyane (*s. k.*), *n.* Smaller Dock (*Rumex Eckloni*), whose roots are used for tapeworm.

i-nDololwane, *n.* Elbow [Ga. *lu-kokola*; Her. *o-nyete*].

u-Dolonzima, *n.* = *u-Dolo*.

u-Doloqina, *n.* Medicinal charm taken as a tonic at the commencement of every new season, previous to the eating of the first-fruits. See *eshwama*.

isi-Domba (*Dombha*), *n.* Species of unusually tall and fine-looking *imfe* = *i(li)-Dondi*.

Dombolozo, or Dombolozela (*Dombholozo*), *v.* Grow handsomely tall, with a fine sleek body.

um-Dombolozu or Dombolozana (*Dombholozu*), *n.* 5. Tall handsome person with fine sleek body. Comp. *um-Gembelezana*; *um-Dondoshiya*.

i(li)-Dompola (*s. p.*), *n.* Dumpling [Eng.].

Dōmu, ukuti (*ukuthi*), *v.* = *domula*; *domuleka*.

Domula, *v.* Draw out with a smooth, sliding action, as a stalk of grass from its sheath, a stake from the ground or a cork from a bottle (= *ucomula*), select the choicest, among a lot of things, as girls or goods in a store (= *jomula*).

Ex. *katete, undomule*, he hasn't taken (a wife), he has selected the sweetest thing (in the district).

*uPikwasi uyatonga, yini? uyadomula*, doesn't Pikwasi make a purchase? she chooses the nicest (of what is there).

Donda *v.* Be slow, or reluctant, to move, as in order to do anything, obey, get up, or a tree to grow. Cp. *denga*; *kanula* [Her. *oku-panda*, unwillingness].

i-nDondela, *n.* Immense heap, perhaps as large as a small hut = *i-nQolobela*, *i-nBundu*, *i-nBondwane* [Her. *o-ndyundo*, heap; Sw. *chungu*].

i(li)-Dondi, *n.* = *isi-Domba*.

isi-Dondi, *n.* Slow, reluctantly moving person.

i-nDondo, *n.* Solid brass ball, about an inch thick, and having a hole through



the middle, for wearing round the neck as an ornament = *i-nGquma*.

Phr. *hamba 'ndondo!* Good bye! big golden ball! — said to the red evening sun as it sinks in the west (N).

**Dondobala, v.** Be in an utterly powerless, strengthless state, unable to walk or rise, through sickness, cold, etc. (used in perf.).

**isi-Dondobala, n.** Person in such a state as above; also applied to any abnormally weak delicate person, unable to walk, work, etc.

**u(lu)-Dondolo, n.** Long stick for walking, as carried by old women or men when travelling = *u(lu)-Boko*.

Phr. *ukudhla kul'udondolo, kny'intsika ye-zire*, food is the staff-of-life, it is the pillar of the land.

*leli ikambi li udondolo lokuhlola uma y'ilo, yini, uhlabo na?* this herb is a staff for examining (*i. e.* a test) whether it is an *uhlabo* or not.

**Dondolozela, v.** Walk with the aid of a stick or staff, as an old man. Cp. *simelela*.

**Dondoshiya, ukuti (ukuthi), v.** Go up tall, be slender and high, as a tree, reed, etc.

**um-Dondoshiya, n. 5.** Any tall thing or person, as above. Cp. *um-Dombolosi*.

**i-nDondokusuka (s. k.), n.** Slow, tardy, sluggish person, always postponing or promising yet always too indolent to do.

**isi-Dondwane, n.** Mound, generally overgrown with bush, and formed of low ant-heaps.

**u(lu)-Donga, n.** Bank or steep side, as of a river or dam; used for the 'wall' of a house (mod.); deep gully or washed-away channel, such as are common on the up-country flats; a long compact mass of people sitting or standing, or of cloud (cp. *u(lu)-Dolo*) [Mbu. *o-donga*, river; Her. *o-ndondu*, river; Sw. *u-kingo*, river-bank; *dungu*, platform].

Phr. *ufele odongeni lwamadoda*, he has died in the men's pit = he has died the death of a brave man — said of one who has been killed in battle.

*uGubudu ufikile namhlanje odongeni lwababala*, Gubudu has to-day reached the bank of the old people — the edge of adult life *i. e.* she has to-day reached the age of puberty, that is, has menstruated for the first time (the phrase is also applicable to males).

**u-Dongoyi, n.** = *u-Nondongoyi*.

**u(lu)-Dongazi, n.** Bad smell of any kind. Cp. *u(lu)-Pungu*; *u(lu)-Futa*; *u(lu)-Si*.

**um-Dongwe, n. 5.** Very fine fatty clay deficient in sand and cracking when baked, hence not used for pottery [Sw. *u-dongo*, clay; Her. *omu-noko*].

**i-nDoni, n.** Black edible berry of the *um-Doni* tree.

**um-Doni, n. 5.** Waterboom (*Eugenia cordata*) a large tree growing on the coast bush-lands.

**i-nDoniyamanzi, n.** Dark-skinned person, but not so black as the *i-nKanyimba*.

**u(lu)-Donqa, n.** *Sesamum Indicum*, a plant flowering something like the foxglove, and producing a small edible seed, for which it is slightly cultivated by the Natives.

**u(lu)-Donqabatwa (Donqabathwa), n.** Another plant (*Chenopodium murale*) closely resembling the preceding, but wild and not used as food.

**u(lu)-Dongadonqa, n.** Any savoury-smelling, tasty food, as *isi-Tubi* or roasted mealie-cobs = *u(lu)-Dangudangu*.

**Dontsa (s. t.), v.** Pull, in all its meanings; hence, draw, drag, tug; allure, attract, as by some inticement (with *nga*); draw, as by suction through a pipe; pull up, ascend with exertion, as a steep hill (acc. or loc.); strain or make protrude, as the eyes (acc.) [Skr. *dah*, draw out; Lat. *ducere*, to lead; Xo. *duntsa*, strain; Sw. *juhudi*, a strain; Her. *kondya*, to strain].

Phr. *uku-xi-dontsa*, to be griped, to strain, as one with diarrhoea.

*wangidontsela amehlwana*, he pulled his little eyes out for me, *i. e.* stared at me.

**isi-Dontsa (s. t.), n.** A griping or straining at stool, as one suffering from diarrhoea.

**i-nDontsa (s. t.), n.** The planet Jupiter = *i-nDontsakusa*, *i-nDontsamasuku*.

**i-nDontsakusa (s. t.; s. k.), n.** = *i-nDontsa*.

**i-nDontsamasuku (s. t.; s. k.), n.** = *i-nDontsa*.

**i-nDontsamehlwana (s. t.), n.** Silly, stupid person who, when asked a question, merely gapes at one without answering. Cp. *isi-Nwawayimbana*.

**u(lu)-Dontsi (s. t.), n.** (C.N.) = *u(lu)-Dosi*. **Donya, v.** = *durruza*.

**i-nDonya, n.** White star on the forehead of a horse or ox; hence, a single conspicuous spot of a different colour marked in the middle of anything, as the ace of any suit of cards (except of spades = *u-Sihungu*); some red substance purchased in the towns and used by the young men as a love-charm to fill a girl with fear in his presence and so make her an easy prey.



Dörro, ukuti (*ukutki*), *v.* = *dorroza*.

Dorroza, *v.* = *durruza*.

i-nDosa, *n.* (C.N.) = *i-nDoutsa*.

i(li)Dosha, *n.* Snuff-box (properly of some European make). Cp. *i(li)-Shungu*. [D. *docs*].

u(lu)-Dosi, *n.* Sting, of a bee; a loose hair, of any kind, *i.e.* detached from the body, such as one might find on one's coat after holding a cat, or in the food occasionally, and whether of animal or man. Cp. *u(lu)-Nwele*; *isi-Boya*. [Her. *o-ndyise*, a human hair; Reg. *ma-osa*; Sum. *mu-sasi*; Be. *mu-sisi*; Zc. *lu-fili*; Kon. *lu-vili*; Gan. *lu-vuile*; Sw. *u-nyele*; Li. *lu-nyuele* = Zulu. *u-nwele*, human hair].

N.B. The *u-dosi* or hair of some animals, as the lion for instance, figures largely in cases of *takata*. They are said to cause various diseases, generally incurable chest complaints. Consumption is sometimes conveniently explained as being such an *u-dosi* on the chest, introduced there, of course, by an *untakati*.

Dōvadova, *v.* Knead, tread or trample upon anything (acc.) with the feet, as mud when preparing it for mortar; knead, punch, or press about with the hands or fists, as anything down on the ground. Cp. *xova*.

um-Dovu, *n. 5.* Any grain of last season's crop already slightly smelling of the pit (but not so strongly as the *is-Angcobe*). Cp. *u-Nyasa*.

isi-Doxo, *n.* Filth or dirt of a thick, pasty, besmearing kind, whether still wet or encrusted, as of mud on one's trousers, food-stuff about the hands of a child, or thick dirt encrusted on a boy's neck or back = *i-nDokoza*.

u-Doye, *n.* = *u-Maguge*.

i(li)-Dōyi (*Dooyi*), *n.* Medicine of any kind taken by the members of a family immediately after the death of one of their number and previous to taking any food, in order to 'brace up' (*qinisa*) their bodies = *i(li)-Kubalo*.

Dū, ukuti (*ukuthi*), *v.* Do in an 'out-and-out' kind of way, thoroughly, completely, utterly; be done in such a way. Cp. *ukuti nya*; *buge*; *ci*.

Ex. *uy'isidingawoti impela du*, he is a real, out-and-out idiot.

*sadhla sali du, sasesihamba*, we ate and finished, and then went on our way.

Plr. *du njalo du*, or (more often) *dunja-lodu*, with that I shut up, I'm not going to say another word — said by a person who refuses to give any further reply.

u(lu)-Du, *n.* obsolete word (= *u(lu)-Ju*), now only found in the phrase below.

Phr. *ngadhla ulovu, ngadhla inkomo yas'odwini* (or *yas'ojwini*, or *yas'esijwini*) — see *ul-Ovu*.

Duba, *v.* Break up the clods (acc.) in a recently ploughed or hoed field (acc.); go over a field (acc.) a second time generally, whether in order to break up the soil, or to re-sow it when the first sowing has been a failure (cp. *bukeza*); break about a person (acc.) *i.e.* treat in a hard, inconsiderate manner, as a master overworking his servant, or a rider treating a horse harshly (cp. *kahla*); pester, trouble, worry, as might some passion or moral weakness hard to restrain (= *kataza*)—cp. *ukuti dubu, dubuza*; also (N) = *dikila*.

i-nDubazi, *n.* 'Green,' unexperienced fellow, as a country Native coming up for the first time to town (N).

i(li)-Dube, *n.* Zebra (*Equus zebra*—see *i-Qwaha*); beadwork with different coloured stripes running horizontally (see *qopa*); unhealthy mealie-plant having the leaves striped with white.

Dubeka (*s. k.*), *v.* Get broken up, or gone over a second time, as above (see *duba*); get treated hardy, troubled, worried, as above (used in perf.).

u-Dubintlango or Dubintlangu, *n.* = *u-Jubingqwanga*.

Dūbu, ukuti (*ukuthi*), *v.* = *dubuza*; *dubuzeka*.

um-Dubu, *n. 5.* Two species of willow, one a tree, the other a bush, both growing along the coast, and the rough leaves of the latter used for polishing sticks; any animal or thing coloured like an *um-dubu* stick *i.e.* of a light yellowish or dusty brown; also of a drab or pinkish grey tint.

u(lu)-Dubu, *n.* Kind of edible mushroom common about antheaps. Cp. *i(li)-Kowe*.

i(li)-Dūbudubu (*Dūbhudubhu*), *n.* Confused thud thud, a 'mere stamping,' as of a lot of people dancing badly or out of time. See *dubuza* (*dubhuza*).

Dubukala (*s. k.*), *v.* Be in a broken up state, as a clod of earth or fragile pot smashed up into bits; be in a soft, smashed state, as beans thoroughly cooked; be sodden, broken up, as over-boiled potatoes (used in perf.). Cp. *dubuzeka*.

Dubukeza (*s. k.*), *v.* Cause or make to be as above; grind or crush corn (acc.) in large quantity, as for a great beer-drink.



- i-nDubukezi** (*s. k.*), *n.* Large quantity, as of beer or crops; immensely big person.
- Dubula**, *v.* Fire off, as a gun (acc. — perhaps from the dull, thudding sound when heard from a distance); fire at, shoot, as an animal (acc.); 'bring down' a girl (acc.), as a young-man when smartly paying off her *lobola* cattle; strike a person (acc.) with some hard word; begin to flower, as mealies (= *nyekeza*) [Sw. *tupa*, shoot; Her. *nyopora*, shoot an arrow; MZT. *in-tobolo*, gun].
- Ex. *nyidabule ngeshumi*, he has knocked her off (a full) ten (head of *lobola* cattle).
- isi-Dubuli**, *n.* Internal contusion, injury, or pain, as from the blow of a stick (cp. *isi-Lalo*); (C. N.) suddenness.
- i-nDubundubu**, *n.* Anything of a friable, fragile nature, as a clod of earth, biscuit, or earthen-pot.
- Dubuza**, *v.* Make a dull, thudding sound, or cause a thing (acc.) to make such a noise, as when stamping or dancing on the ground, kicking the wicker-door (acc.) of a hut when closed, or a thing falling on the roof of a hut (cp. *dubhuzza*); break a thing (acc.) of a friable or fragile nature into particles or fragments, as a clod of earth, a biscuit, or an earthen pot by letting it fall (= *dubukeza*; *coboza*; *fahlaza*; *pahlaza*). Cp. *dudhluza*. [Her. *tukutura*, smash up; Sw. *unja*].
- Phr. *uka-xi-dubuzela*, to throw oneself away, risk oneself, give up one's life, in any cause or speculation.
- Dubuza** (*Dubhuzza*), *v.* Bring the foot down with a thud on the ground, as people dancing. Cp. *duduzza*; *i(li)-Dubudubu*.
- Dubuzeka** (*s. k.*), *v.* Get knocked, kicked, stamped upon, etc. with a thudding noise, as above; get broken into particles or fragments, as above.
- Duda**, *v.* Excite or rouse a person (acc.) to do by inflaming or encouraging his passions or strong desire, as the bull-calves excite the bull to activity by mounting before it, or as a boy is led on to fight or steal by evil example or prompting [Lad. *duco*, I lead; Sw. *thubhutisha*, encourage; *vuta*, induce].
- Dudhla**, *v.* = *ukuti dudhlu*.
- um-Dudhla**, *n. 5.* Any high-standing, bulky-bodied thing, as a long sack well filled out, a high thick-bodied barrel, large bulky bottle, tall bulky person; long and big bodied person, *i. e.* with long full belly = *um-Budhla*.
- Dudhlu**, *ukuti* (*ukuthi*), *v.* Thump, strike with a thumping noise, as a man on his chest or a bullock on its belly (= *dudhluza*); fix, as the eyes on any spot (= *dudhlu*) = *dudhla*.
- i(li)-Dudhlu**, *n.* — see Ex. under *i(li)-Bidhli*.
- Dudhluza**, *v.* Fix the eyes (with *amehlo*), rivet the gaze, as when looking fixedly on any spot = *ukuti nqwata*.
- Ex. *ungidhluwela amehlo*, he has fixed his eyes on me.
- Dudhluza**, *v.* Thump, strike with a thumping sound, as a man (acc.) with one's fist on the ribs, or a bullock with a stick on its sides.
- i(li)-Dudu**, *n.* A doing all together or all at once, a doing in a body or *en masse*, a combined or united doing, as when fighting, hoeing, dancing, entering, cooking, etc. = *isi-Dududu*.
- Ex. *bake benza idudu*, *bayeka*, they made one combined attack, had one general go at it, and left off.
- umbila wawutelo idudu*, she threw on all the mealie-cobs at once (instead of roasting them some at a time).
- ubu-Dudu**, *n.* = *ubu-Tutu*.
- u-Dududu**, *n.* Regiment, or member thereof, formed by Mpande next after the *u(lu)-Dhloko*.
- isi-Dududu**, *n.* = *i(li)-Dudu*.
- um-Dudukazana** (*s. k.*), *n. 5.* Young heifer already going with the younger bulls = somewhat younger than the *um-Tantikazi* = *um-Tantazana*.
- Dudula**, *v.* Make go away, push away, drive off, as any object (acc.) obstructing one's way, cattle from any spot, or one bull from another.
- Ex. *zidutule bo kubona dawo*, drive them away from that place.
- u(lu)-Duduma**, *n.* Any broadly extensive thing, of extensive surface, as a large field, forest, river, hut, etc. (= *u(lu)-Dwalu*, *u(lu)-Dadawa*, *u(lu)-Dakada*); any great shaking, trembling thing, as the mud of a bog, a great fat pig, or big belly (= *i-m-Bikimbiki*; cp. *dudumela*).
- Dudumela**, *v.* = *tutumela*.
- i-nDudumela**, *n.* Certain forest climbing-plant.
- i(li)-Dudusi**, *n.* Very soft, sandy soil, almost entirely sand, as is frequent along the coast. Cp. *i(li)-Tshetshe*.
- Duduzza**, *v.* Make a constant dull, thudding noise, as one beating the ground within a hut or at a distance. Cp. *dubuza*.
- Duduzela**, *v.* = *tanduzela*.



**isi-Duduzo, n.** Lullaby, means to quieten a crying child.

**Duka (s. k.), n.** Go or get off the right path; go astray, or leave the right way; be wrong (by comparison), as in an argument or assertion [Her. *puka*, go astray; Sw. *zunguka*, wander].

Ex. *uku-duka endhleleni*, to go astray from the path, or on the way.

*uku-duka neudhlela*, to go astray along with the path *i.e.* to follow a wrong path.

**(li)-Duka (s. k.), n.** A girl attached to the *ama-Duka* hut or section of the *i-nKwelenba* band of Cetshwayo's *um-Ndhlukulu*. See *i(li)-Toutsi, i(li)-Beja*.

**u(lu)-Dukada (s. k.), n.** = *u(lu)-Duduma*.

**Dukela (s. k.), v.** Get astray for a person (*acc.*), as a path or person one has missed.

Ex. *ingidukela indhlela*, the path has got astray for me, *i.e.* I have missed it.

*ngidukelwe indhlela*, I have been got astray for by the path, *i.e.* I have missed it.

*ngandukela endhleleni*, I got wrong or went astray for him on the way, *i.e.* I failed to meet him, I missed him.

**Dukelana (s. k.), v.** Get astray from one another, miss one another = *pambana*.

**Dukisa (s. k.), v.** Send astray, make go from the right path.

**(li)-Duku (s. k.), n.** Kerchief, either for covering the head, or wiping the nose [D. *doek*]; Spanish-fly plaster, and other medicaments, sold to the Natives by Arab traders as powerful love-charms.

*Uma u-wawakale entombini, 'Mpande! ingagijima komamnye, isc kwwe.*

**u(lu)-Duku (s. k.; no plur.), n.** = *u(lu)-Wamba*.

**Duku duku, ukuti (ukuthi; s. k.), v.** Be a little while, pass a short time — used impersonally to express 'after a short time', 'very soon after', — the length of time may be a 'few moments', a 'few days' or a 'few weeks' after, according to the circumstances.

Ex. *safika itanga selishona; kute kusati dukuduku. vafika yena*, we arrived as the sun was setting; a little while after, he arrived.

*uCishu wabuya eShowe, kwati dukuduku, was'chamba futi*, Cishu returned from Eshowe; a short time passed, and he went off again.

**i-nDuku (s. k.), n.** Walking or carrying-stick of any kind [the original meaning was probably that of a 'cut or stumped' thing. Sw. *rungu*, knobkerry; *gutu*, stump of a limb; *gongo*, long thick stick;

Ga. *muggo*, stick; Bo. *ngoda*, stick]. See *i-Wisa, um-Shiza, u(lu)-Boko*, etc.

Phr. *ngiyabel'induku yami kwwe*, I am leaving my walking-stick with you — said by a man when travelling past a friend's hut and intimating that he is just going on ahead, but will return by way of that hut again, when he will expect to find something to eat.

*bagube babeka induku*, they danced and set up a challenge = in a way that challenged all beating.

*muhle uZitwana, ubabel'induku (obawo)*, Zitwana is handsome, he challenges them (the others, to surpass him) = Zitwana is handsome; who can beat him? (nobody, of course).

*sib'eleke induku*, or *sibabeke induku*, we have lain the stick on them (*i.e.* have challenged them by tapping them on the head — see *i-nGqoto*) = we have beaten them.

*kude umuntu afe, eshiya induku ebandhlo*, good is it to die, leaving one's stick in the assembly *i.e.* leaving something behind by which one may be traced, remembered, etc., not disappearing outright and unbeknown to every body.

*sasina sushiya induku*, we danced and left our mark = we danced surpassingly fine.

P. *induku ishay'imraki*, the stick strikes the one warding it off, *i.e.* the blow strikes him who seeks to run away from it.

**i-nDuku-ka'Qwabalanda (s. k.), n.** An unformed *ibuto*, following next after the *u-Dakwa-ukusuta* and which would have embodied boys who were between 13 and 15 years old in 1901 = *u-Nsinya*.

N.B. Qwabalanda is the name of one of Dinuzulu's *indunas*.

**isi-Duku (s. k.), n.** Blunt end, stumpy or cut-off end, as of a stick, assegai, etc. = *isi-Duvu*.

Ex. *wangigqula ngesiduku somshixa wake, or somkonto wake*, he poked me with the end of his stick, or of his assegai (*i.e.* not by the point, but by the blunt end).

**um-Dukuca (s. k.; s. c.), n. 5.** = *um-Nukuba*.

**Dukufu, ukuti (ukuthi; s. k.), v.** = *dokofula*.

**Dukufula (s. k.), v.** = *dokofula*.

**isi-Dukulu (s. k.), n.** Blunt, stumpy end of a thing of length, as a log of wood, an unpointed stake; such thing itself. Cp. *isi-Duku*.

**isi-Dukumezi (s. k.), n.** = *isi-Dikimezi*.

**Dukuza (s. k.), v.** Walk or go in the dark, surrounded by darkness so that one cannot clearly see his surroundings or bearings, as when travelling during a dark night, or through a thick mist, or though a dense forest [akin to *duka* —



Her. *puka*, go astray; Sw. *zunguka*, wander]. Comp. *fufuta*; *pumputa*.

Ex. *salidukura ihlali las'oNgoye*, we groped through the Ngoye forest (although easily seeing the path).

P. *siyadukura oswini lweakomo*, we are walking in the dark round the paunch of a bullock = we are lost in a maze, don't know where we are going or what we are saying.

*isi-Dukwana* (s. k.), *n.* A small stick — applied to a man of some position, a 'big-gish stick', as a sub-headman.

*Dulela*, *v.* Speak to anyone, call him, etc. without eliciting any attention or reply [akho to tula q. v.].

*i(li)-Duli*, *n.* Knoll, small round hill = *i(li)-Gquma*, *i(li)-Ganga*.

*i-nDuli*, *n.* Species of river-grass or rush used for mat-making. Cp. *i-nDuma*.

*isi-Duli*, *n.* Ant-heap, such as are common over the veldt; grave-mound (= *i-Liba*); natural roughness of the skin, like a multitude of hard tiny pimples, common on the upper leg; dumb person, deaf person *i. e.* one not giving a reply when spoken to (from *dulela*, q. v.). [Ya. *chikula*, ant-heap; Her. *otyi-tundu*, ant-heap; Sw. *ki-sugulu*, mound of earth].

*i-nDulo* (loc. enDulo), *n.* Ancient times, antiquity; an old-time, unenlightened, ignorant person, 'green', as to the things of modern times (= *i-nDubazi*, *i-nDuluzane*) [the letters *d* and *k* being sometimes interchangeable in Bantu, prob. akin to Sw. *kale*, ancient; Her. *korukuru*, anciently; hence, related to Z. *kula*, to get big; may be furthermore connected with *dula*, old, q. v.].

*i-nDulu*, *n.* = *i-nDulo*.

*isi-Dulu*, *n.* = *isi-Zukulwane*.

*i-nDuluzane*, *n.* = *i-nDulo*.

*Dūma* (*Duuma*), *v.* Thunder; hence, make any noise resembling the heavy, or dull rolling sound of thunder — *e. g.* resound, as a ceiling or hall when a number of people are talking or singing therein; rumble, as the stomach from flatulence; boom, as cannon firing; hum loudly, as a swarm of bees passing (not a single bee = *buzu*); make a great sound abroad, *i. e.* be famous, notorious, well-known — in good or bad sense (used in perf.); rush off thoughtlessly to do anything; be thundering great, numerous, etc., as crops or cattle [Skr. *dhu*, shake; Lat. *tonare*, to thunder; *fubnen*, thunder; Xo. *diduma*; Her. *tutuma*; Bo. *tuntuma*; MZT. *i-zumo*, thunder;

Sw. *ngurumo*, distant thunder; Ma. *komadudi*.]

Ex. *izinkomo ku'Bani ziyaduma*, So-and-so's cattle are a thundering-large herd.

*ngakutuma ishwangu, ub'us'uduma uye kutata induku*, I sent you for a snuff-box, and then you thoughtlessly rush off to go and take a stick (= why don't you think what you are doing?).

P. *tidume, ladha umunga*, it thundered and struck an *umunga* tree (for which the lightning, prob. on account of its resinous nature, is said to have a liking) = it thundered, and not without its victim — said of an angered chief killing a man.

N. B. Anything of a white nature, whether it be beads, wood-parings, or white cattle, is studiously concealed or avoided during a thunder-storm, especially in a kraal that has been medicinally treated with an *isi-betelelo secutu*; also a person walking along a path would immediately leave it for the grass, as all of these things are supposed to draw the lightning!

*Duma*, *adj.* Flavourless, insipid, flat, as any food may become (even though retaining its natural taste) from want of seasoning or cooking (= *dindinini*. Cp. *i-Munyane*); unsweet, as the mouth when rising in the morning; unpleasant, unliked, as a person's talk = *dumele* [Sw. *dulu*, tasteless; Her. *hahu*].

*i(li)-Dūma* (*Duuma*), *n.* Notable, or notorious person, in a good or bad sense, as a young man or girl noted for good-looks, a doctor famous for his skill, man notorious for his anger or evil practices.

*i(li)-Duma* *n.* Person whose looks do not please, are without flavour, or any attractiveness.

*i(li)* or *isi-Duma*, *n.* Knoll, small round hillock; mound of earth or rubbish (= *um-Ganga*); lump or unevenness, as on a badly levelled earthen-floor = *i(li)-Ganga*.

*i-nDuma* (no plur.), *n.* (N) = *i(li)-Gceba*.

*u(lu)-Dūma* (*Duuma*), *n.* Crushing bruise or contusion (not externally bleeding), as from a severe blow or knock.

Phr. *maye! ugashaywa ngoduma! oh!* I was struck by a crushing blow (one felt internally, but not seen by others) — said by a woman who has lost her child.

*Dumala*, *v.* Lose flavour, become tasteless, as food by an excessive addition of water; lose sweetness, become bitter, dejected, disappointed, as a heart robbed of its hopes; be disagreeable, unliked, offensive, as rude talk [see *duma*].



**Dumaza, v.** Make lose flavour or become tasteless, as food (acc) by an excessive addition of water; make lose sweetness, become bitter, dejected, disappointed, as a person's heart (doub acc. with *i-nTliziyo*); make lose favour, credit, good repute, or to look small, discredited or ridiculous, as one person might another (acc) by talking disparagingly of him, or disrespectfully to him in the presence of others, or by acting in such a way as will reflect discredit upon him—hence, disgrace a person (acc. = *posisa*; cp. *jibaza*).

Ex. *uku-zi-dumaza*, to make oneself lost of flavour or good repute, to disgrace oneself—used especially of a girl who has allowed herself to be deflowered.

**Dumba (Dumbha), v.** Bulge up, swell slightly, as a bump where one has been stung or knocked, or where an abscess is forming (*wuvuka* is used of a general or considerable swelling, as of the cheek or foot); fill out, grow stout, as a bean-pod, a child putting on fat or bulk while growing; choose, select (= *keta*). [Her. *o-ndumba*, bump; Sw. *vimba*, to swell; *undu*, a bump].

**um-Dumba (Dumbha), n. 5.** Pod of the *u-Dumba* plant (the beans being still inside; not when empty = *i(li)-Qobolondo*).

**u(lu)-Dumba (Dumbha), n.** Certain climbing bean-bearing plant cultivated by the Natives; one of the small edible beans thereof (mostly used in plur. as *i-nDumba*) = *i-nBumba*, *i-nTlumayo* [Her. *e-kunde*, bean].

**i(li)-Dumba (Dumbhe), n. = i(li)-Dumbi.**

**u-Dumbedumbe (Dumbhedumbhe; no plur.), n.** Species of *i(li)-Dumbi* of more recent introduction from Natal, and much larger than the original kind cultivated in Zululand. See *i-Dumbi*.

**i(ii)-Dumbi (Dumbhi; with plur.), n.** Certain plant (*Colocasia antiquorum*), or the edible tuber thereof, much cultivated by the Natives for food (cp. *u-Zaza*; *u-Qomo*; *u(lu)-Nyawolwenkuku*; *u-Dumbedumbe*); the trembling of palsy, or palsy itself, as often seen in old Native women.

P. *injalo gapuna edunjini*, the small potato came out of the big-potato = he is a chip of the old block.

**isi-Dumbi (Dumbhi), n.** Field or garden planted with *ama-Dumbi*.

**i(li)-Dumbi-lika'Ntloyile (Dumbhi; s. k.; s. l.), n.** Kind of hæmanthus (*Hæman.*

*Natalensis*), having a large orange-red, brush-like flower = *i(li)-Dunjana*.

**Dumbisa (Dumbhisa), v.** Show a swelling of the genitals at the time of reaching maturity, as a pig, etc. (N.).

**i(ii)-Dumbu (Dumbhu), n.** Skin-string, made by slitting an *u-Qoto*, and used for sewing the *isi-Faciya*, etc.; wood in the whole, or piece of such wood, i. e. not a strip (as firewood), or a slice (as a board), or a side-length (as a scantling), all of which are *i-nBande* q.v. — a stick lopped clean off from trunk is an *i-Dumbu*, or a post consisting of an entire tree.

Ex. *induku yami Wilumbu*, my stick is a whole-growth — not a strip or piece cut out of the length.

**isi-Dumbu (Dumbhu), n.** Corpse, carcase, of any dead person or animal [Her. *omu-tundu*, corpse; Ga. *u-lumba*].

**um, or i-nDumbu (Dumbhu), n. 5.** Whole grain or lump left in a mass of fine-ground or soft-cooked food, as whole mealies in the *um-Caba*, or an uncooked grain in a pot of boiled rice = *i-nDumbuluza*.

**um-Dumbu (Dumbhu) n. 5.** Whole 'body' or full term, of any period of time, as a day, week, month or year.

Ex. *u'auemidumbu emingaki geyinyanga usebenza na? senginemidumbu emitatu*, how many full months have you now at work? I have now three full periods.

**i-nDumbuluza (Dumbhuluza), n.** Stone, pip, or hard lump, found in any soft-natured mass, as the stone of a peach, pip of an orange, a mealie-grain in the *amasi*, etc. Comp. *i-nDumbu*.

**Dumela, v.** Go with a vehement rush; make a rush at (acc.), spring upon, as a wild-animal attacking a man.

**i(li), or i-nDumela, n.** Fame, notoriety, in a good or bad sense; sound of a great noise as heard in the distance (= *uku-zokozela* when heard close at hand).

**i-nDumezulu, n.** Any immensely big, extensive thing, as field, forest, hut, noise, etc. (= *u(lu)-Dadawe*, *u(lu)-Duduma*, *u(lu)-Dukada*); immensely large quantity, as of cattle, mealies, beer, etc. (= *u-Bintsi*, *u-Doto*, *ama-Baka*, etc.).

**um-Dumezulu, loc. emDumezulu, n.** Name of one of Mpande's kraals.

**Dūmisa (Dumisa) v.** Make famous, notorious, in a good or bad sense; extol, sing the praises of (acc.); glorify, make known (modern use), as God (acc.) among the nations.



**i-nDūmo** (*Duumo*), *n.* A thundering noise, tumultuous uproar, as of a great quarrelling in the distance, or a great herd of cattle running; a thundering, terrific on-rush, as at a charge.

Ex. *izinkomo zifike ngendumo kaye*, the cattle would come thundering down upon him (as a person in their way).

**isi-Dūmo** (*Duumo*), *n.* Great occurrence, serious event; matter or report of importance, gravity.

Plur. *nBani kasali esilungweni*, So-and-so is never out of the row, is sure to be found in every bad scrape. See *um-Pungulelo*.

**um-Dūmo** (*Duumo*), *n. ō.* Thunder-storm, or noise of any description that can be said to *duma*, hence, rumbling of a lot of wagons passing, booming of cannon, humming of a bee-swarm passing, etc.

Ex. *tashaya umdumo, lasa*, it went through a thunderstorm, and cleared up.

**u(lu)-Dūmo** (*Duumo*), *n.* Great number or 'swarm' of children or people in a kraal; (C.N.) sound (= *um-Dumo*); fame (= *i(li)-Dumela*).

**isi-Dūmudumu**, *n.* Immensely large thing, as an affair; or quantity, as of beer = *isi-Cinivini*, *isi-Dumukela*.

**Dumuka** (*s. k.*), *v.* Brazen out, proclaim abroad in an impudent, regardless manner the private doings of another person (acc. = *caka*); provoke, exasperate, as another person (acc.) by any word or action (= *gala*).

Ex. *uku-zi-dumuka*, to publish abroad in a brazen-faced manner one's own carryings-on.

**isi-Dumuka** (*s. k.*), *n.* Internal fat, or suet of an eland, used for purposes of *takatu* (see *i-Mpofu*, for which this is the women's *ulonipa* name); person given to brazening abroad the secret affairs of other people.

**isi-Dumukela** (*s. k.*), *n.* = *isi-Dumudumu*.

**Dumuzela**, *v.* Make a humming sound, as a lot of people talking quietly in a hut = *humuzela*.

**i(li)-Duna**, *n.* Male, of any animal (not man) — especially used to indicate the sex of young animals (cp. *i(li)-Sikazi*); a highest-class *i-nDuna*, of which there were only a few in Zululand, forming, as it were, the ministry of the Zulu king (cp. *isi-Lomo*).

Ex. *ingulube gami ivela amaduna abra*, my pig has given birth to males only.

**i-nDuna**, *n.* Male, of any animal (not man) — especially used to distinguish the sex of young animals (= *i(li)-Duna*; cp. *i(li)-Sikazi*); officer of state, or army,

appointed by the chief over others; captain, overseer, foreman; (gen. in plur.) acne or pustular pimples on the forehead, etc. [Heb. *adon*, lord; Goth. *guma*, man; Her. *omu-hona*, a chief; *o-ndume*, male animal; Sw. *ndume*, male; Li. Bo. Ngu. Ze. etc. *dume*, a bull; Ko. *mwume*; Kam. *ndume*; Ru. Go. *lume*, male, — *kazi*, female. — The original root of this word probably signified 'a male' or 'bull' animal, and so came to be used for a 'bull' or 'chief' among the human herd].

Ex. *inkonyane yeniduna* (or *yeduna*), *eyenduna* (or *eyeduna*) (*ingulube*), a male calf, a male one (pig) — of full-grown animals, when designating their special functions in life, one would use *inkomazi* (cow), oftentimes *utsikazi* (female) when used of smaller animals; *inkabi* (a castrated beast, bullock, gelding, etc.), *inkuxi* (bull).

P. *we!* 'gayekazi' *ukuhamba kuzala induna*, I say, poor me! to go about gives birth to a male thing *i. e.* something of importance = going about makes one see something, or one meets strange things in life.

**Dūdu, ukuti** (*ukuthi*), *v.* Come to, or be on, the summit or top of any elevated place, as a man on the roof of a hut, a monkey on the top of a tree, or a person ascending a hill (gen. used with *pezu* or *pezulu*) = *goka, quaka*. [Sen. *chi-dunda*, hill; Her. *o-ndunda*, low hill; *o-ndomba*, summit; MZT. *chi-lundu*, hill; Ga. *wagulu*, summit].

**i(li)-Dundu**, *n.* Top part of a hill, ridge, precipice, or any ascent. Cp. *isi-Qongo*.

**Dundubala**, *v.* Come to the top of any elevated place, as a hill, precipice, house, tree, etc.; come up over a hill, as the sun or moon.

**Dundubeza**, *v.* Cause to go or come to the top, as above = *dundubalisa*.

**isi-Dundulu**, *n.* Shortish person; (C.N.) = *isi-Dindili*.

**Dunduluza**, *v.* = *dindiliza*.

**i-nDunduma**, *n.* — see *i-Ndunduma*.

**Dunduzela**, *v.* = *tunduzela*.

**Dunga**, *v.* Disturb or make turbid by raising the sediment in any liquid (acc.), as when stirring up the mud in a pool, or shaking a bottle containing any sediment; disturb the complacency of any company, as a rough, noisy person on arriving = *xunga*. [Her. *xunga*, stir up; Sw. *shughubisha*, disturb].

**i(li)-Dungamuzi**, *n.* Middle-sized tree (*Euclea Natalensis*), possessing violent purgative qualities and supposed to produce quar-



rels in the kraal, to which, on that account, it is never taken; a kraal-disturbing person.

**Dungazela, v.** = *xungazela*.

**Dungeka (s. k.), v.** Get disturbed or stirred up as to its clearness, as any liquid containing sediment; get disturbed as to their complacency, as a company of men by the arrival of a rough, noisy person; be muddy-minded, 'seedy,' as one roused up from sleep at night to do some work.

**Dungula, v.** Make a hole through the centre of any reed-like thing (acc.), *um-Tshumo*, etc.

**i-nDungulu, n.** Certain broad-leaved plant (*Kaempferia sp.*) whose strong-scented root is said to be good for a cataract; for driving away snakes, and warding off lightning; for mixing with the mabele or mealie seed to keep off the ill-effects of drought and excessive heat; and for preserving the *inyanga* from the dangerous effects of some noxious plants when he goes to cut or collect them. See *i-nDawo*.

**u(lu)-Dungundumela, n.** Serious affair already noised everywhere abroad = *ama-Hlekelete*.

**i(li)-Dunguza, n.** Swelling, or puffing up of the skin or flesh, whether large or small, in any part of the body, as from some internal inflammation, or when externally irritated = *i(li)-Dengezi*; cp. *i(li)-Nyoza*; *isi-Brilaza*. [Sw. *chubuko*, bump; *ki-mundu*, protuberance].

**Dunguzela, v.** Be ill (*only* used of the chief, and of small children, in which cases it is not advisable, or possible, for the public to be told what is actually wrong with the sufferer).

Ex. *inkosi sizwa kutiwa igadumjuzela*, we hear it said that the chief is ill.

**i(li)-Dunjana, n.** = *i(li)-uDmbi-liku Ntloyile*.

**Dūnu, ukuti (ukuthi), v.** = *duvusa*.

**isi-Dunu, n.** Thick, blunt or stumpy end, as of an assegai, or the butt-end of a gun (= *isi-Duku*); the lower end of the land, *i. e.* on the coast.

Ex. *s'ake esidumvini sexwe*, we live at the stumped-end of the country (where it is abruptly cut off by the sea).

**i-nDunu, n.** The anus or fundament = *i-nGquza*.

**Dunusa, v.** Turn up the rump (*i-nDunu*), as by leaning down over the knees, or a buck when running, or fowl when scratching. Cp. *talasa*; *qubusa* [Sw. *tupu*, naked; Her. *mutundu*, naked].

**Dunusela, v.** Turn up the rump at a person (acc.) *i. e.* act in a rude, bold, disrespectful way towards him = *talusela*.

*N.B.* When it is raining, the children have the custom of going out and turning up their posteriors towards the sky, saying, as they do so, *alise, duvuna!* (let it clear up, bare rump!), or, *duvudumu, malise; nima nginyarumayezi!* bare rump! let it clear up; I am the last born of our family!

**Dunuzela, v.** (N) = *dunusela*.

**Dūrru, ukuti (ukuthi), v.** = *durruza*.

**Durruza, v.** Smash, make crash to pieces, as an earthen-pot (acc.) by a blow or fall; smash a person (acc.) *i. e.* deal him a blow with a stick, fist, etc., about the ribs (not head) = *dorroza, borroza, donya*.

**Dusa, v.** (C.N.) abbrev. form of *dukisa*.

**Dūshu, ukuti (ukuthi), v.** = *dushuza*.

**Dushula, v.** = *dushuza*.

**Dushuza, v.** Thump, on any soft or resounding part of the body, as when a man punches another in the chest, or a bull thumps off another with a thrust of its horn = *dudhlaza*.

**Duva, v.** Get disregarded as of no consequence, be made little of, as anything, affair, etc. (used in perf.).

**i-nDuva, n.** Thing disregarded or not cared about, as of little value or importance, as a frivolous complaint brought to a chief, or an old piece of property. Cp. *i-nDivu*.

**Duvaza, v.** = *divaza*.

**Duza, v.** Make fast, by one of various methods, the grass already loosely hung on to the framework of a Native hut (acc.), as by pegging it down with sticks (= *kwenca*), by surrounding it with a network of string, or by covering it all over with matting.

**i(li)-Duze, n.** A place near, a short distance away (with *na*); loc. *eduze* or *emaduze*, in the vicinity of, within a short distance from, near (followed by *na*, or *ku*).

Ex. *ku-Ndabambi kul'eduze nalapo ngikona*, Ndabambi's is a short distance from where I am = *ku-Ndabambi kus'eduze nalapo ngikona*.

**um-Duze** or **Duzi, n. ♂.** Natal Lily, having a large white flower with pink stripes.

**um-Duzu, n. ♂.** White Rhinoceros = *um-Kōmbe*.

**i-nDwa, n.** Blue Crane (*Ardea grus*); feather of same worn as head ornament.

*N.B.* This head-feather was presented to

full-grown men by the king and was a preliminary sign that the recipients were about to be called to the honour of wearing the headring.

**isi-Dwa, n.** Pink gladiolus (*Gladiolus Ludwigi*), common on the veldt, and the stone-like nut of whose root is placed by a woman in her seed-gourd and kept therein all the time she is sewing, it being supposed to increase the productiveness of the field. Cp. *um-Lunge*.

*P. uamiva isidwa*, he was stuck for (in the throat) by an *isidwa* (i.e. by one of its stone-like roots, which are about the size of a penny-piece and half an inch thick) — said of a man whose lies have been so exposed that he remains speechless.

**umu-Dwa, n.** ♂. Line, of any description, whether drawn, planted, etc. Cp. *um-Denda*; *i(t)-Hele*.

**u(tu)-Dwa, n.** First menstruation of a girl (the word in now nearly obsolete). See *um-Gongo*; *tomba*.

Ex. *konakwela unfula omkulu, loku esenolwa*, she may not cross a broad river, since she is in her first menstrual period.

*loye odweni*, they have gone to a first menstruation.

**isi-Dwaba, n.** Short skin petticoat, worn round the body above the thighbone and reaching nearly to the knees = *isi-Kaka*.

**u(tu)-Dwabu, n.** = *u(tu)-Dwamba*.

**Dwabuzela, n.** = *dwanguzela*.

**u(tu)-Dwadube, n.** Person with thin emaciated body, from sickness or famine.

**isi-Dwadwa, n.** Any very light yellow complexioned Native; hence used contemptuously of a man who is 'white' (*mhlope*, i.e. poverty-stricken, absolutely propertyless); certain shrub having broad cabbage-like leaves.

**u(tu)-Dwadwa, n.** Any ineffectual, vain, worthless doing, whether of work or talking (used with *enza*, *kubama*, etc. = *u(tu)-Dwalasi*); any large, broadly expansive thing, as a big field or large stretch of bush-country (= *u(tu)-Dadawe*, *u(tu)-Duduma*, *u(tu)-Dwala*).

**u(tu)-Dwadwasholo, n.** = *u(tu)-Dadasholo*.

**Dwala, v.** Stand or sit silently gazing into space, as an ox on the veldt when unwell, or a man standing thinking (not merely gazing, with motion of the head or body) on a road or hill (used in perf.) — the action is regarded as somewhat eccentric or foolish by the Natives, they having not yet attained to the habit of communing within oneself.

**l(t)-Dwala, n.** Large, flat-surfaced ground rock (not standing perpendicular), such as in some rivers; hence, very hard soil [Skx. *upalla*, rock; Ar. *hagar*, stone; Sw. *kali*, hard; Sen. *mw-ala*, stone; Lu. *di-yala*, stone].

**i(t) or u(tu)-Dwala, n.** Applied to a woman who, through some malformation of the sexual organs, is unable to deliver at childbirth.

**u(tu)-Dwala, n.** = *u(tu)-Duduma*.

**u(tu)-Dwalasi, n.** = *u(tu)-Dwadwa*.

**u(tu)-Dwalaza, n.** = *u(tu)-Duduma*.

**i-nDwali, n.** One of a certain section of the *u-Mbonambi* regiment = *i-nKonyanebomvu*.

**u(tu)-Dwalimela, n.** = *u(tu)-Duduma*.

**um-Dwamba (Dwambha), n.** 5. A self-evident thing, so plain or well-known as to be beyond denial; a convincing statement, a settler (cp. *i-Nqobo*); any tall, slender person, tree, etc. (= *um-Dwambayiya*).

**u(tu)-Dwamba (Dwambha), n.** Thoroughly weak, infirm person; a confirmed invalid (= *u(tu)-Nwabu*, *u(tu)-Dwabu*); ugly end, unpleasant climax, as of a person or affair, as an *icala* or a persistent outbreak of sickness in a kraal.

Phr. *sengati ungaba udwamba lapexuli!* would that you may be an invalid of on the surface (not under the ground, i.e. dead) — expressing one's sympathy and good wishes to a friend who is a chronic invalid.

*wax'abe udwamba*, he will eventually come to a bad end.

*koxa kugcine ugodwamba*, it will come to something ugly at the end.

**um-Dwambayiya (Dwambhayiya), n.** 5. Any tall person or thing, as tree = *um-Dwamba*.

**i-nDwandwe, n.** — see *i-Ndwandwe*.

**u(tu)-Dwani, n.** Single blade or stalk of dry grass. Cp. *izi-nGwabi* [prob. akin to *u(tu)-Tshani*].

Phr. *us'epupile, us'hamba exindwani*, he has gone wrong (become temporarily wild and rude), he is now walking among the dry grass (not on the path).

*ixindwani sesigaba*, the dying grass-blades are now bending i.e. losing their summer erectness = the summer is past, the winter is nigh.

*unfula uhlha ixindwani*, or *uxa uxindwani*, the river cuts along the edge of the grass-stalks, or comes along with grass-stalks, i.e. the river is full, reaching to the grass alongside.

**i-nDwangu, n.** Cloth, of any kind; a cloth,



as for the table, etc.; sometimes used for flag [the word is of modern introduction into Zululand, probably from the Cape; cp. Xo. *ukuti dwangu*, to spread out, as a cloth].

**i(li)-Dwangubane, n.** Running weed (*Commelina* sp.), having light green leaves and a tiny blue flower, very common and troublesome in fields.

**Dwānguzela, v.** Walk with effort, drag oneself along, as an infirm person scarcely able to stand or go = *dwabuzela*.

**isi-Dwanukazana (s. k.), n.** femin. dim. of *isi-Dwenene*.

**Dwanula, or Dwanuza, v.** Do broadly, largely, in a stretched out manner, as when ploughing, demanding endlessly *lobola* presents, etc.

**Dwasha or Dwashela, v.** Eat food (acc.) of a soft pappy nature and generally pleasant to the palate, as a nice porridge = *twahla, nwaya*.

**u(lu)-Dwashela, n.** Any food delicious to the taste and soft, pappy, semi-liquid to the mouth = *u(lu)-Nwayela*. See *dwasha*.

**i-nDwayimana, n.** Sling, almost identical in make with that common among European boys, and formerly used by the Zulus for driving away birds from the corn-fields.

**Dwayizela, v.** Stride along, take long strides in walking.

**Dweba, v.** Draw, as a line (acc.); draw lines, delineate, as figures or pictures (acc.) on paper or a wall; scratch, as a thorn or eat a person (acc. = *rrweba*; cp. *enwaya*).

**isi-Dwedwe, n.** Any old discarded piece of cloth, a rag; pl. *izi-Dwedwe*, old rags, soiled raiment, etc., containing the body-dirt of people and collected by an *umtaka-ti* for his evil practices.

**u-Dwedwedwe, n.** Certain kind of rush or marsh-grass, larger than the *i-nCinini*.

**i(li), or i-nDwele, n.** Sharp, smart, clever person = *i-nDwelemana*.

**i-nDwelemana, n.** = *i-nDwele*.

**u(lu)-Dwendwe, n.** Train or file of people or cattle, moving or standing one behind the other (generally longer than the *i(li)-Hele*, may be a dozen persons or more, and less than the *u(lu)-Jenga*); in an especial sense, the train of people accompanying a girl to her wedding, the bridal-party; used to express 'a long train or crowd, a large number', as of people arriving in a kraal, going along a road, etc.

Ex. *amarambane atshalwa izindwendwe*,

potatoes are planted in rows, one after the other.

**isi-Dwenene, n.** Female organ (in human beings — though seldom used in this sense, save as below — see *u(lu)-Debe; i(li)-Lebe; i-nThomu; i(li)-Galo*); a 'female thing' — word of contempt used to female persons = *isi-Dwenekazana*.

Ex. *kazulanya; isidwenene lesi kasibulwa*, she gave birth to nobody; this female thing (or girl) is, of course, not content (as any thing).

**isi-Dwenekazana (s. k.), n.** dim. of stronger contempt of the above.

**Dwengula, v.** Do any thing 'largely,' in an extensive, long-drawn manner, as plough a very large field, walk a great distance, talk much, never getting to the end (= *bedula*); tear, rend, as a piece of cloth (acc. = *rrebula*).

**i(li), or um-Dweshu, n. 5.** Long strip of cloth, skin, etc., as might be torn off from a broad piece (= *i(li)-Twishi, i(li)-Dwishi, um-Sweswe*); hence, strip of ploughed land, etc.

**u(lu)-Dweshu, n.** Endless consequences (gen. unpleasant) brought about by something one has done.

Ex. *indaba (or utshala) ingususa ndweshu*, the matter (or beer-drinking, etc.) may bring along or give rise to unpleasant after-effects.

**um-Dweza, n. 5.** Kind of weaver-bird, building a hanging nest.

**Dwi, ukuti (ukuthi), v.** Rend, tear up, as a piece of cloth (acc. = *dwisha, dwengula*); get so rent; get rent i. e. break apart, break, as the dawn, or the clouds during a temporary clearing up from rain (cp. *ukuti nwe*); come to regain one's senses, after being drunk, etc. (with *qabuka*).

Ex. *ixubi selite dwi*, the sky has now got parted in twain, the rain-clouds have broken to clear up.

**Dwi, ukuti (ukuthi) — with prolongation of the vowel), v.** Go or be perfectly straight, as a furrow, tree, etc. (= *ukuti twi; twishika*); whiz or whirl, as a stone or bullet flying (= *dwiza*).

**i(li)-Dwi, n.** Kind of black-backed toad, said to be used by *abatakali* for poisoning purposes, being mixed with human placenta. Cp. *i(li)-Sele*.

**Dwisha, v.** Raise up the eyebrows (with *izi-nTshiyi*), expressing sarcasm, a sly hint, etc.; rend, or slit up, as a piece of cloth or a hide (= *dwengula, ukuti dwi*).

**i(li), or um-Dwishi, n. 5. = um-Dweshu.**

**Dwiza, v.** Whiz or whirl, as a stone or bullet flying by = *ukuti dwi*.

## E

**E** in Zulu always has the continental sound, as in the English words 'merry' or 'there'.

Of this sound there are three varieties — (1), a short *e*, as in the word *cebēbē* (be flat); (2), a full *e*, as generally exemplified in the penultimate of words, e.g. in the word *ceba* (inform against); (3), a long *e*, non-existent in English, e.g. in the word *cēba* (be wealthy), and most conveniently distinguished in script by the sign *ē*.

**E**, *pers. pron.* in participial form for nouns in the 3rd. pers. sing. of the 1st. cl. and in the 3rd. pers. plur. of the 2nd. cl.

Ex. *wati umlungu, ebana loko*, the white man, seeing that.

*ati amabisi, exwa loko*, the chiefs, hearing that.

**E**, *rel. pron.* for nouns sing. of the 3rd. cl. with the prefix a short *i*; and nouns plur. of the 5th. cl. with the prefix *imi*; this rel. pron. is also used in the formation of rel. sentences marking possession.

Ex. *inja ehlhlayo lapa*, the dog that eats here.

*imiti ehluma lapa*, plants which grown here.

**E**, *int.* Hail! ah! yes! — this is the common expression used as introductory particle in politely addressing oneself to another, or when about to commence a speech.

Ex. *e' ungane!* hail, friend! — said by way of announcing oneself (*kuleka*) upon arrival before a hut-door.

*e' bengiti ngiyakumitshela*, ah! I was wishing to tell you, etc.

**E** (much longer drawn in pronunciation than the preceding), *int.* Oh, I see — as when recognising some correction, etc.

**E**, *verb. part.* contracted from *ke* q. v.

Ex. *esibo!* (or *esibone*), let us see!

*engibone!* may I just see!

**Eba** (pass. *ebana*), *v.* Steal anything (acc.) *i. e.* take surreptitiously or without any knowledge of the owner (not plunder = *panqa*) = *ba*. Cp. *ntshontsha*. [Sw. Ba. MZT. *iba*, rob; Ga. *bia*; Ngu. *bawa*; San. *ija*; Kwafi. *ehoro*].

**Ebana**, *v.* Steal or get possession of one another surreptitiously, without the father's knowledge — used euphemistically for the indulging in sexual intercourse of children and young people. Cp. *hlo-bonga*.

**Ebanda**, *v.* *banda*.

ulw-Ebu, *n.* = *um-Ebuzo*; *i-nWebu*.

**E**, *ngam'ebula ulwebu*, you are peeling him off the skin from his sore = you are renewing again his pain — said to one who is afflicting a person already cast down with some sorrow, re-opening old sores.

**Ebuka** (*s. k.*), *v.* Get peeled off, stripped off, as the thin outer skin of a plum, or the bark of a tree — see *ebula*; get cast, as the old skin from a snake — see *ebuza* = *obuka*.

**Ebula**, *v.* Peel off the light outer skin-covering (acc.) of a thing (doub. acc.), as the skin of a plum (not of an orange, as too thick = *hluba*); strip off, as the bark of a tree (properly of thin bark, but used also of thick); strip, as tambootie grass (acc.), removing the ragged outer sheath (= *hluba*). Cp. *ebuza*. [Sw. *ambua*, peel; Her. *puha*].

Phr. *inkabi g'ebul'umunga* (or *y'obul'umunga*), an ox, having peeled a mimosa, *i. e.* an ox having a black body but white face and chest — looking like an *umunga* trunk with a strip of bark peeled off showing a white stripe in front. Cp. *i-mPemeu*.

**Ebuza**, *v.* Cast off, as a snake or beetle, its former skin (acc.) or covering. See *ebula*; *um-Ebuzo*. Cp. *hluba*.

**um**, or **ulw-Ebuzo**, *n. s.* Thin outer skin of anything, such as can be peeled off, e.g. the cast-off skin of a snake, new skin covering a healing sore, skin of a plum, or the outer-skin (epidermis) generally of the human body = *ulw-Ebu*, *ulw-Obu*, *ulw-Obuzo*; *i-nWebu*. See *ebula*; *ebuza*.

**Ecini**, *adv.* On purpose (C.N.).

**Ecwecwa**, *v.* (C.N.) = *Cwecwa*.

**u-Edana**, *n.* A standing erect 'alone' (*yedwana*) on the feet, as an infant learning to stand (with *ukw-enza*) — from the custom of the nurse-girl repeating to the child *édana*, whereupon it makes an effort to stand. See *teleka*.

**Eduka**, *v.* = *Duka*.

**Eduze**, *adv.* Near, in the vicinity of (followed by *na*, or *ku*). See *i(li)-Duze*.

**Edwa**, *adj.* — obsolete word (= *odwa*) only appearing in conjunction with pronominal particles of 1st, 2nd, and 3rd. pers. sing. to express 'only,' 'alone:' — thus, *ngedwa*, (I) alone, by myself; *wedwa*, (you) alone, by yourself; *yedwa*, (he) alone, by himself. See *odwa* [Ga. Ka. *eka*, or *oka*, alone, merely; Her. Sw. *peke*, alone].

Ex. *uhasho yedwa*, he has gone alone, by himself.



*kayedwa to'nfana*, he is not alone is this boy = there is something up with him, may be some physical ailment or some fault he is guilty of.

**Efunda, v.** = *Funda*.

**Efuza, v.** = *Fuza*.

**Egqwala, v.** = *Gewala*.

**Ekadeni, adv.** See *i(li)-Kade*.

**Ehe** (with final vowel accentuated and prolonged), *adv.* expressing assent, approval, admission, etc., similar to, though with more extended use than the Eng. 'yes' (not customarily used when simply affirming = *yabo*); also used by girls when loudly laughing [Arawak, S. Amer. *ehe*, yes; Abipones, Paraguay, *hée*; Bo. Sha. Ze. *ehé*; Kag. *hee*; Suk. Hu. Mamb. *ee*; Heh. Ben. *eená*].

Ex. *ehe! qinisa kona lapa*, that's it! peg away just there.

*ehe! kodia angishongo ukuba ayitate*, yes (I admit that); but I did not say that he should take it (the money).

**Ehe** (with first vowel accentuated), *adv.* expressing assent, approval, etc., similarly to Eng. 'yes' (used mostly by females or to children).

**Ehene, int.** = *ehé* (mostly used to or by children).

**Ehla, v.** Come down, go down, descend, as a person gradually down from top to bottom of a hill (with *loc.* or *ku*; also with *acc.*), or from the upper to the lower part of a kraal, or from up-country down towards to coast = *ewuka*); come down off, as off a horse or elevated place (with *loc.* or *ku* = *ehlaka*); run down, as water down the sides of a vessel (with *nga*); be inclined, falling from the level, as a plank or hillside; sink downwards, as the roof of a hut when overweighted above, or sediment in a vessel; come down on one (*acc.*), as with a sound rating or a heavy blow (with *nga*); come down, light, as sleep at night; come down, happen, befall, as a serious occurrence or an omen upon a kraal (with *loc.*); go down, be swallowable *i.e.* eatable, as food of bad quality [Sw. *shuka*, descend].

Phr. *ng'ehla ngapezulu, uyangipoga*, he comes down upon me from above (*i.e.* is just throwing himself violently down upon me), he is thrusting the whole thing upon me — may be said by one person of another who has brought an accusation against him of which he is absolutely ignorant.

*kuehla indaba!* there has come down an event! = it has happened, we are in for it now!

*angisodhli 'hrechlaya* (= *uto abrechlaya*), I no longer eat my descending thing = I no longer enjoy any food, everything seems unswallowable, unpalatable.

*kuehla imhloni!* there came down an elephant! — remark made upon the appearance of a girl with small buttocks, the elephant being conspicuous for the smallness of its hinder quarters.

*ukw-ehla kucyundane*. See *itli-Yisolo*.

**Ehlakala (s. k.), v.** Get come down, descended, happened, etc., as above.

**Ehlane, —** see *i(li)-Hlane*.

**Ehlela, v.** Come down upon, as a thing falling upon one (with *peca*); befall, happen to, as ill-fortune a person (*acc.*); alight on, as a bird on a tree (*loc.*); come or go down into, etc.

Phr. *maximba w'ehlela pantsi*, (my) body sank down = all the strength was taken out of it, I was utterly overpowered (by the staggering charge, terrible report, overpowering amazement, etc.).

**Ehlika (s. k.), v.** Get down off, come or go down off, as a person from off any elevated position, as from a horse, table or the roof of a hut (with *loc.* or *ku*).

**Ehlisa, v.** Cause to come down, hence, bring down, take down, send down, let down, lower (= *ewusa*); yield, let flow freely, as a cow its milk or the heavens rain.

Phr. *inkomazi sey'ehlisa emtiwi*, the cow has now brought it down from up the tree = has just commenced to show an enlarging udder, about a month or so before calving. Cp. *faka; rekisa*.

*mmute abeme kasihlwa, 'mzeb ukuehlisa ubutongo*, a person takes snuff in the evening in order to bring down sleep.

*izulu l'ehlile namhlonje*, the heavens have let down (rain) to-day = have poured it down in steady soaking abundance (as a heavy land-rain, not thunderstorm).

**am-Ehlo, n.** See *i(li)-Hlo*.

**Ejwayela, v.** = *Jwayela*.

**Ekama (Ekhamá perf. ekheme), v.** Have the mouth open; be open as the mouth (the word is no longer used in this sense, except in causative form *Kamisa* q. v.); hence, talk away inordinately, have the mouth always on the move (in a bad sense), as one who has the habit of gossiping scandal about the doings of others, or who can't withhold himself from an incessant jabbering or abusing when put out. See *i(li)-Hambalikeme*.

**Ekata, v.** = *Kata*.

**Ekaya, adv.** see *i(li)-Kaya*.



**Ela, v.** Winnow grain (acc.) — the Native custom is to hold the grain, contained in a basket, high in the air and allow it to fall into another vessel below, the wind carrying off the chaff.

Thr. *ukw-ela intsema*, to bowl the *intsema* q. v., to 'pour it out' along the ground.

**Elakanya (s. k.), v.** Lie flat or spread out on the top of, as one blanket in a pile on the top of another (with *pezu*); follow immediately after, 'on the top of', as one war after another.

**Elakanyana (s. k.), v.** Lie flat one on the top of another, as one book on another in a pile, or one blanket over another on a bed; follow one another immediately, one on top of the other, as two successive years of abundance or two wars following each other closely; be thickly numerous, as a great collection of cattle or multitude of people. Cp. *elekela*.

**Elakanyisa (s. k.), v.** Make lie, lay or place flat or spread out one on top of the other, as one blanket over another (with *pezu*) on a bed; add one thing on (with *pezu*) another, in any sense, real or metaphorical. Cp. *eleka*.

Ex. *ulala 'elakanyisile*, he sleeps under a pile of blankets (not beneath a mere single one).

**Elama, v.** Come after or follow in point of birth *i. e.* born subsequently to, as one child after another (acc.) — not immediately (= *emhlana*), but at any subsequent period, and not necessarily of the same, but even of other parents; follow after in rank, arrival, marriage, formation, etc., as one wife another into the married state whether in the same or different kraals, or as one regiment following another as to period of formation; come across unexpectedly, find by chance, as a knife (acc.) on the road (= *elamela, kanda*). [Sw. *andama*, follow]. See *elamana*.

Ex. *uying'elama, kodwa ukang'elami emhlana*, he comes after me (= was born after me), but he does not follow me on the back (= was not born immediately after me of the same mother).

**Elamana, v.** Come after one another in point of birth and from the same mother.

**iz-Elamane, n.** Persons following one another in birth from the same mother.

**Elamela, v.** Come across unexpectedly, find by chance = *elama, kanda*.

um-Elanya, n. (C. N.) = um-Lanya.

**Elapa (Elapha), v.** Treat, give medical attendance to, as a doctor attending on a

sick person (acc.) *i. e.* prescribing for or administering medicine to him; do or make a thing (acc.) with unusual expertness or skill.

Ex. *inyanga yokwelapa*, a medical doctor (not an *inyanga yokubula* or witch-doctor).

*ny'elapa*, he practises medicine.

*kal'enxa, wafelapa*, he didn't make it, it was simply magic.

**Eleka (s. k.), v.** Put a smaller thing (acc.) by way of an extra, on the top of, in addition to, over and above some greater quantity already there, as a piece of pumpkin (acc.) on the top of a pot of mealie-grains (with loc., *ku*, or *pezu*) or a few dumbis on a pot of sweet-potatoes; lay heavy upon the mind of a person (acc.), causing worry or concern, as some difficult work that must be undertaken, or some disturbing rumour of a serious nature; pass blood (acc.) from the bowels, after and upon the stools, have dysentery; move a person (acc.) to do a thing, get over him by some power or influence supposed to emanate from the person of another (*ngesitunzi*), as when a person requests something great of another and moves him to give, or advises an erring man and gets him to act [Sw. *eleka*, bear on the back; Ga. *bereka*, bear on the back = Z. *belela*].

Ex. *ukwelwe isisu, uy'eleka*, he is troubled with the bowels, he is passing blood (from dysentery).

*lowo'mfokazi un'elekile (ngesitunzi) umlungu*, that stranger (who came begging a blanket of him) has got over the whiteman (has moved him, to grant his request).

*Elekile izulu*, the sky has laid on = has become covered with clouds, as upon a south-wester rising.

*ku'Bani sekwelekie ikazi*, with So-and so the leaf is already laid over = he is almost dead, is already in *extremis*, as good as buried. See *i(i)-Kasi, um-Ndondo, um-Xcele, was'em'eleka induku*, thereupon he put the stick upon him, = pitched into him with it.

*angina'kulima, ny'elekwa usizi lapa e-nya*, I am unable to hoe, bearing as I am affliction here at home (*e. g.* of a dying child).

**Elekeka (s. k.), v.** Get laid upon by something over and above; get burdened, as with troubles befalling one.

**Elekela (s. k.), v.** Put in addition to, or something extra for; come or go to aid one, bring one (acc.) assistance, extra help, as when a woman goes to assist another with the hut she is thatching,



or one party goes off to the aid of another in a fight (= *telela*).

**Elekelana** (*s. k.*), *v.* Aid one another mutually.

**Elekelela** (*s. k.*), *v.* = *elekelu*.

**is-Elekelo** (*s. k.*), *n.* That which is added as an extra to, over and above — see *eleku*.

**Elekezela** (*s. k.*) *v.* Fortify oneself against evil by eating medicinal charms of some kind, as when a person mixes certain charms with the first fruits of a new season so as to secure himself against any ill that might be in the crops about to be harvested, or in a like manner a chief at the *um-kosi*, or the adults of a kraal taking a 'monthful' of the flesh of some animal, as porcupine, not generally eaten, so that he may not bear children with any resemblance to that particular animal (see *u(lu)-Fuza*).

**is-Eleko** (*s. k.*), *n.* = *is Elekelo*.

**Elelesa**, *v.* Work serious evil to or at, as the lightning would be considered to do when striking a kraal, or a snake when biting a person (acc.); do grievous wrong of a criminal nature, as when setting fire to a neighbour's kraal or maliciously injuring his stock.

Ex. *ixulu l'elelesile ku'Bani*, the lightning has worked evil at So-and-so's = has struck something, always a bad portent with the Natives.

*inyoka yam'elelesa umuntu izolo*, a snake did a person serious harm yesterday.

*us'elani'akwelelesa*, he now wants, or is inclined to do, something seriously wrong, something criminal; or to walk in the way of crime.

**is-Elelesi**, *n.* One who habitually works crime, a criminal-doer.

**Eluka** (*s. k.*), *v.* Get off (*i. e.* cease being upon), as off a mat (with *ku*) upon which one is lying, or off a person on whom one is reclining; pass off, as the effects of alcohol, hemp, etc., from a person (acc.); get off, away from, out of the way of (with *ku*, also acc.), as anything undesirable when in too close proximity, or a person blocking the way; also = *aluka*. Cp. *deda*.

Ex. *utshwala sobum'elukile*, the beer has now got off him, has released him from its effects, *i. e.* its effects have passed away.

*us'elukice manje utshwala lobu*, he is now free from that beer, *i. e.* is no longer under its influence or effects.

*ng'eluka!* get off or away from me!

N.B. We may here remark that in Zululand, the imperative does not, as is the

case in the Natal language, always and by rule change its final vowel into an *e* when preceded by an accusative pronoun; in the former country both forms, the unchanged and the changed imperative, are in daily use.

**Elukela** (*s. k.*), *v.* Get off for, as off a mat (with loc. or *ku*) for some person (acc.); get away, out of the way for, as for a person (acc.) wishing to pass. Cp. *dedela*.

**Eloku** (*s. k.*), *adv.* = *seloku*.

**Elula**, *v.* Extend, lay out at length, as any long foldable thing like a roll of carpet (acc.), mat, or piece of string; stretch out to full size, length, breadth, etc., as a garment (acc.) that has shrunk; straighten out to full size, length, etc., as a garment that has got crumpled, or one's leg or arm = *obula*. Cp. *qibula; endhlala; eneka*.

Ex. *aku-x'elula*, to stretch oneself, as a person on rising, or a cat.

**ab-Elungu**, *n.* = *aba-Lungu* — see *um-Lungu*.

**Ema**, *v.* = *Ma*.

**Emana**, *v.* = *ncishana*.

Ex. *indoda ey'emanayo*, a mean, niggardly man who won't give anything.

**Emandulo**, *adv.* = *Mandulo*.

**Emba**, *v.* = *Mba*.

**Embata**, *v.* = *Ambata*.

**Embesa**, *v.* = *Ambesa*.

**um-Embesa** or **Embeso** (*Embhesa* or *Embheso*), *n.* 5. Small shrub, the bark of whose roots is used as an emetic for chest-complaints and snake-bite, as lotion for eyes, and dried as powder for killing head-lice; the wood is also burnt and sniffed at for head-ache = *um-Mbeza*.

**Eminaloku** (*s. k.*), *adv.* = *unamhla-oku*.

**Emisa**, *v.* = *Misa*.

**Emita**, *v.* = *Mita*.

**Emuka**, *v.* = *Muka*.

**Emula**, *v.* = *Omula; umula*.

**Emuleka**, *v.* = *Amuleka*.

**Emuva**, or **Emva**, *adv.; prep.* — see *umu-Va*.

**Ena**, *v.* Be grown entanglingly thick, dense, as grass along a path, undergrowth in a wood, or a dense entanglement of creepers in a bush (not trees in a forest or meadows in a field = *cinana, minyana*); be luxuriantly prosperous, wealthy, as a man with many cattle or wives (= *nota*) [Lat. *densus*, thick; Sw. Ga. *nene*, dense].

Ex *kwenile kabi kabli* *vcc.* vegetation is unpleasantly overgrown, thick, in this country, as where the rank grass is frequently breast-high along the paths.

*uBani uy'ukosi, w'enile.* So-and-so is a lord, he is exuberantly rich.

ukw-Ena (*s. k.*), *v.* Thick over-abundantly-grown grass, bush-entanglements, and the like, such as one would clear from a path.

Enaba, *v.* = *Naba*.

Enabalala, *v.* = *Nabalala*.

Enakala, *v.* (C.N.) = *Onakala*.

Enama, *v.* Be generally happy at heart, blissful, exhilarated, contented, comfortable in mind (not casually rejoice = *jabula*), as when pleasant times are being enjoyed, or after partaking of intoxicating liquors (used in perf. *eneme* or *enamile*) = *nama*. Cp. *jabula, sasa* [Ga. *esima*, be happy; Bo. *enebea*, be pleased].

Ex *uy'emula pruz kwami*, he is glad over me *i.e.* at my misfortune, etc.

Enana, *v.* Seek or obtain (a thing — acc.) in exchange for (something offered — with *nga*). Cp. *tsheteka*. See below *enanela*.

Ex. *uNomadoda uy'enama imitombo ku Nobafazi ngamabele ake*, Nomadoda seeks malt of Nobafazi in exchange for her Kafir-corn.

*iva liy'emua ixai lami ngelulo*, the cliff receives my word in exchange for its own (not gives back or returns my word = *enanela*).

Enanana, *v.* Exchange mutually one thing for another, reciprocate one another with two things (acc.).

Ex. *uNomadoda na Nobafazi bay'enanana imitombo namabele*, Nomadoda and Nobafazi exchange mutually malt and Kafir-corn.

Enanela, *v.* Take or receive (from a person — acc., a thing, acc.) in exchange for (something given — with *nga*) — the thought in this case is, in the Native mind, identical with that of *enana* above, save that here it is performed for or in behalf of the other party; reciprocate (not exactly echo), as a cliff a person's voice (acc.) *i.e.* receive it in exchange for another of its own. See *enana*.

Ex. *uNobafazi ngan'enanela uNomadoda amabele ngemitombo yake*, Nobafazi receives from Nomadoda Kafir-corn in exchange for her malt.

*iva liy'enanelu (or liyang'enanela) ixai lami (ngelulo)*, the cliff receives (or receives from me) my voice (in exchange for its own, which it sends back to me).

Enanezela, *v.* Cheer, shout for joy at, applaud, as a body of men their chief (acc.) on his arrival or whenever he makes a speech, or a hunter a buck (acc.) when he has run it down (see *mamo*), or a kraal a beast (acc.) that has been presented to them (comp. *bonga*); cheer, do for from joy or gratefulness, applaud, as a man might his ancestral spirits (acc.) by slaughtering a beast gratuitously in their honour, 'they not having called for it' by the happening of any sign or the word of any witch-doctor.

is-Enanelo, *n.* Cheer, shout of joy or success; echo. See *enanela*.

Enceka (*s. k.*), *v.* Lean against, recline back upon, as a person standing and resting the body against a post (with loc., *ku*, or *nga*), or one sitting with the back reclining against a wall (= *eyama*); go along a river *i.e.* up or down it without crossing (with *nga* = *eyama*); lean against (metaphorically), rely upon (with *nga*) for support, help, or protection in some action, upon an influential friend; take advantage of, make use of in order to suit personal convenience, as a person who, unable to get to the store himself, takes advantage of somebody else (with *nga* or *ku*) going there to do the purchasing through him, or a person who, having nobody to accompany him on a journey, takes advantage of the journeying of some other party travelling in the same direction (cp. *sizokala*); incline towards, in an abstract sense, as the resemblance of a boy inclining rather to the father (with *ku*) than the mother — the use of the word in these latter senses is very sparing and only in certain connections, and cannot therefore be indiscriminately applied = *encika*. Cp. *engama*. [Her. *zika*, lean against; Sw. *lekea*, lean towards].

Ex. *ingubo yami (ukufana kwayo) iy'eneka keka' Bani*, my blanket (as to its resemblance) leans towards that of So-and-so.

*imixi iyaneekana*, the two kraals are side by side, almost joined together.

*mina angina'nkomo yobisi, ngiyakweneeka ngexabantu*, I have no milk-cow myself, I shall take advantage of (make use of) those of the Natives.

*ngiyakweneeka ngaye uVakana (ukuhamba naye)*, I shall rely upon Vakana (to go with him) — perhaps into the royal-kraal.

Encekisela (*s. k.*), *v.* Cause to make a convenience of, or take advantage of — rarely used.



Ex. *bas'enza isikibili; s'encekisebe ngombala ukuba singemhlope*, they make slaves of us; they are caused to take advantage of us on account of our colour, in that we are not white.

**Encika** (*s. k.*), *v.* = *enceka*.

**Enda**, *v.* Marry, or take a husband (acc.), as a girl (= *gana*); die, as one of a couple of twins, in which case the word *uku-fa* is not used (see *yoduka*) [possibly originally meaning 'to go off' — see *um-Endo*, beaten track — Sw. Ro. Aug. Ru. Hinz. Kamb. *enda*, go; Her. Gal. San. *yenda*, go; Ya. *jenda*, go; Ga. Kon. *yenda*, go; Ko. *wena*, go; Hu. *enno*, go; otherwise akin to *tanda*, love: — Kamb. *ku-enda*, to love; Go. *wenda*, love].

Ex. *intombi ka'Bani yami'endu umuntu omubi* (or *y'endela kuye*), So-and-so's daughter married a bad person.

Phr. *ung'endi!* don't go and sit down *i. e.* delay or loiter there, as though you had come to marry into the kraal.

**Endhlala**, *v.* Lay down or spread flat out anything (acc.) for sleeping or lying upon, as a mat for a man or grass for a horse (to spread out a mat on the grass for airing would be *ukw-eneka*). See *endhlala*.

**Endhaleka**, (*s. k.*), *v.* Get spread out flat, as above.

Phr. *ubuso baka b'endhalekile*, his face is spread flat out, *i. e.* he has a broad flat face.

**Endhle**, *adv.* Out in the open away from the kraal, in the veldt or fields. Cp. *pandhle* [Sw. *nje*, out of doors].

Ex. *into yas'endhle*, a wild (not domesticated or cultivated) thing.

*sulalu endhle*, we slept in the open (*i. e.* not in any kraal).

*inja iyatenuca endhle*, a dog is castrated out away from the kraal.

*uku-ya endhle*, to go outside (for purposes of nature) = *uku-ya ngapandhle*.

**ub-Endhle**, or **Ēndhle** (*Eendhle*), *n.* Small veldt-plant (*Gazania longicaepa*), whose flower (*isi-Pepane*) is eaten, and the white under-skin of whose leaves was formerly used, before the advent of beads and after the disuse of the *um-Kindi* q. v., for making the fringed loin-covering worn by girls; hence, such a fringed-girdle = *u-Bendhle*. See *isi-Gege*; *um-Nenezō*.

**Endhlula**, *v.* Take up anything (acc.) that has been spread out for sleeping or lying on, as a sleeping-mat or stable-bedding. See *endhlala*.

**Endisa**, *v.* Cause, make, assist, permit a

girl (acc.) to marry a person (acc., or with *eta* form and *ku*), as might her father; marry off a girl (acc.), *i. e.* put her through by providing all the necessary slaughter beasts, presents, etc., for the occasion, as her father should do.

Ex. *ngiyokukwentisa, 'Mpande!* I will send you to get married, by Mpande I will — a common threat made by a father to a naughty girl.

**Endisela**, *v.* Marry a girl (acc.) to some man (with *ku*), as her father might do.

**um-Endo**, *n. 5.* The marriage affair; married life — used by women.

**um-Ēndo** (*Eendo*—pl. *im-Eendo*), *n. 5.* Much used path, well beaten track (of people, not cattle — see *um-Zila*) = *um-Gudu*. [see *enda*].

Phr. *umendo wake mubi*, his path *i. e.* life is bad = he leads a bad life.

**Endwamela**, **Endwebela**, **Endwemela**, *v.* = *ndwamela*; *ndwebela*; *ndwemela*.

**Eneka** (*s. k.*), *v.* Spread out broadly, as a garment (acc.) on the grass to dry, or grain on the ground, or a sack (*i. e.* its mouth) when opening it, or one's arms when throwing them out crosswise when lying down asleep. Cp. *endhlala*; *elula*. [Lat. *tendo*, I stretch; Sw. *enza*, spread out; Ga. *anika*; Her. *nyaneka*].

**Enela**, *v.* = *anela*.

**Enezela**, *v.* Increase a thing (acc.) by adding more, as porridge on a boy's plate or grain in a measure when the quantity is found fault with; do the more, as a stubborn child who increases his crying when reproved [Sw. *enza*, spread out, increase].

Ex. *y'iloku ngiti akatule, y'iloku 'enezele ukukuluma*, the more I tell him to be silent, the more he increases his talk.

**Enezelela**, *v.* = *enezelela*.

**Engama** (perf. *engeme*), *v.* Lean over, as a person over a desk to see what is behind it (with acc., loc., *ku*, or *pezu*), or over a cliff to see down below; or over a sick person in bed; hang over, overhang, as a tree inclining over a cutting (acc.) or an impending cliff over a person standing beneath it; overshadow by inspiring with awe, reverence, respect, as an exalted personage might by his dignified bearing when among others; overlook, as a kraal the river (acc.) above which it is built = *nkankomisa*. [Her. *kendama*, hang over; Bo. *egamia*, lean upon; Sw. *inama*, lean].

Ex. *leya'ntombi ib'engeme banke ngesitunas*, that girl overshadows all (others in the



company by her respect-inspiring, dignified bearing, or noble appearance, etc.

*umuxi wakiti w'engeme pexu kweJara*, our kraal looks down over the Jara (river).

**is-Engco, n.** Sweetheart (C.N. from Xo. *is-Angco*). See *isi-Grebe*.

**Engeza, v.** Add further or again, on to what is already there, or has already been done, as another handful of potatoes (acc.) into the basket (with *ku* or loc.), or a further paragraph when reading = *tasisela*. Cp. *enezela, jobelela* [Sw. *ongeza*, add to; Her. *uzza*, add].

**Engezela, or Engezelela, v.** Add further or again on to, into, etc.

**Engula, v.** Skim off, as cream (acc.) off milk or scum off boiling water [Sw. *engua*, skim; Her. *tyenga*, skim].

**um-Engulo, n. 5.** = *um-Ongulo*.

**um-Enke (s. k.), n. 5.** (C.N.) = *i-nJalo*.

**um-Eno, n. 5.** Thick, tangled overgrowth of grass or bush-creepers, as along the coast where vegetation is luxuriant. See *ena*.

**Enqaka (s. k.), v.** = *Nqaka*.

**Enqakelela (s. k.), v.** = *Nqakelela*.

**Enqena, v.** Be indolent, indisposed to activity; be disinclined towards, dislike, from indolence, sluggishness or unwillingness, as to do any work (with acc. or infin.); have the energy taken out of one, *i. e.* be filled with anxiety or worry about (used in perf.), as about a dangerously ill person (with *nga* or acc.), or a child going on a journey, or a person coming and no food or provision ready for him (= *ukuba nopazi*) = *nqena*. Cp. *vilapa*.

Ex. *into embi ku'bantu ukwenqena*, a bad characteristic of the Natives is indolence (to do anything).

*ngiy'enqena namhla*, I don't feel inclined (to-day) (to go to church).

*ngim'enqene umbongo ukuba uyawufika uti-ni*, I am flurried or in anxiety about the whiteman as to what he will say.

**is-Enqeni, n.** Sluggish, indolent, lazy-natured person, habitually disinclined to do any work or exertion = *isi-Nqeni*.

**Enqenisa, v.** Cause a person (acc.) to have the energy taken out of him, cause him to be anxious or worried, as a very sick child might its mother = *ukw-enza upazi*.

**Enqika (s. k.), v.** (C.N.) = *enceka*.

**Entini, adv.** — see *i-nTi*.

**Entla (s. l.), adv.** Up above (in locality), as up-country, at the upper end of a kraal, or at the further or back part of

a hut (used with *na* or *kwa*). Cp. *ezantsi; pezulu; enyuka*.

Ex. *entla nomuxi*, up above in the kraal *i. e.* in the higher parts; *entla kcomuxi*, up above the kraal *i. e.* outside of it, up behind it — though these two expressions are sometimes indiscriminately applied.

*s'ake entla nomHlatuze*, we live up, or on the upper, Mhlatuze.

*kupuka. iye ng'entla*, go up *i. e.* to the upper part of the kraal, table, etc.

*asiba'ntla, asiba'ntla, ng'owa'ntla, ng'aba'ntla* (= *akasiye owas'entla*, etc.), he is not, they are not, he is, or they are, up-country people.

**Entlanye, adv.** (C.N.) = *ntlanye*.

**Enu, poss. pron. plur.** Your (used in conjunct. with plur. words of the 2nd. cl. having *ama* as prefix) [Sw. Her. *enu*; Chw. MZT. Cong. *eno*].

Ex. *amazwi enu*, your words.

**Enwaba, v.** (C.N.) = *naba*.

**Enwaya, v.** Scratch (with the nails) or rub (with the pointed fingers) any itching place on the body = *nwaya*. Cp. *dweba, rrweba* [Her. *nyaa*, scratch].

Ex. *ake ung'enwaye ikanda (or ekanda)*, please scratch my head (or scratch me on the head).

*inkomo iyax'emoaya entini*, the cow is rubbing itself against the tree.

**Enyanya (Enyaanya), v.** Dislike with repugnance, have a strong disgust for or aversion to, as filthily-prepared food (acc.), a person whose company is disagreeable, or low talk. Comp. *nenga* [Her. *ovi-nguangua*, disgust].

**Enyela, v.** Be sprained, as one's ankle or wrist (or person himself, with acc. or loc. of joint); be dislocated, put out of joint, as any joint-bone; be put out (of humour), dissatisfied, displeased, as a person might by some disliked action or speech of another, or by being given less drink or snuff than is sufficient to satisfy his appetite; be put out of sorts, as a pot or the food in it, by being supplied with insufficient fuel or fire, be or become uneasy of mind, disconcerted, disturbed, abashed, as a thief when in company he hears insinuating remarks made about thieves, or a person whose intimate companion has shown himself to be a rogue (cp. *zi-Nyeza; zi-Ncinza*).

Ex. *ng'enyele umyaro (or onyaweni)*, I am sprained (not 'have sprained') as to my foot = I have sprained my foot, or my foot is sprained.

*imbixa y'enyela ngis'entsimini, ukudhla*



*kw'onakala*, the pot got put out of sorts *i.e.* was left without fire, while I was away in the field, and the food got spoilt.

*ungankulumisi auwe, wenyete (entlaxiyeni)*, don't speak to him now, he is put out (about something).

**Enyelisa, v.** Sprain, or dislocate, as a person his foot (acc.); put a person (acc.) out of humour, make him feel dissatisfied or displeased, as by disliked action or speech, or by giving him less drink or snuff than is sufficient to satisfy his appetite; put the pot (acc.), or the food in it, out of sorts by supplying it with insufficient fuel.

Ex. *wo! ngax'enyelisa*, oh! I've made myself feel dissatisfied, *i.e.* instead of satisfying my appetite by taking just a mouthful of beer or snuff, I've induced a still stronger craving.

*suka wena enganeni, uyay'enyelisa*, get away you from the baby, you make it displeased or cross.

**Enyuka (s.k.), v.** Go up, ascend, as a hill (acc. or loc.); mount up, as a bird in the air (loc.); go up (metaphor.) *i.e.* to the further or upper parts, as up-country, to the top part of a kraal, or back part of a hut (see *entla; isi-Fuba*) = *kupuka* [Sw. *inuka*, ascend; Ga. *linya*, ascend; Co. *enuka*, get up].

**Enyukisa (s.k.), v.** = *enyusa*.

**Enyula, v.** Take anything out of water, whether a garment (acc.), person, or stone, or as beans out of a pot of water in which they are boiling (cp. *kupa*); strain anything, *i.e.* let the water run off from it, as corn (acc.) that has been soaked in the river by turning it out into a basket, or cooked beans or potatoes by turning them into the cullender (cp. *kama*); choose, pick out, as one article (acc.) from among many (= *qoka, keta, kupulula*) [Her. *nyenda*, filter; *yuka*, take out; Sw. *chiya*, filter].

**Enyusa, v.** Make go up; bring up, take up, send up, put up, as from a lower to a higher position, or from the lower part of a kraal or hut to the upper = *enyukisa*.

Phr. *ukw-enyusa umfula*, or *ixwe*, to go up a river, or up-country (*i.e.* away from the coast).

**Enza, v.** Do, act, behave in any manner; make, a thing (acc.); to be the matter, with person or in place; bring about, work, cause (with *ukuti*, or inf.); cause a thing (acc.) to be, as in a certain condition or state [Heb. *asah*, make; Lat. *ago*, I do; Sw. Ro. *tenda*, do; Kar. *u-ta*, do; At. *ejo*, make; *ce*, do].

Ex. *uy'enza kona*, you are acting rightly, doing the proper thing.

*bang'enza isipukupuku*, they make a fool of me, make me look like a fool.

*y'enza kahle*, wait a moment! a little patience!

*kaguti, uyax'enza*, he is not sick, he is feigning or pretending.

*ung'esabi, kayikukwenza 'luto*, don't be afraid, he won't do anything to you.

*inkosi yam'enza amandla*, the chief gave him strength, power, authority.

*kwenxe njani kulowo'muzi?* what's the matter in that kraal?

*kwenxe utani kona loku?* who has done this here?

*kwenxe ngoba esuke eny'axi*, it was because he did not know.

*w'enzilela intlaxiyi yake embi*, he was made (to act so) by his bad heart (or natural disposition).

*ng'enzilela loku, ngoba bebona ukuti ngiyayula*, I have been done this thing (treated in this way), because they see that I am sick.

*ake s'enze igamu*, let us have a hymn or song.

*uma kung'enza, ufakaxi abe kona*, if it can be, let there be some witness.

*anox'enzela njengokubona kwenu*, you shall do of or for yourselves, as you see fit.

Phr. *kube kusuka ovesifazana nokwenza*, and there gets up a female, actually!

*kute nokwenza lana, amabele engakafulelwa*, and it actually rained, before the corn was covered up.

*ayi-ke! w'enzile ukwenza*, ah well! you have done (your) doing, you have done your best.

P. *yek'ukufa kwokuz'enza!* alas for the dying of one's own making! — used to express the unpleasantness of being oneself the cause of one's afflictions, the making of pain for oneself — may be used even when a woman breaks her own pot.

*ukwenza kuya emuva, kuye pambili*, the doing goes backward and forward — used to express the changeableness of event or action, as in the course of disease, path to fortune, etc. (N).

*umenziwa kakohlwa, kukohlwa umenzi*, he to whom (evil) was done does not forget, it is the doer who forgets — used to express that the doer of an injurious action is in continuous danger after of having to suffer revenge from the other side (N).

*okuke kwenza kupinda kwenzu*, what has once done (a thing), will do it again — as a boy caught stealing may be expected to repeat again.

**Enzakala (s.k.), v.** Get done, as any work the possibility of which is in doubt (=



*enzeka*); happen, as any event (= *veta*); get done for, as by an *umtakati* or the blow of an enemy.

Ex. *kwenzeka!* (for *kwenzakala!*) it has got done! It's all up, it's no use now! — may be said e.g. when a Native, thinking to take a short cut unobserved through a Boer farm, suddenly sees the Dutchman coming down upon him.

**Enzakalisa** (*s. k.*), *v.* Cause to get done, or happen; do for thoroughly (in a bad sense), as an *umtakati* who has brought serious illness on a man (acc.) or a fighter who does his adversary (acc.) some grievous hurt; do for thoroughly, perfectly, or well (in a good sense), as a man any work (acc.) or undertaking.

Ex. *indlho way'oku, way'enzakalisa*, he built the hut, he did it off thoroughly, well. *icu' bam'enzakalisa*, oh! they (the *umtakati*'s) have done for him really.

**Enzantsi**, *adv.*; *prep.* (C. N.) = *ezantsi*.

**Enzeka** (*s. k.*), *v.* Get done, be possible, capable of being done = *enzakala*.

**um-Enzi**, *n. l.* Maker (M).

**Enzisa**, *v.* Cause or help a person to do or make a thing (doub. acc.).

Ex. *uku-z'enzisa*, to make oneself do, i.e. to pretend, feign = *uku-z'enza*.

**Enzelisa**, *v.* Help a calfless milk-cow (acc.) with another calf (of some other cow) so that it give its milk, or help a motherless calf by inducing it to suck from another cow. Cp. *anyisela*.

Ex. *kiti inkonyane efelwe unina, iy'enzi-selwa*, with us a calf that has lost its mother, is made up for by another mother.

**Enzisela**, *v.* Cause or help a person, etc., to do something by doing for him — gen. transposed into passive voice, as below.

Ex. *inkomo efelwe iy'enzi-selwa ngoburimba*, a cow that has lost her calf is helped along (to take to a strange calf, so that the milk be not lost) by the *uburimba*-herb.

*intombi g'enzi-selwe*, the girl is helped along (as to accept a lover she rejects, by being treated with charms, urged on by her friends, etc.).

**is-Enzo**, *n.* Deed, action.

Phr. *we'ntse esikanye*, she has done what she did before, repeated her old fault, etc. — as might be said e.g. of a woman who miscarries for a second or third time.

**Epa** (*Epha*), *v.* Thin out, as mealies (acc.) when too thick in a field; pull up, as grass (acc.) for thatching purposes = *pa*.

**Epana** (*Ephana*), *v.* = *pana*.

**Epapa** (*Ephapha*), *v.* Be nervous, timid, anxious = *papa*.

**Epepa** (*Ephepha*), *v.* = *pepa*.

**Epūla** (*Ephuula*), *v.* Take off the fire, as a pot (acc.) or the food (acc.) cooking in it; take a person (acc.) out of a hot position (metaphor.) i.e. save him from danger, release from trouble, bring safely out of a sickness = *opula*.

**Epusa** (*Ephusa*), *v.* = *pusa*.

**Epūza** (*Ephuza*), *v.* Be slow or late, as to arrive; delay to do, be slow to do; be slow to get done, as a field to get finished = *puz*; comp. *libala*.

**Eqa**, *v.* Jump, generally, in any of its senses; hence, leap, as a horse or buck over an obstacle (acc., or loc. = *ngqibita*); spring, spring over with one foot foremost, as over a ditch (acc., or loc. = *gancuka*); skip, skip over, as a word (acc.) or line when reading; leap over, go outside of, transgress, as a law (acc.) or boundary; run off secretly, escape from (with *ku* or loc. — comp. *baleka*); bound along, as an army on the war-path, or a stone when thrown; go beyond, 'jump' the spot, overshoot the mark, as one portion of an army the place (acc.) of rendezvous with the other portion, or a railway-train the platform; surpass, outdo in excellence, as one person another (acc.) in knowledge or skill (= *dhlula*); go or travel over-night or during the night (with *abusuku*); step over an *um-Butelo* q. v. and so contract the disease it is supposed to cause (comp. *habula*; *gotela*; *dhlisa*) [Sw. *rnka*, jump; Ga. *wnka*; Her. *tuka*].

Ex. *imihlola! uy'eqe izinyawo zenkosi!* perfectly astounding! in all truth! (lit. I would skip over the feet of the king! — if it were not so) — it being considered an insult in Zululand to step over the outstretched feet or legs of a person.

*uBani uyagula, kudwa weqile*, So-and-so is sick, it is said he has jumped an *umbulelo* q. v.

*w'eqa ebusuku*, he escaped in the night.

*w'eqa abusuku*, he travelled at night.

**Eqela**, *v.* Turn back, stop, intercept, cut off, as cattle (acc.) running away or making for a field.

Ex. *Eqelwa 'mantu*, he is not turned back by anyone, i.e. is not to be thwarted in his designs, or does not allow himself to be corrected in his obstinacy.

**Eqelana**, *v.* Intercept or cut off one another, as people outbidding one another at an auction.

**Eqisa**, *v.* Jump beyond or outside of cer-



tain words (with *ku* or *loc.*) already spoken, *i.e.* violate, transgress against, pervert by changing something said before or adding on something new.

**Esa; Esaba; Esabela, v.** = *Sa; Sabu; Sabela.*

**Esasa, v.** Rejoice with outward excitement; show joy by dancing, frolicing, singing, etc.; exult (with *nga*) [*Ga. esima, rejoice*]. Cp. *jabula, taba.*

**Ese, adv.; prep.** In secret, without the knowledge of (with *kwa*, and freq. preceded by *nga*) = *eyi, esita, esite* [prob. from some obsolete noun = *Sw. kwa siri*, in secret; *nje*, outside; *Her. okosio*, aside, away from].

Ex. *loko bakwenza ese*, they did that thing in secret.

*ab'es'eya ayidhlelese*, and then he goes and cats it all on the quiet.

*kaykukamba ngas'ese kwami*, he shall not go without my knowledge, without first letting me know.

**Esela, Eseza, v.** = *Sela; Seza.*

**Eshi, int.** = *yeshi.*

**um-Esho, n. 5.** = *isi-Bata.*

**Eshwama, v.** Perform, as the Zulu king, the preliminary feast of the first-fruits, about a month before the great annual festival of the *um-Kosi* = *nyatela.*

*N.B.* This ceremony is performed in a more particular sense by the chief, in whose case it is also called *uku-nyatela*. It takes place a month or so before the *um-Kosi*, q.v. The whole nation is not required to put in an attendance, as for this latter festival; only the principal headmen and the younger boys of the tribe, who go up to make preparation for the *um-Kosi* by cutting firewood, hoeing the fields, etc. A private ceremony of a similar kind, and on a minor scale, is at the same time performed in each kraal, where the fruit of the *u-bece, u-selwa* and *i-mfe* plants are taken and boiled along with, or mixed with a decoction of the *u-Zawreni* plant, and then eaten. This latter plant is supposed to act as a stomach tonic or corrective, and to prepare it for the sudden change to the new 'green' foods; and the whole mixture or medicinal charm is called *u-Dologina*.

**Esita or Esite (Esitha or Esithe), adv.; prep.** = *ese.*

**Esokanye (s. k.),** — see *is-Enzo.*

**Esonga, v.** = *Songa.*

**Esuka, Esula, Esusa, Esuta, v.** = *Suka, Sula, Susu, Suta.*

**ulw-Eswiswi, n.** Certain shelled sea-fish.

**Eta, Etaba, Etamela, Etasa, Etasisela, v.** = *Tu, Tuba, Tumela, Tusa, Tasisela.*

**Etekela, Etemba, v.** = *Tekela, Tembu.*

**Etimula, v.** = *Timula.*

**Etshata (Etshatha), v.** Bear, carry, on the shoulder (not on the head — *twala*), as a bundle of grass (acc.), or a log [*Her. tyinda*, carry; *Ga. etika*, carry].

**Etshisa (s. l.), v.** Bring up the cud, as a cow. Cp. *hlwabula; um-Swani.* [*Sw. cheua*, chew the cud].

**Etu (Ethu), poss. adj.** Our — used with nouns plur. of the 2nd. cl. [*Sw. Her. Ang. etu; Nyanye. MZT. esa*].

Ex. *amazwi etu*, our words.

**Etuka, Etusa, v.** = *Tuka, Tusa.*

**Etula (Ethula), v.** Take off and down (both adverbs being combined in the Zulu word), remove down as a thing (acc.) from the top of a cupboard, goods from a wagon, one's hat from the head, or the lid from a pot; put down, as anything (acc.) of size carried in the hands; present or put down before by way of recompense, as an inferior hut in a kraal would do to the *i-nDhlunkulu* or chief hut, by presenting it (*loc.*) with the first-born female child (acc.), in return for the cattle provided for the *lobola* of the wife in this particular hut, which cattle pertained by right to the *indhlunkulu* hut of the kraal [*Skr. tul*, lift; *Sw. tua*, put down; *Her. tua*, put].

Phr. *ngiyakwetu'inywe*, I shall present a leopard = I shall wait calmly till he touches me, then I'll turn upon him desperately, so that he won't bother me again.

**Etwala, Etwasa, v.** = *Twala, Twasa.*

**Etwesa, v.** = *Twesa.*

**Eva, v.** = *Va.*

**Ewami, Ewako, Ewake, n.** (C. N.) = *Owami*, etc.

**Ewuka (s. k.), v.** Go down *i.e.* from the higher or upper parts to the lower, as down a hill (acc. or *loc.*), down country or towards the coast, down towards the lower part of a kraal or hut — (the antithesis of *enyuka*) = *ehla*.

**Ewukisa (s. k.), v.** = *ewusa.*

**Ewula, v.** Make go down from the upper to the lower parts, as when sweeping the rubbish (acc.) from a kraal or hut from the upper parts towards the gate or door (= *ewusa*); let out the secret doings (acc.), inner goings-on of a kraal or other people, as a tale-bearer might (comp. *caka*).

**is-Ewula, u.** Cold wind from the north-west, blowing towards the south-east (C. N.). Cp. *iti-Shisanhlu*.

**Ewusa, v.** Make go down or downwards *i.e.* from the higher or upper to the lower parts, as a person or thing (acc.) down a hill (loc., or doub. acc.), down country, or towards the lower part of a kraal or hut — (the antithesis of *enyusa*) — *ehlisa*.

Ex. *uku-ewusa umfula*, or *kar*, to go down a river, or down-country.

**Exaba, Exabana, v.** = *Xaba, Xabana*.

**Exeka, v.** = *Xeka*.

**Exwaya, v.** = *Xwaya*.

**Eya, int.** (C. N.) = *iya*.

**Eya, v.** Lack, *i.e.* run short of, not have sufficient of, as people running short of food (acc.) at a feast, or a hut coming short of grass in building (= *silela*); also = *eyisa*.

**Eyama** (perf. *eyeme*), *v.* = *enceka*; also (N) = *wela*. Cp. *ukuti yeme*.

**Eyeka** (*s. k.*), *v.* Get lacked, *i.e.* come short for, not suffice for, as food for the people (with *ku* or loc.) assembled at a feast = *silela*. Cp. *ngqumaba*.

**Eyela, v.** = *Yela*.

**Eyi, adv.; prep.** = *ese* (and used in the same way).

**Eyisa, v.** Act disdainfully, contemptuously towards; despise, have contempt for, as a man towards his chief (acc.), or a child its food = *eya* [Sw. *hizi*, despise; Her. *nyengura*].

**Eza, v.** = *Za*.

**Ezantsi** (*s. t.*), *adv.; prep.* Down below (in locality or position), as down-country, at the coast, or at the lower end of a kraal, or in the lower portion of a cupboard or page (used with *na* or *kwa*). Comp. *culla*; *pantsi*; *ewuku* [akin to *pantsi* q. v.].

Ex. *s'ake ezantsi nomhlathu*, we live down or on the lower Umhlathu.

*asiba'zantsi, asiba'xantsi, ng'owa'zantsi, ng'aba'xantsi* (= *akasiye owas'exantsi*, etc.), he is not, they are not, or he is, they are, coast or down-country people.

*ezantsi nomuxi*, down below in the kraal *i.e.* in the lower parts; *ezantsi kwomuxi*, down below the kraal *i.e.* outside of it, down below it — though these two expressions are sometimes indiscriminately applied.

*y'ewuka, nye ezantsi*, go down below (in the kraal, or at the table).

**ab-Ezanyana, n.** (C. N.) = plur. of *um-Zanyana* q. v.

**Ezela, v.** (C. N.) = *Ozela*.

**is-Enzenjani, v.** Sour, strong-smelling *amasi*, from being kept in an uncleaned vessel (N).

**ulw-Ezi** (*no plur.*), *n.* Larva of various kinds of frog-hopper, found, about October time, enclosed in a ball of froth upon trees and grass-stalks. See *u-Lwezi*.

**Ezwa, Ezwakala, v.** = *Zwa, Zwakala*.

## F

**F** has, in Zulu, only one sound, the same as in English.

**Fa, v.** Die, in all its senses, real and metaphorical; faint, have a fit; be grievously troubled by, be killed by (*hibernicé*), as by work, dearth of food, surprise, or vermin (used in perf.); be broken (whether in bits or merely cracked), as a vessel (used in perf.); be worn-out, ruined, as an *isidwaba* or coat (used in perf.); be ruined, devastated, as a land after war (used in perf.); fade, as a flower; put in its final appearance before 'going out,' as the moon on the last day of the passing month (not on the previous days); be satisfied, quenched, as the desire (*intliziyo*); be dying for want of (*hibern.*), as for snuff, water, etc. (with perf. and *nga*); be covered with, be burdened down with, as a hill with cattle; [Skr. *ba*, leave; Ar. *mat*, die; Sw. and most other Bantu langs. *fa*, die; Kamb. *ga*;

Lur. *da*; Ya. *wa*; Nya. *cha*; Chw. *shwa*; Ku. *kwa*; Ma. *twa*; Kag. *twa*; Ko. *hya* — comp. with *wa* q. v.].

Ex. *nyafa*, he is very sick.  
*ufile, ufe izolo*, he is dead, he died yesterday.

*ufile ukutukuleta*, he is dead with anger.  
*ufile ngomntanake*, she is dead (with sorrow) for her (lost) child.

*us'afa or usel'afa, or sewafa*, he has already died (in the past).

*us'efa nga, us'egalele*, he is already quite dead, he has already passed away.

*usaf'usafa njalo*, he is still continuously sick; *us'af'us'afa njalo*, he is now dead for ever.

*wafa!* you are dead! — a shout of warning to one in imminent danger.

*afa nye, abuy'aruke*, he just has a fit, and afterwards comes to.

*intliziyo kayisi* or (*kayisanga*), the appetite does not (or did not) get thoroughly satisfied.



*inkwazi yini? ukufa!* a bull (do you think?) it beat's all hollow, surpasses every thing (in its own element) — is death!

*wafu chumba*, he died while still living — said of one who is no longer good for anything, no longer an *umuntu*, whether from having become thoroughly lost in vice, or totally overcome by some chronic disease = *wafa bume*.

*ngewuyanga afulayo*, or *ngewafayo*, during last month.

*ngifumanise kufo intaba izimra*, I found the hill covered with sheep. See *ukuti gaye*.

*P. ukufa kus'ix'wenti!* the sickness *i.e.* pain (of one sick) is (as it were) in a foreign land! — said to express our helplessness to one who is down with sickness, being so incapable as we are of 'feeling' his feelings and better understanding his malady — so near to us, and yet so far, out of our reach.

**Fā, ukuti (ukuthi), v.** Sprinkle or throw off by a single sprinkling motion, as water (acc.) from a bush; throw off by a sprinkling motion upon, as when sprinkling a person (acc.) with a brushful of water (with *nga*) = *faza*. Cp. *fafaza*.

**i(li)-Faba, n.** Property of any kind (including girls) left by one deceased, to be acquired by succession or inheritance; heritage; swelling or bump anywhere on the body from *erythema nodosum* (comp. *isi-Fesane, isi-Mita*) [Her. *e-ta*, inheritance — fr. *okuta*, to die].

Ex. *wadhla ifa elikulu ku'yise*, he acquired a large inheritance from his father.

Phr. *ifa lika'Nzenze, uNzenze engazalanga*, girls, cattle, or other property left 'abandoned' by a deceased or absconded man, *i.e.* with no sons of his own to rightfully inherit them, on which account they are generally scrambled for by near relations and other sharks. Comp. *isi-Bembe*.

**i-mFa, n.** Outbreak of sickness in any kraal or hut.

**u(lu)-Fa, n.** Crack, as in a eup; chink, in a split board; fissure, in a wall; cleft, in a rock; used for the female organ (cp. *izi-nDebe*) — the word is used only of such cracks, clefts, etc., as appear only on one side (not as a split or cleft going broadly right through = *um-Vava*) = *um-Fantu* [Sw. *ufa*, crack; Her. *omu-fa*, crack].

**uku-Fa, n.** Death; sickness (in a general sense); disease. Comp. *isi-Fo*.

Ex. *ka'saxi nokuba ukufa kuni*, we don't know what disease it is.

*ukufa kumingi kudeyo'ndawo*, there is much sickness in that place.

**i(li)-Faba, n.** Coil of anything (whether pliant, or of stiff ring-shaped nature — see *i-nKata*), as of twisted calf-skin for wearing round the body, of fencing-wire, or cotton wound in a ring; also *u(lu)-Faba*.

**um-Faba, n. f.** Barren stalk of Kafir-corn, mealies, or *imfe, i.e.* one diseased and not bearing anything of use; woman who is more or less barren, having no children, very few, or only girls; the 'barren' family of such a woman, all girls or otherwise few in number.

Ex. *uxolo umfaba iye*, she has borne a poor lot — only females or very few of anything.

**u(lu)-Faba, n. = u(lu)-Saku.**

**Fāca, ukuti (ukuthi), v. = faacā; faacaza; ukuti foco, faza, poco; cp. ukuti pota, ukuti foto.**

**isi-Faca, n.** Pit, as in any soft body; dent, as in anything of a firm nature = *isi-Foco, isi-Fava*. See *faacaza; ama-Folo-folo*.

**Facaka (s.k.), v.** Get eaten, as an *i-mFacamfaca* q.v.; get pitted, as any soft body like a ripe peach; get indented, as a paraffin-tin = *faraka, focoka; ukuti faca; ukuti poco; cp. potozeka; foloka; foloka*.

**i-mFācamfaca, n.** Any solid foodstuff of a soft, semi-dry nature, as a soft bone, sugar-cane, new mealies when boiled, or honeycomb = *i-mFocomboco, i-mFazamfaza*.

**i-mFacane, n.** Bead-work waist-band worn by girls (= *i(li)-Xama*; comp. *isi-Focilya*); (C.N.) axe or hatchet with very long edge (see *i-mBemba*).

**Facaza, v.** Eat anything (acc.) of the nature of an *i-mFacamfaca* q.v.; pit, as any soft body like a peach (acc.) by pressing it with the fingers; make a dent in, as in a tin (acc.) by striking it with a stone = *fazaza, focoza; ukuti faca; ukuti poco*. Comp. *potozu; foloza; foloza*.

**i-mFaduko (s.k.), n.** Dish-cloth [D. *vadoek*].

**Fāfa, ukuti (ukuthi), v.** reduplic. form of *ukuti fa = fafaza*.

**u(lu)-Fafa, n. = u(lu)-Fa.**

**Fafalaza, v.** Just do a little at anything, have a short go at anything, as when ploughing a field (acc.), building a hut, investigating a matter (acc.), or just making a slight reference or few remarks about anything (acc.) during a speech = *ukuti fafalazi*. Comp. *ukuti fahla; ukuti gabavu; ukuti futu*.

Fāfalazi, ukuti (*ukuthi*), *v.* = *fahulaza*.

Fafaza, *v.* Sprinkle or make fall in small scattered drops and by repeated motion (see *ukuti fa*), as water (acc.) on snuff or a floor to be swept, or the heavens when raining a light shower; besprinkle, as snuff (acc.) or a floor with water (with *nga*) = *ukuti fafa, nyenyeya*. Comp. *ukuti falakahla*.

Fafazela, *v.* = *fafaza*.

Fāhla, ukuti (*ukuthi*), *v.* Make a short first start at any work, be just starting, as when ploughing the first two or three furrows of a field (acc.) *i.e.* whether at the first commencement or any subsequent repetition of work, or when doing the first few stitches at a sleeping-mat (acc.), or saying the first few words of a speech (*uku-kubuma*) or conversation (ep. *fahla, fahlela*); break or smash with a crash, as one might a calabash (acc.), bottle, roof of a house, etc. (= *fahloza*); get so broken with a crash (= *fahluzeka, fahlaka*) = *ukuti pahla, vobo, dabu, fehle*.

Fahla, *v.* Make or arrange the first starting line or point in any work from which one sets off, as when sewing the first thread-line along the edge of a sleeping-mat (acc.), binding the grass together and marking the length, or when putting in the little stick-arches marking the four corner-points of a new hut and by which the subsequent wattling is regulated = *tela*; ep. *ukuti fahla*.

Fahlaka (*s.k.*), *v.* = *ukuti fahla*.

u(lu)-Fahlasi, *n.* Lanky, loose-legged person = *u(lu)-Fahlayiya*; ep. *(lu)-Qanqashiya, in-Tsazayiya*.

u(lu)-Fahlayiya, *n.* = *u(lu)-Fahlasi*.

Fahlaza, *v.* = *ukuti fahla*.

Fahlazeka (*s.k.*), *v.* = *ukuti fahla*.

Fahlela, *v.* = *fahla, tela*.

i(li)-Fahlela, *n.* = *i(li)-Zoco*.

Faka (*s.k.*), *v.* Put or place (in a rough, or vigorous sense generally); put in or into, as clothing (acc.) into a box (loc.); put out, post out, as a captain his troops (acc.) or the master a hunting-party; put on, as an article of dress, or extra oxen on to a span (doub. acc.); be putting in, or filling up the udder; as a cow when the udder increases perceptibly in size about a month or so before calving (see *chliya, xeyisa*); introduce, as an extra child (acc.) or wife into any hut or particular part of a kraal (= *faketele, N*) [prob. akin to *paka* q.v. — Gr. *phago*, I eat; Sw. *paka*, put on or

apply as medicine; Her. *pako*, put in the ground, bury].

Ex. *zonke izindhla xaxifake izindwanga*, all the houses were put on, dressed with flags or bunting.

Fakana (*s.k.*), *v.* Put on or to one another.

Phr. *uku-fakana imilomo*, to put mouths together, to whisper to one another.

Fakaza (*s.k.*), *v.* Give testimony or proof about anything (with *nga*); bear witness to anything (with *ku*).

Fakazela (*s.k.*), *v.* Bear witness for or against a person (acc.) or event.

u-Fakazi (*s.k.*), *n.* Witness *i.e.* one giving testimony for or against.

Fakelela (*s.k.*), *v.* Put in, for, or in place of, as new wattles (acc.) to replace old ones in a portion of a hut (acc. with *nga*), or more food into a cooking-pot to fill it up when the former filling has subsided, or a child of one hut into another where none have been born; put or join on to, as one piece of string (acc.) to the end of another (with *ku* = *xumelela*).

u-Fakolweni (*s.k.*), *n.* Half-a-crown = *u-Mfagolweni* [Eng.].

i(li), or u(lu)-Fālafala, *n.* Garrulous person, who can't refrain from repeating or spreading abroad everything he sees or hears. Comp. *i(li)-Helanjadu*. See *falaza*.

Falakahla (*s.k.*), *v.* = *ukuti falakahlu*.

Falakahla, ukuti (*ukuthi*; *s.k.*), *v.* Throw or make fall down in a scattered shower, as mealies (acc.) from a basket or water from a basin (comp. *quza, fafaza*) = *falakahla*; get thrown, fall, in a scattered shower, as above = *falakahleka*.

Falakahleka (*s.k.*), *v.* = *ukuti falakahla*.

Falaza, *v.* Act as an *i(li)-Falafala* q.v., unable to refrain from chattering, etc. Comp. *hela*.

u-Falaza, *n.* Member of a regiment next following after the *u(lu)-Ve*, — the elder members of the regiment were called *um-Sizi*.

i-mFama, or Famana, *n.* Poor, famished individual, thin and strengthless.

i-mFambele (*s.b.*), *n.* Cow with one or more of the teats blind or wanting.

Phr. *inkougana yemfambele*, poor, destitute person, barely able to get the necessaries of life (C.N.).

isi-Famona, *n.* Jealousy, envious hatred (= *um-Ona*); person with such; used of a lion or similar thing which destroys its prey apparently without any cause



or necessity (merely from envious feeling), afterwards leaving it to be eaten by other animals.

i(ii)-Famu, *n.* Certain forest-tree.

isi-Famxwele (*Famxhwele*), *n.* Person who seems to have no interest or concern for anything, e.g. pleasure, property, etc. Cp. *isi-Ncimfi*.

Fana, *v.* Be or seem like, resemble, be similar to another thing (with *na*); be alike, resemble, each other, as two things; be as though or as if (with *nokuba*). [Skr. *janami*, I recognise; Cy. *hafaf*, similar; Gr. *phaino*, show; Sw. Bo. *fanana*, resemble; Ga. *fananya*; Her. *sana*; Ro. *feka*].

Ex. *kuyafana*, it is just the same.

*lex'ukimo ezimbili ziyafana*, these two cattle are alike.

*kufana nokuba ub'engatshelwanga na'kushelwa*, it is as though, or just as if, he had never been told.

um-Fana, *n. l.* Boy, or young man — of any age right up to prime of manhood; used for 'son' in ordinary language; used by a man as euphem. for *isi-Kigi*, q.v. [possibly the diminutive form of *um-Fo*, though the following cast a doubt thereon — Sw. *ki-jana*, boy; Bu. *mbwana*, child, son; Sha. *ka-zana*, boy; Suk. *kana*; Kon. *chana*; Ngu. *mbwanga*; Her. *oma-Zandu*; Gi. etc., *mwana* = *umtwana*, Z. — there seems to be some connection between the roots *ntu* (person or man) and *fana* (young male) — cp. Fan lang. *Fan* (= *umu-ntu*), pl. *ba-fan* (= *aba-ntu*)].

Phr. *umfana rumate*, a glass-alley (or marble).

ubu-Fana, *n.* State of boyhood, or youth.

i-mFanayo, *n.* Useless girl, without any diligence, intelligence or service, with whom one might die — for all the help she would be; any similarly useless wife, husband, etc.

Fanekisa (*s. k.*), *v.* Make a likeness of a thing (acc.), actually (as by a picture), or mentally (as by a comparison or imagination). Comp. *linganisa*.

isi-Fanekiselo (somteto — *s. k.*), *n. s.* Draft-bill (M).

isi, or um-Fanekiso (*s. k.*), *n. s.* Likeness of anything, actually or mentally drawn; hence, statue, image, doll, picture, photograph. Cp. *isi-Tombe*.

Fanela (perf. *fanele*), *v.* Be suitable, fit, proper, as an article to its place or end (acc. — used gen. in perf.); deserve, be worthy of, as a man a reward (acc.);

have a duty or propriety, as to do anything (with *uku*) [Sw. *faa*, *fangiza*, fit; Her. *saneka*, fit].

Ex. *isiroco sinfanele*, the healing suits or looks well on him; or, a healing is befitting to him i.e. he is of the proper age and position for it.

*ukutwama izwi elingafanele*, you speak an improper word, i.e. indecent, indiscreet, undeserved, ill-timed, etc.

*ka'ifanele lex'o'inkomo*, he is not proper to i.e. not deserving of, or with any right to, those cattle.

*ufanele ukhokuzwa*, you are proper i.e. you have a duty, you ought to, reprove him.

*ifanelewe uMasuku lelo ifa*, that property is deserved by Masuku.

*uMasuku ufanelewe yilelo ifa*, Masuku is worthy of that property.

i-mFanelo, *n.* A right; righteous thing; a duty (M).

i-mFangamfanga, *n.* see *i-Mfangamfanga*.

isi-Fanguba, *n.* Smallpox (X) = *i-nGrobu-ngo*.

Fanisa, *v.* Make like, liken to, compare with mentally (with *no*).

Ex. *ugiyanafanisa lo'muntu*, I liken this person (with somebody I have seen somewhere) = I think I know him, or have seen him before.

Fanisana, *v.* Make each like to the other = appear alike, or dress alike.

Ex. *basaisene*, they are dressed alike.

Fanisela, *v.* Make a comparison for, think to be like, conjecture at, guess at, as at some particular person (acc.) being the doer of some action, or when explaining anything by a similitude.

Ex. *qa! uyiganafanisele nye*, no! I think it is like him i.e. his doings = I imagine it might be he.

ama-Faniso, *n.* Things alike, of same kind or colour; hence, pair, etc.

um, or u(lu)-Fanta or Fantu (*s. l.*), *n.* = *u(lu)-Fa*.

u(lu)-Fanyana, *n.* The little, good-for-nothing boys (*collecl.*) of any particular kraal or district (word of contempt). Cp. *u(lu)-Ntonjana*, *u(lu)-Dodelana*, *u(lu)-Fazazana*.

i-mFanzi, *n.* Shrimp, eaten by Natives along the Zulu coast.

i(ii)-Fasela, *n.* Long-stalked veldt-plant, with purplish flower.

u(lu)-Fasimba or Fasimbe (*Fasimbha*), *n.* Hazeiness, haze dimming the distant view, as on very hot days; certain regiment formed by Shaka after the *izi-mPohlo* (= *i-mVokwe*).

**Fāxa, ukuti (ukuthi), v.** = *faxaka; faxaza; ukuti faxa.*

**isi-Faxa, n.** Pit, such as might be left in any soft body, like clay, after pressure by the finger; dent, such as might be made in a tin-can; small holes or pickings-out made as a pattern in Native pottery, or chippings-out as a pattern in Native carved wood-work.

**Faxaka (s. k.), v.** Get pitted, or dented, or picked or clipped out, as below (see *faxaza*) = *facaka; focolo; ukuti faxa.*

**Faxaza, v.** Pit, as any soft body, like clay (acc.), by pressing it with the fingers; dent, as a tin-can, by striking it with a stone (= *facaza, focolo*); pick out small portions, making a 'pitted' pattern, in an unbaked clay-vessel (acc.); carve or chip out grooves, and the like, in articles (acc.) of wood-work, as Native headrests; stick in the nails, so as to 'pick holes' in the flesh, as one Native child might to another (acc.) when fighting with him = *ukuti faxa.*

**Fāyi, ukuti (ukuthi), v.** Sprinkle slightly, as a person might salt (acc.), or as fine rain falling.

**i(li)-Fayindi, n.** Hole or sinking-in of the earth, as over an under-ground ant-  
nest, in a hut or along a road.

**Faza, v.** = *ukuti fa.*

**isi-Fazana, n.** Collection of females, in any particular place; woman-kind, generally.

Ex. *amuntu wesifazana*, or simply *ovesifazana* (pl. *abesifazana*), a female — whether a girl, or adult woman.

**um-Fazazana, n. 1.** Name of 'respect' for a porcupine = *i-nGungumbane*. See *i-nKosazana*.

*N.B.* To call a porcupine a 'porcupine' is to provoke it to increased depredation in one's fields; it must therefore be spoken of politely as the 'little woman.'

**u(lu)-Fazazana, n.** The little, good-for-nothing women (*collect.*) of any particular kraal or district (word of contempt). Cp. *u(lu)-Fanyana*.

**Fāzi, ukuti (ukuthi), v.** Just slightly sprinkle, as food (acc.) with salt, or the salt itself, or rain; give a wink with the eye.

**um-Fazi, n. 1.** Married woman, wife (any unmarried female, of whatever age, even though she may have had children by illicit intercourse, is called an *i-nTombi*, never an *um-Fazi*). See *um-Felwakazi; i(li)-Dikazi; is-Alukazi; i-Nyumba; i-nKosikazi; u-Makoti; um-Lo bokazi; isi-Fazana; u-Mku* [possibly a combination

of *um-Lo* and the female termination *kazi*, though perhaps only a variation of this latter root denoting the female sex — Skr. *vadhū*, wife; Lat. *fe-mina*, woman; *fe-lo*, I suck; Gr. *phē-le*, nipple (cp. *i-bele, Z*); Ar. *goz, mara*, wife or woman; *imrati*, my wife; Ga. *mkazi*, woman, wife; Ru. Gu. Sum. *mkazi*, wife; Bo. Sha. Ngu. Ze. *mkaza*, wife; Bis. *mukasi*, wife; Be. *unkasi*, wife; MZT. *mu-kazi*, female; Her. *omu-kazendu*, woman, wife; Li. *mbwanzi*, woman; Khu. *mbwanzi*, woman, wife; Zi. Ndu. *mkodzi*, woman; Nywe. Kus. *wazeni*, wife; Hinz. *mshe*, wife; Sak. *vali*, wife; Congo Forest Dwarfs. *kali*, wife].

**i-mFe (i-i-mFe), n.** Shaloo or sugar-reed (*Sorghum saccharatum*), of which there are several varieties cultivated by the Natives (see *i(li)-Yengantombi, u-Ntlokonde, i(li)-Dondi, u-Boyu, u-Nyezane, u-Zilile, u-Nkunjane, i(li)-Hlosa*); person with limp, loose-jointed body, like that of an acrobat [Her. *ou-tyi*, sweetness].

Phr. *wangishaya ngenife ipindiwe*, he struck me with a doubled *imfe*-stalk = he has done me a grievous wrong or serious injury from sheer hatred or envy (not revenge).

**isi-Fe, n.** Mealie-plot (gen. small and planted at the commencement of the season) intended mainly to supplement the crops of the fields proper afterwards to be ploughed (= *isi-Vande*); bird-trap, as commonly built by boys of a stone resting on a stick. Cp. *i-nTsimu*.

**Feba, v.** Give oneself up to unlawful sexual intercourse habitually (with *na*) — used of males and females of any age or state (for a solitary committal of fornication or adultery *pinga* is used).

**isi-Febe, n.** Male or female, of any age or state, who habitually lends him or herself to unlawful sexual intercourse with the opposite sex.

**Fēce, ukuti (ukuthi), v.** = *feceka; feceza; ukuti fecekazi.*

**um-Fece, n. 5.** Cocoon made by a certain caterpillar (see *u-Nomangcikiva*) and fixed to the *u-Putwa, um-Kamba* and other thorn-trees — the cocoon being frequently used when empty as a snuff-box, ankle-ornament or prepuce-cover of boys; any empty case of a limp nature, like a pea-pod; empty-bellied, hungry-looking person.

Phr. *ishinga elinomfece (ekanda, or egolo)*, a downright rascal, a hardened scoundrel, given to roguery by habit. See *i-Mpempc.*



i(li)-Fécefece, *n.* = i(li)-Fefefete.

Fecéká (*s. k.*), *v.* Get broken down or bent back without any snapping of fibre (comp. *fehleka*), as a cane or *imfe*-stalk; get turned back, as the point of a hoe (= *peekka*) = *ukuti feece*.

Fécekezí, *ukuti (ukuthi; s. k.)*, *v.* = *ukuti feece*.

Feceza, *v.* Break down or bend back without any snapping or bursting of the fibre, as a cane (acc.) or reed; turn back, as the edge of a hoe (acc.); chatter away maliciously, about the doings of others, tales, scandal, and the like, as an evil-minded gossip (= *feteza; foloza*).

Féfe, *ukuti (ukuthi)*, *v.* = *feteza*.

Fefenyeka (*s. k.*), *v.* Pretend, put on delusive appearances purposely, as a visitor who protests satiety while still hungry lest he be thought a large eater, or one who adopts a sympathetic manner while really quite indifferent; put on assumed manners, show off, as a young man when dressed up before the girls. Cp. *mbuluza; xinga*.

Fefeza, *v.* = *kifiza*; lisp, as some Natives do when uttering the letter *z*, etc.

Fehla, *v.* Feel enervated, languid, physically depressed, as the body from excessive heat, or at the commencement of a fever (= *cobeka, fehlenyeka, fehleka, ukuti lisa, ukuti dica*); give oneself ostentatious, conceited airs, show off, whether on account of fine dress, or from undue pride in one's position or authority (often used in reflect. form — *zi-fehla* = *zinga, fehlenyeka*; cp. *fefenyeka, ggaba*).

Féhle, *ukuti (ukuthi)*, *v.* = *fehleka; fehleza; ukuti kehle, ukuti pehle*.

isi-Féhlefehle, *n.* = *isi-Canucanu*.

Fehleka (*s. k.*), *v.* Break (*intrans.*) in two with a gradual crashing of the fibres (not with a single clear snap = *ukuti poqo*), as a stick when broken by bending across the knee, or the rafter of a roof when giving way under a heavy weight (= *kehlezeka; pehleka*; comp. *fahlaka*); get enervated, made languid, or physically depressed (used in perf.), as the body (= *fehla, fehlenyeka, ukuti lisa or dica, cobeka*).

Fehlenyeka (*s. k.*), *v.* = *fehla*.

Fehleza, *v.* Break (*trans.*) in two with a gradual crashing sound, as a stick (acc.) when bending it across the knee, or a piece of firewood, or the rafter of a roof by overweighting it = *kehleza, pehleza*. Comp. *fahlaza*.

Féhlezeka (*s. k.*), *v.* = *fehleka*.

Féjisa, *v.* (C. N.) = *fojisa*.

i(li)-Feka (*s. k.*), *n.* Woman whose husband or child is dead (C. N.).

Féke féke, *ukuti (ukuthi; s. k.)*, *v.* Waver up and down, as the ends of any long flexible thing carried on the head = *ukuti boko*.

Fekela (*s. k.*), *v.* (N) = *teketa*.

Phr. *kuyakurama'utlauru, xinye xofekela*, some grains (of sown corn) will bear abundantly, others will die off, *i. e.* amidst many chances, speculations, etc., *something* is sure to turn out a success (N).

Féketa (*Feketha*), *v.* Play *i. e.* behave playfully, sportively, in action or word (cp. *tekela; fenga; ntela; dhlala*), as when threatening children humourously; droop off and die (when merely withering = *buna*), as mealies when attacked by the grub, or children of some unhealthy families (= *fekela*, N.) [Her. *kata*, wither].

Feketisa (*Fekethisa*), *v.* Make a thing (acc.) play, *i. e.* do playfully, sportively, fancifully with it, as with a dress (acc.) when trimming or cutting it in some fancy fashion, or a young man when allowing strings of beadwork to hang down over his *ibeshu*, or when decorating a building.

Ex. *ixwi lokufeketisa*, a play-name, nickname, as coined for a person by his companions (= *isi-fenga*); a euphemism, or word used for calling a thing, the actual name of which would be disagreeable in society.

Fekeza (*s. k.*), *v.* = *kifiza*.

Fekezela (*s. k.*), *v.* Go wavering up and down — see *ukuti feke feke*.

Fela, *v.* Die for, on account of, in, at, etc. — and in various metaphorical senses; hence, yearn for, desire a thing (acc.) strongly; be satisfied or wholly gratified, as the desire or appetite (*intliziyo* = *dela, anela*); be consumed with any kind of feeling towards a person (doub. acc.) — in all metaphor. senses commonly used in perf.; (C. N.) spit (= *pumisa, kafula, tsaka*).

Ex. *intliziyo kayifete* (or *kayifelanga*), my appetite is not (or was not) thoroughly appeased.

*intliziyo yawi ifete kule'nyaba*, my heart is dying for that dress (really, is quite satisfied with, desires none other).

*Ekona onyifete umhauu*, there is somebody who is dying with envy of me (insinuating that it is he who is causing my stock so to die off).

*abantwana bafela unina*, the children



have been died for by their mother, *i.e.* have lost their mother.

Phr. *uku-zi-fela*, to be dead mentally or intellectually, have no mind or interest in anything, indifferent to everything, as one who has become insane, or from severe sickness.

*uku-zi-fela ugakuti*, to have no thought or interest in anything else save so-and-so, *e.g.* beer, meat, snuff, or any undertaking.

*uku-fela pakuti* (or *entliziyece*), to die or be consumed inwardly (or in one's heart), as when a person is made very angry by someone in the presence of others before whom he cannot show his anger; or when one is yearning to say something but from circumstances is compelled to remain silent.

(li)-**Felakona** (*s.k.*), *n.* Certain sea-mollusc (probably a limpet) — a valuable medicine among the Natives and used for purposes of *takata* (N).

u-**Felapakati** (*Felaphakathi*), *n.* = *i-nGuboka Kundhlase*.

u-**Feleba**, *n.* Great, powerfully-built man, or animal, of unusual strength — used jocularly to express amazement at great size and strength.

Fellsa, *v.* — used (C.N.) in pass. *feliswa* = *fiselwa* q. v.

um-**Felokazi** (*s.k.*), *n. l.* (C.N.) = *um-Felwakazi*.

um-**Felwakazi** (*s.k.*), *n. l.* Widow (generally young) still temporarily residing in the paternal kraal *i.e.* not yet contemplating a second marriage. Cp. *i(li)-Cakazi*, *i(li)-Fusakazi*.

Fenda, *v.* Have the bottom, *i.e.* lower bulging part, knocked or bent in, as a Kafir-basket (used in perf.); have the middle-body, *i.e.* buttocks, drawn inwards and the stomach bending outwards, as some cripples, or a boy when receiving a stroke behind (used in perf.); draw in the buttocks (used vulgarly), as the cow when under the bull, or the bull itself, or a pig suffering from paralysis of the hind-legs; also applied obscenely in similar action to human-beings = *ukuti fende*, *ukuti fete*, *ukuti feshe*, *ukuti shefe*.

Fande, *ukuti* (*ukuthi*), *v.* Be bent in, knocked in, be bent inwards or forwards at the middle-body or buttocks, as a man or beast (= *fendeka*; *fenda*); bend in, knock in, or make draw in, as before (= *fendisa*, *fendisa*) = *ukuti fete*, *ukuti feshe*, *ukuti shefe*.

Fendeka (*s.k.*), *v.* = *ukuti fende*.

Fendeza, *v.* = *ukuti fende*.

Fendisa, *v.* = *ukuti fende*.

i-m**Fene**, *n.* Baboon = *u-Noha*, *u-Nohoha*, *i-nTsingaweni*, *i-nDangala*, *isi-Yangayangwa*, *i-nGodi*, *i(li)-Konde*, *i-nZingamawa*, *i-nTshingila*. Cp. *u-Matanazana*; *isi-Jwana*, etc.

Phr. *isandhla semfene* (N) = *i(li)-Nzele*.

N.B. Native tradition says that *abakwa Tusi bab'engena ukulima, imipini bay'enwa imishoba, basebhlata ehlalini, badhla ubombo obukulu*.

Fene fene, *ukuti* (*ukuthi*), *v.* Be, or do anything in a strengthless, lifeless manner, without power or energy, as when the body is quite exhausted. Cp. *ukuti lisa*.

Feneza, *v.* = *ukuti fene fene*.

i-m**Fengane**, *n.* See *i-Mfengane*.

isi-**Fengoza**, *n.* Obscene term applied to an immoral girl (N).

Fenqa, *v.* Talk in sport, say in fun, not seriously (cp. *tekuta*; *ntela*; *feketa*); call a person (acc.) a name expressing playful, or contemptuous, reference to something connected with him physically, as a bodily peculiarity or a hint at his parents.

Ex. *uyafenqa nye*, he is only saying it in fun.

isi-**Fenqo**, *n.* Nickname, as above, playing on some physical peculiarity, or having reference to one's parentage, etc. = *isi-Aga*.

Ex. *was'engibeka isifenqa*, he then called me a name.

(li)-**Fenya**, *n.* Land, generally of a sandy nature, that is normally over-moist from an excess of sub-soil springs.

i-m**Fenyano**, *n.* Small shrub, growing in watery places, whose small scented leaves are pounded and used for perfuming the body and articles of dress.

Fenyisa, *v.* (C.N.) = *filisa*.

u(lu)-**Fenu**, *n.* Male organ of man or beast (only used vulgarly) = *um-Tondo*, *u-(lu)-Bolo*.

N.B. *abakwa Lufenu-lwenja* was a former *isitakaxo* of the Zulu clan.

E' *lufenu-lwenja* might have been said upon commencing to address anyone of that tribe; but since the conquering of the *ama-Mbata* clan by Shaka, the *isitakaxo* of that clan, viz. *uNdobaxa*, has been universally adopted by the Zulus.

isi-**Fesane**, *n.* Hard blind tumour, forming on the feet or hands. Cp. *i(li)-Fa*; *isi-Mila*.

Feshe, *ukuti* (*ukuthi*), *v.* Turn loosely (*intrans.* or *trans.*) about, wriggle loosely backwards and forwards, as the two branches of a bridle-bit on their joint,



an acrobat his loose joints (acc.) when twisting his arms, fingers, etc., easily in all directions, or as the male animal in the act of copulation, or as some people do naturally when walking. Cp. *ukuti fende; ukuti veku.*

**i-mFeshe, n.** Loose-jointed person who can twist his limbs round and about in all directions, as an acrobat; one (mostly a female) given to immorality (cp. *isi-Yetula*) = *i-mFeshemfeshu.*

**ubu-Feshe, n.** Words spoken in an affected tone or manner (C. N.).

**i-mFeshemfeshu, n.** = *i-mFeshe.*

**Fesheka (s. k.), v.** Get turned loosely, as above. See *ukuti feshu.*

**i-mFeshekelana (s. k.), n.** dim. of contempt of *i-mFeshe.*

**Fesheza, v.** Turn loosely about, as above. See *ukuti feshu.*

**um-Fesi'kukuluma (Fesi'kukhuluma), n. f.** Person with a very active tongue, always talking, scolding, etc.

**Fête, ukuti (ukuthi; s. t.), v.** = *ukuti fende.*

**Fête fête, ukuti (Fêthe fêthe, ukuthi), v.** = *feteza.*

**i(li)-Fêtefete (Fêthefêthe), n.** Sneakish, treacherous talker, who carries reports, makes false statements, etc., about others = *i(li)-Fecefece.* Cp. *i(li)-Ganyuavu.*

**Feteza (s. t.), v.** = *fendeza.*

**Feteza (Fetheza), v.** Talk in a sneakish, treacherous way, carry reports, make false statements, etc., about others (with *nga*) with whom one has appeared as a friend = *feteza, veceza.* See *i(li)-Fete-fete; ganyuavu; veteza.*

**Fetezeka (Fethezeka), v.** = *fendeke.*

**i-mFeyenkala, or mFeyenkawu (s. k.), long i), n.** (N) = *i-mFeyesele.*

**i-mFeyenkomo (s. k.; long i), n.** *Kiggalaria africana* (N.).

**i-mFeyesele (long i), n.** Small sorrel-shrub or kind of oxalis, growing in watery places, and whose acid edible leaves, from the potash they contain, are used for producing a cleaning-lather by the Natives; also, certain epiphytic orchid, common in Ongoye Forest.

**Feza, v.** Finish *i.e.* get to the end or termination of any specified stretch or allotment of work (acc.), as of a particular strip of land to be hoed, or a plough getting to the end of a furrow — used only of such works as where the action goes progressively forward toward a final point [Chw. *feta*, get beyond; Sw. *isha*, terminate].

**u-Fezela, n.** Scorpion.

**i-mFēzi (Feezi), n.** Spitting Snake a light brown kind of *urija* or asp. Cp. *i(li)-Pimpi.*

**Fezisela, v.** Help to finish off or get to the end of any particular work, as by assisting a woman (acc.) to get to the end of her patch of loeing, or by helping one (acc.) short of snuff, to give a third person (acc.) a full complement, or as one man prompting another (acc.) when making a speech or giving evidence by putting words into his mouth which he has forgotten or cannot immediately recollect.

**Fi, ukuti (ukuthi), v.** Screw up the eyes (acc.), as when looking at something distant = *fifiyela.*

**umū-Fi (long u; pl. abā-Fi), n.** Deceased person.

Ex. *umutamunufi*, or *umataka'nufi* (pl. *abantanunufi*, or *abantabaka'nufi*), child of a deceased man (not woman), fatherless child.

**i-mFibinga (collect.), n.** Opaque amber-coloured bead or beads, of two small sizes, — the favourite bead of Mpande.

Phr. *ngiyihobule! or ngiyihobule inifibinga!* I would slip off the *inifibinga* (from the string worn by one of the royal girls) — if I have done so and so (a form of *uku-bina* or oath).

**Fica, v.** Press together, squeeze together, in various senses — hence, squeeze up or compress into a bunch, as a handkerchief (acc.), lot of string in the hand (comp. *fingqa*); hold close together in the hand, as a handful of salt (acc.); hence, squeeze up a handful *i.e.* take out a handful, as of salt (acc.) from a sack; draw tight or close, as a knot (acc.); draw together wrinkles (*intlouze*) on the forehead, *i.e.* knit the brows, frown; squeeze together the eyes (acc.) or face (acc.), as when looking at something distant (cp. *fifiyela*); press close, squeeze down, as soft goods (acc.) into a sack; drain, draw off, as water (acc.) from vegetables (acc.) by turning the pot over on the lid, or the whey from the *amasi* by opening the calabash at the bottom, or the water from a plot of land by a ditch (cp. *enyula*); do quickly, hasten, as with any pressing work (acc.), or when walking or running; get to, find, as a person (acc.) when visiting him in his kraal; catch up to, as a person (acc.) travelling on ahead; close down upon a person (acc.), get hold of him face to face with unanswerable evidence; press upon or load one (acc.), as with heavy work. Comp. *ukuti fici; ficzeza; fici-nyu* [Sw. *fynga*, press].

Ex. *ucungishele kulowo'sawoti*, take out a handful for me (i. e. give me a handful) from that salt.

*amanzi kawashe kabayo'ndawo, a'eficwe unsele*, there is no longer any water in that place, it has already been drawn off by the ditch.

*besihamba sifika*, we pressed along quickly. *fica bo! nazi sexiyangena*, hasten along, I say! there they (the cattle) are already, entering (the field).

*intambo is'ifice ifindo*, the string has now got (drawn) into a knot.

*kufawukuba uyigifice le'ntsimu*, it is necessary that I get along sharp with this field.

*ugawifira vageko*, I came up to him (i. e. found him) absent, not at home.

**Ficeminwemibili**, *adj.* Eight = *isi-Shiyangalombili*.

**Ficemunwemunye**, *adj.* Nine = *isi-Shiyangalotunye, Tobamunwemunye*.

Ex. *i:inkomo vificemumunye*, cattle which press down one finger (the Natives in showing *uhle*, closing down the tenth or little finger).

**Ficezela**, *v.* = *cindezela*.

**Ficezelana**, *v.* Follow quickly, or close after one another, as one person in a train walking close on the heels of another, or wagon following close on wagon = *fitizelana*.

Phr. *izinsuku sexiyaficezela*, the days are now short.

**Fici**, *ukuti (ukuthi)*, *v.* Press together, squeeze together, in various senses: — hence, squeeze or press together, as a lemon (acc.) or the juice (acc.) therein (comp. *ficinga*), or the hands to squeeze off the water after washing them; squeeze, as one's foot (acc.) by treading on it, or finger in a door (comp. *ficezela, cindezela*); press down, as goods (acc.) in a sack, or a person (acc.) with a heavy burden (comp. *fica, ficezela, cindezela*); draw close together i. e. tight, as a knot; knit the brows (*intlonze*), as when frowning (= *fica*); squeeze up the eyes (acc.), as when looking at a distant object (= *fica*); hold closed up in the hand, as a handkerchief, or handful of grain; take up or out a handful, as of salt from a sack (= *fica*) = *ficeza*.

Ex. *wangiti fici ugompulo*, he presented me with a whole pound.

*awuyiti fici kuloshukela*, please do me a handful from that sugar.

**i-mFicimfici** *n.* Ugly, deep-furrowed, squeezed-up scrofulous-looking face, such as

is common among the Natives = *i-mFicimfici*; cp. *um-Fingezo*.

**Ficinga**, *v.* Squeeze in an intensified sense, with all one's might (not merely press together = *fica*), as a lemon (acc.) to get every drop of juice out; press down, squeeze down forcibly, as soft food (acc.) by a spoon to get out all the liquid, or a person's foot (acc.) by treading on it heavily and purposely; squeeze out thoroughly, as a washed cloth (acc.) which, after mere wringing, one holds firmly squeezing it up by both hands = *ukuti mfonfici*. Cp. *ukuti fice, foca*.

**Ficiza**, *v.* = *ukuti fici*.

**isi-Fico**, *n.* Squeezed handful or lump of *um-caba*, such as a mother when grinding might give to her child; small tree (*Rhus longifolia*) in the bush-country whose black berries are used as *ama-ka* and are strung together to make a girder (= *isi-Fuce*. Comp. *isi-Gcengee*).

**isi-Fifane**, *n.* Irascible, quick-tempered person, who readily fires up into a passion. Cp. *isi-kukuku*.

**Fifeka** (*s. k.*), *v.* Get into a rage, in a passion, as a person with quick fiery temper (used in perf.). See *isi-Fifane*.

**u(lu)-Fifi**, *n.* Any thing appearing indistinct, not clear to the vision, as an object seen in the dusk or the distance, a dress marked with a close confusing pattern as a small check or smeared print (= *u(lu)-Fikifi, u(lu)-Fikiza*; cp. *i-mFitimfiti*); person with small half-closed eyes, or such eyes themselves, or short-sighted eyes that give a blurred vision (see *i-mFimfi*) — often used adverbially after a verb, as *'lufifi*, or *ka'lufifi*, expressing 'indistinctly, not clearly. See *ukuti fiki; fifyela*.

Ex. *sakubom 'lufifi* (or *ka'lufifi*), we saw it indistinctly, as a blurred object.

**Fifyela**, *v.* Screw up the eyes (acc.), as when wishing to see distinctly a distant object = *ukuti fi*. Cp. *fica*.

**Fihla**, *v.* Hide (*trans.*), put away out of sight, as any thing (acc.) so as not to be seen (= *tukuzi*; comp. *casha; shisa*); conceal (mentally), keep secret, as knowledge of a crime or the culprit's name [Sw. *ficha*, hide; Bo. *fisa*; Her. *utika*].

Ex. *intaba bayayifihla*, they are keeping the affair secret.

**Fihlakala** (*s. k.*), *v.* Be in a hidden or concealed state (in perf.).

**Fihleka** (*s. k.*), *v.* Get hidden or concealed.



**Fihlela**, *v.* Hide, conceal, or keep secret from.

**Fihlelana**, *v.* Hide, conceal, or keep secret from one another.

**Fihli**, *ukuti* (*ukuthi*), *v.* = *fihliza*: *fihlizeka*.

**i(li)-Fihliffihli**, *n.* Disorderly, untidy person, who cannot keep his place or his appearance neat and clean (= *i-mFihlimfihli*; comp. *i(li)-Yatayata*); plur. **ama-Fihliffihli**, things lying about or placed in a disorderly, untidy manner, as pots in a hut, clothes in a ward-robe, or rubbish lying about (cp. *i-mFuhlumfuhlu*; *i-mFukumfuku*, etc.). See *fihliza*.

**Fihlikeza** (*s. k.*), *v.* = *ukuti fihlikezi*.

**Fihlikezi**, *ukuti* (*ukuthi*; *s. k.*), *v.* Squash, crush any soft substance, as cowdung or a frog, with one's foot.

**i-mFihlimfihli**, *n.* = *i(li)-Fihliffihli*; **ama-Fihliffihli**.

**Fihlilili**, *ukuti* (*ukuthi*), *v.* = *fihliza*; *fihlizeka*; *ukuti fuhlululu*.

**Fihliza**, *v.* Put or place untidily, disorderly about, as pots (acc.) about a hut, clothes in a cupboard, or rubbish about a place (= *fuhluzo*; *hlikiza*; comp. *funyaza*); crush, squash, any soft-bodied or squishy thing (acc.), as a beetle beneath the foot (= *cifiza*) = *ukuti fihli*, *hlikiza*.

**Fihlizeka** (*s. k.*), *v.* Get so crushed or squashed, as above = *cifizeka*, *hlikizeka*.

**i-mFihlo**, *n.* Secret, thing or affair hidden or concealed from others. Cp. *isi-Fuba*; *fihla*; *i-mFumbe*.

**Fika** (*s. k.*), *v.* Arrive, as a traveller at a place (loc.); reach to, get to, as a rope extended so as to reach a certain spot, or a traveller walking as far as a certain place (loc.); often used as an aux. verb expressing 'to get to do' anything (perf. *fike*), as below. Comp. *za*; *finyelela*; *ukuti qata*. [Sw. Sen. Lu. *fika*, arrive; MZT. *sika*; Nya. *rika*; Chw. *fitla*; Ga. *tika*; Kanib. *uka*, come; Itum. *koo*; Ku. *waga*; Suk. *soga*; Her. *vaza*].

Ex. *indaba afike ayinyene ngesihluto*, he goes and discusses the matter in a violent manner.

*wafika wati-nc umbungu?* and what did the whiteman get to say?

*uxawufik'uhlopeke*, you will come to suffer. *senqifikile?* I have already arrived! — said in reply to a call, and meaning that 'I am coming at once'.

**Fikela** (*s. k.*), *v.* Arrive for, or upon, or at; often used in passive to express 'be befallen' (cp. *velela*).

Ex. *ngafikela usixi olukulu*, I was come for by a great affliction or misery, i.e. a

great affliction befell me, or a great feeling of sorrow came over me.

**Fiki**, *ukuti* (*ukuthi*; *s. k.*), *v.* Appear or get seen indistinctly, not clearly, as an object in the distance or in the dark = *fikiza*. Cp. *u(lu)-Fikiza*.

**um-Fiki** (*s. k.*), *n. 1.* New arrival, person recently come.

**u(lu)-Fikifi** (*s. k.*), *n.* = *u(lu)-Fifi*.

**Fikisa** (*s. k.*), *v.* Cause or help to arrive, or get to; hence, bring, send; extend to (*trans.*); take on as far as; make 'go home' i.e. attain its mark, or penetrate deeply so as to be effectual, as one might an assegai (acc.) when stabbing a beast; make one's arrival pleasant, welcome, as a man his friend (acc.) by slaughtering for him a beast (with *nga*), or the people in a kraal a newly married bride, or member of any community showing kindly attention to a new arrival (see *i(li)-Po*).

Ex. *kafikisanya ukonto*, he didn't thrust the assegai home (consequently it was without result).

*inkosi yabafikisa ugamashumi amabili enkomo*, the chief welcomed them by a present of twenty head of cattle.

**Fikisela** (*s. k.*), *v.* Make to arrive for, etc.

Phr. *uku-xi-fikisela*, to get to do for oneself, please oneself.

*ngaxifikisela kuko kooke*, he does as he likes in everything.

*kubi ukutengela ng'omungo, kuhl' unuutu axifikisele*, it is unsatisfactory to have things bought for you by another; it is better that one get to do the thing for himself (i.e. chooses for himself, pleases himself).

**Fikisa** (*s. k.*), *v.* Drive home thoroughly, as when lancing an abscess with a lancet or stabbing a beast.

**Fikiza** (*s. k.*), *v.* = *ukuti fiki*.

**u(lu)-Fikiza** (*s. k.*), *n.* = *u(lu)-Fifi*.

**Filisa**, *v.* Depreciate, talk disparagingly of, 'run down', as one storeman the goods (acc.) of another, or a person disparaging a present (acc.) that he has received = *kesa*, *qriba*. Cp. *fojisa*; *hlikiza*; *jibaza*; *tanisa*; *ucipaza*.

**i-mFimfi**, *n.* Person with small, half-closed eyes; such a half-closed, screwed-up eye = *u(lu)-Fifi*.

Ex. *uBani uy'imfimfi*. So-and-so has small half-closed eyes.

**Fimfiyela**, *v.* = *fifiyela*.

**Finca**, *v.* = *fica*.

**i(li)-Findo**, *n.* Knot, in a string, etc. Cp. *i(li)-Puzu*. [Sw. Bo. *fundo*, knot; Ga. *kifundikwa*].

Phr. *uufindo*, she is having her *menstr.*  
See *gaza*.

*ukwenza ifindo*, to stick at the swallow, not smoothly passing down, as sweet-potatoes or other food often does, or even drink, when excitedly talking. Cp. *ma: binda*.

*ifindo lenqa*, common 'overhand' knot, as made in a piece of cotton. Cp. *i-nThaboyeli*.

**u(lu)-Findo (Fiindo), n.** Lower projecting part or lumbar vertebra of the spine, just behind the hips; back of a hut *i.e.* the point immediately opposite the doorway, used as a 'centre' in arching the wattles of the framework (comp. *isi-Nina; i(li)-Kotamo*) = *u(lu)-Fundo* [Her. *o-ndyindi*, crooked back].

Ex. *uBani uufindo*. So-and-so has a bend in the back *i.e.* undue prominence of the lower backbone.

**Finga, v.** Render harmless and unsuccessful, by a charm, the evil works, of any description, of an enemy, *untakuti*, and the like. Comp. *tefeza; pundula*. See *i-mFingo*.

**Fingciza, v.** Gather together, as a dress (acc.) round the waist or shirt round the neck; gather or wizen up the face (acc.), *i.e.* have it marked all over with deep ugly furrows, as some Natives (see *um-Fingcizo*).

**um-Fingcizo, n. s.** A gathering or pleat, as round the waist of a dress; deep furrow in the face, of some scrofulous Natives (comp. *i-mFicimfisi*). See *fingciza*.

Ex. *ubuso baka bunemifingciza*, his face is pulled together by furrows = *buy'imfisi-mfisi*.

**i(li)-Fingo, n.** Heap or collection on one spot, of anything (comp. *i-Nqwaba*); pile of firewood collected by a Native blacksmith for making charcoal (cp. *i(li)-Lahle*) [Sw. *fungu*, pile; Ga. *chiigo*].

**i-mFingo, n.** Any medicine used for the purpose of *uku-finga* q. v., though particularly a small kind of large fern (*Stangeria parviflora*) having a large red pineapple-like fruit, and used as an *i-nTetezi* and personal charm for rendering harmless and unsuccessful the machinations of enemies and evil-doers of whatever kind (comp. *i-mPundu; i-nTetezi*); also a kind of large climbing fern-like plant.

Ex. *ugimpatela imfinga*, I am carrying an *imfingo*-charm for him *i.e.* against him — as every man was accustomed to do when going out to face any enemy or danger.

**isi-Fingo, n.** Darkness before the dawn (C. N. fr. Xc.).

**Fingqa, v.** Gather together, draw close in, as a mass of string or a handkerchief (acc.) in the hand (comp. *fica*), or a dress when gathering it up so as to reduce the length (comp. *finyeza*), or the extended legs when drawing them up close to the body, or the body when doubling it up as from colic-pains, or of a dead man before burial, or scattered cattle when driving them up into one compact mass, or a telescope when shutting it [Bo. *finta*, squeeze together].

Ex. *uku-zi-fingqa*, draw itself up, as a snail when touched on the body, or a caterpillar when crawling.

Phr. *umjoje, uufingqa, amgise kwa'Banda-banda, abuy'amabel'ebomvu, umdlise ugutshani bomncele, ax'afe eqakunyeka* — abusive language commonly used by one person to another (mostly by women), both parties being referred to in the third person.

*iqalagala lak'oFingqa, ugokufingqa unariyo*, a cheeky, impudent person, utterly shameless or fearless, who would attack a whole crowd at once — as an *induna* driving together his troops.

**Fingqana, v.** Draw itself up or together, as a snail when touched, or a caterpillar when crawling (comp. *vingqozo*); be drawn or collected close together, as cattle driven up into a compact mass, (used in perf. *fingqene*), as when entering the kraal-gate or before inspanning, or a man's body when huddled up (cp. *finyeta*).

**Fingqo, ukuti (ukuthi), v.** = *ukuti vingqo*.

**Fingqozo, v.** = *vingqozo*.

**i-mFingwana, n.** Seed at the top of the *i-mFingo*.

**Fini, ukuti (ukuthi), v.** = *finiza*.

**isi-Finini, n.** Food consisting of fresh-milk mixed with *um-Caba* = *isi-Cafu-cafu*. Cp. *isi-Tubi*.

**Finiza, v.** Hold back, not come forward, as mealies when not growing well from abundance of weeds, or a sickly child that doesn't grow in a healthy degree, as from some constitutional weakness; hold back, not bring forward, as a person not stating all he knows of an affair, keeping back certain points (acc.), or a man intentionally restraining himself from laughter (acc.).

**isi, or um-Fino (gen. no plur.), n. s.** Daily, ordinary food of any kind, as vegetables, grain, meat, beer, etc.

**imi-Fino (collect. no sing.), n. s.** Any wild-growing vegetable or edible herb (mainly leaves and stalks), cooked as vegetables for food (for cultivated vegetable see *isi-Limo*).



**Finya, v.** Blow the nose *i.e.* clear it of mucus (*ama-Finyila*) by blowing; put on tiny fruit appearing as a little knob just forming below the flower, as plants of the pumpkin kind [Bo. *finā*, blow the nose; Her. *hinya*, blow].

Phr. *nyantlala ubec'esafinya*, I touched a *bece* (q.v.) still just forming — a little fruit so tender that a mere touch makes it fall from the stalk — may be used of any very fragile vessel, or peevish child, which only requires to be touched to fall to pieces, begin to cry, or get out of temper.

*yeka ukanda hwa ubec'esafinya!* oh! any! what a fragile beer-pot!

**Finyana, v.** = *huanana*; also *minyana*.

**Finyanisa, v.** = *fumanisa*; also *minyanyisa*.

**Finye, ukuti (ukuthi), v.** = *finyeza*; *finyela*.

**Finyela, v.** Be or get drawn in, contracted, drawn together, as a muscle, a man's extended leg when drawn back to the body, or the whole body when gathered together in small compass as from cold or when hiding (comp. *finyana*); draw in (metaphor.), as children suddenly quietening down upon the entry of a superior; go with limbs or muscles contracted, *i.e.* go with sharp quick step, hasten briskly along (not with slow, easy gait), as when overtaken by dark; get drawn to a close, come to an end, be finished, as any work, food, or affair; get dropped, discontinued, as a lawsuit that has been given up = *finyezeka*. [Sw. *finyo*, a wrinkle].

Ex. *vehamba ufinyele enLalazi*, you must get sharply along to the Umlalazi.

*umakara as'eyafinyela*, the cold-weather is coming to an end.

**Finyelela, v.** Reach to, get to, any particular place, as a string draw out, a person's arm when seeking to get something (with *ku* or loc.); reach, as a traveller a place (loc.); metaphor., attain to, as a certain rank.

**Finyeza, v.** Draw in, contract, draw together, as a person the muscles (acc.), or his extended leg, or the whole body when huddling it up (comp. *finyana*); make go with the limbs or muscles contracted, *i.e.* with a sharp quick step, make hasten briskly along, as one driving cattle (acc.) when overtaken by the dark; draw to a close, make come to an end, finish, as a man any particular work (acc.), food, or speech; drop or discontinue, as a lawsuit (acc.) one is giving up.

**i-mFinyezi, n.** Large kind of wood-lice = *i-mFumbe*.

**ama-Finyila (no sing.), n.** Mucus from the nose. Comp. *ama-Kavula*; *u(lu)-Timula*; *uu-Nqonqo* [Her. *oma-vina*].

**Finyisa, v.** Pass mucus from the vagina, as a cow when already in calf (cp. *mu-ngula*); put on tiny fruit below the flower, as plants of the pumpkin kind (= *finya*).

**Fipa, ukuti (Fipha, ukuthi), v.** Be darkened or obscure to the vision — hence, be dimmed, as an object seen through a dirty window-glass, mist, or in the dusk; or, be dim or of unclear colour, as the dirty window-glass itself, or the cover of a book when the bright colour has faded; become darkened *i.e.* not 'fair' or clear as before, as the complexion of a Native through anger or hard work (comp. *gquqa*); get darkened or dimmed, come over dark, as the heavens (*izulu*) when clouding over or at dusk (cp. *hwaqabala*); frown the face, blink, as when one sees a sudden blow coming down upon him = *fipala* (mostly used in perf. *fipele*); make blurred or obscure to the vision — hence, make be dimmed, as a dirty window-glass the object (acc.) behind it; make be dim, as the window-glass (acc.) by smearing it with dirt, or the sun the colour (acc.) of a book-cover or coat; make become darkened *i.e.* no longer clear or fair, as hard work the complexion (acc.) of a Native, or the clouds the sky (cp. *ukuti hwaqa*); cause one (acc.) to frown the face (acc.), as by making a sudden feint of striking him; frown at one (acc.), give him a sign of displeasure with the brows, as when wishing him to cease talking = *fipaza* [Sw. *ficha*, obscure].

Ex. *was'emuti fipa uyise, wathla*, then his father gave him a frowning look, and he kept quiet.

*kuti fipa kakulu, uma sekuyakusa*, things become very dusky, or dim to the vision, just before dawn.

**i(li)-Fipa (Fipha), n.** = *i(li)-Liba*.

**u(lu)-Fipa (Fipha), n.** Thing of a deep venous, or dark crimson, or purplish brown colour.

**Fipala (Fiphala), v.** = *ukuti fipa*.

**Fipaza (Fiphaza), v.** = *ukuti fipa*.

**um-Fipazo (Fiphazo), n.** Small veldt-plant having a large white flower which becomes inky-black when faded.

**Fisa, v.** Desire to have anything (acc.); wish longingly, as to do anything (with *uku*); also causative form of *fa* (die), frequently used in reflective as below [Skr. *vī*, desire; Ar. *bidd*, *riḥib*, *ḥimī*, wish, desire, covet; Her. *pīa*, desire].



Ex. *uku-i-fisa*, to make oneself to die, i.e. feign death, pretend to die, as some insects.

**Fisana, v.** Die all at once, one with the other.

Ex. *lafisani ixwe isikonyane*, the land died or was ruined in all its districts, all over, by the locusts.

**Fiseka (s. k.), v.** Be very desirable or wished for.

**Fiselwa, v.** Make to be died for by, i.e. make to lose (by death), as an *umtakati* causing a man to lose his stock or a woman her children.

Ex. *aNobani ufishele indoda ughuntakati*, So-and-so has been caused to have her husband die for her, i.e. has been widowed, by an *umtakati*.

**Fisha, or Fishane, adj.** = *fushu, fushane*.

**Fitezela (Fithizela), v.** Assert violently, hurriedly (C.N.).

**Fiti, ukuti (Fithi, ukuthi), v.** Come down upon something soft (acc.) with the foot or knee, put the foot or knee upon, as upon a snake on the path, or the knee upon a bundle of grass to keep it firm while binding (= *fitiza*); also (rarely) = *ukuti fiti fiti; ukuti fitilili*.

**i-mFiti (Fithi), n.** *Amabele*, in ear or grain, of a poor, wild-like quality, which is sorted out from the other when harvesting. Comp. *i-mFitimfithi*.

Phr. *upuyishaya imfithi*, he makes me out a good-for-nothing *amabele*-ear, i.e. a thing of no consequence, a stupid.

**isi-Fiti (Fithi), n.** Small coast tree (*Baphia racemosa*).

**Fiti fiti, ukuti (Fithi fithi, ukuthi), v.** Do quickly, polish off briskly, any work (acc.) taken in hand = *fitifitiza*.

**i(h)-Fitifiti (Fithifithi), n.** Brisk, industrious worker. Cp. *i(h)-Futufutu*.

**ubu-Fitifiti (Fithifithi), n.** Brisk working of a number of people together, as of a lot of girls busy over the grinding stones.

**Fitifitiza (Fithifithiza), v.** = *ukuti fiti fiti*.

Ex. *ucungifititiseke lo'grayi*, just rub off this tobacco for me, i.e. make it into snuff quickly.

**Fitilili, ukuti (Fithilili, ukuthi), v.** Be in a disordered mass or abundance 'all over the place,' as a lot of clothes or pots all about inside of a hut, or numerous bundles of grass thrown about in all directions outside. Cp. *ukuti nikiki; ukuti hihlululu, ukuti fihlilili, ukuti cakalala*.

**i-mFitilili (Fithilili), n.** Disordered throwing or being scattered about, a higgledy-piggledy, as above = *i-nCakalala*.

**i-mFitimfithi (Fithimfithi), n.** Thing dim, indistinct to the sight, as anything seen at dusk, or a smeared picture (cp. *ullu-Fifi*); talk that is obscure, not clearly intelligible; thing of disagreeable appearance (and expressing inferiority of quality or badness of state), as disordered thatch on a roof, things lying untidily about a room, a mat that is old and worn, *amabele* of a poor quality (= *i-mFiti*), or an ugly scrofulous-looking face (= *i-mFicimfici*).

**Fitiza (Fithiza), v.** Do quickly, polish off briskly, as any work taken in hand, as a hut (acc.) to be built, grain to be ground, or a boot to be repaired (= *fitifitiza*); 'blear' the eyes, appear dimly or indistinctly before them, as an object seen at dusk, or marked with a small pattern that cannot be clearly seen; appear dim, obscure, to the mind, as unintelligible talk; put the foot or knee upon something soft or giving, as upon a snake (acc.) on the path, or the knee upon a bundle of grass when binding it = *ukuti fiti*.

Ex. *intombazana amabele acufitizile, se-yavageda*, the girl has polished off the *amabele* (to be ground), she has already finished it.

**Fitizelana (Fithizelana), v.** Follow quickly after, on the heels of, close upon one another, as one wagon close upon another, cattle following on the heels of one another as when going into the fold = *ficezelana*.

**i-mFiva, n.** Malarial fever [Eng.]. See *i-Mbo*.

**Fiyane, ukuti (ukuthi), v.** Die off just at once, without any ado.

**um-Fo, n. 1.** Man, fellow (in a familiar, not contemptuous sense, though implying that he is a 'stranger,' not one within our circle of friends); *plur.* *aba-Fo*, those who are not with us, merely 'men' of other tribes, often implying 'the enemy' — every strange tribe being supposed to be an enemy; applied by *males* to any *male* (for use of *females* to *males*, see *um-Ne*), of a like or younger age (if elder, see *um-Ne*), born of the same mother (*i.e.* brother); of the same father by other wives (*i.e.* half brother); of the paternal uncle (*i.e.* cousin, — not of paternal aunt, nor of maternal uncle = *um-Zala*; nor of maternal aunt = *um-Ntaka'mame*); or of any kraal or family having the same *isi-bongo* (*i.e.*



clansman, kinsman, blood-relative). Applied by *females* to any *female* of like age to the speaker (if younger, see *um-Nawa*; if elder, see *u-Dade*), born in the same degrees of kindred as above and therefore equivalent to 'sister, half-sister, cousin, or clanswoman.' [At. *ifo*, elder brother — cp. *um-Fana*].

Ex. *umfo wetu, wenu, wabo* (never *wami, wako, wake*), my, or our brother, or sister, etc.; plur. *abafu wetu, wenu, wabo* (never *bami*, etc.; or *betu*, etc.), my, or our brothers, or sisters, etc.

*umfo wapi yena lo? uy'owas'eLangeni, or uy'owas'emHlatuze*, what (of where) fellow is this? he is one of the Elangeni clan, or he is from the Umhlatuze River.

*akule, aye kubafu*, he (the child) will grow up and then go off to those who are not with us, are strangers, enemies.

**isi-Fo**, *n.* Disease, a sickness (in a specified sense). See *fa; uku-Fa*.

Ex. *ubulawa y'isifo sini?* he is afflicted with what disease?

**isi-Foboza**, *n.* Wooden spoon with a very large (long and broad) mouthpiece = *isi-Kabetuke*. Comp. *isi-Xwembe*.

**Foca**, *v.* Press (in a squeezing manner) in the hand, or with a spoon (not to squeeze with all one's might = *ficinga*), as the dregs (acc.) of *utshwala* to get out any further liquid, or a lemon (acc.) between the fingers, or any mashy food with a spoon to make the water rise; press out, as juice out of a lemon (doub. acc.) = *ukuti foco*.

**Focoka** (*s. k.*), *v.* Get pressed or squeezed; or pressed out, as above = *ukuti foco*.

**isi-Focela**, *n.* = *isi-Fociya*.

**isi-Fociya**, *n.* Belt made of fibre worn by women from after the first childbirth = *isi-Bamba, i(li)-Xama*. Comp. *um-Kanzi; um-Qila; i-mFacane*.

Phr. *isifociya ziku'nima* = *umv-Mba, y. v.*

**Foco**, *ukuti (ukuthi)*, *v.* = *foca, focoka; focoka, focoza*. Comp. *ukuti poto*.

**Focoka** (*s. k.*), *v.* = *facaka; fazaka*. Comp. *potozeka*.

**i-mFocmfoco**, *n.* = *i-mFacamfaca*.

**Focoza**, *v.* = *facaza; fazaza*. Comp. *potoza*.

**Focozeka** (*s. k.*), *v.* = *focoka*.

**Fofobala**, *v.* Stay indoors (*i.e.* not appear or go outside), as a young-man or girl on any of the preliminary marriage visits to one another's kraals, or a person when sick. Comp. *fukama, quda*.

Ex. *mus'ukuloku ufobele endhini*, you shouldn't be always staying indoors.

**Fofololo, ukuti (ukuthi)**, *v.* Be relaxed, slackened, hanging lifelessly, loosely down, as a slackened sail, or the body of a famished, powerless man; slacken, let hang, as one's working, walking, talking, etc., *i.e.* take a moment's rest or relaxation, as when travelling, being importunate with one's talk = *ukuti rovololo, vonononoku*.

**Fohla**, *v.* Break into, or through, *i.e.* go into, or through, in any irregular, generally violent, manner, as when a man forces his way into a kraal (acc. or loc.) or house (whether he break through the fence, jump over it, or enter the place in any other manner than honestly by the gate), or (by comparison) when he might break away through a crowd of people = *ukuti fohlo*.

**Föhlo, ukuti (ukuthi)**, *v.* = *fohloka; fohloza; fohta; ukuti hlofo*.

**u(lu)-Fohlo**, *n.* = *u(lu)-Kohto*.

**Fohloka** (*s. k.*), *v.* Get smashed, or crushed, with a crashing noise, as a calabash or slate when struck a heavy blow, or a match-box or mealie-stalk when crushed = *fohlokala, hlofoka*.

**Fohlokala** (*s. k.*), *v.* Be smashed, as above.

**i-mFöhlomfohlo**, *n.* Any thing of a drily fragile nature, breaking up with a crashing sound, as a calabash, glass-vase, match-box, or dry sticks and leaves on the ground beneath a bush.

**i(li)-Fohlowane**, *n.* One of the *um-Feev*, or *i-Lala*, boxes which, with a small stone placed inside, are strung together into an anklet worn in order to produce a rattling noise when dancing = *i(li)-Fohlowane*.

**Fohloza**, *v.* Smash, or crush, with a crashing sound, as a calabash (acc.) or glass-vase when striking it heavily, or a mealie-stalk or dry leaves when crushing them under foot; go crashing through dry undergrowth or bush = *hlofoza, coboza*.

**isi-Fohloza**, *n.* Arbitrary, self-willed, rough-mannered person, who forces his way roughly and without concern anywhere, as through a mealie-field where there is no path.

**Foja**, *v.* Be humbled *i.e.* have the pride taken out of one, be brought down in tone, as a haughty official when publicly rebuked by his chief (= *fofa; toba*); be humiliated, made feel small, as a father might by insolent conduct on the part of his child in the presence of others (used in perf.).

**isi-Foji**, *n.* An humbled, humiliated person.



**Fojisa**, *v.* Humble *i.e.* subject to humiliation, take the pride out of a person (acc.), bring him down in tone, as a chief a haughty *induna* by publicly rebuking him; mortify, make feel or appear small, as the bad behaviour of a child might its parents (acc.) = *folisa*. Comp. *filisa*.

**u-Fojisa**, *n.* Section of the *izi-mPoblo* regiment of Shaka.

**um-Fokazana** (*s.k.*), *n.* Little bit of a fellow from some other tribe (by Natives always supposed to be inferior to their own) diminutive form of *umFokazi* used in sense of contempt; hence, stranger in a poor way; poor fellow living as dependant or servant in a strange kraal, as old Native bachelors often do; any beggarly, menial-class person (term of contempt). Cp. *u-Twanqu*; *u-Ngogo* [comp. Ar. *fakir*, poor man].

**um-Fokazi** (*s.k.*), *n.* Stranger *i.e.* one unknown in the kraal; commonly used by girls when talking of young men, even when familiarly known.

**Foko**, *ukuti* (*ukuthi*; *s.k.*), *v.* = *fokoka*; *fokozza*.

**Fokoka** (*s.k.*), *v.* Get crushed down with a crisp, crackling sound, as long dry grass or straw when trodden on = *ukuti foko*.

**i-mFokomfoko** (*s.k.*), *n.* Thing of a light dry nature which when pressed down crushes together with a kind of soft crackling sound, as long dry grass growing thick on the veldt, or a heap of straw; hair (of Natives) when long, and of fine, soft quality, readily crushing down, like hay, when pressed by the hand. Comp. *i-mFukumfuku*.

**Fokoqa**, or **Fokoqela** (*s.k.*), *v.* = *ukuti fokoka*.

**Fokoqeka** (*s.k.*), *v.* = *ukuti fokoka*.

**Fokoqo**, *ukuti* (*ukuthi*; *s.k.*), *v.* Cram into, stuff into, press a mass of any soft, yielding substance into any hole or orifice, as a whole sweet-potato into one's mouth at once = *fokoqela*; get so crammed in, as above = *fokoqeka*.

**u-Fokoqo** (*s.k.*), *n.* Name jocularly applied to *isi-Nkwa*.

**Fokoto**, *ukuti* (*Fokotho*, *ukuthi*), *v.* Sit down, or take a seat for an instant, as when at work, or when a person has just taken his seat and is then called away. Comp. *ukuti qubasha*.

**u(lu)-Fokoti** (*Fokothi*), *n.* Anterior fontanelle, or spot on the top of an infant's head where the skull-bones have not yet met together; part of the navel-string

remaining on the calf after birth (cp. *i-nGalati*).

**Fokoza** (*s.k.*), *v.* Crush down with a crisp, crackling sound anything of the nature of long dry grass or straw (acc.), when pressing the foot upon it; crush through with a crackling sound, as when walking through (with *ku* or *loc.*) such long dry grass = *ukuti foko*.

Ex. *sahamba zifokozza zimenweni oukulu*, we went crushing through the long thick overgrowth of grass.

**i(li)-Fokozi** (*s.k.*), *n.* Hut with a dilapidated appearance, from the thatch being old and disordered. Comp. *i(li)-Dokodo*; *i(li)-Xiba*.

**Fola**, *v.* Stoop, as a person when looking at something on the ground, or over work (= *kolama*; cp. *qomfa*); bend or bow down the head (*intrans.*) as before a blow; be bent or bowed down (metaphor.) *i.e.* humbled, as a proud person who has been intentionally humiliated (= *toba*; *foja*); stick or pierce all over, cover with small holes or pits, as boys the *intsema* (acc.) bulb with their sharpened sticks, hob-nailed boots the ground, or small-pox the face of a man (= *ukuti folo folo*).

Ex. *onunye afojiswe, ab'esefola*, another person after being subjected to humiliation, becomes humble (this one not).

**i(li)-Foliji**, *n.* Forage, oats [Eng].

**Folisa**, *v.* Cause to stoop; bend or bow down (*trans.*) the head (acc.); bring down, bend, humble, as a proud or stubborn person (acc. = *fojisa*; *tobisa*).

**i(li)-Folo**, *n.* Snare for catching bucks, etc. (C. N.).

**Folo folo**, *ukuti* (*ukuthi*), *v.* Pierce all over with holes or pits, as boys the *intsema* bulb (acc.) with their sharpened sticks, a hobnailed boot the soft ground, or as small-pox a man's face (= *folo*; *foloza*); get so pierced all over with holes or pits (= *foleka*; *foloka*); put on assumed, ostentatious gestures of the body, as a dandy or when ostentatiously admiring, showing love, etc. (= *foloza*; *folozela*); talk (with false appearances of truth) lying, fabricated, deceiving stuff, as when backbiting or making a dishonest sale (= *foloza*, *poloza*).

**i(li)-Folofolo**, *n.* False person, given to talking lying fabrications, as when backbiting or making a dishonest sale (= *i(li)-Polopololo*); one who puts on assumed, ostentatious gestures of the body, as a dandy, or when ostentatiously admiring, showing love, etc., as a coquette



(= *i(li)-Kendhlekeudle*, *i(li)-Kenyekenye*, *i(li)-Folofolo*); plur. **ama-Folofolo**, pits or small holes made in number on any thing, as the pock-marks on a person's face, or the impression left in soft ground by the nails of a boot.

**Foloka** (*s.k.*), *v.* Get pierced or pitted all over with small holes, as the *intsema* after being stuck by boys, or the soft ground by hobnails in a boot, or a man's face by small-pox = *ukuti folo folo*.

**i-mFoloko** (*s.k.*), *n.* Small-pox, from the pock-marks left on the body (= *u-Bici*, *i-nGrobongo*); fork [Eng. and D.].

**Folokohla** (*s.k.*), *v.* Crash through or into, as a buck crashing through a bush (acc. or loc.), or an ox breaking through a wooden fence = *fulukuhla*, *folokohleka*, *ukuti folokohlo*.

**Folokohleka** (*s.k.*), *v.* Get crashed through, as the thicket or fence, as above; go crashing through, as the buck or ox, as above (= *folokohla*, *fulukuhlela*).

**Folokohlo**, *ukuti* (*ukuthi*; *s.k.*), *v.* Crash through, crash down, or crash into, as a buck through a bush (loc. or acc.), an ox through a wooden fence, or any heavy thing falling upon dry bush (acc. = *ukuti fulukuhlu*, *folokohla*); get crashed through, crashed into, or crashed down, as the bush, or fence, above (= *folokohleka*).

**Folokota** (*Folokotha*), *v.* Make or cause to collapse, or fall bodily 'in a heap', as one might a hut (acc.) by removing the pillar supporting it, or a horse by shooting it through the heart = *ukuti folokoto*.

**Folokoteka** (*Folokotheka*), *v.* Collapse, or fall bodily 'in a heap', as a hut when the supporting pillar is removed, or a horse when shot through the heart = *ukuti folokoto*.

**Folokoto**, *ukuti* (*Folokotho*, *ukuthi*), *v.* = *folokota*; *folokoteka*.

**i(li)-Fololwane**, *n.* = *i(li)-Fohlwanane*.

**i(li)-Folosi**, *n.* A leader *i.e.* one of the leading couple in a span of oxen. [D. *voor-os*].

**Folova**, *v.* Pierce or pit with numerous small holes, as boys the *intsema* bulb (acc.) when stabbing it with their sharpened sticks, or small-pox the face, or a hobnailed boot soft ground (= *folo*); talk falsely with a show of truth, as when backbiting or making a dishonest sale (= *poloza*; *habuza*; *hafuza*); put on false, ostentatious gestures of the body, as a dandy (= *folozela*) = *ukuti folo folo*.

**Folozela**, *v.* Put on false, assumed, ostentatious gestures of the body, as a dandy, or when ostentatiously admiring, showing love, etc., as a coquette. *kenyezela*, *kendhkenyeka*, *kendhlezela*, *folozela*.

**i-mFolozeli**, *n.* Kind of pointed zigzag or chevron pattern, formed by double rows of tiny knobs or warts on the sides of Native pottery, or a waving zigzag pattern formed of fibre threads on Native matting; such a pot, or mat itself; small edible gourd, having smooth or warted shell, and introduced in recent times from Natal (= *u-Galomei*) into Zululand (= *u-Soloto*); section of the *izi-mPohlo* regiment of Shaka.

**um-Fomamasi**, *n.* 5. — see *um-Mfomamasi*.

**Fononeka** (*s.k.*), *v.* (C. N.) = *mfononeka*.

**Fonqa**, *v.* Crumple up together, bend or crush up together by roughly turning in, etc., as one might a sheet of paper, a sleeping-mat (acc.), etc., instead of rolling or folding it properly, or as one might the limbs of a person when fighting fiercely with him.

**isi-Fonyo**, *n.* (C. N.) = *isi-Mfonyo*.

**Fönyo fönyo**, *ukuti* (*ukuthi*), *v.* = *fonyofonyoza*.

**Fonyofonyoza**, or **Fonyoza**, *v.* = *mfonyoza*.

**Fosha**, *v.* = *mba* [E.].

**i(li)-Fosholo**, *n.* Spade, shovel [E.].

**Föto**, *ukuti* (*Fötho*, *ukuthi*), *v.* Yield or sink readily to pressure, as anything of the nature of an *i-mFotomfoto* *q. v.* (= *fotoke*); make so yield *i.e.* press down, anything (acc.) of the same nature; hence, lie sinkingly down upon a soft feather bed or heap of hay; walk with a constant sinking of the upper body as though the legs were weak (= *fotoza*) = *ukuti tofo*; cp. *ukuti poto*, *faca*.

**Fotoka** (*Föthoka*), *v.* = *ukuti foto*. Comp. *potoka*; *fucake*.

**i-mFötomfoto** (*Föthomfoto*), *n.* Anything of a soft, generally dry, nature readily sinking under pressure, as a feather-cushion, heap of clothes or soft hay (= *i-nTofontoto*, *i-nTobontobo*); also used of meat, and soft-boiled new mealies, as readily giving when chewed. Comp. *i-mPotompoto*; *i-nTanyantanya*.

**isi**, or **um-Fotongo** (*Föthongo*), *n.* 5. Small veldt-ditch or hollow, generally found where two slopes or inclinations meet, and carrying a small freshet during a heavy rain.

**Fotoza** (*Föthoza*), *v.* = *ukuti foto*; cp. *potoza*; *faca*.



Fu, ukuti (*ukuthi*), *v.* Throw out bodily, in a mass, 'flop down', as the water (acc.) from a basin, or potatoes from a basket; throw out in a mass upon, as when throwing upon a person (acc.) the water from a bucket (with *nga*); squat down 'flop', as a woman when sitting or a hen on the nest = *fuz*; *tumba*; *ukuti'qu*.

Ex. *was'nyili fu ugegula*, he thereupon throw out upon me (the sour-milk) from the milk-gourd.

i(li)-Fu, *n.* Cloud, of the sky; field carrying a very heavy crop, 'a great mass' of grain. See *ama-Fuyafu*. Comp. *umu-Laza*; i(li)-*Keke*, *um-Qongo*, *ama-Nkonkowane* [Kamb. *ibu*; San. Heb. *i-fundi*; Go. *ma-vundi*, clouds; Sw. *ma-vunde-vunde*, scattered cloud; Kag. *kungugu*; Reg. *ma-kuli*; Her. *oru-suzu*, light clouds].

isi-Fu, *n.* Stone-trap for birds (see *isi-Fe*); quantity of soil loosened at one time when digging (C.N.).

u(lu)-Fu, *n.* Stench (= *u(lu)-Futo*); (C.N.) paunch or first stomach of an ox (= *u(lu)-Su*); (C.N.) despised person, not worth regarding [see *u(lu)-Su*].

i(li)-Fuba, *n.* Pelican (*Pelicanus rufescens*).

isi-Fuba, *n.* Chest, breast (comp. *i(li)-Bete*); central body of an army (as distinguished from the flanks — see *u(lu)-Pondo*, also *isi-Nge*); entrusted secret, affair to be retained in the heart (comp. *i-mFihlo*, *i-mFumbe*); intimate, or breast friend, to whom one's secrets are confided; any chest complaint when accompanied by pain and coughing (cp. *u(lu)-Fuba*) [Ga. *ki-fuba*, chest; Sw. Ze. Ngu. *ki-fua*; MZT. *ci-fua*; San. *kefula*; Kag. *kifa*].

Phr. *izwe ulibole ngesifuba*, carrying the country on your chest, as though forcing your way against it = going up-country, towards inland.

*sezagwala esifubeni kimi izuluba*, my breast (or inner heart) is already filled with an abundance of troubling affairs.

*isifuba sako lesa*, that is something for you to keep to yourself, a secret confided to you.

u(lu)-Fuba, *n.* Asthma; emphysema; sometimes applied to any very slow-progressing variety of chronic consumption. Cp. *i(li)-Xwala*.

isi-Fuce, *n.* Certain tree (*Rhus longifolia*) = *isi-Fico*.

isi-Fuci, or Fucu, *n.* Lump of *um-caba* (C.N.) = *isi-Fico*.

Fucu, ukuti (*ukuthi*), *v.* Stink, emit a stench, as a putrefying carcass = *fucuka*. Comp. *u(lu)-Futo*.

Fucuka (*s. k.*), *v.* Get to emit a stench, as above = *ukuti fucu*.

i-mFucumfucu, *n.* Rubbish, refuse, off-castings, and the like, generally lying about to be collected and cast away, as rubbish about in a room or workshop, clippings lying about after hedge-cutting, bits of grass after thatching, or (by comparison) dirt all over a dirty-boy's body; great number, or quantity, of any thing 'lying all about,' as a large scattered herd of cattle, or food about in large quantities at a feast = *i-mFucuz*, *i-mVucumvucu*. Comp. *i-mFukumfuku*; *i-mFihlimfihli*; *u(lu)-Vucu*.

ubu-Fucufucu, *n.* = *i-mFucumfucu*.

Fucuz, *v.* Have to do with an *i-mFucumfucu* q.v. in any manner; hence, make a mess or rubbish all about a place; collect, or remove, such rubbish (acc.), or dirt from the body or a dirty garment; have to deal with a large scattered herd of cattle, as when collecting the scattered herd together, or driving it out of the place in which it is momentarily grazing; or have to do with *i. e.* collect, get in, manage, large quantities of crops as when harvesting, or large quantities of food as at a feast = *vucuz*, *vuculula*.

i-mFucuz, *n.* = *i-mFucumfucu*.

u(lu)-Fudu, *n.* Tortoise; heaviness of heart, loss of good spirits, bad humour, as caused by any passing mental disturbance or distress (comp. *u(lu)-Kubi*); (C.N.) kind of dancing [Her. *o-nduzu*, tortoise; Ga. *ki-ndu*; Chw. *khulu*].

Ex. *ungamhlupi eufudu beosizi*, don't bother him while he is out of good-humour through affliction.

*kuhle umuntu os'ekulile abe nofudu lobudoda, ayeke ukuba igedogedana, kungali i-ugane*, it is proper for one already grown up to put on the stern-humour (*i. e.* grave-ness) of manhood, and cease being a noisy chattering little thing as though he were a child.

N.B. *Ufudu lung'umudi wjojozela, w-kuenza penis maris uti twa pakati* (which arises in certain kidney diseases).

Fuduka (*s. k.*), *v.* Get out of the way, move aside, as to let a person (acc. with *ela*, form) pass (= *deda*, *dedela*); move away a bit, get away or aside, as a kraal might from its original position = *suduka*.

i-mFuduka (*s. k.*), *n.* = *i-mFutumfut*.

Fudukisa (*s. k.*), *v.* Make get out of the way, make move away a bit or aside.

Fudulula, *v.* Gather up or away a lot of scattered rubbish (acc.), etc. = *fucuz*.



Fūdululu, ukuti (*ukuthi*), *v.* = *fudululu*.

**Fudumala, v.** Be or become warm, as the weather, or water; be close, as the air in a room filled with people; be fever-stricken, abounding in malarial disease (connected by the Natives with the warm sultriness of atmosphere), as some districts along the coast or in the bush-country; be warmed up, as a man disputing in a heated manner (gen. used in perf.) = *kudumala*.

Ex. *leta amanzi afudumelejo*, bring some warm water.

*Iifudumele kakulu kuleyo ndawo*, it is very warm *i.e.* prolific of fever and the like, at that place.

**Fudumalisa, v.** Warm a thing (acc.), make to be warm, as a cook might water or cold food, or a great-coat a person's body.

**Fudumeza, v.** = *fudumalisa*.

**Fudumezela, v.** Steep crushed mealies (acc.) in boiling water and leave to stand overnight, so as to be ground finely; for *utshwala* on the morrow.

**isi-Fudumezi, n.** Sultriness (of atmosphere, not room), close moist heat, such as makes one perspire even while sitting, as along the coast; used also of a hot wind (even when dry, though warm or stifling to the breath) = *isi-Kudumezi*, *isi-Amvu*, *isi-Vumvu*. Comp. *isi-Kutu*.

**Fudusa, v.** = *fudukisa*.

**isi-Fufufu, n.** Strong wind coming up in violent gusts; hasty, impetuous, passionate person (see *fufuzela*).

**Fufula, v.** Carry a heavy weight, be heavily loaded, as a person carrying an unusually large burden, or a river carrying down 'cart-loads' of rubbish, etc., when in flood = *fufuta*.

**isi-Fufula, n.** A great carrier, one given to carrying heavy loads; also applied to such a river as above, a rushing torrent, freshet.

**Fufumala, v.** Act with spirit, as when boldly facing danger (C.N.).

**ama-Fununu (no sing.), n.** Huge fatness or breadth of body; person with such body = *ama-Fundululu*, *isi-Kukulugw*, *i(li)-Bibi*.

**isi-Fufununu, n.** Hugely fat, broad-bodied person, taking up the room of two ordinary persons = *i-mVubumvubu*; *isi-Vunyavunya*.

**Fufuta (Fufutha), v.** Carry a heavy weight, as on the head or shoulder; be heavily loaded, as a wagon, or a small child given more than it can carry (= *fufula*);

go along in an ignorant, unknowing manner, 'all in the dark', as a man who goes along quite unacquainted with the country he is going through and what is on ahead, or one out journeying in search of a cow for sale not knowing exactly where he is making for, or a person travelling in the dark without seeing the path or where he is walking = *fufuta*. Comp. *dukuza*.

Ex. *ngipika ngokufufuta nje*, I contend by going unknowingly, *i.e.* I simply go along, without knowing where I am going to.

**Fufuteka (Fufutheka), v.** Get taken along 'all in the dark', *i.e.* do a thing without thought, without attention, without knowing, as when buying the first coat offered in a shop without examination and afterwards discovering it to be a deception, or a father who thoughtlessly gives consent to a thing and afterwards finds he has been misled. Comp. *fufuzela*.

**um-Fufuto (Fufutho), n.5.** Any heavy burden, carried on the head or shoulders, as a great bundle of grass or goods; heavy load, as of a wagon = *um-Fufufuto*; *um-Funzo*. Comp. *um-Fuqulu*; *fufuta*.

**isi-Fufuyana, n.** Small 'torrent' (= *isi-Fufula*) or freshet formed after a heavy rain; the ditch or place (= *isi-Folongo*) where such a freshet runs.

**Fufuza, v.** = *futa*; also *fufuzela*.

**Fufuzela, v.** Do in a hasty, impetuous, passionate manner; be 'hasty', as one quickly allowing himself to be led away by the emotions, as of anger, eager desire, etc.; also = *fufuza*; *futa*. Cp. *fufuta*.

**Fuhlululu, ukuti (ukuthi), v.** = *fuhluka*; *fuhluzela*; *ukuti fihli*.

**ama-Fuhlufuhlu, n.** = *ama-Fihlifuli*.

**Fuhluka (s.k.), v.** Get put disorderly or untidily; get thrown about, or down, in a disorderly, untidy manner, as bundles of grass about a kraal, sacks of mealies about a store, vessels in a hut, clothes in a cupboard, or rubbish all about a room = *fihlizeka*. Comp. *ukuti fihlifuli*; *fuyazeka*.

**Fuhlululu, ukuti (ukuthi), v.** = *fuhluka*; *fuhluzela*; *ukuti fuhlu*.

**i-mFuhlumfuhlu, n.** Things lying in a disordered, untidy state, as clothes in a cupboard, vessels about a hut, or rubbish about outside of a kraal = *ama-Fihlifuli*, *ama-Fuhlufuhlu*. Comp. *ama-Fuyafuyana*.

**Fuhliza**, *v.* Put disorderly or untidily, throw about or down in a disorderly, untidy manner, as clothes (*acc.*) in a cupboard, vessels about a hut, or rubbish about a kraal outside — *Fuhlizo*. Comp. *fuyuzo*.

**Fukama** (*s. k.*), *v.* Sit, as a hen hatching; sit indoors (with *ugendhlu*), properly of certain Native customs requiring it (as of a woman after childbirth 'until the navel-string has fallen from the child,' or of a girl at her first menstruation, or of a newly married wife on the days following her wedding, also when confined to the house from sickness (*gen.* used in *perf.*)). Comp. *fofaba*. [Ka. MZT. *fugama*, kneel (the Native custom being to kneel in a squat manner, with the buttocks sitting on or beside the heels); Ga. *fukamiria*, kneel; Her. *hauua*, squat; Sw. *hamia*, squat].

Ex. *sonyitoku ugafukama ugendhlu* I have been continuously confined to the house.

**Fukamela** (*s. k.*), *v.* Sit upon eggs (*acc.*), be hatching, as a hen; sit over a person (*acc.*), *i. e.* be constantly coming down on him, worrying him about something (with *nga*), as for the payment of a debt, or when constantly teasing him about some old fault he may have committed (used in *perf.*) (= *fundekela*, *helesela*, *fundamela*, *bedhla*).

**Fuku**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *fukuka*; *fukula*; *fukuzo*.

**(li)-Fuku** (*s. k.*), *n.* Heap, or collection in one place, of disorderly placed grass or dry vegetable rubbish of any kind; hence, any untidy 'heap of grass' *i. e.* thing made of grass or similar vegetable rubbish, as a Native hut or the thatched roof of a house with the grass all blown about in disorder, or the 'rubbish-heap' of a nest built by the *u-Tekwane*, *u-Nllogile*, etc., or an entangled mass of climbing plants thickly covering a bush or verandah; folds of fatty skin which in some people fall down heavily upon and cover the eyelid (*gen.* used in plur. *ama-Fuku* or *i-mFuku*); also sometimes, eyelid generally.

Ex. *ku'Fanela ku'sufukani*, Fanela's kraal is in a rubbish-heap — said of any kraal overgrown with weeds, in the midst of which the huts seem to sit.

*i-mFuku* (*s. k.*), *n.* see **(li)-Fuku**.

**u(lu)-Fukufu** (*s. k.*), *n.* Black ox when grey (*i. e.* with white and black spottings) about the throat and chest. Cp. *iuGwezu*.

**Fuku fuku**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *lukuzo*.

**(li)Fukufuku** (*s. k.*), *n.* One who exerts himself, is energetic, diligent at work (comp. *isi-Pekupeku*); anything that goes bobbing up and down, as a man carrying heavily on his head, or the long bundle of branches he may be carrying; collection of anything of the nature of an *i-mFukumfuku* *q. v.*; plur. *ama-Fukufuku*, such *i-mFukumfuku* lying abundantly, 'in heaps,' all about the place (= *i-mFucumbucu*).

Ex. *indhlu gale isi'mafukufuku*, his hut is like disordered heaps of grass-rubbish.

**Fukuka** (*s. k.*), *v.* Get made to rise up, swell up, go up with a gentle motion, as the soil of a mole-hill when the mole is working below, or as the tablecloth when a kitten walks beneath it, or the big-toe when worked up and down, or as a mist enveloping a mountain-top which gets lifted as the day progresses (not the clearing away of a mist within which one finds himself = *dawuka*), or as chaff from grain when thrown in the water, or a river rising after rain, or children growing, or a heap of hay when turned over with a pitch-fork.

Ex. *indhlu isi'ipukule lapa wa'ela kom amanzi*, the hut (*i. e.* earthen floor thereof) is now all puffed up where you spilt the water.

*uMadhlozi scwafukuka*, Madhlozi has now grown (*i. e.* has got taller than he was).

**ama-Fukuka** (*uo sing*; *s. k.*), *n.* Risings, *i. e.* chaff, weevil-eaten skins, and the like, that rise to the surface when grain, beans, and such things, are thrown into water.

**Fukula** (*s. k.*), *v.* Lift up, as a pot of beer, or other heavy thing (*acc.*) from the ground.; also = *fukuzo*. Comp. *pakamisa*; *zimbula*; *sibukula*.

Plur. *ugisaya 'kufukula ipanga kwa'Bani*, I am just going to swell out my sunken stomach at So-and-so's.

**um-Fukulo** (*s. k.*), *n. 5.* = *um-Hlandhla*; also sometimes *um-Nqonqo*.

**i-mFukumfuku** (*s. k.*), *n.* Things of a light, loose nature (such as could be raised by a pitchfork), as hay, droppings from roof-thatching, clippings from a cut hedge, *inofe* strippings, and similar rubbish, when lying about before removal. Comp. *i-mFucumbucu*; *i-mFatumfutu*, *i-mFihlimfihli*; *i-mFuhlumbuhlu*. See *fukuzo*.

**i-mFukumfuzi** (*s. k.*), *n.* (N) = *i-mVukuzane*.



**Fukuza** (*s. k.*), *v.* Raise *i. e.* make to rise or swell up, as a heap of flattened hay (acc.) by turning it with the pitchfork (= *vokomalisa*), or the dung floor of a hut by pouring boiling water on it, or as a mole the earth when working beneath it, or a girl the ground grain when 'raising' up a big heap, or as a kitten the tablecloth when creeping beneath it, or as a man his big-toe when working it up and down, or as a heavy rain causing a river to rise, or as a man the chest or stomach when breathing; give a throbbing push upward from beneath, as a thing beneath a carpet, or a child in the womb; also = *fukuzela*. See *nukuza*. [Sw. *fufua*, *tukuza*, raise].

Phr. *ubefukuza isinkobe*, he was puffing the chops up and down, munching boiled-mealies.

*sahamba sijukuza ekucweni*, we went along raising up (*i. e.* crawling beneath) the thick overgrowth of grass.

*kade ufukuza ubulungo*, you have been sleeping away over so long.

**Fukuzela** (*s. k.*), *v.* Go bobbing along, with an up and down motion, as a man going briskly when carrying a heavy load on the head; rake up, or make to rise, the clouds, as the heavens (*i-zulu*) when a south-wind springs up and brings together an abundance of clouds; do energetically, with spirit, or brisk diligence, as a woman working away with a heart. See *fukuza*.

**u-Fukwe** (*s. k.*), *n.* Lark-heeled Cuckoo (*Centropus senegalensis*), only eaten by old women and small boys.

**Fula**, *v.* Gather green food (*i. e.* food not yet thoroughly ripe) from the fields for present use — its use is almost confined to green or young mealies (acc.) and young pumpkins. Comp. *vuna*.

**um-Fula**, *n. s.* River (cp. *um-Nonjana*); eczema (so called from the watery exudation during the weeping stage comp. *um-Nu*; *u(tu)-Thwayi*); a certain tree [Skr. *plu*, flow; Lat. *flu-ere*, to flow; Heb. *mfula*, rain; Bo. Ze. Ngu. *fula*, rain; Her. *o-mbura*, rain; Kamb. *mbua*, rain; Sw. *m-fo*, torrent; *m-fuo*, furrow — prob. akin to *i-mFula q. v.* rain].

Phr. *kasayikanya emfuleni* (or *emakazeni*), he will no longer go out on to the veldt, or out into the cold (the word *um-Fula* being sometimes euphemistically used for 'the bush' or anywhere outside of the kraal) = he will not now die.

P. *akaka 'mfula unqahlokomi* (or *unge-wakali*), there's no river that hasn't got a sound = there's no man with a tongue that

won't use it; or there's no man that won't make his presence known somehow.

**Fulatela** (*Fulathela*), *v.* Turn the back towards (acc. or *ku*); turn the back on, disregard absolutely, as a son his father (acc. comp. *bembesela*); get on far ahead, get along a great distance, as a man when travelling and leaving behind him a big stretch of country; retreat, turn tail, as an *impi* running away; retire, as an *impi* that has done its work and is returning home. See *shikila*.

Ex. *us'efulatele kukulu nomhla*, he is to-day already far away, or a good distance from where he started.

*u'anel'akumuti ga, uanfulatela*, he no sooner caught sight of him, than he turned and was off.

*kade uanfulatela uyise*, already long ago has he forsaken, or had nothing to do with, his father.

Phr. *inganya is'ifulob'esantsi*, the moon has now turned its back towards down-country — that is, is in its last quarter, with the bulge of the crescent off towards the east = *is'ipetele esantsi*.

**i(li)-Fulatelana** (*Fulathelana*), *n.* Kind of flying insect, working much damage in *amabele* fields and often seen, during the breeding season, flying in couples joined 'back to back.'

**i(li)-Fule**, *n.* = *i(li)-Fulwa*.

**i-mFule**, *n.* = *i-mFulwa*.

**Fulela**, *v.* Cover over, cover, in any kind of habitation or shelter (acc.), whether with grass, matting, skins, iron, or what not — it is also used of the *walls* of such buildings when covered round with grass, matting or iron, but not with plaster (see *namka*); cover over a person (acc.) as to his faults, etc. *i. e.* shield him from blame, evil consequences, etc., as an *induna* might his friend when brought into court (comp. *ggiba*); cover up, hush up a person's doings (acc.), faults, etc. (= *ggiba*).

**Fulukuhla** (*s. k.*), *v.* = *folokohla*.

**Fulukuhleka** (*s. k.*), *v.* = *folokohleka*.

**Fulukuhlu**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *uenti folokohlu*.

**i(li)-Fulwa**, *n.* Green snake, with white belly, living about rivers, and even in water, only slightly poisonous = *i(li)-Fule*.

**i-mFulwa**, *n.* Native 'sewing-bristle', used for passing the thread in mat-making, and consisting of a strong fibre from an *i-lala* leaf; cord-like creeping plant

(*Ophiocaulon gummifera*) used as an *i-nTelezi*.

isi-Fulwane, *n.* Certain plant something like the *i-mFulwa*.

Fuma, *v.* Be clouded over, as the sky, with one grey sheet of clouds, as during a settled land-rain (used in perf.).

um-Fuma, *n. s.* Calabash, generally, of any size, for keeping fat to be used in anointing the body, or smearing *izi-dwaba* (comp. *um-Gqaku*) [Her. *otyityuna*, vessel].

Fumana, *v. = funyana*.

i(li)-Fumanankundhleni (*s.k.*), *n. = i(li)-Fumnyanisanankundhleni*.

Fumanisa, *v. = funyanisa*.

Fumba (*Fumbha*), *v.* Pour or throw on, forth or at, mass-wise, bodily, in large quantity — used in a very broad sense, as when throwing out bodily the water (acc.) contained in a bucket, when throwing a rolled-up blanket or bundle of clothing (with *nya*) at a person (acc.), when sewing grain (acc.) extravagantly in a field (cp. *hwaya*), when piling anything and every thing in the way of wood upon a fire to make it big, when turning out the whole lot of calves at once to their mothers at milk-time = *ukuti tu*. [Lat. *evanulo*, I heap together; Her. *tumba*, heap up; Ga. *tuka*, pour; Sw. *tungu*, heap].

Ex. *ngisaya 'kumfumba ngamantzi*, I am just going off to administer him a water-clyster.

u-Fumba (*Fumbha*), *n.* Black-bellied Bustard (*Lissotis melanogaster*).

isi-Fumbanqoko (*Fumbhanqoko*), *n.* Round shouldered, dwarfish person.

Fumbata (*Fumbatha*), *v.* Close the hand (acc.) fist-wise (used in perf. *fumbete*); close the hand upon *i.e.* hold in the closed hand, as one might a thing (acc.) to be guessed at (used in perf.) [Sw. *fumbata*, close the fist; Bo. *fumbatia*; Her. *nguta*]. Comp. *i-mFumba*.

i-mFumbe (*Fumbhe*), *n.* Thing held in the closed hand to be guessed at; hence, riddle; any secret, affair confided to one to be kept quiet (comp. *isi-Fuba*, *i-mFihlo*); certain kind of edible mushroom of the knob-headed or unexpanding kind; any kind of mushroom while young and with the pileus still ball-shaped; large kind of wood-louse (= *i-mFuyezzi*) [Bo. *fumba*, handful; *ku-fumba*, to speak in parables; Sw. *fumba*, riddle].

Fumbeka (*Fumbheka*), *v.* Get poured or thrown down, etc., bodily, in a mass.

Phr. *umhinde wafumbeka ezimqabeni*, he just fell down in a heap, bodily — as when shot through the head.

Fumbela (*Fumbhela*), *v.* Pour or throw down, on or at, mass-wise, all-together, on one place; hence, pour or throw in a heap together, as when piling wood (acc.) upon a fire, or throwing down potatoes in a heap.

isi-Fumbu (*Fumbhu*), *n.* Hump on the back of a person (not cattle = *i(li)-Landa*), curvature of the spine; such a hump-backed person = *i-nQorroto*. [Sw. *fumba*, hump].

Phr. *isifumbu sibelete umntwana ong'ehhikiyo*, the hunchback carries a child that never gets down.

Fumfu, ukuti (*ukuthi*), *v. = fumfusa*.

um-Fumfu, *n.1. = u-Mfumfu*.

i-mFumfu, *n.* Hushed-up affair just beginning to leak out or get known abroad; any matter talked of between two persons in such a manner that those who overhear shall not understand, or only obtain a remote idea of the subject of conversation. See *fumfusela*.

Fumfusa, *v.* Just emerge or come forth into view, as a seedling-plant just peeping above ground, buds just coming forth on the trees in spring (= *mitoma*), a nail or needle just appearing on the other side of the thing it pierces, or an affair just beginning to be heard abroad; make just emerge, just put forth, as trees their tiny buds (acc.) in spring, or the veldt putting forth new grass after the old has been burnt off = *ukuti fumfu*.

Fumfusela, *v.* Talk of a matter in such a manner that those who overhear shall not understand what is being talked about. See *i-mFumfu*.

Fumfuta (*Fumfutha*), *v.* Smell at (with an audible sniffing of the nose — cp. *nuka*; *sezela*), as at meat (acc.) to see whether it be fresh, or at a vessel in the dark to see whether it be the one required; smell for, as a cat smelling after a mouse (acc.) or dog after a buck; smell out, trace smelling, as a dog tracing down a buck (acc.), or one man successfully searching for another; also = *fufuta*.

Ex. *ungifumfute ngani?* how ever did you smell me out, *i.e.* discover me?

um-Fumfuto (*Fumfutho*), *n. s. = um-Fufuto*.

i(li)-Fumuka (*s.k.*), *n.* Very new beer, *i.e.* only just strained, or only partially fermented. Comp. *isi-Laza*, *isi-Tkhodo*.



P. *ukufa kudhla ifumuka; kudhla isitsho-do*, death drinks up both the new beer and the stale, *i.e.* takes off both young and old alike. See *(li)-Kaba*.

**Fumuta** (*Fumutha*), *v.* Eat anything (acc.) with the mouth stuffed chock-full, so that only the sniffling through the nose is heard = *fumuzo, mumuta*.

**i-mFumuta** (*Fumutha*), *n.* A coming down on one at a disadvantage, not giving him a chance to move — only used nowadays in following phrase: —

*uku-mu-dhla infumuta (amuta)*, to take a person (acc.) at a disadvantage so as to do him some harm, as when striking a child because it's mother is away, or when attacking a man because he is without weapon or alone, or when defrauding a person on account of his ignorance of how to manage a transaction.

**Fumuza**, *v.* = *fumuta*.

**Funa**, *adv.* Lest.

Ex. *nyesaba funa ubulawo*, he is afraid lest he get killed.

*ungayitusi, funa ibukele*, don't startle it (the buck), lest it run away.

**Funa**, *v.* Want or require, as a workman requiring a certain tool (acc.) for a particular work, or a boy wanting a certain wage; seek or search for (in any manner, as with hand or eyes — see *cingu*), as when searching for a stray sheep (acc.), or for a particular article amidst a box of clothes (= *kwataza*). Comp. *utula, swela*.

**Fūnda** (*Fuunda*), *v.* Put into the mouth, in with it, as food (acc.) — of any kind except liquids, as beer and water [*Kay. funda, mouth*].

**Funda**, *v.* Learn (generally); more particularly, assemble in the kraal of a bride or bridegroom, as do the boys and girls who are to take part in the wedding-dance a few days previously, in order to learn new dance-songs or rehearse old ones which the bride and bridegroom propose to have performed by their respective parties on that occasion; hence, go to school, or mission-class; learn at school; read, as from a book [Sw. *ji-funza, fundishwa*, learn].

Ex. *kakufundwa*, the dance-rehearsal has not yet taken place.

*kuqofundwa namhla ka Bavi*, they are rehearsing the dance-songs (for a wedding) at So-and-so's to-day *i.e.* the wedding is in a day or two's time.

N.B. There is an interesting resemblance between this Zulu custom and the work of the mission-school. When a wedding is at

hand, the bride and bridegroom arrange a dance-programme, each for his or her own party. Although it used to be customary for the party of the bride to repeat mainly old and well-known songs, the bridegroom generally preferred, for his own party, something entirely new and peculiar to this occasion. For this purpose he would secure the good services of some professional 'composer' (*i-nGqambi*), of whom each district could boast of one or two. No fee was charged for the service. A few days immediately before the wedding, the *uku-funda* or dance-rehearsal would be announced among the surrounding kraals. The bride, or bridegroom, would lead their parties through all the old dances, but the *ingqambi* would attend in order to initiate them in the new composition. His method was to sing the piece through several times alone, after which one by one the smarter of the young men or girls would pick up the air and join in with him; and eventually the whole class. Strict discipline was maintained by the *ingqambi* during the teaching, and anyone, even men or women, who was so unwise as to laugh, promptly received a painful reminder, or was ignominiously expelled from the hut. The second step in the composer's method was for him to go through the actual *dance*, in person and alone, before the class. This was the stage when the maintenance of order and self-restraint was particularly irksome to the class; for it very frequently happened that our dusky composer utterly failed to make the wording suit his motions. On such occasions, he had to seek the aid of another professional, an *i-nDabuli*, *i.e.* cutter-up, who 'arranged' the words to the different leg and arm movements. This satisfactorily mastered — although often enough the efforts of both *ingqambi* and *indabuli* only resolved themselves into a screeching farce — the more imitative of the young people would join in with their teachers; and so gradually the whole houseful. This process of learning or rehearsal was called *uku-funda*; and the composer was said to *uku-fundisa*, *i.e.* make to learn, or teach.

**im-Fūnda** (*Fuunda*), *n.* Piece of flat, grassy, meadow-like land generally alongside a river or between hill-slopes, and of a dry soil, and liked for mealie-gardens. Cp. *isi-Ilambo*.

Phr. *uku-dhla 'mfunda 'ubili' ujenge-umboma*, to eat on both sides of the river like a hippopotamus — said of a young-man who claims the cattle of several huts, or child who eats first in one hut, then goes and eats in another.

**isi-Funda**, *n.* Piece of country, or district,

placed by the supreme authority under control of a headman, *i-duna*, magistrate, and the like; sometimes used of the people of such district, as to distinguish them from those of another [Sw. *fungu*, district].

**um-Funda**, *n.* *f.* One of the people of any *isi-Funda*; hence, a common or subject person *i.e.* not one of the higher or ruling classes, a country-dweller who has no direct social connection with the chief (= *omus'emapandhleni*); (C. N.) kind, sort (= *um-Kuba*; *u(lu)-Hlobo*).

Ex. *qoko iufundana lana ka'Majija*, all these rubbishy-subjects (or people) of Majiya.

**Fundama**, *v.* Collect or gather together on one place, as a snake when coiling itself up, or cattle standing together for the midday-rest (C. N.) — see *bulisa*; *i-mBude*.

**i-mFundamakwelo** (*Fundamakwelo*), *n.* Species of small aquatic beetle commonly seen darting about on the surface of stagnant water, and which, when applied to the tongue of a small boy, gives it a sharp bite, and from henceforth he is able to whistle! = *i-nTlabamakwelo*.

**Fundamela**, *n.* = *fundekele*.

**i-mFundamo**, *n.* (C. N.) = *i-nTlatu*.

**Fundekele** (*s. k.*), *v.* Bother, torment, as a girl's people when they constantly worry her face, to get married, boys when teasing one of their comrades (acc.) about some fault he may have made, or one man another when continually pressing him for payment of a debt. Comp. *helesela*.

**um-Fundi**, *n.* *f.* Learner, scholar; disciple (M).

**Fundisa**, *v.* Teach — see *funda* [Sw. *föndisha*].

**um-Fundisi**, *n.* *f.* Missionary; teacher, of any kind (M).

**isi-Fundo**, *n.* Lesson (M).

**u(lu)-Fundo** (*Fundo*), *n.* = *u(lu)-Fundo*.

**Funduluka** (*s. k.*), *v.* Come or go in constant succession, as wagon after wagon along a road (= *tupeleka*; comp. *ukuti utsenene*); (C. N.) go out again, as the cattle in the afternoon after the *ukwundama* *q. v.*

**i(li)-Fundululo**, *n.* (N) = *i(li)-Fundululu*.

**i(li)-Fundululu** (also used in plur. *ama-Fundululu*), *n.* Ranking ill-feeling in one's heart against another person, malice (= *isi-Abungo*); pl. **ama-Fundululu**, immense fatness, hugeness of body (= *ama-Fufunuu*).

Ex. *ungind'umfundulu kuye*, I have no malice against him.

**Funela**, *v.* Seek for another (acc.) *i.e.* provide for him the necessities of life.

Ex. *kafunelwa 'muntu, uyaxifunela nye*, he is provided for by nobody; he just looks after himself.

**Funga**, *v.* Swear *i.e.* take an oath; swear by, as by one's chief (acc.) [Skr. *yu*, bind; Lat. *ius*, law; Sw. *ji-funga*, give one's word].

Ex. *wafung'amoye* (or *wafung'amanya*), he swore falsely, he swore to what was not true.

*wafunga, wuyabela*, he swore positively.

*N.B.* The Native custom is to swear by one or other of the words of *uku-bina* *q. v.* that is, to swear one would do something abominably wrong, if he be not speaking the truth. Thus, if one man says a thing which another seems to doubt, he may follow up his statement by adding *Ngifunga udule wolu* (I swear by my sister!) or *Ngihule imfingya genkasi* (I would strip off the *imfingya* beads of the king!) the real meaning being that, if I be not speaking truly, I would commit incest with my sister, or I would take off the bead-ornament from one of the king's daughters and coolly strip off the beads thereof (the *imfingya* or amber-coloured bead being Mpaunde's favourite), which, of course, would be deemed a capital offence. See *fungisela*.

**Fungisa**, *v.* Cause one to swear, administer the oath to one (acc.), as in court.

**Fungisela**, *v.* Swear at one (acc.) *i.e.* take an oath on another's account in order to cause him to swear the truth.

*N.B.* If a man says something offensive to another, or which is quite incredible to him, this latter may retort by some kind of *uku-bina* word *e.g.* *kwoba kwenza abakwenzisi!* (it will be your wife's mothers that will do it! — never you!); or if it be women, the one may express her disbelief in the statement by saying to the other, *kwoba kwenza uyokolala!* (it will be your father-in-law, not you, that will do it!). The person 'swearing' in this way is said to *fungisela* the other (see *funga*). Upon the utterance of such an oath, this latter, highly offended, will usually take up his stick and leave the hut at once. Should it, however, be afterwards proved that he spoke the truth, the person who *fungisela'd* is in honour bound to make him some amende in the shape of some small gift.

**Funisa**, *v.* Help one (acc.) to look for something (acc.); sell, or buy, used idiomatically as below (comp. *tenga*).



Ex. *ugiyafunisa ungenkomazi yami*, I am helping (people) to want or desire by this my cow — that is, am hawking it about or proclaiming its sale before them = I am selling my cow, or I want someone to buy my cow.

*ugifunisa imali ungenkomazi yami*, I am wanting money and causing (others to want) by this my cow = I am selling my cow for money, or I am wanting money in exchange for my cow.

*ugifunisa umuntu unembuzi ungaru gami*, I am causing a person with a goat to want or desire by this my sheep = I want a man with a goat to buy my sheep, or I want to sell my sheep to one with a goat.

**Funisela, v.** Try for by searching in a random, chance kind of way, as when a man, hearing at night an uproar in his Kafir-hut, enters, and seeing nothing in the dark, lets fly with his stick in all and every direction hoping thereby to chance upon somebody; or when, by making enquiries among a lot of children, he hopes to chance upon the one who has been guilty of a theft; buy, or sell, on behalf of another (used idiomatically as below — see above *funisa*).

Ex. *was'eyena umbayo, wafunisela unyaka*, then the whiteman entered and struck about (for chance whacks) with his stick.

*ugifunisele uMasimu imali unembuzi yake*, I am looking for munny for Masimu for this goat of his, or I am selling Masimu's goat for him for money.

**um-Funkulu (s. k.), n. 5.** = *um-Hlandhla*; also sometimes = *um-Nqonqo*.

**isi-Funuku (s. k.), n.** Certain parasitical plant.

**Funya, ukuti (ukuthi), v.** = *funyaza; funyazeka*.

**ama-Funyafunya, n.** Things (properly soft goods) placed in a disorderly, untidy fashion, as blankets just thrown down in a hut, clothes in a cupboard all pulled about, mats put away unrolled, or bundles of corn roughly and loosely bound. Comp. *uma-Fhahfahli; i-mFuhlunfuhlu*.

**Funyana, v.** Find *i. e.* come across, meet with (not get or obtain = *tola*), as a person's hat (acc.) on the floor, or a knife on the path; come up with, come upon, overtake, as one person another (acc.) when journeying = *funyanisa* [Her. *mana*, find: MZT. *jana*].

Ex. *ugifunyanene elele*, I found him asleep. *ugafunyanana ukuti akaso yena*, I found that it was he.

**Funyanisa, v. funyana.**

**i(li)-Funyanisanankundhleri (s. k.), n.** One who was born very soon after another, almost of the same age or *intonyo* as he, whom, on arrival, he found already on the scene.

**Funyaza, v.** Place anything, of the nature of soft-goods, in a disorderly, untidy manner, as blankets (acc.), when just throwing them down in the hut, clothes when pulling them about in a cupboard, mats when putting them away unrolled, or bundles of *umabele* when pulling them carelessly about. Comp. *fahluza, fihliza, mfonyoza*.

**Funyazeka (s. k.), v.** Get placed disorderly, untidily, as above. Comp. *fahluka, fihlika*.

**Funza, v.** Feed, by putting the food into the mouth (not by force = *zaka*), as a mother her child (acc.), or a hen-bird her young (cp. *ukwanyisa*); put into one's mouth, as one man reminding another (acc.), or prompting him, in a speech; make to take, thrust upon one (acc.), as a thing (acc.) not after one's taste [Sw. *funza*, teach].

Ex. *amazwi wawafunzwa uy'we*, he was supplied, or prompted, with words by you.

Phr. *uku-funzwa esihlatini*, to be made take a thing one doesn't want, as when one has had a blanket bought for him by another, and which he is now compelled to take although it is not according to his fancy. Comp. *zi-tika*.

*uku-vi-funza esihlatini*, to take for oneself a thing one didn't care for — by reason of some particular circumstance.

**Funzela, v.** = *funzelela*.

**Funzelela, n.** 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. Comp. *hlatunela; nikeza*.

Ex. *ugiyayifunzelela umfana ka Mangwana*, I am suggesting to her Mangwana's son. *uku-vi-funzelela*, make or bring oneself to do anything disliked, as any necessary but unpleasant work.

**um-Funzo, n. 5.** = *um-Fufuto*.

**Fupi (Fuphi), adj.** Short, as a string, person, etc. — this word is now rarely used, although it may probably have been (and not *fusha*) the original of the diminutive form *fushane* [Sw. *fupi*, short; Her. *supi*; Ga. *mpfi*].

Ex. *ibamba elifupi*, the short bone — the technical name for the humerus or bone of upper-arm and scapula or bone of the upper-leg. Comp. *u-Galo*.

*intupi le'ntamba*, this string is short.

**Fuqa, v.** Be put out, vexed, out of temper (gen. used with *intliziyo* as nom., not person himself) (= *ukuti fuqu, fuqaza*); put down anything (acc.) hastily (whether angrily or not), as when one puts down a thing in a pot, or as a servant might do when suddenly called by his master, or a man throwing down his hat or burden when arriving home dead-tired (= *ukuti fuqa*).

Ex. *intliziyo gami iyafuqa*, I am put out — because of something that has happened or just been said to me.

**Fuqa, ukuti (ukuthi), v.** = *fuqa* (in second sense).

**Fuqela, v.** Be out of temper towards, or by reason of, as above.

**Fuqisa, v.** Put one (acc.) out, make him vexed, put him out of temper, as above.

**Fuqu, ukuti (ukuthi), v.** = *fuquka; fuquza, fuqa*.

**Fuquka (s. k.), v.** Get put out, or out of a temper (usually used of one's heart or *intliziyo*).

**um-Fuqulu, n. 5.** Large bundle of anything for carrying on the head or shoulders (only used of things packed bale-fashion, not in lengths as grass is usually done) = *um-Qiqingo*. Comp. *um-Fufuto*.

**Fuquza, v.** Be put out, out of temper, as one's heart or *intliziyo* = *ukuti fuqu, fuqa*.

**Fusa, v.** Smoke a thing (acc.) *i. e.* saturate it with smoke till thoroughly discoloured, as a wooden spoon, or piece of meat hung up in a hut; smoke out, as a newly-dug mealie-pit by making a fire in it 'to drive out the earthy smell, otherwise the mealies would not do well'; discolour a person, as by giving him a black-eye or bruise. Cp. *futa, fufuza*. [Sw. *fuka*, smoke (neut.)].

**i(li)-Fusakazi (s. k.), n.** Cow that has lost its calf, by abortion or death (cp. *um-Lazelakazi*); young marriageable widow (= *i(li)-Cakazi*).

**um-Fusamvu, n. 5.** Tree in the bush-country (*Pittosporum viridiflorum*) whose bark is used as emetic and enema for fevers.

**i(li)-Fusazana (no plur.), n.** Crushed-mealie paste cooked in boiling water in rounded lumps or dumplings.

**i(li)-Fuseta, n.** = *i(li)-Fusi*.

**Fusha, adj.** = *fishane, fisha*.

**Fushane, adj.** Short, in any sense; a short

distance *i. e.* rather near (adjectivally) = *fishane* [see; *fupi*].

Ex. *kufushane nakona*, it is not far from there.

Phr. *intliziyo yake imfushane*, his heart, or appetite, is short = he is quick-tempered; or, his appetite is very small, has little desire for food; or, his stomach is inclined to vomit, as when one is faintish.

**i(li)-Fusi, n.** Cultivated land lying fallow; used of a field no longer ploughed, as worked out, or from the owner having removed, etc.; discoloured patch or mark on the skin, where a burn or old sore has been (= *isi-Bashu, i(li)-Fuseta*); small piece of tender meat adjoining the paunch in cattle.

**i-mFūsi (Fūsi), n.** Child born at birth next following that at which twins were born. See *i(li)-Welc*.

**Futa (Futha), v.** Blow strongly (*intrans.*) as the wind (= *fufuza*; comp. *pepetu; vunguza; kwishiza*); blow, blow on or at, as a man at his fingers (acc.) when he has burnt them (= *fufuza*); blow up, as a bladder (acc.); spit at a person (acc.), as a spitting-snake; blow upon, puff upon or 'smoke', as smoke does the eyes (acc.) of a person when sitting in it, or any food-stuff standing long in it (= *fufuza*); get into a passion with a person (acc.), address with violent speech; throb painfully, as a wound, or as the thorn in it (= *fufuza, tshutshumba*; cp. *qagamba, kenketa*) [Skr. *vā*, blow; Gr. *phuo*, I blow; Lat. *flo*, I blow; Ga. *fua*, blow; Sw. *viana*, blow; *ni-fua*, bellows].

Ex. *uDani ufutice imfesi (or izulu)*, So-and-so has been spit upon by an *imfesi*-snake (or struck — not killed — by lightning).

*ukudhla kw'onakala nyokufutuca intutu*, the food was spoilt by getting smoked (with smoke).

**ama-Futa (Futha; no sing.), n.** Fat, liquid or solid, animal or vegetable — hence, extracted animal fat, grease, ointment, butter, olive-oil, and the like (but not the fat or white of meat — see *i(li)-Noni, i-Nyama emhlope* — although sometimes incorrectly applied thereto in conversation with white-people) [Sw. *mafuta*, fat; Bo. *manuta; Ny. magula*].

**u(lu)-Futa, Futo, or Futu (Futha, etc.), n.** Stench, such as arises from putrefying animal matter = *u(lu)-Bofu, isi-Boshi*; cp. *isi-Anbongwana; um-Vundeta; isi-Kapane*. [Lat. *puteo*, I am rotten; Goth. *fals*, foul; Sw. *vurundu*, stench; Ga. *vunbi* — see *vunda*].



**isi-Futane** (*Futhane*), *n.* Ailment of infants, accompanied by markedly quick breathing, perhaps from fever.

**Futanisa** (*Futhanisa*), *v.* Suffocate, smother, stifle a person (acc.), as by holding the hand over his mouth and nose, by covering him thickly with blankets, or as smoke or gas = *kutanisa, qumbelanisa*. Comp. *futelana*.

**Futanisela** (*Futhanisela*), *v.* Do anything with a 'straining' effort *i. e.* exert oneself over, make a strenuous effort.

Ex. *safutanisela, saxa sushka emLalazi*, we strained ourselves, till we reached the Umlalazi.

*asifutanisele kule'ndima eseleya*, let us make an effort, or exert ourselves, with this remaining patch (to get it finished).

**Fútata, ukuti** (*Fúthatha, ukuthi*), *v.* Alight *i. e.* come down on one's feet, on to the level, on to the bottom, etc., as a spider upon reaching the floor from the ceiling, a man coming down on to the plain from a hill, or a person arriving at length at any spot after a journey.

**i-mFute** (*Futhe*), *n.* A breaking out in a passion, or sudden outburst of rage.

Ex. *walimbe wangitabela njemfute*, he just set at me in a passion.

**Futeka** (*Futheka*), *v.* Get blown up, or broken out, into a passion or sudden outburst of rage, as when momentarily exasperated.

Ex. *isitha wusibulala efutekile*, she broke the pot while in a pet or passion.

**Futela** (*Futhela*), *v.* Address a person (acc.) violently, in a sudden outburst of passion; rage at; throb painfully for a person (acc.), as an abscess, or thorn in the flesh. See *futa*.

Ex. *ngifutela itamba*, I am throbbled for by an abscess.

*angairo layanyifutela*, my foot is paining me (with a throbbing pain).

**Futelana** (*Futhelana*), *v.* Be or get suffocated, smothered, or stifled, as when the mouth and nose are held closed, or from being completely covered up in blankets or from smoke or gas = *kutelana, qumbelana*. Comp. *futanisa*.

**Futi** (*Futhi*), *adv.* Again, once more; also, too; besides, moreover, furthermore [Skr. *tu*, multiply; Ga. *afí*, again].

**Fúti** (*Futhi*), *adv.* Perpetually; incessantly; over and over again, time after time; used idiomatically, in conjunction with verbal noun as below.

Ex. *ade eb'enza futi*, she being continually, perpetually making it (beer).

Phr. *wafa* (or *wafela*) *unfala wafuti*, he died never to live again.

*wabuhwa* or *wabuhwela umbuhwela wafuti*, he was killed never to rise again.

*w'umuku* (or *w'umukela*) *umukela wafuti*, he went away for good and all. See *uma-Muko*.

**Fútufuti** (*Fúthifuthi*), *adv.* Very frequently, constantly.

**i(li)-Futo** (*Futho*), *n.* Young green mealies boiled in the cob = *i(li)-Futu*.

**i-mFuto** (*Futho*), *n.* Large quantity, 'heaps', abundance, as of grass for thatching, corn when harvested, rubbish lying about, cattle, etc. (= *i-mFutumfutu*); Native blacksmith's bellows made of goat, sheep or calf-skin (= *isi-Futo, um-Futo*); small sack made of skin, as before, for carrying a doctor's medicines, food, etc. (= *i-nGqalati*) [Sw. *mfuko*, bag; *mifuo*, bellows; Bo. *mivua*, bellows; Her. *ekutu*, woven bag].

**isi-Futo** (*Futho*), *n.* Native bellows = *i-mFuto, um-Futo*.

**um-Futo** (*Futho*), *n.* 5. Native blacksmith's bellows made of goat, sheep or calf-skin (often used in plur. *imi* or *im-Futo*, = *i-mFuto, isi-Futo*); small sack made of skin, as before, for carrying a doctor's medicines, food, etc. = *i-mFuto, i-nTlanti, i-nGqalati*); hard breathing through the nose, as when asleep, of man or beast (sometimes used in plur. *imi-Futo*); name applied also to Native money-belts as sold in the stores [Sw. *mfuko*, bag; *mifuo*, bellows; Bo. *mivua*, bellows; Her. *ekutu*, woven bag].

**u(lu)-Futo** (*Futo*), *n.* = *u(lu)-Futa*.

**Fútu, ukuti** (*Fúthu, ukuthi*), *v.* Do anything only in a slight, imperfect degree, 'only half', 'just slightly', as when warming water (acc.) just taking the chill off, when only half-cooking food, or partially washing a garment, or slightly covering a hut with thatch. Cp. *ukuti gabavu; safalaza*.

Ex. *uli lapa ete futu (ukatukutela), woyeka*, when he was just getting warm (with anger), he stopped.

**Futu, ukuti** (*Futhu, ukuthi*), *v.* Come together, or bring together, or 'heap' together in large quantity, or large numbers = *futuzo, futuzela*.

**i(li)-Futu** (*Futhu*), *n.* The *i-nTsonyama* of the *um-Qoliso* = *i(li)-Gqumu*; also = *i(li)-Futo*.

**i-mFutu** (*Futhu*), *n.* = *i-mFutumfutu*.

**u(lu)-Futu** (*Futhu*), *n.* = *u(lu)-Futa*.

**Fútu fútu, ukuti** (*Fúthu fúthu, ukuthi*), *v.*



Just do off slightly or a little, quickly, without much care, as when asking a person to quickly rub up a little snuff for one or make a little food. Cp. *uku-ti-futu*.

**i(li)-Fütufutu** (*Füthufuthu*), *n.* Good worker *i.e.* one who generally brings together a larger pile than others. Cp. *i(li)-Filitili*.

**isi-Fütufutu** (*Füthufuthu*), *n.* Sudden stuffy heat passing over the body, as from the reaction after some sudden emotion or shock = *ubu-Fütufutu*.

**ubu-Fütufutu** (*Füthufuthu*), *n.* = *isi-Fütufutu*.

**i(li)-Futululu** (*Futhululu*), *n.* Smallish heap, as of grass, Kafir-corn, or clothes. Cp. *i-Nqwaba*.

**i-mFütumfutu** (*Füthumfuthu*), *n.* A great quantity, or large number, abundance, 'heaps', 'lots', as of rubbish or other goods lying abundantly all about (comp. *ama-Fühlifihli*, *i-mFudumfuku*), a great 'pile' of work, as grass or ground-corn, already done, a large number of cattle or other stock = *i-mFutuza*, *im-Futo*, *i-mFuduka*, *i-mFutu*.

**Futuza** (*Futhuza*), *v.* Bring together abundantly or largely, 'lots of', 'pile up', 'heap about as an industrious girl grinding a great heap of corn, or shelling a great heap of mealies, or a man ruttng thatching-grass in considerable quantity, or the heavens (*izulu*) when 'piling up' great masses of cloud from the south, or as children bringing in or throwing about 'lots of' rubbish, *imfe-stripings*, and the like = *ukuti futu*. See *i-mFütumfutu*.

**i-mFutuza** (*Futhuza*), *n.* = *i-mFütumfutu*.

**Futuzela** (*Futhuzela*), *v.* Come together in crowds, throng together, as large numbers of people coming in to a dance from all directions (comp. *ukuti ntsene-ne*); 'pile up' the clouds or heavy mists, as the sky, when making for rain; or wrath, as an angry man getting into a great rage; come over warm or 'close', as the body after a sudden fright or exertion (see *isi-Fütufutu*).

**Fuya**, *v.* Possess, own, first-class property of any kind (not small, separate articles), as cattle (acc.) or other stock, tenants or dependants, wagons, land, etc.; keep, have as one's property, as a boy a pet-goat (in all cases commonly used in perf. *fuye* or *fuyile*) [Sw. *fuga*, domesticated; Ro. *fama*, possess].

Ex. *afuyile le'mbuqa*, this whiteman is a man of property, has large possessions, stock, etc.

*um'ense ijani unogwaja? Ngimfuyile*, what have you done with the rabbit? I am keeping it.

*le'ngulube ifuyiwe, akusiyo eyas'endhile*, this pig is possessed (by somebody) *i.e.* is a domestic pig, it is not one from the veldt *i.e.* a wild one.

**ama-Fuyafu** (no sing. — reduplicated form of *ama-Fu*), *n.* Clouds and clouds, used of the sky and of a heavily bearing corn-field.

Ex. *amabele, y'ini? amafuyafu!* is it corn, you say? just rolling clouds of it!

**Fuyisa**, *v.* Make come into possession of property, enrich; give to keep, as one might his child (acc.) some pet animal.

Ex. *ngiyakumfuyisa umfana wami le'mbu-xana*, I shall make my boy possess this little goat *i.e.* shall give it to him as his possession.

**i-mFuyo** (*collect.*), *n.* First-class property of any kind, possessions, wealth.

**Fuza**, *v.* Resemble, be like (physically, of persons), as one person another (acc.) in appearance, voice, manner, gait, etc. (with *nga*); strip a hut (acc.) of thatch (acc.), as a strong wind might, or when renovating the interior framework, or as cattle rubbing against it; also = *ukuti fu*.

**u(lu)-Fuza**, *n.* Supposed peculiarity possessed by certain animals of passing on their physical characteristics to human beings whose mothers might have eaten them, that is to say, a girl who might eat a guinea-fowl would reproduce children with a long flat head, one who might eat a hare would have long-eared children, one who might eat a swallow would have children who couldn't even make a decent nest *i.e.* hut for themselves, etc. See *isi-Sila*; *fuzisa*.

**i-mFuzane**, *n.* Small veldt-plant whose large bulbous root is used as a clyster for stomach-complaints and as an *imbi-za* for scrofula.

**Fuzisa**, *v.* Cause to resemble, or possess the power of an *u(lu)-Fuza*, as certain animals. See *u(lu)-Fuza*.

**u(lu)-Fuzo**, *n.* Resemblance, as of one person to another, physically, or in manner, etc.; patch of grey hairs growing, as a freak of nature, on the head of an infant. See *elekezela*.

Ex. *unofuzo luka'yise beamadhlebe*, he takes after his father, with his great big ears.

**Fuzula**, *v.* Thrust or burst a thing through, as when an ox (nom.) thrusts or bursts the kraal-fence (acc.) through (not 'bursts



through the kraal-fence', which would be *fohla*), or a man breaking a hut (acc.) through from the inside, or a man thrusting or bursting a crowd of people (acc.) through by forcing his way arbitrarily among them; thrust violently aside, as a rough character might a person (acc.) blocking his passage; thrust oneself into or among, as when entering a hut forcibly or uninvited; brush rough-

ly against one (acc.), brush aside, with one's long flying coat or blanket (with *uga*). Comp. *shiqetekela*.

Ex. *isinkomo zipika ngokufuzulano*, the cattle manage the thing by just bursting through or thrusting one another aside (when the herd is entering the cattle-fold).

*wangifuzula nyanaba*, he brushed me aside with his blanket.

Fuzulela, *v.* = *fuzula*.

## G.

**G** in Zulu has but one sound, always hard and slightly aspirated, somewhat resembling the sound in the English word 'gherkin', though in Zulu always more forcibly expressed than in English. The sign *h*, marking aspiration, has, however, not been introduced into the Zulu orthography as superfluous, there being no other sound of this letter known in the Zulu language except that described above.

The combinations *Gc*, *Gq* and *Gx* will be found described under the letters *C*, *Q* and *X* respectively.

**Ga**, *ukuti* (*ukuthi*), *v.* = *ukuti gale*.

*isi-Ga*, *n.* = *is-Aga*.

**umu-Ga**, *n.*  $\delta$ . Long, gaping cut or gash; long open scratch, as by a wild-beast (seldom used). See *ukuti ga*.

**Gaba**, *v.* Put one's reliance on, confidence in, as a shield to cover one's actions or as a means for doing something, lawful or unlawful, as a man covering all manner of doings by the prestige of his position (with *uga*) or putting his trust in his gun before which the hunted beast is powerless; hence sometimes, to take advantage or undue liberty on account of, shield oneself behind, as a whiteman taking undue advantage or liberty by reason of (with *uga*) his superior power when dealing with Natives, or a person making unrestricted use of a permission once given (= *gabaza*); threaten, as the sky (*izulu*) with rain (*ngemvula*); make hole after hole in a row or line with the hoe, as when marking out the boundary of a field, or when planting potatoes (comp. *ukwala*); plant in such a way (not by scattering the seed), as potatoes (comp. *tukuzza*).

Ex. *abelungu bagaba ngesibamu sabo*, the whitepeople confide in their gun (to do with us just as they like).

*ingane iyagaba nyama*, the child takes advantage of its mother (being present) — to act in such an impudent way.

*ngijiteuye nje (inkomo)*, *ngiyaba ngesimali yomfana*, I have just bought it (the beast), on the hope of, or shielding myself behind, my boy's money (which is on the way).

**Gaba** (*Gabha*), *v.* Wash out the stomach of bile, etc., by an emetic (a very common practice of Natives when 'seedy' with fever or general bodily derangement) = *palaza*; cp. *hlanza*.

*i(li)-Gaba*, *n.* = *i(li)-Gatsha*.

*i(li)-Gāba* (*Gaabha*), *n.* Bottle [fr. Natal].

*i-nGaba*, *n.* = *i-nGatsha*.

**isi-Gaba**, *n.* Section, or portion divided off from the whole, as of a regiment, a field, contents of a book, a sleeping-mat, girl's beadwork girdle, etc.; — hence, troop, detachment, division, column, chapter, paragraph, verse, etc.

Phr. *ku'sezigabeni*, it is in the lower part of the royal kraal, below the fence partitioning off the upper part or *isi-godhlo*; in this part of the kraal lived the multitude of attendants, menials, etc., of all descriptions. See *isi-Godhlo*.

**u(lu)-Gaba**, *n.* Top section of the stalk of *mabele*, mealie, or *imfe* plant, above the last joint and upon which the ear or flower-tuft stands — might also be used for any stalk supporting a flower, etc.; neck, or narrow entrance into a grain-pit.

**Gadabela**, *v.* Take boldly upon oneself some undue right, act presumptuously, as when talking insolently to one's elder (with *ku*), taking too much liberty of action, etc. — the word is now obsolete.

Ex. *wagabadela inkundhlo yakwa-Bulawayo*, he usurped or arrogated to himself the court-yard of the Bulawayo kraal — said in the praises of Dingane who, after killing Shaka, took possession of the royal-kraal (or throne) himself.

*i(li)-Gabadi*, or *Gabade*, *n.* = *i(li)-Gade*.

**u-Gabalazana**, *n.* Long slug (C. N.).

**u-Gabana or Gabane, n.** Kind of *amabele* having short stalk and long ear.

**Gabangula, v.** = *kahangula*.

**u(lu)-Gabashane, n.** = *u-Gabana*.

**Gabava, v.** Do anything half wise, just half; be or get half way through it (acc.) = *gamansa, ukuti gabaru*.

Ex. *sebegiyabarile indhlu*, they have already half built the hut.

*u'ema egabarile emangayo*, he stood half way through the doorway i.e. with his head and shoulders outside and his body within.

**Gábavu, ukuti (ukuthi), v.** Do anything half-wise, just half; be or get half way through it, as a hut (acc.) when half-way through with the building of it, or a person standing half-way through a door (= *gabava, ukuti gamansa*); do anything 'just for a moment', as when doing a little work for a short time, or visiting a friend for a few minutes' stay (comp. *fafalaza*); be just upon doing something, just on the point of doing, have scarcely done, as when one gets suddenly brought up in the midst of an action (comp. *ukuti gaga, ukuti qikili*); bound lightly along, as a buck; go at an easy gallop, canter, as a horse.

Ex. *ngasengambona ete gabaru emangayo*, I then saw him standing half out of the doorway.

*ngali ngisati gabaru ka'Ndabambi, ngaxibona*, I had scarcely got to Ndabambi's, when I saw them (the cattle).

*ngiyakuti gabaru, ngibuye*, I shall only stay for a moment, and then return.

**isi-Gabavu, n.** Person with broad protuberant breast, but not conspicuously retiring belly (comp. *isi-Gaya*); (C.N.) an attempt at a thing, then leaving it or giving up.

**Gabavula, v.** = *ukuti gabavu, gadabula, gadavula*.

**Gabavuleka, v.** Make an effort, attempt (C.N.).

**Gabaza, v.** Shield one's actions by, place one's confidence or reliance in (as in one's high position, superior strength, white skin, possession of a permit, or effective weapon — with *nga* of thing) to do as one likes with others (*eta* form and acc.); hence, take excessive liberties with, make free with, take undue advantage of, as of an old man, an ignorant Kafir, or an unarmed stranger (with *eta* form and acc.) by reason of some advantage possessed = *gaba*.

Ex. *ngagabaza ngako nje, ngoba ebona ukuti angicani madolo*, he takes advantage, takes such liberties on that account, because

he sees I have no longer knees (or legs to run after him).

**i(li)-Gabaza, n.** Person who is too 'free' in his manner or speech, taking unfair advantage of, assuming excessive liberty or license in regard to others, as a child given to playing jokes on any mildly disposed or helpless person; *pl. ama-Gabaza*, such liberties taken, action or talk excessively free or bold. (Comp. *i(li)-Dhlaba; i(li)-Pompa*).

**Gábe, ukuti (ukuthi), v.** Do anything in large quantity, heap-wise, as when cooking, giving, making a fire, paying up *lobola* cattle in a lot at once (= *gabela, ukuti dhlabe, ukuti utla*); do in a thoroughly confident, positive, determined manner, as when affirming (= *gabela, gamela*); cut or cut open with a gash, slit, or long even cut, as when making slits across the middle of a shield (acc.), when cutting open a man's head or a log of wood with a hatchet, etc. (= *gabela; cp. ukuti menqe*).

**i(li)-Gabe, n.** Anything done heap-wise, in large single quantity, as a great heaped-up fire, a whole beast cooked at one cooking, the whole lot of *lobola* cattle paid up at once.

Ex. *kanti wucepeke igabe?* do you then cook them (the meals) all off at once?

*babase igabe*, they have lit a whole heap of firewood at once i.e. have piled up a huge fire.

**isi-Gabe, n.** (C.N.) = *i(li)-Gawu*.

**Gabela, v.** = *ukuti gabe; gaba*.

Ex. *washo wagabela* he asserted positively, in a determined manner.

*amabele barapeka, baragabela*, they cooked off the whole lot of *amabele* at a go.

*ungigabele ngofakazi wake*, he is self-confident over me, i.e. feels quite sure of getting the better of me, by reason of his witness.

**i(li), or um-Gabelo, n. 5.** One of the strips of skin interlaced lengthwise into the slits cut down the middle of a shield.

**Gabisa, v.** Be filled with self-confidence or self-conceit towards a person (acc. with *eta* form), pride oneself over him, show off or take advantage over him by reason of (with *nga*) some circumstance, of a better weapon, more powerful support, or other advantage he doesn't possess. Cp. *dhlelezela*.

Ex. *uloku ungigabisela ugenduku*, you are all along 'cooking' it over me with your stick — as though I don't know how to use one; I'll just show you in a minute.

**i-nGabungabu (Gáhungabhu), n.** Food of



a very thin, watery, insipid nature, as watery porridge, 'watered' beer, etc. = *i-nGabuza*, *ama-Gadule*.

**i-nGabuza** (*Gabhuz*), *n.* = *i-nGabungabu*.

**Gada**, *v.* Drink vigorously in a ravenous, greedy manner, as water (acc.) or beer; leap or move wildly about inside of some narrow enclosure, as a mouse in a pail of water, or an *i-nGadane* in a woman's stomach.

Ex. *amanxi ngirafumanise egala isele*, I found a frog jumping about in the water (in the pail).

*umuntu afunyanise kugada injomane*, a person finds (in a battle with the Whiteman) horses running wildly all round and about the spot.

P. *igade idinise*, it drinks deeply when it is tired out — said of a person returning to his old love, coming back to what he had previously forsaken through finding things worse on ahead — he has had enough of running about and will now come to a stand.

**isi-Gada**, *n.* (C. N.) = *i-nGadane*; piece of spar or white quartz, used medicinally for the *i-nGadane* disease (N).

**i-nGada**, *n.* = *i-nGadane*; also (N) a low, poor whiteman [prob. from Xo. *in-Gada*, wild cat].

**u(lu)-Gada**, *n.* = *u(lu)-Gadanqunu*.

**i-nGadabana**, *n.* = *i-Ngungumbane*.

**Gadabula**, *v.* Run along swiftly in great leaps, bound along, as a buck or dog; hence, run along swiftly, in general sense; cover quickly a great distance, simply bound over the country (acc.), as a traveller, or a woman hoeing quickly = *gabavula*, *gadavula*, *gadula*, *gabavula*. See *gijima*.

**i-nGadane**, *n.* Mass or lump of clotted blood formed in the female womb, through some physical or constitutional derangement, or imperfect removal of the after-birth, etc., and generally attributed by the Zulus to some charm; hence, sometimes equivalent to inflammation of the womb, puerperal fever, etc.

N.B. The 'ball' of clots is said to roll or leap about (*gada*, *gadabula*) in the female's stomach, causing her to throw herself about on all sides with pain (probably caused by serious inflammation, puerperal fever, etc.). The disease has been contracted by the patient having somewhere inadvertently 'stepped over' (*ukweqa*) a fireplace where Native doctors have recently been roasting a certain kind of lizard (*i-Ziko lemBulu*) in the preparation of their medicines!

**u(lu)-Gadanqunu**, *n.* Term of derision (*lit.*

one who runs about naked) applied to Basuto-Kafirs by the Natives of Natal, from their habit of wearing a close-fitting loin-cloth and so appearing to go naked (C. N.).

**Gadavula**, *n.* = *gadabula*.

**u-Gade**, *n.* Anything built of sods, as a heap, wall, or hut.

Ex. *tina ngentla s'aka ugade*, we up-country build a sod-structure (e.g. as cattle-fold).

**i(li)-Gade**, *n.* Clod, lump of earth such as may be cut out by one stroke of the hoe = *i(li)-Gabadi*. Cp. *isi-Sinde*.

**u-Gadenzima**, *n.* Heavy, black soil.

**Gadhla**, *v.* Make a strike (not necessarily with effect) at anything (acc. with *ela* form), as when fighting or aiming a blow at a dangerous animal; throw oneself, as a girl does, at a young-man (with *ku*), when she suddenly turns up of her own account (though of course with her lover's approval) in his kraal for purposes of sexual intercourse (a recognised Native custom — see *hlobonga*); do this thing (metaphorically), as a father would, by means of his daughter, whom he would force to go off in this way to some young man (cp. *galela*).

Ex. *intombi igadhile ku'Bani* the girl has come (or gone) on a surreptitious visit to So-and-so (this will be with the object of indulging in sexual intercourse and will take place several times, at night-time, during the courting days of young lovers, previous to, but not after, the *lobola* being paid).

*u'Bani ugadhile* (or *gadhlebe*) *intombi*, So-and-so has received a surreptitious visit (as above) from a girl.

*ngiyokugadhla ngawe ku'Bani*, I shall deal a blow at So-and-so by means of you, i.e. will make you go off and thrust yourself upon him — as a father might say when threatening his daughter.

**isi-Gadhlab**, *n.* Person of big, robust, stoutly-built body.

**Gadhlela**, *n.* object. form of *gadhla*; (N) dance the *i-nDhlamu* dance, as introduced from Natal.

**isi-Gadi**, *n.* Stunted, deformed, unsound or irregularly grown plant, whether of mealies, Kafir-corn or *imfe*, and generally bearing nothing, as when the grub has got into it and impeded its normal growth; shortish, stunted person, even when of perfect bulk.

**u-Gadigadi**, *n.* = *i(li)-Shoshi*.

**i(li)-Gadu**, *n.* = *i(li)-Qina*.

**Gadula**, *v.* = *gadabula*.

**i-nGadula, n.** A quick walker or runner; also = *i-nPisi* (mostly used by women).

**ama-Gadule (no sing.), n.** = *i-nGabungabu*.

**Ga ga, ukuti (ukuthi), v.** Spring along, get along smartly, when walking or running.

**Gāga, ukuti (ukuthi), v.** See, or open the eyes upon, a thing (acc. or with *pezu*) suddenly, alight upon suddenly with the eyes (the word indicates the first moment of opening the eyes on a thing, of the first moment of an unexpected vision of anything). Cp. *ukuti gabaru; ukuti qikili*.

Ex. *ngile ngisati qamu pezu (entabeni), ngati gaga pezu kwamuntu*, I had no sooner appeared at the top (of the hill) than my eyes alighted on a man.

*ngati ngisati gaga emnyanga, wangishaya ngenduku*, I had scarcely given-a-look at the doorway (upon creeping out), when he dealt me a blow with a stick.

**Kwa'Gaga, n.** Name given to any unfenced kraal, merely huts standing in the open.

**i(li)-Gāga (Gaaga), n.** = *u(tu)-Gaga*; pl. *ama-Gāga*, all bones, merely a skeleton, applied as adjective to a very emaciated person.

Ex. *umfana ka'lwani seku amagagana*, So-and-so's boy is now a dried-up carcase, or skeleton — from the chest-bones conspicuously showing through emaciation. Cp. *ama-Palo*.

**ama-Gaga (no sing.), n.** A spirited doing; hence, a single dash, on-rush, spurt, etc., as of an army making a charge, a party hoeing with a sudden outburst of energy, etc.

Ex. *amagaga ayo (impi) aba matatu*, its charges, or meetings in conflict (of the army), were three.

**isi-Gaga, n.** Person with very prominent chest and drawn-in belly = *isi-Kwree*. Comp. *isi-Gabaru*.

**u(tu)-Gāga (Gaaga), n.** Thorax or upper half of the dead body of any animal, remaining after the lower or abdominal part has decayed or been removed — the word being applied both to the dried-up remains of a carcase or even the clean-stripped skeleton, as well as to the whole upper half of an animal which has been killed and divided by two hunters (= *i(li)-Gaga*); an *i-mBiza* of a tall large kind; certain bird, Cape Chat-thrush (*Cossypha Caffra*).

**Gagada, n.** = *gangada*.

**Gagadeka (s. k.), v.** = *gangadeka*.

**isi-Gagadu, n.** Blazing-hot sun *i.e.* intense heat of the same (= *isi-Gonogono, isi-Ngengenge*; comp. *isi-Vuvu*); very hard dry soil, whether naturally or from being baked up by the sun.

Ex. *libalele isigagadu*, it (the sun) is scorching hot.

**i-nGagalu, n.** Pink Bustard (*Heterotetrax vigorsi*). Cp. *i(li)-Seme*.

**Gagamela, v.** Come across by chance, or see unexpectedly (with acc., or *ku*, or *pezu*), as one might an old friend in Durban, or a stranger in the forest (= *ukuti gaga*); behave (whether by manners or speech) in a bold, brazen-faced, impudent way, as a girl when free and easy with a stranger in the kraal, or talking openly on matters of delicacy (= *ukwenza amaGangangozi*).

**ama-Gagana (no sing.), n.** Ribs and shoulder-bones when projecting conspicuously through emaciation. See *i(li)-Gagu*. Cp. *ama-Palo*.

**u(lu)-Gagane, n.** Small thorn-tree of the mimosa kind.

**isi-Gagasholo, n.** = *isi-Gaga*.

**Gagata (Gagatha), v.** = *gangada*.

**Gagateka (Gagatheka), v.** = *gangadeka*.

**Gagaza, v.** = *ukuti gaga*.

**i(li)-Gagu, n.** Bold, forward, shame-less person, in a good or bad sense, as a bold singer or dancer, a pert brazenfaced girl, a smart apt boy at learning, a person not ashamed of making firm promises to your face while knowing he will never perform them.

P. *indhlu yegagu iyaneta*, the hut of the bold talker (who never does anything) lets in the rain, *i.e.* even his own shelter he won't repair, much less then do for anybody else.

**i-nGagu, n.** Conceited boldness, or self-assurance of being able to do anything or overcome some difficulty, where the more prudent show fear.

Ex. *abanjana baka'Faku bangede ingagu umhlanje*, Faku's boys have put an end to his conceited boldness to-day — he coming bravely up, quite confident of giving them a thrashing, whereas they quickly sent him off considerably humbled.

**u(tu)-Gagu, n.** Bush, whose sticks were used for fencing the *isigodhlo* and for giving light in the huts at night.

**ubu-Gagu, n.** Bold forwardness, shamelessness, or sharpness, as above — see *i-Gagu*.

**Gagula, v.** Talk in a bold, brazenfaced, disrespectful manner to any person



(acc.) or of any delicate matter (acc.), as a child might when calling his father by his name, or a girl talking boldly of some matter of shame. Cp. *gazula*.

**Gāju, ukuti (ukuthi), v. = ukuti ganen.**

**Gajuka (s. k.), v. = gancuka.**

**Gāla, ukuti (ukuthi), v.** Open out yawning or staringly, as a female the *pu-denda* when sitting indecently, or a staring child the eyes (the word is rarely used in this latter connection owing to the commoner preceding use); be glaring or blazing hot, as the sun = *ukuti golo*.

Ex. *wox'wuyifumane ngiyite gala!* you will come across me some-day with it distended widely! — a word of threatening abuse to a man, from the custom of the women committing this indecency intentionally when wishing to insult a man in the most exasperating manner.

**u, or isi-Gālagala, n. Vagina feminae marime distenta** and implying excessive sexual intercourse; such a female herself — the word constitutes the most disgraceful insult one can apply to a girl = *isi-Hobo, um-Moho, isi-Habuza*. See *ukuti gala*.

N.B. To fling spittle at a girl, whether by hand or mouth, is equivalent to insulting her by this term. In former times a girl so abused would clear her honour by assembling her girl-companions and going in force with them to the kraal of the slanderer, who if prudent, would make him or herself scarce, as the girls on this occasion were permitted by custom a very free hand. Everything in the abuser's hut would be destroyed, and finally any one of his cattle killed there and then, the gall and stomach being taken by the girl for anointing herself with and so cleanse away the aspersion.

**Gālakaju, ukuti (ukuthi; s. k.), v. (N) = ukuti ganen.**

**u(lu)-Galashane, n.** Person with thin scraggy legs.

**i-nGalati (Galathi), n.** That portion of the navel-string left attached to the body of an infant at birth. Cp. *i-nKaba; u(lu)-Fokoti*.

Ex. *ngimu:wa ngeugalati*, I perceive him by (my) navel, i.e. that he is a blood-relation of mine — said by a woman to a strange child whom she discovers to be a relation.

N.B. Native women declare or imagine that they can instinctively detect blood-relationship by navel sensations.

**Gālatsa, ukuti (ukuthi; s. t.), v. = ukuti lekence.**

**i-nGalawana, n.** Tug (T).

**Galaza or Galazela, v. = ukuti gala.**

**Gāle, ukuti (ukuthi), v.** Take a long springing step over or down from anything, spring over or down with one foot first, as over a ditch (acc. or loc.) or down from a box; spring, leap or skip along, as a man running with long springing jerks, or a buck going lightly over the veldt; spring along i.e. get along briskly, whether walking or running; start away on any work (with infin.), as dancing, mat-making, etc.; strike forcibly and abruptly up against, as a pick when striking a hard rock, or a man's head when he collides with a post; strike or deal a blow on any hard substance (acc.), as a rock with a pick or a man's head with a stick; strike upon i.e. come suddenly upon with the eyes, suddenly perceive, as one might any object or unexpected stranger (with *nga* of thing); do largely or abundantly or in powerful degree (= *ukuti garra*); hence, make up a great blazing fire (acc.); pile up the firewood (acc.) largely when making such fire; be great and powerful, as such a large fire itself; be blazing hot, as the sun on a summer day (= *ukuti ho*); make yawn or open broadly, as a female the *pu-denda* (acc.) when acting indecently (vulg. = *ukuti gala*) = *ukuti ga*.

Ex. *ngali ngisati ukupuma, ngaseugiti gale ngomuntu emi ngapandhle*, I was just going out (of the hut), when I was arrested by seeing (i.e. suddenly observed) a person standing outside.

**Galela, v.** Strike a heavy blow on anything hard (acc.), as with a pick on a rock or with a stick on a man's head; marry off a daughter (with *nga*) by 'throwing her violently' at some young-man (with *ku*) i.e. against her will, as a father might with his child (cp. *gadhla*).

Ex. *wangigalela ngomuntuwe*, he threw his child at me, thrust her forcibly on me i.e. made her run off to come and marry me without any desire of mine.

*ngiyakugalela nyawe ku'Sibouiboni*, I shall deal a blow with you at so-and-so, shall thrust you on him — a threat of a father to a refractory daughter.

**Galeleka (s. k.), v.** Arrive at, reach (with loc.); get struck, as above.

**Galeza, v. = ukuti gale.**

**u-Galo, n.** Fore-arm, or lower fore-leg, of man or beast = *u(lu)-Galo* [Mpo. *o-golu*, leg].

Ex. *ugalo wambenze*, or *ugalo wambano*, the lower part of the leg or arm.

*itambo lika'galo*, or *ogalo*, the shin-bone, or both tibia and fibula (if of the leg), or the radius or ulna, or both (if of the arm).

**i-nGalo, n.** Arm (whole = *um-Kono*); skill, dexterity (mostly *u(lu)-Galo*); power, might (used in certain connections only = *am-Andhla*) [Mor. *dimaro*; Sw. *u-ka-no*, sinew; *uguru*, strength].

Ex. *nyakuluma izwame, ras'onyikwela nje-ugalo*, or *ngamambha*, I spoke one little word, when he was down upon me with force (as though he wanted to fight).

**isi-Galo, n.** Bracelet (N); pl. *izi-Galo*, sinews, or brawniness, as of a powerful arm. [Xo. *isi-galo*, brawny arm; Sw. *u-ka-no*, sinew].

Ex. *n'Nobani unzigalo, so-and-so* has a powerful arm, such as could deal a smashing blow.

**u(lu)-Galo, n.** Lower fore-leg, or fore-arm, of man or beast; either, or both together, of the double-bones of those parts (= *u-Galo*); dexterity, skill, able management (gen. used in sing.; but in plur. when referring to the skilful practices of a doctor = *i-nGalo*, *i(li)-Kono*).

*n'Nobani unyalo lwatshwala, lu'cnkomo*, etc. Mrs. So-and-so knows properly how to make beer, to manage or breed cattle, etc.

*lejo'nyangu inezingalo*, that doctor is very clever or skilful.

**isi-Galolwane, n.** Constitutional weakness of wrist, rendering a woman incapable of grinding; bad quality of grinding stone causing such weakness of the wrist.

**u-Galonci, n.** Broad-shouldered person, gen. with smaller lower limbs; (C.N.) small edible gourd, having smooth or warted shell (= *i-mFolozu*).

**i(li)-Gama, n.** (C.N.) = *i(li)-Gama*.

**um-Gama, n.** (C.N.) = *um-Gama*.

**Gamanxa, ukuti (ukuthi), v.** Do anything half-wise, just half, be or get half-way through it, as a hut (acc.) when about half through the building of it, or a person standing half-way through a doorway i.e. with body inside and head and shoulders out (= *ukuti gabava, gabava, gamanza*); *ukuti* or *ukutana gamanxa*, be well into an affair (with *na*), knowing or understanding it, not superficially, but with some depth or intimacy, though not necessarily entirely or thoroughly; be well in with a person (with *na*), i.e. be well acquainted with him, his ways and thoughts, though not necessarily deeply intimate in a friendly sense.

Ex. *selite gamanza (igabu)*, it (the bottle) is now half-wise, i.e. half-full.

*ngati ngisate gamanza ukutobano*, while I was still in the middle of my speech.

*awu! sesibene gamanza naye kokubi*, O! I understand him very well, am well acquainted with him.

**Gamanxa, v.** Do anything (acc.) half-wise, partly, as any work or action = *ukuti gamanza, gabava*.

**i(li)-Gamanxa, n.** Any half-and-half kind of person or thing, as a person handsome of face and body but with ugly lower limbs.

**i(li)-Gamanxandukwana (s. k.), n.** Little silly thing that can't yet hold a stick — applied to a small boy who finds his fighting stick too heavy to hold in the orthodox fashion near the end and therefore holds it far up near the middle; hence, applied to any boy or young man who, from lack of physical or mental vitality, falls behind the average standard, hence, youth of a soft, stupid, unmanly, nervous nature, who would instinctively take his place behind the others in any action requiring a display of the manly qualities.

**Gamanxisa, v.** Cause to do half-wise, partly, as a person a bottle (acc.) by only pouring in such a quantity of liquid = *ukuti gamanza*.

**Gamata (Gamatha), v.** (C.N.) = hon. for *gamanza*.

**Gamatela (Gamathela), v.** = *gomatela*.

**isi-Gameko (s. k.), n.** Word or statement one sticks fast to, a repeatedly reiterated assertion; small cultivated patch of land (= *isi-Fe*).

Ex. *isigameko sake lesa*, that is the matter he is always trotting out, harping on.

**Gamela or Gamelela, v.** Be positive, firm, in earnest about, as when asserting, taking an oath, denying, etc. (used adverbially along with another verb, not alone) = *gomela*.

Ex. *uphile, wagamebi*, he denied it absolutely.

**u-Gamfe or Gamfemfe, n.** = *u-Qadoto*.

**Gamfu, ukuti (ukuthi), v.** = *ukuti gampu*.

**u(lu)-Gamfu, n.** Anything having a big bulky body at each end and tightly drawn up into small narrow compass at the middle, as a sack of mealies with a rope drawn tightly round the centre; hence, any similar person or thing, as wasp, or female of bulky body and very small waist (one with a small waist and small slender body would be *isi-Ga-*



*nheana*) = *u-Sikheli*, *u(lu)-Zacu*. Cp. *u(lu)-Nyiki*.

**i(li)-Gamgedhlela**, *n.* Natal Carbiner (X). Cp. *i(li)-Lenje*.

**u-Gampokwe** (*s.p.*; *s.k.*), *n.* White cotton-blanket [perhaps fr. Eng. *rambric*; cp. Bō. *hamba*, cotton; Sw. Ga. *pamba*, cotton].

**Gāmpu, ukuti** (*ukuthi*; *s.p.*), *v.* Do *i.e.* divide, cut, mark, etc., across the middle, as when cutting a thing (acc.) in two, a string binding round the middle of a sack dividing it into two portions, a stripe of colour passing across the middle of a thing; give a person (acc.) a stroke 'across' the body with a stick, shumbok, etc. = *yampuni*, *yampula*.

**Gampula** or **Gampuna** (*s.p.*), *v.* = *ukuti gampa*.

**Gāmu, ukuti** (*ukuthi*), *n.* Cut through anything (acc.) with a stroke from some sharp instrument, as when fopping off a small branch with a hatchet, or cutting through a string with a knife; cut across, as a person passing through a field (acc.), a boundary-line passing over a hill-top, or a woman's *isidwaba*, when hanging low across the buttocks; cut off, cut short, as a flow of blood, or, one's talk = *gamula*; be cuttingly *i.e.* exceedingly sharp or strong, as anything very bitter, sour, salty, acid (used adverbially with *baba*, etc. = *ukuti ha*) = *ukuti ngamu*.

Ex. *uBani wubhi gamu*, So-and-so is horribly, hideously ugly = *ugababhi uke ha*.

**i(li)-Gamu**, *n.* Name, of person or thing; single item of speech, as a letter, word, order, or statement (= *i(li)-Zwi* in last three cases); Native song (*i.e.* its wording; air = *i-nDhlela*); notability, notoriety (= *i-nDamela*); lump of flesh between the end ribs and the buttocks [Skr. *nama*, name; *gams*, sing; Lat. *caneve*, to sing; *fama*, fame; Gr. *gramma*, mark; Ar. *samma*, to name; Itum. *laywa*, name; Sum. *igina*; Ma. *engarima*; Sw. *ji-na*; Her. *e-na*; Ga. *li-nya*; Kamb. *dzi-twa*. Comp. *i-nGoma*].

Ex. *abani wena, igamu loko?* who are you, your name? = what is your name?

**isi-Gāmu** (*Gamu*), *n.* Piece chopped, docketed, or cut off; hence, applied to anything cut unduly short, stumpy, as a stick, or person = *isi-Ngamu*.

**um-Gāmu** (*Gamu*), *n. ō.* Interval of space, *i.e.* distance, as between one kraal and another (an *umgamu* might represent a distance of, say, a twenty minutes' walk); interval of time (say, of an hour

or two's duration); excrements passed in dry separate lumps, as of a constipated man, goat, etc. (see *i(li)-Dede*, *um-Godo*, *um-Pulu*).

**Gamugamula**, *v.* Cut about erratically, all over the place, in one's talk, not talking to the point as evidently not knowing anything about it; slash about, cut about at a person (acc.) indiscriminately, as with an assegai or stick = *uqamugamula*.

**Gamuka** (*s.k.*), *v.* Come to a stop, cease, as work, or noise; get cut off, brought to an end, as a flow of blood, or food supply = *uqamuka*.

**Gamula**, *v.* = *ukuti gamu*, *uqamula*; freq. used for *gamula*.

**isi-Gamunga**, *n.* Any big, bulky lump of a thing, as a large sweet-potato, or *dimbi*, or a very fat child; anything, as food, formed in great lumps, like *isi-Baqanya*.

**Gana**, *v.* Marry, or take a husband, as a girl (only used of females = *enda*; cp. *gegeu*); *pass.* **Ganwa**, be get or married or taken as a husband, as a man (only used of males in *pass* - see *zoku*) [Gr. *ganeo*, I marry; *ganao*, I give birth; Ar. *yanwiz*, to marry; *yawaz*, a marriage; Sw. *unyauku*, get united; Ga. *yanga*, join].

Ex. *intombi iganile uanfano ka'Bani* (or *iganile kuye*), the girl has married So-and-so's son.

*intoda iganwe y'intombi ka'Bani*, the man is, or has got, married to So-and-so's daughter.

Phr. *ungafiki ngaw kona*, don't go and marry there *i.e.* stay or loiter. See *uda*.

**i-nGana** or **Gane**, *n.* See *i-Ngane*.

**Gāncu, ukuti** (*ukuthi*), *v.* = *ganenka*.

**Gancuka** (*s.k.*), *v.* Spring, leap, bound, throw the body with a jerk from place to place, as a monkey from bough to bough of a tree, or a dog over some obstacle on its path, or an acrobat springing up at a rope. Cp. *eya*; *ngqibita*.

**Ganda**, *v.* Pound, in any of its senses, as the earthen-floor of a hut (acc.) to make it hard, a shield (acc.) to make it supple, hence also a person or beast (acc.) by beating him or it with sticks, or pounding with stones (= *groba*) all over the body; stamp, as with the foot on the ground; stamp or walk heavily, as a clumsy person over a floor; also used for, to lay a floor of European kind of boards (with *nga*), cement, or stone (= *gandaya*, *ganqaba*) [Skr. *han*, strike;

MZT. *in-ganda*, hut; Sw. *gonga*, beat; *panda*, pound; Her. *tonda*, pound akin to *kanda* (q.v.), *am-Audhla* (q.v.), *isi-Ando* (q.v.).

Phr. *ngande nesinyama*, it (the *i-zulu*) is stamping or roaring along with a black storm or cyclone; said also of a man in a furious rage.

**Gandaya**, *v.* Lay a floor of any kind in a hut (acc.), etc., as with pounded ant-heap (with *nga*), or (by compar.) cement, boards, etc. = *gangada, ganda*.

**Gānde, ukuti (ukuthi)**, *v.* = *ukuti kace*.

**u(lu)-Gando**, *n.* Kind of assegai having a long thin iron headed but a very tiny blade (perhaps of only two inches); person with very thin legs or 'shanks.'

**Gāndu, ukuti (ukuthi)**, *v.* Wield or drive away with great spirit or energy, as a smith swinging away with the hammer at a red-hot iron, a woman letting fly the hoe spiritedly when working at her field, or (by comparison) people pitching into a dance with much energetic action of arms and feet = *ganduza*.

**Ganduza**, *v.* = *ukuti gandu*.

**um-nGane**, *n. f.* — see *um-Ngane*.

**i-nGane**, *n.* — see *i-Ngane*.

**Ganga**, *v.* Do petty wrong, naughty things, mischievous tricks, as is habitual with children, and used even of the petty wrong-doings of adults; be naughty, mischievous, given to playing tricks, as before (used in perf.) [A.S. *gamen*, sport; Sw. *danganya*, play tricks; Her. *amu-ngandyo*, trick, fun].

Ex. *kanti ngandyo lo'ndatu*, so then he is up to tricks, up to mischief, is this fellow!

**i(li)-Gānga (Gaanga)**, *n.* Small round topped hill or hillock, knoll (= *isi-Ganya*, *i(li)-Gquma*, *i(li)-Duma*, *isi-Duma*); *pl. ama-Gānga*, ardent passionateness of heart, whether of intense desire or heat of anger, as when a child has a strong longing to go anywhere, or a man to fight it out with an adversary [Ar. *gā-hāl*, hill; Her. *oka-vanda*, low flat hill; Her. *ganga*, stone].

Ex. *u'ub'ufiko kema, abe engase'maganga*, he gets there and is no longer of passionate desire — his first ardour or fervour is gone. Cp. *ama-Dhlingosi*.

**isi-Gānga (Gaanga)**, *n.* = *i(li)-Ganya*.

**i-nGānga (Gaanga)** no plur., *n.* Kind of small white ant, used as bait in bird-traps (= *i-nCombo*; cp. *amu-Hlwa*); small mound of earth or ant-heap made by the same and used as fuel by Natives = *i-nGgulwane*.

**um-Gānga (Gaanga)**, *n. f.* Earth heaped up, a mound, as alongside a mealie-pit when digging it out, or just outside a hut-door to keep the rain from running in (= *isi-Duma*); piece of cartilaginous flesh growing over the breast-bone of cattle, sheep, etc. and regarded as a very dainty morsel (= *i-nQirra*).

**u(lu)-Ganga**, *n.* Water boiled with a little ground *amabele*, which water is afterwards used for the making of *utshwala* — the preliminary boiling with a sprinkling of meal being supposed to take the bitterness off the water, making it sweet, and the beer good; anything quite dried or parched up, without any sign of moisture left, as mealie-grains, soil, a dead tree, dry snuff, etc.

**Gangada**, *v.* Dry up stiffly, parch, as the sun a skin (acc.) = *gangata, gagada*; also = *gandaya*. [Sw. *kanka*, to get dry; Ga. *kata*; Her. *kata, kukuta*, dry up].

**Gangadeka (s.k.)**, *v.* Get dried up, baked up, parched, as a skin by the sun, or person's mouth when travelling thirsty in the sun (= *gangateka*); be thirsty, be burning with desire, as a person desiring snuff (used in perf.) (= *galeka, gabateka*) [see *ganguda*].

**i-nGangakazane (s.k.)**, *n.* = *i(li)-Qaqa*.

**Gangalaza**, *v.* Do or take off at a single stroke, as a buck (acc.), or an *umtakati* a person he is doing away with (= *ukuti pobo, ukuti shwambakaga*); begin, start, set off, as a new field (acc.) or kraal for oneself, or a dance; begin or set off a person (acc.) to fight, provoke to quarrel (= *gala*).

Ex. *ngiyakugangalaza ngendhlu yakwa'Nyoza*, I shall start off (in shifting my kraal) with Ngoza's hut.

**Gāngalazi, ukuti (ukuthi)**, *v.* = *gangalaza*.

**Gangaleka (s.k.)**, *v.* Feel faint, be overcome with faintness, as a weak person in a close room or from fatigue on the march (not fall in a faint = *guleka*) [Her. *koka*, feel faint].

**u(lu)-Gangampuza (s.p.)**, *n.* Certain small shrub, bark used as fibre.

**i(li)-Gangangozi** (mostly in plur.), *n.* Bold, brazen-faced, impudent conduct or speech; person given to such conduct (= *onamagangangozi*).

**Gangata (Gangatha)**, *v.* = *gangada*.

**Gangateka (Gangatheka)**, *v.* = *gangadeka*.

**i-nGangazane**, *n.* (C. N.) = *i(li)-Qaqa*.

**u(lu)-Gange**, *n.* Outer-fence of a kraal. Cp. *u(lu)-Tango*.



**isi-Gangi, n.** One given to naughty tricks, mischief, and the like. See *ganga*.

**i-nGangomfula, n.** — See *i-Ngangomfula*.

**um-Gani, n. f.** (C. N.) = *um-Ganu*.

**Ganisa, v.** Cause to marry, as a father his daughter (acc.); help to marry, as a father his daughter, by arranging the wedding for her; help through the marriage-ceremony or wedding-feast, as one girl might another girl-friend (acc.), by accompanying her as one of the bridal party to the dance.

**Ganisela, v.** Cause to marry to, give in marriage to, as a father might his daughter (acc.) to a young-man (with *ku*); cause to marry for, *i.e.* arrange the wedding for or permit it to come off, as a father might for a young-man (doub. acc.).

Ex. *nganisele umtunake ku'nsuta*, he has given his child (*i.e.* daughter) in marriage to a Basuto.

*ngiganiseleni bo!* make marry (your girl) for me! *i.e.* permit her wedding to come off.

**um-Gano, n. f.** Bullock which, along with an *i-tote*, usually accompanies the *isi-Godo* on the wedding of a girl — word now seldom used.

**isi-Gantsha (s. l.), n.** Feeling of disgust or repugnance occasioned by eating certain rich foods to the full (= *isi-Gantsha-gantsha, isi-Gara*); such rich food itself; young man or girl for some physical or other reason repulsive, always soon getting disliked by the other sex.

Ex. *intliziyo yami is'inesiyantshagantsha*, my heart (*i.e.* stomach) has now a feeling of dislike or disgust (of food).

**i(li)-Gānu (Gaanu), n.** Fruit of the *um-Gānu* tree.

**um-Gānu (Gaanu), n. f.** Certain wild fruit-tree (*Sclerocarya caffra*), whose wood is used for pot and tray carving, the bark being good for tanning, and from whose fruit an intoxicating drink is made.

**u-Gānuganu, n.** One who makes another's mouth water with desire but does not give him, a tantalizer.

**Ganuka (s. k.), v.** Desire vehemently a thing (acc. with *ela* form) or a person (in a lustful sense) = *kanuka*.

**ama-Ganuka (s. k.), n.** Urethral (not seminal) discharge, caused by sensual excitement or desire = *ana-Ju*. Cp. *i(li)-Zibuko; ama-Lota*.

**Ganukisa (s. k.), v.** Cause to desire vehemently, or to lust sensually; tantalise, as by enticing sights = *kanukisa*.

**Ganunga, v.** (C. N.) = *ganuka*.

**ama-Ganunga, n.** (C. N.) = *ama-Ganuka*.

**Ganya, v.** Out-do decisively, get the better of another (acc.) in dispute or dealings.

**Ganzinga, v.** Roast mealie-grains, etc., dry in the pot or on the pot-lid; bake, or fry, as meat (acc.) placed dry in a pot or on the pot-lid = *kanzinga, tshabeleza* [Sw. *kaanga*, fry; Bo. *kazinga*, fry; Her. *kangura*, bake].

**um-Ganrra, n. f.** Koodoo (*Antelope strepsicerus*); young man generally disliked by the girls (see *isi-Gantsha*), so called from the koodoo being one of those animals repugnant to and not eaten by girls = *um-Garra*.

**Gaqa, v.** Creep on hands and knees (*ngamadolo* = *kasa, huquzela*); (C. N.) also *gata*.

Phr. *ubani ijexile, nyagaga*. So-and-so has been severely reprimanded (by the chief), he is going on his knees = is afraid to go upright, from nervousness or shame.

**i(li)-Gaqa, n.** Assegai, generally, but more especially the war-assegai or *i(li)-Rruwa*.

Phr. *kwahlanyana iyaga*, it was a fierce, close conflict, with assegais everywhere.

**u(lu)-Gaqa, n.** = *u(lu)-Gaqasi*.

**u(lu)-Gaqasi, n.** Any long, slender thing, as a monkey's tail, long stick, or tall thin man = *u(lu)-Guqa*.

**Gaqazela, v.** = *gaya*.

**Garra, ukuti (akuthi), v.** Do a thing largely, abundantly, 'properly' or in highest degree, as when making up a big blazing fire (acc.), or the sun when unusually, 'broilingly' hot (= *ukuti yolo-dwane*, etc.), or a man when swearing very positively.

Ex. *wasiti garra nyokamba*, he did for us properly with a (great) pot (of beer).

**um-Garra, n. f.** = *um-Ganrra*.

**Gasela, v.** Be bent upon, *i.e.* come or go anywhere about any particular person (acc.) or thing, as when calling on a person about a business matter (= *babala*); be bent upon having, be persistently after a person (acc.), as when the mind is made up to fight with him; make for, any particular place (loc.) = *qonda*.

**u-Gatigati (s. l.), n.** = *i(li)-Shoshi*.

**i(li)-Gatsha (s. l.), n.** Small branch, twig-branch, of a tree = *i(li)-Gaba*. Cp. *i(li)-Hlamvu; i(li)-Hlohta*.

**i-nGatsha (s. l.), n.** Large or trunk branch, large bough, of a tree = *i-nGaba* [Her. *o-ndavi*; Sen. *tshi-kazi*; Reg. *mu-sangi*; Ga. *tabi*; Sw. *tawi*].

**Gava, v.** Exaggerate an affair, make more

of it than there really is, by adding false colour, talking volubly about it, etc.

**i(li)-Gāvugavu, v.** One always on the chatter, incessantly gossiping, 'talking' (gen. in a bad sense), as a scandal-monger, etc. Cp. *i(li)-Etelete*.

**Gavuza, v.** Chatter or gossip endlessly; chatter or talk away (in a bad sense), as one given to reporting scandal. Cp. *leteza*.

**i(li), or i-nGavuzana, n.** contempt. form of *i(li)-Gāvugavu*.

**i(li)-Gawozi, n.** Green grass-locust, having long legs; Native of a light yellow complexion, resembling a half-caste (some-what darker than the *um-Hangu*). Cp. *isi-Pakapaka*.

**i(li)-Gawu, n.** Young pumpkin, of any kind, or size, though still green = *i(li)-Irwinti, i-nGuru*. Cp. *isi-Kronyo*.

**um-Gawu, n. ♂.** Fetus of any animal not yet completely grown, e.g. when just beginning to show hair. Comp. *um-Bungu* [Her. *o-nguza*].

**u(lu)-Gawu, n.** (C.N.) = *um-Dhlandhlati*.

**Gawula, v.** Chop or cut down, fell a tree (acc.), large or small, with an axe or similar sharp instrument = *gamula* [Her. *oku-ka*, to fell; Sw. *kata, angusha*, to fell].

*P. kyuaculca o'axicayo (umuti)*, there gets cut down (the tree) that is known — said to express the disadvantage of being a notable character or high personage.

**u-Gawumbila (Gawumbhila), n.** Name for a leopard, on account of its grunt or growl resembling the sound made by grinding mealies on the stone (hence it would seem more correct to say *u-Gayumbila*).

**Gāxa, ukuti (ukuthi), v.** Do anything half-wise, be in the middle of it, as half fill a bucket (acc.) with water (*nya*), as water (nom.) half filling a bucket (with *ku* or loc.), a person midway in his speech (with infin.), a boy holding a stick (acc.) by the middle, etc. = *ukuti gamanza, ukuti gabaru*.

**Gaxa, v.** Put across so as to fall on both sides, as a towel (acc.) over a towel-horse or blanket over one's shoulder; put astride, as a man his legs (acc.) when riding on a horse; hang across or upon, as a coil of rope (acc.) upon a nail, a portion falling on both sides; put, hang, or tie round, as a rein (acc.) round the horns of a bullock; tie a person (acc.) round, or involve him in an affair (loc.); lay the stick (acc.) across a person's (acc.) back or body thoroughly, pitch

into him; put across or in between so as to fix, as string between two closely standing teeth; add to as an extra, over and above (when of a different nature to that which is added to), as a pumpkin (acc.) on a basket of mealies (loc.), or a box of matches (acc.) on a purchase of groceries (loc. or *ku* = *eleka*); hang, as a string of beads (acc.) over one shoulder and under the arm on the opposite side (cp. *nqwamba*).

Ex. *wasigaxa induku, saza suti katata ekaya*, he laid the stick across us right away till we got home.

*nyasigaxa ngamabomu exindabeni zabantu*, he thrusts himself intentionally into the affairs of (other) people.

**isi-Gaxa, n.** Lump, as of clay, meat, etc.; person or child with a short bulky body, as a very fat child (= *isi-Gigibala*); bulkiness, magnitude, weight (as below only); disgust (not nausea) arising from surfeit of rich food (= *isi-Gantsha*).

Ex. *watukidela, waba isigaxa*, he was angry, he was a lump = he was puffed out with rage.

*kalina'sigaxa (lolo'wi)*, it (that word) has no concrete thing (expressed by it), i.e. it is of an abstract nature, tangible only to the mind.

*akuma'sigaxa sexwi loka*, that (which you say) does not possess the substance of a word (or complaint) = there is nothing in it, it is of no weight or importance.

**isi-Gaxana, n.** Little lump — used for a reel of cotton (*isigax. sentambo*); short but rather small-bodied person (= *isi-Gigibalana*).

**Gaxeka (s.k.), v.** Get to be across, astride, caught, etc. (see *gara*), as a particle of meat in a person's teeth (loc.) or the wheels of a wagon when it collides with a tree.

**um-Gaxo, n. ♂.** Long string or rope, of beadwork, dressed leather, etc., hanging in a coil and for ornamental purposes over one shoulder and under the arm on the opposite side. Comp. *nqwamba; isi-Danga*.

**Gaya, v.** Grind, or break up into small particles by crushing, etc., as grain (acc.), tobacco-leaves for making snuff, etc. [Her. *koeya*, grind; Sw. *saga*, grind; Go. *i-ganya*, hand].

Ex. *zuku-gaya ugwayi* to make snuff.

**Gāye, ukuti (ukuthi), v.** Be thickly numerous, densely covering all, as a dense herd of sheep grazing together; do thickly, numerously, as kill off whole troops in battle.



Ex. *nyafumavisa izimvu zite gaye robobani*, I found the sheep densely covering the hill = *kufe intaba izimvu*.

*wabagatula, wabuti gaye*, he cleared them off in dense numbers, laid them thick all over the place.

isi-Gayelo, *n.* (C.N.) = *isi-Gabobawano*.

i(li)-Gazi, *n.* Blood (the substance, as running in the living body) [Gr. *haima*, blood; Lat. *sanguis*; Ngw. *sokami*; Ma. *essarage*; Reg. *massi*; Ga. *msai*; Ar. *dem*; Sw. *damu*, blood; *nji*, bloodshed; At. *eje*, blood].

Ex. *kucusi igazi lake uje*, it is just caused by his blood, i.e. his (unhealthy) constitution.

*umacala egazi*, blood cases, i.e. criminal cases affecting persons' bodies, generally, of course, cases in which blood has or might have been drawn.

Phr. *nSibanibani mubhe, kodwa igazi lake linge*, So-and-so is nice, but his blood is only one i.e. his physical appearance is only one, has a sameness, commonness, unattractiveness about it = *ihlale lake linge, umzimba wake mnyane*.

i-nGazi, *n.* A blood i.e. blood regarded as a separate quantity, or a single collection, as blood discharged from the body, or congealed or clotted in the body (the Natives having no clear conception of the circulation of the blood); plur. *izi-nGazi*, dropsy of the legs and arms, supposed to be from congealed blood and caused by an *umtakati*. Cp. *i(li)-Bende*; *um-Ongulo*.

Ex. *kwapama ingazi* (or *igazi*), there flowed out blood, or a quantity of blood.

*izingazi lezi yini?* what are all these bloods i.e. all this blood.

*ingazi sake xindle*, his bloods are good i.e. his physical constitution is healthy, robust.

um-Gazi, *n. s.* Small opaque dark-red beads with white inside (used collect.). Comp. *um-Litwane*, *u-Maupuhane*.

u(lu)-Gazi (more rarely also i-nGazi), *n.* Handsomeness, niceness, fineness of appearance or complexion (not actual beauty), which may be evident in one's face even though he be not beautiful, and contrariwise may be wanting in one who is decidedly beautiful.

Ex. *umuntu onogazi*, a person of fine, clear complexion.

*umuti onogazi*, nice-looking wood (e.g. a varnished board) of pleasing grain and colour.

Gazinga, *v.* = *yuzingwa*.

Gāzu, *ukuti* (*ukuthi*), *v.* = *yazuka*; *yazula*.

Gazuka (*s. k.*), *v.* Get opened apart, as below; go bouncing or bounding along, as

a ball or stone when rolled or lurch when running; split for a person (acc. with *ela* form), as one's head with headache; split for a person (acc. with *ela* form) with screaming or shrieking at him, as when quarrelling or calling him from a distance (cp. *dazuluka*) = *akuti gazu*.

Gazula, *v.* Open a thing (acc.) apart so as to present an open mouth, as when giving a person a gash or long deep cut in the flesh (cp. *zawula*), or as a pumpkin or log of wood when cutting into it with a knife or axe, or as a female the pudenda or legs when sitting indecently (= *vranula*); shout loudly and irreverently at a person (acc.), scream at him in a disrespectful manner; make a thing (acc.) go bounding or bouncing along, as a boy a ball or stone down a hillside.

Gcaba, *v.* Cut small incisions in the skin of a person (acc.), as for rubbing in medicine (comp. *gazula, zavula*); hence used for, vaccinate (acc.), inoculate; also (C.N.) pain the face or body with coloured spots or patterns, as young men and girls (= *caka*).

isi-Gcaba, *n.* (C.N.) = *isi-Caba*.

Gcabaza (*Gcabhaza*), *v.* Pass urine = *lunda, cama, shobinga*.

Gcabāza (*Gcabhazwa*), *v.* = *tuansa*.

um-Gcabo, *n. s.* Vaccination; vaccination virus; vaccination marks (Mod.).

i-nGcacane, *n.* Marsh-plant having an orange-red spike on a long stalk, like the *i(li)-Cacane*, and whose fibre is used as string in hut-building; sometimes applied also to the *i(li)-Cacane*.

Gcagca, *v.* Go through the wedding-dance (or marriage ceremony generally), as a girl marrying; dance the wedding-dance, as the bridal-party (*um-Timba*), males and females, at a wedding. Comp. *anguzwa, keta*.

Ex. *intombi ka'bari is'iyagcete*, So-and-so's daughter has already performed the wedding-dance = is now married officially or formally, has joined her husband — the term *yina* referring to marriage merely in the natural sense, 'to take a man'.

i(li)-Gcagcane, *n.* Small square ornament of headwork hung round the neck.

Gcagcisa, *v.* Allow or arrange for a girl (acc.) to go through her wedding-dance or ceremony, as her father might; help a girl (acc.) to do so, by accompanying her as one of her bridal party.

um-Gcagco, *n. s.* Bridal-dance, at a wedding (not that of the *i-Keto* or bridegroom's party) = *um-Cauguzwa*. Cp. *isi-Geere*.

- Gcaka** (*s. k.*), *v.* (C. N.) = *caka*.
- isi-Gcaka** (*s. k.*), *n.* (C. N.) = *isi-Caka*.
- (li)-Gcaki** (*s. k.*), *n.* White quartz, frequently found as semi-transparent pebbles in river-beds and along the sea-shore — it is used medicinally by the Natives; common variety of white Natal mealies (comp. *i(li)-Huma*; *u-Hlezane*).
- isi-Gcaki** (*s. k.*), *n.* = *isi-Celu*.
- um-Gcako** (*s. k.*), *n. s.* (C. N.) = *um-Cako*.
- i-nGcangiyana**, *n.* (C. N.) = *u-Nomngcangiyana*.
- Gcantsa** (*s. k.*), *v.* Be very thin, emaciated, as from famine or wasting disease (used in perf.) = *caka*.
- isi-Gcasha**, *n.* Venomous spider (C. N.).
- i-nGcatu** (*Gcatu*), *n.* A very slow walking or creeping along, as of an infant or very infirm person (with *ukwenza*). See *cutula*.
- isi-Gcawu**, *n.* Any certain spot or place out in the open used by people or cattle for frequently congregating on, sitting about on, etc., as an appointed cleared-space outside the kraal on which the cattle stand and are milked in rainy muddy weather, a sheltered spot near the kraal where the men are given to sitting or trying cases, a spot on the veldt or inside the kraal appointed for holding the wedding or other dance, lair of a wild-beast in the long grass or bush, or any other place cleared or trodden-down by frequent use (= *isi-Kundhla*); kind of small pink bead (= *isi-Pofu*).
- Gcaya**, *v.* Cover from sight the breasts and abdomen by the *inGcayi*, as a young woman does when recently married, and whenever pregnant; conceal one's real mind about anything by false external appearances (*ngomzimba*), as when showing oneself glad on meeting a person one doesn't care about, or assenting to anything from fear or somebody present; retain silence purposely, as when being abused = *caya*.
- i-nGcayi**, *n.* Skin-covering used by women for concealing the breasts and abdomen when pregnant or recently married. = *isi-Gcayi*. See *gcaya*.
- isi-Gcayi**, *n.* = *i-nGcayi*.
- i-nGcayikazana** (*s. k.*), *n.* Recently married wife.
- i-nGcazi**, *n.* — *i-nBenge* (freq. used by those who *blonipa* this last word); (C. N.) also large round earthen vessel.
- i-nGca**, *n.* plur. of *u(lu)-Ce*.
- (li)-Gceba** (with plur.), *n.* Single rush, of a certain kind of marsh-grass used for

mat-making (= *i-nDuma*); also = *i(li)-Tulo*.

- i-nGceba**, *n.* Thick lower stalk of the wild-banana leaf, which, when dry, is torn into thin strips for making the *um-Newado*; the *um-Newado* itself, for which it is a euphemistic name (= *i-nKamanga*); (collect.) *ama-Shoba* for arm-ornamentation, when of a beautiful silvery whiteness, such as worn by the higher-class men (cp. *u(lu)-Kasi*).

Ex. *inonile, iy'ingceba*, it (the ox) is as fat as a wild-banana stem (which is juicy and eaten).

- isi-Gceba**, *n.* Wild-banana tree (*Strelitzia augusta*) whose leaf-stems are used as above and the leaves themselves used for carpeting damp corn-pits = *isi-Dabane*.

- i-nGcebelezela**, *n.* (C. N.) = *u(lu)-Titi*.

- i-nGcebengela**, *n.* A patching-up of a bad case, or of an old coat or hut (see *cebengela*) = *i-nGeicyela*.

Ex. *gusimse gawana ingcebengela*, he (the chief) just consented to a specious patching-up (or made-up case) by the other side (whereas the matter stood perfectly clear against them).

- (li)-Gceke** (*s. k.*), *n.* Kraal-yard *i. e.* cleared space about the huts, or outside the kraal when cleared of grass; loc. *egcekeni*, in the open, or clearly visible country; *adv.* openly (= *obala*); also = *i(li)-Ceke*.

- i-nGcekeza** (*s. k.*), *n.* Certain kind of dance of girls at a first menstruation, etc. (with *shuya* — this custom is now almost unknown).

- Gcélekeshe**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *ukuti uycelekeshe*.

- i-nGcelu**, *n.* Broad, shallow-shaped *i-nBenge*. See *i-nGcengece*.

- (li)-Gcema**, *n.* Wooden needle for thatching (= *i(li)-Tulo*); flat iron needle for sewing mats, etc., with; hence, applied to any kind of stake or iron-instrument flattened at the sides and sharp at the point, like a modern bayonet.

- i-nGcengece**, *n.* Any broad shallow-shaped basket, whether *i-nBenge*, or *i(li)-Qoma*. See *u(lu)-Celu*, *i-nGcelu*.

- isi-Gcengece**, *n.* Certain tree growing in the bush-country whose berries, mixed with *umn-Twa*, are used as *ama-Ka*. See *isi-Fico*.

- i-nGcengebezela**, *n.* = *i-Ncengelezela*.

- isi-Gcibishe**, or **Gcibisholo**, *n.* Mark for boys to throw sticks at (C. N.). See *i-nGwimbi*.



i-nGciciyela, *n.* = *i-nFcehengela*.

Gcifi, *ukuti* (*ukuthi*), *v.* = *ukuti cifi*.

Gcifiza, *v.* = *cifiza*.

isi-Gcifiza, *n.* = *isi-Cifiza*.

Gcika (*s.k.*), *v.* Lay leaves on the top of water in a vessel to prevent it shaking over by the motion of carrying.

i-nGcikingciki (*s.k.*), *n.* — see *i-Ngeiki-ngeiki*.

um-Gciko (*s.k.*), *n.* 5. Leaves placed on the top of water, as above.

Gcija, *v.* (C.N.) = *cija*.

i-nGcili, *n.* Small part of a tapeworm passed separately with the stools (the word is not liked as vulgar). Cp. *isi-Lo*; *ama-Hashu*; *n-Nozondilanga*; *i(li)-Buka*; *u(lu)-Hlavane*.

isi-Gcilisha, *n.* (C.N.) = *isi-Bankwa*.

isi-Gcimiza, *n.* = *isi-Cifiza*.

Gcina, *v.* Make stick fast, as glue (nom.) a broom-handle (acc.) in its hole, or as cement the fragments of a broken vessel (for the sticking of the gum of an envelope *uku-namatelisa* is used); keep firm, as a commandment (acc.); preserve, take care of, as money (acc.); end, finish up, terminate, as by (*ngq*) the last thing in a row (comp. *qeda*) [comp. *qina* of which this word appears to be a form].

Ex. *ngcinileyo* or *owokugcina*, the last, the ending-up one, as of a woman's children, or a row of huts.

i-nGcina, *n.* (C.N.) = *i-nGcino*.

Gcinezela, *v.* Keep firm, press with hands or feet — akin to or adopted from *Xo. cinezela* (C.N.).

i-nGcingane, *n.* — see *i-Ngeingane*.

Gcingca, *v.* Stuff up, as when stuffing a child (acc.) with excessive food, stuffing up a person with excessive or unanswerable talk so that he be unable to reply, or as a bull continually mounting a cow after its covering has been completed and which habit is supposed to render it barren. Cp. *ukuti fokoqo*; *gausha*.

i-nGcingo, *n.* = *um-Ngeingo*.

ama-Gcino (*no-sing.*), *n.* End; final doing.

Ex. *umntwana namagcino*, or *owasemagcinent*, or *owokugcina*, the last or final child (of any woman); so also the last boy, tree, etc. of a row.

i-nGcino, *n.* Small yeldt plant having large raceme of tiny white flowerlets and large bulbous root containing a slimy substance used for gluing the assegai-blade

into its wooden shaft; the slimy, glutinous substance itself (= *i-nKulati*); black pasty matter accumulating in the stem of a hemp-horn or pipe; (C.N.) = *um-Ovu*.

i-nGcipo (*Geipho*), *n.* Horizontal spring-stick holding the stone of a boy's bird-trap or *isi-Fe*.

Phr. *kgwabuke ingcipo namhla ku'Bani*, the trap-spring has sprung back to-day with So-and-so = something has got hold of him, he is very angry or put out.

Gcisha, *ukuti* (*ukuthi*), *v.* Be full up, as a calabash or mealie-pit; be of full body, well filled out, or of equally bulky proportions right away from top to bottom, as a pillar, or a man of bulky body right through = *gcishaza*.

Ex. *wahloba wati gcisha*, he adorned himself, filling up every part of the body.

*kusuke pexulu, kuye kute gcisha pantsi*, from the top it goes in the same fullness (bulk or breadth) down to the bottom.

Gcishaza, *v.* = *ukuti gcisha*.

Gcishi, *ukuti* (*ukuthi*), *v.* (C.N.) = *ukuti dintsi*.

i-nGcisili, *n.* Certain animal of the badger kind (N).

i-nGcisini, *n.* = *i-nKwishela*.

i(li)-Gciwane, *n.* Small light particle floating about in the air, as of fine ash when blown about by the wind, or of dust raised in sweeping a floor; person of weak intellect, devoid of all self-restraint, incapable of behaving respectably, whose normal manners are similar to those of a man under the influence of drink.

Phr. *aBani ngahamba etwete amogcivane ngekanda*, So-and-so goes about carrying bits of dust (*i.e.* dirt) on his head (*i.e.* on his headdress) — a shame to a self-esteeming *ikekhu*.

Gciwaza or Gciwagciwaza, *v.* Do, or behave like an *i-Gciwane q.v.*, or a man who has been drinking.

Gcizela or Gcizelela, *v.* Repeat over again something (acc., or with *ku* or *loc.*) one has already done before, by way of emphasizing, perfecting or increasing the quantity, *e.g.* when repeating a second serving or ladleful on the top of a plate of porridge, when giving over again evidence or information one has given before, or repeating again a lesson one has already gone through; put up, as a child (acc.), to do again something wrong; fill up or fill in the open spaces in a branch-built hedge by bending in any protruding twigs (= *xubiya*).

Ex. *uke ugci-cde konahupa*, just do again here, will you? *i.e.* put on a little more paint, etc.

*ngiloku ugci-czela ka'Faku*, I am all along doing again Faku's kraal *i.e.* am always going or being sent there.

*kaule krasa ugci-czela kuleb'swi*, I have day after day kept repeating that same thing.

**Gcoba, v.** Anoint with anything of an oily nature, as the body (acc.) with fat, or a sore with ointment; hence, oil, grease, lubricate; rub clothes (acc.) with soap when washing them.

Phr. *sal'ugcobe, wawale*, just grease yourself to satisfaction, *i.e.* just feel easy and satisfied and don't mind what this person says or does, give him his money and let him go — said by one friend to another to ease the latter's feelings, advising him for sake of peace, not to quarrel, etc., with another.

*mbobokazi ukambu vsagrobile*, the new bride goes while still comfortably greased — said of a person who has been staying at a place and left it while still on good terms all round, not having had time to exhibit his natural defects or discover those of the kraal he is leaving; all has been pleasant and comfortable.

*angilandi ukugcotslara (or ukaberwa) ugobele embonyeni*, I don't like being (merely) sneared about the mouth with spleen (which, as a good-for-nothing morsel, is thrown to the small boys, whose mouths become covered with the blood thereof as though they had been feasting on something good) — said when finding fault with the stinky bit of meat, etc., offered to one.

**Gcoba (Gcobha), v.** Milk slightly *i.e.* a cow (acc.) that has little milk, as during the winter. Cp. *ggoba*.

**Gcobo, ukuti (Gcobhu, ukuthi), v.** Make a slight poke or 'dip' into something soft or liquid with some pointed thing, as into the porridge (with *loc.* or *ku*) with one's finger (with *ngi*), into a basin of meal with a stick, or as one's coat-tails dipping into the water when fording a river = *ggobozu*.

**(li)-Gcobo, n.** Any thing, or action, pleasing to see, nice to the eyes, as a fancy *umutshu*, respectful behaviour in a child (not used of persons or their features, unless metaphorically).

Ex. *kanti igobo, gini, loko?* does that then, think you, look nice? (that conduct of yours).

**Gcoboza (Gcobhoya), v.** = *ukuti gcobo*.

**i-nGcodoba, n.** (N.) = *i-nCodoba*.

**isi-Gcogco, n.** (C. N.) = *isi-Coca*.

**Gcogcoma, v.** = *cocoma*.

**i(li)-Gcokama (s.k.), n.** A scrupulously neat person, unusually 'fine' in his habits. Cp. *i(li)-Nowu*.

**i(li)-Gcokwe (s.k.), n.** A small *i(li)-Uawu*.

**Gcola, v.** (C. N.) = *cota*.

**i-nGcolo, n.** Plant whose roots are eaten in time of famine (C. N.).

**isi-Gcolo, n.** Small garden or patch of cultivated land; (N.) certain sea-fish.

**u-Gcololo, n.** = *i(li)-Cukide*.

**Gcomba (Gcombha), v.** (C. N.) = *comba*.

**i-nGcongco, n.** = *isi-Qongo*. See *ukuti congo*.

**i-nGcongobezela, n.** A careful doing (with *enza* — see *congobezela*); thing to be economised, taken care with, as one's small food-supply = *i-nGcongolozela*.

**i-nGcongolozela, n.** = *i-nGcongobezela*.

**i-nGcongoshiyane, n.** = *i-nTutwane*.

**isi-Gcono, n.** Laughing stock, a person made to look ridiculous.

Ex. *ukumshaya isigconu*, to make him a laughing-stock.

**i-nGcosana, n.** Very small quantity, of anything liquid or solid; hence, a very little, a very few, a very tiny bit, etc.; sometimes = *kancane*. Cp. *ukuti cosu; ncinya, neane*.

**ubu-nGcosana, n.** Small quantity, of anything, *i.e.* its fewness, littleness, etc.

**i-nGcosho, n.** One of a certain girl's *ibuto* formed by Mpande, next before the *u-Gulhludonga*.

**i-nGcosi, n.** Small quantity — gen. equivalent to *i-nGcosana*, as above.

**isi-Gcoyi, n.** = *isi-Copolozu*.

**i-nGcozana, n.** = *i-nGcosana*.

**ubu-nGcozana, n.** = *ubu-nGcosana*.

**isi-Gcozi, n.** = *isi-Kigi*.

**i-nGcuba, n.** Meat of an animal (edible) that has died, not been slaughtered. Cp. *um-Cane*.

**i-nGcubula, n.** *um-Kindi*.

**i-nGcucu, n.** Rotting, decayed thing, falling apart into small bits, as old thatch, rotten hide, etc. Cp. *izi-Cucu, vreceka*.

**Gcugca, v.** Fritter away or diminish by constantly withdrawing from for petty purposes, as a person his money (acc.), food, or cattle.

**i-nGcugce, n.** An *ibuto lezintombi* formed by Cetshwayo and next after the *isi-Timane* of Mpande, and mostly married



into the *i-nDhlondhlo* and *u(lu)-Dhloko* regiments of men.

**Gcugeka** (*s. k.*), *v.* Get frittered away or diminished by constant petty withdrawals from, as one's money (nom.), food or cattle; be reduced in quantity, or short in numbers, not of full strength or amount, as a regiment (nom.) when some of the men have been called off for other small duties.

*u-Gcugcuza*, *n.* = *u-Qadolo*.

**i(li)-Gcuka**, or **Gcuke** (*s. k.*), *n.* Large yellow ant (C. N.).

**i-nGcuku** (*s. k.*), *n.* = *i(li)-Cuku*; (C. N.) large skin dress worn about the loins by women in the interior.

**Gcula**, *v.* Stand stationary, in one place, as cattle when sick, or a man viewing the country (gen. in perf.). Cp. *ggula*; *ma*; *dwata*.

**i-nGcula**, *n.* Variety of assegai having a very long shank and small blade, perhaps four or five inches long, used for small game, etc. = *i-nTshutsha*. Cp. *i-nDhlodhlela*.

**um-Gcula**, *n.* ♂. Barren mealie-stalk, *i.e.* bearing no cob. Comp. *i(li)-Puta*, *um-Puta*.

**i(li)-Gcuma**, *n.* Certain running veldt-plant, having nasty thorns; burrweed (*Xanthium spinosum*).

**i-nGcungu**, *n.* — see *i-Ngcungu*.

**i-nGcungulu**, *n.* (C. N.) = *u-Tshobitshobi*.

**i-nGcungwana**, *n.* A screwing together of the tips of the fingers, as in a certain children's game. See *qupa*.

**i-nGcupe** or **Gcupo** (*Gcuphe* or *Gcupho*), *n.* The increased secretion or 'show' preceding delivery in women. Cp. *is-Ampanza*.

**u(lu)-Gcusulu**, *n.* (N) = *isi-Patsholo* — the word has been now adopted in Zululand, where the disease seems to have been unknown before the advent of Europeans.

**Gcwa**, *ukuti* (*ukuthi*), *v.* Be brimming full = *ukuti ciki*.

**i(li)-Gcwabakazi** (*s. k.*), *n.* (C. N.) = *i(li)-Cakazi*.

**i-nGcwabasi**, *n.* Any very tall, towering person, tree, etc. (cp. *i-nGcwani*); (N) wealthy, well-off man, a 'gentleman' = *i-nJinga*.

**Gcwāka**, *ukuti* (*ukuthi*; *s. k.*), *v.* (C. N.) = *ukuti ewanti*.

**Gcwala**, *v.* Be full, as a vessel (nom.) with water (acc.) — used gen. in perf.; fill as the water (nom.) does a vessel (with loc.

or *ku*) — used gen. in perf. [Ar. *mala*, to fill; MZT. and Xo. *zala*, to be full; Sw. *jau*; Ga. *jula*; Her. *ura*; At *cu*, fill].

Ex. *kugecele abantu eudhlini*, it is full (of) people in the hut.

*ikanda lake kaligewece*, his head is not full *i.e.* doesn't carry the proper amount of good sense = he is a wild, indiscreet, rascally fellow (Mod.).

**i-nGcwali**, *n.* = *i-nCwali*.

**Gcwalisa**, *v.* Cause to be full *i.e.* to fill, as a person a vessel (acc.) with water (*nga*), or water (acc.) into a vessel (loc. or *ku*); fulfil, as a person his promise (*izwi* — Mod.).

**i(li)-Gcwane**, *n.* (C. N.) = *i(li)-Geiwane*.

**Gcwaneka** (*s. k.*), *v.* (C. N.) = *geiwaza*.

**i-nGcwani**, *n.* Very tall, slender-bodied, lanky person. Cp. *i-nGcwabasi*.

**i-nGcwatule** (*Gwathule*), *n.* = *u(lu)-Cwata*.

**Gcwaya**, *v.* (C. N.) = *gcaya*.

**i-nGcwayi**, *n.* (C. N.) = *um-Laza*.

**i-nGcwecwe**, *n.* = *u(lu)-Cwecwe*.

**i-nGcwedi**, *n.* = *i-nGcwepeshi*.

**i-nGcwele**, *n.* A pure, holy thing (N. fr. Xo. *ngewece*, pure) — see *cweba*.

**isi-Gcwelegcwele**, *n.* Plunderer, marauder, such as were driven from their homes by war, etc., and compelled to live a marauding life in secluded spots.

**Gcweleza**, *v.* Lead a plundering, marauding life, as above.

**i-nGcwepeshi** (*Gcwepeshi*), *n.* One unusually smart, clever, skilful, expert in talk or work = *i-nGcwedi*; see *cwepesha*.

**i-nGcweti** (*s. t.*), *n.* (C. N.) = *i-nGcwedi*.

**i-nGcwimbi**, *n.* — see *i-Ngcwimbi*.

**Ge**, *ukuti* (*ukuthi*), *v.* Refuse, or deny absolutely (used with *ngaba*, *pika*, etc.); oftentimes equivalent to 'never!' (= *ngeke*).

**Geba**, *v.* Bend down (*intrans.*), as the bough of a tree when pulled; incline to one side, as the top of a long thin plank when stood on end, or the head and body of a child when asleep in the *i-mBeleko*; dip, or tip on one side, as a tray or pot of beer when carried uneyenly; incline or bend down over, as the shades of evening (*amatunzi*) down the eastern side of a hill in the afternoon. Comp. *teba*; *goba* [Sw. *geuka*, turn; *nepa*, bend; *penda*, incline to; Her. *peta*, bend to one side; Ga. *menya*, bend].

**i-nGebangebane**, *n.* Children's game, in

which one takes hold of the hand of another by the wrist and then by a jerk suddenly endeavours to knock him, or another, on the nose with his own hand. See *i-nGeungwana*.

**Gebe, ukuti (ukuthi), v.** Bend down, or incline at the end, as a long plank, or long bundle of grass carried on the head (= *geba*); cut a person (acc.) a big open wound, as with a stick, stone, or cane-knife (= *gebeza*).

**i(li)-Gebe, n.** Any deep empty pit or hole, whether dug by man, or burrowed by animals; such a pit, used as a trap for catching game; concavity of the body just above the hips, the waist. (= *i(li)-Guma*).

Ex. *emagebeni*, round the waist, over the hips.

**i-nGebe, n.** Breech-loading gun (from *geba* = C.N.).

**u(lu)-Gebe, n.** Dangerous ridge (C.N.).

Phr. *ukuba s'ogebeni*, to be on the point of, on the verge of, in danger of (C.N.).

**u(lu)-Gebedu, n.** Man's headdress when made to fall low at the sides showing the crown of the head.

**u-Gebeleweni, n.** Plant (*Rhipsalis* sp.) with fleshy, leafless stalks growing in rocky places, said to be a remedy for irritation caused by *um-Dhlebe*; also certain tree of the *u-Ntlangoti* kind (= *u-Ntlangoti ompofu*).

**isi-Gebengu, n.** Highwayman, whether murdering or plundering (N. fr. Xo. *isi-Gebengya*).

**Gebeza, v.** Cut or strike a person (acc.) so as to cause a big open wound, as with a stick, stone, or cane-knife = *ukuti gebe*.

**Gebezela, v.** Wave up and down, incline in a waving manner to one side, as a bough with someone sitting on it, a bundle of grass carried on the head, or a long, thin plank when stood on end = *ukuti gebe gebe, gobozela*.

**u(lu)-Gebezi (Gebhezi), n.** Fragment or broken piece, of a gourd or other similar light brittle vessel (not of earthenware pots = *u(lu)-Dengezi*); such gourd, etc., partially broken; empty skeleton (i.e. thorax) of an ox, etc., as seen lying on the veldt (= *u(lu)-Gobozu*). Cp. *isi-Qepu*.

**Gebisa, v.** Bend down (*trans.*), make incline to one side, as a person might a bough (acc.) by pulling it, or a tray when carrying it unevenly, or a long thin plank when holding it erect.

**Gēbu, ukuti (Gēbhu, ukuthi), v.** = *gebulu, gebuza*.

**isi-Gebu (Gebhu), n.** Deep hole of a wound, whether from injury or ulcerous growth.

**Gebula (Gebhala), v.** Cut (deeply) into, whether by a vertical cut (as when cutting through a loaf of bread (acc.) or a slice of meat off a lump), or concavely, leaving a deep hole (as when cutting out big clods of earth (acc.) with the hoe, or when digging a grain-pit very deep, or when biting a big hole in a man's leg (acc.) or loaf of bread) = *gebuza, ukuti gebu*.

**Gebuza (Gebhuza), v.** = *gebulu*.

**isi-Gebuza (Gebhuza), n.** = *isi-Gebu*.

**u-Gebuz'izulu (Gebhuz'izulu), n.** Common *isi-bongo* for a warrior who has, at some time, administered a famously big wound.

**isi-Gece, n.** Any incomplete or unfinished thing, or work, or affair, wanting in any of its parts, as a house still partly unfinished, or a cup that has lost its handle, or a matter only partly considered (comp. *umu-Kwa*); knife of Native workmanship, shaped like a broad assegai-blade, and originally used by women for field and cooking purposes (= *umu-Kwa, um-Hebe*); *plur.* *izi-Gece*, food left uncaten or over from a meal (= *izi-Gede, izi-Geqe*).

Ex. *umsebenzi mshuqye ug'isiqee*, he has left the work unfinished.

**i(li)-Gēcegece, n.** = *i(li)-Gwence*.

**Gēde, ukuti (ukuthi), v.** = *gedeza; gedezela*.

**i-nGede, n.** Interior trembling or nervousness; (C.N.) = *u(lu)-Gedegede; i-nTlwan*.

**isi-Gede, n.** Any big, bulky thing, enough for a meal and over, as a large sweet-potato or mealie-cob; *pl.* *izi-Gede*, food left, or remaining over, after a meal (= *izi-Geqe, izi-Gece*).

Ex. *basata, bashiya izigede*, they ate to the full and left a lot over.

**um, or u(lu)-Gede, n.** Cave, cavernous place, den (large or small), as beneath a precipice, or over-hanging rock, or as formed by large stones leaning together, or within a large hollow tree = *um-Bafu, um-Pandu, um-Hume*.

**Gēde gēde, ukuti (ukuthi), v.** = *gedeza; gedezela*.

**i(li)-Gēdegede, n.** A trembling, as from nervousness, etc. See *gedezela*.

**u(lu)-Gēdegede, n.** Loud, noisy talker, both by nature, or when excited by anger = *i(li)-Ketekete*. See *gedeza*.



**Gedeza, v.** Talk away with a continuous noise (so as to make the whole place reverberate, as it were, with the din), as some very loud talkers do naturally, or women when loudly scolding, or witch-doctors crying out praising the spirits; reverberate, resound, make a din, as an empty hall or a wood might one's voice = *keleza*.

Ex. *ug'esira kugela-wo ku'Beni*, I heard it being bawled out (by an *umyoma*) at So-and-so's kraal — which is taken to mean a meat-feast on the next day.

**Gedezela, v.** Tremble, with fear; shiver, from cold = *tulumela, quqazela, qubuzela, quqa*.

**Gedhla, v.** Grind with the teeth, making a grating noise, as hard mealie-grains or a stone in the food (= *gedhleza; lumela, quqada*); gnaw anything hard, as a rat a board (acc. — cp. *gewula*); cause a gnawing or sharp cutting pain, gripe, as a drastic purgative might a man (acc.); cut gradually through and off by some continuous process, as a man sawing a block of wood (acc.), or a rodent gnawing away the bottom of a post (acc.), or a man felling a tree by chopping out bit by bit from the bottom; gnaw away at so as to bring down, kill off, as an *umbukati* does the individuals (acc.) of a kraal; cut sharply and finely, as a sharp assegai-blade or blade of grass; produce a grating sound, as the chest of a person with bronchitis, from the passage of air through the accumulation of mucus in the bronchial tubes = *akuti gedhle*.

Phr. *we'angigedhle iwele*, come and cut my hair for me.

*uku-gedhla amaxingo*, to grind the teeth, as a child in sleep = *uku-dhla amaxingo*.

*uku-gedhla imihlati*, to grind the jaws i. e. gnash the teeth, as an exasperated man = *uku-quqada imihlati*, or *uku-dhla imihlati*.

**isi-Gedhla, n.** Ox with horns pointing downwards in any way, whether straight down on either side (= *um-Dhlovu*), or round before the face; one of a certain section of the *um-Xapo* regiment.

**u(lu)-Gedhla, n.** Anything of an erect, flat-sided shape, as the comb of a cock (= *u(lu)-Mema*), long narrow-faced (i. e. flat-sided) head (= *u(lu)-Mema*), or a mountain rising abruptly up and presenting a flat precipitous face; grating soil i. e. soil abounding in small stones or fragments of shale (= *u(lu)-Gedhle*).

**i-nGedhlane, n.** One who secretly makes away with the people of a kraal or car-

ries injurious information about them to the chief (see *gedhla*).

**Gēdhle, ukuti (akuthi), v.** = *gedhla, gedhleza, gedhleza*.

**isi-Gedhle, n.** Stony place, covered with pebbles or boulders, as by some rivers = *u(lu)-Gedhle, isi-Wehle*.

**u(lu)-Gedhle, n.** Grating soil, or place where the earth is mixed with an abundance of small stones or fragments of shale (= *u(lu)-Gedhla*); also = *isi-Gedhle*.

**isi-Gedhle-kazi (s. k.), n.** Cow, as above see *isi-Gedhla*.

**Gedhleza, v.** Freq. and intense, of *gedhla*.

**Gedhlezele, v.** Go grating along, grate, as a wagon going over stony ground or a person grinding with the teeth a stone in the food or any hard dry grains; grate, as the road-stones, stone in food, etc., itself.

**Gega, v.** Take off the hair (acc.) so as to leave bald, as the headrest does by constantly rubbing at the same place during sleep, or as certain diseases which make the hair fall out, or as does the razor when shaving. Cp. *pua, singu; gundo* [Her. *hoku*, fall out as hair].

Ex. *ikanda seligephele isigqeli*, his head has the hair already all rubbed off bare by the headrest.

**isi-Gege, n.** Girl's frontal covering (before the *pubes*), formed of an oblong patch of headwork. Cp. *um-Belenja; ub-Eadhle; isi-Heshu; umu-Tsha*.

**isi-Gēge (Gege), n.** Greedy, gluttonous person, eating largely and alone (= *i(li)-Gova, isi-Hangabanga*); applied also to a loose-charactered flirt, who is not satisfied with only a single young-man.

**ubu-Gēge (Gege), n.** Gluttony; gluttonous nature, as above.

**isi, or u(lu)-Gegebu, n.** = *u(lu)-Keke*.

**Gegedhla, v.** Gnaw at or away, as a rat or white-ants = Freq. of *gedhla*.

**i(li)-Gegedhla, n.** Thing always going *ge ge* (i. e. with giggling, gnawing, etc.) freq. used of a rat, an *i-Hloko-hloko*, etc.

**Gē gē gē, ukuti (akuthi)** pronounced in a low tone and with all syllables equally short, v. = *gegezela*.

**Gē gē ge, ukuti (akuthi)** pronounced in a high tone and with the last syllable prolonged, v. = *gegeteka*.

**isi-Gegege, n.** Blazing, baking sun or heat. **Gegeka (s. k.), v.** Get made to come out (i. e. fall off), as a person's hair from disease or friction.

**Gegeteka** (*Geyetheka*), *v.* Give a long, reiterated, lusty laugh, as might a lot of Native girls when amused. Cp. *gigileka*.

**Gegezela**, *v.* Trot lightly along, shuffle quickly along, at a pace intermediary between walking and running, as a person too old to run, or a man going quickly down a hill = *kekezela*.

**i-nGego**, *n.* = *i-nTsiqo*.

**Geja**, *v.* Fail to reach or obtain a thing aimed at or sought after, as a boy (nom.) whose stick, when thrown at a bird misses its mark; hence, to miss, as the boy (not as the stick = *papalaza*); lose; feel the want of, fail in anything *i. e.* be without it (*nga*). Comp. *tshamtshaka*, *tshazwa*.

Ex. *esahlaxi ku'munxana, kageji nga'nta*, as long as he is living with the well-off man, he fails for nothing, *i. e.* needs nothing, gets everything he wants.

**(i)l-Geja**, *n.* Native hoe; hence, plough (*i-geja lezinakabi*); card of the spades suit, in playing-cards (see *um-Cijwane*, *u-Mpukane*, *u-Magqebeni*) [Sw. *jembe*, hoe; Her. *otyivete*; Ya. *ka-jela*].

P. *igeyu litengwa ugokubonwa*, the hoe is bought after being seen = look before you leap.

*ngihlezi paxu kwegeja lishisa*, I am sitting upon a hot hoe-iron — used to express living in very uncomfortable surroundings, or with some great sorrow or misfortune afflicting one.

**isi-Gejane**, *n.* Long train of people, etc. Cp. *i(li)-Hele*.

**i-nGêje** (*Geeje*), *n.* Single string of beads worn by girls and boys encircling the head or hanging over the shoulder (comp. *um-Gele*); also = *isi-Kigi*.

**Gela**, *v.* Cut down, as an enemy a man's crops (acc.); abandon one's own chief (with *ku*) and go over to another for some selfish purpose, go over to the enemy, act disloyally (= *hlabuka*).

**(i)l-Gela**, *n.* One who abandons his own chief and goes over to another for selfish reasons; one who goes over to the enemy (if he sees it stronger), turns disloyal, a traitor; small veldt-plant having edible roots.

**i-nGele**, *n.* (C.N.) see *u(lu)-Gwela*.

**isi-Gêle** (*Gele*), *n.* Person with retiring forehead and head going off prominently at the back; hence, a man with the headring placed far back on the head; pl. *izi-Gêle* (*no sing.*), the ringkops and old men of a locality assembled together, as when considering some case.

**Gêle gele**, *ukuti* (*ukuthi*), *v.* = *geleza*.

**u-Gêlegele**, *n.* = *u-Ntloyile*.

**i-nGêlegele**, *n.* Very steep, precipitous ascent, as in valleys, etc., of very broken country or precipitous hills = *um-Tezuka*.

**u(lu)-Gêlegele**, *n.* = *u(lu)-Cwazi*.

**Gelekeqa** (*s.k.*), *v.* Do a thing sharply, with undeliberated action, as when a man comes home from work, throws down his sickle (acc.) in the hut and goes out, or picks up a mealie-cob in his way and flings it (acc.) away outside; or with quick sudden effort, so as *e.g.* to catch instantly some object before it can get away, as a man (nom.) when he snatches up a stick and hurls it (acc.) at a thieving dog, or as a blade of tumbotte-grass might give one (acc.) a sudden cut while handling it; or in a sharp decisive manner, as when a person (nom.) gives another (acc.) a sudden gash with a knife (with *nga*), or cuts asunder a string (acc.) with a sharp decisive stroke = *ukuti gelekeqe*.

**Gêlekeqe**, *ukuti* (*ukuthi*; *s.k.*), *v.* = *gelekeqa*; *gelekeqeqa*.

**isi-Gelekeqe** (*s.k.*), *n.* Highwayman who attacks and kills persons on the road. Cp. *i-nTswelaboya*.

**u(lu)-Gelekeqe** (*s.k.*), *n.* Thing curving over backwards at the top, as a man's head with a receding crown, an ox with long horns flowing away behind, or the crescent-shaped moon before its first quarter.

**Gelekeqeka** (*s.k.*), *v.* Get done sharply, with undeliberated action, as above; or with quick sudden effort, as above; or in a sharp decisive manner, as above — *gelekeqa* = *ukuti gelekeqe*.

**u-Gelenja**, *n.* Dredger [Eng.].

**Geleza** or **Gelezela**, *v.* Make an undulating, wavy movement, undulate, as a long loose rope when shaken, or long grass when the wind passes over it, or as the heat-waves on a hot day or above a stove; go in an undulating, wavy, up and down manner, as a line of sheep, or a single man, tripping along, or water rippling along in a brook = *nyelezela*, *mumbuzela*.

**u(lu)-Gelo**, *n.* Any assemblage or gathering of men, sitting in a semi-circle, as to try a case, drink beer, etc.

**Gema**, *v.* Indicate, or point out, by a motion of the head (*nyekanda*), as when nodding assent, or motioning a person to a particular spot by a side-movement of the head; make an indication or feint



of striking at one (acc.), as by raising one's stick (= *sikaza*).

**um-Gemane**, *n. s.* Kind of *in-tsema* (*Euphorbia hupleurifolia*).

**um-Gembeleza** or **Gembelezane** (*Gembheleza*), *n. s.* Fine, sleek, handsome-bodied person, as is common among headmen = *um-Bakubaka*, *um-Peteza*. Cp. *um-Domboloz*.

**Gémbeqe**, *ukuti* (*Gémbheqe*, *ukuthi*), *v.* = *ukuti yendu*.

**izi** or **ama-Gémegeme** (*no sing.*), *n.* Event or events, of a grave, serious, disagreeable nature, happening in a kraal or locality = *ama-Lekeleke*, *ama-Yingoli*.

**Gemenca**, *v.* Banter, or play with a person (acc.) by making humourously insinuating remarks so concealed as not to be apparent to him.

**i(li)-Gemence**, *n.* Person of a fickle, capricious nature, whose love only lasts a short time before being passed over to another.

**Gemeza**, *v.* Commit faults of a seriously evil nature = *lekeza*. See *ama-Gemegeme*.

**i(li)-Gemfe**, *n.* Native reed-whistle, the herd-boy's pan-pipes = *i(li)-Gerre*, *i(li)-Venge*.

**i(li)-Gemfu**, *n.* Hut at present unoccupied, as that of a young-man away at work.

**isi-Gemfuka** (*s. k.*), *n.* Huge, big-bodied person or animal.

**Génama**, *v.* Be in a state of exultation, supreme happiness, high glee, as the Zululand Natives upon the return of Dinuzulu from St. Helena (used in perf.) = *genama*.

**Genca**, *v.* Deal a blow or gash, as with a sword or axe; hence, cut down by slashes of such an instrument, as when felling a tree (acc.), cutting down sugarcane, etc.; give a person (acc.) or thing a chop or cut with such instrument = *genca*. Cp. *ukuti yephe* [Sw. *chanja*, chop; Her. *penda*, chop].

**Génga**, *v.* Deceive, trick a person (acc.), as in trading, etc.

Ex. *acu! ngivigqile!* oh! I have played myself a nice trick, have got myself finely done (e.g. by trusting a begging friend to help herself to my mealie-sick, and she has cleared out the whole lot).

**i(li)-Gengce**, *n.* (C. N.) = *i(li)-Gvence*.

**Géngenzi**, *ukuti* (*ukuthi*), *n.* Lie gapingly open, wide open, at full face towards one = *ukuti géngene*.

Ex. *indlu ihlexi géngenzi*, the hut stands wide open (although its owner is away).

*itshé waliququla, waliti géngenzi*, she turned the grinding-stone at full face, i.e. face upwards, staring towards her.

**Géngene**, *ukuti* (*ukuthi*), *v.* Be, stand, or look full face on, wide open, openly exposed, as a hut-door or box wide open, or a person looking with all eyes and ears when something exciting is being related = *ukuti géngenzi*.

Ex. *yabaleka, yaza yafika kulawa-ya umuti, lopo yapenduka yali géngene ngakini*, it (the bullock) ran off until it reached that tree, when it turned round full face at me.

**isi-Géngene**, *n.* Person with a big full face.

**Géngé**, *ukuti* (*ukuthi*), *v.* = *gengeza*; also *ukuti geqe*.

**i(li)-Géngé**, *n.* Thing completely finished, at an end, as beer, snuff, etc.

Ex. *sekufigenge nje*, it is now quite finished up (as to my snuff, etc.).

**Géngenge**, *ukuti* (*ukuthi*), *v.* Make a clattering, rattling sound, as any light-bodied rattling thing falling, e.g. a calabash or tin-dish. Cp. *ukuti dintsi*.

**Gengeza**, *v.* Rattle about; hence, hang dangling with a rattling sound, as a calabash, or bottle strung up to the roof by a piece of string — might be used of any dangling body even without sound.

**i(li)-Gengeza**, *n.* Anything hanging up dangling on a string, as a calabash strung up to the roof, or a large bladder-tie on a horse's body, or a trinket hanging on a watch-chain.

**Gengezisa**, *v.* Hang up (*trans.*) so as to dangle, as a person might a calabash (acc.) on to the roof-rafters.

**Génu**, *ukuti* (*ukuthi*), *v.* = *genuka*, *ukuti nkenu*.

**isi-Génu**, *n.* A turning-back on one's path, as a soldier performing (with *ukushaya*) a 'right-about-turn' when marching.

Ex. *zali uba zilapa-ya, zashaya isigomu, zabanya*, when they (the cattle) were over there, they turned about and came back.

*sambona esekude, sasesishaya isigomu, asaba sisambona*, we saw him while still far away, whereupon we took a back-going path (so as to have our backs towards him), and we saw him no more.

**Genuka** (*s. k.*), *v.* Fall, or get made to fall, over on the back, also (by comparison) on the side, as a box or chair upsetting backwards, or a man over the edge of a cliff (= *qeluka*; comp. *penuka*); fall back in a matter, give it up = *nkenuka*.

Ex. *wapika, wayemka*, he flatly denied it = *walala ngomhlau*.

**Genula, v.** Make fall over backwards, upset, as above = *qutula*. Comp. *penula*.

**Geqa, v.** Scrape or clear out, as one does a snuff-box, or calabash (acc.); clear out by purgatives (to remove the *uku-fudu-mala kwesisa*), as one does a woman (acc.) who doesn't bear properly, her children dying, or who doesn't bear at all = *geqeza*.

Phr. *uti nagiqeje wanagula? uyig'vanka, yini?* you want me to clear out the milk-vessels; am I then going away? (when, of course, one would naturally have a general cleaning out) — said to one who is pumping another = do you think I'm going to let out my secrets. I still having to live here?

**Gēqe, ukuti (ukuthi), v.** Do, or be done in entirety; hence, be quite at an end (= *ukuti nya*); be quite dry, dried up, as corn, or a dead tree (= *ukuti gerre*); finish off completely, make to be at an end, or dried up (= *geqeza*).

**i(li)-Geqe, n.** = *i(li)-Gēqe, i(li)-Qu*.

**isi-Geqe, n.** Any partially broken or chipped earthenware pot; a very old, worn-out person; *pl. izi-Geqe*, food left over, as unwanted, after cooking or eating (= *izi-Geqe*).

**Gēqe gēqe, ukuti (ukuthi), v.** = *geqeza*.

**i(li)-Geqele, n.** Single ringlet of hair, about the diameter of a small bead, such as one frequently finds fallen on to a plate in a Kafir-served kitchen. Comp. *i(li)-Nyakadi*.

**Geqēza, v.** Clear out completely, as snuff (acc.) from a snuff-box; finish off entirely, as a sack of mealies (acc.); plead being absolutely out of a thing (acc.) somebody has made a request for (see *landula*); speak out an affair (acc.) smartly, clearly and to the point, make a clean breast of it (= *ukuti geqe geqe*).

**um-Geqo, n. 5.** Any medicine used for the purpose of *uku-geqe*, *q.v.*

**Gērre, ukuti (ukuthi), v.** Be quite dry, dried up, as corn when ripe on the stalk, a dead tree, or a washed garment (= *ukuti geqe, ukuti kohle*); break with a continuous crash (*trans.*), as a branch or stick when broken across (= *ukuti gorro*). = *gerrezeka*; go in a train, as people or cattle walking; cause to break *i.e.* break (*trans.*) with a continuous crash = *gerreza*.

**i(li)-Gerre, n.** = *i(li)-Gēufe*.

**i-n-Geze (no plur.), n.** Little egret (*Hiro-dias garzetta*), seen in flocks along the coast, picking ticks from cattle. Cp. *i(li)-Landa*.

**isi-Gerre, n.** Any form of wedding-dance that is accompanied by clapping of hands, and generally of a quick spirited nature = *isi-Suso*. Cp. *um-Geqo, isi-Qubulo, i-aKondhlu*.

**Gerreza, v.** = *ukuti gerre*.

**Gerrezeka (s. k.), v.** = *ukuti gerre*.

**Geva, v.** Eat any food in a raw state (such food as should properly be cooked, as sweet-potatoes or mealies, not fruit).

**Gēve, ukuti (ukuthi), v.** = *ukuti kee*.

**Geveza, v.** = *keveza*.

**Gēvu gēvu, ukuti (ukuthi), v.** = *gevuza*.

**i(li)-Gēvugevu, n.** Incessant gossip, as below.

**Gevuza, v.** Gossip without cessation, so that another can't get a word in edgewise. See above.

**i(li)-Gevuza, n.** Mealie-cob with just-forming, small, watery grains. Cp. *i-Meme*.

**Gewula, v.** Nibble, as a rat anything (acc.) of a soft nature, as bread, cheese, boots, or young mealies (not gnaw, as anything hard = *gedhla*).

**Gexezela, v.** Be rickety, unsteady, as a stake fixed unfirmly in the ground, or a person's knees when coming down a steep hill = *xega*.

**um-Gezo, n. 5.** String of beadwork worn encircling the neck. Comp. *um-Garo*.

**Geza, v.** Wash, as the body (acc.), vessels, clothes, etc.; hence, bathe or have a bath (as by washing the body, not frolicking in the water = *bakuda*); euphem. used by females for 'to have the monthly flow or menses' (see *potela*) [Gr. *kluzo*, I wash; Ar. *ghasal*, to wash; Sw. *agesha*, bathe; Ga. *naza*, wash].

*N.B.* A man commences his bath by washing his head, then following with the arms, and finally the body; a woman likewise commences with the head, but next proceeds to the body and legs — for either one or the other to wash like the other sex would appear ridiculous in Native eyes.

**i(li)-Geza, n.** (C.N.) = *i(li)-Geze*.

**i-n-Geza, n.** Certain herb, used as love-charm to make oneself nice and attractive.

**i(li)-Geze, n.** Any nice-looking, pretty, handsome person, young or old and of either sex = *i(li)-Sawololo*.

Phr. *ako 'geze elawela isiyingu*, there's no handsome person without some defect.

**Gi, ukuti (ukuthi), v.** Make a pattering sound with the foot, as when walking or treading = *ukuti gqi*.



Ex. *oke ngiti yi nyopandhle*, just let me take a step outside (*i.e.* to run out for a moment for the purposes of nature).

**isi-Gi, n.** Sound of a footstep; a footstep = *isi-tqi*.

**Giba, v.** = *kipa*.

**u(lu)-Gibane, n.** Certain stringed musical reed = *um-Habe*; cp. *isi-Tontota*.

**u-Gibabanye, n.** One of the first-formed and 'crack' sections of Shaka's *izi-mPahlu* regiment.

**i-nGibaniso, n.** = *i-nKintsha*.

**um-Gibe, n. s.** String, rope, or wire stretched across from point to point, inside a hut or outside, for hanging clothes, etc., on.

**i-nGibe, n.** String attached hinge-wise to the lid of a Native basket to hold it on; hence, hinge, as of a door or box.

**u(lu)-Gibe, n.** Snare for trapping small game, composed of a bent stick with noosed string attached = *u(lu)-Gide, u-m-Goga*. See *gwisha*.

**Gibela, v.** Ride on the back of a thing, as *abatakali* were supposed to do on the back of a hyena or baboon, or a child being carried on a man's shoulder, or a person riding a horse (*loc.*) [Her. *karira*, ride].

**u-Gibisisila, n.** Small plant (*Bowiea volubilis*), used as an *i-nTelezi*.

**Gibugula, v.** = *sibukula*.

**Gibuguli, ukuti (akuthi), v.** = *ukuti sibukuli*.

**Gida, v.** Dance, generally, though principally of a wedding-dance, or children dancing for a pastime (chiefly used by women) = *sina*. Comp. *gcagea*; *guba*; *qubula*. [Her. *punda*, dance; Sw. *runda*].

Phr. *ugida ngami*, you make fun of me — as when one has made a mistake through ignorance.

**Gidaza, v.** = *kitaza*.

**u(lu)-Gide, n.** = *u(lu)-Gibe*.

**Gidhla, ukuti (akuthi), v.** Load a person, or animal, or thing (*acc.*), with a heavy load; pile a heavy weight upon him (whether metaphorical or real) = *ukuti gidhlabezi, ukuti kihla*.

Ex. *wamuti gidhla agebokisi lesintsimbi*, he loaded him heavily with a box of iron-things.

*wamuti gidhla ugundaba or ugembazi*, he burdened him (his father) with a grievous affair, or loaded him with (*i.e.* sent him off with the present of) a goat.

*wamuti gidhla amilo*, he piled up the fire (with a heap of firewood).

**Gidhlabezi, ukuti (akuthi), v.** = *ukuti gidhla, ukuti kihla, ukuti kihlabezi*.

**Gidhli, ukuti (akuthi), v.** = *gidhlika; yidhlikisa; ukuti bidhli*.

**Gidhlika (s.k.), v.** Fall scattered abroad by a sliding slipping motion, as a stack of sacks giving way under excessive top weight, or a stone-wall, or earth at the edge of a sand-pit.

**i-nGidhlingidhli, n.** Any steep sloping place where the soil is loose with sand or small stones and tending to fall downwards, or make one slide downwards, when trodden upon.

**Gidi, ukuti (akuthi), v.** Come to a firm stand, as a stone rolling down or a person descending a hill, when coming to level ground; settle down firmly, find a firm stand, as a man's courage after he has made up his mind or become determined. Cp. *ukuti caba*.

Ex. *ngaseugili gidi isibindi, or sasositi gidi isibindi kimi, or kwasekuti gidi isibindi kimi*, I was then firm in courage, or, courage was then strong within me, or, it was then strong the courage within me.

**i-nGidi, n.** Firmness, fortitude, resolute courage (see *ukuti gidi*); also = *um-Gidingo*; (N) trembling fear (see *ukuti gidi gidi*).

Ex. *uku-ufoka ingidi*, to give one courage, heart, to hold up against adversity or danger.

**isi-Gidi, n.** Immense number, beyond calculation, 'thousands'; pl. *izi-Gidigidi*, 'millions' = *(li)-Tshe*. Comp. *ama-Shumishumi*.

**um-Gidi, n. s.** = *um-Gidingo*.

**Gidi gidi, ukuti (akuthi), v.** Come down with a heavy patter, as a man's feet when trotting down a hill; (N) = *gdezela*.

**i(li)-Gidigidi, n.** Absurdly ridiculous or highly comical thing, word, action, or person, making one laugh heartily (= *(li)-Mlaya elikulu*); roar of laughter, as of many people laughing out loudly together.

Ex. *winyeti ngabashuwayezu, ingqabi bawu bayenza igidigidi aje*, he was thinking to preach away at them, but they were just in a roar with laughter.

**Gidinga, v.** Be engaged upon (*acc.*), occupied with, be busy with, as a magistrate with trials (*acc.*), a clerk with letters, a storekeeper with buying and selling, or a schoolboy with sums.

Ex. *ngalinga imidingo wani wankintsaku esikeleni?* what are you engaged

with, what are you doing, every day at school?

i-nGidingidi, *n.* = *um-Gidingo*.

*um-Gidingo, n. s.* Any business, work, or job which forms part of one's daily occupation; one's daily works; (in a partic. sense) evil or bad works or habits, as of a young man (= *imi-Kuba*) = *um-Gidi, i-nGidingidi, um-Hiba*.

*um-Gido, n. s.* Any ordinary wedding or children's dance. See *um-Geageo, um-Cwayo, isi-Gerre, i-nKondhlo, isi-Qu-bulo*, etc.

*isi-Gigaba, n.* Any huge, unusually big thing, as a big leg, huge person, serious affair, etc.

*isi-Gigibala, n.* Any heavy bulky thing, as sack of mealies, coil of fencing wire, barrel of cement; heavy-bodied person, bulky and short.

*Gi gi gi, ukuti (ukuthi)* — pronounced in a high tone and with the last syllable prolonged), *v.* = *gigiteka*.

*Gi gi gi, ukuti (ukuthi)* — pronounced in a low tone and with all syllables equally long), *v.* = *gigizela*.

*Gigiteka (Gigitheka), v.* Giggle, as a lot of boys at an old person speaking. Cp. *ewicwiteka; yegeteka; yiyiteka*.

*Gigizela, v.* Make the repeated pattering of footsteps, as a person walking heavily when carrying a load, or children running about = *gizazela*. Cp. *didizela*.

i(li)-Gija, *n.* = *i(li)-Jadu*.

*Gijima, v.* Run, generally. Cp. *hadula; gadabula* [Skr. *eri, go*; Ar. *giri, run*; Kag. *hirima*; Kamb. *ima*; Li. *kimbila*; Dun. *chimbila*; Ze. *gemka*; Be. *isiga*].

Ex. *bagijima uaye*, they ran along with him *i.e.* drove him along.

*udimbe wagijima uako*, she (the *umnyoma* or witchdoctor) just ran along with it, had it all at her fingers-ends, related all straight off without any hesitation.

*isi-Gijimi, n.* Runner, messenger = *isi-Tunywa*.

*Gila, v.* Practise or play off (pranks (acc.), evil-practices, and the like = *imi-Kuba*) upon a person (acc., or acc. with *eta* form), as a boy might who is given to tricks or an *umTakati*; fill the belly excessively, glut, as a gluttonous eater with food (acc.).

*i-nGila, n.* Gizzard, as of a fowl (= *i-nGingila*); throat or Adam's-apple (= *i(li)-Gilo*). [Skr. *gir-a*, swallowing; Ga. *hula-go*, crop; *ni-iro*, throat].

Plur *yasamula indoda nyengila*, the man

shouted or screamed out with all his might *i.e.* strainingly loud.

*i-nGilamikuba (Gilamikhuba), n.* One given to evil practices in secret, as an *um-Takati* or doctor dealing in those secret medicines designed to work ill, an adulterer, etc.

*i-nGilazi, n.* Tumbler; spirits [Eng. *glass*]; Durban running-grass (= *u-Madolwana*) [Eng. *grass*].

*Gile, ukuti (ukuthi), v.* Die suddenly, die off quickly, without time for notice of illness to be given = *gileka*.

Ex. *samfumanisa es'ele gile*, we found him already dead in no time.

*Gileka (s. k.), v.* = *ukuti gile*.

*Gilela, v.* Practise (pranks or evil practices = *imi-Kuba*) upon a person (acc.).

*i-nGilela, n.* Very gluttonous eater, gormandiser. Cp. *i(li)-Govu; isi-Hamunca-na*.

*Gilikiqa (s. k.), v.* Make fall, or throw down, heavily in a lump or mass, as a man might a sack of mealies or heavy stone (acc.); vomit or throw up any heavy, semi-solid mass; bear heavily *i.e.* fruit of large size, as a pumpkin-field. Cp. *ukuti dintsi; ukuti dilikici*.

Ex. *oko'Faku ugilikiqa isibara samfana*, Faku's daughter has thrown down (*i.e.* has borne) a big lump of a boy.

*Gilikiqeka (s. k.), v.* Fall, or get made fall heavily in a lump or mass, as a cow slipping down heavily on its side, or a sack of mealies or stone thrown down by a man carrying it. Cp. *ukuti dintsi; ukuti dilikici; golokoqeka*.

*Gilikiqi, ukuti (ukuthi; s. k.), v.* = *gilikiqa; gilikiqeka*. Comp. *ukuti golokoqo*.

*i(li)-Gilo, n.* Adam's-apple, the throat at that point; also, heart, mind (= *i-nTli-ziyu*) — the Natives supposing all those mental powers connected by us with the 'heart' to take their rise in the throat. Cp. *um-Pimbo; i-nGila*. [Skr. *gir-a*, swallowing; Sw. *un-ia*, throat; Her. *omu-riu*, throat; Ga. *ni-iro*, crop of a fowl; Sa. *ginibole*, throat].

Ex. *kusho iyilo kimi*, it speaks (so) in the heart to me, or my heart tells me = *kusho indixiyu*.

*Gimbici, ukuti (Gimbhici, ukuthi), v.* Close up thoroughly, as a door does the doorway (acc. = *ukuti ne*); close in, surround, as a wire-fence a homestead (acc.), or a stone-wall a cattle-fold, or an *impi* a kraal.

*Gimbilita (Gimbhilita; s. l.), v.* = *gimbiliza*.



**Gimbiliti, ukuti** (*Gimbhiliti, ukuthi*), *v.* = *gimbiliza; gimbilizeka*.

**Gimbiliza** (*Gimbhilitza*), *v.* Gulp down, bolt whole, in large mouthfuls or without chewing, as an unpleasant medicine (acc.), or nasty food of any kind of a semi-liquid or soft nature, as porridge or a cooked sweet-potato = *ginga; gwinqa*; cp. *gwinya, gobolozela, ponyzoa*.

**Gina, v.** Cut, chop, or lop off short; shorten by cutting off a portion, as a man's arm (acc.), stick, etc. Cp. *nyama; u-Ngini*.

**Ginga, v.** Bolt whole, gulp down, as an unchewed mass of anything (acc.), solid or liquid, or in a large mouthfuls; gulp down or greedily take possession of, as the property (acc.) rightfully or partly belonging to another = *gimbiliza; gwinya*. [Lat. *gurgito*, I swallow; Her. *nina*, gulp].

**isi-Gingiboya** or **Gingaboya, n.** = *u-Malahlanoboya*.

**i-nGingila, n.** = *i-nGila*.

**Gingqa, v.** = *ginga*.

**Gingqeka** (*s. k.*), *v.* = *gingqeka*.

**Gingqi, ukuti** (*ukuthi*), *v.* = *ukuti gingi*.

**i-nGingqi, n.** = *i-nGingqi*.

**Gingqika** (*s. k.*), *v.* = *gingqika*.

**Gingqilika** (*s. k.*), *v.* = *gingqilika*.

**um-Gingqiliza, n. 5.** = *um-Gingqiliza*.

**um-Gingqo, n. 5.** Thick rope of beadwork worn round the neck or loins (N) = *um-Bijo*.

**u-Gingqwayo, n.** = *u-Gingqwayo*.

**u(lu)-Gingxi, n.** = *u(lu)-Ginx*.

**isi-Gingxoya, n.** = *u-Nogingintlola*.

**Gini, ukuti** (*ukuthi*), *v.* = *gina*.

**Ginika** (*s. k.*), *v.* = *gineka*.

**Gininda, v.** = *gina*.

**u-Ginindela, n.** Grenadilla [Eng.].

**Ginindi, ukuti** (*ukuthi*), *v.* = *ukuti gini*.

**Gingqa, v.** Roll (*trans.*), make roll, as a boy a garden-roller (acc.) or stone (= *teuda*); be damp, moist, as earth (nom.) where water has been spilt, or corn at the bottom of a pit (gen. in perf. = *mata*); swallow whole, bolt, as a pill (acc. = *ginga*) [Sw. *gingirisha*, roll].

Ex. *uku-xi-gingqa*, to roll itself, as a horse = *uku-xi-teuda*.

**isi-Ginqane, n.** Large number of bulky things scattered about all over the place, as dead cattle, pumpkins growing numerous in a field, potatoes thrown disorderly about the floor.

**Gingqeka** (*s. k.*), *v.* Get rolled; roll along (*intrans.*), as a garden-roller when pulled or a grass-bangle when slipped up the arm; be continuously down with sickness, as a person with some chronic disease; sit continually idle, 'laze about', as a woman in a hut or field; get rolled down the throat i.e. swallowed or bolted whole, as a pill = *gingqika; tendeka*.

**Gingqekisa** (*s. k.*), *v.* = *gingqa*.

**Gingqi, ukuti** (*ukuthi*), *v.* = *gingqa; gingqeka*.

**i(li), or i-nGingqi, n.** A thing cast away, as of no further value or use; person chronically or incurably sick, no longer of redemption = *i-mBaya, um-Buku*. Cp. *i-nKapane; i-mVaba*.

**Gingqika** (*s. k.*), *v.* = *gingqeka*.

**Gingqikisa** (*s. k.*), *v.* = *gingqa*.

**Gingqilika** (*s. k.*), *v.* = *gingqeka*.

**um-Gingqiliza, or Gingqilizi, n. 5.** Any very steep descent, e.g. of 45 deg. or more = *um-Tezuka*.

**Gingqisa, v.** Make to roll, as a master might cause his boy (acc.) to roll the roller (acc.).

**um-Ginqo, n. 5.** = *um-Gingqo*.

**u-Ginqwayo, n.** Any article for common, or every-body's use, rolled about from one to the other, as a girl of loose morals, going with everybody, or snuff sent surreptitiously by a young man to his sweetheart, which snuff becomes the common property of all the females in the kraal (= *i-Shungu-las emzini*).

**Gintsa** (*s. t.*), *v.* = *guintsa*.

**Gintsho, ukuti** (*ukuthi; s. t.*), *v.* = *gintshoza*.

**Gintshoza** (*s. t.*), *v.* = *eikoza*.

**u(lu)-Ginx, n.** Any conspicuously narrow 'neck or waist' connecting two more bulky parts, as the abdominal stalk of a wasp, a very narrow neck between the body and head of a calabash, or the drawn-in waist of a sack of mealies when tied round the centre so as to form two hanging bundles; any thing of this formation i.e. consisting of two bulky parts connected by a narrow neck, as a wasp, or calabash above.

**isi-Ginxoya, n.** = *u-Nogingantlola*.

**isi-Gisi** (*Gisi*), *n.* Deep, low-lying hole of a place, as a deep valley surrounded by high hills = *isi-Kumbuzi*.

**Gixa, v.** Break up new soil, with the hoe or plough = *qala*.

**um-Gixo, n. 5.** = *um-Qato*.

**Giya, v.** Rush out alone from the ranks and leap wildly about, brandishing one's

- assegai and shield, or dealing slaughter right and left on an imaginary foe, as young men and old braves do at the wedding-dance, as if to recall applause for former prowess; hence, leap for joy, as a woman does when some unusual good-fortune has befallen her.
- i-nGiyazana, n.** An eating alone, in a good or bad sense (with *uku-dhla*), as when a person takes a snack of something privately in between meals, or a child eating its food by itself so as not to have to share it with others. Cp. *u-Tshwawazo*.
- isi-Giyo, n.** Name of praise given to a young-man when dancing wildly — see *giya*.
- Giza giza, ukuti (ukuthi), v.** = *gizazela*.
- Gizazela, v.** *gizizela*.
- Goba, v.** Bend (*ubrans*), as a stick; be bent, or curved, as a bow (used in perf.); be bent or softened, as an angry or stubborn heart; relax oneself, take relaxation or a little rest, as a man after working or walking hard; bend oneself, or be bowed down, as a person when stooping looking at something on the ground; retire from view, as a bride sitting covered in the hut (= *yoga* gen. used in perf.) [Ar. *gobbah*, a vault; Her. *kota*, curve comp. Z. *kolama*, bend down]. Comp. *yebu*; *kolama*; *toba*.
- Ex. *ngisagobanadoba*, I am just relaxing my knees — as might be said by a traveller sitting for a moment by the roadside.
- basagobik tabshaboi*, they of the road-party are just taking a rest.
- Goba (Gobha), v.** Take out a large or major portion of anything contained in a vessel, as water (acc.) or beer from a barrel, or grain from a basket; pass blood (acc.) excessively, as a female at the monthly period; relate an affair (acc.) or give information only partially, superficially, not bringing out the whole of it *qaba*.
- i-nGobamakosi (Gobamakosi) collect., n.** Member of the first regiment formed by Cetshwayo, and following next after the *uthu-Kandempemvu* of Mpande.
- i-nGobamsundulo, n.** One who goes with the head habitually bent down or forward.
- u(lu)-Gobandhlovu, n.** Certain tree (*Scutellaria Geyerardi*), growing about Tongaland and said to cause a fatal kidney disease; gravel, or stone from the bodily contortions caused by the pain (supposed by the Natives to be caused by the above medicine, or by unlawful coines-
- tion with a female; hence called also *u(lu)-lavela*).
- isi-Gobe (Gobhe), n.** Deep-set or sunken eye — *i-nKolombela, i(li)-Hobela, um-Holo*.
- u(lu)-Gobe, n.** Secret compact or complot of a few persons together to kill another (with *enzela*). Cp. *u(lu)-Zungu*.
- i(li)-Gobela, n.** Arch, in building (M.).
- Gobelana, v.** Impend over one another, *i.e.* be ready to fall upon or attack one another, as two hostile armies.
- Gobezela, v.** Bend slightly anything (acc.), as a wattle by a slight suppling pressure about the middle. Cp. *tobezela*.
- Göbo, ukuti (ukuthi), v.** = *goboza*.
- Göbo, ukuti (Göbho, ukuthi), v.** = *gobhoza*.
- u-Gobo, n.** Name given jocularly to one of the Durban Native Police.
- u-Gobo (Gobho), n.** Certain flowering plant (*Gunnera perpensa*), whose long juicy stalk is eaten and whose roots are mixed with *isi-Dwa* for expelling the placenta in man and beast — *u-Rrenga*. See *i(li)-Nembe*.
- i-nGöbo (Göobo), n.** Second or honey-comb stomach of cattle (= *is-Andhlanu*; cp. *u(lu)-Su*); (C. N.) mealie-crib (= *i-nQolobana, i-nGoma*) [Mbu. *u-jobo*, hut; Nyamb. *njo*; Ru. *uzibo*; Beg. *msoso*; Ma. *enyaji*; Hinz. *dujo*; Gu. *ussesel*].
- isi-Gobo, n.** Thorny shrub, used for torches (C. N.).
- um-Gobo, n. 5.** Certain cattle disease along the coast causing emaciation and curvature of the spine; the stick of a shield when fitted at the extremity with an *um-Sita* or tuft of twisted skin; young edible plant of wild asparagus (C. N.); name of another bush-plant (C. N.).
- N.B. Specific for above-mentioned cattle-disease: — Take the tail of an *i-nTsinhu* (kind of genet), burn it to ash, give the beast to drink, and recovery is assured!
- i-nGoboco (Gobhoco), n.** = *um-Hlahlo*; also *isi-Kopoco*.
- Goboda, v.** Stand out (drooping over at the side, as the flower of maize when forming or a big ill-formed ear = *qoboda*).
- Gobodisa, v.** Have such an ear, flower, etc., falling over or drooping to one side, as the maize or person above (used in perf.) = *qobodisa*.
- i(li)-Gobolondo, n.** Outer case or shell of anything, as of an egg, snail, ground-nut, dry bean-pod, etc. = *i(li)-Qobolondo*; cp. *i(li)-Gobosi* [Bo. *gabeta*, egg-shell; Sw. *konokona*, sea-shell].
- i(li)-Gobongo, n.** Hollow place or thing, an



empty body, as a calabash with the inside extracted, a tree eaten out internally by ants, hollow place beneath the ground, or an empty egg-shell (comp. *i(li)-Gobalondo*); wide-mouthed calabash, from the head having been knocked off, used for *utshwata* (= *i(li)-Qaga*). Comp. *i(li)-Gobosi* [Her. *utgi-kongo*, egg-shell; Sw. *kombe*, sea-shell; Ga. *souko*, sea-shell].

**isi-Gobongo, n.** Wide-mouthed calabash for water.

**i(li)-Goboqo (Gobhoqo), n.** = *isi-Kopoco*.

**i-nGoboqo (Gobhoqo), n.** Any deeply scooped-out thing, as a spoon, or *i-nDebe*, or the face of a person with flat nose and deep-sunken eyes (= *isi-Kopoco*).

**u(lu)-Goboqo (Gobhoqo), n.** = *u(lu)Gobosi*.

**i(li)-Gobosi, n.** Empty outer-covering or sac (only used when baggy and empty), as of a blister or boil or *u-singa* pod whose contents have been discharged; hence, any light, baggy thing without contents; bulge or uneven prominence, formed in an *isi-dwaba* by the insertion of a strip of skin too narrow for the place, or in a hut when the frame-sticks are not made to curve evenly. Cp. *u(lu)-Gobosi*.

**Goboya, v.** Strike away at with force, peg away at, as at a stone (acc.) with a pick when wishing to get it out of the ground, or at the soil (acc.) when hoeing in a hard place.

**Goboza, v.** Wave up and down, as a long bundle of grass carried on the head; undulate, as long grass when a strong wind passes over it = *yenda*, *hekezela*, *bukazela*, *qebzela*, *jokozela*.

**Goboza (Gobhoza), v.** Flow, as water in a ditch or river (commonly used as opposite to 'stagnant' *aku-ma*); move briskly along in a long train, as a string of cattle making for a corn-field. Cp. *mpompoza*.

Ex. *to'mfula ngobovela ayapi?* in which direction does this river flow?

**Gobozela, v.** Go waving up and down, as a long bundle of grass when carried; go with a hobbling gait, as a tall person with weak, springing knees. See above.

**Gobozela (Gobhozela), v.** Drink off greedily in large mouthfuls, just letting it flow unimpeded down, as a man drinking beer.

**u(lu)-Gobozi (Gobhozi), n.** Empty body-case of anything (*i.e.* skeleton, shell, etc.) left after the contents have been extracted, as the still intact skeleton of an animal on the veldt after the entrails

have been devoured, or the body of a headless calabash, or the shell of an *i(li)-Hlala*, q. v.; any empty case-like thing being nothing but an outward shell, as a hollow ant-eaten tree, or empty coffee-tin (comp. *i(li)-Gubosi*); person with a small straight stomach that never bulges out even when full, always hanging empty, as it were.

**isi-Goco, n.** = *isi-Hlala*.

**Goda or Godela, v.** = *ukuti gode*.

**i(li)-Gôda (Gôoda), n.** Thick cord or rope, made of plaited grass or palm-leaf *i(li)-Joku* [Her. *o-ugaze*, rope].

**Gôde, ukuti (ukuthi), v.** Tie very tightly, as the string (acc.) round a parcel (acc.) or post; hold tightly or firmly enclosed, as the string a parcel (acc.) or the already stiffened fingers of a dead man anything in the hand; finish completely, as any work (acc. *ukuti yulu*) = *goda*; cp. *qolanqa*.

**i(li)-Gôde (Gôode), n.** Variety of sweet-potato, having a large leaf and bearing well = *i-Qandalenkuku*.

**Godhla, v.** Keep back, reserve, as food (acc.) for any particular purpose; suppress, as information or a point of evidence.

Phr. *uku-yadhlala inkanyama*, to retain for the calf — said of a cow that holds back its milk from the milker.

*uku-yadhlala isihlanga*, to carry the shield under the arm.

*impi igadhlwe i-impondo*, the army has turned back one of its flanks while the other goes forward.

**i(li)-Godhla, n.** Bullock with one of its horns 'concealed away', as it were, *i.e.* away from the other one, and whether round before the face or away behind the head. Cp. *i(li)-Neele*; *isi-Yeke*; *i(li)-Toba*.

**isi-Godhlo, n.** Upper or reserved part of a royal kraal, kept strictly private.

N.B. Upon entering the Zulu king's kraal by the lower entrance, one found himself amidst numerous rows of huts, inhabited by soldiers, menials and *isanduku*, and known collectively as *esi-Gobho*. They surrounded a large cattle-fold in the middle. Passing beyond the *esi-Gobho* huts, one came to a fence, through which he passed, and found himself in the *isi-Gadhllo* or reserve. Cp. at the further end of the *isi-Godhlo*, lived the King's wives, each in her own hut, and the adult girls of the *u-nc-Ndabankulu* q. v., also in their own separate huts, each hutful being called by a name proper to the inmates — none (see *i-Duka*, *i-Qwagi*, *i-Tutsi*).

etc.), and every hut separated from the other by a fence surrounding it. This was the *isiGodhlo esinyama* or black reserve, to trespass within the precincts of which was a capital offence. On the lower ends of this *isiGodhlo esinyama*, stood, on the one side, the huts of the *abantwana beukosi* (i.e. the male and female children born of the Zulu king) and named, collectively with their huts, as the *im-Voka*; and on the other, the huts of the younger girls of the *um-Ndhlunkulu*. This lower portion of the *isiGodhlo* was known as the *isiGodhlo esinhlape* i.e. the white (or less important) reserve.

**um-Godhlo**, *n. s.* Native spoon-bag woven with grass or palm-straw = *is-Ampo-utshe*, *is-Ampompo*.

**Gōdhlo gōdhlo**, *ukuti (ukuthi)*, *n.* = *godhlo-zela*.

**u(lu)-Godhlolo**, *n.* Lanky, thin-bodied person; sharp-pointed, prominent nose, as of a European.

**Godhlozela**, *v.* Make a rough rumbling sound, as a dry skin when dragged along the ground, a wagon in the distance, or a Native grinding-stone when being used. Cp. *gedhlezela*.

**i(li)-Godi**, *n.* Grave-hole, before the interment (cp. *i(li)-Liba*); any hole, not as large as a pit, dug in the ground (seldom used).

P. *avumbira 'goliwi linge*, it (medicine) is not dug from only one hole = two can play at that game (of *takotōng*).

**i-nGodi**, *n.* Cavernous, hollow place, as in between large rocks, or beneath a precipice (used also of coal-mines). Cp. *um-Gade*.

**isi-Godi**, *n.* Dale, broad flattish valley with hills surrounding (cp. *isi-Hosha*); small earth-hole, such as might be left by an ant-bear on the veldt (cp. *isi-Sele*; *um-Godi*; *um-Hoto*).

**um-Godi**, *n. s.* Hole, of considerable size excavated in the soil, pit, as made by an ant-bear or in the kral for storing grain in (not a perforation as through a bead or wall = *im-Bobo*). Cp. *isi-Godi*, *um-Hoto*, *isi-Ji* [Skr. *kupu-s* pit; Her. *o-udari*, hole].

**u-Godide**, *n.* Small veldt-plant (*Jatropha hirsuta*) whose bulbous root is used medicinally for an *um-Kahlane*.

**i-nGodō**, *n.* = *im-Fene*.

**isi-Godō**, *n.* Tree stump, still standing in the ground; small, stumpy log of wood, lying on the ground; a beast presented by the bride's people to the bridegroom's people on the day of the wedding and

supposed to be slaughtered at or soon after the marriage (*eyokukulekela ukuzala* = *um-Beka*) — it is usually accompanied by two other beasts, not for slaughtering, the *inKabi neshoba layo* or *uswazi beyo*, and all three cattle are known as the *i-nBeka*; applied also familiarly to one's son-in-law from whom the mothers-in-law knock out bits of assistance (see *quzula*) whenever they get the chance.

**um-Godo**, *n. s.* Excrements of a roll shape, as of human beings, or a dog. Comp. *um-Gamu*, *i(li)-Dede*, *um-Pulu*, *u(lu)-Hudo*, *i-nGqata*.

**u(lu)-Godo**, *n.* Large log of wood; trunk or long stump of a tree standing or lying dry; body already stiff, as of a dead man.

**Godola**, *v.* Be cold, chilled with cold, as a child insufficiently clothed (only used of the body). Comp. *qanda*.

**ama-Godolo** (*no sing.*), *n.* = *ama-Godoloz*; (C.N.) = *ama-Nyozololo*.

**Godoloz**, *v.* Do or make any thing or any work in a bad, faulty, unskilful manner, as a mat, hut, pottery, etc.

**ama-Godoloz** (*no sing.*), *n.* Anything, as mat, pottery, hut, etc., made in a bad faulty, unskilful manner; hence, any unbeautiful looking, inartistic, ugly-looking thing, as a girl or beast = *ama-Godololo*, *ama-Godoviya*.

**ama-Godoviya**, *n.* = *ama-Godoloz*.

**um-Godoyi**, *n. s.* Any vagabond dog, become wild, wandering about away from home thieving and the like; (C.N.) fabulous dog or wehr-wolf, said to devour men.

Ex. *hlaba umgodoyi!* stick the ear (with an assegai) — shouted to a howling dog to quieten it (see *um-Kulungwane*).

**Goduka** (*s.k.*), *v.* Go home; die of senile decay, only used of very old people (of such the word *uka-fa* is not properly used — see *enda*) [Her. *yuruka*].

**Godusa**, *v.* Make to go, or send, home; (C.N.) applied to the returning or escorting home of a girl who has run off to her sweetheart (see *balaka*; *enda*).

**i-nGoduso**, *n.* Betrothed girl, who has returned home again, after her run-away visit to her sweetheart, to await the payment of *lobola* and subsequent wedding (C.N.).

**i-nGofoz**, *n.* see *i-Ngofoz*.

**Goga**, *v.* Prevent effectively or forcibly, obstruct a person (acc.) from doing something, as an *impi* might further



progress of their opponents, or a strong prohibition the felling of trees by Natives, or chronic disease a person from getting about.

**isi-Goga, n.** Person forcibly prevented from doing something, as one prevented, by a broken limb or chronic disease from getting about.

**um-Goga, n. 5.** = *u(lu)-Gibe*.

**Gogeka (s. k.), v.** Get obstructed, hindered, etc., as a person from doing something, water from passing through a choked drain, or a wheel from turning when clogged by dirt.

**i(li)-Gogo, n.** Klipspringer, a small kind of buck (*Oreotragus saltatrix*).

**um-Gogo, n. 5.** = *u(lu)-Gogo*.

**u(lu)-Gogo, n.** Any dried or shrivelled-up thing as a person emaciated from consumption, a dry hide, dried-up carcase or skeleton on the veldt.

**Gogobala, v.** Be hidden peacefully, safely away, out of sight, danger, away from noise, etc., as one living in quiet retirement, resting in the hut away from the sun-heat (used in perf.) = *gobobala*.

**Gogobeza, v.** Put or hide peacefully or safely away, as above, as when concealing a person or thing (acc.) not to be seen.

**Gogoda, v.** Scrape out clean or completely, to the last scrap, with a ladle or *indebe* (not with the hand = *kota*), as one might the water (acc.), beer, porridge, or rice in a pot = *gwebeda, hwebeda*; ep. *hwaya, pala*.

P. *nkoko 'manu ok'ayogode*, there is no-one who ever scraped (a pot) clean out (something, however little, will always remain) — might be said of an *untakati* gradually getting rid of a family, when some one or other is sure to escape to take revenge.

**um-Gogodhla, n. 5.** Back-bone (= *um-Hladhla*); also = *u(lu)-Goyo* [Sw. Go. Ya. etc. *nyongo*, back; Bo. Ngu. Heh. etc. *ni-gongo*].

**i(li)-Gogodwane, n.** Common house-frog. Cp. *i(li)-Sele*.

**Gō gō gō, ukuti (ukuthi), v.** = *goyozi*.

**Gōgoloto, ukuti (ukuthi), v.** = *ukuti gozoloto*.

**Gogosa, v.** Conceal suddenly or put quickly away out of sight, from fear of its being seen, as a thief might a stolen article (acc.) under his coat, or as one might liquor when a stranger suddenly enters; go off with a thing (with *na*) 'concealed' about the person i. e. having pocketed or stolen it = *guyuba, yugula, gugusa*.

**Gogoza or Gogozela, v.** Make a rumbling noise, as the bowels when empty, from flatulence, etc. (not the 'watery' rumbling of diarrhoea — see *xuzuzela*), or sometimes as distant thunder (= *aduhliza*).

**Goja, v.** Finish off sharply, at one go, as when drinking off medicine (acc.) at a single draught = *ukuti goje*.

**Gōje, ukuti (ukuthi), v.** Bob down, go suddenly down out of sight, as in the water, long grass, or over the brow of a hill; also sometimes, go out of sight round a corner, as round a house (= *ukuti gontshi*; ep. *ukuti gwebu*); finish off 'at a go', put away in no time, as when drinking medicine (acc.) or wine off at a draught (= *ukuti mingi*), or a dog killing a small animal, or a man finishing off a certain unpleasant stretch of country on a journey.

**i(li)-Gojela, n.** Long tail-feather (of which there are usually two) of cock, *sakabuli*, etc., used as head ornament = *um-Gombu, i(li)-Gubela, i(li)-Jomela*.

**u(lu)-Gōjogojo, n.** Anything unusually long or high, as a very long sleeping-mat, a very tall man, or conspicuously high tree.

**Gola (Goola), v.** Clutch hold of, as anything (acc.) that requires sharp sudden catching, as a grasshopper, or a fowl when clutched up by a hawk.

**i(li)-Gōla (Goola), n.** Wild cat, i. e. one that has abandoned home-life for that in the bush = *i-mBodhla*.

**i-nGola, n.** Kind of earth-mouse, having tusks, a bushy tail and a hissing cry.

**isi-Gola, n.** Flower of the pumpkin (= *isi-Gwe*); person of excitable violent temper; young person rejected by the other sex.

**u(lu)-Gōla (Goola), n.** Young man or girl of unrestrained sexual passion, a prostitute, given to 'catching' (see *gala*) those of the other sex; gonorrhoea, or gleet, contracted by a man from such a prostitute.

**i(li)-Goli, n.** Name applied to several kinds of body-ornaments imported from Johannesburg (called by Zulus *e-Goli*, from Eng. *gold*), as e. g. certain large beads used as necklace, *ubu-sengu* or brass-wire bangles for arm or leg having small brass beads at intervals along the wire. (T).

**Gōlo, ukuti (ukuthi), v.** = *goloza*.

**i(li)-Golo, n.** Any of the abdominal apertures i. e. the *vulva*, etc. of the female, and the *anus* of the male (not used of the *penis*). [The name was originally no doubt applied only to the female organ, to which, in the case of females, it is

even still confined (see *i-n(Gqusa)* - Kag. Itum. *ki-gole*, girl; Gan. *chi-gole*, girl; Kon. *u-goli*, female; Kam. *chi-gole*, female; Tu. *awiyoligoli*, woman].

**um-Golo**, *n. s.* Greediness, as of a child wanting the whole of a good thing, or eating it alone.

**isi-Golodwane**, *n.* Blazing hot sun *isi-Gonogomo selungu, isi-Ngenyngu*.

**u-Gologo**, *n.* Spirits (T.) [Eng. *grog*].

**i(li)-Gologodo**, *n.* *i(li)-Zancukunde*, but generally used of males only.

**Golokoqa** (*s. k.*) *v.* Throw sprawling down or on one's side, as one man might another (acc.) when fighting with him (women falling generally heavily in a heap, the word *ukuti bantsu*, or *dintsi*, is usually applied to them); (C.N.) turn a summersault. Comp. *giligiga*.

**Golokoqeka** (*s. k.*) *v.* Get thrown sprawling, or on one's side, as above.

**Golokoqo, ukuti** (*ukuthi; s. k.*) *v.* = *golokoqa; golokoqeka*. Cp. *ukuti babalulu; ukuti babalulu*.

**u(lu)-Golokoqo** (*s. k.*) *n.* Enormously large, immense thing, whether actually or comparatively used to express surprise or admiration with the genitive of almost any noun, as man, river, field, sack, etc.

Ex. *ugolokoqa beemi laka mpand*, my big fortune of a pound.

**Golokoxa** or **Golokoxela** (*s. k.*) *v.* = *ukuti golokoxa*.

**i-nGolokoxi** (*s. k.*) *n.* Deep pit-like place enclosed between abrupt perpendicular sides, as a chasm, river-gorge, some *dongas*, etc.

**Golokoxo, ukuti** (*ukuthi; s. k.*) *v.* Pour out or into bodily, as a whole pot of beer into one's stomach, etc. Cp. *ukuti wabokhola*.

**Golomba** (*Golombhu*) *v.* Induce a person (acc.) by inciting, encouraging, winking at, etc., as a boy to fight, a sulky child to speak, etc. Cp. *yenya; qulu; dudu*.

**i-nGolovane**, *n.* Trolley or small truck, as used in mines or by railroad gangs [? Eng.].

**Goloza**, *n.* Open out wide, staringly, as the eyes, or an indecent female the *pu-tundu*; be fiercely out, looking a-glow, as a very hot sun *galaza; ygolaza*. Cp. *ukuti uja; ukuti ulu*.

**Golozela**, *v.* Open the eyes (used of these latter alone - see *galazela*) widely at, stare at a person (acc.) *galozela*. Cp. *juun*.

**ama-Golwane** (*um sing.*) *n.* Fit of chil-

liness, said to follow excessive drinking of Native beer. Cp. *ulu-Quqo*.

**Goma**, *v.* = *gumela*; also (C. N.) = *gqilasha*.

**i-nGōma** (*Gōmma*) *n.* Certain class of royal dance-song performed at the great feast (*um-Kosi*) of the Zulu king and refrained from among the people at other times [Ga. Sw. Bo. *ugoma*, drum, tune; MZT. *in-goma*, drum; Her. *o-ngoma*, drum].

**i-nGoma**, *n.* Crib or grass-hut used for storing grain word only used rarely and in certain localities (= *i-nGolobana*; cp. *i(li)-Zele*); Native snuff box (= *i(li)-Shungu*).

Plr. *u'ru, u'ingama ku'Abuyaze*, he built the food-crib of Mr. Come-back-empty - applied to a person who has been on a fruitless errand, thinking to come back with something to put in his store, but getting nothing.

*u'ngama (is'ebant'ho)*, he whose food-cribs are out among other people - applied to a person too lazy to provide himself with snuff or food and consequently living by begging from others.

**u(lu)-Gōma** (*Gōmma*) *n.* Steeply ascending ridge, as up to a mountain-top, with slopes falling abruptly on each side.

**i-nGomane**, *n.* Tremendous uproar or din, as of a great crowd in conflict or as made by a whole army beating and rattling their shields together; great, awe-inspiring mass of flame, conflagration, as of a kraal burning under a strong wind.

Ex. *kaasekhungu ingomane*, it was then all united in one tremendous blaze.

*ezwa kudumu ingomane ko'Ndabambi*, we heard it thundering a great tumult at Nda-bambi's.

**um-Gomba** (*Gombha*) *n. s.* *i(li)-Gojela*.

**Gombokoqa** (*Gombhokoqa*) *v.* Turn upside-down, as an *imbenge* (acc.) over a pot of food, or a pot on its mouth = *gombuqa, yumbuqa, yabuda, gomonyu*.

**Gōmbokoqo, ukuti** (*Gōmbhokoqo, ukuthi*) *v.* Turn upside-down (= *gombokoqa*); get turned upside-down, as above (= *gombokoqeka*) = *ukuti yumbuqa*.

**Gombolokoqa** (*Gombholokoqa*) *v.* Make to fall, throw, over on the face; turn upside down, as a pot (acc.), wagon, etc.; turn round roughly upon one (acc.) with words, just take him and turn him upside down, instead of replying politely, etc.; just take and turn upside down the beer-pot *i.e.* drink the whole thing off.



instead of taking moderately = *gomboloka*, *gomboka*, etc.

**Gombolokoqeka** (*Gombholokoqeka*), *v.* Get made to fall, get thrown over on the face, or upside down, as above.

**Gómbolokoqo**, *ukuti* (*Gómbholokoqo*, *ukuthi*), *v.* = *gombolokoqo*; *gombolokoqeka*.

**Gomboloqa** (*Gombholoqa*), *v.* = *gombolokoga*; (C. N.) extract, as ear-wax or a matter.

**Gómboloqo**, *ukuti* (*Gómbholoqo*, *ukuthi*), *v.* = *ukuti gómbolokoqo*.

**Gomboqa** (*Gombholoqa*), *v.* = *gombolokoqo*.

**Gomboqanisa** (*Gombholoqanisa*), *v.* Turn the voice (*izwi*) upside down *i.e.* speak with a deep, hollow voice.

**Gómbongo**, *ukuti* (*Gómbholongo*, *ukuthi*), *v.* = *ukuti gombolokoqo*.

**i-nGomboqo** (*Gombholoqo*), *n.* (C. N.) *i-nGoboqo*.

**u(lu)-Gomboqo** or **Gomboqoko** (*Gombholoqo*; *s. k.*), *n.* (C. N.) = *u(lu)-Goboqo*.

**u-Gombotshe** or **Gombotsheni** (*Gombholotshe*), *n.* *um-Nqolo*.

**Gomela**, *v.* Stick fast to (metaphors), do with a firm, positive adherence to, as a person holding on to the beer-pot (with *ku*) *i.e.* drinking deeply, instead of passing it round, or a person asserting in an unchanged firm manner (*v. gomela*).

Ex. *ugomelisa akwesibwen*, you stick (to the beer-pot) like a gad-fly.

*uafanga, uagomela*, he swore positively or with firmness.

**i-nGómela**, *n.* *i-nGqiniseka*; (C. N.) *plur.* *izi-nGomela*, cry, tumult, as of many people at a feast or battle.

**u(lu)-Gómela** (*Gomela*), *n.* Semi-circle or bow formed by men sitting trying a race, dancing, etc. (used with *shaya*) *u(lu)-Divo*; *cp.* *um-Kumbi*.

**i-nGomelo**, *n.* An unpleasant, serious matter or action.

**um-Gomeni**, *n. s.* Species of small bean, grown in Swaziland chiefly.

**Gomfa**, *v.* Be, or do anything, in a stooping posture, stoop over some work, as writing, when sitting mat-making, or straining beer; be bent (— *qota*), from old age; (gen. used in perf. not used of a sudden stoopdown *uku-kotwana* as to pick something up) = *komfa*, *qomfa*.

**um-Gomo**, *n. s.* True facts, real truth, of an affair (— *i-nGqiniseka*, *i-nGomela*); a law by custom, strict custom not to be transgressed; main thing or point aimed at, as to get in first in a race

(not the object run for), or to make up the *lobala* (cattle (not the girl to be bought by them); sometimes, though rarely, used adverbially to express 'a fact! truly! assuredly!' (— *i-Qiniso*, *impela*) [Sw. *ki-koma*, goal; Her. *ingano*, to aim at].

Ex. *akapqoka iyingqub nyab, umqomo umkulu luka emakobweni*, to wear clothes constantly, that is an inviolable custom among Christians.

**u-Gomolupondo** (*Gomolupondo*), *n.* = *u-Gomonqa*.

**i(li)-Gomonco**, *n.* Person with the head high at the crown and low over the forehead — mostly applied to *ama-Kobla* or ring-men, the peculiarity then being more conspicuous from the ring seeming to slant down over the eyes. *cp.* *i(li)-Kubongo*.

**Gomonqa**, *v.* *gombokoqo*.

**Gómonqo**, *ukuti* (*ukuthi*), *v.* = *ukuti gomboqo*.

**u-Gomonqo**, *n.* Posture of standing on one's head and falling over on one's back as performed by children playing, a summersault (used with *ezwa*) = *u-Gomolupondo*, *u-Nqinipatac*.

**i(li)-Gomonqo**, *n.* Large kind of bat *i(li)-Bekezantsi*.

**Gomoshela**, *v.* *gomotela*.

**Gomotela** (*Gomothela*), *v.* Do firmly; hence, be fast or firmly fixed, as a nail, a stake in the ground, or a dog's teeth in the flesh (with *loc.* or *ku*) when biting; make fast, make be firmly fixed, as a man a nail (*acw.*), stake, a dog when biting firmly, or a man when holding firmly to his stick — *gomoshela*, *gomotela*, *ukuti ngo*.

Ex. *aboku gomotela bho'acw* (or *gomotela bho'acw*), he kept fast to that word, persists firmly in it.

**Gona**, *v.* Hold in the arms close to the breast, embrace, hug, as one might a child (*acc.*) — *singata* [Be. *u-goné*, adulterer; Her. *uku-gonaka*, to be friend].

**Gonca**, *v.* Take one 'winding about', as by one's crafty talk or cunning movements — *gomelisa*.

**Gonci**, *ukuti* (*ukuthi*), *v.* Go winding about, as a river or path, or a person in his cunning talk or sly movements; make so to go — *ukuti zombe*.

**ubu-Gonci**, *n.* Deceptive talk or movements, as above; such deception.

**Gonciza**, *v.* Make go winding about, as above — *zombisa*.

isi-Gondwane, *n.* = *isi-Gontswane*.

**Gōngo**, *ukuti (ukuthi), v.* Get drawn together or up, as the limbs by muscular contraction in certain diseases or death; draw in or up the limbs (acc.), as before; huddle oneself up by drawing the legs close up to the body; draw back, 'draw in the horns', as when suddenly confronted by a snake on the path (= *uku-nqikili*) = *gonjobala*; *gonjobalisa*.

ama-Gongo, *n.* (N.) = *ama-Nyqeshane*.

i-nGōngo (*Gaongo*), *n.* = *i-nGongolozi*.

**Gongobala**, *v.* Be in a contracted, huddled up, 'drawn closely together' state, as a dead man or one afflicted with certain diseases, or merely lying huddled together (used in perf.) = *ukuti gongo*.

**Gongobalisa**, *v.* Cause anything (acc.) to be in such a state.

u(lu)-Gongolo, *n.* Any long, large log of wood, or post; tall, stiff-bodied, muscular man; dead person already stiff [Sw. *yogo*, log; Chw. *lo-gong*; Her. *otyihongeru*, block].

**Gōngoloza** (*Goongolaza*), *v.* Do anything in vain, fruitlessly, without any resulting effect, as when doctoring a person without any results, planting a vegetable that is unsuitable to the climate and will not grow, or when expecting a person who never arrives = *gunguluzi*; cp. *ukuti guangwalazi*.

u-nGongolozi, *n.* — see *u-Ngongolazi*.

i-nGōngolozi (*Goongolozzi*), *n.* Thing vainly attempted, expected, desired, etc.; thing that will not happen; unhappenable, unattainable, impossible thing.

i-nGongomba (*Gongombha*), *n.* Ox with long horns twisted towards the end. Cp. *i-nGogela*.

i-nGongoni, *n.* = *i-nKonkoni*.

i(l)-Gongosi, *n.* Large brown ant (C.N.).

**Gongota** (*Gongotha*), *v.* = *qobola*.

isi-Gongoto (*Gongotho*), *n.* = *isi-Qoboto*.

i(l)-Goni, *n.* The originally planted seed-tuber of *manihis*, potatoes, and the like, from which, in the former, the *isi-Dekel* and whole plant grows.

i-nGoni, *n.* Seed-panicle of *um-Siugizane* grass; (C.N.) filament of mealies (= *i-nKosi*).

i-nGōni (*Goni*), *n.* An angle, corner, or sharply bended formation (when the straight line turns back acutely upon itself), as of a wall at the corner of a room, a sharp elbow-like bend in a river, etc. = *i-nQubu*, *i-nGosi*, *isi-Kumbuzi*. Cp. *i(l)-Gumbi*; *i-nTsonge*; *i(l)-Pimbo-*

*lo* [Gr. *gonia*, angle; Her. *o-ugorio*, bend of river; Sw. *ki-gosho*, bend; Ro. *ngomo*, bend].

isi-Gōnigoni, *n.* = *isi-Qopamuti*.

izi-nGōningōni (*Gooningooni*), *n.* The ins and outs, the intricate details, or peculiarities, as of an affair, or a foreign language.

**Gongqoloza**, *v.* = *gonqoloza*.

um-Gongqolozzi, *n.* 5. = *um-Gongqolozzi*.

i-nGono, *n.* Nipple of the breast, in male or female; small head at the top of a gourd, the eating of which while the plant is young, is supposed to make one an *i(l)-Dhliwa*; short stalk by which a pumpkin hangs to the mother-stem.

isi-Gōnogōno, (*Goonogoono*), *n.* Ear-wax (= *isi-Kolokoto*); the small red flesh at the inner corner of the eye; blazing hot sun (= *isi-Goladwane*, *isi-Ngengenge*).

i(l)-Gonondo, *n.* Rump or part at the end of the backbone (just above the buttocks) in human beings — almost only used as below.

Ex. *uki-hlala ugegundo*, to sit with knees erect and reclining, rolled back, as it were far up on the buttocks.

u(lu)-Gonoti (*Ganothi*), *n.* Species of cane or osier-like forest climber (*Flagellaria Indica*), used by Natives for making hut-doors (cp. *u-Mazwendla*); (N.) also = *u(lu)-Gaba*.

**Gonqa**, *v.* Sit retired in the *um-Gongo* in a hut, as a girl menstruating for the first time, or a bride on the day following the wedding (used gen. in perf.).

**Gonqisa**, *v.* Keep company in retirement, i.e. take part in the general indoor ceremony attached to the first menstruation of a girl, at which ceremony all the girls of the neighbourhood of a like age would be present.

Ex. *bayakungonqisa uBani*, they have gone to assist So-and-so in her retirement i.e. menstruation ceremony = *baye emgonqeni*.

um-Gonqo, *n.* 5. Portion of a hut partitioned off by wicker-work or nowadays by a curtain, in which a girl menstruating for the first time, or a bride on the day following her wedding, sits retired.

Phr. *baya emgonqeni*, they have gone to the first menstruation of a girl. See *hlaba*.

**Gōnqo**, *ukuti (ukuthi), v.* = *yonqobala*.

**Gonqobala**, *v.* Be in a contracted, shrivelled or drawn-together state, as a dried-up hide, or other body; become



- thus drawn or shrivelled together = *goqobala, vonqobala*; cp. *gongobala*.
- Gonqoloza, v.** Form anything (acc.) into a long slender roll, rope, or thing of sausage-shape, as a lump of clay when rolling it between the hands or a sausage-machine passing out the meat = *gunquluza*.
- Gonqolozela, v.** Go along as a long trailing roll, 'roll along', as a snake = *gunquluza*.
- um-Gonqolozi, n. 5.** Long roll, rope, or sausage-shaped thing, as a piece of clay rolled out between the palms, a rope formed of rolled cloth for sewing beads round, etc. = *um-Goqongo, um-Gunquluza*.
- isi-Gontsane (s. t.), n.** = *isi-Gontswane*.
- Gõntshi, ukuti (ukuthi; s. t.), v.** Go suddenly down, sink or bob down, out of sight, as in water, long grass, etc. = *ukuti goje, ukuti shoni*.
- i(li)-Gontshi (s. t.), n.** Small veldt-plant having a bulbous edible root.
- ubu-Gontshi (s. t.), n.** A bobbing craftily about; hence, such deception.
- isi, or um-Gontswane, n. 5.** Certain tree (*Ficus sp.*), resembling the *um-Kiwane*, producing fibre used for mat-making and whose red fig-like berries, smaller than the *um-Ncongo*, are eaten = *isi-Gontswane, isi-Gondwane*.
- Gonula, v.** Break or wrench off, as one bone from another at a joint, or a mealie-cob from the stalk = *bonyula, kuvula*.
- ama-Gonwane, n.** Sores in the mouth of a goat (C. N.); also (C. N.) = *ama-Gohlwane*.
- i-nGonyama, n.** = *i-Ngonyama*.
- Gõnyo, ukuti (ukuthi), v.** = *gonyoza*.
- isi-Gonyololo, n.** Stiff, muscular-bodied person = *isi-Qaqalagu, isi-Gonyoza*.
- Gonyoza, v.** Strain over anything (acc.), exerting all one's muscular strength, as when lifting, pulling, wrestling, etc.; grasp, grapple with, or hold a person (acc.) with violent or excessive straining of the muscles, as when grappling with a thief or seeking to disable one = *nkunyaza, nkunyankunya*. Cp. *ubu-Gunyagunyana*.
- isi-Gonyoza, n.** Strong muscular man = *isi-Gonyololo*; cp. *i-nTsayiya*.
- Gonyuluka (s. k.), v.** Strain, retch, as when vomiting. Comp. *kanula; gonyoza; kanuluka* [M.Z.T. *ku-luka*, to vomit; Her. *rukura*, vomit as infants; *kondya*, strain].
- Goqa, v.** Roll up, as a sleeping-mat or skin (= *goqonga*); coil up, as a pig

its tail (acc.), a man a roll of wire, a snake or cat its body (may also be used in reflect. form with *zi*); roll off *i.e.* ward off, as an opponent's stick (acc.) when fighting or fencing (comp. *rika*); roll off *i.e.* get through, clear off, finish off a piece of work, as a field (acc.) to be ploughed or hut being built (gen. used in conjunction with another verb and equivalent to adv. 'off' or 'entirely'); roll up *i.e.* close up a door or gate (loc.) by rolling or slipping across bars of wood.

Ex. *u-ike, wagoqa*, he parried, and barred the blows off (so that nothing could get in at him).

*uyogoga emnyango, go* and bar up the entrance (as of the goat-hut).

**i-nGoqela, n.** A coiled or winding thing, like a pig's tail; twisted or spiral thing, like a ram's horns or those of a koodoo; ox with such spirally twisted horns; ox with the horns curving towards each other and nearly meeting above or before the head.

**Gõqo, ukuti (ukuthi), v.** Make a rattling noise, as poles falling together; also = *ukuti gonqo*.

**i(li)-Goqo, n.** Heap of wooden bars (see *um-Goqo*) for closing any entrance; bullock with long spirally twisted horns in any direction though generally backward (cp. *i-nGoqela*).

**i-nGõqo (Goõqo), n.** Deep mud of the cattle-fold when dry and ready for use as fuel.

**um, or u(lu)-Goqo, n. 5.** Wooden bar for closing up an entrance, as to a kraal or out-house = *um-Vato*. See *isi-Qonyqwane*.

**Goqobala, v.** = *gonqobala*.

**i-nGoqokazi (s. k.), n.** Cow with *i-nGoqela q. v.* horns, *i.e.* either nearly meeting above the head, or long and spirally twisted generally towards the back.

**Goqonga, v.** Roll up, as a mat (acc.), carpet, or 'poly-poly'. = *gonqoloza, goqa*.

Ex. *wasimise wagoqonga izandla*, he merely rubbed his hands (by rolling them one over the other).

**um-Goqongo, n. 5.** = *um-Gonqolozi*; (N.) black-headed oriole (*Oriolus larvatus*).

**Goqoza, v.** Stir up, as medicine with water, paint with oil, etc. (cp. *govuza*); rouse the life out of, bring to a speedy end, as when finishing off an ox (acc.) already half dead with sickness or old age (*hlabha* not being used for such a beast).

**i-nGoqwazana, n.** Small or young cow with *i-nGoqela q. v.* horns.



**Gôro**, ukuti (*ukuthi*), *v.* Break with a continuous crash, as a branch or stick broken across (= *ukuti gerre*); get broken in the back *i.e.* have a curvature of the spine = **gorrozeka**; cause to break, as above = **gorroza**.

Ex. *ungas'nti* (= *ungaba soicuti*) *gorro*, you may already grow a hump on your back (from old age, before I shall do so and so that you want of me) — a word of absolute refusal.

**Gorroza**, *v.* = *ukuti gorro*.

**Gorrozeka** (*s. k.*), *v.* = *ukuti gorro*.

**i(li)**, or **i-nGosi**, *n.* Corner, sharp recess or bending in a building or cave, or river = *i-nGoni*; cp. *i(li)-Gumbi* [Her. *otyi-koro*, corner].

**i-nGoso**, *n.* — see *i-Ngoso*.

**i-nGotsha** (*s. t.*), *n.* One of the small succulent stems of the bush-creeper (*Sarcostemma viminale*) bearing the *um-Belebele* pods; creeper itself.

**u(lu)-Gotsha** (*s. t.*), *n.* Surplus or excess of length in a thing, as that part of a belt, or *isidwaba*, which, when girded round the waist, passes beyond the required length.

**i(li)-Gotshwa**, *n.* Pocket-knife, as sold in the stores (Mod.)

**u-Govana**, *n.* Bad principle of the heart, spirit of evil prompting within one (see *u-Nembeza*); uvula, of the throat (cp. *i(li)-Nkanka*).

Ex. *kusho uyovana, uti, Tata leyo'nto! ab'es'ekuzo unembeza, uti, yeka! kabi*, the bad principle might say, Take that thing! whereupon the good principle would say, Don't! it is wrong!

N.B. The seat of this *uyovana* is pointed out as the same as that of the *intliziyo* or moral heart, viz. in the throat.

**Gôvo**, ukuti (*ukuthi*), *v.* = *govoza*, *ukuti keve*.

**i-nGôvolo** (*Goovolo*), *n.* Large front tooth protruding conspicuously (gen. used in plur.); person with such (gen. used in sing.) = *i-nGqavula*, *i-nGzakula*, *i-nGzavula*; cp. *isi-Kunku*; *u(lu)-Nqapolo*, *i-nVekula*.

**Govoza**, *v.* = *keveza*.

**i(li)-Govu**, *n.* Gluttonous and selfish eater, eating ravenously and allowing none to approach (= *isi-Gege*, *isi-Ifangahanga*); certain variety of large powerful dog, a Dutch hound — Dingane's favourite breed; member of a certain regiment formed by Dingane [Sw. *choyo*, greediness; Ga. *bu-kodo*, greediness].

**Govuka** (*s. k.*), *v.* Be greedy with a thing

(with *na*), greedily refuse a thing, as a child to let others have a portion of the food, or a man selfishly taking for himself the whole of property in which others have an equal right = *gweruka*.

Ex. *le'ngane igovuka nokudhla*, this child is greedily refusing the food (to others).

**Govuza**, *v.* Stir up, as one might *utshwala* (acc.) or medicine with a stick, to bring up the sediment. Cp. *zamisa*; *gogoza*. [Sw. *boruga*, stir food; Her. *zunga*, stir up].

**isi**, or **um-Goxana**, *n. s.* dim. of *isi-Goxi*; small deep hollow, or pit-like ravine; small pit or hollow, as in a broken hut-floor, or in the peel of an orange.

**Gôxe**, ukuti (*ukuthi*), *v.* = *ukuti goxo*.

**isi**, or **um-Goxi**, *n. s.* Deep hollow, or pit-like ravine, dell, *e.g.* a small flat spot down between two precipices; by comparison, a deep valley, as in some very broken country [Her. *omu-poko*, deep valley; Sw. *bonde*, dell].

**izi**, or **imi-Gôxigoxi**, *n.* Pl. freq. of preceding — used to denote broken, precipitous country, consisting mainly of deep-down hollows and pit-like ravines, as about the Nkandhla district.

**Gôxo**, ukuti (*ukuthi*), *v.* Put or stow anything (acc.) away in some secluded corner or narrow space, as when scarce of room, or anxious to keep it out of people's way or sight; stow oneself away in a little 'corner' or small space, as among a crowded hutful of people = *ukuti goxe*.

**Goya**, *v.* Sit retired from sight in the hut (a frequent custom in Native female life), as when a girl is *vimbezela* (see *vimbezela*), or a bride on the fifth day succeeding the wedding until perhaps a week has elapsed, or a woman after giving birth, for 8 days in the case of a boy-child, and 5 in that of a girl.

**Goyisa**, *v.* Assist to retire, as above; stay at home with the female, as a young man at the *vimbezela* (q. v.), or a husband with his newly-married wife.

**i-nGozi**, *n.* Harm or hurt unintentionally inflicted, an accident, as when a person, in burning off grass, causes the kraal or food of a neighbour to be destroyed; injury, hurt, to the person (not damage to material thing); a danger *i.e.* a dangerous thing or action, as to play with firearms, or a ferocious dog capable of attacking one; severe wound anywhere about the head, as caused by a blow from a stick (cp. *i(li)-Nxeba*); conspicuous scar, or internal painfulness (comp.



*isi-Lalo*), left by such a wound when healed [Ar. *khof*, danger; Her. *otyi-po*, harm; *otyi-onga*, misfortune; MZT. *inyaezia*, danger].

Phr. *sekuyakuba 'ngoxi 'makaza*, it will now be a cold wound or cooled danger — used of a sick person in a critical state who is now on the road to recovery, no longer in imminent danger.

*ukwchleba*, or *ukufikeba*, *ingoxi*, to meet with an accident.

Gozobala, *v.* = *gogobala*.

Gózololo, ukuti (*ukuthi*), *v.* = *ukuti ngozololo*.

u-Gozwana, *n.* Anything unusually small of its kind, as a certain very small earthen *is-Oco* (q. v.) or cooking-pot, or an *u-Mancishana* (q. v.) beer-pot; very small quantity of anything, as food = *u-Ngoso*, *u-Ngoswane*; *i-nGcosana*, cp. *i-nGqenge* [Sw. *dogo*, small; Ga. *tono*, small].

umu-Gqa, *n.* 5. = *umu-Nqa*.

Gqaba, *v.* Mark the face with spots of coloured clay, etc. (C. N.) = *ekaba*.

Gqaba (*Gqabha*, *uku-zi* — only used in reflect. form), *v.* Give oneself spots i. e. be proud (as showing by external behaviour), stuck-up, conceited, think a lot of oneself = *uku-zi-gqaja*, *uku-zi-qomonga*, *qipateka*, *cilileka*, *xinga*.

i(li)-Gqaba (*Gqabha*), *n.* Animal or thing marked with large spots, as a butterfly, leopard, pig, etc. = *i(li)-Badu*.

i-nGqaba, *n.* (C. N.) = *i-nGqalaba*.

Gqāba gqāba, ukuti (*Gqābha gqābha*, *ukuthi*), *v.* Be dotted with large sized spots, as below = *ukuti badu badu*; cp. *ukuti vaka vaka*, *ukuti kifi kifi*.

ama-Gqābagqaba (*Gqābhagqabha*), *n.* Large sized spots, roundish marks of colour (as large perhaps as one's hand), as on a leopard's skin, pig, cow, dress, etc. = *ama-Badu*, *ama-Nangananga*; cp. *ama-Kifikifi*; *ukuti vaka vaka*.

i-nGqabanga, *n.* Any very thickly congealed food or mash, like porridge or thick beer-worts.

Gqabaza (*Gqabhaza*), *v.* Bring up in small lumps or mouthfuls from the stomach, as an infant vomiting.

i(li)-Gqabo (*Gqabho*), *n.* Self-conceit, stuck-up manners and airs; a thing (as conduct or decoration) to be proud of, stuck-up about; fastidiousness, disdainfulness, in matters of food or dress. See *gqaba*.

isi-Gqabo, *n.* Love-medicine of any kind smeared or spotted on the forehead, etc.,

by a young-man and supposed to mysteriously draw the girls (N).

um-Gqabo, *n.* 5. Anything, as white clay, ashes, paint, etc., used for *gqaba*, q. v. (C. N.).

i-nGqabozi (*Gqabhozi* — *h. l. p. c.*), *n.* = *isi-Habuza*.

isi-Gqabozi (*Gqabhozi*), *n.* = *isi-Habuza*.

Gqābu, ukuti (*ukuthi*), *v.* = *gqabuka*; *gqābula*.

Gqabuka (*s. k.*), *v.* Get broken, as a string or similar object by pulling (comp. *apuka*, *dabuka*, *hleputa*); get broken off, as anything like a button, affixed by strings; get broken, or break up (*intrans.*) into chaps, as the hands and feet by cold; get ripped or torn up, as any cotton material (the thought refers to the breaking up of the threads); expire, breath one's last (the lungs being supposed to get broken off from their place and so breathing cease) = *gqibuka*, *qashuka*.

Gqabula, *v.* Break, as one might a string (acc.) or any similar object by pulling (comp. *apula*, *dabula*, *hleputa*); break off, as one might a button (acc.) or anything fixed on by a string; break up into chaps, as cold might the hands (acc.) or feet; rip, or tear up, as one might any cotton material (the thought referring to the breakage of the threads) = *gqibula*, *qashula*.

i-nGqabulamikindiyami (*s. k.*), *n.* Woman's first husband or first child. Cp. *umu-Tsha*; *um-Kindi*.

isi-Gqabuza (*Gqabhuzo*), *n.* = *isi-Habuza*.

Gqagqa, *v.* = *ukuti gqagqa*, *qalinga*.

Gqāgqa, ukuti (*ukuthi*), *v.* Do anything in a scattered, loose, just here and there kind of way (not compact, evenly, or close), as when sowing mealies (acc.) in patches about a field, a mealie-cob putting on grains (acc.) irregularly here and there, a person sewing with long stitches (acc.) far apart, or one showing an irregular row of teeth with some of them missing (= *gqagqa*, *gqagqaza*, *qalinga*); be in such a scattered, patchy, irregular state, as mealies (nom.) in a field, stitches (nom.) of an *isidwaba*, grains on a cob, or teeth in a mouth (= *gqagqa*, *gqagqana*, *qalingana*).

i(li)-Gqagqa, *n.* Anything showing or made up of scattered, irregularly placed patches or parts thrown disorderly here and there, as a mealie-cob with only a few grains irregularly dotted here and there, a field growing in disorderly patches, or a man's teeth when some are missing = *i(li)-Qalinga*. Comp. *u(lu)-Toto*.

Gqagqana, *v.* = *ukuti gqayya, qalingana.*  
 Gqagqanga, *v.* = *ukuti gqayya, qalinga.*  
 Gqagqangana, *v.* = *qalingana.*  
 Gqagqangisa, *v.* = *qalingisa; cp. lola.*  
 Gqagqaza, *v.* = *ukuti gqayya.*

Gqaja (in simple or mostly in reflect. form with *zi*), *v.* = *qabha.*

Gqāka gqāka, *ukuti (ukuthi; s.k.), v.* = *qyaka.*

i-nGqākangqaka (*s.k.*), *n.* = *i-nQwinqwina.*

i-nGqakala (*s.k.* with plur.), *v.* Whiteness of skin, or the white part, along the lower sides of a Native's foot. Cp. *isi-Tendr.*

Phr. *ashnye iyyakala*, he shows off white feet — a dirty foot doesn't show this whiteness; therefore a clean, tidy Native is recognised by his keeping this part of the foot always washed.

Gqakaza (*s.k.*), *v.* Grind or crush very coarsely, merely breaking up the grains, as mealies (acc.), etc. = *ulakaza, hoba, gufuza, qazula, haka, hlatuza.* Cp. *nushuza.*

um-Gqakazo (*s.k.*), *n. s.* = *um-Qazulo.*

Gqala, *v.* = *qyaya.*

Gqala, *adv.* now apparently obsolete save in phrase below:—

Ex. *ngonyekolele qyala (or eula)*, I let him off, or left him alone purposely, intentionally, as when not wishing to quarrel in company, or when seeing that it was otherwise discreeter to let the matter pass only used with *yekela* or *yekelula*: to let off; let go hold off, as anything being held or carried.

i-nGqala, *n.* A first sight *i.e.* thing seen for the first time, therefore rare or surprising sight, action, or occurrence—only used now in the following phrases.

Ex. *ukhensiso uyinqala*, to do in a manner never seen before *i.e.* strange, wonderful. *ubani wafika wakaluma iingqala*, So-and-so got to speak a most surprising thing.

*ingqala u-tyibane na?* what do you call me for? is it the first time you have come to see it? (the strange thing he has called his companion to look at).

*ingqala i-treke ni?* is it the first time it has come to appear? = it is nothing strange; it is a common sight. See *i-nGqala-tyibane.*

*khulu ayqala uyabani, ukuba 'enze ukuti*, it was not for the first time with So-and-so, that he do such a thing *i.e.* it is not by him that we have first seen (this thing done).

isi-Gqala, *n.* Cow that produces very little milk.

Phr. *isigqalo sigqalo intengcukazi*, the poor-milker gives orders to the heavy-milker — a remark made *v.g.* of a disliked wife when 'bossing up' the favourite.

i-nGqalaba, *n.* = *i-nQalati.*

i-nGqalabuto (*Gqalabutho*), *n.* First born or first fruits among calves, children, crops, etc. of the same *inTanga*, bearing, or season — each season or repetition of bearing having its own *ingqalabuto.*

Gqālakasha, *ukuti (ukuthi; s.k.), v.* = *gqalakasha.*

Gqalakasha (*s.k.*), *v.* Spring or bound off, spring or bound along, spring or bound about, as a child suddenly up and away, a young-man bounding ostentatiously along, or a cricket springing about when being caught; search about here and there in a field for odd potatoes (acc.), etc., still left therein. See *qyinqula.*

Gqalakashela (*s.k.*), *v.* = *qyalakasha.*

i-nGqalamba (*Gqalambha*), *n.* Robust, muscular-bodied person; a hardy person; stout, strong stick; hard rock, etc. See *qyala.*

i(li)-Gqalashu (*Gqhalashu*), *n.* = *i(li)-Qalashu.*

i-nGqalati (*Gqalathi*), *n.* = *i-nQalati.*

Gqalinga, *v.* = *qalinga.*

Gqalingana, *v.* = *qalingana.*

Gqalingisa, *v.* = *qalingisa.*

i-nGqalizivele, *n.* Thing such as was never seen before! name applied to anything of surpassing beauty, excessive ugliness, extraordinary wonderfulness, etc. See *i-nGqala.*

Ex. *ngibone umhla intombi eyingqalazivele*, I have seen to-day a girl who is a wonder (of beauty).

*ixinkomo zaleli-ga iBuan senyati iingqalazivele*, the cattle of that there Dutchman are almost a marvel (in their immense numbers).

Gqalonqa, *v.* = *qolonqa.*

Gqama, *v.* = *qama.*

i-nGqambi (*Gqambhi*), *n.* Composer of Native dance-songs. See *funda.*

Gqāmbu, *ukuti (Gqambhu, ukuthi), v.* (C.N.) = *ukuti qyama.*

um-Gqame, *n. s.* Anything unusually tall, conspicuously high of its kind, as a fast growing child; or some kinds of pumpkins growing in height, not in length; any tall-standing (not stumpy-set) thing of bulk, as a box standing on end. See *um-Qangqato*; also *isi-Betekeka, isi-Nekhele.*



**Gqamu**, ukuti (*ukuthi*), *v.* Sink or go down into anything, out of sight, as a stone or man falling in deep water, or a child throwing itself in the long grass; make so sink or go down; blaze or flare about, as a flame in the wind (*gqamuka*; cp. *damazela*).

**Gqamuka** (*s. k.*), *v.* Blaze or flare up, or about, as a flame in the wind = *ukuti gqamu*. Cp. *damazela*.

Phr. *watukutela, waggamuka*, he blazed about in an awful rage.

**i-nGqamundi**, *n.* Fluent, voluble talker. See *qamunda*.

**i-nGqanati** (*Gqanathi*), *n.* Person with broadly-extended, protruding buttocks. Cp. *i-nPentsula*; *u(lu)-Belu*; see *qanata*.

**i-nGqanda**, *n.* Anything 'amazing' in its good or bad qualities, as surpassingly beautiful, decisively clear as evidence, incredibly rich, etc. — used as adjective, adverb, etc., in the same way as *i-nGqala*, *i-nQaba*.

Ex. *uBani wajalaka ingqanda*, So-and-so sweated in bucketfuls.

*wakubona ingqanda*, he spoke a word that was a settler, or of surprising clearness.

*umka lara umka ingqanda*, this perfume smells incomparably sweet.

**i-nGqangasi**, *n.* Stiff, bristly hair (used also in plur.), as of a dog, pig, or brush.

**i-nGqangashi**, *n.* (C. N.), = *i-nGqangasi*.

**i-nGqangqamatumba** (*Gqangqamathumba*), *n.* Certain brownish grasshopper; name sometimes given to the *i(li)-Nkankane* and *u-Nyceda* birds, 'because a person who mocks them will break out in abscesses.'

**Gqanqu**, ukuti (*ukuthi*), *v.* = *gqanqula*.

**ama-Gqanqu** (*no stug*), *n.* Small leaps or bounds, as of a young man leaping gracefully along, or a buck (used with *ukw-ega*).

**Gqanqula**, *v.* Go along with small graceful leaps or bounds, as a young man showing off, or a buck. Cp. *gqalakasha*.

**i-nGqapeli** (*Gqapheli*), *n.* Sharp-witted, intelligent person, quick to observe and learn.

**i-nGqapunana** (*Gqaphunana*), *n.* One given to interesting himself uninvited in the talk of others, listening by habit to what they are saying and then reporting it about, offering an opinion, or imagining they are making insinuations about himself.

**i-nGqaqabulani**, *n.* Certain thorny creeper, growing in the woods; sometimes applied to any such creeping or climbing plant.

grass, etc., that 'tears' up the soil or tears through the bush when pulled.

**i-nGqaqululi**, *n.* *i-nGqeqhulu*.

**Gqashuka** (*s. k.*), *v.* *qashuka*.

**Gqashula**, *v.* *qashula*.

**i-nGqasundu** (*no plur.*), *n.* Edible berry or berries of the *i(li)-Sunda* palmetto. Cp. *u-Ndaba*.

**i-nGqata** (*Gqatha*), *n.* Single pellet of excrement, as passed by a sheep or goat. Cp. *um-Godu*. See *qataza*.

**i-nGqato** (*Gqatha*), *n.* New ground broken up for the first time (= *um-Qaba*; see *qata*); medic-rob roasted after the grains have already dried hard (see *qata*).

**i-nGqatu** (*Gqatha*), *n.* A skipping over a rope of skin or grass with both feet — a game of Native children; the skipping-rope itself (used with *ukwenza* or *ukushaya*).

**Gqava**, *v.* Be plainly visible, conspicuous, as a kraal; be clearly cut, distinct to the vision without blur or imperfection, as good large print, bright colours, or a person of all-round defectless beauty or intellectual smartness; be plain, clear, obvious, as a statement or affair (used gen. in perf.) = *qama*.

**i-nGqavula**, *n.* = *i-nGavula*.

**i-nGqāvungqavu**, *n.* = *i-nQavunqavu*.

**Gqaya**, *v.* Look at observingly (almost obsolete) = *beka*.

Ex. *wasinze waggaya jandzi, waggaya perulu*, he merely looked down and looked up — in the all-absorbing deliciousness of what he was eating, raising his eyes while biting and then regarding the fruit in his hand.

**i-Gqāyingqayi**, *n.* — see *i-Nyqayinyqayi*.

**u-Gqayinyanga**, *n.* Night-watchman, for guarding the *isi-Godhlo* in the royal kraals = *i(li)-Yakashi*.

**i(li)**, or **um-Gqeba**, *n. s.* Certain tree growing in coast bush-country and used for making sticks; collective name for *isi-nDuka* or cudgels as carried by a young man, and including knobkerries, single-sticks, etc.

Ex. *umqanj'abulu uyokwenge; kw-eyeqqeba, qa!* 'you may beat me in other things; but with the sticks, never'

**i-nGqedamabele**, *n.* Jocular name for the mus.

**Gqeqqa**, *v.* = *dhledhlezela*.

**i-nGqenge**, *n.* Anything small of or among its kind, singly or collectively, as a batch of small children in a hut, a small beast

or a number thereof together, a basketful of small-sized mealies. Cp. *u-Gozwana*.

Gqengqa, *v.* (C.N.) = *ngqengqa*.

isi-Gqengqe, *n.* (C.N.) = *isi-Qenge*.

um-Gqengqe, *n.* ♂. (C.N.) = *um-Qenge*.

i(li)-Gqengqeshwana, *n.* (C.N.) = *i(li)-Qengqeshwana*.

i-nGqepu (*Gqephu*), *n.* Piece, portion, or cutting of anything of a broad flat nature, as cloth, skin, cardboard, zinc or board (cp. *i(li)-Qa*); a thing of this description excessively short for the object intended, as a belt not meeting round the body = *isi-Qepu*.

Ex. *isutwaba sami sij'ingqepu*, or *inguba yalego'ntombaxana iy'ingqepu*, my kilt is too short, or the dress of that girl is too short, not meeting round the waist (not length downwards).

i-nGqeqe, *n.* = *i-nGqegebula*.

i-nGqegebula, *n.* Smart, skilful person, clever at work or talking (= *i-nGqeqe*, *i-nGwedi*); certain creeping plant.

isi-Gqezeba, *n.* = *isi-Qezeba*.

Gq̄, ukuti (*ukuthi*), *v.* = *ukuti gi*.

i(li)-Gq̄, *n.* Manner, method of doing anything, as of administering medicine, or (by comparison) doing any other kind of work = *i(li)-Qondo*.

isi-Gq̄, *n.* = *isi-Gi*.

Gqiba, *v.* Fill up, as a hole (acc.) with earth; cover up with earth, as a dead person (acc.) at the burial, *ama-dumbi* (acc.) when heaping them round, or (metaphor.) a fault (acc.) in order to hide it (cp. *fulela*); cause a person (acc.) not to make mention of a matter that has been confided to him or he knows about, as by a bribe; dress the short remaining hair, after hair-cutting, by patting it down with the hand into little flat ringlets (see *u-Magqibane*; *sokohla*) [Her. *sira*, fill up a hole; Sw. *seliri*, cover up; *shiba*, be filled as the belly].

um-Gqibelo, *n.* ♂. Saturday (Mod.).

i-nGq̄bi, *n.* Hunter of small game, as bucks (C.N.). Cp. *i(li)-Pisi*.

i-nGq̄bingq̄bi (*Gq̄bhingq̄bhi*), *n.* Dirty disturbed water full of sediment or mud, as just after the passage of cattle; dirty-coloured, grey-blackish complexion.

i(li)-Gq̄bo, *n.* Certain kind of man's *i-Beshu*, made of twisted sheep-skin, etc., hanging behind in tails (= *isi-Tinti*, *u-Muthimana*). Cp. *i(li)-Dhlaka*; also certain kind of eating-mat (= *i-Ngeke*).

Gq̄bu, ukuti (*ukuthi*), *v.* = *ukuti gq̄bu*.

Gq̄buka (*s.k.*), *v.* = *gq̄abuka*.

Gq̄bula, *v.* = *gq̄abula*.

Gq̄igqa, *v.* Dance the *um-Gq̄igqo* q.v.; visit or come to a kraal with observable frequency; earn quickly and easily, as money (acc.).

isi-Gq̄igqi, *n.* Short thick-set person.

Gq̄igqizela, *v.* Patter along, as one going hurriedly to fetch something, or hurrying along carrying something heavy with both hands (from the sound *gqi gqi* of the quick footsteps); patter or bustle about, as a woman busily engaged boiling beer.

um-Gq̄igqo, *n.* ♂. Kind of dance formed by a train of boys or girls, one behind the other, dancing forwards and then backwards *i.e.* back foremost. See *gq̄igqa*.

Phr. *angiyikubuyela emuva, anginjengom-gq̄igqo*, I shall not go backwards, I am not like an *umgq̄igqo* dance — may be used in any connection to indicate that there will be no going back on what has been said or done.

Gq̄iha, *v.* Breathe with a groan, groan, as a sick person feeling great internal suffering = *bubula*.

Gq̄ika or Gq̄ikela (*s.k.*), *v.* Pile up *i.e.* add abundantly on to what is already there, as when piling on the logs to make up a large fire, or when laying on extra grass (acc.) on the roof of a hut, or blankets (acc.) over one's body at night.

isi-Gq̄iki (*s.k.*), *n.* Kafir head-rest formed of a wooden log with two short legs = *isi-Camelo*.

um-Gq̄iki (*s.k.*), *n.* ♂. Kafir headrest when consisting merely of a wooden block without any legs = *um-Buku*.

i-nGq̄ikiti (*Gq̄ikithi*), *n.* Main body, mass or bulk of anything, as an *umabele* crop, an affair, etc. = *i-nDikimba*; *isi-Zimbati*.

i(li)-Gq̄ikolo (*s.k.*), *n.* = *i(li)-Gq̄izolo*.

i(li)-Gq̄ila, *n.* Short garment of women (C.N.).

isi-Gq̄ila or Gq̄ili, *n.* Female servant, 'slavey', *i.e.* young girl obtained to do the menial work for any of the wives of a chief's kraal (a class of servants who became noted for the harsh treatment they had to endure at the hands of their mistresses — see *gq̄ilaza*); applied derisively to a man in a similar menial position (cp. *isi-Tumunu*); young girl who accompanies another at her marriage and remains with her as her body-servant; big bump or swelling of the glands below the angle of the jaw and natural in some Natives (= *isi-Qata*).



**Gqilaha** or **Gqilasha**, *v.* Treat a person (acc.), kraal, etc., with medicines, charms, etc., in order to render him proof against the evil efforts of enemies, *abatakati*, and the like = *qungu, misa*; cp. *shikuqa; elapa*.

**Gqilaza**, *v.* Punch or pommel away at a person (acc.) with the fists, as when down on the ground — a common habit of the chief's women when punishing their maid-servants, from which fact perhaps their name *isi-Gqila* was derived. Cp. *doudonya*.

**u-Gqilaza**, *n.* Mumps = *u-Zagiga*.

**i-nGqimba** (*Gqimbha*), *n.* (C. N.) = *u(tu)-Qimba*.

**Gqimfu, ukuti** (*ukuthi*), *v.* = *gqimfuka; gqimfula*.

**Gqimfuka** (*s. k.*), *v.* Snap (*intrans.*) or get broken, as a string; get torn or broken off, as a button = *qamfuka, gqabuka*.

**Gqimfula**, *v.* Make to snap or break, as a string (acc.); tear or break off, as a button (acc.) = *qamfula, gqabula*.

**i(li)-Gqimilili**, *n.* Blue-bellied salamander.

*N.B.* The appearance of this little animal betokens that heavy rains are nigh.

**Gqimu, ukuti** (*ukuthi*), *v.* Fall down suddenly in one heavy mass, as any heavy body, a horse shot, or tree felled (= *gqimuka*); make fall down, as before (= *gqimula*) = *ukuti jwa*; lie flat on one's back, as a man.

**Gqimuka** (*s. k.*), *v.* = *ukuti gqimu*.

**Gqimula**, *v.* = *ukuti gqimu*.

**u-Gqimulupotwe** (*Gqimuluphothwe*), *n.* (C. N.) = *u-Gomongo*.

**Gqinaha**, *v.* (C. N.) = *gqilaha*.

**i-nGqinamba** (*Gqinambha*) *n.* = *i-nTolo*.

**i-nGqinisela**, *n.* = *i-nGomela*.

**Gqintsi, ukuti** (*ukuthi; s. l.*), *v.* Fall heavily, bodily, in one heavy mass, as a horse or man slipping or heavy weight falling (= *gqintsika*); make so fall heavily, throw down heavily or bodily, as anything (acc.); thrown down anything (acc.) bodily *i. e.* roughly, violently, pitch it down (even though it be light); throw up, as a lawsuit (= *gqintsila*) = *ukuti dintsi, ukuti lints*.

**i(li)-Gqintsi** (*s. l.*), *n.* Any very heavy body, heavy-weighting thing, as a great box, stone, lump of meat, etc. = *i(li)-Dintsi, um-Qingo*.

**Gqintsika** (*s. k.*), *v.* = *ukuti gqintsi*.

**Gqintsila**, *v.* = *ukuti gqintsi*.

**Gqisha**, *v.* Press or stuff in, as clothes

(acc.) into a sack (= *gxusha*); stuff oneself, as a gluttonous child, with food (used in simple or reflect form); fill it-self up *i. e.* overlay itself heavily with storm-clouds, thick mists, etc., as the sky (cp. *hloma*).

**i-nGqiwa**, *n.* (C. N.) = *i-nQiuwa*.

**Gqiza**, *v.* Trot about showing off and crying out, as the women do about the girls at a dance; put on, wear, an armlet (acc.), wristlet, anklet, etc. of beadwork, wire, hair, etc.

**i(li)-Gqiza**, *n.* Crushed *u-Nyawoti* (q. v.) made into a paste and eaten raw.

**Gqizaza**, *v.* = *divaza*.

**isi-Gqizo**, *n.* Wristlet, anklet, armlet, etc. made of beads, wire, or tails; also = *um-Gqizo*.

**um-Gqizo**, *n. s.* Trotting about of the women when showing off at the dance (see *gqiza*); also = *isi-Gqizo*.

Phr. *akupindebra emwa, kunge myqizo* there is no going back now, or with me, etc.; it is not an affair of an *umqizo* dance (in which the woman, after trotting some distance forward, retire again in a backward movement).

**i(li)-Gqizolo**, *n.* Any thick, heavy, lumber-some thing, as an earthen-pot unduly loaded with clay in the make, a basket made of thick heavy grass, a thick buffalo hide, or a thick heavy board = *i(li)-Gqikoto, i(li)-Gqezema, i(li)-Gqizongo*.

**i(li)-Gqizongo**, *n.* = *i(li)-Gqizolo*.

**Gqō, ukuti** (*ukuthi*), *v.* Drip or drop down, as a drop of water from a roof; drop down (metaphor.), as a stranger suddenly alighting before one's door; put or bring in in driblets, as money (acc.) when paying slowly one's debts = *gqoza*.

**Gqoba** (*Gqobha*), *v.* Dig out by picking at with an iron-rod, as a Native doctor does herbs (acc.); hence, dig out with a hoe any food-root from the ground, as ground-nuts (acc.), sweet-potatoes (not used of anything like *dumbis* that are easily found in a cluster together); milk a cow (acc.) to the last drop leaving nothing for the calf (cp. *geoba*); press strongly, as a lender might a borrower (acc.) for return of his money (acc. and *ku*).

**Gqōbe, ukuti** (*Gqobhe, ukuthi*), *v.* Go down out of sight, as the sun (cp. *ukuti to to to*), or a man = *ukuti shoni*.

**i-nGqōbe** (*collect*), *n.* Any remnants, remains, refuse, of material, crops, grain,

- grass, etc., left over or cast aside from any work as worthless.
- isi-Gqobela** (*Gqobhela*), *n.* Cigar-shaped snuff-box made of horn and carried in the ear; deep-sunken eye.
- Gqōbi, ukuti** (*Gqobhi, ukuthi*), *v.* Deal or serve out to one (acc.) in a very small quantity, as a single ladleful of porridge (with *nga*) = *ukuti yoyi*.
- ubu-Gqōbigqōbi** (*Gqōbhigqōbhi*), *n.* A small serving out, as of food among a party (with *enza*).
- um-Gqōbiya** (*Gqobhiya*), *n. ō.* Fifth milking or supply of milk of a cow on the same occasion. Cp. *um-Nxunze*.
- Gqōbo, ukuti** (*Gqōbho, ukuthi*), *v.* = *gqoboza*.
- i-nGqobo** (*Gqobho*), *n.* Big hole burst through (used only in obscene language of the *ragina feminea*) = *isi-Habuzo, isi-Gobo, isi-Galagala, um-Moro*. See *ikitela*.
- Gqoboloza** (*Gqobholoza*), *v.* Fire up, reply in an angry tone without any apparent cause, as when asked a polite question.
- Gqōboloji, ukuti** (*Gqōbholozi, ukuthi*), *v.* = *gqoboloza*.
- Gqoboza** (*Gqobhoza*), *v.* Knock, thrust, or burst a large gaping hole through anything (acc.), as a calabash; also = *Gqoboloza*. Cp. *qoboza*.
- isi-Gqoboza** (*Gqobhoza*), *n.* = *isi-Habuzo*.
- i-nGqofa**, *n.* — see *i-Nggofa*.
- Gqogela**, *v.* (C. N.). = *yogela*.
- Gqō gqō, ukuti** (*ukuthi*), *v.* = *gqoggoza*.
- Gqoggoza**, *v.* Rap, tap, as with the points of the fingers on a door or with the point of a stick on the ground (cp. *qogqota*); go along pattering with a staff, as an old person walking; patter down drop after drop, as rain coming through the roof of a hut.
- um-Gqoggozo**, *n. ō.* Walking-staff = *u(lu)-Boko, u(lu)-Dhlwedhlwe*.
- Gqoka** (*s. k.*), *v.* Be wrapped or covered up by a portion of the placenta when emerging from the womb, as a child at birth (used in perf.); hence, cover the body with clothing, wear clothes (acc.), dress (*intraus*), as Europeans (Mod).
- Gqokisa** (*s. k.*), *v.* Cause a person (acc.) to dress or wear civilised clothing; dress (*traus*), as a mother her child.
- isi-Gqoko** (*s. k.*), *n.* Hat, cap, of any kind (Mod.).
- u(lu)-Gqoko** (*s. k.*), *n.* Native meat-tray carved of wood = *u(lu)-Gwembe, u(lu)-Que-mbe*; cp. *isi-Cayo*.
- u(lu)-Gqokoma** (*s. k.*), *n.* Any strong, hard, tough thing, not easily breakable or tearable, as a strongly made basket, a strong iron dish, or stout moleskin cloth.
- u(lu)-Gqola**, or **Gqolo**, *n.* Polyps of the womb in females (N).
- u(lu)-Gqolo**, *n.* Any very steep, perpendicular ascent, hillside, etc.; also = *u(lu)-Gqola*.
- i-nGqolokosho** (*s. k.*), *n.* Anything become dried up and hard, as a hide become stiff, rushes for mat-making become dry and brittle, or a muscular stiff-bodied man = *i-nQoshololo*.
- Gqoloza**, *v.* = *qoloza*.
- um-Gqomo**, *n. ō.* Person whose body is square-built, *i. e.* of the same breadth all the way up; vessel of such a shape; hence, drum, as of tar or oil.
- isi-Gqomozana**, *n.* Short person of square-built body.
- i-nGqōndo** (*Gqoondo* — with plur.), *n.* The stringy, fibrous edge or middle rib of a palmetto leaf, which are bunched together to form the rope-like frame of a man's head-ring, etc.; the stringy, fibrous part torn off from the back of green-beans and other fresh vegetables; also (T) = *isi-Boshwa*.
- i-nGqondo**, *n.* Meaning, purport, sense, of a word or order; sense, understanding, as of a person. See *qonda*.
- Gqonqa**, *v.* Break up the hardness of a thing (acc.) by pounding it with an *i-nBokode*, as a shield to render it supple, the hard earth on a floor in order to repair it, or dry tobacco leaves on the stone previous to grinding them.
- N.B.* During the absence of the Zulu men on the war-path, it was the custom of the women to go about at home beating together (*gqonqa*) large stones or rattling small ones between both hands, in order to scare away death from their husbands — death presumably being driven away by the noisy clatter made.
- i-nGqorrolo**, *n.* (C. N.) = *i-nQorrolo*.
- i-nGqoshololo**, *n.* = *i-nGqolokosho*.
- i-nGqoto** (*Gqotho*), *n.* = *i-nGqobe*; also see *i-Nggoto*.
- u(lu)-Gqoyi**, *n.* Any delicious food (= *ut-Ovela, u(lu)-Nqekete*); sometimes used for an unusually strong sexual desire or lust in some persons, chiefly growing children, and supposed to be caused through the *uku-gwebu* (*q. v.*) or blood-purifying custom not having been properly performed.
- N.B. Gqoyi! gqoyi! ku'mantombazana;*



*ufuna-ni ku'mantombaxana?* — shouted enticingly by a small girl to a young boy with whom she desires intercourse.

**Gqoza, v.** = *ukuti gyo*.

**i-nGqoza, n.** — see *i-Ngyoza*.

**isi-Gqoza, n.** One of that portion of the Zulu nation who adhered to Mbulazi in the contest between him and Cetshwayo, and who fled with him across the Tsekela into Natal; sometimes applied to any Zulu Native who has 'gone over' to the White people or to reside in Natal (cp. *u(lu)-Sutu*); small stone that may get mixed up with mealies and cause grating in the teeth.

**Gqũ, ukuti (ukuthi), v.** = *gqula*.

**i-nGquba, n.** Small particles, dust, shavings and the like, as motes floating like dust in the water or air, or dropping or cast off anything when being worked, as dust dropping from a beam that is being bored by a wood-worm or saw-dust from a plank being sawn, or shavings from a horn being scraped or tiny fragments dropping off thatching-grass. Cp. *isi-Bi, isi-Longosha*.

**Gqũbu, ukuti (Gqũbhu, ukuthi), v.** = *gqubuzza*.

**i(li), or ama-Gqubu, n.** Persistent, settled ill-feeling against a person, a grudge, spite, as against a person who in the past has done one some considerable injury = *i-nQũwa*; cp. *i-nQushumba; vunda; qumba*.

Ex. *uku-m-bambela umuntu igqubu*, to retain a grudge against a person.

**i-nGqubu (Gqubhu; no plur.), n.** Floating sediment or particles of foreign matter, as in water, medicine, etc., (not when settled = *i-nZika, izi-Bidi*) = *i-nQumbu*.

**u(lu)-Gqubu, n.** Glans penis of an animal (except dog — see *i(li)-Kinqi*), as bull, pig, etc. = *um-Nqũndu*; cp. *um-Toudo*.

**u(lu)-Gqubu (Gqubhu), n.** = *u(lu)-Qubu*.

**Gqubuzza (Gqubhuza), v.** Raise up a dust (*u-tuli*), as by sweeping, shaking a mat, or the wind (= *buqaza, qubuzza*); (C. N.) strike, as on the head, or on water so as to splash.

**i-nGqudulu, n.** = *i-nQudulu*.

**Gqũ gqũ, ukuti (ukuthi), v.** = *gqugquza*.

**Gqugqumeza, v.** = *gqugquza*.

**Gqugquza, v.** Prod or poke repeatedly, as a pig (acc.) to get it to move on; keep nudging, as a person to draw his attention; bother, worry, be constantly pushing or prodding a person, as with importunate requests or demands, or to get him to do something = *gqugqumeza*.

**i(li)-Gqukuma or Gqukumana (s. k.), n.** Stumpy block of a thing, as a short thick foot or hand. Cp. *isi-Qukuwa*.

**i-nGqukumba (Gqukumbha), n.** = *i-nGqukuqa*.

**u-nGqukumbana (s. k.), n.** = see *u-Ngyuku-nbana*.

**i-nGqukumbana (Gqukumbhana), n.** Cart (*lit.* a stumpy wagon); dim. of *i-nGqukumba*.

**i-nGqukuqa (s. k.), n.** Any short stumpy thing, a block, a knob, as a block of wood, knob of a kerry (see *isi-Kanda*), a big round head, or a short broadly-built person or animal = *i-nGqukumba, isi-Qukuwa*; cp. *i-nQudulu*.

**Gqukuza (s. k.), v.** Go along stiffly, stumpily, as one with short stumpy feet — see *i(li)-Gqukumana*; (C. N.) shake.

**Gqula, v.** Poke forcibly, prod, thrust, as a person (acc.) with the end of a stick; stick or pain one piercingly, as pleurisy or a stitch in the side; stamp, as mealies (acc.) with the broad end of a club, as do the Basutos and Dutch (= *gzo-ba*). Cp. *hlokoloza, tokoloza* [Her. *tuva*, poke; Sw. *kumba*].

**Gquleka (s. k.), v.** Lose one's fascination or desire by having had enough of anything, as after having seen, tasted, or experienced something one had a craving for.

**isi-Gqulo, n.** Goad for oxen (C. N.).

**um, or u(lu)-Gqulo, n. ♂.** Stitch in the side, as from pleurisy (N.).

**i-nGqulwane, n.** Common kind of river reed, used for hut-building (cp. *um-Coboka; umIllanga*); also = *i-nGanga*.

**Gquma, v.** Moan, groan, as a person in great pain (= *gq̃ha, bubula*); stamp with the foot, as when dancing or seeking to crush an insect; throb, beat, as a pulse or the heart (not a wound = *futa, tshutshumba, kenketa*, etc.); go along in a long swarm or crowded train, as a troop of cattle or swarm of locusts (see *um-Gqumō*) [Sw. *ugua*, groan; *puma*, pulsate; Her. *tona*, throb; Ga. *ku-ba*, beat].

**i(li)-Gqũma (Gquuma), n.** = *i(li)-Ganga, i(li)-Duma*.

**i-nGqũma (Gquuma), n.** = *i-nDondo*.

**Gqũmasha, ukuti (ukuthi), v.** Wrap closely round the body, as a blanket (acc.) or cloak; be closely wrapped round, as before.

**Gqumasha, v.** = *ukuti gqumasha*.

**Gqumashela, v.** Go wrapped up in a cloak or blanket, as a sick Native.



Ex. *ngimbone egqumashela ngengubo* (or *zamba ete gqumasha*), I have seen him walking wrapped (in his blanket).

**i-nGqumbi** (*Gqumbhi*), *n.* Great heap, as of *amabele*, hay, etc. = *i-mBundu*.

**Gqumbu**, *ukuti* (*Gqumbhu, ukuthi*), *v.* Make the dull, heavy, plumping sound of any heavy body falling into deep water, or as a person passing wind (cp. *suza*); hence, fall, or make to fall, plump into = *ukuti xumbu*.

**i-nGqumelo**, *n.* Rubbish-heap outside of a kraal, where all the refuse and ashes are thrown (cp. *i(li)-Zala*), and where the urine is emptied and urine-pots kept (see *isi-Kigi*).

**um-Gqumo**, *n. s.* Long-drawn crowd, thick train of anything, as a regiment of soldiers marching, locusts or bees flying; pulsation or throbbing, of the heart or pulse. See *gquma*; cp. *um-Qumo*.

**Gqumu**, *ukuti* (*ukuthi*), *v.* Go in a long crowded train or swarm = *gquma*. Cp. *quma*.

**i(li)-Gqumu**, *n.* The *i-nTsonyama* (q. v.) of the *um-Qoliso* (q. v.) = *i(li)-Futu*.

**i-nGqumu**, *n.* = *i-Nqumu*.

**u-Gqumugqumu**, *n.* Cape gooseberry (*Physalis*).

**i-nGqumunga**, *n.* = *i-mBulunga*.

**Gqumusha**, *v.* = *gqumushela*.

**i(li)-Gqumusha**, *n.* Certain small bird in the bush-country.

**Gqumushela**, *v.* Dance the private dance in the bridegroom's kraal on the arrival of the bride on the evening preceding the wedding, or on the evening of the wedding-day, and at which only the young family people are present. See *geagea*.

**i-nGqunda**, *n.* Kind of iris (comp. *i-nDhloti*); any medicine or charm supposed to possess the powers of taking the sharpness off anything, putting a damper on it, rendering it dull and ineffective, as on the evil practices of an *um-takati*, the skilful assegai-throwing of an enemy, or the generous feelings of a benefactor. See *qunda*.

*N.B.* The common *u-sungulu* or *Kafir-needle* is an example of this. A man going to war would carry one of these to render himself invulnerable to the enemy. But one going to beg food of a friend in time of famine would take care to leave it at home, lest it affect the good-will of his friend!

**i-nGqunge**, *n.* Rapidly made *amasi*, produced by mixing sweet milk with whey, which quickly causes it to curdle = *um-Qungu*; *i(li)-Hongo*.

**i-nGqungqu**, *n.* (C. N.) = *i-mBunga*.

**isi-Gqungqu**, *n.* Kind of *isi-Cumu*.

**i-nGqungqu**, *n.* Kind of reddish-brown eagle, frequently seen hovering over the veldt = *i-nDhlazanyoni*.

*N.B.* Parts of this bird are in great request among young men as love charms. Specific: take the fat of this bird's eye, mix it with some *um-Kando*, e.g. the *u-Langa-zine*, and you have a powerful *i-Habiya*, q. v.

**u(lu)-Gqungu**, *n.* Glans penis of an animal chiefly of such as goats, sheep, etc. (but not usually of dog = *i(li)-Kinqi*) = *um-Nqundu*.

**Gqunqa**, *v.* Become discoloured, change to a dirty colour (losing the natural freshness or purity of tint), as a Native whose skin gets a dusty grey in sickness or death, a rusty assegai, mildewy *Kafir-corn*, salted meat, a sky covering over with dark rain clouds, a wooden spoon from hanging in the smoke, or a white dress from accumulation of dirt = *gqwala*; cp. *tipala*; *vutwa*.

**Gqunqisa**, *v.* Make to lose colour or freshness, as above; work upon a person (acc.) with charms so that he become 'dulled', lose his attractiveness to the other sex (cp. *shikaqa*).

**um-Gqunqiso**, *n. s.* Medicinal charm, used for working as above.

**Gqushu**, *ukuti* (*ukuthi*), *v.* Stab, pierce largely, as with an assegai or dagger. Cp. *ukuti qushu*.

**i-nGqushumbana** (*Gqushumbhana*), *n.* = *i-nQushumbana*.

**Gqushuza**, *v.* = *ukuti gqushu*.

**i-nGqūtu** (*Gquthu*), *n.* Vessel, gen. of basket-work, sometimes of pottery, with flat covered top and small mouth, as some *um-caba* baskets and beer-pots; thick stumpy beard of a man, somewhat resembling above vessel in shape = *i-Ngeungu*.

**i-nGqutu** (*Gquthu*), *n.* Ox given to a bride's mother, and extra to the *lobola* cattle (C. N.) = *umu-Mba*.

**Gquza**, *v.* = *gqula*.

**u-Gquza**, *n.* = *u-Tupa*.

**i-nGquza**, *n.* Anus i. e. gut of flesh thereat. Cp. *i(li)-Golo*.

**Gqwā**, *ukuti* (*ukuthi*), *v.* = *gqwaba, gqwaza*.

**Gqwāba**, *ukuti* (*ukuthi*), *v.* Just do once or slightly, as say a single word, run over for a moment to any place; *reduplic. form*, *Gqwāba gqwāba, ukuti*, do just here and there, just now and then = *ukuti gqwasha, ukuti pose, ukuti zwa*.



**Gqwaba, v.** Do anything only now and then, here and there, at long intervals, as a woman digging for potatoes in an old field and only finding something here and there, a man winning a prize from time to time, a stay-at-home who only turns up on a visit to a neighbour's kraal after long intervals, or a female child who only gets born to a man rarely and after a number of male births; be only here and there, dotted about, as a few scattered kraals, or mealies in a field = *ukuti gqwaba, gqwabaza, gqwaza*; cp. *ukuti ze ze; ukuti pose pose*.

Ex. *nBani kasabambi, ati nje gqwaba* (or *ak'agqwabe nje*), So-and-so no longer goes about (on visits), he just does it now and then.

*ugqwabile umbila kubayo'ntsinu*, the mealies have only come up here and there in that field.

**um-Gqwābagqwaba, n. f.** Cork tree (*Erythrina latissima*), with very broad cabbage-like leaves = *um-Kakasi*.

**Gqwabaza, v.** = *gqwaba*.

**um-Gqwaku (s. k.), n. f.** Small-sized calabash for keeping fat (cp. *um-Fuma; i(li)-Hlala*); big hanging belly drawn in at the navel (cp. *i(li)-Qaga; i-Nyuburu*).

**Gqwala, v.** = *gqunqa*.

**Gqwalaza, v.** = *ngqwala*.

**i-nQwamasi, n.** = *i-nQwamasi*.

**i-nQswana, n.** = *ama-Ngqeshane*.

**i-nQqwanga (both s. and h. l. p. c.), n.** Any tough, strong thing or person; framework of a heading (= *u(lu)-Qondo*); kind of mealies.

P. *ingqwanga kayibonwa, ibonwa ng'amagili*, the heading-frame is not seen; it is seen only by those in the know — said frequently of a man whose real position is concealed by his outward appearances.

**i-nQqwangane, n.** Certain bush, having long thorns.

**i-nQqwangayiya (both s. and h. l. p. c.), n.** Tall, tough-bodied person.

**i-nQqwangi, n.** (C. N.) = *i(li)-Qwangi*; (C. N.) small kind of rock-rabbit.

**i-nQqwangqwa or Qqwangqwangqwa, n.** A collection, classing together, group, body of persons or things of a like kind, age, colour, size, etc., standing by themselves, as a lot of small children, cows, similar blankets, etc. = *isi-Qoqowane, i-nKeto, um-Quabalanda*.

**i(li)-Gqwāngu (Gqwangu), n.** Any light, cotton material, such as common coloured handkerchiefs, muslin, etc., are made of.

**Gqwasha, v.** = *gqwaba*.

**Gqwāsha gqwāsha, or Gqwāshu gqwāshu, ukuti (ukuthi), v.** = *gqwaba*.

**u(lu)-Gqwayi, n.** Person with slender, wiry, muscularly energetic body = *u(lu)-Gqwayimba, u(lu)-Gqwayosha*.

**isi-Gqwāyigqwayi, n.** Sharp-spirited person, full of fire and energetic action.

**u(lu)-Gqwayimba (Gqwayimbha), n.** = *u(lu)-Gqwayi*.

**Gqwayiza, v.** Act or speak in a sharp-spirited, energetic, fiery manner.

**Gqwayizela, v.** Go along in a spirited manner, as an active wiry person.

**u(lu)-Gqwayosha, n.** = *u(lu)-Gqwayi*.

**u(lu)-Gqwegqwe, n.** (C. N.) = *u(lu)-Qweqwe*.

**i-nQqwele, n.** The chief or principal among a number of herdsmen or herdsboys, whether by age, or as self-constituted 'cock' of the gang (= *i-nQqwele edhla ubedu*).

**Gu, ukuti (ukuthi), v.** Fill to the brim, as a bucket (acc.), or the water poured therein; be brimming or chock-full, as a hut with people or a river with water; make a thudding noise, as one digging in hard ground where the implement doesn't readily cut in.

**u(lu)-Gu, n.** Water-edge or 'brim' of a river or sea; edge or outskirts of a forest (cp. *u(lu)-Lala, u(lu)-Saku*) = *u(lu)-Kumbi, u(lu)-Sebe*.

Phr. *b'enza ngu (ngaku) Sibani*, they made a 'river-bank' (towards So-and-so), i. e. they all went to one side, sided together (in favour of So-and-so).

**Guba, v.** Stint, as a mother her children with food (doub. acc.) = *gubiza, nyinya* [Sw. *zuia, stint*].

**Guba (Gubha), v.** Toss wildly about, put in commotion, as a child the water (acc.) when splashing it wildly up while bathing; toss wildly about (*intrans.*), be in wild commotion, as water fiercely boiling, or a rough sea; dance the hunt-dance; flutter wildly about, as a bird in a trap or a garment hanging out in a strong wind (= *gubhaza*; cp. *panqisa*); press a person (acc.) to divulge secrets, try to draw him out, 'pump' him (= *panda*); scoop out, hollow out, as earth (acc.) from the sides of a mealie-pit (acc.), or wood from the ladle of a new spoon, or the body of a person suffering from the *um-Gubane* disease (= *gumba*); do off largely, as a girl when grinding off an unusually large heap of grain (acc.) or a traveller getting over a stretch of country (= *kuba*).

**u(lu)-Guba, n.** Flank or side of a man or

beast (= *um-Uhubulo*); top part of the upper arm, shoulder; 'cold-shoulder', unsociable bearing, disinclination to be companionable or obliging, as of a stranger when asked a question or favour, or people on unfriendly terms (= *isi-Shi*; cp. *ulu-Kulu*); muscular strength, as exhibited by men wrestling (gen. used in plur. *izi-nGubhu*).

Ex. *babambelama agesingubo*, they are on novisiting, unfriendly terms, they meet one another with the cold shoulder whenever they chance to come across one another.

Ex. *ngamnye wamphako uyubo*, he just gave me the disobligingness (as when I asked him to allow me a place by the fire and he just refused to budge).

Ex. *incantjji ayisinyubo*, he prevented him (from doing something) by muscular force (not by sticks, etc.).

**Gubadhlela**, *v.* Put away out of sight under one, in order to shelter, preserve, conceal, etc., as a hen its chick (acc.), a mother (metaphor.) the property of her child, or a stingy person might food.

**Guba guba, ukuti** (*Gubhu gubhu, ukuthi*), *v.* = *gubuzela*.

**um-Gubane** (*Gubhane*), *n. s.* = *i-nGumbane*.

**um-Gubane**, *n. s.* Kind of hard dark-brown stone, used for hardening roads (C.N.).

**Gubaza**, *v.* = *yuba*.

**Gubaza** (*Gubhaza*), *v.* Flutter wildly about, as a bird in a trap, or a flag in a strong wind (*yubhu, hokuzo*). Cp. *pupuzo*.

**i(li)-Gubela** (*Gubhela*), *n.* *i(li)-Gujela*.

**i-nGubo**, *n.* Cloak or covering of any kind for the body; hence, in special sense, the large leathern kilt or petticoat worn by women on 'best' occasions and generally used by them for covering their children at night (not applied to the inferior every-day petticoat - see *isi-Dwabho*); skin-mantle originally worn by men in place of a blanket (= *isi-Paku*); hence, blanket (cp. *u-Nkumbeswa*); body-covering or article of European dress of any kind worn on the body, as frock, trousers, shirt, etc. [prob. akin to *ukuti quba* and *yubuzela* - Ar. *qubh*, cloth; *bandum*, clothes; MZT, *in-gubh*, piece of cloth; Ba. *ugubh*, skin-shield; Sw. *ugubo*, cloth; Bo. *upya*, cloth; Reg. *ugubo*, cloth; Her. *ugubu*, cotton-cloth; Ku. *i-kwera*, cloth; Ga. *mbuyu*, cloth; Nyo. *mbuyu*, bark-made cloth].

The, *ugubho ziqhuba*, one whose blankets are set to the prostrate i.e. the grave - said of any very aged person, already as good as dead and buried.

**i-nGubo-ka'Kundhlase** (*ka'Khandhlase*), *n.* Name of an unformed *i-buto* (existing merely in name) and consisting of that *intlungu* of boys which would follow next after the *i-mBakod ebomen* - *uku-nhlase* is the name of Zibebu's mother = *u-Pelapakuti*.

**isi-Gubo** (*Gubho*), *n.* Native tool for scooping out wooden spoons, etc.; also = *um-Gubo*.

**isi-Gubo**, *n.* Habit of body (C.N.).

Ex. *isigubo sabono'umuntu sibi, uyakushesha ubuyaga*, that person's habit of body is bad; he will soon grow old (C.N.).

**um-Gubo** (*Gubho*), *n. s.* Hunting-dance. See *yubha*.

**Gubu, ukuti** (*ukuthi*), *v.* = *yubuzela*.

**Gubu, ukuti** (*Gubhu, ukuthi*), *v.* = *yubuzela*; *yubuzo*.

**i(li)-Gubu**, *n.* = *i(li)-Gumbi*.

**isi-Gubu** (*Gubhu*), *n.* Gourd or calabash, emptied of its pulp and used as a beer or water-vessel (see = *i(li)-Gula*); sometimes applied to the same while still growing (= *ulu-Selana*); Sacred Ibis (*Ibis aethiopicus*); (mod.) drum, as of a military band [Sw. *bubu*, calabash; Her. *u-udyupa*; Ai. *igba*].

**um-Gubu**, *n. s.* = *um-Tshiki* (mostly adopted by women for *hlanipa* purposes).

**um-Gubu** (*Gubhu*), *n. s.* Any big broad cloth or covering, suitable for covering over, veiling, etc., as a big smothering dress, blanket, *isibwaba*, etc.

**u(lu)-Gubu** (*Gubhu*), *n.* Musical instrument formed of a stringed bow with a calabash attached as sounding-board; hence, piano, harmonium (Mod). See *i-nKoko*, *ulu-Gwabe*.

**Gubuda**, *v.* Turn upside down or on its face, as a pot (acc.) or basket (= *gombhoya*); turn a person's (acc.) face (with *uyubusa*) away or down i.e. intentionally deceive, trick by appearances of sincerity, as one sent to trap others, or to net as a blind, or when humbugging another by sending him off on a useless misleading errand (cp. *ubu*); have a big prominent forehead falling forward over the eyes which are very deep-set (used with perf); have horns falling forward and curving round before the forehead.

**Gubudu, ukuti** (*ukuthi*), *v.* = *yubudu*.

**i(li) or isi-Gubudu**, *n.* Man, or beast, as above (see *yubudu*); basket of the *isi-Cunna* shape, having a small mouth and broad flattened top. Cp. *isi-Nqungu*.

**isi-Gubugubu** (*Gubhugubhu*), *n.* A sudden breaking forth within one i.e. a sudden



irresistible feeling or strong desire — *isi-Kupelepe*.

**Gubuka** (*Gubhuka*), *v.* Rise up or start up suddenly, as a buck in the grass or a man jumping up from the ground; break suddenly forth, *i.e.* suddenly change or get changed (into another state), as a child who, while playing with another, suddenly changes temper and quarrels, or the weather when it suddenly breaks forth into a squall of wind, or a sick person who after a quiet period, suddenly experiences another acute attack or relapse = *ukuti gubhu*.

**isi-Gubukana** (*Gubhukana*), *n.* Sudden change or breaking forth, as above.

**i-nGubuxa** (*Gubhuxa*), *n.* *see* *i-Nyubuxa*.

**Gubuya**, *v.* Tramp along or about, as through a long stretch of country (acc.), or to and fro, here and there, continuously = *idombata*.

**Gubuza** (*Gubhuzza*), *v.* Make one restless, rise up wildly within one, as the heart with passionate desire; make a person (acc.) restless, trouble or worry him, as by persistent demands or requests; splash up the water (acc.), as when 'splashing' through a drift, or a stone when falling therein (= *vubuzza*, *vru-muza*); play badly on the *u(tu)-Guhu* (acc.), with a strumming, not light musical touch.

**Gubuzela** (*Gubhuzela*), *v.* Be in a restless state, be going on in a wildly turbulent manner, as water boiling fiercely in a pot, or the sea in great commotion; be all in a shiver or trembling, as a person's body from cold or fear (= *yedezela*, *qizuzela*).

**Gubuzela**, *v.* Cover over, throw a covering over, as when covering a heap of potatoes (acc.) with a mat, or a wagon with a sail; throw a covering over, veil the head and face from view, as a bride does when retired (see *goya*) after the wedding, or to *hlonipa* certain relatives; throw the wings over its young (acc.), as a hen (= *fukamela*).

**Guda**, *v.* Milk a cow (acc.), without its calf having previously sucked (see *isi-Gudo*); 'pump' a person (acc.), try craftily to extract information from him (= *panda*); also = *guduzza*.

**isi-Gude** (*Gudde*), *n.* *isi-Geeba*.

**Gudhla**, *v.* Rub, or exert friction upon, as one hard substance upon another (acc.); hence, rub up against, as a goat its back against a tree (acc.); rub smooth, polish, as a new hut-floor (acc.), earthen-pot, or a hide with the scraper; give a slight

rubbing, a rub or two, to tobacco leaves on the stone, as when making just a small quantity of snuff (acc.); wear off or down by friction, as when filing a piece of wood or iron (acc.); go close along the side of anything (acc.), shave it, as a cow running close to a hut (acc.); make insinuating remarks about, hint at a person (acc. or *ku* = *sikisela*, *pipiyela*); be of long pregnancy, take an unusually long period of confinement before bearing, as some women, cows, etc. (cp. *ziza*) = *gudhluzza*. Cp. *kuhla* [Sw. *kutua*, Polish; Her. *kura*, rub against].

**Gudhlana**, *v.* Graze against a person (with *uu*), without going straightforward against him, *i.e.* make insinuations about him.

Ex. *eloka epudhlana naye*, he continually throwing out hints about him.

**isi-Gudhlo**, *n.* Native rasp or scraper, for scraping skins when preparing them; hence, file = *isi-Mlaba*.

**um-Gudhlo**, *n.* Soap-stone, from which bowls for the smoking-horn are made.

**Gudhlu**, *ukuti* (*ukuthi*), *v.* *gudhluka*; *gudhlula*; *gudhluzza*.

**u-Gudhludonga**, *n.* An *ibuto lezintombi* formed by Mpaunde next before the *isi-Timane*, and married mostly by the *is-Angya* regiment of men.

**Gudhluka** (*s. k.*), *v.* Move (*intrans.*) or get moved a little away or aside; make room; go aside a bit; move slightly so as to alter its position, as anything revolving on its axis = *yeeedhleka*, *yee-dhluka*; cp. *ukuti siki*.

**ama-Gudhlugudhlu** (*no siug*), *n.* Roughness or 'scrapiness' of surface, as of a rough-barked tree, face of an iron file, or a piece of sandstone.

**Gudhlula**, *v.* Move (*trans.*) or cause to get moved a little away or aside, or slightly round, as above — see *gudhluka* = *gudhluzza*, *yeeedhlula*.

**Gudhlumeza**, *v.* Push aside forcibly, as one person another (acc.).

**Gudhluzza**, *v.* *gudhlu*; *gudhlula*.

**isi-Gudo**, *n.* Mealie-grains boiled yesterday, re-warmed or eaten cold; cow that is milked without her calf.

**Gudu**, *ukuti* (*ukuthi*), *v.* Go along with, follow along the course of, follow close along by, as a traveller following a river (acc. or with *ugu* = *guduzza*; cp. *ukuti yeeedlekeshé*); finish completely, as a hut (= *ukuti gude*).

**i(li)-Gudu**, *n.* Horn for smoking wild-hemp. Cp. *i-mBizo*; *isi-Takuluz*; *is-Tsaungu*; *is-*

Aja. [Reg. *ikunda*, horn; Ngw. *nkondi*, hemp; Her. *nyungu*, pipe].

Ex. *uku-bema igulu*, to smoke the hemp-horn.

P. *igulu selish'amanzi*, the smoking-horn is now dried-up as to its water (with which it is partly filled when smoking) — said of one whose over-eagerness has met with a rebuff, or whose self-confidence has been sadly confounded, as expressing utter disappointment or abashment.

i(li)-Gūdu (*Gūdu*), *n.* Certain yeldt-herb resembling the *i-nKoufē*, but having a much larger bulbous root, used as below.

N.B. The large root of the *i-Gudu* is sometimes stuffed into a hole into which a snake has been seen to enter. The reptile, on seeking to come out, bites at the bulb, with the result that its teeth remain fixed therein, and there it dies. The plant, like the *i-nKoufē*, is probably poisonous.

um-Gūdu (*Gūdu*), *n.* 5. = *um-Endo*.

u(tu)-Gūdu (*Gūdu*), *n.* Very old buck or other kind of game.

i-nGududu, *n.* = *i-nTsingizi*.

Gudula, *v.* Finish off any work (acc.), give the finishing touches to, as when levelling out the sides of a mealie-pit after having dug it out, or when painting and decorating a newly-built room = *ukuti gudula*.

i-nGudulwana, *n.* Young bullock whose horns are just appearing; applied in contempt to a youth who thinks himself a man.

isi-Gudumezi, *n.* (C.N.) = *isi-Kudumezi*.

Guduza, *v.* Poke about in the dark, grope one's way without seeing it (= *gudu*, *dukuza*); poke about inside anything indiscriminately, without seeing where or what one is poking at, as when poking a stick in one's ear (acc.) when it itches, or scraping the remaining snuff (acc.) out of an *i-shungu* (also acc.) by picking about inside with a stick, or when poking about in a hole (acc.) to rouse out a snake (acc. = *gwanyqamisa*); go along or follow the course of, as a river (acc. or with *uga*) when travelling (= *ukuti gudu*).

Ex. *nychamba nyigubuzo umyama*, I have been going along poking or groping my way in the dark.

Guga, *v.* Grow old; be worn out, as a much used garment; be wasted, devastated, as a country 'pulled to rags' by a passing *impi*; be used or worked out, as the soil, no longer capable of bearing [Her. *kurupa*, be old; Sw. *konywe*, old = prob. akin to *kula*, grow, q.v.].

Ex. *igugile leyo'ndhlu*, that hut has grown old, *i.e.* is old.

*ixace amaBunu aligugisile*, the Boers have caused the land to be wasted, no longer in its original good form with fields, peaceful kraals, etc.

*amantu afumane kuguge izintaba*, one finds the hills worn off (by the abundance of cattle grazing thereon).

i-nGuganaboya, *n.* Any old treasured thing, kept only as a valued curiosity.

Gugela, *v.* Object form of above — see *guga*.

Ex. *uku-zi-gugela*, to grow old for itself *i.e.* grow old of itself by standing idle, not being worn out in the service of somebody else.

Gugisa, *v.* Wear out, as a child clothes (acc.), an *impi* the country (acc.), or worry a man (acc.).

i(li)-Gugu, *n.* Anything 'dear' to one's heart, as a much prized article, or one's 'darling' or sweetheart (= *i(li)-Wala-kahla*, *i(li)-Cece*, *i(li)-Lece*); any 'dear little thing' *i.e.* nice, fancy-like, as a fancy stick or basket, not made for rough use; *pl.* *ama-Gugu* (sometimes in sing.) = *ama-Wala*; see *guguzela* [Ga. *bu-yuga*, wealth; Sw. *tunn*, precious; Her. *huzé*, precious].

Ex. *igugu lake uje*, it is merely a fad, fixed fancy of his; it is a hobby of his.

P. *igugu kiyadonsiswana*, a fancy, taking thing pulls both ways, *i.e.* pulls itself and gets pulled by the other, the attraction being reciprocal — used in reference to the mutual attachment of two young lovers.

i(li)-Gūgu (*Gūgu*), *n.* Black-beetle or cockroach. Cp. *i(li)-Pela*.

isi-Gūgu (*Gūgu*), *n.* = *isi-Hudutu*.

um-Gūgu (*Gūgu*), *n.* 5. Strong rush of water, going with such force or violence as to sweep away anything in its course, as between the different rocks in a rapid, or the first on-rushing waters of a flooded river, or as may be applied to the *um-Singa* q.v. of a flooded river.

Guguba, *v.* = *gogosa*.

Guguda, *v.* = *ququda* [Sw. *guguna*, gnaw].

um-Gugudo, *n.* 5. Certain tree growing in the coast bush-country, and whose bark is used medicinally as a stomachic.

Gūgudu, *ukuti (ikenthi)*, *v.* = *guguda*.

Gugula, *v.* Go off stealthily with anything (with *na* of thing), as a thief after he has pocketed somebody's property, or a full river with the *umu-Tsha* of a young man attempting to cross it. Comp. *ku-kula*.

Gugusa, *v.* = *gogosa*.



**Guguza**, *v.* Rumble or rattle on a shield (acc.), as a person when searing away locusts = *ukuti gu gu*.

**Guguzeka** (*s. k.*), *v.* Rumble or rattle, as a wagon in the distance when rumbling over stony ground = *ukuti gu gu*.

**Guguzela**, *v.* = *waluzela*.

**Gula**, *v.* Be sick (not merely feel sick — see *i-ntliziyo*) [Sw. *ugua*, be sick].

**i(li)-Gūla** (*Gwula*), *n.* Calabash milk-vessel, usually used for the *ama-Si* [At. *iguma*, pot].

*P. igula lenthlebe aligenale*, let the milk-vessel of the ear be filled, *i.e.* let our ears hear everything, the whole story.

*ngacishe ngaya'kutungu awagula ezantsi*, I very nearly went off to buy milk-gourds down at the coast (where these gourds abound), *i.e.* I was very nearly carried down to the sea by the water, or drowned.

**i-nGūla** (*Gwula*), *n.* Large *i(li)-Shangu*; also large head of a knobkerry.

**i-nGulamomo**, *n.* Medicine or charm for causing facial paralysis, also for drawing all 'mouths' or opinions in a law-case towards one's own side.

**i-nGūlazibuya** (*Gwulazibuya*), *n.* = *n-Ntaba*.

**u(lu)-Gule**, *n.* = *u(lu)-Keke*.

**Guleka** (*s. k.*), *v.* Go off towards one side, get drawn towards one side, lie slantingly, turn off out of the straight line or perpendicular, as the mouth of a person paralysed, a row of trees suddenly going off crookedly, etc. (used in perf).

**Gulekisa** (*s. k.*), *v.* Turn off, or otherwise make go off from the straight line or perpendicular, as above.

**isi-Guli**, *n.* One chronically sick, always ill. See *gula*.

**Gulisa**, *v.* Cause a person (acc.) to be sick, whether actually or metaphor. as constant worry.

Ex. *uku-xi-gulisa*, make oneself-sick *i.e.* pretend to be sick.

**i-nGulube**, *n.* Pig, wild or tame (cp. *i-nDhlorudawana*; one of a certain *i-buto* formed by Mpande (= *i-nKone*). [M.Z.T. *a-nguluwe*; Her. *o-nguruwe*; Sw. *ngurawe*; Moz. *i-kuluwe*; Bor. *ngurulu*, hippopotamus; Bo. *nguluwe*, pig; Yan. *ngulu*; Co. *ngulu*; At. *guju*].

**i(li)**, or **um-Gūlugulu**, *n.* 5. Certain dull blue kind of bead, as large as a plum, worn by Mpande (C.N.); hence, a large bearded eye-ball (used when insulting a person); *loc. em-Gulugulwini*, the place immediately in front of the pillar nearest the doorway in a Native hut and where a bone charm may frequently be seen

protruding from the ground (cp. *um-Lindaziko*).

**i(li)-Guluguza**, *n.* Fruit of following (N).

**um-Guluguza**, *n.* 5. Certain tree (*Strychnos Muckenii*), bearing a fruit like the *um-Ilula* (N).

**Gulukudela** (*s. k.*), *v.* = *ukuti gulukudu*.

**Gūlukudu**, *ukuti* (*ukuthi*; *s. k.*), *v.* Rush precipitously off, into, out of, along, etc. (not smoothly like a train or race horse = *kahlamezela*, etc.), as a startled buck rushing off into the bush, a man rushing into or out of a hut, or a terrified cow rushing precipitously down a hill. Comp. *ukuti kalakata*.

Ex. *ngisali gulugulu ekaya*, I am just running home for a moment (referring to the rushing in and out on arrival, not the running along the way).

**Gulufa**, *v.* Scrape, or stroke smoothly off, anything (acc.) of a semi-liquid nature, as fresh mud from the boots, dung from the intestines of a slaughtered beast, sweat from the face by a bone scraper, or a milker the teats of a cow that has little or no milk; scrape or skim along the top, side, outside, etc. as an assegai that strikes a bone and skins off inflicting only a superficial skin-wound (not cutting into the surface flesh = *gwengula*) [Her. *kurura*, scrape off; Sw. *sugua*, scrape].

**i-nGulule**, *n.* Cheetah; small kind of monitor. [Sw. *chui*, leopard; Ga. *ngo*, leopard; Her. *o-ngue*, leopard; *o-nguirira*, red wild cat].

**Gululeka** (*s. k.*), *v.* Get skimmed off, scraping along superficially, as an assegai that strikes a bone and so slides smoothly off = *gwenguleka*.

**isi-Gulutshane** (*s. l.*), *n.* An *i(li)-qoma* made of grass in a certain way; one of a certain regiment formed by Dingane and incorporated with the *um-Kulutshane*.

**Guluza**, *v.* Look with big, bearded balls of eyes—see *i(li)-Gulugulu*; also *pakaza*.

**Guma**, *v.* (N) = *tsenzea*.

**i(li)-Guma**, *n.* Wind-screen, erected of reeds, tandoote-grass, etc., before the entrance to a hut (= *isi-Hongo*); the enclosure or 'lobby' formed by such screen; concavity of the body just above the hips, the waist (= *i(li)-Gebe*; *u(lu)-Tumbu*).

**i-nGumane**, *n.* Certain blight attacking mabele and mealies (not the same, though similar to *isi-Wumba q. v.*); person 'blighted' intellectually, an idiot.

**um-Gumanqa**, *n.* 5. Name of one of Sha-



ka's regiments, following next after the *u(lu)-Fasimba*, and which had its headquarters at Congella, near Durban.

**Gumba** (*Gumbha*), *v.* Scoop or hollow out, as a hole with the hands, the sides of a mealie-pit with a hoe-iron, or the ladle of a wooden-spoon; scoop out a person (acc.), get the whole story or affair out of him by private asking or with reserve when before others (= *gunca*; cp. *kela*) = *gubū* [Her. *hupa*, scoop out; Sw. *komba*, scoop out].

**isi-Gumbampalo** (*Gumbhampalo*), *n.* Kind of hawk, that preys on field-mice (C. N.).

**i-nGumbane** (*Gumbhane*), *n.* Certain disease, probably a spreading venereal ulcer said to cause considerable destruction of the tissues about the genitals = *um-Gumbane*.

**i(li)-Gumbe** (*Gumbhe*), *n.* = *i(li)-Gumbi*.

**Gumbeqa** (*Gumbheqa*), *v.* = *gumbuqa*, *yubuda*, *gomonqa*, *gomboqa*, etc.

Ex. *uku-gumbeqa amehlo*, roll up the eyes, showing only the whites—as some Natives do.

**i(li)-Gumbi** (*Gumbhi*), *n.* Any scooped out, hollowed out place, as in the banks of a river or the sides of a mealie-pit, or broad 'bulging' pot; hence, 'bulge' or corner of a room = *i(li)-Gubu*, *i(li)-Gumbe*, *i(li)-Ngumbu*.

**u(lu)-Gumbu** (*Gumbhu*), *n.* (C. N.) = *u(lu)-Gubu*.

**Gumbuqa** (*Gumbhuqa*), *v.* = *gombokoqa*.

**Gumbuqu**, *ukuti* (*Gumbhuqu*, *ukuthi*), *v.* = *gumbuqa*.

**Gumbuzā** (*Gumbhuza*), *v.* (C. N.) = *gubuzā*.

**um-Gume**, *n.* *ǀ.* = *i-nGumane*, *um-Kume*.

**Gumede** (*only vocative*), *n.* Title of honour used in addressing the Zulu king, Shaka having adopted it from the Qwabe chief after conquering him; used also in addressing members of the Qwabe and Sibiya clans, of which it is the common *isi-takazo*.

**i-nGumu**, *n.* = *i(li)-Wenana*.

**i(li)-Gumugedhle**, *n.* A quick, voracious eater, who puts away an immense quantity of food in no time (cp. *isi-Ilamincana*); also = *um-Gzikivane*; ox with horns fallen downwards and pointing backwards.

**Gumuza**, *v.* Strip off the grains (acc) from a mealie-cob, by rubbing them with the hand, etc. (= *hulala*; cp. *xoza*); also (N) = *tsenzeza*.

**i-nGuna**, *n.* Certain stone retained in the hand when playing *uku-kobola* q. v.

**Gunca**, *v.* Ask, or seek to get, information from a person (acc.) by private pressing, or with reserve when asking before others, not openly = *gumba*.

Ex. *wombuzā, ungagumci*, you must ask him straight out, without any unnecessary reserve.

**Gunda**, *v.* Cut, as hair (acc.) of a person (acc.); clip, shear, as a sheep (acc.) = *hula* [Her. *konda*, cut through as with a saw. N.B. Before the advent of scissors, hair used to be cut in Zululand by 'sawing' it with an *isi-Nqindi* q. v.].

**i(li)-Gundane**, *n.* Generic name for any small animal of the rat kind. See *i(li)-Bende*, *i-Ngoso*, *i-mPuku*, *i-mBiba*, *i(li)-Buzi*.

**um-Gundatshani** (*s. t.*), *n.* *ǀ.* = *um-Gziki-vane*; also (N) = *um-Cwangubane*.

**i(li)-Gundela**, *n.* Man who has removed his *isi-Coco*, or a betrothed girl who afterwards removes her *i-nTloko*.

**Gūngqu**, *ukuti* (*ukuthi*), *v.* = *ukuti gunqu*.

**Gungquluza**, *v.* = *gonqoloza*.

**um-Gungquluza**, *n.* *ǀ.* = *um-Gonqolozī*.

**Gungqumeza**, *v.* = *gunqumeza*.

**Gungquza**, *v.* = *gunquza*.

**i-nGungu**, *n.* — see *i-Ngungu*.

**isi-Gūngu** (*Gungu*), *n.* Small private, secret plot kept closely confined to the few concerned (not so general or public as an *u(lu)-Zungu*), as when two or three unite to make away with a person, or a few children plot secretly together to run off to school (used with *ukwenza*); hence, anything done in secret, when alone. Cp. *u(lu)-Mbimbi*; *u(lu)-Solo*.

Ex. *ambulala isigungu*, they killed him by a secret plot, they secretly made away with him.

*wafika wakala isigungu* (or *isigunwane*), she got and cried in secret, when by herself.

**Gungubala**, *v.* Be stiff or stiffened by muscular contraction and presenting a tough appearance, as the body of a man when wrestling with another who seeks to throw him down; hence, be straining; be tough, as meat whether from its raw quality or from insufficient boiling; be angry internally, put out about something, as a man who doesn't care to speak through some ruffling of temper (used in perf.) = *gunya*.

**i-nGungubala**, *n.* Tough-meated beast; a man internally irritated, out of temper.

**Gungubalisa**, *v.* Stiffen the body (acc.) as above, strain.



- Gunguluza, *v.* = *gongolozza*.
- i-nGungumbane, *n.* = see *i-Ngunumbane*.
- i-nGungununu, *n.* = see *i-Ngunununu*.
- Gūnqu, or Gūnqu gūnqu, *ukuti (ukuthi), v.* = *gunquza; gunqumeza*.
- u-Gunqubantwana (*s. k.; s. t.*), *n.* Certain fabulous monster.
- Gunquluza, *v.* = *gonqolozza; gonqolozela*.
- um-Gunquluza, *n. 5.* = *um-Gonqolozzi*.
- Gunqumeza, *v.* Cause to make a rattling, clattering noise, as one might a lot of gourds (acc.) or pots in a hut by violently disturbing them; send rattling *i. e.* noisily flying on all sides, as one might a lot of frightened children in a hut = *gunquzisa*.
- Gunquza, *v.* Make a rattling, clattering noise, as a lot of gourds or pots when violently disturbed or knocked about, or a lot of large stones clashing together, or as a wagon loaded with a lot of such things when travelling over rough ground; roll about, as the big eyes of a person.
- Gunquzisa, *v.* Cause to make a rattling clattering noise, as the gourds (acc.), etc., above (= *gunqumeza*); roll one's eyes (*amehlo*) about.
- i-nGunundu, *n.* Thing with the point cut off, as a horn, ear, tongue of an *um-Kovu*, etc. Cp. *isi-Humu*.
- i-nGununundu, *n.* — see *i-Ngununundu*.
- Gunya, *v.* = *gungubala*.
- Gūnya, *ukuti (ukuthi), v.* = *gunyaza*.
- ubu-Gunyayanya, *n.* Muscular stiffening of the body, as in the execution of violence; a straining. See *gungubala*.
- Gunyaza, *v.* = *gonyozza, nkunyaza*.
- um-Gupane (*Guphane*), *n. 5.* Simpleton, adult with childlike intellect.
- Guqa, *v.* Bend the knee, as a horse when being knee-haltered; kneel (= *guqa pantsi* or *guqa ngamadolo*); make the customary 'flight' to her intended, as a girl might when wishing to hasten on payment of the *lobola* cattle (= *bateka*). [Sen. *gogoma*, kneel; Sw. *goti*, kneel].
- N. B. The marriage-custom referred to above is the same as the *uku-bateka q. v.*, and was so called from the fact of a girl, upon entering the hut in the young-man's kraal, kneeling down in silence, by which action the women understood the object of her visit. Of such a girl it would be said *intombi ka'Bani is'iyoguga ka'Bani*, So-and-so's daughter has now gone off on her *guqa* visit to So-and-so's kraal.
- i-nGuqa, *n.* Girl who is paying, or has

recently paid, the *guqa* marriage-visit, as above.

- isi-Guqa, *n.* Great, powerful, wild-natured old bull, of cattle, buffaloes, rhinoceroses, etc., which generally goes about alone; applied to any big, powerful, old bull, even when ordinarily tame; powerfully built man with much physical energy; earthen vessel of any description, when unusually large and heavy for its kind = *um-Huqa*.
- u-Guqabadele, *n.* Kind of *isibongo* or praise-name given in recent times to the *u-Nkulunkulu* of the missionaries (*i. e.* God) — *lit.* He who is knelt down to (in supplication) and they receive their hearts desire (N.).
- Guqisa, *v.* Tie up one of the fore-legs of a cow (acc.) that doesn't allow itself to be easily milked; kneel-halter, a horse (acc.).
- Gūqu, *ukuti (ukuthi), v.* = *guquka; guqula*.
- Guqubala, *v.* Put on clouds, become covered with clouds, as the sky when the south-wind rises = *sitibala*.
- Ex. *izulu liguqubele*, the sky is cloudy, beclouded.
- Guquka (*s. k.*), *v.* Get changed, or change (*intrans.*), as a dead man into a snake (acc.), according to Kafir tradition; get turned, or turn (*intrans.*) as a road, a person travelling, or a garment laid out to dry = *penduka* [Sw. *geuka, zunguka*, change].
- Guqukezela (*s. k.*), *v.* Turn inside out, as a coat (acc.); or upside down, as a pot, or word when perverting it = *hlanekezela, pendukezela*.
- Guqula, *v.* Change (*trans.*), as one thing (acc.) for another; change a thing into something else (doub. acc.), as water into wine; turn a thing (acc.), so as to face or go in another direction or manner = *pendula* [Sw. *geuza, zungusha*, turn].
- i-nGūqunguqu, *n.* Changeable person, always altering his mind.
- Ex. *inyunyungu njengehlangetwa*, a person who turns over and over like a porpoise.
- i-nGurru, *n.* = *i(li)-Gawu*; also = *i-nKuhlu*.
- Gusha, *v.* Slink away, keep away, as a man who has fallen out with another and is ashamed to meet him face to face (acc. of pers. with *ela* form) [Sw. *jiku-nya*, slink].
- i(li)-Gusha, *n.* Merino sheep (N) [Hot. *gu-s*, sheep].
- Gūxa gūxa, *ukuti (ukuthi), v.* = *guratazela*.



**Guxalazela, v.** Go along in a rickety, shaky manner, as an old man with the knee-bones loose, or an old rickety wagon. Cp. *zakazela*.

**i-nGūxanguxa, n.** Such a shaky, rickety person or thing, as above. Cp. *i-nZanganzanga*.

**i-nGuyazana, n. (N) = i-nGiyazana.**

**Guza, v.** Cause a person's (acc.) expectations to come to the ground, disappoint him in his wishes, as when he seeks the loan of something and is met with a refusal = *qunda*.

**i(li)-Guza, n.** Large *i-Shungu*.

**Guzeka (s.k.), v.** Have one's expectations damped or baffled, get disappointed in one's wishes = *qundeka*.

**Guzuka (s.k.), v.** Get forcibly obstructed, tripped, or struck on the foot, shin, or head, by some obstruction on one's path, as a stone, log of wood, or projecting branch of a tree (= *quzuka, kubeka*); get forcibly removed, by wrenching off, knocking out, tearing up, etc., as when wrenching off a dry branch, tearing up and off a big tree-root, or kicking out a stone loosely projecting above the soil.

**Guzula, v.** Forcibly strike against, trip, obstruct, as a stone (nom.), log of wood, or projecting branch of a tree might a person (acc.), wagon, etc., when traveling (= *quzula, kuba*); remove forcibly, as by wrenching off, tearing up, knocking out, etc., as a dry branch (acc.) from a tree, a root from the ground, or a projecting stone from one's path (= *quzula*).

**i-nGuzungu, n.** Anything of a lumpy, bulky, solid-massy nature remarkably large for its kind, as an unusually large lump of clay, a huge pumpkin, a large stone or rock.

**Gwāba, ukuti (ukuthi), v. = gwabaza.**

**Gwaba (Gwabhu), v. = gobha.**

**Gwaba, v.** Rattle about the hide-shield (*agesihlangu*), throwing it quickly from side to side, pretending to parry off blows, as when testing it; (N) rumble, make the continuous noise of rushing, tumbling water, as over the stones or cascades of a river; sing in company, from the continuous noise kept up.

**i(li)-Gwabāba, n.** White-necked raven (*Corvus albigularis*) or carrion crow (= *i(li)-Ithungulu, i(li)-Hubulu*); white-bellied crow (*Corvus scapularis* = N. *i(li)-Gwababana*) [Ar. *ghurāb*, crow; Her. *skoura*; Sw. *kunguru*].

*P. negwababa lize lipate unyodo, nonlo-yile afise*, even the crow gets to have an excrement (which) the hawk would be glad to get — said to a person who has refused to help another in need = I am poor to-day, but may live to have something you would like to possess.

**i-nGwababana, n.** African rook (*Helocorax capensis*) or cornland crow; also (N) white-bellied crow (*Corvus scapularis* = Z. *i(li)-Gwababa*) = *i-nGwabazane, i-nGwagwabana*.

**Gwābalanda, ukuti (ukuthi), v.** Arrive for nothing, in vain, fruitlessly, as when one arrives on a visit to a friend and finds him away, or goes to fetch something which he finds is no longer there. Cp. *gongoloza*.

Ex. *nyūte gwabalanda, angabe ngimfeca*, I arrived for nothing; I didn't find him there.

**Gwabaza, v. (C.N.) = qwabaza.**

**i-nGwabazana, n. = i-nGwababana.**

**Gwabelana, v.** Sing with rivalry, vie one with another in singing or dancing, as two contesting parties; be in a wild commotion, rushing, dashing about on all sides, as the seething waters of rocky rapids in a river (N).

**izi-nGwabi (no sing.), n.** Loose rubbish, stalks, etc., swept along by an overflowing river (the true meaning of the word is uncertain, as it is now obsolete save in the following phrase). Cp. *u(lu)-Dwani*.

Ex. *unfula us'udhla izingwabi*, the river has now overflowed its banks, is sweeping off the rubbish from the lands alongside.

**i(li)-Gwabisi, n.** Guava [Eng.].

**in-Gwabiyo, n. = i-nGwagila.**

**Gwābu, ukuti (Gwābhu, ukuthi), v. = gwabuza.**

**Gwābu, ukute (ukuthi), v. = gwabuka; gwabula.**

**isi-Gwābugwabu (Gwābhugwabhu), n.** An over-eager person, given to eating with greedy haste, dancing with impetuosity, etc.

**isi-Gwābugwabu, n.** Person with a touchy, quickly irritated temper, flying into a rage at once.

**Gwabuka (s.k.), v.** Spring back, fly back, rebound, as a bent stick or spring of any kind (= *kwabuka*); go back on one's word or promise; go off in a rage, immediately fly into a temper, as an irritable, untouchable person; get opened, turned, or pulled back, as the door of a hut or the lid of a tin; get deducted or taken from, as a small quantity from



an over-full basket of potatoes or from an over-flowing pot of beer.

**Gwabula, v.** Make spring back, go back on one's promise, or go off into a rage, as above (= *kwebula*); pull, turn, or open back, as a hut-door (acc.), lid of a meat-tin, or stone from a mealie-hole; hence, often used for 'open' generally; deduct a small quantity so as to reduce the excess, as of beer (acc.) in a pot or potatoes in a basket (= *pungula*).

Phr. *uku-gwabula isitupa*, to deduct the sixth finger *i.e.* to make it five; *uku-gwabula ishumi*, to deduct a little from ten *i.e.* to make it nine.

**Gwabuzza or Gwabuzela (Gwabhuza), v.** Do anything in an over-eager, over-hasty manner, impetuously, or with a sudden outburst of energy, as a child ravenously eating food (acc.), an impetuous person dancing with undue quickness, or one pegging away at some manual work in momentary spurts of activity.

**Gwaca, v.** Sit crouchingly, squat low upon the ground, as an old woman with the body resting close over the knees, or a boy concealing himself beneath the grass (used in perf.).

**isi-Gwaca, n.** Small kind of quail (C. N.).

P. *isigwaca esisuka 'mura sikolwa izugila*, the quail that's last to leave will get his full of the sticks; also—

*isigwaca silind'induku*, the quail waits for the stick (from its slowness to move) — said to reprove the dilatoriness of a person (N.).

**Gwacela, v.** Go round the side of a house or hill, as in order to escape notice (C. N.). Cp. *gwegwesa*.

**Gwadhla, v.** = *gwanqamisa*.

**i-nGwadhla, n.** Any *um-Konto* (for which it was an old name).

**Gwadhlalaza, v.** Strike at, peg away at without any effect, as at a very hard rock with a pick, or at a nail that no longer enters, or at an obstinate person.

**i(li)-Gwadhle, n.** Any small piece of stone used by herd-boys for playing pitch-and-toss or building with on the veldt, and gen. selected on account of its hardness; hence, granite, or similar hard rock, from which such stones may be knocked off; tough-looking, hard, muscular body (also in plur. *ama-Gwadhle*); or person with same.

**u(li)-Gwadhlu, n.** An irregular, erratic way of acting, out of the usual, on a way of one's own, as when a man marries off his daughter without fulfilling the ordinary customs, or strikes out a path for

himself and different from that of other travellers.

Ex. *usimema ngogwadhlulu uje*, you invite us (to come and help you at work) in a quite unusual manner (*e.g.* having provided no beer for us)

**Gwadhlulu, v.** Use leverage in any way, as to press back or raise up a thing (acc.) with a crowbar or strong-stick.

**isi-Gwadhlulu, n.** Stick for poking in between the wattles when hut-building in order to press them apart and so facilitate the passing of the string.

**Gwadhluluza, v.** Talk to a person (acc.), turn upon him, crossly, violently, as when replying, disputing, etc.

**isi-Gwadi, n.** Unmarried man rejected or disliked by the girls, who cannot get a sweet-heart or wife = *isi-Shonkolo*.

**u-Gwādigwadi, n.** (C. N.) = *i(li)-Shoski*.

**i-nGwagila, n.** Long crutched stick, used by a woman for pulling down the branches when gathering firewood = *i-nGwabiyā*.

**Gwagqa, v.** = *gwaqa*.

**Gwagqama, v.** = *gwaqama*.

**Gwagqaza, v.** = *gwaqaza*.

**i(li)-Gwagwa, n.** Pumpkin-leaf; ear, of man or beast, *i.e.* the whole external flap thereof (not the soft lower lobe = *isi-Cubu*); also = *um-Gwagwa* [Ra. *gwa*, ear; Li. *gwitwe*; Kwe. *i-gulwe*; Be. *i-kutwe*; Gal. *i-twe*; Ga. *kutu*; Nywe. *tan*; Tat. *il*].

**i-nGwagwa, n.** (C. N. fr. Xo.) = *i(li)-Shaza*.

**um-Gwagwa, n.** 5. Butter (cp. *i(li)-Pehlwa*); hence, any white thing, as a horse or garment (= *isi-Washuwasha*); anything turned 'white' *i.e.* faded, as a red curtain or black coat (= *um-Papateka*); also = *um-Kwakwa*.

**i-nGwagwabana, n.** = *i-nGwababana*.

**Gwagwasa, v.** Rumble, as thunder; growl, as an angry man.

**i(li)-Gwahuba, n.** (C. N.) = *i(li)-Gwababa*.

**i(li)-Gwahubana, n.** (C. N.) = *i(li)-Gwababana*.

**Gwāja, ukuti (ukuthi), v.** Be brimming full, as water in a vessel, or people in a hut, or cattle very numerous in any place; make brimming full, as a bucket (acc.) with water, or water in a bucket.

**i(li)-Gwaja, n.** = *u-Nogwaja*.

**Gwala, v.** = *gqwala*.

**i(li)-Gwala, n.** Coward *i.e.* one who runs away from the fight, not a bully (which latter characteristic, though common enough, doesn't seem to have been doem-



ed sufficiently important to be given a name) = *i(li)-Vaka*; *i(li)-Yuyateka*.

*P. isiYinyagala 'mabik*, the affair (*in-daba*) is now a double coward — each party having been for some reason afraid to attack or prosecute the other.

*N.B.* Warriors accused of cowardice were, in Zululand, immediately killed upon their return from the fight, by being told to hold up their arms and stabbed in the side, to the tune of the song:—

*ketu' amagrayo-oho-ho-o-o-ho-o-o, etc.*, pick out the cowards, etc.

*u(lu)-Gwala, n.* (C. N.) = *u(lu)-Nkwindi*.

*ubu-Gwala, n.* Cowardice.

*i(li)-Gwālagwala, n.* Green Loury (*Thraax corythoid*).

*Phr. ubu-m-twesa igwalagwala*, to make a person carry a lousy-feather, *i.e.* a striking ornament = to deal a person a blow on the head so as to draw blood (see *i(li)-Qolo*).

*Gwafakaqa (s. k.), v.* = *kwafakaqa*.

*isi* or *i-nGwālīgwalli, n.* One with fiery, goggling eyes, as though about to gobble up all about him — may be used of a ravenous greedy eater, or a red-eyed fierce-looking person.

*Gwaliza, v.* Strain in the face, as when choking, from food, anger, or drowning; hence, used to express, choke oneself, eating greedily; be choking, as an infant eating too hurriedly; be in a red fury, as an angry man; be drowning = *gwiliza*.

*um-Gwamanda, n. ḡ.* = *um-Gwamanqa*.

*Gwāmanqa, ukuti (ukuthi), v.* Assemble together in a body.

*Ex. ugifumanise abesifarana bete gwamanqa eadhlai inye*, I found the women-folk collected together in the same hut.

*um-Gwamanqa, n. ḡ.* Body of people in any way congregated together in one place, whether living (as a community of young men at a military-kraal), sitting (as men assembled together to try a case), or working (as a road or field-party, of one or both sexes); hence, assembly, congregation, community, company = *um-Gwamanda*. Cp. *um-Ilhanyano*.

*Ex. usungamanyani*, he is at the meeting. *ubuhlangane wonke amgwamanqa wamadoda*, the whole male community was assembled.

*isi-Gwamba (Gwambha), n.* Any semi-fluid food become unduly thick, as porridge with too much meal in, *amasi*, etc.; food prepared of *imifino* mixed with mealie-dough and boiled, and mostly eaten by women (= *isi-Tubane*).

*Gwāmbaqa, ukuti (Gwāmbhaqa, ukuthi), v.* Meet closely or thoroughly together, as the two arms of a circle; go right round, encircle entirely, as a belt round one's body, or an *impi* round a kraal (acc.). Cp. *haqa*; *ukuti ne*.

*Gwamelana, v.* Vie with one another, strive to out-do, or compete with one another, as two women quarrelling or doctors competing with one another to bring down some evil by incantations or charms. Cp. *neintisana*.

*i-nGwane, n.* Cuttle-fish (C. N.) = *i-mBambela*, *i-mBambezela*.

*i-nGwanekana (s. k.), n.* (C. N.) = *i-nGanekwane*.

*i(li)-Gwanga, n.* Anything half-raw, half-cooked, as a piece of meat, potato, etc. Cp. *i(li)-Gwanyya*.

*Gwāngalazi, ukuti (ukuthi), v.* = *ukuti gwangwalazi*.

*Gwangqa, Gwangqama, Gwangqameza, Gwangqamisa, Gwangqeka, v. (N)* = *gwaqa, gwaqama, gwaqameza, gwaqamisa, gwaqeka*.

*i(li)-Gwangwa, n. (N)* = *i(li)-Gwanga*.

*Gwāngwalazi, ukuti (ukuthi), v.* Do, strike, throw, etc., without effect *i.e.* miss the mark, fail, as when throwing at a bird (acc.), striking a nail with a hammer, administering an ineffective medicine, or failing to find what one had expected or wished for. Cp. *gongolozu*.

*Gwanqa, v.* Strive hard, wrestle with, peg away at any difficult task (acc.), or study; also = *gwaqa* generally.

*i-nGwanqa, n.* = *i-nGwaqa*.

*Gwanqama, v.* = *gwaqama*.

*Gwanqameza, v.* = *gwaqameza*.

*Gwanqamisa, v.* = *gwaqamisa*.

*Gwanqeka (s. k.), v.* = *gwaqeka*.

*isi-Gwantshini (s. t.), n.* = *isi-Gwatshini*.

*isi-Gwanxo, n.* = *isi-Qongqwane*.

*Gwanya, v.* Be hard, tough, etc., as fruit not yet ripe, or potatoes or meat only half cooked (cp. *vutwa*); be in 'hard flesh' *i.e.* in full growing bodily vigour, as a youth or girl between the ages of about 14 and that of marriage, after which the body is supposed to commence to ripen or soften down (used in perf.).

*i(li)-Gwanya, n.* Anything still hard or raw, as above. Cp. *i(li)-Tubela*; *i(li)-Gwanga*.

*Gwapuluzā (Gwaphuluzā), v.* = *hwapuluzā*.

*Gwāpuluzi, ukuti (Gwāphuluzi, ukuthi), v.* = *ukuti hwapu*.



Gwāqa, ukuti (*ukuthi*), *v.* = *gwaqaza*.

Gwaqa, *adj.* Difficult, hard, requiring much exertion or wrestling with, as any work or study; of a complexion neither dark nor fair, *i.e.* medium dark.

Gwaqa, *v.* Poke about in the dark (with *umnyama* or *ngomnyama*), grope one's way without being able to see it (= *gwaqaza*, *guduza*, *guda*); poke or rake about inside anything indiscriminately and, as it were, in the dark, as when twirling a stick in the ear (acc.) when it itches, or poking a stick about inside a calabash (acc.) to rake out the remaining pulp (acc.), or when thrusting a stick about in a hole (acc.) to rouse out a snake (acc.) (= *gwaqaza*, *guduza*, *gwaqamisa*); peg away at any difficult work (acc.), strive hard to master it, as to be able to read English (acc.) (= *gwaqaza*, *gwanqa*).

i-nGwaqa or Gwāqangwaqa, *n.* Any difficult, hard thing, requiring much striving about or exertion, as any difficult task or study (see *gwaqa*); any place covered closely with large stones, as some hill-sides and precipitous ascents (see *gwaqa*).

Gwaqama, *v.* Get roused about, driven here and there, as a snake (nom.) when poked at in its hole, or lazy Kafirs in a hut when roused out violently by their master; rattle one against the other, as a number of gourds or pots standing close together when shaken (= *gunquza*).

Gwaqameza, *v.* = *gwaqamisa*.

Gwaqamisa, *v.* Rouse up or out, as a snake (acc.) by poking at it in its hole, or lazy Kafirs in a hut by visiting them with violence, or a buck by throwing stones in the bush where it has hidden; make rattle against one another, as a lot of pots (acc.) or gourds standing close together by disturbing them (= *gunqumeza*).

i-nGwāqangwaqa, *n.* = *i-nGwaqa*.

Gwaqaza, *v.* Rattle *i.e.* make a rattling, knocking sound with anything (acc), as a man walking over rocky ground, knocking as he goes with his staff, or bulls rattling together the horns when fighting; also = *gwaqa*.

Ex. *lelixi liyasigwaqazisa*, this word causes us to rake away at our brains (see *gwaqa*), striving to get out its meaning, *i.e.* it is a difficult word to explain.

Gwaqeka (*s.k.*), *v.* Get striven about, require much striving or wrestling with, as any difficult job, or puzzling study.

i-nGwaqo, *n.* = *i-nGwaqa*.

um-Gwaqo, *n.* 5. Kafir highway *i.e.* important path much used by everybody, such as existed between the kraals of the different *indunas*, military kraals, and the royal residences; hence, road, wagon-road.

isi or i-nGwatshini (*s.t.*), *n.* Person with a big, sturdy, muscular body.

i-nGwavu, *n.* Leopard = *i-nGwe* [Bo. *nguruma*; Her. *otyimbarungue*].

Gwavuma, *v.* Growl (in a low murmuring manner), as an angry dog or other animal (the following being more commonly used of man) = *gwarumula*, *bavumula*; cp. *hahama* [Sw. *nguruma*, *vuma*, growl; Ga. *uruguma*].

i-nGwavuma, *n.* Certain tree, growing in the bush-country.

Gwavumula, *v.* Growl, as an angry man, or a dog (for which the preceding is more commonly used).

Gwaxula, *v.* = *bazabula*.

u-Gwayana, *n.* Certain veldt-plant, having tobacco-like leaves which are used as an emetic.

u-Gwayi, *n.* Tobacco; snuff [Ar. *dukan*; Ga. *taba*; Her. *oma-kaya*; Sa. *gundu*; Xo. *gwada*, take snuff].

Ex. *akubema ngwayi*, to make snuff; also, to smoke tobacco.

*uku-gaya ngwayi*, to take snuff.

*ngwayi wamakasi*, leaf-tobacco.

*ngwayi wamakala*, snuff.

P. *ngwayi nentaba*, tobacco and alces (the pungent ashes of which are invariably mixed with the former in preparing snuff) — said of inseparable friends or lovers.

isi-Gwayi, *n.* Tobacco-plantation; small, insignificant kraal having only one or two huts.

u-Gwayi-ka'Kolo (*Kholo*), or u-Gwayi ka-'Ntloyile, *n.* Puff-ball, a kind of powdery fungus growing on the veldt.

Gwaza, *v.* Stab, as a person (acc.) or animal with a spear or knife (comp. *haba*); get as far as, reach to, as a person when journeying, or a row of trees when reaching to a certain point [Ar. *garah*, to wound; Ba. Sa. *gwanza*, arrow; Ga. *hwa*, a wound; *wuambi*, arrow; Her. *yaha*, to wound; *owu-zi*, arrow; Ya. *gawa*, to wound].

i-nGwazi, *n.* = *i-nXeleha*.

um-Gwazo, *n.* 5. A stabbing.

i-nGwe, *n.* Leopard; applied also to a ferocious man = *i(li)-Jele*, *i(li)-Shikane*, Comp. *i(li)-Hlosi*; *i-nGubule* [Reg. *i-nywe*; Ga. *ngo*; Sw. *chui*; Sen. *nyarugue*; Her. *otyimbarungue*].



Phr. *ukwetul'ingwe*—see *clada*.

*P. ingwe kayilali nembosi*, the leopard doesn't lie with the goat—may be used by a girl of a young man whose attentions she spurns.

*ingwe idhla ngamabala ayo*, the panther shows off by its spots (without which it would be of no beauty)—so too, a young man should decorate himself, if he wants to look nice.

**isi-Gwe**, *n.* Bright red finch having black on the throat and wings (cp. *i-nTaka-utsentse*); flower of the pumpkin plant; an *i-Cimbi* of any kind when already old and of brownish colour.

**Gweba**, *v.* Thrust or poke at with the horn, as one ox at another (acc.) to drive it away (even though the horn doesn't reach its body; cp. *hlaba*); treat a child (acc.), as below.

*A.B.* Every Native child is supposed to be tainted at birth with a constitutional defect called *isi-gweba*, which is held to be the cause of several ailments, as unusual sexual irritation causing lecherous inclinations in adults, disposition to eczema, etc. To get rid of this taint, the stem of a castor-oil or an *um-senge* leaf, or a stalk of fibre, is thrust by the mother into the rectum of the child and vigorously twirled round between both hands (as when beating up an egg), until, by the scraping on the membrane of the bowels, blood is copiously drawn. Not infrequently children die as the result of the proceeding. This is one of those barbarous customs still permitted to be practised by the Natives, and is one of the most glaring examples of the stupendous ignorance of these people.

**isi-Gweba**, *n.* Bad-blood or 'heat' supposed to be in the body of nearly every Native child until subjected to the process of *uku-gweba*, as above; sometimes applied to the inordinate lust in male or female, supposedly caused by this 'bad-blood' not having been worked off.

**Gwebeda**, *v.* Scrape away, with a spoon or *i-nDebe*, the remnants of porridge, etc. (acc.) at the sides and bottom of a cooking-pot (acc. — not used of cleaning out with the fingers *i.e.* *kotulula*) = *hwe-bda*, *gwegweda*.

**isi-Gwebedhla**, *n.* Very powerful, fierce (or fear-inspiring) man, of any height (cp. *isi-Qwaga*; *i-nTsayiyi*); certain very fatal, infectious disease, said to have been introduced from Tonga or Swazi-land, manifesting itself mainly by an extensive corrosion of the abdominal apertures, commencing with the anus and thence working inwards, and finally

culminating in a spinal inflammation and death (cp. *i-nGumbane*).

**Gwébedu**, *ukuti* (*ukuthi*), *v.* Scrape without result the bottom of an empty food- vessel, as when one puts in his spoon or open-hand thinking to find something therein but only scrapes the pot; be completely finished, as food, leaving only the pot to scrape.

**isi-Gwebo**, *n.* = *isi-Gweba*.

**i(li)-Gwebu** (freq. used in plur. **ama-Gwebu**). *n.* General name for anything of a spumous nature; hence, froth, as of beer; lather, as of soapsuds; foam, as from an animal's mouth (= *i(li)-Pukupu*); scum, as on the top of a cauldron of boiling water (= *isi-Lungulela*)—see the following [Her. *oma-ngumba*, foam; Sw. *powu*].

Phr. *ngeweke igwebu lokutukulela*, he is choked with anger.

**i-nGwebu**, *n.* = *i(li)-Gwebu*—the word most commonly used for *u-tshwala*, milk, and animals.

Ex. *imen kutiwa iyagiliza ingwebu ma idhla unahambanendhlicaua*, it is said that the sheep gives forth foam (at the mouth) if it eats a psychid-moth larva.

**u-Gwebula**, *n.* Itch, in man; scab, in sheep and goats; mange, in dogs = *u(lu)-Twayi*.

**Gweda**, *v.* Perfect *i.e.* finish entirely, as a hut (acc.), dress, etc.; do to perfection, as anything (acc.) done or made in a thoroughly good, skilful manner; give the finishing touches to a thing (acc.), perfect it, as when paring off the last irregularities on a wooden-pot (acc.) or a knobkerry.

**Gwedhla**, *v.* Make to move away or aside a little (= *gwedhlula*, *gudhlula*); hence, make a boat (acc.) shift or move, *i.e.* paddle or row it.

**isi-Gwedhla**, *n.* = *isi-Gwebedhla*.

**Gwedhlu**, *ukuti* (*ukuthi*), *v.* = *gwedhluka*; *guedhlula*.

**Gwedhluka** (*s.k.*), *v.* = *gudhluka*.

**Gwedhlula**, *v.* = *gudhlula*, *gwedhla*.

**Gwedhluzi**, *v.* = *gudhluzi*, *gwedhlula*.

**i-nGwedl**, *n.* One who produces 'perfect' work; hence, thoroughly efficient, skilful doer (see *gweda*) = *i-nGwedl*, *i-nGwepeshi*.

**isi** or **i-nGwedo**, *n.* Paring or graving iron, used by Native carvers.

**i-nGwekazana**, *v.* Little female leopard; applied to a wild angry female, a vixen.

**Gwegwa**, *v.* Form into a hook, as a piece of wire (acc.); form into a hooked or



angular line, as a troop of soldiers when wheeling to the left; go in zigzag hooks and sharp curves, as a road up a steep hill; draw or catch up a thing (acc.) with a hook; hook a person (acc.), enticing him by promises [Sw. *ki-ngoe*, hook for fruit-gathering].

**i(li) or isi-Gwegwe, n.** A crooked *i.e.* curved, not straight, thing, as a bow, or bandy-legs = *i(li)-Gwenze*; *i(li)-Kwembe*.

Ex. *uCetshwayo way'e ng'amagcwe*, Cetshwayo was bandy-legged.

**i-nGwegwe, n.** Hook, of any kind; crook; thing with a hook or crook, as a crutched stick; also = *u(lu)-Dhlambedhlu*.

**Gwegweda, v.** = *gwebeda*.

**Gwegwesa, v.** Go from the direct path taking a round-about way, make a detour, as when wishing to avoid a certain person or place (acc. with *ela* form) = *gwema*; cp. *shulaza*.

**u-Gweje, n.** The odd one left over (from any number), as when pairing or combining in any way (N).

**i-nGweje, n.** Any bright red or brown thing, as an *um-sintsi* flower, a new-born Native child (Kafir idea of colour), or a fair or yellow-skinned Native.

**i-nGwejeje, n.** Kind of squirrel = *i-nTshindane*.

**i(li)-Gwele, n.** Maize-water, made by pouring hot water on crushed mealies or mabele mixed with malt and allowed to stand till the water has become slightly soured by fermentation = *i(li)-Piliba*, *i(li)-Shontshosi*, *i(li)-Tonto*.

**i-nGwele (collect.), n.** Two kinds of red beads, a large and a small, said to have been Shaka's favourite kind — they probably came through Portuguese territory along with the *i(li)-Masa* and *isi-Simbula* and are no longer in vogue.

**u(lu)-Gwele, n.** Dry icy-cold wind, such as blows down from the snow-capped Drakensberg on an otherwise bright sunny day in winter (= *n-Mbayiyana*); a cold-hearted, feelingless person who never sheds a tear; such a quality of nature [Sa. *zele*, cold; Her. *o-mbepera*, cold; *oma-kende*, snow; Sw. *thelnji*, snow].

Ex. *lipcubule uyrcle*, it (the *i-zulu*) has changed to a crisp icy wind.

**i(li)-Gwelo, n.** Shred of skin (C.N.).

**Gwema, v.** = *gwegwesa*.

**isi-Gwembe (Gwembhe), n.** Person having

crooked arms or bandy legs = *isi-Kwembe*, *isi-Kwembeza*, *isi-Gwenze*.

**u(lu)-Gwembe (Gwembhe), n.** Native meat-tray carved out of wood (= *u(lu)-Gqoko*); piece-of gristly flesh on the flank of a beast; (C.N.) girls' dance wherein all hold hands and run round together.

**i(li)-Gwence, n.** Deceitful, double-tongued person whose talk cannot be trusted = *i(li)-Kwence*.

**Gwenceza, v.** Talk in a deceitful, double-tongued manner generally from bad character. See above.

**Gwenda, v.** Shave a thing (acc.) *i.e.* miss reaching it slightly, as when throwing at a bird, passing very near a certain kraal, etc.; also = *gwendula* generally. Cp. *ukuti gwangwalazi*; *geja*.

**Gwende, ukuti (ukuthi), v.** = *gwenda*.

**Gwendu, ukuti (ukuthi), v.** = *gwenduka*; *gwendula*.

**Gwenduka (s.k.), v.** = *gwenguka*.

**Gwendula, v.** = *gwengula*.

**Gwenduleka (s.k.), v.** = *gwenguleka*, *kwen-tuleka*.

**Gweneneza, v.** Cry in a long, feelingful manner, as a child crying for the return of its mother [Bo. *nguingwi*, sob].

**u-Gwengce, n.** Shrub, whose bulbous root is eaten (C.N.).

**Gwengu, ukuti (ukuthi), v.** = *gwenguka*; *gwengula*; *ukuti gwendu*, *kwenlu*, or *yoyi*.

**Gwenguka (s.k.), v.** Get done only superficially or taken off slightly from the top, as a very fine shaving from a spoon being pared or plank planed, or the surface-grass from a plot of ground when being *centa'd*, or an affair when related only superficially and with the omission of its chief details; spring back, recoil, as the bent stick of a trap, or a person from his allegiance, promise, or contract by which he has bound himself to another (acc. with *ela* form = *kwebuka*) = *gwenduka*, *kwentuka*, *gwenguka*.

**Gwengula, v.** Do only superficially, taking off slightly from the top, as when paring a spoon or planing a board with very fine shavings, or finely hoeing off the surface grass from a plot of ground (comp. *yubula*), or when relating an affair in a superficial manner omitting or withholding its main details; make spring back, or recoil, as the bent stick (acc.) of a trap, or a person from his allegiance, promise, or contract by which he is bound (comp. *kwebula*, *hlu-*

*hula*) = *gwendula*, *kwentula*, *gwenda*, *gwengula*, *yoyiza*.

**Gwenguleka** (*s.k.*), *v.* Get to do or be done only superficially, run along near the surface, as a bullet or assegai when cutting along through the outer layer of flesh. Comp. *gataléka*.

**i(li) or isi-Gwenxe**, *n.* = *i(li)-Gwegwe*.

**i(li)-Gwenya**, *n.* Fruit of the *um-Gwenya* or Kafir-plum tree.

**i-nGwenya**, *n.* Crocodile; ear of Kafir-corn not thoroughly threshed [Reg. *ngwenya*, crocodile; Ga. *gonya*, crocodile].

*P. impwenya ubh'ahlobo eyaka yaludhla*, the crocodile eats that kind which it has once eaten—might be said of any hereditary disease that is working havoc among any particular breed or tribe.

**um-Gwenya**, *n.* 5. Kafir-plum tree (*Harpephyllum Caffrum*, or *Odina Caffra*).

**isi-Gwenyana**, *n.* Small crocodile, said to be a distinct species and less dangerous than the *i-nGwenya*.

**Gweva**, *v.* Refuse greedily what one ought to give up, as cattle (with *na* of thing) by fights belonging to somebody else, or food = *gwenka*, *govuka*.

**u-Gwevana**, *n.* (C. N.) = *u-Govana*.

**Gwevu**, *ukuti (ukuthi)*, *v.* = *gweva*.

**i(li)-Gwevu**, *n.* (N.) = *i(li)-Dhlaku*.

**i-nGwevu**, *n.* Ox, of any colour, having the front parts (face and chest) grey *i.e.* white carrying spots of a darker colour (cp. *i-mPemvu*); person showing grey amongst his black hair *i.e.* turning grey, iron-grey (not whitely grey = *i-mPunga*); (C. N. from Xo.) a grey thing, as cow or grey-haired man (= *i-mPunga*).

Ex. *uMlutshutba us'eg'ingwevu*, *Mdulshutba* is already turning grey or iron-grey.

**i-nGwēvu (Gwevu)**, *n.* Small plant growing in coast bush-country whose stalks are used for the *um-Tshumo*.

Ex. *umshuwa wami u'ingwevu*, my smoking-tube is an *ingwevu*-stalk.

**ubu-nGwevu**, *n.* = *ubu-Ngwemu*.

**Gwevuka** (*s.k.*), *v.* = *govuka*, *gwena*.

**i(li) or isi-Gwexe**, *n.* = *i(li)-Gwenxe*.

**Gwi**, *ukuti (ukuthi)*, *v.* Be chock-full (= *ukuti gwi*); make the gulping sound of swallowing (= *ukuti gwintsi*).

**u(lu)-Gwibisholo**, *n.* Bow, of an arrow. Cp. *um-Cibisholo*.

**Gwica**, *v.* Gulp or guzzle away at any food (meat), *i.e.* drink or eat largely and greedily. Cp. *gwibutsa*; *gwiliza*; *kiantsa*.

**i-nGwici**, *n.* Gulping of the swallow, as when a person drinks; large drinker or eater.

**i(li)-Gwigwi**, *n.* Gulp, whether of the swallow or of food.

Ex. *uy'ezwa ee'ehlisa amagwigwi*, I heard him letting down the gulps.

**i(li)-Gwigwigwi**, *n.* Dark-brown bird, that is given to eating the *ama-bele*; also = *i(li)-Gwigwi*.

**i(li)-Gwija**, *n.* = *i(li)-Jadu*.

**Gwiji**, *ukuti (ukuthi)*, *v.* = *ukuti gwinji*.

**i(li)-Gwijo**, *n.* = *i(li)-Jadu*; (C. N.) stick or spring by which a snare is set for birds. Cp. *u(lu)-Gibe*; *ukuti kwintshi*.

**Gwili**, *ukuti (ukuthi)*, *v.* = *gwilika*; *gwiliza*.

**i(li)-Gwili**, *n.* = *i(li)-Ngqomfi*.

**isi-Gwili**, *n.* Greedy, gluttonous eater (= *isi-Gege*, *ili-Gomu*); also applied to a hyena (= *i-mPisi*).

**um-Gwili**, *n.* 5. Kind of edible gourd (*i-selwa*) of a hard nature that doesn't readily soften and mash in the cooking (see *u-Zaza*); person stubbornly given over to bad ways, who will not allow himself to be cured.

**Gwilika** (*s.k.*), *v.* Go back on one's word as given to a person (acc.), as when one refuses to do, give, lend, etc., what he had already promised or undertaken = *kwebuka*, *gwenguka*.

Ex. *wabuya wangigwilika*, *awaba esavuma*, he afterwards refused his promise to me and no longer agreed.

**Gwilika** (*s.k.*), *v.* Talk or act in a cunning, shifting manner, habitually turning back on one's word, one moment asserting a thing and the next as seriously denying it. Comp. *gwenceza*, *picipiciza*.

**i(li)-Gwilikici** (*s.k.*), *n.* One who talks or does as above. Comp. *i(li)-Gweuce*, *i(li)-Picipici*.

**ubu-Gwilikici** (*s.k.*), *n.* Character or manner of talking or acting, as above.

**i(li)-Gwilintsi** (*s.t.*), *n.* = *i(li)-Ngqomfi*.

**Gwiliza**, *v.* = *gwaliza*.

**i(li)-Gwiliza**, *n.* = *i(li)-Ngqomfi*.

**i(li)-Gwinci**, *n.* Any zigzag thing, as a mountain path or very winding river; chevron pattern in Native wood-carving or beadwork = *i(li)-Zombe*.

**Gwinciza**, *v.* Go in a zigzag or chevron-like manner, as a very winding mountain path = *gonciza*, *zombeza*.

**Gwinja**, *v.* Dip down suddenly, as a swallow flying or a man bobbing down to avoid a blow.



**Gwinji**, ukuti (*ukuthi*), *v.* Duck or bob down suddenly out of sight, as a boy in the grass, or a bird to avoid a blow = *ukuti gontshi*; *ep. ukuti shoni*.

*Ex. yini youa eloku iti qamu, gwinji, otshaniini?* what is that constantly bobbing up and down in the grass?

**Gwinqa**, *v.* Bolt, gulp down in lumps, swallow whole, as unchewed food (*acc.*), pills, or whole mouthfuls of liquid (= *ginga*); absorb, suck up, as the earth does water (*acc.*) when spilt on it (= *kota*); be wetty, danup (used in *perf.* = have drunk in water), as the sides of a hut after rain, or a mealie-pit; be moist, clammy, as the skin of a person when about to perspire (used in *perf.*).

**Gwintsá** (*s. l.*), *v.* = *ukuti gwintsi*.

**Gwintsi**, ukuti (*ukuthi*; *s. l.*), *v.* = *ukuti gwi*.

**i(li)-Gwintsi** or **Gwintsana** (*s. l.*), *n.* Blue-bird, or Green starling (*Lamprocolius phoenicopterus*); also Black-bellied starling (*Lamp. melanogaster*) = *i(li)-Kwezi*; also = *i(li)-Gwigwi*.

**Gwintsika** (*s. k.*), *v.* Get gulped or swallowed down — see *ukuti gwi*.

**Gwintsisoko** (*s. k.*), *int.* (C.N.) = *gwitsoko*.

**Gwinya**, *v.* Swallow, *i. e.* simply pass down the gullet, as food (*acc.*) — fr. the sound made by the throat, *gwi*, in passing food or drink. See *ukuti gwi* [Her. *ovi-inyo*, the swallow].

**isi-Gwinyamadoda**, *n.* Torpedo-fish (? — N) = *i(li)-Sava*.

**Gwitsoko** (*s. k.*), *int.* (C.N.) = *qibugele*.

**Gwiya**, *v.* (C.N.) = *giya*.

**Gxa**, ukuti (*ukuthi*), *v.* Leak or drip out abundantly, run out, as water from a hole in a bucket, or split in an earthen pot; make leak or drip abundantly, as a hut letting in the rain in all directions; dribble, let the spittle fall out abundantly, as a child = *graza*.

**isi-Gxa**, *n.* Iron rod, or wooden stake, used by a Native doctor for digging up medicinal roots; used for drilling-machine = *u(lu)-Gxa*, *isi-Mho*.

**u(lu)-Gxa**, *n.* Iron rod, or stake, as above; fee for using it, nowadays a goat or half-a-sovereign.

*N.B.* This is the first or preliminary charge or retaining-fee made by a doctor on a patient, followed by several others (generally small stock required by the doctor for purposes of treatment) during the course of the disease, and finally a beast upon the final recovery of the patient. No beast is paid if the treatment has been plainly unsuccessful.

**i(li)-Gxaba** (*Gxabha*), *n.* Dirtiness, uncleanness, untidiness of manners, as shown in the preparing or eating of food, one's clothing, etc.; such a dirty-mannered, unclean, untidy person; such vessels, clothing, etc.

**i-nGxabalazi**, *n.* Food, of a mashy, porridgy nature, of which the ingredients have not well combined, as pumpkin or potato mash where the water seems to settle alone = *ubu-Xabalazi*.

**i-nGxabangxoza**, *n.* Thoroughly entangled, complicated together, inseparably mixed-up thing, as a heap of loose string, or confused affair.

*Ex. sekuy'ingxabangxoza, amate nolimi*, it is now mutual entanglement (*i. e.* there is no longer getting them apart), a case of the spittle and the tongue — as might be said of two lovers.

**i-nGxabano**, *n.* Quarrel, strife (mod. use).

**i-nGxabo**, *n.* A root, *i. e.* single branch thereof, of any plant — this is the only word now used in Zululand, owing to the word *i-nPande* *q. v.* being *hlonipa*'d.

**Gxagxaza**, *v.* Be running, leaking, or dripping out abundantly — freq. form of *ukuti gra*.

**i-nGxakangxaka** (*s. k.*), *n.* = *i-nXakanzaka*.

**i-nGxakula** (*s. k.*), *n.* = *i-nGovolo*.

**i(li)-Gxalaba**, *n.* One of the dorsal vertebrae, such as show between the shoulder blades in a very thin person.

*Ex. amadoda as'eba amagralabana*, the men were now all little vertebrae — their bones poking out at the back from starvation. *Comp. ama-Tatana*.

**Gxamalaza**, *v.* = *xamalaza*.

**Gxambu**, ukuti (*Gxambhu*, *ukuthi*), *v.* Make the slight splashing noise *gxambu* (not the heavy plump *ngqumbu* *q. v.*), as a frog when jumping into water or a stick when thrown upon the surface of a pool.

**um-Gxamu**, *n. 5.* Small tree or mimosa (*Schotia latifolia*), whose bark contains a red dye = *i(li)-Iluze*. See *um-Fongoti*.

**Gxangasha**, *v.* Frisk, as a cat with a mouse (C.N.).

**i-nGxangxa**, *n.* Green frog striped on the back, prob. species of edible frog (*Rana esculenta*) similar to that used as food in Europe. *Cp. i(li)-Sele*.

**Gxanxa**, *v.* Mix or sop milk (*acc.*), *amasi*, or water, with some solid mash, as crushed mealies, etc. = *xanza*.

**Gxānxu**, ukuti (*ukuthi*), *v.* = *gxanzula*.

**Gxanzula**, *v.* Spring or leap up gracefully



with the feet, as a person walking who suddenly sees a snake before his feet and over which he leaps; prance, as a young man leaping conceitedly along.

**i-nGxatu** (*Gxathu*), *n.* Anything of a sticky nature, which clings to the hand when touched, as birdlime, gum, etc. = *i-Nafu-ufu*.

**Gxavula**, *v.* Have, or thrust out, big protruding teeth (acc.).

**i-nGxavula**, *n.* = *i-nGovolo*.

**Gxaza**, *v.* = *ukuti gxa*.

**i(li)-Gxēbe** (*Gxēbe*), *n.* Intimate, confidential friend; loved companion — the word is used by all classes of persons male and female, but only between those of the same sex = *um-Nyani*. Cp. *isi-Gxēbe*.

**isi-Gxēbe**, *n.* Sweetheart, male or female, *i.e.* of a boy or of a girl — only used of young lovers and in regard to the opposite sex. See *i(li)-Gxēbe*; *i(li)-Soka*.

**Gxeka** (*s.k.*), *v.* Mix together entanglingly, complicate, as skeins of string, people (acc.) so that they come to quarrelling, etc. Cp. *xaba*.

**i-nGxēmbē** (*Gxēmbhe*), *n.* = *i-nGxwembe*.

**i-nGxemu**, *n.* Cross-eyed, squinting person, whether in one eye or both. Cp. *i-mPendu*.

**i-nGxepu** (*Gxepu*), *n.* Old dirt or filth already caked on the body or garment, as on the back of a dirty boy = *i-nGxi*.

**i-nGxi**, *n.* = *i-nGxepu*.

Ex. *umfana us'ezepu ingxi*, the boy is already peeling off cakes of dirt.

**Gxiba** (*Gxibha*), *v.* = *kesa, filisa*.

**i-nGxibilili** (*Gxibilili*), *n.* = *i-nGxikilili*.

**i-nGxibingxibi** (*Gxibhngxibhi*), *n.* = *i-nGxikilili*.

**i-nGxibongo**, *n.* = *i-nGxobongo*.

**i-nGxikilili** (*s.k.*), *n.* Thing or things all mixed up, in disorder, dishevelled, etc. See *ukuti rikilili*.

**i(li) or um-Gxikiva or Gxikivane** (*s.k.*), *n.* 5. Old unmarried female, old maid (occurring sometimes among the Zulus from some physical deformity or organic disease, also occasionally from choice); applied derisively to an old bachelor. Cp. *um-Sele*, *um-Jendemu*.

**Gxila**, *v.* Stand fast and firmly, as a well fixed post, deeply rooted tree, or man planting his feet firmly so as to be immovable when wrestling (used in perf.); throw out, or become firmly bound to the soil by, adventitious roots, such as running plants throw out from their stalks as they go along.

Ex. *ubatata uhamb'egxila*, the sweet-potato plant travels along getting fixed firmly (*i.e.* throwing out adventitious roots).

**Gximeka** (*s.k.*), *v.* = *gxumeka*.

**Gxoba**, *v.* Pound, as medicinal herbs (acc.) on the grinding-stone, or the floor of a hut with an *i-mBokode*, or heated iron on the anvil, or a person by pelting him heavily with large stones, or mealies when 'stamping' them (= *ggula*) = *kanda, ganda*.

**Gxōbagxoba**, *v.* Pound thoroughly; trample down, as grass (acc.) with the feet.

**um-Gxobela**, *n.* 5. Closely packed crowd, as a herd of cattle travelling along a road, multitude of men packed in a hut at a beer-drink, or a lot of pots crowded together.

**isi-Gxobo**, *n.* Rough wooden post (= *isi-Bonda*), as for fixing a wire-fence; stake, as for supporting a corn-stage or watch-hut; wooden bar, as for barring across a gateway or hut-door.

**i-nGxobongo**, *n.* Ox with horns going straight and uncurved forwards (= *i-nGxibongo*); small-pox (= *u-Bici, i-mFoloko*).

**i-nGxoko** (*s.k.*), *n.* = *isi-Ngxoko*.

**i(li)-Gxogxo**, *n.* = *i(li)-Sele*.

**Gxogxoma**, *v.* = *cocoma*.

**i-nGxola**, *n.* Long assegai (C.N.). Cp. *i-nGcula*.

**i(li)-Gxolo** (or freq. *ama-Gxolo*), *n.* = *i(li)-Xolo*.

**i-nGxota** (*Gxotha*), *n.* Heavy brass plate with roughly notched exterior; worn round the lower arm above the wrist by old warriors in Zululand, and shaped like the upper part of a gauntlet = *um-Qwabalanda*.

**i-nGxoto**, *n.* (C.N.) = *i-nCoto*.

**i-nGxōvangxova**, *n.* = *i-nXovanxova*.

**i-nGxoviya**, *n.* = *i-nGxovangrova*.

**Gxubuza** (*Gxubhuza*), *v.* Agitate in water, rinse out, as a soapy-cloth (acc.), or one's body when muddy, by working it about in the water.

**Gxumeka** (*s.k.*), *v.* Stick or pierce thoroughly or deeply, as a stake (acc.) into the ground or the ground (acc.) with a stake (with *nga*), an assegai into a buck or the buck with an assegai (= *simeka*); transplant, plant out, as young trees or seedlings (acc. = *mbela*) [Bo. *someka*, stick into; Sw. *simika*, stick up].

Ex. *uku-gxumeka ilende*, to set up or pitch a tent.

Phr. *angisinye uywayi wokugxumekwa*,



*nging'awokuximelela*, I am not tobacco that has been transplanted, I am that which stands by its own right or of itself — *i. e.* I am not one adopted into the kraal, but one by birth belonging to it.

**Gxusha, v.** Punch, pommel violently with the closed hand, as a person (acc.) down on the ground; punch or press forcibly down or into, stuff pressingly into, as clothes (acc.) or potatoes into a sack when full = *gqisha, kandavuta*; ep. *fokoqa; geingca.*

*i-nGxwele, n. = i-mBaba.*

**i-nGxwembe (Gxwembhe), n.** Large-sized wooden spoon or ladle, used for serving out *ubu-bende, isi-jingi*, and the like = *isi-Xwembe*. Comp. *isi-Hebelendu.*

Phr. *abedhla nyangxwembe eulala*, those who eat with the old-fashioned spoon, *i. e.* those who still practise the old original Native manner of life, who have not progressed with the times.

## H.

**H** is used in Zulu to represent two varieties of aspirated sound. The first, or hard *h*, is always more forcibly expressed than in English, assuming an amount of gutturalisation which, in its weaker form, renders it more similar to the German *h* (as in the word *haben*, have), and in its stronger, similar to the *ch* of German or Scotch. This variety is exemplified in the Zulu words *kamba* (go) and *um-Hawu* (sympathy). The weak and the strong gutturalisation being but different degrees of the same sound, are, either and both, alike applicable to any word of this class. Some individuals and some tribes habitually prefer the weaker sound, while others prefer the stronger, and all together may at times, when speaking with a marked intensity of feeling, make use of the harsher throat-action for any particular word. This indiscriminate interchange of what at first sight appear to be two different sounds has given rise to much irregularity in Zulu writing. A person uses an *h* to express what he hears as the weaker sound, and an *r* to distinguish the stronger, and then, when coming to another region, discovers that what he had been accustomed to write with the weaker *h* is now pronounced with the stronger gutturalisation, and what was formerly a strong guttural has now become toned down into merely an aspirate. The tendency in Zululand is, generally speaking, to use only the weaker sound, written with an *h*, which sound, of course, may always become more or less strongly gutturalised to suit the individual's taste, the usage of the locality, the more accustomed pronunciation of certain words, or the intensity of the speaker's feelings. In Natal, on the other hand, owing, no doubt, to the almost universal prevalence there of guttural-loving ama-Lala tribes, there is a marked disposition to make a more frequent use of the harsher sound. In view, therefore, of the fact that all these varieties of gutturalisation are merely weaker or stronger degrees of the same sound, and are mutually interchangeable, and inasmuch as the softer form is that held

in greater preference by the purer Zulu tribes, I have adopted, for an improved system of Zulu spelling, only one form of script, viz., that of *H* (the *r* being altogether discarded for this class of word), desiring thereby to introduce uniformity into the Zulu orthography and perhaps in time also into the Zulu speech.

The second variety of this letter, the soft *h*, is used to represent a sound altogether different from the above. This sound has absolutely no counterpart in English, and may be best described, though somewhat paradoxically, as an aspirated aspirate, one whose force is abruptly checked on the point of expulsion, the vocal effort resolving itself merely into a strong, soft, open breathing upon the vowel following. As a distinguishing mark I have given this broad, soft, breath-like aspiration the sign of *hh* as, e. g. in the words *um-Hhahha* (a single stroke) and *hhahnda* (to blurt out).

For remarks on the combination *hl*, see under *D*.

**Hā, int.** expressing sudden surprise, similar to Eng. 'oh!', etc.

**Hā, ukuti (ukuthi), v.** Be intensely bitter, salty, acid, sour, etc.; or horribly ugly — gen. with *uku-baba* = *ukuti gamu*.

**Ha, ukuti (ukuthi)** — freq. with prolongation of the vowel, *v. = haza*.

**ama-Ha (no sing.), n.** Quickness, nimbleness, fleetness of foot, as of a good walker who covers a long distance quickly or a good-running dog. Cp. *u(lu)-Belo, i(li)-Subane*.

**i(li)-Haba or Hāba (Haabu; sometimes unlengthened), n.** 'Big', exaggerated talk, as of a person boasting, or one magnifying the facts of a case, as is common with Natives and children = *i(li)-Wawu; i(li)-Tamo*. Cp. *hanisa, wawaza*.

Ex. *aru! unamanga! umhobo, oh! you story-teller! you are exaggerating.*

**Habe** (with final syll. accentuated), *int.* — intensified form of *abe*.



Habe, ukuti (*ukuthi*), *v.* Rage, as sickness or fire (C.N.). Cp. *ukuti be*.

u(lu)-Hābe (*Hhaabe*), *n.* One who, when scolding or angry, keeps up an incessant noise of violent talking.

i(li)-Hābehabe, *n.* Small veldt plant, of which there are several varieties, much liked by rabbits = *i(li)-Hogwe*; see *u-Mahaga*.

u(lu)-Habela (*Habhela*), *n.* Tall, slim-bodied person.

i(li)-Habiya or Habiyo, *n.* Medicine or love-charm of any kind (of modern introduction from Natal) used by young-men to cause a girl to *hayiza*, i.e. to throw her into fits of shouting hysteria in which she repeatedly cries out *hayi! hayi!* or *hiya! hiya!* (C.N.).

Hābu, ukuti (*ukuthi*), *v.* = *habula*; *ukuti moto*.

Hābu, ukuti (*Hābhu, ukuthi*), *v.* Be 'gapingly' broadly open, as a yawning cavern, person's mouth, or great hole = *habuka*; make anything (acc.) of a hole-like nature 'gapingly' or widely opened *habuza*; *ukuti vongo, ukuti venge, ukuti hobo, ukuti havu*.

i(li)-Hābuhabu (*Hābhuhabhu*), *n.* Lying, exaggerating talker, reporting things about with habitual laxity as regards truth; any soft, spongy, 'holey' thing, as lungs, sponge, curds of *um-Qungo*, etc. = *i(li)-Hebukebu*.

Habuka (*Habhuka*), *v.* Get to have a large gaping hole knocked through, etc. — see *habuza*.

Ex. *kute habu (or kuhabukile) ohlangotini*, there is a hole or wound in my side — said by one suffering from severe pain in the side from pneumonia, etc.

Habula, *v.* Drink in very small quantity, drink a little, take a mouthful, as of beer (acc.) or any other drink (comp. *i(li)-Tama*); have a puff, take a mouthful, at the hemp smoking-horn (acc. = *ukuti moto*); drink in by the nose, i.e. catch a fever and the like diseases, supposedly from some medicine (see *un-Bulelo*) placed about by an *untakati* for affecting some individual who will probably visit the spot (see *ega*; *bulela*; *qolota*; *Ahlisa*).

Ex. *ahabule ngekanda elitambileyo*, he has drawn in the disease on account of having a soft *nc.* sensitive head (it being supposed that a person with a 'hard' head would not be so susceptible of the disease).

Habulisa, *v.* Give a person (acc.) a 'drink', sip, or small quantity of beer (acc.) or

other drink; let one (acc.) have a whiff or small smoke at the hemp-smoking-horn (acc.) = *ukulisa moto*.

ama-Habulo (*no sing.*) *n.* Coarse sediment i.e. husks, grounds, etc., left in *utshwala* or coffee when unstrained. See *i(li)-Huqu*.

Habuza (*Habhuz*), *v.* Make, burst, knock, etc., a large gaping hole through or into anything (acc.), as through a calabash, or man's head with a blow from a stick or when giving a gash in the flesh with any sharp instrument; cut off the head of a calabash (acc.) at the neck so as to give it a wide mouth; expose openly and widely the *puhend*, as a female sitting indecently; cause a girl to become an *isi-Habuza* through excessive coition (cp. *mekezisa*; *boboza*); tell untrue, exaggerated tales or reports (see *poloza, foloza, etc.*) = *hoboza, havuza*.

isi-Habuza or Habuzi (*Habhuz*), *n.* Any large 'gaping' hole, aperture or mouth of a thing, as an unusually large mouth cut in a calabash, or a 'gaping' hole knocked in it with a stick, or large staring nostrils; such vessel, person, etc., with the same (= *isi-Gqaboz*, *isi-Gqoboza*, *isi-Havuza*, *isi-Vongoza*); *vagina femina ab intemperantia coitus maxime distenta*; such a girl herself — the word being only used in obscene abuse, and never of married females (= *isi-Hobo*, *isi-Galagala*, *um-Moho* — all words of extreme obscenity). See *habuza*.

isi-Hadabuli, *n.* = *isi-Hahadolo*.

um-Hadu, *n.* 5. People coming to a place with violence, taking things without leave, etc. (C.N.).

Hadula, *v.* Race along or off, as an army when pursued by the enemy, a boy after a runaway horse in order to catch it, or when hurrying with a message (cp. *gijima*); (C.N.) to *tekela q.v.* very much in speech, i.e. use abundance of harsh sounds, as the *amaLala*.

isi-Hafu, *n.* = *isi-Humfu*; also (C.N.) poor, beggarly person.

Hafuka (*s.k.*) *v.* = *pafuka*.

i(li), or isi-Hāfuhafu, *n.* Untruthful, exaggerating talker = *i(li)-Hābuhabu*, *i(li)-Polopolo*, *i(li)-Folofolo*.

Hafuza, *v.* = *pafuza*.

Hāha (*Hhaahha*), *int* = *Shihaha*.

Haha, *v.* Have a ravenous appetite for anything habitually, have a constant voracious, greedy desire, as some beasts after food, men after wealth, etc. (acc.)



- with *ela* from) = *halu*; cp. *hahalaza*; *hawukela*; *hulaza* [Skr. *grī*, devour; *ghas*, eat; Lat. *vorare*, devour; Hi. *chahna*, *raghat*, to desire; Her. *eraru*, voraciousness; Sw. *roho*, greediness].
- um-Hāhā (*Hhaahhaa*), *n.* 5. One quick effort and done — mostly used adverbially with *uga* to express doing or finishing off at once, at one stroke, etc., as a girl when quickly grinding off a heap of corn, or getting a dress cut and completed in no time, or polishing off a dish of food. Comp. *ukuti halakahla*.
- Hahabula, *v.* = *hahalaza*.
- isi-Hahadolo, *n.* Anything strong to the taste or that can be said to *baba q.v.*; hence, any strongly bitter thing, as aloes; acrid, as iron-tincture; strongly saline, as brine; hot, as pepper; fiery, as brandy; strong or pungent with carbonic-acid gas, as beer = *isi-Halamahogo*.
- Hahalaza, *v.* Eat or drink (acc.) largely, that is, beyond the average quantity, as a man whose average 'drink' would mean clearing off half the pot; hence, do off an unusually large quantity or space at work, as an energetic woman when hoeing a field (acc.); rate or scold a person (acc.) thoroughly, pitch into properly with the tongue = *hahabula*. Comp. *hazula*, *katula*.
- Hahama (*Hhahhama*), *v.* Utter an angry growl or snarl with the sound *ha*, as a dog at a person (acc. with *ela* form). Cp. *gvauma*.
- Hahaza, *v.* Make a fizzing noise, as meat frying or water on a hot hob; make the phlegm rattle in the throat when clearing it by a cough, as a man frequently does in the morning = *hwahwaza*.
- Hahela, *v.* Desire voraciously, ravenously, after anything (acc.), as a man or beast after food; desire rapaciously, be avaricious for, as the property (acc.) of another; go anywhere or to anything, as school or work (acc.), with keen desire or delight; act or do in a passionate way, with strongly excited determination, as an exasperated man seeking to fight with another.
- Hahula (*Hhahula*), *v.* Blurt out inadvertently, as an incautious gossip might secret affairs (acc.) at a beer-drink, or from thoughtlessness at a trial; 'blurt into' an affair (acc.) *i.e.* throw oneself abruptly into the disputation about it without knowing anything of its particulars. Cp. *caku*; *paha*.
- Hakaza (*s. k.*), *v.* = *gqakaza*.

Hāla, or Hāla hāla, *ukuti (ukuthi)*, *v.* = *halaza*.

Hala, *v.* = *haha*.

Hāla (*Hhaalu*), *v.* Harrow a field with a harrow or tree dragged along [Eng.].

u-Hala, *n.* Sewing cotton, thread [D. *gare*, thread].

i(li)-Hāla (*Hhaala*), *n.* Harrow [Eng.].

ubu-Hala, *n.* Suricate, a small weasel-like animal.

Hālahala, *int.* exhorting to brisk, energetic action. See *halazela*.

Ex. *halahala!* 'mabuto! ngoka ngizwe-ke 'mabamhla ka'Mjokwane ka'Ndwandwe wabede!' address of an *induna* to his regiment (one of Zwide's, the Ndwandwe chief's) before going off to fight.

Hāla hāla, *ukuti (ukuthi)*, *v.* = *halaza*, *halazela*.

ili-Hālahala, *n.* Sea-crab (cp. *i-nKala*); an energetic, spirited doer, 'ravenous' to attack, etc.; *plur.* ama-Hālahala, thick sediment, grounds, etc., floating in any liquid, as beer or coffee; such beer, coffee, etc., filled with sediment; section of a certain regiment. See *i(li)-Huluhulu*; *halazela*.

Hālahakaha, *ukuti (ukuthi; s. k.)*, *v.* Drink right off, at a single draught, as medicine (acc.) = *ukuti goje*, *ukuti minyi*, *ukuti ngabalazi*. Cp. um-Haha.

Halakahlela (*s. k.*), *v.* = *ukuti halakahla*.

Hālakaga, *ukuti (ukuthi; s. k.)*, *v.* Meet in conflict *i.e.* start an engagement or come together at the first onset, as two bulls or people fighting (see *ama-Nqwa*); go about doing evil, stealing, molesting women, etc. (= *hilikiqa*); leap or spring over, 'clear,' as a dog a fence (acc. = *ukuti halakasha*); run round or over to, as to a neighbouring kraal (= *ukuti hahluqu*) = *halakagela*.

i(li)-Halakaga (*s. k.*), *n.* A 'bad character' *i.e.* one given to committing all kinds of crime. Cp. *i(li)-Hilikiqi*; *i(li)-Hata-nga*.

Halakagela (*s. k.*), *v.* = *ukuti halakaga*.

Hālakasha, *ukuti (ukuthi; s. k.)*, *v.* Leap or spring over, 'clear' any standing obstacle, as a dog leaping over a fence (acc.); spring over to any place (metaphor.) *i.e.* run rapidly there and back in no time, as to fetch water from the river = *halakashela*.

u(lu)-Halakasha (*s. k.*), *n.* Tall person.

Halakashela (*s. k.*), *v.* = *ukuti halakasha*.

Hālala, *int.* Cry expressive of joy on the reception of any good thing, as a gift of



cattle, on the arrival of a girl's *lobola*, or on the arrival of a sweetheart in a young-man's kraal, or as may be shouted by the companions of a child by way of thinking for him or congratulating him upon receiving some gift. See *halalisesela* [Hob. *halal*, praise].

**Hálala**, *ukuti (ukuthi)*, *v.* Do in a faint, hazy manner, so as to obscure, as a mist making dim the mountains (acc.) beyond, or the shades of night rendering objects indistinct, or a layer of dust making faint the polished surface of a table; waft or pass by in a faint, hazy manner, as a whiff of something smelling (pleasantly or otherwise) = *ukuti ncalala, ncaya*.

Ex. *kukona ukuti halala*, there is something smelling (referring to the smell, not the object).

*ahlule kwec. ub'us'us'wa sekute halala ipuuya sibana*, when he passes you by, you perceive that it now wafts with an unpleasant odour.

**ubu-Halalazi**, *n.* Dimming, obscuring covering, cloud, layer, etc., upon or coming over anything, as above; wafting smell moving in the air, a whiff, as above.

**Halalisa**, *v.* Cry *halala*.

**Halalisesela**, *v.* Cry *halala* with joy over a person, or the good thing he has received (doub. acc.); hence, sometimes equivalent to 'congratulate'.

**isi-Halamahogo**, *n.* = *isi-Hahadoto*.

**(li)-Halanjadu**, *n.* = *i(li)-Helanjadu*.

**(li)-Halavu**, *n.* Shovel or scooped-spade [E. *graaf*].

**Halaza**, *v.* Do in a light, faint manner; hence, feel about for anything (acc.) softly with the flat of the hand, as a person feeling about for his spectacles in the dark or for anything lost in the grass about where he is sitting; feel or lay the hand gently upon, as upon a sitting person when passing closely near him (cp. *tinta; pata*); do in a faint, hazy manner, i.e. be hazy, misty, obscure, as the atmosphere, or the sky when clouding over, or liquid when thick with sediment (fused in perf.). Cp. *ukuti halala; vma-Halahala*; also = *halazeta*.

**Halazeta**, *v.* Do in a spirited, energetic manner, 'greedily' eager to get at, get through, etc., as warriors going to the attack, women hoeing briskly in order to get the field finished, or a cow making eagerly for a mealie-field.

**isi-Halijana**, *n.* Spirited person, quick in doing; hence, sharp-tempered person

immediately eager to fight; a greedy, ravenous eater who wildly attacks the food or any other approaching to partake (see *i(li)-Govu*).

**isi-Halimahogo**, *n.* = *isi-Hahadoto*.

**Hamba (Hambha)**, *v.* Go, in any sense; hence, walk; move; live (of human beings only); proceed; go on; depart; flow, run, as water; travel over, as a country (acc.); visit, go or come to, as one person to another (acc.); as auxiliary verb expressing 'continually', 'always', in form *hambe*, or pass. *hanjwe* (= *de, zinge*, etc.). Comp. *ya; muka* [Skr. *gam*, go; Hi. *jana*, go; Ar. *hadjdja*, set out; *ghab*, be away; Lat. *ambulo*, I walk; It. *gamba*, leg; Bu. *hamba*, go; Bo. *tamba*, travel; Sw. *tembea*, walk; Ga. *tambula*; Sen. *famba*; Her. *handa*, go fast; Go. *hanyisa*, go; Ra. *tamanya*; Chw. *tsamaya*; Mamb. *amaio*; Tat. *faja*].

Ex. *hamba kahle* or *hamba njalo!* get along well! fare-well! move about (i.e. live) along! — a word of farewell said to one going off (see *hlala, sala*).

*intombi ka'Bani kasayihambi*, he no longer pays visits to So-and-so's daughter.

*'usahamba, yini, uyillo?' 'o! kasahambi, uyagula.'* is your father still getting about (i.e. is he well, or may be, is he still alive)? Oh! he is no longer getting about or well; he is sick.

*uhamba ngabanye*, he lives by others (not by his own labour).

*uhambe ul'ulca nalo'mfana*, you go on constantly fighting with this boy.

*kwa'Zulu kwakhanywe kubulawa abantu*, in Zululand there were people constantly being killed.

Phr. *ub'ehamba nyehashi na? qa! ub'ehamba pantsi* (or *nyehinyawo*), was he going on horseback (or riding)? no! he was going on foot.

*nyahlupeka; uhamba pantsi*, he is afflicted (with trouble or sickness); he goes low (not up, like a man untroubled by body or mind).

*kwaseku ukupela; was'ehamba namanzi*, that was the end of it; then he went off with the water i.e. was carried off by it.

P. *ukuhamba kuzal'induna, kuzal'intsikaxi*, life (on this earth) brings forth sometimes a male, sometimes a female = you must take things as they come, the good with the bad; or, you mustn't expect to get only good things during life.

**(li)-Hamba (Hambha)**, *n.* (C.N.) = *i(li)-Hwangu*; also, a poisonous snake (C.N.).

**uku-Hamba (Hambha)**, *n.* Gait, manner of walking, as of a man or horse; ways, manner of living, life, of an individual or people.



Ex. *kubi ukufa!* *kuhl ukuhamba*, it is bad to die; it is better to live (or death is bad, but life is good).

*ukuhamba kwakona*, it is the mode of life of those parts,

**isi-Hambakubi** (*Hambhakubi*), *n.* = *um-Takati*.

**um-Hambakaya** (*Hambhakaya*), *n.* 5. An every-day dress *i.e.* *umu-tsha* (of men) or *isi-dwaba* (of women) for common use, not that worn on high occasions = *u-Maqapeqolo*; cp. *i-nGubo*.

**i(li)-Hambalikeme** (*Hambhalikeme*), *n.* A thing that goes along with its mouth always on the move—hence applied in the following phrase to a person who cannot restrain his tongue, in any sense, whether when talking ill of other people, carrying tales, or unable to refrain from much talk when put out. See *ekama*.

Phr. *wadhla ihambalikeme*, you ate an *ihambalikeme* (that's why you can't stop jabbering).

**u-Hambangana** (*Hambhangana*), *n.* Person habitually travelling about, here, there and everywhere, never to be found at home.

**ama-Hambangapantsi** (*Hambhangaphantsi* no sing.), *n.* Whey, of *um-Quingo* q. v. (not of the *amasi* for eating kept in the *i-gula*, the which is called *um-Laza*).

**Hambela** (*Hambhela*), *v.* Visit, pay a visit to (acc. or *ku*).

Ex. *kahlali kona, uhambela nje*, he doesn't live there, he is only on a visit.

*kabasahambelani* they are no longer on visiting terms.

*uku-zi-hambela*, to go for oneself, of one's own accord, as one likes.

**i(li)-Hambelibadhlela**, *pl.* **ama-Hambe-ebadhlela** (*Hambhelibadhlela*), *n.* An idle fellow who wanders about living on other people, a sponging vagrant or loafer. Cp. *i(li)-Hlabaledhlule*; *um-Hambuma*; *um-Shangeshu*.

**um** or **isi-Hambi** (*Hambhi*), *n.* 1, or 5. Traveller, one on a journey; one who habitually journeys about (comp. *u-Hambangana*).

P. *isisu somhambi asiqedi luto*, a traveller's appetite doesn't consume anything (of account)—said by a traveller when asking for a little food.

**Hambisa** (*Hambhisa*), *v.* Send off or away, as a letter (acc.), train, or girl to get wedded; cause to go, *i.e.* purge, as a medicine (= *kuhisa*).

**ama-Hambo** (*Hambho*, no sing.), *n.* Endless journeys—only in the phrase below. See *futi*.

Phr. *uMajoxi us'chambe unahambo*, *Majoxi* has now gone never to come back = *us'chambele unhambela wafuti*.

**um-Hambo** (*Hambho*), *n.* 5. Manner of life, natural habit or custom = *uku-Hamba*.

**um-Hambuma**, *plur.* **imi-Hambima** (*Hambhama*), *n.* 5. Homeless person who drifts about the world from one kraal to another, waif, wanderer = *u(lu)-Zulane*. Comp. *i(li)-Hambelibadhlela*; *i(li)-Hlabaledhlule*; *um-Shangeshu*.

**isi-Hamfu**, or **isi-Hāmfuhamfu**, *n.* Wild-tempered person, quickly getting fiercely angry; a ferocious animal = *i(li)-Ngqofa*.

**Hamfuza**, *v.* Act in a wild-tempered, fiercely angry, ferocious manner = *ngqofa*.

**Hāmu**, **ukuti** (*ukuthi*), *v.* = *hamuka*; *hamula*.

**Hamuka** (*s. k.*), *v.* Get dried externally or superficially, become 'parched' by heat or wind, as cut-grass, mealie-leaves in the field, grain spread out to dry, wet soil under a hot wind, the water in a pond by the sun, or a tree by a lightning-stroke; get parched, as the lips or throat from thirst; get dried over, as a scabbed sore; become superficially scorched, or singed, or burnt dry, as hair or grass when tipped by a passing flame, or meat when placed for a moment in a flame so as to obtain an external parching (gen. used in perf.) = *hwamuka*. Cp. *hanguka*; *cocobala*.

**Hamula**, *v.* Dry on the surface (*trans.*), 'parch', as heat or wind might cut-grass (acc.), mealie-leaves, grain spread to dry, soil wetted by rain, the water in a pond, or lightning a tree that it strikes; parch, as heat and thirst the lips or throat (acc.); singe, superficially scorch or burn, as a passing flame the tips of grass (acc.) or hair, or as the fire a piece of meat placed therein for a moment = *hwamula*. Comp. *hangula*; *huma*; *cocobatisa* [Sw. *kausha*, dry].

**isi-Hamuncana**, *n.* Voracious person, ever eating and never satisfied = *i(li)-Hanana*; cp. *isi-Gege*, *i(li)-Govu*.

**i(li)-Hanana**, *n.* = *isi-Hamuncana*.

**isi** or **um-Hanga**, *n.* 5. Native of a very fair, merely tanned, whitish complexion (more white than an *i(li)-Gawoxi* q. v.); freq. applied to a Dutchman, as being of a similar light-yellow complexion, not *mblope* (white) as English people.

**isi-Hanga** or **Hāngahanga**, *n.* Fierce tempered, ferocious person or animal, whose anger generally shows itself in violent



physical activity (= *isi-Hamfu*, *isi-Hangahanga*); fierce, greedy eater, devouring largely himself but allowing none to come near (= *i(li)-Govu*, *isi-Geye*) [Her. *olyi-ndandi*, ferocious animal].

**Hangaza, v.** Get or be ferociously wild, so as to be capable of any violent action, as a fierce dog or man = *hamfuzo*, *hanqaza*. See *isi-Hangahanga*.

**Hängu, ukuti (ukuthi), v.** = *hanguka*; *hangula*.

**isi-Hänguhangu, n.** Any scorching, burning-hot thing, as scalding food, hot wind, or heat from fire, pepper, brandy, etc. See *hangula*.

**Hanguka (s.k.), v.** Get burnt or scorched superficially, as by a momentary passing flame, as below; get seared; get singed; get burnt or scalded as the mouth; get burnt *i.e.* dried up, as water by the sun (used gen. in perf.). Comp. *hwamuka*; *hamuka*; *shisa*.

**Hangula, v.** Burn or scorch superficially, as a momentary passing flame might the outside of a mealie-cob (acc.) set to roast too near the fire, or when searing the foliage of plants in passing alongside, or when being grilled or fried on too powerful a fire so as to get burnt externally while internally still raw; singe, as the nap of a garment, a person's hair, or the tips of long grass (see *hwamula*); scald, as hot food the mouth *i.e.* leave it as though scorched (see *yobula*); dry up, as the sun water in a pond (= *hamula*). Comp. *shisa*. [Her. *kangura*, bake; Sw. *unguza*, scorch].

**Hanguza, v.** = *hangula*.

**Hanisa, v.** = *wawaza*.

**Hänqa, ukuti (ukuthi), v.** = *hanqa*.

**Hanqa, v.** Surround *i.e.* enclose on all sides so as to prevent egress, encircle, as an army a kraal (acc.), a fence a cattle-fold = *haqa*, *kaka*. Cp. *wanqa*; *zungelezela* [Her. *hangatena*, surround; Sw. *u-wanqa* enclosure].

Phr. *uyakufika kwa Mkatani, isidwaba sibokubhanga*, you will arrive at Mr. Get-tired's, a wife's kilt will close you in *i.e.* bring you to know your senses — said to a naughty, disobedient girl.

**u-Hanqa, nr Hanqwa, n.** Joenlar name for a woman's *isi-dwaba q.v.* See above.

**isi-Hänqahanqa, n.** = *isi-Hangahanga*, *isi-Hamba*.

**Hanqaza, v.** = *hanqaza*, *hamfuzo*.

**i(li)-Hantsi, n.** Goose [D. *ganse*].

**Hanya (Hhanya), v.** Finish off all at a time, as a woman extravagantly cooking all or an unduly large quantity of the food (acc.) at a single cooking, or a child who when sent to gather (*fula*) pumpkins for present use plucks the whole lot of them, or cattle which entering a field make an end of it at the one go [Her. *nyanga*, finish off; *mana*, finish].

**Häp' or Häpu, ukuti (Häphu, ukuthi)** — very short final vowel, *v.* Eject phlegm, expectorate.

**Häpu, ukuti (Haphu, ukuthi), v.** = *hapuna*; *hapuzo*.

**i(li)-Häpuhaphu (Häphuhaphu), n.** Greedy eater, merely gobbling up; (C.N.) = *i(li)-Habuhabu*.

**Hapuna (Haphuna), v.** = *hwapuna*.

**Hapuzo (Haphuzo), v.** Eat greedily, gobble up; (C.N.) = *hafuzo*, *habuzo*.

**Haqa, v.** = *hanqa*, *kaka*.

**um-Haqa, n. 5.** = *um-Panga*.

**Haqaza, v.** Grind a knife, etc. (acc.) by rubbing from right to left on a rough stone, so as to give a course edge. Comp. *lota*.

**Haqazela, v.** Creep or crawl briskly on hands and knees. Comp. *huluzela*.

**Häsha, ukuti (ukuthi), v.** Rustle (*intrans.*), as dry leaves when anything moves among them, or trees stirred by the wind; rattle softly, as water (not any hard substance = *heshe*) when shaken up in a bottle or calabash; rustle (*trans.*), as cattle among the dry mealies in a field, or anything moving among the grass or in a waste-paper basket; rattle (*trans.*), as above (= *hashaza*); hear just slightly, just catch a 'rustle' of, as of a distant cry, a slight movement in the bush, or a rumour (acc.); draw or take out a little, as a few mealies (acc.) from a sack (= *hasheka*; *ukuti heshe*).

**i(li)-Häshahasha, n.** Brisk, vigorous walker who gets sharply over the ground (see *hashazela*); pl. *ama-Häshahasha*, things of a dry nature which when shaken produce a rustling or rattling sound, as dry leaves, a bundle of dry reeds, or the cocoon-anklets of a Native dancer (see *hashaza*).

**i-nHäshanhasha, n.** Anything of a dry, stiffish, crisp, 'rustling' nature, as a silk dress, starched linen, crisp hair, coarse dry grass, etc. See *hashaza*.

**Hashaza, v.** Rustle (*trans.* and *intrans.*), as cattle among the dry mealie-leaves (acc.) in a field or the wind the leaves of a



tree, or the leaves themselves (= *kwa-shaza, hwashaza*); rattle softly, as water (not any hard substance = *hesheza*) when shaken up in a bottle or calabash, or as the person so shaking the water (acc.) = *ukuti husha*.

**Hashazela, v.** Rustle along *i.e.* go with a brisk rushing step. Cp. *halazela*.

**Hasheka (s.k.), v.** Take out a little, as a few mealies (acc.) from a sack = *ukuti hashu*.

**i(li)-Hāshi (Haashi), n.** Horse (= *i-n-Jo-mane*); sometimes used in vulgar conversation of a wife [Eng.].

**Hashila, int.** = *ashila*.

**Hāshu, ukuti (ukuthi), v.** = *hashuka; hashula*.

**Hashuka (s.k.), v.** Get dried or crisped, as below.

**Hashula, v.** Dry up crisply, crisp up, as a passing fire the vegetation (acc.) near by, or a cook mealies boiling in a pot when allowing the water to dry up.

**Hashula, int.** = *ashila*.

**ama-Hashu (only used in plur.), n.** Tapeworm or worms — from the word being now only used as a term of very offensive abuse, these worms are commonly called *izi-to ezimhlope ezinde*. Comp. *i-n-Geili; u(lu)-Hlavana*.

Ex. *nadhla amashu!* you ate tapeworms! — word of abuse mostly used by an irate woman.

**i(li)-Hata (Hatha), n.** = *i(li)-Hatanga*.

**i(li)-Hātahata (Hāthahatha), n.** = *i(li)-Hatanga*.

**i(li)-Hatanga (Hathanga), n.** Blackguard, scoundrel, person of wild, loose, unprincipled life or manners, with no respect for self, actions, home or parents = *i(li)-Yatayata, i(li)-Yahule, i(li)-Bukazana, i(li)-Shabangu*. Cp. *i(li)-Halakaqa*.

**isi-Hatayiya (Hathayiya), n.** Person who is always idling, smoking, etc., not minding his work (C.N.).

**Hāvu, ukuti (ukuthi), v.** = *ukuti habu*.

**Havuka (s.k.), v.** = *habuka*.

**i(li)-Hāvuhavu, n.** = *i(li)-Habuhabu*.

**Havuzā, v.** = *habuzā*.

**isi-Havuzā, n.** = *isi-Habuzā*.

**Hawu, int.** strong form of *awu*.

**Hāwu, or Hāwu hāwu, ukuti (ukuthi), v.** = *hawuza*.

**i(li)-Hawu, n.** Small shield, used at dances (comp. *isi-Ilangu; i(li)-Hubelo*); also = *i(li)-Hwahwa; um-Shangashu*.

**isi or um-Hawu, n. 5.** Strong feeling or emotion, *e.g.* such as caused by 'touching' music, or female amorousities; or by a 'touching' sight (hence, pity, compassion, sympathy, tender feeling — comp. *ubu-Bele*); or such as might be excited in a person by the sight of any good thing (hence, strong desire, lust, jealousy, envious desire = *is-Angabe, um-Bombolo, um-Hobolo*); or by offensive language or action (hence, indignation, resentment, etc.) [Sw. *huruma*, feeling; Her. *omuhoro*, attractiveness].

Ex. *kau'nhawu*, he has no feeling (for another, in any shape or form, or even for himself as to his shameful actions).

*nginomhacu kuye, naye, ngaye, wake*, I have pity, jealousy, etc., towards him = *ngimhucakele*.

*umuntu wesifazana uomhawu*, a female person is with emotion *i.e.* excites it in another.

**Hawuka (s.k.), v.** Feel *um-hawu* for or towards a person (acc. with *ela* form) or thing, *i.e.* be jealous of him, have envious desire for his property, feel sorry for, pity, sympathise with him, etc.

Ex. *ngiyamhucakela*, I am sorry for him (in his adversity).

**Hawula, v.** Excite *um-hawu* in a person, move (acc.) — often transposed into pass. voice.

Ex. *ngahawulwa ukubona usizi olungako*, I was moved at the sight of such misery.

**Hawuzā, v.** Milk a cow (acc.) sharply, with quick motion, as when taking advantage of the moment when she is letting it flow freely (*ehlisa*); praise a person (acc.) *i.e.* sing his praises, call him by all his *izi-bongo* (of which the Native is proud); praise a person (acc.) by applauding his good actions or character; tell or relate news (acc.) and the like in a slight brief manner to a person, as might a new arrival or visitor (*ela* form with acc. of pers. and affair = *roza, zekela*; cp. *laudisa*).

**Haya, v.** Be rough externally, not smooth, as a grinding-stone, or coarse bristly carpet; make be rough, as a grinding-stone (acc.) by chipping it (comp. *qandula*); grind coarsely, as mealies (= *ggakaza*); make up *i.e.* invent, as a plan (acc.) or lying talk (= *qamba*); make up *i.e.* compose, as a dance-song (= *qamba*; see *i-n-Gqambi*); 'sing' a person (acc.) *i.e.* compose a song in reference to him; take up *i.e.* set about performing, as men a song (acc.) when learning it from the teacher, or when going through it at a dance; take up *i.e.*



refer to, touch upon, as any particular matter (acc.) or person (= *pata*) [Skr. *lap*, speak; Chw. *raya*, speak to; Her. *raera*, speak decidedly; *hea*, talk].

Ex. *to'mkuba uhaywe ug'uba?* who is it that connected this trick? — as when seeking the originator among a lot of children who have done something wrong.

*mbuzi ngayihayi*, make no reference to the goat.

**ama-Haye** (*no sing.*), *n.* Roughness externally (not smooth), as of a grinding-stone, or of a coarse bristly cloth.

Ex. *imahaye kakulu b'udwangu*, this cloth is too rough or coarse.

**Hayi**, *int.* intensified form of *ayi* q.v.

**u(lu)-Hayi**, *n.* Man's *muu-tsha* or buttock-covering made of twisted calf-skin so as to hang behind like so many tails. Comp. *i(li)-Dhlaka*, *i(li)-Gqibo*.

**uHayiba**, *n.* — see *i(li)-Qanda*.

**Hayiha** (*Hhayihha*), *int.* = *Shihaha*.

**Hāyi hāyi**, *ukuti* (*ukuthi*), *v.* = *hayizela*.

**Hayiya**, *v.* = *hayiza*.

**Hayiyeka** (*s.k.*), *v.* Get made to cry out hysterically *hayi*, *hayi*.

**Hayiza**, *v.* Have the Native crying-hysteria *i.e.* cry out involuntarily *hayi*, *hayi*, *hayi*, as hysterical girls, or hysterical men who have become witch-doctors (= *hayiya*); (more gen. *hayizela*) be roughened *i.e.* have a rough, scraping feeling at the throat, as after eating certain foods (= *nwayizela*).

**i(li)-Hayiza** or **Hayizana** (*Hhayizana*), *n.* Any torn, ragged thing, as any article of dress — sometimes used in plur. *ama-Hayiza* for the whole 'collection' of rags. Cp. *ama-Nikiniki*.

Ex. *quba lapa amahayizana ami*, hand over here my rags — as a woman might say when asking for her dilapidated *isidwaba*.

**Hayizi** (*Hhayizi*), *int.* = *yayizi*.

**Hayizela**, *v.* Itch, or have an irritating roughness in the throat, such as causes one to cough, or follows the eating of certain pungent foods = *nwayizela*; cp. *kawuzela*.

**ama-Hayo** (*no sing.*), *n.* Conversational 'references' to matters — only used in phrase below = *ama-Pato*.

Plur. *ungayihayi nas'emahayeceni*, don't even touch upon me in your references *i.e.* don't refer to me in any connection or in any shape or form = *ungayipati nas'emapatuzi*.

**Haza**, *v.* Give forth a continuous softly-hoarse rumble, as water falling in a

shower, or splashing down from a height, or dashing among stones in a river; give forth a continuous light din or rumble of sound (comp. *holoba*), as a lot of young people simultaneously talking in a hut or assembled outside, or singing at a hunt or dance, or expressing their approval or disapproval, all at the same time, in a body; race or go rapidly along, as though causing a rushing sound, as a man walking sharply = *ukuti ha, rrwā, rro, ho*. Cp. *hlokoma; holoba*.

Ex. *ngifike kuhaza umsindo endhlini*, I came while the noise was a-din in the hut.

*basebehaza bonke*, thereupon they all broke forth in a simultaneous noise (perhaps of reproach).

**u(lu)-Hazane**, *n.* Quick rapid walker, or swift runner — see *haza*.

**Hazula**, *v.* = *katula*.

**u(lu)-Hazula**, *v.* Any long-bodied person or animal, as a snake, some dogs, or a tall slender man.

**He**, *int.* Mostly used by girls and expressive of light ridicule or derisive merriment (the sound is produced by a laughing modulation of the voice and differently from the word below).

**Hē, ukuti** (*Hee, ukuthi*), *v.* Fly steadily along, skim along with great swiftness, as a bicycle or swift runner = *ukuti pe*.

**Hē, ukuti** (*ukuthi*), *v.* Be 'light' *i.e.* refreshingly cool, as an airy hut when not over-stuffed with furniture or people; be 'light' *i.e.* empty, without the weightiness accompanying the presence of people of importance, as in a kraal in which one arrives and finds everyone away, or only the women at home, or the kraal owner himself absent, or a room bare of furniture (= *ukuthi wi*) = *ukuba lula*.

Ex. *ngifumanise kute he, kwajeko 'muntu*, I found it all light or empty (in the kraal), there being nobody at home.

**Hē, ukuti** (*Hhee, ukuthi*), *v.* Give a person (acc.) or animal a gash or gaping wound, as when striking a lump of meat with a sharp hatchet, or splitting a man's scalp with a stick = *heha, ukuti hebe*.

**isi-He**, *n.* Compassionate feeling, pity, sympathetic heartedness, as for one afflicted = *um-Siko*.

**Hēbe, ukuti** (*Hheēbe, ukuthi*), *v.* = *ukuti hē*.

**um-Hebe** (*Hebhe*), *n. s.* Kind of Native-made knife = *isi-Gece*.

**Hēbe**, or **Hēbe hēbe**, *ukuti* (*ukuthi*), *v.* = *hebeza*. Cp. *ukuti hobe, kwibi*.

Ex. *sibe siyate hebe hebe ngenkomo, aku-*



*rumi*, we attempt to get rid of them (the troublesome *amadhlozi* causing this person's sickness) by a beast (being killed for them), but it doesn't succeed.

**isi-Hebelendu**, *n.* Any spoon with a large broad mouth-piece. Comp. *isi-Xwembe*.

**Hebeza**, *v.* Scare away, get rid of any kind of danger or pest (acc.), as cattle attacking one, locusts, troublesome *amadhlozi*, by shouting *hebe! hebe!* etc. Cp. *kwibiza*; *hobeza*.

Ex. *kutiva akubhetshelwe ugenkomo*, it is said (by the witchdoctor), it (the *ukufa* or disease, or more correctly the dissatisfied *amadhlozi* who are held to be the cause of it) should be driven away or got rid of by (slaughter of) a beast.

*hebezani umsinde lova-ya*, clear off or make us rid of that noise over there.

**Hēbeza** (*Hhebeza*), *v.* = *ukuti hē, hēha*.

**Hēbu**, *ukuti* (*Hhēbhū, ukuthi*), *v.* = *ukuti hlepū*.

**Hebuka** (*Hhebhuka*), *v.* = *hlepuka*.

**Hebula** (*Hhebhula*), *v.* = *hleputa*.

**i(li)-Hebula** (*Hebhula*), *n.* Man with hair about the cheeks (but less than the *i(li)-Hwanqa*).

**Hēde**, *ukuti* (*ukuthi*), *v.* = *ukuti ncedē*.

**um-Hedede**, *n. s.* = *um-Needede*.

**um-Hedeni**, *n. I.* Heathen (M.).

**Heha**, *v.* = *huha*.

**Hēha** (*Hheehha*), *v.* Rave, talk loudly away in a wild, incoherent, senseless manner and generally alone, like a person out of his mind (= *mpompa, hūha, hēma*); deal a person (acc.) or animal a gash or gaping cut, as with a hatchet or when splitting the sealp with a stick (= *ukuti hē*; see *um-Hehe*) [Her. *heha*, chop off].

**u(lu)-Hēha** (*Hheehha*), *n.* Raving habit *i. e.* of wildly talking when alone or in a senseless manner, as some lunatics = *u(lu)-Huha*.

**um-Hēhe** (*Hheehhe*), *n. s.* Large gaping wound or gash, as might be made by a blow with a hatchet. See *hēha*.

**i(li)-Heheba**, *n.* Anything with a rough, uneven surface, as a stone, person's hand after work (oft. used in plur.) = *ama-Haye*; sometimes applied to a tapeworm.

**Hēheka** (*Hheehheka*), *v.* Go ravingly insane, be insane with the habit of wild senseless talking (used in perf.) = *huhēka*.

**Heheka** (*s. k.*), *v.* = *huhēka*.

**He he he** (the last syll. gen. prolonged),

*int.* Oh my! etc. — expressing merry ridicule — often shouted by a boy after a girl who may be passing = *hō lo lo*.

**Hehemuka** (*Hhehenuka*), *v.* = *mukeleka*.

**Heheza**, or **Hehezela**, *v.* Breathe rapidly pant, as a dog after running (comp. *kefuzela*); tell or report something (acc.) to a person (*ela* form with doub. acc.) secretly, make known to him privately (= *hlebeta*).

Ex. *leyo ndaba ngayihhezela ny'a Majiyana*, that affair was whispered to me by Majiyana.

**Hela**, *v.* Stand in line with face to the front, forming an *isi-Ceme*, as girls dancing (used in perf. = *rrela*); draw a line of fire across the veldt, as a man when setting fire to the grass at the annual burns; carry about a report or matter (acc.), take it along among the kraals, as a mischievous gossiper; cut or pain a woman (acc.), as do the bearing-down pains of childbirth (= *sika*; see *um-Helo*); sniff up snuff (acc.) remaining on one's palm after holding some, or from a leaf or *i-viti* as an old woman (comp. *bema*); (C. N.) make a hut with holes or chinks in thatch or wattled sides.

**i(li)-Helanjadu**, *n.* Mischievous, untrustworthy gossiper, who can't hold his tongue, talks abroad secrets confided to him, distorts the truth, etc. Cp. *i(li)-Falafala*. See *hela*; *falaza*.

**i(li)-Hele**, *n.* File of people, string of cattle, or row of things, few or many, standing or walking one behind the other (not front-faced = *isi-Ceme*; a long train = *u(lu)-Dwendwe, u(lu)-Jenga*) — see *hela*; any plane-formed (not solid or bulky) thing whose surface is filled with holes or unduly large interstices, like a sieve, as the wattle framework of a hut when not compactly built, any gauze-like cloth of loose texture, or a field hoed or sown in separated patches (comp. *i(li)-Qalanga*); any one of the separate holes, chinks, or interstices in any such thing as above (comp. *i-Mfangamfanga*).

Ex. *indhu ka'Bani i'shele*, So-and-so's hut is (like a sieve) all holes *i. e.* with the wattle meshes unduly large.

*indhu ka'Bani i'mahela*, So-and-so's hut is all holes, *i. e.* abundant in little chinks between the thatch where it has not been closely placed.

P. *sihlangene pexubu (njngolirezi)*, *phantsi si'mahela*, we are close above (like the *ube-Exi*), underneath we are holes = our friendship is only superficial, a thing of the mouth, as one man might say of another whom he cou-



sidered his friend but who refuses to do him a favour.

isi-Hēlehele, *n.* = *i(li)-Rrwa*.

Hēle hēle hēle, *ukuti (ukuthi), v.* Waft or blow very softly, as a gentle breeze passing = *heleza*.

Hēlele, *ukuti (ukuthi), v.* = *ukuti rrelele*.

*i(li)-Helesi, n.* Anything unusually light of its kind, a mere 'feather' in the hand, as a card-board box, very thin calabash, very light beer-basket, a bundle or load surprisingly light for its size = *i(li)-Hengesi, i(li)-Pepesi, i(li)-Papasi, u(lu)-Hesho*.

Heleza, *v.* = *ukuti hele hele hele*.

um-Helo, *n. f.* Medium-sized basket, smaller than an *i(li)-Qonia*, but larger than an *im-Benje*; cutting pain felt by a woman when bearing down in childbirth (commonly in plur. = *um-Siko, um-Kwa*; see *hela*).

Hema, *v.* = *hemuza*.

Hēma (*Hheema*), *v.* = *hēha, mpompa*.

*i(li)-Hēmbē (Hheembhe), v.* Shirt [D. *Hempī*].

Hēmbu, *ukuti (Hēmbhu, ukuthi), v.* = *hembuka; hēmbuna, hembuza; ukuti hūmbu*.

Hembuka (*Hembhuka*), *v.* Get torn off, as below = *ukuti hembu; hūmbuka*.

Hēmbuna (*Hēmbhuna*), *v.* Tear off (by violently pulling), as a man weeding might the tops of the weeds (acc. — not pulling up by the roots = *hlutula*) or as a nail might tear off a portion of one's garment = *hembuza, hūmbuna*.

Hembuza (*Hēmbhuza*), *v.* = *hembuna*.

um-Hēme, *n. f.* Person utterly destitute of everything = *um-Hlataqa*.

Hēmu, *ukuti (ukuthi), v.* = *hemuza*.

Hēmu, *ukuti (Hheemu, ukuthi), v.* Be half dark and half light in colour, as the face of an ox or a shield; hence, get done off *i. e.* blackened off or lightened off on one side or one half, as the one half of a field when ploughed and the other remaining, or the veldt burnt off only on one side of a locality, or the sky when the rain-clouds have passed off towards one side leaving the other clear, or (metaphor.) the pain of a sick person when it has temporarily or partially passed off = *hemuka*; make be half dark and half light in colour, as one might a fancy-dress (acc.), or the head of a person when shaving off only one half of the hair, or the field or veldt above = *hemula*.

*i(li)-Hēmu (Hheemu), n.* Thing dark on one

side and light on the other, as an ox black or red on one side of the body and having white patches on the other, or a shield similarly coloured; (C. N.) = *u-Nohemu*.

Hēmuka (*Hheemuka*), *v.* = *ukuti hēmu*.

*i(li)-Hēmuhemu, n.* Person given to talking untruths, tales, fabricated statements, etc.; such a fabricated statement, made-up report, etc. See *hemuza*.

Hēmula (*Hheemula*), *v.* = *ukuti hēmu*.

Hemuza, *v.* Talk lies, fabricated tales, etc. = *ukuti hemu, hema*. See *i(li)-Hemukemu*.

isi-Henge, *n.* Small broad-mouthed calabash, used for beer.

*i(li)-Hēngenge, n.* = *i(li)-Helesi*.

u(lu)-Hengele, *n.* = *um-Papu*.

*i(li)-Hengesi, n.* = *i(li)-Helesi*.

u(lu)-Hengezi, *n.* = *u(lu)-Yengezi*.

Henqa, *v.* (C. N.) = *honqa*.

ama or izi-Hēngahenqa, *n.* Separated groups or clusters of people sitting about here and there in one place, as at a feast (not when so standing about = *ama-Xongozongo*) = *izi-Hingahinga*.

Hēpu, *ukuti (Hephu, ukuthi), v.* Cut off with a sudden whisk of any sharp instrument, sever at a stroke, as when separating from the lump by a sharp cut a piece of meat (acc.) already hanging therefrom, or when cutting off by a single movement of the sickle a bunch of grass (acc.) held by the hand (= *hepula, hepuna*); get so cut off by a single stroke (= *hepuka*). Cp. *ukuti juqu*. [Her. *kepura*, cut off at a stroke].

um-Hēpuhepu (*Hēpuhephu*), *n. f.* Kind of long coarse grass.

Hepuka (*Hephuka*), *v.* = *ukuti hepu*; cp. *juquka*.

Hepula or Hepuna (*Hephula*), *v.* = *ukuti hepu*; cp. *juqula*.

Heqenga, *v.* Wander idly about, 'loaf' about, without any apparent object, in other people's kraals, or in other women's huts in the home kraal = *hequnga, hequza*.

u(lu)-Heqengu, *n.* Idle wanderer, or loafer about, as in other people's kraals or other women's huts in the home kraal. See *heqenga*.

Hequnga, *v.* = *heqenga*.

Hequza, *v.* = *heqenga*.

Hesha, *v.* Throw any upright thing, as a pillar (acc.), man, or cow, out of the perpendicular by pulling it away at its base, so that unless supported, it will fall, as one would do if wanting to bring



- down a roof, or as the Natives do when wanting to bring down a young beast by catching hold of its legs and pulling them aside (= *kela*); cut away long grass and weeds (acc.) from any place, as when clearing it for ploughing (= *hula*) [Her. *henya*, cut off, as hair].
- Hēshe, ukuti** (*ukuthi*), *v.* Whisk up, whisk away anything (acc.) of a very light nature, as the wind taking up and away a piece of paper (acc.) lying in its course, or a man taking up any article, as a handbox, which appears heavy from its size but is really unusually light (cp. *i(li)-Helesi*); draw or take out just a little, as a handful of mealies from a sack (= *ukuti tueshe*); (sometimes *hēshe hēshe*) rattle, as earth or small stones when shaken up in a calabash or tin-can, as when searing away locusts; make so to rattle, shake up the earth (acc.) or stones, as above = *hesheza*.
- isi-Heshe, n.** Girl's *umutsha* or girdle made of short strings of beadwork hanging separate and loose like a fringe right round the body; girl's *isi-Gege* made of hanging strings of beadwork in the same way; long waving beard (not cut stiffly), as of many Dutchmen (= *u-Celemba*; *um-Neele*; cp. *i-nTshebe*); wearer of such a beard.
- u(lu)-Heshe, n.** = *i(li)-Helesi*; and *u-Irebe*.
- ubu-Heshe, n.** = *i-nHesheza*.
- Hesheza, v.** Rattle, as earth or small stones when shaken about inside a calabash, box, or tin-can, or as a little snuff inside a snuff-box; make so to rattle, shake up the earth (acc.), stones, or snuff as above, as when searing away locusts (comp. *hashaza*); whisk up or away, take up lightly, as the wind a piece of paper (acc.), or a man an unusually light article or parcel = *ukuti heshe, ukuti keshe*.
- i-nHesheza, n.** Little snuff still left in a snuff-box, just so little as to be capable of producing a rattling noise when shaken; hence, little, or very small quantity of anything, as a 'handful' of mealies, beans, dumbis, still left of one's supply, or given to a person = *ubu-Heshe*; *i-nKeshesha*; cp. *u-Kweshe*.
- Hēvu, ukuti** (*Hhēvu, ukuthi*), *v.* = *hevuzza*; *hevuzeka*.
- u-Hevu** (*Hhevu*), *n.* Any kind of spreading ulcer, syphilitic sore, etc., that 'eats into' the flesh considerably.
- Hēvuzza** (*Hhevuzza*), *v.* Eat into the flesh considerably, as certain kinds of sores.
- Hevuzeka** (*s. k.*), *v.* Get eaten into, as a

- person or his body by spreading sores, as above.
- Hēwu, ukuti** (*Hhewu, ukuthi*), *v.* Cut, break, or tear off a piece, as of flesh, or of an earthen pot (acc.) = *hēwula*; get so cut, broken, or torn off = *hēwuka*.
- ama-Hewu** (*no sing.*), *n.* Fermented mealie-porridge [introduced from N.].
- isi-Hēwu** (*Hhewu*), *n.* Piece cut, broken, or torn off from anything, as above; such thing itself from which the piece has been cut, broken, or torn off. Cp. *isi-Hevu*.
- Hēwuka** (*Hhewuka*), *v.* = *ukuti hēvu*.
- Hēwula** (*Hhewula*), *v.* = *ukuti hēvu*.
- Hewula** (*Hhewula*), *v.* Utter a wailing cry, wail, as a woman in grief (= *hiwula*); howl in a wailing manner, as a hyōna (not a dog = see *um-Kulungwane*).
- Hēza** (*Heeza*), *v.* = *ukuti hē*.
- um-Hiba** (*pl. imi-Hiba* or *Hibahiba*), *n. s.* = *um-Gidingo*.
- Ex. *uhambe nga'mhiba muni namhtanje?*  
what affair, or business, has he gone away about to-day?
- Hibanisa, v.** Complicate, entangle or confusedly mix up together, as a lot of string (acc.); confusedly mix up things (acc.) together with a purpose, as a woman who mixes in with her own the mealie-cobs of another person which may be lying near, thus rendering them indistinguishable, so that she may easily steal them.
- isi-Hibe, n.** Slip-knot, loop, noose, as for trapping, catching, or suspending anything; coil or circular winding, as of rope or wire, for hanging on a peg (cp. *i(li)-Faba*; *i-nKata*).
- Hida, v.** Wattle, as a fence (acc.) by intertwining with twigs or wattles (= *piea*); sew roughly, with long loose stitches, as when tacking two pieces of cloth (acc.) together previous to sewing, or thatching a roof (= *huba*; *qalingisa*).
- u(lu)-Hidi, n.** Any long string of a thing, as a long rope, railway train, a long endless story = *u(lu)-Hule*.
- Hila, v.** Entangle about, catch by entangling around, as a string (nom.) might the feet (acc.) of a person or the branch of a tree about which it is drawn (= *hintsha*); entangle a thing about, noose it, catch it by an entanglement, as a person (nom.) when catching an animal (acc.) by a noose (= *hintsha*); catch a person (acc.) in his talk *i. e.* fasten upon him sharply and craftily for some state-



ment he may inadvertently have made (= *kilela*); choke a person (acc.), 'catch' him in the throat, as food or a bone might when sticking in the throat (= *kuinca*; cp. *ywaliza*; *ma*) [Sw. *hila*, a trap, trick].

**Hilela**, *v.* Entangle a thing (acc.) about or around with a string (with *nya*) or noose, as a person might the leg of an animal; entangle *i.e.* make get caught by entanglement, as one might a rope (acc.) or string when twisting it round a tree (loc.); entangle about *i.e.* catch round, get entangled about, as a string might about the branches (loc.) of a tree through which it is pulled (= *hileka*, *hileleka*); entangle itself *i.e.* get entangled or caught together, as a bunch of string (nom.) when forming together in a knot (= *hileka*, *hileleka*).

**Hilelana**, *v.* Entangle or get entangled together, as a bunch of string (used in perf.).

**Hileleka** (*s.k.*), *v.* — see *hilela*.

**i(li)-Hiliba**, *n.* A 'fast' girl, loose flirt, who merely 'plays' with the young men.

**Hilikaqa** (*s.k.*), *v.* Commit evil, do wrong of any serious, criminal nature, as robbing, immorality, and the like (= *ukuti halakaga*; cp. *vrina*); drive or chase off by pelting with missiles, as one might a strange dog (acc.); slip away to, slip into, as a child running off to another kraal by stealth, or stealing into a hut it has been forbidden to enter = *ukuti hilikiqi*.

**Hilikiqi ukuti** (*ukuthi*; *s.k.*), *v.* = *hilikiqa*.

Ex. *oke ngiti hilikiqi esibeni*, let me just slip into the outhouse (to steal a drink of beer).

**i(li)-Hilikiqi** (*s.k.*), *n.* Evil-doer, crime-worker, scoundrel, villain = *i(li)-Hutanga*, *i(li)-Halakaga*.

**Hina**, *v.* Cut off at the end so as to shorten, as one might a dress (acc.) or long sleeping-mat = *hina* [Her. *hanya*, cut, as hair].

**um-Hini**, *n. 5.* Thing cut short, as above, as a dress, mat, etc.

**izi-Hinqahinqa**, *n.* = *ama-Henyahenya*.

**Hintsha** (*s.t.*), *n.* = *hila*.

**Hintshe**, *ukuti* (*ukuthi*; *s.t.*), *v.* = *hilela*.

**Hintsheka** (*s.t.*; *s.k.*), *v.* = *hileka*, *hileleka* — see *hilela*.

**Hintshela** (*s.t.*), *v.* = *hilela*.

**i-nHintshela** (*s.t.*), *n.* Entanglement in a string, as made by a loop, slip-knot, noose, knot, etc. Cp. *isi-Hibe*.

**Hintshi**, *ukuti* (*ukuthi*; *s.t.*), *v.* = *hila*, *hilela*.

**Hintshiza** (*s.t.*), *v.* = *hila*, *hilela*.

**Hintshizisana** (*s.t.*), *v.* Take one another up sharply for some rash statement each has inadvertently made = *hilana*.

**i(li)-Hiqihiqi**, *n.* One who gets brought up or is continually made to hesitate, as below.

**ubu-Hiqihiqi**, *n.* Affair complicated by many difficulties, that constantly bring one to a stand.

**Hiqiza**, *v.* Get caught or brought abruptly to a stand-still, get 'stuck', as a man in a disputation when confronted with arguments which he cannot answer, or a rusty needle when it gets caught in the hole or (by comparison) a machine that breaks down somewhere and so comes to a stand; get choked, as by a bone.

**isi-Hiya** (*Hiya*), *n.* Mixture of pumpkin or mashed sweet-potato with crushed mealies or *mabele*; also applied to *um-Ncindo* q. v. = *isi-Fingi*.

**Hla** (infin. *uku-hle*; subj. *hle*; perf. *hle* — vowel of unshortened length), *defect. aux. v.* — used idiomatically and signifying 'actually, just, so', when used to express reproachful surprise, etc. = *se* of the same meaning [Comp. Xo. *eku-hleni*, clearly, openly — probably the same word — and Zulu *sa*, be clear, as sky; also comp. freq. interchanging in Z. of *hla* or *hle* and *se*; also identity of *i-Hlo* and *i-So* (the eye). From which it would appear that *hla* and *sa* are merely different varieties of the same root].

Ex. *usinisa, kuhle luka Mangobe* (abbreviated for *usinisa, kuhle kube ukusina kuko Mangobe*), you dance just like Mangobe (in full form, 'you dance, it is just the dancing of Mangobe').

*uhamba, kuse kube* (or *kuhle kube*) *uMangobe*, you walk just like Mangobe (*hi*, you walk, it is just Mangobe himself).

*uhl'utule* (or *us'utule*)? *kawumuzara, yivi, ekubixa?* so you just be silent? don't you hear him calling you?

*uhle mangibuka nje, was'edlilala*, he just merely looked at me, and then went on.

*ngihle ngimtote el'azutane nje, nginkulise, as'ehle angibembesele!* that I should just take him in a homeless waif, bring him up, and then he actually turn his back on me! *kuyangimangalisa loko, umuatu onganga-we ukuhle enxe kunjalo*, that surprises me, that a person of your age should come to act in such a way!

**isi-Hla**, *n.* (C.N.) = *isi-Hlwa*.

**um** or **umu-Hla**, *n. 5.* (seldom used as



simple noun in this form, except in plur. and adverbially). Day = *i(li)-Langa*, *u(lu)-Suku*. Cp. *i-Mini* [akin to *umu-So* (morrow) and *sa* (dawn) — Sw. *ku-cha*, dawn; Ga. *ma-cha*, dawn].

Ex. *imihla yonke*, *ngemihla nemihla*, *imihla uyamalanga*, *imihla ngizolo* or *uamavolo*, every day, day by day, day after day. *uga'mhla*, on the day when.

*ngomhl'omunye*, on the day after to-morrow.

*ngomhlomanywe womunye*, or *ngomhlomanywe womhlomanywe*, or *ngomhlomanywe wangomhlomanywe*, or *ngomhlomanywe*, on the day after the day after to-morrow, *i.e.* on the third day (after to-day).

*ngomhlomanywe ngomhlomanywe*, four days ahead, on the fourth day (after to-day).

*mhlawumbe*, or *mhlayimbe*, perhaps, perchance (*lit.* another day, sometimes).

**u(lu)-Hla, n.** (C.N.) = *u(lu)-Ilu*.

**Hlaba, v.** Pierce or stick a thing (acc.) with any sharp-pointed instrument, as when sticking a piece of meat with a fork; stab, as a beast with an assegai (= *ukuti gqushu*); slaughter, slay with a piercing instrument, as a beast for food, or a man in battle (= *gwaza*); prick, as a person's body with a pin, or as a thorn might a man's foot (= *ukuti gushu*); gore, as one cow another with its horn; thrust, give a thing (acc.) a thrust, with any pointed instrument like a stick (= *ukuti cushe*); strike with any sharp-pointed instrument *i.e.* make it penetrate, as with a pick in any particular spot; pain, or attack with pain, as a disease might a person (acc.) in any particular part of the body; thrust in or through, as the worker outside does the needle (with *uga*) when thatching a hut (= *tula, hloma*) — also idiomatically in numerous senses as below [*Chw. thlaba*, pierce].

Ex. *ukufa kwimhlaba lapa*, the disease attacked him with pain in this place (on the body).

*ukuluma amazwi ahlabayo*, you speak words that are painful.

Phr. *nangu umntwana engihlaba amale* (or *ite*) *kuye*, this is the child in whom I experience pleasure, gladness, or satisfaction.

*uNdwandwe was'ehlaba igamu lakubo*, Ndwandwe then struck up, or led off with, a song of their country.

*baye 'kubhala isingongo*, they (the young men) have gone to hurl their spears (in the ground) outside the hut in which the betrothed of one of them is menstruating (according to a former custom).

*bahlaba ihle*, they went in single file, one behind the other.

*ng'exwa kuhlathwa unkosi*, I heard a cry of notice given — whether it be of alarm at any danger, or announcement of any event of public concern.

*kufike amaNtonga, eza 'kubhala isikosi eukosini ngenyamavane*, there arrive Tonga Kafirs, coming to open up or establish good relations with the chief by means of a buck (which they will sell to him very cheaply or present to him altogether) — with a view to further business in the future, or as a newly-arrived storekeeper seeking customers (*imi-Kozzi*) by unusually liberal transactions at the start.

*inja iyahlaba amkulungwane, abantu basebeti, 'hlaba umgodagi!*' when a dog sets up howling (at night), the Natives say 'stick this wretched dog' (with an assegai).

*nguhlaba ikwelo, yabuya (inja)*, I gave a whistle and it returned (the dog).

*walinde wangihlaba ngamhlo*, he just looked fixedly at me, fixed his eyes on me = *jolozela, ukuti nzo*.

*ub'ehlabe ngendolohwane atafuleni* (or *pa-utsi*), he was leaning with the elbow-point on the table, as a man thinking, (or on the ground) as women do at times, leaning down over the squatting knees with head between the hands and elbows resting on the ground.

*ake nyhlabe ipika*, let me take a breath, or a moment's rest, as from walking or any physical exertion.

*bahlabelana* (from *hlaba usolo, bati, makabulo*), they made up a conspiracy or complot among themselves, that he should be killed.

*wangihlaba intlahla lowo'mlungu*, he gave me a run of good fortune did that White-man, blessed me repeatedly with good things, made me prosper or rejoice in continuous good luck.

*ingubo engihlaba intliziyga* (or *umxwelo*) *nantsi*, the blanket which strikes my fancy, is after my taste, pleases me, is this one.

*wamhlaba entliziygweni ngexici elibi*, he caused him pain by an offensive word.

*bayale bupambanise isintungu, basebeluba amazonde*, they first lay the wattles across one another (in building the framework of a hut) and then do them off with small tyings or bindings.

*ulaka liye lahlaba ezulwini*, the kraal-mud went and pierced the sky = the cattle there were in immense number.

*uMpiyake uzihlabe xagawa'izithlela*, Mpiyake has gone off, or removed to other parts, with all his belongings = *uzihlabe zalala*.

P. *ohlub'eyake k'abeha*, he who slaughters his own beast is not forbidden = he can do as he likes with his own.

*kayihlathwa umenzi*, it (the buck) is not stabbed by the one who first rouses it up



(but by the second man who comes along behind) = he gets best served who comes last — as might be said of a young man who has won a girl's consent after she has already refused others.

**i(li)-Hlaba, n.** Prickly-aloë, smaller than the *um-Hlaba* and with leaves covered with prickles, used in the Native dressing of skins; any bitter, strong or pungent thing, as aloes, or by (Native) comparison, strong beer, etc (= *isi-Babane*; comp. *isi-Hahadolo*); one of a certain regiment formed by Dingane and next after the *isi-Kulutshane*; soil from a grave, which is sometimes used for purposes of *uku-takata*, being supposed to cause lung-disease if eaten (= *um-Hlabati*, *i-nTlabati*).

**um-Hlaba, n. 5.** Aloe (*Aloe ferax*) plant or leaves thereof (which are not prickly, but have thorny edges), which are commonly used by the Native for mixing with snuff to render it more pungent = *i-nTlaba*. Comp. *i(tli)-Hlaba* [Sw. *mshubiri*, aloë].

Phr. *utshwaka bumnandi, bung'umhlaba*, the beer is nice, it is like aloes, i. e. is strong, pungent.

**um-Hlāba (Hlaaba), n. 5.** The earth or world (not the soil = *um-Hlabati*); land, such as might be owned by any particular individual (= *i(li)-Zwe*); used (N) for *ama-Dhlozi* (= *um-Hlabati*, *i-nTlabati*) [Skr. *jagat*, world; Ar. *ard*, earth; Gr. *plasma*, mould; Sw. *shamba*, land; Mamb. *neba*].

**Hlabahlosi, ukuti (ukuthi), n.** Be perfectly satisfactory (of its kind), without defect or fault to be found, as a garment or vessel, singing, talk, and the like.

Ex. *kabona'ncantu kakushilo ukuti hlabahlosi*, with that person there is a screw loose somewhere, it is not all perfectly right.

**i(li)-Hlabaledhule (pl. ama-Hlaba-edhule), n.** Unprincipled wanderer, who sets up for a short time in one strange kraal then leaves it for another = *i(li)-Hlabeshe*; cp. *um-Shangeshu*, *i(li)-Hlabedhadhela*; *um-Hambuna*.

**i(li)-Hlabatokumbelwa (Hlabatokumbelwa), n.** = *i(li)-Zanenkande*; cp. *um-Laqwana*.

**isi-Hlabamakondhlwane (Hlabamakondhlwane), n.** Certain veldt-herb having a thorny flower and whose leaves are used for *ub-Endhle* and the roots medicinally for a cough.

**isi-Hlabamhlole, n.** Any unusual occurrence, supposed to predict a coming *um-Hlaba*, as when the children set up play-

ing at an *isi-Lilo* q.v., or mealies send forth filaments from the grains themselves, or when certain birds or insects appear (see *i(li)-Bika*).

**um-Hlabampunzi (s. p.), n. 5.** Certain tree, used for making Dingane's sticks.

**i(li)-Hlabamvula, n.** (C.N.) = *i(tli)-Hlabazulu*.

**Hlabana, n.** Fight bravely, as a warrior stabbing right and left in a fight; do bravely, in any deed requiring courage, as when a man attacks and kills a dangerous snake or wild-beast.

**i(li)-Hlabantsungulo (used collect.; s. t.), n.** Seedling of mealie or any other similarly growing plant (whose seed-leaves pierce through the soil in a sharply pointed twirled-up manner). Cp. *isi-Pumpu*.

**isi-Hlabane, n.** After or second-crop of *ama-bele* growing out from old or already harvested stalks. See *hlōba*.

**Hlabaneka (s. k.), v.** Shiver (C.N.) — see *hlakanyeka*.

**ubu-Hlabankomo (loc. ebu-Hlabankomo; s. k.), n.** Place just below the left armpit, or spot corresponding thereto in an ox where it is usually stabled so as to reach the heart.

**um-Hlabangubo, n. 5.** Prickly seed or seeds of the *u-Qadolo* weed.

**i(li)-Hlabati (Hlabathi), n.** Whitish sandy soil; sometimes applied to pure sand (= *isi-Hlabati*) [At. *ile*, sand].

**isi-Hlabati (Hlabathi), n.** Sand, as on the sea-shore; gravel; sometimes applied to sandy soil; an *i-buto lezintombi* formed by Mpande about the time of his flight into Natal from Dingane.

Phr. *uNkulu ufana nezihlabati zolwadhle*, Nkulu is like the sea-sand i. e. is very light complexioned. See *um-Hlanga*.

**um-Hlabati (Hlabathi), n. 5.** Ground, earth, soil, land; applied to the *ama-Dhlozi* or those down below, already buried; also to the soil of a grave (= *i(li)-Hlaba*) which is not touched when hoeing, and is sometimes used for *uku-takata* = *i-nTlabati* [Lat. *terra*, earth; *sabulun*, sand; Hi. *zamin*, earth; *reta*, sand; Ar. *ard*, earth; *tin*, soil; Sw. *inchi*, *arthi* (from Ar.); Ga. *insi*; Bo. *si*; Mor. *badi*; Her. *e-hi*].

Ex. *ngikutole emhlabatini*, I found it in the soil, or on the earth.

*ngikutole pantsi*, I found it on the ground (anywhere).

*wadhliwen umhlabati (or ihlaba)*, he was made to eat, i. e. was poisoned with, grave-



soil — which is supposed to be one of the causes of *i(li)-Xwala* or consumption.

*kwa'Msunduxa kungene wahlabati wak'o-Bantu*, at Msunduxa's there has got in the earth-people or *ama-dhlozi*, i.e. there is somebody there who is down with pleurisy (*u(lu)-Hlabo*) — which is supposed to be caused by the *ama-dhlozi*.

P. *umhlabati kancinout*, the ground doesn't get fat (however many are buried in it) — a word of lamentation over a dead friend.

**i(li)-Hlabazulu, n.** Young bullock of about two years old, with its horns still 'pointed heavenwards' = *i-nHlabisantimba*.

**Hlabela, v.** = *habelela*.

**Hlabelela, v.** Sing, generally (not properly of a bird = *kala*). Cp. *huba*.

**isi-Hlabelelo, n.** Song of childhood, which almost every mother invents for her child, and which is sung during infancy, at the time of first menstruation and marriage; (M) song, hymn, psalm (fr. verb *hlabelela*). Comp. *isi-Takazelo*; *i(li)-Gamu*; *i(li)-Hlabo*.

**um-Hlabelo, n. 5.** Any medicine used for 'rubbing in' to remedy a fracture, sprain, or snake-bite.

**Hlabeza, v.** (C. N.) = *hlebeza*.

**Hlabisa, v.** Make to slaughter i.e. present to a person (acc.) a beast (acc. or with *nga*) for slaughtering, as e.g. when he comes on a visit to the kraal; hence, present with, generally, even with things (with *nga* or acc.) which do not require killing, as a blanket.

Ex. *kukona, yini, umuntu ofikayo, anyahlathiswe 'lato na?* is there then any person who arrives (on a visit) and is not presented with something?

**isi-Hlabo, n.** Small piece of wood having iron points or nails knocked in and used for scraping skins (= *i-nDhlw-andhlwa*); fork, for eating meat.

**u(lu)-Hlabo, n.** Sharp piercing pain in the side near the breast—a symptom of pleurisy and pleurodynia and supposed to be caused by the *amadhlozi* (= *isi-Bobo*; see *bokoda*); footprint of a hoofed animal (N. — see *i(li)-Soudo*).

**um-Hlabamkonde** (*Hlabamkhonde*), n. 5. Person looking fixedly downward, from fear, etc. (C. N.). See *um-Konde*.

**Hlafa, ukuti** (*ukuthi*), v. = *ukuti fahla*.

**Hlafaza, v.** = *fahlaza*.

**Hläfu hläfu, ukuti** (*ukuthi*), v. = *hla-fuza*.

**ama-Hläfuhlafu** (*no sing.*), n. Grain merely broken up or very coarsely ground on the stone (= *i-nQavungavu*); garment

worn or moth-eaten into rags (= *ama-Dhlavudhlavu*). See *hlafuluza*.

**Hlafuna, v.** Chew or masticate anything (acc.) in the mouth; wear out clothes (acc.) in an unduly short time; rate a person (acc.) soundly, 'give it to him' with words (cp. *dhlavuzo*) [Sw. Bo. *tafuna*; Her. *latuna*].

Phr. *ongena'siqepu scutlabati uyakuhlafuna egijima*, who hasn't a piece of koud (of his own) will eat his mealie-grains while running, i.e. won't have a place where he can even sit down and enjoy his food.

**Hlafunela, v.** Put a person (acc.) up to anything by advice or suggestion, as a young-man to take a particular girl or a man as to what he should say at his defence. Comp. *finzelela*; *nikeza*.

**Hlafuza, v.** Merely break up or grind coarsely grain (acc.) on the stone, as a lazy girl only half grinding (= *gqakaza*); tear about into holes, as a careless boy his clothes (acc.) or the moth when eating them (= *dhlavuzo*).

**Hlahla, v.** Cut anything (acc.) with a clear chopping blow; hence, chop up, as a slaughtered ox by chopping the bone-joints (= *hlahlela*); chop down, as a tree or tree branch; chop off, as sugar-cane or *imfe*, when collecting it from the field; deal a person (acc.) a heavy blow causing an open wound (*i-nGozi*) on the head; open a painful bruise (*i-nGozi*), by dealing it a brisk slitting-cut with a very sharp knife; divide off, as a captain his regiment into troops (acc.); open out, disclose, as the sky does the sun (acc.) when it cuts asunder the clouds and allows it to appear; be or become clear, bright, without obscurity of colour, as water when it 'cuts itself off' from the sediment i.e. when the sediment has settled (= *cweba*), or Kafir-corn that has grown fine clear-tinted grains (used in perf.); make so clear or bright, as a good calabash is supposed to make the whey (acc.) by well separating off the curds, leaving a pure serum (cp. *hlwenga*); put on nodes or joints (acc.), as an *imfe* plant does from below after attaining the height of about two feet [Her. *heha*, chop off; *hahiza*, chop up; Sw. *kala*, *chanja*, chop].

Ex. *ngiyakubuya, (umanzi) es'chlahlile*, I shall return when it (the water) has already settled or become clear.

*mahlle la'mabele, ahlahlile*, this Kafir-corn is nice, having clear-coloured grains.

*yaseyisuka induna, yahlahla amaziyo*, then the captain went and separated off the various sections (of the regiment).



*wanhlahla ingoxi ekanda*, he cut him a wound on the head.

*seliyahlahla ilonja*, it (the sky) is now putting the clouds aside, and letting the sun come out.

(i)(l)-Hlahla, *n.* A 'chopping' *i.e.* a branch of a tree, portion of a bush, and the like, when chopped off or away for any purpose, as the bush-choppings left when one clears a spot for ploughing, the portion of a bush with which one might block up a pathway, or the branches which one chops off in the bush for making or wattling a kraal-fence. Comp. (i)(l)-Hlawu.

isi-Hlahla, *n.* Bush *i.e.* a single small tree; a small 'bush' or clump of small trees isolated together on the veldt; that spot, generally a bush, though sometimes a river-side or open veldt, where the bridal-party assemble to dress themselves or put on their finery on the morning before a wedding-dance [Sw. *ki-bhaka*, thicket].

Phr. *wambola isihlahleni* (or *evuhle*), she got him (the child) in a bush (or on the veldt) *i.e.* by illegitimate intercourse. See *um-Lanyana*.

P. *isihlahla asinyelwa*, the bush (to which you run for shelter) is not defiled with ordure = don't speak ill of him who has befriended you.

um-Hlahlahla, *n.* Certain tree (C. N.).

um-Hlahlamakwaba, *n.* Certain tree (*Bridelia micrantha*) (N.).

Hlahlamela, *n.* Come across anything good (acc.) by luck, by chance or unexpected good-fortune, as beer in a kraal, money on the road or a lost thing long sought for and unfound; come down upon one (acc.) by luck or chance, as any good fortune, or bad, as an accident or other misfortune; hence, *passive*, *hlahlanyelwa*, be come down upon by, take the chances of, risk, as a traveller dangers (acc.). See *i-nTlahla*.

Ex. *nyapambuka, ngati, ngiyokucela nyanyi, nyosengshlablamela inyama*, I went aside (into a kraal), thinking I would ask a pinch of snuff, when I had the good fortune to come across meat.

*ngati ngiyagobuka, ng'etuka sengimhlahlamela*, as I was returning home, suddenly I chanced by good luck upon him.

*ngakuyika ngokuhamba, ingoxi isihlahlamela*, we shall simply travel on ahead, and let the danger come down upon us by luck — shall chance the danger.

*ngakuhamba wance, sibhahlangelwe ingoxi*, we shall go with you and be come down upon by luck by any danger, *i.e.* and will chance or run the risk of any danger.

Hlahlamelisa, *v.* Make one come across good things (doub. acc.), make one (acc.) lucky or of good fortune, as some charms are supposed to do.

um-Hlāhle (*Hlaahle*), *n.* 5. Coast tree, bearing edible berries (*i-nTsheshe*); (with plur.) kind of long grass or rush (*i.e.* a single rush) growing in moist meadow places and yielding fibre.

Hlahlela, *v.* Chop up a slaughtered beast (acc.) = *hlahla*.

um-Hlāhlo (*Hlaahlo*), or by some unlengthened, *n.* 5. A going together of all men of any particular locality (generally by order of the chief) to consult an *um-ngoma*, that an evil-doer who is supposed to be among them may become 'smelt out'; the actual consultation itself = *i-nGoboco*. See *bula; nka*.

N.B. Should any serious and unaccountable evil chance to befall a kraal, as for instance, the death of a large number of its inmates or its cattle, the kraal-owner would send out, into different districts, three or four members of his family or friends to *bula i.e.* consult a witchdoctor as to the cause of the occurrence. This preliminary proceeding is technically styled *uku-paka izinhlela*. Should the result of such consultation show that the evil has been worked by some human-being in the neighbourhood (not by the ancestral-spirits or *ana-dhloxi*), the kraal-owner will forthwith advise the chief, and this latter on his part will authorise some suitable person to arrange for a general and united consultation with any particular witchdoctor by all the men in the neighbourhood. This organiser of the affair is said 'to be given an *wahlalo*' (*uku-nikwa umhlalo*) to arrange. Of the men going in body to such a consultation, it is said that 'they are an *wahlalo*, or *ingoboco*' (*bang'umhlalo*), and that 'they are going to hold an *wahlalo*' (*baya kubula umhlalo*); and of the witchdoctor himself, that 'he is holding an *wahlalo*' (*uyabula umhlalo*).

ubu-Hlahlo, *n.* Place cleared of its bush for cultivation = *ubn-Cabe*.

Hlāka, ukuti (*ukuthi; s. k.*), *v.* = *hlakaka; hlakaza*.

(i)(l)-Hlaka (*s. k.*), *n.* Beestings, or milk of a cow for the first couple of days after calving. Comp. *um-Tubi, u(lu)-Bisi*.

u(lu)-Hlaka (*s. k.*), *n.* Reed-mat *i.e.* a number of long reeds bound together by fibres and used for wrapping round food-stuffs, a human corpse, etc., when to be carried; small hut, or kraal-partition, built of a fence of similar reed-work, and used for keeping calves or beer in.



Ex. *utshwala bus'ohlakeni*, the beer is in the reed-hut.

**Hlakahla** (*s. k.*), *v.* Cut apart, as the bones (acc.) of a slaughtered beast at the joints, or the two sides of a Native hut (acc.) when removing it in two sections; open out, so as to see, or be seen, clearly, as a complicated affair (acc.) or a person's dense head (acc.) by explaining to him [akin to *hlakaza*].

Ex. *umlungu uyakusihlakahlela le'ndaba*, the whiteman will explain to us this matter.  
*ixibalo lesi ziyahlakahla amakanda*, this arithmetic opens out our heads, dispels their density.

**u(lu)-Hlakahla** (sometimes plur. *i-nTlakahla*; *s. k.*), *n.* Spitte dried round the mouth after sleep (comp. *ama-Kotokoto*); the spongy-bones at the back of the nose internally; veldt-plant whose large bulbous root is used as an *isi-Hlambezo*.

**ama-Hlakahlaka** (*no sing. s. k.*), *n.* Tatters, thing all in rags or ragged disorder, as a ragged coat, sleeping-mat falling to bits from wear, or thatch on a hut all knocked about in disorder; untidiness, dirty disorder, generally, as rubbish lying about a hut, or dried food and dirt on the unwashed face of a child = *ama-Hlakavu*, *i-nTlakantlaka*, *ama-Hlikihliki*.

**Hlakahlisa** (*s. k.*), *v.* = *citisa*.

**Hlakaka** (*s. k.*), *v.* = *hlakazeka*.

**isi-Hlakala** (*s. k.*), *n.* Wrist. Comp. *i(li)-Qakala* [Her. *e-ngaha*, wrist].

**Hlakalala**, *ukuti* (*ukuthi*; *s. k.*), *v.* Be disorderly scattered about, all in confusion, as things thrown about, or people engaged in a general quarrel or commotion = *ukuti rakalala*.

**ubu-Hlakalala** (*s. k.*), *n.* Disorderly scattering about in all directions, confusion, commotion, as of things thrown about, or of people quarrelling or bustling about = *ubu-Xakalala*.

**isi-Hlakalane** (*s. k.*), *n.* Pain in the wrist from grinding – supposedly caused by the fact of a 'boy' having previously ground on the stone.

**i(li)-Hlakani** (*s. k.*), *n.* Crafty, cunning individual = *i(li)-Qili*. See *qina*.

**ubu-Hlakani** (*s. k.*), *n.* Craftiness, cunning = *ubu-Qili*.

**Hlakanipa** (*Hlakanipha*), *v.* Be smart intellectually, in any sense; be wise, sensible, prudent, in one's actions or judgement; be skillful, clever, in matters of work; be smart, bright, sharp, lively, not dull-minded or stupid, as a smart

boy or servant, or a dog; be cautious, wary, on the look out, as for dangers or sudden occurrences (= *zwaya*); reach the age of reason i.e. begin to show sense and mental brightness, as a child of about seven years of age; become brighter in spirits, as a sick person recovering from a crisis (mostly used in perf.). Comp. *qina*; *awepesha* [Ic. *hagen*, wise; Sw. *angalifa*, cautious; Her. *ekanyi*, watchful].

Ex. *woz'ahlakanipe belu*, he will of course come to get more sense (as he grows older).

Plur. *ubonabi ka'Hambanaba (tele, igaxi layo kalihlakanipile*, Hambanaba's daughter is half-asleep (of a dull, sleepy-minded nature), her blood (or vitality) is not lively or animated.

*uhlakanipile nyantlanye okwomese*, he is sharp on one side, like a knife, i.e. he is only half sharp; intelligent enough in some respects, stupid in others.

*uhlakanipile ugamehlo, okwompupup*, he is sharp by his eyes, like an *am-Feuqe* q.v. = he looks sharp enough, but it is all eyes, he being really stupid and dull.

**Hlakanipela** (*Hlakaniphela*), *v.* Be smart, sharp, clever, etc., in regard to; be cautious of, on the look out for any thing (acc.)

Ex. *uku-zi-hlakanipela*, to have one's wits about one, take care of oneself.

**um-Hlakanya** (*s. k.*), *n.* 5. Large white maggot-like wood-grub, frequently found embedded in fire-wood, and eaten by some Natives.

**Hlakanyeka** (*s. k.*), *v.* = *qakanyeka*.

**u(lu)-Hlakasha** (*s. k.*), *n.* = *u(lu)-Hlasha*.

**isi-Hlakatsha** (*s. k.*; *s. t.*), *n.* = *isi-Hlangatsha*.

**isi-Hlakaviti** (*Hlakavithi*), *n.* = *isi-Hlakavu*; *i-nTlakaviti*.

**ama-Hlakavu** (*no sing. s. k.*), *n.* Tatters, thing all fallen to bits, in ragged disorder, as a worn-out sleeping-mat, ragged *isidnaba*, or dilapidated hut = *ama-Dhlarudhlavu*, *ama-Hlakahlaku* [Her. *ou-kaka*, rags].

**isi-Hlakavu** (*s. k.*), *n.* Sleeping-mat, *isi-dwaba*, or garment generally, all fallen to bits, in tatters = *isi-Hlakaviti*, *amu-Hlakavu*, *isi-Dhlarudhlavu*, *i-nTlakavu*.

**Hlakaza** (*s. k.*), *v.* Scatter about, disperse, as one might when throwing about a lot of things (acc.), or a dog a flock of sheep; take to pieces, knock to pieces, as a man might an old house or box (acc.), or large piece of furniture for transport (= *hlikiza*); pull raggedly



about, put in disorder, as a lot of clothes (acc.) arranged on shelves (= *hlikiza*); grind mealie (acc.), etc., very coarsely, merely breaking up the grains (= *gga-kaza*); apportion out one's property (acc.), as a dying man does among his sons (= *aba*); divide out the whole brew of beer (acc.) from the *imbiza* into other smaller storing vessels previous to the drink (when direct from the *imbiza* into the drinking pots or *izi-nKamba* = *tuuya*); spread about, as a report or secret (acc.). Comp. *sakaza*.

**Hiakazeka** (*s. k.*), *v.* Get scattered about, dispersed, taken to pieces, etc., as above. Comp. *sakazeka*.

Ex. *sebehlakazekile*, they (the crowd) have already dispersed.

*sebrahlakazeka nxeze lonke*, it has now got published abroad all over the country.

**isi-Hiakoti** (*Illakothi*), *n.* Red-currant Tree (*Rhus villosa*), having edible berries, and heart-wood ruby red. Comp. *i-nTlo-koshane*.

**Hiakula** (*s. k.*), *v.* Weed with the hoe, clear off weeds by hoeing, as a mealie-field (acc.), or the weeds therein (not to clear off weeds in a yard by chipping them off at the top with a hoe = *centa*; nor yet by pulling them up with the hand = *sipula*) [Her. *zukura*, to weed].

Phr. *uGuda sengantimo, ngaze ngamhlokulo*, as to Gudu, I have by this ploughed him and weeded him = I have come to know him through and through.

**um-Hlakuva** (*s. k.*), *n.* 5. Castor-oil bush (*Ricinus communis*).

**u(u)-Hlakuva** (*s. k.*), *n.* Castor-oil seed *i.e.* stone inside the pod = *i-nTlakuva*.

Phr. *wig'enza umyanda w'entlakura*, you treat me with contempt, make me out an old castor-oil-seed pot (because this pot was regarded as a thing of no importance, being kept outside, never in the hut).

N.B. The old women used originally to press oil from these seeds, after first drying and heating them. The oil was used chiefly for the smearing of skin-kilts, also for the ears of children with a scrofulous flow.

**Hlala** (perf. *hlalile*; static perf. *hlezi*), *v.* Stay, remain, stop; reside, dwell, live; sit; settle, perch, as a bird on a tree; settle, as a disease in any particular part of the body (locative); become settled upon or fixed in a person (acc.), as might any disease when becoming chronic; rest idle, without service or occupation, as an idle man, or a domestic article of no present use; bring an accusation against another (acc.), inform

against him privately or behind his back (= *ceba, zekeca*) [Skr. *kshi*, dwell; Heb. *shabath*, to rest; Ar. *'azad*, stay; Ang. Go. and most other East Afric. Bantu langs. *kala*; Ngu. etc. *ikala*; Her. *kara*; Ru. *hawa*; Gu. *jikawa*; Ga. *tula*].

Ex. *uhlala kona*, he lives or stays there *i.e.* is putting up there at the present — of a kraal-owner it would be said *w'ake kona*, he lives or has built there.

*uhlezi*, he is still there; *usahlezi*, he is still living.

*sihlezi kabi kule'udawo*, we live uncomfortably, unhappily in this place.

*kusahleze kiti*, it is still lived at our place *i.e.* all is so far well.

*kosihlalewa 'muntu lesi'sihlalo, kayihlalewa 'muntu leyo'udhlu*, this chair is not sat upon or used by anybody, that hut is not lived in or occupied by anyone.

*bangere bahlala kona*, they will never remain there.

*ukuhlala kwomuntu kulo'mhlaba kakungakanani*, a person's staying or life on this earth is not long.

*ihlezi intolo emadabeni*, a chronic weakness has settled in his knees.

*umfana uye wahlalwa y'intombazana ku'yise*, the boy was informed against by the girl to her father.

*intombazana iye yahlala ngomfana ku'yise*, the girl went and informed against the boy to his father.

Phr. *kumhlezi embouyezi*, it (the affliction) sits upon his nose — said of a person who is worried with some ever-present affliction of which he can never free himself, as a father or mother who has been thoroughly disgraced by the immoralities of a daughter whom he is naturally unable to expel from the kraal, and so must always bear the sight of her and the shame of her doings.

*uhleziwe ilahle evahlana*, he is sat upon by a live-ember on his back, *i.e.* has to bear some persistently worrying affliction, as a guilty prisoner awaiting his trial.

*sihlezi emanzini*, we sit in the water, *i.e.* in a state of discomforting anxiety, as with a sick person in a critical state, some ruinous disaster, etc. Cp. *i-nGebe* (Appendix).

*umahlaba udhlu ukuhlala kwake*, the sitting-person (lazy, etc.) will enjoy his sitting (and that is all; he will gain nothing else thereby) — as might be said of an indolent person who does no profitable work and so remains ever in need.

**i(li)-Hlāla** (*Hlāla*), *n.* Fruit of the *um-Hlala* tree, the pulp of which is eaten; large sized calabash for holding grease (comp. *um-Funa*; *um-Gqwaku*); handsome, sleek-bodied young person, boy or girl.



**um-Hlāla** (*Hlaala*), *n.* 5. Small coast tree (*Stychnos spinosa*), akin to the nux-vomica tree. Cp. *um-Guluguza*.

**um-Hlalajuba**, *n.* 5. Certain white-wooded forest-tree = *um-Mbila*.

**isi-Hlalakaya** (*Hlalakhaya*), *n.* Stay-at-home, seldom visiting, never going up to the chief's place, etc., from indolence, sickness, or other cause. Cp. *isi-Hlalandawonye*.

**isi-Hlalamahlengi**, *n.* Certain bird frequenting reedy places = *is-Angesheza*.

**um-Hlalamakwaba** (*Hlalamakhwaba*), *n.* 5. = *um-Hlalimakwaba* (N).

**isi-Hlalandawonye**, *n.* Indolent, inactive person, always 'sitting down in the same place' instead of going about working, etc. Cp. *isi-Hlalakaya*.

*v.* *isihlalandawonye sadhla amajjaba*, the sitter-in-the-one-place ate the skin-scrappings *i.e.* had nothing better by reason of his indolence.

**i(li)-Hlalane**, *n.* Certain tree, having an extremely hard wood.

**u** or **i(li)-Hlalankosi** (*s. k.*), *n.* Kraal or hut where the chief is residing, royal kraal or hut (C.N.).

**i(li)-Hlalanyati** (*Hlalanyathi*), *n.* Tick-bird or Ox-pecker, of which there are two kinds, the Common Ox-pecker (*Buphaga erythrorhynchos*) and the African Ox-pecker (*B. Africana*) — the former very frequently seen pecking the ticks from cattle.

**um-Hlalanyati** (*Hlalanyathi*), *n.* 5. Certain tree in the bush-veldt.

**um-Hlalapantsi** (*Hlalaphantsi*), *n.* 5. A lazy lounging about, with nothing to do (comp. *divizeka*); kind of string trap.

*Ex. badhla ngombhalapantsi*, they enjoy a life of sweet indolence, merely lounging about.

**um-Hlalaqa** (*Hlalaqha*), *n.* 5. Utterly destitute person, without cattle, wife, or children = *um-Pangqolo*, *i-Mpabanga*, *um-Heme*.

**ubu-Hlalaqa** (*Hlalaqha*), *n.* State of utter destitution.

*Ex. isitsha sami sesihlezi ubuhlalaqa*, my snuff-box is quite empty.

*izwe setihlezi ubuhlalaqa*, the land is now quite destitute (of cattle, crops from locusts, etc.)

**Hlalela**, *v.* Wait for, await, as a person waiting for another (acc.) to arrive (= *linda*); wait a few minutes for the cow (acc.) while the calf sucks, in order to milk her a second time; also (C.N.) = *konga*.

*Ex. ukuzi-hlalela*, to live for oneself, minding one's own business.

**um-Hlaleli**, *n.* 1. (C.N.) = *um-Kongi*.

**i(li)-Hlali**, *n.* Herb whose roots are mixed with the flesh of a kingfisher (*isi-Vuba*) and used as a love-charm (C.N.).

**isi-Hlali**, *n.* Medium-sized calabash (of any use). Comp. *um-Bebe*.

**u(lu)-Hlali**, *n.* = *u(lu)-Hlalu*.

**um-Hlalimakwaba** or **kwababa** (*Hlalimakwaba*), *n.* 5. Certain coast-tree (*Bridelia micrantha*), bearing dark-coloured non-edible berries (N).

**Hlalisa**, *v.* Help or make to stay or remain, make to sit, seat a person (acc.); delay, keep, a person (acc.); cause to live pleasantly or unpleasantly (*kahle* or *kabi*), as by good or bad treatment; place a thing (acc.) so as to stand, stand it; cause a betrothed girl (acc.) to remain a few days in the young-man's kraal when she surreptitiously visits there during the period of courting (see *vimbezela*).

*Ex. hlalalise kahle*, make it (the milk-calabash) stand properly.

*uhlalisa okwomlungu*, he lives like a white-man.

**isi-Hlalo**, *n.* Seat, of any kind; long length of *inDuli* matting which when rolled up formed a seat for the Zulu king when sitting among his councillors; hence, chair, bench, saddle, etc.

*Ex. kubangwa isihlabo sobukosi*, they are contending for the royal roll-of-matting, chair of state, or throne.

**u(lu)-Hlalu** (*no plur.*), *n.* Small stones in a loose separated state (and of any size up to about an inch), lying upon the surface, or forming the sub-soil in some districts; any similar small hard substances lying about the ground, such as might feel uncomfortable to the bare feet in walking = *u(lu)-Hlali* [akin to *ubu-Hlalu*].

**ubu-Hlalu**, *n.* Bead, or beads [Bo. *salu*; Kag. *usala*; Ngu. Ze. *usaro*; Sw. *ushanga*; Go. *sanga*; Her. *a-hanga*, metal-bead].

*Phr. ubuhlalu bempikaw*, fly's beads — the eggs of some insect found adhering, like a string of white beads, to a stick or blade of grass.

*ubuhlalu banusole*, frog's spawn.

**Hlaluka** (*s. k.*), *v.* Appear, come in sight (= *qamuka*); turn up, come to light, as a thing that had been lost; come up, as a young plant just peeping through the soil. Comp. *ukuti qalu*, *ukuti qamu*,



*ukuli paqa, ukuli qangyalazi, banaka-lu.*

**ama-Hlāluhlalu, n.** = *uma-Ntlatwullalu*; also *ama-Hluluhlulu*.

**u(lu)-Hlalwane, n.** Blue-flowering shrub, growing in the coast bush-country and which only flowers after long periods; (C.N.) a kind of grass.

Phr. *kukabhele uhlabane, kwoba isihlala*, the *uhlabane* has flowered, there is going to be a famine.

**isi-Hlama, n.** Ordure adhering to a child's body after a stool.

**Hlāmbha (Hlaambhu), v.** Wash the hands (acc. = *jeza, hlanza*); wash, metaphorically, in various senses, as below, connected with the burial of a person (= *hlanza*); swim (comp. *i(li)-Damu, i-nTiki*) [akin to *hlanza, hlambulula* — MZT. *samba*; Kal. *shamba*; Chw. *thlapa*].

Phr. *intlizigo iyahlamba*, my stomach is turning *i.e.* is causing an unusual flow of saliva in the mouth (previous to vomiting).

N.B. AS soon as possible after the burial of a person, perhaps on the day following, it is customary 'to wash the hands' (*uku-hlanza isandha*) of those who have been engaged at the burial by slaughtering for them a beast of some kind. They do this, furthermore, 'to wash the dead man' (*uku-hlanza*) in a very pleasant manner out of their memory (at least as far as the present very unpalatable circumstance is concerned), and to remove from themselves any mental depression or 'darkness' (*uku-susa umyama womuntu ofileyo*) produced by a death in the kraal, and any defilement or restrictions which tradition has associated with the burial of a person. After this performance, at which, moreover, various *ama-kyalo* or wood-medicines are nibbled for 'strengthening' purposes, the family party may with easy minds disperse for their several homes or return to their daily avocations.

And yet not fully so; for there is still a 'full month' (*umdamu weyanga*) of mourning to be religiously observed, during which the little children must refrain from singing songs, and the young men and girls deny themselves the pleasure of putting on finery or of attending wedding-dances or hunts, although, of course, the male portion of them will scarcely be expected to deny itself the happiness of participation in any local beer-drink that may occur during the period.

At the conclusion of the month of mourning, should the deceased have been a man, or, in some localities, a chief wife, the *i(li)-Hlambu* has to be performed. This is another 'washing' of the spears (*uku-hlamba imi-*

*konto*), which, from disuse during the period of mourning, must be naturally supposed to have grown somewhat rusty and must now be cleaned by the slaughtering of an ox or other beast. And to make the washing still more complete, abundance of beer is prepared and a hunt organised among the neighbours, so that the supply of meat may be yet more increased.

The spears and everything else having been now duly washed, the family may go out of mourning. The widows, however, have a little feast or 'washing' all to themselves about a month after the *i(li)-Hlambo*, and called the *uku-hlamba abafelwakazi*; and after the lapse of still another month or thereabout, there is the *uku-buyisa uhloxi* (the bringing home of the spirit of the deceased) — it having been hitherto *endhle* or *entabeni* (outside in the open, on the veldt) — when the present head of the kraal must slaughter another beast, none of the flesh of which may be removed from the kraal, lest perchance the spirit depart with it!

**isi-Hlāmba (Hlaambha), n.** Bad name or reputation, consequent upon being charged with something depreciative or dishonouring to one's character = *isi-Tuko*. Cp. *i-nTlamba* [Her. *yamburura*, to abuse].

Ex. *mesihlamba pakati kwabantu*, he has a dishonoured or disgraced name among the Natives.

*wangitela isihlamba ku'antu*, he threw upon me a disgracing charge before the people *i.e.* gave me a bad name, or brought me in ill repute among them.

**um-Hlamba (Hlambha), n. ♂.** Single string of threaded tobacco-leaves, or small bundles of leaves, hung up to dry.

**Hlambalaza (Hlambhalaza), v.** Abuse with disgracing epithets, such as will injure the reputation (N); also = *hlambalazela*.

**Hlambalazela (Hlambhalazela), v.** Go with bare (*i.e.* unwrapped) bodies (although covered about the loins), as men and boys generally do, or girls at a dance = *qunguza*. Comp. *nquna, bushuzela; qungquluza, dindiliza*.

**um-Hlāmbamanzi (Hlaambhamanzi), n. ♂.** Tree (*Rauwolfia Natalensis* or *Tabernaemontana ventricosa*) in coast bush-country, whose soft wood is used for making food-utensils and its bark as medicine for the eruptive fevers.

**um-Hlāmbamasi (Hlaambhamasi), n. ♂.** = *um-Hlambamanzi*.

**isi-Hlāmbezo (Hlaambhezo), n.** Infusion of certain plants, as *u(lu)-Hlakahla*, etc., kept covered up in a pot by a pregnant



woman and from which she drinks a spoonful now and then during the latter months of her pregnancy, which the medicine is supposed to render successful, with rapid delivery, etc. This medicine must not be looked upon by any person, otherwise the child will take the likeness of that person — the reflection in the water being presumably swallowed by the woman in the drinking and transferred to the child!

(li)-**Hlambi** (*Hlambhi*), *n.* Flock of birds, such as come at once into a corn-field; sometimes applied to a small collection or herd of cattle. *Cp. um-Hlambi.*

**isi-Hlambi** (*Hlambhi*), *n.* Short sleep or nap (say of an hour or two — with *ukutata* or *tota*), such as one might take after arrival from a fatiguing journey, or one of the separate 'sleeps' that make up the broken rest of a night (comp. *isi-Hlwati*); heavy shower of rain (with *ukuwena* or *uki-na*), as from a rain-cloud passing overhead (comp. *i(li)-Piko*); also *um-Hlamba*.

**um-Hlambi** (*Hlambhi*), *n. s.* Herd, flock, or troop, as of cattle (properly not less than twenty about), sheep, horses, etc. (comp. *um-Nqwantsi*, *i(li)-Qabi*); flock of birds, as when migrating.

*Phr. ixoshe, yaze ya'mhlambi wa'akooa*, it (the *impi*) drove them along, till they became all mixed up together in one confused mass with them.

*um'umhlambi ka'Zalusite*, he is the herd of Mr. Mind-himself — may be said of one who is dependant on nobody, his own master; or by way of reproach, of a wayward, self-willed child.

**u-Hlambihloshane** (*Hlambhishloshane*), *n.* Veldt-daisy with a large white or yellow flower, and whose leaves are used as an *i(li)-Kambi* for stomach-ache and are also placed upside down on the path during rain so as to make it clear up; another veldt-plant with large white everlasting-flower. See *u-Hlanguhloshane*.

**Hlambisa** (*Hlaambhisa*), *v.* Make to wash the hands, or swim.

*N.B.* A woman whose child has died, assembles together all the other children of the kraal, and makes them wash their hands with ashes (*azihlambise ngomlota*).

(li)-**Hlāambo** (*Hlaambo*), *n.* Custom of 'washing the spears' (*uku-hlamba imikonto*) at the conclusion of the month's mourning following the death of a person. See *uku-hlamba*.

*Ex. abanye kabalipumi ihlamba lomfazi*,

some people don't send out an *ihlamba*-hunt for a woman.

**isi-Hlāambo** (*Hlaambo*), *n.* Low flat piece of meadow-land with a damp soil, from its position as a drain to hills or kloofs. *Comp. i-mFunda.*

**Hlambuluka** (*Hlambhuluka*), *v.* Get made thin, be thin (not thick or thickened) by the addition of extra liquid (water, milk, etc.), as porridge, *isi-jingi*, or similar food (comp. *jijisa*, *hlaziya*); get made 'thin' *i.e.* get made lose their denseness, as the evidence or words of a person by further elucidation; get freed, loosed, released from some physical or mental defectiveness that has temporarily got hold of a person, so that he 'becomes himself' or 'becomes a man' again, as when a man brightens up bodily and mentally upon recovering from a serious illness, or when regaining his serenity of mind after a temporary insanity, or when getting freed from the depression of spirits that accompanies affliction, or a child when it attains the use of reason and so becomes an *umuntu* or intelligent being, or a young person growing out of his disposition to shyness, or a young man becoming released (by charms, etc.) from his hitherto unpopularity among the girls; become or get made 'thin' as to one's friendship towards another, becoming no longer a 'thick' or 'fast' friend; come out freed and 'refined' from the dross and imperfections of the initiatory stages, as an *um-ngoma* who has completed the process of initiation; make the body thin and ungraspable, *i.e.* wriggle about, as a frightened infant might in the hands of a stranger, or as a boy might when playfully struggling against a comrade who has caught him and seeks to get at any certain part of the body (in all cases commonly used in perf.) [*Her. rambuka*, make thin].

**Hlambulula** (*Hlambhulula*), *v.* Make thin, to thin (*i.e.* render unthickened, loose), as porridge (acc.), etc., as above; make 'thin' *i.e.* to lose their denseness, as a person's unintelligible words (acc.), as above; make a person (acc.) free, loose, unbound, in regard to any physical or mental defectiveness under which he has been temporarily labouring, as above; make a person (acc.) 'thin' or loose in his friendship, so as to be no longer a 'fast' or 'thick' friend; make come out free and refined of dross and imperfection, as an *um-ngoma* (acc.) from the process of initiation [*Her. rambusa*, make thin].



Ex. *ung'asi uma ehlangulubea yini*. I don't know what has caused his friendship to slacken.

**Hlamuka** (*s.k.*), *v.* Bolt, run away, break away from, as a horse from a traveller (acc. or *ku*) when off-saddled on the veldt, or a prisoner when he has suddenly eluded the supervision of the guards (acc. or *ku*). Comp. *hlubuka* [Her. *saruka*, run off].

**(li)-Hlamvu**, *n.* Small branch *i.e.* a single stick from a tree with its connected branchlets and covered with leaves, and of any size up to such as can be conveniently wielded by both hands when fire-heating (comp. *i(li)-Gatsha*; *i(li)-Hla hla*); medicine used to make a woman who has hitherto had only female children, now bear male.

**u(lu)-Hlamvu** (*Hlaamvu*), *n.* Single grain, berry, pip, stone of fruit, (less freq.) fruit itself, coin, or small body of similar kind; single separate particle of such as go to make up the mass; hence, a single word, saying, sentence, syllable; detail, point, of an affair = *i-nTlamvu*.

Ex. *ngadha inyama yalo, uhlamvu lwabuyeye, ngantshinga uhlamvu owalupakati kulo*, I ate the pulp of one fruit (as of plums) and threw away the stone that was inside of it.

*wangwika uhlamvu luka'mpoundo*, he gave me a pound-piece or sovereign.

*i-hlamvu ezimbili zawoshelene*, two shillings *i.e.* shilling-pieces.

**u-Hlamvuhloshane**, *n.* (C.N.) = *u-Hlambihloshane*; also *u-Hlanguhloshana*.

**um-Hlana** or **Hlane**, *n. 5.* Back of man or beast. Cp. *um-Hlandhla* [Bis. MZT. *msau*; Lom. *mlhana*; Moz. *ntana*; Chw. *mo-thlana*].

Phr. *uhlana wake*, her back — said by any of the chief or independant wives in a large kraal of a younger wife who has been placed under her in her part of the establishment, by the kraal-head.

**Hlandhla**, *v.* State clearly, decisively, so that there be no further mutual misunderstanding, as when a man finally appoints a particular day (acc.) for a journey, or when an intelligent witness states a case (acc.) so clearly as to require no further elucidation, or a leader of a party when he proclaims clearly what is to be said (*i-Zwi*) or gives an order (*i-Zwi*). Comp. *qanya*.

**isi-Hlandhla**, *n.* Mat roughly made of *i-nTlanya*, or *n-Mababe*, grass and used chiefly for covering over the outside of huts, also for wrapping bundles of hemp

or tobacco in; great broad-backed person (= *isi-Bebe*). Comp. *i(li)-Nxadi*; *i(li)-Cantsi*.

**um-Hlandhla**, *n. 5.* Spine or back-bone; spine or elevated ridge carved along the back of a bone face-scraper; similar elevation or ridge across the finger-nails of some people = *um-Gogodhla*, *um-Funkulu*, (N) *um-Hlonzo*.

Phr. *uku-tata ngomhlandhla*, to put forth all one's strength, as when lifting a heavy weight; to do with all one's might, as when racing along as fast as one can, or putting all one's energy into a dance, hoeing, etc.

**um-Hlandhloti** (*Hlandhloti*), *n. 5.* Flat-crown (C.N.) = *u(lu)-Solo*.

**(li)-Hlane** (loc. *ehlane*), *n.* An uninhabited country, wilderness; a solitary place, quiet corner where there is no fear of being seen (cp. *i(li)-Hlola*; *isi-Sulu*) [Sw. *janguwa, mahame*, desert].

Ex. *asifume ihlone*, let us look for a place where we shall be alone, a secluded spot. *kus'ehlone*, it is in the wilderness there (there are no people to be seen) — may be said of a locality, or a kraal having only two or three inhabitants.

**Hlanekezela** (*s.k.*), *v.* Invert, generally; hence, turn inside out, as a coat (acc.); turn under side up, as a mat; turn upside down, as a pot; misstate, distort, a person's words or the details of an affair = *pendukezela*, *hlanzezela* [Her. *tanaura*, turn upside down].

**Hlanzezela**, *v.* = *hlanekezela*.

**(li)-Hlanga**, *n.* Harvested-field in which the corn-stalks or stubble is still standing; wasteful giver, extravagantly generous, giving away all that he has, so that he and his have to suffer (comp. *i(li)-Hlapaklapa*, *i(li)-Citititi*, *citiza*); (C.N.) = *i(li)-Hlatanga*.

Ex. *ehusika i-zinkomo zidhla umahlanga* (or *emahlangezi*), in the winter the cattle eat off the stubble (or in the stubble-fields).

Phr. *nMaduna u'lhlanga lexindhlulu*, *Maduna* is a harvested *dhlulu*-field (which yields up all its abundance of food and keeps back not a stalk for itself — the surface leaves of the plant having first to be pulled out before coming to the nut underground) = he is prodigally or wastefully liberal, giving away all he has and then remaining with nothing himself.

**um-Hlanga** (*collect.*), *n. 5.* Reed, or reeds of any kind; reed-bed, reedy-place, as in a river. Comp. *isi-Qandoto*; *i(li)-Shani*; *i-nGqulwane* [Gr. *kanna*, reed; Ga. *banda*].

**u(lu)-Hlānga** (*Hlaanya*), *n.* = *i-nTlānga*.



**u(lu)-Hlanga, n.** Dry stalk (*i.e.* with greenness off and internal moisture dried up) of the mealie, *mabele*, or similar plant (cp. *i(li)-Zeke*); reed snuff-box, of various kinds; column of the throat (*u-hlanga lwompimbo*), which is caught hold of when throttling a person (cp. *i(li)-Nkanku*; *i(li)-Laka*); original stem or stock from which mankind generally is supposed to have taken its rise, from which it, like an ear of corn, has been produced or grown forth; stem or stock (*i.e.* particular house or family) from which a clan or tribe has taken its rise; genealogy or pedigree, of any family or house; dynasty; body of a person when it has lost its glossy, fresh-looking appearance through ill health or age (cp. *i(li)-Zeke*).

Ex. *inkosi yohlanga*, an hereditary chief, of the old original stock.

*amakosi aseGipite akwaba luhlanga lunye*, the kings of Egypt were not all of the same line or dynasty.

*uNkulunkulu wadabula abantu ohlangeni*; Nkulunkulu made men grow forth from the original stem or stock (that produced them), *i.e.* in our speech, He made them.

Plr. *kube ihlanga zimuka namazizi*, it will be a matter of the stubble going off with the flood = it will be a case where nothing will help, where all effort will be powerless to stay the course of events, the disease, etc.

P. *aku'hlanga lwadahlana lodra*, there is no corn-stalk that forsook itself = people of the same stock will always stick together; blood is thicker than water. See *um-Ndeni*.

**Hlangabeza, v.** Go, or come, to meet a person (acc.) coming.

Ex. *ngiyakubhlangabexa emLalazi*, I shall meet you at the umLalazi.

**Hlangabezana, v.** Go to meet one another (with *na*), meet one another half-way; meet or answer one another, as the different choirs or parts in a Native song.

**um-Hlangala, n. ♂.** Kafir-mongoose (*Herpestes Caffer*) = *u(lu)-Shonya*. Cp. *um-Vuzi*.

**Hlangana, v.** Come together, meet together, assemble, as a number of people or cattle collecting in one place (in this and other senses often in perf. *hlangene*); come together, join, unite (*intrans.*), as the two ends of a belt, or one article when brought into connection with another (with *na*); come together with *i.e.* meet a person (with *na*), as when walking down the street; meet with, come across, as any unexpected object or

occurrence; come or be in close contact, be thick together, or compressed, as mealie-plants in a field or sleepers in a hut (used in perf. = *minyana, cinana*); be compact, draw firmly together, as a close-grained wood, the close texture of a cloth, or a firmly built hut (in perf.); be thick or dense, as a fog, or (metaphor.) a confused combination of noisy sound (in perf.); be full, be fully made up (as to quantity), as an *ishumi* or dozen, or as the moon when full (in perf.); agree with, fit in with, correspond, as the different parts of any structure, or the evidence of different witnesses (in perf.); join together in friendship, associate with, as a man with a neighbour, or a boy with a companion (in perf.); join together by word, come to an agreement or mutual understanding, as regarding a matter of purchase; come together, either encounter one another, or join in conflict, as two *impis*; have sexual connection (of human-beings, and legitimately or not — comp. *lala*). Comp. *banqana*; *butana* [Skr. *gana-s*, band, crowd; Ar. *illamm*, be gathered together; Lat. *tango*, I touch; Chw. *thlakana*, meet; Sw. *changanya*, join, combine; Bo. *hanganya*, mix; Her. *hanga*, join; *hangana*, meet together].

Ex. *babuya bahlangana*, they afterwards made it up (after an estrangement).

*sekhlangene isirokolote samadoda, naba-fazi*, it is now joined in one solid mass, the confused hubbub of the men, and the women.

*amogana abo kawahlange*, their evidence does not fit in together or correspond.

**Hlanganela, v.** Commonly *hlanganyela, q.v.*

**Hlanganisa, v.** Make come *i.e.* bring together, make meet together, assemble (*trans.*), as above; join (*trans.*), unite, connect, as above; make be in close contact, put thickly or close together, compress, confine, as above; close in upon (acc.), surround, as a hunting-party, or one *impi* another; add together, one thing or number (acc.) with another; make up fully, as a dozen, or the required *lobola* cattle; make join or bring together in friendship, or associate with, as above; make up, form, an agreement or plan (acc.); contribute a word (acc.) of advice or proposition as to the general making up of any scheme; bring together in battle, cause to engage, as two *impis*; bring together the clouds (*ama-Fu*), as the sky (*i-Zulu*) when making up for rain. Comp. *banqa*; *butanisa*.

Ex. *umuxi kuNdabambi souhlanganise-ice*, the kinal of Ndabambi (deceased) has



now been united (with that of his brother) *i.e.* has already been entered (*ngena*) by this latter for the purpose of raising up seed for his deceased brother.

*bote besati ukubuka, basebhelanganisa ugo-Gwababa.* they had no sooner looked (at the dancing-party), than they all joined (their eyes together regarding Gwababa, *i.e.* they all turned their gaze of admiration together on him).

*ngutube yami ikusa yahlanganisa ishumu,* my pig has cried out (like a man when showing off at the *yiga* dance, and shouting in self-adulation, saying, There you are!) and made up a full ten, *i.e.* has given birth to a litter of ten—the *kusa* in this case is really on the part of the speaker, though attributed to the pig.

**um-Hlanganiso, n. 5.** First coming together or beginning of an engagement between two conflicting parties. Cp. *amu-Nqwa*.

Ex. *wagwanwa euhlanganisweni*, he was stabbed right at the start.

**um-Hlangano, n. 5.** Meeting, assembly, of people. Cp. *i-nHlangano*.

**Hlanganyela, v.** Join together against, as a number of people uniting in an attack on another person (acc.); join together for (doing something) with (somebody else) *i.e.* take part with him in doing something.

Ex. *bamhlanganyela*, they attacked him in a body.

*angifani ukuba bamhlanganyele ukuhlala (or ukuludala) nabami.* I don't want that they (certain other boys) participate or join together in the food (or sports) along with mine (or my boys).

**isi-Hlangatsha (s.t.), n.** Person of hardy, healthy constitution, who never gets sick.

**u(lu)-Hlangoti (Hlangothi), n.** Side of the body, from shoulder down the legs; hence, side or flank generally (though the use is mostly confined to long double-sided things), as of a kraal, limb, tree, or board (comp. *i(li)-Cala, is-Andhla*); one 'side' of a regiment *i.e.* those who occupied the one or other half of the military-kraal, and who consequently included several sections or *izi-Gaba*. [Sw. *upande*, flank; Her. *kongotus*, the opposite side].

Phr. *ufe uhlangoti*, he is dead (as to) one side *i.e.* is paralysed on one side of the body.

**Hlangu, ukuti (ukuthi), v.** Give a single wipe or brush at anything (acc.) with the hand, etc., as at a particle of dust on one's coat (= *hlangula*); get so wiped or brushed off (= *hlanguleka, hlanguka*).

**isi-Hlangu, n.** War-shield (cp. *i(li)-Hawu; i(li)-Hubelo*); white of the eyeball, as below [Sw. *kigao*, shield; Her. *oru-vao*].

Phr. *uku-beka agezihlangu zametho*, to look with the whites of the eyes *i.e.* with the eyeballs turned up (as one approaching death).

*umbono u'sihlangu sokuziwikela*, the mouth is a shield for protecting oneself (used by women).

**Hlangu hlangu, ukuti (ukuthi), v.** Fly off helter-skelter, scamper off in all directions = *ukuti ci; hlanguka*.

**u-Hlanguhloshana, n.** Veldt-plant with numerous small silver-gray leaves on a long stalk and burnt on the fire to scare away lightning (= *u-Hlunguhloshana*); (C.N.) = *u-Hlambihloshane*.

**Hlanguka (s.k.), v.** Get made to scamper off, or fly off helter-skelter in all directions, as a lot of pigs surprised in a field, or of frightened children (= *ukuti hlangu hlangu*); get wiped off by a sweeping brush, as dust from the coat by a brush of the hand or of a clothes-brush (= *hlanguleka; ukutiwa hlangu*).

**Hlangukisa (s.k.) v.** Make or cause to scamper off or run off helter-skelter in all directions, as pigs (acc.) in a field, or frightened children.

**Hlangula, v.** Wipe off or brush off by a sharp sweeping motion of the hand, brush, etc. (not rub out or wipe off with force = *kuhla, hlikihla*), as dust (acc.) from one's coat-sleeve or rubbish from a bundle of thatching-grass; also = *hlangulisa* [Sw. *pangusa, sugua*, wipe; Ga. *sungula*, wipe; Her. *pondora*, brush].

**Hlanguleka (s.k.), v.** Get wiped, brushed, or knocked off by a sharp sweeping motion, as dust from one's coat-sleeve = *hlanguka*.

**Hlangulisa, v.** Help a person (acc.) to shake off some danger that is momentarily upon him, *i.e.* to save or rescue him from it, as when he may be grappling with a wild-beast or with the water when drowning, or with an overwhelming debt, or a fowl when attacked by a hawk; help him to rid himself of some troublesome thing or nuisance *i.e.* to rid him (acc.) of it (*ku* or *loe*) = *hlangula*; comp. *opula, kulula; putuma*.

**Hlanguzu, v.** Brush off from one, knock it off, get rid of it *i.e.* to protest no connection with, utter ignorance of any particular affair (acc.) or person; have nothing to do with, make oneself quite clear of it or him. Comp. *hlanzu*.

Ex. *uku-zi-hlanguzu*, plead one's own non-



connection with any charge, have nothing to do with it, defend oneself against it.

*ngamhlanguzela kuleyo udaba*, I defended him against that affair, got rid of it for him.

*wayihlangusa leyo udaba*, he shook himself clear of that affair, would have nothing to do with it.

**um-Hlangwe**, *n. 5.* Large, dust-coloured snake, with prominent spine and not poisonous, but regarded as an *isi-Hlabahlola* should it enter a kraal or hut; small triangular or quadrangular shaped rope of beadwork worn as a necklace, etc.

**isi-Hlanti** (*s. t.*), *n.* Torch, made of a bundle of grass, sticks, etc., used by an *inyanga* or doctor for waving about round a kraal in the night-time to scare away evil, as *abatakati*, lightning, etc.; similar torch used by common people for the purpose of giving light outside in the dark though in Zululand this latter is more usually termed *isi-Hlonti* to distinguish it from that of the *inyanga*.

*N.B.* These torches are sometimes used for searing off wild-beasts, as lions or hyenas.

**um-Hlanti** (*s. t.*), *n. 5.* = *i-nHlanti*.

**Hlantlalaza**, *v.* = *ukuti hlantlalazi*.

**Hlantlalazi**, *ukuti (ukuthi)*, *v.* Do off at once, outright, as when killing a beast.

**Hlantlata** (*Hlantlatha*), *v.* (C.N.) = *utlanhlata*.

**um-Hlantlaze**, *n. 5.* Small veldt-herb, with large pink flower.

**Hlantlazeleka** (*s. k.*), *v.* Get prospered, prosper (N.).

**Hlantlula**, *v.* Skim or slide swiftly along, as a person or bicycle running with great speed and without any apparent motion; slide or skim along, as an assegai striking a bone or a stone a flat rock = *shantskula*.

*Ex. washaya wahlantlula*, he was off like an arrow.

**Hlanu**, *adj.* Five [Skr. *panchan*; Hi. *panch*; Ar. *khamas*; Com. MZT. *sano*; Ka. *shano*; Sw. Her. *tano*; Ang. *tanu*].

*Ex. amadoda ana-hlanu*, five men = *amadoda a y'isihlanu*.

**isi** or **ubu-Hlanu**, *n.* Five (as a concrete number); used in this form to express the ordinal number.

*Ex. umfana wesihlanu*, the boy of the fifth place, or the fifth boy.

**Hlanya**, *v.* Go mad, become a wild raving lunatic; become or grow wild, violently intractable, as a horse; act in a wild, mad manner.

**u(tu)-Hlanya**, *n.* A raving lunatic, one

wildly violently insane, a madman (cp. *i-nPupamini*); used of *aba-ngoma* as being 'in mind different from other ordinary people'; state or disease of being out of one's mind, insanity, madness; wild, ungovernable person or animal, of unbridled habits; state of being so.

*Ex. us'ezawanyema uhlangya*, he is about to be entered by insanity, is on the way to going wrong in his head.

*uhlangya lolu!* this wild thing!

*uwohlanya*, he is of a wild, ungovernable nature.

**ubu-Hlanya**, *n.* Insanity, madness = *u(tu)-Hlanya*.

**Hlanyisa**, *v.* Send out of one's mind, make one (acc.) deranged or insane.

**Hlanza**, *v.* Wash, cleanse with water, as the hands (acc.), clothes, etc. (= *geza*); wash a deceased person (acc.), or those who have been engaged burying him (= *Hlamba q. v.*), by killing a beast for him or them; make clean or clear a person (acc.) of ill-feeling, etc., by offering him a gift (with *nga*) as a salve after the ill-treatment or abuse that has caused it; make clean one's words (acc.) i. e. clear away the unpleasant misunderstanding that has accompanied them by further soothing explanations; wash the senses (acc. — heart, eyes, etc.) either of oneself or of another by gratifying them in some way, hence, cheer, gladden them; clear a person (acc.) of some fault by speaking excusingly in his favour or defending him against some accusation (comp. *hlanguzela*) [Ga. *naza*, wash — akin to *hlamba q. v.*].

*Phr. angibabele 'luto, ngixe kuhlanz'amehlo ije*, I have not come on any business, I have come merely to gladden my eyes (by a sight of you).

*izulu liyahlanza inyanga*, the sky is washing the moon — said of a rain which now and then occurs about the time of a new moon.

**Hlanza** (*Hluanza*), *n.* Vomit, as food (acc.) or medicine, or an emetic such as the Natives take from time to time to cleanse the stomach (see *gaba, palaza*); begin to show tiny fruit below the blossom, mostly of pumpkins and like plants (= *qonqa, qopa*), also of fruit-bearing trees (for full-grown fruit, see *tela*); give birth to kittens, only used of a cat (cp. *nyelezela*).

*Phr. uku-hlanza ulenda*, bring up mucus or expectoration in long tenacious strings, as when vomiting or clearing the chest after violent exercise.

*mapika, wahlansa skudala*, he denied (so strongly that) he vomited (food) that had been eaten long ago.

N.B. It is not said of a rat that it is *voti* or *salite* (but *hlānvile*), lest it depart from the kraal and never return!

**i(li)-Hlānze** (*Hlānze*), *n.* Bush-country, everywhere thickly covered with trees and bushes, generally of a thorny nature; man with a hairy body, that is, much hair over-growing the chest, back, etc. (= *i(li)-Hlali*).

**ama-Hlanze** (*no sing.*), *n.* A stabbing at close quarters, without letting go the assegai (only used adverbially, as below, and properly only when 'killing or slaying' a thing, as a man in battle, or a buck in a hunt, not when slaughtering at home for purposes of food).

Ex. *wagiywasa (ingamasane) amahlanze*, he stabbed it (i.e. did not hurl his assegai at it).

*umama! amahlanze!* hurrah! I have stabbed it! — shouted out by a man at a hunt to give notice to others round about that he is actually engaged with a buck, or, should it run off, that he has already stabbed it and so claims it as his — the same cry is used when a man stabs another in battle.

**Hlānzisa** (*Hlānzisa*), *v.* Cause to vomit.

Ex. *umali wokhlanzisa*, an emetic.

**ubu-Hlānzo** (*Hlānzo*), *n.* What has been ejected from the stomach when vomiting.

P. *inja yabuyela abuhlanzweni bayo*, the dog returned to its vomit — said of a going back to a formerly rejected lover.

**Hlāpa hlāpa, ukuti** (*Hlāpha hlāpha, ukuthi*), *v.* = *hlapaza*.

**i(li)-Hlāpahlāpa** (*Hlāpahlāpha*), *n.* Lavish giver, a profusely generous person giving away largely and freely of whatever he has; sometimes even wastefully (= *i(li)-Ciliziti*) = *i(li)-Sapasapa*.

**Hlapaza** or **Hhlapahlapaza** (*Hlaphaza*), *v.* Give away anything (acc.) lavishly, with profuse generosity, sometimes extravagantly, as corn (acc.), cattle, etc.; hence, throw about in a careless untidy way, as though of no consequence, as a child its food (acc.) or clothes; squander, as money; throw out all kinds of talk recklessly, as when angry; throw off mucus *pe nyatama*, as the cow after covering (N. see *punguba*) = *sapaza*; cp. *citiza* [Sw. *lapanya*, scatter].

Ex. *ukwinda kwake asinze ahlapaze uje*, as to her floor-sweeping, she just throws the sweeping about — not rubbing it off nicely.

**ama-Hlāpahlāpa** (*Hlāpahlāpha*), *n.*

Things thrown carelessly, neglectfully about, as in a hut.

**um-Hlapo** (*Hlapho*), *n.* 5. Placenta, of animals (of human-beings = *um-Zanya-na*). Comp. *is-Ampanza*.

**Hlasela**, *v.* Go out to war; invade, any particular locality (*ku* or *loc.*); go, or come, against with the purpose of fighting, attack, as any particular person (acc.) or tribe [prob. akin to *hlasi*].

**u(lu)-Hlasha** (*collect.*), *n.* Scraps or bits of light, dry, husky refuse left collected together after the useful parts have been removed, as of mealie-leaves in a field after the cobs have been picked out, or of dry dung after insects or fowls have eaten out the softer parts = *u(lu)-Hlakasha*.

**Hlāsī, ukuti** (*ukuthi*), *v.* Take up something light with a quick sudden movement, grab up, snatch up (not snatch away = *ukuti hlwiti*), as a mother hastily grabbing up her child (acc.) out of the way of a snake, or a person suddenly snatching something up and making off with it = *hlāsiza, hlāsila, ukuti maku, ukuti lasi, ukuti tasi*. Cp. *hlwita*.

**Hlasila**, *v.* = *ukuti hlasi*.

**Hlasimula**, *v.* = *qakanyeka, hlakanyeka*.

**Hlāsimumi, ukuti** (*ukuthi*), *v.* = *qakanyeka*.

**Hlasiza**, *v.* = *ukuti hlasi*.

**i(li)-Hlali** (*Hlathi*), *n.* Forest (comp. *i(li)-Hlanze*); man with much hair on the body about the chest, back, etc. (= *i(li)-Hlanze*); used metaphor. for a place of refuge, a protector, etc. [in final particle prob. identical with *umu-ti* q.v. — Chw. *si-thlari*, tree].

Ex. *uHlali lami*, thou art my forest (to which I fly for refuge).

**isi-Hlali** (*Hlathi*), *n.* Cheek = *isi-Tamo* [Sw. *chafu*; Reg. *itana*].

**um-Hlali** (*Hlathi*), *n.* 5. Jaw or jaw-bone, upper or lower [Sw. *taya*].

**ubu-Hlali** (*Hlathi*), *n.* Under-jaw (C.N.).

**ubu-Hlatu** (*Hlatu*), *n.* A 'sailor's knot', a peculiar way of uniting two reims (N.).

**isi-Hlava**, *n.* Mealie-grub; place within the stalk eaten out by same = *i-nTlava*.

**u(lu)-Hlavane** (*no plur.*), *n.* Numerous tiny pimples formed by a pitting of the Native skin through contraction of the pores from great cold and giving the appearance of an eruption (cp. *isi-Dulū*); short thread-worm or worms (*Oxyuris vermicularis*) of children (cp. *isi-Lo*).

Ex. *uBani us'enhlavane*, So-and-so has the skin already wrinkled with cold.



**i(li)-Hlawe, n.** Horn of a beast when bent downwards over the jaws and hanging loose (not firm like the *um-Dhlovu*); parietal protuberance on each side of the head at the back (= *i(li)-Puzu*; cp. *i(li)-Nywa*); (C. N.) small plant having edible seed-pods.

Ex. *inkabi e'mahlawa*, an ox with loose downward-hanging horns.

**Hlawula, v.** Pay a fine or penalty, make reparation or return to a person (acc. or *ku*) or for a thing (acc.) injured. See *i-nHlawulo*.

Ex. *sengamhlawula imbuzi yake ngenye*, I have now made reparation to him for his goat by another.

**Hlawulisa, v.** Fine a person (acc.), make him give reparation by means of something (with *nga*).

Ex. *inkosi gamhlawulisa ngompondo*, the chief fined him a pound.

**i(li)-Hlāya (Hlaaya - sometimes used in plur.), n.** Thing said or done for sport or fun, joking talk or action (with *u-ku-enza*). Comp. *i(li)-Gidigidi* [Sw. *uzaha*, joke; Ga. *mzawya*, joke].

Ex. *umahlaya*, he is given to fun, joking, playing tricks.

*angise'mahlaya*, I am no longer playing, I am no longer in a joking mood, I am now serious.

*uloku umkucela ngamahlaya*, you are always at him with your joking tricks, making game of him.

Phr. *akr u'enze amahlaya'endhlele* (or *ama-ny'endhlele*, or *ake nishaye inyoka endhleleni*), please play the fun of the path (or untrue things of the way, only done in sport not for reality, or please strike a snake on the path) — common solicitation of a young man to any girls he may chance to come across when journeying, or who themselves may be journeying, and with whom he wants to have some love-making 'only for fun.'

*amahlaya ako alele intsita kimi*, your joking is covered with dirt to me = it is not nice, it is offensive to me.

**Hlāyi hlāyi, ukutí (ukuthi), v. = hluyiza, hlaziya.**

**ama-Hlāyihlayi, n.** Particles, lumps, grains, etc., of an unmixable nature, remaining in a loose, separate state within any mass, as pea-husks or barley-grains in a soup, or bits of uncrushed mealie-grains mixed into *omasí* along with the *umcaba* = *izi-nHlayihlayi, izi-nHlayiya*. Comp. *i-nDambuluba, i-nDhlubwulhlu-bu; ama-Dhlubwulhlu; i-nKambankamfu*.

Ex. *ukudhla kucaba 'umhlayihlayi*, the food was all unmixable lumps or bits.

**Hlayiza, v. = hlaziya.**

**Hlaza, v.** Disgrace, bring shame or reproach upon, as a young person might his parents (acc.) or himself (with *zi*) by shameful deeds. See *i(li)-Hlazo*; comp. *dumaza* [Sw. *haya*, shame].

**isi-Hlaza, n.** Garden of *um-Hlaza* q. v.

**um-Hlaza, n. f.** Tuberous vegetable, somewhat resembling the sweet-potato and formerly cultivated in Zululand (= *i(li)-Nywa*); name now applied by some to the sweet-potato (= *u-Batata*), by others to the *i-nBoudwe* and *u(lu)-Jilo*; sixth finger or toe, generally growing alongside the small one [Sw. *kiazi*, sweet-potato].

**u(lu)-Hlaza, n.** New grass (comp. *u(lu)-Tshani*); fresh or 'green' tolaeco, in leaf; snuff made of such; large grey-headed bush-shrike (*Laniarius poliocephalus*), which has really an olive-green body (= *u(lu)-Hlazelwesiwa*); green-coloured bead, of any size (comp. *i(li)-Buma*); common grey, or duiker-buck (= *i-nPuzi*); used as an adjective in the form 'uhlaza to express 'green' and 'blue,' of any shade (both being apparently regarded by the Natives as merely different shades of the same colour) — see *uhlaza* [Pers. *lazur*, blue; Skr. *harit*, green; Ar. *azra*, blue; Gr. *chloros*, green grass; Lith. *zela*, I grow green; O.B. *zelenu*, green; Her. *turazu*, green; *rovazu*, blue; *e-hozu*, grass; Kamb. *mazangu*, green; Heb. *mazsi*, grass].

**u(lu)-Hlazafuku (s. k.), n. = u(lu)-Hlinzamluku.**

**um-Hlazaluti (Hlazaluthi), n. f. = u(lu)-dilo.**

Phr. *ukuba njengomhlaza ku'Litilunge*, to be quite alone, without wife, child, companion, or helper.

**u(lu)-Hlazelwesiwa (pl. *izi-nHlazelwesiwa*), n.** Large grey-headed bush-shrike (*Laniarius poliocephalus*), of which the body is olive-green (= *u(lu)-Hlaza*); certain kind of green bead formerly in use (cp. *i(li)-Tunzi*).

**u-Hlazazana, n.** Small plant growing in damp-soiled meadows and used as *umaka*.

**isi-Hlāzi (Hlaazi), n.** Any medicine used by an *um-Nyoma* during the process and for the purpose of initiation.

**Hlaziya, v.** Mix up any food (acc.) with a slight addition or small quantity of something else (with *nga*), as when mixing up with *utshwalu*-dregs a small

quantity of malt in order to add strength thereto for the making of further light beer, or when adding a little crushed-mealies to *amasi*; hence, season, flavour, as one food (acc.) with a dash or sprinkling of another, as of herbs, sugar, milk, etc. Cp. *tokela*.

Ex. *uvahlolayile ngomecaba (amasi), ulula*, you have mixed in with the *amasi* a (too) small quantity of crushed-mealies, it is too light.

*izinkobe zimnandi vhlavijwe nqeximdlubhu*, boiled-mealies are nice when flavoured with a few mixed-in *indhlubu* beans.

(li)-**Hlazo**, *n.* Disgraceful, shameful deed, such as would dishonour one's reputation.

Ex. *us'uehlavo kubantu*, he is now disgraced among the people.

**Hlazuluka** (*s.k.*), *v.* Get separated or put apart; get disentangled, unravelled, as below.

**Hlazulula**, *v.* Separate, or put apart one from the other, as two cloths (acc.) sewn together, the different cobs (acc.) of mealies laid out to dry, or boys fighting; disentangle, unravel, as a knot (acc.), entangled string, or (metaphor.) a complicated affair or difficult passage in a book = *vazulula* [Her. *karurura*, divide; *kozorora*, disentangle].

**Hle**, and **Hlē**, perf. and subj. of *hla*, q. v.

**Hlē**, adj. Good, in all and any of its meanings; hence, nice, of good appearance, pretty, handsome, beautiful, elegant, grand, as a nice-looking child, a fine dress, or a well decorated room; nice, of good quality, as food, or clothes; nice, enjoyable to the senses, pleasant, as bathing in the river, or life in the town; nice, good morally or of nature, as a boy, or a horse; proper, in order, as a person's action or conduct. Comp. *bi* [Chw. *nthle*, good; Kamb. *cheo*; Tu. Nyat. *idzu*; Ru. *ija*; Bo. Ngu. Ze. *edi*; Ko. *chih*; Lo. *vera*; Gi. *hafite*].

Ex. *okuhle!* good fortune! — as might be said to a departing friend.

*nguhle ukuba ngigile izola*, it would have been well, or all right, if I had gone yesterday.

*nguhle uba ngaya nyokenye*, it would have been well, if I had gone last year.

*nguhle uba ngile yenu*, it would have been better, if he had gone.

*nguhle vya yenu*, it would be well, or better, if he went (now, at the present time).

**Hlē**, ukuti (*ukuthi*), *v.* Be thoroughly good, etc., as above = *ukuti hlehlelezi*.

Ex. *muhle lile* (or *muhle ute hle*, or *ute hlehlelezi*) he is perfectly lovely.

**isi-Hle**, *n.* Charitableness, benevolence of nature, kind-heartedness — used only adverbially in conjunction with some verb = *ubu-Hle*.

Ex. *'unhohlele g'ini?'* 'Qa! wenzwe isihle nje!' 'did you pay him for it?' 'No! he just did it from love, charitableness, his good-heartedness!'

*ungipile isihle* (or *ngesihle*), he gave (it) to me (from) kind-heartedness, i.e. without looking for any return, for nothing.

**uku-Hle**, *n.* = *ubu-Hle* (localism in Zululand).

**ubu-Hle**, *n.* Quality of goodness, in all its varieties; hence, beauty; enjoyableness, pleasantness, peacefulness, of life or land; goodness of heart, good-nature, charitableness (= *isi-Hle*); propriety, etc.

Phr. *uku-zi-sikela ngas'ebuhleni* or *ngas'enuhini*, to cut off for oneself from the good part, or fat part = to take the best for oneself, or to make one's own case or side out well.

**Hleba**, *v.* Speak evil of a person (acc.) behind his back (such action always being disapproved of, even though the accusation be true), make an accusation against him secretly, slander, defame, as a malicious individual might another man to the chief (*ku*, or *loc.*) = *sekehla*.

Ex. *nampu utshwala bukulleba*, ah! there is the beer telling on you (*vi*, that you have been at it before, secretly) — said to a person who, when about to take his first drink of beer, spills some down his chest.

*uku-hleba ngezandhla* = *vribixela*.

**Hlebela**, *v.* Tell a person (acc.) something (acc.) secretly, make known to him privately some concealed affair concerning himself or others = *hlebezela*. See *i-nTlebo*.

**Hlebeza**, *v.* Whisper; tell whisperingly — *nyenyenza*.

**Hlebezela**, *v.* Whisper to one, tell one an affair (doub. acc.) in an under-tone or secretly = *hlebela*.

**ama-Hlebezi**, *n.* Whisperings, talkings in a suppressed tone.

Ex. *ngi-see ngamahlelezi*, I have heard it whispered.

**isi-Hlebo**, *n.* Slandrous speech, a calumny, or false accusation secretly laid.

**Hlēfe**, ukuti (*ukuthi*), *v.* = *ukuti fehle*.

**Hlefeza**, *v.* = *fehleza*.

**Hlehla**, *v.* Step or go backwards, recede, draw back, retire, as a person or army



before some opposition ahead (often used with *nyona* or *nyonane*); fall back *i. e.* fall through, as a plan that has been abandoned.

**isi-Hlehle**, *n.* Small cactus-like plant, of which there are two varieties growing on the veldt, one eaten, the other not; hence also, prickly-pear plant.

**Hlehleleza**, *v.* Push or make slide along the ground, as one might a spoon or sleeping-mat (acc.) asked for by another in the hut; give with marked liberality *i. e.* more largely than one has earned or expected, as when a man gives another (acc.) a beast for doing very little = *ukuti hlehlelezi*.

Ex. *wangihlehleleza* (or *wangili hlehlelezi*) *nyogobo lentsonyama*, he bestowed upon me the *intsanyama* (prime part kept for the chief) itself.

**Hlehlelezi, ukuti (ukuthi)**, *v.* = *hlehleleza*; also *ukuti hle*.

**um-Hlehlo**, *n. s.* The caul or network of adipose tissue covering the viscera of a beast and forming part of the peritoneum.

**Hleka** (*s. k.*), *v.* Laugh; laugh at a person (acc.) or thing (comp. *gegeteke*; *gigiteke*; *kunkuteke*; *wamateke*; *u(tu)-Hleko*); be split an open crack (used in perf.), as a cracked pot (= *ukuti hleke*) [Ar. *dihik*, *saklira*, laugh, laugh at; Sw. *cheka*; Ga. Bo. Ya. MZT. *seka*; Kamb. *deka*].

Ex. *ukumba sehlehleke*, the beer-pot is now split.

*ungihlekela-ni?* what are you laughing at me for?

Phr. *uku-m-hleka usulu*, to laugh at him contemptuously, laugh to scorn, deride.

*uku-hleka uhleko*, to give a loud laugh — peculiar to Native girls.

*'inyanga ihlekeke izinyoni!* 'Amanga! *ziyi-hleke izolo; namhla iselwe*', 'the moon is laughed at by the birds (*i. e.* sets to-day just before sunrise, while the birds are doing their morning chatter)'. 'Not so! they laughed at it yesterday; to-day it is dawned for (*i. e.* it set yesterday just before sunrise; to-day the sun will be up before it sets) — the expression is only used of that particular *lust* setting before sunrise.

**Hléke, ukuti (ukuthi; s. k.)**, *v.* Split or open apart (longitudinally), as the two sides of a log of wood that has been riven or of a board that has been sawn down the middle or of a pot that has cracked, or the legs of a man when sitting on the ground with the legs far apart; open out, as the two sides of an oyster when split open, of a book when opened, or of a bundle of goods when the sack-

covering is ripped down the middle (= *hleka, hlekezeke*); make so open or split apart, as a man might a cloven log (acc.) by pulling it asunder with the hands, or his legs (acc.) when he sits with them wide apart, or a book or bundle when he opens or unfolds it (= *hlekeza*) = *ukuti qeke*.

**i(li)-Hleke** (*s. k.*), *n.* A sitting-down in a state of absolute destitution or want, without children, cattle, food, snuff, etc. (*lit.* with the legs stretched out like a fool) — only used idiomatically in conjunction with *uku-hlala*, as below.

Ex. *emitonjeni ngihleze ihleke*, as to malt I have absolutely none, am quite out of it — said by a woman to another who has made request for a little.

*ishuqun lami sehleke ihleke*, my snuff-box is now quite empty of snuff.

**isi-Hhleke** (*s. k.*), *n.* Cluster, clump (*i. e.* compact collection of small separate bodies in one place or mass, whether standing, growing, or hanging), as of tambootie-grass, Kafir-corn, trees, or (by comparison) cattle and people (= *isi-Xeke, isi-Xobo*), or grapes or similarly growing berries (= *i(li)-Hlukuzo*), or a clod of entangled roots at the base of a clump of grass (= *isi-Dindli*); wasp's nest (as being formed of a close mass of little cells). Comp. *i(li)-Hlotolwane; i(li)-Viyo; isi-Swenya*.

Ex. *kale ngihlekexama nexhleke*, I've been ever so long splitting up along with root-clumps — said by a woman who has been breaking up new ground abundant in such grass-clods.

*kujinivi yini? ixhlekana*, is it then kraals? it is just a lot of little cells — applied contemptuously to a number of small kraals of one or two huts gathered together in one locality.

**Hlékelele, ukuti (ukuthi; s. k.)**, *v.* Be spread out and about, as blankets lying about airing, or goods out and about in a kraal during the process of hut building or cleaning; be broadly spread out, as a tree, a very broad mouth, or kraal-affairs that have got scattered abroad.

**ama-Hlekelele** (*s. k.*), *n.* Things lying spread about, as blankets airing or hut utensils outside during the cleaning process; serious kraal-affair that has got or will get noised abroad among the public (= *u-Dungundumeli*).

**isi-Hlekelele** (*s. k.*), *n.* Anything spread broadly out, as a tree = *isi-Yenjelele*.

**Hlekeza** (*s. k.*), *v.* = *ukuti hleke, qekeza*.

**u(tu)-Hleko** (*s. k.*), *n.* A loud laughing *he!*



*he!*, peculiar to adult Native girls (with *hleka*).

**Hlela**, *v.* Put things (acc.) in order, settle, arrange, adjust, as clothes in a cupboard, people at a feast or dance, beer when apportioning it out methodically, or an unsettled state of affairs in a kraal.

Ex. *umuntu aha ehamba kweminye imizi ngovihlela*, when a person goes into other kraals he adjusts himself, *i.e.* puts his dress, or behaviour in good order.

**ama-Hlelehlele** (*no sing.*), *n.* = *ama-Hlengchenge*.

**Hleleleka** (*s. k.*), *v.* Go about at one's pleasure, without any work or supervision = *gilleleka*. Comp. *huusa*.

Ex. *ngambona chleleleka emyqaqweni*, I saw him out for a walk along the road.

**Hlelemba** (*Hlelembha*), *v.* Level or smooth the surface of any loose-bodied mass by raking it about, as a lot of corn (acc.) when spread out to dry by running the hand over it, or the loose earth (acc.) in a hut when flooring it or on a new road by raking the loose soil to and fro (not properly used of levelling a plank with the plane or a road with the pick); 'level' a newly-dressed skin (acc.) *i.e.* rub up the nap with an aloe-leaf so as to give it a soft even surface; 'rake about' in a newly planted field (loc. or *ku*), used of the birds that flock into a field after sowing and pick out all the seed.

Ex. *zihlelembile izinyoni kaleyo'ntsimu yami*, the birds have raked out the seed in that field of mine.

**u-Hlelenjwayo**, *n.* Food consisting of fresh young mealies crushed and then boiled in sweet *imfè*-water.

**isi-Hlelo**, *n.* = *i(li)-Qoma*.

**Hlenga**, *v.* Escort, or accompany with the object of protecting, helping, taking care of, etc., lead or guide through, or out of, any danger, etc., as when one accompanies a very sick, fatigued, or disabled person (acc.) on a journey (comp. *onga*), or a swimmer accompanying a person crossing a river on a float (*isi-Hlenga*) by pushing along and guiding this latter, or attendants accompanying a chief when travelling; help along when travelling by giving aid, as a wagon or horse does a sick or disabled person (acc.); ransom, redeem, as one might a person (acc.) taken captive by buying him out with a beast; sift, clean, or clear, as snuff (acc.), meal, or thatching-grass by knocking off the disconnected bits, shaking about in a basket, or through a sieve (= *hlunga*); sift

out, as the coarse siftings (acc.) or rub-bish from such snuff, meal, or grass (= *hlunga*).

Ex. *umlungu wahlengwa ngeshibi*, the whiteman helped him along (he being sick or incapable) by a horse.

'*wahlengwa uba?*' '*Wahlengwa ingola*', 'who took charge of him on the way?' 'He was taken charge of by a wagon.'

**isi-Hlenga**, *n.* Float, consisting of a bundle of reeds, along the top of which a man lies on his stomach, holding on to a forked-stick thrust in at the front, and is thus pushed by a swimmer across a full river; hence, raft (see *hlenga*); sieve (= *isi-Sefo*).

**ama-Hlengchenge** (*no sing.*), *n.* Mucus passed with the faeces at stool; applied contemptuously to nasty food of a semi-liquid nature when the ingredients have not combined well with the water = *ama-Yeziyezi*, *ama-Teketeke*, *ama-Hlelehlele*, *i-nHlengentlenga*.

**Hlengelela**, *v.* Help or guide a person (acc.) or beast out of any difficulty, want, or danger, as by giving him food in time of famine, or a team of oxen (acc.) stuck in the mud by pulling them this way and that = *hlengela*, *hlengezela*. Comp. *hlenga*.

**i(li)-Hlengetwa** (*Hlengethwa*), *n.* Porpoise = *u-Sitebe*.

**Hlengezela**, *v.* Show exceptional tenderness towards, treat with especial care, kindness and consideration so as to secure oneself against the loss of, as a poor man might certain cattle (acc.) which his chief has handed over to his care and which he is anxious to keep, or as a man might a servant or wife (acc.) who requires especially careful handling lest she depart; show excessive 'tenderness' or touchiness, be petulant and peevish, as a child or wife (nom.) might become when spoiled by such exceptional treatment; show tender emotion in the eyes *i.e.* have them filled with tears (*izinyembezi*), as a person when feeling sorry (= *gengezela*); or, show tenderness, *i.e.* fill over the eyes, as the tears (nom.) themselves; also = *hlengelela*.

Ex. *ngite ngiyakubama, was'ehlengezela* (or *wahlengezela izinyembezi*), I was just thinking I was speaking, when she filled the eyes with tears.

*ng'cwane sekahlengezela izinyembezi*, I felt the tears filling my eyes.

*ngiyahlengezela, angitandi ukuba umuke*, I treat her with especial consideration, as I don't want her to leave.



**Hlengzelisa, v.** Spoil, or render petulant, peevish, touchy, etc., as a man might a particular wife or child (acc.) by showing exceptional treatment.

**Hlentlebula, v.** Break or cut up new soil largely and well *i.e.* sending the hoe deeply into the ground. Cp. *gata*.

**Hlentleteka (Hlentletheka), v.** Spread, as a sore (= *biba*); persist obstinately in contrary talk or conduct (= *pisela*).

**Hlēpu, ukuti (Hlēpha, ukuthi), v.** = *hlepu-ka; hlepula; ukuti qepu, ukuti hepula*.

**i(li)-Hlepu (Hlephu), n.** Part only of a herd of cattle or of a full body of men, after a certain portion (= *isi-Qepu*) has been removed.

**isi-Hlepu (Hlephu), n.** Anything from which a piece, portion, chip, fragment, etc., has been separated off, broken off, cut off, or removed in any way, as the remainder of a chipped pot, of a loaf after a crust has been taken, of a piece of cloth or a field from which a portion has been cut off (= *isi-Qepu*); also rarely, the fragment or portion so removed (= *isi-Qepu, u(tu)-Dengezi*).

**Hlepuka (Hlephuka), v.** Be or get chipped, cut, etc., *i.e.* have a portion (= *isi-Qepu*) separated off, broken off, cut off, or otherwise removed, as an earthen pot, piece of cloth or land, herd of cattle, etc., (used in perf. = *ukuti hlepu, qepuka*); also rarely, get chipped or broken off, as the fragment itself (= *qepuka*).

Ex. *isitsha sami siblepukile*, my pot is chipped, or has a fragment knocked out.

*inyanga isihlepukile*, the moon has a piece taken off *i.e.* is just after the full, when diminished slightly at the side.

**Hlepula (Hlephula), v.** Chip, cut, or otherwise diminish a thing (acc.) by removing a portion (= *isi-Qepu*) of its substance, as a loaf of bread (acc.) by breaking a crust from it, an earthen pot by chipping it, a piece of cloth by cutting from it, a herd of cattle by removing a number, or a piece of land by cutting off a portion (= *ukuti hlepu, qepula*); also rarely, chip or break off, as the fragment (acc.) itself (= *qepula*).

**u(tu)-Hlevane, n.** (C.N.) = *u(tu)-Hlavane*.

**i(li)-Hleza, n.** Pithy interior of a mealie-cob when shelled of the grain (= *i(li)-Qobō*); core of a cow's horn, or soft horn inside of the outer sheath or *u(tu)-Fondo*; (C.N.) any cartilaginous bone, such as can be gnawed, as below.

Ex. *ihleza lesifuba*, breast-bone; *ihleza tempapu*, rump-bone (C.N.).

**isi-Hleza, n.** Bullock with only one horn, or with the core only remaining on the other side.

**u-Hlezane, n.** Hickory-King mealies (collect.), from the small *i(li)-Hleza* or cob = *i-mVutwumini* (N.).

**Hleze, def. verb.** expressing 'continually constantly, always,' used with nearly all the tenses and followed by the participle of succeeding verb [originally identical with *hlezi*, the perf. of *hluta*, as proved by similar use in Xo. of this latter] = *zunge*, etc.

Ex. *nyihleze ngimshela*, I am continually telling him.

*bayakuhleze bedhlala ugako*, they will be always playing with it.

**i(li)-Hlezi, n.** (C.N.) = *i(li)-Vondwe*.

**Hlēzu, ukuti (ukuthi), v.** = *hlezuca; hlezula*.

**Hlezuka (s.k.), v.** Get divided, cut, broken, or otherwise separated into two, or more, portions, as a plank, orange, bundle of firewood, as below. Cp. *vezuka; hlepuka; qepuka*.

**Hlezula, v.** Divide, cut, break, or otherwise separate into two, or more, portions, as when sawing a plank (acc.) in twain, breaking an orange into portions for distribution, or separating off a part of one's firewood for another. Cp. *vezula; hlepula; qepula*.

**Hli, ukuti (ukuthi), v.** Be very sour or acid, as beer, *amasi*, etc. (comp. *hlosana*); make the hissing sound when experiencing sharp pain = *hliza*.

**Hlibitisa (Hlibithisa), v.** Make an ugly, wry, distorted face (with or without *ubuso*), as when making grimaces, drinking medicine or breaking into tears (comp. *bipa*); be thus distorted, as the face itself.

**Hlibiza, v.** Gather the little bits of mealie-cobs (*izi-Hlibiza*) from a field that has turned out a failure = *hlubuza*.

**isi-Hlibiza, n.** Little under-grown bit of a thing, as a small stunted mealie-cob or person.

**Hliffhifi, ukuti (ukuthi), v.** = *hliffiteka*.

**Hlifi hlifi, ukuti (ukuthi), v.** = *hlifiza*.

**ama-Hliffhifi, n.** = *ama-Fihliffhifi*.

**ubu-Hliffitana (Hliffithama), n.** Naughtiness, rudeness in a child, as below:

**Hliffiteka (Hliffitheka), v.** Act naughtily, rudely, improperly, as a child when it laughs at an elder (with *uga*), or is pettish, fastidious about its food, quarrelsome with others, etc.

Hlifiza, *v.* = *fihliza*.

Hlifizeka (*s.k.*), *v.* = *fihlizeka*.

Hlihla, *v.* Run over, as water from a boiling pot, or (metaphor.) weeds excessively abundant in a field. Cp. *hlihlima*.

Hlihlima, *v.* = *elcima*, *pupuma*.

Hlikihla (*s.k.*), *v.* Rub, as a boy his slate (acc.), a servant the window-glass, the body when rubbing in embrocation, or as a horse the tree against which it 'scratches' itself (cp. *shikisha*); completely destroy or make an end of, as a woman of all her pots (acc.), or an *impi* the enemy (gen. with *shaya* = *sikhla*) [Lat. *frico*, 1 rub; Sw. *fikicha*, rub to pieces].

Ex. *isikumba us'wizhaye wazihlikihla*, she has already finished off all her beer-pots.

Hliki hliki, ukuti (*ukuthi*; *s.k.*), *v.* = *hlikihla*; *hlikiza*.

ama-Hlikihliki (*no sing.*), *n.* Things all pulled about, ragged, disordered, untidy, as thatch on a hut when blown about by the wind, clothes all tattered, food or dirt besmeared all about a child's face or body, or hair of a woman when dishevelled or of a man when uncombed or growing 'untidily' over the chest or cheeks; such a man, child, hut, etc., itself = *i-n'hlakanlaka*, *ama-Hlakahlaka*, *ama-Hlipihlipi*, *i-n'Thikintliki*, *ama-Hlihlili*; cp. *ama-Ntlaluntlalu*.

isi-Hlikili (*s.k.*), *n.* Person with a ragged appearance from hair growing untidily about his face or chest, or hanging dishevelled or uncombed about the head = *um-Hlikwe*.

i(li)-Hlikiva (*s.k.*), *n.* = *i(li)-Xikiva*.

Hlikiza (*s.k.*), *v.* Pull about, as a dog pulling about playfully an old coat (acc.) it may have found, or a pig pulling about the bedding in its sty (comp. *nyikinya*); pull about, scatter about, put in disorder, as clothes (acc.) in a cupboard, pots in a hut, or rubbish all about a kraal (= *fihliza*, *fuhliza*, *zikiza*); pull to pieces, as oxen the kraal-fence (acc.) or a man pulling down a hut (= *hlakaza*); pull to pieces (metaphor.) by talk, vilify, run down, as one might another person (acc.) or institution (= *filisa*).

um-Hlikwe (*s.k.*), *n.* Person with hair growing raggedly, sluggishly, all about the face, chest, etc. (= *isi-Hlikili*); any 'king' in playing-cards (comp. *u-Mudwanu*).

Hlina, *v.* (X.) = *hlihifisa*.

Hlinikeza (*s.k.*), *v.* = *shinikeza*.

Hlinekezi, ukuti (*ukuthi*; *s.k.*), *v.* = *ukuti shinikezi*.

Hlinza, *v.* Skin, flay, as a slaughtered beast (acc.); skin (metaphor.) i.e. murder and mutilate, as an *intswelaboya* his victims.

Ex. *wahlinswa intswelaboya*, he was murdered by a professional-murderer.

u(lu)-Hlinzanfuku (*s.k.*), *v.* Common meadow fern.

um-Hlinzantulo (*s.l.*), *n.* 5. Poor, inferior-class person, who possesses nothing and doesn't visit the chief's kraal.

i(li)-Hlinzanyoka (*s.k.*), *n.* Certain shrub (C.N.)

Hlinzeka (*s.k.*), *v.* Prepare food (with *nga*) in readiness for a person (acc.) coming or expected to come, as on a visit or from a journey.

Ex. *bamhlinzeka ngafato*, they had some boiled mealies ready for him on his arrival.

isi or um-Hlinzeko (*s.k.*), *n.* 5. Food prepared in readiness, as above.

isi-Hlipi (*Hliphi*), *n.* Fork of a tree used as a slip or drag for carrying purposes = *isi-Hudulo* [Eng. *slip*].

Hlipi hlipi, ukuti (*Hliphi hliphi*, *ukuthi*), *v.* = *ukuti hliki hliki*.

ama-Hlipihlipi (*Hlipihliphi*), *n.* = *ama-Hlikihliki*.

Hlipiza (*Hliphiza*), *v.* = *hlikiza*.

isi-Hlito (*Hlitho*), *n.* (C.N.) = *isi-Hlutu*.

Hliza, *v.* = *ukuti hli*.

Hlō, ukuti (*ukuthi*), *v.* (C.N.) = *ukuti vro*.

i(li)-Hlo, *n.* Eye = *i(li)-So* (which latter word is most commonly used for the singular, and *ame-Hlo* for the plural) [Skr. *akshe*, eye; Gr. *ops*; Sw. *ji-cho*; Sha. *zi-sho*; Hinz. *dzi-tso*; Lo. *i-tho*; Ko. *li-ho*; Kwe. *izi-ho*; pl. *me-so*; Her. *e-ho*; Nywe. *i-so*; Li. *si-so*; Bo. *ti-so*; Kag. *igi-so*; Ya. *li-so*; Ru. *ji-so*; U. *iti-uso*; Mo. *idi-tu*; At. *oju*].

Phr. *utcele amehlo*, he carries (high) the eyes, i.e. carries no modesty or respectfulness in his face, is 'cheeky' looking, bold and impudent = *o'mchlo as'ekanda*.

*amehlo oke kuvahlungani nancabantu*, his eyes don't meet those of (other) people, i.e. he doesn't look one straight in the face, has a dishonest, deceitful look about him.

*uka-beka ngamehlo abomvu*, to look or expect with red (straining) eyes i.e. with intense desire.

*abas'emhlueni*, reflections seen in the pupils.

*nantsi iugubo es'emhlueni ami* (or *kini*), this is the blanket which is in my eyes i.e.



which has most attraction for me, which I admire most.

**Hloba, v.** Put on any article (acc.) of finery by way of adorning oneself, dress up, as a young man going out to court (used in perf. = *vinula*); sprout anew, as an *amabele* plant (see *isi-Hlabane*); sprout, put on new branchlets, as a tree in spring; put on or show fine, clean stalks, without abundant ragged sheath-leaves; become curdled, as milk by the addition of acid or in its natural chemical changes (for *am-asi* the word *nutwa* is used).

**Hlobisa, v.** Help one (acc.) to ornament himself, dress him up; decorate, ornament, bedeck, as a house (acc.), table, etc., with finery of any kind.

**(li)-Hlobo, n.** Article of finery for bodily adornment, an ornament. See *hloba*; *isi-Shipi*.

Ex. *abantu babeyakuy'enza* (or *enzela*) *ihlobo*, the Natives would make a body-ornament of it.

**(li)-Hlōbo (Hloobo — no plur.), n.** Summer *i. e.* season of vegetative activity (beginning therefore with the sprouting of the trees and ending with the ripening, not harvesting, of the crops) [prob. akin to *hloba* q. v.]. Comp. *ubu-Sika*.

Phr. *nyathla ihlobo kona*, I spent or enjoyed the summer there (but not used of the winter season, when there is no fresh field-stuff to enjoy).

*uku-bik'ihlobo*, to announce the new season a custom of a betrothed girl of taking a present of the first-fruits to her future father-in-law.

**N. B.** This season is customarily divided as follows:—

1. *Petwese ihlobo*, the summer has come round, *i. e.* at the time of the first rains, when the new grass begins to cover the land.

2. *sekatulibo*, or *sekuy'isikati solibo*, it is now the time of the first fruits, when green pumpkins, gourds, and the like are eaten.

3. *seku ukwindhla*, or *seku g'isikati sokwindhla*, it is now the time of the new food, when the new mealies (not *amabele*) are eaten, when the *amabele* is just commencing to produce ears and the birds to give trouble.

(a). *seku l'ihlobo elikatu*; *sekupakati kwindhla*, it is now great or mid-summer, it is now the middle of *ukwindhla*-time, *i. e.* when the *amabele* is in full ear and the mealies ripening.

(b). *sekupele ukwindhla*; *sekupele ihlobo*, the *ukwindhla*-time, is now at an end, the summer-season is now finished, *i. e.* when the *amabele* and mealies are already ripe and drying on the stalk.

4. *sekuqenya ubusika*; *seku g'isikati sokuvuma*, the winter-season is now coming in; it is now harvesting time.

**isi-Hlōbo (Hloobo), n.** Relative, blood-relation (of a distant nature, and hence generally applied to such as have no other name to distinguish them, *e. g.* relatives on one's mother's side); friend, acquaintance (= *um-Hlobo*). Cp. *isi-Sebele*. [Her. *omu-hoko*, relation; Sw. *ukoo*, relationship].

Ex. *uy'isihlobo sini wawe?* what relation is he to you?

**um-Hlōbo (Hloobo), n. 5.** Friend, acquaintance (comp. *um-Ngaue*, *isi-Sebele*); relative, relation, of a distant kind, undistinguished by name (seldom used in this last sense; more generally *isi-Hlobo*) = *isi-Hlobo*.

Phr. *gck'umhlob'omentlahla, ozipaka zilale, zing'eqica 'gundane!* what a fortunate friend! who boils his mealies and lets them rest, and they are not so much as jumped over by a mouse — expressing admiration of one's good fortune or prosperity.

**u(lu)-Hlōbo (Hloobo), n.** Race, nationality, of mankind, as the Indian, or Suto; tribe, or clan, as the Qwabe and Zulu clans (the word here refers to the common blood-relationship, not the body corporate = *isi-Zwe*); genus, species, breed, as of animals; kind, sort, as of any inanimate thing; variety of action, way, manner [Her. *omu-hoko*, kind; Sw. *ukoo*, relationship; MZT. *tu-zubo*, kind].

Ex. *kabasilo uhlobo lungu*, they are not of the same nationality.

*u'nhlobo heakiti*, he is a countryman of mine, or of the same clan.

*inja yohlobo*, a dog of a breed *i. e.* of a good breed.

*uhlobo luni lona lolu brokuloba?* what kind of writing is this?

Phr. *uhlob'olubi, oluyibekelwe'nju*, a wretched tribe (or class of people), such as you would not set a dog before (to eat) — word of contempt for any disreputable family, kraal, etc.

**ubu-Hlōbo (Hloobo), n.** Relationship.

**Hlobonga, v.** Indulge in lewd sexual intercourse (by habit and externally) with one of the other sex (with *na*), as a young man with a girl or *vice versa* (for a single connection, see *pinga*); induce or entice a person (acc.) by private talking to do anything = *soma, sweba*; (C.N.) court, woo, in a good sense.

Ex. *lolu uyihlobongwa uy'ince ukuba uyise?*

why thus, since it was you who enticed me to come?"

*A.B.* It is the common custom among Zulu Natives that a betrothed pair indulge in frequent surreptitious, though unconsummated, intercourse. The practice though technically unlawful, is nevertheless universally connived at, even by the girl's parents; but it is only so tolerated between a couple who have been properly affianced in accordance with Native custom. The word, however, in Zululand is never used in a 'good' sense, that is, in the sense of pure wooing. Cp. *ciubraba*.

**Hlōfo, ukuti (ukuthi), v. = hlofoza, ukuti fofo.**

**Hlofoka (s. k.), v. = fofofoka.**

**Hlofoza, v. = fofofoza.**

**u(lu)-Hlōfu (Hloofu), n.** Bitterness to the taste of certain watermelons and pumpkins; water-melon or pumpkin when so bitter; strong, disagreeable bodily odour of some Natives (cp. *um-Sanka; i(li)-Ququ*).

**ili or isi-Hlōfuhlofu, n.** Person who takes no care or thought as to what he says or does, as below.

**Hlofuza, v.** Do or make anything (acc.), or speak, without taking any thought, care, or pains, doing therefore in an improper, wild reckless manner, as when talking angrily about a thing one has not properly understood, or when eating food (acc.), sewing a dress (acc.), dealing with females, etc., in an irregular, wild, inordinate manner.

**Hlōhla (Hloohla), v.** Drive or force in to by pressure, thrust in, ram in, as when ramming a lot of soft goods (acc.) into a sack (acc.), or thrusting in a blanket amidst a pile of others on a shelf, or loading the powder into a gun, or a stick into mud or water to see the depth; drive in upon, run back into, as a main river when in flood running up into its feeder (acc.), or the in-flowing tide entering a river-mouth; go out of one's direct course, go running off at a tangent, as a path, or person travelling; drive up or along with force, as the sky (*i-zulu*) bringing along rain (acc.) from the southern-horizon, or the wind when blowing hard in one direction as though 'filling in the sack'; force out *i.e.* blow or give a whistle (*i(li)-Kwela*). Comp. *hlakaza; hlakolosa; pahla*.

*Ex. uqelbe qele eShore, uqungqibhla, ngayamba uTukela,* after I had come down from E-shore, I struck away and went in the direction of the Tukela.

*y'loku kusile lithlole iingiximu,* ever since day-break it (*i-zulu*) has rammed along the south-wester.

*ibuya laqhlohla emavu umLalazi,* the in-flowing tide drove back the UmLalazi.

**um-Hlohlelekwana (s. k.), n. 5.** Things packed closely or standing densely thick together so as to obstruct all passage, as goods in a room, people at a meeting, mealies in a field, or kraads in a locality. Comp. *isi-Bambane*.

**Hlohloloza, v.** Thrust or push along, as a man (acc.) when seizing him behind, or a box along the ground; meet a person (acc.) with violent words, as when he asks a question, explanation, etc.

**Hlōhlolozu, ukuti (ukuthi), v. = hlohloloza.**

**um-Hlohlolongwane, n. 5.** Certain small night bird (perhaps the Natal Nightjar — *Caprimulgus Natalensis*), having a very pleasant song heard during the early night (N).

**Hlohlolozela, v.** Cause a griping or cramp-like pain in the salivary glands below the ears, as does the eating of very acid or sour foods like lemons, etc.; hence, be very acid, sour, acrid, etc., as a lemon, acid *utshwala*, etc.; smart, as a sore when sprinkled with salt, or one's heart when pained (= *shoshozela*).

*Ex. ugerwa kuhlohlolozela exiqateni,* I felt a cramp or griping in the salivary glands (upon eating acid food).

**Hlōko, or Hlōko hlōko, ukuti (ukuthi; s. k.), v. = hlōkosa.**

**isi-Hloko (s. k.), n.** Top, point, tip, upper end, or head of any long-bodied thing (in contradistinction to the *isi-Qu* or bottom), as of a stick, pillar, finger, assegai, pencil, bundle of grass, or tree; foremost or head of a train, as of cattle, soldiers marching, or wagons travelling (= *i-nTloko, i(li)-Kala*); originals or head of a herd, from which the others have been bred (= *i-nTloko*) [akin to *hlokoza*, q. v. Her. *o-honyu*, top; Sw. *chongoa*, to point].

**Hlokohla (s. k.), v. = hlokohtlanisa.**

**Hlokohlana (s. k.), v.** Be cramped together, over-crowded, over-stuffed, as corn in a field, a too heavy weight of leaven in a vessel so that it cannot readily ferment, or damageable clothes stuffed into a box.

**Hlokohtlanisa (s. k.), v.** Stuff in, cram in, etc., anything (acc.), as above.

**i(li)-Hlōkohloko (s. k.), n.** Yellow Weaver-bird, of which there are several varieties, the commonest being the Spotted-backed Weaver-bird (*Hyphantornis spilonotus*).



Ex. *kanti kwakele anablohokhloka lapa rathlini na?* is it then a weaver-bird settlement here in the hut? — as may be said when reproving a lot of chattering children.

**isi-Hlokolo** (*s. k.*), *n.* Certain sea-fish.

**Hlokoloza** (*s. k.*), *v.* Poke anything (acc.) with the top or point (*isi-Hloko*) of a thing, as with a stick, one's finger, etc. (= *ekoloza, tokoloza*); thrust pointedly at, poke towards (acc.) without touching. Cp. *gqula*; *hlokoza* [Sw. *sukuma* poke].

**Hlókolozi, ukufi** (*ukuthi; s. k.*), *v.* = *hloko-loza*.

**Hlokoma** (*s. k.*), *v.* Make a confused rumbling or dinning noise, as a lot of people talking loudly in a hut, a party singing in a distance, a river running over stones in a valley, or water when singing previous to boiling; 'din' a person (acc.) with praise, as when the whole company mingle simultaneously in shouts of admiration at a man dancing. Comp. *haza*.

Ex. *kuyahlokoma endlebezi kimi*, there is a tingling in my ear.

*banhlokoma, igagu etikulu*, they gave him a rumbling volley of praise, the great dancer.

**i(li)-Hlokova or Hlokovu** (*s. k.*), *n.* Group, collection (say a dozen or two), as of cattle belonging to a man, or of men walking along a road, or working together = *i(li)-Dhlauzi*. Comp. *i(li)-Qabi; isi-Xuku*.

**Hlokoza** (*s. k.*), *v.* Thrust or poke about at, thrust or poke in at, as at a snake (acc.) in a hole, or a frog beneath a box = *ukuti hloko hloko*. Comp. *shidela; hlokotoza; joja*, [akin to *isi-Hloko* q. v.].

**Hlōla** (*Hloola*), *v.* Be alone, or left alone, by oneself, without companionship, supervision or restraint, at one's ease or leisure (used mostly in perf.), as children when their parents are out or as a sick person left alone without anyone to care for him (= *uku-hlala i(li)-Hlōla* or *eHlōla*; see *i(li)-Hlane*); work an unusual, awe-inspiring feat, as a magician; work an *um-Hlōla* i.e. send or bring down an evil-omen or portent, as an *umtakati* (see *hlolela*); serve out beer in a private pot (see *hlolela*).

Ex. *aqale ahlote umhlōla*, he first sends an evil-omen or portent.

*amankonyane ahlōle umhlōla vanhlanje*, the calves are enjoying their ease to-day, going just where they like.

P. *weakile ubholile, imamba y'akukile*, the weasel is at ease, the mamba having gone out — when the cat's away, the mice do play.

**Hlōla**, *v.* Spy out, spy at, as a scout the enemy (acc.) in war-time; explore, sur-

vey, as a country (acc.); inspect, as a piece of work or a school; examine, as an article bought (comp. *vivinya*), or as mothers were in former times regularly accustomed to do *palenda vuvum filia-rum* by way of supervision against illicit intercourse; run the eyes (with *ugamhlo*) over things (acc.) cursorily, glance at surveyingly, as a stranger might the goods in a hut when wishing to discover if any particular object is concealed there [Her. *hora*; spy; Sw. *onja*, examine].

Ex. *raqala wasihlōla ngamhlo*, he first surveyingly ran his eyes over us (to see what kind of visitors we were).

Phr. *uku-m-buka uqelokahlōla*, to look at him (a person) with an examining eye, i.e. in a suspicious, unfriendly manner.

**i(li)-Hlōla** (*Hloola*; loc. *e-Hlōla*), *n.* Un-supervised, unrestrained leisure; the state of being left undisturbed to oneself or alone (gen. used with *uku-dhla, hlala, hlezi*, etc.) = *isi-Subu*; cp. *i(li)-Hlane*. See *hlōla*.

Ex. *sikhle ihlōla, or sikhlezi chhōla*, we are enjoying ease, or we are living at ease — as children when left free from control.

*uBani ubhlexi ihlōla lake yedwa*, So-and-so is having his ease all alone — might be said by way of regret at his solitariness.

P. *ihlōla ladhla umahlōla*, the solitude devoured its owner, i.e. thinking to be possessed of something good, it was really his own death, for when the wild-beast came down on him there was none at hand to aid him.

*ihlala liphofizinto zonke*, the solitude is solitary in all things alike, i.e. it is not only so in a pleasant sense, but the same solitariness may be the source of much unpleasantness e.g. should evil befall you while you are alone.

**um-Hlōla** (*Hloola*), *n. s.* Any strange, extraordinary, awe-inspiring thing or occurrence causing one to wonder, as an eclipse of the sun, or a railway-train to the Natives; such thing or occurrence when regarded as a portent of evil, an ill-omen, as the alighting of a ground-hornbill (*i-nTsingizi*) upon one's hut (= *isi-Ga*); used interjectionally, in sing. or plur. (*umhlōla* or *imihlōla*) to express indignation, angry surprise, etc., as 'Well I never! what next! what cheek!' = *isi-Yiko*. Cp. *isi-Ci* [Su. *mollala*, wonder; Sw. *onyo*, omen].

Ex. *kwelile umhlōla*, there has come down an omen.

*s'ehlōle umhlōla*, we were befallen by a strange occurrence.



Phr. *uku-hlola umhlola*, to send an evil-omen or portent, as an *umtakali* does previous to his operating on a kraal.

*uku-punga umhlola*, to drive away (by charms, etc.) an evil-omen.

(ii)-**Hlolamvula**, *n.* Common Swift (*Cypselus apus*) = *i(li)-Ja*.

**Hlōlela** (*Hlōalela*), *v.* Bring or send down on one (acc.) an evil-sign or ill-omen, as an *umtakali* does on a kraal previous to attacking it; serve a person (acc.) with a private portion (see *um-Hlolo*) of beer for his own especial use, according to custom.

Ex. *mus'ukungihlōlela umhlola*, don't bring a bad omen upon me! — as might be said to check a person who is doing or saying something unlucky, as when expressing uneasiness about the safety of somebody gone on a journey, or the death of somebody still alive.

*uyanyihlōlela ukufa!* you are presaging death or ill for me! — expressing strong objection or dislike to some request made to one.

*umuntu ofikayo kasimhlōleli (umhlolo)*, *kahlōleleba abas'ekaya bodwa*, a person arriving we do not serve with a special private pot; it is served privately to those of the family only.

**Hlōlisa** (*Hlōolisa*), *v.* Attack or come down on a person (acc.) when alone, or by stealth, as when one hostile party takes another by surprise.

**um-Hlōlo** (*um-Hlōolo*), *n. s.* Private pot of beer served out (*bekela*) to the chief members of a kraal or for the *umadhlozi*, etc., on the morning of a beer-drink, for their own especial use, and extra to that to be drunk in company (*ebandhla*). See *hlōlela*; *um-Beko*.

Ex. *umahlōlela utshwala* (or *umabekela umhlolo*), you shall put aside for him a special pot of beer.

**um-Hlōlo** (*Hlōolo*), *n. s.* = *um-Hlola*.

(ii)-**Hlololwane**, *n.* Small group or cluster of men, cattle, etc., standing together. Comp. *isi-Hloke*; *i(li)-Vigo*.

**um-Hlololwane**, *n. s.* Long strip of meat running along the back of an ox on each side of the spine.

**Hloma**, *v.* Arm, take up one's weapons (*izi-Kali*) for a fight; arm oneself with, as an assegai (acc.); stick in, so as to stand, as a stick (acc.) in the ground, or a spoon in the thatch of a hut (= *ukuti atlo*); stick on, as strips of meat (acc.), bonsts, or medlars on a spit or skewer (see *ufu-llomo*; comp. *huma*); stick or thrust through, as the one outside

does the needle (acc.) when thatching a Native hut (comp. *tula*); stick or thrust in under, as firewood (acc.) under a cooking-pot (loc. or *ku*); set fire (acc.) to the veldt-grass (loc.) systematically, as when wishing to burn off a portion; build the loose ears of Kafir-corn (acc.), when harvesting, into a small circular stack (not tying them up into separate bundles — see *ufu-Bule*, *i(li)-Qinga*); 'stick oneself up' *i. e.* place oneself (with *zi*) in an unpleasant, uncomfortable position, as when removing one's kraal into the vicinity of a disagreeable neighbour; bring up thunder clouds, be gathering for a thunder-storm, as the sky (*i-zulu*) [Sw. *choma*, to stick; Ga. *sima*, pierce].

Ex. *ub'ehlomile umkonto*, he was armed with an assegai.

*uyanguena kuloo'muzi*, *woba uxihlomile*, if you should put up (for the night) in that kraal, you will have put yourself into an unpleasant place.

*uyiyakwabhloma*, I shall spit them (the *umVigo* or medlars).

**u(lu)-Hlomantete** (*Hlomantethe*), *n.* Veldt-plant having long stalk and scarlet flowerlets, used as firewood and clinging to which dead locusts are frequently found.

**i(li)-Hlombe** (*Hlombhe*), *n.* Shoulder, at the top and upper portion of the shoulder-blade (see *isi-Panga*); a single clap, or continuous clapping with the hands, as the girls do at a Native dance-song (with *shaya* = cp. *ngukuzi*) [Sw. *kombe la mkono*, shoulder-blade; Her. *o-hongue*].

Phr. *utatwe ihlombe*, *okuka Ntlanzane*, he is carried away, just like Ntlanzane, by the impulse or excitement of seeing or hearing others, as when a child hears others in a noise of excitement outside and must needs go out to see what it is, or when a person seeing others going off anywhere feels impelled to go also (not used of an action through any private, secret impulse).

**um-Hlome**, *n. s.* = *isi-Ningo*.

**Hlomeka** (*s. k.*), *v.* Be in an unpleasant position, live uncomfortably, as when in the vicinity of a disagreeable neighbour (used in perf.). See *hloma*; *ukuti koto*.

**Hlomela**, *v.* = *gapela*.

**u-Hlomendhlini**, *n.* Regiment of Shaka, whose headquarters were in the present Natal.

**i(li)-Hlomo**, *n.* Cluster of things standing up or stuck in together, as a lot of mealie-cobs stuck full into a basket, a number of people standing in a group



together, or a heap of separate *amabele* ears stacked up together (cp. *u(lu)-Bule*).

**u(lu)-Hlomo, n.** Spit, or skewer, for sticking locusts, pieces of meat, or wild-fruit upon. See *hloma*; *u(lu)-Nlontlo*.

**u(lu)-Hlomoti (Hlomothi), n.** = *u(lu)-Dhlomoti*.

**Hlomula, v.** Stab a buck (acc.) in the second place, have the next and final 'go' at it, after another has already stabbed it and partially brought it down or the dog of another already got hold of it (not used of the same person stabbing again for the second time = *qedela*); do for in the second place, as a dog which attacks and brings to ground a buck already stabbed by somebody else (the word would only apply to a dog belonging to another party, not to him who first stabbed); obtain the second share, e.g. a leg (acc.), in the apportioning of such a buck, as does he who stabbed it or whose dog attacked it in the second place.

**um-Hlomulo, n. 5.** Portion of a buck, as a leg, obtained as above.

**Hlomuza, v.** Begin to eat the first fruits of a new season. Cp. *eshwana*.

**Hlonga, v.** Be quite destitute of anything (acc.), have absolutely nothing thereof, quite out of or without it, as corn, cattle, or goods of any kind — is sometimes used by Natives to express comparative indigence, even when in actual possession of a small quantity = *laubata*. Cp. *utula, swela* [Chw. *lloka*].

Ex. '*nyisiye uyemitonjwa*'. '*Uyaga!* *uyigahlonya*', 'help me with a little malt'. 'You might die (before you will get any from me)! I have absolutely none.'

*kakayiloboli; uhlong'ixinkomo*, he has not yet *lobola'd* her; he has no cattle.

**um-Hlonga, n. 5.** = *um-Hlwenga*.

**u(lu)-Hlonga, n.** Two kinds of long grass for thatching, somewhat resembling *ambhootie*; (C.N.) also *i(li)-Pungandhlebe*.

**i(li)-Hlongandhlebe, n.** = *i(li)-Pungandhlebe*.

**kwa'Hlongasibi, n.** (C.N.) = *kwa'Nlonyasibi*.

**Hlongoza, v.** Push on with talk or action perversely, with obstinate persistency (sometimes with *i-nKani*); bring up rain (acc.) i.e. the rain-clouds, as the heavens (*i-Zulu*).

**ama-Hloni (no sing.), n.** Shame (as shown on the face), shyness, bashfulness; modesty, respectfulness (in behaviour) = *i-nTloni* [Chw. *li-thlong*; MZT. *in-soni*; Sag. Bo. *soni*; Her. *o-honi*; Ga. *nsonzi*].

Ex. *umuntu ongco'ahloni*, a shameless person, indifferent as to breaches of modesty or respect.

*nku-kwela umahloni*, to become ashamed, be overcome with shyness.

**Hlonipa (Hlonipha), v.** Show respect to, have respect for, as for one's parents or elderly persons (acc.); do or act respectfully, modestly, in one's behaviour generally; cover the breasts by way of modesty before certain classes of people (acc.), as women do according to prescribed Native custom; 'respect' i.e. avoid mention of in conversation, certain words (acc.) which contain the radical of the name of certain persons to be so 'respected', as women do according to prescribed custom; do, omit doing, etc., certain other things 'out of respect' for certain persons, as women do [Her. *o-honi*, shame; *hona*, crouch; Chw. *li-thlong*, shame; Su. *Hlonipha*, respect; MZT. *in-soni*, shame; Sag. Bo. *soni*; Ga. *nsonzi*].

E. *kuhlomishwana kabili*, it is respected twice, on both sides, i.e. if you want others to respect you, you also must respect them.

*ihlonipa lapa igayikwendela*, she (a girl) acts modestly also where she will not marry—said to a girl to teach her that the respect to persons which she shows towards the family of her future father-in-law, should also be shown towards all others with whom she has no connection.

N.B. The practice of *hlonipa* is very widely distributed throughout the uncivilised world, existing in different forms, not only among nearly all African tribes, but also in Australia, among the Caribs of Central America, and elsewhere.

Among the Zulus it touches mainly the married women, although, as exceptional cases, the men, or indeed the whole tribe indiscriminately, may *hlonipa* the name of a renowned chief or ancestor, as, for instance, the Zulus *hlonipa'd* the words *i-nPande* (root) and *i-nDlela* (path) owing to certain great individuals of their tribe having been called *n-Mpande* and *n-Ndhlala*.

A married woman *hlonipa's* the names of her father-in-law and all his brothers, the *ama-Kosana* or elder among her brothers-in-law, her mother-in-law and all other wives of her father-in-law. Any word containing the radical of such a name would be avoided by her in speech and another word substituted for it. Thus, if one of these persons were called *n-Muti* (Mr. Tree), not only will this actual word for 'a tree' be disused and the word *um-Cakuntshi* substituted, but every other word containing within it the particle *ti*, will be equally avoided. Thus, for *nku-*

*liba* would be used *uku-punga*; for *um-Takati*, *um-Kunkati*; for *uku-nti*, *uku-uki*, and so on.

This practice naturally causes the speech of the women to differ very considerably from that of the men; indeed, were all the *hlonipa* words placed together, they would of themselves constitute quite a decent language. For there are not only a very large number of fixed and distinct *hlonipa* words, but, by certain universally accepted rules of transmutation, any word in the language may be so changed in its prohibited particle as to lose all identity with the 'respected' name and so become itself a *hlonipa* word. Thus, *alaso* may become *arusa*; or *kumba*, *mbaba*.

The *hlonipa* of action is equally as rigorous and far-reaching. All those persons enumerated above as to be *hlonipa'd* by name, are also to be *hlonipa'd* very considerably in the daily actions of the woman. Thus, she must ever cover the body, from breast and shoulder-blade downward, in their presence; she must not even look at them, nor be seen by them, during the period of *gabuzela* q. v.; she must not eat in their presence, nor chew any food while standing or walking outside in their kraals, and so on. Although never released from the *hlonipa* of speech, she may be set free from the *hlonipa* of action by the particular male group, or the particular women, each for their own party presenting her with a goat or similar gift for the purpose of *ukucumbula* or 'uncovering' her.

**um-Hlonishwa**, *n. s.* Small shrub, having a light blue flower, whose leaves are burnt to ward off lightning.

**isi-Hlonono**, *n.* Tree-cricket, heard chirruping loudly on trees in very hot weather; another kind of ground-cricket (*Brachytrypes membranaceus*), found in small holes in sandy localities and producing a deafening chirrup. Cp. *um-Nyezane*.

*N.B.* The tree-cricket is supposed by the Natives to cause the weather to be hot (*uku-buya ilanga*), because it generally makes itself heard when the sun is very powerful; just as the Pondos say that trees round a house bring the wind!

**isi-Hloni** (*s. t.*), *n.* Hair growing about a man's chest, back, in the ears, etc.; also = *isi-Hloni*.

**i(li)-Hlontlo** (*Hlontlo*), *n.* Part of the forehead above the eyes which, in some persons, runs sharply, in a triangular fashion, into the hair on each side = *i(li)-Ntlontlo*.

**isi-Hlontlo** (*s. t.*), *n.* Small herbaceous plant of the euphorbia kind.

**um-Hlontlo** (*s. t.*), *n. s.* Large spreading euphorbia (*Euphor. grandidens*) whose milk is used as a specific for external cancer (comp. *i-nTlontloane*); (gen. in plur. — *imi-Hlontlo*) details, particulars, as in the narration of the course of any occurrence or affair; symptoms, as in the course of a disease.

Ex. *ucabanda imihlontlo yendaba*, she (the *um-Nyoma*) traced out the course or details of the affair.

*us'ey'eqele eminge imihlontlo*, he (the doctor) has already cut off the progress of some of the symptoms.

**u(lu)-Hlontlo** (*Hlontlo*), *n.* Spit or skewer of locusts, pieces of meat, or fruit, *i. e.* the spit together with what is spitted thereon = *u(lu)-Ntlontlo*. Comp. *u(lu)-Hlomo*.

Ex. *ukwenza uhlontlo*, to stick on one after the other — generally used of a man in battle stabbing several people successively.

**um-Hloniyane**, *n. s.* Wormwood (*Artemisia Afra*), used as specific for stomach complaints, fevers, and as an enema for children; also beast slaughtered by the father for a recently menstruated girl (see *i(li)-Tunga*).

**Hlonza**, *v.* = *hloza*; also (C.N.) do a thing (acc.) habitually, be in the habit of doing it, be always doing, as a child any bad habit, or a person being an unusually frequent visitor at any kraal (= *nanza, naka*); (C.N.) lead off with the track, follow along the trail, as a dog following a buck (acc.—comp. *buyata*); (C.N.) lead in music or reed-playing (= *hlaba*; of the second party *vuma* would be used); (C.N.) = *naka* generally.

**u(lu)-Hlonzane**, *n.* Malignant malarial fever, as exists about Tongaland, etc., and supposed to be caused by an *umtakati*; certain fungus, supposed to give rise to this disease when growing in a kraal = *i-Mbo*.

*N.B.* Both the above words are not well known even in the fever districts of Zululand; whence it is possible that the expressions are of Tonga origin.

**u(lu)-Hlonze**, *n.* Thickness.

Ex. *kuqhohuze*, it is thick; *kakumi'uhlonze*, it is thin.

**i(li)-Hlonzi** (*Hlonzi*), *n.* = *i(li)-Hlozi*.

**Hlonzinga**, *v.* = *hlozinga*.

**um-Hlonzo**, *n. s.* (C.N.) = *um-Hlandhlu*.

**um-Hlopekazi** (*Hlopekazi*), *n. s.* White cow.

**Hlosa**, *v.* Be eagerly bent on doing something, used in perf. and followed by



*uku*); be bent on a person (acc.), be resolved to get hold of him (gen. in a bad sense), have the mind made up in his regard (used in perf.), as an *untakati* to kill a person, a youth who has made up his mind to win a certain girl (acc.), or to pay out somebody with whom he has had a quarrel (= *gonda*); begin to have breasts, as a girl; begin to appear, as the breasts themselves; treat a person (acc.) for purulent ophthalmia or granular lids (acc. = *i-nTelo*), extracting from the eyes all the foreign bodies i. e. grains of *amabele*, etc., etc., which the *untakati* who caused the disease, is supposed to have introduced therein; roast an unripe ear of *amabele* (acc.) over the flame of a fire, then knock off all the roasted grains into a pot and eat them, as children formerly used to do in the harvest-field, though the custom is now objected to as causing a swelling below the ears (see *i-nTloa*); put forth the twisted sheath-leaf eventually to contain the ear, as an *ama-bele* plant (see *um-Qumbi*); burn a person (acc.) by poking him with a live firebrand (= *ukuti hlose*) = *sohla*; *sokohla*.

Ex. *ub'ucelo wanhlosa*, you had made up your mind for him from the start (i. e. to do him this ill).

*ngihlose ukuhamba wamhla*, I am bent upon going to-day.

*uyanhlosa intelo*, he is treating him for an *intelo* (most commonly ophthalmia of the eyes).

(li)-*Hlosa*, *n.* Kind of Kafir-corn having black-husked and large sized grains; kind of tall growing *intelo* with an ear resembling the aforesaid.

isi-*Hlosa*, *n.* Veldt-plant, having a raceme of tiny white flowerlets, and used as a specific for ophthalmia and similar eye-diseases.

*Hlosana* (perf. *hlosene*), *v.* Turn sour, as beer or milk from excessive heat (comp. *ukuti hli*); impede one another as to growth, movement, etc., by being too compressed, cribbed, confined together, as mealies in a field or sleepers in a hut (used in perf.). Cp. *minyana*.

*Hlōse*, *ukuti (ukuthi)*, *v.* Burn a person (acc.) by touching or poking him with a hot or flaming thing, as a firebrand (= *hlosa*); penetrate or pierce into deeply, as a thorn or assegai into the flesh; make so penetrate deeply, thrust deeply into, as any sharp instrument (acc. = *ukuti bibe*); finish off, make a clean sweep of, as fire of a country (acc.), cattle a field, or an *impi* the enemy (= *ukuti buqe*) = *ukuti sohle*.

um-*Hloshazana*, *n. s.* Small white heifer.

i(li)-*Hlosi*, *n.* Variety of leopard, said to be larger than the *i-nGwe* and with the spots forming a complete circle, not open as those of the latter, and having a dot in the centre — others asserting that the difference is merely from environment = *i(li)-Sohli*.

*Hlōsu*, *ukuti (ukuthi)*, *v.* Remove by a slight forcible tearing movement; hence, tear off or away, as a person might when nipping off a piece of skin (acc.) from the body, or when pulling off a green switch at the point where the skinny bark still clings to the tree, or when pulling off one portion of a string of worsted, or of rotten paper, from the other = *hlosula*, *cosula*, *yosula*; get so torn off = *hlosuka*, *cosuka*, *yosuka*. Cp. *hlosuluza*.

*Hlosuka* (*s. k.*), *v.* = *ukuti hlosu*, *cosuka*, *yosuka*.

*Hlosula*, *v.* = *ukuti hlosu*, *cosula*, *yosula*.

*Hlosuluza*, *v.* Tear or strip forcibly off (action more intensive and extensive than *ukuti hlosu*), as any skin-like covering (acc.) of a thing when firmly adhering and requiring pulling, a green bough from a tree-trunk when demanding some force, or (metaphor.) a child from its mother (with *ku*), as an *untakati* might by killing it = *ukuti hlosuluzi*; *sohlu-luza*.

*Hlōsuluzi*, *ukuti (ukuthi)*, *v.* = *hlosuluza*.

*Hloza*, *v.* Look about for, endeavour to obtain by seeking, as money (acc.) among one's friends to pay the hut-tax, or any necessary thing required for any special purpose = *hlonza*.

Ex. *bengisahloxa lolo 'luhtamru*, I was still trying to get that piece of money (so as to make up the full amount of my debt).

*unina uhlozela abantabake ukudhlo*, the mother is looking for food for her children (i. e. visiting this and that kraal in search thereof).

u(lu)-*Hloza*, *n.* Veldt-herb whose pods and leaves are eaten.

i(li)-*Hlōzi* (*Hlōzi*), *n.* Dark, thickly overgrown spot in a bush or copse with a dense-matting of creepers and branches overhead; white-flowering bush, used medicinally for a cold in the head, etc.

*Hlozinga*, *v.* Keep eyes on a person (acc.), keep a sharp look-out on him (not in order to know his character = *qwasha*) but to catch him in the act or trap him = *hlonzinga*.

u(lu)-*Hlu*, *n.* Single line (whether straight,



as a row; or circular, as a ring), e.g. a line of print in a book, a row of trees in a garden, a file of soldiers standing (not a train = *i(li)-Hete*); or as a wavering on the surface of a pond, seats in the pit of a theatre, or a single coil of a snake when sleeping, or cotton on a reel [Sw. *mfua*, line; MZT. *lu-sa*].

Ex. *inyoka, uma ilele, iyashaya ixintlu*, a snake when it sleeps, makes rings (i.e. coils itself in rings).

**Hluba, v.** Peel, as soft bark (acc.) from a tree or peel from an orange, or as the orange (acc.) or tree itself; strip, as the rough outer-leaves (acc.) from *imfe* or thatching-grass, or as the *imfe* or grass itself (acc.); throw off the dry peelings of skin, as a person's body after certain skin diseases and eruptions; moult, change coats, as a bird, horse, etc.; clear up, become clear, as a sky (*i-zulu*) that has been cloudy (= *ewetula*); strip off i.e. get off or finish, any long stretch of work, as of hoeing fields (acc.) or covering a distance when travelling [Sw. *chuna*, skin; Her. *puhura*].

Phr. *ixwe walishaya walihluba ngejubane*, he peeled off the country (i.e. got clear of it, got it off) in great speed.

*ngasihluba isitinxu ngokencxa njalo*, you are stripping off (i.e. destroying) from yourself your shadow (i.e. good name, respectability) by so doing.

*inkomo (amuntu, etc.) ihlubele ntlange okwesitupa soncabu* (or *ihlubele ntlange okwelanga las'ebusika*), the cow (person, etc.), has peeled off towards one side like a chameleon's thumb (or like the sun in winter, when it seems to go down towards one side, owing to the change of the ecliptic) — said of a boy, ox, etc. of an unsociable nature, who slinks off and away from the others.

**Hlūbu, ukuti (ukuthi), v.** = *hlubuka*; *hlūbula*.

**isi-Hluba, n.** Certain sea-fish (N).

**Hlubuka (s. k.), v.** Get stripped of its peel-like covering, as a mealie-cob when the covering spathes are removed; get stripped off, as the spathes when removed from a mealie-cob; get to sever one's connection with, forsake, abandon, as a man his chief (acc. or *ku* = *gela*; cp. *hunyuka*); desert from, leave in the lurch, escape or slip away from, as an absconding servant from his master (acc. or *ku*), a prisoner from his guard, or a cat out of a person's hands (comp. *phuyuka*; *hlamuka*); go back on one's promise to or agreement with a person (acc. or *ku* = *qwenguka*); get uncovered, come out, as the sun from amidst

the clouds when the sky is clearing up = *ukuti hlubu*.

Ex. *ngihlubukile itshe exwaneni*, I have got the skin taken off my toe by a stone. *setihlubukile (ilanga)*, it (the sun) has now come out (on a cloudy day).

**i(li)-Hlubuka (s. k.), n.** One who abandons his former chief or party, turn-coat, rebel. See *hlubuka*.

**Hlubula, v.** Strip of its peel-like covering, as a mealie-cob (acc.) of the spathes covering it or a person of his clothes; strip off, as the spathes (acc.) from a mealie-cob or clothes off a person; make sever one's connection with, forsake, or abandon, as a man (acc.) his chief or party (with *ku*); make or cause to desert, escape from, as a servant (acc.) from his master, or prisoner from his guard (see *phuyula*); make a person (acc.) go back on his promise or agreement (loc. = *qwengula*); uncover, make come out, as the sky the sun (acc.) when hidden by clouds; get off, get through, clear off, any long stretch of work to be done, as of fields (acc.) to be hoed, or of country (acc.) to be covered when travelling = *ukuti hlubu* [Her. *puhura*, strip; Sw. *tupa*, abandon; *chuna*, strip].

Ex. *ngisihlubule isikwebu amakasi*, I have stripped the mealie-cob of its leaves.

*sebewate hlubu* (or *sebewahlubule*) *amasi-mu*, they have now cleared off the fields (i.e. the work on them).

*waliti hlubu ixwe*, it (the *um-tilo* or fire) burnt off the whole country.

*ngihlutshulwe itshe exwaneni*, I have been stripped (of the skin) on the toe by a stone.

*ixwe walishaya walihlubula ngejubane*, he cleared off the country, got over it, at a great speed.

**um-Hlubulo, n. 5.** Ribs of meat (the flesh lying over the ribs on the outside = *i-nTsonyama*); flank or side generally, of man or beast (= *u(lu)-Hlangoti*, *u(lu)-Guba*).

N.B. Just as the *i-nTsonyama* of any beast slaughtered is the perquisite of the chief hut in the kraal, so one of the *imi-Hlubulo* goes by right to the *i-kohlwa* hut, the other going to the assembled wives of the kraal.

**Hlubulula, v.** Strip or peel off, strip or peel back, as any thin skin (acc.) or membrane, like the eyelid or the spathes on a mealie-cob = *hlubula*.

**Hlubuyela, v.** Tie a string (acc.) with a slip-knot. See *i-nTlubuyeli*; *i(li)-Findo*.

**Hlubuza, v.** = *hlibiza*.

**isi-Hlubuza, n.** = *isi-Hlibiza*.



um-Hluhluwe, *n. s.* Thick woody forest climber, armed with formidable thorns, and a piece of which is worn round the neck by a man who has killed another, as a charm against evil consequences; spur, on a cock's leg.

Hluku, *ukuti (ukuthi; s. k.), v.* = hlukuza.

isi-Hluku (*s. k.*), *n.* Grudge, ill-will (C.N. fr. Xo.).

Hlukuha (*s. k.*), *v.* Eat food for the first time in the day, or after a long hunger = *xuba*. Cp. *gabula, suta*.

Hlukuluza (*s. k.*), *v.* Give a person (acc.) an angry push or thrust with the hand, finger, elbow, or stick, so as to stagger him, as when in angry altercation; push angrily or roughly by a person (acc.) so as to shake him = *hlukumeza, ukuti hlukuluzi*.

Hlukuluzi, *ukuti (ukuthi), v.* = hlukuluzi.

Hlukumeza (*s. k.*), *v.* Deal a person (acc.) an angry staggering push or thrust, as above (= *hlukuluzi*); give him a shock, shake him, make him feel uncomfortable with offensive, irritating language or scolding [Sw. *sukumiza*, push annoyingly; Her. *huka, kurungisa*, shake].

Hlukuza (*s. k.*), *v.* Shake or toss about, as a wagon a person (acc.) travelling therein, or a person the sour-milk calabash (acc.) before pouring, or the *umasi* therein contained = *ukuti hluku* [Her. *huka, pukumuna*, shake; Sw. *pukusa*, shake off].

i(li)-Hlukuzo (or diminutive *i(li)-Hlukuzwana; s. k.*), *n.* Bunch (*i. e.* hanging cluster or small compact dangling mass of small bodies), as of grapes or other berries, or beads (comp. *isi-Swenyu; isi-Hleke*); 'bunch' or knot of people or cattle (see *i(li)-Vinyo*) [Sw. *fungu*, bunch; *kundi*, cluster; Her. *e-punda*, bunch].

i(li)-Hlukwe (*s. k.*), *n.* Fruit of the arum-lily, eaten in time of famine = *i(li)-Tebe*.

u-Hlule, *n.* Person wanting in 'attractiveness' of appearance, whose features are of a common-place, 'insipid' nature, neither nice-looking nor yet decidedly ugly; a cold-featured, wishy-washy looking individual = *um-Vitune*. See *i(li)-Hlule; tata*.

i(li)-Hlule, *n.* Clot of blood, gore, as found in the arteries and heart after death; imperfectly formed fetus, as in abortion; 'blood' of a person, expressing his bodily appearance (only in phrase below).

Phr. *v.Mtotonga uhlule (or u'ihlule), ngoba ihlule lake tinge*, Mtotonga is an *uhlule*, be-

cause his blood is one clot or coagulation, is thick, *i. e.* there seems to be a lack of 'takingness', attractiveness about his looks (which might otherwise have been good).

i(li)-Hlule-lemamba (*lemambhu*), *n.* Veldt-plant having large umbel of pink flowerlets on a single stalk, and whose tubers, mixed with *um-Kuhlu* bark, are used as a drastic purgative.

ama-Hluluhlulu (*no sing.*), *n.* Semi-liquid food of any kind, in which the ingredients form into disconnected lumps and water so as to become 'watery', as pumpkin and mealie mash, *ububende*, porridge, etc. = *ama-Hlaluhlulu, isi-nThwengela*.

Hlulula, *v.* = *bandhlulula*.

Hluma, *v.* Return to vegetable activity, grow anew, shoot or sprout afresh, as plants, grass, etc., does in the spring-time throwing out new branchlets, or a felled tree (or one still alive) shooting again at the bottom, or a mabele-stalk sprouting anew, or the finger-nails growing again (not used of a seed sprouting for the first time from the soil = *mila*); used for 'bearing children', as below; change one's mind, after having made some previous arrangement or agreement [Skr. *su*, beget; Her. *nyomoka*, sprout].

Ex. *indhlu yake ihlumile*, her hut has grown, has a plentiful offspring.

*waxihlumisa*, he made himself grow (by giving birth to children).

*uamhla us'ehlumile*, he has to-day now changed his mind.

um-Hluma, *n. s.* Tree (*Rhizophora mucronata*) growing in water along the coast, somewhat like the mangrove, and having an astringent bark; castrated calf, lamb, or young goat (called resp. *i-nKabi*, and *um-Tondolo* when full grown).

Hlumba (*Hlumbha*), *v.* Refuse to be a success with *i. e.* to flourish for a person (acc.), as a man's offspring (nom.) when it persistently dies, or his cattle similarly, or his fields when they are continuously a failure.

Ex. *kana'bantwana, uhlunjwa ixalo*, he has no children, he is refused for by any offspring (*i. e.* he is an utter failure in regard thereto).

um-Hlumbulu (*Hlumbhulu*), *n. s.* Person without anything, whose children, wives, cattle, or fields, are an utter failure; hence, poor, poverty-stricken individual. See *hlumba*. Comp. *um-Pangqolo*.

i(li)-Hlumela, *n.* Fresh, young shoot, as of a tree when sending forth in spring new



sprouts along its trunk or branches, or of a felled tree when coming up again from the roots = *um-Xantela*. See *huma*. Cp. *i(li)-Rume*.

**Hlumelela, v.** Give new vigour to, new life, new spirit, as a person to his bodily strength (acc.) by taking food (with *nga*), or to a man (acc.) in need by giving him a beast or whatever is needful to get him out of his helpless condition, or to the children (acc.) of a deceased man as does his brother by raising up further offspring for them through their mothers (see *ngena*).

Ex. *ake ngithle, ngihlumelele amandhla*, let me eat, that I may renew my strength.

*umfazi wahlumelela mntanake*, the woman gave new strength to her child (which might mean that, after her husband's death, she had a girl-child through another man, which girl, she having not been *lobola'd*, would now be claimed by her boy through her first husband, by whom she had no girls; so that this boy, in being now presented by his mother with a sister, is given new strength, etc.)

**Hlunama, v.** Have an angry, surly, morose countenance, as one put out about something (used in perf.) = *sinama* [Her. *yumana*, be morose].

**Hlunga, v.** Clear, clean, or sift a thing (acc.) *i.e.* remove or bring out therefrom the coarse or refuse parts from the fine and useful, as a bundle of thatching-grass (acc.) by holding it in one hand and beating it with the other so that the disconnected rubbish (acc.) fall out, or as a quantity of Kafir-corn (acc.) by shaking it about in a basket and so bringing up the empty husks (acc.), or as snuff (acc.) by sifting it through a sieve (= *hlunga*); take out from the ordinary of its kind by charms or medicines, make different (in good or bad sense), as an *untakati* might a man (acc.) by causing him to develop new and extraordinary ways, as by developing insanity, or the thieving mania; or as one might his dog (acc.) by giving it unusual hunting faculties by medicines (= *vitisa, hlakahlisa*) = *hlingula* [Sw. *chwaga*, sift; Bo. *swaga*].

**i(li)-Hlungu, n.** Part of the veldt where the grass has been lately burnt off, whether it be still black or already green with new grass. Cp. *i(li)-Shakwindhla*.

**isi-Hlungu, n.** Venom of a snake (= *ubu-Hlungu*); antidote for same (= *isi-Bibha*); nettle-rash (*urticaria*) with swollen patches (= *ama-Kekebu*) supposedly caused by some internal poison (= *isi-*

*Hlungu*); medicine supposed to cause that anything struck by a man who takes it, shall experience unusual pain or ill-effects, as though it had been bitten by a snake; such pain or ill-effects caused [akin to *ubu-Hlungu*].

**ubu-Hlungu, n.** Pain, of any kind (see *tshutshumba, futa, nkenketa, qaqamba, um-Njunju*); venom of a snake (= *isi-Hlungu*) [Gr. *algos*, pain; Sw. *uchungu*, pain; *sumu*, poison; Bo. *utungu*, pain; Ga. *lusungu*, poison for arrows; Her. *e-zuvo*, snake-poison].

Ex. *ukipa amaxwi a'buhlungu*, you put forth *i.e.* talk, painful words.

*ikanda i'buhlungu*, my head is painful *i.e.* I have a pain in the head, whether from a wound or headache = *ngi'buhlungu ikanda*.

**u-Hlunguhloshane, n.** = *u-Hlunguhloshane*.

**u(lu)-Hlunguhlungu, n.** Small veldt-shrub (*Vernonia corymbosa*), used for stomach-ache, and also to procure abortion.

**ubu-Hlunguhlwange, n.** Grey-leafed bush.

**Hlungula, v.** = *hlunga*.

**i(li)-Hlungulu, n.** = *i(li)-Hubulu* [Sw. *kunguru*, crow].

**ubu-Hlungwana, n.** Veldt-plant, having yellow flowers, and used as an emetic for biliousness.

**Hlupa (Hlupha), v.** Afflict, generally and in any sense; hence, torment, harass, annoy, as one boy another (acc.); persecute, treat with systematic harshness or inconsiderateness, as a tyrannous chief his subjects; worry, trouble, as an importunate person or unpleasant affairs; bother, be troublesome to, as an unruly ox or a machine always getting out of order; grieve, cause mental pain, as a bad boy his parents [Sw. *sumbua*, worry].

**isi-Hlupe (Hluphe), n.** Small soft feather, as of the down (= *i(li)-Qubu*) of a bird or from the head of a fowl; (in plur.) soft hairs or fur, as of a rabbit or cat (comp. *isi-Boya, i-mBunga*).

**Hlupeka (Hlupheka), v.** Get or be afflicted, troubled, treated hardly, worried, bothered, grieved, or in any state causing misery, unhappiness, pain, and the like (gen. used in pres. progressive or perf.); hence, suffer [Sw. *sumbuka*, get worried].

Ex. *bayahlupeka*, they have hard-times, have much to suffer.

**u(lu)-Hlupo (Hlupho), n.** Action or habit of afflicting, troubling, harshly treating, worrying, bothering, grieving, other people.



Ex. *uCetshwayo way'engasatandea, way'e-s'enhlopo okukulu*, Cetshwayo was no longer liked; he was already very persecuting, harsh, worrying (to the people).

**Hlusa, v.** = *ahlukanisa*; (C.N.) bother, worry by importunity.

**Hlusana, v.** Bother one another by importunity; interfere with one another, impede one another's growth, as when mealies, etc., are too thickly planted (C.N.) = *hlosana*.

**Hlusu, ukuti (ukuthi), v.** = *ukuti hlosu*.

**Hlusuka (s. k.), v.** = *hlosuka*.

**Hlusula, v.** = *hlosula*.

**Hluta (Hlutha), v.** Pick or pluck out or off (with the fingers), as prickles (acc.) from one's clothes, feathers from a fowl, or hair from the private parts of the body = *quta*. Comp. *yotuzo*; *hlutula*.

**isi-Hlutandhlebe (Hluthandhlebe), n.** (N.) = *i(li)-Lalwane*.

**Hlutu, ukuti (Hluthu, ukuthi), v.** = *hlutuka*; *hlutula*.

**isi-Hlutu (Hluthu), n.** Hair of a young man or girl when grown in a long thick mass.

Phr. *uku-ugeva indaba ugesihlotu*, to thrust oneself into a matter or dispute uninvited, without any business therewith or understanding thereof. See *u-Mafikayihlahle*.

**Hlutuka (Hluthuka), v.** Get forcibly plucked, pulled or torn off, out, or up (by the hand), as a bunch of grass or weeds from the earth, or a piece of tough meat from other held between the teeth; have the hair 'plucked out' (or apparently so, even though actually 'rubbed or scraped off') from any part of its skin, as an ox or skin (used in perf. = comp. *gotuka*); get pulled along forcibly, as a person's heart (*intliziyo*) i.e. feel a sudden impulse to do, act under a sudden impulse, as when hastily getting up and striking a person, or going off anywhere = *qutuka*.

Ex. *intliziyo yati hlote* (or *yahlutuka*), *yati angimshaye*, my heart gave a pull (or sudden impulse), that I should strike him.

P. *ukus'ubone inge luhlutuke intamo* (or *ingoni ihlutuka isisila*) *njengami nje?* that you should come to see a vulture with its neck plucked (or a bird with its tail plucked) just as I—word expressing one's utter misery, and spoken as a pathetic reproach to a person who is deriding him.

**ama-Hlütuhlutu (Hlütuhluthu—no sing.), n.** Roots, weeds and the like, merely 'pulled' not dug out by the hoe, during the process of *centa* or *lima* q.v.

**isi-Hlütuhlutu (Hlütuhluthu), n.** Quick-tempered person who readily fires up into a pet or passion; such quick-temper. See *i-nTliziyo*.

**ubu-Hlütuhlutu (Hlütuhluthu), n.** Quick-tempered, passionate manner of action.

**Hlutula (Hluthula), v.** Pluck forcibly, pull or tear up, or out (by the hand), as a bunch of grass or weeds (acc.) from the soil (comp. *pa*), or a piece of tough meat from other held between the teeth (comp. *hembuzo*); pull a person (acc.) to pieces by violently abusing him right and left = *qutula* [Sw. *futula*, pluck].

Ex. *abatakati bamuti hlutu* (or *bamhlutula*) *umtwana ka'nina*, the *abatakati* have torn the child from its mother i.e. have killed it.

**Hlutulela (Hluthulela), v.** Lock, as a door or box (acc.) [D. *slutelen*].

**isi-Hlutulelo (Hluthulelo), n.** Key; lock [D.].

**Hluzuza (Hluthuzo), v.** Pluck, snatch or pull a thing away, as any article (acc.) out of another person's hands when in a pet (comp. *bubuzo*, *pubuzo*); act in a quick-tempered, violently hasty manner (see *isi-Hlütuhlutu*); just pull at weeds, etc., with the hoe, not digging them out properly, i.e. do hoeing work—*centa* and *lima* q.v.—in a hasty, careless, 'scampering' way, leaving half of the weed still remaining in the ground (see *ama-Hlütuhlutu*).

**Hluzo, v.** Strain, as *u-Tshwala* through a plaited basket-strainer (*i-Hluzo* = *vovu*; comp. *keta*); go lame (more generally *hluzela*); cause to get less or reduced (in size, number, quantity, etc.), as a large number of children the food supply (acc.) or sickness a person's body (comp. *ncipisa*) [Sw. *chuja*, strain; *shusha*, lessen].

**i(li)-Hluzo, n.** = *un-Gramu*.

**Hluzeka (s. k.), v.** Get less or reduced (in size, bulk, number, quantity, etc.), as a person's body through sickness, a family or one's stock through disease. Comp. *ncipa*.

**Hluzela, v.** Go or walk lamely, as a man with a painful leg or a thorn in his foot = *xuga*, *gula*.

**isi-Hluzi, n.** Muscular part of fore-arm or fore-leg in man or beast, calf of leg (see *isi-Hluzo*); cord by which calves are tied up (= *isi-Singa*) (C.N.).

**um-Hluzi, n. 5.** Water in which meat has been boiled; hence, meat-broth, meat-gravy; (no plur.) large and small kind of transparent amber-coloured bead or beads [Pers. *khurdi*, broth; Sw. *mehuzi*, meat-broth; MZT. *mu-sinza*].

u(lu)-Hluzi, *n.* (N.) = *u-Maantsu*.

i(li)-Hluzo, *n.* Long narrow sack woven of *i-lala* leaves or grass, and used for straining *u-tshwala*. See *i(li)-Keto*.

Hlūzu, *ukuti* (*ukuthi*), *v.* = *hluzuka*; *hlu-zula*.

i(li)-Hluzu, *n.* Knot or protuberance on the trunk of a tree, post, or stick (= *i(li)-Fuzu*, *i(li)-Quzu*); hip-bone (*os innominatum*), or meat attached thereto, as seen protruding on each side of a beast (sometimes called the *i(li)-Hluzu lesinqe*, the protuberance of the hind-quarters. Cp. *i(li)-Tebe*); 'protuberant' calf of the leg (from prominent muscular development), or buttock (when projecting) (= *isiHluzu*. Comp. *isi-Tumbu*).

Ex. *uBani kana'mahluzu*, So-and-so has no 'protuberances' (behind *i.e.* has no buttocks).

isi-Hluzu, *n.* = *i(li)-Hluzu*. Comp. *isi-Tumbu*.

Hluzuka (*s.k.*), *v.* Get torn, dragged, or scraped off, as a young branch from a tree or the skin from a person's body when scraping against something; have the skin so scraped off, as the person or his body (used in perf.). Comp. *quzuka*; *huzuka*.

Hluzula, *v.* Tear, drag, or scrape off, as a man the young branch (acc.) from a tree, or a stone the skin from a person's toe or leg. Comp. *quzula*; *huzula*.

Hluzuleka (*s.k.*), *v.* = *hluzuka*.

Hlwa, *v.* Become dark, after evening dusk (see *hwelela*) or from solar eclipse; be or become black, as the sky (*i-zulu*) from storm-clouds (used in perf.); become dark (mentally) for a person (with *ku*, or *ela* form with acc.), putting him all in a maze. Comp. *hwelela*. [Sw. *ensi*, black].

Ex. *kusihlela*, in the evening, this evening (*i.e.* anywhere between dark and bed-time at about nine). See *pelelo*.

*uma zokahlwile*, after dark in the evening. *sihlwile lapa-ya*, it (the sky) is now black with heavy rain-clouds over there.

*uNdundu kusahlwile kuye*, with Ndundu it is still dark *i.e.* she has not yet reached the age of reason.

*zihlweba zisekute nekaya*, we were overcome by darkness while still far from home.

*kawawaze kwahlwa nje kimi*, it just came over quite dark for me *i.e.* I was utterly bewildered, all in a maze = *kawawaze kwawahlwile*, or *ngawawaze ngawahlwile nje*.

*luthwa kwahlwa emini*, it is said that it got dark during day-time, *i.e.* there was a solar eclipse.

isi-Hlwa, *n.* Species of long grass growing in wet soil; swarm of children (*lit.* a white-ant's nest) born by one man (only used as below in vulgar abuse). Cp. *u(lu)-Hludwane*.

Ex. *uBani uzule isihlwa, uzalise okwempuku yesiwa* (or *okwempuku yobofu*), So-and-so has generated a perfect ant's-nest or swarm; he has begotten like a mouse of the precipice (or a stench-mouse).

umu-Hlwa (*no plur.*), *n.* 5. Species of termite, or termites (commonly called white-ants, and chiefly applied to the 'soldiers' and 'workers' thereof — see *isi-Hlwana*, *i(li)-Hlwabusi*, *i-nThwabusi*); also (N.) = *isi-Hlwa* [Sw. *mhwa*; Bo. *mswa*; Her. *o-hua*].

u(lu)-Hlwa, *n.* Person utterly destitute, as of cattle, wives, children, or even clothing (*i.e.* stark-naked) = *i-nThwa*.

Hlwabula, *v.* Chew particles of food left in the teeth, etc., after eating, as when clearing the mouth (comp. *nambula*); chew the cud, as a cow (comp. *etshisa*; *un-Swani*). Cp. *neamuza*.

Hlwabusa, *v.* Be nice or pleasant to eat (*lit.* make one go on chewing particles after the eating) = *rrabusa*. Cp. *rrasa*.

i(li)-Hlwabusi, *n.* Species of termite or white-ant (gen. in the bush-country) in the flying state, and of a larger size, darker colour, and less delicate flavour than the *i-nThwabusi* *q. v.*

Hlwahlwazela, *v.* = (N) = *hlohlozela*.

um-Hlwakele (*s.k.*), *n.* 5. Large forest tree in coast districts, having a hard whitish wood.

isi-Hlwana (*no plur.*), *n.* Species of white-ant, smaller and less destructive than the termites or *umu-Hlwa*, from which it is quite distinct.

Hlwanyela, *v.* Sow (by scattering the seed — comp. *tshala*, *gaba*); spread about, carry about, reports (acc.) = *hlwalyela* [Sw. *tawanya*, scatter; Her. *handyayira*].

Hlwase, *ukuti* (*ukuthi*), *v.* Shut up, stop up closely or completely, as a hole (acc.) in anything, a doorway, or bottle = *ukuti swahla*.

Ex. *umute hlwase esweni*, he bunged up his eye for him *i.e.* gave him a blow which caused the eye to swell so as not to be openable.

i(li)-Hlwasisi, *n.* Black flying insect (C.N.). Cp. *i-mBongolwana*.

Hlwati, *ukuti* (*Hlwathi*, *ukuthi*), *v.* = *hlwatliza*.

isi-Hlwati (*Hlwathi*), *n.* Momentary unconsciousness, as when stunned by a



blow, or when dozing between sleep and wakefulness = *isi-Tulu*. Comp. *isi-Hlambi*. See. *hlwazi*.

Ex. *watala* (or *walala*) *isihlwati*, he got (or he laid) stunned or in a doze.

**um-Hlwati** (*Hlwathi*), *n.* 5. Tree resembling the *um-Nqumo* and used for making knobkerries.

**u(lu)-Hlwati** (*Hlwathi*), *n.* Short single stump of a grass-stalk sticking out of the soil after the grass has been burnt off, and sharp to the feet when walked upon.

**Hlwatiza** (*Hlwathiza*), *v.* Doze off, as when sitting quiet (not take a nap = *isi-Hlambi*); get stunned, as by a blow; fall down, drop, as one stunned, or as a bird alighting suddenly; die suddenly or unexpectedly (= *poboleka*); 'drop off' or die generally (= *ukuti hlwati*); walk where there is no path, through the grass, etc. (= *ntlantlata*) [Sw. *fathaisha*, stunj].

**Hlwaya**, *v.* Search or look about carefully for, as bucks (acc.) when hunting, or medicinal herbs on the veldt = *hwaya*.

**Hlwayela**, *v.* = *hlwanyela*.

**u(lu)-Hlwayi**, *n.* Buck-shot or other similar small shot (for bullet = *i-nTlamvu*); also the Zulu regiment *um-Xapo*.

**um-Hlwazi**, *n.* 5. Thin-bodied harmless snake, of green colour spotted on the upper half with black, regarded as the *i-dhlozi* of a child, or man of no importance (comp. *i-Nyandezulu*, *u-Mabibini*); another large brown and non-poisonous snake, also an *i-dhlozi* (= *um-Senene*); plant, Bushman's Tea (*Phyllica spec.*), whose aromatic roots are hawked about as medicine 'good for the stomach' giving appetite, etc.

**um-Hlwazimamba** (*Hlwazimamba*), *n.* 5. Large dark-coloured non-poisonous snake with three stripes along the back and white under-parts; certain forest climber, used as *i-nTelezi*, also for striking a bull so that the itching irritation may cause it to mount.

**um-Hlwehlwe**, *n.* 5. = (C.N.) = *um-Hlehto*.

**Hlwenga**, *v.* Separate off, throw off, discharge the liquid, as any mixture might the water (acc.) combined with it, upon settling; or as mixed paint when it makes the oil (acc.) rise after standing; or as a person's eyes making rise the tears (acc.) when filling with them (= *cweba*, *cwenga*).

Ex. *amasi as'ehcenge unlaza*, the curds have separated off the whey.

*umgasinxé wude unlomo, amehlo ake ab'e-*

*s'ehlcenga* (or *cweba* or *cwenga*) *inyembezi*, you need only open your mouth (at him), when his eyes will fill with tears.

**um-Hlwenga**, *n.* 5. Mane, as of a horse, pig, lion, etc. = *um-Hlonga* [Her. *omurenge*].

Phr. *atwebe umhlcengu* (or *axakumila umhlcenga ekanda*), he carries a mane (or he will grow a mane on his head) *i.e.* he is, or will become, stuck up, conceited, arrogant.

*uku-rusa umhlcenga*, to get the mane up, or make a person (acc.) get the mane up, *i.e.* work oneself up into an excited state (as a witchdoctor), or to excite anger in another.

**u(lu)-Hlweza** (*collective*), *n.* Number or quantity of anything of the same kind collected or separated off from an original mixed mass, as *utshwala* (not in the mixed state in the barrel) but now strained free from the dregs for drinking, or *amabele* as thrashed and sifted grain (*i.e.* separated from the ears and husks), or as the collection of cows, calves, etc., belonging to one man when drawn off together, or as the shillings when sorted out alone from a mixed heap of money (comp. *umu-Hlu*); plur. *izi-Hlweza*, or *izi-nHlweza*, separated shower-clouds bringing their rain not continuously, but in different showers; such separate rainings or showers; eyes of a person when of a tearful, sad-looking nature (= *i-nHlungunyembe*).

Ex. *ixulu seli ixihlweza* (or *liyana ixihlweza*) the sky is now sorted off into showers or shower-clouds (or is raining piece-wise, in separated showers).

*amehlo ake a'xihlweza*, his eyes are sad-looking, tearful, like two shower-clouds.

**isi-Hlwhlwhlwi**, *n.* Any food-stuff when very sour, as *amasi*, beer, etc. (C.N.). Comp. *ukuti hli*; *hlosana*.

**Hlwipilizi**, *ukuti* (*Hlwiphilizi*, *ukuthi*), *v.* = *ukuti hwipilizi*.

**Hlwisana**, *v.* Be very dark, as clouds before a storm (C.N.).

**Hlwita** (*Hlwitha*), *v.* Snatch away, seize and take off by a quick sudden movement, as a hawk a fowl (acc.) or a person the blanket from another = *ukuti hlwiti*. See *isi-Hlwiti*. Comp. *hwita*; *hlasisa*, *makula*; *rula*.

**isi-Hlwitandhlebe** (*Hlwithandhlebe*), *n.* (C.N.) = *i(li)-Lulwane*.

**isi-Hlwiti** (*Hlwithi*), *n.* A snatching away; a quick, sudden seizure and off (with *uku-tata*). Comp. *hlwita*.

**Ho**, *ukuti* (*Hho*, *ukuthi* — the vowel is prolonged), *v.* Be blazing hot, as the sun



or the heat of a great fire; make up a great 'blazingly hot' fire (acc.); pile up the firewood (acc.) so as to make a 'blazingly hot' fire = *hola, ukuti ga, ukuti garra*.

**Ho, ukuti (ukuthi), v.** Make a subdued indistinct rumble or rustle, as a number of people heard singing in the distance, or a river heard rushing over the rocks, or falling over a cataract, or meales or water when being poured out in quantity = *hoza; ukuti ha, haza*.

Ex. *acingule ho lapa*, just make it (the water) rumble for me here (*i.e.* pour it out for me here).

**isi-Ho (with plur.), n.** Single wafting towards one of a distant rumbling or rushing sound, as of a number of people singing, a waterfall, or river running among rocks.

Phr. *uku-m-tela ngesihho umuntu*, to utter a cry of loud reproval at a person, as when he says something shockingly improper or untrue.

**Hoba, v.** Grind grain (acc.) very coarsely (= *qakaza*); be in an alarmed, mentally disturbed state, as a man from apprehension of evil, a startling report, or consciousness of guilt of some crime (used in perf.); be in a physically disturbed state with an 'alarmed' unusual look, hair standing, etc., as an ox when exhibiting the first symptoms of an oncoming disease (used in perf.) [Sw. *hobha*, startle; *hobu*, alarm].

**Hobana v.** Present a wizened, numbed, 'alarmed', appearance, as the body of a person or an ox (with the hair standing, etc.) when showing the first symptoms of some serious constitutional derangement, or from cold; be depressed, out of sorts mentally (*entliziyeeni*), as from grief (used in perf.) = *hoshobala, konkobala, koshobala*; cp. *sinaba*.

**i(li)-Hōbe (Hoobe), n.** Man destitute of cattle. Comp. *i-m'Pundhle, um-Hlataga, um-Pangqolo*, etc.

**i(li)-Hobe (Hobhe), n.** Generic name applied to certain birds of the dove type, as below, given to eating grain from the fields and scared away by the cry 'hobe!' (see *hobeza*):—the *i(li)-Juba I.* (Rock Pigeon); the *i(li)-Yakutu* (Speckled Pigeon); the *i(li)-Juba II.* and *III.* (Collared Turtle Dove, and Lesser Collared Turtle Dove); light-blue head larger than the *i(li)-Juba*.

N.B. The dove, when it coos, is supposed to say, 'a'ndakwe, a'ndakwe! a'ndakwe, a'ndakwe!' (the *anabak*), is reddening, it is ripened!

**ubu-Hobs, n. (N)** = *u(lu)-Faba*.

**Hobeka (s.k.), v.** Get in an alarmed, mentally or physically disturbed, state (used in perf.)—see *hoba*.

**i(li)-Hobela (Hobhela), n.** Deep-set eye = *isi-Gobe, um-Holo*.

**Hobeza (Hobheza), v.** Scare away doves from the fields by the cry *hobe!* See *i(li)-Hobe*.

**Hōbo, ukuti (Hōbho, ukuthi), v.** = *hoboza; hoboka; ukuti habu*.

**i(li)-Hōbo (Hoobo), n. (C.N.)** = *i(li)-Hōbe*.

**isi-Hōbo (Hōbho), n.** = *isi-Habuza; isi-Galagala*.

**Hoboka (Hobhoka), v.** = *habuka*.

**isi-Hobolo (Hobholo), n.** Broad, deep ravine, running down between two hillslopes. Cp. *um-Hohoba*.

**um-Hobolo (Hobholo), n. 5.** = *um-Ngabazane*.

**i(li)-Hobosha, n.** Puff-adder (= *i(li)-Bululu*); variety of pumpkin having a green rind with white spots, resembling the *isi-Kutwane*; gourd gathered while still green and so with rind too thin for use; imperfectly formed pip of a 'green' pumpkin; person who eats an immense quantity at a meal, one with a very large appetite.

**Hoboza (Hobhoza), v.** = *habuza*.

**isi-Hobozi (Hobhozi), n.** = *isi-Habuza*.

**u(lu)-Hobozi (Hobhozi), n.** = *u(lu)-Gobozi*.

**u-Hodoba, n.** Word expressing wonderment, admiration at that which is exceptionally powerful, strong, as an *in-Kunzi* (bull), among its kind *e.g.* an unusually great *umtakati* or skilful doctor or powerful *induna*; also applied to very strong beer, snuff, violent temper, etc. = *u-Hohodo, u-Nqondovu*.

Ex. *kana'laka, umhobu*, he hasu't (merely) an angry temper; he has a perfectly mighty one.

**isi-Hōfuhofu, n. (N)** = *isi-Hamfuhamfu*.

**Hōge, ukuti (ukuthi), v.** = *hogela*.

**Hogela, v.** Turn on a person (acc.) sharply with words, as a person suddenly firing up at another or replying violently; breath in, inhale (by the nose), as the air (acc.) when breathing or the fumes of medicine; draw in (by the nose), sniff, as a dog when seeking something in the grass; smell at, as at a flower. Cp. *nuka; sezela; tungata*.

**isi-Hogo, n.** Food burnt in the pot and generally forming a black skin or crust at the bottom and sides; the 'burnt' food from such a pot when served =



*isi-Hogolo, i-nTshela* [Her. *o-ngoko*, burnt crust in pot; Di. *rog*, warm].

Ex. *loku'kudhla kunuk'isihogo*, this food smells of *isihogo* i.e. smells burnt.

**isi-Hogolo, n.** Burnt crust of food at the bottom of a pot (= *isi-Hogo*); harshness or hoarseness of the throat or voice, as after much shouting (cp. *hoshozza, holoza*).

**i(li)-Hogwe, n.** = *i(li)-Habehebe*.

**i(li)-Hoho, n.** Os sacrum i.e. the deflected end of the spine just above the tail in an ox.

**um-Hoho, n. 5.** = *um-Hawu*.

**u(lu)-Hoho (Hhohho), n.** Unusually large hut; very large *imbiza* for storing beer (cp. *um-Ndindimana*); small hut built in the kraal for storing beer.

**isi or um-Hohoba, n. 5.** Any long, deep, narrow thing, as a trough, narrow deep valley or kloof; long thin person or ox = *um-Hohombe*.

**u-Hohodo, n.** = *u-Hodoba*.

**um-Hohoho, n. 5.** = *um-Bavuma*.

**u(lu)-Hohomba (Hohombha), n.** Very thin, emaciated person or beast; (C.N.) hollow, as the inside of a tent or box.

**i(li)-Hohombe (Hhohombhe), n.** Word of contempt for a person or stranger of another tribe, as the Tonga or Suto.

**um-Hohombe (Hohombhe), n. 5.** = *um-Hohoba*.

**Hola (Ihola), v.** = *ukuti hho*.

**Hola, v.** Draw, haul, or pull along, as when pulling in a long rope (acc.), pulling out a tree-trunk from a swamp, or pulling along a cart (comp. *hudula*); draw along, as water (acc.) through a pipe by suction; lead along, as water along a slit; draw in, as the air (acc.) when taking a breath or inhaling by the mouth (see *hogela*); lead along, entice, as a blind man (acc.) when walking, or a person to any good or bad action; absorb or draw in (the water), i.e. have the water already decreased by evaporation, as *izinkobe* or potatoes when the water has sunk below the surface. Comp. *dontsa* [Ga. *yola*, draw a line; Her. *toora*, drag away].

Ex. *izinkobe sezihola*, the boiled mealies are now drawing i.e. have been boiling so long that the water has already sunk below the surface.

*uku-hol'intambo* (or *uku-pata intambo*), to carry the string, as the boy leading the oxen in a wagon.

'*uyahola ini?*' 'Ayi-ke! uyiholi imali; ngiholehca inkosikazi inkomo-inge ngomanya-

*ka; kodwa kayikangiholeli kulo'mnyaka?*' 'Do you draw (anything, as wages)?' 'Well! I don't get any money; I get paid by the mistress one beast a year; but she has not yet paid me for this year.'

**isi-Hole, n.** Person or animal with the leg paralysed or broken, so as to be merely dragged along when walking; laggard; animal that stays about alone, not going with the herd.

**i(li)-Holo, n.** Anything with a rough surface, as a piece of sandstone, an old earthen pot, a chapped hand, or the face of some Natives when covered with numerous tiny pimples; plur *ama-Holo*, roughness, as of any surface (used gen. as an adjective = *ama-Haye*) [Her. *atyinyuru*, roughness].

Ex. *unabele us'e'holo* (or *us'el'holo*), the Kafir-corn is already filling in the grains, so that the ear hitherto smooth, now has a rough 'pimply' feeling when passed through the hand.

*udiso lolu selu'maholo*, this beer-pot is now rough (has the smooth surface off).

**um-Hōlo (Hhoolo), n. 5.** Any long or deep, narrow hole, pit, or excavation, as that made by a rat, snake, ant-bear, etc. (cp. *isi-Godi, isi-Sele, um-Godi*); deep-sunken eye (= *isi-Gobe, i(li)-Hobela, isi-Keleketete*).

**Holoba, v.** Make a continuous deeply-rumbling noise, heard from a distance, as a full river rushing among rocks or over a waterfall, mealies boiling in a pot, or as the men singing at a dance (from the deep indistinct rumbling of their commingled voices—not of the girls) (= *rroloba*. Cp. *rwaaza, haza, hooza*); reprove a person (acc.) vehemently, utter loud disapprobation, as at anything improper or untrue he may have said (= *uku-m-tela nyesihō*); canter, as a horse, from the sound made; (C.N.) = *holoya*.

**isi-Holoba, n.** Starting song of the *i-keto* at a wedding-dance i.e. when they rise up after sitting on the ground, to take their places for a dance = *isi-Rroloba*. See *hongozza*.

**Holodela, v.** (C.N.) = *rrolodeta*.

**u(lu)-Holokoqo (s.k.), n.** = *u(tu)-Hoqolo*.

**Hōlo hōlo, ukuti (Hhōlo hōlo, ukuthi), v.** = *holozza*.

**i(li)-Hōloholo (Hhōlahholo), n.** = *i(li)-Holozza*.

**Hō-lo-lo (Ihlo-lo-lo**—first syll. accentuated), *int.* expressing sarcastic merriment like 'oh my!' in Eng., as might be said by a young man at a number

of fine girls passing, or as one might exclaim on seeing a great crowd of people going anywhere = *he he he: ep wosh*.

**Holoya, v.** Be 'salted', as an ox which has passed through a deadly disease (C.N.).

**Holoza (Hholoza), v.** Speak with a loud, powerful, stentorian voice (in ordinary conversation), as some men with very deep noisy voices, or women with a loud male-like voice.

**i(li)-Holoza (Hholoza), n.** Man or woman with a loud, deep, stentorian voice = *i(li)-Holoholo*.

**um-Home, n. 5.** Deep pit, abyss, the bottom of which is unattainable, as the shaft of a coal-mine; person with an appetite that is never satisfied.

**isi-Homfu, n.** One who eats in a hasty, greedy, ravenous manner, smacking the chops devouringly; wild, fierce person, dog, etc.; any very delicious food which would make one eat quite ravenously.

Ex. *hob'ntshwala bumuandi, isihomfu*, this beer is nice, it makes one quite voracious.

**Homfuzo, v.** Eat in a voracious, devouring manner any food (acc.), accompanying with fierce smacking of the chops; be wild, fierce, as a dog or angry man.

**Hona, v.** Snore = *honqa* [Her. *ona*; Bo. *gona*, sleep; Sw. *koroma*, a snore].

**isi-Honeyana, n.** Snoring fellow, word expressing contempt for a person whether he really snores or not (C.N.).

**isi-Honi, n.** One who habitually snores.

**i(li)-Hongo (na plur.), n. = i-af'qungo, um-Qungo.**

**i(li)-Hōngohongo, n.** Any soft froth-like thing, as froth of boiled milk, a woollen shawl, etc. Cp. *i-Mfangantanga*.

**Hongoza, v.** Give forth a rumble of distant singing (i.e. sing) as they go along, rumble singly along, as a hunting-party, young-men out walking, a bridal party arriving at the bride-groom's kraal or coming along from the dressing-place for the wedding-dance, etc.

Ex. *ababongoze abantwani, kumake umk'hlame*, let the children go out singing, that this fever-epidemic may depart—according to the custom of *um-Shopi* and *uku-lahlwa kwexingane*.

**isi-Hongozo, n.** Rumbling of distant singing in motion, as above.

**Hōngqo, ukuti (ukuthi), v.** Draw in the legs, shrink back (C.N.).

**Honona, v. (C.N.) = konona.**

**Honqa, v.** Erect a screen or shelter (= *isi-Honqa*) for or against anything (acc. with *da* form); snore (= *hona*) [Sw. *okoa*, screen].

Ex. *ugiyakuhonqa lapa, ughonqele umlilo emoyeni*, I shall put up a screen here, that I may screen the fire from the wind.

**isi-Honqa, or Honqe, or Honqo, n.** Screen, e.g. such as is erected of reeds, etc., before the entrance of a hut or about a cooking-place to keep off the wind; shelter or rude hut formed by binding together overhead long wattles or branches, as erected by an *impi* when camping out (= *isi-Hudulu, isi-Hugu, isi-Hugulu*). Cp. *honqa*.

**Honqobala, v. (N) = gonqobala.**

**i(li)-Hōpe (Hoophe), n. = i(li)-Hoye.**

**isi-Hopoca (Hophoca) or Hopoqa, n. = isi-Kumbuzi.**

**u-Hoqetsheni (s.t.), n. (C.N.) = u-Kotetsheni.**

**isi-Hoqoba, n.** Country of an ugly nature, bad for getting along in, as bush country (*i-Hlanze*) where the bush is unpleasantly thick (see *isi-Xa*), or country broken up into deep valleys and hills and stony precipitous places, or a place thickly covered with large stones (even though flat) = *isi-Hoqohoqo*.

Ex. *bengikwele isihogoba sehlanze (or samatshu)*, I had been engaged upon or contending with an ugly bit of bush-country.

**u(lu)-Hoqolo, n.** Long slender-bodied 'drawn out' thing, as a snake or (by comparison) a human-being when very emaciated and so appearing to be 'long'—not used of inanimate objects = *u(lu)-Holoqolo*.

Ex. *abantu seba izinhogolokazi indhlala*, the Natives are now drawn-out or tall thin things from famine.

**Hoqoloza, v.** Draw in deeply, as when taking a very long draw at the hemp-pipe as though to exhaust the whole pipeful at once; drink off with a long 'draining' drink, as a potful of beer (acc.); draw in with a long 'finishing' sniff, as an old woman vigorously snuffing up the remains of snuff-dust from her snuff-pouch = *ukuti hoqolozu*.

**Hōqolozu, ukuti (ukuthi), v. = hoqolozu.**

**isi-Hōqohoqo, n. = isi-Hoqoba.**

**Hoqoza, v.** Make clatter, as a person might hard light hollow things (acc.) like a lot of empty gourds or *izinDebe*; be acting deceptively in secret while openly presenting a plausible appearance.

N.B. The *i-mBulu* (large lizard) once visited a person. He sat down on his haunches



in the hut, presenting a very respectable frontal appearance, but all the time was really eating the *amasi* with his tail, until at length the clatter of the pots was heard, when his double-faced conduct was discovered. Such a double-faced person was henceforth called an *imBulu* and his conduct was described as *aku-hoyoxa*.

**Hosha, v.** Draw out a thing (acc.) from between other things closely surrounding it, as a stick of *imfe* from out of a bundle, or a blanket out of a pile (comp. *kipa*; *hola*); draw out a person (acc.) *i.e.* seek to get secret information from him (see *um-Ongulo*) = *husha*.

**isi** or **um-Hosha** or **Hoshe, n. ̄.** Ravine, or long valley formed of sharply converging hillsides (generally with a stream at the bottom); kloof or ravine running up a mountain-side (not necessarily very deep and straight as an *um-Hohoba*). Cp. *isi-Godi*; *isi-Kumbu*.

**um** or **u(lu)-Hōshahosha, n. ̄.** Any long trailing, dangling thing, as a long rein, snake, tail, dress, etc.; also applied to a long plank or tall person (= *um-Hushuhushu*, *u(lu)-Hududu*, *u(lu)-Jokojo-ko*, *u(lu)-Huduhudu*); a 'tail' (metaphor.) *i.e.* unpleasant thing following after one when coming home, as an ugly affair (he having done something wrong on his way), or a wild beast that he has disturbed and which is following him behind (= *um-Koka*).

Ex. *uCishu usifikele wohshahosha bokufa (or brekala)*, Cishu has arrived tous with some disease (or crime) trailing behind him *i.e.* has brought along home with him some disease, etc.

**um-Hosheba, n. ̄.** Any long narrow thing, as the leaf of some trees, a long narrow strip of cloth, etc.

**isi-Hosho, n. (C.N.) = i(li)-Hoshozo.**

**Hoshobala, v. = hobana.**

**Hoshozo, v.** Speak with a hoarse, 'straining' voice, emitting only a gruff sound as though with an effort, as some Native men do naturally, or a person when suffering from a bad sore-throat. See *i(li)-Hoshozo*.

**i(li)-Hoshozo, n.** Person with such a voice as above — see *hoshozo*.

**Hoya (Hhoya), v. = ukuti hho.**

**i(li)-Hoya, n. = i(li)-Titihoya.**

**u(lu)-Hoyana, n. = u(lu)-Hoyizana.**

**Hōye, ukuti (ukuthi), v.** Cover, or be scattered over with innumerable 'little bits of things' (= *u(lu)-Hoyizana*), as plums covering a fruit-tree, sheep a hillside, a rash the body of a person, or fine sand-

particles a floor (gen. used in impersonal form). Cp. *ukuti eiti*.

Ex. *kute hoye wonke umzimba*, it is covered all over (with tiny pimples), the whole body.

*ng'exisa kute hoye uhoyizana pantsi*, I felt little bits of things scattered all about the floor.

*ng'izimane zite hoye yonke intaba*, I found them (the sheep) dotted about all over the hill.

**i(li)-Hōye (Hooye), n.** Black spur-winged goose (*Plectropterus gambensis*). Cp. *i(li)-Dadu*; *i(li)-Hantsi*.

**Hoyiza, v.** Scare or drive away, as field-pests (acc.), an epidemic of disease, a troublesome *i-dhlozi*, by incantations, singing, etc. — see *um-Shopi*; *uhla*; *qj-hebeza*; *hobeza*.

**u(lu)-Hoyiza (more freq. in dim. form u(lu)-Hoyizana — no plur.), n.** Little bits of things, things very tiny or contemptuously small of their kind (generally in number and in scattered condition), as tiny sand-particles covering the floor of a hut, small pimples covering a person's body, very small *mabele* or mealie-grains, undersized pots or huts, or a lot of poor-bodied children or sheep. Cp. *i-nTsetse*; *u(lu)-Hlalu*.

Ex. *uGwababa uzole uhoyizana*, Gwababa has begotten a lot of little bits of children.

*ka'Ngizewza kupizwa ughoyizana nje, kunyati izitsha zezinyane*, at Ngizewza's it is drunk (*i.e.* beer) from just little bits of pots like children's vessels.

**Hoyizela, v.** Sing such 'scaring' incantations, etc., for the *ama-dhlozi* (acc), as above — see *hoyiza*.

**Hoza, v. = ukuti ho.**

**Hu, ukuti (ukuthi), v. = huna, ukuti rru.**

**Hu, ukuti (Hhu, ukuthi) v.** Be quite or very white, as snow or a white garment (= *ukuti lu, qwa, gaka, twahla*); slap with the palm of the hand, as a person's face (acc. = *hula, wurruza*).

Ex. *waliti hu ishumi*, he slapped down half-a-sovereign.

**ama-Hu (Hhu; no sing.), n.** Certain game of children in which one pats the other on the body, saying *nank'amahu!* and immediately sits down on the ground, whereupon the other child has to remain by until he gets up to run away, before which he must return the pat and so rid himself of the *ama-Hu = i-Neve*.

**umu-Hu (no plur.), n.** Collection of grains, beads, berries, or other tiny separate bodies massed together. Cp. *u(lu)-Hweza*; *u(lu)-Hoyizana*.

u(lu)-Hu, *n.* = u(lu)-Huludwane.

**Huba, *v.*** Sing an *i(li)-Hubo* q. v.; make a soft light continuous rumble of sound, as a number of people singing in the distance or gently talking in a hut, or water in a kettle passing from the simmer (*see zoyiza*) to the boil, or when splashing over a cascade, or a shower of rain or hail heard coming from a distance (cp. *haza, holoba*); smear or rub over with the hand, as the body (acc.) with paint (with *nga* or acc.), a wall with cowdung (= *beea, hupa*); smear a person (acc.) with words, abuse him with nasty talk (often *hubahuba*) [Her. *hwa*, smear; *yimba*, sing; Sw. Ga. *imba*, sing].

**Huba (Hubha), *v.*** Chase, run after anything (acc.), as after a buck, dog, or a thief running away, or as a snake or wild-beast might a man (= *zoshu*); sew loosely with large stitches, merely run the needle along, as when tacking a garment (acc.), or hut when thatching (= *hida, humu*) [Her. *rumba*, run after].

**um-Hube (Hubhe), *n.*** Broadly drawn-out, longly stretched-out thing, as any circular thing drawn out into an oval shape (as an *isi-Baya*, or fish-tin), or a longly extending forest (cp. *um-Hohoba*); also = *um-Qangala*.

**isi-Hübehube, *n.*** = *isi-Hubenge*.

**Hubela, *v.*** = *hulumbela*.

**i(li)-Hubelo, *n.*** Large sized shield, used for hunting (larger than the *i(li)-Hawu* and smaller than the *isi-Hlangu*).

**isi-Hubenge, *n.*** Ravenously greedy, rapacious person or animal, as a selfish gluttonous eater, an avaricious man, or a bull that wildly drives off all others from the cows = *isi-Hubehube*. Cp. *i(li)-Huluba*. See *hubeza*.

**Hubeza, *v.*** Be rapacious, ravenously greedy, as an *isi-Hubenge*.

**Hubezela, *v.*** Be rapacious after, seeking to steal, get hold of, as a man after the cattle (acc.) of another, a lecherous youth after a girl.

**i(li)-Hubo, *n.*** Tribal song; regimental song (cp. *i-nGama; i(li)-Gamu*); also = *i(li)-Huhu*.

*N.B.* Each separate Zulu clan has a different *hubo* or perhaps two of them. This song is treated with great respect by all the members of the clan, possessing as it does a certain sacred sentimentality of character. It is to the Native patriot the 'dear old song' reminiscent of those good old times — upon which all of us so love to look back — when the clan was still free and unfettered by a

foreign subjection, when only peacefulness and plenty reigned in the land — days gone never to return! The *hubo* is, therefore, nowadays only sung on certain solemn occasions, when the feeling of the hour would seem to befit the pathos of the song. It is performed with much gravity of manner, generally with up-lifted shields and unaccompanied by dance, and is said frequently to bring tears to the eyes. It is sung by the family assembled together in the cattle-kraal just previous to the departure of a 'child of the house' going off to get married; upon the arrival of the bridal-party at the kraal of the bridegroom; and at the funereal hunt (*see i-Hlambo*) following the death of a man.

The regimental *amu-hubo*, peculiar to each (different *ibuto*, were more of the nature of march-songs (not dance-songs), and had nothing of this sacredness of character.

**Hübu, ukuti (Hübhu, ukuthi), *v.*** = *hubuza*.

**u-Hubu (Hubhu), *n.*** A lying person, given to saying and relating untruths = *u-Hubushu, i(li)-Hubuhubu*.

*N.B.* Such a person is spoken of in full as *uHubu ka'Bejana, uSinge-sinamakalane*, Mr. Hubu, son of Bejana, Mr. Tick-covered-rump.

**i(li)-Hubu, *n.*** Certain veldt-herb, used as *amaka*.

**i(li)-Hübuhubu (Hübhuhubhu), *n.*** Thing of a spongy, loosely-hanging-together nature, without firm substance, readily disintegrating to force, as rotten wood, soft mould like that of a mole-heap, lungs, or hut-thatch (= *i(li)-Humuhumu*; cp. *i-Mhungamfanga*); cow readily yielding a large quantity of milk (= *i(li)-Sengwakazi*); lying person (= *u-Hubu*).

**i(li)-Hubulu (Hubhulu), *n.*** White-necked raven (*Corvus albigollis*) = *i(li)-Gwababa, i(li)-Hlangulu*.

**Hubuluza (Hubhuluza), *v.*** Eat or drink up (whether by sucking up with the mouth, or with a spoon) any fluid food (acc.) = *ukuli hubuluzi*.

**Hübuluzi, ukuti (Hübhuluzi, ukuthi), *v.*** = *hubuluza*.

**u(lu)-Hubuluzi (Hubhuluzi), *n.*** Any fluid food (*i.e.* thickened water), as very watery porridge, soup, and the like; thin watery mud. See *hubuluza*.

**u-Hubushu (Hubhushu), *n.*** = *u-Hubu*.

**Hubuza (Hubhuzo), *v.*** Make the softly crushing, spongy sound, or sensation, *hubu!*, as when squeezing lungs, poking a stick through thatch (acc.), treading down soft dry mould, etc.; poke lightly about here and there *i.e.* sew badly,



irregularly, carelessly, as when sewing an *isidwaba* or thatching a hut (cp. *kida*); draw milk abundantly and easily from a cow *i.e.* without any effort, merely softly squeezing (see *i(li)-Hubuhubu*); talk lies, lying reports, untrue tales (= *hunuzo*).

**Hubuzeka (Hubhuzeka), v.** Get acted upon as above; be softly crushable, spongy, as an *i(li)-Hubuhubu*.

**Huda, v.** Pass liquid stools, as from diarrhoea (comp. *Ishapalata*); let run or flow out, as a calabash with a hole in it, the *amasi* it contains (comp. *vuzo, huluka*); shoot, as a star.

Phr. *shela!* 'info weta, uhudebee ihulu, never mind, brother of mine, you have been voided upon by a raven, *i.e.* you have been befallen by an unpleasant thing you did not expect and not brought about by yourself.

**isi-Hudede, n.** Greedy, selfish child who cries for every thing it sees another to get; also applied to an adult of a greedy, selfish nature.

**Hudhlu hudhlu, ukuti (Hhuhdhlu hhuhdhlu, ukuti), v.** = *huhdhlu*.

**Hudhluza (Hhudhluza), v.** Scrape, scour, curry, as a hide (acc.) with a prickly aloe-leaf, a table with a scrubbing-brush, or a horse its body against a tree.

**Hudisa, v.** Purge, as a medicine or disease a person (acc.) = *hambisa*. See *i-Nyango*.

**isi or um-Hudo, n. 5.** Dysentery — sometimes *isi-Hudo esinegazi*; the 'bloody' stools accompanying certain other intestinal diseases; such diseases themselves.

*N.B.* Of ordinary diarrhoea (for which there is no name) it would be merely said *uBani uyahula (or umhuda)*. So-and-so is passing liquid stools.

**um-Hudisane, n. 5.** Veldt-plant, whose roots are used as a purgative.

**u(lu)-Hudo, n.** Liquid stools, as from diarrhoea = *u(lu)-Sheko*. Comp. *um-Goda*.

**u(lu)-Hududu, n.** Long trailing thing (from *hudula*), as a very large blanket that drags like a train behind, a very long *isidwaba* of a woman or *ibeshu* of a man = *um-Hoshahosha*.

**u(lu)-Huduhudu, n.** = *um-Hoshahosha*.

**Hudula, v.** Drag anything (acc.) generally of a 'sprawling' or flat-lying nature, along the ground, as a hide, sack of mealies, or a prostrate person; lead away by moral force or talking, seduce, as one might a girl (acc.). Comp. *kola* [Sw. *burara*, drag].

**isi-Hudulo, n.** 'Drag' of any kind, *e.g.* a tree pulled about a field by oxen for the purpose of harrowing, or the fork of a tree used as a slip for carrying things on (= *isi-Hlipi*).

**isi-Hudulu, n.** Roughly made shelter or hut, generally of intertwined branches, as for screening an *impi* when encamped, or for keeping goats, or for cooking in = *isi-Hugu, isi-Hugulu, isi-Gugu*.

**isi-Hugu (Huugu), n.** = *isi-Hudulu*.

**isi-Hugulu, n.** = *isi-Hudulu*.

**Huha (Hhuhha), v.** = *heha*.

**Huha, v.** Have a great attraction or drawing-power over one (acc.), so that he be ever craving after it, always be seeking to do it, etc., as any fascinating hobby, liquor for an inebriate, etc.; draw or lead one (acc.) on so that he become so strongly habituated, inclined, as to be unable to overcome the desire or habit, as a mother who induces a habit of fastidiousness in her child (acc.) by constantly giving way to its desire for nice things (with *nga*) = *heha, huanhekisa*; cp. *juwezo*.

**i(li)-Huha, n.** An overpowering inclination, craving, fascination, habituated desire for anything, action, etc. (with *na* and gen. of thing).

**u(lu)-Huha (Hhuhha), n.** = *u(lu)-Heha*.

**Huheka (Hhuhheka), v.** = *heheka*.

**Huheka (s.k.), v.** Get carried away by some overpowering habit, craving, inclination, attraction, etc., as above (used in perf.) — see *huha* = *heheka, humheka*.

**Huhuluzo, v.** Go sweeping along, sweep along, as a person dragging a branch of a tree behind him (with *nga*) leaving a swept track as he goes, or a bird making a sudden swift flight or sweep as when about to seize a fowl, or a woman getting along rapidly with her field.

**Huhuluzi, ukuti (ukuthi), v.** = *huhuluzo*.

**um-Huhuluzo, n. 5.** Swept track, as left when dragging anything along.

**isi-Huhumba (Huhumbha), n.** Thing in a dirty, faded state, white with unwashed dust, etc. (used of things by their nature glossy or of clearly marked colour), as a Native with the body grey with dirt, or a woman's kilt undressed with oil = *isi-Hwabariga*.

**um-Hohambe (Hhuhhumbhe), n. 5.** Great cavern or pit of a thing, as an unusually large hole, an immense belly, or very large broad sack.

i(li)-Huhwa, *n.* Strong unconquerable habit or craving, as for stealing, drinking, making beadwork, etc. = *i(li)-Huha*.

Ex. *us'echuhwa lokutunga ixihesho*, she has already a strong liking for making frontal-fringes (of girls).

isi-Huhwa, *n.* Species of eagle.

Hula, *v.* Cut away with a sickle, etc., long grass or weeds (acc.) from any place, as when clearing it for ploughing; hence, mow (= *hesho*); cut off hair (acc. = *gunda*) [Bo. *hulula*, reap].

Hula (*Hhula*), *v.* Slap with the palm of the hand, as a person's face (acc.) = *ukuti hu, wurruza*.

isi-Hula, *n.* Person or animal of a voracious nature, with an insatiable greedy desire for food, cattle, girls, and the like = *i(li)-Huluba, i(li)-Hulugu, isi-Huqa*. See *hulaza*.

Hulaza, *v.* Act voraciously, with a greedy insatiable desire, as in eating, or taking rapacious possession of somebody else's inheritance, etc. = *haha, huluba*. [Sw. *a kula*, rapacious].

u(lu)-Hule, *n.* = *u(lu)-Hidi*.

Huluba, *v.* = *hulaza, haha*.

i(li)-Huluba, *n.* Voracious person or animal, with a greedy insatiable appetite = *i(li)-Hulugu, isi-Hula*. Cp. *isi-Hubenge*. See *huluba*.

Hulubela, *v.* = *hulumbela*.

u(lu)-Huludwane, *n.* Litter, swarm, as the offspring of a pig, fowl, or man = *u(lu)-Hu*. See *hulula*. Cp. *isi-Hlwa*.

i(li)-Hulugu, *n.* = *i(li)-Huluba*.

i(li), isi or u(lu)-Huluhulu, *n.* = *i(li)-Huqa, ama-Halahala*. See *huluzela*.

Huluka (*s. k.*), *v.* Get slid off, stripped off, shelled, or born, as below — see *hulula*; run or flow out, as water, grain, etc. from a vessel or sack with a hole in it (comp. *patshuka, hushuka, vuzo*).

Hulukugela (*s. k.*), *v.* Slip or run round, over to, etc., as a boy round a corner or tree when dodging a person, a bull running off over or round a hill, or a person when making a momentary deviation into any kraal = *ukuti hulukuqu, ukuti hihikiqi, ukuti halakaqa*. Comp. *hulumbela*.

Ex. *usate hulukuqu (or usahulukugela) Vondweni*, he has just run round to, or slipped over to, the Vondweni kraal.

Hulukugu, *ukuti (ukuthi; s. k.)*, *v.* = *hulukugela*.

Hulukushela (*s. k.*), *v.* Slip away or through, as when passing out through a low door-

way of a Native hut with a quick sliding or gliding movement, not quietly crawling (not used of European doorways) = *ukuti hulukushu*.

Hulukushu, *ukuti (ukuthi; s. k.)*, *v.* = *hulukushela*.

Hulula, *v.* Slide off, slip off, strip off, as beads (acc.) from a string or a man his shirt when passing it off by the legs; shell, as beans (acc.) from the pod or mealies from the cob (cp. *gumuza, zozoz*); slide down (trans.) *i. e.* make slip down, as any flat article (acc.) down a slope; 'slip off' the offspring *i. e.* bear plentifully, as a pig or prolific wife (= *huluzo*) [Her. *herura*, slip; Sw. *ma*, shell; Bo. *hulula*, reap].

Ex. *wahulula uhuludwane*, she brought forth a long string (of children).

Hululeka (*s. k.*), *v.* Slip off; get stripped off; slide down, as a person down a roof or bank (loc.); get born plentifully, as offspring = *huluka*.

Hululuka, *v.* (C.N.) = *hululeka*.

Hulumbela (*Hulumbhela*), *v.* Steal or slip round, into, along, *i. e.* go stealthily, as a snake among the grass, or a person seeking to do some wrong or to avoid being seen = *hubela, hulubela, hulukuqela*.

u-Hulumende, or u-Hulumeni, *n.* The Governor; sometimes used by Whitepeople for 'government' [Eng. *government*].

Huluzo, *v.* Bear offspring (acc.) plentifully 'just slip them off', as a pig or prolific wife (= *hulula*); slide along, slip along, as a snake or similar thing gliding along on its belly (= *huluzela*).

Ex. *inyoka yasihuluzela*, the snake slid along after us.

Huluzela, *v.* Slide or slip along on the belly, as a snake, worm or similar thing (= *huluzo*); drink any semi-solid food, of a watery nature that doesn't require chewing, as very watery gruel (= *halazela*).

Huma, *v.* Make a long string of, string along, as beads (acc.) on to a piece of thread, fruit on a spit (cp. *hloma*), or of gossip, lies, etc. (= *ukuti hu*); run the needle merely along, stitch with long loose stitches (= *hida, huba*); begin to get dry, as a washed garment, scrubbed table, tree when dying, or fresh mealies out drying (cp. *oma; hamuka*).

Hūma (*Hhuuma*), *v.* = *hēha*.

i(li)-Hūma or Hūmu (*Hhuuma; no plur.*), *n.* Certain kind of large-grained mealies, 'horse-tooth' mealies.



- Hūmbū**, ukuti (*Hhūmbhū*, *ukuthi*), *v.* = *ukuti hembu*.
- Humbūka** (*Hhūmbhūka*), *v.* = *hembuka*.
- Humbūla** (*Hhūmbhūla*), *v.* = *hembula*.
- um-Hūme** (*Hhūme*), *n.* 5. = *um-Gede* [Goth. *hulundi*, cave; Rag. *mutumā*].
- um-Hume** (*Hhume*), *n.* 5. — same as preceding.
- u(lu)-Hume**, *n.* Long series, string, continuation of anything, as of chain, length of cloth, endless story, etc. = *um-Humo*, *u(lu)-Hidi*, *u(lu)-Hule*.
- u(lu)-Hūme** (*Hhūme*), *n.* same as preceding.
- u(lu)-Hūme** (*Hhūme*), *n.* = *u(lu)-Hēha*.
- Humeka** (*s.k.*), *v.* Get stringed together in a long series or length, as beads, lies, etc.
- Humeka** (*Hhumeka*), *v.* = *humuza* (*hhumuza*).
- Hūmeka** (*Hhūmeka*), *v.* = *hēheka*.
- um-Humo**, *n.* 5. = *u(lu)-Hume*.
- Humheka** or **Humuheka** (*s.k.*) *v.* = *hūheka*.
- Humhekisa** or **Humuhekisa** (*s.k.*), *v.* = *hūha*.
- i(li)-Hūmu** (*Hhūmu*), *n.* = *i(li)-Hūma*.
- Hūmu hūmu**, ukuti (*ukuthi*), *v.* = *humuza*.
- Hūmu hūmu**, ukuti (*Hhūmu hūmu*, *ukuthi*), *v.* = *humuza* (*hhumuza*).
- i(li)-Hūmuhūmu**, *n.* Any light, loosely connected, spongy body, without internal substance, as soft loose soil (like that of a mole-heap), lungs, etc.; person with an easy flowing *i.e.* lying, tongue, careless as to truth, given to relating falsehoods = *i(li)-Hūbukubū*. See *humuza*.
- i(li)-Hūmuhumu** (*Hhūmuhumu*), *n.* An extravagant person, wasteful with the foodsupply, cooking with careless excess, etc. See *humuza* (*hhumuza*).
- Humusha**, *v.* Allure away, lead away by enticing talk, seduce, as one might a child (acc.) to break in any way from parental control or a man from his chief (= *hunga*, *hungula*, *husha*); inform against a person (acc. or with *nga*), as to the chief (loc. = *ceba*); interpret, as an interpreter (N. from Xo. *kumsha*).
- Humuza**, *v.* Have to do with anything of the nature of an *i(li)-Hūmuhumu*, as when hoeing in light soil (acc.), treading on a mole-heap, eating lungs, poking a stick into thatch, etc.; talk away a lot of truthless tales, reports, etc. = *hubuza*.
- Humuza** (*Hhumuza*), *v.* Nibble away continuously at a boiled mealie-cob (acc.), etc.; get through food (acc.) extravagantly, by cooking excessively, etc., as a wasteful woman (= *humeka*).
- Humuzela** (*Hhūmūzela*), *v.* Hum, as the gossip of a lot of men talking lowly in a hut, or the low singing of a lot of men heard from a distance.
- Huna**, *v.* Cut short or too short, as a man his *ibeshu* or trousers (acc.), or a carpenter a plank, or as the ear of a beast when clipping off the point (according to Native custom) = *ukuti hunu*.
- u-Huneba** or **u-Huneva**, *n.* Word expressing wonderment or admiration at the immense size, or age, of the bull of certain animals, as cattle, buffaloes, lions, rhinoceroses, etc.
- Hunga**, *v.* = *humusha* [Her. *c-ranga*, thief].
- um-Hungo**, *n.* 5. Medicine or charm used for the purpose of *hungu* q. v.
- i(li)-Hungu**, *n.* = *i(li)-Hunqu*.
- Hūngu**, ukuti (*ukuthi*), *v.* = *hungulu*.
- u(lu)-Hungu**, *n.* Hemp, when bad (C.N.).
- Hungula**, *v.* = *humusha*, *hungu*, *husha*.
- i(li)-Hungula**, *n.* An alluring person — generally applied to a loose girl who entices young men deceptively; a coquette.
- i(li)-Hunqu**, *n.* Thing or animal checkered with dark and light markings, mottlings, streaks or mixed patches, as a puff-adder (sometimes called by this name), tortoise-shell cat or mealie-cob with various coloured grains. (cp. *i(li)-Bidi*, *i(li)-Gqaba*); pl. **ama-Hunqu**, such dark and light, irregularly mixed-up markings or patches.
- Hūnu**, ukuti (*ukuthi*), *v.* Cut off a thing (acc.) at the end so as to shorten it = *hana*, *hanula*.
- i(li)-Hunu**, *n.* An *isi-Qora* formed of a compact bunch of leathers clipped short at the ends and worn over the forehead.
- isi-Hunu**, *n.* Anything cut short *i.e.* with the end cut off, as a man's *ibeshu*, animal with the ear clipped at the end, or man with the lobe of the ear removed, or even hanging loose after having been slit (= *um-Qewu*). Cp. *i-nGwandu*.
- Huqa**, *v.* Smear, rub on, anything of a semi-liquid or pasty nature, as the body (acc.) with red clay (acc. or with *nga*), or a wheel-axle with grease (= *beca*, *huba*); (C.N.) also = *huqaza* [Her. *huo*, smear].
- isi-Huqa**, *n.* = *isi-Hula*; also *um-Huqa*.
- um-Huqa**, *n.* 5. Great, powerful, wild-natured old bull, of cattle, buffaloes, rhinoceroses and similar animals, that generally goes about alone; also applied to a big, old powerful bull (of cattle) even when tame, or also to a wild-natured



- cow that breaks away from the herd; powerfully-built, muscularly energetic man = *isi-Guqa*.
- Huqaza, v.** Master, be master among, as one bull among others (acc.) round about; also = *hulaza*.
- i(li)-Huqu, n.** Any food thicker than water but not solid enough to be chewable, as porridge so watered as to be drinkable, gruel, or *utshwala*, coffee, etc. thick with dregs as when unstrained = *i(li)-Huluhulu, ama-Halahala*. See *huluzela*.
- Hūqu Hūqu, ukuti (ukuthi), v.** = *huquza, huquzela*.
- isi-Hūquhuqu, n.** Dirty body, white with unwashed dust, etc. = *isi-Hwahwa*.
- Huquza, v.** Crawl or creep on the hands and knees, as an infant (more often *Huquzela* = *kasa*; comp. *huqazela*); wallow, roll about in dirt or dust, as a child (sometimes with *zi* of reflect. form).
- isi-Hurruza, n.** Abnormally big head; big protruding eye (= *i(li)-Pinqi*).
- Husha, v.** Drag oneself along on the belly, as does a snake, worm, or small infant (comp. *huqazela, huluzela*); seduce, allure away (= *huvusha, hunga*); draw out a thing (acc.) from between others (= *hosha*); make become thin, bring down one's body-flesh (acc.), as sickness or fatigue; make a strong rustling noise, as a strong wind blowing (= *hushuza*).
- Hūshu, ukuti (ukuthi), v.** = *hushuka; hushuza; ukuti wushu*.
- Hushuka (s. k.), v.** Come out or slip out unwantedly as anything that should have kept inside, as potatoes from out of a bundle carried on the head, mealies from the corner of a sack when pouring into another, or a man's shirt through a hole in the trousers; become thin, as one's body through sickness or fatigue; come or go out quietly, slip out of a hut, as might any person (even when noticed); come out unwantedly, as lies = *ukuti hushu; wushuka; huluka*.
- um-Hūshuhushu, n. s̄.** = *um-Hoshahosha*.
- Hushuza, v.** Make a strong rustling noise, as the wind when blowing hard; trail along behind, as one might a long blanket (acc.) or dress, or a long wattle partly fallen from the bundle on one's head (= *hushuzisa*); trail along, as the blanket, dress, or wattle aforesaid (= *hushuzeka*); make come or slip out, as above (see *hushuka*); make fall out, i. e. tell, lies (acc.) = *wushuza*.
- Hushuzela, Hushuzisa, or Hushuzelisa, v.** Go 'trailing' along i. e. with a long dress, or other long thing trailing behind.
- u-Hūyi (Huyi), n.** = *u-Mangqwashi*.
- Hūzu, ukuti (ukuthi), v.** = *huzuka; huzula*.
- i(li)-Huzu, n.** 'Town-Kafir' of a low class, who has abandoned his home and leads a loose life among the White-people (N).
- isi-Huzu, n.** Dirty, slovenly person, in his body, dress, etc. = *isi-Hwathuwatu, i(li)-Yatayata*.
- Huzuka (s. k.), v.** Get scraped superficially or grazed, as the skin of a person when rubbing violently against any rough surface, as against a stone; or as the person himself; (N) become an *i(li)-Huzu* = *yocuka*. Comp. *huzuka*.
- Huzula, v.** Scrape superficially (so as to bare the flesh, but not peel off the skin bodily), grate, as a rough stone might the skin (acc.) of a person who rubs hard against it = *yocula*. Cp. *huzula*. [Her. *kurura*, scrape].
- Hwa, ukuti (ukuthi), v.** = *hwaza*.
- Hwaba (Hwabha), v.** Milk a cow (acc.) slightly, perhaps from only a single teat, so as to leave the majority of the milk for the calf; (C.N.) make a person (acc.) thin, as sickness or fatigue.
- Phr. *ungihwabele eximitiyo*, he milked for me cows already in calf (which should not be milked), i. e. he let out to me matters which he ought to have kept quiet, things improper to be openly spoken about.
- i(li)-Hwabadiya, n.** Any broad, flat, thin thing of a stiff nature like a hide-shield, broad stiff leaf, or big ear (cp. *i(li)-Qobodo*) standing prominently out = *i(li)-Hwahwa, i(li)-Hawu*; also *isi-Hwabadiya*.
- isi-Hwabadiya, n.** Woman's *isidwaba* when neglected and ungreased, and so stiff and flat and of a dirty whitish appearance; dirty dusty-looking body of an unwashed Native; such a dirty, slovenly person; anything of a dirty-whitish appearance from neglect, age, etc. (= *isi-Hwahwa, isi-Hwaduhwadu, isi-Kwayimba*); also = *i(li)-Hwabadiya*.
- i(li)-Hwābihwabi, n.** (N) = *i(li)-Habehabe*.
- isi-Hwāduhwadu, n.** Dirty, slovenly person with a dusty-looking uncleaned body and neglected dress; such a neglected, ungreased and therefore dusty-looking *isidwaba* = *isi-Hwabadiya, isi-Hwahwa, isi-Huzu, isi-Hwathuwatu*.
- Hwaduza, v.** Make a flapping noise, as a long stiff *isidwaba* or mackintosh, when walking sharply.



**Hwaduzela, v.** Walk sharply along with such a flapping noise, as above.

**i(li)-Hwahwa, n.** = *i(li)-Hwabadiya*.

**isi-Hwahwa, n.** = *isi-Hwabadiya*.

**Hwahwaza, v.** Make a hissing or fizzing noise, as when passing urine (for which the word is sometimes used), or meat frying. Cp. *haza*; *hahaza*.

**Hwalala, v.** = *hwelela*.

**Hwāla hwāla, ukuti (ukuthi), v.** = *hwala-za* (C.N.).

**i(li)-Hwālahwala, n.** Thing of a mottled appearance *i.e.* with zigzag wavings or irregular blotches of light and dark colouring, as a puff-adder or mottled soap (= *isi-Hwaqahwaqa*); plur. *ama-Hwālahwala*, such zigzag mottlings or irregular blotches of light and dark colour (= *ama-Hwaqahwaqa*).

**Hwalaza, v.** (C.N.) = *halaza*.

**Hwamuka (s. k.), v.** = *hamuka*.

**Hwamula, v.** = *hamula*.

**i(li)-Hwanqa, n.** Man with much hair about the cheeks; bullock, fowl, etc., black with white spots or small patches all over the body — the markings being deeper and more clearly cut than in the *i-mPunga*; *i-Hwanqa elibomvu*, a beast marked similarly to above but with brown instead of black (= *i-Nuta*); cp. *ama-Qanda-ka'Hayiba*; *i-nTusikazi*.

**ubu-Hwanqa, n.** Hairiness about the cheeks; whiskers; sometimes applied to hairiness about the chest or above the navel (see *um-Bele*).

**Hwāpu, ukuti (Hwāphu, ukuthi), v.** Make a clutch or grab at, as a hanging fruit (acc.) or a person's blanket; do just slightly or a little of, as a little work, music, talk, rest, etc. = *ukuti hwapuluzi*; *hwapuna*; *ukuti jwapu*.

Ex. *ake ngiti hwapu entsimini*, let me just do a little bit in the field.

**Hwapuluzi (Hwaphuluzi), n.** = *ukuti hwapu*.

**Hwāpuluzi, ukuti (Hwāphuluzi, ukuthi), v.** = *ukuti hwapu*.

**Hwapuna (Hwaphuna), v.** = *ukuti hwapu, jwapuna*.

**Hwaqa, v.** Frown. Cp. *hwaqabala*; *nyukubala*; *nyakama*; *kuca*.

**Hwāqa, ukuti (ukuthi), v.** = *hwaqa*; *hwaqabala*.

**Hwaqabala, v.** Be frowning, have a frowning look; have a scowling look, as when angry; be gloomy, as the sky (*i-zulu*) when the sunshine is hidden by clouds; be in low spirits, dejected in mind, have

gloomy thoughts, as from intense anxiety or from some calamity (gen. in perf.). Comp. *lipala*.

**ama-Hwāqahwaqa, n.** = *ama-Hwalahwala*.

**isi-Hwāqahwaqa, n.** = *i(li)-Hwalahwala*.

**Hwāsha, ukuti (ukuthi), v.** = *ukuti hashu*.

**Hwashaza, v.** = *hushaza*.

**Hwashazela, v.** = *hushazela*.

**u(lu)-Hwashimba (Hwashimbhu), n.** = *u(lu)-Hwashumba*.

**u(lu)-Hwāshuhwashu, n.** = *u(lu)-Hwashumba*.

**u(lu)-Hwashumba (Hwashumbhu), n.** Any very long or tall thing, as a long stick, post, or person (= *u(lu)-Hwashuhwashu*); also = *isi-Huzu*.

**isi-Hwātuhwatu (Hwāthuhwathu), n.** = *isi-Huzu*.

**Hwatuza (Hwathuza), v.** Do in a slovenly, untidy, dirty manner, as in keeping tidy one's goods in the hut, putting on one's dress, etc. = *yataza*.

**Hwatuzela (Hwathuzela), v.** Go in a slovenly, dirty manner, as to dress or body = *yatazela*.

**Hwāxu hwāxu, ukuti (ukuthi), v.** = *hwaxuzela*.

**um-Hwāxuhwaxu, n.** 5. = *um-Kwaxukwaxu, um-Twaxutwaxu*.

**Hwaxuzela, v.** = *kwaxuzela, twaxuzela*.

**Hwaya, v.** Scatter seed (acc.) by throwing it in handfuls (cp. *fumba*); scrape, scratch with long-drawn scratches, as a dog scraping up the earth (acc.) with its paw, a person scraping food or burnt crust from a pot or paint from a door, or as thorn-bushes scrape one's body (cp. *pala*; *kukuza*); (N.) = *hwaya*.

**Hwāyi hwāyi, ukuti (ukuthi), v.** (N.) = *ukuti hayi hayi*.

**Hwayiza, v.** = *hayiza*.

**i(li)-Hwayo, n.** Sound, as of a person walking and not seen (C.N.).

**Hwaza, v.** = *hoza*; *hwahwaza*.

**Hweba, v.** Trade, barter (used by the original white-traders in these parts, who came mostly from the Cape — C.N. fr. Xō.).

**Hwebeda, v.** = *gogoda*.

**Hwebeleda, v.** (C.N.) = *hwebeleda*.

**um-Hwebi, n.** 1. Trader — see *hweba*.

**Hwelela, v.** Get dusk, begin to get dark in the evening = *swelela, hwalala*; cp. *hlwa* [Her. *zorera*, become dark].

**um-Hwesheba, n.** 5. Any long narrow thing, as leaf of a gum-tree, narrow strip of cloth, etc.

um-Hweshu, *n. s.* (N) = *um-Hweshuba*.  
 um-Hweshuba, *n. s.* = *um-Hwesheba*.  
 Hwi, ukuti (*ukuthi*), *v.* Take off with a sudden rush or snatch, whisk away (= *hwita*); take a 'snatch' or sip at any hot drink (acc. = *hwibila, pungu*).  
 Hwibi, ukuti (*ukuthi*), *v.* = *hwibila, ukuti hwi*.  
 Hwibila, *v.* Take a sip at, sip, any hot liquid from a vessel or with a spoon = *pungu, ukuti hwi* or *hwibi*.  
 Hwilikisa (*s. k.*), *v.* (C.N.) = *hwilikisa*.  
 Hwili hwill, ukuti (*ukuthi*), *v.* Have a short wrangling dispute or squabble, as two persons quarrelling over something.  
 Ex. *sike satana hwili hwili noBani, we*

got to have a quarrel (of words) with So-and-so.  
 Hwiliza or Hwilizana, *v.* Have a short wrangling dispute or quarrel of words with one another.  
 Hwipiliza (*Hwiphiliza*), *v.* (C.N.) = *hwita*.  
 Hwipilizi, ukuti (*Hwiphilizi, ukuthi*), *v.* (C.N.) = *ukuti hwi*.  
 Hwita (*Hwitha*), *v.* Take off with a sudden quick motion or snatch, whisk off, as a hawk a small fowl (acc.) or a person any small article. Cp. *hwita*.  
 Hwixi, ukuti (*ukuthi*), *v.* = *hwixila*.  
 Hwixila, *v.* (C.N.) = *kwixila*.  
 Hwixi hwixi, ukuti (*ukuthi*), *v.* = *hwixiza*.  
 Hwixiza, *v.* (C.N.) = *kwixiza*.

## I.

**I** in Zulu always takes the continental sound, as in the English word 'ravine.' It has three varieties of length — (1), a short *i*, as in the Zulu words *imini* (noon) and *uwi* (stick), resembling the sound in the English words 'imminent' and 'tin'; (2), a full *i*, occurring generally in the penultimate of words, as in *hila* (choke) and *mina* (me), and pronounced as in the English word 'routine'; (3), a long *i*, of rare occurrence and having no equivalent in English, as in the words *isi-Sila* (bird's-tail) and *isi-Hiya* (pumpkin-mash), and which may be most conveniently distinguished in script by a *ii*.

*i, int.* = *uwu*.

*i, pers. pron.* for nouns of the 3rd. class sing. and the 5th. cl. plur.

Ex. *inja i-luma*, the dog it bites.  
*imiti i-kula*, the trees they grow.

*iji* (accent on the last syll.), *adv.* Outright.  
 Cp. *ukuti ji*.

Ex. *us'enake iji*, he has gone off for good.  
*bumbulala iji*, they killed him outright.

*Ima, conj.* (C.N.) = *uma*.

*Imbala (Imbhala), adv.* Really! actually! a fact! — when expressing surprise = *bala, mbala, neembala*.

Ex. *'abandwe huyakufika namhla E'Si-bawibani. Imbala!* 'the bridal-party will arrive to-day at So-and-so's.' 'Do you say so?'

*Impela (s. p.), adv.* Indeed, truly, really; thoroughly, properly, utterly, quite, altogether = *ugobo, isibili*. See *pela*.

Ex. *ngiyakukushaya impela*, I shall really 'riko you.

*wasifandu impela*, he learnt it (English) properly.

*kubi impela*, it is thoroughly bad.  
*ayikafiki impela*, it (the string) has not yet quite reached (there).

*ukw-Indhla (loc. ekw-Indhla), n.* Time of the new-mealies *i. e.* from the time when they become hard and ripe (but not harvested, which is in *ubu-Sika*), and therefore included in the term *i(li)-Hlobo*, *q. v.*

*Ingabe, adv.* It may be, may be, perhaps.  
 Cp. *mhlawumbe*.

*Ingani, adv.* Whereas, while on the contrary, whereas really; notwithstanding that, even though; why, don't you see (with a subordinate sentence).

Ex. *umuntu angati uhlakanipile, ingani isituta*, one might think he is sharp, whereas really he is a fool.

*wafika wahlupaka; ingani benyintshelile*, he got to suffer; and notwithstanding that I had told him.

*wampoga nje; ingani yena ab'engatandi*, he just forced her; even though she was not willing.

*ingani belina*, why, don't you remember, it was raining — when surprised at some statement made.

*Inganti (s. t.), adv.* = *ingani*.

*Inganti njalo (s. t.), adv.* Whereas really; whereas, you know.

*Inxa, adv. and conj.* If, when = *uma, nca*.

*Inxashana, adv. and conj.* = *inxu*.

*Isibili, adv.* (mostly used in Natal, seldom in Zululand) = *impela, ugobo*.

*Ishi-ke (s. k. — accent on the final particle), int.* You speak the truth! Quite true! — thrown in during a conversation by a listening party when he wants to ex-



press strong assent to any statement made (used mainly by old men) = *yishike*.

**Itangi** (*Ithangi*), *adv.* (C.N. - now nearly obsolete) = *kutangi*.

**Iwu**, *int.* = *wu*.

**Iya** (short *i*), *int.* expressing repugnance, strong dislike, disgust, or impatience, as at the speech or action of another,

and similar to Eng. 'enough of that!' 'get away!' 'what stuff!' 'just hold your tongue!' etc.

**um-lyane** (*plur. im-lyane*), *n. 5.* = *u-Miyane*.

**Izolo**, *adv.* Yesterday. Cp. *namhla*, *ngomuso* [Nyanye. *igolo*; Ga. *gulo*; MZT. *ijilo*; Her. *erero*; Bo. *zana*].

Ex. *imehla naizolo*, every day.

## J.

**J** in Zulu has the same sound as in English.

**Ja**, *ukuti* (*ukuthi*), *v.* Be stretched out *i.e.* lie at full length, or sit with the legs extended, as a man resting when fatigued or dead, or a snake lying extended on the road; have the limbs hanging stretched out *i.e.* be thoroughly done up, quite strengthless, as one fatigued, enervated, discouraged, etc. (= *ukuti jabalala, jakalala, bambalazi, dantsha*); be peacefully relaxed, with no disturbing tension of any kind, as a person's heart when quite happy (= *ukuti tsha*).

**i(li)-Ja**, *n.* Common swift (*Cypselus apus* = *i(li)-Hlolamevula*); *plur. ama-Ja*, mucus discharged from the urethra upon sexual excitement (= *ama-Ganuka*; not semen = *ama-Lota*); milk of a cow when already in calf [Nyamb. *useja*, bull].

**i-nJa**, *n.* Dog; person of very inferior caste, of low habits of life, coarse ill-behaved manners, or despicably poor (= *i-nJanjateka*) [Skr. *svan*, dog; Lat. *canis*; Ar. *jakal*, jackal; Di. *djo*, dog; Sa. *ango*; Dm. *nyakabwa*; Bu. *igalo*; Her. *o-mbua*; Sw. etc. *mbwa*; Kag. etc. *ibwa*; Ngu. etc. *bwa*; At. *aja*].

Ex. *inja yeluna*, or *yenkabi* (castrated), or *yenkuxi* (entire), a male dog.

*nja yentsikazi*, a bitch.

Phr. *nja yenkosi*, *nja yamaNtungwa*, *nja yomSutu*, a dog of the chief, of the Mantungwas, of an Msutu, *i.e.* a caterpillar of any hairy species.

**isi-Ja** (*Isi-Ja*), *n.* Water remaining in the hemp-horn after smoking = *is-Aja*.

N.B. This water is poured down the buttocks of a cow that doesn't readily discharge the placenta after calving, as a remedy for the ill.

**ubu-Nja**, *n.* Lowness of caste; commonness of living, rudeness of manners, or despicable poverty.

**Jaba** (*Jabha*), *v.* Be abashed, made ashamed, feel discredited, covered with con-

fusion, as by a humiliating rebuke from a superior, or a parent by the disgracing behaviour of his child; be disappointed, feel one's hopes destroyed (used in perf.) = *ukuti jeketele*, *ukuti jabiyane* [Sw. *ajabisha*, amaze, make surprised].

**Jabalala**, *ukuti* (*ukuthi*), *v.* = *ukuti ja*.

**isi-Jabane**, *n.* Food consisting of green herbs (*imifino*) mixed with dough of crushed-mealies, so as to form a soft mash = *isi-Gwamba*.

**Jabiyane**, *ukuti* (*Jabhiyane*, *ukuthi*), *v.* Just fall, be simply overcome, with shame, abashment, disappointment, etc. Cp. *jaba*.

**Jabisa** (*Jabhisia*), *v.* Abash, shame, make feel discredited or covered with confusion; disappoint, make feel disheartened, as above - see *jaba* [Sw. *ajabisha*, make amazed].

**Jabula**, *v.* Rejoice, be glad, be delighted, be filled with joy, as a person or child at any particular event or very pleasant experience = *taba, jaja*. Cp. *enamu* [Skr. *bhuj*, enjoy; Fr. *joir*; It. *gajo*, merry; Swe. *gamman*, joy].

**Jabulisa**, *v.* Gladden, make rejoice, delight, as above.

**i(li) or um-Jadu**, *n. 5.* Dancing competition, in which, according to a custom now dying out, the young-men and girls of one locality would, generally during the summer time, arrange with those of a neighbouring locality to meet together at any particular spot, usually out on the veldt, for a dance-competition, the real object being, of course, to give the young people an opportunity of seeing and admiring each other with a certain amount of freedom, there being no elders or public present = *i(li)-Gwija*, *i(li)-Gija*. Cp. *u-Nomzimane*.

**i-nJadu**, *n.* = *i(li)-Viti*.

P. *injadu yombumbi iyakandhwa*, the snuff-pouch of a traveller is hardly worked *i.e.* gets no rest, is being constantly called

upon for 'pinches of sunfl' by strangers along the way.

**Jaha** or **Jahela**, *v.* Become of fine robust build; grow or put on a stout, muscular body, as a young-man in his prime (used in perf. = see *i(li)-Jaha*); race or gallop a horse (acc. — N. fr. D. *jäg*, hunt).

**i(li)-Jaha**, *n.* Man with a fine, robust, stoutly-built body (gen. not tall), a 'strapping' fellow = *isi-Jaqaba*, *i(li)-Kwama-lulu* [Ro. *jaha*, strong, able-bodied].

**um-Jaho**, *n.* 5. Horse-race [D. see *jaha*].

**Jaka** (*s. k.*), *v.* Act in a headstrong, pig-headed manner; do from ill-tempered obstinacy — *jila* [Ga. *mpaka*, obstinate].

**i-nJaka** (*s. k.*), *n.* Ill-tempered obstinacy, intractableness, pigheaded-ness, wilful contentiousness. Cp. *i-nKani*; *u(lu)-Kantu*.

**isi-Jaka** (*s. k.*), *n.* Ill-tempered, pigheaded, contentiously headstrong, intractable person = *isi-Jila*, *i-nDimini*.

**ubu-Jaka** (*s. k.*), *n.* Mental condition of the above.

**Jakada** (*s. k.*), *v.* = *jakaja*.

**Jakaja** (*s. k.*), *v.* Reproach, upbraid, scold with humiliating or contemptuous correction, as one might a person or child (acc.) for any wrong he has done or mistake he has made = *kaca*.

**Jákalala**, **ukuti** (*fukuthi*; *s. k.*), *v.* = *ukuti ja*.

**Jakama** (*s. k.*), *v.* Speak angrily to or at a person (acc. with *ela* form) (C.N.).

**i(li)-Jalambu** or **Jalamu** (*Jalambu*), *n.* Certain forest creeper (*Ipomoea conysole*), allied to the jalap plant, and possessing strong purgative qualities now known to Natives [Eng. *jalap*].

**i(li)-Jalidi**, *n.* Compound (on the mines) [Eng. *yard*].

**i(li)-Jalimane**, *n.* Certain variety of sweet-potato, much grown by the German settlers in Natal, whence the name; a German (N).

**i-nJalo**, *n.* One of the small-sized tubers of the potato, *Amubi*, or other similar plant, which are usually selected for sowing. Cp. *i-nTsentsane*.

**Jaluza**, *v.* Be continuously on the move, going to and fro, here and there, as a person busily moving about in a kraal or garden, or a man repeatedly going to and fro to stool or pass urine, as at a beer-drink or when being purged = *shaluza*.

**Jama**, *v.* Look sternly, severely, fiercely, at a person (acc. with *ela* form), as when angrily regarding him, or as a

fierce bull does at a passer-by when it lays its head on one side and sniffs angrily (= *toba*). Cp. *golozele*.

**Jamba** (*Jambha*), *v.* = *jaba*.

**Jámbalala**, **ukuti** (*Jámbhalala*, *ukuthi*), *v.* = *ukuti ja*.

**i(li)-Jambe** (*Jambhe*), *n.* Tree with handsome berries (C.N.).

**i(li)-Jangazi**, *n.* (N) = *i(li)-Jengezi*.

**i-nJanjateka** (*Janjatheka*), *n.* Dog of a fellow; poor, low-class person (term of abuse only).

**um-Janjato** (*Janjatho*), *n.* 5. The long rafter in a Native hut which runs from door to back and rests on the pillars = *um-Bambato*. Cp. *um-Shayo*.

**i(li)-Jankomo** (*s. k.*), *n.* (C.N.) = *i(li)-Jiyankomo*; (C.N.) name given to a set of boys of the same age.

**Janquza**, Writhe, wriggle the body, as a caterpillar or snake when struck, or a man when suffering great pain = *zi-binya*. Cp. *yaluza* [Sw. *jinyouga*, writhe].

**i(li)-Jantamo** (*s. t.*), *n.* Name given to a set of girls of the same age (C.N.).

**u-Jantshi** (*s. t.*), *n.* Rail, as on a tram or railway line [Eng.].

**i(li)** or **isi-Jaqaba**, *n.* An *i(li)-Jaha* or fine stoutly-built muscular young man of medium or shortish height = *isi-Shaqaba*.

**i(li)-Jatana** (*s. t.*), *n.* Contents of any vessel, as of water, mealies, etc., when only about a quarter to one half full. Cp. *isi-Cete*; *isi-Qentu*.

**i(li)-Jati** (*s. t.*), *n.* Contents of any vessel, basket, etc., as of beer, mealies, etc., when only about three-quarters full. Cp. *isi-Cete*; *isi-Qentu*.

**i-nJāvunjavu**, *n.* Food of a semi-solid nature, as lumps of boiled pumpkin, meat, etc. (not a mash or porridge — see *i-nGabungabu*) when excessively 'watery', sodden, insipid, washed-out.

**Jayela**, *v.* = *jwayela*.

**Jayeza**, *v.* = *jwayela*.

**u** or **i(li)-Jazi**, *n.* 1. Overcoat [D. *jas*].

**Jeka** (*s. k.*), *n.* Have sexual connection with a female (acc. — only used in obscene conversation) (C.N.). Cp. *zeku* [Suk. *jeku*, bull; *mw-sheki*, female; Ngu. Go. Ze. *njeku*, bull; Kwe. *nzeku*, bull; Nyamb. *mw-shiki*, girl].

**u** or **i(li)-Jekamanzi** (*s. k.*), *n.* 1. Dragonfly (from connection with above, the word should be carefully used) = *u-Zekamanzi*.



- u-Jeka** (*s. k.*), *n. 1.* Jug [Eng.]
- um-Jēkejeke** (*s. k.*), *n. 5.* Certain small veldt bird.
- Jēkelele, ukuti** (*ukuthi*; *s. k.*), *v.* = *jaba, ukuti jabiyaue.*
- i(li)-Jēkezi** (*s. k.*), *n.* (C.N.) = *i(li)-Jengezi.*
- i(li)-Jele**, *n.* = *i-nGwe.*
- um-Jele**, *n. 5.* Bull, of cattle or any large animal (as lions, elephants, etc.), which is already past its prime and no longer fit upon the cows, but not so old as the *um-Jendevu*, *q.v.*; an adult girl already beyond the marriageable age (see *um-Jendevu, um-Gxikiva*).
- u-Jeleza** (*nō plur.*), *n.* = *i(li)-Bece.*
- i-nJelwa** or **Jelwane**, *n.* = *i-Ngungumbane.*  
*Phr. uBani axalise okweqanda lenjelwane,* So-and-so begets children rapidly, at unusually short intervals.
- Jembuluka** (*Jembhuluka*), *v.* Get poured out in a long-drawn string, be of a slimy, tenacious nature, as below = *lembuluka, dembuluka.* Cp. *juza.*
- i-nJembuluka** (*Jembhuluka*), *n.* Anything of a slimy, tenacious nature, as dribble, castor-oil, etc. Cp. *i-nJimbilili; i-Neiki-neiki.*
- i-nJēmbunjembu** (*Jēmbhunjembhu*), *n.* = *i-nJembuluka; u(tu)-Dembudembu.*
- um-Jendevu**, *n. 5.* Old bull past further service, and older than the *um-Jele*; an 'old girl' or unmarried female of perhaps nearly thirty years of age, *i.e.* older than an *um-Jele*, but younger than an *um-Gxikiva*.
- u-Jenga**, *n.* Certain small bird = *u-Jengeyana.*
- u(lu)-Jenga**, *n.* Endless, uninterrupted succession or continuous train, as of cattle, wagons, etc. (with *hlaba*). Cp. *i(li)-Hele; u(lu)-Dwendve; u(lu)-Boko; u(lu)-Tunge.*
- i-nJengele**, *n.* Influential, important person (C.N.) = *isi-Kulu.*
- u-Jengeyana**, *n.* = *u-Jenga.*
- i(li)-Jengezi** or **Jengesi**, *n.* Mucilaginous evacuation of an infant or calf, during the first few days after birth; (in some localities) any similar mucilaginous substance, as boiled starch, mucus from the bowels, etc.
- Jēqe, ukuti** (*ukuthi*), *v.* = *jeqeza.*
- Jeqeza**, *v.* Turn the head round for a moment *i.e.* give a look behind or aside at anything (acc.), as to glance at one following = *ukuti jeqe.*
- i-nJetimana** (*s. t.*), *n.* = *i-nJitimana.*

**Jeza**, *v.* Come under censure, severe reprimand or condemnation of one's chief, superior or parent (not merely to come under the blame or reproval of one's equals = *teliswa*) [Her. *vera*, reprove].

Ex. *uBani ujeze*, So-and-so has been up for censure (before the 'boss').

**Jezisa**, *v.* Censure, severely reprimand, condemn, as a chief, superior or parent an ill-doing servant (acc.) or child.

**Ji, ukuti** (*ukuthi*), *v.* Do anything outright, altogether, as an animal (acc.) when killing it, a fire when extinguishing it, a hut when building it, or when going 'right' off to sleep, or 'right' or far away into another land, or a thing thrown — hence, often equivalent to English 'right', 'quite' (see *iji*).

Ex. *us'elele utu ji*, he has already gone right off to sleep, or he is now fast asleep (see *jikijiki*).

*umhlo saruwina saruti ji*, we put the fire right out.

*mamo kakulu uBulle! umshubo, ji!* a thousand hurrahs for Ubulle (the name of the killer's kraal)! a clean bowl-over, and outright! — a cry of hunters when one of their number has effectively stabbed a buck, shot a buffalo, etc.

**Ji, ukuti** (*ukuthi*), *v.* = *jiba.*

**isi-Ji**, *n.* Small hole, such as is scooped out of a path by an ant-bear, or as might remain where a person has dug out a spadeful of hard ground (= *isi-Sele*; cp. *um-Godi; isi-Ningo*); any dangerous, unpleasant place, circumstances or company into which one 'falls' by chance, as a kraal in which there is small-pox or a general fight; the 'throw', or distance covered by a stone, stick, etc., when flung or hurled; the 'throw' of a person *i.e.* ability to throw far (= *isi-Ju*).

Phr. *ugaye ugayosoka usijini*, I went and fell into a nasty place, *i.e.* an undesirable crowd, hut with disease, etc.

*mesiji lun'fana*, he knows how to throw, he has a long throw, has this boy.

**Jiba**, *v.* Fling a thing (acc.), send it flying off, as when throwing it out of one's way or carelessly over to another (= *ukuti ji, jwiba, zwiba*); (C.N.) go down out of sight (= *shona*).

**u-Jiba**, *n.* Variety of Kafir-corn, somewhat resembling *imle* in appearance of ear.

**um-Jibe**, *n. 5.* Grass-rope used for binding down the outside thatch of a Native hut when the thatch is left uncovered by muting (see *duza*) — a number of these ropes are fixed to the crown of

the hut and then led vertically down the outside of the thatching to the ground, where they are bound fast to the lowest wattles; other similar ropes going horizontally round the hut, holding the vertical ropes in place, are not called *um-Jibe*; (C.N.) rafter of hut, large or small.

**Jibaza** (*Jibhuza*), *v.* Speak contemptuously of, as of a worthless article (acc.) purchased in a store or given as a present, or of another person (acc.) when reviling or ridiculing him. Cp. *filisa*; *dumaza*.

**Jigi**, *ukuti* (*ukuthi*), *v.* = *jugujela*.

**Jigida**, *v.* Speak in an angry, contemptuous, abusively violent manner at a person (acc. with *ela* form) (C.N.).

**Jigijela**, *v.* (C.N.) = *jikijela*.

**Jija**, *v.* Draw out a thing or action 'longly', make a long, extended thing of it, as when talking on and on interminably, when taking a very long drink of beer (acc.) so as to get deep down in the pot, when doing a long stretch of country (acc.) at a single walk, when stringing on a large number of beads (acc.), or when following up a buck (acc.) for a long way = *jinja*, *shisha*.

Ex. *abafaxi bonke bakona bajjile*, all the women of that place have done the thing longly *i.e.* have unusually long top-knots (see *um-Jijo*).

*waj'eloku eyijja, kcaugati kasaxe waqeda*, he kept going on with a long string of it (the affair), as if he would never get to the end.

*kade kujija uba lapa?* who has been doing so deeply here (in my beer) *i.e.* who has been taking such a long drink at it?

**um-Jijane**, *n. 5.* Any long drawn-out thing, as a long woman's-topknot, a tall person or tree, etc. = *um-Jijibe*.

**um-Jijibe**, *n. 5.* = *um-Janjato*; also *um-Jijane*.

**Jijibeza**, *v.* = *jijimeza*.

**Jijimeza**, *v.* Hurl far the assegai (acc.) or a stone, take a long throw with it (generally after a run to gather impetus), as at a distant buck (acc. with *ela* form) = *jijiza*, *jujubeza*. Comp. *ciba*.

**um-Jijimezelo**, *n. 5.* A long throw or hurl with an assegai or stone, as at any distant object = *um-Jujubezelo*. Cp. *isi-Ji*.

**Jijiza** or **Jijizela**, *v.* Take a 'long' go at a thing, as a long throw, a long drink, etc.

**um-Jijo**, *n. 5.* Any long drawn-out thing, as a long woman's-topknot, long drink

of beer (*um-Cibo*), long speech, string of beads, etc. See *jija*.

**Jika** or **Jikajika** (*s. k.*), *v.* Dangle, swing about (*intrans.*), as a calabash hung up by a string, beads hanging from the hair or ear, or a child swinging on a tree (see *um-Jikeni*) (= *jikaza*; cp. *zula*); dangle (*trans.*) *i.e.* make dangle, put so as to dangle or swing about, as a person hanging up a calabash (acc.) by a string so that it dangles, or when pushing to and fro a swinging child (= *jikisa*, *jikajikisa*, *jikaza*, *jikazisa*) [Sw. *jongoa*, swing; Her. *nyinganyinga*].

**Jikajikazisa** (*s. k.*), *v.* = *jika*.

**Jikaza** (*s. k.*), *v.* = *jika*.

**Jikazisa** (*s. k.*), *v.* = *jika*.

**um-Jikeni** (*s. k.*), *n. 5.* A swinging, as of a child on a tree when playing (= *u-Zanjiki*); a swilling down outright at a single draught, as a pot of beer.

Ex. *ukic-enxa umjikeni*, to have a swing, to be swinging (at play); to swill down at a single draught.

**Jiki**, *ukuti* (*ukuthi*; *s. k.*), *v.* Be sound asleep (with *lala*) = *ukuti ji*, *ukuti jiki-jiki*.

**Jikijela** (*s. k.*), *v.* = *jukujela*.

**Jikijiki**, *ukuti* (*ukuthi*; *s. k.*), *v.* Send, or go, far away, as when throwing a stick or the stick thrown; be far away *i.e.* in deep sleep = *ukuti jukujuku*, *ukuti ji*.

**um-Jikijelo** (*s. k.*), *n. 5.* A throwing far, as of a stick or stone, *i.e.* the getting thrown thereof; a thrown blow *i.e.* dealt by something hurled, not held by the hand = *um-Jukujelo*; *isi-Kemelele*.

Ex. *washaywa uyomjikijelo (wevwa)*, he was struck by a knoberry thrown (at him).

**Jikiza** (*s. k.*), *v.* (C.N.) = *jikaza*.

**u(lu)-Jikwe** (*s. k.*), *n.* = *u(lu)-Jilo*.

**Jila**, *v.* Act in a stubborn, headstrong, ill-tempered manner, as when obstinately refusing to do anything necessary when requested (= *jaka*); toss the head (with *ngekanda*) on one side, as when showing disdain; also (C.N.) throw, toss generally (= *jiba*); toss about, as a person with pain; toss inwardly, as with excitement (cp. *uyilayileka*).

**isi-Jila**, *n.* Stubborn, headstrong, ill-tempered person = *isi-Jaka*.

**um-Jila**, *n. 5.* (N) = *i(li)-Gojela*.

**u(lu)-Jilo**, *n.* Any unusually long thing, as a horn, woman's top-knot, etc.; kind of *i-mBondwe*, producing a stalk much longer and upright than the common-variety (= *u(lu)-Jikwe*, *um-Hlazeluti*).



**i-nJimbilili** (*Jimbilili*), *n.* Any thickish slimy, slippery liquid, of a flat, insipid, nauseating taste devoid of sharpness or flavour (as perceived by the mouth, not the touch—see *i-Nekikuciki*), as dish-water, long stagnant pool-water, linseed-water, or castor-oil = *i-nJimbilizi*; cp. *i-nJembuluka*.

**Jimbiliza** or **Jimbilizela** (*Jimbiliza*), *v.* Drink anything of the nature of an *i-nJimbilili*.

**l-nJimbilizi** (*Jimbilizi*), *n.* = *i-nJimbilili*.

**Jinga**, *v.* Be always at, be always after, be continually wanting to get at, as a fly at a sore (acc.), a young-man after a particular girl, or one person another against whom he has a grudge and hence won't leave alone (used in perf.); stick close to, keep to, as a child to a friend (acc. or with reciproc. form) among a strange crowd, or a man closely following up a buck so as not to lose sight of it = *joka*, *nxiba*. Cp. *kotsa*; *kuuya*.

Ex. *uy'loku eugijingile*, he is always at me (irritating me, troubling me, etc.)

*y'loku beyjinge ingamaxane*, they have been all along following up the buck.

*wojingana noBani*, you must keep close to, stick to so-and-so (as when travelling alone).

**i-nJinga**, *n.* Rich, wealthy man; applied by women to one of their number who, through being especially favoured by the common husband, adopts a proud, unsociable manner towards the other wives.

**um-Jingandhlu**, *n.* 5. = *um-Zingandhlu*.

**Jinge** or **Jingene**, *verb. part.* expressing 'constantly, continually, repeatedly' = *de*, *bele*, *hambe*, *zinge*, *singe*.

Ex. *ujing'esho*, or *ujingen'esho*, he is always saying so (see *jinga*).

**isi-Jingi** (*Jingi*), *n.* = *isi-Hiya* [Sw. *uji*, porridge].

**i(li)-Jingijolo** (*no plur.*), *n.* Blackberry bush (*Rubus rigidus*); fruit thereof. Cp. *i(li)-Tshalo* [Sw. *uchongoma*].

**isi-Jingo** (*Jingo*), *n.* Nape or back of the neck = *isi-Jungujungu*; cp. *isi-Konkosi*, *i(li)-Zongwe* [Sw. *shingo*, neck; Bo. *singo*; Nyc. *dingo*; MZT. *in-singo*; Ga. *usingo*; Her. *o-sengo*].

Ex. *itambo lesijingo*, prominent bone of the spine at the back of the neck.

**imi-Jingo**, *n.* (C.N.) = *um-Geiko*.

**isi** or **l-njinini**, *n.* = *isi-Jaka*.

**Jingoza** (*Jingoza*), *v.* Work the nape (*isi-Jingo*) of the neck *i. e.* move it con-

stantly backwards and forwards, as a duck when walking, or a lame ox, or some young-men when dancing affectuously (= *gintshoza*, *cikoza*); go alone or unaccompanied, as a person when travelling (= *joloza*).

**i-nJingwenikazi** (*s. k.*), *n.* = *i-nJolikazi*.

**Jinja**, *v.* = *jija*; also (N) 'change', as money [Eng.].

**u(lu)-Jinji**, *n.* Long string or succession of things, as of cattle (cp. *u(lu)-Jeyya*), locusts spitted on a stick (= *u(lu)-Biyo*), etc.

**Jinjiteka** (*Jinjitheka*), *v.* = *junjuteka*.

**um-Jiva**, *n.* 5. Swallow-tail coat (N).

**Jivaza**, *v.* = *jibaza*.

**Jiya**, *v.* Become thick, firm, stiff (losing the fluid state), as porridge when mixed with an excess of meal, or starch when boiling; become hardened or more difficult to deal with, as a man who, previously disposed to part with a thing now shows himself unwilling; attain one's full growth and become physically set, as a young person when about twenty-five years of age [Lat. *gelo*, congeal].

Ex. *setijiyile*, it is now thick (the porridge), it has now become firm or stiff.

**i(li)-Jiyankomo** (*s. k.*), *n.* (N.) = *i(li)-Hlotamvula*.

**Jiyela**, *v.* Hamper, deprive of freedom of action, as an injured limb its owner (acc.), or hindering circumstances (= *jiyeza*); (more customarily transposed into the passive) **Jiyelwa**, be hampered, bound, obstructed, deprived of freedom or ability of action, as by an injured limb, an authoritative prohibition, complicated or confined circumstances (used in perf.) Comp. *vimbela*. [Her. *tyaera*, hinder].

Ex. *ngijiyelwe umyawa; ngijiyelwe ukubamba*, I am prevented by my foot; I am prevented from going.

**Jiyeza**, *v.* = *jiyela*.

**Jiyezeka** (*s. k.*), *v.* Get hampered, be in a hampered state, as above — *jiyela*.

**Jiyisa**, *v.* Thicken, stiffen, as one might any fluid stuff (acc.) — see *jiya*.

**Jō**, *ukuti* (*ukuthi*), *v.* = *ukuti* (*to*).

**Jobelela**, *v.* Unite a thing with, add it on to, something else so as to lengthen it, as one piece of string (acc.) on to another (= *xumetela*); add on to something else so as to increase its quantity, as more mealies (acc.) to what is already in a sack so as to make it full (comp. *engeza*) [Skr. *yuj*, join].



Ex. *gijobetele kule*, join it (the string) on to this.

*jobelela, buyevale*, add on (the beer), so that it (the beer-pot) be filled.

**Jobelelana, v.** Join or add on one to another.

Ex. *bayajobelelana abantu*, the people are adding on one to another *i.e.* increasing by constant additions, as when arriving one after another for a dance or hunt.

*kujobeleleu konke loko*, all that is joined one to the other *i.e.* is made up of connected pieces.

**i-nJobo, n.** Single 'tail' or piece of twisted skin, of those which collectively form the *i(li)-Dhlaka*; plur. **izi-nJobo**, applied collectively to either or both of the bunches of such tails worn by a man dangling below the hips, between the *isiene* and *ibeshu*; (C.N.) certain plant growing in damp soils, and used medicinally for round-worms.

Ex. *i(li)-vraloda l'nyobo'ti*, the mungoose is (*i.e.* will make) so-many tails (when its skin is cut into strips and twisted — the number being shown on the hand).

Phr. *izi-nJobo zabo zixusa umhlataze*, their loin-tails drip (with) the Umhlataze, *i.e.* they come from beyond or the other side of the Umhlataze.

P. *wa'inyatel'inyobo yami ka'nogwaja, iqubake amaqubu*, you will come to tread on my hare-tails, whose fur will get beaten off — a strong threat of having a serious encounter with one at some future meeting.

*inyobo itingebra ebandlila*, the *umntshat* is sewn in the company (of others) — from whom you may receive 'tips' and advice = take advice from the experienced, if you would be wise.

**Jobuluka (s.k.), v.** Get drawn out 'long', get stretched out, as a piece of elastic or a worm when crawling (not spread abroad = *nwebeka*); be elastic or stretchable; be limp, enfeebled, as the body with enervation (used in perf.); do in a feeble, strengthless kind of way.

**um-Jobuluka (s.k.), n. 5.** Any long-drawn-out, small-bodied, pliant thing, as a long rope, or the extended entrails of a beast, or a long worm, or thin slender person. See *jobuluka*.

**Jobulula, v.** Drawn out 'long', stretch out, as above — *jobuluka*.

**Joja, v.** Thrust or poke into, as a stick into the earth (acc.) or into any body; more particularly, thrust a stick or sticks up the anus of a person (acc.), empare; injure, destroy by making rotten at the roots, as excess of water or rain does mealyba (acc.) or other plants; have an

excess of sub-soil moisture so as to be injurious to plants growing there, as some low-lying places (used in perf.) [Her. *tyova*, thrust with a pointed instrument; Sw. *jongeza*, thrust; *chochea*, poke fire].

**N. B.** A person caught red-handed, or even smelt out, as carrying on the practice of *ta-kata*, was, in the old days in Zululand, secretly got hold of and then and there killed by having already prepared sticks, pointed at each end, thrust up the anus in different directions. He was not previously rendered senseless by any knocking with sticks, so that he might feel the full effects of the operation. He was then left to die on the spot; and even though the culprits might be known, they were quite safe, being regarded as having conferred a public benefit by getting rid of an *umtakati*.

**i(li)-Joja or Joje, n. = i(li)-Boje.**

**u-Jojo, n.** Kafir-finch (*Penthetria ardens*).

P. *nyojo umi nyoti brake*, the finch stands by means of his own stick = each one sticks to his own guns, party, contention, etc.

**N. B.** Children when driving off these birds from the corn-fields cry '*Jojo wokalo! nunto uti emura!*' '*Jojo* of the ridge (*i.e.* who bravely attacks and *jojo's* an *umtakati* on the open way), there is his stick behind him!

**u(lu)-Jojo, n.** Any long pointed thing, thing standing prominently forward and pointed, as a fool's-cap, long pointed nose, etc. Cp. *u(lu)-Tshubungu*.

Phr. *izi-nyojo zamchlo*, staring prominent eyes.

**Jojobezela, v.** Give an angry threatening look at one (acc.) = *jojomezela*.

**i-nJojomela, n.** Tall thing, as some unusually large beer-vessels (*i-mBiza* or *u(lu)-Kamba*), tall *i.e.* silk hat, etc.

**Jojomezela, v. = jojobezela.**

**u-Jojo-wokalo, n.** Nickname given to a brave, 'who attacked and killed an enemy or *umtakati* in the open'; shouted to a man when slashing about like a brave at the *giga* dance; also to the bird *u-jojo* when flying in the corn-fields.

**Joka (s.k.), v. = jinga.**

**i(li)-Joka (s.k.), n. = i(li)-Godu**; also yoke [D. *juk*].

**u(lu)-Jokojoko (s.k.), n. = u(lu)-Hoshahosha.**

**Jokomeza (s.k.), v.** Scold vehemently, speak violently to (C.N.).

**Jokozela (s.k.), v. = gobozela**; also (C.N.) *xokozela*.

**um-Jokujoku (s.k.), n. 5. = u(lu)-Jokojoko.**



**Jola, v.** Smoke hemp in the Baca fashion i.e. by filling the mouth with water, then with smoke from the horn, and finally passing the lathered spittle through a long reed with the channel open for half its length down (N.).

**i-nJolikazi (s. k), n.** Favourite wife = *i-nTandokazi, i-nJingwenikazi*.

**um-Jolo, n. 5.** Smoking-reed, as above — *jola*.

**Jolojoloza or Joloza, v.** Go, be, do all alone, as one staying in a kraal or going to a dance all by himself (= *jingoza*); stare or fix the gaze on one (acc. with *ela* form = *njolozela, golozela*).

**u-Jolojolwana or Jolwana, n.** Nickname given to a man who always stays at home, not going up with other men to the chief's or military kraal, nor readily turning out to fight; (C.N.) man not properly girt with his *umutsha*.

Ex. *ojolwana abadlha amasi okubashaza*, the stay-at-home ones who ate the rattling *amasi*.

**i-nJomane, n.** Horse — the word having apparently been coined about the time of the first appearance of Dingiswayo in Zululand.

**u-Jomela, n. = u-Jofo.**

**i(li)-Jomela, n.** Long tail-feather, generally (= *i(li)-Gojela*); small bunch of *i(li)-Sakabuli* feathers (also sometimes those of the *i-nTlekwane*), say half a dozen, and worn on the side or top of the head when going courting, etc. Cp. *um-Nyakanya; isi-Saka*.

**i-nJomela, n. (C.N.) = i-nTonjomela.**

**Jomula, v. = domula.**

**um-Jomulo, n. 5.** Anything taken by a girl from the young man whom she favours among many, so as to show that she has chosen him (C.N.).

**Jona, v. = jola.**

**um-Jono, n. 5. = um-Jolo.**

**i(li)-Jongo or Jongosi, n.** Young bullock, person, etc. [D. *jong*, young; os, ox].

**Jongolozela, v. = tshongolozela.**

**Jongulula, v. (N.) = enyula.**

**i(li)-Jonqa, n. = i(li)-Goda.**

**isi-Joqo, n.** Shrivelled together wound-scar or healed ulcer.

**Jova, v.** Vaccinate, inoculate [recent word fr. ? Eng.].

**u(lu)-Jovela, n. = i(li)-Zembe (the disease).**

**um-Jovo, n. 5.** Vaccination, inoculation; the virus used thereat.

**i(li)-Jôyi (Jooyi), n. = i(li)-Qanyane.**

**i(li)-Jozi, n. = i(li)-Rriwa.**

**Jũ, ukuti (ukuthi), v.** Drop down immediately, as a person shot or dying suddenly (= *ukuti pa*): 'drop' or 'make drop immediately, as a buck or ox by one fatal shot or stab (= *ukuti jubuhundi, jubuluanda*).

**Ju, ukuti (ukuthi — with prolongation of vowel), v.** Come or go down in a steady gradual sinking manner, descend with a straight vertical 'sinking' motion, as a spider from the roof, an object sinking in water, or a hawk diving straight down on its prey = *jula*; run down or get poured out in a long connected string, as honey, dribble, or any similar tenacious fluid; hence, be of a tenacious, viscid nature, as honey or castor oil = *juza*.

**u(lu)-Ju, n.** Honey (from the honey-comb) [Lat. *jus*, broth; Ga. *njuki*, bee; Her. *ou-tyi*, honey; Sw. *ma-ji*, juice, water; Bo. *u-sula*, juice; MZT. *bu-chi*, honey].

Phr. *ngadlha inkomo yas'ojwini*, — see *ul-Oru*.

**isi or umu-Ju, n. 5.** The 'throw' of a person, his power of hurling far; the 'throw' or range of a thing thrown i.e. the distance it covers = *isi-Ji*.

Ex. *isiju salesi 'sagila sikulu kwasesaka*, this stick will go further than yours.

Phr. *ngadlha inkomo yas'esijwini*, — see *ul-Oru*.

**Juba, v.** Order, give orders that anything be done, as a kraal-owner that the new-season's food be commenced to be used, a new hut built, etc., or as the chief might order a hunt to take place or a certain 'regiment' of girls to get married (often transposed into the passive form — *jutshwa*); kick out, 'let fly', as a horse at a person (acc.) standing behind it (= *kaba, kahlela*); kick over or away, 'send flying', as a man might any small article (acc.) found in his path; kick about, 'send flying about', as boys a football; kick about or let fly the legs, as a child when struggling, or swinging from a tree (see *i-nJube*); fly off, fly about, as sparks of wood, iron or stone, or chips of wood (see *i(li)-Jubela*) flying off in the chopping (= *zuba*; cp. *zwiba*).

**i(li)-Juba, n.** Rock Pigeon (*Columba phoenicea*); Collared Turtle Dove (*Turtur semitorquatus*); Lesser Collared Turtle Dove (*Turtur capicola*); small light-blue bead, a shade darker than the *u-Zulu-cwatile* [Ga. *dibu*, pigeon; Bo. *sua*; Sw. *njiwa*; Chw. *li-tsiba*].

**i-nJuba**, *n.* Young widow 'still courtable' = *i(li)-Dikazi*.

**Jubajuba**, *v.* reduplicated form of *juba* q. v. *zuzazuba*.

**i(li)-Jubajubane**, *n.* Butterfly (C.N.) = *u(lu)-Vemvane*.

**i(li)-Jubantendele** (*s. l.*), *n.* (C.N.) = *i(li)-Vukutu*.

**i(li)-Jubantondo** or (C.N.) **Jubantonto** (*s. l.*), *n.* Common Green Pigeon (*Vinago delalandi*).

**i(li)-Jubane**, *n.* Speed, swiftness = *isi-Quhu*. Cp. *u(lu)-Shuzi*.

**i-nJubanjubane**, *n.* = *i-nJube*.

**i(li)-Jubanqangi**, *n.* = *i(li)-Sokanqangi*.

**i-nJube**, *n.* A kicking about with the legs — a game played by children when hanging on to a tree-branch, or held up under the arm-pits by an adult (= *i-nJubanjubane* used with *ukw-enzu*); habit of kicking, as in a horse or cow. See *juba*.

**Jubeka** (*s. k.*), *v.* Get ordered about or concerning *i. c.* have orders given about, as the cows (nom.) that they be milked, a food-supply that it be started with, etc. (used in perf.).

**i(li)-Jubela**, *n.* Chip or splinter, flying off, as in the chopping of wood (comp. *u(lu)-Cezu*); spark, such as flies off from crackling fire-wood, or a stone when knocked (ep. *i-nTlantsi*) = *i(li)-Zubela*. Cp. *i(li)-Zabela*.

**u-Jubingqwanga**, *n.* First formed section of the *isi-nPakho* regiment of Shaka, and so called from his having commanded all members thereof to remove their headrings and so become 'young-men' again = *u-Dubintlangu*.

**Jubulunda**, *v.* Bring down by a single blow, make fall by a single shot, as a buck (acc.) = *ukuti jubulundi*.

**Jubulundi**, *ukuti (ukuthi)*, *v.* Drop down immediately or suddenly; make so drop or fall, as a buck (acc.) = *ukuti ju*, *ukuti jumbuzi*.

**Jugujela**, *v.* (C.N.) = *jukujela*.

**ama-Jugujugu** (*no sing.*), *n.* A long distance off, far away (used only in loc. *ama-Jugujugwini*) = *kwa-Mamengulahlwa*.

**Juja**, *v.* Beat up with an *isi-Jujo* certain edible herbs in the water in which they have been cooked so as to form a paste; go on persistently talking, scolding, etc. never ceasing or making an end.

**isi-Jujo**, *n.* Forked stick twirled round between the hands so as to beat to a paste cooked herbs as above.

**Jujubeza**, *v.* = *jijimeza*; (C.N.) toss up, as a child when taking it under the armpits.

**um-Jujubezelo**, *n. s.* = *um-Jijimezelo*.

**Jujumba** (*Jujumbha*), *v.* = *tshutshumba*.

**Jukujela** (*s. k.*), *v.* Fling at, throw at, as at a bird (acc.) or dog with a stick (with *nga*) or stone = *jikijela*, *ukuti juku juku*; ep. *jiba*: *posa*; *jijimezela*; *rruba* [Her. *yumba*, throw; Ga. *sula*; Sw. *urumisha*].

Ex. *shejukujelana amazwi* (or *ngamazwi*), they are now throwing words at one another — used of two people talking to one another from a distance.

**um-Jukujelo** (*s. k.*), *n. s.* = *um-Jikijelo*.

**Jūkujuku**, *ukuti (ukuthi; s. k.)*, *v.* = *ukuti jikijiki*, *jukujela*.

**ama-Jūkujuku** (*s. k.*), *n.* = *ama-Jugujugu*.

**Jula**, *v.* = *ukuti ju*.

**isi-Jula**, *n.* Kind of assegai somewhat larger than the *i-nGenda*.

**isi-Julu**, *n.* Bundle of anything bound up, not lying loosely (C.N.). Cp. *isi-Zule*.

**Juluka** (*s. k.*), *v.* Sweat, perspire profusely (comp. *mfoma*; *isi-Takutuku*); used of water produced by condensation within a closed tank (nom.), mealie-pit, etc. [Lat. *sudor*, I sweat; Her. *rukutura*, to sweat; Ga. *utuyu*, perspiration].

**Julukuqa** (*s. k.*), *v.* = *jubulunda*.

**Jülukuqu**, *ukuti (ukuthi; s. k.)*, *v.* = *ukuti jubulundi*.

**Juma**, *v.* Take a person (acc.), etc., by surprise, come down suddenly and unexpectedly upon, as one person another (acc.) with a blow, or as an *impi* surprising the enemy = *zuma* [Her. *ezimue*, suddenly; Sw. *zuka*, surprise; *ju*, above].

**isi-Jumba** (*Jumbha*), *n.* Large-sized package, pocket, or parcel (not irregularly tied-up bundle — see *isi-Shugulu*), as of grain, sugar, etc., (perhaps about a quarter of a sack of mealies) rolled up in sacking or matting for carrying on the head = *isi-Zumba*, *isi-Zueulu*.

**isi-Jumbana** (*Jumbhana*), *n.* Small-sized package or parcel as above (perhaps as large as half a pocket of sugar).

**i-nJumbane** (*Jumbhane*), *n.* Poison placed on the top of the forefinger, or the poisoned forefinger itself, of an *umtakati*, which he has only to point at a person (*uku-m-komba ngayo*) so as to cause him to die on the spot (see *ukuti ju*) or cause him to become afflicted with an *i-nTelo*, etc.; should he wish to stay the effects of this action, he points



again at him, but now with the knuckle of the forefinger, the hand being closed fist-wise.

**isi-Jumbanyana** (*Jumbhanyana*), *n.* Very small bundle, small parcel, packet.

**Jumeka** (*s.k.*), *v.* Get taken by surprise, or come down upon unexpectedly.

*P. uZenzile kakalelwa; nkalelwa uJumekile.* Mr. Did-it-himself is not sympathised with; who is sympathised with is Mr. Befallen-by-surprise (*i.e.* who has a misfortune come down upon him not through any fault of his own).

**Jūndu, ukuti** (*ukuthi*), *v.* = *junduzisa*.

**i-nJundu**, *n.* Any blunt *i.e.* not sharp, cutting instrument, as knife, axe or assegai = *isi-Jundubezi*, *isi-Tantubezi*, *isi-Tuntusha* [Sw. *ubutu*, bluntness; Her. *ti*, blunt].

**Jundubeza**, *v.* Make blunt, as a knife = *tuntubeza*.

**isi-Jundubezi**, *n.* = *i-nJundu*.

**i-nJūndunjundu**, *n.* = *i-nJundu*.

**Junduzisa**, *v.* Cut or 'saw' away at a thing (acc.) with any blunt instrument; make blunt any sharp instrument (acc.) by such use, or generally = *zikiza*. Cp. *tuntubeza*.

**u(lu)-Junguju**, *n.* Frog's spawn; any thick tenacious, viscid fluid that *juza's* when poured out. Cp. *i-nJūmbilili*.

**isi-Jūngujūngu** (*Juungujungu*), *n.* = *isi-Jingo*, *isi-Zunguzungu*.

**Jungulula**, *v.* (C.N.) = *enyula*.

**um-Junju** (more freq. in plur. *imi-Junju*), *n.* ♂. (C.N.) = *um-Njunju*.

**isi-Junjubezi**, *n.* Short, worn-out stump of any cutting instrument, as of a hoe, axe, assegai, or very short front teeth = *isi-Kuba*, *isi-Zunzubezi*.

**Junjuluzisa**, *v.* = *jubulunda*.

**Jūnjuluzi, ukuti** (*ukuthi*), *v.* = *ukuti jubulundi*.

**isi-Junjuluzi**, *n.* (C.N.) = *isi-Junjubezi*.

**Junjuteka** (*Junjutheka*), *v.* Get excruciatingly pained, *i.e.* have an acute, overpowering sensation of pain (such as makes the whole body faint and sink), as a person's leg when struck with a hoe on the shin, or any other member afflicted with pain that seems to travel quickly along the nerves to the heart = *jinjiteka*; see *um-Njunju*.

**Junjutekelwa** (*Junjuthekelwa*), *v.* Get so pained for, as above, as a person by mortification of a bone, a painful blow, etc.

**i(li)-Jupe** or **Jupu** (*Juphe*), *n.* Small slice of meat (somewhat less than the hand in size) which might be cut off for a child from a slaughtered beast while being cut up = *i(li)-Jwanjwa*; *i(li)-Zupe*; cp. *i(li)-Ntshonsho*.

**Juqa**, *v.* Do decisively, with immediate effect, at one stroke, as when stabbing a beast (acc.), throwing at a bird, striking at a snake, severing a rope, or deciding an affair, and making a clean end of it at one go. Cp. *ukuti juqa*.

**Jūqu, ukuti** (*ukuthi*), *v.* Sever or separate forcibly apart at one go, as a rein (acc.) by one stroke of the knife, a rope by giving it one violent pull, or a branch of a plant by one snap or wrench; be thoroughly bitter, sour, etc. (= *juqula*); hence, do anything decisively, with immediate effect, at one stroke (= *juqa*); get severed or separated forcibly apart at one go, as above (= *juquka*); = *ukuti vunku, zece, zuca*; cp. *ukuti hepu*.

Ex. *kucasekate juqa ukusa*, it had already fully dawned *i.e.* was already broad daylight. *Kujababa kute juqu*, it is thoroughly sour, bitter, salty, etc.

**isi-Juqu**, *n.* Piece (not whole), portion, section, etc., of anything, as pieces of string, bits cut off planks, or a party of men separated off from the main body; any very bitter, sour, or salty thing = *isi-Vunku*.

**isi-Juquba**, *n.* = *isi-Jaqaba*.

**Juquka** (*s.k.*), *v.* = *ukuti juqu, vunkuka*.

**Juqula**, *v.* = *ukuti juqu, vunkula, zece, zucula*.

**isi-Jūqujuqu**, *n.* reduplic. form of *isi-Juqu*.

**Juza**, *v.* Fall, or get poured out in a long connected string, as any fluid of a tenacious nature, like honey or castor-oil; hence, be of a tenacious, viscid nature, as such fluids; hang down in such a long string-like fashion, as a single string of beadwork down the body = *ukuti ju*. Cp. *geinineka*.

**um-Juzo**, *n.* ♂. Long string-like pendant of beads, worn as a bodily ornament. See *juza*.

**Jwā, ukuti** (*ukuthi*), *v.* = *ukuti po, ukuti qginnu, ukuti jubulundi, ukuti ji*.

**i(li)-Jwabu**, *n.* Smooth outer surface of a tree (after the bark has been removed) or of a knobkerry (after being polished); (more gen. in plur. *ama-Jwabu*) the outer-skin of a hide (really the inner-skin or cutis, when on the animal) which dries hard and is scraped off in the dressing (see *pala*); thin emaciated person who is only a 'dried-up' skin';

(N. fr. Xo.) foreskin (= *i-nTlonze*); other exterior membranous skin or covering, as of a smooth-barked tree [Bo. *zobe*, foreskin].

isi-Jwana, *n.* Very young baboon; used in sport of a young child (C.N.).

u(lu)-Jwangu, *n.* = *i-nBondwe*. Cp. *u(lu)-Jilo*.

(li)-Jwanjwa, *n.* = *i(li)-Jupe*.

Jwāpu, ukuti (*Jwāphu, ukuthi*), *v.* Do just slightly, or a very little of, as a little work, talk, read, etc., or when just taking slightly out of a sack, etc. = *jwapuna, ukuti jwatu, ukuti hwapu, ukuti hwaputuzi*.

Jwapuna (*Jwaphuna*), *v.* = *ukuti jwapu, hwapuna, hwaputuzi, jwatuna*.

um-Jwaqu, *n.* *ḡ.* Lean, 'skinny' thing, as a bullock, an old woman or old maid; also tough juiceless meat such as might come from a bullock as before.

Jwātu, ukuti (*Jwāthu, ukuthi*), *v.* = *ukuti jwapu*.

Jwatuna (*Jwathuna*), *v.* = *jwapuna*.

Jwayela, *v.* Be or get accustomed to any-

thing (acc.), as any particular food, companion or habit = *jayela, heheka, humheka* [Lat. *suesco*, I am accustomed; Bo. *zuela*; Sw. *zoza*, accustom; Her. *irira*, be accustomed].

Ex. *as'ekajwayele*, he is now accustomed to it, or to do it.

P. *iti ingadhlā amatambo ijwayele*, a dog will, by eating bones, become accustomed to them = the doing of a thing forms a habit — as a man might say in extenuation of his bothering another for a pinch of snuff.

Jwayeza, *v.* Accustom a person (acc.), etc., to anything (acc.), make him get accustomed to it, as above — *jwayela* = *jayeza, heha, humhekisa*.

Jwī, ukuti (*ukuthi*), *v.* = *jwiba, ukuti zwi*.

Jwiba, *v.* Fling far away, 'send flying,' as a person might any article (acc.) he wishes to get out of the way; fling away oneself, 'go flying,' as a man might when quickly throwing himself aside out of the way of a snake, or as sparks flying off from burning wood or hammered iron = *zwiiba*.

um-Jwili, *n.* *ḡ.* = *um-Bimbi*.

## K.

**K** has two varieties of sound in Zulu — (1), an open or expired *k*; (2), a close or inspired *k*. The former or expired *k* is practically the same as the hard English sound; and being in Zulu always accompanied by a certain amount of aspiration, is distinguished in script by the combination *kh*, as in the word *khanya* (be bright).

The close or inspired *k* has no equivalent in English. It may be best described as a combination of the sounds of a *g* and a *k*, and may therefore be regarded either as a hardened *g* or as a softened *k*. It is a *k* without the slightest aspiration, the sound being held back, as it were, in its course, and deprived of all explosive force. Hence it is distinguished in script by the simple sign *k*, as in the word *kanye lonco*.

**Ka** (*s. k.*), *verb. part.* used to express propriety, polite request, exhortation and the like, and often equivalent to Eng. 'let' or 'may' = *a*; *ma* [Ga. *ka*; Her. *nga*].

Ex. *kwantule muni*, may you be silent now.

**Ka** (*s. k.*), sign of possessive, equivalent to Eng. 'of' — this form only remains in use with nouns of the 1st. cl. sing., taking the abbreviated prefix *u* [Sw. Ga. Her. *a*].

Ex. *ikasi lika'gwayi*, a leaf of tobacco.

Phr. *oka'Faku*, she of Faku — the common appellation for a married woman in Zululand, where she is generally called by her father. The Natal form, *u-Mafaku*, is not in vogue in Zululand.

**Ka** (*s. k.*), *prep.* — contraction of *Kwa*, which appears to be only another form of the same preceding particle, and used to express the 'place of' or 'kraal of' So-and-so.

Ex. *siya ka'Shelela* (or *kra'Shelela*), we are going to Shelela's.

**Ka** (*s. k.*), *adv.* Yet — only used in conjunction with a negative; when used with a neg. participle, it is generally equivalent to Eng. 'before'.

Ex. *a-ba-ka-fiki*, they have not yet arrived. *womshela, unga-ka-humbi*, you must tell him, he not having yet gone, *i.e.* before he goes.

**Ka** (*s. k.*), *aux. verb.* (for euphony gen. changed into *Ke*) — used to express 'to chance, to happen, to get' and the like, and often equivalent to Eng. 'once'.

Ex. *uma nke ubhlangane naye*, if you should happen to come across him.

*ngike nyamboua*, I once saw him.

*kwabe kwafika uniwoti*, there once came a person.



**Ka** (*Kha* - pass. Kiwa), *v.* Take out or gather from with the hand (cp. *oka*); hence, pick, pluck, pull off anything when gathering for present use (not properly when harvesting a whole field = *wuna*), as a fruit (acc.) from a tree, pumpkins, *imfe*, mealie-cobs, herbs, leaves for covering water in a bucket, or tambotie-grass for night illumination; draw, dip, or take out any fluid or semi-fluid from the mass by a ladle or similar instrument, as water (acc.) from a spring, or porridge from a pot; go and speak with a girl's father in order to 'gather' her (acc.) on behalf of some young man (cp. *konga*) [Her. *oku-uka*, to take up small things; *teka*, draw water; Sw. *teka*, draw water; *pakua*, ladle out; Ga. *noga*, pluck or gather].

**ama-Ka** (*Kha* - no sing.), *n.* Scent-powder, which consists of various scented-plants dried and pulverised for sprinkling, as a perfume, over the body or *isidwaba*, after it has first been duly anointed with grease; applied also to any such plants as are used for this purpose [prob. akin to *nuka*, q. v. Sw. *uukato*, scent; Ga. *nyami*].

**Kaba** (*Khaba*), *v.* Kick (in any way), as a horse might a person (acc.), or a boy a football = *juba*; *kahlela* [Ga. *samba*, kick].

P. *wakatshwa inkomo* (or *indhloru*) *esifubeni*, he was kicked by an ox (or elephant) in the chest = he has a 'weak' chest *i.e.* can't hold anything fast therein, can't keep a secret, but must needs throw it off into other ears at once.

(*inkomo*) *kuyikal'ibaya ebili*, (a cow) doesn't kick in two kraals = one is lord only in his own castle (elsewhere he gets treated like one of the common herd, is a nobody, has no authority, etc.).

*ikaba abayisengayo*, it (the cow) kicks those who milk it = if you want the milk, you must also take the kicks. Cp. *um-So-ndexeli*.

*kuninyi okwakatshwa indhloru kuyena*, there is much that was kicked by an elephant in him = his chest is much bruised, his heart is very black with secret crimes, he is a thoroughly bad fellow.

**i(li)-Kaba** (*Khaba*; no plur.), *n.* Any young plant still fresh and growing, up to the time it flowers, as grass, potatoes, mealies, *dumbis*, etc.; radicle, in a germinating seed (cp. *umu-Zwa*); malted *amabele* when excessively sprouted *i.e.* when the radicle has already grown long; young person or persons (collect.) up to the age of marriage.

Ex. *umbila usel'ikaba*, the mealies are still young, are still below the flowering stage.

*imidombo is'il'ikaba*, the malt is already long-sprouted radicles *i.e.* has sprouted too much.

Plur. *ka'Bani kufa 'kaba, kufa 'mqumbi*, at So-and-so's kraal there dies the young (*amabele*) and that already about to flower *i.e.* young and old alike. See *i(li)-Famuka*.

**i-nKaba** (*s. k.*), *n.* Navel, of man or beast; sometimes applied to the navel-cord (= *inGalati*) [Skr. *nabh*, swell; *nabh*; navel; Her. *o-ndemba*, navel-string; Ga. *kundi*, navel].

Plur. *ka'akaba'nye*, they are of the same stock *i.e.* are blood or tribal relations, having the same *isibongo* = *ba'utsila'nye*.

*ugimuzwa ugakaba*, I perceive him by (my) navel, *yiz.* that there is a blood-relationship between us - Native women asserting that there is such a power of perception.

**isi-Kaba** (*Khabu*), *n.* Spire, or central blade of a branchlet of grass, mealie-plant, etc., at the point of growth (not old sideleaves = *i(li)-Kasi*; cp. *um-Nyombo*); bunch of hair with accompanying penis-sheath on the belly of a bullock or other animal; euphem. used of glans penis itself (cp. *um-Nqundu*); (C.N.) open space in a wood surrounded by trees (= *i(li)-Batu*).

**um-Kaba** (*Khabu*), *n. 5.* Big hanging belly.

**Kabangula** (*Khabangula*), *v.* Do anything with vehemence, exerting all one's energy, all one's might, as when walking, running, working, etc. = *kantsabula, gabangula*.

**Kabateka** (*Khabatheka*), *v.* = *kanguleka*.

**i-nKabatuvi** (*Kabathuvi*), *n.* = *isi-Kabatuvi*.

**isi-Kabatuvi** (*Khabathuvi*), *n.* Contemptuous appellation for the 'foot' (*lit.* that which kicks ordure).

**Kabavula** (*Khabavula*), *v.* Get along briskly, as when walking or hoeing a field (acc.).

**i-nKabayomntwana** (*s. k.*; *s. t.*), *n.* = *i-nTlunuyomntwana*.

**i(li)-Kabe** (*Khabe*), *n.* Kind of water-melon, resembling the *i(li)-Bece*, though gen. eaten raw; person who uses equally both the right and left hand (cp. *i(li)-Nxelo*).

**u(lu)-Kabe** (*Khabe* - no plur.), *n.* Plant, or seed-pips, of above.

**Kabeleka** (*Khaboleka*), *v.* (C.N.) = *kabuleka*.

**isi-Kabetuke** (*Khabethuke*), *n.* Certain make of spoon having a very large ladle, *lit.*



that which ladles (*ka*) and they are startled (at the large quantity it has dug out) = *isi-Foboza*.

**Kabi** (*s. k.*), *adv.* Badly — from *bī*.

**i-nKabi** (*s. k.*), *n.* Ox *i. e.* castrated bull; applied also to the castrated of any animal, as horse, sheep, goat (= *um-Tondofo*), dog etc. See *um-Hluma* [Gr. *kopto*, I cut off; Sp. *capar*, castrate; Sw. *hasi*, castrate; *maksai*, ox; Her. *o-ngombe*, ox; Ga. *anti*, ox].

**Kabili** (*s. k.*), *adv.* Twice; doubly — from *bili*.

**Kābu kābu, ukuti** (*Khābu khābu, ukuthi*), *v.* = *kubuzela*; *ukuti twaku twaku*.

**(i)li-Kābukabu** (*Khābukhabu*), *n.* One who habitually walks fast, with a quick smart movement of the legs, as a smart waiter. See *kabuzela*.

**Kabula** (*Khabula*), *v.* = *kangula*.

**Kabuleka** (*Khabuleka*), *v.* = *kanguleka*.

**Kabuzela** (*Khabuzela*), *v.* Walk with a short, fast step, go briskly, smartly along, as an active business-man or smart waiter = *ukuti kabu kabu, twakuzela*; cp. *uwayizela*.

**Kaca** (*Khaca*), *v.* = *jakaqa*.

**Kāce, ukuti** (*Khāce ukuthi*), *v.* Be quite or very black (used with *unyama*) = *ukuti buqe, gande, site, swile*.

**Kade** (*s. k.*), *adv.* (with a prolongation of the first syl.) Long ago; a long while; ever so long; ever so long ago; (without any prolongation, and followed by participle) just; just now; a short time ago = *kande*.

Ex. *kade sikafuna*, we have been looking for you ever so long.

*kade wafa*, he died ever so long ago.

*ingihlaliseleni kade kangaka?* why have you kept me waiting so long?

*kaifekona*, he was just here (a minute ago).  
*hade efa kalezi?; intsuka*, he has just died during these (few) days.

*elinye izinyi solafa, sekakade*, the other cannibal was already dead, already long ago.

**(i)li-Kade** (*s. k.* — mostly used in loc. *ekadeni*), *n.* The long-ago, olden time; a good time, a long while (see *ngelikade*).

Ex. *kwakakade ekadeni sikhulwana*, it was in the olden times (that) we invaded one another.

**Kad'uba** (*s. k.*), *adv.* Then, and then, afterwards — followed by subj. = *kand'uba* (in Natal dialect shortened into *and'ubh*).

Ex. *basakule unyumba, kad'uba kuvete inkosi*, there is heard a noise, and then the chief appears.

*anogaya gede, kad'uba nihambe*, you shall finish grinding (the corn), and afterwards go.

**Kad'ukuba** (*s. k.*), *adv.* = *kad'uba*.

**isi-Kafu** (*Khafu*), *n.* Food [D. *skof*, midday-rest].

**Kafuka** (*Khafuka*), *v.* = *pafuka*.

**Kafula** (*Khafula*), *v.* Throw out of the mouth, spit out, as phlegm (acc.) when expectorating or a mouthful of disagreeable food (cp. *kifa*); also used of the *uku-cintsa* q.v. of the chief. Cp. *cofiya*.

Ex. *uSiguwazi sabantonto abanye bayamkufula*, with him who goes in for slaughtering females most (men) will have nothing to do, will not look at him, they spit him out.

**(i)li-Kafula** (*Khafula*), *n.* A word of contempt (adopted from the Eng. word 'Kafir', which the Natives misunderstand as a contemptuous expression applied to them) and so applied by one Native to another. Thus, the inhabitants of Zululand might contemptuously refer to the Natal Natives as *uma-Kafula*, and *vice versa*.

**i-nKāfunkafu** (*s. k.*), *n.* = *i-nKavunkavu*.

**Kafuza** (*Khafuza*), *v.* Grind coarsely, as grain (acc.) or tobacco; eat such coarsely-ground, husky food (= *qqakaza*); pour forth in volume, as smoke (acc.) from a chimney, or blood from a severed artery, or a lot of lying fabrications (= *pafuza*).

**Kafuzeka** (*Khafuzeka*), *v.* Get eaten 'coarsely'; hence, be coarsely ground, husky, not fine, as porridge or meal.

**Kahla** (*Khahla*), *v.* Act with unconcerned violence, do with a wild feelingless forbearance, as when throwing anything (acc.) down violently, careless whether it break or not; or when dealing with one's servants (acc.) in a similarly harsh arbitrary manner; or when using hard painful words to a person (acc.) who has not deserved them; or when pushing roughly by one (acc.) without any regard; or when giving him his food (with *uga*) in a wild manner, almost throwing it at him. Cp. *ukuti kahla; kahlameza; kahlela*.

**Kāhla, ukuti** (*Khāhla, ukuthi*), *v.* Throw anything (acc.) down, or get thrown down, with a crash or clattering noise, as a bundle of firewood or grass, or a basket of anything; hence, act generally with wild indifference (= *kahlameza, kahlela; kahlamezeka, kahleleka*); be falling together (metaphor.) *i. e.* be dozing off, falling to sleep, as children in school or during a sermon (with *ukulalu* — cp. *ozela; yenda*); go to bed



fasting, merely fall in a heap, from emptiness of stomach (= *ukuti saka*).

Phr. *uBani nubi; ulele ule kahla*, So-and-so is not nice-looking; he is (as to his beauty) fallen to sleep i.e. he is quite devoid of attractiveness, utterly lacks that which takes (although his features may be fairly well formed). See *i(t)-Hlale*.

*ukuthla kulele kute kahla*, the food has lost flavour, is flat, insipid, as porridge, etc. re-warmed from yesterday's cooking.

**u-Kahla** (*Khahla*), *n.* Certain sea-animal, used medicinally to stop retching.

**u(lu)-Kahla** (*Khahla*), *n.* Very emaciated person, a mere bag of 'clattering' bones (= *isi-Kehle*); also = *u(lu)-Kahlo*. See *ukuti kahla*.

**Kahlabeza**, *v.* = *kahlameza*.

**Kāhlahla**, *ukuti* (*Khāhlahla*, *ukuthi*), *v.* = *kahlamezeka*; *ukuti kahla*.

**isi-Kahlakahlana** (*Khahlakahlana*), *n.* = *isi-Kasakasana*.

**Kahlambela** (*Khahlambela*), *v.* Go speedily along, as when wishing to reach a place quickly.

**Kahlameza** (*Khahlameza*), *v.* Do anything with thoughtless violence or wild indifference (= *kahla*, *ukuti kahla*); hence, throw down violently or wildly, with a crashing, clattering noise, or metaphor. as a basket of fowls (acc.) or any parcel or bundle one might be carrying; knock violently up against (with the body), as people (acc.), when wildly passing among them; push violently (with the hand), as when throwing open or banging a door (acc.); or with the foot, i.e. kick it roughly = *kahlala*.

**Kahlamezeka** (*Khahlamezeka*), *v.* Get dealt with in a wild, violent, 'crashing' manner, as above; hence, get thrown down violently, as above; get knocked violently up against, as one person when rushing wildly against another, or when coming into collision with a tree (loc.); get pushed or knocked wildly with the hand or foot, as above; knock up against or chance against, i.e. reach, or get to or on some place that one never expected (through its being so far), nor desired (from its danger or unpleasantness), as when a ship strikes a reef or sand-bank = *kahleka*; *kahleteka*.

**Kahlaza** or **Kahlazela** (*Khahlaza*), *v.* = *kāsaza*.

**Kāhle**, *ukuti* (*Khāhle*, *ukuthi*), *v.* = *ukuti kahla*; *kahlamezeka*; *kahlala*.

**Kahle** (*s. k.*), *adv.* Well, in any sense; hence, carefully, gently, nicely, finely, excel-

lently, easily, slowly, readily, comfortably, etc.

Phr. *kahle!* or plur. *kahlani!* gently! quietly! not so fast! wait a moment! etc. = *y'ouxa kahle*.

*hamba kahle!* go well! = farewell! good-bye! — the common valedictory address among the Zulus, whereto the party leaving replies *hlala kahle* (or *sala kahle*, or *y'aku kahle*), remain well (or stay well, or dwell well)!

**Kahleka** (*Khahleka*), *v.* Get acted towards or dealt with in a wild, violent, feelingless manner (see *kahla*) = *kahlamezeka*, *kahleteka*.

**Kahlala** (*Khahlala*), *v.* Do in a wild, violent, 'crashing' manner (= *ukuti kahla*, *kahla*, *kahlameza*); hence, deal with violently with the hand i.e. throw down wildly, 'clatteringly', or push or knock roughly, inconsiderately; deal with violently with the foot i.e. kick roughly, as a person (acc.) or thing; flower, blossom, as meales, fruit-trees, or any other plant; put on grey hairs, as a person when getting old (= *qakaza*).

*N. B.* The original meaning of this word (see *ukuti kahla*), and those immediately derived therefrom (as *kahla*, *kahlameza*), seems fast becoming obsolete, one frequently finding even grown-up Natives who know the word *kahlala* as signifying nothing else than 'to kick'.

**Kahleleka** (*Khahleleka*), *v.* = *kahlamezeka*.

**u(lu)-Kahlo** (*Khahlo*), *n.* Roughness, wildness, unconcerned violence of action, as in a chief or master when dealing in a hard, arbitrary manner with those under him, or in a big boy treating children in a rough, unkindly way. See *kahla*.

Ex. *umokhalo loco'umfano*, he is a rough, inconsiderate boy is that (as shown in his treatment of children).

**Kāhlu**, *ukuti* (*Khāhlu*, *ukuthi*), *v.* Act or speak in a wild, violent, forcible manner, as when throwing down roughly anything (acc.) carried, handling a person with wild roughness, or using harsh, violent language towards him = *kahlala*, *ukuti kahla*, *kahlameza*; get acted towards or dealt with in such a way = *kahluka*, *kahleka*, *kahlamezeka*. See *isi-Nkahlu*.

**isi-Kahlu** (*Khahlu*), *n.* = *isi-Nkahlu*.

**Kahluka** (*Khahluka*), *v.* = *ukuti kahla*.

**Kahlula** (*Khahlula*), *v.* = *ukuti kahlu*.

**Kaka** (*s. k.*), *v.* Encircle, surround, as an *impi* or wire-fence a kraal (acc.) = *haka*, *pahlala*.



**Kaka** (*Khakha*), *v.* Cause an irritating roughness in the throat, be pungent or acrid, as the fruit of the arum-lily, some *dumbis*, certain tree-fruits, etc. (cp. *ka-wuzela*; *uvayizela*); (in some districts) be bitter, as aloes (= *baba*).

**isi-Kaka** (*Khukha*), *n.* = *isi-Dwaba*.

**imi-Kaka** (*Khukha*), *n.* Rings of a tree (C.N.).

**i(li)-Kakaka** (*Khakhakha*), *n.* = *i(li)-Kakasi*.

**i(li)-Kakakaka** (*Khakhakhakha*), *n.* = *i(li)-Kakasi*.

**Kakalaza** (*Khakhalaza*), *v.* = *katula*.

**i(li)-Kakane** (*Khakhane*), *n.* = *i(li)-Kakasi*.

**i(li)-Kakasi** (*Khakhasi*), *n.* Certain thistle-like plant (*Berkheya* sp.), having a yellow flower = *i(li)-Kakaka*.

**um-Kakasi** (*Khakhasi*), *n. s.* = *um-Gqwa-bagqwaba*.

**Kakata** (*Khakhatha*), *v.* Be burning hot, as a powerful sun; bake or dry up growing mealies (acc.), etc., as such a sun; be hot or burning to the throat, as some foods, liquids, etc. (cp. *kaka*).

**u(tu)-Kakayi** (*Khakhayi*), *n.* Crown of the head *i.e.* the middle of the top (not where the hair meets); top or summit of a hut [Sw. *nyaa*, crown of head; Reg. *kabala*].

Ex. *ilonga lis'okakayini*, the sun is overhead.

**Kakulu** (*Kakhulu*), *adv.* Greatly, very much (with verbs.); very (with adjs.); especially, principally, chiefly; strongly, forcibly, loudly, etc. (intensifying the action of any verb); used sometimes merely to express strong assent to a statement, as 'Naturally! quite certainly so! very much so!'

**Kala** (*Khala*), *v.* Cry, in any of its senses, metaphor, or real; hence, shed tears (with *isi-Nyembezi*); wail, cry with grief, as women at a death; scream, as a child when attacked, in order to attract attention; express sorrow, lamentation, complaint, as of anything afflicting one; weep, as a tree exuding sap or gum; cry, or give voice, as any animal — hence, low, as a cow; bellow, as a bull; neigh, as a horse; bray, as an ass; or as a dog when struck; sing, chirrup, as a bird; crow, as a cock; coo, as a dove; hoot, as an owl; give forth a sound, as any inanimate object — hence, ring, as a bell; tink, as glasses; sound, as a musical instrument [Skr. *raya*, bark; *cras*, sigh; Gr. *fulero*, I call; O.B. *laja*, bark; Lat. *clamo*, I cry out; *la-trare*, bark; Ar.

*zaiyat*, weep aloud; Ga. *kawa*, cry; Her. *kua*, cry].

Phr. *uku-zi-kala*, to regret, blame oneself (for having done something) — used mostly in material, not so often in moral applications = *uku-zi-sola*.

*uku-kalela amabele*, to cry for the Kafir-corn — a custom in some localities, in which all the girls of the neighbourhood meet and pass through the corn-fields, crying *Maye! ngamabele!* (alas! for the corn!), and ending up with a little dance away out in the open — the object being to rid the fields thereby of the *isi-klaka* or grub, which, of course, always happens accordingly!

**i(li)-Kala** (*Khala*), *n.* Nose, of man or animal (cp. *i(li)-Devu*, *i-mPumulo*); nostril; those on ahead, in the front, the vanguard, of a regiment or troop of cattle (= *i(li)-Kanda*, *um-Pongoza*); tunnel or subterranean passage, made by white-ants, or one of the small galleries of which the ant-heap is composed.

Ex. *ekaleni*, 'ungane!' in the nostril, friend! *i.e.* oblige me with a pinch of snuff.

**i-nKala** (*s.k.*), *n.* Crab, of any kind. Cp. *i(li)-Halakhala* [Skr. *karkata*, crab; *grabh*, seize; Lat. *cancer*, crab; Ni. *kala*; Sw. Bo. *kaa*; Reg. *igire*; At. *akara*].

N.B. The eye of a land-crab, mixed together with that of a sea-crab and of a leopard, is a powerful *takata* poison, causing the eyes of the victim to protrude and fall out!

**isi-Kala** (*Khala*), *n.* Opening, of any kind, permitting of a through passage or vision, as an opening between hills, trees, clouds, or a gap through a fence or wall (cp. *i-nTuba*, *um-Kandhlu*); opportunity, for doing anything (= *i(li)-Tuba*); temporal region *i.e.* place above the ridge of the cheek-bone and below the temples (cp. *i-nTafuno*); also = *i(li)-Batu*.

Phr. *angifuni intombi es'inesikala*, I don't want a girl who is no longer a virgin.

**um-Kala** (*Khala*), *n. s.* Grass-rope thrust through the nose of a cow and bound over the head, for holding it when being milked; hence, headstall, of a horse.

**Kalakata**, *ukuti* (*Khatakatha*, *ukuthi*), *v.* Fall precipitately or tumble into or over, whether with a single leg or the whole body, as into a hole in the veldt, or over a precipice = *ukuti kelekehle*, *ukuti kelekete*, *kalakatela*; cp. *ukuti wolokohlo*.

**Kalakatela** (*Khatakathela*), *v.* = *ukuti kalakata*.

**Kalala** (*Khulala*), *v.* = *dikila*.

**isi-Kalala** (*Khulala*), *n.* (C.N.) = *isi-Qalaba*.



- i(li)-Kalane** (*Khalane*), *n.* = *i(li)-Kizane*.  
**i-nKalane** (*s.k.*), *n.* Certain dwarf-aloe (*Aloe tenuior*). Cp. *i(li)-Cenu*.  
**i-nKalankala** (*s.k.*), *n.* = *i-nKala*.  
**isi-Kali** (*Khali*—mostly in plur.), *n.* Weapon, of any kind, as an assegai or knob-kerry.

Phr. *uku-yezu isikali* = *uku-blambu* (q. v.) *imikonto*.

- ubu-Kali** (*Khali*), *n.* Sharpness (cp. *ubu-Tuntu*); edge *i.e.* the sharp side, of any cutting instrument (= *uku-Dhla*); strength *i.e.* sharpness of action or taste, as of medicines or decoctions; clearness, powerfulness, effectiveness of words or speech; skilful smartness, as of a doctor or other professional—in all senses mostly used in form of adjective as below [Skr. *katu*, sharp; Gr. *ake*, sharp edge; Lat. *acerbus*, sharp; Ar. *kali*, salt of ashes; Sw. *u-kali*, sharpness; Bo. *u-kali*, spirit, courage; San. *kali*, sour; Go. *kali*, sharp; Ngu. Kag. *kale*; Ze. *kule*; Her. *tue*].

Ex. *ibotwe e'ibukali*, a pot that boils quickly.

*indoda e'bukali*, a selfishly greedy, envious, avaricious man.

- Kalima** (*Khalima*), *v.* Turn back *i.e.* prevent further progress to, as cattle (acc.) making for a field; hold back, keep back, as people from passing any particular way by shouting or motioning to them, or as the after-oxen do a wagon (acc.) when descending a hill; speak in a loud formidable manner, as a great man giving orders, or an *imbongi* shouting praises; used for the crying and roaring of large animals, as cattle, lions, elephants, etc. (cp. *kala*, *konya*, *bonga*).

- u(lu)-Kalimela** (*Khalimela*), *n.* One who shouts when he talks, or speaks in a tremendously loud voice so as to be heard afar off.

- u(lu)-Kalimele** (*Khalimele*), *n.* Certain forest-climbing plant, used for headache and as a love-emetie by young-men.

- Kalipa** (*Khalipha*), *v.* Be sharp, keen-edged, as a knife (used as perf.); be intellectually sharp, clever (used in perf.); do, take in hand, fight, speak, in a masterful, manly, bold, brave manner; hence, be daring, courageous, brave [akin to *ubu-Kali*, q. v.].

Ex. *ukalipile lo'mfana*, he is sharp, smart, is this boy.

*uyakalipu umfo ka'Bawi*, he is manly, brave, is the son of So-and-so.

*besiti uzakubulawa impani wakatshelwa indom*, we thought he would be killed (by

the chief), whereas he was acted for in a masterly fashion by the headman (speaking for him).

- i-nKalipi** (*Kaliphi*), *n.* Sharp, smart, masterful, bold, courageous person.

- Kalisa** (*Khalisa*), *v.* Cause to cry, complain, etc.; ring, blow, make to sound, as a bell (acc.), trumpet, etc. (= *shaya*).

- isi-Kalo** (*s.k.*), *n.* Pair of scales, weighing machine [Eng.].

- u(lu)-Kalo** (*Khalo*), *n.* Ridge, upper-part or back of a long extended elevation; lower ridge of the body, passing over the buttocks and thigh-bone (below the hips), where the *umu-tsha* usually rests.

Phr. *saxa sibhinqane nayo okatweni bhezimpungushe*, we shall come to meet him on the ridge of the jackals, *i.e.* in a lonely place, not travelled by man (the Kafir paths gen. following the ridges).

- Kaloku** (*Kalokhu*), *adv.* = *manje*.

- i-nKalukuni** (*Kalukhuni*), *n.* Turkey [D. *kalkoen*].

- Kama** (*Khama*), *v.* Squeeze, as a sponge (acc.) or washed garment; hence, wring, as a wet cloth; squeeze out, as the water (acc.) from the above (with *ku* or *doub.* acc.); drain, as a person the *amabele* (acc.) in a vessel by pouring off the water in which it is immersed, or the *unasi* in a gourd by removing the plug at the bottom and allowing the whey to run off; drain off, as the water (acc.) from the *amabele*, or the whey from the *unasi*, as above; throttle a person (acc.), squeeze at the throat (with *ngompimbo*); also = *ekama* [Sw. *kama*, squeeze; *kama*, milk; Ga. *kwata*, squeeze; *kama*, milk; Her. *kama*, squeeze; *kanda*, milk].

Ex. *ingubo ngiyayikama amanzi*, I am squeezing the garment of water, or the water out of the garment.

Phr. *unahla unkamete esekweni*, to-day you have squeezed him out on the hearth-stone (whereon, it being very hot, he has fizzled right away) = you have made an end to him to-day, he won't bother again with his cheek, etc.

- Kama** (*s.k.*), *v.* Comb. [Eng.].

- i(li)-Kama** (*s.k.*), *n.* A comb [Eng.].

- i-nKama** (*s.k.*), *n.* = *unn-Nge*.

- i-nKamanga** (*s.k.*), *n.* = *i-nGeeba* (which latter is the politer word to use); probably originally = *isi-Geeba*, as still in Xo. and sometimes in N.

- i-nKamanzi** (*s.k.*), *n.* = *isi-Lebe*.

- i-nKamba** (*Kambha*), *n.* = *i-nKambapantsi*.



isi-Kamba (*Khambha*), *n.* Large sized *u(lu)-Kamba* used for serving (not drinking) beer, also for *amasi*.

um-Kamba (*Khambha*), *n.* 5. Broad-mouthed *u(lu)-Kamba* used for eating from (= *um-Kambali*, *um-Kele*); camel-thorn tree (*Leucia* sp.).

u(lu)-Kamba (*Khambha*), *n.* Food-pot — a generic name for all or any of the various earthen-pots (and which may be generally recognised by their polished and freq. ornamented exterior) used for serving food, e.g. the *um-Cakulo*, *um-Neishane*, *isi-Kamba*, *u(lu)-Piso*, etc., and more especially the ordinary beer-drinking pot (the *u(lu)-Kamba* proper, without any further distinguishing name) = *u(lu)-Diwo* [Gr. *skuphos*, cup; Sw. *ukebe*, drinking-pot; Bo. *m-komba*, cup; Ga. *ki-kombe*, cup].

Phr. *uku-shaya ukamba* (or *udiwo*), to form a three-quarter circle (presenting the appearance of an *ukamba* viewed in profile). Cp. *um-Kumbi*, *u(lu)-Kumela*.

i-nKambabeyibuza (*Kambhabeyibuza*), *n.* Any conspicuous blemish, defect, or mark on the body of a person such as causes people to notice, as any ugly scar or growth on an exposed part of the body (*lit.* a thing which, as you go, everybody asks what it is).

i-nKambane (*Kambhane* — no plur.), *n.* Dry cake of cow-dung, as found on the veldt = *i(li)-Shicqa*.

i-nKambapantsi (*Kambhaphantsi*), *n.* Blind-worm (*Anguis fragilis*) = *i-Nyokaya-bafazi*, *i-mPompote*. Cp. *u(lu)-Sungulo*.

um-Kambati (*Khambathi*), *n.* 5. = *um-Kamba*.

Kambe (*Kambhe*), *adv.* Of course, I suppose, you know; then, so then, well then.

Ex. *ugibuye kambe?* I must come back here, I suppose?

*ugazi kambe ukuti*, you know, of course, that.

*Isa kambe!* just so! that's just what I said! just so as you are saying! etc.

(li)-Kambi (*Khambhi*), *n.* Medicinal herb, of any kind, such as grows on the veldt and the fresh leaves or roots of which are common 'household remedies' of Kafir mothers (not applied to 'professional' medicines, such as are used by Native doctors, and which consist mainly of barks, dry roots, powders and the like — see *umu-Ti*, *i(li)-Kubalo*; *ama-Katuzo*); cold (unboiled) infusion prepared from such medicinal herb (cp. *im-Biza*); certain parasitic beetle (*Aphodius* sp.) inhabiting the intestines of

Natives and a common cause of abdominal and nervous disorders among them (= *i(li)-Bungame*, *i(li)-Qolo*); chewed refuse of *imfe*, which one casts from the mouth after having pressed out the juice (= *i(li)-Kasi*; cp. *izi-nKambi*).

izi-nKambi (*Kambhi* — no sing.), *n.* Refuse *i.e.* what is rejected of anything after the goodness has been extracted, as the fibre remaining of *imfe* after being chewed, or of medicinal herbs after pounding and straining, or the remains of a decoction left in a pot.

i-nKambo (*Kambho*), *n.* Manner of life, ways, habits, conduct, as of a young-man.

Kameka (*Khameka*), *v.* Get drained, as water from a marsh into a ditch, or as the marsh itself. See *kama*.

Kameleka (*Khameleka*), *v.* (C.N.) = *kamuleka*.

Kamelela (*Khamelela*), *v.* Be resolved or determined to do anything (with inf.), as to reach any particular place before dark; do anything resolutely, with determination.

Ex. *ingane is'ikamelele ukupuma*, the child has now made up its mind to come forth (said by a mother when feeling that delivery is nigh).

*inlixayo ikamelele ukuba ngilungise le'ndaba*, my mind is made up (or I have made up my mind) that I must put this matter in order.

Kāmfu, ukuti (*Khāmfu*, *ukuthi*), *v.* Catch hold of with a sudden firm snapping grip, as a man vigorously pouncing upon a thief taken unawares, a dog a buck, or an iron-trap anything (acc.) caught therein; snap up, or away, as any object (acc.); take up talk or an affair (acc.) with excessive haste = *kamfuna*, *ukuti kaza*, *ukuti kanku*; eat up 'snappingly', as a dog eating lumps of solid food (acc. — from the snapping up of the pieces — cp. *rafuza*); grind coarsely, as mealies (acc.); eat such 'lumps' or coarsely ground food = *kamfuza*, *kafuza*.

Kamfuna (*Khamifuna*), *n.* = *ukuti kamfu*, *kazaza*.

i-nKāmfunkamfu (*s. k.*), *n.* = *i-nKamnkavu*.

Kamfuza (*Khamfuza*), *v.* = *ukuti kamfu*, *kafuza*.

Kamisa (*Khamisa*), *v.* Open the mouth (acc.), as a person for the doctor; have the mouth open — hence, be open, as a hut (used in perf); be uncovered, as a pot. See *ekama*.



Ex. *ngibona indulu yakwake ikamisile*, I see her hut open.

**Kamnandi** (*s. k.*), *adv.* Pleasantly, agreeably (to the senses), sweetly. See *muandi*.

**i(li)-Kamo** (*Khamo*), *n.* = *i(li)-Hluzu*, *i(li)-Vovo*.

**i(li)-Kamu** (*s. k.* loc. *c-Kamu*), *n.* Camp [Eng.].

**Kamuleka** (*Khamuleka*), *v.* = *kanguleka*.

**Kamuluka** (*Khamuluka*), *v.* Shout away loudly, with all one's might, 'squeezing' or straining oneself.

**Kamuva**, *adv.* Afterwards. See *umu-Va*.

**u(lu)-Kanana** (*Khanana*), *n.* Strong feeling or emotion, as of desire, concupiscence; pity, compassion, sympathy; jealousy, envy; indignation, resentment = *um-Hawu*.

Ex. *ub'esajeda ukonana hweleyo ntombi*, he was just easing off the strong desire in regard to that girl, i.e. gratifying the passion.

**isi-Kanavu** (*Khanavu*), *n.* Big, ugly-shaped person.

**i-nKānankana** (*s. k.*), *n.* — see *i-Nkanankanu*.

**Kancane** (*s. k.*), *adv.* Slightly, in a small degree, a little; slowly; softly, lowly. See *ncane*.

Ex. *kancane kanvane*, little by little, gradually.

*kuyakubu kancane anjafi*, it will be a close shave if he doesn't die, he will be nearly sure to die.

**Kanci** (*s. k.* — last syl. accentuated), *adv.* In the slightest degree (see *nci*); sometimes used with negative to express 'not at all, by no means', and gen. as *nakanci*.

**Kancinyane** (*s. k.*), *adv.* In a very small degree, a very little; very slowly; very softly or lowly. See *ncinyane*.

**Kanda** (*Khanda*), *v.* Beat, pound, pelt, hammer, as a man a shield (acc.) with a round stone to supple and straighten it, or medicinal herbs for an infusion, or as hail or heavy rain might a person or crops, or a smith iron on the anvil (= *goba*); flatten or harden down, as much rain does freshly worked soil (acc.); 'doctor' a field (acc.), or crops therein, by charms (= *sukula* — cp. *Gasekula*, to pound); come across, or light upon something unusual or unexpected, as a sovereign (acc.) on a road or an exceptionally beautiful girl (= *etamela*) [Skr. *han*, strike; Sw. *ponda*, pound; Her. *tonda*; Ga. *kuba*].

Ex. *amabchi ka'Bani as'ekandice*, So-and-so's corn has been already doctored (a common practice in Zululand). See *tebula*.

*ungukanda umutwanakazi ka'Sibanhanyi*, you may come across something you never expected (never saw before) in the female child of So-and-so, i.e. you will be surprised at her beauty.

*nguyikanda impisi ka'Sibanibani*, I came across the ugly-looking creature (son or daughter) of So-and-so.

**i(li)-Kanda** (*Khanda* — loc. *eKanda*), *n.* Head, of man or beast (cp. *i-nTloko*); those in front, the van, of a regiment or troop of cattle (= *i(li)-Kala*); military-kraal (with loc. *eKandeni*), in which the *ama-Buto* q. v. used to live; often used synonymously with 'life' [Skr. *kap-ālu*, head; Lat. *cap-ut*; Gr. *kranian*, skull; Her. *o-hanga*, ball — the root for 'head' most common in Bantu langs. being *tior* or *twi*, with one or other of the prefixes].

Ex. *kus'ekandeni. yini?* is it then (are you then) in a military-kraal? — said to reprove rough or rowdy behaviour.

*la'maxwi wovafunda ngekanda*, you must learn these words by heart.

*ngiyas'uzela nje ngekanda lami*, I am just doing it of myself, out of my own head.

*ufuna ikanda lami na?* do you wish for my head i.e. to take my life? — as might be said to one who persists in quarrelling.

*ngiyatula nje, ng'enzel'ukuhlengela ikanda lami*. I am just keeping silence, in order to preserve my own life, save my own head.

**i-nKanda** (*s. k.*), *n.* Head of the *glans penis*. See *um-Tondo*; *i-nTlonze*.

**isi-Kanda** (*Khanda*), *n.* Head or knob, as of any kind of stick (cp. *i-nGyukuqu*); lump or clod of earth clinging to the roots of a bunch of grass when pulled out of the soil.

**u(lu)-Kanda** (*Khanda* — loc. *oKanda* or *oKandeni*), *n.* Upper part of the head of cattle, in which the horns are set (and whether of living or dead); pig-headedness, stubborn perverseness, obstinate persistency (cp. *i-nTaka*); persistent good luck, good fortune (cp. *i-nTlahla*); sometimes equivalent to 'head' in metaphor. senses.

Ex. *amokanda, ug'enza ugokanda nje*, he is pig-headed, he does it from obstinacy.

*leyo ndoda inokanda beez'akomo* (for *icaba-faxi* or *beabantwana*), that man has persistent good-luck with his cattle (or in getting good wives or numerous healthy children).

*lo'ntwana amokanda olu'butakatako*, this child has a weak or soft head, i.e. a very delicate constitution, is readily impressionable to disease.

*nami ngiliposile* (or *ngilugucile*) *ukanda kona*, and I too have thrust in my head

there (among the crowd of young-men after a particular girl).

**Kandana** (*Khandana*), *v.* Strike against *i.e.* come across, light upon, 'knock up against', as any expected or unexpected person (with *na*) or occurrence on one's way; knock up against *i.e.* be in close, confined contact with, be compressed together, as a lot of people sleeping in a narrow room (used in perf.). See *kanda*; *hlangana*.

**Kandanisa** (*Khandanisa*), *v.* Put very close together, 'pack' together; catch a person (acc.) in the act, as of stealing.

Phr. *ingane is'iyakandanisa*, the child is now pressing (for expulsion, at birth) (C.N.). See *kamelela*.

**Kandavula** (*Khandavula*), *v.* = *gcushu*.

**Kande** (*s.k.*), *adv.* = *kade*.

**u(lu)-Kānde** (*Khaunde*), *n.* Stick sharpened at the point for throwing by boys at the *i-nTsema*, etc.; and as below.

Ex. *isimpondo zayo zil'ukaude*, its horns are sharp at the points (like an *ukande*).

*awu!* *safu ukande luomlomo*, oh! we are being killed with a vocal *ukande*, *i.e.* the sharp tongue of some quarrelsome woman.

**u(lu)-Kāndempemvu** (*Khaandempemvu*), *n.* Certain regiment, or member thereof, formed by Mpande next after the *i-nDhuyenywe*, and with which the *um-Twisazwe* was afterwards incorporated = *u-Nyakamatshu*.

**Kandhla** (*Khandhla*), *v.* Thoroughly exhaust, fatigue, rob of energy or life, as extreme hunger or over-exertion might a person (acc. — mostly transposed into the passive voice).

Ex. *shekandhla is'indlata* (or *unsebenzi*), they are now quite done up with famine (or work).

Phr. *injada yomhambi iyakandhla*, the snuff-pouch of a traveller is over-worked — from being kept in constant use giving pinches of snuff to requesting strangers.

**i(li)-Kandhela** (*Khandhela*), *n.* Candle; lamp, of any kind [Eng.].

**um-Kandhlu** (*Khandhlu*), *n.* 5. Opening, open space, as between the different butts in a kraal, between two hills, or two clumps of forest (= *isi-Kala*); (C.N. fr. Xc.) number of people sitting together in one place, especially when sitting with the chief (= *i(li)-Baudhla*).

**um-Kando** (*Khando*), *n.* 5. Name given to various kinds of medicinal-charms, mostly stones, quartz, etc., but sometimes roots — used by Native doctors for gaining an influence over others, taking

away the power from them, their medicines, etc.; large round stone formerly used by Native blacksmiths in place of hammer.

**Kand'uba**, **Kand'ukuba** (*s.k.*), *adv.* = *ku-d'uba*.

**Kand'uma**, **Kand'ukuma** (*s.k.*), *adv.* (N) = *ka-d'uba*.

**um-Kandumba** (*Khandumbha*), *n.* 5. An 'old woman' of a man, who is always staying at home with his wife — *elibele ukuka izindumba nomfazi wake*, picking beans with his wife.

**Kanga** (*Khanga*), *v.* Attract, draw the eyes or heart to admire or desire, as a fine garment or beautiful girl might a person (acc.); be attractive, as such garment. Cp. *i(li)-Wozuwoza*.

Ex. *ngakanywa amashoba ake amhlope ate lu*, I was attracted (admiringly) by his (fine) arm-tails as white as snow.

**i-nKanga** (*s.k.*), *n.* (N) = *um-Titimbila*.

**Kangaka** (*s.k.*), *adv.* So (intensifying some adj.), so much, so many, so very, so often, so long (as this); often equivalent to Eng. how! how much! how many! how often! how long! how greatly! how very (= *kangakanana*). See *ngaka*.

**Kangakanana** (*s.k.*), *adv.* (C.N.) = *kangaka*.

**Kangakanani** (*s.k.*), *adv.* How great? how much? how many? how often? how long? etc. See *ngakanani*.

**Kangaki** (*s.k.*), *adv.* How often? how many times? See *ngabi*.

**Kangako** (*s.k.*), *adv.* So much, many, etc. as that — see *kangaka*.

**i-nKangala** (*s.k.*), *n.* Treeless veldt or open country, whether hilly or flat, such as constitutes the main landscape in the up-country districts. See *ku-a-Lamwe*, *ku-a-Ntongasibi*. Cp. *i(li)-Hlanze*; *i(li)-Pondo* [Skr. *janggala*, desert; Sw. *janguwa*, desert; Her. *onguango*, wilderness].

Phr. *ukakubona inkangala*, you talk empty stuff, with nothing in it. See *u(lu)-Wangabi*.

**um-Kangala** (*Khangala*), *n.* 5. Cape Teak (*Strychnos Atherstonei*), a small tree growing in the coast bush-country and sticks made from which were not carried when going up to the chief's, being supposed to bring bad luck.

P. *ugakucwila uti lomkangala*, you will get a taste of an *umkangala* stick — said to one who deserts a good master or parent and implying that he will find fortune worse where he is going to, when he will remember his old home and want to come back.

**Kangapi** (*Kangaphi*), *adv.* (C.N.) = *kangaki*.



**Kangeza** (*Khangeza*), *v.* Extend the hands (one beside the other with the palms hollowed) for the reception of food (acc.) all inferior persons, as wives and children, receiving in this way, even though the article be small; give a person food (doub. acc.) in the extended hands, as above, or in former times on an *isi-Kangezo*. Cp. *kongozela*; *nyaba*.

**isi-Kangezo** (*Khungezo*), *n.* Small earthen plate of the size and shape of a saucer, upon which soft foods, like *amasi* or porridge, were in former times served out and eaten from by children, young-wives, etc. — this cleanly custom has now absolutely died out and given place to the more uncouth habit of receiving in and eating from the hands. See *kangeza*.

**Kangqa** (*Khangqa*), *v.* Take off, take away, remove, as a person a pot (acc.) from a hut, or his child from a school; wipe or rub off (without water; cp. *geza*) the dirt (acc.) from anything (acc., or with *ku*), as when wiping the dust from a pot, sleeping-mat, coat or window, or when rubbing the body with *dumbi* peels so as to remove the fatty dirt therefrom (= *paqula*) = *kangqaza*.

**Kangqa, ukuti** (*Khangqa, ukuthi*), *v.* = *kangqa*.

**Kangqaza** (*Khangqaza*), *v.* = *kangqa*.

**um-Kangu** (*Khangu*), *n. s.* New earthen-pot of any description *i. e.* one not yet in use, or only slightly so (see *kangula*); a mole, on the body [Sw. *ukungu*, earthen-pot; Her. *o-nyungu*, pot].

**um-Kangu** (*Khangu*), *n. s.* = *um-Kwangu*.

**Kangula** (*Khangu*), *v.* Raise or excite a desire or craving in a person (acc.) for any particular kind of food (acc. = *kamula*); introduce into service or for use of food for the first time, as a woman might her new pot (acc. — see *um-Kangu*).

Ex. *utshwala buyankangula umuntu inyama*, beer excites in one a craving for meat.

**Kanguleka** (*Khanguleka*), *v.* Get excited with, *i. e.* have a craving or strong desire for any particular food, strong-drink, etc. (used in perf.) = *kamuleka, kabuleka*. Cp. *i-nKwankwa*.

**um-Kangwe** (*Khangwe*), *n. s.* = *um-Kwangu*.

**i-nKani** (*s. k.*), *n.* — see *i-Nkani*.

**Kaningi** (*s. k.*), *adv.* Often, frequently, many times. See *ningi*.

**Isi-Kaniso** (*s. k.*), *n.* Laager, entrenched camp [? D. *schanz*].

**Kanjalo** (*s. k.*), *adv.* So; in that way; in like manner. See *njalo*.

**Kanjani** (*s. k.*), *adv.* How? in what way? See *njani*.

**u(tu)-Kānji** (*Khaanji*), *n.* (N) = *u(tu)-Kande*.

**i(li)-Kanka** (*Khanka*), *n.* Kind of silver jackal = *i-mPungushe*.

Ex. *ikanku, umu likaku, lili, ga' ya! ga! ga! ga!* the jackal when it cries, says, Ga! ga! ga! — in *decreasing* tone — *i. v.* Big! big! big! big! big! (as a fire) Hence the saying:—

*ngiyakawubasa utu ngangowekanka (ov angowashivo ikanka)*, I shall make it (the fire) as big as that of (or ordered by) the jackal.

**Kankanya** (*Khankanya*), *v.* Think, in any of its forms = *cabanga, kanyanga*.

Ex. *angikankangi ukukankanya*, I don't think at all (but I know for certain).

*bengikankanga ukugolima*, I was thinking of going out to hoe.

**Kankasa** (*Khankasa*), *v.* Go along in semi-circular extended formation so as to embrace or surround any particular spot (acc.), as a hunting party a bush or an *inipi* a hill. Cp. *isi-Kungo*.

Ex. *bahamba bekankasile*, they proceeded in extended formation, as soldiers surprising a camp.

**Kankata** (*Khankatha*), *v.* Take to task, scold (in an ordinary charitable manner), as a master his servant (acc.) for some fault committed. Cp. *tefisa*.

**i-nKankelana** (*s. k.*), *n.* Kind of dance or game of little girls, in which they face each other, grunting and making straining gestures with the upper part of the body.

**Kanku, ukuti** (*Khanku, ukuti*), *v.* = *ukuti kamfu, ukuti kaka*.

**i-nKanku** (*s. k.*), *n.* Over-hasty person who throws himself into an affray without knowing what it's about, or into a dispute without first acquainting himself with the details; Le Vaillant's Cuckoo (*Coccyzus caler*), a bird whose appearance gives name to a month (see *u-Nkanku*), also from its conspicuous appearance about the end of July, supposed to announce the time for sowing.

Phr. *ukanku is'icetele amacimbi (ov amacimbi okwankule)*, the cuckoo has already taken the caterpillars — denoting that part of the season about early October time.

**Kankula** (*Khankula*), *v.* = *kamfuna, kaxa-za*.

**Kanqa** (*Khangu*), *v.* = *kangqa*.

Kanqaza (*Khannqaza*), *v.* = *kangqaza*.

Kanti (*s. k.; s. l.*), *adv.* So then (express. surprise); well then; but, whereas; and yet, notwithstanding, still [Skr. *atha*, but, yet; Lat. *at*; Her. *aré*, then; Mal. *gunté*, instead of].

Ex. *uqontuma, kanti kahambangu*. I sent him, but he didn't go.  
 'uyogibata yini?' 'Kanti!' 'are you then taking it?' 'Why not; what do you think?'

i-nKantini (*s. k.; s. l.* = loc. *enKantini*), *n.* Canteen, liquor-shop; bar; spirits — the common word in Z. (= *n-Gologo*, N.) [D. *kantini*].

i-nKantolo (*s. k.; s. l.* = loc. *enKantolo*), *n.* Magistrate's court [D. *kantoor*, office].

Kantsabula (*Khantsabula*), *v.* = *kabangula*.

um-Kantsha (*s. k.; s. l.*), *n. s.* Marrow, of bones. Cp. *um-Ongo*, *um-Oudhlo*.

Kantsu, ukuti (*Khantsu, ukuti*), *v.* = *kantsuza*.

Kantsuza (*Khantsuza*), *v.* Run wearily along, as after running far, when already tired out.

Kanula (*Khanula*), *v.* Strain, as at stool, or when pulling, or lifting a heavy weight (cp. *qanula*); 'strain' at growing *i. e.* grow very slowly or with difficulty, as a child or the crops in a field (= *slonda*).

u-Kanula (*Khanula*), *n.* Straining, as at stool or giving birth. See *u-Nokanula*.

Ex. *uBani my'akanula*, So-and-so is my bearing *i. e.* (actual or own) mother.

Kanya (*Khanya*), *v.* Be light (*i. e.* not dark), as in the day-time, or in a lighted room; give light, lighten, as the sun, or a lamp in a dark room; shine, be bright, as burnished metal, a polished boot, a glossy horse, or any bright coloured article; be transparent *i. e.* permitting light through, as a piece of glass, a loose-textured cloth, or a loosely-thatched hut; be clear, distinct, plain, as the paths over a newly-burnt patch of veldt, or a point of argument; be of a medium dark complexion, the light skin partially appearing through the black. Cp. *ukuti kanyi*; *evazimula* [Skr. *car*, shine; Lat. *cindeo*, I shine; Ec. *glan*, polish; Ger. *glänzen*, shine; Sw. *ny aa*, *angyaza*, shine; Ga. *aka*, be bright; Her. *kwakena*, glitter].

Ex. *usabema ama-zwi akanyayo*, you speak clear, intelligible words.

*uBani myokanya*, So-and-so is light-black not coal-black.

um-Kanya (*Khanya*), *n. s.* Shade made by holding one or both hands over the eyes,

as to shade from the sun-glare or when looking at a distant object (used with *uku-aka*).

Ex. *uku-aka ukanya*, to shade the eyes with the hands (the Natives using gen. both) — see *is-Akamukanya*.

Kanyanga (*Khanyanga*), *v.* = *kankanya*.

Kanye (*s. k.*), *adv.* Once; once for all; all at once or together; (*prep.*) with, together with (with *na*). See *nye*.

Ex. *kuhle usuke kanye*, it is best that you start off together, at the same time.

*tata kanye*, do at one go; do all together.

Phr. *uku-lala kanye*, to have a little sleep, take a wink.

Kānyekanye (*s. k.*), *adv.* All at once, all together (as boys when starting for a race).

i-nKanyezi (*s. k.*), *n.* Star (celestial); fire-fly [M.Z.T. *inyengezi*, star; Her. *o-nyose*, star (fr. *nyosa*, burn); Sw. *nyota*, star (cp. *ota*, Z.); Ga. *mu-nyenye*, star, fire-fly; Malg. *kiutana*, star].

Kānyi, ukuti (*Khānyi, ukuthi*), *v.* Glean or shine out for an instant or intermittently, as a fire-fly, or a moon appearing for a moment between clouds and immediately disappearing = *kanyiza*. Cp. *kanya*.

i-nKanyimba (*Kanyimbha*), *n.* Very black-skinned person = *i-nKwishela*.

Kanyisa (*Khanyisa*), *v.* Make to be light *i. e.* light up, as in a room when lighting the lamp; make bright or shiny, as metal objects (acc.) or boots when polishing them.

Ex. *uyokanyisa euhlini*, go and light up (the lamp) in the house.

Kanyisela (*Khanyisela*), *v.* Light up for *i. e.* explain or make clear to a person (acc.) concerning some difficult matter (with *ku* or loc.) or passage he doesn't understand.

Kanyiza (*Khanyiza*), *v.* = *ukuti kanyi*.

i(li)-Kanzi (*Khanzi*), *n.* Earthenware cooking-pot, of various sizes and furnished with an earthenware lid, originally used in Zululand previous to the introduction of the present iron pots.

um-Kanzi (*Khanzi*), *n. s.* Grass-platted rope worn round the waist by a woman for the first few days after child-birth and afterwards replaced by a make-shift *isi-Fociya* (also called as above) which is worn throughout the period, about a month (during which time she must abstain from *amasi*), and is then discarded for the permanent *isi-Fociya* (not called by the above name); similar



rope worn by a girl (and by all her companions of a like age) who has menstruated for the first time and likewise for so long as she must abstain from *anasi* (see *un-Gongo*).

**Kanzinga** (*Khanzinga*), *v.* = *ganzinga*, *kayinga*.

**ubu-Kanzingambece** (*Khanzingambece* — loc. *ebu-Kanz.*), *n.* Place (kraal or locality) where there is great dearth of food (whether accidentally or regularly), 'where they roast water-melon pips', having no mealies for the purpose = *ubu-Kayingantanga*.

**Kāpa, ukuti** (*Khāpha, ukuthi*), *v.* = *kapa*.

**Kāpa, ukuti** (*ukuthi*; *s. k.*; *s. p.*), *v.* = *kapuka*; *kapaza*. Cp. *ukuti yaca*.

**Kapa** (*Khapha*), *v.* Take or lead out and leave to themselves, as a boy the cattle (acc.) in localities where the pasture-lands are extensive and the cattle do not require herding, or as the members of a family might a departing visitor (acc.) whom they accompany a short distance and then leave to himself (see *kapela*); push violently a person (acc.) with the hand or arm (= *kapeza*).

**Kāpaca, ukuti** (*Khāphaca, ukuthi*), *v.* Be, or place down a thing (acc.) near by, just a little way off, as when throwing down one's work-implement, or when accompanying a person a slight distance on a journey.

**Kapaka** (*s. k.*; *s. p.*), *v.* Get spilled or shaken over by being rocked to and fro, as water from a filled bucket or tea in a cup when being carried. Cp. *yacaka*.

**Kāpalala, ukuti** (*Khāphalala, ukuthi*), *v.* = *ukuti kwatalala*.

**i-nKapane** (*Kaphane*), *n.* Anything wandering about without herding or supervision, as unherded cattle, or children whose father exercises no supervision over them = *u(lu)-Sapo*, *u(lu)-Vanzi*. Cp. *i-nGinqi*.

**isi-Kapane** (*s. k.*; *s. p.*), *n.* Nasty smell, or nastily smelling thing, as a bug, some plants, or snuff, etc. Cp. *u(lu)-Futo*.

**Kapaza** (*s. k.*; *s. p.*), *v.* Rock over *i. e.* spill or shake over by rocking to and fro, as a servant might the water (acc.) from a filled bucket or tea from a cup, when carrying it. Cp. *yacaza*.

**Kapaza or Kapazela** (*Khaphaza*), *v.* Splash or throw water over, as over the body (acc.) with the hands when bathing. Cp. *kapaza*.

**Kapela** (*Khaphela*), *v.* Lead out and leave at any place (loc.), as above (see *kapa*);

lead a person (acc.) into any danger or crime and then desert him; hence, betray.

Ex. *uvikapele* (or *uviti kapa*) *vuhlelucui*, *ubuye*, take and leave them (the cattle) at the grazing-place, and return.

*ku'Bani izinkomo ziyakushelwa*, with so-and-so the cattle are merely taken out and left.

*u'Tshani yena way'ingolaketeli; way'ekushelwa utijimani*, Tshani himself was not put out very much; he was led into it by Gijimani.

**(li)-Kapelo** (*Khaphelo*), *n.* Extensive grazing-site where the cattle may be left alone unherded. Cp. *i(li)-Dhlōlo*.

**Kapeza** (*Khapheza*), *v.* Push violently a person (acc.), as with the hand or arm = *kapa*; cp. *sunduza*; *ciliza*.

**Kāpu kāpu, ukuti** (*Khāphu kāphu, ukuthi*), *v.* = *kapuza*, *ukuti napu napu*.

**Kapuluza** (*s. k.*; *s. p.*), *v.* = *kipiliti*.

**Kāpuluzi, ukuti** (*ukuthi*; *s. k.*; *s. p.*), *v.* = *ukuti kipiliti*.

**i-nKāpunkapu** (*Kāphankaphu*), *n.* Anything of a long, soft, waving nature, loosely swinging to and fro by motion, as a long fringe (cp. *i-nTsepe*), long hair of a goat, or a man's hinder-covering when made of tails. See *kapuza*.

**Kapuza** (*Khaphuza*), *v.* Swing wavily from side to side, brush about, as a man's loin-tails when he walks, the long hair of a goat, or any other fringe-like thing (= *napuza*); make so to swing about, as the wearer his loin-tails (acc.), or the goat its long hair; go brushing along, as a man with a long flying overcoat, or a person walking through long grass or grass heavy with dew which he sends off with a fringe-like motion from side to side as he goes. Cp. *tshanuza*; *i-nKāpunkapu*.

**Kapuzela** (*Khaphuzela*), *v.* Go 'swinging wavily' along, as one covered in long fringed trappings or hair = *napuzela*.

**Kasa** (*Khasa*), *v.* Creep or crawl on the hands and knees, or on all fours, like an infant still unable to walk erect — *gaga*, *huquzela*. Cp. *huquzela*.

**i-nKasa** (*s. k.* — collect.), *n.* Young locust or locusts still crawling or hopping (cp. *isi-Boto*; *isi-Kongane*); (with plur.) a 'creeper' *i. e.* person sent secretly to warn another of danger (= *u(lu)-Baga*, *u(lu)-Qanga*, *u(lu)-Nyandhla*); 'creeping' water *i. e.* such as is led along a slit made for the purpose; the slit itself.

Ex. *amasimu akw'kw'omi, aswakanyisica*



*inkasa*, his fields never get dry, they are kept moist by sluit-water or irrigation.

**isi-Kasakasana** (*Khasakhasana*), *n.* Very short person who seems to creep along (*kasa*) as he goes, from the motion of the legs being scarcely visible = *isi-Kahlakhalana*.

**Kasaza** or **Kasazela** (*Khasaza*), *v.* Move or glide along without any apparent motion of the legs, as a very short man = *kahlaza*.

**Kasha**, *ukuti* (*Khasha*, *ukuthi*), *v.* Merely appear, just let oneself be seen for a moment = *ukuti shashe*, *kasha*.

Ex. *angabe esali kasha ngalapa*, let him not show himself about here.

*ugili ngisale kasha emnyango, wangixosha*, I had no sooner appeared at the door, than he drove me away.

**Kasha** (*Khasha*), *v.* = *ukuti kasha*.

Ex. *akusakashwa kule'ndulela*, it is no longer so much as appeared upon this path.

**u(lu)-Kasha** (*Khasha*), *n.* Absolute dismissal from one's mind, absolute refusal — mostly used with *uku-ngaba* or *ukwala*.

Ex. *amaSwazi ayengqaba ukasha ukupatwa ngamaBunu*, the Swazis refuse absolutely to be governed by the Boers.

**ama-Kashakasha** (*Khashakasha*), *n.* = *ama-Hashahasha*.

**Kashana** (*Khashana*), *prep.* Good long distance off, or away; good long time off, or ago.

Ex. *kukashana lapo siya kona*, it is a good way off where we are going to.

*urele ezixweni ezikashana*, he has come from distant tribes.

*ilanga lisekashana ukushona*, the sun is still a good while off setting.

**isi-Kashana** (*Khashana*), *n.* A short time — dim. of *isi-Kati*.

**i(li)-Kasi** (*Khasi*), *n.* Light thin thing such as can be blown about by the wind; hence, leaf, generally (= *i(li)-Qabi*); one of the spathes which enclose the mealie-cob (the leaf of the mealie-plant being called, not *i-Kasi*, but *um-Kwani*); peel, as of an orange or banana; shell, as of monkey-nuts; skin, as of potatoes; leaf, sheet, or loose piece of paper; chewed fibres of *imfe* cast from the mouth (= *i(li)-Kambi*); any very light thin thing *i.e.* a mere feather in weight, as a thin gourd, or an emaciated and very weak invalid (= *i(li)-Heles*); babbling person who reports abroad everything he hears [Sw. *epesi*, light; *ukarusa*, sheet, of paper].

Ex. *uBani us'el'ikasi*, So-and-so is now a mere feather (from weakness and emaciation).

*ugrayi wamakasi*, leaf-tobacco (not cut).

*utula l'ikasi*, he is light (as) a leaf = he is swift on his feet.

**u(lu)-Kasi** (*Khasi*), *n.* Certain kind of grass used for making ropes, sewing baskets, etc.; (collect.) *ama-Shoba* for arm-ornamentation when of a dirty unwashed-looking colour, such as are only worn by men of low degree (cp. *i-nGeeba*).

**Ka'sibili** (*s.k.*), *adv.* In reality, for good and all (C.N.).

**u-Kasikulu** (*Khasikhulu*), *n.* Certain veldt-shrub, having a strong smell and used as *amaka*, and as a clyster for children.

**Kata**, *ukuti* (*Khatha*, *ukuthi*), *v.* Enter a hut (loc.) or kraal (suddenly or unexpectedly), step in, pop in — referring to the moment of first appearance = *ukuti katua*; cp. *ukuti gata*.

Ex. *ngike ngati kata ka'Bani*, I just popped in at So-and-so's (on my way).

**Kata** (*Khatha*), *v.* (C.N.) = *geoba* [Sw. *katua*, polish].

Phr. *leyo'nkomo ikatile*, that beast is fat (N).

**i-nKata** (*Katha*), *n.* Grass ring or coil, used for placing on the head as a pad, when carrying any weight; ring-shaped twisted collection or entanglement, as of fencing-wire, or when a long span of oxen turn round upon those behind, or of anything generally of a firm, rigid nature (not usually of a loosely-hanging, pliant coil, as of string = *i(li)-Faba*); entangled affair that one cannot trace the beginning or end of, can make nothing out of [Sw. *kata*, grass head-pad; Ga. *n-kate*, same; Bo. *lu-gata*, same; Her. *o-ngata*, same, also coil generally].

Phr. *usifike enkateni yenkangala*, she has got to a grass-pad of the open-veldt = has got where there will be hard management — applied alike to an ungovernable girl who, having got married, will have her stubbornness broken; or to a man who has married such an intractable creature.

*uku-m-songa inkata*, to bind him up in a coil so that he can't get loose, *i.e.* so confound him by speech that he is unable to reply.

**isi-Kata** (*Khatha*), *n.* Hair-ball or solid mass of hairs, etc., sometimes found in the stomachs of calves and to whom they are fatal; knot of people (perhaps a dozen) standing anywhere together (cp. *i(li)-Dhlanzana*); entangled ball or mass of string and the like.



Phr. *uBani wadhla isikata*, So-and-so ate a hair-ball, *i.e.* has the constant cough marking consumption, etc., the which is supposed caused by the presence of an *u(lu)-Dosi* in the air-passages.

*N.B.* The above-mentioned hair-balls are carefully preserved, as, burnt and powdered, they constitute the chief Native remedy for this complaint.

**ama-Kātakata** (*Khāthakhatha*), *n.* = *ama-Katazo*.

**Katala** (*Khathala*), *v.* Get fatigued, tired, wearied, in limb or heart (used in perl. = *dinwa*); care about, trouble oneself about anything (with *nga*).

Ex. *ngikatele kabi*, I am wretchedly tired, *angikatali ngaloko*, I don't mind that.

**Katalela** (*Khathalela*), *v.* Have care for, trouble or concern oneself about anything (acc.). Cp. *nakkelata*.

Ex. *kakataleli impahle gabange abantu*, he doesn't bother himself about what belongs to others.

**i-nKatanga** (*Kathanga*), *n.* Skin prepucel-cover of boys (C.N.); chain [D. *ketting*, chain].

**Kātata, ukuti** (*Khāthatha, ukuthi*), *v.* = *ukuli kata*.

**Kataza** (*Khathaza*), *v.* Make a person (acc.) fatigued, tired, weary, as a long journey, much work, constantly the same food, or enduring mental trouble; hence, tire out, fatigue; weary, bore; tire out with constant worrying, vexing, as might an incorrigible child or importunate beggar = *dina; shipa*.

Ex. *ake bakatasane bolwa*, just let them bother one another (not me) — which might be said where in Eng. we should say 'Let them have it out alone' (without bothering me).

Ex. *us'engikatazile*, he has now tired me out *i.e.* I am now sick of him.

**i(li)-Katazo** (*Khathazo*), *n.* Small veldt-herb, whose roots are worn round the neck and occasionally nibbled against an *am-Kuhlane*; pl. *ama-Katazo* (no sing.), household medicine, domestic remedies (= *ama-Katakata*; cp. *i(li)-Kambi*).

P. *ikatazo labuyela emfuteru*, the prophylactic returned again to the medicine-bag (as useless) — denoting the failure or collapse of some plan or effort.

**i-nKatazo** (*Kathazo*), *n.* Any tiresome thing wearying by its constant annoyance, as the persistent bad conduct of a boy.

**Kāte, ukuti** (*ukuthi; s.k.; s.t.*), *v.* Be very black = *ukuti kare*.

**Kati** (*Khathi*), *conj.* Although, even though = *nakuba, kona*.

Ex. *kal'esho wadhlul'ukhale*, even though he say so, you shall nevertheless remain.

**i(li)-Kati** (*s.k.; s.t.*), *n.* Cat. Cp. *u-Mangohu* [D. *kat*].

**i-nKati** (*Kathi*), *n.* Time, in the sense of period, season, age, etc. (not in the ordinary sense of undetermined duration = *isi-Kati*).

Ex. *kuleyo'nkati*, at that time (or period), *wafika ngenkati yobusika*, you must come in the winter time.

**isi-Kati** (*Khathi*), *n.* Time, in its general sense (as undetermined duration; not as a particular period — see *i-nKati*); time (in the sense of a particular moment or point in the passing of events), hour, time of day; single repetition or doing of anything, a time; (T) a watch, clock [Skr. *am-ati, kala*, time; Lat. *tempus*; Ar. *wakt*; Sw. *wa-kati*; Bo. *u-kati*; MZT. *ti-sikati*, midday].

Ex. *kivaku ngasipi isikati?* at what time (or when) was that?

*seku'sikati sini?* what time is it now? *wakuphula isikati esingaki?* how many times did you repeat it?

*izikati* (or *ikati*) *zouke*, at all times, always, ever.

**um-Kati** (*Khathi*), *n.* 5. Space intervening between any two things, as between one box, hut, kraal, river, etc., and another; hence, sometimes equivalent to way; distance, stretch (cp. *isi-Kala*); space between earth and heaven; hence, air, firmamental void (cp. *i(li)-Zulu*); duration, space of time between one specified point and another, hence sometimes equivalent to interval, while [akin to *pakati*].

Ex. *umkati wanku lu kule ukuluma-ni?* what have you been talking about all this way (or while)?

*umkati wade'ngi sonyamile wokuqabum kengo*, the duration of this war is already long, of (*i.e.* since) its mutual starting off. *s'ake umkati'ni wamLaba'ni wamMlatuze*, we live in the country between the Umlalazi and Umlhatuze (rivers).

**i(li)-Katibuti** (*Khathibuthi*), *n.* Certain veldt-herb, resembling the *i-nTshongwe*.

**Katilesi** (*Khathilesi*), *adv.* At once, immediately (now nearly obsolete) = *kama-manje*.

Ex. *ukulele katilesi*, bring it at once.

**Katimbe** or **Katisimbe** (*Khathimbe* or *Khathisimbe*), *adv.* Perhaps (now nearly obsolete) = *mhlawumbe*.

**i-nKato** (*Katho*), *n.* Lot (for determining chance) (C.N.). Cp. *i-nDhliki*.

Ex. *okwenzum inkata*, let there be cast lots (N).

*laga'ubhulane nyenkata*, they will decide for one another by lot (N).

*imhlice inkata*, or *inkato imhlice*, the lot has fallen on him (N).

**Katula** (*Khathula*), *v.* Do anything in a large degree, abundantly, extensively, as when hoeing a large tract of field (acc.), covering much country (acc.) on a journey, giving one abundantly of food (acc.), a thorough rating, etc. = *bazula*, *kakuliza*.

Ex. *imbukatalo bona*, you served it (the beer) out abundantly, you did.

*umukho intsimu bayikatalile*, they have done a large extent of the field to-day ploughing, weeding, etc.

**i-nKāvunkavu** (*s. k.*), *n.* Any coarse, husky kind of food, as coarsely-ground meal, or porridge made therefrom. See *kafazi*; *um-Ilayihlayi*.

**i-nKawu** (*s. k.*), *n.* Monkey (cp. *i-nFene*); albino (*inkawu yas'ekaya* or *yas'emzini*) — these latter are not uncommon among the Natives [Skr. *kapi*, ape; Ka. *inkao*, monkey; Ga. *nkawu*, monkey; *nomayoi*, albino].

**isi-Kawu** (*Khawu*), *n.* Break or interruption, as of work, or any performance repeated at intervals. Cp. *um-Kawulo*; *um-Kati*.

Ex. *lina lipa sifunale isikawu*, we here have school with breaks or intervals (whether in the daily or annual course).

*lina isikawu*, it rains with interruptions (as shower after shower, with intervening breaks).

**Kawuka** (*Khawuka*), *v.* Get brought to a stop or cessation, as any action in course of progression, e.g. a continued noise; have a boundary or limitation set, get terminated, as a field at any particular spot; get broken off, interrupted, stayed, as a flow of blood, or rain. Cp. *uqawuka*.

Ex. *oku-kawuka umoya*, to have the breath interrupted, obstructed, as one suffering from some pulmonary diseases, or from hunger. *zikhawukile umoya*, it (the blood) has now ceased flowing.

**isi-Kawukawu** (*Khāwukhawu*), *n.* Anything of a strong, sharp nature, such as causes an irritating roughness in the throat — see *kawuzela*.

**Kawula** (*Khawula*), *v.* Bring to a stop or cessation, as any action (acc.) in course of progression; make or set a boundary

or limitation on anything (acc.), terminate, as a field at any particular spot; have the boundary set, come up to, reach as far as, as high water in a river. Cp. *uqawula*.

Ex. *kawula!* that'll do! stop!

*akawulu-pi amanzi?* how high is the water, i.e. how far does it reach (reference being to a person's body)?

*nyawukawulele kuko loko*, you ought to have stopped there, confined yourself to that (and not gone on further with your talk, petitioning, etc.).

*ubahlungu ubakawulele nyako loku*, make a boundary for the poison (of the snake) with this (binding), i.e. by tying it round the leg and so preventing further circulation of the poison.

**Kawuleza** (*Khawuleza*), *v.* Hasten, go quickly = *shesha*.

**um-Kawulo** (*Khawulo*), *n. 5.* Boundary, limit, end, as of anything, as a field, or action, as a noise. Cp. *isi-Kawu*.

**Kawuzela** (*Khawuzela*), *v.* Cause a slight burning, hot sensation in the throat, as mustard. Cp. *nwayizela*; *kaka*.

**Kāxa, ukuti** (*Khāxa, ukuthi*), *v.* Catch hold of anything (acc.) with a sudden firm snapping grip, as one might a thief, or an iron-trap an animal (= *ukuti kamfu, ukuti kanku*); thrust into, inside, in between or among, so as to be held or contained by, as an article (acc.) into a box, or a man thrusting himself in between two other sitters (cp. *ukuti go-ro*) = *kaxaza*; get so caught hold of, or thrust in between = *kaxaka*.

**Kaxaka** (*Kharaka*), *v.* = *ukuti kaxa*.

**Kaxaza** (*Kharaza*), *v.* = *ukuti kaxa, kamfuna, kankula*.

**i(li)-Kaya** (*Khaya* — loc. *eKaya*), *n.* Home; domicile, permanent dwelling; home, in sense of goal, place for which one is bound [Skr. *ras*, dwell; Lat. *casa*, cottage; Ar. *hanā*, house; Hi. *ghar, makan*, house; Sw. *kaa*, dwell; Her. *e-ha, okukaya*, home; Bo. *kaya*, town, home; Reg. *kiwane*, home; Wol. *ukaye*, nounal suffix denoting 'place of or for' — possibly akin to *hlala, aka*].

Ex. *uku-ngena*, or *uku-fika, ekaya*, to get, or reach, home (in actual or metaphor. sense).

*lus'ekaya k'omama, k'olaba*, etc., it is my mother's, my father's, etc., home there, i.e. it is my grandmother's or my grandfather's.

**Kayinga** (*Khayinga*), *v.* = *kanzinga*.

**ubu-Kayingantanga** (*Khayingantanga*), *n.* = *ubu-Kanzingambece*.

**i-nKayishana** (*s. k.*), *n.* — see *i-Nkayishana*.

**Kaza** (*Khazu*), *v.* Expel worms from the



intestines of a person (acc.), rid one of worms, as does a vermifuge, or the administrator thereof (freq. transposed into passive form); (C.N.) hence, metaphor., get the better of, manage well for, treat in a masterly way.

P. *inkomankoma ibase uniniyo*, the fern-root has cleaned out its owner — as might be said of an *umakati* who has inadvertently drunk the poison prepared for another = he was hoist with his own petard.

**ama-Kaza** (*Khaza* — no sing.), *n.* Cold, coldness (of weather). Cp. *ili-Qwa*; *qanda* [Goth. *kalts*, cold; O.Ic. *kala*, freeze; Hi. *thanda*, cold; Her. *tarazu*, cold; He. *ngala*; Bush. *gau*, cold].

Ex. *umoya o'makaza*, *amauzi a'makazu*, etc., a cold or chilly wind, water, etc.

**um-Kaza** (*Khazu* — gen. collect., sometimes with plur.), *n.* 5. Common red tick, as found at the end of grass-stalks. Cp. *ili-Kizane*; *i-nKizane*; *i(li)-Qashi*.

**i-nKazana** (*s.k.* — plur. *ama-Nkazana*), *n.* Girl, generally (of any size) — the word is only used now by women [Sha. *kazana*, child boy or girl; Her. *omu-kazana*, girl; Sw. *kijana*, girl].

**i-nKazane** (*s.k.*), *n.* Certain weed, having a white flower, and eaten as *imifino*; also = *i-nKizane*.

**Kazi** (*Khazi*), *adv.* May-be, perhaps (only used in interrogations of doubt), similar to Eng. 'I wonder, I wonder whether' = *umakazi*, *pane*, *uyapane*.

Ex. *kazi ukuti-ni?* I wonder what he will say?

*kazi bayakuhamba namhla, gini?* I wonder whether they will go to-day, or not?

*vamshaya esisicini; kazi waqita isibilini, gini? ugoba wafa*, he struck him in the belly; I don't know whether perhaps he injured the bowels, or what? because he (afterwards) died.

**Kazi**, *ukuti* (*Khazi*, *ukuthi*), *v.* = *kazimula*.

**u-Kazikazi** (*Khazikhazi*), *n.* Certain very fine, bright green river-grass = *u(lu)-Ce*.

**Kazimula** (*Khazimula*), *v.* Shine, in any of its forms, as polished boots, or a flame in the dark; be glossy, as a sleek horse; be bright, as burnished metal; glitter, sparkle, gleam, as a fire-fly, a diamond, or glass in the sun (= *benyezela*) = *ewazimula*, *ewazizela*, *ewichezela*, *kazizela*.

**Kazizela** (*Khazizela*), *v.* = *kazimula*.

**Ke** (*s.k.*), enclitic expressing 'then, very well, all right', and always affixed to the

end of another word the force of which it softens.

Ex. *hamba-ke!* go along then!

*hlala-ke, umu ulanda*, very well, remain, if you like.

**Ke** (*s.k.*), *verb. part.* — abbrev. of *ake* *q. v.*, freq. used in connection with a pers. pron., sing. or plur., of the 1st. pers. See. *e*.

Ex. *kesibone!* let us see! may we just see!

**Ke** (*s.k.*), euphon. form of *Ka*, *q. v.*, expressing to chance, happen, etc.

**Keba** (*Kheba*), *v.* Dig out, excavate, cut away or cut out soil (acc.) with a hoe or spade, as when excavating a mealie-pit, digging out a road-cutting, etc. (not when digging out a plant — see *mba*); dig out one's stomach or eyes, *i. e.* have them sunken in, from famine or wasting disease (used in perf. = *kebeka*) = *ukuti kebe*, *kebeza*.

Ex. *ka'Bani kwjindhlata, bakhile bonke*, at So-and-so's it is a famine, they have sunken stomachs all of them.

**i(li)-Kebazane** (*Khebazane*), *n.* = *i(li)-Kebezane*.

**Kebe**, *ukuti* (*Khhe*, *ukuthi*), *v.* = *keba*, *keheza*.

**i(li)-Kebe** (*Kehe*), *n.* Cab; riksha [Eng.].

**isi-Kebe** (*Kehe*), *n.* Boat. Cp. *um-Kumbi* [D. *skip*, ship].

**isi-Kebe** (*Khebe*), *n.* Excavation or 'dug out', big hole or pit, such as are dug for entrapping large game, or as exist about the veldt in some parts.

**Kebeke** (*Khebeke*), *v.* Get dug out, *i. e.* be sunken in, as the eyes of a person wasted by disease, or the stomach of one very hungry (used in perf.). See *keba*; *kebezela*.

**Kebeza** (*Khebeza*), *v.* = *keba*.

**i(li)-Kebezane** (*Khebezane*), *n.* Kind of assegai (not common in Zululand) with a grooved blade (N.).

**Kebezela** (*Khebezela*), *v.* Go along in a weak, powerless manner; 'sunken in at the middle', as one quite done up with hunger = *yepezela*: cp. *keba*; *kebeke*.

**Keca** (*Kheca*), *v.* = *ukuti kece*.

**Kece**, *ukuti* (*Khhee*, *ukuthi*), *v.* Fall together, sink in, get compressed, from internal emptiness, as any bag-like or soft natured thing having nothing inside, *e. g.* an empty bag, person's stomach, or some pumpkins when drying up internally = *ukuti kecece*.

**i(li)-Kecesi** (*Khecesi*), *n.* Any bag-like or soft-shelled thing, compressible or sunken

together from internal emptiness, as a hungry-man's stomach, empty bladder, or pumpkin dried-up inside = *i(li)-Kephele*, *i(li)-Kepolekece*.

**u(lu)-Kecesi** (*Khovesi*), *n.* Person with a small, sunken, empty-looking stomach. Cp. *i(li)-Lambalihlile*.

**Keceza** (*Kheceza*), *v.* = *kezeza* (*khetheza*).

**i-nKedama** (*s. k.*), *n.* Orphan *i. e.* one without father, mother, or both = *i-nTandane*.

**Kedamisa** (*Khedamisa*), *v.* Be dejected, depressed in spirits, sad (used in perf.), as one cast down with some sorrow. See *i-nKongolwana*.

**Kēfu**, *ukuti* (*Khēfu*, *ukuthi*), *v.* Take a breath, as a person resting for a moment from any exertion = *hlaba ipika*.

**Kefula** (*Khefula*), *v.* = *ukuti kefu*.

**Kefuzela** (*Khefuzela*), *v.* = *pefuzela*.

**Kehla** (*Khehla*), *v.* Wear, or have the headring put on for the first time, as a young-man (see *i(li)-Kehla*; *tungu*), or the topknot, as an affianced girl just previous to marriage (see *i-nKehli*); put on to a man or girl (acc.), or cause to be so put on for the first time the headring or topknot, as one's chief, a barber, or a girl's father; break or chop off with a crashing noise anything (acc.) of a dry crisp nature, as branches from a tree or mealie-stalks in a field when harvesting (= *kehleza*).

**i(li)-Kehla** (*Khehla*), *n.* Man who has already put on the headring. Cp. *i-nTsiwva*; *kehla*.

**Kēhle**, *ukuti* (*Khēhle*, *ukuthi*), *v.* Make a 'crashing' sound, as a person breaking off dry wood (acc.), bones, etc. = *kehleza*, *kehla*, *ukuti fehle*; get so 'crashed' *i. e.* get broken or chopped down in a dry state, as above; be of a 'crashable' nature, *i. e.* crisply dried-up, as a tree-branch, mealie-grain, or a thoroughly emaciated person = *kehlezeka*; cp. *ukuli geyu*.

**u-Kehle** (*Khehle*), *n.* White hard substance (like teeth) in honeycomb of old bees (C.N.).

**isi-Kehle** (*Khehle*), *n.* Dried-up person or animal, all bones (= *u(lu)-Kehle*); lot of bony meat with scarcely any flesh; also sometimes = *isi-Hleke*.

**u(lu)-Kehle** (*Khehle*), *n.* = *isi-Kehle*.

**Kēhlehle**, *ukuti* (*Khēhlehle*, *ukuthi*), *v.* Sink down in a heap, as one thoroughly exhausted or powerless.

**i-nKehlela** (*s. k.*), *n.* One of the first girls' regiment formed by Mpando, and next before the *i-nGoshu*.

**Kehleza** (*Khehleza*), *v.* Make a 'crashing' sound; hence, break, chop down, etc., dry wood (acc.), mealie-stalks in a harvesting field, or anything else of a crisp, dry nature = *kehla*, *ukuti kehle*.

Ex. *bayikehleza intsima ka'Bani*, they chopped off the field of So-and-so, they did — when harvesting the mealies by chopping down the whole stalk.

**Kehlezeka** (*Khehlezeke*), *v.* Get so broken or chopped 'crashingly' down, as above; be of a 'crashable' nature *i. e.* dry and crisply breakable; be thoroughly done up, exhausted, powerless, have the bones crash together in a heap = *ukuti kehle*, *kehlehle*.

**i-nKehli** (*s. k.*), *n.* Betrothed girl, who has already put on the topknot preliminary to marriage. See *kehla*.

**i(li)-Keke** (*Khekhe*), *n.* = *i(li)-Kekeba*.

**izi-Keke** (*Khekhe*—no sing.), *n.* = *isi-Ankefe*.

**u(lu)-Keke** (*s. k.*), *n.* One-sided thing, *i. e.* lopping, falling, going aslant to one side, as a pot raised on one side only, a lopsided ship, the head of a shy girl, or a picture hanging slantingly on a wall — always used adverbially, as below, in connection with some action or verb, and in the sense of 'sideways, slantingly, lopsidedly, towards the side', etc. = *u(lu)-Gule*, *u(lu)-Gegebu*, *u(lu)-Tsheku* [*Bo. lu-géga*, leaning; Sw. *tekea*, lean to].

Ex. *isitshu simi 'lukeke*, the vessel stands inclined to one side.

*nNeni ayinkulu, ushambu 'lukeke* (or *'lutshoku*), Neni is a crab, he now walks off sideways, *i. e.* has left the straight path, has given us the slip.

**i(li)-Kekeba** (*Khekheba*), *n.* Any rigid plate or cake of a thing, a broad flat lump, as of paving stone, sheet of ice, large piece of honeycomb or a single mass of cloud; *pl. ama-Kekeba*, swollen patches on the body caused by urticaria or nettle-pash (see *isi-Hlungu*; *um-Kondo*) = *i(li)-Keke*; cp. *isi-Nwaxwe*.

**Kekebula** or **Kekebuza** (*Khekhebula*), *v.* Break up or cut up into large cakes, as when hoeing or ploughing up new land in great clods, or ice in a river.

**Kē kē kē**, *ukuti* (*Khē khē khē*, *ukuthi*), *v. geyezela*.

**izi-Kekeke** (*Khekhekhe*), *n.* = *izi-Keke*.

**Kekela** (*s. k.*), *v.* Cackle, as a hen after laying an egg; sing lowly to oneself, 'chuckle', as when playing the *u-gubu*, a person working by himself, or a young-man while going along the road. Cp. *kikiliga*.



**l(li)-Kekeva** (*Khekheva*), *n.* = *i(li)-Keke*.

**Kekezela** (*Khekhezela*), *v.* = *gegezela*.

**Kela** (*s. k.*), *v.* Scoop or hollow out, as the sides of a mealie-pit (acc.), or as water does the banks of a river = *gumba, guba*; cp. *keba*.

**Kela** (*Khela*), *v.* Place or stand any long upright thing in a slanting position, by removing its base out of the perpendicular, as one might a post (acc.) when leaning it against a wall, or a pillar when one wants to make fall that which it supports; bring down a person or animal (acc.) by pulling its legs from under it (= *hesha*); draw out information from a person (acc.) artfully; 'draw' him; (C.N.) perform the ceremony, customary in some tribes, of holding a dance in the kraal of a betrothed girl upon the occasion of the prospective bridegroom arriving with the *lobola* cattle, and in which the girl, after having placed a sleeping-mat upon the ground in the cattle-kraal, leads a brother or a sister of her young-man to sit thereon (cp. *ka*) [Her. *ka* or *ke*, cut down or fell].

Ex. *anani ayenkehi namnto, umu unfa-lu uyacela*, the water takes one off his feet (or puts him aslant) when the river is full.

**isi-Kelana** (*Khelana*), *n.* One of two small strips of meat situated near the *um-Kela* on the chest of an ox.

**Kēle, ukuti** (*Khēle, ukuthi*), *v.* = *keleza*.

**isi-Kēle** (*Keele*), *n.* = *isi-Keli*.

**um-Kele** (*Khele*), *n. s.* One of two large strips of meat situated on each side of the chest of an ox, and usually eaten by the kraal-head as a choice part; also = *um-Kamba*.

**Kélekehle, ukuti** (*Khélekehle, ukuthi*), *v.* = *ukuti kalakaba*.

**isi-Kelekehle** (*Khelekehle*), *n.* Steep, precipitous place (= *i-nKeleketete*); big broad river (= *isi-Walakahla*).

**Kelekehlela** (*Khelekehlela*), *v.* = *kalakabala*.

**u-Kelekelekobo** or **Kelekelegobo** or **Kelekelegoboz** (*Khelekelekobho, or Khete-khelegobho, or Khelekelegobhozi*), *n.* Certain children's game, in which a row of them hop along on one leg (= *keleza*), crying 'Kelekelekobo! ugahlutshwa umevu!' = *u-Kolokoba*.

**Kélekete, ukuti** (*Khélekethe, ukuthi*), *v.* = *ukuti kalakaba*.

**i-nKeleketete** (*Keleketete*), *n.* Precipitous, perpendicular place, as a precipice, or the bank of a steep *donga*; deep-set

eye, from the projecting brows (= *um-Holo*) = *isi-Kélekehle*.

**isi-Keleketete** (*Kheleketete*), *n.* = *i-nKeleketete*.

**Keleketela** (*Kheleketela*), *v.* = *kalakabala*.

**Kelela** (*Khelela*), *v.* Do the drawing or fetching of water (acc.) for filling an *imbiza* (acc.), *i. v.* go repeatedly to and fro to the spring (not merely to draw once = *ka*), as any particular child appointed for the work.

**Kelenga** (*Khelengu*), *v.* Do or speak in a deceitful, crafty, double-faced manner, as an artful dodger trying to take one in in a bargain (= *ukuba namacebo*); inform against one (acc.) in a deceitful, underhanded manner to one's chief (= *eba*).

**i(li)-Kelengu** (*Khelengu*), *n.* Craftily dishonest, deceitful, double-faced person, who boldly takes one in in a bargain, informs against one privately to the chief, etc. See *kelengu*; cp. *i(li)-Washuwasha*.

**i-nKelenkele** (*s. k.*), *n.* Deep chasm or pit, down or into which one might fall.

**Keleza** (*Kheleza*), *v.* Go on one leg, as a person hopping or (by comparison) when limping from lameness = *ukuti kele*.

**i(li)-Keli** (*Kheli*), *n.* Address, of a letter [Eng. *care of*].

**isi-Kéli** or **Kéio** (*Keeli or Keelo*), *n.* Pair of scissors [D. *skeer*].

**um-Kelo** (*Khelo*), *n. s.* (C.N.) = *um-Kele*.

**i-nKemba**, *n.* see *i-Nkamba*.

**Kēme, ukuti** (*Khēme, ukuthi*), *v.* = *komezela*.

**Kémelele, ukuti** (*Khémélele, ukuthi*), *v.* Sit or stand in silent amazement or surprise, as when suddenly arrested in one's course, speech, etc., by something unusual (cp. *ukuti leze, qimilili, keukene-ne*); used also of the sitting at home in silent mourning or grief of a family in which a death or other calamity has occurred.

**isi-Kemelele** (*Khemelele*), *n.* Surprise throw, or the unexpected blow, with a knob-kerry, etc., as when a man quarrelling with another suddenly snatches up a missile and hurls it at him (cp. *um-Figijelo*); a silent sitting in grief, mourning, or mental dejection, as of a family upon the death of one of its members (with *hlala* or *enza*). Cp. *i-nKongolwana*.

**Kekezela** (*Khekezela*), *v.* Drizzle; rain in fine, light drops (less than *kiza* and more than *kifiza*).

**um-Kemezelo** (*Khemezelo*), *n. s.* A drizzle, or light fine rain. Cp. *um-Kizo*.

Kence, ukuti (*Khēnce, ukuthi*), *v.* = *kenceza*.

Kenceza (*Khēnceza*), *v.* Ring, tinkle, clink, as a bell, glass, chain or metal when struck. Cp. *kenqaza*.

isi-Kendevu (*Khēndevu*), *n.* Old, chipped, worn-out *i-mBiza*; big ugly old-man.

i(li)-Kēndhlekhendhle (*Khēndhlekhendhle*) *n.* = *i(li)-Folofolo*.

Kendhlenyeka (*Khēndhlenyeka*), *v.* = *folozela*.

Kendhlezela (*Khēndhlezela*), *v.* = *folozela*.

i(li)-Kēnekene (*Khēnekene*), *n.* Person quite without power, as from utter exhaustion, enervation, etc. See *kenezela*.

um-Kenene (*Khēnene*), *n.* Interval or break in a conflict in which the fighting-parties draw back for a moment (with *enza*); also = *um-Zila*.

Kenezela (*Khēnezela*), *v.* Be quite without bodily power, as when thoroughly exhausted, enervated, etc. See *i(li)-Kenekene*.

i-nKengana (*s. k.*), *n.* Famine, food-dearth = *i-nDhlala* (for which word it is often used to *hlonipha*).

i-nKenkanē (*s. k.*), *n.* Spoonbill (*Platatea alba*).

isi-Kenke (*Khenke*), *n.* The space left by a thing when partly open, not thoroughly closed, or not meeting perfectly together, as a door, window, or a box-lid partly open, or a man's waistcoat or girls *umutsha* when not meeting completely round the body (with *sala, shiya*, etc.); = *i-Ngeke, isi-Kenkese*; cp. *i(li)-Bunyā*. See *kenkesa* [Her. *omu-seka*, space].

um-Kenke (*Khenke*), *n.* Deep crack or fissure in the flesh (not merely skin — see *i-nKwuli*) beneath the feet of some Natives (with whom it is constitutional, perhaps from scrofula).

Kēnkenene, ukuti (*Khēnkenene, ukuthi*), *v.* Stand or sit gazing full-face at anything, as a class of school-children when a stranger enters, or cattle when a person passes near them on the veldt = *kenkeneneka*; make or cause so to gaze = *kenkeneneka*.

Kenkeneneka (*Khēnkeneneka*), *v.* = *ukuti kenkenene*.

Kenkeneneza (*Khēnkeneneza*), *v.* = *ukuti kenkenene*.

Kenkesa (*Khenkesa*), *v.* Be partly open, not closely joined, leaving an open space, as a hut-door half-open, or a window, or box, or a man's waistcoat open in front, or a woman's kilt when not meet-

ing at the side (used in perf.). See *isi-Kenke*.

Ex. *ngiyabona ihlezi ikenkesile*, I see it (the hut) remaining partly open.

isi-Kenkese (*Khenkesi*), *n.* = *isi-Kenke*.

Kenketa (*Khenketha*), *v.* Go about perpetually, be endlessly travelling or roving about the country, as a policeman or vagrant; travel far over the country (acc.), make a long journey. Cp. *hamba* [Her. *kuka*, travel].

Ex. *nilikenketile izwe*, you have travelled over the country (indeed you have).

*giloku akenketayo*, he has been always travelling about.

um-Kenkete or Kenketo (*Khenketho*), *n.* One always travelling about; a vagrant.

Kēnqe, ukuti (*Khēnqe, ukuthi*), *v.* Clatter, rattle, as two gourds or pieces of wood carried dangling on a string; make so to clatter or rattle = *kenqaza*.

Kenqaza (*Khenqaza*), *v.* = *ukuti kenqe*.

isi-Kenxe (*Khenxe*), *n.* = *isi-Keze*.

i(li)-Kēnyekenye (*Khēnyekhenye*), *n.* = *i(li)-Folofolo*.

Kenyezela (*Khenyezela*), *v.* = *folozela*.

Kepa (*Kepha*), *adv.* and *conj.* However, yet, and yet, but, then. Cp. *kodwa; kanti*.

Ex. *kepa kacucanya*, however he didn't consent.

*kepa bengintshelile*, and yet I had told him.

Kēpe, ukuti (*ukuti; s. k.; s. p.*), *v.* = *kepezela*.

i(li)-Kepeca or Kepece (*Khepeca*), *n.* = *i(li)-Kecesi*.

Kēpece, ukuti (*Khēpece, ukuthi*), *v.* = *ukuti kece*.

i(li)-Kepelekece (*Khepelekece*), *n.* = *i(li)-Kecesi*.

Kepezela (*s. k.; s. p.*), *v.* Be softly, freshly supple or tender, as plants when still young and green; be supple, or flabbily relaxed, as the stomach of a famished person (cp. *kebezela*); be supple or softly bending, as the body of a tall slim man when he walks.

Ex. *ummbila wami nyakepezela*, my meals are looking nice and fresh.

Kēpu, ukuti (*Khēphu, ukuthi*), *v.* = *ukuti hlepu*.

isi-Kepu (*Khephu*), *n.* = *isi-Hlepu*.

Kepuka (*Kheputuka*), *v.* Fall drooping over or out, as the froth from a pot of fermenting beer or *amasi*, or from the mouth of a horse; or as the filaments



of a mealie-plant, or the plumes from a cow's tail when bound about a man's body (= *kihlika, qilika, qepuka*); also = *hlepuka*.

**isi-Kēpukepu** (*Khēphukepu*), *n.* Person or thing 'waving fringily,' as a goat with its long wavy hair, or a man dressed up in plumes; froth or foam flowing over.

**Kepula** (*Khephula*), *v.* = *hlepuka*.

**Kepuza** (*Khephuza*), *v.* Send frothing over, as beer or a horse the foam (acc.); let fall droopingly about, as a mealie-plant its filaments (acc.), or a man the plumes with which he has adorned his body = *kihliza, qiliza, qepuza*.

**Kēqe, ukuti** (*Kheqe, ukuthi*), *v.* = *ukuti kenge*.

**Keqeza** (*Kheqeza*), *v.* = *kenqeza*.

**Kesa** (*Khesa*), *v.* Run down, disparage, deery any person (acc.) or thing = *filisa, gziba*.

**Kesezela** (*Khesezela*), *v.* Whisper aside (C.N.).

**Kēshe kēshe, ukuti** (*Khēshe khēshe, ukuthi*), *v.* Go along sharply, 'rattle' along, as when hurrying with work (only used of walking); rattle, as a little snuff, etc., left in a box = *ukuti heshe, kesheza*.

**Kesheza** (*Khesheza*), *v.* = *ukuti keshe keshe*.

**i-nKesheza** (*s. k.*), *n.* = *i-nHesheza*.

**Keta** (*Khetha*), *v.* Pick out, choose, select, as one thing (acc.) from among a number (= *goka, enyula*); pick out a person (acc.) for exceptional treatment, hence often equivalent to except or exclude, favour or show exceptional kindness to, or show marked disfavour towards one; pick out (gen. by an *isi-Keto*) foreign bodies (acc.) from amidst beer, etc.; show off or make a show with, as when bringing out one's fine things (with *nga*) before visitors, exhibiting one's cattle during a wedding-dance, or a man dressing up his wives in finery so as to make a grand impression; perform certain show dances, as the bridegroom's party (not that of the bride — see *geagea*) going through their dance at a wedding in the presence of the bride's party (= *uku-ketela umakoti*), or a regiment of soldiers dancing before their chief, or the chief himself exhibiting in dance before his people [Goth. *kiusa*, choose; Sw. *okota, kuta*, pick up, pick by chance].

Ex. *sekiyukuketa iketo*, now is the bridegroom's party going to exhibit itself in dance.

*uketa ngabo abafazi baka*, he shows off with his wives.

*ukuketa inoba*, to choose the spot (gen. on the side) whereat to deal a fatal stab, as in slaughtering a beast.

Phr. *baxiketisa okwepelo emaxini*, they cast us out just like a beetle from the *amasi*, i. e. they excluded us from their society or conversation, marked us out among the others for exceptionally cold treatment. See *i(li)-Qude*.

**i-nKēta** or **Kēte** (*Keethu* or *Keethe*), *n.* New sleeping-mat (see *i(li)-Cuntsi*), still lying flat and freshly white = mostly used of mats made of *i-nCema* rushes; the *i-nCema* rushes themselves (locally).

**Kēte, ukuti** (*ukuthi*; *s. k.*; *s. t.*), *v.* Say a single word, open the mouth to speak (gen. used in negative) = *ukuti ukā*.

Ex. *ungase wati kete*, don't say a word! don't open your mouth!

**Kēte, ukuti** (*Khēthe, ukuthi*), *v.* Agree to readily, allow without any objection (with *vuma*); also = *ketenza*.

**i-nKēte** (*Keethe*), *n.* = *i-nKeta*.

**u(lu)-Kete** (*Khelhe* — no plur.), *n.* Laminated stone, whether as flags or shale; (mod.) galvanized roofing-iron. Cp. *um-Kumenge, um-Kamanpopu*.

**Kēte kēte, ukuti** (*ukuthi*; *s. k.*; *s. t.*), *v.* = *ukuti gede gede*.

**i(li)-Kētekete** (*s. k.*; *s. t.*), *n.* = *u(lu)-Gedege-de*.

**i(li)-Kētekete** (*Khēthekethe*), *n.* Person with a glib, unprincipled tongue, who talks or readily consents to any lies, deceitful talk, etc. See *ketenza*.

**i(li)-Ketelo** (*s. k.*; *s. t.*), *n.* Kettle [Eng.].

**i(li)-Ketelo** (*Khethelo* — no plur.), *n.* The 'choice' among many, as the pick of a herd of cattle, the best of one's plate or table-services, the finest of one's garments, etc., such as are only produced on special occasions.

Ex. *bafiku basibekela ngeritsha zoketelo*, they got and served us with their best vessels (not produced for ordinary use).

**Keteza** (*s. k.*; *s. t.*), *v.* = *gedeza*.

**Keteza** (*Khetheza*), *v.* Have a glib tongue; talk readily, with perfect indifference, lies, deceitful talk, consent to anything, etc. See *i(li)-Ketekete*.

**i(li)-Keto** (*Khetho*), *n.* Bridegroom's party at a wedding-dance. Cp. *um-Timba*.

**isi-Keto** (*Khetho*), *n.* Spoon-like beer-skinmer, platted of palm-leaves, etc.

**um-Keto** (*Khetha*), *n.* 5. = *i(li)-Ketelo*.

- u(lu)-Ketshe (*s. k.; s. t.*), *n.* = u(lu)-Tsheke.
- u(lu)-Ketsheza (*s. k.; s. t.*), *n.* = u(lu)-Tsheke.
- Kētu, ukuti (*ukuthi; s. k.; s. t.*), *v.* = ukuti yendu.
- Kétuka (*s. k.; s. t.*), *v.* = yenduka.
- Ketula (*s. k.; s. t.*), *v.* Make fall over on the side, as a lamp (acc.), pot, or other standing thing (= yendula); make lie, as a storm-wind might meales; take off one's feet, tumble over, as a strong current might one wading through it.
- Keve, ukuti (*Khêve, ukuthi*), *v.* Be broadly open, stretched widely open, opened out wide, as the broad (not high) mouth of a cave, a broadly-extended doorway of a hut, or the *puenda famina* = kevezeke; open out, or stretch open in a broadly extended manner, as a big broad-mouthed person the mouth (acc.) when laughing, or a female child the *puenda* when sitting indecently; gape in a stupid manner, as at a person = keveza, ukuti yere, ukuti yoro.
- Phr. *keve? senguti ndibe amasetole*, gapy! you look just as though you had been eating some milkwood-sap (in mistake for *amasi*, you look so surprised with yourself) — said to a gaping child.
- u(lu)-Kevete (*Kherethe*), *n.* Great famine or food-scarcity. Cp. *i-nDhlata*.
- Keveza (*Kheveza*), *v.* = ukuti keve, yereza, yoroza.
- isi-Keveza (*Kheveza*), *n.* Any broad-mouthed thing or thing with a broadly-stretched opening, as some huts, caves, big-mouthed persons, etc. — freq. used in diminutive of contempt — *isi-Kevezana*.
- Kevezeka (*Khevezeka*), *v.* = ukuti keve.
- i(li)-Kewé (*Khewé*), *n.* Big, strong boy (C.N.).
- Kēwu, ukuti (*Khewu, ukuthi*), *v.* = kewuka; kewula.
- i(li)-Kewu (*s. k.*), *n.* Domestic duck (N).
- isi-Kewu (*Khewu*), *n.* Chip, as round the brim of a pot, or on the front teeth of a man, *i.e.* the open space left by the removal of the fragment. Cp. *u(lu)-Deugezi*.
- Kewuka (*Khewuka*), *v.* Receive a chip, get chipped, have a piece chipped out, as a pot that has had a fragment broken from the brim, or the front tooth of a man of which a corner has been knocked off.
- Kewula (*Khowula*), *v.* Cause to be chipped, chip a thing (acc.) *i.e.* knock a fragment from its edge, as above.

Kexa (*Khexa*), *v.* = ukuti kexe.

Kēxe, ukuti (*Khêxe, ukuthi*), *v.* Sit or stand gaping or silently gazing, as when listening with surprise to a person (sometimes with acc.) speaking. Cp. *ukuti keve*.

i(li)-Kexe (*Khexe*), *n.* Practice of allowing the frontal covering of a man, woman, or girl (*isi-Nene, isi-Dwaba, or isi-Gege*) to hang low so as to show the hair of the pubes (with *enza*). Cp. *tashaza; tebisa*.

isi-Kexe (*Khexe*), *n.* *Isi-Taba* or central party of a row of dancers, as at a wedding; deep sunken eye (= *un-Holo*) = *isi-Kexe*.

Kexisa (*Khexisa*), *v.* Set a person (acc.) a-gaping or silently gazing. See *ukuti keve*.

Ex. *kusasikevise imilomo*, it still sets us a-wondering, it is still a matter of astonishment to us.

isi-Keyi (*s. k.*), *n.* Skey or strop-hanger of a bullock's yoke [D. *scheel*].

Keza (*Kheza*), *v.* = *keza*.

i(li)-Kēzekeze (*Khêzekheze*), *n.* = *i(li)-Bebesi*.

i-nKezo (*s. k.*), *n.* = *i-nDebe*.

u(lu)-Kezo (*Khezo*), *n.* Spoon of any kind, whether carved of wood, or formed of a split gourd. Cp. *i-nVokogo; isi-Foboza* [Sw. *mkamshe*, wooden spoon].

Phr. *imbuzi yokezo*, the goat belonging to the spoon, *i.e.* a goat given to a recently married girl by her father at the time of her commencing to eat the *amasi* of her husband's kraal, which is about a month after marriage.

*uru! 'umguu, apelile (amanzi) nas'okezwani*, oh! friend, it (the water) is finished up, even in the ladle = I am quite done up for want of a drink or little food — as might be said by a traveller humorously begging for food.

i-nKibaniso (*s. k.*), *n.* = *i-nKintsho*.

isi-Kibili (*Khibili*), *n.* Cripple, or deformed person.

Kicileka (*Khicileka*), *v.* Cry or sob with a sniffing noise, as a person sobbing silently. Cp. *kala; isi-Lingozi; mululeka*.

isi-Kidi, sometimes Kidi (*s. k.*; loc. *esi-Kidi*), *n.* Pound (for cattle) [D. *schut*].

Kifa (*Khifa*), *v.* Squirt upon a thing (acc.) in a sprinkling shower, with water from the closed mouth, as Natives do upon the clay when pounding an earthen floor; spit at a person (acc.), as a spitting-snake = *kwifa*; cp. *kafula; tsaku; cintsa*.



**ama-Kyifikifi** (*Khīkīkīfī* — no sing), *n.* Speckles, tiny intermingled spots, as on the coat of some cattle, clothes, etc. — used as an adj. to express 'speckled, spotted'. Cp. *ama-Gqabuyqaba*; *ama-Vakavaka*.

**Kifiza** (*Khifiza*), *v.* Spit *i.e.* rain in tiny, almost imperceptible drops, such as cover one's clothes with moisture (less than *kemezela*) (= *fefeza*; cp. *kiza*); be speckled over with tiny spots, as a cloth or cow (cp. *ukuti gqabuyqaba*, *ukuti vaka vaka*; *ama-Kifikifi*).

**isi-Kigi** (*s. k.*), *n.* Native night-commode — a common utensil in every family, sometimes manufactured specially for the purpose, but more freq. consisting of an old *u(tu)-Diwo* = *isi-Bekedu*, *isi-Geozī*; cp. *i-nTombazana*; *um-Funa*.

**Kihla** (*Khīhla*), *v.* = *khliza*.

Phr. *uku-kihla isililo*, to raise a wail.

**Kyhla**, *ukuti* (*Khīhla*, *ukuthi*), *v.* = *ukuti gidhla*.

**Kihlabeza** (*Khīhlabeza*), *v.* = *ukuti gidhla*.

**Kihlabezi**, *ukuti* (*Khīhlabezi*, *ukuthi*), *v.* = *ukuti gidhlabezi*.

**Kihli**, *ukuti* (*Khīhli*, *ukuthi*), *v.* = *khlhla*; *khliza*.

**Kihlika** (*Khīhlika*), *v.* Froth over, as the foam from fermenting beer or *amasi*, or from the mouth of a horse (= *kepuka*, *qilika*); fall droopingly out and down, as the filaments from a growing mealie-cob; fall away in a 'spray-like' manner, as the cloud of white-ash from a fire-brand when knocked on the ground, etc. = *ukuti kihli*.

**Khliza** (*Khīhliza*), *v.* Make the foam (acc.) froth over or out, as fermenting beer, or a horse (= *kepuka*, *qilika*); make fall droopingly over, as the mealie-plant its filaments (acc. = *kepuka*); let fall tears, cry; make drop away in a 'spray', as the white-ash (acc.) from a firebrand by knocking it against anything = *ukuti kihli*, *kihla*.

**i(li)-Kiki** (*Khīkī*), *n.* Pouch or bag made of a cow's bladder, etc.; hence, pocket (see *i(li)-Kuku*, *isi-Kwama*); (N.) = *i(li)-Kikizela*.

**Kikifiga** (*s. k.*), *v.* Crow, as a cock. See *kekela*.

Ex. *ukukala kwegude, liti, kikifigi* (or *kukulugú*); the cock when crowing says, cock-a-doodle-doo.

**Kikiliza** (*Khīkīliza*), *v.* Remove or clear up anything (acc.) by a scraping movement, as when drawing away loose soil or rubbish with a hoe, gathering

together spilt water with the hands, cleaning out a food-dish with the fingers, or wiping the face with a bone-scraper = *ukuti kikilizi*.

**Kikiliza** (*s. k.*), *v.* Make insinuating remarks in reference to a person (acc.) present, suggest or hint at him *e.g.* as the culprit, thief, etc. = *gudhla*.

**Kikilizi**, *ukuti* (*Khīkīlizi*, *ukuthi*), *v.* = *kikiliza* (*khīkīliza*).

**Kikilizela** (*s. k.*), *v.* Strut about joyfully crying *ki ki ki*, as women do upon the arrival of a wedding-party in a kraal = *lilizela*.

**i(li)-Kikizela** (*Khīkīzela*), *n.* Any plant, as mealie, dumbi, etc., when growing wild, *i.e.* from a dropped seed of last season's crop, or from an old root. Cp. *isi-Hlabane*.

*P. lhlwana esiqwini ikikizela*, the wild-mealie grows from an old root — may be said of a young scoundrel who takes after a bad father; or of a family which, although apparently cleared off by a chief or *umtakati*, will spring up again somewhere.

**Kila** (*s. k.*), *v.* = *kilela*, *hila*.

**i(li)-Kilane** (*Khīlane*), *n.* = *i(li)-Kizane*.

Phr. *uSingsisumakilane*, Mr. Tick-covered-buttock — a term of vulgar abuse indicating a 'dirty, lousy liar'. See *u-Huba*.

**Kilela** (*s. k.*), *v.* Make a slip-knot or noose, as in a piece of string (acc.); catch by a slip-knot or noose, or lasso, as a bird (acc.); catch by a hooked instrument, as the branch of a tree by a crutched stick; catch a person (acc.) or take him up sharply and cunningly on some word he has inadvertently let fall; eat gluttonously 'till blue in the face', as a child (cp. *hubeza*) = *hila*.

**i-nKilela** (*s. k.*), *n.* Slip-knot, noose, for catching birds or hanging things up; hook or crutched thing; crafty, treacherous person, given to 'catching' others by talk, etc.; gluttonous eater, as above (= *i-nGilela*, *i-nKolosha*).

**Kīli**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *kilela*.

**i-nKilikiqi** (*s. k.*), *n.* = *i-nKinga*.

**Kimilili**, *ukuti* (*Khīmīlīlī*, *ukuthi*), *v.* = *ukuti qimilili*.

**um-Kindi** (*s. k.*), *n. ō.* Girdle made of a fibre-band having a fringe of *ub-Endhle* below, and worn by girls previous to the advent of beads (sometimes used in plur.) = *i-nGeubula*; cp. *um-Nenezo*; *um-Qondo*; *i(li)-Qopo*.

**i-nKinga** (*s. k.*), *n.* — see *i-nKinga*.

**Kini** (*s. k.*). Your people's place (*i.e.* of



your family or clan): your home or kraal; your country or tribe; *prep.* *pron.* to you (= *kinina*).

Ex. *kupi kini? kukini kona*, where is your home, or your clan? it is your home, or clan, there.

*Kininga* (*s. k.*), *v.* = *gina*.

*Kininindela* (*Khininindela*), *v.* Go with a peculiar gait in which one doesn't seem to get the body forward, go as it were slipping back, as some heavy short-stepped men when walking, or one going through the sand = *ukuti kininindi*.

*Kininindi*, *ukuti* (*Khininindi*, *ukuthi*), *v.* = *kininindela*.

*i-nKinobo* or *Kinombo* (*Kinobho* or *Kinobho*), *n.* Button [D. *knoop*].

*(li)-Kinqi* (*Khingqi*), *n.* Glans penis of the dog. Cp. *um-Nqanda*.

*Kintla*, *ukuti* (*Khintla*, *ukuthi*), *v.* Load a person (acc.) heavily, as when giving him much to carry, or (metaphor.) when loading him with a valued or abundant gift.

*Kintsa* or *Kintsela* (*Khintsa*), *v.* Make the gulping sound and movement when swallowing any considerable or dry lump; hence, swallow or gulp down (acc.) = *guica*.

*i-nKintshaniselo* (*s. k.*; *s. t.*), *n.* = *i-nKintsho*.

*i-nKintsho* (*s. k.*; *s. t.*), *n.* Loop of string, fixed on to the neck of a calabash, or on to the outside of a basket, by which it may be suspended; hence, handle, of a cup, tea-pot, basket, etc. = *i-nKintshaniselo*, *i-nKibaniso*, *i-nGibaniso*.

*isi-Kinyakinya* (*Khinyakhinya*), *n.* = *isi-Nkinyankinya*.

*um-Kinza* (*Khinza*), *n.* 5. Certain thorny bush.

*Kipa* (*Khipha*), *v.* Make to come out, in any of its meanings; hence, take out, as a thing (acc.) from a box; take out of, deliver from, as a person (acc.) from danger or difficulty; take out (from one's purse), lay out, expend, as money on any particular object (with *nga*); put out, bring out, as a person from within a hut, or the tongue for inspection; exclude a person from partaking thereof, *i. e.* disagree with him, as certain foods which his stomach will not bear; turn out, expel, as a person from company or a school; let out, pass, as stools, or internal ill-feeling; send out, as an army or messenger; extract or 'draw' a person his tooth, or eye, or the essence from a plant, or the cork from a bottle (doub. acc.); put forth, as

a man his full strength [Lat. *capio*, I take].

Phr. *uku-kipa iwasa*, to send out a young *um-Nyoma* fully fledged, as does the witch-professor those initiating under her.

*uku-kipa umkonto*, to pay the fee, at a consultation with a witch-doctor, or indeed generally.

*uku-kipa isisu*, to abort, or miscarry = *ukupupuma*.

*uku-m-kipa iqude* (*umuntu*), to exclude him (any person) from one's society, cut him off from one's intercourse (like the solitary cock chased off by the others).

*um-Kipampetu* (*Khiphampethu*), *n.* 5. Certain tree, whose leaves are used for maggoty sores.

*Kipilita* (*s. k.*; *s. p.*; *s. t.*), *v.* = *ukuti kipiliti*.

*Kipiliti*, *ukuti* (*ukuthi*; *s. k.*; *s. p.*; *s. t.*), *v.* Cut out by a circular motion, scoop out, as the eye (acc.) from a potato = *ukuti kopolota*, *ukuti kapuluzi*.

*Kiqiza* (*Khiqiza*), *v.* Make or do anything (acc.) in great quantity or abundance, as when completing a great heap of mats or baskets, a great stretch of ploughing, when passing blood with excessive profusion at the menses, or when going beyond the point with abundant offensive talk. Cp. *kitiza*; *qukuza*.

*Kisaza* (*Khisaza*), *v.* Wave about with trappings, as a young-man heavily covered with hanging finery; wave about, as the trappings themselves; do the 'heavy swell'.

*Kisi*, *ukuti* (*Khisi*, *ukuthi*), *v.* Descend or go down just slightly on the other side or out of sight, as into an undulation in the veldt, or down a step.

*isi-Kisi* (*Khisi*), *n.* A slight sinking in, undulation, or descending place in the veldt, into which one just goes out of sight before re-appearing again on the other side. See *ukuti kisi*.

*Kisi*, *kisi*, *ukuti* (*Khisi khisi*, *ukuthi*), *v.* Move stealthily about with a soft rustling or 'hissing' noise in the dark, as an enemy among a sleeping army which it has surprised — see below.

*Kisila* (*Khisila*), *v.* Hiss, as a snake = *kiza*; also = *ukuti kisi kisi*.

*N.B.* Children are accustomed to go among the reeds of a river in the evening time when the birds are in their nests, hissing softly as they go, in order to rouse out the birds, which, however, do not fly far — being no doubt unaccustomed to night-travelling — and are easily caught by other children waiting in readiness.



u-Kisimbane (*Khisimbhane*), *v.* = *i-nTshonakweneni*.

u-Kisimusi (*Khisimusi*), *n.* Christmas; public festival, picnic, etc. [Eng.].

Kítakita (*s. k.; s. t.*), *v.* = *kitaza*.

Kitaza (*s. k.; s. t.*), *v.* Tickle, as one person another (acc.) = *kitakita*, *gidaza* (Her. *tikantikisa*; Sw. *tekenya*).

Kitela (*s. k.; s. t.*), *v.* *Tela* (q. v.) excessively, as when putting an excess of water (acc.), meal, or salt into the porridge (acc.), or when scattering the seed too thickly in a field, or when cramming into a hut more people than it can hold.

isi-Kitela (*s. k.; s. t.*), *n.* Thing over-done or excessively treated, as the porridge, field, or hut above.

Kiti (*Kithi*), My or our people's place (whether kraal or clan); my or our home or kraal; my or our country or clan — no changes are made in the word in the locative or prepositional forms; *prep. pron.* to us (= *kitina*).

Ex. *ugiya kiti*, I am going home, or to our kraal, or to our country.

*abakiti*, my or our countrymen, those of my tribe; applied also to one's departed ancestors (*i. e.* the *ama-dhloxi* of one's family).

Kiti, ukuti (*Khithi, ukuthi*), *v.* = *kitika; kitiza*.

Kitika (*Khithika*), *v.* Drop down, fall down (gen. of things falling from above of themselves), as leaves from a tree, scraps from thatch, small pieces from a plaster wall, snow, tears, or the head of a dozing person [Sw. *pukutika*, fall as leaves].

Ex. *us'ekitika*, he is already dropping (as to his head) *i. e.* he is already falling off to sleep, as a child during a sermon.

*ikithikite oNdini*, it has snowed on the Drakensberg. See *lepuzo*.

ubu-Kitikiti (*Khithikhithi*), *n.* General falling or dropping down, as of cattle from disease, or soldiers in battle.

Kitiza (*Khithiza*), *v.* Cause to fall or drop, as above — see *kitika*; hence, do abundantly, in large quantity or numbers, as when weaving a great pile of mats or baskets (acc.), cooking large quantities of food, chopping a great heap of wood, or giving away prodigally (cp. *kiqiza*).

Kitiza (*s. k.; s. k.*), *v.* = *kwitiza*.

i(li)-Kiwane (*Khiwane*), *n.* Wild-fig — see below. Cp. *i(li)-Ncongo; um-Poba*.

P. *ikiwane elihle liqewala izibungu* (or *ikiwane elibomvu libol'indeni* — C.N.), the fine fig is full of maggots (or the red fig is rotten inside) — applied to anything of an attractive appearance but really good for nothing, a whitened sepulchre.

um-Kiwane (*Khiwane*), *n. f.* Wild-fig tree (*Ficus sp.*). Cp. *um-Tombe; um-Nemgo; um-Gontswane; um-Denda; isi-Kukuboya*.

Kixi, ukuti (*Khixi, ukuthi*), *v.* = *kirika; kixiza*. Cp. *ukuti bihli*.

Kixika (*Khixika*), *v.* Fall off or down in soft lumps, as pieces of wet plaster falling from a wall, lumps of thick porridge falling from a spoon, a mass of soil falling from an *udonga*, ulcerated flesh or matted hair falling from a sick person, etc. Cp. *bihlika*.

Kixiza (*Khixiza*), *v.* Make so fall off or down, as above. Cp. *bihliza*.

Kiyakiya (*Khyakhiya*), *v.* = *nciyanciya*.

i-nKiyankiya (*s. k.*), *n.* — see *i-Nkiyankiya*.

Kiza (*Khiza*), *v.* Rain in a light, soft manner, as a gentle, set-in land rain or evening shower (more than *kemezela*; cp. *kifiza*); send off spray, as a waterfall or the sea; chip at or off with an axe, as when chipping the bark (acc.) off the trunk of a tree (acc.) or bits off the sides of a wooden post to pare it even; eat plain *anasi* (acc.) unmixed with *um-Caba*; have long fringy nap, as a woman's new kilt, seeming to give off spray as she walks; hiss, as a snake (= *kisila*) = *keza*.

i(li)-Kizane (*Khizane*), *n.* Brownish tick with white markings, growing larger than the *um-Kaza* and injurious to the udders of cattle; also a brownish bag-tick, resembling the *i(li)-Qashi* = *i(li)-Kalane, i(li)-Kilane*; cp. *i-nKizane*.

i-nKizana or Kizane (*s. k.* — no plur.), *n.* Tiny tick or ticks, which often cover one when walking through long grass; a lot of little, small-bodied persons, as soldiers (used contemptuously) = *i-nKazane*; cp. *um-Kaza, i(li)-Kizane*.

um-Kizo (*Khizo*), *n. f.* Soft, light rain, as a gentle shower; spray, as from a waterfall. See *kiza*.

Ko (*Kho*), *prep.* Contr. of *kona*, for which it is gen. used when combined with other particles (cp. *koyo*); also used as verbal suffix (= *yo*).

Ex. *ukuba-ko kwetu emhlabeni*, our presence, existence, being here, on the earth.

*angiko mina kuloko*, I am not there with that; I shall have nothing to do with that.

Phr. *uBani kako, uyingeke*, So-and-so is not there, even where I am not; he is a bad lot; I thought I was bad enough, but he is altogether gone to the dogs. See *u(lu)-Sendo*.

Koba (*Khoba*), *v.* Curve the back, as a cow when being covered (cp. *goba, gota*); make the contents of a vessel of any liquid (acc.) be not quite full, that is,



so as to leave an *isi-Kope* at the top, as when somebody takes a drink from a full vessel or pours out so as not to fill it completely (= *kopa*).

Ex. *utshwala bami babukobile, nyingeko*, they have taken the top off my beer while I have been absent i.e. have had a drink at it.

i(li)-Koba (*Khoba*), *n.* The husk or glume in which the *amabele*-grain sits when in the ear; used occasionally in plur. for 'worthless people, mere chaff.' Cp. *umu-Ngu* [Sw. *kapi*, chaff; *kumvi*, *ma-kumbi*, husk; Ga. *chi-kuta*, husk; Bo. *ma-kou*].

isi-Koba (*Khoba*), *n.* Ear of Kafir-corn that has been pecked by the birds, so as to be now mainly husks; also (C.N.) forest of yellow-wood trees.

um-Koba (*Khoba*), *n.* Outeniqua or Bastard yellow-wood (*Podocarpus elongata*). Cp. *um-Sonti*.

u(lu)-Koba (*Khoba* — no plur.), *n.* Fragments of *amabele* grains scattered about the ground in a field after the birds have been eating plentifully.

isi-Kobe (*Khobe*), *n.* Diarrhoea or cholera of infants (= *isi-Takati*, *i-mPisi*); certain veldt-herb, used for treating the same; also = *isi-Kope*.

u(lu)-Kobe (*Khobe*), *n.* Grain of boiled-mealies, or sometimes Kafir-corn (mostly used in the plur. *izi-nKobe*) — grain cooked in this way forming the staple food of the Zulus; also = *isi-Kope* [Bo. *ma-gobe*, white beans; Ga. *mpeke*, grains of corn].

Ex. *ukamba selu l'ukobe*, the beer-pot is now incompletely (i.e. only about seven-eighths) full.

Phr. *ungadlhi 'nkobe za'muntu*, don't get eating boiled-mealies from anyone (the food for which a traveller would generally beg) = don't loiter anywhere (C.N.).

ubu-Kobezane (*Khobezane*), *n.* = *ubu-Kwebezana*.

i-nKobo (*s. k.*), *n.* Mode of life or living, as of the Whiteman; manner of dress, speech, etc., peculiar to any family or country. Cp. *i-nKambo*.

i(li)-Koboka (*Khoboka*), *n.* Dutch-Kafir half-caste, Dutch slave [C.N. fr. Xo. fr. D. *injeboekte*, registered man].

Kobola (*Khobola*), *v.* Deal anything, as a man (acc.) or animal, a heavy blow on the back of the neck so as to break it and cause death — as was frequently done at executions; play stone-tossing, as children, after a certain manner in which a stone is tossed up in the air

and caught in the hand already containing another stone snatched up in the meantime (cp. *u-Ndelitshe*).

i(li)-Kobolo (*Khobolo*), *n.* = *i(li)-Dokodo*.

um-Kobolo (*Khobolo*), *n.* 5. Game of stone-tossing, as above (with *enza*).

Kobonga (*Khobonga*), *v.* Make bend forward over, or overhang; make to stoop, as hunger might a person (acc.) from weakness of stomach, or as an ox when it grows its horns horizontally forward, falling, as it were, over the face; also (= *qgalakasha*; also C.N.) = *ceba*.

i(li)-Kobongo (*Khobongo*), *n.* Person with the top part of the face 'falling forward' (= *isi-Kopoco*); man with the *isi-coco* 'falling forward' over the face (cp. *i(li)-Gomonco*, *ama-Kokoma*); ox with the horns falling horizontally forward so as to overhang the face.

Kobosa (*Khobosa*), *v.* Draw in the breath dryly, as when smoking the hemp-horu (acc.) without water, or as a person talking or laughing when quite exhausted and short of breath (cp. *kocoza*); also = *kubula*.

Koboya (*Khoboya*), *v.* Stamp mealies (N).

um-Koboya (*Khoboya*), *n.* 5. Stamped mealies (N).

Koca (*Khoca*), *v.* = *ukuti koce*.

Köce, ukuti (*Khöce*, *ukuthi*), *v.* Clear off dry, so as to leave nothing, as when 'draining off' a pot of beer (acc.), or when finishing off what has been left of hemp in the horn (= *ukuti kocoloji*, *ukuti minyi*); dry clean up, as the sun might the water (acc.) in a pool, or mealies growing in a field, or long singing one's voice = *koca*; get so cleared off dry, or dried up clean = *koceka*.

isi-Koce (*Khoce*), *n.* Remains still left to be cleared off, as of hemp at the bottom of a pipe, or of beer left over from a beer-drink = *isi-Kwece*.

Koceleka (*Khocoeka*), *v.* = *ukuti koce*.

Köco, ukuti (*Khöco*, *ukuthi*), *v.* = *kocoza*.

isi-Koco or Köcokoco (*Khoco*), *n.* Hot, dry locality, as some valleys in the bush-country.

Kocoloza (*Khocoloza*), *v.* = *ukuti kocoloji*.

Kócolozu, ukuti (*Khócolozu*, *ukuthi*), *v.* = *ukuti koce*.

Kocoza (*Khocoza*), *v.* Be baking hot; bake or dry up a person (acc.), as the sun might a traveller; dry up as to one's voice, as a person (nom.) after long singing, coughing, etc. (cp. *kobosa*; *koceka*); go along in a stiff, hopping fashion, as a lean, 'dried-up' dog or horse.



**Koculuza** (*Khoculuza*), *v.* (C.N.) = *kuqu-luza*.

**Kodwa** (*s. k.*), *adv.* and *conj.* and *adj.* But (in certain senses only, the word not being always used quite synonymously with the Eng.); only; however, at all events; used also to express 'different, at least, just a little', etc. Cp. *kepa*; *kanti*; *edwa*.

Ex. *kwakanyenani uma bekushilo gena kodwa*, it had not mattered so much, if only he himself had said so.

*kodwa, ngiyatambo ukuti koxa kulunge*, still, I hope it will come all right.

*ayi-ke! loko kukodwa*, yes; but that is another thing, a different matter.

*ngiyakwazi kodwa; noko angikwazi kakulu*, I know it just a little; not very much.

*ngimtshelile, kodwa karumanga*, I told him, but he did not consent.

*N.B.* 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.

**Kodwana** (*s. k.*), *adv.* dim. of above.

**Kogo**, *ukuti* (*ukuthi*; *s. k.*), sometimes *Khogo*, *v.* Reach a hoar old age, attain to the fullness of years, live long.

Ex. *uHloba wahlala waze wati kogo*, Hloba lived to the fullness of old age — till he went home (= *goduka*) i. e. died of senile decay.

**u-Kogo** (*s. k.*), *n.* = *u-Kokologo*.

**Kohla** (*Khohla*), *v.* Escape or slip the memory of a person (acc.), as any particular matter; puzzle a person (acc.), put him at a loss as to what to say or do, as a puzzling affair; *passive*, **Kohlwa**, be slipped for in the memory, as a person (nom.) by any matter or thing (either acc. or as agent following verb), i. e. forget it; be slipped from the memory, i. e. be forgotten, as any particular matter or thing (nom.); be puzzled, at a loss as to what to do or say, in regard to any particular matter (agent after verb). Cp. *yibaza*; *amuleka*.

Ex. *yangikohla inwadi yako*, your book got out of my mind, i. e. I forgot it.

*ngayikohla inwadi yako* (or *ngakohlela inwadi yako*), I was escaped for in the memory by your book, i. e. I forgot it.

*yakohlela inwadi yako*, your book was slipped from the memory, i. e. was forgotten.

*ingikohlile linyo'ndaba*, that affair has puzzled me.

*ngikohlile nje yilinyo'ndaba*, I am just quite at a loss as to what to say or do in regard to that affair.

*sengikohlile igamu lake*, I have already forgotten his name = *selingikohlile igamu lake*.

P. *aku'nyoka yakohlela unyoli wayo*, there is no snake that ever forgot its hole = no man can forget his own home.

**i-nKohla** (*s. k.*), *n.* = *i-nKohlakalo*.

**Kohlakala** (*Khohlakala*), *v.* Get forgotten, or slipped from the memory, as anything or affair.

**i-nKohlakalo** (*s. k.*) *n.* Puzzling affair, that puts one at a loss as to what to say or do; stupid person that one can't make anything out of.

**Kohlhanisa** (*Khohlhanisa*), *v.* = *kohlisa*.

**Kohlela** (*Khohlela*), *v.* Cough, as a person with a cold = *kwehlela* [Sw. *kohoa*; Ga. Bo. *kolola*; Her. *korora*].

**isi-Kohlela** (*Khohlela* — with plur.), *n.* Mucus coughed up from the chest (not spittle = *ama-Te*), expectoration = *isi-Kwehlela*.

**isi-Kohlelasomkomo** (*Khohlelasomkhomo*), *n.* Particles of jelly-like substance found thrown up by the sea; sometimes jelly-fish (*lit.* the expectoration of a whale).

*N.B.* A person when walking along the shore should not tread on the above, lest he sink down into the sand and be seen no more!

**Kohlisa** (*Khohlisa*), *v.* Deceive a person (acc.), in any sense; hence, mislead; delude; cheat; beguile; take in [prob. akin to *kohla*].

P. (*amabuto*) *akohlisana ebomile*, they (warriors) deceive one another when out in arms = two rascals (out on the same job) have taken one another in.

**i-nKohlisa** (*s. k.*), *n.* Stye on the eye (= *um-Neishanjá*); (C.N.) large musical calabash (see *i-nKoka*).

**i(i)-Kohlo** (*Khohlo* — loc. *e-Kohlo*), *n.* Left side, of a person, etc., from shoulder to foot (cp. *u(lu)-Hlangoti*); the wife second in dignity in a properly constituted Zulu kraal, and who, together with such other wives as may have been attached to her by the kraal-owner, resides on the left-hand side of a kraal looking up from the entrance (see *i-nDhlankulu*); her eldest son; that portion of the kraal in which she resides = *i(li)-Kohlwa* [Ga. *koni*, left; Her. *moho*].

Ex. *ngas'ekohlo*, on the left side. See *ubu-Nzele*; *posa*.

*uMubi ul'ikohlo lika'Mkungo*, Mubi is the *ikohlo* of Mkungo i. e. the eldest-son or heir to his *i-kohlo* wife.

*uBani uhlexi ngakwesikulu (isibaya) kimi, kwami, or nami*, So-and-so sits on my left = *ngus'ekohlo*.



*nBani nkhezi ngas'ohlangotini lwami, kwami, or nami, So-and so sits on my right = ngakwerekupansa.*

**i-nKohlo** (*s.k.*), *n.* = *um-Feece*.

**u(lu)-Kohlo** (*Khohlo*), *n.* Any crisply dried, parched through, shrivelled up thing, as dried leaves, mealies roasted dry, a snake's skin, or an emaciated shrivelled-up person = *u(lu)-Fohlo*.

**i-nKohlomba, Kohlombana, or Kohlombela** (*Kohlombha*), *n.* Crisply dried-up, shrivelled-up thing (mostly used of living things), as an old woman or a very lean beast. Cp. *u(lu)-Kohlo*; *um-Wohlo*.

**um** or **u(lu)-Kohlomba, or Kohlombana** (*Khohlombha*), *n.* 5. = *i-nKohlomba*.

**ubu-Kohlombe** (*Khohlombhe*), *n.* Quiver, for carrying assegais on the back when on horse (C.N. fr. Xc. *i(li)-Kohlombe*, or Su. *Khollopo*).

**Kohlwa** (*Khohlwa*), *v.* - see *kohla*.

**i(li)-Kohlwa** (*Khohlwa*), *n.* = *i(li)-Kohlo*.

**isi-Kohlwa** (*Khohlwa*), *n.* Forgetful person, habitually forgetting.

**Koka** (*s.k.*), *v.* = *kaka* (*s.k.*).

**Koka** (*Khokha*), *v.* Make come or go out in a long-drawn fashion; hence, draw out, as a sword (acc.) from its sheath, or a stick from a bundle; draw out from one's supplies, purse, etc., *i.e.* pay, give, as money (acc.) or a beast in return for something else; bring out or produce, *i.e.* make good, repay, replace, as another man's damaged or lost property (acc.) by some other thing (with *ngu*); project, make jut out, put out, as a person his tongue (acc.) or a bull the penis; protrude, as a child the lips (*um-lomo*) when cross; draw out, as a book from among others on a shelf; throw or shoot out, make project any bodily feature when noticeably long (used in perf.), as a man his long nails (acc.), a cock its long tail-feathers, an ox its long horns (= *tupa*), or a goat its long beard or hair. Cp. *hoshu*; *um-Koka*.

Ex. *seugiyikokile imbuzi yake ugenye* (or *seugiyikokile imbuzi yake ugenye*), I have already paid (him) back, or replaced, his goat (which I killed) by another.

**i-nKoka** (*s.k.*), *n.* Pith or inside wood of the aloe-plant, used as tinder (cp. *um-Ongo*); large-sized stringed musical instrument formed of a bow with calabash attached, similar to the *u(lu)-Guba*, but having the string tied down to the bow at the middle (= *u(lu)-Qwabe*).

**um-Koka** (*Khokha*, sometimes *Khoka*), *n.* 5. A train of ugly, unpleasant consequences which a person brings along

with him *e.g.* from the committal of some crime, or hot-bed of contagious disease, or a wild-beast he has attracted to follow him on his path (= *um-Hoshahasha*); certain climbing-plant, whose leaves are used for an *um-Kuhlane*, and by an *um-Ngoma* for bringing along cases (*uku-lela izindhleta*), and whose small red seeds are carried 'for luck' in one's purse [Her. *omu-koka*, trail; Sw. *mkokoto*].

Ex. *angati ukuhamba, ub'es'esikokela imikoka njalo*, whenever he goes away, he always drags back for us unpleasant consequences (coming in his train).

*sekwaba umkoka wakona*, it (may-be charges of theft) has now become the constant evil train of that place (or family) *i.e.* wherever they go, it seems to follow them, always to be dragged along with them.

**Kokekela** (*Khokhekela*), *v.* Get drawn or attracted to any place (loc. or *ku*), *i.e.* go there habitually or frequently.

Ex. *abafana sebekokekela kwaHlanti, bokokela ngeutombi yake*, the boys are habitually visiting Hlanti's kraal, they get drawn there by reason of his daughter.

**u-Koko** (*Khokho*), *n.* Great grandfather or great grandmother, on both sides. Cp. the following; *u-Kokologo*.

**u-Koko** (*s.k.*), *n.* Grandparent, of either sex and on both sides = *u-Kulu*. Cp. above; *u-Kokologo* [Kwafi. *koko*, old woman; Reg. *uguku*, grandfather; cp. *u-Nyoko*].

**isi-Koko** (*Khokho*), *n.* Remainder of any food (liquid or solid) left in a pot after what is required has been served out; irritating itching or tingling in the throat when slightly inflamed and causing one to cough or pass tears; slight tingling or itching pain sometimes felt internally at the seat of an old wound or abscess.

Ex. *wos'ungishiyele isikoko betu*, you will of course leave a little for me in the pot (against my return).

**u(lu)-Koko** (*Khokho*), *n.* Hard dry encrustation about the outside of anything, as a mass of scab covering sores, the skin-like surface forming on cold porridge, or burnt as a crust at the bottom of the pot, etc.; *plur.* *izi-nKoko* (*Kokho*), or (C.N.) *ama-Koko* (*Khokho*), dried stuff encrusted about or over anything, as dry porridge about the mouth of a child, scurfiness about the face, dried matter round about a sore, or dried slime about the clothes (= *ama-Kotokoto*); small veldt-plant having large white flower and bulbous root, used as emetic and emema (= *u-Matunga*) [Sw.



*ukoko*, surface coating; Her. *oku-kaka*, to become encrusted].

**Kokoba** (*Khokhoba*), *v.* Go in a stooping, bent manner, as an old man, or a thief slinking along [Her. *kota*, stoop; Sen. *gogoma*, kneel].

**u-Kokobana** (*Khokhobana*), *v.* Immensely large hut, which appears quite dark inside when one first enters.

**u(lu)-Kokobana** (*Khokhobana*), *n.* Bent, old person.

**u(lu)-Kokobane** (*Khokhobane*), *n.* Nail, claw (C.N.).

**Kokobeza** (*Khokhobeza*), *v.* = *kokobisa*.

**Kō kō kō, ukuti** (*Khō khō khō, ukuthi*), *v.* = *kozoza*.

**u-Kokologo** (*s. k.*), *n.* Great great grandparent, on both sides; all such relatives beyond; hence, ancestor = *u(lu)-Kulukwane*; cp. *u-Koko*; *u-Khokho*.

**Kokoma** (*s. k.*), *v.* Have a stoop or bending over forwards, as a man in the back, or the forehead of a person when falling forward over deep-sunken eyes (used in perf.). See *ama-Kokoma*.

Ex. *amabuta ukokowisile ngenbangayija*, the warriors have caused (themselves) to stoop over by their head-plumes, *i.e.* have so placed these latter on the head that they fall drooping over the forehead, not backwards.

**ama-Kokoma** (*s. k.*; no sing.), *n.* A bending or stooping over towards the front, as *e.g.* in the round shoulders of a man with a stoop from consumption, etc., or in the forehead of a man when projecting over deep-set eyes.

Ex. *uMeyiswa ung'amakokoma ngamahlombe* (or *ngamchlo*), Meyiswa has a bending over at the shoulders *i.e.* a stoop in the back (or about the eyes).

**u(lu)-Kokomba** or **Kokombe** (*Khokhombha*), *n.* Thin, scraggy, bent-up person or animal.

**i(li)-Kokosi** (*s. k.*), *n.* Outside hut for cooking in. Cp. *i(li)-Xiba* [Eng. *cook-house*].

**u(lu)-Kokoti** (*Khokhothi*), *n.* Non-poisonous, spitting snake, of a brown colour with white specks about the neck, and whose 'spittle' is injurious to the eyes (cp. *i-mFezi*); one of a certain regiment formed by Dingane next after the *i(li)-Hlaba* (= *i(li)-Wombe*); also = *u(lu)-Kohlo*; also = *u-Matunga*.

**Koza** (*s. k.*), *v.* Rumble (without any pain), as the stomach of a person when empty = *rrorrozela*; cp. *xuzuzela*.

**Kokozela** (*Khokhozela*), *v.* Go in a bent, stooping manner, as one sneaking along.

**i(li)-Kokwane** (*Khokhwane*), *n.* Certain yeldt-

herb (*Alepidea sp.*) with a strong smell and eaten as *imifino*.

**Kola** (*Khola*), *v.* Satisfy, content, as one person another (acc.) by food or a present (with *nga*), or as a servant his master, or a girl her young-man; give it to one (acc.), pay him out, let him have it — so that he won't want any more = *kolisa* [Her. *koāa*, be content; Bo. *kola*, intoxicate].

Ex. *uNomona uyangikola*, Nomona is good enough for me, gives me every satisfaction.

*uNomona ungikolile*, Nomona has given me enough *i.e.* has served me properly, put me in a nice fix, given me trouble to the full.

**Kolana** (*Kholana*), *v.* Satisfy (the heart of) one another *i.e.* be intimately friendly, cordially united with one another (with *na*).

Ex. *siyakolana naye*, we are close friends together.

**i(li)-Kolane** (*Kholane*), *n.* Familiar, confidential friend (N.).

**isi-Kole**, or **Koli**, or **Kolo** (*s. k.*), *n.* School; mission [Eng.].

**Koleka** (*Kholēka*), *v.* Get satisfied, be contented with, have had enough of (followed by agent — used in perf.); get satisfied with (by the other party) *i.e.* give satisfaction, be all one could wish for, as a particular girl to her lover (with *ku*); be trustworthy, reliable, faithful to one, as a servant to his master (with *ku*) when he can leave him alone and be sure of the work being done, or rely upon his spoken word or charge him with a matter of confidence without fear; have had enough of a bad thing (followed by agent), have got in for it, been served out properly, be in a fine fix, bother or mess, with any troublesome or puzzling work or person. See *koliseka*.

Ex. *seugikolekile gileyo'ndaba*, I have now had enough of, am sick of that affair.

*uyakoleka kimi*, he gives me every satisfaction; is trustable to me.

*umuntu okolekayo*, a trustworthy, reliable, faithful person or servant.

*uku-i-kolekisa ku'Baui*, to make oneself give satisfaction to So-and-so, to please him.

**Kolela** (*Kholela*), *v.* Satisfy for (mostly used in passive, as below).

Ex. *seuzikolelwe na?* have you now been satisfied for yourselves, *i.e.* have you now satisfied yourselves? — as might be asked of those who had desired more, or doubted.

**Kolisa** (*Kholisa*), *v.* = *kola*; also (C.N.) used in Natal to express 'frequently;



commonly, usually' (followed by infinitive) = *vama*.

Ex. *ngikoliseve yilo*, I am satisfied (in my mind) by it (the word) = *ngikoliseve yilo*.

**Koliseka** (*Kholiseka*), *v.* Get satisfied, get made contented, as one who has received as much as he desired (used in perf.); (more freq.) get into a trouble, fix or mess, about anything, as with one's work or accounts; have had enough (ironically) of a thing, have been served out fine, have been paid a fine trick (used in perf. and followed by agent).

Ex. *ngikolisekile ingola yomlungu*, I am in a mess with the whiteman's wagon (which has tumbled over).

*wo! ngakoliseka*, 'Mpande! oh! I am in for it; I have been done for fine, by Mpande, I have.

**u-Kolo** (*s. k.*), *n.* Wheat = *u-Kolweni* [Eng].

**u-Kolo** (*Kholo*), *n.* African Sparrow-hawk (= *u-Ntloyile*); beast resembling the same in colour, hence, with some, of a greyish blue or slate colour (from the plumage of the back); with others, light whitish yellow (from the colour of the underparts).

**i-nKolo** (*s. k.*), *n.* Hollow place in a tree or stone (C.N.).

**u-Kolokobo** (*Kholokobho*), *n.* = *u-Kekelele-kobo*.

**isi-Kolokoto** (*Kholokotho*), *n.* Ear-wax (= *isi-Gongono*); certain plant (*Sansevieria Guineensis*), growing in woods and whose thick mottled juicy leaves are used for ear-ache and scrofulous running at the ears and whose white fibrous bulb is used for making the *isi-Qova* and *isi-Punga*; an ugly-looking person; also (N.) = *isi-Kelekele*.

**i-nKolombela** (*Kolombhela*), *n.* Very deep sunken eye (= *isi-Gobe*); deep hole or place in a pool with the bottom seen far off = *i-nKolongo*.

**Kolonga** (*Kholonga*), *v.* Shout loudly, as at a person in the distance or when scolding.

**i-nKolongo** (*s. k.*), *n.* = *i-nKolombela*, *isi-Gobe*.

**i-nKolongwane** (*s. k.*), *n.* Hartbeest (*Antelope Kaama*).

**i-nKolosha** (*s. k.*), *n.* Gluttonous or excessive partaker of food, hemp-smoking or snuff, never having enough = *i-nKilela*.

**i(ij)-Kolosi** (*s. k.*), *n.* Small side-station or so-called siding [Eng. *crossing*].

**u-Kolukobo** (*Kholukobho*), *n.* (C.N.) = *u-Kelelele-koba*.

**Kolwa** (*Kholwa* — pass. form of *kola*), *v.* Be satisfied, contented (with acc., or followed by agent), have had enough of anything, as of food, gratification, evidence, trouble, etc.; be satisfied with a person's word, or with the person himself; hence, believe, credit, trust, have confidence in, etc. Cp. *konona* [Her. *koōa*, be content; Bo. *kolwa*, be intoxicated].

Ex. *ngikoliseve mina gilelo'zwi lake*, I am satisfied (in my mind) i. e. I am convinced, by that word of his — not exactly 'I believe it' or 'I believe in it', for which there is no word exactly synonymous in Zulu, although wherever the Eng. word 'believe' would seem to infer hope, trust or confidence in, the Zulu word *tamba* would be adequate.

*ngikoliseve ku'Nkulunkulu*, — a term in common use among missionaries and supposed to mean 'I believe in God' (whereas really seeming to say, if anything, that 'I am, in God's estimation, convinced or satisfied', or possibly 'I am a satisfactory person to God') is a manner of speech quite foreign to the Zulu idiom. Still, the Native could be told what it is intended to mean and grasp the explanation; and this appears to be what has been done; for although bad Zulu, most Natives, when instructed, now understand the phrase. Even so, the word *koliseve* will ever mean in his mind nothing more than a passive state of satisfaction or conviction in regard to God, devoid of all active sentiment of yearning hope or confidence reposed in Him.

*angikoliseve kahle lelo'zwi*, I am not well satisfied (in my mind) with that word = I am not quite convinced by it, it leaves something still wanting; I do not quite trust it, or believe it, or believe in it.

*umuntu uyakoliseve nangomusa*, a person is satisfied even with his merely kind manner (without any gift) — freq. said of a kind-natured, gentle man.

**i(ij)-Kolwa** (*Kholwa*), *n.* Believer; hence, Christian (N).

**um-Kolwane** (*Kholwane*), *n.* 5. Red-billed Hornbill (*Lophoceros melanoleucus*).

**i(ij)-Kolwase** (*Kholwase*), *n.* Flamingo (*Phanicopterus roseus*), found about St. Lucia Bay.

**i-nKolwa-umniniyo** (*s. k.*), *n.* Anything that is an endless worry to its owner — freq. used of an incorrigible child.

**u-Kolwe** (*Kholwe*), *n.* = *u-Kolo*.

**u-Kolweni** (*s. k.*), *n.* Wheat [D. *koring*].

**isi or um-Kōmakoma** (*Khōmakhōma*), *n.* 5. Tree-fern (*Cyrtia Dreyeri*) = *isi-Komane*.



**i-nKomana** (*s. k.*), *n.* Variety of the female breast in which it hangs in a lump from a narrow neck. Cp. *u(tu)-Beleidhlovu; isi-Fofu; um-Nqadula*.

**isi-Komane** (*Khomane*), *n.* = *isi-Komakoma*.

**i-nKōmankoma** (*s. k.*), *n.* Species of fern (*Nephrodium athamanticum*), the chief Native remedy for tape-worm = *i(li)-Shabele*.

**i-nKomazi** (*s. k.*), *n.* Cow (*lit.* female *i-nKomo*); used also to designate the 'female' of an animal of the higher classes, as horse, hippopotamus, etc.

Ex. *inkomazi yehashi* or *ihashi leukomazi*, a mare.

**u(tu)-Komazi** (*Khomazi*), *n.* Female cattle (collect.), all the cows, of a place.

**Komba** (*Khombha*), *v.* Point, as with a stick, finger, or gun; point at, as when pointing a finger or gun (with *nga*) at a person (acc. — see *kombisa*); point out, as a site (acc.) for building or a place on the map; make movements with the stick and arm when dancing (see *i-nKombi*) [*Her. hongwaiza*, point at; *Sw. chongwa*, make pointed].

Ex. *wangikomba ngesibamu*, he pointed at me with a gun.

*kakwazi ukukomba*, he doesn't know how to dance, *i.e.* that part thereof performed by the arms, the which, in Zulu dancing, is generally of more importance than the part performed by the feet.

Phr. *ixinkomo zami zikombile*, my cattle have pointed or put out the forefinger, *i.e.* are seven.

**i-nKomba** (*Kombha*), *n.* Fore-finger, or pointer (see *komba*) = *i-nKombabantu*, *n-Nonkombabantu*.

**i-nKombabantu** (*Kombabantu*), *n.* = *i-nKomba*.

**i-nKombane** (*Kombhane*), *n.* (C.N.) = *i-nJumbane*.

**i-nKombankombane** (*Kombhankombhane*), *n.* Mutual pointing out of one another, as when a number of naughty children put the fault on one another; (C.N.) = *i-nJumbane*.

**i-nKombazana** (*Kombhazana*), *n.* = *isi-Kombazana*.

**isi-Kombazana** or **ne** (*Khombhazana*), *n.* Red-breasted Dove (*Chalcopelia afra*) = *i-nKombazana*, *n-Nkombose*.

**i(li)-Kōmbe** (*Khoombhe*), *n.* = *i(li)-Qanyane*; (C.N.) wing of a bird (= *i(li)-Piko*).

**um-Kōmbe** (*Khoombhe*), *n. ō.* Any long, narrow, trough-like thing, as a long ca-

labash dipper, long narrow deep-bodied meat-tray, a European vegetable-dish, etc. (= *um-Kumbi*); present of meat from a slaughtered beast sent by one friendly woman to another (females not being supposed to go about to strange meat-feasts as do the men); so-called white rhinoceros (= *um-Kombo*); ox with horns placed diagonally, one upward and the other downward; certain veldt-plant, used as *imifiso* [*Ga. kumbos*, hollow; *Lat. concha*, shell; *Hi. kauri*, shell; *Sw. kombe*, dish; *Her. otyikongo*, shell].

Phr. *badhlelana imikombe*, they eat for one another presents of meat — said to express the cordial friendliness of two women who, whenever a beast is slaughtered in one or other of their kraals, always send each other a joint.

P. *imikombe iyevanana*, the presents of meat are obtained in exchange for one another, *i.e.* one good turn brings another; who gives not, receives not, etc.

*imikombe ayipambane*, let the meat-presents cross one another, *i.e.* let us live on terms of mutual friendship.

**i-nKombi** (*Kombhi*), *n.* Dancer who is clever at arm and stick movements. See *komba*.

**Kombisa** (*Khombhisa*), *v.* Cause or help to point; point at, as a gun or finger (acc.) at a thing (with *ku*, or *ngaku*); point out to, as any object, path, etc., to a person (doub. acc.); show a person the way (doub. acc.), as to do any work. Cp. *komba*.

**isi-Kombisa** (*Khombhisa*), *n.* The fore, or pointing finger; used for indicating 'seven' = *i-nKotu*, *um-Koti*, *u-Nkomba*.

**i-nKombo** (*Kombho*), *n.* Veldt-herb, whose roots are eaten in time of famine.

**isi-Kombo** (*Khombho*), *n.* = *u(tu)-Saku*.

**um-Kōmbo** (*Khoombha*), *n. ō.* So-called 'White Rhinoceros', of nearly the same dark colour as the *u-Bejane*, than which it is larger, and with horns much longer, one sometimes a foot or more the other about half a foot, and both bent upwards = *i-nKulumana*, *um-Kombe*.

**u(tu)-Komela** (*Khomela*), *n.* Semi or three-quarters circle formed by men sitting at a trial, dancing, etc. = *u(tu)-Kamba*; cp. *um-Kumbi*.

**Komfa** (*Khomfa*), *v.* = *gomfa*.

**i-nKomfe** (*s. k.*), *n.* Common veldt-herb (*Hypoxis Rooperi*) with yellow flower and producing fibre used for sewing but-mats. Cp. *i(li)-Gudu*.

Phr. *see'eq inkomfe ixinkomo*, the cattle

have now passed over an *inkomfe* plant — said when they are giving unusually little milk, which effect this plant is supposed to have on cattle.

**um-Komfu** (*Khomfu*), *n.* 5. Pendulous swelling (prob. molluscum), sometimes as large as a strawberry and several in number, hanging by a narrow neck to the body, with the Natives gen. about the ear.

**i-nKomishi** (*s. k.*), *n.* Cup; mug [D. *kommetji*].

**Komkulu** (*Komkhulu*), *n.* At the Great Place, at the Chief's or Residency.

**i-nKomo** (*s. k.*), *n.* Generic name for cattle; hence, a head of cattle, a beast (whether bull, ox, or cow); sometimes used to designate any 'domestic' or owned animal, as distinguished from those running wild [Skr. *gaur*, cow; Heb. *gamal*, camel; Hi. *gao*, cow; Ar. *gamus*, buffalo; Lat. *bos*, ox; Mid. Nig. *li-gume*; Sw. *ngombe*; Her. *o-ngombe*; MZT. *i-ngombe*; Bi. *otlongombe*; Ga. *nsolo*; Yan. *ngombu*, buffalo; Su. *khumo*, cattle; Son. *han*, cow; Wan. *luguma*, camel; Ted. *goni*; Sak. *ngombe*, cow; Hot. *goma-u*].

Phr. *sengiyakamo enombala*, I am now a beast with a (conspicuous) colour, *i.e.* I am now become famous or a marked person (gen. in a bad sense).

*kazi iyakwala 'nkomo-ni?* I wonder what sort of beast (*i.e.* male or female) it (the cow) will give birth to? — and so said of any doubtful affair.

*inkomo inbheca ematsheni ku'belungu*, an ox is dug out of rocks with the white-people — expressing that one must work hard to get it.

*inkomo ka'Haga*, one of Haga's cattle — name sometimes applied to the Boers (where the word Haga may perhaps refer to the name of some former Boer leader).

*E, inkomo amomomo kayina'masi*, a cow with a mouth (*i.e.* with much noise) has no milk = empty vessels make most noise — as may be said of a noisy woman who does no work.

**um-Komo** (*Khomo*), *n.* 5. Whale = *um-Komu* [Sw. *nyanguni*; Her. *o-ngandu*].

Phr. *izi-kohlela zomkomo*, bits of jelly-like substance found along the sea-shore.

**isi-Komoloto** (*Khomoloto*), *n.* Mourning, grief (C.N.) = *isi-Kemelote*.

**i-nKomponi** (*s. k.*; *s. p.*), *n.* Gold-mining Company [Eng.].

**Kona** (*Khona*), *pers. pron.* It; itself; the same one (nom. or acc. in the emphatic

Ex. *ngisho kona*, I say or mean that (which you say), the same thing.

*uy'enza kona*, you do it *i.e.* the proper thing = you are doing rightly, correctly, properly.

*asibone akona kuy'ikona, uma y'ikupi na?* or *asibone ukuti y'ikupi okuy'ikona kuy'ikona*, let us see, that which it is the right thing, if it is which? or, let us see, namely, it is which, that which is it, the right thing? = let us see, which is the proper thing, the real truth, etc.

**Kona** (*Khona* — sometimes abbrev. to **Ko**), *adv.* There, in that place (about which we are talking or to which I am referring); then, at that time (to which we are referring); here, there, present, existent (usually with *uku-ba*, or a pronoun alone); *conj.* in that way (followed by participle and future tense), often used in place of, though not quite identical with in sense, the Eng. 'so that, in order that' (cp. *ukuba*); although, notwithstanding (= *nakona, nakuba, kati*) [Ar. *hānā*, here; Su. *hona*].

Ex. *ngipuma kona*, I come from there. *babi abantu bokona*, bad are the people of that place.

*ngikona*, I am here, or present.

*ngisekona*, I am still here (on earth) *i.e.* am still living = *ngisahlezi*.

*kaseko*, he is not any longer here (on earth) *i.e.* he is dead = *us'efile, sewafa*.

*angiko mina kuloko*, I, I am not there with that thing, *i.e.* I have, or shall have, nothing to do with that; I shall not connect myself with such a thing.

*kekona loko naku'bantu*, that exists also among the Natives.

*kona-pi?* there where? where? (as when asking more definitely concerning a place already indicated).

*kona-pi kona?* where there? *i.e.* at which particular spot there.

*krakuyikona ngibonayo*, it was then that I began to see, or understand.

*kona kutangi*, then (on that very or self-same day) the day before yesterday.

*kona lupu*, here in this place.

*kona manje*, here now, at this very time now, *i.e.* at once, immediately.

*uhambile, kona ngimshelile, akahlale*, he has gone, notwithstanding that I told him to stay.

*memezo kakulu, kona eyakuvva*, shout loudly, in that way (= so that) he will hear.

*kuugali uzikonela*, it is as though he were here for himself, or of his own power — to judge from the independent manner in which he regards all others.

*ukucela-ni lupu, esutsheni, ung'ezunga 'lu-*



*kuleka na?* what are you here in the church for, if you have not come to pray?

**i-nKonazana** (*s.k.*), *n.* Certain running veldt-herb (*Atysicarpus Wallichii*), used as emetic for chest complaints.

**(li)-Konde** (*Khonde*), *n.* That part of a beast between the rump and the hip, where the flesh often sinks in; (C.N.) full-grown male baboon, or large male monkey.

*P. ibixelo ladhlo ikondekaxi*, the summons ate up the female-baboon (referring perhaps to some nursery-tale) — said of a person who gladly answering a call or invitation, afterwards finds he has gone to his own death or entrapping.

**i-nKonde** (*s.k.*), *n.* Large brown bird with red beak (C.N. from Xo.).

**isi-Konde** (*Khonde*), *n.* (C.N.) = *isi-Kondwe*.

**i-nKondhlo** (*s.k.*), *n.* Kind of dance, gen. the opening one at a wedding, with gradual forward and backward movement and differing from the *isi-Qubulo* in being of a quick, spirited nature, and from the *isi-Gerre* in not being accompanied by any clapping of hands (used with *shaya*). Cp. *um-Gageo*; (C.N.) large black bird with red beak and claws.

**i-nKondhlwane** (*s.k.*), *n.* Certain veldt-plant (*Helichrysum aureonitens*) used for making matting for wrapping tails and assegais in, and also used for carrying fire (which it retains in a smouldering state for a very long time).

**um-Konde** (*Khonde*), *n.* 5. Back of the neck (nearly obsolete).

Phr. *uloku ebekise umkonde pantsi*, he has always the neck (*i.e.* head) bent down = he is utterly depressed or cowed down, as with overwhelming remorse, shame, want, etc.

**um-Kondo** (*Khondo*), *n.* 5. Trail, track, trace left by anything that has passed, such as can be smelt by a dog (though invisible) or as foot-prints made by an animal, or flattened grass left by something passing; certain small spreading weed with tiny leaves and yellow flowers, used for tying round the ankle of a pregnant woman when journeying, as a prophylactic against the disease below; sinking of the fontanel in an infant (as from spurious hydrocephalus), supposed to be caused by the mother while pregnant having passed over the track of certain obnoxious animals, as the eland, etc., or having somehow or other come into contact with their fat; also severe form of nettle-rash (*um-Kondo wenyoka*), as below [Sw. *mkondo*, current of

water; *mkokoto*, trail; Her. *omukoka*, trail; Mamb. *konzo*, foot].

Phr. *w'eqile umkondo wenyoka*, he has passed over the track of a snake, *i.e.* has nettle-rash (*urticaria*) in a severe form, as when affecting the face. See *isi-Illuagu*.

*N.B.* Hurtful *umkondo* are a source of constant dread to a Native mother in child-birth. While the child is still in the womb, she has to arm herself continually, and especially when going far from the kraal, with the *um-Kondo* plant, which she ties round just above the foot, so as to counteract the enemy on the very first point of attack. For the first few days after actual delivery, all persons are rigorously excluded from her hut, lest they bring in along with them 'tracks' of these dreaded animals, and afterwards, for the first month or two, everybody entering the hut is rigorously expected to perform the *uku-lumula* or *uku-pepela*, q. v. And should the mother herself have been necessitated to travel about over multitudinous ways, she carefully preserves a specimen of the rubbish (*ixi-bi*) of each separate path, which, upon being burnt on the hearth when she reaches home and the infant held within the smoke, is supposed to effectually expel any injurious influence she may have brought back with her from those paths!

**u(lu)-Kondo** (*Khondo*), *n.* Slight path or track, not plainly visible, as a path just being commenced or an old one long disused; a trace.

**u(lu)-Kondolo** (*Khondolo*), *n.* Hereditary taint or characteristic running in a family, as a disposition to any particular disease, proclivity to any crime, or physical likeness.

**um-Kondosha** (*Khondosha*), *n.* 5. = *um-Konde*.

**isi-Kondwe** (*Khondwe*), *n.* Certain veldt-plant, whose milky roots are eaten by herd-boys = *isi-Pofu*.

**i-nKone** (*s.k.*), *n.* Beast, black or red, having a white patch along the back; one of the *i-nKone* regiment (= *i-nGulube*).

*N.B.* Of a red beast as above it is freq. said *dele umuntu pakati* (it has a man lying along the middle).

**Konga** (*Khonga*), *v.* Call, summon, ask to come with persistent repetition, keep asking or calling for a person (acc.) whose presence is wished for, as a doctor, or tradesman to repair, though the word is now mostly confined, especially in Natal, to the 'calling for' a prospective wife from her father, which a young-man, wishing to get married, usually does through the services of a third party, who is called the *um-Kongi*.



Ex. *kade ngikukonga*, I have been calling for you ever so long.

**um-Kongi** (*Khongi*), *n.* 1. Bridegroom's man, entrusted with the busyness of arranging on his behalf with the girl's father concerning the marriage. See *konga*; *um-Loboli*.

**u-Kongolo** (*Khongolo*), *n.* Baldness at the crown of the head (not from the forehead up = *i-mPandhla*); person therewith.

**i-nKongolwana** (*s. k.*), *n.* A sitting-down in silent mental dejection, overwhelmed with sorrow or misery, as people in a hut with a dying relative (used with *hlala*). Cp. *kedanisa*; *isi-Kemelele*.

Ex. *ngabafumanisa behlezi 'nkongolwana* (or *ngoku'nkongolwana*), I found them sitting in distress (overcome with grief).

**Kongozela** (*Khongozela*), *v.* Hold or set a receptacle of any kind in order to receive anything (acc.) falling therein, as when holding both hands together basin-fashion in order to receive something (cp. *kangeza*), or when placing a bucket under a house-gutter to catch water (acc. = *bekezela*) — the original of this word, viz. *kongoza*, is now obsolete in Zulu, having been replaced by what would seem a corruption thereof viz. *kangeza*. The original form, however, still exists in the Xosa, and with the same meaning as the Zulu *kangeza*, which latter word is there unknown.

**Konje** (*s. k.*), *adv.* So then, then, and so — expressing some doubtfulness in the speaker's mind when making an interrogatory statement.

Ex. *konje sora namutwana?* so then you have a child now?

*konje wati-ni umlungu?* what was it, then (I can't quite remember), that the whiteman said?

**i-nKonjane** (*s. k.*), *n.* Swallow (*Hirundo rustica*, *H. cucullata*, etc.); certain pattern of ornamenting the outside of earthenware pots (= *isi-Sila-senkonjane*); dimple on the cheek (= *i-nDhlu-yenkonjane*).

**isi-Konko** (*Khonko*), *n.* Kind of long grass, used for plaiting ropes; (collect.) stiff, bristly things, as the twigs of a carpet-broom, or hairs of a brush.

**Konkobala** (*Khonkobala*), *v.* Be pinched, numbed, wizened, shrunk together, as the body of a man or beast upon any severe constitutional disturbance (used in perf.) = *hoshabala*, *hobana*, *koshobala*.

**i-nKonkoni** (*s. k.*), *n.* Brindled znu, or blue

wildebeeste (*Connochoetes taurina*); one of a Zulu regiment formed by Mpande next after the *u-Tulwana* and with which it was subsequently incorporated.

**isi-Konkosi** (*Khonkosi*), *n.* Base of the skull at the hollow place just above the back of the neck. Cp. *isi-Jingo* [Sw. *ki-kosi*, nape of neck].

**Konkota** (*Khonkotha*), *v.* Bark, as a dog; bark at a person (acc.); rave, talk wildly, as a maniac (= *heha*, *mpompa*); rave at, talk wildly and abusively at a person (acc.).

**isi-Konkwane** (*Khonkwane*), *n.* Wooden peg or small sharpened stake, as for fixing a hide to the ground or for tethering a horse; stake, bone, or stone set up (see *betela*) by a doctor to charm away evil, etc.

**i(li)-Kono** (*Khono*), *n.* 'Arm' for doing or managing anything, i. e. skill, dexterity, as in dealing with food, stock-breeding, flinging the assegai, etc. (= *u(lu)-Galo*).

Ex. *oka'Teza unekono lotshwala*, Teza's daughter knows how to do (i. e. make and manage) beer.

Phr. *uku-hlaba ikono*, to feel pleasure or gladness, as under kind treatment, on receipt of a present, etc. Cp. *takaza*.

**isi-Kono** (*Khono*), *n.* Broad band of armlets, of platted grass, wire-work or beads, worn covering the arm above the wrist.

**um-Kono** (*Khono*), *n.* 5. Arm of person, from end to end (= *i-nGalo*); fore-leg, of a beast (cp. *u(lu)-Galo*); wing, of an army, dancing or hunting-party (= *u(lu)-Pondo*; cp. *isi-Fuba*, *i(li)-Piko*); the spiral-like projection poking out at the end of any roll, as of matting, carpet, etc., when unequally rolled up [Sw. Bo. Ga. Kag. Ya. etc. *mkono*, hand, arm; Her. *ekono*, arm].

Ex. *icantsi lami linomkono*, my sleeping-mat has an arm (poking out at one end when rolled), i. e. it is wider at the middle than the ends.

P. *aku'bandhla lingayikudhla 'mkono*, there's no assembly of men that won't (also) eat the leg (of a beast — an inferior part — as well as the head — a prime part eaten by the men in company) = there's none who won't have some trouble, who won't have his share of what is bad as well as of what is good.

**isi-Konokono** (*Khonokhono*), *n.* = *isi-Gonogono*.

**Konona** (*Khonona*), *v.* Be not fully satisfied or contented (in the heart) i. e. be dissatisfied, discontented, displeased, as



with a bargain (with *nga*, or *ela* form with acc.), with the unsatisfactory work or behaviour of a servant, with evidence or information, etc. (this word is the antithesis of *kolwa*; hence, may sometimes be synonymous with, to doubt, disbelieve, have doubts about—with *nga*) = *kononda*; cp. *sola*. [Her. *unwana*, be discontented].

**Kononda** (*Khononda*), *v.* = *konona*.

**u(lu)-Konondo** (*Khonondo*), *n.* Dissatisfaction, discontent, displeasure; doubts (with *nga*) = *u(lu)-Konono*.

**Kononisa** (*Khononisa*), *v.* Dissatisfy, displease a person (acc.); cause one to have doubts about, as above.

**i-nKonono** (*s.k.*), *n.* — see *i-Nkonono*.

**u(lu)-Konono** (*Khonono*), *n.* = *u(lu)-Konondo*.

**i-nKonova** (*s.k.*), *n.* Dirty, nasty-looking person, with the body all 'white' from being unwashed or from scurfiness.

**um-Konto** (*Khonto*), *n.* 5. Assegai, of any variety; freq. used for 'knife', especially for such as have a fixed blade (cp. *isi-Nqindi*); reward, return, payment, for any service rendered [Skr. *kunta*, spear; Lat. *cuspis*, spear-point; Sw. *mkuke*, spear; Ga. *chaongo*; Bo. *kongamo*; Bar. *goro*].

Phr. *uku-kiya umkoto*, to pay a fee.

*uku-geza imikoto* — see *ilamba*.

*bamditisa ngomkonto ongapakati*, they poisoned him.

*mus'ukunghlata nga'mkonto wanye*, don't stab me with a single spear or thrust, do me outright while you are about it = don't just half satisfy me with a mere single pinch of snuff.

**Kontsa** (*Khontsa*), *v.* Pursue with harassing persistency, be constantly at or after in a vexatious manner, persecute, as huntsmen following up a buck (acc.) without cessation, or one man continually plaguing another with a purpose. Cp. *jinga*.

Ex. *umlangu uyasikontsa ngomsebenzi*, the whiteman is always harassing us with work (as might be said of a Dutch farmer).

**um-Kontso** (*Khoutso*), *n.* 5. Pursuing, persecuting, harassing spirit or habit, as above.

**i-nKontsolo** (*s.k.*; *s.t.*), *n.* State of being persecuted, afflicted by one's over-lord, as below.

Ex. *sibulawa inkonzo genkantsolo*, we are killed with a service of affliction, *i.e.* we are in a state of dependency to one who is always harshly treating us.

**Konya** (*Khonya*), *v.* Bellow with a straining, trumpet-like sound, as a bull (cp. *bonga*, *kalima*); cry, as an *um-Konya*.

**um-Konya** (*Khonya*), *n.* 5. Bladder-locust (*Cystocaltia immaculata*), whose cry, resembling the sound of a London tram-conductor's whistle, may be heard during summer nights, and whose abdominal part is merely a large empty inflated sac. Cp. *isi-Konyane*.

**i(li)-Konyane** (*Khonyane*), *n.* Certain sea-fish (N.).

**i-nKonyane** or **Konyana** (*s.k.*—*plur.*, *ama* or *izi-Nkonyane*), *n.* Calf, up to the time it ceases to suck (when it becomes an *i(li)-Tote*); hence, foal, etc.; prime-looking, handsome youth (cp. *i-nTekane*); (mostly in plur. *izi-Nkonyane*) muscular lumpiness, bundles of muscle showing conspicuously on any part of the body, as the back, legs, etc.; used to express a 'young one' of the same kind (good or bad) as his father.

Ex. *inkonyana ka'Ngova*, the fine young fellow of Ngova's.

*inkonyana genkomo le*, this is the calf of a proper one, *i.e.* is a perfect specimen, a thoroughbred of its kind.

*inkonyana yenfambele*, a calf of a cow with one teat *i.e.* of a good-for-nothing, lazy person

*intsizwa yayisuke inkonyane wonke unximbo*, the young-man was covered with muscular lumps all over the body *i.e.* was of a very muscular build (not much admired by the Natives).

*iseyinkonyana le*, this (cow) is still (with) a calf *i.e.* is still suckling one.

P. *izinkonyana xilandela omama*, calves follow (*i.e.* take after) their mothers.

**isi-Konyane** (*Khonyane* — no plur.), *n.* Locust or locusts, of the common plague variety = *i-nKumbi*; cp. *um-Konya*.

N.B. This pest is supposed to have been sent to these parts by a certain queen *uMabelemade* (Queen Long-breasts), who is reputed owner of the swarms, and is reported as living 'far away in the north'.

**i-nKonyanebomvu** (*s.k.*), *n.* One of a certain section of the *u-Mhonambi* regiment = *i-nDwazi*.

**isi-Konyoloto** (*Khonyoloto*), *n.* Muscular-bodied person, with bunches of muscle showing prominently all over him, as the typical 'strong man'. See *i-nKonyane*.

**Konza** (*Khonza*), *v.* Make oneself servile to another (acc. or *ku*), make oneself his menial or dependant, live in a state of voluntary servitude to; be a subject,



dependant, or menial of, as when a Kafir acts as the subject of a chief, or willingly makes himself the menial of a Dutch farmer, or becomes adopted as a dependant in a rich man's kraal; hence, serve, as a subject his lord (*ku*, or acc.); pay one's respects to (with *ku* and *induba*, as below), give one's compliments to, salute [Sw. *unyange*, servility].

Ex. *nyiva kukonza, ukosi; ugifake ikalula lapa kwe*, I come to be your subject, or menial, sir, that I may put in my head (i.e. find protection and shelter) here under you.

*uBani ugakonza indaba kwe*, So-and-so sends you his respects or compliments.

*wongikanzela (indaba) ku'Bani*, you will give my regards to So-and-so — this expression is more common in Natal; in Zululand they more generally use *banela*.

**isi-Konzi (Khonzi), n.** One who is in a state of voluntary service, dependancy, or subjection to another; a vassal.

**i-nKonzo (s. k.), n.** A serving, or subjecting of oneself to a master or chief; vassalage. See *konza*.

Ex. *ukosi, nyiva kufuna inkonzo*, sir, I come wanting service, i.e. a position of servant, menial, dependant, or vassal to you (unpaid, of course).

*lu'ndaba kama'konzo*, there is no serving (as a menial or dependant) under this white-man; nobody will ever make himself subject to him (he doesn't know how to treat a servant properly).

*ahlushwa inkonzo yenkantsolo*, he is afflicted with a vassalage of hard-treatment, i.e. he leads a life of hard subjection, or is harshly treated by his over-lord.

**um-Konzo (Khouzo), n. s.** Present with which one accompanies his greetings when sending them through a third party to another, as a beast, etc.; gift as token of remembrance or regard, keepsake, even when given directly by one friend to another upon their casual meeting or leave-taking. See *konza*.

Ex. *lu'konzo wongikanzela ngayo kwe*, you will convey my salutations to yourself by this gift.

*lu'konzo ngurukonziswa oka'Matutwane*, this keepsake I had sent to me with greetings from Matutwane's daughter.

**Kopa (Khopha), v. = koba.**

**isi-Kope (Khophe), n.** That space which is left empty at the top of a vessel of liquid when only about seven-eighths full; the incompletely filled contents of such a vessel = *u(lu)-Kope, isi-Kobe, u(lu)-Kobe*; cp. *isi-Cete; isi-Qentu; isi-Kare*. See *koba*.

Ex. *ubani ob'ense utshwala isikope na?* who is it that has made this beer incompletely filled (by drinking from it, or not pouring in sufficient)?

**u(lu)-Kope (Khophe; pl. izi-nKope, s. k.), n.** Eyelash (= *um-Sebe*); that portion of the *i-koba* or glume, in some varieties of Kafir-corn, which projects, like eyelashes, beyond the grain-ball; also = *isi-Kope* [Sw. *kope*, eyelash; Nyas. *isi-Kope*; MZT. *zi-kowe*, eye-lids; Her. *omukova*, eye-lid; Reg. *ngoto*, eyelash; Ga. *nkoikoi*].

Ex. *ihlosa uhlobo lwamabele olu'nkope* (or *olu'nkope zinyezomantu*), the *ihlosa* is a kind of Kafir-corn which has eyelashes (or which has eyelashes like those of a man).

Phr. *umuntu olalisa izinkope*, a person who lays down the eyelashes, i.e. a crafty, pretending person, who assumes appearances of piety, abstemiousness, courteousness, quietness, etc., as circumstances demand.

**(li)-Kopela (Khopela), n.** A deep sunken eye (mostly in plur.).

**isi-Kopela (Khopela), n. = isi-Kopoco.**

**ama-Kopelana (Khopelana; no sing.), n.** Horns of an ox when short and nearly meeting together in a small oval formation over the eyes.

**u-Kopo (Khopho), n. = u-Kopokaneti.**

**isi-Kopoca (Khopoca), n. = isi-Kumbuzi.**

**isi-Kopociya (Khopociya), n. = isi-Kopoco.**

**isi-Kopoco (Khopoco), n.** Face sunk deeply in across the middle, from the nose being bridge-less and the forehead prominent, presenting an ape-like appearance = *isi-Kobongo, isi-Kopela, isi-Kopociya, isi-Wocongo, isi-Wonqo, isi-Wonqoba, isi-Wokogo*; cp. *u(lu)-Zukumba*.

**u-Kopokaneti (Khopokanethi), n.** Person with very deep-set eyes overlung by prominent eyebrows = *u-Kopo, isi-Wonqoba*.

Ex. *ukopo kuneti; uneta ngemvula yomdumo*, Deepset-eyes doesn't get wet; he gets wet only by a thunderstorm — sarcastic remark made about such a person as above.

**i-nKopolo (Kopholo), n.** Mine, of minerals; shaft, of a mine [? Eng].

**Kopolota, ukuti (ukuthi; s. k.; s. p.; s. t.), v. = ukuti kipiliti.**

**isi-Kopoqa (Khopoqa), n. = isi-Kumbuzi.**

**Kopoza (Khopoza), v.** Cut level the ground (acc.), as in preparation for a hut-site when the position is on a slope; look down with shame or shyness, as one conscious of guilt, or overcome with shyness (= *nrotoza*); also = *kubula*.



**Kopoza** (*s. k.; s. p.*), *v.* Make a swashing, rumbling sound like *kopo kopo*, as water in a gourd when shaken, or in the stomach; also = *goboza*.

**i-nKosa** (*s. k.*), *n.* Filament or styles of the female flower, growing out at the top of a mealie-cob = *izi-Yepu*. See *ke-puza*.

**i-nKosana** (*s. k.* — plur. *ama-Khosana*, *hard k.*), *n.* Small or petty chief; heir, of a kraal-owner, *i. e.* the eldest son of the chief wife (not necessarily the eldest son of the whole family); heir, to any special hut in a kraal. Cp. *i(li)-Posukubusa*.

Ex. *inkosana yaka uba?* who is his heir?  
*uye inkosana yakwabo*, it is he, the heir in his mother's hut.

**i-nKosazana** (*s. k.* — plur. *ama-Khosazana*, *hard k.*), *n.* Eldest daughter of a chief-wife (not necessarily the eldest daughter in the whole family); any daughter of a chief or important personage (by courtesy); hence, any 'young lady' generally; used also euphemistically for porcupine (which is not called by its real name *i-Ngengumbane*), from a superstitious dread that it would on that account come down and devastate one's crops (= *um-Fazazana*).

**Kosela** (*Khosela*), *v.* Shelter oneself, take shelter, from rain, cold or wind, by going under, behind, or into some sheltering cover. Cp. *um-Peme*.

**isi-Koshimane** (*s. k.*), *n.* Florin [said to be derived from Eng. *Scotshman*].

**Koshobala** (*Khoshobala*), *v.* = *konkobala*.

**i-nKoshobala** (*s. k.*), *n.* Any shrivelled-up thing, as a grenadilla, a dry skin, or an old woman.

**i-nKoshosho** (*s. k.*), *n.* (C.N.) = *i-nKototo*.

**i-nKosi** (*s. k.* — plur. *ama-Khosi*, *hard k.*), *n.* King or chief (of which there was only one among the Zulus); applied, by courtesy, to one in very high position, as a brother of the king, a prime-minister, etc.; (mod.) lord; magistrate; gentleman, and (in vocative) sir; plur. *ama-Kosi*, often applied to the *ama-Dhlozi* (see *N. B.* under *um-Kosi*); also to the White-men's Government [Gr. *kurios*, lord; *arche*, authority; Ar. *yoz*, husband; Ta. *m-gosi*; Ka. *a-hosi*; Bo. Ze. Ngu. *m-gosi*, man, male; Go. *mu-gosi*; San. *m-goshi*; Kag. *mu-gosha*; Reg. *mi-lowhe*, chief; Her. *omu-hona*; Sho. *i-she*; Ibo. *eze*. Comp. Zulu affix *kazi* (great; female) and Zi. *m-kodzi*, woman; Ndu. *m-kodshi*, woman; Nyamb. *m-kase*, wife; Ga. *m-kazi*, woman].

**um-Kosi** (*Khosi*), *n.* 5. Zulu king's annual festival, held about Christmas time (with *dhlala*), when the men of the whole nation assembled at the Great Place in full festal panoply, the king was 'doctored' with manifold charms, the ancestral spirits praised, the allegiance of the people renewed, new laws were proclaimed, the enjoyment of the new season's fruits was formally initiated by the chief, the herd-boy's syrinx (*um-lshingo*) was heard again for the first time in the new year, and so on; hence, any similar annual festival held by Native chiefs in Natal; also applied to days of universal holiday-making among the Whites, *e. g.* the King's Birthday, Christmas, etc.; shouted public announcement or proclamation of any kind (with *hlaba*), as when, according to Native custom, deputed parties announce to the world, from a hill-top or other conspicuous spot, a public hunt or dance, raise the alarm of an enemy's approach or the presence of a wild-beast, or any other important matter of common public interest; hence, freq. equivalent to alarm; also, the relief-party brought out by such an alarm. See *eshwana* [It seems probable that this word, in its derivation, is connected rather with the word *i(li)-Dhlozi* (ancestral spirit) than with the word *i-nKosi* (chief) — unless, of course, both these Zulu words are originally of the same derivation. We find in the Karanga *kosi*, sometimes *klosi* (plur. *ma-kosi*, *ma-klosi*) meaning 'ancestral spirit', to which annual sacrifices of bullocks, goats, etc., are made, and take place, with much feasting, about the same time as the Zulu *um-Kosi*. In the same language we find other words, *o-hosi*, *i-she*, etc. — all manifestly akin to our Zulu *i-nKosi* — to denote 'chief'. But in Zulu the ancestral spirits are also called *ama-Kosi*, which word would seem to be akin to the former, not the latter, Karanga words. Whence the *um-Kosi* in Zulu would seem more correctly to be the great festival of the chief ancestral spirits of the tribe or of its royal house].

Ex. *hapabhi unkoshi wambilo*, they have poured or run out to a cry (or alarm) of fire.

**ubu-Kosi** (*Khosi*), *n.* Chieftainship, lordly state; lordly life; lordly authority or rule; majesty, lordly pomp.

Ex. *uku-dhla ubukosi*, to inherit or come into possession of the chieftainship.

**i-nKosikazi** (*s. k.* — plur. *ama-Kosikazi* (*Khosikazi*), *n.* Chief or great wife of a chief; applied, by courtesy, to any one of a



chief's wives; also to the chief wife of any ordinary kraal-owner; also, as a term of courtesy, to any married woman.

**Kosoza** (*Khosoza*), *v.* Bear or behave oneself reverently, wear an humble respectful mien, as in the presence of one's chief, superiors, etc.

**Kota** (*Khotha*), *v.* Lick, as one cow another (acc.) or a child a plate; lick up, as a child the food (acc.) left on a plate, or medicinal powder from the hand; lick or lick up 'by the hand' (*ugesandhla*) i.e. clean a pot (acc.) or the food remaining on the side thereof by wiping it round with the finger and then transferring to the tongue (cp. *kotulula*); lick up (fig.) i.e. take up or remove by an absorbing or adhering process, as a rag might wet paint (acc.) when laid upon it, or a piece of blotting paper ink, or the earth water spilt upon it; smoothen a thing off externally, as though 'licking off' the remaining irregularities, as when giving the final touches to a piece of pottery (acc.), plastered wall and the like; nip, bite, or eat off the outer surface, as a beetle, spider, or similar insect giving one a slight bite at night, or nibbling off the outside of bookcovers, skins, etc.

Ex. *ibeshu lani selinye, lakotwa mukotane*, my buttock-cover is now thus, it was nibbled by earwigs.

Phr. *yo'eyikote*, it (the cow) will come to lick it (the strange calf, which, duly smeared with medicine, has been put to it, after the death of its own, and which the cow will eventually allow to suck)—used to signify that a person will come to like a certain thing after a while.

P. *ikol'eyikotayo*, it (the ox) licks the one that licks it—used in reference to the reciprocal action of friendly people.

**i-nKota** (*Kotha*), *n.* End of the tongue of an ox, with which it licks (see *kota*); forefinger, with which the food-vessel is wiped; used to express seven: a certain bird, the Rainbow Bee-eater (*Milvophagus albifrons*); used by women for 'grass.'

**isi-Kota** (*Khotha*), *n.* Long dry grass, fit for burning off.

**Kotama** (*Khothama*), *v.* Bow down, stoop (when standing), as a person examining something on the ground = *fola*; cp. *yota* [Her. *kotama*, bow down; Ga. *kolamka*, incline; MZT. *kombelela*, pay homage; Sen. *yogoma*, kneel].

**i(li)-Kotamo** (*Khothamo*), *n.* Crown of the arch formed by the doorway in a Native

hut; applied also to the thatch or matting covering that part.

Ex. *bamuka namakotamo amabili ebusuku*, they (the *abatakoti*) have taken off two doorway-crowns (i.e. some of the thatch therefrom which they will use in their evil charms against the kraal) during the night.

**um-Kotane** (*Khothane* — no plur.), *n.* 5. Earwig or earwigs.

**Köte**, *ukuti* (*Khōthe, ukuthi*), *v.* Drain up or off dry, draw off all the liquid or moisture from, as the sun drying up the water (acc.) in a stream, a man 'draining off' beer (acc.) from a pot letting nothing remain, or the sun drying up meales in a field = *ukuti kooce*; cp. *ukuti nkwe, ukuti kehle*.

**i(li)-Kote** (*Khothe*), *n.* A draining up or getting cleared off quite dry.

Ex. *xafa ikote izinkomo*, the cattle died off every drop of them.

**isi-Kote** (*Khothe*), *n.* Hot baking sun, drying up everything.

Ex. *libalele isikote namhla*, it (the sun) shines with a baking heat to-day.

**u(lu)-Kote** (*Khothe*), *n.* = *u(lu)-Koto*.

**isi-Kotela** (*s. k.; s. l.*), *n.* Excessively thick porridge, *isijingi*, and similar foods; [D. *skottel*, dish] tin basin or bowl, of the stores.

**u-Kotetsheni** (*Khothetsheni*), *n.* Rock-lizard = *u-Qotetsheni*.

N.B. A Native suffering with toothache goes and sits on the rock whereunder the reptile dwells, draws a little blood from his gums, and spits it out on the ground. Soon the lizard comes out, sucks up the blood, and the toothache ceases!

**um-Koti** (*Khothi*), *n.* 5. Forefinger, from being used to wipe (*kota*) off the food remaining in a dish; hence used for 'seven' = *isi-Kombisa, i-nKota*.

**u(lu)-Kōti** (*Kooti; s. k.; s. l.*), *n.* Young wives (collect.) of any particular kraal or locality.

**u(lu)-Kōtikoti** (*Khōthikhothi*), *n.* Thing that goes poking its tongue about everywhere, as a gluttonous person, dog, etc. always seeking about for something to eat or drink; also a snake, from its habit of poking about its tongue. See *kotiza*.

**Kotisa** (*Khothisa*), *v.* Cause or give a person medicine or food (doub. acc.) to lick up.

**Kotiza** (*Khothiza*), *v.* Lick about on all sides, as a snake's tongue or a flapping flame; poke the tongue (*izi-nDimi*) lickingly about in all directions, as does a



snake; go about 'poking the tongue' everywhere for food or drink, as a gluttonous man or a dog. Cp. *kota*, *ukuti kote*.

Ex. *ukoku elamba ekotisa imixi*, he is constantly going poking about with his tongue in the kraals.

*utshwala babumandi, sasimze sokotiva izindimi*, the beer was nice, we just kept our tongues wagging about (like a snake's, i.e. we kept all the time licking our lips).

**Kōto, ukuti** (*ukuthi*; *s. k.*; *s. t.*), *n.* Be cozy, snug, as one sleeping, a nice warm room, etc.

**u-Koto** or **Kotwane** (*s. k.*; *s. t.*), *n.* Snug, cozy hut, etc.

**Kwa'Koto** (*Khotho*), *n.* Magistrate's court; at the court [Eng.].

**u-Koto** (*Khotho*), *n.* = *u-Qoto*.

**i-nKoto** (*Kotho*), *n.* (C.N.) = *i-nKoxe*.

**u(lu)-Koto** (*Khotho*), *n.* = *u(lu)-Qoto*; used also idiomatically in the sense of 'old', 'poor old', etc., and expressing, as in English, a feeling of contempt, sympathy, etc. Cp. *u-Nsondo*.

Ex. *yek'uZumbu eyelwa ukoto* (or *ukote*)! oh! poor old Zumbu!—as might be said sympathetically when some unpleasantness has befallen him.

*kanginika nopeni koma kodwa ukoto*, he didn't give me even a single old penny.

**ama-Kōtokoto** (*Khōthokhotho*—no sing.), *n.* = *izi-nKoko* (see *u(lu)-Koko*).

**isi-Kōtokoto** (*Khōthokhotho*), *n.* Certain plant, used for earache (C.N.).

**i-nKototo** (*Kothotho*), *n.* Woman's name for pig; also sometimes any wild animal, as hyena, leopard, etc. (not a *hlonipa* word, though occasionally used for that purpose).

**u-Kototsheni** (*Khothotsheni*), *n.* = *u-Kote-tsheni*.

**Kotoza** (*Khothoza*), *v.* Gather or glean what is left in a field (*ehlangueni*) by the owner after he has harvested, as odd mealie-cobs, corn-ears, etc. (acc.), as herd-boys are frequently allowed to do = *kwanya*; cp. *kwica*.

**Kotoza** (*s. k.*; *s. t.*), *v.* Speak with a low, small voice, as a sick, enfeebled person.

**isi-Kotozi** (*Khothozi*), *n.* An after-gatherer, a gleaner—see *kotoza*.

**um-Kotozo** (*Khothozo*), *n.* 5. That which is left over for gleaning in a field already harvested = *um-Kwanyo*.

**u(lu)-Kōtshana** (*Kootshana*; *s. k.*; *s. t.*), *n.* 'Dirty little young-wives' or *o-makoti* a contemptuous reference to some-

body's young-wives or the young-women of any particular locality.

**Kōtu, ukuti** (*Khōthu*, *ukuthi*), *v.* = *nikati gotu*.

**Kotuka** (*Khothuka*), *v.* = *gotuka*.

**Kotula** (*Khothula*), *v.* = *gotula*.

**Kotuluka** (*Khothuluka*), *v.* Get wiped, scraped, or cleared off, as food (acc.), etc., below. Cp. *kucuka*.

**Kotulula** (*Khothulula*), *v.* Wipe or clear anything away by sweeping it off with the finger or hand, as when clearing out the remnants of food (acc.) in a pot by running round the fingers, or when removing sweat from the face by scraping it with a bone scraper, or when brushing off spilled water with the hand = *kotuluzza*; cp. *gwebeda*; *kucuzza*.

**Kotuluzza** (*Khothuluzza*), *v.* = *kotulula*.

**Kōtuluzi, ukuti** (*Khōthuluzi*, *ukuthi*), *v.* = *kotulula*.

**Kova** (*Khova*), *v.* = *kovoya*.

**isi-Kova** (*Khova*), *n.* Hooting owl, of which there are several different varieties. Cp. *i-nKovana*; *u-Mabengwane*.

N.B. The owl when it cries, says, *Vuk'ungibule!* Get up and whack me!

**isi-Kōva** (*Khoova*), *n.* Plantain plantation.

**u(lu)-Kōva** (*Khoova*; no plur.), *n.* Plantain, tree or fruit—this was cultivated by the Natives near the mouth of the Umhlatuze in Zululand, even in the time of Shaka, to whom quantities were regularly sent [Sw. *mgomba*; Cong. *di-nkando*].

**i-nKovana** (*s. k.*), *n.* = *u-Mandubulu*.

**u(lu)-Kovo** (*Khovo*), *n.* = *u(lu)-Kovoyo*.

**i(li)-Kovoti** (*Khovothi*—gen. in plur. *ama-Kovoti*), *n.* Surface dregs, husks, refuse, etc., such as rise and float on the top when corn, beans, medicine, etc., are mixed up with water.

**um** or **u(lu)-Kovoti** (*Khovothi*), *n.* 5. Large thorny tree (*Charachme Meyeri*), growing along the coast.

**Kovoya** (*Khovoya*), *v.* Make one fall together or bend down from powerlessness, take all the strength out of one so that he sink together, as long endured hunger, great exhaustion, a drastic medicine, etc. = *kova*.

Ex. *usekoyayee iuhlata*, he is already falling together from hunger.

*umdi unbululele umkoroye*, the medicine has done for him, has bent him up with exhaustion (from its powerful working).

**u(lu)-Kovoyo** (*Khovoyo*), *n.* That which makes one fall together from strength-

lessness, as a great hunger, etc., as above = *u(tu)-Kovu*.

*i-nKovu* (*s. k.*), *n.* Pumpkin or vegetable water *i.e.* in which the pumpkin or *imifino* have been boiled, and which is drunk or used for further cooking-purposes; watery exudation from a sore or ulcer (see *u(tu)-Bomu*); certain veldt-bird.

*Phr.* *uutle ugenkora emehlweni*, you have thrown pumpkin-water in his eyes *i.e.* have slashed him with abuse, abused him to his face.

*um-Kovu* (*Khovu*), *n. s.* Familiar of an *untakati*, whom he sends round by night for working evil, placing poison, etc., in the kraals = *un-Luto*; cp. *u(tu)-Singu* [Sw. *mwoen*, evil-doer].

*N.B.* The descriptions of this wonderful creature are various, but all accounts seem to agree in that it is a being about the size of a child, in reality the corpse of a dead person dug up and brought back to life by an *untakati* who is master of the process. The end of the tongue is cut off (others say slit), so that the creature can only talk in an indistinct, 'thick' kind of way (= *shwa-shwaxa*), and as it moves about in a kraal at night, it produces a noise resembling the smacking or rustling of a woman's leathern kilt (= *kachlaxa*), whence it is frequently dubbed *isi-Dwabakazana i.e.* a little old bit of kilt. Its appearance in a kraal generally prognosticates death, and, should there chance to be a person sick in the kraal at the time, all hope would be given up as to his recovery.

*ama-Kovula* (*Khovula* — no sing.), *n.* Thick mucus (not of a scrofulous nature = *un-Nqumfala*) from the nose, (vulg.) snots. Cp. *ama-Finyila*; *u(tu)-Timula*.

*i-nKowane* (*s. k.*; no plur), *n.* Small kind of edible mushroom, white beneath. Cp. *i(li)-Kowe*, and following.

*i-nKowankowane* (*s. k.*), *n.* Large kind of poisonous mushroom, mostly black, though also sometimes white, beneath, and recognised by its peculiar smell and outer skin.

*N.B.* For poisoning by this mushroom, take the ear of a calf, goat or dog, boil, and give the broth to drink!

*i(li)-Kowe* (*Khowe*), *n.* Large edible mushroom, of a flatish shape, white beneath and above, and about the size of a saucer. Cp. *imBenge* [Sw. *kiyoga*, mushroom; Bo. *knai*].

*isi-Kowe* (*Khowe*), *n.* Place where the preceding grows.

*i(li)-Kowendhlovu* (*Khowendhlovu*), *n.* Large

est South African kind of mushroom — the 'elephant' mushroom, with a pileus about eighteen inches broad.

*Koxa* (*Khoxa*), *v.* Make a hole, cavity, groove, or sinking in a thing, as when scooping out the eye (acc.) of a potato, or when making the beer (acc.) in a pot sink low by taking a long drink = *ukuti koxe*; cp. *ukuti kipiliti*.

*Köxe*, *ukuti* (*Khöxe*, *ukuthi*), *v.* = *koza*.

*i-nKoxe* (*s. k.*), *n.* = *isi-Koxe*.

*isi-Koxe* (*Khoxe*), *n.* Hole, pit, or groove formed in a thing by a sinking in, scooping out, etc., as in a person when an eye has been cut out, or when they sink in from sickness, or the pit left in the body when a bullet-wound has healed badly, a groove grown in the bark or trunk of some trees (cp. *i-nBombo*), or the empty space made in a pot of beer after a long drink has been taken, reducing the contents to about three-quarters full (cp. *isi-Kope*) = *i-nKoxe*.

*Koxeka* (*Khoxeka*), *v.* Have or get a hole, cavity, etc., made in a thing, as a man who has lost an eye or whose eyes have sunk in through sickness, or beer that has sunk deep down in a pot from a long drink having been taken (used in perf.).

*Koyo* (*Khoyo*), *adv.* = *ko* or *kona*, and almost obsolete save in negative phrases as below — the final *yo* is perhaps merely the ordinary expletive or euphonic particle commonly affixed to verbs in the relative and participial forms.

Ex. *umkuba ongasekoyo lwo*, that is a custom which no longer exists.

*Koza* (*Khoza*), *v.* Seek to establish custom or trading relations with a person (with *ku*), generally by making him an opening present (= *isi-Kozi*), or by offering him goods on unusually favourable terms = *hlaba isikozi*.

*i(li)-Koza* (*Khoza*), *n.* Intense, burning heat, as felt in the immediate vicinity of a great fire or (metaphor.) a hot locality (cp. *i(li)-Langabi*); fame, great reputation (= *i(li)-Dumela*).

Ex. *amadumbi umi ashiswe ikaza lehlali*, my dumb-bis have been dried up by the great heat of the forest (on the outskirts of which they were planted).

*ikaza lake likulu*, he is very famous.

*i-nKoza* (*s. k.*), *n.* = *i-nKosa*.

*Kozana* (*Khozana*), *v.* Have mutual trade relations, be customers one to another, as a farmer with a Native who supplies him with pigs, etc.



**um-Kozi** (*Khozi*), *n. l.* Customer (on both sides), one with whom a buyer or seller has habitual trade relations.

**isi-Kozi** (*Khozi*), *n.* That by which a seller seeks to obtain custom or purchase for his goods, being generally a preliminary present of some kind.

Ex. *ugive 'kuhlaba isikoxi kuce.* I have come to offer you a present with a view to our entering into trade relations.

**u(lu)-Kozi** (*Khozi*), *n.* Black Mountain Eagle (*Aquila Verrauxi*); (C.N.) applied to a violent, passionate man [Bo. *kozi*, kind of eagle; Her. *otyi-kuvikoze*, mountain eagle].

**Ku** (*s. k.*), *pers. pron. nom. and acc.* It (used with nouns of the 8th. cl.); *pers. pron. acc.*, thee, you (pron. of the 2nd. pers. sing.).

**Ku** (*s. k.*), *prep.* To; from; into; for; with; with respect to, etc.; also contr. of *kuma*, than, between (in comparison of things) [Mal. *tu*, towards].

Ex. *kukuwe loko*, that is for you (to decide).

*uti-ni kutoko?* what do you say, or think, to that?

*ngisuka ku'mame, ngisaya ku'baba*, I come from my mother, and am now going to my father.

*ang'azi uwa umupi omubi ku'Zumbu no-Dhlozi*, I don't know which is the worst between Zumbu and Dhlozi.

**Kuba** (*Khuba*), *v.* Knock off the irregularities on the surface of a new grinding-stone (acc.), by striking it violently with another stone; 'knock off' or get through smartly and in large degree, as when a girl gets through a large quantity of grain (acc.) when grinding, a traveller covers a great stretch of country (acc.), or a man drinking off a great pot of beer (acc. = *guba*); knock up against one's foot, trip up, as a stone projecting in one's path might a person (acc.) walking there (cp. *quzuka*); catch a person (acc.), trip him up, on a statement (with *nga*); 'knock up against' (visually), meet one's eyes, come in one's way, as firewood (nom.) might a woman (acc.) going about the veldt or bush, or any unusual kind of game a traveller passing through a country.

Ex. *yiloku ekuba nje, ufuna-ni?* he incessantly turning up (*i. e.* appearing before one in a certain kraal or along a certain way), what does he want?

*ayibonase ngikube inkomo kulolo'zwe*, never a head of cattle met my gaze, came in my way, in that country.

*angibonase ngikutsho 'kaba kubepi' utsimu.*

I was not met by (*i. e.* I did not see) a single plant in that field.

*wabushaya wabakuba utshinto*, he knocked off *i. e.* finished off the beer (in the pot).

**(li)-Kuba** (*Khuba*), *n.* Hoe (= *ili-Greju*); large projecting front-tooth (= *i-mBazo*) [Ga. *ukimbi*, hoe; Her. *ekuru*, axe; Sw. *jembe*, hoe; Kamb. *zembe*; Ze. *gembhe*; San. *ikumburu*].

**i-nKuba** (*s. k.*), *n.* Scarab, or tumble-dung beetle, frequently noticed rolling balls of dung along the path; very small beetle, swarming in fresh dung.

**isi-Kuba** (*Khuba*), *n.* Short remaining stump of a worn-out hoe; very short tooth, whether by natural growth or by having the top knocked off (= *isi-Kunku*, *isi-Suka*, *isi-Junjubezi*); also = *i-(li)-Zembe* (the disease) [Her. *ekuru*, axe; Reg. *ijuku*, axe].

**um-Kuba** (*Khuba*), *n. s.* Custom; practice, as of any particular tribe or locality (cp. *i-mVelo*); strange action, unusual performance, as a trick or a feat; (in a more restricted sense) undesirable practice, bad habit, evil deed; tricky action, prank; sort, kind (as to external appearances), fashion, style, as the colouring of two or more cattle, a mode of action, or style of dress; *plur.* *imi-Kuba*, actions of daily-life, conduct.

Ex. *umkuba muni vomi lo?* what manner of behaviour is that?

*umemikuba bi'muntu*, this person has undesirable ways, is given to bad practices.

*kuna'nkuba lo'nfano*, there's nothing with this boy — *i. e.* perhaps, there's nothing wrong with him morally, or, there's nothing of usefulness in him, he is good for nothing.

*i-inkomo zake i'inkuba mnyama*, his cattle are all of one manner or kind (may-be as to their colour, horns, etc.).

*i-vingubo zabafundisi i'inkuba mnyama*, the clothes of ministers are of one style or fashion.

*uku-kuela*, or *gilo*, *imikuba*, to play mischief, tricks, etc.

**isi-Kubabende** (*Khubabende*), *n.* Certain veldt-herb, having a woody carrot-shaped root, commonly met with when hoeing up new soil; solitary, uncared-for individual, without children, wives, etc. — from the above plant having only one single root devoid of branchlets.

**i-nKubabulungwe** (*s. k.*), *n.* — *i-nKuba*.

**Kubala** (*Khubala*), *v.* Get or be hurt, injured, harmed physically (by some wound), as a man in battle or in an accident, or (metaphor.) a man who has been chronically harmed by some disease; be pained, disappointed, griev-

ed at heart; get harmed or disabled in its action, *i. e.* be ineffective, as a medicine that has failed to work (= *kubazeka*); get painful *i. e.* go on to inflammation and suppuration, as a wound not healing in a healthy way (cp. *ubu-Kubele; vinda*). See *kubaza*.

(li)-**Kubalo** (*Khubalo*), *n.* Any Native wood-medicine (which is kept or sold in the lump), as medicinal roots, bark and the like, not leaves, bulbs, stones, or animal powders (= *i(li)-Quzu*; cp. *i(li)-Kambi*); also applied in an especial sense to the *i(li)-Doyi*.

*N.B.* *Amakubalo* are eaten always upon the death of one of the family, in order to strengthen against ill-effects that might otherwise follow. They must be eaten before any food is taken. Thus, should a person die in a kraal, *amakubalo* must be eaten by all the remaining inmates thereof, except in the case of a wife, when only the children of her hut take the medicine, she being eaten for, of course, by all the members of her own parental kraal. Cp. *um-Lare*.

(li)-**Kubalo lezinkobe** (*Khubalo*), *n.* Certain small veldt-plant, having a tiny violet flower on a long stalk.

**um-Kubampofu** (*Khubampofu*), *n.*  $\bar{s}$ . = *um-Kumampofu*.

**Kubaza** (*Khubaza*), *v.* Injure, harm, hurt a person (acc.) by wounding in battle or an accident (used only of cut flesh wounds or *ama-Nxeba*, not of healable fractures, or knocks with a blunt instrument); injure seriously, or chronically, as an *umtakati* might a person (acc.) by rendering him incurably infirm. Cp. *kubata*.

**Kubazeka** (*Khubazeka*), *v.* = *kubata*.

**Kubeka** (*Khubeka*), *v.* Get tripped up, as by a tree-root or a projecting stone on the way (cp. *quzuka*); get tripped up, or caught, in one's speech, as when he has inadvertently let out a compromising statement. See *kuba*.

**Kube kupela** (*Kube kuphela*). That's all, that and nothing more, that's the long and short of it.

**Kubela** (*Khubela*), *v.* Keep or drive off the calves (acc.) from their mothers during milking-time, gen. by tapping them on the foot or head; also sometimes used for *kubata*.

**i-nKubele** (*s. k.*), *n.* One wounded, or injured in the flesh (not mortally, though seriously), as in a fight or accident; one who survives from a serious disease (whether during convalescence, or from some chronic harm resulting therefrom);

certain shrub, having a white umbel of flowers.

Ex. *asini'ukubele lesi'sifo*, that disease has no convalescent, no recoverer, *i. e.* is incurable, fatal.

**ubu-Kubele** (*Khubele*), *n.* State of being as above; pain, or the inflammation and suppuration causing same, in a wound that has not healed well; certain herb, with a raceme of white flowerlets, used medicinally for allaying the pain of toothache, etc.

**Kube ng'unapakade** (*Kubeng'unaphakade*), = the following.

**Kube pakade** (*Kube phakade*), *adv.* It be long, long hence, equivalent to Eng. 'for ever' (the thought not being of eternity, but of an incalculably long time, the end of which is not cognisable).

**Kube yiloku** (*Kube yilokhu*), etc. = *Yilo, Yiloku*, etc.

**Kube sokuba kupela** (*Kube sokuba kuphela*), = *kube kupela*.

**Kubi** (*s. k.*), *adv.* = *kabi*.

**Kubo** (*s. k.*), *prepositional noun*, and *pron.* To them; his or their kraal or home; his or their clan or country.

Ex. *as'eye kubo*, he has now gone home, *kucuxina kubo loko*, that is done in his country or among his tribe.

(li)-**Kubo** (*s. k.*), *n.* A siding with one's own party, partiality for one's own side, as in a dispute or matter for sympathy; a home, home-kraal.

Ex. *libi ikubo*, it is wrong to indiscriminately favour one's own.

*umuntu ongenakubo*, a person who has no home (which he can call his own).

*mus'ukucuxa ikubo*, you shouldn't show partiality or favour towards your own side.

**Kubula** (*Khubula*), *v.* Go over a field (acc.) a second time, as when re-sowing it, or going over it again in search of potatoes after it has already once been dug up = *kopoza*.

**Kubungula** (*Khubungula*), *v.* Go digging all about a field or the veldt in search of food, roots, etc. Cp. *gqalakasha*.

**Kuca, ukuti** (*Khūca, ukuthi*), *v.* = *kuca*.

**Kuca** (*Khuca*), *v.* Scowl, frown, as at a person (acc. with *ela* form) = *kunca, kwaca*.

**Kūcu, ukuti** (*Khūcu, ukuthi*), *v.* = *kuenca; kuenza*.

**Kucuka** (*Khuenca*), *v.* Get cleared away *i. e.* taken off or removed completely, as rubbish from a kraal, goods from out of a hut, remains of food clinging to a



pot, or crops in a river-side field by a flood; get cleared out, made go off entirely, as people from a hut or kraal = *ukuti kucu*; cp. *kotuluka*.

**Kuculula** (*Khuculula*), *v.* = *kucuz*.

**Kucuz** (*Khucuz*), *v.* Clear away *i.e.* take off or remove completely, as a person rubbish (acc.), etc., as above; clear out, as people, as above = *ukuti kucu*; cp. *kotulula*.

**Kude** (*s.k.*), *prop.* Far, far off, a long way, far from (with *na* or *ku*) [Her. *ko-kure*; MZT. Suk. *kule*; Bo. Ngu. *hale*; Ru. *kulele*; Nyamb. *hali*; Gu. *kula*; Ko. *ku-kala*; Ga. *wala*].

Ex. *kukude oTukela*, it is far to the Tukela. *kukude kangakanani kini?* how far is it to your kraal or district?

**Kudebuduze** (*s.k.*), *adv.* In a short time, soon, it won't be long before (used with prefix appropriate to the noun or subj. of verb).

Ex. *kukudebuduze afike*, it is a short time and he will arrive.

*I'ndhlu ikudebuduze ince*, this hut it won't be long before it falls.

**Kudumala** (*Khudumala*), *v.* = *fudumala*.

**isi-Kudumezi** (*Khudumezi*), *n.* Sultriness, closeness, oppressiveness of atmosphere, as on a hot moist cloudy day on the coast = *isi-Fudumezi*; cp. *isi-Kulu*; *isi-Amvu*.

Ex. *libalele isikudumezi uamhla*, it (the sun) is sultry to-day.

**Kuhla** (*Kuhhla*), *v.* Rub vigorously, as a window or table (acc.) with a cloth when cleaning it (cp. *shikisha*; *hlikihla*); rub into or over vigorously, as the body (acc.) with medicine or ointment (cp. *geoba*); scrub, scour, as a floor with a scrubbing-brush or sand; brush hard, in a scrubbing manner, as a coat to remove a stain or mud, or a pair of boots when polishing them (cp. *hlangula*); scrape or rub hard, as the flesh-side of a hide with a prickly aloe-leaf to remove any remnants of the inner-skin after they have been scraped up by the iron (cp. *pala*) [Her. *kura*, scrape].

**isi** or **um-Kühlakuhla** (*Khühlakuhla*), *n.* 5. Person who rubs about in the same place *i.e.* a confirmed invalid, one who from chronic infirmity is kept in his hut or bed = *isi-Shelushela*.

**Kuhlakuhleka** (*Khuhlakuhleka*), *v.* = *kuhlazeka*.

**um-Kuhlane** (*Khuhlane*), *n.* 5. General name for any acute disease accompanied by fever, etc., such as ague, influenza,

enteric, small-pox, pneumonia, pleurisy, severe cold, etc. [Sw. *ukunguru*, malaria].

**Kuhlaza** (*Khuhlaza*), *v.* Keep rubbing about on one spot, as an infirm or indolent person, or a pig wallowing. Cp. *kuhla*.

**Kuhlazeka** (*Khuhlazeka*), *v.* Get made to rub or shuffle about in one spot, as above; get made to shuffle along or move along only slowly, *i.e.* get burdened or weighed down with a heavy load = *kuhlakuhleka*.

**Kuhle** (*s.k.*), *adv.* It were well (with *uku-ba*); it is well, proper, good, etc.; well (= *kahle*); also idiomatically used to express 'just like' (= *njeng*a — see *hla*).

**Kühle, ukuti** (*Khühle, ukuthi*), *v.* Be dense, thick, heavy, as a pitchy darkness, a heavy fog, or a dense smoke.

**Kuhleka** (*Khuhleka*), *v.* Get rubbed, scrubbed, brushed, scraped, etc., as above — see *kuhla*.

Phr. *uku-kuhleka ngenhlu* (or *ngomuxi*), to get rubbed by the hut-floor (or that of the kraal), *i.e.* to be kept sitting continually at home, as one chronically infirm.

*uku-kuhleka ngesihlati pantsi*, to get rubbed by the cheek on the ground, *i.e.* to be always lying down, from sickness or indolence; also with *uku-pika* to express 'to deny flatly, positively, absolutely.'

**isi-Kühlekuhle** (*Khühlekuhle*), *n.* Anything dense, thick, heavy, as above — see *ukuti kuhle*.

**Kühlu, ukuti** (*Khühlu, ukuthi*), *v.* = *kuhluka*; *kuhlaza*.

**i-nKuhlu** (*s.k.*), *n.* Belly when swollen from an unexpected pregnancy, as in a girl who has had unlawful intercourse, or in a woman whom one did not know to be in child = *i-nGurru*; cp. *u-Ngiyakusho*.

**um-Kuhlu** (*Khuhlu*), *n.* 5. Certain tree (*Strychnos Maekenii*) bearing a non-edible fruit resembling the *i(li)-Hlala*, and used medicinally for stomach complaints, as an *intelezi* against lightning, and for making domestic vessels (= *isi-Tonga, um-Guluguzu*); also (N. fr. Xo.) Natal mahogany tree (*Trichilia emetica*), bearing large red-and-black bean-like seeds.

**Kuhluka** (*Khuhluka*), *v.* Get swelled out, be swollen up, as the belly from dropsy or pregnancy, or the cheek from tooth-ache; be swelled at, *i.e.* pout, the mouth (*unlomo*), as an angry man [Her. *sura*, swell].

Ex. *sqabuka ngokukuhluka kwesisu*, we noticed it first by the swelling out of the belly — freq. said of a girl become pregnant



through unlayful intercourse, wherefore children of such a birth are frequently named *u-Nkuhlu*.

**Kuhluzo** (*Khukhuzo*), *v.* = *kuhlu*; also 'scrape out' a calabash (acc.) by introducing sharp stones inside, which, by being vigorously rattled about, bring off the bits of dry pulp and skin still remaining inside.

**Kuko** (*Kukho*), *conj.* Whether — or (with indic. mood of verb).

Ex. *yisho pelo, kuko ugaruwa, kuko hawuzami, yini na?* say then, whether you agree, or not.

**u(lu)-Kuko** (*Khukho*), *n.* Sleeping-mat (= *ili-Cantsi*); anything broadly, largely spread out, as a large field, or a great number of sheep covering a tract of land; coiling-mat or *ili-Nzadi* when made of *i-nDudi* grass [Sw. Ga. *m-keka*, sleeping-mat; Bo. *mu-keka*].

**il(i) or isi-Kuku** (*Khukhu*), *n.* Species of rough-leaved grass growing in damp places (= *ili-Kukuboya*); small bag made of a cow's bladder or of woven palm-leaves, for carrying the snuff-box, preserving *isi-nJobo*, etc. (= *ili-Kiki*, *isi-Kwama*); hence, pocket, of clothing; also = *ili-Ququ*; also = *ili-Kupu* [Sw. *mfuko*, pocket].

**i-nKuku** (*s. k.*), *n.* Fowl; certain plant, whose root is used as an emetic [Skr. *kukula*, fowl; Sin. *kukula*; Kag. San. *ukuku*; Sw. *kuku*; Ga. *nkoko*; Reg. *nyoko*; Her. *nydyuhuu*; At. *akiko*; Maf. *mankoko*].

Phr. *inkuku isikre unlomo*, the fowl has had its beak cut off — said of a noisy talker who has been silenced (N).

**il(i)-Kukuboya** (*Khukhuboya*), *n.* Species of grass, as above = *il(i)-Kuku*.

**isi-Kukuboya** (*Khukhuboya*), *n.* Kind of wild-fig tree, having small hairy fruit. Cp. *um-Kiwane*.

**Kukuka** (*Khukhuka*), *v.* Get swept away, etc. — see *kukula* = *kukuleka*.

**i-nKukukazi** (*s. k.*), *n.* Hen = *isi-Kukukazi*.

**isi-Kukukazi** (*Khukhukazi*), *n.* = *i-nKukukazi*.

**isi-Kukuku** (*Khukhuku*), *n.* Kind of edible nettle (= *imlali*); echinus or sea-urchin (= *umwa otmanthle*) — used for purposes of *lakuta* and supposed to cause the body to swell to an immense size; the disease so caused, prob. dropsy in some form (cp. *il(i)-Qangana*); any immensely stout person (= *isi-Kukulugu*); a person who gets quickly 'nettled' or angry, as at anything one might say (cp. *isi-Filane*).

**Kukula** (*Khukhula*), *v.* Carry or sweep away in an extended raking manner, as a rush of water might any rubbish, crops, etc., (acc.) in its course, or a harrow carrying before it the weeds in a field (= *fulula*); clear of (*neut.*), go off 'bodily', with everything, as a family when removing from one locality to another, an *impi* that has over-run a district, or a dancing-party merely moving bodily away to give place to another, as at a wedding; clear up, clear away (*neut.*), as labourers who, having finished their job, clear up and depart with all their belongings [MZT. *kunka*, flow; Sw. *kumba*, sweep away].

**isi-Kukula** (*Khukhula*), *n.* Heavy down-pour of rain, such as sweeps away all light things lying about; temporary sweeping rush of water, torrent, freshet, as is caused in mountain-kloofs and ditches by such a rain; great mass or multitude of men, cattle, etc., going along, as it were, in a sweeping mass, as an army or hunt.

Ex. *bafiku kway'isikukula*, they arrived in a sweeping crowd.

**u-Kukulelangoqo** (*Khukhulelangoqo*), *n.* A universal driving along or bringing up of the whole common herd, as to the king's kraal at an *um-Kosi*, or for being sent out on the war-path, nobody being left at home but females and children; sometimes = *u-Ngoqo*.

Ex. *impi ka'kukulelangoqo*, an army raked together of the whole population indiscriminately, as above.

**isi-Kukulugu** (*Khukhulugu*), *n.* Immensely big, stout person = *il(i)-Bibi*, *ama-Fufununu*, *ama-Fundululu*, *isi-Kukuku*.

**Kukumala** (*Khukhumala*), *v.* Swell, expand, be puffed up, or grow big from inflation, as a balloon when being filled, bread when rising, or beans when soaking; hence, swell in numbers, as any body of people; swell, be inflated or puffed up with self-conceit, pride, and the like; swell, as a cat or leopard when putting up its back in anger; hence, 'get one's back up', have one's temper ruffled, become angry (mostly used in perf.).

Ex. *us'ekukumele, ngoba ngati kuye*, he has now got his hair up, because I said (so-and-so) to him.

**Kukumeza** (*Khukhumeza*), *v.* Make swell up, puff up, inflate, as above, in any sense.

Ex. *uku-xi-kukumeza*, to puff oneself up, make or think a lot of oneself.



**Kukusa** (*Khukhusa*), *v.* Take and make off with a thing (with *na*), as when purloining it.

**Kukuza** (*Khukhuza*), *v.* Scrape away by a small scratching motion, as mud (acc.) from the coat with the finger-nail, or paint from a door or burnt crust from a pot with a piece of tin (not scrape by long single scrapes = *pala*; or scratch by long-drawn scratches = *hwaya*); scrape or scratch off with the teeth, *i. e.* nibble, pick, as a person might the bits of meat (acc.) from a bone (acc.), or the pulp remaining attached to a fruit-stone; (C.N.) suck, as a peach [Her. *kurura*, scrape].

Ex. *wakukuzwa ingwe*, he was picked clean by a leopard *i. e.* had the flesh torn clean off from the bones.

**i-nKukwazana** (*s. k.*), *n.* A small hen = *isi-Kukwazana*.

**isi-Kukwazana** (*Khukhwazana*), *n.* = *i-nKukwazana*.

**Kula** (*Khula*), *v.* Grow, increase in size or magnitude, as a person, tree, or affair; rise, as a river [Skr. *tu*, increase; Gr. *phuo*, I grow; Ar. *kibir*, grow up; Hi. *ugna*, grow; Ga. Bo. *kulu*; Sw. *kul*; Her. *kura*; MZT. *mula*, increase; Lt. *uu*, grow].

Ex. *umHlatuze ubukula*, *usuka izilandkhi*, the Umhlatuze was rising in towering masses, coming down in great waves.

*us'ekutile manje*, he is now grown up (*i. e.* is now a young man or woman, no longer a child).

**u(lu)-Kula** (*Khula* — no plur.), *n.* Weed or weeds; plur. *izi-nKula* (*s. k.*), separate masses of weeds, as in two different fields [Sw. *ki-gugu*, weed; Her. *zukupura*, weed].

**Kulata** (*Khulatha*), *v.* Fix in or make firm the assegai-blade in the shaft.

**i-nKulati** (*Kulathi*), *n.* Material used for fixing in an assegai-blade into the shaft (see *kulata*), whether it be the *i-nGeino* put into the hole, or the piece of skin used exteriorly for binding.

**Kuleka** (*Khuleka*), *v.* Salute a person (with *ku*) from respect, as does a man upon first arriving in a kraal, or when passing a superior on the road, gen. by saying *e! nungane!* or *mmuzana!* or *'nkosi!* (*i. e.* hail friend, sir, or lord!) — not to welcome or greet, as the person on the spot might him arriving or passing (= *bingelela*, *takazela*); hence, (M) do reverence to by voice, adore, as one adoring God (with *ku*); humbly or respectfully request or beg a thing (acc.)

of a person (with *ku*); hence, (M) pray, utter a petition (for which this is the best word); tie up, as to a peg, a calf (acc.), goat, etc., by a grass-rope or *isi-Singa* bound round the leg; keep or hold fast a person (acc.) to his word (with *ku* or loc.) when he wants to get free from it or deny it [Mao. *karakia*, pray; Her. *kumbu*, pray].

**Kulela** (*Khulela*), *v.* Grow up at, with, etc. (with *ku*, *na*, etc.), as a child; increase or grow for, as any affliction, weeds, a child in the womb, etc. (gen. transposed into passive form).

Ex. *ngikulelwe i'ala*, I am increased for by a law-suit, *i. e.* it is being worked with vigour against me, it has become serious for me.

*us'ekulelwe*, she is increased for (by the child in the womb) *i. e.* is advanced in pregnancy (not used of cattle — for which *mito* is used) = *us'emiti*.

*uku-zi-kulela*, to grow up of oneself or itself, without the aid of anybody.

**Kulelana** (*Khulelana*), *v.* Grow big mutually, as below.

Ex. *sekukulelene esiswini*, it (the different kinds of food I have been mixing together) has swollen up together (causing flatulence).

**i-nKulelane** (*s. k.*), *n.* Person who has been adopted and grown up in a strange kraal, having no home of his own.

**Kulisa** (*Khulisa*), *v.* Make grow or grow up, rear, nurture, being up, as a mother or father their child (acc.); have children at long intervals, as below; make great, magnify, as an affair (acc.).

Ex. *ugukulisa lo'nfazi*, this wife lets grow big (the previous child before she has another) *i. e.* she has children at long intervals apart. See *yindisela*.

**i-nKulisabantwana** (*s. k.*; *s. l.*), *n.* One who makes grow up little children applied to a man who playfully poses as the prospective husband of some little child.

**Kulō, Kuloku** (*Kulokhu*), etc. = *Yilō*.

Ex. *kuloku kwahlaselwa*, it is continually being off to the war, always invading somewhere.

**Kulu** (*Khulu*), *adj.* Large, in size; great, in importance; much, in quantity (the thought, however, referring to the 'largeness') [Skr. *sthala*, massive; Ar. *kebir*, great; Ga. *kulu*; Sw. *kuu*; Her. *kura*, grow].

Ex. *umuntu omkulu*, a great person (whether in rank or size).

*umoya mkulu kano*, the wind is strong, powerful, there.

*ngixo ngendaba enkulu*, I come concerning an important affair.

*kwaba utshwabi obukulu*, it was a great beer *i.e.* there was a great quantity of it.

*ngabona okukulu*, I saw a great sight — as might be said of any spectacle, event, or experience of an unusual, surprising nature.

Phr. *us'el'isiyo'ukulu*, he is now of a big heart, *i.e.* swollen with anger.

*umkulu, ungangentaba, ungangyo* Mphelela *woMaqvakazi*, he is big, he's as big as a mountain, as big as Mphelela and Maqvakazi (two mountains in Zululand).

u-Kulu (*Khulu*), *n.* = u-Koko.

i(li)-Kulu (*Khulu*), *n.* Hundred [Her. *dubu*, hundred; Ef. *ikie*].

isi-Kulu (*Khulu*), *n.* Great, important, high-class person (in the Zulu court) — gen. indicating one who had no actual official position, distinguished merely by birth or court favour; hence, also in a general sense. Cp. *isi-Lomo*; *i-nDuna*.

ubu-Kulu (*Khulu*), *n.* Greatness, in size, quantity, etc.

u-Kulukulwane (*Khulukhulwane*), *n.* = u-Kokologo.

Kulukutela (*Khulukhuthela*), *v.* Ruin throwing oneself heavily along overburdened by one's own weight, roll lumberingly along, as a big stout person, elephant, or fat pig running heavily down a hill.

Kulukutu, ukuti (*Khulukuthu, ukuthi*), *v.* = kulukutela.

isi-Kulukutu (*Khulukuthu*), *n.* Fat, heavy-bodied, lumbersome person or animal, as an elephant or fat pig; a serious, ugly affair, as when any member of the kraal has committed a disgraceful crime.

Kulula (*Khulula*), *v.* Set free; hence, release or deliver, as a person (acc.) from bondage (properly only of the deliverer, not of the capturer allowing to go — see *yeka*); let loose, unloose, untie, as a horse or bullock tied up (not slacken — see *sakelisa*; nor undo a knot — see *tukulula*); get a person (acc.) out of a difficulty, as by speaking on his behalf; gather or hoe up *izi-nDhlubu* (not used of other crops). Cp. *hlangukisa; opula* [Her. *kutura*, set free; Ga. *lokola*, deliver].

i-nKululeko (*s.k.*), *n.* A getting set free, a freeing — hence, (M) redemption, emancipation.

um-Kuluji (*Khuluji*), *n. f.* Redeemer (M).

Kululu, ukuti (*Khululu, ukuthi*), *v.* Be sorrowful, sad at heart.

i(li)-Kululu (*Khululu*), *n.* Flea (more properly that variety affecting dogs) = *i(li)-Zee; i-nTwakumba*.

Kuluma (*Khuluma*), *v.* Speak, talk [Gr. *homileo*, I discourse; *hulao*, I howl; Lat. *loquor*, I speak; Ar. *kellim*, speak to; *kalim*, talk; Kag. *kulonga*, say; Go. *kalouga*; Ngu. Ze. *longa*; Ga. *logerra*, speak; Sw. *sema*; Her. *lungira*; Ibo. *ku*].

Ex. *ngiyokuluma yini?* do I speak, you think? — used to emphasize surprise, feeling, etc., at any occurrence being talked about.

Phr. *uku-kuluma ngupandhle krexandhla*, to speak without authorisation, permission, etc., as when adding anything to a message or order.

*uti ngikuluma'xwi linye, ngiyayalela, yini?* you think I should speak only one word, am I then breathing my last, or what? — said indignantly by a person to another who is taunting him with speaking differently now to what he did before.

i-nKulumana (*s.k.*), *n.* White rhinoceros = *um-Kombe*; cp. *isi-Bejana*.

i-nKulumanda or Kulumandhla (*s.k.*), *n.* Very aged person 'who never gets to die'; child remaining in the womb long after it was due for delivery; a false pregnancy *i.e.* abnormally swollen belly from uterine disease (see *i(li)-Qangane*) (N).

Kulumela (*Khulumela*), *v.* Speak *i.e.* intercede for, as to a chief (loc. or *ku*) on behalf of a person (acc.).

Ex. *ngikulumela kowu* (or *yena*), I speak for that very purpose (or precisely for him).

*uku-kulumela pexulu* (or *pantsi*), to speak loudly (or lowly, softly).

*uyaxikulumela nye*, he is only talking to or for himself, *i.e.* nobody else is minding what he says, it is of no account what he is saying.

isi-Kulumi (*Khulumi*), *n.* Loquacious person.

Kulumisa (*Khulumisa*), *v.* Cause a person (acc.) to speak, *i.e.* attack or excite him with irritating talk, so that he too begins and quarrelling ensues.

Ex. *vamkulumisela-ni? nyawamyeka nye*, what did you bother him (with talk) for? you ought just to have left him alone.

*baloku bekulumisana, kwaso*, they are always at one another, always giving each other cause to speak, *i.e.* talking excitedly to one another, scolding, quarrelling.

i-nKulungu (*s.k.*), *n.* Fatty meat broth thickened into lumps by the addition of dry ground mealies or *amabele*, and eaten chiefly by men.

Kulung'uba (*s.k.*). It were well, proper, better if or that (with subj.).

i-nKulungwane (*s.k.*), *n.* Ten *umakulu*, *i.e.* a thousand.



um-Kulungwane (*Khulungwane*), *n. 5.* Night howl of a dog (not of its howling from a blow — see *kala*) — used with *hlaba*, See *um-Godoyi*.

Kulupala (*Khulupala*), *v.* Be or get in prime, plumply fat condition (used in perf.); fill out with abundance of flesh into good condition, as any man or animal previously thin (not used of a hugely, excessively fat thing = *zimuka*). Cp. *nona*; *nonopala* [Mo. *ulupale*, large].

Ex. *us'kulupele*, he has now become fat or has filled out with flesh, he is now fat or in prime condition; *uzimukile*, he is fat (*i.e.* hugely so, and without any reference to previous thinness).

Kulupalisa (*Khulupalisa*), *v.* Fatten, make get fat or in good condition, as nourishing food a person or animal (acc.).

isi-Kulutshane (*Khulutshane*), *n.* Regiment formed by Dingane after and supplemented by the *um-Kulutshane* = *u-Ndubakadengizibone*.

um-Kulutshane (*Khulutshane*), *n. 5.* Regiment or member thereof, formed by Dingane next after the *u(lu)-Dhlambedhlu* = *i-nDhlavini*, *i-nVokwe*.

um-Kuluwe (*Khuluwe*), *n. 1.* Elder brother (used chiefly, though only rarely, by women, in conjunct. with *wami*, etc.) = *um-Ne*.

Kuma (*Khuma*), *v.* Eat anything (acc.) of the nature of an *i-nKumankumu*. Cp. *kumiza*.

i-nKumabulongwe (*s.k.*), *n.* Stupid, simpleton of a person; (C.N.) fire-fly (= *i-nKanyezi*).

i(li)-Kumalo (*Khumalo*), *n.* Certain thorny bush, whose pea-like seeds (= *is-Antloko*) are worn as an ornament.

um-Kumampofu (*Khumampofu*), *n. 5.* Certain yellowish kind of very soft, crumbling stone = *um-Kubampofu*; cp. *u(lu)-Kete*; *um-Kumenge*.

i-nKumamungu (*s.k.*), *n.* Child born at the time of threshing the *amabele*.

Kumanca or Kumancana (*Khumanca*), *v.* Lump together in a friable mass or cake, as Kafir-corn when damp in the pit, or (by comparison) the uncooked lump inside a piece of Kafir bread when dry.

um-Kumanca (*Khumanca*), *n. 5.* Friable lump or cake, as above.

Ex. *lesi'sinkwa sinomkumanca*, this bread (Kafir, boiled of mealies) is uncooked in the centre, is merely a lump of dry friable meal.

i-nKumankenke (*s.k.*), *n.* = *i-nKumankumu*; *um-Kumenge*; silly grinning person;

the *puenda femina* when exposed (used jocularly). See *kuma*.

i(li)-Kumba (*Khumbha*), *n.* (C.N.) = *i-nKumba*.

i-nKumba (*Khumbha*), *n.* Shell, as of any fish, snail, etc. Cp. *u(lu)-Cimo* [Gr. *kumbos*, hollow; Lat. *concha*, shell; Hi. *kauri*, small kind of shell; Ha. *kurdi* (pl. of *uri*), shells; Sw. *kombe*, mollusc-shell; Ga. *sonko*, sea-shell].

isi-Kumba (*Khumbha*), *n.* Skin, generally; hide (cp. *um-Neishanja*); also (N.) = *um-Beko*, *isi-Godo* [Sw. *sku*, cover; Lat. *cutis*, skin; *squama*, scale; Hi. *chaura*, skin; Gr. *hymen*, membrane; Ro. *situmba*, skin; Nyo. *tiombe*, skin-mantle; Her. *o-ndumbua*, woman's mantle; *omukova*, skin; Sw. *yome*, skin of fruit; Ga. *diba*, skin; Mal. *kulit*].

Kumbe (*Kumbhe*), *adv.* = *uhlawumbe*.

i(li)-Kumbe (*Kumbhe*), *n.* Expectation of some possible good (with *dhlá*) (C.N.).

um-Kumbe (*Khumbhe*), *n. 5.* Small kind of reddish buck, living in forests.

Kumbela (*Khumbhela*), *v.* Be bowed, curved, bent out elliptically, as the legs of a bandy man, or the ends of an oval-shaped thing (used in perf.).

i(li)-Kumbi (*Khumbhi*), *n.* *ImBubu* grass strung together at one end so as to resemble a length of fringe, and so used for thatching huts.

i-nKumbi (*Khumbhi*), *n.* Locust = *isi-Konyane*.

um-Kūmbi (*Khumbhi*), *n. 5.* Any long narrow trough-like thing, as a deep narrow meat-tray, pig-trough, etc. (= *um-Kombe*); hence, ship (cp. *isi-Kebe*); a completed circle, as formed by a lot of men standing or sitting in a ring (for a semi-circle, see *u(lu)-Gomela*) — used with *shaya* or *aka* [Gr. *kumbos*, hollow; Lat. *concha*, shell; Hi. *kauri*, shell; A.S. *comb*, hollow; Sw. *komba*, to hollow; Ga. *kufu*, hollow].

u(lu)-Kumbi (*Khumbhi*), *n.* Water-edge, as of river or sea = *u(lu)-Gu*, *u(lu)-Sebe* [Ga. *mumbilizi*, river-bank; Her. *omukuro*].

isi-Kumbu (*Khumbhu*), *n.* Any low hollow between hills, whether dry or marshy (C.N.). Cp. *isi-Kumbuzi*.

um-Kumbu (*Khumbhu*), *n. 5.* (C.N.) = *um-Kumbi*.

Kumbula (*Khumbhuta*), *v.* Remember; recollect; call to mind, in any sense [Sw. *kumbuka*, remember; Her. *kumbura*, believe; Ga. *dukirra*, remember].

Ex. *ayaseyikumbula ukuti kanti ng'aye*



*uvangisi-ayo*, then I thought (or called into my mind) how it was he, who had helped me.

*-enyigumkumbula ubaba*, I am now filled with thoughts (remembrances) of my father, as when home-sick.

*wa-ungikumbale, lapo ugingaseko*, you will come to think of me, when I am no more.

**um-Kumbulo** (*Khumbhulo*), *n. 5.* Memorial, as a heap of stones (C.N.).

**Kumbuzi** (*Khumbhuzi*), *v.* Cause to remember *i.e.* remind a person of anything (doubt. acc., or with *ngu* of object).

Phr. *ungikumbuzi amaliba*, you remind me of graves *i.e.* dead bodies — said to check one talking about those who are dead.

**isi-Kumbuzi** (*Khumbhuzi*), *n.* Deep basin-like valley, surrounded by elevated land, and consequently generally hot and sultry (= *isi-Hopoca*, *isi-Kopoca*, *isi-Gisi*); also = *i-nGoni*.

**isi-Kumbuziso** (*Khumbhuziso*), *n.* Thing to cause remembrance, memorial, reminding-token.

**i-nKume** (*s. k.*), *n.* Centipede, of which there are several varieties.

P. *ayakuloteza ukuni olumenkume*, he will be gathering a fire-log with a centipede in it — said to check one from irritating a bad-tempered man whom he had better leave alone.

**um-Kume** (*s. k.*), *n. 5.* Person (male or female) barren, not giving birth, from impotency (cp. *i-Nyumba*); old rogue buffalo bull, generally going alone and very wild through having been driven off from the cows by the more powerful bulls (cp. *isi-Guqa*); also = *um-Gume*.

**um-Kumenge** (*Khumenge*), *n. 5.* = *i-nKumankumu*: certain slaty stone or shale (cp. *u(tu)-Kete*; *um-Kumampofu*).

**um-Kumiso** (*Khumiso*), *n. 5.* Roots, bark, etc., mixed with powdered waxbills (see *ifli-Ntiganu*), etc., and administered to cattle, goats, etc., as a tonic or condition-powder = *um-Tusi*; Cp. *um-Lawe*.

**Kūmu, ukuti** (*Khūmu, ukuthi*), *v.* = *kumuzo*; *kumuzeka*.

**um-Kumu** (*Khumu*), *n. 5.* = *um-Komo*.

**Kumuka** (*Khumuka*), *v.* Get taken off, come off (gen. of itself), as the rope from round a bullock's horns, or a string that slips off a bundle; get taken out or from, come out or from (gen. of itself), as an ox from its yoke, a nail from a wall, a tooth falling from the gum, or men getting released from work. See *kumula*.

Ex. *biza bakumuke nini?* when will they get let free from work?

*usi-kumukile umaxingo*, he has already shed his teeth (from age, etc.).

**Kumula** (*Khumula*), *v.* Take off anything that enwraps or binds a thing, *e.g.* the rope (acc.) round a bullock's horns, the string that binds a parcel, or the clothes that enwrap one's body; take out or from, as a thing (acc.) so bound up or enwrapped, as the bullock from its bindings, a nail from a wall, or a person's tooth (see *kipa*); take out *i.e.* gather, as ground-nuts (acc.), *i-nDhlubi*, etc.; wean, as a child (= *lumula*) [Her. *ku-tura*, loosen; Sw. *fumua*, loosen].

Ex. *ikumule-pi inqola?* where is the wagon out-spanned?

*bankumula ixingubo*, they stripped him of his clothes.

**um-Kumuladolo** (*Khumuladolo*), *n. 5.* Weighty affair, important case (*lit.* one that loosens the knees) (C.N.).

**i-nKūmunkumu** (*s. k.*), *n.* Thing of a dry, crumbling nature, easily breakable or crumbling up into small particles, as a lump of dry porridge, biscuit, dry pudding, dry soap or suet, the body of a clay pot after the outside polish has gone of, or some kinds of soft stone or shale = *i-nKuzunkuzu*, *i-nKumankenke*, *um-Kumenge*; cp. *kuma*; *kumuzo*.

**Kumusha** (*Khumusha*), *v.* Interpret (C.N. fr. Xo.).

**Ku'muva**, or **Ku'mveni** (*s. k.*), *adv.* It is (or was) afterwards.

**Kumuza** (*Khumuza*), *v.* Crumble or break up (*trans.*) into small particles (not into a mash or fine powder — see *tubuza*), as anything (acc.) of a dry, crumbling or easily chippable nature, *e.g.* a biscuit, dry clay, hard wax-candle or suet, or shaly stone = *ukuti kumu*; cp. *kuma*; *ukuti tubu*; *i-nKumunkumu*.

**Kumuzeka** (*Khumuzeka*), *v.* Get so crumbled or broken up, as above; be of a dry, crumbling, easily chippable nature, readily breaking up into small particles — see *kumuza*.

Ex. *isikhela lami selakumuzeka*, my sickle has already got the teeth crumbled (*i.e.* worn or broken) off.

**Kuna** (*Khuna*), *v.* Be in a bad temper (at heart), in a bad humour, be in a cross surly mood (used in perf.) = *kunta*, *kuta*; cp. *u(lu)-Kutu*.

**Kuna** (*s. k.* — from *ku* with *na*), *conj.* Than, between (only in the sense of comparing things).

Ex. *kuhle okwako kumokwami*, yours is better than mine.





**isi-Kuni (Kūni), n.** Partially burnt or still burning firebrand, such as one uses for conveying fire from one hut to another.

P. *isikuni sibuya nonkwexeli*, the lighted firebrand has returned with the one tending the fire — said of one who while attempting wrong, has been injured himself; the biter has been bitten; he burnt his own fingers.

**u(lu)-Kuni (Kūni), n.** Any handable piece or lump of wood (whether a small stick, branch, or log) already dry and suitable for firewood; *plur.* *izi-nKuni (s. k.)*, firewood (generally) [Skr. *guru*, hard; Sw. *gumu*, hard; *kuni*, firewood; Ga. *uku*, firewood; Her. *oru-kune*, log of firewood; Nyany. *n-hui*, firewood].

Ex. *sewaba lukuni* (or *sewaba lukuningomile*), he has now become dried up like a piece of firewood *i. e.* merely skin and bones.

P. *akuni luvax'umolota*, the fire-log begat ashes = he brought forth a good-for-nothing thing *i. e.* a worthless child.

**Kunini (s. k.), adv.** It is when? how long is it since?; also used to express surprise at shortness, or length, of time; hence, sometimes equivalent to 'how soon!' or 'it is ever so long, all this while'.

Ex. *kunini wafika?* when was it you arrived?

*kunini uhlezi lapu, ong'enzi 'luto!* all this time (or, it is ever so long) you have been sitting here doing nothing.

**Kunjalo (s. k.), adv.** So; in this way; so it is.

Ex. *kunjalo samshiya kona*, so (or, so it was) we left him there.

**Kunjalonjalo (s. k.), adv.** And so it goes on; and so it just is.

Ex. *kunjalonjalo, karumi na'kudhla*, and so it goes on, he won't even eat food.

**Kunje (s. k., last syll. accentuated), adv.** = *kunjalo*.

**isi or ubu-Kunku (Khunku — gen. in plur.), n.** Very short tooth, whether naturally so grown or as stumps with the top broken off = *isi-Kuba*; cp. *i-nGovolo* [Her. *e-kruvayo*, stump of tooth].

**Kunkula (Khunkula), v.** = *takata*.

**um-Kunkuli (Khunkuli), n. 1.** = *um-Takati*.

**i(l)-Kunkulo (Khunkulo), n.** Rheumatic swelling of the joints, supposed to be caused by an *um-Takati*.

N.B. For the cure of this and similar diseases, certain herbs are mixed into a big pot of boiling water. This latter is then placed close before the patient, who, in a sitting position, is covered all over, together

with the steaming pot, with a skin or woolen blanket, so that a profuse perspiration is produced. After a time he emerges from this steam-bath and is sprinkled on the bare body with other boiling water mixed with the medicinal decoction in the original pot. This process is presumably to cause violent stimulation or shock to the muscular system. The patient is finally bathed in cold water, and is said to emerge from the operation much relieved. This crude method of curing rheumatism is another example of how curiously near the Native doctors have got to a rational treatment of disease.

**i-nKunkuma (s. k.), n.** — see *i-Nkunkuma*.

**i-nKunkumana (s. k.), n.** — see *i-Nkunkumana*.

**i-nKunkununu (s. k.), n.** = *i-nGungununu*.

**Kunkuteka (Khunkutheka), v.** Laugh from the throat, with the mouth closed. Cp. *hleka*.

**Kunta (Khunta), v.** = *kuta*.

**isi-Kunta (Khunta), n.** = *isi-Kuta*.

**Kuntanisa (Khuntanisa), v.** = *kutanisa*.

**Kuntelana (Khuntelana), v.** = *kutelana*.

**Kūntsa, ukuti (Khūntsa, ukuthi), v.** = *kunntsa*.

**Kunntsa (Khunntsa), v.** Waddle, go with a waddling gait, as a duck or a stout female = *ukuti kunntsa; kunntsa; bada-zela*.

**Kunntsa (Khunntsa), v.** = *kunntsa*.

**isi-Kunntsa (Khunntsa), n.** Waddling person or thing, as a duck.

**Kunula (Khunula), v.** = *gonula*.

**Kununda (Khununda), v.** = *kononda*.

**i-nKūnunkunu (s. k.), n.** = *i-nKununu*.

**i(l)-Kununu (Khununu), n.** Kind of grass, whose seeds are eaten in time of famine.

**i-nKununu (s. k.), n.** Slimy dirt or filth, as collects round unwashed teeth, or upon river-stones in stagnant water.

**isi-Kununu (Khununu), n.** = *i-nGumunundu*.

**i-nKununundu (s. k.), n.** = *i-nGumunundu*.

**isi-Kununundu (Khununundu), n.** Shortish person with a big muscular coarse-looking body.

**i(l)-Kunzana (Khunzana), n.** Petty chief, or headman with a few people under him (seldom used, and only in joacular sense).

**i-nKunzana (s. k.), n.** Certain bush, bearing red flowers; small ground-weed (*Emex spinosa*), about old kraals and armed with very sharp thorns dangerous to Natives walking, and used medicinally for stomach complaints.



**i-nKunzi** (*s.k.*), *n.* Bull; hence, male animal, generally (not used of birds — see *i(li)-Qude*) [Skr. *uksa*, bull; Hinz. *konzo*; Her. *o-nduezu*; Kamb. *nzuo*; cp. Z. *i-ukosi*, chief; Bo. *m-gosi*, bull; Gal. *m-gosia*; Sum. Suk. *n-gosia*; Ha. *sa*, bull].

Ex. *inkunzi yehashi* (or *ihashi lenkunzi*), a stallion.

Phr. *libalele lekunzi*, it is hot with a bull of sun, *i.e.* a powerful sun.

*nginye nje, 'mhlantzi: ng'onima inkunzi*, I am just thus, child of ours, I was spoiled by the bull (*i.e.* in birth).

**Kupa** (*Khupha*), *v.* = *kupa* (was formerly more common than now).

**isi-Kupa** (*Khupha*), *n.* Food of a beany kind, as *i-nDhlubu*, peas, etc., cooked and mixed with mealie or mabele dough and eaten as a thick dry mass (cp. *isi-Puputo*); bees-bread *i.e.* pollen mixed with honey in the cells of young bees (= *isi-Kupashe*, *isi-Kupati*; cp. *um-Ovu*); yolk, of an egg.

**isi-Kupankobe** (*Khuphankobe*), *n.* Certain bush, bearing black edible berries = *isi-Kupashane*, *isi-Kupati*.

**isi-Kupashane** (*Khuphashane*), *n.* Certain marsh-plant, bearing a red-flower (= *isi-Futumane*); certain bush, bearing black edible berries (= *isi-Kupankobe*, *isi-Kupati*).

**isi-Kupashe** (*Khuphashe*), *n.* Bees-bread (= *isi-Kupa*); certain bush (= *isi-Kupankobe*); (N) lobster, cray-fish.

**isi-Kupati** (*Khupathi*), *n.* Certain bush (= *isi-Kupankobe*); bees-bread (= *isi-Kupa*); (N) lobster, cray-fish (= *isi-Kupashe*).

**isi-Kupazana** (*Khupazana*), *n.* Silly little fellow; bees-bread (= *isi-Kupa*).

**um-Kupe** (*Khuphe* = no plur.), *n. s.* Fowl lice [Sw. *kupe*, lice].

**Kupe kupe, ukuti** (*Khuphe khuphe, ukuthi*), *v.* = *kupeza*.

**ubu-Kupekupe** (*Khuphekhuphe*), *n.* Bustling energetic activity, as of people working at anything sharply, or a woman scolding about right and left; ardent, irrepressible desire.

**Kupela** (*Kuphela*), *adv.* Only; alone; used to express 'besides, except' = *ukupela*. See *pela*.

Ex. *kuble awume ukuhamba, kupela, he should consent to go, that and nothing more. angina'mfana, kupela lo, I have no boy, only this one.*

*bahambe bonke, kupela uMusi, let them all go, except Musi.*

*nginyaruma, kupela nina kusha ngise, I can consent, only if his father says so.*

*v! kupela njalo-ke, 'mfundisi, yes! that's just all it is; that's just how it is, that's all, 'mfundisi.*

*ngafika uyakubama kona-loko, kucakupela, I got and spoke just that, that was all.*

**Kupeza** or **Kupekupeza** (*Khupheza*), *v.* Kick or throw up dust or earth (acc.), as a fowl in its sand-bath or a person sweeping with an upward motion of the broom (cp. *buguza*); 'kick up a dust' (metaphor.) *i.e.* be energetically active or busy at work, or scolding about right and left, as an angry master when servants have done wrong; 'kick off' in no time, as a piece of work, or a pot of beer (acc.); scrapingly throw corn (acc.) with both hands into a basket, etc., held slantingly before the heap.

Ex. *umhlabati ungikupheze esweni* (or more commonly *ngikawhezela umhlabati esweni*), a bit of dust has thrown for me in the eye (or, I have been thrown up for by a bit of dust in the eye) — this is said when the actual particle is still pricklingly felt.

*sebebukupheze babuti du, they have already whisked it (the *utshala*) off entirely.*

**i(li)-Kupu** (*Khuphu*), *n.* Eczema of the scalp, caused by the irritation of Native shaving = *i(li)-Kuku*; cp. *um-Na*.

**Kupuka** (*Khuphuka*), *v.* Go up, ascend, as a person up a hill (with *ku* or *loc.*); mount up, as the sun in the heavens, a bird in the air, or a child growing; (M) get on, make progress in position or wealth = *enyuka*.

Phr. *kasayikufa, us'ekuphile, he will no longer die, he has already come up* (*i.e.* ceased to go down to the grave) = he has rallied back, after a crisis.

*umfazi us'ekuphile ekubekweni, the wife has already come up out of the water (or impregnation *i.e.* has conceived, as appearing from physical evidence).*

**Kupula** (*Khuphula*), *v.* Make a person or thing (acc.) go up or ascend; hence, bring, send, or take up, as up to an elevated position, hill, etc.; bring up clouds or mist (acc.), as the weather (*i-zulu*).

**i-nKupulana** (*Kuphulana*), *n.* Certain herb, used as an emetic.

**Kupuluka** (*Khuphuluka*), *v.* Get brought or drawn up out of, as below; get brought to light or discovered; get picked out or selected; get raised or lifted up.

**Kupulula** (*Khuphulula*), *v.* Bring or draw up out of, raise or lift up out of, as grain (acc.) from a pit, a goat from a hole, or an article from the bottom of a box; take out largely, excessively, as a child digging his spoon deeply into

the porridge; bring to light, discover, as anything (acc.) that has been lost or got hidden; pick out, select, as one article (acc.) among many (= *enyula*); lift up, raise up, as the edge of a mat or stone (acc.) to see what is beneath = *kupuluzi*, *ukuti kupululu*, *qubukula*, *vubakula*.

*Kupululu*, *ukuti* (*Khuphululu*, *ukuthi*), *v.* = *kupululu*.

*Kupuluzi* (*Khuphuluzi*), *v.* = *kupululu*.

*Kuqala* (*s.k.*), *adv.* First; to begin with, first of all; formerly; long ago; in former times. See *qala*.

*Kuquluzi* (*Khuquluzi*), *v.* Finish clean off, clear off, as food (acc.) in a dish, goods in a store, or mecalies in a field = *ukuti kuquluzi*.

*Kuquluzi*, *ukuti* (*Khuquluzi*, *ukuthi*), *v.* = *kuquluzi*.

*Kurra* (*Khurra*), *v.* Finish off, make an end of, as an *umtabati* of people, cattle of mecalies, etc. = *kurraza*.

*Kurra*, *ukuti* (*Khurra*, *ukuthi*), *v.* = *kurra*.

*Kurraza* (*Khurraza*), *v.* = *kurra*.

*Kusasa* (*s.k.*), *adv.* In the morning (*i.e.* till about breakfast time — see *i-Mini*); this morning; to-morrow morning; to-morrow (generally). See *sa*; *ekuseni*; *u(lu)-Firi*; *ukuti nwi*; *u(lu)-Kwikwi*.

*Kushushu*, *ukuti* (*Khushushu*, *ukuthi*), *v.* Rise from sleep very quickly or very early (*i.e.* whether very early in the morning, or very quickly when called at any time) = *ukuti kwapu*; cp. *ukuti lwi*.

Ex. *uyihonda ukuti kushushu kusasa*, I want to rise very early to-morrow morning = *uyihonda ukuti kwi*.

*Kushu kushu*, *ukuti* (*Khushu khushu*, *ukuthi*), *v.* = *kushuzu*.

*Kushuzu* (*Khushuzu*), *v.* Shuffle, move restlessly about, as one asleep or with the feet (with *nga*).

*isi-Kushwa* (*Khushwa*), *n.* One expelled from home, or rejected by the girls (*lit.* one cast out).

*Kusihlwa* (*s.k.*), *adv.* In the evening (*i.e.* from after sundown to Native bed-time, about nine o'clock); last evening; this evening. See *hlwa*; *pezolo*.

Ex. *siyama kuzahlwa*, *siyame kusihlwa*, we enter (the evening school) when it's just getting dusk and come out in the evening (*i.e.* when the early darkness has fairly set in).

*ili*-*Kusu* (*Khusu*), *n.* = *i*(*li*)-*Tebe*.

*um-Kusu* (*Khusu*), *n. m.* Cooked meat put by for eating cold; a stupid or silly person (= *isi-Tala*).

*Kuta* (*Khutha*), *v.* Become mouldy or mildewed, as grain, boots, etc., in a damp place (used in perf.); be in a bad humour, in a cross, morose mood (= *kuna*, used in perf.) = *kunta* [Sw. *ukungu*, mould].

*isi-Kuta* (*Khutha*), *n.* Mouldiness, mildew.

*Kutakuta* (*Khuthakhutha*), *v.* Do anything (acc.) in a lonely manner or solitary place, as when sitting or eating by oneself, hoeing a field or brewing beer (acc.) all alone, or attacking a person (acc.) while in solitude.

Ex. *ukutakuta-ni lupu endhini?* what are you doing all alone here in the hut?

*yakutakutwa unfana entle*, she was taken or fallen upon by a boy while all alone on the veldt.

*Kutakuteka* (*Khuthakhutheka*), *v.* Get taken, made to do, etc., all alone, in loneliness, etc.

*Kutala* (*Khuthala*), *v.* Be diligent, industrious, assiduous, at any work or occupation (used in perf.); become stiff, firm, as the rind of a calabash when becoming a 'shell', or as the face of a person that has lost the softness of youth and become hard from age (used in perf.) [Her. *e-pupa*, industriousness].

Ex. *ukutale lo mfana unsebenzi wake* (or *ukutale unsebenzi wake*), this boy is diligent, assiduous, at his work.

*isi-Kutali* (*Kkuthali*), *n.* Diligent person, one habitually industrious. Cp. *isi-Pepa*.

*Kutangi* (*Kuthangi*), *adv.* Day before yesterday (see *i-Zolo*); *kutangi kwakutangi*, three days ago. Cp. *ngomhlomunge*.

*Kutanisa* (*Khuthanisa*), *v.* = *futanisa*.

*Kutaza* or *Kutazela* (*Khuthazela*), *v.* Do with firm determination, unflinching perseverance, thorough earnestness, etc., as when doing something unpleasant but necessary, or when continuing patiently under difficulty (used in perf.) = *qiniseka*; cp. *pikelela*.

Ex. *sukutazela, siza safika*, we went on with determined resolution (even though quite exhausted), till at last we got there.

*Kutelana* (*Khuthelana*), *v.* = *futelana*.

*Kutu*, *ukuti* (*ukuthi*; *s.k.*; *s.t.*), *v.* Be still, without a breath, as the air, or people sitting quiet as mice; be without a breath of air, close, sultry, as in a full room, or outside on a sultry day. See *isi-Kutu*.

*i*(*li*)-*Kutu* (*Khuthu*), *n.* (C.N.) = *um-Kusu*.

*i*(*li*) or *u*(*lu*)-*Kutu* (*Khuthu*), *n.* Bad humour, bad-tempered mood, state of mo-



roseness, as of a person temporarily put out, or of one by nature bad humoured = *u(tu)-Nkwunwu*; cp. *u(tu)-Fudu*; *u(tu)-Guba*; *kutu*.

Ex. *unokutu namhla, kancibilikile*, he is out of humour to-day, he is not in comfortable spirits.

**isi-Kutu** (*s. k.*; *s. l.*), *n.* Closeness of atmosphere, without a breath of air, as in a full room at night; sultriness, oppressiveness of atmosphere without, as on a hot, muggy day (= *isi-Kudumezi*).

**Kutula** (*Khuthula*), *v.* Get, obtain, earn or win largely and easily, *i. e.* in unusual quantity or something of unusual value, as money (acc.) by one's work, corn from one's field, a new hut to live in, etc. = *titiliza, kutuluza*; cp. *nponya*.

**Kutuluza** (*Khuthulaza*), *v.* = *kutula*.

**Kutumala** (*Khuthumala*), *v.* (C.N.) = *fundumala*.

**ama-Kutuza** (*Khuthuza*; no sing.), *n.* Rotten mealies, etc., from the very bottom of the pit or adhering to the sides and of no use. Cp. *u(tu)-Pala*.

**isi-Kutwane** (*s. k.*; *s. l.*), *n.* Variety of pumpkin having a mottled green and white rind and very much liked. Cp. *i(li)-Hobosha*.

**i(li)-Kuwu** (*Khuwu*), *n.* (C.N.) = *i(li)-Kiwane*.

**um-Kuwu** (*Khuwu*), *n. 5.* (C.N.) = *um-Kiwane*.

**isi or um-Kuwuboya** (*Khuwuboya*), *n. 5.* (C.N.) = *isi-Kukuboya*.

**Kūxu, ukuti** (*Khūxu, ukuthi*), *v.* = *kuxula; kuxuza*.

**Kuxula** (*Khuxula*), *v.* Pour or tilt out dish-wise, *i. e.* not by taking out by hand or ladle, but by tilting up the vessel so that the contents run out bodily, as porridge (acc.) from a pot, or mealies from a basket = *ukuti kuxu*.

**isi-Kuxungu** (*Khuxungu*), *n.* Big lump or mass of anything, as a large lump of meat (= *isi-Boma*), or a great swelling as of the knees, neck-glands, etc.; (C.N.) pain or uneasiness in the stomach from indigestion.

**Kuxuza** (*Khuxuza*), *v.* = *kuxuza*.

**Kuyilapo** (*Kuyilapho*), *adv.* Then it was; it was then when.

Ex. *kuyilapo sigal'akubom*, it was then that we began to see (or understand).

**Kuyilō, Kuyiloku** (*Kuyilokhu*), *etc.* = *gilō*.

**Kuza** (*Khuza*), *v.* Express surprise (in a disapproving, disbelieving sense); hence, give vent to one's astonishment at the

action (acc.) or speech of a person *e. g.* by exclaiming *hawa!* (cp. *bubaza*); express one's disapproving astonishment to such a person (acc.) concerning his speech or action; hence, reprove, chide, correct, check, as a child (acc.) doing wrong, or a person talking falsely (cp. *letisa*); express sentiments of pained surprise at the death of a person (acc.), as one does when paying a visit of condolence to his relatives after the decease; cry out loudly and suddenly at anything, as though something had gone wrong, as when a bull breaks out bellowing (= *konya*) upon seeing another, or a cow crying vigorously for its young calf (= *kalina*), or a dog setting off barking (= *konkoku*) at a passer-by; shout about loudly at, giving directions, calling to order, etc., as a captain at his troop (acc.) or an overseer to his gang; puff, as a puff-adder; do surprisingly — hence, be astonishingly or unusually hot, as the sun; make up an unusual number of anything (acc.) or in an unusual time; give a person (acc.) an unusual quantity, etc., of anything (with *ngu*).

Ex. *ukuxa-ni?* what do you express astonishment at, what are you saying *hawa!* at?

*bakuz'amhlala*, they expressed their utter astonishment (at something wrong that had been done).

*likoxile namhla itanga*, it has been unusually hot to-day.

*kade siye kukuxa uMaduna*, we have just been to express our surprise for Maduna (*i. e.* about his death) — the Native equivalent to expressing one's condolence with his relatives.

*uyikuze ngeshumi*, he has done her (his sweetheart) an astonishing thing with (a whole) ten (*i. e.* has paid up the number at once).

*umlungu umholele, imali yakuxa oomshumi amabili*, the whiteman has paid him, the money making up the surprising sum of twenty shillings.

*uku-xi-kuxa*, to check oneself, hold oneself in check or restraint, as from talking excitedly or drinking excessively.

Phr. *umsiinda wakuxa indhla*, the noise made the roof shake.

**isi-Kuza** (*Khuza*), *n.* Menial of the chief engaged to herd the cattle, guard the fields from birds, etc.; sometimes applied to any menial or dependant living in a wealthy man's kraal.

**um-Kuze** (*Khuze*), *n. 5.* One of a certain regiment formed by Mpande after the *isi-Angqu* in order to supplement the *isi-Dabaka wombe*. See *uma-Pela*.

**Kūzu**, *ukuti* (*Khūzu, ukuthi*), *v.* *kuzuka*; *kuzulu*; *ukuti quzu*.

**Kuzuka** (*Khuzuka*), *v.* = *quzuka*; (C.N.) get enlarged, as the belly (= *kuhluka, kumuka*).

**Kuzukwana** (*s.k.*), *adv.* (C.N.) = *mzukwana*.

**Kuzula** (*Khuzula*), *v.* = *quzula*; (C.N.) make large; produce so as to be large, as pumpkins.

**i-nKūzunkuzu** (*s.k.*), *n.* Any crisp, crumbling thing, easily broken up or disintegrated, as a piece of biscuit or soft sandy stone = *i-nKumunkuma*; cp. *i-nfoqompogo*; *kuzuku*.

**i-nKuzwa** (*s.k.*), *n.* Certain strong-smelling shrub, growing by rivers and used as *amaka* = *um-Kuzwa*.

**um-Kuzwa** (*Khuzwa*), *n.* 5. = *i-nKuzwa*.

**Kwa** (*s.k.*), *prep.* At, from, etc., a certain person's kraal, tribe, or country = *ka*.

Ex. *kwa'Mkonto*, Mkonto's kraal, at Mkonto's kraal, to or from Mkonto's kraal.

*kwa'Zulu*, in Zulu's country, Zululand; sometimes used to express, 'the old days' (= *haseka'Zulu*) when the land still belonged to the Zulus and the whiteman had not yet come.

*endhlini kwa'Magidi* (or *endhlini yakwa-Magidi*), in, to, or from: Magidi's kraal — where Magidi may be either the kraal-owner, or a particular one of his wives.

*kw'leMagidi* (or *le'Magidi*), at, to or from Magidi's — in this case the thought refers to the people or inhabitants of the kraal collectively.

**i(li)-Kwa** (*Khwa*), *n.* = *u(lu)-Sendo*.

Ex. *kaseko emakweni* — see *u(lu)-Sendo*.

**isi-Kwa** (*Khwa*), *n.* Certain yeldt-plant with a red, umbellate flower and used as *imifino*.

**umu-Kwa** (*Khwa*), *n.* 5. Native knife shaped like a broad assegai-blade and used by women for domestic purposes (= *isi-Geece, um-Iebe*); something still remaining to be done in an unfinished thing, as a certain point of a shield still to be cut even, a word still to be expressed, or left out in one's evidence, or a light disparity existing between two things very nearly equal or alike (cp. *isi-Geece*); sometimes applied to an 'unfinished', imperfectly reported piece of news, a rumour (gen. in diminutive *um-Kwana, um-Kwaniyana*); bearing-down pains of child-birth (= *um-Siko*).

Ex. *ushiye amakwa lapa*, you have left a bit unfinished here.

*wabwaba, kodwa kwasala umakwa*, he

related (the affair), but there remained something unfinished *i.e.* left out.

*ngike ngashaywa umkwana, kungali kuti- wa*, I got to be wafted against (*i.e.* to hear) a bit of a report, an imperfect piece of news, that apparently it is said, etc.

**Kwa'Ba** (*Kwa'Bha* — last syll. accentuated), *n.* In the flat, broadly open land, where everything is plainly visible for a long distance, as on a great plain. See *ukuti ba*.

**i(li)-Kwababa** (*Khwababa*), *n.* *Amasi* of a strange kraal *i.e.* one in which a person does not eat, according to Native custom — the word expresses contempt for such *amasi*.

Ex. *ungaugibodhleli ugwabababakini*, don't get belching out at me with the stinking-*amasi* of (your) strange kraals.

N.B. According to Native custom, a person may eat *amasi* only in any kraal of his father's clan, of his mother's (*owanzalayo*), of his father's mother's, and of his mother's mother's; also, if a female, in the kraal into which she marries; all other *amasi* is *i-kwababa* and is abstained from.

**u(lu)-Kwabalate** (*Khwabalathe*), *n.* = *u(lu)-Pekepa*.

**Kwabo** (*s.k.*), *n.* His or their hut; in, to or from his or their hut (*i.e.* the one belonging to his or their mother). Cp. *kwake*.

**Kwāca, ukuti** (*Khwāca, ukuthi*), *v.* = *kwaca*.

**Kwaca** (*Khwaca*), *v.* = *kwaca*.

**Kwa'Dedangandhlale** (*s.k.*), *n.* — see *u-Dedangandhlale*.

**Kwahla** (*Khwahla*), *v.* Tuck in under, as a Coolie the loin-cloth (acc.) between the legs (= *kwaxa, kwintsha, kwica*); 'slush' in *i.e.* eat, any soft pappy food (acc.), as *amasi*, squash, porridge, etc. (= *twahlala*).

**um-Kwahla** (*Khwahla*), *n.* 5. Woman's kilt or man's after-cover when dry and stiff, making the harsh rustling sound *kwahla*; (C.N.) pl. *imi-Kwahla*, skin-covering of an *um-Sutu*.

**Kwähla kwähla, ukuti** (*Khwähla khwähla, ukuthi*), *v.* = *kwahlaza*; *ukuti twahla*.

**Kwahlaza** (*Khwahlaza*), *v.* Make a harsh rustle or flapping noise, as a woman's kilt or a man's after-cover when dry and stiff = *twahlaza*.

**Kwahlazela** (*Khwahlazela*), *v.* Go along making such a noise as above = *twahlazela*.

**Kwake** (*Kwakhe*), *n.* His or her hut; in, to, or from his or her hut, Cp. *kwabo*.



Ex. *mi! tsayise kwake* (or *endhlini kwake*, or *endhlini yakwako*), here! take it to her hut.

**Kwako** (*Kwakho*), *n.* Thy hut; in, to, or from thy hut — see above.

**Kwakuyilapo** (*Kwakuyilapho*), *adv.* Then it was; it was then when.

**i(li)-Kwakwa** (*Khwakhwa*), *n.* = *i(li)-Gwagwa*.

**i-nKwakwa** (*s.k.*), *n.* Large reddish-brown non-venomous snake, sometimes regarded as an *i-dhlozi* = *n-Bulube*, *i-nKwanakwa*.

**um-Kwakwa** (*s.k.*), *n.* 5. Certain tree growing in the coast bush.

**Kwalakaqa**, **ukuti** (*Khwälakakaqa*, *ukuthi*), *v.* = *kwalakaya*; *kwalakageka*; *ukuti gwalakaya*.

**Kwalakaqa** (*Khwatakaya*), *v.* Throw or hurl at a thing (acc.) ineffectually or with a miss, as when one throws a stone (with *nga*) at a dog, or hurls an assegai at a buck without hitting it; utterly astonish a person (acc. = *shuqu*) = *gwalakaya*.

**isi-Kwalakaqa** (*Khwälakakaqa*; sometimes *s.k.*), *n.* Sturdy, powerfully-built man.

**Kwalakageka** (*Khwälakageka*), *v.* Get so thrown at ineffectually, as above; get utterly astonished — see *kwalakaya*.

**isi-Kwälakwala** (*Khwälakwala*), *n.* Hard, dried-up thing, as *um-Baqanga* when cold; sick person, 'dried-up,' without body or heart; hard, puzzling matter (= *i-Nkinga*); (C.N.) anything stout, strong, as a stick.

**i-nKwali** (*s.k.*; *no plur.*), *n.* Chaps, chapped skin, as on the hands or feet, caused by cold weather (cp. *i(li)-Ntsentse*; *um-Kenke*; *i-nBululwane*); (with *plur.*) red-necked partridge (*Pternistes rudicollis*; cp. *i-nTendele*) [Sw. Bo. *kwale*, partridge; Ga. *nkwalil*].

P. *akn'akiculi cpandela enye*, there's no partridge that scratches for another = each one must look out for himself.

**isi-Kwali** (*Khwali*), *n.* Certain shrubby climbing plant (*Vigna triloba*) bearing a flower resembling a sweet-pea, and of which there are three kinds. One with edible tubers, the other two (= *u-Vuma*) non-edible and used as emetics.

**i-nKwalibomvana** (*s.k.*), *n.* A short, light-complexioned young-man; certain veldt-plant, bearing black edible berries.

**i-nKwalitwetwe** (*s.k.*; *s.l.*), *n.* (C.N.) = *i-nKwali*.

**Kwalö**, **Kwaloku** (*Kwalokhu*), **Kwalokuhle**, etc. = *kwagilo*.

**Kwa'Luncwe** (*s.k.*), *n.* = *Kwa'Ntlongasibi*. See *u-Luncwe*.

**isi-Kwama** (*Khwama*), *n.* Pouch made of a cow's bladder and used for carrying the snuff-box in (= *i(li)-Kaku*, *i(li)-Kiki*); hence, any small bag, purse, pocket and the like; also = *i-Nkinga*.

**i(li)-Kwamalala** (*Khwamalala*), *n.* = *i(li)-Jaha*.

**isi-Kwambici** (*Khwambhici*), *n.* = *i-Nkinga*.

**Kwa'Mamengalahwa** (*s.k.*), *n.* There where one shouts 'oh! mother! I am lost!' — *i.e.* far far away = *ema-Tuyujuywini*.

**Kwami** (*s.k.*), *n.* My hut; in, to, or from my hut. See *kwake*.

**Kwangaloku** (*Kwangalokhu*) = *kwangati*.

**Kwangati** (*Kwangathi*), past tense of *kwangati* q. v.

**i(li)-Kwangi** (*Khwangi*), *n.* Young steer (C. N. fr. Xo.).

**um-Kwāngu** (*Khwāngu*), *n.* 5. Certain forest tree, whose pungent bark is used as snuff for headache, as an anti-*i-nBuleto*, and as a remedy for lung-sickness in cattle.

**i(li)-Kwāngukwangu** (*Khwāngukhwangu*; sometimes in plur.), *n.* Gaudy, attractive thing, as finery in dress = *i(li)-Kwe-ngukwenyu*, *ama-Kwazikwazi*, *ama-Kwe-zikwezi*.

**i-nKwangwa** or **Kwangwana** (*s.k.*), *n.* Small supply of food, such as one may have in time of famine.

**ubu-nKwangwa** (*s.k.*), *n.* Smallness or scarcity of food in time of famine.

Ex. *sikhlo ubunkwangwa*, we are on small rations.

**i(li)-Kwani** (*Khwani* — *no plur.*), *n.* Kind of bulrush, used for thatching and mat-making (cp. *i(li)-Buma*); one of the last regiment of girls formed by Dingane, and next before the *i-nKehlêla*.

**um-Kwani** (*Khwani*), *n.* 5. Leaf of the mealie, *mabele*, or *imfe* plant. Cp. *i(li)-Kasi*; *i(li)-Qubi*.

**Kwanini** (*s.k.*), *adv.* past tense of *kwani* q. v.

**i-nKwankwa** (*s.k.*), *n.* — see *i-Nkwankwa*.

**i-nKwankwankwa** (*s.k.*), *n.* — see *i-Nkwankwankwa*.

**Kwantabala** (*Khwantabala*), *v.* Be or look depressed, gloomy, out of sorts, as a person feeling unwell or saddened about something (used in perf.).

**Kwa'Ntlongasibi** (*s.k.*), *n.* — see *u-Ntlongasibi*.

**Kwantshabula** (*Khwantshabulu*), *v.* = *du-ntsula*.

**Kwāntshu**, ukuti (*Khwāntshu*, *ukuthi*), *v.* = *ukuti dantsu*.

**i-nKwantshu** (*s. k.; s. t.*), *n.* Cramp or contraction of muscles in the leg or hand; numbness of those members, as when they have 'gone to sleep' from being long in a contracted position.

**isi-Kwantshu** (*Khwantshu*), *n.* Any thick thing *i. e.* of firm consistency, as porridge, *umasi*, or other thing usually semi-fluid = *isi-Gwamba*.

**Kwantshula** (*Khwantshula*), *v.* = *dantsula*.

**Kwantu**, ukuti (*Khwantu*, *ukuthi*), *v.* Give a very small quantity, a mere 'handful' of anything (with *nga*) to a person (acc).

**Kwanya** (*Khwanya*), *v.* = *kotoza*.

**um-Kwanyo** (*Khwanyo*), *n. 5.* = *um-Kotozo*.

**i(li)-Kwapa** (*Khwapha*), *n.* Armpit; place beneath the shoulder of a beast on either side; (gen. in plur.) supplies of any kind, as food, wares for sale, etc., put away for any particular purpose, not for present transaction or use (as below) [Sw. *kwapa*, armpit; Reg. *kwaa*; Ga. *kwawa*; Her. *oku-apa*; Bo. *gwaha*].

Ex. *washayela amakwapa*, he brought out for us of his private or reserved stock (may be as a favour, the ordinary supply having been finished).

Phr. *induna yamfaka ekwapeni*, the headman put him under his arm *i. e.* took him under his protection.

*yampakamisela ikwapa*, he (the headman) raised up his arm (or armpit) for him, *i. e.* let him be seen, gave him up, betrayed his hiding-place (as to those who were in pursuit of him).

**i-nKwapa** (*Kwapha*), *n.* Pit, or part of an animal below the flank, between the inner hind-leg and the belly. Cp. *i(li)-Kwapa*.

**Kwāpu**, ukuti (*Khwāphu*, *ukuthi*), *v.* = *ukuti kushushu*.

**Kwāsha**, ukuti (*Khwāsha*, *ukuthi*), *v.* = *kwashaza*.

**Kwashaza** (*Khwashaza*), *v.* Make a rustling noise, as a person stirring on the floor, going through the grass, or a piece of paper blowing about = *hashaza*.

**Kwāta**, ukuti (*Khwātha*, *ukuthi*), *v.* Say a word, open the mouth (gen. in neg. = *ukuthi aka*).

Ex. *babwanga eti kwata*, he didn't say a word.

**Kwata** (*s. k.; s. t.*), *v.* Be put out, out of temper, angry (used in perf.).

**i(li)-Kwata** (*Kwatha*), *n.* = *i(li)-Cobo* (this word was generally used in Zululand

by men and women during Cetshwayo's reign in order to *hlonipa* the king's name; it has already fallen into disuse).

**Kwātalala**, ukuti (*Khwāthalala*, *ukuthi*), *v.* Be hushed or stilled, as when the wind, noise, or pain ceases for a time; lie spread out broadly, in a great sheet-like mass, as a large field, or a great flock of sheep on a hillside. Cp. *ukuti ewantalala*.

**Kwatalala** (*Khwathalala*), *v.* = *ukuti kwatalala*.

**u(lu)-Kwatalala** (*Khwathalala*), *n.* Thing spread broadly out, a great sheet-like mass, as above.

**Kwataza** (*Khwathaza*), *v.* Search or seek for, look about for, as anything (acc.) one has need of = *funu*.

**i-nKwathu** (*s. k.; s. t.*), *n.* = *i-nKwantshu*.

**u(u)-Kwatu** (*Khwathu*), *n.* Oyster; cockle, or similar shell-fish (N.).

**Kwāxa**, ukuti (*Khwāxa*, *ukuthi*), *v.* = *kwaxa*.

**Kwaxa** or **Kwaxela** (*Khwaxa*), *v.* Tuck in or under, as a blanket (acc.) under the bed, one's legs beneath a horse's belly when riding, or the loin-cloth between the legs as a coolie (= *kwahla*, *kwintsha*, *kwaxela*); raise or jerk a carried infant (acc.) higher up on the back.

**um-Kwāxukwaxu** (*Khwāxukwaxu*), *n. 5.* Long, hanging thing of a soft moist nature such as makes a 'slapping' noise when thrown about, as a woman's breast, cow's teat, long well-greased *isi-dwaba* or *i-beshu* = *um-Twaxutwaxu*.

**Kwaxula** (*Khwaxula*), *v.* = *bazabula*.

**Kwaxuza** (*Khwaxuza*), *v.* Slap about *i. e.* make a slapping noise, as above = *twaxuza*.

**Kwaxuzela** (*Khwaxuzela*), *v.* Go along with a 'slapping about' of the *isi-dwaba*, *i-beshu*, breasts, etc., as above = *twaxuzela*.

**Kwayilō**, **Kwayiloku** (*Kwayilokhu*), etc. Past tense of *Yilō*, *Yiloku*, etc.

**isi-Kwayimba** (*Khwayimbha*), *n.* = *isi-Hwabadiya*.

**i-nKwazi** (*s. k.*), *n.* White-headed Sea Eagle (*Haliaetus vocifer*); also = *i-nRwazo*.

**um-Kwazi** (*Khwazi*; sometimes in plur.), *n. 5.* Red streak or streaks, red streakiness, as formed by the rays of a rising or setting sun, or as exhibited in the long horizontal layers of golden stratified clouds (not a simply reddened sky); redness or blood-shot appearance of an inflamed eye.



ama or imi-Kwāzikhwazi (*Khwāzikhwazi* — no sing.), *n.* = *i(li)-Kwangukwangu*.

um-Kwe (*Khwe*), *n. l.* Wife's father (C.N. — such in Zululand being called *um-Kwekazi*, or simply *u-Baba*) [Sw. Bo. *mkwe*, father-in-law; Her. *omu-kue*; Xo. *um-kwe*, brother-in-law].

*i(li)* or *ubu-Kwe* (*Khwe*), *n.* Wife's father's kraal or people — used in loc. by married man (with *lami* or *hami*) and by his brothers and sisters (with *letu* or *betu*) — the wife or her sisters referring to the husband's kraal or people as *owami* or *umKwenyana* = *ubu-Landa* [Sw. Bo. *mkwe*, father-in-law; Her. *omu-kue*].

Plur. *kaseko emakweni* — see *u(lu)-Sento*.

Kweba (*Khweba*), *v.* Gather *amabele* (acc.) for urgent present use and before it is ripe, as during a time of scarcity; sometimes also used of mealies gathered under the same circumstances. Cp. *fula*; *vuna*.

*i-nKwebane* (*s. k.* — no plur.), *n.* Boy or boys of any particular kraal or place, between the ages of about five and twelve, *i. e.* until old enough to become an *u(lu)-Dibi* *q. v.* See *um-Timbana*.

Kwebeza (*Khwebeza*), *v.* Draw in the body, draw it together, as a person when tickled or hurt, or when gathering it together from cold.

*i(li)-Kwebeza* (*Khwebeza*), *n.* Any ticklish spot on the body.

ubu-Kwebezana (*Khwebezana*), *n.* Small shrub, bearing tiny edible berries; thing of a light crimson-red colour.

Kwēbu, ukuti (*Khwēbu, ukuthi*), *v.* = *kwehuka*; *kwebula*.

isi-Kwebu (*Khwebu*), *n.* Ear, mostly of mealies (cp. *isi-Qwanga*), less freq. of *amabele* and the like; person or thing all by itself or alone, as a man without a wife, a wife without a child, or a vessel placed alone [Reg. *kiombera*, maize-cob; Chw. *se-gwere*].

Ex. *ngasishya lapa, sig'isikwebu*, I left it (my snuff-box) here, alone by itself (not in among other things).

Kwebuka (*Khwebuka*), *v.* Rebound, spring or fly back, as a bent branch or a spring; go back on one's word or promise; get stripped off by being torn back, as below; get taken out or away, as one man from among others; make off, as a person by a side-path or away from those he is with. Cp. *pekuka*; *gnabuka*.

Kwebula (*Khwebula*), *v.* Let or make rebound or fly back, as one might a bent stick (acc.) or a spring; make a

person (acc.) go back on his word or promise; strip off by tearing back, as a mealie-cob (acc.) from the stalk, palm-leaflets from the stem, etc.; take out or from, 'pluck' out, as one person (acc.) from among a company. Cp. *pekula*; *gnabula*.

Kweca (*Khweca*), *v.* Draw [or bend in, as a child the stomach (acc.) when showing its hunger, or a person the side when being tickled (cp. *kwesha*); be bent or curved in, as a bow (used in perf.); finish off an *isi-Kwece* or what remains at the bottom of a pipe or smoking-horn (acc.), a pot of beer, dish of food, etc.

isi-Kwece (*Khwece*), *n.* Thing drawn or curved inwards — hence, person with a very prominent chest (= *isi-Gaga*), a curved bone face-scraper (= *u(lu)-Bambo*); what remains still to be cleared off after the main portion has been taken, as at the bottom of a pipe, a pot of beer, or a dish of food (cp. *isi-Koce*).

isi-Kwehle (*Khwehle*), *n.* Natal Bush Partridge (*Francolinus Natalensis*).

Kwehlela (*Khwehlela*), *v.* = *kohlela*.

Phr. *sekuhlezi isikwehlela ku'Bani*, the expectation already remains (stuck in the throat) with So-and-so *i. e.* he is all but dead, in his last agony. Cp. *layela*.

isi-Kwehlela (*Khwehlela*), *n.* = *isi-Kohlela*.

um-Kwekazi (*Khwekazi*), *n. l.* One's wife's mother, and sometimes applied also to her father (see *um-Kwe*); hence, mother-in-law, or father-in-law. Cp. *u-Mamezala*.

*u(lu)-Kwekwe* (*Khwekwe*), *n.* = *u(lu)-Twayi*.

Kwela (*Khwela*), *v.* Climb, climb up, as up a tree or hill (acc. or loc.); mount, mount up upon, as man upon a horse (with *ku*, loc., or *pezu*), or upon any high place; mount *i. e.* get upon or cover with the body, as one boy clambering upon another (with *pezu* or *ku*), a dog leaping up at its master, or a person trying to get the better of another by talk or action; cover, as the animal the female (acc. — cp. *zeka*; *heba*); persistently be at a person (acc.) or at some thing, be always at it (in a good or bad sense); hence, harass, pester, continually annoy, as a person (acc.) by always giving him the same disagreeable food (with *nga*), constant irritating talk or trickery, or as a bad tooth or other pain its owner; or peg away at, work away at, wrestle with, as any troublesome work (acc.) or study [Sw. *kuca*, climb; Bo. Ya. *kwela*; Sen. *kwira*].



Ex. *ngimuke indano, esuele, ab'esitanda ukukwela peru kwami*, I give him hospitality when in want, and now he wishes to domineer over me.

*belingkwete izingo*, my tooth was afflicting me.

*ngikwete ikanda (isisu, etc.)*, I am being troubled by my head (stomach, etc.) *i.e.* I have a headache, am unwell in the stomach, etc.

*kale sikwete ixindonga lexi*, it is ever so long we have been fighting with these road-cuttings.

*wag'ekwete zhashini*, he was mounted upon, *i.e.* was riding, a horse.

Phr. *sakwela ngakwimbela*, we climbed (the hill) stepping it out, *i.e.* at a brisk pace or with full long steps.

*wasimze wangikwela ngenqalo*, he just turned upon me without any reason, quite unprovoked.

*ukwela ngenqaba ije yona*, he persists from sheer obstinacy, goes on his own course through stubbornness, as a person who after being corrected, still continues in his erroneous course.

*wankwela ngamadunyana onke (or wawenza gonke imifuta nonifuhlana)*, he raised him up on all the hillocks (or he carried him over all the rivers and streams) *i.e.* he praised him, or abused him, right and left, with every term of praise or abuse.

**Kwelana (Khwelana), v.** Have a tussle or wrestle with one another (actually or metaphor.). Cp. *ukuti nkankanana*.

Ex. *kusinxo kukwela une unsindo, lepo beti bayakuluma*, it is just a striving together of noise (to see which will get above the other), when they start talking.

**i(li)-Kwete (Kwete), n.** Shrill whistle, as made by a boy (holding the under-lip, etc.) when whistling for his dog, or to the cattle when milking (used with *shayo, hlaba, beta, htohta*) = *i(li)-Kwelo*; cp. *um-Lozi*.

N.B. When the boy whistles, he says *eigo ro ro-ro!* (supposed to represent the sound he makes).

**isi or ubu-Kwete (Khwete), n.** Jealousy between the wives in any kraal (mainly over their common husband); sometimes used generally for any jealousy of a similar kind, as of a selfish child who wants all the food for himself.

**isi-Kwelekeqa (Khwelakeqa), n.** Heavy drinker (not drunkard), or snuff-taker; also *isi-Amadi*. Cp. *i-nTseti*.

**i-nKwembamba (Kwembamba), n.** One of a certain band of *isiyodhlo* girls of Cetshwayo formed by him after the *um-Tontsi* and said to have been taught the use of the gun. Cp. *i(li)-Duka*.

**i-nKwéletsheni (s.k.; s.t.), n.** Rock thrush (*Monticola rupestris*).

**Kweleza (Khwelaza), v.** Be jealous with *isi-Kwete*.

**i(li)-Kwelo (Khwelo), n.** = *i(li)-Kwete*.

**i-nKwelo (s.k.), n.** = *i(li)-Kwete*; also water-beetle or dysticus (= *i-mPandamakwelo*); spirit of domineering contentiousness, always seeking to be at somebody.

Ex. *ngumtela inkwelo*, you are making or encouraging him to be contentious or domineering with others.

Phr. *ixilini nake zimibili, zifama nezitunzi zenkwelo*, his tongues are two, like the shadows of the water-beetle — said of a lying, deceptive talker.

**isi-Kwelo (Khwelo), n.** Cause or origin of any occurrence, dispute (= *isi-Susa*); (also *um-Kwelo*) thing for climbing up by, hence, scaffolding erected round a hut when building, a ladder, stairs, steps, etc. See *kwela*.

**i(li)-Kwembe (Khwembhe), n.** A crookedness, poky bend, bandiness, as in a wattle-stick, a man's bandy-legs, etc.; hence applied adjectively (often in plur.) to such a stick, legs, etc. themselves. Cp. *i(li)-Kwembeza*.

**isi-Kwembe (Khwembhe), n.** Large headed *is-Agila* or club, used for hunting small game; person with bandy legs or crooked arms (= *isi-Gwembe*); (N.) limpet or limpet-shell; (C.N. — also *u(lu)-Kwembe*) scab, in dogs, goats, etc. (= *u-Gwebula*).

**u(lu)-Kwembe (Khwembhe), n.** (C.N.) — see *isi-Kwembe*.

**i(li)-Kwembeza (Khwembheza) —** mostly in plur., *n.* Bandy leg, crooked or bent arm = *i(li)-Gwexe, i(li)-Gweqwe, i(li)-Kwembe*.

**isi-Kwembeza (Khwembheza), n.** Person with bandy legs or crooked arms, as above; such leg or arm = *isi-Gwembe, isi-Gwexe*.

**Kwenca (Khwenca), v.** = *kwengca*.

**i(li)-Kwence (Khwence), n.** = *i(li)-Gwence*.

**Kwenceza (Khwenceza), v.** = *gwenceza*.

**i(li) or u(lu)-Kwenco (Khwenco), n.** = *i(li)-Kwengco*.

**i-nKwendemana (s.k.), n.** Unsociable disposition showing itself in excessive reticence or lack of communicativeness, as when one brother doesn't acquaint another of his doings, etc.

**isi-Kwenetu (s.k.; s.t.), n.** Money loaned or borrowed; *ngesi-Kwenetu*, on credit [D. *skuld*, debt].



- Kwengca** (*Khwengca*), *v.* Bind down thatch (acc.) outside a Native hut (acc.) by means of *ama-Kwengco* (cp. *Izu*); (C.N.) be rascally (= *rrina*).
- isi-Kwengci** (*Khwengci*), *n.* Rascal (C.N.).
- i(li) or u(lu)-Kwengco** (*Khwengco*), *n.* Short pliant stick sharpened at each end and fixed like a bow into the thatch of a Native hut in order to hold it firm. See *kwengca*.
- i(li)-Kwēngukwengu** (*Khwēngukhwengu*), *n.* = *i(li)-Kwāngukwangu*.
- i-nKwenkwezi** (*s. k.*), *n.* Certain conspicuous star (the *a* of the constellation *Argo*) appearing in the south-east in the early mornings of July and preceding the appearance of the Pleiades (see *isi-Limela*).
- i-nKwenjane** (*s. k.*), *n.* (C.N.) = *i-nKonjane*.
- ama-Kwēngqekwenqe** (*Khwēngqekhwenge* — no sing.), *n.* Turned-up eyes showing only the white of the ball below. See *isi-Hlangu*.
- Kwenqeza** (*Khwēngqeza*), *v.* Turn or roll the eyes (acc.) upwards so as to show only the white of the ball below, as Native men often do when eating the head of a slaughtered ox — see above.
- i-nKwenteleka** (*s. k.*; *s. t.*), *n.* A labour-tout; Native or Natives (collect.) collected by such for anywork (N).
- Kwēntu, ukuti** (*Khwēntu, ukuthi*), *v.* = *ukuti gwengula*.
- i(li)-Kwentu** (*Khwentula*), *n.* One who goes back on his word or promise, or denies a statement previously made; member of a certain section of the *i-nDhlu-yengwe* regiment.
- Kwentula** (*Khwentula*), *v.* = *gwengula*.
- i(li)-Kwentula** (*Khwentula*), *n.* = *i(li)-Kwentu*.
- um-Kwenya** or **Kwenyana** (*Khwēnyana*), *n. 1.* Term applied by any member of a wife's family (the father and mothers using *wami*, the others *wetu*) to any member of her husband's family, though more especially to the husband himself; hence, son-in-law; brother or sister-in-law. Cp. *um-Landu*; *u-Malokazana* [Sw. *mkwe*, son-in-law].
- isi-Kwepa** (*Khwepha*), *n.* Branch of any kind of palm (= *um-Kwepa*, *isi-Bemba*); *plur.* *izi-Kwepa*, power or strength, as to lift a heavy weight.
- um-Kwepa** (*Khwepha*), *n. 5.* White meat on each side of the breast of a bird or fowl (with *plur.*); also = *isi-Kwepa*.
- Kweshu** (*Khweshu*), *v.* Draw or bend inward; be drawn or bent inwards, as a

person bending his side when tickled, or to allow someone to pass, or a hut where the framework has got bulged inwards, or a square thing like a mat with one of its sides curving or tapering inwards (used in *perf.*) = *ukuti kweshu*; cp. *kwesha*; *i-nKweshu*.

Ex. *Intombi ka'Boni ikweshu*, So-ami-so's daughter is drawn inward *i. e.* has no buttocks. Cp. *shikila*.

**Kwēshe, ukuti** (*Khwēshe, ukuthi*), *v.* = *kwesha*.

**u-Kweshe** (*Khweshe*), *n.* Front or palm of the hand (from being bent in at the middle); a handful, of anything — *u-Weshe*; cp. *i-nHeshuza*; *um-Nyaba*.

**i-nKweshe** (*s. k.*), *n.* Thing drawn or bent inward at the side, as a person with a foot bent or turned inwards, a square thing with one side slanting or curving inwards, a hut whose framework bulges inward out of the full circle, or one with small buttocks seemingly drawn in. See *kwesha*.

**Kwēshe kwēshe, ukuti** (*Khwēshe Khwēshe, ukuthi*), *v.* = *kweshekwesheza*.

**Kweshekwesheza** (*Khweshekhwesheza*), *v.* Go sharply or lightly along, as with a smart, business-like step.

**um-Kwela** (*Khwetha*), *n. 1.* Circumcised person (see *soka*); also = *u-Sebele*.

**Kwēte, ukuti** (*ukuthi*; *s. k.*; *s. t.*), *v.* = *kweteza*.

**Kweteza** (*s. k.*; *s. t.*), *v.* Talk away incessantly, chatter away, as a lot of girls talking, or one whose tongue is persistently on the rattle. Cp. *keleza*; *yeleza*; *veleza*.

**Kwetu** (*Kwethu*), *n.* Our hut; in, to, or from our hut — see *kwake*.

**i-nKwetu** (*Kwethu* — no plur.), *n.* Any small scale, or peeling off of the outer-skin; hence, dandruff (see *i-nTutu*); scurf, as on the face in cold weather; scale, of a fish, or of the human skin around sores; thin outside covering that peels off the bark of some trees; (C.N.) mussel (= *i-nBazu*) [Her. *ovikotyi*, scales].

**u(lu)-Kwetu** (*Kwethu*), *n.* Layer of fat lying between the flesh of the ribs and the skin of a bullock (used with *plur.*).

**Kwexa** or **Kwexela** (*Khwexa*), *v.* = *kwaxela*.

**Kweza** (*Khwēza*), *v.* Preserve, keep safe or in good state, as a person his property (acc.), body, money, etc.; keep, put carefully by [Sw. *wälta*, keep].

Plr. *inkungu igakweza*, the mist is putting itself aside *i. e.* is dispersing = *iyadumika*.



**i-nKweza** (*s. k.*), *n.* Certain tree (*Kraussia floribunda*), growing by rivers and whose leaves were used by the Zulu king for rubbing off dirt from the back when bathing, and now used by young-men and girls as a love-charm.

**i-nKwezane** (*s. k.*), *n.* Light land mist, such as moves over the country on mornings generally preceding hot days (cp. *um-Lalamvubu*; *i-nKungu*); certain creeping plant (= *isi-Lele*).

**Kwezela** (*Khwezela*), *v.* Keep up a fire (acc.) by supplying it with fuel, or a cooking-pot by keeping it supplied with fire.

**i(li)-Kwezi** (*Khwezi*), *n.* Venus (when appearing before sunrise), hence, morning-star (cp. *isi-Celankobe*); also = *i(li)-Gwintsi* [Tu. *ukwedzi*, moon; Nyamb. *ukwezi*; Ru. *kwezi*].

**ama-Kwëzikwezi** (*Khwëzikhwezi*), *n.* = *i(li)-Kwangukwangu*.

**Kwi**, *ukuti* (*Khwi*, *ukuthi*), *v.* Stand up still and straight, as a soldier in line, or a man standing on a road or hill (with *uku-ma*). Cp. *ukuti twi*.

**Kwi**, *ukuti* (*ukuthi*; *s. k.*), *v.* Rise very early in the morning, while still dark, perhaps at about three o'clock. See *u(lu)-Kwikwi*; *ukuti kushushu*.

**u(lu)-Kwi** (*s. k.*), *n.* = *u(lu)-Kwikwi*.

**Kwibi**, *ukuti* (*Khwibi*, *ukuthi*), *v.* = *kwibiza*.

**isi-Kwibi** (*Khwibi*), *n.* One disabled in the leg, from permanent deformity or temporary injury.

**um-Kwibi** (*Khwibi*), *n. 5.* Channel, trench, ditch, rut, as dug out for allowing water to run off, or as washed out by water (= *um-Sele*); vagabond, baboon, going about alone (= *isi-Hole*); also = *um-Kwili*; (N.) = *um-Titimbila*.

**Kwibisha** (*Khwibisha*), *v.* Turn back, go back or return on one's course. Cp. *buga*; *pindela*.

**Kwibiza** (*Khwibiza*), *v.* Drive away fowls (acc.) by scaring them with the cry *kwibi*; finish off hastily, 'in no time'; as children food (acc.). Cp. *hebeza*.

**Kwica** (*Khwica*), *v.* Tuck in or under, as a blanket (acc.) under the bed, or a dog its tail between the legs (= *kwahla*, *kwaxa*, *kwincá*); gather in a small worthless crop (acc.) when it has been a failure, or the small inferior ears left over from the first harvesting = *uku-ti kwici*; cp. *kotoza*.

Phr. *izinyoni sezivakwice (amabele)*, *zawayeda*, the birds have cleared it off (the Kafir-corn) entirely.

**Kwici**, *ukuti* (*Khwici*, *ukuthi*), *v.* Turn suddenly off, round the corner, etc., out of sight, as a person seeking to elude another; turn sharply in or under, as when tucking anything (acc.) in between the legs; turn suddenly round or away from one's word = *Kwica*, *kwiciza*.

**i-nKwici** (*s. k.*), *n.* A giving one the slip, a sudden turning off from the path or 'round the corner'; used also of such similar occasions as when a person doesn't arrive on an appointed day but takes them by surprise on another.

Ex. *basishayele inkwici*, they gave us the slip (on the way).

*wasenzela impanba ya'ukwici*, he took us in by the slipping-trick (may-be he arrived at an unexpected time).

**Kwiciza** (*Khwiciza*), *v.* = *ukuti kwici*.

**i-nKwico** (*s. k.*), *n.* Small worthless crop in a field that has been a failure, or that has been left over from the first gathering. See *kwica*.

**Kwifa** (*Khwifa*), *v.* = *kifa*.

**u(lu)-Kwikwi** (*s. k.*), *n.* Very early morning, or rather end of the night, while still dark, perhaps an hour before dawn = *u(lu)-Vivi*. See *ukuti kwi*; *ntwela*.

**i(li)-Kwili** (*Khwili*), *n.* = *i(li)-Kwini*.

**i(li)-Kwili** (*s. k.*), *n.* Name given to cattle of European breeds, as Shorthorns, etc. Cp. *u(lu)-Sutu*.

**isi-Kwili** (*Khwili*), *n.* Short *um-Zaca* or knobless stick.

Phr. *uku-posa isikwili*, to throw about the *isi-kwili*, make vigorous movements with it when dancing the *uku-giga*.

**um-Kwili** (*Khwili*), *n. 5.* Ground-nuts or *izi-nDhlabu* when boiled with the shells on as taken fresh from the ground = *um-Kwibi*.

**Kwimilili**, *ukuti* (*Khwimilili*, *ukuthi*), *v.* = *ukuti qimilili*.

**Kwinca** (*Khwınca*), *v.* = *kwica*.

**Kwinci**, *ukuti* (*Khwinci*, *ukuthi*), *v.* = *ukuti kwici*.

**i-nKwindi** (*s. k.*), *n.* = *i-mBazu*; (C.N.) = *i-mBoni*.

**imi-Kwindi** (*s. k.*), *n.* (C.N.) = *um-Kindi*.

**Kwingca** (*Khwınca*), *v.* Choke a person (acc.), as food when entering the wind-pipe (= *hila*); also (C.N.) = *tshwëka*.

**i-nKwingci** (*s. k.*), *n.* (C.N.) = *i-nTwabi*.

**i(li)-Kwini** (*Khwini*), *n.* Stomach of a buck filled with blood, minced liver, etc., and so boiled and eaten = *i(li)-Kwili*.

**Kwintsa** (*Khwintsa*), *v.* = *kintsa*.



**Kwintsha** (*Khwintsha*), *v.* Rebound, recoil, fly back, as a bent stick when let loose = *kwintshika*, *kwintshilika*.

**Kwintshi**, *ukuti* (*Khwintshi*, *ukuthi*), *v.* = *kwintsha*.

**Kwintshika** (*Khwintshika*), *v.* = *kwintsha*.

**Kwintshilika** (*Khwintshilika*), *v.* = *kwintsha*.

**Kwipila** (*Khwiphila*), *v.* Speak angrily, storm (C.N.).

**Kwisha** (*Khwisha*), *v.* = *visha*; *shipa*.

**i-nKwishela** (*s.k.*), *n.* Very black-skinned Native = *i-nKanyimba*; cp. *i-mBindolo*.

**Kwishi**, *ukuti* (*Kwishi*, *ukuthi*), *v.* Be all in a general bustle of activity, as when a gusty wind-storm arises, when work is going on with spirited commotion, when an angry man storms about in a hut, etc.; be very dark or black (with *nyama*), as on a pitch-dark night = *kwishiza*.

Ex. *kumnyama kute kwishi*, it is pitch dark.

Phr. *kwatula, kwali kwishi*, all was quiet (nothing else could be heard), for the commotion, — used to express any violent outburst of activity, as when a powerful wind-storm suddenly rises (so that everything becomes quiet before it), or a general uproar of quarrelling.

**ama-Kwishi** (*Kwishi* — no sing.), *n.* Kind of shuffling dancing (C.N.).

**isi-Kwishi** (*Kwishi*), *n.* General commotion, bustling or noisy activity, as of people working busily, wind blowing gustily, etc. = *isi-Kwishikwishi*, *isi-Pengu*, *isi-Vunguwungu*.

Phr. *isikwishi sika'utlogile*, a whirlwind (such as is frequently seen spinning along a road).

**isi-Kwishikwishi** (*Kwishikwishi*), *n.* = *isi-Kwishi*.

**Kwishiliza** (*Kwishiliza*), *v.* Take entirely off at a sweep, as food (acc.) from a plate (cp. *ukuti sonuluzi*); (C.N.) tie up,

as a calf (acc.) to a tree (with *ela* form); tie up a man by a word.

**Kwishiza** (*Kwishiza*), *v.* Be in a general commotion of activity, do in a spirited bustling manner, as people working away with much energetic motion, a violent wind blowing gustily about, an enraged man setting all astir, or a hen vigorously throwing about the earth. Cp. *penquza*, *pekuza*; *ukuti kwishi*.

**Kwishizelana** (*Kwishizelana*), *v.* Quarrel with one another in a spirited manner, setting things astir generally.

**Kwisiza** (*Kwisiza*), *v.* = *kisila*.

**Kwitu**, *ukuti* (*ukuthi*; *s.k.*; *s.t.*), *v.* = *kwitiza*.

**Kwitiza** (*s.k.*; *s.t.*), *v.* Speak indistinctly, unintelligibly, as a foreigner speaking so that one cannot catch what he says = *kitiza*.

**Kwixa** (*Kwixa*), *v.* Twist 'wrigglingly' about, as a man might pliant wattles or branches (acc.) in among posts to make a fence, or as a snake might about one's feet; whip or beat with a belt or very supple switch that bends about the body, as a parent might his child (acc.); wriggle about or run about to and fro with quick motion, as lizards at play, or a snake in the grass (= *kwixiza*); wander about in and out among the kraals, as a man given to much idle visiting (= *kwixiza*).

Ex. *wasinxo wakwixa imikono*, he simply folded (together) his arms.

**Kwixi**, or **Kwixi kwixi**, *ukuti* (*Kwixi*, *ukuthi*), *v.* = *kwixila*; *kwixiza*.

**Kwixila** (*Kwixila*), *v.* Whip, or 'wriggle' into, as a mother into her child (acc.) with a belt or very pliant switch; hence, whip, as oxen with a whip = *kwixa*.

**Kwixiza** (*Kwixiza*), *v.* Wriggle about, as a snake seeking to enter a small hole, or lizards when chasing each other or caught in the hand, or (by compar.) a man wandering about among the kraals visiting = *kwixa*.

## L.

**L** has but one sound in Zulu, *vi*: the same as in English.

The *v*, however, in European words is often mistaken by the Natives for an *l*, and, contrariwise, an *l* in a European word will often, in the Native mouth, become produced as an *v*. This natural disposition to confuse these two sounds is not confined to the African Bantu tribes alone. It is peculiar to divers

races all the world over, from the Chinoos in the Far West of America, to the Chinese in the Far East.

Further, the tribes inhabiting the coast district of Zululand have the custom of changing every *l* in the Zulu into a *y*, thus, instead of *lamba* (hungry), they would say *yamba*; and, contrariwise, such Natives have an occasional weakness (though not a fixed

] for replacing the *y* in a Zulu word by ... , thus *ekala* instead of *ekaga* (home). This custom of substituting a *y* for an *l* is called *uku-tefuba*.

The liquid combinations *ihl*, *hl*, and *ll*, will be found described under *D*.

**La, pers. pron. past tense.** It — used for nouns of the second class having the prefix *l(i)*.

**La, disting. adj.** These — used as contraction for *lawa*, for nouns plur. of the second class having the prefix *ama*; also sometimes, as contraction for *laba*, with nouns plur. of the first class having the prefix *aba*.

**Lā, adv.** Here; where; when (contraction for *lapa*).

**ama-La or Lana (no sing.), n.** Hollowing out or drawing in of the stomach, below the ribs, from hunger.

Ex. *us'enguke omula*, he has already got the stomach drawn in under the ribs.

**Laba, disting. adj.** These — used with nouns plur. of the first class, having the prefix *aba* or *o* [M.Z.T. *aba*; Ga. *bano*; Her. *imba*; San. Nya. Ang. *awa*].

**Lābalaba, v.** Long, desire, covet, as a child might for fine things (acc. with *ela* form) in a shop, or to go to any place = *lu-bela*, *lobizela*.

**Labateka (Labatheka), v.** Feel a strong longing or desire after anything (follow. by agent).

**Laba-ya, disting. adj.** Those yonder, those over there — similar to *laba*.

**isi-Labi, n.** Thing standing or remaining singly or alone of its kind, as a single head of cattle in a kraal, one or two solitary boys among a crowd of girls in a family. Cp. *lambata*.

Ex. *alobole ngani, kungeka un'silabi senkomo*, what shall he *lobola* with, there not being a single head of cattle?

*ambila kwesika, izilatswana ezilabili eziluthe ukupela*, there are no meadles, only two or three little solitary plants.

**Labo, disting. adj.** Those — used with nouns plur. of the first class having the prefix *aba* or *o* [M.Z.T. *abo*; Chw. *hoo*; Ga. *hali*; Nya. *awo*; Cong. *owo*; Kamb. *ayya*; Ang. *ama*; Her. *imba*].

**Labo, poss. adj.** Their — used with nouns plur. of the first class, having the prefix *aba* or *o*.

**Lahla, v.** Throw or cast away, as a thing (acc.) not wanted; abandon, forsake, as a son his parents or a man his wife; lose, as one's money (acc.) on the road; leave, part company with, as with a per-

son (acc.) one is travelling with or accompanying; decide against anyone (acc.) in a lawsuit; throw one (acc.) up *i.e.* get decided against him, as a lawsuit (nom.) might a suitor (acc.); bury, as a dead person (= *mbela*); throw down, as one man might another when wrestling or a horse its rider (with *pantsi*); finish off any work (acc.), have done with it, as with ploughing, etc. [Sw. *acha*, abandon; Ga. *laka*, leave; Her. *nokaura*, throw away].

Ex. *nombhla siyilahlile iudhlu*, to-day we have got rid of, got off our hands, got finished the hut.

*saza sandahlā ngapesheya kwamLolaxi*, we got and left him (whom we were accompanying) on the other side of the Um-lalazi.

*inkosi (or icala) yafika yasalahlā*, the chief got and decided against him.

*kakasi i' luto, uyalahla umlomo (or umu-twi) nje*, it is of no use (talking), you are merely throwing away your mouth (or words) *i.e.* speaking in vain, to no effect.

Phr. *bengiyē 'kulahlā amehlō ku'Mazele*, I have been to have a last look at Mazele (before he dies).

*kade silahlā ngamehlo, singapate ngu'zambhla*, long have we been burying people (*i.e.* seeing them for the last time) by the eyes, without touching them with the hands — as may be said sighingly by one who has just heard of another death of some friend he has only recently seen.

*baye 'kulahlā amatungu kona*, they have gone to have a last try, a last resource (before giving up).

*izinkomo zigishaye ziyibhla intsiman ka'Bani*, the cattle have cleared off and done with So-and-so's field.

*was'eli makaxilahlē amantambo kanye*, thereupon he thought, let me throw away my bones once and for all, *i.e.* he became desperate, threw himself desperately into the affair (all patience having been expended).

*P. ucilo uyilahlile inlete*, the *ucilo* has thrown away, or finished off, the grasshopper *i.e.* it is all up with it (the grasshopper) now — sad of any irretrievable loss or irreparable damage, as when a vessel gets broken, a man succumbs to disease, or the whole of one's crops gets cleared off by cattle.

*uku-lahlēla kwezinyama*, the burying of the infants. — When an epidemic of disease breaks out in the land, the mothers of the locality assemble together, each bearing a small child on the back, and betake themselves, singing as they go, to a place by the river where there is a broad stretch of sand. Arrived there, they proceed to dig large holes into each of which they plant a child and



cover it up to the neck with sand. Thereupon the mothers set up a wailing (*isi-lilo*), as at the burying of a person. By this means they are supposed to propitiate something or somebody of whom they nowadays know nothing, and the epidemic will presumably come to an end. Cp. *um-Shopi*.

**ubu-Lahlabantu** (loc. *ebu-Lahlabantu*; *s.t.*), *n.* General name for any place of execution. See *u-Lasha*.

**Lahlana**, *v.* Bury one another, as below.

Ex. *sigakuhlana nance*, we shall cling together as friends till death do us part (the one dying first being buried by the survivor). See *u-Sifa-silahlane*.

**isi-Lahlane**, *n.* Very strong beer or snuff 'that sends them all flying'; also (N) = *u-Sifa-silahlane*.

**um-Lahlankosi** (*s.k.*), *n.* 5. = *um-Pafa* (from its being used to cover the grave of the chief).

**i(li)-Lahle**, *n.* Cinder, whether still red with fire, or dead; piece of charcoal; piece of coal (mod. — *ama-Lahle*, coal); very dark-skinned person (= *inKanyimba*) [Sw. *makaa*, cinders; Reg. *makala*; Her. *e-kara*, cinder].

Phr. *seugilexi uhlale emhlana*, I am now sitting with a live-cinder on my back (which behind me I cannot get off) — said of any painful misfortune that has befallen one and of which he cannot rid himself, as a lawsuit, a person dangerously sick on one's hands, etc.

**Lahleka** (*s.k.*), *v.* Get lost, as a person's money, or as the person himself when travelling, or when going astray in his talk.

Ex. *nyalahlekebra imali endhleleni*, I got lost for by my money *i.e.* I lost my money on the way.

*ingilahlekele imhlela*, the path has got lost for me *i.e.* I have lost the path.

*salahlekelana naye oTukela*, we got lost for one another with him *i.e.* we lost each other, at the Tukela.

**Lāka**, *ukuti* (*ukuthi*; *s.k.*), *v.* = *ukuti lasha*, *lakasha*.

**i(li)-Laka** (*s.k.* — mostly in plur. *ama-Laka*), *n.* Soft palate, of the mouth, in front of the *uvula*. Cp. *i(li)-Nkanka*; *u-Govani* [Na. *e-laka*, tongue; Her. *e-raka*, tongue; Bo. *lu-laka*, jaw; Sw. *ki-duka*, uvula; Go. *ma-laka*, mouth].

Phr. *ilaka lake libi*, he has a bad tongue *i.e.* says bad, undesirable words.

*usho umbala ilaka lake uny* do you really speak his very own words? See *i(li)-Lomo*.

**u(lu)-Laka** (*s.k.*), *v.* Fierce temper; violent anger, wrath, ire; rage; ferociousness, wildness, as of a beast [Her. *e-raka*, anger; Sw. *u-kali*].

Ex. *unolaka low'umntu*, he is a fierce-tempered person is that.

*isilwane esinolaka*, a ferocious beast.

**Lāka lāka**, *ukuti* (*ukuthi*; *s.k.*), *v.* = *lakuza*.

**isi-Lākalaka** (*s.k.*), *n.* Thing just seen faintly glimmering in the distance, or in the dark; hence, thing conspicuously small, alone, deep-sunken, etc. — see *lakoza-isi-Lakata*.

**Lākanca**, *ukuti* (*ukuthi*; *s.k.*), *v.* = *ukuti lekence*.

**Lākasha**, *ukuti* (*ukuthi*; *s.k.*), *v.* = *ukuti lasha*.

**Lakashela** (*s.k.*), *v.* Throw food (acc.) lump-wise into the mouth, as one eating greedily = *ukuti lakasha*.

**Lākata**, *ukuti* (*Lākatha*, *ukuthi*), *v.* = *lakoza*.

**Lakata** (*Lakutha*), *v.* = *lakoza*.

**isi-Lakata** (*Lakatha*), *n.* = *isi-Lakalaka*.

**Lakaza** (*s.k.*), *v.* = *lakoza*; also, show anger, be wrathful with a person (acc. with *ela* form).

**i(li)-Lakazane** (*s.k.*), *n.* = *isi-Qanda*.

**Lake** (*Lakhe*), *poss. adj.* His, her — see *ake*.

**Lako** (*Lakho*), *poss. adj.* Thy, your — see *ako*.

**Lāku**, *ukuti* (*ukuthi*; *s.k.*), *v.* Pick or take up anything (acc.) quickly (with one or both hands), as a dog a bone, or a person anything to put in his pocket — *lakaza*. Cp. *ukuti lasi*.

**Lakuza**, *v.* = *ukuthi laku*, *yabula*.

**Lala** (perf. *lalile*; st. perf. *lele*), *v.* Lie, lie down (gen. with *pantsi*), as a person to rest; sleep, whether lying or sitting (gen. with *ubu-Tongo*); pass the night, put up for the night, as at any particular place (loc.) when travelling; lie upon, as upon any article (acc. or with *pezi*) that may be beneath one; hence, have sexual intercourse externally, as a young man with a girl (acc. or with *na* — cp. *pinga*; *hlobonga*); lose favour, become flat or insipid, as food by standing, or as a person whose beauty is spoilt by some disagreeable feature; remain or be left over till the following season, as a cow that has missed being covered in its proper season, or food-supplies that are not yet finished

when the new crops are harvested; be very plentiful or numerous, as locusts, vermin, or supplies of any kind (oft. in perf.) [Sw. *lala*, lie, sleep; Her. *rara*].

Ex. *musukulala, umfundisi eshumayela*, you mustn't sleep while the minister is preaching.

*usalele*, he is still lying down, or is still asleep.

*niyakulala-pi namida?* where will you get to for the night to-day?

*icantsi elihle kangaka kalilali ununtu onjengaye*, such a fine sleeping-mat does not sleep (*i. e.* does not lend itself for sleep to) such a person as you.

*isijingi lesi sibi, silele*, this pumpkin-mash is not nice, it is flat, flavourless.

*ngayemuhle, kolwa unzimba wake walala acoti ziti*, he would have been nice-looking, but his bodily appearance got quite spoilt or made to lose its beauty (by some commonness or unattractiveness).

*le'nikomaxi ilele nongaku*, this cow is this year resting over for the next season *i. e.* has missed being effectually covered.

*umbila ka'Bani walala*, with So-and-so the mealie-supply took her over into the next season (she had so much).

'We! 'Bani, kukana amanzi na?' 'Ayo-lala, kawacuki!' 'I say, So-and-so, is there any water there?' 'It is covering all, it doesn't get up' (a play on the former word *lala*) *i. e.* it is in abundance.

*akulele 'luto lapa!* there's nothing to fear there (sarcastically)! he won't set the Thames on fire! — said of an utterly useless, imbecile person.

*intwala zilele kuye*, lice cover him, *i. e.* he is full or covered with lice.

*uBoni ulele esikolisile; silele sikubonile*, So-and-so has gone to bed to-day having played us a fine game, served us a pretty trick; we have gone to bed having seen something (quite out of the ordinary).

*uku-lalwa ama-olo*, to be come down upon and covered with dew, as anything left out over-night (not from passing through dewy grass).

*uku-lala indoda*, to commit sodomy.

*uku-lala kanye*, to have a sleep or single slumber. Cp. *ukuti qubasha*.

*uku-lala ngamanzi*, to go to bed on water, *i. e.* without having eaten, with an empty stomach. See *ukuti mahla*.

*uku-lala ngendhlu*, to lie about against the hut *i. e.* to be kept staying indoors, confined to the hut, as one chronically ill.

*uku-lala pozu (kwento)*, to lie upon a thing *i. e.* to keep carefully by, as a woman keeping a supply of corn (acc.) out of sight for economy sake in time of dearth.

*akulala ugenhomo*, to stretch out or get

extended outwards at the flanks, as a group of hunters or dancers, when they wish to extend their line, or surround a buck, some going off in a long line towards one hand, others going off towards the other, and in such a way that in following one another their shields, being all carried on one side, present a long picture of cow's-hide, as of a beast lying down.

**i(li)-Lāla (Laula), n.** Kind of fan-leaved palm (*Hyphæne erinita*), growing along the coast, and whose leaves are much used for basket-making [Skr. *tala*, a palm; MZT. *chi-lala*, palm-leaf; Her. *e-vare*, palm-leaf].

Ex. *isigqoko selala*, a straw-hat.

**i(li)-Lala, n.** One of an *amaLala* clan (such as mainly occupy Natal); Native iron-smelter and smith (prob. from this trade having been mainly carried on by members of such clans — see *isi-Tando*); sometimes applied, for a similar reason, to a 'rain-doctor'.

**um-Lāla (Laala), n. ♂.** One of the tendons running along each side of the back of the neck, and commonly used for binding on assegai-blades = *um-Sundulo*.

Phr. *uku-dhlana imilala* — see *dhlana*.

**u(lu)-Lala, n.** Edge or outskirts of a wood or forest. Cp. *u(lu)-Gu*.

**ubu-Lala, n.** — see *Bulala*.

**ubu-Lala, n.** Dialectic peculiarity of the *ama-Lala* tribes (C.N.)

**i(li)-Lalamanzini, n.** Any water-animal, as otter, crocodile, etc.

**um-Lalamvubu, n. ♂.** Morning mist, lying low (not moving) over marshy places. Cp. *i-nKwezane, i-nKungu*.

**um-Lalandhle, n. ♂.** Any wild *i. e.* outside-living animal (not kraaled or domesticated) — used of a single beast or herd of cattle which habitually sleep out on the veldt.

**isi-Lalane, n.** Dwarf variety of the *i-Lala* palm, and not much valued for its leaves.

**um-Lalane, n. ♂.** Old grass lying dry and long (among the newer growth) having been left unburnt off during last season (cp. *i(li)-Qubula; i(li)-Shugula*); any 'sleepy' thing, as a slow dazy-looking person, a sleepily-going bullock, imperfectly cooked and hence unpleasantly tasted food, or any object which is not decidedly ugly and yet cannot be called pleasing (= *um-Sizilo*; see *i(li)-Hlule*).

**i(li)-Lalanyati (Lalanyathi), n. = i(li)-Rrola.**

**Lalaza, v.** Whet or give a smooth edge to an axe (acc.) or the like by rubbing on a stone (= *lala*); also = *yalaza*; act



or speak boldly, recklessly, as one going forward into danger, or doing regardless of the feelings of others.

**um-Lalazi**, *n. s.* Certain kind of soft sandstone, used for whetting knives, etc.; hence, any kind of whet-stone.

**um-Lalaziko** (*s. k.*), *n. s.* Food left, only partly cooked, on the hearth over-night, to be re-cooked afresh on the morrow; law-case or similar affair that has been postponed or left unsettled (see *ama-Laza*).

**Lalela**, *v.* Listen to a person (*acc.* or *ku*) speaking; obey, as a child its parents (*acc.* or *ku* = *zwa*); lie in wait for, as a person lying concealed for some passer-by (*acc.*).

Phr. *inkomazi le ilalelwe nongaka*, this cow has been remained over for *i.e.* has missed being covered this year = *ilele, ilazile*.

**um-Lalela**, *n. s.* Only in the phrase *uBani watala umlatela watuti*, So-and-so slept an everlasting sleep, the long sleep of death.

**um-Laleli**, *n. l.* Listener.

P. *ibuzi Pazina umlateli* — see *i(li)-Buzi*.

**Lalelisa**, *v.* Feel relief temporarily, feel easier, as a man sick or in pain (used in perf.).

Ex. *ngisalalelilele namhlanje*, I am now a little better or relieved to-day.

**isi-Lali**, *n.* Benighted traveller, a traveller putting up anywhere for the night.

**Lalisa**, *v.* Make to lie down, as a strong wind might crops (*acc.*) in the field; lull or make to sleep in any way, as a nurse a child (*acc.*); sleep with a person (*acc.*), by way of keeping him company; put up a person (*acc.*) for the night; put off one's guard, throw dust in one's eyes, by specious crafty talk or action (= *wisa*).

Ex. *umusa wake mukulu, elaliso izilali*, his kindness is very great in putting up night-befallen travellers.

Phr. *uku-lalisa amazwi*, to tone down, soften down words that have been over-strong, offensive, incriminating, etc.

*uku-lalisa izindlebe*, to close the ears so as not to hear what is being said offensively, etc., to pay no attention to it.

*uku-lalisa ivinkope*, to look very good *i.e.* to craftily put on appearances of simplicity, abstemiousness, courtesy, etc., as occasion requires.

*walaliswa ngomlaliso*, he has been made a sleepy weak-minded kind of person by means of an *um-laliso q. v.*

**um-Lalliso**, *n. s.* Certain Native medicine (consisting of hyæna-skin, etc.) which, when administered to a person by an *um-takati*, is said to make him become of a sleepy weak-minded nature.

**Lalo**, *poss. adj.* Its — see *alo*.

**isi-Lalo**, *n.* Old painful bruise or contusion that has not healed internally, and situated on any part of the body (save the head, where it is termed *inGozi*); lingering pain in one's heart, which time does not seem to heal — *isi-Xwazi*.

**Laluka** (*s. k.*), *v.* = *sanguluka*.

**Lamba** (*Lambha*), *v.* Hunger, experience want of food. Cp. *lambata*; *i-nDhlala* [Lat. *fames*, hunger; Mal. *lapar*, be hungry].

Ex. *ukhambile*, he is hungry.

*uyalamba*, he doesn't get enough to eat.

**isi-Lambalala** (*Lambhalala*), *n.* Certain Native medicine (consisting of grey lumps of alligator's dung, etc.), used as a prophylactic against an *i(li)-Dhliso*.

*N.B.* A person who, by any ill-luck, shall take internally poison that has been set for him by an *umtakati*, will, if he have at any previous time partaken of an *isi-lambalala*, immediately vomit the whole draught up. In these present unregenerate days, since the Whiteman has infested the land, the virtue somehow or other is said to have gone out of the alligator's dung! Perchance the adulteration of drugs as a newly acquired art among Native druggists, may account for the change.

**Lambalaza** (*Lambhalaza*), *v.* = *yambalaza*.

**Lámbalazi**, *ukuti* (*Lámbhalazi, ukuthi*), *v.* = *ukuti nyabalazi*.

**i(li)-Lambalidhlile** (*Lambhalidhlile*), *n.* Person with a small stomach, which, even after a full meal, never shows any distension (*lit.* one who is still hungry even after having eaten).

**Lambata** (*Lambhatha*), *v.* Be quite destitute, or utterly wanting in anything, as a man of stock (*acc.*), a country trees, etc. (= *hlonga*); be absolutely wanting, deficient, absent, as cattle, trees, etc. in any locality.

**um-Lambata** (*Lambhatha*), *n. s.* Person quite destitute of property, etc.

**Lambisa** (*Lambhisa*), *v.* Draw in the stomach (*acc.*), as children are wont to do so as to make them appear hungry; make thin by laying on insufficient clay, as a woman does a pot (*acc.*) when making it (cp. *eeKula*).

Ex. *uBani ugalandisa izitsha zake*, So-and-so makes her vessels thin *i.e.* makes thin vessels, doesn't give them enough clay.

**um-Lambongwenya** (*Lambongwenya*), *n. f.* One of a section of the *um-Xapo* regiment, from the military kraal where they were stationed. Cp. *i-mVumnyama*.

**Lambu, ukuti** (*Lambhu, ukuthi*), *v.* = *ukuti lasha*.

**Lami, poss. adj.** My — see *ami*.

**Lamu, ode, part.** being a strong entreaty to part or desist, addressed to persons fighting, and somewhat similar to the cry 'peace!', 'stay!' (the word being intended merely to stop the fighting, not to soothe the heart of the wronged party, for which *shela* would be used). Cp. *lamulu* [Sw. *latama*, appeal for mercy or help; Ga. Bo. *lamulu*, judge].

Ex. *lama, 'infa wetu, izimbuku kazisi, desist, brother, sticks don't give help.*

**um-Lamu, n. f.** Wife's brother or sister, brother-in-law; brother's wife's brother or sister. Cp. *ubu-Kwe* [Sw. *muamu*, husband's brother; *amu*, father's brother].

**Lamula, v.** Put apart, separate, make desist from fighting, as people (acc.), dogs, bulls, etc., whether by entreaty or by force; separate or get away a person or thing (acc.) from any danger, injury, etc., against which it is supposedly fighting — hence, go to its rescue or aid, as a man going to help a bullock or wagon out of the mud in which it is stuck (*uku-yi-lamulela odakeni*), or a boy running to part the cattle from the corn they are eating (*uku-wu-lamulela ezinkomeni*), or a woman going to get another out of her fight against the weeds by giving her a hand (*uku-m-lamulela okufeni*). Cp. *lamu*.

**u-Lamula, n.** Lemon [Eng.].

**Lamuza, v.** Take another or second wife from the one same kraal *i.e.* a sister of the first wife, who is already by affinity the *um-Lamu* of the man.

**Landa, v.** Follow after along its track or course, *i.e.* trace, pursue, follow up, as a man might a wild-beast (acc.) or a murderer (but *landela* if the object be still in view); go after *i.e.* go for, fetch, as anything (acc.) from another place; follow *i.e.* keep to or act according to, as a tribe following its peculiar customs (acc.); follow *i.e.* take after, as a child resembling its parents (acc.) in feature or character; follow a matter (in speech) *i.e.* relate or narrate it (acc.) fully

through all its course — sometimes merely equivalent to 'tell' [Chw. *lata*, follow; Sw. *fuata*, follow; *leta*, fetch; Bo. *landula*, answer].

Ex. *landa, sizwe*, tell away, and let us hear. *lundu amaxwi ake*, follow or give his own words.

*inyare ilande nyise ngamaxingo*, the child has taken after its father as to its teeth.

*aku-xi-landa*, to give an account of oneself, tell one's story.

Phr. *selilanda abalimi* (or *abalimbi*) — see *i(li)-Langa*.

**i(li)-Landa, n.** Kind of white heron or egret (*Herodias brachyrhyncha* and *H. alba*). Cp. *i-nGerre*.

**um-Landa, n. f.** Term applied by any member of the husband's family (the husband using *wami*, the others *wetu*) to any member of the wife's family (except her father and mothers, who are *u-mamezala*). Cp. *u-Kwenya*.

**ubu-Landa** (loc. *ebu-Landa*), *n.* = *ubu-Kwe*. See *umu-Zi*.

**u(lu)-Landandhlovu, n.** Fancy name applied to any member of the *u(lu)-le* regiment.

**Landela, v.** Follow *i.e.* proceed behind or after, as one man walking behind another (acc.) or in later succession; follow or keep to the particular words (acc.) of a person or document. Cp. *landa*; *landisa* [Sw. *andama*, follow].

**Landelana, v.** Follow one another, succeed one another, as two kings, days, etc.

Ex. *wowupuxa izintsuku zibe mbili zilundlene*, you shall drink it (the medicine) on two successive days.

**Landelisa or Landelisela, v.** Cause to follow after (as a thing sent (acc.) or the person (acc.) sent to) *i.e.* send after; send after to; follow up.

Ex. *scheyayilandelisa ngezinkomo*, they are now sending along after her (the betrothed girl who has already returned to her home), are following her up with cattle (for her lobola).

*wamlandelisa ngezituko* (or *ngamatshe*), he sent after him (as he was walking away) *i.e.* shouted after him insulting words (or threw after him stones).

*balandelisa ngesigijimi* (or *balandelisa isigijimi siye kuti*), they sent a messenger after him (to say).

*ngalandeliseka izimpola ezimbili*, he is being followed up by two wagons (conveying his goods).

**um-Landeliselo, n. f.** Thing sent after one, as above *e.g.* abusive language, missile thrown after one, etc.



**Landisa, v.** Make a person (acc.) to follow an affair or report (acc.) *i.e.* tell him, relate to him fully; cause a person (acc.) to relate fully an affair (acc.), make him give an account of it, as a magistrate a witness in a trial. Cp. *hanuzela, xozela*.

**um-Landu, n. 5.** Old offence which has now become a cause of hereditary enmity, as between two families or clans.

Ex. *giloku barela, barabamba umlandu*, ever since they were born, they have clung to the old enmity.

P. *umlandu ubanjwa inkunzi*, the old offence is taken up by the centipede (*i.e.* by the son — the centipede, as is known, coming out of the old block when it is struck, and biting the offender).

**Landula, v.** Reply in the negative, generally; hence, plead non-possession or non-existence, of anything (acc.) asked for; plead inability to answer a request to do something; reply that a thing is not as stated.

Ex. *ugobuza umbila; wawulandula*, I enquired about mealies; he pleaded non-possession or non-existence *i.e.* he said he had none, he said there were none, he said none were to be got (= *wati kawuko*).

Phr. *ngixa 'kumbandula uMzila*, I have come to say that there is no Mzila, *i.e.* I have come to report his death.

*uMzila us'elanduluka*, Mzila is already reported as *non est*, *i.e.* is already stated to be dead — this might be said of one already dead, or still alive though already at death's door.

*namhla kufike ukufa okulandululi izinkomo*, to-day there has arrived a disease which says there are no longer any cattle, *i.e.* which leaves them absolutely non-existent.

*isikonyane safunonwu umbila us'al'ikuba, sashaya salandula, sayandhla nemiti*, the locusts found the mealies already growing plants; they cleared them off and said there were none (*i.e.* nothing left), they stripped even the trees.

*aku-zi-landulela*, to say no for oneself, plead inability, no knowledge, no connection with so-and-so.

**isi-Landuli, n.** One come to *landula* another *i.e.* to report his death, as a messenger specially sent, or a survivor who escapes to bring the bad news of the death of others; applied to locusts (= *isi-Konyane* — see phrase above) 'which come to report that nothing is left.'

Ex. *kulambata us'elanduli entsimini*, there is wanting even a single survivor (to report the catastrophe) in the field *i.e.* there is not a single blade left.

**um-Landwana, n. 5.** = *um-Lanjwanu*.

**i(li)-Langa, n.** Sun; sun's heat; sunshine; day *i.e.* period of sunlight (= *u(lu)-Suku*); handsome nice-looking person, of any colour (= *u(lu)-Langa, uwe-keko*) [Skr. *laghn*, light; *agn*, fire; E. *ashanya*, heaven; Ang. *ka-langa*, sky; Mlin. *li-tangwa*, sun; Sw. *anya*, atmosphere or upper air; G. *hanga*, air; Kag. *ka-langa*, to see; Mpo. *ilanga*, sunlight; Mal. *lanit*, sky].

Ex. *ilanga selipumile, selishonile*, the sun has already risen, has already set.

*seli lilula*, it (the sun) is already old *i.e.* has been out some time (perhaps an hour or so).

*shesha, selishonile*, be quick, it (the sun) is already down (as may be said at any time during the late afternoon).

*ngaleli ilanga etis'ekanda*, by this sun that is over our heads, *i.e.* on this present day.

*susuka, ilanga lipuma*, we started, as the sun rose.

*safika, ilanga lishana*, we arrived, as the sun set.

*ilanga libalele namhlanje*, the sun is hot to-day.

*utand'ukahlala elangeni*, he likes to sit in the sun.

*kakungeni ilanga*, the sunshine doesn't enter.

Phr. *kugakupela ngelanga*, it will come to an end in no time.

*selilanda abalimi*, it (the sun) is now returning to fetch out the ploughmen *i.e.* is returning from the winter solstice (N).

*selilanda abalindi*, it (the sun) is now returning to fetch out the bird-watchers *i.e.* is returning from the summer solstice (N).

*libeke, uligene!* look at it for the last time! — as a threat to do for one this very day.

*walibamba, lingashoni!* catch hold of it (the sun), that it may not go down! — shouted after a naughty child who is running off from punishment, but who will not be able to avoid the setting of the sun, which will bring him home again.

*ilanga haza laga ugonyana (we haza laga agendhla galo or agomntsha wecalana), angibonaze ugidhla*, till the sun went down, I never ate a thing.

*ilanga selingene ka'ntu*, the sun has now set, or got to its extreme southern point of setting (C.N.).

*umuntu ong'abanga Fatiru uNqoboka*, a person who is like the sun at which Nqoboka warms himself *i.e.* like the rising sun, Nqoboka having lived down near the sea 'where the sun rises' = a beautiful, fair *i.e.* light brown or yellow skinned, person.

*selilhlwa izi-voxe (zizihlwa quisheni)*, it (the sun) is now being eaten up by the zi-

*senze* (which live in its rays) *i.e.* is just upon setting, with the disc just sinking into the horizon.

*isalukazi lesi ses'ote amalanga amabili*, this old woman already warms herself at two suns (the morning and evening) *i.e.* is very aged — of an old man or *i(tli)*-Nega is *is. said amalanga amatatu* or three suns.

*sabopela, sekul'ilanga leximpisi*, we in-spired when it was already the sun of the hyams *i.e.* when the sun was down, though still shining on the more elevated hillsides.

*umuntu ohlupeka pantsi kwelanga*, a person who is afflicted under the sun *i.e.* is troubled under the fire of desires he shall never attain to, impossible of realisation.

*inkubi* (or *inkunzi*) *yamalanga* 'expressing admiration at any 'fine, powerful old beast' — also jocularly applied to a man.

*P. oku'langa lishona lingena'uluba zalo*, there is no sun that sets without its affairs *i.e.* every day has its own troubles or events.

**um-Langa, n. 5.** White opaque spot or overgrowth on the eyeball from cataract = *isi-Shazi*. Cp. *isi-Bi*; *um-Tuqwa*.

**(li)-Langabi, n.** Flame, of fire, lamp, etc.; pains of severe inflammation. Comp. *i(tli)-Kozu* [Her. *uru-yaka*, flame; Sw. *mwangaza*, blaze; *langaza*, to blaze].

Ex. *kusuka amalangabi esinyeni*, there arise burning pains in the bladder or lower abdomen.

Phr. *wasuka amalangabi*, he set off, or got, passionately hot, as when getting heated in talk, or burning with irresistible desire after anything.

**Langata (Langatha), v.** Desire a thing (acc.) ardently, long for passionately = *langaza*.

**Langaza or Langazela, v.** Desire or long for a thing ardently (= *langata*); flame, flame up, blaze (for which *langaza* is commoner) [Sw. *tanguza*, blaze about].

**Languzu or Languzela, v.** Flame, flame up, flare up, blaze, as a candle, or a fire (cp. *vuta*); (less freq.) = *langata*.

**um-Lanjwana, n. 5.** Pregnancy in an unmarried girl; applied also to the resulting child. Cp. *i(tli)-Zanenkande*.

Ex. *jeayibeka umlanjwana*, he placed in her an *umlanjwana i.e.* put her in child (before any marriage).

*yatala umlanjwana*, she got an *umlanjwana i.e.* became pregnant before marriage.

**Lanqa, ukuti (ukuthi), v.** Be dense, thick, as a mist, or smoke; be full, or heavy, in the air, as a strong pervading smell, whether good or bad; be of great body, all-filling, as a great confusion or din

of noise that makes the air, as it were, thick with it = *ukuti ngei*.

Ex. *kusimxe kute lanqa umsiudo*, it is just deafening with noise.

**Lanti lanti, ukuti (ukuthi; s. l.), v.** Scatter sparsely about here and there, as seed (acc.) in a field; look about here and there, from side to side, as one shy or confused, *e.g.* a boy caught doing wrong; be so scattered sparsely about, as seed, meales growing in a field, or kraals in a district = *ukuti pose pose*.

**Lantiza (s. l.), v.** = *ukuti lanti lanti*.

**Lānxa lānxa, ukuti (ukuthi), v.** = *lanxaza*.

**Lanxaza, v.** Be seen 'gleaming' hidden in the depth, used of a person's eyes when deep-set or sunken, or any object far down at the bottom of a pit = *lokoza*.

**um-Lanya, n. 1.** = *um-Lanu*.

**u-Lanyazine, n.** Certain love-charm used by young-men.

**ubu-Lanzi, n.** State of incompleteness, used of anything not fully made up, or complete in its parts, as a snuff-box wanting snuff, woman lacking seed for fields, a hoe without a handle, field with nothing sown in it.

Ex. *umfuzi wake us'ehlezi 'bulanzi*, his wife is now living in an incomplete state — may-be without her child who has died or gone away on a visit, or alone without her husband who is away working or travelling.

**Lapa (Lapha), adv.** Here, in this place [Sw. *hapa*; Bo. *haha*; San. Go. *baha*; Her. *opu*; MZT. *pano*; Ngu. Ze. *hanu*; Kamb. *vaha*; Ar. *hānā*; Hi. *yahāñ*].

Ex. *yangena lapa nomlenze*, it (the bullet) entered here, in this part, on the leg.

*mus'ukudhlula ngalapa kweendhlu*, you mustn't pass by this side of the house.

*abantwana baka balapa*, his children are here *i.e.* so many (shown on the fingers).

*umlomo wake ulapa*, her mouth is out here (with pointing — indicated by the hand) *i.e.* she is awfully sullen, in the sulks about something.

*ulapa*, he is here (pointing high), sky-high, in a towering rage (C.N.).

*waba Puto lulapa*, he was a thing up here = he was in a great fury (C.N.) — see *u(tu)-To*.

**Lapa-yā (Lapha-yā — final particle prolonged), adv.** Over there, yonder.

Ex. *lapu-ya kwentaba*, on the other side of the hill.

*hamb'uhale lapa-ya*, go and sit over there.

**Lāpe lāpe, ukuti (Lāphe lāphe, ukuthi), v.** = *ukuti pose pose*.



**Lapeza** (*Lapheza*), *v.* = *ukuti pose pose*.

**Lapi** (*Laphi*), *adv.* Where? in which place?

**Lapo** (*Lapho*), *adv.* There, at that place; then, at that time; where *i.e.* at the place that; when *i.e.* at the time that. Cp. *lapu*.

Ex. *kwaku gilaipo ugibonayo*, it was then that I saw.

*ngisho, lapo ugezayo*, I mean, when you are washing.

*unozaka wombeka lapo ihamba kona inyamaxane*, you must place the trap there where the buck goes.

*konke lapo*, all that time.

**Lasha**, *ukuti (ukuthi)*, *v.* Throw or cast anything (acc.) down out of sight into an abyss, deep pit, down a precipice, etc., as a man throwing a dead carcass into a deep pit, or a stone into a deep pool; hence, throw food (acc.) lump-wise into the mouth, as when eating meat, potatoes, etc., greedily (= *lashela, ukuti takasha, ukuti loshe, ukuti taka*); get thrown down into *i.e.* go down into out of sight, as the dead carcass (nom.), or stone, above = *lashaza, ukuti totoloto, ukuti lambu*.

**u-Lasha** (loc. kwa'Lasha), *n.* Abyss, deep pit, pool or precipice, down which a thing may be cast and go down deep out of sight — such spots were frequently selected as places of execution, as at *kwa'Nkata*, etc. (= *ebuLahlabantu*) = *n-Totoloto*.

N.B. This is the best word for *gehenna* or hell, the 'bottomless pit.'

**Lashaka** (*s.k.*), *v.* Get cast down into, as above.

**Lashaza**, *v.* Cast a thing (acc.) down into, as above; allow the *ibeshu* (as a man) or *isidwaba* (as a woman) to hang low down behind showing the buttocks (*i.e.* *kweziquandayo*). Cp. *i(li)-Keze; tebiso*.

**Lashela**, *v.* Throw food (acc.) lump-wise into the mouth, as when eating greedily = *ukuti lasha*.

**Lasi**, *ukuti (ukuthi)*, *v.* = *ukuti hlasi*.

**Lasila**, *v.* = *hlasilu*.

**Laso**, *poss. adj.* Its — see *uso*.

**Lata lata**, *ukuti (Latha latha, ukuthi)* *v.* = *latazela*.

**isi-Latalata** (*Lathalatha*), *n.* Mentally imbecile person who would 'lose his head', act idiotically, upon the least disturbance.

**Latazela** (*Lathazela*), *v.* Act in a stupidly embarrassed, aimless, rambling manner, as one hopelessly confused, or who has utterly lost his presence of mind, as on

an outbreak of fire, a death, or any work = *ukuti lata lata*.

**Lavu lavu**, *ukuti (ukuthi)*, *v.* = *lavuzela*.

**isi-Lavulavu**, *n.* Anything burning or scalding hot, as boiling water, food just from the pot, a red-hot iron, a scorching sun, or burning wind.

**Lavuzela** or **Lavuzela**, *v.* Be burning or scalding hot, as above; talk away 'scorching' lies (acc.), as a practised liar.

**Lawa**, *disting. adj.* These — used for plur. nouns of the second class, having the prefix *ama*.

**Lawa-yá**, *disting. adj.* Those over there, over yonder — as above.

**um-Lawe**, *n. s.* Medicinal mixture taken by a man who has buried another, and also administered to the stock of a kraal in which a death has occurred, in order to strengthen against otherwise ill effects. Cp. *i(li)-Kubalo; um-Kumiso*.

**Lawo**, *disting. adj.* Those — used with nouns plur. of the second cl. having the prefix *ama*; also *poss. adj.* its — see *awo*.

**i(li)-Lawu**, *n.* Hut of unmarried man or boys, or unmarried girls, in a kraal; private hut of a married man; sometimes applied to the hut of a recently married bride, from its having been previously known as an *i-lawu* (= *i(li)-Qata*); Hottentot, or similar yellow-coloured half-breed, as Griquas (N. fr. Xo.).

Phr. *uku-ya*, or *uka-menywa, elwini*, to go, or to be invited into the man's hut — the term used to express the periodical calling of any wife of a polygamous man into the husband's hut for conjugal purposes.

**ubu-Lawu**, *n.* Love potion or medicinal charm of any kind (mostly consisting of herbs), as so commonly used by young men in their dealings with girls [Ga. *bu-sau*, charm; Bor. *laya*, charm; Adam. *laiya*, charm].

**Lawula**, *v.* Gossip, talk or chatter away, as a loquacious person (= *lawuzela*); speak sportively, lightly, joke (= *utela*) [Skr. *las*, sport; Lat. *ludo*, I play; Her. *kauka*, play a trick].

Phr. *wawahlaba, wawahlacula*, he raised it (the alarm) and kept it up (by continuous shouting).

**isi-Lawuli**, *n.* One given to incessant chattering, or sportive talking.

**Lawuzela**, *v.* Gossip, talk or chatter away = *lawula, leruya*.

Ex. *wawahlacuzela indaba yokubamba kwaku emabonini*, he chattered away for me the story of his journeyings among the Boers.

**Laya, v.** Correct or set a person (acc.) right authoritatively by word or action — hence, direct, instruct, order, enjoin, or admonish by speech of an authoritative nature, as to his duties, behaviour, and the like, as a watchful parent his child (acc.), or a master those subordinate to him; correct a person (acc.) by flogging, flogging, or punishment of any kind = *yala* [Hér. *raya*, order; Ga. *la-giza*, order; Sw. *agiza*, order].

**Laye, ukuti (ukuthi), v.** Breath one's last, give up the ghost, depart life = *layela, ukuthi yale*.

**Layeka (s. k.), v.** Get instructed, etc., as above; be sensible to admonition.

Ex. *lo'nfana kaluyeki*, this boy gets no admonition (from anyone), or is beyond admonition, will not allow himself to be corrected.

**Layela, v.** Direct a person (acc.) to someone or something (acc., or with *ku*) or somewhere (loc.); give directions to a person (acc.) about something (acc. or with *nga*); breath one's last, give up the 'ghost,' as man or beast (see *isi-Kwehlela*) = *yalela*.

Ex. *wasilayela imhuma (or endumeni)*, he directed us to the *imhuma*.

*awungilayele izinkomo zombungu*, may you direct me to the cattle of the whiteman.

*ub'eselayele umfana ukudhla*, he had already given directions to the boy (showing) the food, or had already directed the boy to the food.

*wahamba emlayele (umfazi) ngotshwala*, he left after having given directions to her (the wife) about the beer = *wahamba emlayezile utshwala*.

*us'agalayela*, he is already breathing his last, has reached his last moments (not in his last agony — see *isi-Kwehlela*).

*is'ile nga, is'ilayele*, it (the bullock) is now quite dead, it has already breathed its last.

**Layeza, v.** Give directions or orders to a person (acc.) for something (acc.) or about something (with *nga*); give directions or orders for something (acc.) to somebody (with *ku*); give directions or orders about a thing (with *nga*) to someone (with *ku*); send word by a person (acc. — he carrying it as a favour while on his way, not as a messenger specially sent) to somebody else (with *ku*) for something (acc.) or about something (with *nga*) = *yaleza*.

Ex. *ngishinye ngimlayezile utshwala*, or *ngotshwala*, I left after having given her orders for beer, or directions about the beer.

*ngilayezile utshwala ku'Mateza*, I have given orders for beer to Mateza.

*ngilayezile ngotshwala ku'Mateza*, I have given orders about the beer to Mateza.

*ngimlayezile ku'Mateza utshwala*, or *ngotshwala*, I have sent word by her to Mateza for beer, or about the beer.

**Layezela, v.** Give directions or orders, or carry or give a word, on behalf of a person (acc.) for something (acc.) to somebody (with *ku*) = *yalezela*.

Ex. *wangilayezela utshwala ku'Mateza*, he carried or gave a word (or message) for me for beer to Mateza.

*wangilayezela yela utshwala ku'Mateza*, you shall give word for me (*i.e.* a message or order) for beer to Mateza.

*'Sawule, ngilayezele uPita ku'Pawule, ukuti kaboli*, Saul, take a word or directions for me for Peter to Paul (*i.e.* take for me to Paul, directions for Peter — which the former will deliver to him), that he shall do so-and-so.

*wax'ungilayezele izinkomo zami ku'Matopi*, you shall get to give a word (or order) for me for my cattle to Matopi (from whom I want them).

**u-Layita (Layitha), n.** Native street-desperado or Hooligan, given to going about the towns in bands at night molesting and robbing other solitary Natives [fr. the Eng. of the Zulu word *kanyisa* (to light), used by Native quack-doctors in Johannesburg when demanding their fee and equivalent to 'pay up,' 'fork out'].

**Layo, poss. adj.** Its; their — see *ayo*.

**um-Layo, n. 5.** Word of correction, enjoining, admonishing, etc. — hence, direction, injunction, admonition, etc. (M).

**Laza, v.** Pass its time *i.e.* pass the proper time for being dealt with or getting finished off, as a cow that has passed the season without being covered by the bull, a lawsuit that has missed being settled at any appointed sitting or circuit, or grain that has taken one over the season without getting finished (used in perf. = *lala*); pass its time of freshness *i.e.* become stale or flat, as beer or standing food (used in perf. = *tshoda*); lose body, begin to lose flesh, as a person who has passed his prime, or from some wasting illness (used in perf. = *tshoda*); put on stratified clouds (*imi-Laza*), as the sky (used in perf.); also (C.N.) pass off, clear away, as a thunderstorm that is over and the sky clearing, or that has threatened but passed away; sweep along, float along on the wind, as a long plume flying out



in the wind, long grass rapidly undulating under a sweeping wind, an eagle sweeping along on extended wings, or a man 'sweeping along' (whether walking or running) with a steady rapid gait as though seeming to 'fly' or 'float'.

Ex. *inkomasi galaza*, the cow did not get mounted last season.

*kwaku amabele y'ini? us' alaxa iye*, was it then corn? it just got to pass right over into the next season.

**isi-Laza**, *n.* Beer already stale or flat = *isi-Tshoda*.

**um-Laza**, *n. ñ.* Whey (see *ama-Si*); (with plur.) long extended, stratified cloud or *stratus*, generally prognosticating rain or thunder (cp. *um-Kwazi*).

**u(lu)-Laza**, *n.* Cream.

**um-Lazakazi** (*s. k.*), *n. ñ.* = *um-Lazelakazi*.

**u(lu)-Lazane**, *n. (N.)* = *u(lu)-Hazane*.

**um-Lazela** or **Lazelakazi** (*s. k.*), *n. ñ.* Cow, etc., that has missed the proper time for being covered, remaining over for the next season (cp. *i(li)-Fusakazi*); old girl or boy who has already passed the prime without being married (with *wegikiza* or *wentsizwa*).

**isi-Lazi**, *n.* = *isi-Shazi*.

**lāzi lāzi**, *ukuti (ukuthi)*, *v.* = *ukuti baka baka*.

**Laziza**, *v.* = *bakaza*.

**Lazo**, *poss. adj.* Their — see *azo*.

**Le**, *ukuti (ukuthi)* — with prolonged vowel, *v.* = *leza* (of glue, etc.); with no prolongation = *leza* (of rain or garment).

**Lē**, *adv.* Far away, far off [prob. akin to *dē*, *q. v.*].

**Le**, *disting. adj.* or *pron.* This — used with nouns sing. of the 3rd. cl. having the prefix *i-n* or *i-m*; these — used with nouns plur. of the 5th. cl. having the prefix *imi*.

**umu-Le**, *n. ñ.* Soot, as caused by smoke, not by immediate contact with fire (see *i-nTshede*).

**Leba** (only used in reflect. form, with *zi*), *v.* Get oneself into a mess, or into trouble, as by some mistaken action = *yobeka*; *yolū*; *koliseka*.

Ex. *ngati ngiyacela ugwayi ku'Mdaniso, kanti ngazuleba*, I thought I would ask Mdaniso for a pinch of snuff, but I just got myself into trouble.

**i(li)-Lebe** (mostly in plur. *ama-Lebe*), *n.* Chap or thick folds of the flesh of the vulva *femina* (vulgar word) = *ama-Tuta* (polite word); (C.N.) *puvenda*

*femina* [Mpo. *o-lumbu*, lip — see *u(lu)-Debe*, and below].

**isi-Lebe**, *n.* Under-lip of cattle = *u-Vokwani*, *i-nKamanzi* [Lat. *labium*, lip; Hi. *lab*; Lu. *mu-lumbo*; Mpo. *o-lumbu*; Mal. *bibir*].

**Lebela**, *v.* Almost reach, or approach to, the line of fullness, completion, etc.; be very nearly up, full, at hand, etc.

Ex. *inobu is'ilebele*, the man has almost reached the full complement of years — as when he is already very old.

*amanzi as'elebele emtonjeni*, the water has nearly run out in the spring.

*kalebele na'kulebela kuye*, he doesn't nearly approach to him — in height.

*amabele kawalebele na'kulebela kuta'ngodi*, the corn doesn't nearly fill up this pit *etc.*, is still far from the top.

**Lēbu**, *ukuti (ukuthi)*, *v.* Start, as at any sudden surprise. Cp. *etuka*.

**Lebuka** (*s. k.*), *v.* = *ukuti lebu*.

**Lēce**, *ukuti (ukuthi)*, *v.* Swing or dangle to and fro, as any long pendulous thing, like a woman's breast when she hoes (= *lecezele*); also = *ukuti lekence*.

**i(li)-Lece**, *n.* = *i(li)-Cece*.

**um-Lece** or **Leceza**, *n. ñ.* Long pendulous swinging thing, as a woman's breast when very long or the slit lobe of a person's ear or a tassel = *um-Lence*.

**Leceza** or **Lecezele**, *v.* = *ukuti lece*.

**Lēke**, *ukuti (ukuthi)*; (*s. k.*), *v.* Just open one's mouth, just commence to speak = *ukuti nka*.

**Lēke lēke**, *ukuti (ukuthi)*; (*s. k.*), *v.* = *lekezele*.

**izi** or **ama-Lēkeleke** (*s. k.*), *n.* = *ama-tiemeyeme*.

**Lēkence**, *ukuti (ukuthi)*; (*s. k.*), *v.* Give a spring or leap, as over a ditch, or down from a box = *ukuti takanca*, *ukuti galatsha*, *ukuti lece*.

**Leketa** (*Leketha*), *v.* Scold away incessantly, as an angry loquacious woman = *lekeleka*.

**Leketeka** (*Leketheka*), *v.* = *leketa*.

**Lekeza** (*s. k.*), *v.* = *yemeza*; *lekezele*; *ukuti leke*.

**Lekezele** (*s. k.*), *v.* Shiver, tremble (= *qazazela*); go along in a trembling, shaking manner, as a very old man, or one with the palsy.

**Lēku lēku**, *ukuti (ukuthi)*; (*s. k.*), *v.* = *lekuzā*.

**Lekuzā** (*s. k.*), *v.* Nod or bob the head up and down, to and fro, as bullocks when walking, a drowsy person, some females singing, etc.

isi-Lele, *n.* Certain creeping plant in old fields or bush, eaten as *imifino* (= *i-nKwezane*); also *isi-Lelete*.

u(lu)-Lele, *n.* Feeble, drowsy kind of individual, like one besotted or of weak mind (= *u(lu)-Lelemba*, *u(lu)-Nvazela*); river-moss or green slime on rocks by the water (= *ubu-Lembu*). Cp. *um-Lembelele*.

Lē lē lē, *ukuti* (*ukuthi*), *v.* Just be dozing off, a previous to sleep (used impersonally) = *ukuli gozi*.

Ex. *sokute le le kuye*, it is now with him just drowsing off to sleep *i.e.* he is drowsing.

isi-Lelele, *n.* Drowsiness, dozingness.

um or u(lu)-Lelemba (*Lelembha*), *n. s.* = *u(lu)-Lele*.

um-Lelemu, *n. s.* = *u(lu)-Yeyemuna*.

Lelesa, *v.* = *eletesa*.

isi-Lelesi, *n.* = *is-Elelesi*.

Leleza, *v.* = *yulaza*; *ukuli le le le*.

Leli, *disting. adj.* This — used with nouns sing. of the second class, having the prefix *i(li)*.

Leli-yá, *disting. adj.* That over there, that yonder — used with nouns as above.

Lelo, *disting. adj.* That — used with nouns as above.

Lemba (*Lembha*), *v.* Act or do in a slow, lazy kind of way.

i(li)-Lēmbe (*Leembhe*), *n.* Native hoe (a word now almost obsolete) = *i(li)-Geja* [Sw. *jembe*, hoe; Bo. *gembe*; Nyanye. *i-gembe*; MZT. *ijamba*].

isi-Lembe (*Lembhe*), *n.* Hollow or pit of the stomach, below the ribs. Cp. *ama-La*.

um-Lembelele (*Lembhelele*), *n. s.* Slow, dull, indolent kind of person, without life or energy. Cp. *u(lu)-Lele*.

u(lu)-Lembu (*Lembhu*), *n.* Spider; spider's web *i.e.* dwelling, or single string; confervæ or slimy moss-like vegetation covering water or river-stones (= *ubu-Lembu*); blue cotton gauze, in which the Tonga Kafirs originally used to trade in Zululand; hence, any linen or cloth stuff afterwards introduced from the south [Yan. *hi-tamba*, cloth; Sw. *hubu*, spider; Ga. *hubi*, spider; Log. *lebu*, shirt].

ubu-Lembu (*Lembhu*), *n.* Spider's-web (the material thereof); hence any similarly fine, soft stuff, as confervæ or slimy river-moss, found on stagnant water; tree-moss, as found hanging from the branches; fluff, found under the bed; fine, silken fringe (cp. *i-nTsepe*); or

any fine loose-textured cloth, such as cotton-gauze that can be easily pulled or worn into fine shreds or fringe. Cp. *i-nTatabulembu*, *u(lu)-Lembu*.

Lembuluka (*Lembhuluka*), *v.* Get drawn or stretched out long, as below; be of a tenacious nature *i.e.* capable of being drawn out long; do anything in a drawling, slow, sleepy manner, as when rising from the ground or doing any work unwillingly, or when sauntering along a path = *jembuluka*, *nembuluka*; cp. *nafuka*.

Lembulula (*Lembhulula*), *v.* Draw out or stretch out into a long string, as any tenacious substance (acc.) like glue or a leech (not elastic or springing back = *nwebu*); draw out or make take a long time, as a piece of work (acc.) = *lezu*, *nembulula*. Cp. *nafuza*.

ama-Lēmulemu, *n.* = *ama-Gemugemu*.

Lēnce, *ukuti* (*ukuthi*), *v.* = *ukuti lece*.

i(li)-Lence, *n.* = *i(li)-Cece*.

um-Lence or Lenceza, *n. s.* = *um-Lerc* or *Leceza*.

Lenceza, *v.* = *leceza*.

Lendhla, *v.* Be enervated of body, without strength, fagged out, as one ill or exhausted; be depressed, despondent, robbed of spirit mentally, as by grave disappointment (used in perf.) = *yeta*.

Léndhhelele, *ukuti* (*ukuthi*), *v.* = *ukuti yetelele*.

Lenga or Lēngalenga, *v.* Hang, be suspended so as to be capable of dangling (see *jika*), as anything tied up by a string to a rafter or child hanging from a tree-branch (comp. *panyeka*); be hanging on, drawn unduly out, as any piece of work not energetically performed (comp. *lembulula*) [Her. *reka*, hang up; Sw. *angika*, be hanging].

Ex. *umsebenzi ugalenga*, the work is being drawn out, got through in a slow dilatory way.

Phr. *uke walenga*, he got to draw it out long (*i.e.* his journey, by going a very round-about way).

*selilenga ilanga*, the sun is just hanging over the sky-line (of a hill), or just touching the horizon (before setting).

i(li)-Lenge or Lēngelenge, *n.* Deep precipice = *isi-Wolokokho*. Cp. *i-nKelekele*, *i(li)-Wa*.

Ex. *ugapupa ugalenga emalengengeni*, I dreamt I was hanging over or just sinking down into deep precipices *i.e.* I dreamt I was falling into an abyss.

ama-Lenjané (*no sing*), *n.* Weeds, of two



kinds, growing in fields and old kraals, and eaten as *imifino*.

**i(li)-Lēnje** (*Leenje*), *n.* Volunteer, member of a rifle association [Eng. *range?*].

**Lenu**, *poss. adj.* Your — used with nouns sing. of second class — see *enu*.

**um-Lenze**, *n. s.* Leg, of man; hind-leg, of beast (see *um-Kono*).

**Lēpu**, *ukuti* (*Lēphu*, *ukuthi*), *v.* = *lepuka*; *lepula*.

**Lepuka** (*Lephuka*), *v.* Get broken off piece-wise, as a bit from a pot; get made to fall off *i. e.* fall off (*intrans.*) in pieces, as plaster from a wall. Cp. *hlepuka*, *lepuka*.

**Lepula** (*Lephula*), *v.* Break off piece-wise, as a bit (*acc.*) from an earthen-pot (*acc.*); make fall or break off in pieces, as portions of plaster from a wall. Cp. *hlepula*; *tepula*.

**i(li)-Lepula** (*Lephula*), *n.* Tin-spoon, of the stores [D. *lepel*, spoon].

**ama-Lēpulepu** (*Lephulephu*), *n.* = *ama-Dhlepuhlepu*.

**Lepuza** (*Lepuza*), *v.* Make fall in scraps or flakes, as the heavens snow = *kitika*.

**Lepuzela** (*Lepuzela*), *v.* Go in tatters or rags (= *ama-Lepulepu*).

Ex. *usēlepuzela ngezinge*, he goes about buttock-wise (*i. e.* naked) in rags — from the tattered hinder covering no longer concealing the body.

**Lesi**, *disting. adj.* This — used with nouns sing. of the fourth cl., having the prefix *isi*.

**Lesi-yá**, *disting. adj.* That over there, that yonder — used with nouns as above.

**Leso**, *disting. adj.* That — used with nouns as above.

**Leta** (*Letha*), *v.* Bring, in its primary sense = *zisa*, *fikisa* [Lat. *latum*, brought; Hi. *tana*, bring; Sw. Ga. Bo. Ro. *leta*; Her. *yela*; Lu. *ucta* — perhaps akin to *landa*, *q. v.*].

Ex. *yilele lapa*, bring it here. (*izulu*) *setiyaleta amafu*, it (the sky) is now bringing up clouds.

**Lételele**, *ukuti* (*Léthelele*, *ukuthi*), *v.* = *ukuti yételele*.

**Leti**, *plur.* **Letani** (*Lethi*), *imper.* of *leta*. Bring here! Give it here! as when one wants a child to pass any article over to him; the common introductory word of a supplicatory address by a man to the *ama-Dhlozi* or ancestral spirits, *e. g.* when slaughtering a beast for them, or at a wedding-dance when the bride's father publicly presents his daughter to

the spirits of the bridegroom's house and asks that they grant her the grace of offspring.

Ex. *leti bo!* bring it here, I say.

*leti, wenu wakwa Zungu! nungu ununtuwami! ngicela ibomen! ngicela akuba babule bababili, bawuke sebbatatu! give to us, o! thou of the Zungu clan! Here is my child! I beg for a new-born babe; I beg that as two they may lie and rise up as three! — an address of a bride's father to the spirits of the bridegroom's clan at a wedding-dance.*

*letani, nina 'bukiti! give to us, o! you of our clan! — as might be said by a person after sneezing. See tutuka.*

**u-Leti** (*Lethi*), *n.* Shrub growing by rivers; used for burning in the fields to make the Kafir-corn and pumpkins flourish.

**Letu** (*Lethu*), *poss. adj.* Our — see *etu*.

**isi-Levu**, *n.* Chin (comp. *isi-Lebe*); beard (comp. *i(li)-Devu*; *ubu-Hwanqa*) [Ga. *kileru*, chin, beard; Sw. *ki-devu*, chin; *udevu*, beard; Reg. *ndelu*, beard; MZT. *cilezu*, chin; Her. *oru-yezu*, beard].

Ex. *ununtu ongca'sibecu*, a rash, head-strong person (C.N.).

**u(lu)-Levu**, *n.* Loquacity, habit of incessant chattering or talking.

**Levuza**, *v.* = *lawuza*.

**Le-yá**, *disting. adj.* That over there, that yonder — used with nouns sing. of the 3rd. cl., having the prefix *i-n* or *i-m*; those over there, those yonder — with nouns plur. of 5th. cl. having prefix *imi*.

**Leyo**, *disting. adj.* That — used with nouns, as above.

**Leza**, *v.* Be or get drawn out or stretched out in a long string, as glue or similar tenacious substance (= *tembuluka*); draw or stretch out, as above (= *tembulula*); fall or drop down in a soft, gradual manner, as a spider falling from a roof by its web, or rain falling in a soft continuous shower without any wind; be dripping wet or 'running' with water, as a person or garment = *ukuti le*.

**Lezi**, *disting. adj.* These — used with nouns plur. of 3rd. and 4th. cl., having *izi* for a prefix.

**Lezi-yá**, *disting. adj.* Those over there, those yonder — used with nouns as above.

**Lezo**, *disting. adj.* Those — used with nouns as above.

**i(li)-Liba**, *n.* Grave (when already containing a corpse and filled up — cp. *i(li)-Godi*); (by comparison) a person already dead or as good as dead = *i(li)-Tinta*, *i(li)-Tuna* [Ya. *li-tenbe*, grave].

**Libala, v.** Loiter, tarry, waste time, delay, as a messenger with talking (*inf.*) on the way (comp. *epuza*); escape the memory of a person (acc. = *kohla* — used nowadays almost solely by women when *hlonipang* the latter word); used also in perf. *libele* to express 'continually, constantly' [Ga. *elabila*, forget; *tua*, delay; Bo. *jala*, forget; Her. *kara*, tarry].

Ex. *kade nibeke-pi?* where have you been loitering or tarrying?

*nibeke ehleka aje*, he just keeps on laughing.

**Libalisa, v.** Make a person (acc.) loiter or tarry, delay or detain him = *libazisa*. Cp. *bambezela*.

**isi-Libazi, n.** Loitering, dilatory doer (cp. *isi-Dondi*); forgetful person (= *isi-Kohlwa*).

**Libazisa, v.** Make a person (acc.) loiter or tarry, delay or detain him (= *libalisa*); beguile away a person's time, entertain him, as a visitor (acc.) or child by pleasant talk or play.

Ex. *uku-xi-libazisa*, amuse or entertain oneself, while away one's time by pleasant occupation.

**isi-Libaziso, n.** Any cause of loitering, tarrying or detention; any object used for the purpose of momentarily amusing or entertaining a person or child pleasantly; hence, toy, plaything, pastime.

**um-Libo, n. 5.** Single runner, or shoot, of the pumpkin or similar plants, and eaten as *imifino*.

Ex. *ba'nlibo mungc*, they are of the one off-shoot, the same stock, as children of the same grandfather (not father) or ancestor.

**u(lu)-Libo, n.** Time of the first-fruits *i.e.* when the first pumpkins, gourds and the like (not Kafir-corn, *dumbis*, etc. which come later) are ripe for eating; such first-fruits. See *ili-Illobo*.

Ex. *sebedhla nlibo*, they are now enjoying the time of new pumpkins, etc.

**Li, pers. pron.** It — used for nouns sing., nom. and acc., of the 2nd. cl., having the prefix *ili*.

**Liki liki, ukuti (ukuthi; s. k.), v.** = *likizela*.

**ili)-L'ikiliki (s. k.), n.** = *ili)-Bikibiki*.

**Likizela (s. k.), v.** = *bikizela*.

**Lila, v.** Weep, cry, shed tears, as a child or (by comparison) a tree exuding sap; wail, lament with bitter cries, as a woman over a dead child = *kala* (but nowadays seldom used in the full sense of this latter word as applied to beasts, birds, hells and the like, being now almost confined to the last-given mean-

ing, although the *ama-Xosa* in the Cape Colony still use it in the full sense) [Skr. *li*, melt; Ar. *biki*, weep; Bo. Nyam. MZT. *lila*; Sw. *lia*; Ga. *lira*; Her. *rira*; Lu. *dila*].

**isi-Lili, n.** Sleeping-place in a hut *i.e.* that part of the floor on either side of the hearth where the sleeping-mats are laid — the husband appropriating one side or *isi-Lili* and his wife the other.

**Lilisela, v.** Wail loudly with words, utter lamentations, as a woman over a dead person (with *nga*); low 'bitterly,' as a cow for the calf; sing 'sighingly' of a lover to the tune of the *u(lu)-Gubu*, as a boy or girl singing of his or her sweetheart.

**i(li)-Liliso, n.** Any cause of wailing or lamentation.

**Lilizela, v.** Cry *li li li*, as women showing off their joy at a dance, etc. = *kikizela*.

**isi-Lilo, n.** Wailing, loud lamentation; particularly applied to the meeting of the women of a neighbourhood at the kraal of a deceased person for the purpose of crying, after the manner of an Irish wake.

Ex. *baye esilibeni*, or *baye kukala isilibo sika Bani*, they have gone to the wake or wail (which gen. takes place in the morning with the Kafirs), they have gone to cry the wail of So-and-so (deceased).

**um-Lilo, n. 5.** Fire [Ga. Be. Gal. Sum. Tu. *mu-lilo*; U. *umu-lilo*; Her. *omu-riro*; Hinz. Ku. *moro*; Sw. and most other Bantu languages *m-oto*].

Ex. *utukutele, um'umlilo*, he is a-fire with anger.

*intsimbi is'ibouru umlilo*, the iron is now red with fire *i.e.* red hot.

**um-Lilwane (no plur.), n. 5.** Small transparent crimson bead or beads; may be used of anything of a similar crimson colour. Cp. *um-Gazi*.

**Lima, v.** Dig, cut up or cultivate land (acc.) with the hoe, as do the Natives — equivalent to Eng. plough; cultivate, grow, as a farmer any particular crop or plant (acc.) [Sw. Ga. Nyam. MZT. *lima*; Bo. *ima*; Ni. *rima*; San. *ilima*; Go. *limira*; Kamb. *imia*; Ze. Ngu. *huira*; Mal. *lamān*, to plant].

Ex. *abelungu kabalimi amabele*, the white-people don't grow Kafir-corn.

*nyalima ngezinkabi, nyalima ngegeja labelungu*, he turns up the land by means of bullocks, he turns up the land by means of the hoe of the whitemen = he ploughs, or uses a plough (not using the Native hoe as is, or was, customary).



*Phr. ndlime wambina ekauda*, he chopped him up on the head *i.e.* inflicted numerous wounds.

**i(li)-Lima, n.** A combined ploughing or hoeing, as when many people unite to plough for a headman or a neighbour, and applied alike to the assembled workers and the land worked by them. Cp. *um-Butiso*.

**isi-Lima, n.** One physically deformed (gen. from birth, and in any of the limbs), cripple; one mentally 'deformed,' an idiot or natural fool; hence applied to denote anyone in a state of helpless affliction, or in a hopeless mess. See *limala* [Sw. *ki-tema*, deformed person; Ga. *lima*, deformed; Her. *omu-timbu*, cripple].

**ubu-Lima, n.** State or condition of being as above.

**Limala, v.** Suffer or receive any injury to body or limb, or (by comparison) to mind, get hurt or receive an injury that incapacitates; get injured or damaged, as a pot that gets cracked or piece of machinery that gets partly broken (used in perf.) [Sw. *temaa*, deformity].

Ex. *ulimele lo'muuta*, he is hurt is this person, has received an injury (seriously), as one who has broken his leg, lost an eye, or gone insane.

**Limaza, v.** Cause to receive *i.e.* give or deal a person (acc.) such an injury as above; injure, damage, a vessel (acc.).

Ex. *ngokulimaza!* I shall injure you (by a damaging blow) — used as a threat by a man to a naughty boy.

**isi-Limela, n.** The Pleiades, or group of stars which appear above the north-eastern horizon in the early morning during August, and so called because they mark the season when ploughing generally commences. See *i-nKwenkwezi*. [Sw. *ki-limia*, Pleiades; MZT. *chi-limo*].

**um-Limela, n. 5.** Large collection of fields on one spot, where several kraals have their fields together = *i(li)-Buya*. Cp. *isi-Cakacoto*.

P. *unlimela oukuba kawudhlebra 'zete*, a great mass of ploughing has not produced a stalk for eating *i.e.* much labour has come to nothing.

**u(lu)-Limi (plur. izi-Limi), n.** Tongue, of man or beast; language, whether the speech peculiar to any particular nation or to any particular individual; (only in plur. *ama-Limi*), a stuttering (pronounced), stammering (merely slight check or impediment). See *u(lu)-Dimi*. [Ar. *tisan*, tongue, language; Hi. *jibh*, tongue;

Sw. Bo. Kag. Ku. etc. *n-limi* (pl. *ndlimi*); Sha. Ngu. Ze. Klu. Ya. etc. *lu-timi* (pl. *ndimi*); Gi. Gan. Go. Heli. Gal. *lu-limi* (pl. *ma-limi*); Be. Bis. *lu-limi* (pl. *wi-ndimi*); Tu. *u-limi* (pl. *i-limi*); U. *ubu-limi*; Ru. *lu-jimi*; Mid. Nig. *ki-nemi*; Mpo. *o-lemi*; Sak. *leta*; — observe the source of the different plur. forms in Zulu].

Plur. *kana'lutimi lo'mfana*, this boy has no kindness of conversation *i.e.* sociability of nature, he is unsociable.

*unimbu oulimi*, a kindly-spoken, sociable person.

*umolimi olubi lo'mfazi*, this wife has a bad tongue (causing strife, spreading evil reports, lies, etc.).

*inamabimi lo'ndoda*, this man has an impediment in his speech (may be a decided stuttering or only a checking stammer).

*ocakwa'lutimi-lo'utwaxa* (or *ocakwa'Lutimi-into'waxa*), a double-tongued, deceitful talker = *o'ndimi'nabiti*.

**u(lu)-Limi-lwenkomo (s.k.), n.** Weed with very broad rough leaves, used for dressing the *ibeshu*.

**isi-Limo (with plur.), n.** Any kind of cultivated vegetable (giving solid food), as potatoes, *dumbis*, and the like (not of a herbaceous nature, as spinach or greens = *imi-Fino*).

**Linda, v.** Guard, watch *i.e.* look after, as after any property (acc.) or after the thieves (acc.) that might steal it; wait for, be on the watch for, as for a person (acc.) coming or one who has lagged behind (used in perf.); be of mean, average, proportionate size, quantity, etc., as a man in height, beer-wort in amount (in perf. — rarely used) [Sw. *linda*, guard; Ga. *linda*, wait for; Ya. *linda*, wait].

Ex. *bamindile emlabazi*, they are waiting for him at the Umklazi.

*kabulule, tulindile nje*, it is not too long (the sleeping mat), it is just the right or proportionate length.

**isi-Lindamtombo (Lindumthombo), n.** A stay-at-home, 'one who looks after the malt being got ready for beer,' applied to one who never leaves his home through infirmity.

**isi or um-Lindankosi (s.k.), n. 5.** Guard appointed to look after the king's hut.

**um-Lindaziko (loc. em-Lindaziko; s.k.), n. 5.** That part of the Native hearth immediately behind the first pillar opposite the doorway = *um-Sindazo*. Cp. *um-Gulugulu*.

N.B. The *i-soko* or pot-stone resting in this part of the Native hearth is always su-

perstitiously left in its place, nobody daring to remove it.

i(ii) **Lindishoba** (loc. *v. Lindishaba*), *n.* Deep bottomless pit, an abyss (C.N. prob. fr. Lala) = *kwa Lasha* [cp. *um-Lindi* — Append. 'Hlon.'].  
**Linga**, *v.* Try, make an attempt, have a try, as to do anything (with inf. or acc.); make a trial effort (comp. *zama*); try or test by preliminary trial, as a person (acc.) to see whether he be willing to do something (comp. *virinya, hlola*); induce by tempting, tempt by offering inducement, as a storekeeper trying to make one (acc.) buy by showing him tempting goods (with *nga*); perform magic, work an *um-Lingo*, as a doctor or conjurer; treat a person (acc.) with an *um-lingo* [Sw. *linga*, measure].

Ex. *wangilinga ngenyubo ebomru*, he tried or tempted me with a red blanket.  
*ake ulingo nawe*, just have a try also.  
 Phr. *nanti iqude hilinga amasuku*, there is the cock balancing the days *i.e.* crowing in the very early morning or soon after midnight. See *ganda*.

**Lingana**, *v.* Be equal to, in any sense; hence, be as large as, as high as, as much as *i.e.* of the same size as, the same height as, the same quantity as (with *na*); fit a thing (acc. or with *na*), as to size, etc.; be sufficient for, suffice for, as any particular quantity for a person or money (acc. or with *na*), or any fair equitable treatment; be of an average, mean, moderate, sufficiently large or not too small, size or quantity — in all cases used in perf. [Her. *teka*, be of equal size; Sw. *lingana*, be in accord with, fit].

Ex. *kungilingene* (or *kulingene nani*) *loku'kullhla*, it is enough for me is this food.

*tilingene indawo zane* (*i-cantsi* or *i-bokisi*), it (the sleeping-mat) is equal as to its four parts or sides *i.e.* is square; or it (the box) is equal as to its four sides *i.e.* of equal height all round.

*ilingene ndawo zonke* (*inkomishe*), it (the cup) is equal all round, is perfectly circular without irregular bulging; or is of the same height all round.

*kulingene, ukuba uzame nje*, it is sufficient if you only strive.

*ixingubo zake kazimlingani*, his clothes do not fit him (stating the mere fact).

*ixingubo zake kazimlingene*, his clothes do not fit him (referring to his state).

**um-Lingane** or **Lingani**, *n. l.* = *u-Sebele*.

**Linganisa**, *v.* Make any one thing (acc.) equal with another in any sense (with

*na*); compare one thing (acc.) with another (with *na*) as to size; hence, measure it (as a board with a tape), fit or try it on (as a pair of trousers); make a comparison or imitation of any action by doing in semblance of it; make a pretence of doing it; compare mentally *i.e.* make a supposition in the mind, make an estimation, make a guess; applied to the sexual intercourse between two males [Sw. *linganisha*, compare].

Ex. *ulinganisa-ni nyaboku'kukuluma?* what are you trying to express, what are you driving at, by that speech?

*linganisa, ubone*, have a try, or make a guess, and see (whether you can't do it, or don't know it).

*izulu liyalinganisa* (*ukuna*), or *umfula uyalinganisa* (*ukugwala*), the weather is making a show *i.e.* is threatening (to rain), or the river is making a show of rising *i.e.* is threatening to rise.

**Linganisana**, *v.* Be at an equality one with the other *i.e.* be in a line with, abreast of, or parallel with one another, as two or more houses or persons standing in line, two bullocks going abreast, or two lines of rails (used in perf.).

**Lingisa**, *v.* Imitate a person (acc.), as in dress, action, gesture, talk, etc.; mimic, take off, imitate in sport [Sw. *iga*, imitate].

**um-Lingo**, *n. s.* Any unusually strange, awe-inspiring, preternatural, magical performance, as done by an *inyanga* when treating his patients by certain peculiar practices, or by a conjurer; might be used in plur. for 'magic' generally.

Ex. *ningayihona imilingo elingwa inyanga*, you can see the strange things done by the doctor.

*iyabalinga inyanga* (*ugomlingo*), the doctor is treating them with an *umlingo* or magical performance.

*amansi alingwe, kawayikushisa*, the water is conjured; it wont scald you.

*N.B.* A powerful Native doctor operates not only with physic; he has also several other more or less 'wonderful' modes of treatment by which he seeks to overcome the ill he is called upon to deal with. For instance, if he wants to make the inmates of a kraal proof against the attacks of an *umtokati*, he may, instead of dosing them with physic, assemble them all together in a group and then go wildly among them with a flaring torch, previously medicated, thrusting it about at them as he goes; or if he thinks there is an individual among them



who is himself the cause of the particular wrong, he may take a heated assegai, duly medicated, and *bula* or divine with it, in that he places it with apparent indifference, on the bare body of those assembled, as he goes roughly among them, but in such a way that 'only' the particular evil-doer feel the pain and so get discovered. Or he may so charm his boiling medicinal decoction, that when he sprinkles it over his patient, he feel no pain, etc. All these peculiar modes of treatment are called *imi-lingo*, and the doctor himself is said to *linga*.

**Lingoza, v.** Be or sit all alone, as anyone left by himself in a kraal or a boy herding alone on the veldt; sob, as a person crying (cp. *kicileka*).

**isi-Lingozi, n.** = *isi-Lokozane*.

**Lisa, ukuti (ukuthi), v.** Be thoroughly faint, strengthless, ready to collapse or sink, as the body from feebleness of heart-action, intense heat, etc. (= *ukuti dica*; cp. *cobeka*; *fehleka*); become thoroughly softened so as readily to break apart, as a potato when cooked through or a peach thoroughly ripened = *ukuti lose, lise, lisi*.

Ex. *akukacutwa ukuti lisa*, it is not yet thoroughly cooked or ripened through.

**um-Lisa, n. 1.** Male person; in a more particular sense, young unmarried male in the full activity of his youth, an *i-nDoda* of a boy, an *um-fana*.

Ex. *yiloku waba umlisa*, he always remained a 'boy' (or unmarried).

*inkonyane idhlwa ugabalisa*, a calf (*i.e.* veal) is eaten by the young males.

**i(li)-Lisa, n.** Calabash fruit (*u(lu)-Selwa*) when of inferior quality in the winter season.

**isi-Lisa, n.** All the males collectively of any place, the company of males; *semen maris* (= *ama-Lota*; cp. *ama-Ja*).

**ubu-Lisana or Lisela, n.** Manner of acting in an indolent, lifeless, unenergetic way, as though without strength - used adverbially after verb (N.).

Ex. *ukwenxa bulisana*, to do in a slow manner, without apparent exertion.

**Lise or Lisi, ukuti (ukuthi), v.** = *ukuti lisa*.

**ama-Livilivi (no sing), n.** Fat (of meat) when of an unhealthy, jelly-like, nauseating nature = *ama-Lovulovu*.

**um-Lizanyana, n. 1.** = *um-Zanyana*.

**Lo, disting. adj.** This - used with nouns sing. of the first class having the prefix *um*; *lo* this - contraction for *loku*, of nouns of the eighth class having the prefix *uku*.

**Lô, adv.** Since *i.e.* inasmuch as - contr. of *loku*; see *yilo*.

Ex. *lo eyivuruni nje, ngiyakund'enza njani?* since he is just unwilling, how shall I manage him?

**isi-Lo, n.** Wild beast, of any kind; hence, leopard (from its being practically the only wild beast of note left in most districts), snake (from its fatality of bite); the Zulu king (from his prerogative of executing people), or any white-man (from the dread his appearance and power inspires); (gen. in plur.) *izi-Lo*, intestinal worms, of any kind (cp. *i-mPetwane*; *i-nGeili*; *u(lu)-Illwane*; *ama-Buka*; *ama-Hashu*) = *isi-Lwane*, *isi-Lokazana*; cp. *i-Nyamazane* [Ga. *nsolo*, wild beast].

Ex. *umxilo*, he has worms.

Phr. *isilo asitintwa*, a wild-beast is not disturbed = keep at a respectful distance from those in power (N.).

**Loba, v.** Cut ornamental incisions (*i-nThanga*) in the flesh, as Zulu girls used to do about the belly, shoulders, and arms; hence, 'draw' ornamental figures generally, as when carving fancy patterns in wood-work, or making them in pottery, baskets, bead-work, etc.; hence (M), write, of the schools (= *bala*); fail to conceive after having apparently been covered, as a cow (used in perf. - see *lala, latela*); (C.N.) catch fish (comp. *doba*) [Bo. *loa*, fish; Sw. *opoa*, fish up; Ga. *roba*, fish-hook].

Ex. *l'ukomo lobe (or ipange) imbala*, this beast has put on ornamental variegations of colour *i.e.* is patched or spotted all over with black, white and red.

**Lôbaloba, v.** Long or have a strong desire for something, as the fox for the grapes (acc. with *ela* form) = *ukuti lobi lobi*. [Skr. *lobha*, desire].

**Lôbi lôbi, ukuti (ukuthi), v.** Say 'Come! come!' as the heart (noun) seems to do when strongly desiring something = *lobiza*.

**u-Lôbilobi, n.** in phrase below: -

*nBani unentliziyo ka'Lobilobi*, So-and-so has the heart of Mr. Come-come-and-be-mine *i.e.* covets everything nice he sees, is very covetous or avaricious.

**Lobiza, v.** Covet, have a strong desire after, as after any nice thing (with *ela* form and acc.) one sees in the possession of another = *tabalaba, tubeta* [Skr. *lobh*, desire greedily].

**Lobo, disting. adj.** That - used with nouns of the sixth cl., having the prefix *ubu*. **um-Lobokazi (s.k.), n. 1.** Young wife

applied to such from the time of her having first put on the top-knot (as an *i-nKahlé* or betrothed girl still unmarried) until she passes her prime as a wife; and even indefinitely after that, by such women as are much older than herself = *n-Makoti*.

Plur. *umbili sowa njabalobokosi* see *aMakoti*.

**Lobola, v.** Pay for a girl (acc.) *i.e.* pay the cattle (with *nga*) demanded in exchange for her when given in marriage; pay for a girl (acc.), as do the cattle (nom.) which are given in exchange for her [Bo. *lomba*, ask in marriage; Ga. *byaogulla*, payment made for girl; Sw. *omba*, request].

Ex. *umkwenyana ulobola intombi, acyinkano zake futi ziyilobala; ulobolela unyise, okunguyem ulobolisa umkwenyana, ulobolisa futi nentombi yake*, the son-in-law buys the girl; the cattle also buy her; he (the-son-in-law) buys from the father, and he it is that makes the son-in-law to buy or pay, as also his daughter to *lobola*.

*N.B.* In spite of the statements of some to the contrary, it would seem clear that the Kafir law of *lobola*, good as it may be in certain respects, does really entail a sale of the girl, at any rate of that kind known as exchange or barter. For the cattle are her true, and now legally established price, without payment of which no girl is possibly obtainable: for the law invariably supports the father in his refusal of consent to a daughter's marriage, even though that refusal be based solely on the non-payment of *lobola*. But upon the delivery and acceptance by the father or guardian of these cattle, and in exchange thereof alone, the girl becomes the rightful property of the payer and this, until recent years, even though the girl herself were unwilling. The cattle are demanded by the father as the price of his property, and are no more asked as a gift than is the money demanded by a storekeeper for his wares. They are not given, nor demanded, as a recompense to the father for his care of the girl during her earlier years; for the fact of his having given or not given this care is not made the condition upon which his right or non-right to claim the cattle depends, but only the fact of her being his daughter; and even though the child, from any cause of parental neglect or otherwise, have grown up elsewhere, those who have so cared for her throughout her life do not thereby become entitled to her *lobola* cattle.

This custom of payment being made by a suitor for a girl to his latter's father seems to be common amongst most, if not

all, of the African tribes. In former times, when cattle were only possessed in small quantities or by the few, it is said that the *lobola* consisted sometimes merely of a much valued piece of iron, of hoes, neck-rings, later of beads, and finally of one or two head of cattle. Women in Zululand, of 40 or 50 years of age, were purchased for seldom more than five head of cattle. The demand by the parents for increased *lobola* was the direct result of the increase of cattle in the land, owing to the comparative peace that prevailed subsequent to the advent of the Whiteman in these parts. The parents, however, became in time so arbitrary in their demands that the British Government, acting under the advice of Sir Theophilus Shepstone, was at length compelled to fix the number of a girl's *lobola* cattle by statute, viz. at 10 head a piece.

**Lobolelana, v.** Pay the *lobola* for one another *i.e.* be born in pairs, male and female, in any hut, so that each boy is provided with a sister whose *lobola* cattle will furnish her brother with the cattle required to *lobola* his own sweetheart.

Ex. *amawele alobolelene*, the twins have paid each other's *lobola i.e.* have been born, one a boy and the other a girl.

**um-Loboli, n. 1.** Person who undertakes, on behalf of a suitor, the business of arranging with a father the *lobola* of his daughter = *um-Kongji*.

**Lobu, disting. adj.** This — used with nouns of the sixth cl., having *ubu* as a prefix.

**Lobu-yâ, disting. adj.** That over there, that yonder — used with nouns as above.

**Löhle, ukuti (ukuthi), v.** Make a complete end of a thing (acc.), clear off entirely; get so cleared off = *ukuti buqe, ukuti lote*.

Ex. *izinkomo umbila sawuti bilhe*, the cattle make a clean end of the mealies.

**Lohle, aux. verb.** (C.N.) = *yilo kuhle, loku*, etc.

**i(li)-Lohle, n.** A complete clearing off; as by as *impi*, depredating cattle or locusts, or an epidemic of disease = *i(li)-Buqe*.

Ex. *umbahlane wenza lohle nje kutwana mazi*, the fever just made a clean sweep of them at that kraal.

**i(li)-Lohlelane, n.** = *i(li)-Lohle*.

**i(li)-Löhlelohle, n.** = *i(li)-Lohle*.

**isi-Lokazana (s.k.), n.** = *isi-Lo*.

**Loko (Lokho), disting. adj. and pron.**



That; that thing — used with nouns of the eighth cl., having *uku* as prefix, or generally, in an impersonal sense.

**isi-Lokohla**, or **Lokohlela** (*s. k.*), *u.* Great ball or round mass of a thing, as an immensely big head.

**Lōko lōko**, **ukuti** (*ukuthi*; *s. k.*), *v.* = *lokoza*.

**ama-Lōkoloko** (*s. k.* no sing.), *u.* Anything seen moving indistinctly far away in the depths, at the bottom, etc. — see *lokoza*.

**Lōkonco**, **ukuti** (*ukuthi*; *s. k.*), *v.* *ukuti lakano*.

**Lokota** (*Lokotha*), *v.* Have a fore-feeling, foreboding, presentiment, etc., about something or somebody (acc.), as of his coming, that something has happened to him, etc.; entertain a remote thought, dream (metaphor.), as of doing something strictly prohibited. Cp. *qandelela* [Ga. *toza*, think; Her. *uka*, have a presentiment].

Ex. *benyimbokota isolo*, I had a fore-feeling or presentiment about him yesterday *v. g.* I had a feeling that something had befallen him, or that he was coming.

*angakabokota?* can he entertain the idea? (it is impossible, knowing as he does the terrible results that will follow).

*ungalokoti ukufike*, don't even think, don't dream of touching it (a strong word of caution).

**Lokotela** (*Lokotheta*), *v.* Make a foreboding, *i. e.* forbode, for a person (acc.) some evil — which in accordance with Native superstition, is equivalent to causing it to come down upon him; hence, wish one evil, curse him (= *qalekisa*, *qanganisa*, *loyanisa*).

Ex. *mus'ukumlokotela*, you must not wish for him (some evil thing, as death, already expressed); you must not curse him.

*ngize ngazilokotela-ai?* what did I want to curse myself (with this thing) for? — as one might say when lamenting over some evil he has wilfully brought down on himself, or when he has got himself into some unpleasant mess.

**Lokoza** (*s. k.*), *v.* Shine faintly as in the distance, glimmer, gleam, as a camp-fire seen from afar, a glow-worm in a bush or a cat's eyes by night, or anything appearing faintly in the dark or at the bottom of a deep dark hole (see *ama-Lokoloko*); hence, be very little, 'scarcely enough to be seen', as when sarcastically referring to the food cooking in a pot or on one's plate; be conspicuously alone, be 'just a solitary speck', as if were, as

a person left all alone in a kraal, or a solitary cloud upon an otherwise clear sky; be sunken or deep-set, as a person's eyes, 'just seen gleaming in the distance'; glimmer distantly *i. e.* flash about in a lost, agitated, uneasy manner, as the eyes of a person caught in the act of doing wrong (cp. *bukiza*) — *lū-kazu*, *lakata*, *luuzuzi*, *lontozu*.

Ex. *upuku omandumbi; agalokazu nje ebabeni*, she is cooking dum-bies; they can just be seen glimmering at the far bottom of the pot, *i. e.* are so few as to be scarcely discernible.

*umilo (or ilampu) sawoloku-a nje*, the fire (or lamp) has now just a faint glimmer, as when one spies a mere speck of glowing cinder among the embers.

**isi-Lokozane** (*s. k.*), *u.* A sobbing (not a single sob) = *isi-Lingazi*.

Ex. *ikwele isilokozane*, with the elibi is come down upon with, *i. e.* has, a fit of sobbing.

**Loku** (*Lokhu*), *disting. utj.* and *prop.* This; this thing — used with nouns as above — see *loko*; used of any person or thing to express contempt therefor (see *lu*); *adv.* merely this = Eng. so much as; since *i. e.* inasmuch as. See *giloku*.

Ex. *kafuna-ai bina loku eablini gani?* what does this thing (maybe a strongly-despised person, or a child) want in my hut?

*ngishu nokuba ungene loku*, I mean even that you should so much as enter.

*loku sengintshelile, ngisayakuti-ai?* since I have already told him, what shall I now say more?

**Loku naku** (*Lokhu nakhu*), *adv.* Since, you see.

**Loku pela** (*Lokhu phela*), *adv.* Since, I say (expressing emphasis).

**Loku-yá** (*Lokhu-ya*), *disting. utj.* and *prop.* That over there, that yonder — used with nouns as above — see *loko*.

**Lokuyana** (*Lokhuyana*), *disting. utj.* and *prop.* same as preceding.

**Lola**, *v.* Whet, sharpen, put a smooth, sharp edge on any cutting instrument (acc.) by rubbing it flatly forwards and backwards on a stone or *um-Laluzi* (= *laluzi*; comp. *kayazi*); sharpen or whet the desire of a person (acc.) by encouraging words or tempting inducement [Sw. *uua*, whet].

Ex. *sebazilolu ngezidlo lezi sabetungu*, they have already made themselves keen or of strong desire by means of these nice food-stuffs of the whiteman, *i. e.* they have accustomed themselves strongly to them — *sebazilokile*.

**Lolo**, *disting. adj.* and *pron.* That; that one — used with nouns sing. of the sixth cl., having the prefix *u(lu)*.

**Lolonga**, *v.* Smoothen the exterior surface, polish, as a clay-pot or floor (acc.) by rubbing with a stone, or a plaster-wall with a board; make smooth *i.e.* blunt, as constant wear does a grindstone or a knife (acc.); smoothen down a statement (acc.). Cp. *yalaza*.

Ex. *ixwi labo sebelilolongile*, they have now smoothened their statement *i.e.* rid it of any differences, possible difficulties, or asperities.

**Loloza**, *v.* Make level or even, as the clay-sides of a pot (acc.) after having built up the rings of clay, by scraping off all irregularities of surface = *shaya*.

**Lolozela**, *v.* Lull a child (acc.) to sleep or quietness by singing a lullaby.

**Lolu**, *disting. adj.* or *pron.* This; this one — used for nouns of the sixth cl., having the prefix *u(lu)*.

**Lolu-yâ**, *disting. adj.* or *pron.* That over there; that yonder — used with nouns, as above.

**um-Lolwazi**, *n. s.* (C.N.) = *um-Lalazi*.

**ama-Lombo** (*Lombho* — no sing.), *n.* Long, uninterrupted stages or day's-marches following one another interminably — now obsolete save in idiom below.

Ex. *siyakuhamba amalombo* (or *siyakuhamba silele amalombo*), we shall go journey after journey without cessation (or we shall go, putting up for the night here and there, ever on and on) — as when a Native in the old days might walk from the coast to Kimberley.

*awu! sekahamba amalombo*, oh! he has already gone off journeying for days and days, *i.e.* has gone off far, far away.

**(li)-Lomo**, *n.* One's own words, the very 'mouth' of a person = *(li)-Laka*.

Ex. *nti ihann lake lelo?* do you mean to say that those are his own words, that that is what he said?

**isi-Lomo**, *n.* Man who, holding no official position, is by the friendship of the king, a foremost man at court. Cp. *um-Sengi*.

**um-Lomo**, *n. s.* Mouth, of man or beast; beak, of a bird; lip, of man (see *u(lu)-Debe*); mouth *i.e.* opening, entrance, as of a vessel, gun, or cave; foremost or front of a herd of cattle, column of soldiers, etc. [Gr. *stoma*, mouth; Ga. Li. Ngu, etc. *utomo*, lip, mouth; Go. Heh. *mu-tomo*; Suk. *ulomo*; Nywe. *otomo*; U. *undomo*; Gal. *ma-domo*; Lar. *dogo*; Sw. *midomo*, lip; Mpo. *o-tumbu*, lip].

Ex. *umomomo lowo'muntu*, that person has much talk (*i.e.* when angry).

Phr. *wunde ngomomo nje*, he is only 'mouth' or talk (*i.e.* has no power to do anything).

*umomo wako wunde, uingapandle kwotango*, your mouth is long, it reaches outside of the fence, *i.e.* you can be heard all over the country.

*kululashure eyomomo*, there has been slaughtered one (a beast) for his own mouth (of the chief, not for his people, etc.).

*angiyikawona umomo wami omnandi*, I shall not spoil the pleasant taste in my mouth (by eating some other thing).

*po! ufika ngomomo nje, inkomo uyishiye-pi?* you come (back), then, with mere talk, where have left the beast (you were sent to fetch)?

*awu! umbuso ucusho, umlomo wagewala*, oh! he reports fine-living (there) surpassing all words to express it.

*akufa ukubabaxile, umlomo wagewala*, he expressed surprise to the utmost degree at the illness (its grievousness).

P. *umlomo Pishoba lokuxipungela*, the mouth is a man's tail for sweeping away flies *i.e.* for ridding oneself of annoyances.

*umlomo arushajwa*, the mouth is not punished, *i.e.* my tongue having made a mistake, there's nothing now to be done than let it be.

*ayinganga 'umomo*, it (the *impi*) is not as big as the mouth (of the reporter) *i.e.* it's only brag or loud empty talk.

**um-Lomomnandi**, *n. s.* Root used as an emetic (C.N.).

**Lona**, *emph. pron.* It — used with nouns sing. of the second class having *i(li)* as a prefix, and of the sixth cl. having the prefix *u(lu)*.

**Lona**, *disting. adj.* and *pron.* This — used with nouns sing. of the fifth class having the prefix *umu* = *lo*.

**isi-Lonco**, *n.* Person or thing broad at the one end and tapering towards the other, like a triangle standing on its apex or base, or a person with very broad shoulders and upper body and thin legs = *u(lu)-Tshubungu*, *u-Nogingantlola*.

**Londa**, *v.* Keep safely, preserve, take care of, protect, as any person or thing (acc.); keep carefully, observe, as a law = *londotoza* [Sw. *linda*, preserve].

**isi-Londa**, *n.* Sore; standing pain in one's heart or mind [Sw. *ki-donda*, sore; Bo. *londa*].

Ex. *lelo'wi selabu isilonda*, that word has now become a standing pain in his mind.

**Londeka** (*s. k.*), *v.* Get kept safely, preserved, etc., as above — see *londa*.



Ex. *isalandekile imali yami*, it is still getting kept safely, it is still safe, is my money.

i(li) or isi-Londo, *n.* = *isi-Londolozo*.

Londolozo, *v.* = *londa* [Bo. *longoza*, guide].

um-Londolozo, *n. l.* One who protects or takes care of a person or thing, guardian, keeper, protector.

ili, isi or ubu-Londolozo, *n.* Protecting care, as of a mother for her child, or for a sick person = *isi-Londo*.

Londonya, *v.* Scrutinise, examine closely, as a woman does the crop (acc.) growing in her field; also (C.N.) = *xuba*.

isi-Longotsha (*s. t.*), *n.* Small particle or mote of anything, as cloud in the sky, of grass in the water or floating in the air = *isi-Bi*. Cp. *i-nGquba*.

Ex. *akuko na-silongotsha sebel eutsimini*, there isn't so much as a particle of a corn-ear in the field.

i(li)-Longwe, *n.* A dry cake of cattle-dung, as found on the veldt and used as fuel; anything dried up hard, as mealies, etc., burnt in the pot, dry juiceless meat, etc. = *i(li)-Shwaya*. Cp. *i(li)-Simba*; *ubu-Longwe*.

Ex. *longwe lauwali*, a dung-cake of fat — really dry dung enveloped in suety fat and used as candle or torch for lighting purposes in the hut at night.

ubu-Longwe, *n.* Fresh dung of cattle (and nowadays of horses). Comp. *um-Godo*; *i(li)-Longwe*.

um-Lonjana, *n. s.* (C.N.) = *um-Nonjana*.

um-Lonjane, *n. s.* = *um-Gembelezane*.

u(lu)-Lontane (*s. t.*), *n.* Any delicious food = *ul-Ovela*.

Lõnto, ukuti (*ukuthi*; *s. t.*), *v.* = *lontoza*.

u(lu)-Lonto (*s. t.*), *n.* (C.N.) = *u(lu)-Twa*.

Lontoza (*s. t.*), *v.* = *lokaza*.

Lose, *aux. verb.* (N) = *lohle, loku*.

Lõse, ukuti (*ukuthi*), *v.* = *ukuti lisa*.

isi-Lo-sengubo, *n.* A method of chastising a child, practised chiefly by old women, in which they unexpectedly throw a cloak over the seated child and then pitch into him with the *i(li)-Pisho q. v.* (used with *enza* or *enzela*, and acc.).

Lõshe, ukuti (*ukuthi*), *v.* = *ukuti tasha*.

isi-Lo-sokuni (*sokhuni*), *n.* Large white maggot or grub found in old logs.

Lota (*Lotha*), *v.* = *ukuti lotoloto*.

i(li)-Lota (*Lotha*), *n.* Ash-heap or place where ashes are thrown; *pl. ama-Lota, semen maris* (= *isi-Lisa, ama-Pambili*).

um-Lota (*Lotha* — *nô plur.*), *n. s.* White, powdery wood-ash or ashes = *um-Zala*. Cp. *i(li)-Lahle*; *u(lu)-Tutu*.

Ex. *us'enj'umbata*, she is ashes *i. e.* with body, *isi-dcaba*, etc., quite white with dirt, etc. = *isi-Abahuu*.

P. *ukuti twa-ulumbata* = see *ulu)-Kuti*.

Lõte, ukuti (*Lõthe, ukuthi*), *v.* = *ukuti lohle*.

Lõtoloto, ukuti (*Lõtholoto, ukuthi*), *v.* Subside, abate, lose intensity, as a strong wind, a person's anger, a raging fire, water boiling fiercely, pain, etc. = *ukuti zikalata, lota*.

Lõtu, ukuti (*Lõthu, ukuthi*), *v.* Rise up suddenly or quickly from the ground, spring up, as when called by a master or seeing a snake; get so taken up suddenly or quickly, snatched up from the ground, as a pot in danger — *lotuka*; cause to rise suddenly or quickly, as above; take up anything (acc.) suddenly or by a quick motion from the ground, as when removing an article in danger = *lotula*. Cp. *ukuti lwa*.

Lotuka (*Lothuka*), *v.* = *ukuti lotu*.

Lotula (*Lothula*), *v.* = *ukuti lotu*.

u(lu)-Lovane, *n.* now pronounced *ul-Ovane*, *q. v.*; also = *u(lu)-Lovwane*.

isi-Lovela, *n.* = *ul-Ovela*.

u(lu)-Lovela, *n.* now pronounced *ul-Ovela*, *q. v.*

Lõvu, ukuti (*ukuthi*), *v.* Be peeled raw, as the body by being scalded or eaten with sores; peel or make become raw, as scalding water the body (acc.) = *ukuti yovu*.

Ex. *ingane is'ite lovu wonke umbono*, the child is now quite raw all over the mouth (from thrush).

u(lu)-Lovu, *n.* now pronounced *ul-Ovu q. v.* See *ukuti lovu*.

Lovuka (*s. k.*), *v.* Get peeled raw, as above = *ukuti lovu, yovuka*. Cp. *yobuku*.

Lovula, *v.* Peel, or cause to be peeled raw, as above = *ukuti lovu, yovula*. Cp. *yobula*.

ama-Lovula (*nô sing.*), *n.* Thrush (of infants, from the rawness produced by the sores in the mouth).

ama-Lõvulovu (*nô sing.*), *n.* = *ama-Livi-livi, ama-Votovoto*.

i(li)-Lovwane, *n.* Certain sea-fish (N).

u(lu)-Lovwane, *n.* Small plant, of a poisonous nature, said to cause an eruption of the skin should it touch the bare body.

Lowā, abbrev. for *lowa-ya*.

Lowa-yá, *disting. adj.* and *pron.* That over there, that yonder — used with nouns sing. of the 1st. and 5th. classes, having the prefix *um* or *umu*.

Lowo, *disting. adj.* and *pron.* That used with nouns, as above.

Loya, *v.* = *yola*.

u(lu)-Loya, *n.* see *ut-Oya*.

Loyanisa, *v.* = *yolanisa*.

i(li)-Loyi, *n.* = *i(li)-Yola*.

Loyisa, *v.* = *yolanisa*.

i(li)-Loyo, *n.* = *i(li)-Yolo*.

um-Loyo, *n.* 5. = *um-Yolo*.

i(li)-Lozane, *n.* Veldt running plant (*Buddleia sudriatolia*), whose very poisonous roots are used for killing vermin on man and beast.

um-Lozi, *n.* 5. A soft whistling or whistle, as that of a whiteman whistling (not the shrill whistle = *i(li)-Kwele*); *um-Lozi*, plur. *aba-Lozi* 1, or *imi-Lozi*, 5. = *um-Lozikazana*.

um-Lozikazana (plur. *aba-Lozikazana* or *imi-Lozikazana*; *s.k.*), *n.* 1 and 5. Familiar spirit of a necromancer which makes itself audible by a whistling voice, said to be produced by ventriloquism; such a necromancer supposedly possessed by such a spirit = *um-Lozi*. Cp. *i(li)-Dhlozi* [M.Z.T. *mu-lozi*, witch; Ga. *u-lozo*, witch; Sw. *mu-unzi*, whistle; Bo. *luzi*, whistle].

Ex. *uku-shaya (haha or beta) umlozi*, to whistle, or give a whistle.

*umlozikazana* or *umabazikazana*, he has or is possessed by a whistling spirit or spirits — these spirits are always addressed in the plural as 'makosi' or lords — See note under *um-Kosi*.

Lu, *pers. pron.* It — used for nouns sing. of the 6th. cl. having *u(lu)* as a prefix.

Luba, *v.* Long or desire earnestly, as to see or do anything, or after tempting food (*ela* form with inf. or acc.) = *lahalaba*, *tabiza* [Skr. *lubh*, desire; Ar. *lahlaba*, flame].

isi-Luba, *n.* Crest, tuft or plume, on the head of certain birds, etc., or worn as an ornament by men (= *isi-Qona*); the top-knot of a woman when no longer dressed, owing to her having become a widow, etc. [Her. *umucwava*, crest].

Ex. *ukwele isiluba, ukwele y'ini?* you carry an undressed top-knot, have you then lost your hair-band?

Luca, *ukuti (ukuthi)*, *v.* Rise or get up from the ground quickly or suddenly, spring up, as when called or remem-

bering something = *ukuti lotu*; Cp. *ukuti gubu*; *ukuti twestwe*.

isi-Luce, *n.* = *isi-Loneo*.

Luhlaza, *adj.* (from *u(lu)-Hlaza*, *q.v.*). Green; blue; glossy, shiny of colour, as polished ebony, a polished clay floor, or a glossy chestnut horse; clear, crystalline, as spring or rain water, or clear oil; raw or 'green' (the antithesis of ripe, cooked, or mellowed), as raw meat, an unripe peach, an uncooked potato, or (by comparison) a person raw or uncultured [see *u(lu)-Hlaza*].

Ex. *imilombo ise'luhlaza*, the malt is still green, *i.e.* is still wet with the water in which it has been soaked, it is not yet ripe or dry for grinding.

isi-Lukazi (*s.k.*), *n.* = *is-Alukazi*.

isi-Lukuhla (*s.k.*), *n.* Great round mass, ball, or knob of a thing, as an immensely big head = *isi-Lokohtela*.

Luku luku, *ukuti (ukuthi)*, *s.k.*, *v.* = *luku-zela*.

i(li)-Lukuluku (*s.k.*), *n.* A rising up with might, upheaving disturbance, applied to the feelings (*intliziyo*) of one whose temper is severely ruffled or whose stomach (*intliziyo*) is strongly turned.

Lukuni (*Lukhani*), *adj.* (from the noun *u(lu)-Kuni* *q.v.*). Hard (of substance), as wood or iron; difficult, hard to be done, as any work; rigid, stiff (not soft or supple), as a dried hide; hard (of feeling), difficult to move, as a person who is not easily brought to agree to a thing; hardy, tough-natured, as person or animal.

u-Lukuni-ngomile (*Lukhuningomile*), *n.* Certain plant, used as a love-charm.

Lukuzela (*s.k.*), *v.* Be, rise up, or move forward, in a towering, imposing, mighty mass or masses, as a great towering wave coming along, great storm-clouds coming up mightily in the sky, milk or beer rising wildly when boiling, a field of corn growing up with unusual force or quickness, a mass of soldiers running forward with might, a person's heart when boiling over with resentment or rage, or his stomach when seeking to throw up its contents, or a person who sets about a thing in a reckless, wild, thoughtless manner = *lundhhezela*, *wukuzela*. See *isi-Lundhlu*.

Lula, *adj.* Light *i.e.* not heavy; light *i.e.* not closely compact, without substance or solidness, as a loose-textured cloth like gauze or lace, lungs, or rice as food; light *i.e.* bearing no weight, importance or influence, as the words of a talker



when worthless or untrustworthy; a person of no position or property, or a kraal from which the chief personage is absent; light of accomplishment, easy; airy, cool, as in a hut that is not close or stuffy; light of foot, agile, as a fleet walker or runner = *ukuli he*. Cp. *uzima; sinda; kanyu* [Skr. *laghu*; Lat. *levis*].

(li)-Lula, *n.* Any light thing, as an empty gourd; light-footed, wiry, spirited person; sponge, such as is thrown up by the sea. Cp. *i(li)-Helesi*.

*N.B.* An infant that is unusually slow in learning to walk is supposed to be cured of his backwardness by having pieces of sponge rubbed into incisions on the knees — the salt contained in the sponge, causing a smarting of the incisions, is doubtless the 'curative' principle. In up-country districts where there is no sea or salty sponge, the same cure is effected by placing the infant upon a nest of *ama-Tsheketshe* ants, whereupon he is said to get up at once and walk with alacrity!

Lulama, *v.* Rise, or get raised, as any person or thing from a prostrate position, e.g. a lying person rising so as to recline on his elbow or sit up, or a post which, when lying on the ground, one raises up at one end or so as to stand vertically; stand up, stand up straight, not lowering the head or bending the chest (cp. *sukuma*); be up *i.e.* so far recovered from sickness as to be no longer confined to lying down in bed (used in perf.).

Ex. *ak'ululame, ngikubone*, please raise yourself up a bit, that I may see you.  
*us'culume*, he is already up, able to leave his bed, somewhat recovered.

um-Lulama, *n.* Bush (*Turraea heterophylla*) whose roots, mixed with *um-Qaloli*, are used for rheumatic pains, as a strengthening medicine to be taken after the death of one of the kraal-members, for bad effects from excessive beer-drinking, etc.

Lulamisa, *v.* Raise up a person (acc.) or thing from a prostrate position, as one might when propping up one who is sick, or raising up the end of a post lying on the ground; make rise *i.e.* make get better, restore to health, as a sick person (acc.). Cp. *luleka*.

Lulaza (with *zi*), *v.* Make oneself light *i.e.* of no weight, importance or influence; lower oneself, as might a person of rank by throwing off all self-respect. Cp. *zimazisa*. See *isi-Tunzi*.

Luleka (*s.k.*), *v.* Set up, or set up straight,

as a vessel (acc.) that has fallen over on its side, the stone of a trap that has fallen, a pillar that is leaning to one side, a vessel that has a bulging out or indentation, or a stick that is crooked; set straight a person (acc.) by rendering him some needed assistance, or by helping him with advice. Cp. *lulamisa* [MZT. *lulama*, be straight].

(li) or most freq. in plur. ama-Lulu, *n.* Uterine tumour, in cattle, obstructing the expulsion of the calf.

isi-Lulu, *n.* Large basket, sometimes three or four feet in diameter, made of plaited grass, etc., and used for storing grain; a very large belly.

*N.B.* The *ama-Ntungen* tribes of Zululand are said to have originally come down (*bebla*) from the interior parts *ngesilata* (*i.e.* by means of *isi-tala*), which more probably means — although the real meaning of the saying is no longer understood to-day — that these people, driven away by famine from their former homes, came down 'basket-wise', *i.e.* bearing their baskets, in order to obtain food in the less drought-stricken coast-lands.

Lulukelwa (*s.k.*), *v.* (C.N.) = *lumakela*.

Lulu lulu, ukuti (*akulhi*), *v.* = *luluzela*.

Luluseka (*s.k.*), *v.* Look about contemptuously on others (C.N.).

Luluteka (*Lulutheka*), *v.* Do anything or go along in a thoughtless, idiotic, empty-headed, stupid way, as a person running off without thinking of what is on ahead, or one who when told to saddle a horse, places the hinder part of the saddle forward = *luluzela*.

isi-Luluteka (*Lulutheka*), *n.* Such a thoughtless, empty-headed, stupid person as above = *i(li)-Lulwane, isi-Lulululandi*.

Luluzela, *v.* Glide or move along as though borne softly and bodily forward, as the water of a full river, or a snake moving midway through long grass or bush; go off or get borne thoughtlessly along, as a person by some temporary impulse or passion.

(li)-Lulwane, *n.* Small or ordinary kind of bat (cp. *i(li)-Bekezantsi*); hence, an umbrella (the name originally used, though now dying out, in Zululand); thoughtless, empty-headed, stupid person (= *isi-Luluteka*).

Luma, *v.* Bite, as a person bread (acc.) or a dog a person; cause a person (acc.) sharp passing pains, as does the stomach (*isi-Su*) from indigestion or diarrhoea; itch or cause an itching sensation, as a stinging nettle, or the pimples caused by same [Bo. *luma*, aché; Ga. *luma*,

ache; *ruma*, bite; Sw. *uma*, ache, bite; Lu. *suma*; Her. *rumata*, bite; Ang. *lumata*, bite].

Ex. *isisa siyayiluma* (or more frequently *nyiluyico isisa*), my stomach is paining me (or I am pained by the stomach), *i.e.* I have a stomach-ache.

Phr. *sechhaba inkomo yokutuma amokubalo*, they are now slaughtering the beast for the biting (*i.e.* eating) of the *amokubalo* — which latter are medicinal roots mixed into a dish of food-stuff, of which each member of a kraal takes a spoonful or 'bite' upon the death of any inmate thereof in order to strengthen him against evil consequences.

*aka-luma ihlubo*, to have the preparatory bite at the first fruits of a season *i.e.* to mix *u-sandhleni* roots with *imfe*, water-melon, etc., in a pot, boil, and eat a spoonful thereof, as a summer tonic or blood-purifier, just as European mothers dose their children with brimstone and treacle about this same time.

**Lumata** (*Lumatha*), *v.* Catch or take fire, as grass or sticks which one seeks to set on fire (not to burst into flame, as a match = *vuta*) = *okela*.

Ex. *izinkomo kazitumati*, the sticks won't take fire.

**Lumba** (*Lumbha*), *v.* Do or make anything (acc.) of a wonderful nature, or with surprising skill, such as making a watch or doing a conjuring trick would be to the Natives (cp. *linga*); (in a particular sense) work evil of a surprising nature upon a person, as *abatakati* are supposed to do when they cause a man (acc.) to become insane or dumb, or a wild-beast (acc. — as a leopard or baboon) to come to them from the forest and become their cooperator in nefarious practices (cp. *loyu*); speak lies, 'things causing amazement' = *ngcikisha*, *ngcikikisha*.

**Lumbanisa** (*Lumbhanisa*), *v.* Place or make lie alongside out of sight, as when concealing a pot (acc.) immediately behind a pillar (with *na*), or a stick along one's arm.

Ex. *intuku wayilumbanisa uzito, uma ibambe uwalenze*, you must pass your stick down along the calf, when it (the crocodile) has got hold of your leg.

(li)-**Lumbela** (*Lumbhela*), *n.* = (li)-*Lumbo*.

Ex. *anahambela'ndeni*, a monstrosity of birth = *ama-Bumbela'ndeni*.

**um-Lumbi**, or **Lumbikazana** (*Lumbhi*; *s.k.*), *n.1.* One who does wonderful things — see *lumba*; also originally applied to 'a Whiteman' (see *um-Lungu*).

(li)-**Lumbo** (*Lumbho*), *n.* Any wonderful performance, as a surprisingly skilful

action, contrivance, or trick; a lie, talk amazing in its falsity. Cp. *i(li)-Loyo*; *um-Lingo*.

Ex. *inelumbo*, you tell lies = *unamanga*, *banamatumbo abelungu*, they work wonders do the whitemen.

*likulu ihumbo laboco'mantu*, great is the power of working wonders of that person.

*P. ihumbo ligo kade*, the wonderful performance (which an *untakati* is working on a man) goes on for a long time *i.e.* works slowly but surely = great things come from small beginnings, or by persevering action.

*ihumbo lidhla unawinto*, the wonderful performance eats up its owner = the crafty fellow is caught by his own device.

**um-Lumbuza** (*Lumbhuza*), *n.5.* Any long, dangling, or trailing thing, as a plume or dress ornament flying or dragging out behind.

**ubu-Lumbuza** (*Lumbhuza*), *n.* Flying head-ornament, of *u-Tekwane* feathers = *ubu-Tekwane*.

**Lumeka** (*s.k.*), *v.* Cup a person (acc. — cp. *senga*); bleed or 'pump' a person for information [Ga. *lumika*, cup; Sw. *umika*].

*N.B.* Native cupping is performed by placing a horn over incisions, then drawing strongly with the mouth. A small amount of blood flows from the incisions owing to the vacuum produced, is removed, and the operation repeated.

**Lumela**, *v.* 'Grit' *i.e.* grate with the teeth, as a person (nom.) does when they come in contact with a particle of sand, etc., in the food (= *gedhla*); 'grit' *i.e.* be gritty, as such sandy food itself; bestow or give as a gratuity an apportionment of stock (acc.) to a younger, needy, or otherwise unprovided-for son (acc.), as a Native father frequently does.

Ex. *ungatumeli ujalo*, just don't grate *i.e.* just mind the grit or any hard particles (in the food).

*wantumela izinkomo ezimbili*, he bestowed upon him two head of cattle.

Phr. *unximba wami uyatumela*, my body feels itchy (fr. *luma*) *i.e.* I have an irritating timorous sensation that somebody is gazing at me — as a timid child or girl when travelling through bush at night or bathing alone at some solitary spot in the river. Comp. *swica*.

**Lumelana**, *v.* Take a bite for one another *i.e.* one, as of two boys, biting off half of the apple and then handing the remainder to his friend.

**Lumisa**, *v.* Give a person a bite of something (doub. acc.).



**Lumisana, v.** Give each other bites, as two boys passing a piece of meat (acc.) repeatedly from one to the other, each taking a bite until the whole gets finished.

**um-Lumiso, n. s̄.** Small quantity of beer-worts fermented alone for mixing into the main brew in order to hasten its fermentation.

**isi-Lumo, n.** Regular painful menstruation arising from some chronic disease of the womb (comp. *um-Singa*); certain disease of men (perhaps renal, or hepatic colic, from the passage of kidney or gall-stones, and attributed to the fact of the sufferer having had sexual connection with a female afflicted with the preceding disease).

**Lumu, ukuti (ukuthi), v.** Break, snap, or make come off from the main body, as the head (acc.) off a kerry, a flower from a stalk, the end off a stick, or one's foot from the leg = *lumula*; got so broken, snapped, or made come off, as above = *lumuka*.

**Lumuka (s. k.), v.** = *ukuti lumu*.

Ex. *ugibumukile*, I am broken off (*i. e.* dislocated) for — as by the foot, knee, thigh, etc.

**Lumukela (s. k.), v.** Have the mind or heart momentarily bent upon or drawn towards, as when thinking of some absent friend (acc.) or upon some work (acc.) one wishes to get to, or of going to any particular place (= *lulukelwa*, C.N.); be bent upon 'having' a person *i. e.* purposely seek to raise a quarrel with him (acc.), as when scolding him purposely and unnecessarily in an irritating way, or when intruding oneself uninvited into a dispute he has with a third party.

Ex. *intlizigo yami ilamukela oka'Teza namhlanje*, my heart is thinking of Teza's daughter to-day.

*ngibumukela sengati ngingayo kona*, I feel a drawing or inclination to go there.

*ngabumukela ng'uye nje*, I was just purposely marked out by him *i. e.* he was intent upon quarrelling with me.

*ub'mhlanjikelela-ni?* what were you at him for; for what reason were you so intent upon him (he having had nothing to do with you)?

**Lumula, v.** = *ukuti lumu*; wean, as the mother a child (acc. = *kumula*; cp. *o-pasa*); spit out medicine upon in order to drive away evil influences, as a doctor does upon his medicine (acc.) when they happen to be in a hut along with a corpse, or upon a child as below (= *pepeta*).

*N.B.* For the first month or two after a child has been born and until it is deemed old enough to crawl outside and be able to withstand the evil influences with which the outer world is supposed to be teeming full, everybody going into the particular hut must, immediately upon entering, nibble off a small particle from certain charm-grasses, herbs, etc., hung up over the doorway, and spit the same out upon the child (*oku-yi-lumula* or *oku-yi-pepeta*), so that any injurious *uwakondo* *q. v.* which he may inadvertently have brought in with him, may be thereby rendered innocuous!

**isi-Lumulo, n.** Any medicine or charm used for the purpose of *lumula* or *pepeta*, as above = *isi-Pepeto*.

**Lunama (from the noun u(lu)-Nama), adj.** Of a tough nature *i. e.* of a plant, firmly tenacious texture, bendable but strong against breakage or wearage, as a stick while still green, cane, or a piece of leather; moistly leathery, as a washed garment while still damp or not 'brittly' dry (from the resemblance it has in its moist plianthness to the nature of leather); tenacious of nature, hard-fisted (with money or food), hard-headed or obstinate (in giving in) = *u(lu)-Zica*, *u(lu)-Zwenda*, etc.

Ex. *Zhuma ukuhlala teya'ndoda*, he is tough with his food is that man *i. e.* hard to move to give you some, not generous, stingy. See *uisha*.

*u'hanama, omunye ugaw'upukile*, he is tough-limbed (*i. e.* pliant-boarded); another person would have got broken (with such a fall).

**u-Luncwe (gen. kwa'Luncwe), n.** An absolutely treeless or bushless country, of any description = *kwa'Ntongasibi*.

**i(li)-Lunda, n.** Hump on the shoulder of a bull, etc., (cp. *isi-Fumba*); hence, a Madagascar ox or cow; self-conceit, stuckupishness, in a person (= *i(li)-Qolo*) [Sw. *nundu*, hump of ox; Her. *o-ndyuhin*; Reg. *kekutu*; M.Z.T. *vi-lundu*, hill; Ang. *mu-lundu*, mountain].

Ex. *uku-bechi ilunda*, to be conceited, haughty, stuck-up; *uku-m-twasa ilunda*, to make one conceited.

**isi-Lundhlu, n.** Any towering mass *i. e.* mass rising conspicuously up above its surroundings, as a towering conspicuous wave, a cluster of trees or corn in a field rising high above others around, or a group of persons simultaneously rising up from among a large seated assembly = *isi-Wundhlu* [cp. *i(li)-Lunda*].

Ex. *u'ndhlatwe ub'akuda waka isilandhlu*, the *U'ndhlatwe* was rising, coming down in towering masses (or waves).

*lutswa thambi isaka zibandhla*, the field goes in great waves *i.e.* towering high here and sinking to nothing there (as when very irregularly grown).

**Lündhlu lündhlu, ukuti (ukuthi), v.** = *lunhluzela*.

**Lundhluzela, v.** Be, go, come up, etc., in great towering masses or *izi-Lundhlu q.v.* = *lukuzela, wundhluzela*.

**isi-Lündulundu, n.** Idiot, one mentally imbecile = *isi-Luluteka*. See *lunhluzela*.

**ubu-Lündulundu, n.** Character of being or acting as an *isi-Lundulundu*.

**Lunduzela, v.** Go along or do anything in an idiotic, empty-headed, imbecile manner = *lututeka*.

**Lunga, v.** Be in order, as it ought to be, right, good, proper, correct, without fault or cause for complaint [Ga. *lungi*, good].

Ex. *lunlungile*, it is well = all right.

*akhalungile*, it is not yet in order or readiness.

*akhalungile loko*, that is not good, not as it ought to be, not just.

Phr. *kwalunga waxai lami*, it happened in accordance with my word, just as I said it would (or just as I had directed).

*ilungu noMshipeni lero ukuma*, those cattle are right with Mshipeni *i.e.* come to him by right, are his (by right).

*upone loNkandwe, po! alunge nobani kama?* you have chosen a sweetheart from Ndawwe's kraal, well, whose are you there; you are the rights, or rightful belongings of which one there?

*loku kulunga nami*, this is in a line with me (C.N.).

**i(li)-Lūnga (Luunga), n.** Kind of shrike, resembling the *i(li)-Qola q.v.*; beast supposedly resembling this bird in colour *i.e.* of a black colour with white on the back encircling downwards over the flanks towards the hinder-legs and sometimes also from the shoulder downwards towards the fore-legs (comp. *i(li)-Qola, i(li)-Waba*); old man, from the whiteness of the hair (a name not liked by the old people themselves).

**i(li)-Lunga, n.** Internode (*i.e.* the space between the joints) of a stick of *infe*; phalanx of the finger; between two knuckles, etc. Cp. *i(li)-Qupa*. [Reg. *lungu*, joint; Bo. *mu-ungu*, joints; Sw. *ki-ungu*, joint; Ga. *nyingo*; Her. *o-ndundo*].

**ubu-Lūnga (Luunga), n.** Bunch of hair at the end of a bullock's tail = *i(li)-Shaba*.

**uku-Lunga, n.** Goodness, properness, the property generally of being without fault — see *lungu*.

**um-Lunge, n. 5.** Any 'string', long succession or series of things, either joined on or following closely one behind the other, as a number of pumpkins growing along the same stalk, a lot of chestnuts on a string, or a string of cattle or wagons following one after the other (= *ulu-Tunge*; cp. *i(li)-Hele, ulu-Jenga*); kind of gladiolus with a light-coloured flower (cp. *isi-Dwa*).

Phr. *us'eng'umlungu nje*, he is just a long string of bones hanging together.

*umlungu lo'muntu*, he spins out his talk does this person. See *pola*.

**Lungela, v.** Be proper, as it ought to be, right, etc. for.

Ex. *socubungele ukutula*, you ought to be, you had better be, quiet now.

**Lungelana, v.** Be good, right, fitting for one another *i.e.* be close associates, trusted friends one of the other.

**Lungelela, v.** Join on to, as one piece of string (acc.) on to another = *xumlela*.

Ex. *wangibungelel'amaandhlo*, he gave me new strength *i.e.* he gave me food, or some assistance that helped me along in my difficulty = *wangihlumelel'amaandhlo*.

**Lungelelana, v.** Hang together in a long string.

Ex. *sekubungelene amatambo*, the bones (of So-and-so) are now merely hanging together (from emaciation).

**Lungisa, v.** Make be or put in order, as it ought to be, good, proper, etc., in any sense; hence, arrange, adjust; correct, rectify; improve; chastise; repair, mend; make it straight, reckon up with one (acc.), by paying him off.

Ex. *siza silungisane naye*, we shall someday come to reckon up with him, pay off old scores.

**um-Lungu (pl. abe or aba-Lungu), n. 1.** (in gen. sense) Whiteman, of any description; (in partic. sense) a European, one of European origin (not including the Boers, local Portuguese, etc., who are regarded as being 'of this side'); an Englishman [Sw. Ga. *m-zungu*, a European; Reg. *mu-jungu*; Cong. *u-lungu* (pl. *ma-lungu*), canoe, ship; Ang. *u-lungu* (pl. *ma-ulungu*) canoe, ship; perhaps akin to Bo. Ni. Sag. Nyanye. *mu-lungu*, God; Mo. *mu-rungu, m-luku*; Sw. *mu-ungu*, God — see *u-Nkulunkulu*; *i(li)-Zulu*; cp. Cong. *mundele*, whiteman].

*N.B.* In our opinion it is merely a coincidence that the root in so many Bantu languages designating the 'first man' or 'creator' (and hence universally adopted by mission-



aries to express the Christian 'God') should have become so similar to and oftentimes identical with that used in the same languages to designate a 'whiteman' or 'European'. It would seem most probable that the original of the word so commonly used in Bantu languages to denote a 'whiteman', and exemplified in the South-African languages by the word *um-lungu*, was brought round to these southern and east-coast regions by Congo or Angolese slaves or sailors accompanying the Portuguese on their first discovery of these parts, and meant originally something like 'ship-people' or 'men of the sea'. That this word has nothing to do with 'creator' or 'God' is evident from the fact of so many of the Bantu languages, while having this word to denote a 'whiteman', having also another, mostly altogether different, though sometimes similar to and even rarely identical with it, to denote the 'Great great ancestor' or 'creator'. Thus, in Xo, we find an entire absence of a word for 'God' (the name *u-Tixo* having been borrowed from the Hottentot), and yet the word *um-lungu* is in common and universal use for an European. In Zulu the word for a 'whiteman' is *um-lungu* also, but suggests no thought of 'God', who is designated *u-Nkulunkulu*. We find the same thing in the Suto, Shona and other languages. Whence, the Zulu word *um-lungu* is not to be compared with the Swah. *mu-ungu* (God), but with the Swah. *m-zungu* (European). The Swah. word *mu-ungu* is to be compared with our *u-Nkulunkulu* (God).

**um-Lungu, n.** An obsolete defective noun now only used in abbreviated form *mlungu*, as an adverbial particle meaning 'it is as if, it is like, etc.' = *um-Tshame*.

Ex. *ku'ntlung'ukuba ng'uye* (or *ku'mtsham'ukuba ng'uye*, or *kukanye nokuba ng'uye*), it is just as though it were he (from the resemblance or manner).

**i(li)-Lungu, n.** = **i(li)-Lunga.**

**isi-Lungu, n.** Whitepeople (collectively); district or country inhabited by Whitepeople.

Ex. *uyasebenza esilungwini*, he is working in the White country, among the Whitemen.

**isi-Lungulela, n.** Heartburn, acidity of the stomach, as after eating sweet potatoes, etc. (= *umu-Rre*); that which is on ahead, the foremost, as of a troop of people or cattle, that part of a grass-fire which flies on ahead with the wind (not that burning backwards or from the sides), or that portion of a field-crop which is of a more advanced growth

than the rest; scum that forms on the top of boiling beer or water (cp. *amus-Greebu*).

Ex. *bati belapa, isitlungulela saba sasasis'ekutini*, while they were here, their head (i.e. foremost portion of their party) was already at such-and-such a place.

**Lunguza, v.** Peep over, peep out, peep through, etc., i.e. stretch forward the head to look at anything (acc. with *ela* form) [Sw. *chungulia*, peep; Bo. *sunyua*].

Phr. *litunguzisib' (izulu), laveliyeka*, it has rained just peepingly (i.e. just a few drops) and then it stopped.

**u-Luntu (s. l.), n.** = *u-Nomuntu*.

**u-Lupa (Lupha), n.** Rupee [Eng.].

**Lusilili, adv.** — see *u(lu)-Silili*.

**Lusizi, adj.** — see *u(lu)-Sizi*.

**Luta (Lutha), v.** Make a fool of a person (acc.), humbug him, as when intentionally misleading him by taking him in, sending him to the wrong place, etc. Comp. *gubuda*.

**i(li)-Luta (Lutha), n.** Cunning, misleading person, given to taking in, making fools of other people.

**um-Luta, Luto, or Lutu (Lutha), n. s.** One quite silly or mentally imbecile, a natural fool or idiot; also = *um-Kovu*.

**Lüte, ukuti (Lüthe, ukuthi), v.** Be dense, thick, closing in firmly, smotheringly close, drowning, etc., as a thick fog, a great noise (= *ukuti ngeli*); finish off, or get finished off completely (= *ukuti buqe*).

**isi-Lute (Luthe), n.** = *i-nKungu, is-Alute*.

**Luteka (Lutheka), v.** Get made quite a fool of, look foolish, not know what to say or do.

**u-Lutudhlana (Luthudhlana), n.** The 'little dusty month' = *u-Ntlungulana*.

**u-Lutuli (Luthuli), n.** The 'dust-month' = *u-Maquba*.

**Lutuza (Luthuza), v.** Make one become an *um-Luta* = *luta*.

**Lutuzeka (Luthuzeka) = luteka.**

**Luzica (from noun *u(lu)-Zico*), adv.** = *Lunama*.

**Lwa (pass. *liwa*), v.** Fight, as two armies or two boys (with *ua*); contend with, struggle with, as with any difficult task [Ga. *luama*, fight; Her. *rua*].

**Lwabo, pass. adj.** — see *abo*.

**Lwake (Lwakhe), pass. adj.** — see *ake*.

**Lwako (Lwakho), pass. adj.** — see *ako*.

**Lwalo, pass. adj.** — see *alo*.

Lwami, *poss. adj.* — see *ami*.

isi-Lwane, *n.* = *isi-Lo* (with the same meaning, though being the diminutive form). Cp. *i-Nyamazane*.

um-Lwane, *n.* *̃*. Worthless, good-for-nothing, 'dead while living' person, as one despicably poor, deformed beyond any use, chronically invalid, or an idiot (cp. *isi-Cuse*); also applied (C.N.) to an *i(lb)-Dhlozi* generally (= *isi-Tuta*).

Ex. *kudlatshelwe imilwane* (or *amadhlw-i*), it is being slaughtered for the ancestral-spirits (that they may eat, as they have the reputation of being great lovers of meat — C.N.).

Lwānku lwānku, *ukuti* (*ukuthi*; *s. k.*), *v.* = *lwānkuza*.

Lwankuza (*s. k.*), *v.* Eat a little of anything (acc.), take a mouthful, as one does when food is very scarce not being able to obtain a full meal, or when travelling.

isi-Lwanyakazane (*s. k.*), *n.* Insect, as a beetle or ant.

isi-Lwanyane, *n.* Little wild animal of any

size, from a civet-cat down to a mole or less.

isi-Lwanyazane, *n.* = *isi-Lwanyakazane*.

Lwāte, *ukuti* (*Lwāthe, ukuthi*), *v.* = *ukuti lute*.

Lwela, *v.* Fight for or contend for *i. e.* in order to obtain, or on behalf of.

u-Lwezi, *n.* Month following *u-Mhantfu*, about the end of October = *u-Zibandhlela*. Cp. *u(lw)-Ezi*.

Lwi, *ukuti* (*ukuthi*), *v.* Rise or stand 'toweringly' up, as a man appearing or standing erect on the point of some elevation, or a high tree rising above those around it; stretch oneself up or out, as to reach something above, or a sitting person in order to peep at something; go up, or make go up skywards, as the wind a piece of paper (acc.); tower up, as a child growing tall, or one who has become thin and lanky through emaciation = *lwilwiza*.

Lwilwi, *ukuti* (*ukuthi*), *v.* = *ukuti pote*.

Lwilwiza, *v.* = *ukuti lwi*.

## M.

**M**, in Zulu, has the labial sound common to European languages.

When preceded or followed by a *u* or *i*, forming with it a separate syllable, as in the case of some prefixes and often too in the roots of words, the Zulu has a habit of stifling the vowel and producing simply a kind of long 'mummified' *m*, or grunt with closed lips, as *e. g.* is oftentimes done in the words *namuhla* (pronounced generally *na-m-hla*), *imbelo* — the contracted form of *imi-beka* (pron. as *i-m-beka*), *ngawula* (pron. *nga-m-la*), or in the sentence *ngiyambona* — contracted for *ngiyambona* (pron. *ngiya-m-bona*). This fact should be kept in mind by those writing Zulu verse or placing the same to music.

*M*, standing in the root of a word, before a *b*, causes this letter to be expressed with its aspirated sound, as a soft *bh*; and does the same also wherever the prefix *i-m* (but not *um*) occurs before a root commencing with a *b*; but the change of the *b* does not occur where the combination of *m* and *b* is brought about merely by sentential construction, *e. g.* in the case of the pers. pron. *m* (him), the reason being that in this case the *m* is not combined with the *b*, but forms of itself a separate syllable, pronounced *m* (see above).

*M*, on the other hand, coming before the initial *p* of a root (generally as the euphonic accompaniment of the prefix *i*), 'mummifies' the sound of the *p*, causing it to lose any

aspiration and be pronounced with its closed sound — thus, *phela* (to be entire), *i-nipela* (entirely).

*M*, furthermore, when occurring alone, or in combination, in the root of a word, becomes, by the laws of Zulu euphony governing the formation of the locative case of nouns, the abbreviated form of nouns, and the passive voice of verbs, frequently (but not always) transformed — 1. when standing alone in a root, into *ny*; as in the noun *um-lomo* (mouth); locative, *em-lomyeni*; abbreviated form, *um-lonyana*; and the verb *cuma* (agree), passive voice *emnywa* (to be agreed); 2. when combined with a *hh*, the combination *mhh* becoming changed into *ny*; as in the word *i-ntambo* (string); loc. *entanjeni*; abbrev. *intanjani*; or the verb *bambha* (to catch), pass. *banjwa* (to be caught); 3. when joined with a *p*, the combination becoming changed into *ntsh*, — thus, *isi-pumpu* (bud), loc. *esi-pantshewini*; abbrev. *isi-pantshawona*; or the verb *pumpula* (to grope), pass. *pantshulwa*.

But these rules, or rather exceptions to rules, are very arbitrary and uncertain in their application, custom apparently having discarded them in regard to several common words.

In nouns of the 3rd. class, taking the prefix *i* and with a root commencing with *m*, the euphonic *m*, usually connected with this prefix, becomes unnecessary and is omitted, the prefix consequently standing simply as a short *i*.



**M, pers. pron.** Him; it — being the abbreviation of the full pronoun *mu*, and used in the accusative for all singular nouns of the 1st. class [Skr. *aham*, him; Lat. *eum*; Eng. *he* — *hi-m*; and in most Bantu languages].

**u-M**, in expression *umkumi* (my wife), *umku'akosi* (the chief's wife) see *u-Mka*.

**Ma** (perf. *ni*, imper. *nana* or *gima*, pass. *nawa*), *v.* Stand, stand up or erect (not lying down), as a man, or lamp (perf. is used to express the state); stand still, be stationary (used in perf.); stop, halt; stand firm or settled, remain unmoved in its state; be constant, persistent, continue in; present oneself for acceptance in marriage, as a girl in a strange kraal (see *baleka* — Append.) [Lat. *ma-nea*, I remain; MZT. *ma*, stand; Kamb. *u-ima*, life; Sw. *u-zima*, life; *simama*, stand; Her. *kurana*, stand; Hot. *ma*, make stand, place].

Ex. *mama njalo*, 'akosi yumi! stand always (i.e. live on), my good sir! = *ad multos annos!*

*intombi ka'Bani is'iyekuma ka'Sibanibani*, So-and-so's daughter has run off to So-and-so's — to offer herself for marriage. See below.

Phr. *uku-mu-ma* (*umu-ntu*), to stand for him (a person) i.e. cause him to be at a loss to move, know what to do, breath, etc., as a puzzling affair (nom.) might a man (acc.) who does not know how to deal with it, or a bone (nom.) when it sticks in his throat (*lit.* stands still for him — acc.).

*uku-muca itamba*, etc., to be stuck for by a bone (in the throat), etc. Cp. *binda*; *hila*; *i(t)i-Findo*.

*N.B.* When a girl, in order perhaps to hasten along the *lobola* cattle, is sent off by her father on the accustomed preliminary marriage-visit to the kraal of her lover (who, or whose father, has already made a formal request for her hand to her father), the girl is technically said to 'go to stand or present herself' (*ukuya 'kuma*) at such-and-such a person's kraal. Where, however, such a visit occurs spontaneously from the girl's side and without either the knowledge or consent of her father, it is termed *uku-baleka* (see note in Appendix under *Baleka*) and never *uku-ma* (N).

**Ma, adv.** abbrev. of *uma* q. v.

**Ma, verb. part.** placed before the subjunctive of any verb to express a polite request, exhortation, or entreaty in the sense of 'let', 'may' = *ka*.

Ex. *ma-si-hamba*, let us go!  
*ma-u-nga-sho njalo*, may you not say so!

**u-Ma** (last vowel prolonged and accentuated), *n.* contr. for *u-Mame*.

**u-Mā, n.** Contraction of perhaps *um-nta-ka* (the child of), and use in forming, according to Native custom, the common name of address of any wife, calling her by her father; thus *u-Mawecni* would be the ordinary way of speaking of or to any daughter of Nenei after she had married into another kraal. This custom, in common use in Natal, seems to be unknown in Zululand, where they use the expression *oku'Nenei* (she who is of Nenei), when speaking of such a woman, *wenu ka'Nenei* (thou of Nenei) when speaking to her.

**uku-Ma, n.** Stand, position, as a man may adopt in regard to any affair; natural state or condition of anything, as its habit of growth, colour, brittleness, etc; natural way, manner, habit, or custom, of any particular individual, or people (= *uku-vela*, *i-mVelo*, *isi-Milo*).

**u-Mabani** (*no plur.*), *n.* Rope of twisted calf-skin encircled by men round the body as a full-dress ornament = *um-Cilo*, *i-uTsonto*.

**u-Mababakazana** (*Mubhuhhakazana*), *n.* Common nickname or *isi-bongo* of a reckless, courageous young man who, upon meeting the enemy, just throws himself sprawling in (*babalala*) upon them.

**Mabekana** (*Mubhekana*), *prep.* = *muqondana*.

**u-Mabengwane** (*Mabhengwane*), *n.* Woodford's Owl (*Syrnium Woodfordi*), whose peculiar hoot is often heard in the woods at night, saying. *Woza! woza!* 'mabengwane! (come! come! 'mabengwane! — its mate, of course). Cp. *isi-Kova*.

*N.B.* The fat of this bird, mixed with *i-Sokalokwazulu* (common washing-soda) is used as an *i(t)i-Hobiya*.

**u-Mabibini**, *n.* Small harmless snake, in some clans regarded as the *idhlozi* of a woman.

**u-Mabilwana**, *n.* Tree whose bark is used as an aperient medicine (C.N.).

**u-Mabobe**, *n.* Kind of long grass, used for mat-making.

**u-Mabona** (or in full) *Mabonabulawe*, *n.* A thing which only requires to be seen to be killed — only used colloquially in figurative sense of a person, snake, etc., who is deadly hated by another.

Ex. *seku eyakwa Mabonabulawe*, it is (between two enemies) already a matter of See-and-slay.



- u-Mabongwendhlini (mostly in plur.), *n.* = *i(li)-Bongwendhlini* (N).
- u-Maboqe (*Mabophe*), *n.* Certain plant (*Aeridocarpus Natalitius*) whose red roots are used as an *inTelezi* or sprinkling-charm against all manner of evil influence, coming dangers, etc., and as an *isi-betelelo*; any very strong, overpowering smell (see *bopa*).
- N.B. The doctor in sprinkling the medicine about a kraal in order to stay the power of some *untakati* supposed to be operating thereon, might shout as he does so, *mbambe!* 'mabope!' (catch him, *mabope!*)
- u-Maboqwana (*Mabhoqwana*), *n.* Certain plant, used both as an *um-Bulelo*, and as a cure for the same.
- u-Mabu, *n.* = *u-Ngoqo*.
- u-Mabubane, *n.* Kind of girls' girdle resembling a narrow kilt and gen. made of *i-nCakusha* cloth; applied also to a 'Highlander' soldier (N).
- u-Mabukula (*s.k.*), *n.* Name given to a small bundle of sticks used by some *aba-ngoma* for divining with. Native report accredits these divining-rods with many wonderful, albeit absurd powers. Their use is of only recent introduction into Zululand, and consequently they are scarcely known there, save by these most exaggerated and fictitious reports = *izi-nPengu* (C.N.).
- u-Mabuyakusasa (*s.k.*), *n.* Nickname for an *untakati* who prowls about all night, returning home in the morning.
- u-Madevana, *n.* The 'Jack' of any suit in playing cards. See *um-Hlikwe*.
- u-Madimana, *n.* = *i(li)-Gqibo*.
- u-Madolwana, *n.* Kind of running grass (*Aristida* sp., also *Eragrostis superba*).
- u-Mafavuke (*s.k.*), *n.* Name given to anything, e.g. an annual plant, that habitually 'dies' (*afe*) and comes to life again (*avuke*).
- u-Mafikajwayele (*s.k.*), *n.* Person who, though a new comer or stranger, assumes undue familiarity with people or in any place, denoting a forwardness of character.
- u-Mafikayihlahlele (*s.k.*), *n.* Person who though a perfect stranger to any affair, thrusts himself into the dispute quite uncalled for, as though he knew all about it; or who sets about deciding it without deigning to hear advice or evidence. See *isi-Hhutu*; *hlahla*.
- u-Mafikazisina (*s.k.*), *n.* Man who is always behind time, last to turn up, a loiterer, 'who arrives at the dance when the girls are already dancing' and so unable to join in himself.
- u-Mafufununu, *n.* Huge, broad-bodied person or beast taking the whole bench or road to himself.
- u-Mafushazana, *n.* Green grasshopper, short and thick (C.N.).
- u-Magagana, *n.* One with sunken stomach, a hungry beggar (N).
- u-Magedhle, *n.* Violent colliding of the heads against one another, as of two rams fighting; ram-fight, as when played by two children knocking their heads together (with *ukwenza*).
- u-Magqamehlezi, *n.* Person with handsome face, but ugly lower body. Cp. *i(li)-Nqunywakanda*.
- u-Magqebeni (*Magqebheni*), *n.* Card of the 'hearts' suit in playing-cards. Cp. *um-Cijwane*; *u-Mpukane*; *i(li)-Geja*.
- u-Magqibane, *n.* Native mode of hair-dressing practised by girls, by patting the hair after clipping, so as to make the single crisp stumps form into tiny ringlets or curls all over the head (with *shaya*). See *gqiba*.
- u-Maguqa, *n.* Small pod-bearing veldt-herb, whose very bitter leaves are eaten as *imifino* = *u-Doje*.
- u-Maguqu, *n.* Small bush (*Mesa*) whose berries are used medicinally for tapeworm and roots as an emetic by young men 'to make them feel and look nice' = *i-nDenda*; cp. *i-nTlanvubele*.
- u-Magwazendhlini, *n.* = *u-Mabongwendhlini*.
- u-Mahagana or Mahagane, *n.* Lung-sickness — the disease has no proper name in Zulu, having been first introduced into that country from Natal in the time of Mpaide (N).
- u-Mahamba or Mahlala or Malala (*Mahambha*), *n.* Name given to one always going about, sitting about, or lying about, in a profitless way — see ex. under *Hlala*.
- u-Mahambanendhlwana (*Mahambhanendhlwana*), *n.* = *u-Nkulunkundhleni*; also certain sea-slug, used as charm-medicine.
- u-Mahanya (*Makhanya*), *n.* Certain weed, growing in old fields.
- u-Mahedeni, *n.* Veldt-herb (*Phytolacca Abyssinica* and *stricta*) with a very poisonous root, used medicinally, though with frequent serious effects, by Native doctors; species of veldt-locust or *i(li)-Qwagi*.



abakwa'Mahesheza (*s. k.*), *n.* Section of the *emaNgweni* regiment, from the military-kraal in which they lived.

Māhla, ukuti (*ukuthi*), *v.* Smash with a crash, into pieces or fragments, as any brittle thing like a calabash (acc.) or glass-bottle (= *mahlaza*); get so smashed (= *mahlazeka*); go to bed fasting, 'all falling to pieces' (with *lala*—see *ama-Nzi*; *ukuti saka*) = *ukuti mihli*, *ukuti mohlo*.

u-Mahlabantsungulo (*s. l.*), *n.* Seedling of any plant, as grass, mealies, etc., which comes through the soil with the seed-leaf rolled in one sharp point or *u-Sungulo*. Cp. *isi-Pumpu*.

u-Mahlabati (*Mahlabathi*), *n.* Certain creeping veldt-plant, whose roots are used for worms.

u-Mahlala, *n.* A sitter-down—only used as in example under *hlala*.

u-Mahlanzinyokendala (*s. k.*), *n.* He who vomits an old snake—applied to an *umtakati* of the most villainous kind.

Mahlaza, *v.* = *ukuti mahla*; *mihliza*; *mohloza*.

Mahlazeka (*s. k.*), *v.* = *ukuti mahla*; *mihlizeka*; *mohlozeka*.

u-Mahlekehlatini (*Mahlekehlatini*), *n.* He who laughs out of a forest—applied to a man with a profusely whiskered face, the hair covering the cheeks.

u-Mahlosa, *n.* = *i(li)-Hlosa*.

u-Mahogo, *n.* Very bitter variety of the *i(li)-Habehebe* herb.

u-Mahwababa, *n.* Veldt-plant, with a flower resembling the dandelion.

Māka, ukuti (*ukuthi*; *s. k.*), *v.* = *ukuti muku*.

isi-Makade (*s. k.*), *n.* Any very old or ancient thing, as an old tree, or old woman = *u-Ngunu*.

Ex. *isimakade sexwe*, the ancient thing of the land—a common appellation of the Zulu king.

Makala (*s. k.*), *v.* = *mukula*.

u-Makabeni (*Makhabeni*), *n.* Certain brown bird, frequenting reeds and mealie-gardens (C.N.).

u-Makalisa (*Makhalisa*), *n.* Nickname for snuff—'that which causes to weep'.

u-Makolwase (*Makholwase*), *n.* = *i(li)-Kolwase*.

u-Makōti (*Makooti*; *s. k.*; *s. l.* = more correctly *um-Akoti* q. v.), *n.* Bride, newly-taken young wife—freq. applied to a girl already *tobola'd*, just previous to the wedding, and also to a young wife with already perhaps a couple of children,

but not properly beyond that, although old women will always call one much younger than themselves by this name (= *um-Lobokazi*); also = *ubu-Tumashu*. See *u(tu)-Koti*, *u(tu)-Kotshana* [Nyal. *m-kota*, wife; Zi. *m-kodzi*, woman; Ro. *mo-kuti*, female; Ya. *m-kongwe*, woman; Gi. *mi-kigi*, woman].

Phr. *umbila soku ng'omakoti*, the mealies are now brides (sitting with a veil over the head and face) i.e. have now opened out their flower-tufts so that they fall drooping around.

*umakoti wasikwa umse emlonjeni ngenhlalu, enqab'inyama*, the young-wife was cut in the mouth by the knife of hunger, having refused (according to Native custom) to eat meat—may be said of one whose obstinacy has brought its own retribution.

Māku, ukuti (*ukuthi*; *s. k.*), *v.* = *makula*; *ukuti hlasi*.

isi-Maku (*s. k.*), *n.* Dog of any small European breed. Cp. *u-Bova* [? Eng.].

Makula (*s. k.*), *v.* Seize hastily, grab up, take up with a sudden snatch (not snatch away—see *hlwita*), as a thing (acc.) from the table (= *hlazisa*); give one (acc.) a smack or rap with the forepart of the fingers (not the whole palm—see *i-nPama*).

u-Makutula (*Makuthula*), *n.* Certain herb used medicinally for tapeworms.

u-Makwenyane (*Makwenyane*), *n.* Certain plant, with grey-greenish leaves.

u-Malahla, *n.* A 'settler', a decisive word or stroke. Cp. *i-Ngobo*.

u-Malahiwanoboya, *n.* Contemptuous name for a dog, which, when dead, is 'thrown away only covered by its hair'; dog of a person—applied to one of no use or value to anybody, as a helpless woman who bears no children, or a miserable useless man.

u-Malala, *n.* Certain plant used to ward off lightning, or against the consequences of an iguana having entered a hut.

u-Malali, *n.* Small plant used for washing a new-born babe to make it grow a quiet child, not given to crying.

i-Mali, *n. 3.* Money [said to be a corruption of Eng. *money*. Cp. Ar. *mal*, property, money; Sw. *mali*, wealth; Ga. *mali*, riches—all derived, not from the Eng., but from the Arab.].

Ex. *le'ngubo ibi'imali-ni na?* or *inemali-ni na?* what is this blanket costs what money, i.e. what is the price of this blanket?

u-Malibombo (*Malibombo*), *n.* (C.N.) = *i-nTwalatubombo*.



u-Malokazana (*s.k.*; plur. o-Malokazana or aba-Lokazana), *n.* Daughter-in-law *i.e.* wife of one's son. See *um-Kwenya*.

u-Malukobo (*Malukobho*), *n.* Madness [D. *malkop*].

u-Malume, *n.* Any brother or half-brother of one's mother, *i.e.* maternal uncle; or of any other wife of one's father; also any *um-Zala* (male) of one's mother (used with poss. adjs. *wami*, *wako*, *wetu*, *wabo*, as required). Cp. *u-Mamekazi*; *u-Babekazi*.

*N.B.* In Natal, other forms are used for the 2nd. and 3rd. persons — see *u-Nyokobume*; *u-Ninalume*.

u-Malunda, *n.* Person with the spinal bones protruding conspicuously just below the neck; wild, irascible man, one who 'gets his back up'.

Ex. *ngikolisekile, ngaxitela ku'malunda*, I have got in for it, I threw myself on a wild one with its back up *i.e.* a man whose anger is dangerous.

Malunga or Malungana, *prep.* Alongside and in a line or even with (with *na*), abreast of, as one bullock alongside another in the same yoke, or two huts side by side facing in the same direction (not a single kraal standing *e.g.* alongside a road = *ecaleni kwa*) — the word is now scarcely known in Zululand, though in common use in Natal, where the word has been recently corrupted by the addition of the Xosa meaning of 'in reference to, in respect of'. Cp. *maqondana*.

u-Malunkambu (*Malunkambhu*), *n.* Certain kind of dark-blue cotton-cloth with broad red stripes.

u-Malusi, *n.* Poisonous plant, acting as a violent cathartic.

Mama (accent on first syll.), *int.* = *mamo* (of hunting).

u-Mama, *n.* = *u-Mame*.

u-Mamakulu (*Mamakulu*), *n.* = *u-Mamekulu*.

Mamana, *n.* only used in the vocative, as coaxing word for a little girl-child — 'little mother'. Comp. *Tana*, *Tate*.

kwa'Mamangalahlwa, *n.* Far, far away; in the far distance, or a far off land, where 'Mother! I am lost!' = *ema-Inyujugwini*; *kwa'Mampontshe*.

Mamaleka (*Mamatheka*), *v.* Smile = *momoteka*, *bozozela*, *qikizela imihlati*, *momozela*, *monyozela*; cp. *hleka* [Sw. *mezetuka*, sparkle; Bo. *mumusika*, smile].

i-Mamba (*Mambha*), *n.* 3. Generic name for several varieties of venomous viper,

of similar form and habits, having long slender bodies capable of standing erect, small undilatable necks and long narrow heads with prominent eyes (especially when excited) [Mpo. *o-mamba*, snake; Sw. Bo. Heh. *mamba*, crocodile; Ga. *sarambwa*, black and white snake; Xo. *i-mamba*, python; Su. *mampharoane*, lizard].

Phr. *imamba yegubula* (or *yesiquga*), a mamba of the old grass (or tambootie grass), which is supposed to be fiercer than those met in bushes.

*N.B.* The various kinds of *imamba* as known in Zululand, though the explanations are conflicting and scarcely satisfactory, are as follows:—

1. *emnyama*, also called *i-Mambabukoto* (*Dendraspis angusticeps*), colour black, belly white, favourite habitat rocky and bushy places, gen. up to about eight feet in length, and fatally poisonous, death occurring within less than twenty-four hours.

2. *i-nDhlondhlo* (a kind of *cerastes* or horned-viper), of lustrous blackish body, with a small erect horny crest on each side of the head, in size similar to preceding (of which this variety is said to be merely a more perfect subsequent development), living in unfrequented bushy and rocky places, rarely seen, but fatally poisonous and much dreaded.

3. *empofu*, of a light dirty-brown colour, slightly yellowish about the belly, not so fierce, nor yet so poisonous as both the preceding — this variety is by some supposed to be in a state intermediary between the *emnyama* and *i-nDhlondhlo*. It is frequent about watery places, 'because when struck, it makes at once for the water'.

4. *e'uhlaza cwe*, also called *i-Mambabiti*, of about the same length as the *emnyama*, colour bright unmarked green throughout body, and greenish belly, given to climbing trees in bushy country, and in the grass standing highly erect 'so as to appear like a stick' (whence the name), fatally poisonous, though very rare.

5. *e'uhlaza iqophe*, of green colour with black spots about the neck and black striplings crosswise round the ribs, generally shorter than the preceding, being seldom more than four or five feet, and less poisonous than they are; it is frequently given, especially when young, to discarding in kraal-fences and the like, during which 'tame' state it is called an *i-Nyondexulu* or messenger from some royal or very high-class *i-dibho*, and is not molested.

Mame (both sylls. accentuated), *int.* expressing grief (= *maye*), wonder (=



*mamo*), or sneering surprise [Sw. *ma-ma we!*].

**u-Mame**, *n.* My, or our, mother (generally used without any poss. pron.) and applied alike to any of the wives of one's father; or by a young person to any woman of the same clan or *isi-bongo* as himself; or by a man or woman to his or her mother-in-law; also sometimes applied to one's maternal aunt (= *u-Mamekazi*); and coaxingly to a little girl-child. See *u-Nyoko*; *u-Nina*; *u-Mayo* [Skr. *mā*, bring forth; *matrī*, mother; H. *ma*, *mata*; Chin. *mu*; Tart. *mamma*, earth; Ar. *umm*, mother; Di. *ma*; Itum. *mai*; Bu. *mau*; Gal. *mayu*; Gu. *maju*; Nyamb. *mawe*; Ku. *manyi*; Mo. *ama-ya*; Ya. *amao*; Bar. Sw. Her. and most Bantu languages — *mama*].

Ex. *umame owangi:alayo*, the mother who gave birth to me *i.e.* my own or real mother. See *u-Nokaula*.

*gek'umame!* just look at my mother! oh, mother! — expressing fun or playful surprise at a thing, as one girl might at another doing something comical.

**isi-Mame**, *n.* Collective name for all the 'mothers' or women of any place or assemblage.

**u-Mamekazi** (*s.k.*), *n.* Any sister or half-sister of my or our mother *i.e.* maternal aunt; any *un-Zulu* (female) of mother. Cp. *u-Babekazi*; *u-Mahume*.

**u-Mamekulu** (*Mamekulu*), *n.* My, or our, grandmother *i.e.* mother of either father or mother. See *u-Babankulu*; *u-Koko*; *u-Kulu*.

**kwa'Mamengahlwa**, *n.* = *kwa'Mamanyahlwa*.

**Mameshane**, *int.* = *Bubashane*, but mostly used by females.

**u-Mamezala**, *n.* My mother or father-in-law *i.e.* mother and father of a woman's husband = *u-Mezala*. Comp. *um-Kwe*, *um-Kwekazi*, *u-Nyokozala*, *u-Ninazala*.

**Mamfuza**, *v.* Make a great 'blubbling' with the clops, with the sound *mamfu mamfu*, as when a gluttonous man or child is eating with the mouth stuffed full of meat (acc.), etc.; used also of the smoking-horn and pipe (acc.).

**Mamo** (accent on first syllable), *int.* Hurrah! — only used as below = *mama*.

*N.B.* When a man effectually stabs a buck at a hunt, he immediately cries out *Mama uBuhle!* (hurrah for *uBuhle* — naming the kraal to which he belongs), whereupon the other members of his party or neighbourhood roar out the reply *ji!* — all which cheering is called *akwe-simwesela* *q.v.*

**Mamo** (both sylls. accentuated), *int.* expressing surprise simply, or surprise in a sneering, indignant, or impatient way, equivalent to Eng. dear me! what next! what the deuce! etc.

**u-Mampabane** (*s.p.*; *no plur.*), *n.* Medium large red bead, or beads, larger than the *um-Gazi*.

**u-Mampontshe** (*s.p.*; *s.l.*), *n.* Name of a certain former chief, living very far north or in the interior, to whose country Zulu spies are once said to have come. Hence the expression *kwa'Mampontshe* came to be equivalent to 'far, far away' = *kwa'Mamengahlwa*.

**u-Mampozomana** (*s.p.*), *n.* Crafty, cunning person, a sharper (gen. used as a nickname for such a person).

**Mamula**, *v.* Make the first acquaintance with a thing, perceive for the first time, as one's mouth (acc.) by giving it the first food of the day (= *qabula*), or a person or thing (acc.) seen for the first time, or as a person (nom.) who hitherto silent suddenly wakes up to the fact of what is going on about him (= *qabuka*) = *mamulula*.

**Mamuleka** (*s.k.*), *v.* Get made to have the first acquaintance with a thing, get made to perceive a thing for the first time, as when made to see a person for the first time, or one's mouth when it is given food for the first time in the day (used in perf.) = *qabuka*, *mamuluka*.

**Mamulula**, *v.* = *mamula*.

**Mamuluka** (*s.k.*), *v.* = *mamuleka*.

**Mana**, imperat. of *ma*; also — *neishana*; also as below.

Ex. *uman'esho*, he is continually saying so.

**u-Mana**, *n.* Mate, second one of a pair, as of two wives placed in one hut, the other of two goats horn at the same time, companion of an ox in the same yoke, or the 'companion' of the eldest son in the chief or the *ikholo* huts *i.e.* the second son therein = *u-Mbangwana*.

**ama-Manamana** (*no sing.*), *n.* Quibbling, prevaricating talk, as of one who is seeking to evade the truth = *ama-Memene*. See *manaza*.

**Manaza**, *v.* Talk in a quibbling, prevaricating way, seeking to evade the truth = *mbangaza*, *mbandaza*, *bengeza*, *badaza*; see *ama-Manamana*.

**u-Mandubulu**, *n.* Pearl-spotted Owl (*Glaucidium perlatum*) = *i-nKovana*.

**Mandulo**, *adv.* Formerly, in former times, before, previously. = *emamlulo*, *ku-gala*. See *i-nDulo*.



Ex. *mandulo kade unglexi ne*, formerly you used not to do so.

**u-Mandulo, n.** Month next following after *u-Nwaba* and beginning about or after the middle of August 'when the first gardens appear' (see *andula*) — the name was adopted in Zululand to *hlonipa* the original name of *u-Mpandu* on account of the late king *u-Mpande*; also = *i(li)-Sokangang*.

**Mane, verb. part.** used before the subjunctive to express entreaty, request, like Eng. 'may', 'let' = *ma*.

**u-Manga (no plur.) n.** Kind of yam, cultivated in Zululand, introduced from the north or interior = *isi-Tulu, i(li)-Boqanguwane*.

**isi-Manga, n.** Strange occurrence (= *isi-Mangaliso*), though in use applied chiefly to a certain eruption of the body (possibly from anthrax or other poisoning) popularly attributed to incest, and to the false pregnancy (= *i(li)-Qangan*) of uterine disease in females.

**Mangala, v.** Wonder at, be surprised or astonished at, as at any saying or occurrence (followed by agent, or with *nga*); go to the magistrate to bring a charge against anyone (with *ela* form and acc. — this use of the word is of quite modern introduction from Natal) [Skr. *man*, think; Lat. *miror*, I wonder; Ar. *ḡagab*, astonishment; Sw. *shangaa*, be astonished; Bo. *maka*, wonder].

Ex. *ngiyamangala yilelozwi lako*, I am surprised at that word of yours.

*us'eye kusimangalolo*, he has now gone to take proceedings against us (in the court).

**Mangalisa, v.** Cause to wonder, surprise, astonish a person (acc.).

**isi or um-Mangaliso, n. 5.** Any wonderful, astonishing thing; strange, inexplicable affair; miracle (M).

**isi-Māngamanga, n.** Anything surprisingly, surpassingly beautiful.

**isi-Ma-nganyawo, n.** Nickname for a 'human being' or man (*lit.* one who stands erect on his feet).

**um-Mango, n. 5.** Steep hill or mountain-side.

Ex. *izwe leminango*, country of long hill-ascents (not precipitously broken, but with many valleys and big hills to climb).

Phr. *emangweni*, out in the veldt (even when flat) = *endkhe*.

*umuti was'emangweni*, a wild plant.

P. *akoko'minango ungeneliba*, there is no lillside without its grave = death is everywhere.

**u-Mangobe, n.** Domestic cat — it is said these were originally non-existent in Zulu kraals, save in a few of the large ones (into which they had been introduced from the interior, after a war with a certain tribe in that direction), and were called by the pet name of *o-Mangobe*, somewhat similar to the English word 'pussy', though probably a corruption of some name picked up from the conquered tribe. Cats in the bush (if they really existed at that time) were known as *izi-mPaka*, and were always supposed to be the property of some *umtakati* and to live at home in an *imbiza* in his kraal [Teb. *mangoue*, cat; San. *mmaka*; Ko. *maka*; Ngo. *u-kunamanga*].

Ex. *amehlo aba enyuke nesandhla esiyisa emlonjeni, abuyele naso esitsheni, kuhle kuka'Mangobe*, their eyes (these bad-mannered people) go up with the hand to the mouth, and down again with it to the plate, just as Pussy does.

**u-Mangqingwazana, n.** = *isi-Ngimbazana*.

**u-Mangquwane, n.** Small garden-insect, something like a lady-bird, but spotted with yellow.

**u-Mangqwashi, n.** Rufous-naped Lark (*Mirafra Africana*) = *u-Ngqwashi, u-Huyi*.

N.B. This bird is in great request among young-men, who use its fat as a love-charm.

**u-Mangwe, n.** Certain bush, whose poisonous roots, of which there are said to be three kinds, white, red, and black, are used for *uku-takata*, and are said to cause the disease of *ama-Nzeba* (prob. intercostal neuralgia, or pleurisy); such disease itself.

N.B. The method of administering this evil-charm is as follows: — *umtakati avu-jeke umuti odengerini, avuminde, agcabe ngawo imikonto emibili; ab'es'eyiposa leyo 'mikonto ngakuye lowo'muntu atand'ukumbulala, angabe esabeka ngakona; lowo'muntu ab'es'efa njalo amanzeba nokukwehlela*.

**Manini, adv.** When? = *nini*.

**u-Maniweni, n.** Poor beggar of a fellow (N).

**Manje, adj.** Now, just now = *kaloku*.

Phr. *namanje*, it's true: you are right; it is so.

**Manjena, adj.** = *manje*.

**u-Mankenketa (Mankenketha), n.** Veldt-plant, used as a purgative.

**u-Mankunkunku (s. k.), n.** Certain medicine employed by *umtakati* and said to cause a swelling of the limbs; such



- disease itself; certain plant (*Ousutu cassythioides*), supposed to cause the disease.
- Manqangi, adv.** First, or before others (C.N. — the word in this adverbial form doesn't seem to be used in Zululand). See *u-Nqangi*.
- u-Manqangi, n.** = *u-Nqangi*.
- u-Manqina, n.** A parasitical plant (C.N.).
- u-Mantingana (s.t.), n.** Blind-eyed person, who can't see a thing plain before him. See *ntingazo*.
- u-Mantlangwana, n.** = *i-nTlangwana*.
- u-Mantsavuzana or Mantsavuzana (s.t.), n.** Sharp hoe or spade, that readily cuts into the soil; one sharp and lively with the tongue = *u-Matsavuzana*. See *tsavuzana*.
- u-Mantshasa (s.t.), n.** = *i-nCengela*.
- u-Mantshibe (s.t.), n.** Certain tree with a cherry-like fruit (C.N.).
- u-Mantshingelana (s.t.), n.** = *u-Maqandalungopi*.
- u-Mantshola (s.t.), n.** = *u-Uwatibane*.
- Manxa, adv.** When = *uxa*.
- u-Manxiwa-kamill'mbuya (Manxiwakamili-mbhuya), n.** Unsettled, restless kind of person, who is always shifting his kraal; a 'rolling-stone' (*lit.* one whose kraal-sites never come to grow any *imbuya*-weed, he not remaining long enough there).
- Manyula, v.** Shave a person (*acc.*) quite smooth, *i.e.* his head.
- i-Manyule, n. 3.** Head quite smooth of hair, whether from shaving or baldness; person with such a head = *i-Nyabule*.
- Manzi, adj.** = see *ama-Nzi*.
- u-Manzini, n.** Otter = *um-Tini, i-nTini*.
- u-Mapangozipo (Maphangozipo), n.** One who habitually serves out small rations, an excessively economical, stingy person.
- u-Mapekulana (Mapekulana), n.** Name given to mealies that have the freak of growing the filaments from the grains themselves, not from the cob; also for *ama-bele* of a similar nature.
- u-Mapipa (Maphipa), n.** Certain tree, whose bark, along with the root of *u-Ntungazi*, is used as physic and elyter for dysentery.
- u-Mapuka (Maphuka), n.** Shrub, bearing edible berries.
- u-Maqandalungopi or Maqandalungopi (Maqandalungopi), n.** Small kind of snake, seldom more than a foot long but of plump body, somewhat resembling a puff-adder in its habit and colour, and equally as dangerous. It has the custom of throwing itself, for a considerable height, at its assailant (hence called *u-Mantshingelana* or *u-Mantshingelana*); and from the rapidity with which its venom acts, the name has arisen, *lit.* he who strikes down dead (*qanda*) before the person's head (*i-kanda*) has even time to bleed (*opa*). Cp. *it(i)-Bululu*.
- u-Maqapeqolo (Maqapeqolo), n.** Everyday *isidwaba* or *thesha*, always 'in waiting on one's rump' (= *um-Hambo-kaya*); also = *i-Mpabuzana*.
- u-Maqimulana, n.** Name given to rinderpest. See *ukuti qimu*.
- Maqondana, adv.** In a line with, straight with; in the direction of; opposite to (with *na*); sometimes, having reference to, referring to, touching upon (latter use is modern). Cp. *malungani*.
- Ex. *sake maqondani ulego-utaba*, we live in the direction of, in a straight line with, that hill.
- Maqoto (Maqoto), adj.** = *qoto*.
- Ex. *sesife oku-maqoto*, we are now being killed by a 'proper, genuine' thing (which is no laughing-matter), as a severe famine.
- u-Maquba (s. q.), n.** Month beginning about or after the middle of June, when the winds are strong, 'raising' the dust (*quba*) before them, and next following after *u-Ntlangulana* = *u-Ntulini, u-Ntulikazi, u-Mpofu, u-Lutuli, u-Ntlangula*.
- u-Maqubintuli (s.t.), n.** = *u-Maquba*.
- u-Maquntsula (Maqhuntsula), n.** Small veldt-plant (*Withania somnifera*), the bark of whose roots is pounded up and 'blown' into the vagina of a cow that has lost its calf, so as to make it still give its milk readily to another calf = *ubu-Vimbo*.
- u-Maquzula (Maqhuzula), n.** Nickname for any stone, stump, etc., projecting in the path and which might give an unpleasant knock against one's toes in walking; any powerful medicine, love-charm, and the like; in fact anything which actually or metaphorically might *quzula* q. v.
- Märra, ukuti (ukuthi), v.** = *ukuti-mahlä*.
- Marraza, n.** = *mahlaza*.
- u-Marrabasi, n.** Noisy, loud-voiced talker, always heard above everybody else. See *rrabasa*.
- i(i)-Masa (collect.), n.** Two kinds, large and small, of dull white (like milky-water, not porcelain) white as the *i(i)-*

*Tambo*) beads, used, with the *i-nGwele* and *isi-Simbula*, in the old days in Zululand; hence, variety of white mealie (= *i(li)-Gcaki*).

Phr. *uku-dhla imasa* (or *imeu*), to remain silent when one ought to speak, as when questioned and giving no reply, or, when sent with a message, and just sitting down as though oblivious of it or afraid to deliver it.

**u-Mashabana**, *n.* Certain plant.

**u-Masheqe**, *n.* Old, worn-out bull. Cp. *um-Atukazi*.

**u-Mashiba**, *n.* (C.N.) = *u-Qangwinqi*.

**Mashisha** or **Mashishane**, *adv.* = *masinya*.

**u-Mashiyakukalwa** (*Mashiyakukhalwa*), *n.* Name given to any *wintakati*, *lit.* one who leaves the people wailing.

**u-Mashulubezi**, *n.* One of those sent on ahead of an army to spy out and give warning, a scout, a spy, *lit.* one who darts dodgily about all over the place (see *shutubeza*) = *i-nTloli*.

**u-Mashwilishwili**, *n.* Certain plant, used as an *i-nTelezi*, like *u-Mabope*.

**u-Masigcolo**, *n.* Certain veldt-herb, used as emetic.

**u-Masimpampe** (*s.p.*), *n.* Small square piece of beadwork worn as an ornament hanging from the neck.

**u-Masingana**, *n.* Month beginning about or after the middle of November, and next after *u-Zibandhlelela*, *lit.* the month for peering about — *singa* — in the gardens looking how the pumpkins, etc., are getting on for the royal feast of first-fruits to be held in the following month.

**Masinya** or **Masinyane**, *adv.* Soon, quickly (*i.e.* early) = *masisha*, *masishane*, *mashisha*, *mashishane*.

**Masisha** or **Masishane**, *adv.* = *masinya*.

**u-Masiza**, *n.* Name for any 'helper', as in proverbis below: —

*E. ng'uMasiza, ng'uMabaya lupo kungabany' adoda*, he's a helper, he's one who returns from where no other man returns — said in praise of one who never refuses a request for help.

*ng'uMasiza bus'embengeni, luti lungaba' esibeni, bufeko*, it's a helper (the *u-poko* seed which is very tiny) when in the basket, but when it's (scattered about) on a mat, it gets lost — recommending the necessity of carefulness in handling one's food-supply, which though appearing of large quantity when in the sack, quickly disappears in the use

**Mata** (*s.t.*), *v.* Be wet, or damp, as earth where water has been spilt (used in perf.); be given up, let die away, fall through, as an affair which has turned out impossible to arrange.

Ex. *indaba yabuya yamata*, the affair subsequently fell through, came to nothing.

**u-Mata** (*s.t.*), *n.* (C.N.) = *u-Mana* [? Eng. *mate*].

**i(li)-Mata** (*s.t.*), *n.* Affair that has been let drop, fallen through, as too difficult to solve, etc.

**Matambama** (*Mathambhama*), *adv.* — see *ama-Tambama*.

**Matana** (*s.t.*), *v.* Mate or pair with (of living things). See *u-Mana* [? Eng. *mate*].

**u-Matanazana** (*Mathanazana*), *n.* Barren female baboon, which, never burdened with a family, is the constant companion of the male herd.

**u-Matanjana** (*Mathanjana*), *n.* Veldt-plant, whose roots are used for scrofulous swellings.

**u-Matebeni** or **Matebetebeni** (*Mathebeni*), *n.* Kind of kestrel, often seen hovering in a stationary manner over the veldt.

Ex. *ake ukuzo umatebetebeni!* may you applaud the kestrel! — a direction given by a young-man when about to *gija* in a certain way.

**u-Matinta** (*Mathinta*), *n.* = *u-Matala*.

**Matisa** (*s.t.*), *v.* Make damp, wet, moisten a thing (acc.).

**u-Matoyisa** (*Mathoyisa*), *n.* Small plant (*Lepidium Capense*), whose roots are used for sore-throat, etc.

**u-Matsavuzza** (*s.t.*), *n.* = *u-Mantsavuzza*.

**isi-Matumatu** (*s.t.*), *n.* Person with beautiful full face and prime handsome body, in the full bloom of youth.

**u-Matunga** (*Mathungu*), *n.* Veldt-plant (*Cyrtanthus obliquus*), whose roots are used as an emetic for chest complaints and as clyster for serofula = *u(lu)-Koko*.

**u-Matutuvana** (*Mathuthuvana*), *n.* Certain creeper, used as fibre; also = *u-Sinoni*.

**u-Maveletshete** (*Maveletshethe*), *n.* = *u-Veletshete*.

**u-Mawube**, *n.* Red-shouldered Whydah Finch (*Uvobrachya arillaris*), the male of one variety of *i-nTaka*.

**Maye** (both syllables accented alike), *int.* Expressing grief, misfortune, etc., equivalent to 'alas!' 'woe;' also sudden wonderment, as 'oh!'

Ex. *waye hulu!* cry of a boy when being



thrashed, or in pain; *maye name!* of a girl.  
*maye! uyomutanami!* alas! for my child!  
— cry of a woman over her dead child.

**Mayela**, *prep.* and *adv.* Over towards, over by, about, in the vicinity of (used with *nga* and *loc.*).

Ex. *ishungu nyakulifumunisa mayela ngas'emisano*, you will find the snuff-box over towards the back of the hut.

**u-Mayikili** (*s. k.*), *n.* = *isi-Yingayinga*.

**Mayima**, *v.* Reduplicated form of *Ma*.

**u-Mayime**, *n.* Certain red-flowering plant (*Olivia miniata*) whose roots are used as *isi-hlungu* for snake-bite, for stomach disorders, etc.

**u-Mayo**, *n.* Dialect of Mtetwa tribe, in Zululand, for 'mother' = *u-Mame* [Ya. *amao*, mother; Gal. *mayu*; Nyat. *iyu*; Mas. *yeyo*; Go. *yaya*; Gu. *miju*; He. *yuwa*; Ben. *yuwa*].

**u-Mazifisa**, *n.* = *u-Mzifisi*.

**u-Mazitike** (*s. t.*; *s. k.*), *n.* String of bead-work with a small square piece hanging therefrom, and used as ornament for waist, neck, head, etc. (N.).

**u-Mazwenda**, *n.* Certain stout, tough forest-climber (*Uvaria Caffra*), stripped up for Native wicker-work, binding, etc. = *um-Zungulu*.

**Mbā**, *ukuti* (*Mbhā*, *ukuthi*), *v.* Be clearly exposed to view, in the open, plainly visible, as a path after a grass-fire, a kraal conspicuously situated, or the sea plainly seen from a hill-top [Lat. *pateo*, I lie open; Ar. *ban*, to be clear].

**Mba** (*Mbha*), *v.* Dig, in any sense; hence, dig up, dig out, as a root or stone (acc.) from the ground; excavate, as a hole or ditch (acc.); grub, as a pig; burrow, as an ant-bear or rabbit. Comp. *ribula*. [Sw. *chimba* dig; Her. *hupa*, dig out; Chw. *epa*, dig; MZT. *simba*; Ga. *simā*].

Phr. *uwu! wasimze w'emba wambulula, wambashiya le*, oh! he just tore off like lightning, leaving him far away behind = *washaya wacala, washaya wabedula*.

P. *wambhica ulawonge*, it (the medicine or poison) is not dug up (*i. e.* found) only in one place = there is more poison than one; two can play at that game (of doing for one another).

**umū-Mba** (*umū-Mbha*), *n. f.* Beast given to the bride's mother (or her people, if she be dead) by the bridegroom's people = *isi-Fociya sika'nina, eyokubonga ukuzala kwake, u-Hlanga luka'nina lokutu (intambazana isencane), i-n'qutu*, etc.

**Mbala** (*Mbhalu*), *adj.* A mere (one), a single (one) — expressing only disparagement or contempt (= *bala*); also *adv.* and *int.* actually! it's a fact! really, in truth (= *bala, umbalu*). Comp. *ukuti mba*.

Ex. *kunginikanga un'peni umbala (for obulu)*, he didn't give me even a single penny. *uze wanguwisha noqwayi umbala (for obulu)*, he went and begrudged me even a mere (pinch of) snuff.

*umbala! nangu xa*, actually! here he is coming.

*umbala?* is it a fact? do you really say so?

**u-Mbalane** (*Mbhalane*), *n.* Golden-rumped Canary (*Serinus icterus*), a troublesome visitor in corn-fields.

Phr. *kayikumposa umbalane*, he won't throw at the *umbalane* — might be used as a threat, or expression of hopelessness, meaning that he won't live to see the summer come round again.

*wax'ube umbalu uyagombalane*, you will come to have a mark like the canary (which has a mark on the neck) *i. e.* you will become notorious in the land (may-be by the crimes of your wife or child).

N.B. The *umbalane* cries *aku 'mabete, intintintint!* youke w'intintint! ugiz'u'kuy'ezu ujan! this isn't corn; it's real heaps! what shall I do with all this abundance?

**isi-Mbambane** (*Mbhambhane*), *n.* (C.N.) = *isi-Bambane*; also (C.N.) low flat ant's nest.

**Mbambata** (*Mbhambhatha*), *v.* Pat with the hand, as a child (acc.) or dog on the head = *bambata*. [Her. *pumbara*, pat; Sw. *papasa*, pat gently].

**Mbana**, *adj.* — see *Banu*.

**Mbancaza** (*Mbhancaza*), *v.* = *manaza*.

**ama-Mbanda** or **Mbande** (*Mbhanda* — no sing.), *n.* Two things being dealt with at the same time (usually used with *pata*), as two vessels being carried at the same time one in each hand, two works being directed by the same person, or two children (twins) to be reared by one mother at once = *ama-Mhungqa, ama-Ntshiga, ama-Puhla*.

Ex. *awangiloni, yini, uyipela amambanda?* don't you see me, then, carrying in both hands, or with two jobs on my hands?

**ama** or **ubu-Mbandambanda** (*Mbhanda-umbhanda*), *n.* = *ama-Manamama*.

**Mbandaza** (*Mbhandaza*), *v.* *manaza*.

**i-Mbande**, *n. f.* See *i-Mbunde*.

**isi-Mbandhlubu** (*Mbhandhlubu*), *n.* = *um-Zungulu*; also certain small tree.

**Mbangcaza** (*Mhhangcaza*), *v.* = *manaza*.

ama-Mbangqa or Mbanqa (*Mbhungqa*), *n.* = *ama-Mbanda*.

u-Mbangwana or Mbanqwana (*Mbhanguwana*), *n.* (gen. used with *na*) = *u-Mana*.

Ex. *wabekwa abe ambanguwana naye*, she was placed to be her mate—as a new wife placed with an older one to live and work with her.

*imbuxi izala ambanguwana*, a goat bears pairs (or couples) = *ama-Pallo*.

Mbanya (*Mbhanya*), *v.* Be miserly, possess in abundance and begrudge any use of it, as a woman who, having plenty of food, yet stints her children.

Ex. *omuntu ambangayo* (or *ambangileyo*), a miser.

ama-Mbata (*Mbhatha*; no sing.), *n.* Circlet worn round the neck or head by a man who has killed another in battle, and consisting of a number of tiny skin bags stringed together and containing medicinal-charms against evil results, etc. See *i-nCweba*.

u-Mbaxa (*Mbhaxa*), *n.* Any double-barrelled or double-rowed thing, as a gun with double barrels, a double-handed spoon, or two rows or strings of bead-work running side by side.

i-Mbaxambaxa (*Mbhaxambhaxa*), *n.* See *i-nBaxambaxa*.

u-Mbayimbayi (*Mbhayimbhayi*), *n.* Cannon (Mod.). See *i-nTuluntulu*.

u-Mbayiyana (*Mbhayiyana*), *n.* Biting coldness or cold, as of the winter winds blowing from the Drakensberg = *u(tu)-Grcle*.

Mbē, ukuti (*Mbhē, ukuthi*), *v.* Be thoroughly firm, fast, stiff, steadfast, positive, etc. used to intensify *qina* in all its meanings; make so thoroughly fast, firm, etc. (= *mbembeza*).

Ex. *wangaba wati mbe*, he refused absolutely.

Plr. *gati ingoni, 'Zidingana, mbe! mbe! Zidingana zati mbe mbe*, the bird said to the little clouds (being hoed up in the field), cling fast! cling fast! And the little clouds did cling fast, cling fast—a saying of the old women to the children.

Mbe (*Mbhe, ulj*). Another; different—this adjective seems to be used in the Zulu idiom always as a predicate, even when, in English, it should take the form of an epithet [Her. *ambangu*, different; *peke*, alone; Sw. *ubalimbali*, different].

Ex. *waz'etate indhela imbe*, he then took a different (or another) way.

*kakungeko unfana mumbé*, there was not another boy (= *omunye umfana*).

*kakungeko na'mumbé unfana*, there was not a single boy (= *wayedwa unfana*).

*makana uruwa, 'su'imbe lako* (or *'su'tambe*), and even though you harvest (thinking to save the crop from the locusts), your way is different (from that customary with all other people, *i.e.* you stand alone in your way of doing things).

*uku-tata nga'simbe (isandhla)*, to take with a different (hand) *i.e.* to do in a manner of one's own, not according to custom or ordinary usage.

Mbēbe, ukuti (*Mbhēbe, ukuthi*), *v.* Slap or give a rap (generally on the face) with the back of the hand, as one person might another (acc.) when suddenly put out = *ukuti ulaka, ukuti neaka*; cp. *ukuti muku*.

Mbebeza (*Mbhebeza*), *v.* = *ukuti mbebe, neakala, ulakala*; cp. *mukula*.

Mbela (*Mbhela*), *v.* Bury, as a dead person (acc.—used generally transposed into passive voice); plaut out, transplant (= *grumeka*); dig for, at, etc. See *mba*.

Ex. *nging'ugoto oxubelayo*, I am a wail who digs up for himself *i.e.* who has to find his own food and living as best he can.

*akakambelwa*, he is not yet buried.

Mbeleka (*Mbheleka*), *v.* Get dug in for *i.e.* be sunk deep into the ground, as a big stone, or root of a tree, or a post stuck in deeply.

um (pl. im)-Mbelo (*Mbhelo*), *n. 5*. Anything as a stone, when sunk deeply or buried in the soil; kraal or cattle-fold fence, when built of a kind of railing fixed firmly in the ground, upon which rest and cross each other alternately from opposite directions other long stakes fixed close together in the ground on each side.

Ex. *ngati ngilima ngati utla embelweni*, as I was hoeing, I banged right upon a buried stone.

i-Mbemba, *n. 2*. See *i-mBemba*.

isi-Mbembembe (*Mbhembembhe*), *n.* Anything thoroughly firm, fast, stout, stiff, etc., as a nail, stick, or a sharp person. See *ukuti mbe, qina*.

Mbembesa (*Mbhembhesa*), *v.* Eat to satiety (C.N.).

Mbembetela (*Mbhembhethela*), *v.* Make fast, as a stake (acc.) in the ground = *ukuti mbe*.

Mbembeza (*Mbhembheza*), *v.* = *ukuti mbe*.

Mbēnce, ukuti (*Mbhēnce, ukuthi*), *v.* = *ukuti bence*.



isi-Mbence (*Mbhence*), *n.* = *i(li)-Bencebence*; very small, thin-lipped mouth capable of easy 'screwing about' (cp. *isi-Bumbula*, *isi-Nakulu*, *i-mBibika*).

Mbenceka (*Mbhenceka*), *v.* = *benceka*.

*i(li)-Mbencebence* (*Mbhencebence*), *n.* = *i(li)-Bencebence*.

Mbenceza (*Mbhenceza*), *v.* = *benceza*.

*i(li)-Mbende* (*Mbhende*), *n.* = *i(li)-Peketwane*.

*u-Mbendeni* (*Mbhendeni*), *n.* Anthrax; sometimes applied to red-water, from the splenic symptoms (= *u-Bosiki*).

Mbengce, ukuti; Mbengceka; Mbengceza = *Mbence*, *ukuti*; *Mbhenceka*; *Mbhenceza*.

*i-Mbengembenge*, *n. 3.* See *i-mBengembenge*.

*um-Mbeza* (*Mbheza*), *n. 5.* = *um-Embesa*.

*Mbi*, *adj.* — see *Bi*.

*Mbibi*, *ukuti* (*Mbhibi*, *ukuthi*), *v.* Give a person (acc.) a slap or rap with the back of the hand = *ukuti mbebe*.

Phr. *angixange ngiti mbibi*. I have not given my mouth a rap *i.e.* have not eaten a morsel of food.

*u-Mbicosho* (*Mbhicosho*), *n. 1.* = *u-Ndicosho*.

*i-Mbibimbibi* (*Mbhimbibi*), *n. 3.* — see *i-mBibimbibi*.

*i-Mbicimbici*, *n. 3.* See *i-mBicimbici*.

*i-Mbikimbiki* (*Mbhikimbiki*), *n. 3.* — see *i-mBikimbiki*.

*i-Mbila*, *n. 3.* See *i-mBila*.

isi-Mbila (*Mbhila*), *n.* Mealie field or plantation.

*um-Mbila* (*Mbhila*), *n. 5.* Maize or mealies (collect. = *umu-Mbu*); certain white-wooded forest tree (= *um-Hlalajuba*). Cp. *i(li)-Gcaki*; *ulu-Andhlekazana*; *u-Hlezane*; *i(li)-Huma* [Haytian, *mahiz*; Sw. *ma-hindi*, maize in grain; *mbisi*, parched maize; Bo. *ma-hemba*, maize; *ma-buli*, parched maize; Ba. *mbonu*, maize; Bon. *mou*, sorghum; Xo. *mbona*, maize; Sa. *mbaia*, maize; Mor. *dobole*; Ga. *kasoli*; Ya. *imanga*; Nyas. *pumanga*; Bis. *sitonga*; Chil. *mwindi*; Reg. *me-bele*, maize; At. *abolo*, mealie-bread; *bafo*, mealies].

*ama-Mbila* (*Mbhila*), *n.* First milk or milking of any cow. See *um-Pchlu*, *um-Nenize*, *um-Gqobiyu*.

*i-Mbilembilana*, *n. 3.* See *i-mBilembilana*.

*u(lu)-Mbimbi* (*Mbhimbhi*), *n.* A dishonest joining of oneself to any particular person or party (with *ku*) as against certain other persons (with *nga*) from pre-

judice or under false motives, as when a man, quite indifferent as to justice or honesty, sides with his friend in a dispute against another, or with his superior from fear; such combination or dishonest union of persons against another = *u(lu)-Bubu*, *i-mBombombo*; cp. *u(lu)-Zungu*.

Ex. *ug'eva umbimbi kuyi, ngaba ugaw'esaba*, he makes a false union with him (*i.e.* is prejudiced towards him, sides with him), because he is afraid of him.

*Venza umbimbi ngaye*, they formed a dishonest combination or compact of prejudice against him (*i.e.* the secondary parties being influenced by other motives than right and justice).

*Mbimbitela* (*Mbhimbithela*), *v.* = *bimbitela*.

*u-Mbimbito* or *Mbimbitwa* (*Mbhimbitho*), *n.* = *u-Masingana*.

*Mbimbiza* (*Mbhimbhiza*), *v.* Make a loud whizzing noise (C.N.).

*Mbincilizzi*, *ukuti* (*Mbhincilizzi*, *ukuthi*), *v.* = *ukuti minci*.

*i-Mbishimbishi*, *n. 3.* See *i-mBishimbishi*.

*Mbō*, *ukuti* (*Mbhō*, *ukuthi*), *v.* Cover up, cover right over (acc.) by enclosing beneath or within some covering (with *nga*), as by throwing something over its opening, mouth, eye, or whole body, as when a person places a lid over a box or an inverted basket over the mouth of an *u-kamba*, or his hands over the eyes of a person, or a blanket all over one's body (= *mboza*); set on its mouth or in any way so as to cover up its open part, as when one turns an open box (acc.) or pot upside down (= *mbo-nya*); get so covered up or covered over (= *mbozeka*), or set on its mouth (= *mbozyeka*).

*i-Mbo* (*Mhō*), *n. 3.* = *u(lu)-Hlonzanz*.

isi-Mbo (*Mhō*), *n.* = *isi-Gxa*.

*i-Mbōbōbōbō*, *n. 3.* See *i-mBubōbōbō*.

*i-Mbōdhlombodhlo*, *n. 3.* See *i-mBodhlombodhlo*.

*i-Mbōdombodo*, *n. 3.* See *i-mBodombodo*.

*u-Mbombo* (*Mbhombho*), *n.* Certain creeping plant, with large flat leaves, used as an *i-nTelezi*.

*i-Mbombo* (*Mbhombho*), *n. 3.* See *i-mBombo*.

*i-Mbombombo*, *n. 3.* See *i-mBombombo*.

*Mbomboza* (*Mbhombhaza*), *v.* Talk or act with prejudice, in a dishonestly biased manner in favour of one's friend, chief, etc., against another without any regard

- to right or justice (see *i-Mbombombo*); stamp, thump with a hollow resounding noise, as on a floor or over a hollow place beneath the ground; resound or give forth a hollow noise, as such a floor or place.
- u-Mbonambi (*Mbbonambhi*), *n.* One of a regiment formed by Mpande next after the *um-Xapo*.
- u-Mbondwe (*Mbhondwe*), *n.* = *i-mBondwe*.
- u-Mbo-ngendhlu (*Mbhongendhlu*), *n.* A stay-at-home, a man who never goes away from his kraal.
- i-Mbongolo (*Mbhongolo*), *n. s.* See *i-mBongolo*.
- Mbongoloza (*Mbhongoloza*), *v.* = *mhangoloza*.
- u-Mbongolwana (*Mbhongolwana*), *n.* Personal noun coined for one who is an *i-mBongolwana* q. v.
- i-Mbongombongo, *n. s.* See *i-mBongombongo*.
- Mbongoza (*Mbhongoza*), *v.* Wail or cry in a very loud, screaming, or howling manner, as a child might do, or woman altogether overcome with grief = *mbongoloza*. Comp. *kala, lila*.
- u-Mbonjane (*Mbhonjane*), *n.* Bush, used for wattling. See *u-Mbonjolo*.
- u (pl. o) or ubu-Mbonjolo (*Mbhonjolo*), *n.* Slender mungoose = *u-Cakide*.
- Phr. *ukuma 'ubonjole* (or *'ubonjane*), to stand in a very uncertain manner, be in a very uncertain mood, as an affair the outcome of which is not at all clear, or a person whose steadfastness in any position or state is a matter of doubt or uncertainty.
- Mbonya (*Mbhonya*), *v.* = *ukuti mbo*.
- Mbonyeka (*Mbhonyeka*), *v.* = *ukuti mbo*.
- Mboza (*Mbhoza*), *v.* = *ukuti mbo*.
- (li)-Mboza (*Mbhoza*), *n.* One of Cetshwayo's Owu regiment, formed by Mpande next after the *is-Anggu* = *u-Tulwana*.
- Mbozeka (*Mbhozeka*), *v.* = *ukuti mbo*.
- i-Mbozisa (*Mbhozisa*), *n.* See *i-mBozisa*.
- i-Mbozisa or Mbozisahlanga (*Mbhozisa*), *n. s.* Heavy rain which annually falls about or soon after the time of harvesting, 'which covers over the fallow fields'; sometimes applied, by comparison, to any similarly heavy rain.
- i-Mbu, *n. s.* See *i-mBu*.
- um or umu-Mbu (*Mbhu*), *n. s.* Maize — old word nearly obsolete (= *um-Mbila*); certain tree (*Commiphora caryeifolia*), in coast districts, with soft yellowish wood (= *umu-Nde*).
- i-Mbubu or Mbubumbubwana (*Mbhubu*), *n. s.* — see *i-mBubu* or *i-mBubumbubwana*.
- i-Mbucumbucu, *n. s.* See *i-mBucumbucu*.
- i-Mbūdhlumbudhlu, *n. s.* See *i-mBudhlumbudhlu*.
- i-Mbūdumbudu, *n. s.* See *i-mBudumbudu*.
- (li)-Mbuka (*Mbhuka*), *n.* Traitor to one's chief, one who forsakes him and goes over to another — the name was chiefly applied to those Zulus of Cetshwayo who left him and came to live on the south side of the Umhlatuze, with John Dunn and other whitemen. See *ambuka*.
- Mbulala, *adv.* used adverbially as an affix after certain verbs (as *siza*, help) to express that the action, which should have been good, has in reality resulted in 'killing' or seriously troubling one.
- Ex. *bamsiza 'mbulala*, they killed him (or really harmed him) by their help, as they might by overloading the stomach of a famishing man with food or drink.
- i-Mbulu (*Mbhulu*), *n. s.* Double-faced, deceptive person, misleading by false appearances, pretences or protestations, whether from lack of courage or pure deceitfulness, as a visitor who eats little so as to appear abstemious, a person who treats his poor friend coldly when met by him in high company, or who pretends friendship in one's presence whereas really an enemy; also see *i-mBulu*. See *mbuluza*. Comp. *ubu-Nyolo, ubu-Qashiya*.
- ubu-Mbulu (*Mbhulu*), *n.* Quality of deception, etc., of an *i-Mbulu* q. v.
- Mbulula (*Mbhulula*), *v.* Take up from beneath the ground, unearth or dig up anything buried, as grain (acc.) from a mealie-pit, or (by comparison) the mealie-pit (acc.) itself when 'unearthing' it, or a corpse or large stone buried in the ground. Comp. *ambula* [Her. *kupura*, dig].
- Ex. *ngafungo, ngambulula okudala*, I swore, I dug up an ancient (corpse) — a form of *ubu-bina* q. v. when confirming the truth of one's statement.
- u-Mbululisa (*Mbhululisa*), *n.* Very skilful *inyanga* who brings back his patients when already 'buried' = *u-Hodoba, u-Hohodo*.
- Mbuluza (*Mbhuluza*), *v.* Put on false appearances in order to deceive, pretend to be as one is really not, as a double-faced person who pretends to be very friendly when before one though in reality quite the contrary, or a person



who from proud shame protests satiety although really still hungry. Cp. *uyolozza*, *qashiya*. See *i-Mbubu*; *tefenyeka*; *qobonyeka*.

*i-Mbumba*, *n. 3.* See *i-Mbumba*.

*i-Mbumbe*, *n. 3.* See *i-Mbumba*.

**Mbumbulu** (*Mbhumbhulu*), *adjectival and adverbial particle*. Treacherous *i.e.* of evil intent concealed under plausible appearances; feigning genuineness, counterfeit; evil-looking, suspicious-looking; treacherously, by deceit — the word is rarely used, and was no doubt originally a noun.

Ex. *wagenbise 'mbumbulu*, he had called him by some treacherous deceit (alluring him thereby so that he might kill him).

*betebe amehlo a'mbumbulu, basana-uzi?* with those suspicious-looking eyes, what do they want? (their evil intent being apparent in their looks, although they profess peacefulness).

*kwasekumanywa injimu 'mbumbulu*, then there was called out a counterfeit hunting-party (really for the purpose of attacking by surprise, as occurred in the conflict between Cetshwayo and Mbulazi).

*i-Mbumbulu* (*Mbhumbhulu*), *n. 3.* See *i-Mbumbulu*.

**Mbumbuluzi** (*Mbhumbhuluzi*), *v.* = *mbumbuluzi*.

**Mbumbuzela** (*Mbhumbhuzela*), *v.* Make the bubbling sound of water pouring from a small aperture.

*i-Mbūngumbungu*, *n. 3.* See *i-Mbungumbungu*.

*i-Mbūqumbuqu*, *n. 3.* See *i-Mbuqumbuqu*.

**u-Mcondowazimelela**, *n.* Name for a lanky thin-legged person (C.N.).

**Mdaka** (*s. k.*), *adj.* Of the colour of mud or of an old penny piece, dark brown (N.). See *um-Daka*.

**Mdhla**, *adv.* = *mhla*.

**Mdokwe** (*s. k.*), *adj.* — see *um-Dokwe*.

**Mdubu**, *adj.* Of a drab, or pinkish-grey colour; also light dusty brown, lighter than *Nyawoti*.

**u(lu)-Me**, *n.* Disease of goats, in which they give a sudden cry and die (the accent of this word is on the *u*, not *me*).

**Mēfu**, *ukuti* (*akuthi*), *v.* (C.N.) = *ukuti memfu*.

**Mēhle**, *ukuti* (*akuthi*), *v.* Break with a crashing sound, as one might a thick dry branch (acc.) of a tree, or (by comparison) the ribs, skull, etc., of a person by a blow or fall = *mehleza*; get so broken, or break, with a crash, as the

timbers of a falling roof = *mehlezeke*, *mehleka*; — *ukuti merve*.

**Mehleka** (*s. k.*), *v.* = *ukuti mehle*.

**Mehleza**, *v.* = *ukuti mehle*.

**Mehlezeke** (*s. k.*), *v.* = *ukuti mehle*.

**u-Mehlwane**, *n.* Small bird, the Whites-eye (*Zosterops virens*).

**Mēke**, *ukuti* (*akuthi*; *s. k.*), *v.* Split, split apart or open, as a pumpkin (acc.) when giving it a slash with a knife, or a man's head by a blow with a stick (= *mekeza*); get so split open or apart (= *mekezeke*).

**u-Meke** (*s. k.*), *n.* Goat given by the bridegroom to the bride (to be eaten by the *um-timba*) on the second day after the wedding, as an introduction to the *akumekezisa* which follows it. Comp. *isi-Wukulu*, *i-nDhlakadhla*.

**isi-Mēkemeke** (*s. k.*), *n.* Any unusual occurrence or affair of an unpleasant nature, as a sudden death in the kraal or the discovery of pregnancy in one of the girls; large 'split' open sore (comp. *u-Zozo*).

**Mekeza** (*s. k.*), *v.* Have the first sexual connection with a man, as a newly-married wife on the second day following the wedding, after the *u-meke* goat has been killed (*umfazi us cholwe*) = *ukuti meke*.

**Mekezisa** (*s. k.*), *v.* Have the first sexual connection with a new wife (acc.), as a man on the second day following the wedding; deflower a virgin (= *boboza*; cp. *hoboza*) — see *ukuti meke*.

**isi-Mekezo** (*s. k.*), *n.* Marriage song *i.e.* certain singing performed by the bridal party at different times during its stay in the kraal of a bridegroom at the wedding-time.

**Mela**, *v.* Stand for, in any sense; hence, wait for, a person (acc.); stand with, defend, give support to a person; stand over, overlook, as an overseer, over a road-party (= *pata*); look after, care for, manage, as the food-supply of an establishment (= *pata*); stand constant or firm at, attend to, as to the work (acc.) engaged upon; stick in, make stand in, as a nail (acc.) or assegai in any particular part of a plank or beast (= *simelela*).

Ex. *kanecha 'mtwana*, she is not stood for by any child, *i.e.* they all die.

*uku-melua isibindi*, to be stood for by courage *i.e.* to possess or have courage.

**Melana**, *v.* Stand for one another, be one against the other or in conflict with one another, as two parties to a suit or fight.

**Melela**, *v.* = *mela*.

**um-Meli** or **Maleli**, *n. f.* Advocate, defender (M).

**Mema**, *v.* Call by invitation, invite, as a person (acc.) to a feast; send out invitations for, as for a hunt (acc.); call for by decree or proclamation, as a chief for mats (acc.), thatching-grass, a work-party, or any regiment for action (= *memeza*).

**isi-Mema**, *n.* United cry of a multitude, as of a regiment shouting its war-cry, a hunt the hunting-whoop, a class singing the tables, or a number of people breaking forth together in an expression of disapproval. Cp. *is-Agu*; *is-Aho*.

**u(lu)-Mema**, *n.* A cock's comb; long, narrow head; (N) mode of dressing the hair with young men = *u(lu)-Gedhta*.

**u-Membesa**, *n. f.* — see *um-Embesa*.

**um-Meme**, *n. f.* Mealie-cob when just starting the rudimentary grains like small skins (comp. *illi-Gevuza*); (C.N.) *pl. im-Meme*, mode of dressing the hair among young-men.

**Memeza**, *v.* Shout out, call out; shout out after, call out to, as a person (acc.) at a distance; speak loudly, 'shoutingly'; call for by authoritative word or proclamation, as a chief for a supply of mats (acc.), thatching-grass, or a work-party, by way of tribute; proclaim, publish with authority, as a chief a new law (acc.) or order (= *memezela*).

**Memezela**, *v.* Proclaim, publish abroad, as a chief a new law (acc.) or order = *memeza*.

**isi-Memezelo**, *n.* Proclamation of any kind, whether calling for tribute, or publishing a law.

**Mēmfu**, **ukuti** (*ukuthi*), *v.* Just come up or out into view, as the sun just peeping up above the horizon or from behind a cloud, or a person peering out from a hut-door.

**um-Memo**, *n. f.* Anything 'called for' (see *mema*) by a chief from his subjects, as a supply of mats, thatching-grass or men for doing any work.

**ama** or **izi-Mēnemene**, *n.* = *ama-Mana-mana*.

**Mēnge**, **ukuti** (*ukuthi*), *v.* Give a person (acc.) a gash, or deep gaping cut with any sharp instrument, or on the head by a blow with a stick.

**isi-Mēngemenge**, *n.* A gash; deep gaping wound or sore; serious affair of an unpleasant nature = *isi-Milimongo*.

**u-Mengu**, *n.* Mango, tree or fruit [Eng.].

**um-Menke** (*s. k.*), *n. f.* Young, very tiny *ama-Dumbi*, as used for seed (C.N.). Cp. *i-nTseutsane*, *i-nJalo*.

**Mēnqe**, **ukuti** (*ukuthi*), *v.* Snap in two, as a person any brittle thing (= *ukuti poqo*); slit, cut a slit in, as in the skin (acc.) when making incisions, or the lobe of the ear, or in a piece of cloth where the button-hole is to be, or along the edges of anything (= *ukuti peqe*, *ukuti gabe*) = *menqeza*; get so snapped, or slit = *menqezeke*.

**Menqeza**, *v.* = *ukuti menqe*; *poqoza*; *peyezi*, *gabela*.

**Menqezeke**, (*s. k.*), *v.* = *ukuti menqe*.

**Mērrē**, **ukuti** (*ukuthi*), *v.* = *ukuti mehle*.

**Merreza**, *v.* = *mehleza*.

**Merrezeka** (*s. k.*), *v.* = *mehlezeka*.

**u** or **um-Mese**, *n. f.* and *f.* Knife. Comp. *isi-Nqindi* [D. *mes*].

**u-Mevetshete** (*Mevetshethe*), *n.* = *u-Veletshete*.

**u-Mezala**, *n.* = *u-Mamezala*.

**u-Mezanyana**, *n.* (C.N.) = *um-Zanyana*.

**u-Mfagolweni**, *n.* Half-a-crown [Eng. being the attempt of the Native to reproduce the Eng. word].

**Mfamfata** (*Mfamfatha*), *v.* Bite away at a thing (acc.) without severing it, as an old toothless woman at a tough piece of meat; (metaphor.) strive away vainly at, as to unravel a mystery.

**Mfamuzā**, *v.* = *mfanguza*.

**i-Mfāmumfamu**, *n. f.* = *i-Mfangumfangu*.

**i-Mfāngamfanga**, *n. f.* = *i-Mfangumfangu*.

**Mfangaza**, *v.* = *mfanguza*.

**i-Mfāngumfangu**, *n. f.* Anything of a spongy softly porous nature, as a sponge, honey-comb, bread, cork, or a woollen scarf; silly chatterer, who talks lightly away any senseless, truthless stuff = *i-Mfangumfanga*.

**Mfanguzā**, *v.* Have to do with anything of the nature of an *i-Mfangumfangu*, as when squeezing it (acc.), eating it, etc.; draw or smoke the *i(li)-Gudu* when dry *i.e.* without any water or 'body' in it, only empty smoke; chatter away a lot of senseless talk, without substance or truth, only a lot of gas, old women's tales, etc. = *mfanguza*.

**Mfanyaza**, *n.* = *mfonyoza*.

**Mfē**, **ukuti** (*ukuthi*), *v.* Be all, or quite white (= *ukuti hu*); come out into view simultaneously all over, as mealies sprouting up all over a field, or pimples coming out all over the body (= *ukuti dhle-nu*, *ukuti dhlibu*).



**Mfoba**, *v.* = *ukuti mfebe*.

**Mfôbe**, *ukuti (ukuthi), v.* Dig into the *amasi* (acc.) with a spoon i.e. take a spoonful.

**i(li)-Mfemfe** (often used in plur. *ama-Mfemfe* or *izi-Mfemfe*), *n.* Fine white thing, a lump of fat or fat meat (= *i(li)-Noni*), fine white well-clotted *amasi* (= *isi-Anggondo*), or assegais with the shafts cleaned white and blades polished.

*Ex. beku nj'amamfemfo nje*, it was just all white with fat—the slaughtered beast, *babepete amamfemfo emikonto*, they were carrying fine whitened assegais.

**i(li)-Mfemfemfana**, *n.* Little scandal-monger, tale-bearer of a man (woman = *i(li)-Mfemfemfekazana*) who goes about carrying reports of other people's sayings and doings = *i(li)-Mfengu*. See *mfe-mfeza*.

**Mfemfeza**, *v.* Bear tales, carry about untruthful reports about other people's private sayings and doings, as a scandal-monger or tale-bearer = *mfenguza*.

**i-Mfengane**, *n. 3.* Whistle (article, not sound = *i(li)-Kuelo*) (T).

**i(li)-Mfengu** or **Mfenguza**, *n.* = *i(li)-Mfemfemfana*.

**Mfenguza**, *v.* = *mfemfeza*.

**Mfi**, *ukuti (ukuthi), v.* = *ukuti mvi*.

**Mfimfita** (*Mfimfitha*), *v.* Draw or suck the juice or essence out of a thing (acc.) by pressing it up within the mouth, as a lump of chewed sugar-cane before expelling the refuse; hence, draw or suck up or away the liquid from among the solid food in a plate, as a child, or as a bird does the honey from a flower. *Cp. munca; mungunya*.

**Mfinini**, *ukuti (ukuthi), v.* = *mfininiza*.

**Mfininiza**, *v.* Exude slightly, in a sweating manner, as liquid through a tiny crack = *cinincka*; *cp. cica; mfoma*.

**i-Mfitimfiti**, *n. 3.* — see *i-mFitimfiti*.

**i(li)-Mfiyane**, *n.* (C.N.) = *i(li)-Ntiyane*.

**isi-Mfoboza**, *n.* Spoon with unusually large mouthpiece — not liked to be seen in use in time of dearth.

**i-Mfokomfoko**, *n. 3.* — see *i-mFokomfoko*.

**Mfoma**, *v.* Just begin to put forth or make come forth tiny or smally, as a man just beginning to exude moisture from the body before really perspiring, the trees in spring when just beginning to show little buds (= *fumfusa*), malt or seed of any kind when giving the first indications of sprouting, or a person emaciated by sickness when just be-

ginning to put on a little flesh (= *hamba umzimba*) = *mfononcka*.

**um-Mfomamasi**, *n. 5.* Certain forest tree.

**Mfómfici**, *ukuti (ukuthi), v.* Squeeze thoroughly, as a lemon; wring thoroughly, as a wet garment; give it to a person (acc.) thoroughly, when rating or beating him = *ficinga*. See *kama; fica; ukuti fici*.

**Mfononcka** (*s. k.*), *v.* = *mfoma*.

**isi-Mfonyo**, *n.* Native muzzle, whether a mouth-basket or mouth-band, for a calf to prevent its sucking. See *isi-Ceme*.

**i(li)-Mfónyomfonyo**, *n.* Anything worked in a rude, unskilful fashion, as a sleeping-mat or hut made by one who knows nothing of the work, or a bundle of things tied up by an old woman; unskilful, rough worker producing such things. See *mfonyoza; i(li)-Fihlifihi*.

**Mfonyoza** or **Mfonyomfonyoza**, *v.* Do anything (acc.) in an unskilful, rude, untidy manner, as when attempting to weave a mat or build a hut without knowing how, or when rolling up a bundle or putting away clothes without any idea of neatness; pull about, make untidy, as clothes (acc.) in a wardrobe; pull about (metaphor.) i.e. handle roughly, as men ejecting another from a hall, or a person when beating a boy. *Comp. fihliza; i(li)-Mfonyomfonyo; funyaza*.

**i-Mfotomfoto**, *n. 3.* — see *i-mFotomfoto*.

**i-Mfucumfucu**, *n. 3.* — see *i-mFucumfucu*.

**i-Mfukumfuku**, *n. 3.* — see *i-mFukumfuku*.

**i-Mfúmamfuma** (or often used in plur. *izi-Mfumamfuma*), *n. 3.* Any abundant collection of things (of the nature that could be referred to in English as 'heaps'), as a great number of books, great quantity of firewood or corn collected for threshing, a large collection of vessels and pots in a hut, or a great quantity of blankets or clothing (not used of cattle).

**u-Mfumfu**, *n.* Month beginning about or after the middle of September, and next following after *u-Mandulo*, when nature all round is sprouting forth anew (= *ukuti fumfu*).

**i-Mfumfu**, *n. 3.* — see *i-mFumfu*.

**Mfumfuta** (*Mfumfutha*), *v.* = *fumfuta*.

**i-Mfúngumfungu**, *n. 3.* A lot of good-for-nothing, worthless things lying all about, as valueless gourds, discarded mats, etc.

**i-Mfutumfutu**, *n. 3.* — see *i-mFutumfutu*.

**u** (for *umu*)-**Mgwamanda**, *n. 5.* — see *um-Gwamanda*.



**Mhla** or **Mhlana**, *adv.* On the day when, at the time (*i.e.* days or period) when — followed by pres. participle, or *kwa* with noun or infinitive of verb = *mhlazana*, *mzolo*, *mzukurwana*. See *um-Hlu*.

Ex. *sati mhla sipuma ekaya, sabona inyati*, on the day we left home, we saw a buffalo.

*ngakubona naye mhla kwokufika kwoduce-ubice*, I spoke with him on the day the bridal-party arrived.

*bafa mhlana ka'mkahlane ongaku-ya ngakomanye*, they died at the time when it was such a fever (*i.e.* when there was so much fever) the year before last.

**Mhlawumbe** (*Mhlawumbhe* — occasionally, though rarely in Zululand, *mhlayimbe*), *adv.* and *conj.* Perhaps, may-be; or, or else; *mhlawumbe* — *mhlawumbe*, either or = *kumbe*, *sinde*, *katisimbe*.

Ex. *sika nwanje, mhlawumbe uhlele akupela*, get off now, or else stop altogether.

*ngingafika mhlawumbe kusasa, mhlawumbe ngomhlomanye*, I may come either to-morrow or the next day.

**Mhlazana**, *adv.* = *mhla*.

**Mhlope** (*Mhlophe*), *adj.* White, as the colour; white (by comparison), faded, as a withered plant, old *isi-duaba* no longer blackened and greased, or a person whose skin has lost its gloss and freshness by sickness; without blemish, free of fault, as any article of purchase; unruffled, at peace, happy, as one's heart or mind; destitute of, as a man of stock; empty, wanting in food, as one's mouth (Eng. stomach) when fasting or without food [Gr. *alpos*, white; Lat. *albus*; Sw. *eupe*; Her. *vapa*; Bar. *nape*; Log. *pari*].

Ex. *nohlope uygu*, he is perfectly destitute *i.e.* hasn't a single head of any kind of stock.

*ingama emhlope*, white *i.e.* fat meat, or fat. See *bomru*.

*anabantu amhlope*, the white regiments *i.e.* those formed by the elder men, who always carried white shields and whose hearings gave a white shining appearance in the sun. See *nqama*.

*mlizayo gami inhlope namhlanje*, my heart is clear, bright, happy to-day. See *wagwama*.

*ngaze wabuka, kumhlope nje kona*, you cannot get astray, it is quite clear (or free of any difficulty) there.

**um** (pl. *im*)-**Mhlope** (*Mhlophe*), *n.* 5. White ox.

**ubu-Mhlope** (*Mhlophe*), *n.* Whiteness, etc. See *mhlope*.

**Mhloshiwa**, *adj.* Destitute, without property or stock; white = *mhlope*.

Ex. *kumbhoshwa ka'Mayela*, it is a poverty-stricken place is Mayela's.

**Mi**, pron. of 1st. pers. sing., being shortened form of *mina* *q.v.*, and used in the formation of possessive and prepositional pronouns; also used as shortened form of the interjection *mina* *q.v.*, meaning 'here!', 'take this!', 'I say!' (the latter expressing applauding surprise at the powers of an *unngoma* while divining a case).

**Mibi**, *ukuti* (*ukuthi*), *v.* Get scattered or dispersed in all directions, as people going off from a feast or meeting, meales from a fallen basket, or the fragments of a broken calabash (= *mibika*); make get so scattered or dispersed (= *mibiza*) = *ukuti ei*.

**Mibika** (*s.k.*), *v.* = *ukuti mibi*.

**Mibiza**, *v.* = *ukuti mibi*.

**Mikiti**, *ukuti* (*Mikithi*, *ukuthi*), *v.* Be quite full, as a pot or river; be filled out or swollen up, as one's foot from a snake-bite, one's cheek from toothache, the stomach from flatulence, or with anger.

**isi-Mikiti** (*Mikithi*), *n.* Anything quite filled up within, as a full barrel, milk-calabash, or river.

**Mihli**, *ukuti* (*ukuthi*), *v.* = *ukuti mahlu*, *ukuti mohlo*.

**Mihliza**, *v.* = *mahlaza*, *mohloza*.

**Mihlizeka** (*s.k.*), *v.* = *mahlazeka*, *mohlozeka*.

**Mila**, *v.* Germinate, sprout, as the seed of a plant, or malt; hence, grow *i.e.* send forth a radicle, take root, as the seed (not grow or increase in size *i.e.* *kula* *q.v.*, putting on leaves and branches *i.e.* *hluma* *q.v.*, as the plant above the soil); grow (from the root), as hair after being shaven (not cut), or the feathers of a small bird; grow upon, as *fungi* on a tree (acc.), moss over a stone, or boils on a person's body (this form is nearly always used transposed into the passive voice); grow *i.e.* produce, bring forth, as a tree its leaves (acc.), a field weeds, a shaven head its hair, or an infant its teeth when cutting them [Skr. *mī*, go; Ga. *mela*, grow; Sw. *meal*].

Ex. *kawuyikamila kule'ndawo*, it wont grow, *i.e.* take root, in this place.

*wonke unati umilwe ubentebu*, the whole tree is grown (over) with moss.

*unintsi ugula ngakaza imbali, umhla amakasi kamura*, the kafir-boom tree first puts forth its flowers, and grows its leaves afterwards.

**isi-Mila**, *n.* Hard or blind tumour, form-



ing anywhere on the body. Cp. *i(li)-Tumba*; *isi-Fesane*; *i(li)-Fa*.

**isi-Milamongo, n.** (C.N.) = *i-nGugana-boya*.

**Milela, v.** Grow in, etc.

Ex. *uku-xi-milela*, to grow of itself, without being specially planted, or reared.

**isi-Milimongo, n.** Serious occurrence of an unpleasant nature; bad, unhealing sore = *isi-Mengemenge*.

**i-Milo, n. 3.** (C.N.) = *i-mVelo*.

**isi-Milo, n.** = *i-mVelo*; also used (N. fr. Xo.) for good character, natural or through bringing up.

**Mina, emphatic pron. for 1st. pers. sing.** I, I myself; me, me myself; also *mina* (pl. *minani*), *int.* Me! I say! Here! Take this! Look here! — often abbreviated into *mī*, both as interjection as well as in the construction of possessive and prepositional pronouns [Ar. *anā*, I; Sw. *mini*, me; Ohw. *ma*; Her. *ami*; MZT. *ine*; Sha. *imi*; Ngu. *mea*; Ze. *maye*; Kamb. *ninye*; Kam. *anie*; Ko. *mīpa*; Ku. *minyano*; Gan. *neeni*; Go. *nene*; San. *mīa*; Cong. *mono*; Sum. *one*; Nyamb. *nit*; Ma. *wanu*; Hinz. *wami*; Kus. *dim*; Nywe. *lim*; Tat. *anini*].

Ex. *ngasho mina*, I said so, or, I said so myself.

*mina lapo! ufuna-ni uhamba entsimini yami*, lie there! (or, I say, you there!) what do you want, going in my field?

**i-Minana, n. 3.** Small noon, the time when it is no longer full noon — mostly used, as below in conjunction with *matambama*.

Ex. *kute kus'eminaneni yamatambama ngafika*, I arrived when it was the small noon of the afternoon *i.e.* just before being full afternoon or about a couple of hours or more, according to season, after midday. See *i-Mini*.

**Minci, ukuti (ukuthi), v.** Be slippery or slimy, as an eel, stone in the river, any viscous liquid as thick dish-water or water in a stagnant veldt-pool, or the body of a man when exuding fatty perspiration; slip slimily or from sliminess, as an eel or stone from the grasp, or one's foot when resting on a slimy river-stone (= *mincika*); cause so to slip from sliminess (= *minciza*) = *ukuti mincilizi, ukuti bincilizi*.

Ex. *us'ete minci ukujuluka*, he is all slimily wet with perspiration.

**Mincika (s.k.), v.** = *ukuti minci*.

**Mincilizi, ukuti (ukuthi)** = *ukuti minci*.

**i-Minciminci, n. 3.** Slippery, slimy thing,

as an eel, stone in the river, or any viscous liquid = *i-Ncikineiki*.

**Minciza, v.** = *ukuti minci*.

**i-Mini (loc. e-Mini)**; sometimes with plur. *izi-Mini*, *n. 3.* Day-time, day (as distinguished from night); mid-day, noon [Heb. Ar. *yom*, day; Skr. *dina*, day; Lat. *dies*; Gr. *hemera*].

Ex. *imini youke*, all day long, all through the day.

*kuse'emini*, it is, or being, still daytime, while still day, still full day-light.

*sekus'emini*, it is now full-day, noon = *sekupakati kwemini*, it is now mid-day.

*kuse'emini yokusasa*, it is still in the daytime or the noon of the morning *i.e.* it is still in the forenoon.

*kus'emini yamatambama*, it is the noon-time of the afternoon *i.e.* the time just following midday, say at half past one *p.m.* *ngayo lego imini*, on that day.

*isikova sigasebenza ebusuku, silule emini*, the owl works in the night and sleeps in the day.

**u-Minimini, n.** Root used as emetic (C.N.).

**Minineka or Mininika (s.k.), v.** Flow on in a continuous stream, stream constantly along or from, as water from a spring or in a river, or people or wagons travelling uninterruptedly along any road; stream gradually in, flow in slowly and constantly, as children into a newly-founded school.

**Minya, v.** Finish off wholly or to the last drop, anything (acc.) to be drunk; press, confine, crowd, as one thing pressing closely on another (acc.) where room is deficient (the word in this meaning is generally transposed into the passive voice); make up one's mind *i.e.* purpose in the heart, intend, as regarding some future action (*gen.* followed by *ngokuti*); make up one's mind *i.e.* feel sure, feel certain, as about something to happen (*gen.* followed by *ngokuti*).

Ex. *ungese wokula kabhe lapo, uminywe indawo*, it (the plant) will never grow well there, it is cribbed for room.

*bengiminye ngokuti ngizolala ka'Bani*, I had made up my mind to sleep at So-aud-so's.

*nembala uminye ngokuti angofinyelela?* and do you really feel sure he will reach there?

**u-Minya, n.** Very poisonous plant, put into *utshwala* to kill a person.

**isi-Minya, n.** Truth (C.N.) = *i(li)-Qiviso*.

**Minyana, v.** Crowd, press, confine one another *i.e.* be crowded, close-packed, confined for room, as kraals in a locality,



mealies in a field, or sleepers in a hut; be fully packed in, well filled out, as a person's body when plumpily grown all over; be stuffed, as the nose; be embarrassed, choked mentally, as by having a multitude of charges thrust down one's throat at once without being able to reply (used in perf. in all cases). Comp. *hlosana*; *cinana*; *hlangana*; *nyinyeka*; *bindana*.

Ex. *kuminyene umoya kuye*, it is confined or wanting in room, is the wind with him, *i.e.* his breathing is difficult, as when wanting in lung-power from consumption.

*uminyene lo'mabhila*, these mealies are crowded.

**Minyanisa, n.** Make be so crowded, pressed, or confined, as above, *i.e.* press up, pack together, confine within a narrow space. Cp. *nyinya*; *bindanisa*.

Phr. *uafanya, uaminyanisa*, he swore, drawing together his body, as though shrinking from the thought of the thing.

**Minyaniseka (s. k.), v.** Get crowded, pressed together, or confined.

**(li)-Minyela, n.** Certain bush, used for wattles and sticks.

**Minyelezela, v.** = *tshonozela*.

**Minyelezi, ukuti (ukuthi), v.** = *ukuti tshonono*.

**Minyi, ukuti (ukuthi), v.** Drink clean off at a draught = *ukuti goje, ukuti kala-kahla*.

**Minza, v.** Gulp down, swallow whole, as a pill or draught of medicine (acc.); eat gluttonously, whether greedily gulping down, or over-eating or gorging; gulp in the water when overcome in a river, etc., *i.e.* get drowned [Sw. *meza*, swallow; Ga. *mira*, swallow; Her. *nina*, swallow].

**(li)-Minza, n.** Small tree (*Halleria lucida*), with large non-edible berries, and wood used for assegai-handles.

**isi-Minzi, n.** Glutton; gormandiser. See *minza*.

**Minzisa, v.** Teach to over-eat or be gluttonous, as a mother constantly stuffing her child (acc.) with food; drown, as one might a cat (acc.).

**um-Minzo, n. 5.** Gullet. Comp. *u-Qoqoqo*.

**Misa, v.** Make or cause to stand, in any way; hence, set up, erect, as a post (acc.) in the ground; place, station, as one's kraal (acc.) in any spot; bring to a stand, make stop, as an obstruction might a wagon (acc.) on its way; ordain, establish, as a law or custom (acc.); take up one's stand, remain fixed, as a man in the position (with loc.) he has adopted in

regard to a certain matter *e.g.* the number of cattle he is asking for his daughter's *lobola*; make stand firm, strengthen against evil influences, etc., — used in reference to several customs of Native doctoring (= *misela*; *qunga*; *pengula*; *qyilaha*).

Ex. *uyise kutiwa umisela eshumini*, they say her father remains firm at the ten head — he is demanding for his daughter.

*yek'umfana ushikile, umisise intombi*, oh my! what large buttocks that boy has, he stands (or looks) just like a girl.

*yilelo'we-ke elangimis'isibindi*, it was that word which put me in heart, gave me encouragement.

**Misela, v.** Doctor a woman (acc.) *i.e.* the sexual organs, when she fails to bear children, that is, when she has irregularities of parturition, when her offspring habitually dies, or when she bears no children at all.

**Miselela, v.** = *misela*.

**u-Misha or Mishana, n.** (C.N.) = *um-Shana*.

**isi-Miso, n.** That which causes to stand, endure, etc.; hence, medicine used for the purpose of *uku-misela* q. v.; charm-medicine for preserving one from evil; cause of stoppage, obstruction; outspan-plate (*isi-Miso senqola*).

**Mita (Mitha; perf. mili), v.** Be pregnant *i.e.* already heavy with child (acc.), as a woman (used in all cases mostly in perf.); be in calf, etc., as any animal; be swollen or full, as a river after rain (= *gewala, zala*). See *tata*; *kupuka*; *kulela*; *isi-Su* [Sw. *zito*, pregnant; *zidi*, to swell].

Ex. *kayikamiti*, it (the cow) is not yet in calf *i.e.* does not yet give visible signs of so being.

Phr. *uku-mita iqangane* or *ijoyi*, to be pregnant with an *iqangane*, *i.e.* have a chronic enlargement of the belly from fibroid tumours or other organic disease of the womb — regarded superstitiously by the Natives, the actual causes not being understood by them — the expression is most commonly used as a threat or *ukubina*.

*uku-mita amathe* = *uku-mita iqangane* (possibly from the hard weight of a fibroid tumour felt within the abdomen).

*uku-mita wonoya*, to be pregnant with wind — used of a woman who has suffered from a temporary (not chronic = *iqangane*) distension of the belly (from some local disease), but which afterwards subsides.

**Mitisa (Mithisa), v.** Make pregnant, impregnate; accompany a cow (acc.), in sell-



ing it, with an extra sum equivalent to the value of a calf (which it is now without).

*umfana ka'Bani unilixile intombi ka'Bani*, So-and-so's son has made pregnant the daughter of So-and-so — a common way of saying that he has consummated illicit intercourse with her.

**u** or **um-Miyane** (pl. **o** or **im-Miyane**), *n.* 1 or 5. Mosquito (= *u-Nongxi*); certain gnat, that commonly swarms about one, settling on the clothes, etc., when travelling along the road (mostly used in up-country districts in this latter application = *i-mBuzane*) [Her. *oru-nue*, mosquito, gnat].

**u-Mka**, pl. **o-Mka** (*s. k.*), *n.* Woman *i. e.* wife — the use of this word is very irregular in Zulu, being always combined, as one word, with one or other of the poss. particles or some proper or common noun; used also to denote the husband of any woman, but only by members of her clan [prob. of same derivation as *kazi*, denoting, in most Bantu languages, the female sex — Sw. *m-ke*, female; *m-ke-wangu*, my wife; *u-ke*, vagina; Bo. *ki-ke*, female; *m-kaz'angu*, my wife; Com. *m-she*, female; Ngu. *mu-ke*, wife; Kamb. *mu-ka*, wife; Kam. *mw-ke*; Zi. *mw-ku*; Bis. *mu-kasi*; Bu. *m-kahano*; Nyat. *m-khema*; Hinz. *m-she*].

Ex. *umka'Manzini*, the wife of Manzini; *umka'Manzini*, the wives of Manzini.

*umka'Nomona*, Nomona's husband (used of him only by members of her family or clan).

*umkani*, *umkako*, *umkake* (contr. fr. *umka wami*, etc.); plur. *umkani*, etc., my wife, your wife, his wife; my wives, etc.

*umka'nkosi*; *umka'yihlo*, the wife of the chief; your father's wives.

**Mlungu**, *adv. part.* See *um-Lungu*.

**Mmama** or **Mmamana**, *adj.* Not so very bad, or ugly, mostly used in reference to beauty, as of a person, or piece of pottery (prob. from an obsolete noun *um-Mamuna*).

Ex. *ya! kalubibi kakulu (ukamba)*, *lu'mmamama nye*, no! it (the beer-pot) is not out-and-out ugly, or badly-made; it is so just slightly; is just moderate.

**Mnandi**, *adj.* Pleasant, nice, to the senses or the mind, in any way — to the taste, as beer, cake, sour-milk or meat (= *mtoli*); to the ear, as music; to the feelings, as some bodily sensations; of pleasing, agreeable manners or disposition, as an amiable kind-natured man; enjoying health, as one's body when well. See *nandisa* [Skr. *madhu*, honey, sweet-

ness; Xo. *mandi*, sweet; Ar. *latif*, pleasant; Kwafi, *sabati*, sweet; Go. *swamuu*, sweet; Sw. *tamu*, sweet; Her. *tyala*, nice; Bul. *ten*, sweet].

Ex. *angimwandi unahlanje*, I don't feel well to-day.

*indude emnandi leyo*, a nice man that.

Phr. *kumnandi, kuhlatshwe uy'oka'Febe*, it is nice, it is slaughtered by the assegai (*umkanto*) of Febe — a certain individual noted for his very prime beef which he was always slaughtering.

**ubu-Mnandi**, *n.* Pleasantness of a thing to the senses or mind; good health of body; amiability of manner or speech.

**Mnēne** (*Mnēne*), *adj.* = *near*.

**u-Mningi**, *n.* = *um-Ningi*.

**Mningi**, *adj.* Only in phrase below — see *Ningi*.

Phr. *akusizi umuntu abe mningi ekaya, abe mningi esikoleni*, it is not good for a person to be partly at home and partly at school, half here and half there, and wholly nowhere.

**Mnyāma** (*Mnyāma*), *adj.* Black; of a dark colour, as the shades of brown, crimson, purple, green, etc. (= *mbundu*); dark (not light); deep (when the bottom is invisible or far down), as a pool of water; without appetite, as the stomach (*intliziyo*) when not caring for food through illness; ruffled, angry, as one's heart (see *mhlope*); confused of sight, hazy, as the eyes before a fainting fit; full, full up, fully made up, as any round number or a full stomach [Ga. *dugawu*, black; Reg. *ikanye*, darkness].

Ex. *ug'wa soku'mnyama amchlo*, I felt darkness come over the eyes — when about to faint.

*indhlela ihamba paxa kweva etimnyama*, the path runs along the top of a deep precipice.

*intliziyo ixe ibe mnyama*, the appetite comes to be deadened, lost of its keenness.

*umabulo amnyama*, the black regiment *i. e.* those formed of young-men who always bore black shields and were without the shining headrings. See *mhlope*.

*ugifuna ishumi etimnyama*, I want a full ten (with no holes in it) — see *isi-Muku*.

*angize ungingamsirelo volunonyama (usuku)*, I never get to be able to want him, even on a dark day or day of retreat — I see him every day, there is not a day that I don't see him.

*N.B.* There were certain days which the Natives, from some superstitious reason, regarded as 'dark, gloomy' (*mnyama*) and on which they usually stayed at home, refraining from work, visiting, etc. The day

following this, when they would be free again, would be called a white day (*mhlompé*). The death of headman, a hailstorm, the lightning striking a tree (signs that the *izulu* is angry), the 'death' or change of the moon, were all occasions for this custom. See *i-Nyanga, i(li)-Zilo*.

Phr. *e'mabumbu amnyama kayifi, kuf'e'matumbu anhllope*, the one (dog) whose bowels are black, *i.e.* full up, doesn't die; there dies the one whose bowels are white, *i.e.* with nothing in them — applied to the hunger of a person.

**um-Mnyāma** (*Mnyāama*), *n. 5.* Pitchy darkness, as of night; darkness of an eclipse, for which the word could be used; darkness of depression or sorrow in the heart, as brought over a kraal by the death of one of its chief inmates, and which is supposed to be removed by the *uku-htamba* custom; quality in a thing for causing ill-fortune, evil-influence (see *isi-Sila, um-Swazi*), as is supposed to be possessed by an *um-Tini* (otter — for which animal the word is sometimes used), thus applied to it mostly by Native-doctors who use its skin, etc., as a valuable means for warding off lightning, for procuring the failure of an *umtakati's* poisons, etc. — in regard to this animal many extravagant accounts are popularly given by the Natives, who generally aver that, though resembling the *um-Tini*, it has horns and dwells in the river-pool where the rainbow — for which thing, also, this name is sometimes (N) used — enters the earth.

Ex. *sekuqande umnyama*, it is now black with darkness, as at night, or before a terrific storm.

**ubu-Mnyāma** (*Mnyāama*), *n.* Darkness; blackness.

**Mō, ukuti** (*ukuthi*), *v.* Be icy cold, as water, wind, or weather (with *qanda, 'maka-za*).

**isi-Mo, n.** Form, shape, of anything. See *ma*.

**ubu-Mo, n.** Firm stand at anything; hence, constancy, persistency, perseverance, obstinacy (used in conjunction with *ma, meta, melana*).

Ex. *bukamele ngobomo*, they stand at it firmly *i.e.* are persistently at it — some conduct of theirs already reproved.

*mushebenzi sebemamele ngobomo*, they are now standing closely, attentively over their work.

*bamelene ngobomo*, they are stubbornly opposed to one another, or are at logger-heads.

**u-Mōba** (*Mooba*), *n.* Sugar-cane — said to have been first heard of through Portuguese territory, from which direction perhaps the name came [Sw. *muu*, sugar-cane; Ya. *miringu*].

**Mōhlo, ukuti** (*ukuthi*), *v.* = *ukuti mahla*.

**Mohloka** (*s. k.*), *v.* = *mahlazeka*.

**i-Mōhlomohlo, n. 3.** Any brittle, drily crushable thing, easily breaking up with a crash, as an egg-shell, dry reed, calabash, etc. = *i-Morromorro*.

**Mohloza, v.** = *mahlaza*.

**u** (for *umu*)-**Moho, n. 5.** = *isi-Galagala*.

**Mokomela** (*s. k.*), *v.* Take a thing (acc.) violently *i.e.* without any right to it, or in violation of prohibition, etc., as one woman might take the pot of another even after she had been refused the loan of it.

**Mokomelana** (*s. k.*), *v.* Engage at close quarters, in a hand to hand fight, take hold of one another by force.

**Mōkomo, ukuti** (*ukuthi; s. k.*), *v.* Be or stand densely close together, as mealies in a field, men fighting at close quarters hand-to-hand, or a multitude of noises uniting in a loud confusion.

Ex. *basebete mokomo ukubambana*, then they grappled together in a hand-to-hand contest.

**isi-Moliya, n.** Horse-sickness (N).

**Mōmbo** (*Moombho*), *n. 5.* Broad long stretch or strip of a thing, as a very broad pathway or track over the veldt, or a lengthy patch or strip of crops growing in a field, or of empty space where nothing has grown, or of rain-clouds covering one long portion of the sky.

**i(li)-Mome, n.** Certain kind of mealies of a reddish colour and with large cobs.

**i-Mōmfu** (*Moombu*), *n. 3.* Ox of European Dutch breed [N. from Xō., fr. D. *mof*, foreigner].

**Momota** (*Momotha*), *v.* Pain in an acute, splitting manner, as a tooth or headache = *nkenketa, qaqamba*.

**Momoteka** (*Momotheka*), *v.* = *mamateka*.

**i(li)-Momoyi, n.** Person with cheeks, as below.

**isi-Momoyi, n.** Big, round, full cheek that seems to protude beyond the margin of the face, as of some farmers; person having such cheeks. Cp. *isi-Mona*.

**Momozela, v.** = *mamateka*.

**u-Mona, n. 5.** A grieving at the good-fortune of others, jealous displeasure; hence, jealousy, envy = *um-Hawu, um-Bambolo, um-Hobolo, is-Angabe*. \*



**Mōncu, ukuti (ukuthi), v.** = *ukuti boncu, ukuti neomu.*

**Moncuka (s. k.), v.** = *boncuka, neomuka.*

**Moncula, v.** = *boncula, neomula.*

**u-Mondhlo, n. f.** Shin-bone, tibia (C.N.); also = *um-Kantsha*; also see *um-Ondhlo.*

**u-Mondi, n. f.** Certain forest climber, whose aromatic bark and roots are used as a stomachic for giving appetite and relieving flatulence.

**isi-Mongo, n.** Protrusion of the middle forehead = *isi-Pongo*. Cp. *i(li)-Nqaza.*

**u-Mōngo (Moongo), n. f.** That part in the very centre of a mass or body; hence, pith, of wood; marrow, of a bone (= *um-Kantsha*); kernel or inside substance of any grain, legume, fruit-stone or nut, after the outer shell has been removed; flesh of fruit, after the skin or peel has been removed; wick, of a candle = *um-Tumbu*; cp. *i-nKoka*; *ubu-Tumbu, um-Nyombo* [Sw. *ubongo*, marrow; Her. *omungo*].

**isi-Mongoto (Mongotho), n.** Any serious, surprising affair or event. See *ama-Gemegeme.*

**u-Mongozima, n. f.** = *u-Mongulo*. See *um-Zimu.*

**u-Mongulo, n. f.** Blood running from the nostrils, as is habitual with some persons (when caused by a blow = *izi-nGazi*) — such a spontaneous emission of blood is supposed to be the work of the *ama-Dhlozi* (note the ending of the kindred word above) and caused by them to improve the health of the particular individual by relieving him of an injurious surplus of blood = *um-Engulo*.

Phr. *ntand'ukungihola umongulo*, he wants to draw me out, is 'pumping' me for information. See *hasha*.

**isi-Moniya, n. (N)** = *isi-Moliya*.

**u-Mono, n. f.** Basket-like trap for catching cane-rats and similar animals (N).

**Mōnqo, ukuti (ukuthi), v.** Snap, as any brittle thing (= *monqoka*); make to snap (= *monqoza*) = *ukuti poqo*.

**Monqoka (s. k.), v.** = *ukuti monqo; poqoka.*

**isi-Monqo, n.** Volley or shower of sticks let fly at the same time, as by one fighting-party against another; may be used also of stones, or bullets (not of assegais = *i(li)-Tala*); large headed, short handled knobkerry, for throwing (see *i(li)-Wisa*).

Ex. *ngashaywa esimoupreni*, I got struck

in the shower (of missiles that were discharged against us).

Ex. *benza isiwonqo besahlongana*, they let fly a shower of bullets right at the offset. *li*, they still coming together.

**Monqoza, v.** = *ukuti monqo; poqoza.*

**u(lu)-Monya, n.** Species of python, smaller than the *i-nTlato*.

**Monyozela, v.** = *mamateka*.

**Mōnyu, ukuti (ukuthi), v.** Come out smoothly, slip out, as a stalk of grass from its sheath (= *ukuti boncu*); slip away, without being observed, softly, as a person from among a company; come out nicely *i.e.* without injury or flaw, as a piece of pottery in the baking (= *va*) = *monyuka*; make come or draw out smoothly, make slip out; make slip away, draw softly away; make come out nicely, as above = *monyula*.

**u-Mopelo (Mophelo), n. f.** Blood spilled on the ground, person, etc., or (C.N.) which has exuded internally (see *i(li)-Tubuyela*).

**u-Mōpo (Moopho — no plur.), n. f.** Shedding of blood, or blood in quantity so discharged, as from the person, or when in considerable quantity on the ground in any particular spot, or the continuous bloody trail as left by a wounded beast; certain forest tree which when cut emits a reddish sap; certain sea-animal (perhaps a species of anemone) which when cut emits a reddish fluid like blood and is much sought after by Native doctors for purposes of *takata*.

Ex. *ubulelwe umopo newfene*, she is afflicted by the blood of a baboon *i.e.* has excessive menstrual flow, as may be due to tumours of the *uterus*, though by Natives supposed to be caused by the administration to the individual by an *umtakati* of a portion of the menstrual discharge of a female baboon.

**Mōrro, ukuti (ukuthi), v.** = *ukuti mohlo*.

**Morroka (s. k.), v.** = *mohlaka*.

**i-Mōrromorro, n. f.** = *i-Mohlomohlo*.

**Morroza, v.** = *mohloza*.

**Mosa, v.** = *cita* (C.N. perhaps from Eng. *waste*).

**Moseka (s. k.), n.** = *citeka*, as above.

**u-Mōsho (Moosho), n. f.** = *um-Ngqaka*

**i(li)-Mosikini (s. k.), n.** Moleskin cloth [Eng.].

**Mōto, ukuti (ukuthi; s. t.), v.** Drink in a very small quantity, take a sip, as of beer (acc.); lay a puff at the hump-horn = *ukuti habu, ukuti mpobo*.

Ex. *arungitise mota, umgane!* just let me have a whiff, friend! (at your horn).

- u-Mōvu** (*Moovu*), *n. f.* Bees-wax, such as is used for sealing up the cells. Cp. *isi-Kupa*.
- u-Moya**, *n. f.* Wind; air; breath; rumour; solidity, fullness of matter, substantialness (idiom, as below); (M) spirit, soul [Skr. *manyu*, courage; Gr. *anemos*, wind; Ar. *mainyu*, spirit; *yel*, wind; Sw. Bo. *m-oyo*, heart, core; MZT. *mu-oya*; *ku-yoya*, to breath; Di. *pō*, heart; Bo. *ponie*, blood; At. *aya*, air; Her. *amu-inyo*, breath]. Cp. *ul-Oya*, *i-nTli-zigo*; also *i-Nyakato*.
- Ex. *u-Moya oerebileyo*, the Holy Spirit — the word *ngewele* is Xosa, not Zulu.
- ipapu uclayisi kakuna'moya, kutula*, lungment and rice have no substance or solidity, they are light (as it were, empty).
- u-Mozane**, *n. f.* White ironwood or Bastard Sneezewood (*Toddalia lanceolata*). Cp. *u(lu)-Bekenyakato*.
- Mozozela**, *v.* = *mamateka*.
- Mpāba**, *ukuti* (*ukuthi*; *s.p.*), *v.* = *ukuti mbebe*.
- i-Mpabanga** (*s.p.*), *n. f.* Poor person, without anything of his own, as cattle, wife, kraal, etc., generally living as dependent in a strange kraal = *um-Pangqolo*, *um-Hlalaga*.
- Mpabaza** (*s.p.*), *v.* Slap a person (acc.) with the back of the hand, on the face (= *mbebeza*); behave or talk in a rude, impudent, 'cheeky' manner, as a newcomer assuming undue familiarity, or a boy giving disrespectful answers to a master (see *i-Mpabazane*, *i-Mpompo*; cp. *ngatangata*).
- i-Mpabazane** (*s.p.*), *n. f.* Person who is 'cheeky', rude, bold, disrespectful in his talk or behaviour = *i-Mpompo*, *u-Maqapeqato*, *i(li)-Tata*. See *mpabaza*.
- i-Mpahla**, *n. f.* — see *i-mPahla*.
- i-Mpaka**, *n. f.* — see *i-mPaka*.
- Mpāku**, *ukuti* (*ukuthi*; *s.p.*; *s.k.*), *v.* = *mpakula*.
- Mpakula** (*s.p.*; *s.k.*), *v.* Slap a person (acc.) with the flat of the fingers (not whole palm — see *mukula*) on the body or face. Cp. *mbebeza*; *mpantsha*.
- i-Mpama** (*s.p.*), *n. f.* Slap with the palm of the hand = *i-Mpamu*. Cp. *u-Kweshe*; *mukula*; *mpakula*; *mbebeza*.
- u-Mpama-zis'ebusweni** (*s.p.*), *n.* Hen-pecked husband. (C.N.).
- Mpampa** (*s.p.*), *v.* Flutter with nervousness, be flurried, timid; flutter with excitement or overpowering desire, as to see something exciting.
- ama-Mpampampa** (*s.p.*; no sing.), *n.* An acting as below.
- Mpampaza** (*s.p.*), *v.* Act in a nervously agitated, mentally lost manner, not knowing what to do or what one is doing. Cp. *tatazela*.
- u-Mpampini** (*s.p.*), *n.* Pumpkin (used properly only of the European species). Cp. *i(li)-Puzi* [Eng.].
- Mpāmu**, *ukuti* (*ukuthi*; *s.p.*), *v.* = *ukuti pamu*.
- i-Mpamu** (*s.p.*), *n. f.* = *i-Mpamu*.
- Mpamuza** (*s.p.*), *v.* = *pamuza*.
- Mpantsha** (*s.p.*; *s.k.*), *v.* Lay the palm of the hand slappingly on another (acc.), as one familiar friend might do to another in laughing conversation. Cp. *mpakula*; *mukula*.
- isi-Mpantsholo** (*s.p.*; *s.k.*), *n.* (C.N.). = *isi-Patsholo*.
- u-Mpandu** (*s.p.*), *n.* Original name of the month *u-Mandulo*.
- Mpanya** (*s.p.*), *v.* = *mponya*.
- isi-Mpanza** (*s.p.*), *n.* = *is-Ampanza*.
- Mpāyi mpāyi**, *ukuti* (*s.p.*; *s.k.*), *v.* = *mpayiza*.
- Mpayiza** (*s.p.*), *v.* Wander about vainly seeking for something (acc. with *ela* form).
- Mpe**, *ukuti* (*ukuthi*; *s.p.* — vowel prolonged), *v.* 'Fly along', *i.e.* run with great swiftness or velocity, as a horse or bicycle; drink on in one long continuous draught, without stopping = *mpenga*, *upeza*; cp. *ukuti mpi*.
- u(lu)-Mpe** (*s.p.*), *n.* Sweet juice of the *i(li)-Sundu* and *i(li)-Lala* palms, which, after an addition of wood-ashes, is allowed to ferment, and so drunk; hence, applied to 'sugar-water' = *uku-Sula* [Her. *epia*, tree-gum].
- i-Mpempe** (*s.p.*), *n. f.* Tail-spine or quill of a porcupine by which it produces a rattling sound (cp. *i-Nungu*); quill or barrel *i.e.* the bottom end empty of pith, of any feather; (N) private dance or festivity held in the bridegroom's kraal on the day following the wedding (see *isi-Kumba* — Appendix). Cp. *um-Qunu*; *um-Qoliso* [Sw. *peembe*, horn].
- Ex. *ishingo dinempempe*, an incorrigible rascal, great rogue. See *um-Fese*.
- Mpompeza** (*s.p.*), *v.* Make the sound *mpe mpe mpe*, as a trumpet or Native *i-Cilongo*; blow such a trumpet (with *nga*), as a person.
- Mpenga** (*s.p.*), *v.* = *ukuti mpe*; (C.N.) miss the mark.



**u-Mpeta** (*Mpetha*), *n.* Sharp, cunning person; artful dodger.

**i-Mpetempe**, *n. 3.* See *i-MPetempete*.

**u-Mpetwane** (*Mpethwane*), *n. 1.* Last or lowest rib on either side (of man) = *u(lu)-Bambo luka'mpetwane*.

**Mpeza** (*s. p.*), *v.* = *ukuti mpe*.

Ex. *ihashi lampeza waye*, the horse flew along off with him.

**Mpi, ukuti** (*ukuthi*; *s. p.* — with prolongation of vowel), *v.* Spin along, skim along *i. e.* go rapidly forward in a steady manner as though perfectly still, like a railway-engine or man on a bicycle, or man running when the legs are not visible = *ukuti mpinini*. Cp. *ukuti mpe*.

**i-Mpi**, *n. 3.* See *i-mPi*.

**ubu-Mpi** (*s. p.*), *n.* Hostility, enmity, inimical action.

**i(li)**, or mostly plur. **ama-Mpibiza** (*s. p.*), *n.* Hugely fat person or animal, 'falling to pieces'; excessively large serving of any porridge-like semi-liquid food, overflowing the plate or dish.

**isi-Mpikiza** (*s. p.*; *s. k.*), *n.* 'Stump' of a thing, as a short thick-set tail, short-cut stick, or short stumpy person (but generally of a less massive kind than an *isi-Mpukiza*).

**i-Mpimpiliza** (*s. p.*), *n. 3.* One of the small round spots, really scars, often seen on the arm of a girl, and which she makes, for ornamental purposes, by placing a pinch of kraal-manure on the arm and upon it a tiny live ciuder, which burns through the manure and scorches the skin below, causing it to peel off and leave a 'pretty little' round scar.

**i-Mpimpilizane** (*s. p.*), *n. 3.* Native spinning-top, formed perhaps by thrusting a small stick through a medlar-fruit = *i-Mpininizane*. See *hiba*; *ukuti mpinini*.

**i(li)-Mpingi** (*s. p.*), *n.* Tiny stump of a mealie-cob, about as big as one's thumb.

**Mpingiza** (*s. p.*), *v.* Gather such cobs as above, which being left in a harvested field, are afterwards collected by the children for themselves.

**u-Mpingizane** (*s. p.*), *n. 5.* Large red flower with a short leafless stalk appearing on the veldt after a grass-fire.

**Mpinini, ukuti** (*ukuthi*; *s. p.*), *v.* = *ukuti mpi*.

**Mpininiza** (*s. p.*), *v.* = *ukuti mpinini*.

**i-Mpininizane** (*s. p.*), *n. 3.* = *i-Mpimpilizane*.

**Mpiza** (*s. p.*), *v.* = *ukuti mpi*.

**Mpō, ukuti** (*s. p.*; *ukuthi*), *v.* Heap or pile

up; be heaped up, as grain or goods in any containing vessel = *mpōza*.

**Mpōbo, ukuti** (*ukuthi*; *s. p.*), *v.* Take a drink; drink a single mouthful, as from a vessel of beer = *mpōboza, ukuti mato*.

**Mpōboza** (*s. p.*), *v.* = *ukuti mpōbo*.

**i-Mpofana** (*s. p.*), *n. 3.* Small *imbiza* used for the purpose of containing the ordinary private and continuous supply of beer in a family, not that used for the public beer-drink; poor person.

P. *izwi lempofana leenywa 'uwa*, the word of the poor-man is agreed to afterwards, *i. e.* only after place has been given to the wishes or opinions of the rich or great ones.

*izwi lempofana alizwokuti*, the word of a poor man is not heard, makes no impression.

**Mpofu** (*s. p.*), *adj.* Brown, in any of its lighter shades, brownish or dirty yellow (as a varnished ceiling-board); tawny (as a lion); light muddy brown (as some buck); pink (as some beads — *isi-Pofu*); poor, without property [Sw. *kī-pofu*, blindman; Reg. *ubofu*, blindman; Her. *pofu*, blind].

Phr. *into yonwutu onpofu ayilungu*, a poor man's thing doesn't do well, *i. e.* doesn't show progress rapidly like that of the rich man who has large capital and every means.

**u-Mpofu** (*s. p.*), *n.* = *u-Maquba*.

**i-Mpofu** (*s. p.*), *n. 3.* Eland [Sw. *mpofu*, eland; MZT. *mu-zohu*].

N.B. This antelope was not eaten by females, its fat or suet being supposed to be used by *abatakali* to cause sinking of the fontanel with hydrocephalus in their children. See *isi-Dumuka*.

**ubu-Mpofu** (*s. p.*), *n.* Brownness, etc., of colour; poverty = *ubu-Pofu*. See *mpofu*.

**Mpokola** (*s. p.*; *s. k.*), *v.* Strike, deal a blow with a hollow resounding sound, as on the belly of a cow (acc.), or a person on the ribs = *nkampula*.

**Mpolomba** (*Mpolombha*), *v.* Chew tobacco (acc.), take snuff by the mouth (N).

**Mpompa** (*s. k.*), *v.* Talk away incessantly (ostentives alone) in a raving, incoherent or senseless manner, as a lunatic or one in delirium (= *heka, konkota*); talk away incessantly, 'jaw' away, as one finding fault, scolding, or complaining audibly to oneself; talk in one's sleep.

**i-Mpompo** (*s. p.*), *n. 3.* See *i-mPompo*.

**Mpompolaza** (*s. p.*), *v.* Shout loudly; sing or talk very loudly, 'shoutingly'.

**isi-Mpompolozana** (*s. p.*), *n.* Little short stumpy thing, as of a tail, finger, mealie-cob, etc. Cp. *i(li)-Mpingi*; *isi-Pikiza*.

**Mpompoza** (*s. p.*), *v.* Stream along, as water along a ditch, or as cattle going off in a train to a field or river; stream out, as water from a fallen bottle or hole in rocks, or blood from a wound; keep up a constant stream of talk, talk away without cessation. Comp. *goboza*; *popoza*.

**u-Mpondo** or **Mpondwe** (*s. p.*), *n.* Pound (money) [Eng.].

**i(li)-Mpōndo** (*Mpoondo*), *n.* One of the Pondo tribe; kind of pumpkin introduced from Pondoland.

**u-Mpōndompondo** (*s. p.*), *n.* Certain dung-beetle with many little 'horns', which flies about in the evening.

**u-Mpondonde** (*s. p.*), *n.* Name sometimes given to the Afrikander breed of cattle.

**u-Mpondongozi** (*s. p.*), *n.* Species of beetle, found among cow-dung = *u-Siswanama-ngarolo*.

**i-Mpongoza**, *n. 3.* See *i-mPongoza*.

**u-Mpongoza**, *n. 5.* See *um-Pongoza*.

**Mponya** (*s. p.*), *v.* Bear, produce largely or abundantly, as a field crops (acc.) or a pig fat when boiled; gain, obtain largely or abundantly (even though after having worked much and hard for it), as a person crops (acc.), cattle or money = *ncanya*; cp. *tililiza*.

**i-Mpoqompoqo**, *n. 3.* See *i-mPogompoqo*.

**i-Mpotempote**, *n. 3.* See *i-mPotempote*.

**i-Mpotompoto**, *n. 3.* See *i-mPotompoto*.

**Mpoza** (*s. p.*), *v.* = *ukuti mpo*.

**Mpozozo** (*s. p.*), *v.* Act in a crafty, cunning way, as a sharper = *bozoma*. Cp. *u-Mampozomana*.

**Mpū, ukuti** (*ukuthi*; *s. p.*), *v.* Take the first snap of food after fasting, 'open the mouth' by taking something.

Ex. *angibonange ngicuti mpu unelomo*, I haven't opened my mouth by a morsel of food.

**i(li)-Mpu** (*s. p.* = first vowel long), *n.* Smooth-surfaced strip of meat on the upper hind-legs, about the thighs, of cattle (= *i(li)-Santi*); also sometimes = *i-mPa*.

**i-Mpu**, *n. 3.* See *i-mPa*.

**ū(lu)-Mpu** (*s. p.* — first vowel long), *n.* Person or animal without an ear or ears; or without breasts i. e. with mere nipples, as some women (cp. *u(lu)Bele-nditome*).

**u-Mpukane** (*s. p.*; *s. k.*), *n.* Card of the 'clubs' suit in playing-cards. See *i(li)-Geja*.

**isi-Mpukuza** (*s. p.*; *s. k.*), *n.* Thick, stout stump of any kind, as of a tree, short

thick stick, or broad stump of a tail (gen. more massive than an *isi-Mpikiza*).

Phr. *ngoba izimpukuzo, uyengomuli unyinyiwe*, I am (lit. I was) a stump of a thing, like a lopped tree — used by a bachelor, widower, barren woman, one without children or stock.

**Mpūla mpūla, ukuti** (*ukuthi*; *s. p.*), *v.* = *mpulaza*.

**Mpulaza** (*s. p.*), *v.* Search lightly about, cast the eyes or hands carelessly around about, as when looking or feeling about one for one's snuff box, reel of cotton, etc.

**Mpūlu, ukuti** (*ukuthi*; *s. p.*), *v.* = *ukuti pulu*.

**Mpuluka** (*s. p.*; *s. k.*), *v.* = *puluka*.

**Mpuluza** (*s. p.*), *v.* = *puluza*.

**i-Mpumpute**, *n. 3.* — see *i-mPumpute*.

**Mpumpuza** or **Mpumpuzela** (*s. p.*), *v.* Look about in a blind manner, without seeing a thing plainly before one, as when searching for something.

**o-Mpumulo-iqandayo** (*s. p.* — *o* being relat. pron.), *n.* He whose nose is cold i. e. a wandering person, living on others = *i(li)-Hambelibadhlala*.

**i-Mpunga**, *n. 3.* — see *i-mPunga*.

**i-Mpungushe**, *n. 3.* — see *i-mPungushe*.

**i-Mpunzi**, *n. 3.* — see *i-mPunzi*.

**i-Mpuqumpuqu**, *n. 3.* — see *i-mPugumpuqu*.

**u-Mpuqwana** (*s. p.*), *n.* Species of sweet-potato having small purplish leaves. See *u(lu)-Tshuza*.

**i-Mpushumpushu**, *n. 3.* — see *i-mPushumpushu*.

**i-Mputumputu**, *n. 3.* — see *i-mPutumputu*.

**Mpūya, ukuti** (*ukuthi*; *s. p.*), *v.* (C.N.) = *ukuti mpu*.

**Mqoto** (*Mqotho*), *adj.* = *qoto*.

**u-Msatanyoko**, or **Msatanina** (*Msathanyoko*), *n.* Word of obscene abuse — according as used by a man or woman to or of another, and signifying 'one who has sexual intercourse with his mother.' See *sata*.

**u-Msheshengwana**, *n.* (U.N.) — see *um-Sheshengwana*.

**Mtokwe** (*Mthokwe*), *adj.* from the noun *um-Tokwe*, *q. v.*

**u-Mtonga** (*Mthonga*), *n.* Person who invites or calls out a hunting-party.

**Mtoti** (*s. l.*), *adj.* Very nice or agreeable to the palate, as anything sweet = *mnanili*.

**ubu-Mtoti** (*s. l.*), *n.* Agreeableness or sweetness, as above = *ubu-Toti*.



**Mtoto** (*s. t.*), *adj.* from the noun *um-Toto*, q. v.

**Mtshamu** (*s. t.*), *adv.* from the noun *um-Tshamu* q. v.

**Mu, ukuti** (*ukuthi* — with prolongation of vowel), *v.* Be all running, dripping, as a person shedding abundant tears (with *kala*), or a hut-wall all running with rain that has entered the roof (= *ukuti mi or wi*); also = *ukuti hu*.

Ex. *uyakala kute mu inyembezi*, he is crying, the tears dripping heavily.

**Mū, ukuti** (*ukuthi*), *v.* Close up or close in firmly, tightly, as a heavy mist might a traveller (acc.), or an army effectually surrounding an enemy, or a man firmly blocking up a hole or exit; be deafening, all-else-excluding, as a great noise; be perfectly silent, hold the tongue fast, as a man not wishing to speak; be closely cribbed up, densely packed, as mealies in a field or people in a hut = *ukuti ngei*.

**Mūbu, ukuti** (*ukuthi*), *v.* = *ukuti muhlū*.

**Mubuza**, *v.* = *muhlūza*.

**Mubuzeka** (*s. k.*), *v.* = *muhluzeka*.

**u-Mufi** (pl. *o-Mufi*), *n.* = *umafu*.

**Mūhlu, ukuti** (*ukuthi*), *v.* Strike a person or thing (acc.) with a clashing, colliding, thumping blow, as an open door or a projecting shelf might a person who walks up against it in the dark, or a stooping person who suddenly rises and strikes another in the face; deal a person a thumping blow on the head with a kerry; give one a banging slap in the face with the open palm (cp. *mukula*) = *muhlūza*; get so struck with a thumping blow or bang = *muhluzeka* = *ukuti muba*.

Ex. *wamuti muhlū ngembokode ebusewe*, she gave him a bang in the face with the grinding-stone.

*isondo labaleka nnye, watana muhlū nodonga luesitini*, the bicycle ran away with him, and he collided with, or came bang up against, a brick wall.

**Muhlumuhlūza**, *v.* Bang a person (acc.) right and left, box away at him with open or closed hand; pitch into him, banging away with one's knobkerry, etc.

**Muhlūza**, *v.* = *ukuti muhlū*.

**isi-Muhlūza**, *n.* Big, round, 'thumping' head, or similar ball-like mass = *i-nGqu-kumba*.

**Muka** (*s. k.*), *v.* Go away, depart (generally for good, or with no intention of immediate return — see *hamba*); go away or go off with, wash away, carry

off, as a full river might take off a person (with *na*) attempting to cross, or wash away anything (with *na*) standing in its course, or a thief decamping with property; go along with, follow closely in flight, *i. e.* drive along, as one army might another (with *na*) when routing it; go off along, follow, keep to, as a traveller might follow a road (with *nga*) or river not shifting his course from it; go off with (in the mouth) *i. e.* be taken away by talk of any kind, as when pouring out abuse (with *na*) or praise of a person (with *na*) [Her. *ka-muka*, depart].

Ex. *uyeswa intliziyo imuka*, I felt my senses going — just previous to a fainting-fit.

*intliziyo yake imukile*, his mind has gone away, is elsewhere, he is absent in thought; *sheshani, nanti ilanga lifamuka*, hasten along, there is the sun going off *i. e.* setting; *uyakudinde umuke ngawa umyango njalo*, you will just follow the road the whole way; *wagihlaba (inyamazane), yemuka nawa (umkonto)*, he struck it (the buck), and it departed with it (the assegai), *i. e.* he struck it, but didn't kill it; it ran away with the wound.

Phr. *wamuka ngendhle* (or *ngas'endhle*), *njengamabele*, he went off on the veldt (not by the proper path), like *amabele* (which gets knocked off by birds and wind and nobody knows where it has gone) — said of a person who leaves a kraal secretly, or without saying good-bye.

*ilanga lifamuka*, the sun is declining.

*inyanga is'iyamuka*, the moon is in the wane *i. e.* in its last half.

**Mukela** (*s. k.*), *v.* Go off *i. e.* to live elsewhere, move, remove one's residence, as a bird sometimes does with its eggs or its young when forsaking an old for a new nest, or a man who leaves one kraal where he had been living for another.

Ex. *nMyath us'emukela*, Myntu is delaying a long time (at the store to which he has been sent), *hl.* he has gone to live there.

*us'emukela k'oNdabambi*, he has now removed to Ndabambi's.

*uku-mukelwa uralo*, to have one's breath taken away, *i. e.* to be overcome with consternation.

**um-Mukela** (*s. k.*), *n. ũ.* A going away — only in the phrase *wamuka ummukela wafuti*, he went away with a perpetual going *i. e.* for ever and good.

**Mukefeka** (*s. k.*), *v.* Get carried on ahead (gen. in metaphor, and bad senses); hence, get into the way of doing some-

thing, habituated to it, grow gradually worse, get deeper into, as a person giving way to some new vice (with *uku* or *noku*); get gradually extended or enlarged, as a rent in a wall or hole in one's coat = *hehemuka*, *dhlambuluka*.

Ex. *yika loko, unyaze unukeloke*, stop that (bad habit), lest it grow on you.

*ha! soxamukelokile!* oh! so you have already got worse, deeper into the vice, gone from bad to worse.

*isikole lesa sasimukelokile ukumuka*, that school has become habituated to the leaving (of its children), *i.e.* it is the daily thing there now.

**Mukisa** (*s.k.*), *v.* Send away, dismiss (when the intention is not to return); send off, as a friendly visitor (acc.) on his departure.

Ex. *basamukisa unthobo wabo nja pesheya*, they are giving a send-off to their friend who is going to Europe.

*ungimukise uwabo*, he has taken my breath away with fear, has filled me with consternation.

**ama-Muko** (*s.k.*), *n.* used with *muka* in the same manner and sense as *ama-Hambo* q.v.

**Muku**, *ukuti* (*ukuthi*; *s.k.*), *v.* = *mukula*.

**isi-Muku** (*s.k.*), *n.* Thing with the mouth or opening stoppered up; hence, person without a mouth *i.e.* without a voice; an affair into which one cannot get so as to make head or tail out of it; a firmly, thickly encircling thing out of which one cannot see or find an exit, as a pitchy darkness; also applied to a pair of big fat cheeks which seem to close up the mouth; person with such = *isi-Muma*; cp. *isi-Momoyi*.

Ex. *iziguba zisoy'isimuku, kazikabotshozen*, the calabashes are still stoppered up, they being not yet bored.

*umuntu ogisimuku*, a person stopped up *i.e.* who remains dumb, without a word (whether purposely, or from dumbness). Cp. *isi-Wukulu*.

*wabeta isimuku seshumi*, or *inkomo zokelazi gisimuku*, he brought a close ten, or his cattle (for *lobalo*) were only the exact number, *i.e.* a close-cut with nothing thrown in as an extra — see *ungama*.

*ubhalala-nc' isimuku* (ov *esimukucini*)? why do you sit in the dark?

*baubamba isimuku*, they seized him with a mouth-stopper, *i.e.* stifled him in some way.

*wabhalala isimuku*, they killed him secretly, in a hushed-up manner — see *isi-tinya*.

**Mukula** (*s.k.*), *v.* Smack or slap a person (acc.) with the open palm in the face; take up with the hand, as a vessel (acc.) from the ground or a book from the table = *ukuti muku*; cp. *mpakula*; *mbembeza*; *i-Mpama*.

**isi-Mukumuku** (*s.k.*), *n.* Big lump of a thing, as a swollen cheek or knee; big lump of a head *i.e.* very large, of any shape (cp. *isi-Muhlaza*).

**Mululeka** (*s.k.*), *v.* Be running down in an abundant 'bathing' fashion, as tears when flowing copiously, or sweat; be running or bathed in sweat, tears, etc., as a person = *ukuti mu*; cp. *kicileka*.

**isi-Muma**, *n.* = *isi-Muku*; (C.N.) pod of a certain plant — *izi-Muma*, the whole plant itself when in bearing.

**Mumata** (*Mumatha*), *v.* Hold the mouth closed fast, as when another is attempting to thrust something in (used in perf.); hold a thing (acc.) in the closed mouth, as a marble or water; 'hold in the mouth' the flower-tuft, as a mealie-plant, or the young ear, as an *amabele* plant, *i.e.* when the flower or ear is just swelling out the sheath-leaf at the top previous to appearing externally. Cp. *mungunya*; *um-Qumbi*.

**Mumuta** (*Mumutha*), *v.* Munch away, eat in large mouthfuls, as boiled mealies (acc.) = *fumuta*; cp. *bakusa*.

**Munca**, *v.* Suck *i.e.* draw out liquid from, as the juice (acc.) from an orange or milk from the breast; suck at a thing (acc.) even when nothing is drawn, although the action aims at drawing out something, as when merely sucking the orange (acc.) or the mother's breast = *munya*.

**u** or **um-Munca**, *n.I.* or *ñ.* Certain wasting disease of cattle in the bush-country, akin to the Tsetse disease — see *u(lu)-Nakane*.

**Muncu**, *adj.* used almost only in Natal = *munyu*.

**Muncula**, *v.* (C.N.) = *moncula*.

**Muncuza**, *v.* Drink or draw in with lips closed, as anything (acc.) nasty or in order to keep back sediment.

Ex. *babubi utshwala, hapika ngokumunzena nje*, the beer was nasty, they just forced it down by a mere sucking in between the lips.

**Munga munga**, *ukuti* (*ukuthi*), *v.* Speak in an undertone, or small muffled voice, mutter, as so that nobody shall hear distinctly what is said = *mungazela*.

**Mungaza** or **Mungazela**, *v.* = *ukuti munya mungu*.



**isi-Mungele, n.** Full, broad-faced person; the face itself. Cp. *u(lu)-Gelekeqe*.

**isi-Mungulu, n.** Person who has the mouth closed *i. e.* born dumb; applied also to one 'dumb' or speechless voluntarily = *isi-Wukulu*; *isi-Muku*; cp. *isi-Tuli*.

**isi-Mungumungwane, n.** Measles. Cp. *i-nQubulunjwana*.

**Mungunya, v.** Work about in the closed month, as a soft mouthful (acc.) or when sucking a sweet (acc.), or a toothless old-woman eating [Her. *munga*, eat with closed mouth].

**Munya, v.** = *munca*; steal (provincialism in Zululand = *eba*) [Her. *nyama*, suck; Sw. *nyonya*, suck; *nyanganya*, steal; Kamb. *nya*, steal].

**isi-Munya, n.** Thief (provinc. in Zululand = *i(li)-Sela*). See *munya*.

**i-Munyamunyane, n. 3.** Red Dagga (*Leonotis leonurus*) (= *u-Tshwalabenyoni*, *i-Munyane*); small snack of food taken for a meal in time of dearth.

*N.B.* This, along with the allied plant *um-Cwili*, is said to be a valuable remedy for tapeworm, as well as for snake-bite, the Zulu doctors using it even as an *i-uTelezi* or medicinal-charm against snakes.

**i-Munyane, n. 3.** Any mashed food altogether devoid of taste, so as to seem merely a thickening of water. Cp. *duma*; also = *i-Munyamunyane*.

**isi-Munyane, n.** Veldt-plant, with sour edible leaves.

**Munyisa, v.** Make a thing (acc.) sour or acid.

**Munyu, adj.** Acid, as vinegar or beer that has turned; acidulated, as orange-juice; sour, as milk that has turned; salty, sharp with saltiness [Ga. *munya*, salt; Bo. *munyo*, salt; Ze. *sunyu*, sour; Sw. *chungu*, sour; Her. *ruru*, sour; *om-ongua*, salt].

**isi-Munyu, n.** Unpopularity, state of being disliked (used with *na*). Cp. *isi-Nyomboto*.

**Musa, defect. verb** used now only in imperative and subjunctive moods, as below, and with the sense of 'refrain from', 'not do', 'desist from', 'must not' — the original of this word, along with that of *awus* q. v. to which it is akin, had probably a meaning like that of the Zulu word *yeka* (with which verb *musa* is fairly interchangeable and probably identical in thought) viz. of positive-negative command, if one can so say. The word *musa* is, therefore, used, like *yeka*, to forbid, or cause desistance

from any action, and is generally followed by the infinitive mood [Sw. *ku-isha*, to leave off = Zulu. *yeka*; Ga. *deka!* stop! leave off!].

Ex. *awu! musa ba!* or, more exhortingly, *awu! musa i. e. mane musa* (plur. *awu! musa*), oh! don't!; don't say so, please!; get away with ye! (*hiberatic*).

*asimuse sinyagi kono* (or *abamuse banagyi kono*), may we refrain from going there, let us not go there (or may they refrain, etc.).

*ba!*, *anyimuse ukupata loko*, they said. I should not make any reference to that.

**Muva or Muveni, adv. and prep.** See *amu-Va*.

**u-Muva, n.** Name given to the last born of twins, if a boy. Cp. *u-Nyangi*; *u-Mvase*.

**u-Muyimili, n.** Any young female, such as a young man might seek sexual gratification from, a 'girl', a 'woman' — now seldom used.

**i(li)-Muzu, n.** = *i(li)-Pazu*.

**u-Mvase, n.** = *u-Mava* (when of females).

**u-Mvelinqangi, n.** He who appeared first; first man; creator = *u-Nkulunkulu*.

**Mvi, ukuti (ukuthi), v.** Do anything in a thorough, firm, energetic, non-joking manner, as when lading beer (taking out large quantities at a time), or binding a bundle very tightly, or driving a stake forcibly so as to penetrate deep and firmly, or when dealing one a 'proper' blow with a stick exerting all one's power = *mvimvita, ukuti nqi*.

**Mvimvita (Mvimvitha), v.** = *ukuti wri*.

**Mwamwateka (Mwamwatheka), v.** (C.N.) = *mumateka*.

**Mwē, ukuti (ukuthi), v.** (C.N.) = *ukuti we*.

**i(li)-Mweshe, n.** (C.N.) = *i(li)-Washuwashu*.

**u-Mzanyana** (plur. *o-Mzanyana*) sometimes used in Natal, but incorrectly, for *um-Zanyana* q. v.

**u-Mzifisi, n.** Certain beetle, common along paths, which, when touched, pretends to be dead (*uku-zifisa*), and frequently worn by *aba-Nyoma* around the neck, and also thrown into the river in time of drought in order to cause rain; the Sensitive Plant (*Mimosa sensitiva*) = *u-Mzifisa*.

**u-Mziwise, n.** = *isi-Nkwe*.

**Mzoto or Mzoiwana, adv.** On the day when = *mhta*.

**Mzuku or Mzukwana (s. k.), adv.** = *mzolo*.

## N.

**N** has the same sound in Zulu as in English. But before a *g*, it is never pronounced as in the English word 'sing', the *n* in Zulu not being absorbed into the *g*, which latter retains its normal, hard sound, and combines with the subsequent vowel. Before a *k* it always softens the sound of that letter, which now adopts the soft or inspirated mode of pronunciation (see note under *K*), as in the word *i-nKutazo* (a worry), from the verb *khataza* (to worry). In a similar manner it modifies the sound of an *h* (making it *h*), as in the word *i-nHlomeli* (a watcher), from the verb *hloma* (to spy); of an *s* (making it *ts*), as in the word *i-nTsalelo* (remainder), from the verb *salela* (remain over); of a *th*, i.e. a hard *t* (making it a soft or inspirated *t*), as in the word *i-nTelo* (certain disease), from the verb *thela* (pour in); of an *sh* (making it a subdued or inspirated *sh*), as in the word *i-nTshonalanga* (west), from the verb *shona* (go down).

The combination *ny* is used to express a softening of the *n* before the vowel in certain words. It always combines with the subsequent vowel in one single sound, thus *nyu-nda* (speak libellously), not *ny-unda*.

**Na, conj.** And; also; *adv.* even; *prep.* with [Skr. O Pers. *ca*, and, also; Lat. *ha-beo*, I have; Ar. Hi. *wa*, and; Sw. Ga. Her. etc. *na*; Ang. *nā*; Cong. *ya*; MZT. *a*; Maf. *ma*].

Ex. *hamba naye*, go and thou, go thou also. *ngisho nenkosi*, I say even a chief.

*uyambani chamba unje*, I saw him going with a dog.

**Na** (contr. for *nangu*). Used in calling a person, and equivalent to 'here, here he is' (C.N.).

**Nā, ukuti (ukuthi), v.** = *nabalala*.

**Na, v.** Rain. Cp. *wa* [Ar. *natar*, rain; Sw. Bo. *nya*; Her. *roka*, *hana*; Cong. *noka* — cp. Su. *nōka*, river, and Z. *um-lula*, river, and *im-vula*, rain].

Ex. *liyam (ixulu)*, it (the heavens) rains. *lani ivula*, it rained; *lani* (or more commonly *lucisa*) *isicoto*, it hailed.

**u-Nā, n.** (contr. for *u-Nina*). His, her, or their mother.

**um-Na, n. l.** Mate, comrade or close friend applied to each other almost solely by men who have married sisters i.e. girls of the same father, also by any person, male or female, to a very intimate friend or companion, who is as good to one almost as a brother or sister (used with *kwetu*, *kwenu*, *kwabo*).

Ex. *awa! unna kwetu lo, oh! he is my dear familiar friend, is that one.*

**um-Na** (with the last syll. accentuated and normal, not short), *n. l.* contr. fr. *um-Nawa*.

**umu-Na, n. ♂.** Scald-head, ringworm of the scalp. Cp. *um-Fulu*; *u(lu)-Twayi*.

**Naba** (= **Enaba**; perf. *nebe* or *nabile*), *v.* Lie or sit stretched out lengthwise, or broadly, as a man lying at full-length, or sitting with the legs extended, or a 'running' plant growing 'length-wise' over the ground, or a very broad, low-pitched hut (used in perf.); be or live at one's ease or leisure, enjoy a pleasant, comfortable life without cares (cp. *nama*; *bunusa*).

**Nabalala** (= **Enabalala**), *v.* Lie stretched upon the ground in a sprawling, lifeless or wrecked manner (not orderly and with purpose as above), as a drunken man in the road, or a person struck down with a wound, or an ox exhausted in a bog, or a hut already fallen flat to the ground; lay oneself out i.e. die away without any struggle — only used of the easy passing away of very old people (used in perf.) = *ukuti na*.

**isi-Nabe, n.** Any broadly stretched out, squat thing, as a very low-pitched hut, a broad flat-topped pumpkin, or a low broad basket or pot.

**Nābu, ukuti (ukuthi), v.** Fall to pieces, go to tatters, with decay or long wear, as a blanket, over-boiled meat or an old person (= *nabuka*); make so fall to pieces, wear or tear to tatters, as a blanket (acc.), etc., above (= *nabula*) = *ukuti nebu, ukuti nayi*.

**Nabuka** (*s. l.*), *v.* = *ukuti nabu, nayika, nepuka*.

**Nabula, v.** = *ukuti nabu, nayiza, nepula*.

**Nābu nābu, ukuti (ukuthi), v.** = *nabuzela*.

**ama-Nābunabu** (*no sing.*), *n.* Tatters, thing falling to rags with decay or long wear, as a blanket, rotten or over-boiled meat, or very old person = *ama-Nikiniki, ama-Dhlepuhdlepu, ama-Nayinayi, ama-Nepunepu*.

**Nabuzela, v.** Go along in a very slow, feeble, 'crawling' manner, as a chameleon, a dying beetle, or an old person = *nwabuzela*. Cp. *huba* (*hubha*).

**Nadinga, n. and v.** (C.N.) = *nantsika*.

**Nāfu, ukuti (ukuthi), v.** Be sticky or tenacious, separate with a tenacious holding together of the parts, as bird-lime, gum, melting-toffee, or clammy bread in the teeth (= *nafuka*); have to do with such sticky tenacious substance, as when work-



ing bird-lime (acc.) between the fingers or when eating clammy half-baked bread or toffee (= *nafuza*); take out deeply or largely, as mealies (acc.), sugar, etc., by dipping both hands or the scoop far down into the sack (= *nafuna*). Cp. *lembuluka*.

**Nafuna** (*s. k.*), *v.* = *ukuti nafu*; *namuka*. Cp. *lembuluka*.

**Nafuna**, *v.* = *ukuti nafu*; *zacula*.

**i-Nāfunafu**, *n. 3.* Any sticky, tenacious substance, as bird-lime, gum, melting-toffee, or half-baked clammy bread = *i-Namunamu*.

**Nafuza**, *v.* = *ukuti nafu*.

**Naka** (*s. k.*), *v.* Care, concern oneself, or trouble oneself about anything (acc.) or anybody, as one's work, a master's orders or property, or a sick person; be continually doing, be always at, do with persistency, as a person pestering another (acc.) for a loan or payment of debts, or persistently doing the same wrong, or being continually at some particular place, or being constantly engaged at some work (= *nakanela*, *nakashela*) = *nakshela*, *nanza*.

Ex. *kanakwe 'muntu*, he is not cared for, or looked after by anybody.

*unyinakile engyubo yake*, he is always at me for or about his blanket (which I owe him for).

*umake ukweba ukwihlu kwabantu*, he has his mind only on, i.e. is always, stealing other people's food (from their fields).

**i(li)-Naka** (*s. k.*), *n.* One who has care for himself and his things, a tidy, neat, orderly person = *i(li)-Nono*.

**um-Naka** (*s. k.*), *n. 5.* Neck ornament formerly worn by the Zulu king and his favourites and consisting of one or several hollow brass rings worn one above the other, like a stiff collar, round the neck; certain kind of head-necklace. Cp. *u(lu)-Bedu*; *i-Nganekwane*; *i(li)-Sinda*.

**i(li)-Nakabapati** (*Nakabaphathi*), *n.* Recently born infant still 'tiny' and tender, requiring careful handling (N.).

**i(li)-Nakamba** (*Nakambha*), *n.* One who goes with difficulty, as an old person (C.N.).

**isi-Nakamba** (*Nakambha*), *n.* Worthless, worn-out horse (C.N.).

**Nakana** (*s. k.*), *v.* Think of something momentarily or cursorily, have the thought of something (acc.) or somebody occur to or come into one's mind, as when, walking along, a thought of some article, work or person comes suddenly into one's mind, mental preception, or recol-

lection (the act does not amount to *cahanya*, and much less so to *zindhla*); feel squeamish or qualmish, as the stomach (*i-n'Nizigo*) after an excess of very rich food.

Ex. *intivivigo yami igamukama leg'ndhlu umbhanye*, my mind is thinking about that hut to-day (viz. that it is time I set to and build it).

**Nāka nāka**, *ukuti (ukuthi; s. k.) v.* Spot, or be spotted, all over, as below (see *ama-Nakanaka*); go along with very short steps, apparently 'dotting' about always in the same place and never getting forwards, as a very short or short-legged person; go ostentatiously 'picking one's way' along, as a conceited girl when dressed up = *nakaza*. Cp. *xinga*.

**ama-Nākanaka** (*s. k.*), *n.* Small spots or speckles of colour, as on a cow, dress, etc., larger in size than the *ama-Kifikiti* and smaller than *ama-Nanjananga*.

**isi-Nakanakane** (*s. k.*), *n.* Very short, or short-legged, person; a conceited person who goes perkily along, as above — see *ukuti naka naka*.

**Nakancane**, **Nakanci** (accent on last syll. — *s. k.*), *adv.* In the least, at all (in conjunct. with neg.).

Ex. *kawumilanga nakanci*, it (the tree) hasn't grown in the slightest degree.

*angibonanga nyidhla nakanci*, I didn't eat the slightest bit of anything.

**u(lu)-Nakane** (*s. k.*), *n.* Tsetse disease in cattle, caused by the fly of that name; a persistent, continual doing of anything (in the sense of worrying), as of a man pestering another for payment of a debt, a child persistently doing the same wrong (cp. *u(lu)-Nake*); also sometimes applied to such persistent person himself.

**Nakanye** (*s. k.*), *adv.* Indeed (in its strongest and most emphatic sense); at all (with neg.) = *impela*.

*nakanye! uy'ilo (isela)*, indeed! it's a fact! he is it, he is one (a thief).

*kanyez' kcalanga nakanye*, it cannot possibly be a success.

*kabananga esebenza nakanye*, he didn't work at all.

**Nakashela** (*s. k.*), *v.* = *uaku*.

**Nakaza** or **Nakanakaza** (*s. k.*), *v.* = *ukuti naka naka*.

**u(lu)-Nakazane** (*s. k.*), *n.* Hair of a Native's head when of fine, soft quality (not stiff and crisp — see *i-n'Gqangasi*).

**i-Nakazi** (*s. k.*), *n. 3.* Red or light brown cow with small white spots speckled all over the body. See *i-Nala*; *i(li)-Hwanga*.

**u(lu)-Nake** (*s. k.*), *n.* Persevering care or concern with or about anything, as when taking good care of something left in one's charge, evincing interest and trouble in doing well one's work or when tending assiduously a sick person = *isi-Neke*. Cp. *um-Nako*.

Ex. *kana'luake beantonta ogulayo*, he has no care for a sick person.

**Nakekela** (*s. k.*), *v.* = *naku*.

**Nako** (*Nakho*), *demonst. pron.* There it is; that's it — used in pointing out things of the 8th cl. having the prefix *uku*.

Ex. *nako-ke!* there you are! off with you! go it (used to set off, or set on, as boys running or fighting); there you are; just as I said, or thought (used in expressing strong assent to another's statement).

*bengiti uqiyakulima kule'ndawo; nako-ke linyasani invula*, I was thinking of ploughing in this place, but there it is, it no longer rains.

**um-Nako** (*s. k.*), *n. 5.* Concern (not amounting to care), business (for careful attention or interest — see *u(lu)-Nake*).

Ex. *angina'munko waloko mina*, I have no concern with that, I; or, that's no business of mine.

**Naku** (*Nakhu*), *demonst. pron.* Here it is; this is it (used in pointing out things of the 8th cl. having the prefix *uku*); used also adverbially, and gen. in conjunction with *loku*, to express 'since you see, inasmuch as'.

Ex. *kayikuxa nambha, loku naku eugatumanya iwu*, he will not come to-day, since, you see, he has not sent word.

**Nakuba** (*s. k.*), *adj.* Although; even though; *nakuba — nakuba*, whether — or not = *nokuba, nakona*.

Ex. *kayikuenma, nakuba uyimshela*, he will not consent, even though I tell him.

*nakuba etanda, nakuba eugatandi, uyakusal'es'hamba*, whether he likes it, or not, he will have to go.

**Naku-yá** (*Naklu-ya* — the last syll. accented), *demonst. pron.* There it is over there; it is that over there — used in pointing out things of the 8th cl. having the prefix *uku*.

**i-Nala**, *n. 3.* Plenty or abundance of food, properly from a good harvest, also in the kraal (as from purchase); ox having white spots all over the body (cp. *ifij-Hwanyu; i-Nakazi*).

Ex. *kayinula kili nonyaka*, food is plentiful this year at our place or district.

**Nalé** (accent on last syll.), *adv.* Even there, even far away.

**i(li)-Nalidi**, *n.* Needle [Eng].

**Naloku** (*Nalokhu*), *adv.* Even since, even that, even though = *nakuba*.

Ex. *naloku eshilo, angiyikukwenza*, and even though he has said so, I will not do it.

**Nama**, used for *Noma* in certain negative cases (C.N.).

**Nāma, ukuti** (*ukuthi*), *v.* Be firmly or closely attached to, adhere closely to, stick fast to (= *namatela*); be firmly closed in upon *i. e.* be thick, dense, as a fog, heavy enduring rain, or dense darkness (= *ukuti ne*).

**Nama**, *v.* = *enama*.

**isi-Nama**, *n.* Love-grass, a kind of grass (*Panicum verticillatum*) whose spiky seeds cling to the clothes of one passing by; a certain weed producing a seed-pod which also attaches itself in a similar way to one's clothing; another with small green attachable berry.

**um-Nama**, *n. 5.* Silk-bark bush (*Celastrus cordatus*) used for sticks, and the root medicinally.

**u(lu)-Nama**, *n.* Toughness, tenaciousness — used as *adj.* in the form *lunama* q. v. = *u(lu)-Zica, u(lu)-Zwenda, u(lu)-Sololo* [Sw. *kunata*, tenacious].

**isi-Namana**, *n.* = *isi-Namba*.

**Nāma nāma, ukuti** (*ukuthi*), *v.* = *namaza*.

**u(lu)-Namangolwane**, *n.* = *isi-Numba*.

**Namata** (*Namatha*), *v.* Stick to (metaphor.), keep with, follow up closely, as a dog chasing a buck (acc.).

Ex. *rey'esinomete ngenduku njalo, saze safika ekaya*, he stuck to us, followed us up closely, giving us the stick, until we reached home.

**Namatela** (*Namathela*), *v.* Be in close contact with, be firmly attached to, adhere to, stick fast to, as one book standing close alongside another (with *ku* or *loc.*) on a shelf cover to cover, plaster adhering to a wall, one piece of gummed paper to another, or a bad reputation clinging to a person; also = *namata*; = *ukuti nama* [Bo. *mamatia*, stick to; Sw. *nata*, be sticky; Chw. *ama*, touch].

**isi-Namatela** (*Namathela*), *n.* Anything sticking or clinging fast, as burnt porridge to a pot, tar to one's coat, or a bad name continually sticking to one. Cp. *isi-Shelashela*.

**Namatelisa**, *v.* Cause to stick to, adhere to, cling to, as above — see *namatela* = *namatisela*.

**Namatisela** (*Namathisela*), *v.* = *namatelisa*.



**isi-Namba**, or more freq. **Nambana** (*Nambha, Nambhana*), *n.* Soft, sleepy, lifeless kind of person or animal, altogether without spirit or energy (mental or physical); hence, mild, simple, quietly disposed person (gen. poor of intellect), such as a man whom a child could order about, or a cow that allows itself to be handled by anybody, or a dog that barks at nothing; slow-going, sleepy-bodied person or animal, incapable of energetic movement (= *isi-Namana, u(lu)-Namangolwana, isi-Namekwana, um-Namekelwana, isi-Nangunangu*); short-legged, stumpy person or animal with a slow, difficult, waddling gait, as a short-legged fowl, bullock, duck, or very short stout woman (= *isi-Nambuzana, isi-Dambuzana*).

**Nāmba nāmba, ukuti** (*Nāmbha nāmbha, ukuthi*), *v.* Do anything, or go along, in a very slow, creeping manner, as a slow, sleepy person or worker, or one with very short legs whose progress is scarcely noticeable = *ukuti nangunangu, nambaza*.

**isi-Nāmbanamba** (*Nāmbhanambha*), *n.* Slow, sleepy, lifeless person, without any spirit or activity = *isi-Nangunangu*.

**isi-Nambati** (*Nambhathi*), *n.* = *isi-Hiya*.

**Nambaza** or **Nambazela**, *v.* = *ukuti namba namba*.

**Nambita** (*Nambhitha*), *v.* Move the mouth or lips about to clear the mouth after having swallowed a mouthful or when tasting something; hence, taste anything (in such sense; not to 'perceive the flavour' = *zwa*), as when tasting cheese (acc.) or wine; hear or understand thoroughly, as the word or instructions of a person. Cp. *hlabula; neamuza*. [*Bo. lambita*, lick; *Sw. ramba*, lick; *Sou. nam*, bite].

Ex. *anginambitanga kahle*, I didn't get to perceive, *i.e.* hear or understand, well (what he said).

**Nāmbu nāmbu, ukuti** (*Nāmbhu nāmbhu, ukuthi*), *v.* = *ukuti namba namba*.

**isi-Nāmbunambu** (*Nāmbhunambhu*), *n.* = *isi-Nambanambu*.

**Nambuza** or **Nambuzela** (*Nambhuza* or *Nambuzela*), *v.* = *nambaza*.

**isi-Nambuza** or **Nambuzana** (*Nambhuza* or *Nambuzana*), *n.* = *isi-Namba*.

**Nāme, ukuti** (*ukuthi*), *v.* Close up or close together by making to firmly adhere or stick together; hence, plaster up, putty up, solder up, as the overlapping of two pieces of tin with solder, the lid (acc.)

of an *imbiza* or the stone covering the mouth of a mealie-pit by smearing the edges with cowdung, or a soil or wattle wall (*i.e.* the crevices therein) by plastering it with mud; close lightly in, as sickness the members (acc.) of a kral when abundant among them; plaster or besmear a person (acc.) with some disgraceful charge (= *namekeza, baceka*) = *nameka*; get or be so closed, stuck, or plastered together = *namekeka*.

**Nameka** (*s.k.*), *v.* = *ukuti name*. Cp. *puhleka*.

**um-Namekelwana** (*s.k.*), *n.* = *isi-Namba*.

**Namekeza** or **Namekezela** (*s.k.*), *v.* Plaster or besmear a person (acc.) with some disgraceful charge, etc. = *ukuti name*.

**isi-Namekwana** (*s.k.*), *n.* = *isi-Namba*.

**Nāmfu, ukuti** (*ukuthi*), *v.* = *ukuti nafu*.

**Namfuka** (*s.k.*), *v.* = *nafuka*.

**Namfuna**, *v.* = *nafuna*.

**i-Nāmfunamfu**, *n.β.* = *i-Nafunafu*.

**Namfuza**, *v.* = *nafuza*.

**Nāmhla**, or **Nāmhla-nje** (the *u* contr. for *mu*, hence pronoun. separately), *adv.* To-day, this day, this very day; often equivalent to 'now, now-a-days'. See *umu-Ila; mhla*.

Ex. *kakus'enziwa namhla-nje*, it is no longer done now-a-days.

**Nanamhla loku, Nanamhla kaloku** (*s.k.*), *adv.* And even now, even to-day, even still, and until now = *neminakaloku, nemina nakaloku, neminanaloku*.

Ex. *kade vajeagela lowo'mkuba, nanamhla loku usaw'enza*, it is long ago since he got accustomed to that habit, and even now he has it. *seku'minyaka'mibili wati uy'enza, nanamhla loku* (or *nanamhla loku us'enza*, or *nanamhla loku kakafiki*) he said he would come already two years ago, and even to-day (it is the same, he has not come), or, and even still he is coming, or, and even now he has not arrived.

**Nampa** (*s.p.*), *demons. pron.* Here they are — used with nouns plur. of the 1st. cl. having the prefix *aba*.

**Nampa-yā** (*s.p.* — last syll. accentuated), *demons. pron.* There they are over there, — used as above.

**Nampo** (*s.p.*), *demons. pron.* There it is — used with nouns sing. of the 7th. cl. having the prefix *ubu*; there they are — used with nouns plur. of the 1st. cl. having the prefix *aba*.

**Nampu** (*s.p.*), *demons. pron.* Here it is — used with nouns sing. of the 7th. cl. having the prefix *ubu*.

Nampu-yā (*s. p.* - last syll. accentuated), *demons. pron.* There it is over there used with nouns sing. of the 7th. cl. having the prefix *ubu*.

Nāmu, *ukuti (ukuthi), v.* Open up or uncover slightly (see *namulula*); be of a sticky, tenacious nature (= *ukuti nafa*).

Namuhla, *adv.* = *namhla*.

Namuka (*s. k.*), *v.* = *uafuka*.

Namulula, *v.* Open up or away the covering of anything, uncover, as the lid (acc.) of a pot, the cloth covering a heap of goods, a carpet so as to see beneath, or a folded blanket so as to show the inside = *ukuti nana, sibukula*.

i-Nāmunamu, *n. s.* = *i-Nafunafu*.

u(lu)-Namunga, *n.* = *i-Nafunafu*.

Nāmuza or Namuzela, *v.* = *nafuza*; (C.N.) feel the lips drawn tightly together after eating anything tart.

isi or i-Nāmuvumvu, *n. s.* = *i-Nafunafu*.

Nana, *v.* = *enani*.

i(li)-Nana, *n.* That which is meet or proper to a person or thing; hence, proper place, assignment, position; apportionment, allotment, share; party; kind, etc. Cp. *o-Nonina*.

Ex. *ngibisa inanu lami*, I request my share, as a father when asking for the *lobola* cattle of his daughter.

*senqizuzile inaan lami, libaye lonke*, I have obtained my wage or reward, it has come in the whole of it, as a workman might say when paid for his work.

*ocabamisa ugannana abo*, he stood them out according as was proper to them *i. e.* according to their sex, size, etc., as a man arranging the dancers at a wedding, or an *imbuso* disposing his troops.

*lezinyubo nozibuyisela ugannanani ayo*, you shall replace these blankets according as is proper to them, in their proper places *i. e.* those of the same price, quality, colour, size, etc., together.

*cofikuzulike (izinyane zumi) ugannanani abo*, you will get to give them (my children, these presents I am sending them) according as is proper to them, each receiving his proper share as befits him.

isi-Nana, *n.* Small, round-bodied toad, often found embedded in the soil.

i-Nana, *n. s.* (C.N.) = *i-nTama*.

u or i(li)-Nanabahule, *n.* Fabulous river-animal - see *i-nTatabulembu*.

N.B. Children going down to draw water at the pool where this animal is supposed to dwell, would sing 'Nanabulé! Nanabulé! ji! kwabho nifana ka'mama, wati, angoyu kwabho ngubo ku'Nanabulé! ji!'

isi-Nandi, *n.* Certain kind of spreading grass (*Cynodon dactylon*); sometimes applied to 'sweets'; (C.N.) pleasantness.

um-Nandi, *n. s.* obsol. noun from which the adj. *mnandi* q.v. is derived. See *um-Toti*.

ubu-Nandi, *n.* = *ubu-Mnandi*.

Nandinga, *v.* = *nantsika*.

Nandisa, *v.* = *totisa*.

Nanela, *v.* = *enanela*.

Nanezela, *v.* = *enanezela*.

Nānga-nānga, *ukuti (ukuthi), v.* Be spotted with *uma-Nangananga* spots = *ukuti ggaba ggaba*.

ama-Nāngananga (*no sing.*), *n.* = *uma-Gqabayqaba*.

Phr. *ngi'mananga? ngiy'ingco giu?* - see *uma-Nya*.

Nangaza, *v.* = *ukuti nanga nanga*.

Nango, *demons. pron.* There he, she, or it is - used with nouns sing. of the 1st. cl. having the prefix *u, um, or umu*.

Nangu, *demons. pron.* Here he, she, or it is - used as above.

Nāngu nāngu, *ukuti (ukuthi), v.* = *nanguza*.

isi-Nāngunangu, *n.* Slow-going, sleepy, lifeless kind of person; slow-coach.

Nangu-yā, *demon. pron.* There he, she, or it is over there, or away yonder - used as above. See *nango*.

Nanguza, *v.* Do anything in a slow, sleepy, lifeless manner, as an *isi-Nanguangu*.

Nanguzela, *v.* Go along in a slow, sleepy, lifeless manner, as above.

i(li)-Nani, *n.* Price of anything (M).

Nanini, *adv.* And when, *i. e.* at any time; at all time, *i. e.* from all time (in the future). See *napakade*.

Ex. *akubonanga kuba njalo unini*, it has never been so at any time, from the beginning.

i(li)-Nanja, *n.* Edible berry of the following.

um-Nanja, *n. s.* Certain veldt-herb, bearing edible berries as above.

Nanka (*s. k.*), *demons. pron.* Here they are - used with nouns plur. of the 2nd. cl. having the prefix *ama*.

Nanka-yā (*s. k.*), *demons. pron.* There they are over there or away yonder - used as above.

Nanko (*s. k.*), *demons. pron.* There they are - used as above; there it is - used as below.

Nanku (*s. k.*), *demons. pron.* Here it is - used with nouns sing. of the 5th. cl. having the prefix *umu*.



**Nanku-yá** (*s. k.* — last syll. accentuated), *demons. pron.* There it is over there or away yonder — used as above.

**Nanti** (*s. t.*), *demons. pron.* Here it is — used with nouns sing. of the 2nd. cl. having the prefix *i(li)*.

**Nanti-yá** (*s. k.* — last syll. accentuated), *demons. pron.* There it is over there or away yonder — used as above.

**Nanto** (*s. t.*), *demons. pron.* There it is — used as above.

**Nantsa** (*s. t.*), *v.* = *nantsika*.

**Nantsi** (*s. t.*), *n.* used with the different prefixes of nouns as *Nantsika*.

**Nantsi** (*s. t.*), *demons. pron.* Here it is used with nouns sing. of the 3rd. cl. having the prefix *i-n* or *i-m*.

**Nantsika** (*s. t.*; *s. k.*), *v.* To 'what-d'ye-call it' — used in place of any verb or action the correct term for which one cannot momentarily recollect = *nandinga*, *ntasika*, *nanzinga*.

Ex. *baye kamantsika lapa-ya — akufuna unuti*, they have gone to what-d'ye-call-it over there — to look for some medicinal-plant.

**u**, *i(li)*, **u(lu)** or **i-Nantsika** (*s. t.*; *s. k.*), *n.* used with any prefix of a noun to express 'what is it, what-d'ye-call-it, what's-its-name', referring to something the proper name of which one cannot momentarily recollect = *i-Nandinga*, *i-Ntasika*, *i-Nantsi*, *i-Ntokanje*.

Ex. *nofika ununike uNantsika lo — uMali*, you will get to give it to what's-his-name — Mali.

*qubu lapa inantsika lapa*, pass over here that what-d'ye-call-it.

**Nantsinga** (*s. t.*), *n.* and *v.* = *nantsika*.

**u-Nantsinge** (*s. t.*), *n.* = *u-Nantsika*.

**Nantsi-yá** (*s. t.* — last syll. accentuated), *demons. pron.* There it is over there or away yonder — used as above — see *Nantsi*.

**Nantso** (*s. t.*), *demons. pron.* There it is — used as above — see *Nantsi*.

**Nantu** (*s. t.*), *demons. pron.* Here it is — used with nouns sing. of the 6th. cl. having the prefix *u(lu)*.

**Nantu-yá** (*s. t.* — last syll. accentuated), *demons. pron.* There it is over there or away yonder — used as above.

**Nanza**, *v.* = *naka*.

**i-Nanzi**, *n. 3.* Fourth stomach of cattle (cp. *u(lu)-Su*); man being supposed to be anatomically the same as an ox, the word is sometimes applied to some imaginary abdominal organ, distinct

from the *u(lu)-Su*, where *kuhlala izilo*, etc., *i. e.* where tape-worms lodge, and other diseases are supposed to have their seat.

**Nanzinga**, *v.* = *nantsika*.

**u-Nanzinge**, *n.* = *u-Nantsika*.

**Napakade** (*Naphakade*), *adv.* And long, long hence (of future), or long, long ago (of past), *i. e.* from the beginning, in all time, for ever — sometimes used in both senses as *napakade kallalu*, or *napakade nanini*. See *nanini*.

Ex. *napakade kallalu uox'amphane!* and though it be when (and though it be ever so long hence), he will come to see me! *i. e.* I shall have it out with him — used as a threat.

*napakade nanini ukubonaze kwela loka*, never in any time has that ever happened.

**Nápu nápu**, *ukuti* (*Náphu náphu*, *ukuthi*), *v.* = *ukuti kapu kapu*.

**Napuzá** (*Naphuzá*), *v.* = *kapuzá*.

**Napuzela** (*Naphuzela*), *v.* = *kapuzela*.

**Nasi**, *demons. pron.* Here it is — used with nouns sing. of the 4th. cl. having the prefix *isi*.

**Nasi-yá** (last syll. accentuated), *demons. pron.* There it is over there or away yonder — used as above.

**Naso**, *demons. pron.* There it is — used as above.

**Nata** (*Natha*), *v.* Drink, as beer or water (acc.) — not very commonly used = *puza*, *sela* [Her. *ma*, drink; Sw. Ga. *nywa*].

**Nātu**, *ukuti* (*Nāthu*, *ukuthi*), *v.* Take or dip out largely or deeply, as mealies (acc.) with both hands or a dish (= *ukuli nalu*); be very tender or soft, as the dough of an unbaked loaf, or well-cooked tender meat.

**Nātu nātu**, *ukuti* (*Nāthu nāthu*, *ukuthi*), *v.* = *natuza*; also *nukuzela*.

**Natuna** (*Nathuna*), *v.* = *zacula*, *ufuna*.

**i-Nātunatu** (*Nāthunathu*), *n. 3.* Any very tender, soft thing, as bread-dough, putty, very tender or half rotten meat. Cp. *i-Ntobontobo*.

**Natuza** (*Nathuza*), *v.* Have to do, as when working, eating, etc., with anything of the nature of an *i-Natunatu*.

Ex. *kade sinatuzá inyama k'oBani*, we have been ever so long eating soft, tender meat at So-and-so's.

**Natuzela** (*Nathuzela*), *v.* = *nukuzela*.

**um-Nawa** or **Nawe**, *n. 1.* Any brother or sister younger than oneself (used with *wami*, *wako*, *wetu*, etc.); used by married women to their brothers (married or

unmarried) even when older than themselves = *um-Na*.

Ex. *umnywe ucakosana* (cekohlwa, etc.), the second son in the *i-nDhluukulu*, (or *i(li)-Kobhea*), hut.

**Nayika** (*s. k.*), *v.* = *nabuka*.

**Nāyi nāyi**, *ukuti* (*ukuthi*), *v.* = *ukuti nabu*.

**ama-Nāyinayi**, *n.* = *ama-Nabunabu*.

**Nayiza**, *v.* = *nabula*.

**Nazi**, *demons. pron.* Here they are — used with nouns plur. of 3rd, 4th, and 6th classes, having the prefix *i-n*, *isi* or *u(tu)*.

**Nazi-yá** (last syll. accentuated), *demons. pron.* There they are over there or away yonder — used as above.

**Nazo**, *demons. pron.* There they are — used as above.

**Ncā**, *ukuti* (*ukuthi*), *v.* = *ncanya*.

**i-Nca**, *n. 3.* — see *i-nCa*.

**Ncadazela**, *v.* Go along 'bare, loose, or empty,' as a person going nude, or a man walking along without a stick in the hand, or a woman returning empty-handed after having gone to buy or beg something (not used of a wagon, etc.). Cp. *vatazela*; *hlambatazela*; *butshuzela*.

**Ncāka**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *ukuti mbebe*.

**um-Ncaka** (*s. k.*), *n. 5.* Red-ivory tree (*Erythroxylon pictum*), bearing dark red edible berries; (collect.) certain large sized dark red bead or beads.

**Ncakala** (*s. k.*), *v.* = *mhebeza*.

**i-Ncakalala**, *n. 3.* see *i-nCakalala*.

**Ncāku ncāku**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *ncakuza*.

**i-Ncākuncaku**, *n. 3.* Any very finely ground, powdered thing, as flour, or very fine meal.

**i-Ncakusha** (*s. k.*), *n. 3.* — see *i-nCakusha*.

**isi-Ncakuya** or **Ncakuvana** (*s. k.*), *n.* = *isi-Ncwayimbana*.

**Ncakuza** (*s. k.*), *v.* Grind anything very finely, into powder, etc., as mealies (acc.) into very fine meal, or wheat into flour. See *i-Ncakuncaku*. Cp. *qakaza*.

**Ncāla**, *ukuti* (*ukuthi*), *v.* = *ukuti ncalala*.

**Ncala**, *v.* = *ukuti ncalala*.

**Ncālala**, *ukuti* (*ukuthi*), *v.* Cover or lie before faintly, in a dim hazy manner, so as to obscure, as a mist or passing rain-shower obscures the landscape (acc.) beyond, or the shades of night render objects indistinct, or a layer of dust makes faint the colour or polish

of a table; waft or pass before one in a faint manner, as a whiff of something smelling; hence, get smelt faintly, or as a whiff = *ukuti halala*, *ukuti ncalala*.

**Ncālela**, *ukuti* (*ukuthi*), *v.* = *ukuti ncalala*.

**Ncama**, *v.* Eat before starting on a journey.

Ex. *sapuma singancamile*, we left without having taken anything to eat.

**um-Ncama**, *n. 5.* Food taken as above.

**i(li)-Ncamu**, *n.* Certain herb (*Othonna Natalensis*), whose roots are used as vermifuge for sheep and children = *i(li)-Cama*.

**i-Ncāmuncamu**, *n. 3.* A mere agreeing to anything that is said, a decision delivered without any consideration or exercise of judgment, as a chief accepting without further thought anything a favourite or headman may say, or a magistrate agreeing with everything a whiteman may say against his Native servant (used adverbially with *vuma*) = *i-Ncemuncemu*.

Ex. *asinx'acume incamuncamu*, he just merely believes or accepts anything they tell him (exercising no judgment of his own).

**ubu-Ncāmuncamu**, *n.* A smacking of the lips, as of children when eating something very nice.

**Ncamuza**, *v.* Smack the lips loudly when eating, as a person or child of coarse manners when eating anything nice. Cp. *htwabula*.

**Ncane**, *adj.* Small; little; few; young. Cp. *nci*; *ncinya*; *kulu* [Her. *angano*, a little; Chw. *nyenyane*; Ka. *cecana*].

Phr. *kumhlabe kwamancane* (*amatumbu*), it (the disease) pains or attacks him in the small intestines *i.e.* in the waist, just above the hips).

**Ncanya**, *v.* = *mponya*, *ukuti nca*.

**i-Ncapa**, *n. 3.* — see *i-nCapa*.

**isi** or **i-Ncape** (*Ncaphe*), *n. 3.* = *is-Ancape*.

**Ncasa**, *v.* = *ncusa*.

**Ncasha**, *v.* Keep close to a person (with *ku*, or acc.), stick to him, as a child clinging to its mother in a crowd, or a man keeping close to an influential friend so as to obtain his support; seek to save oneself by or behind another, or by prevaricating talk (with *nga*), as a person trying to get himself out of a scrape by pointing to some more important person guilty of the same action. Cp. *namatela*; *banda*.

**um-Ncashane**, *n. 5.* (N) = *um-Tungwa*.



**Ncashela, v.** Begin to put forth the ear, as mealies — the cob at this first stage appearing clinging fast to the mother-stalk = *beleta*.

**Ncashisela, v.** used only as below (C.N.).

Ex. *uku-zi-ncashisela*, to commend oneself to, try to please.

**i-Ncashuncashu, n. 3.** = *i-Neushuncushu*.

**Ncashuza, v.** = *ncushuza*.

**Ncaya, v.** = *ukuti ncalala*.

**isi-Ncayincayane, n.** = *isi-Newayincayane*.

**Ncayisela (with zi), v.** Act or speak nicely, flatteringly, so as to curry favour for oneself (N).

Ex. *amapoyisa lawa azincayisela ngati ku'belangu*, these policemen curry favour for themselves with the Whitemen by means of us (poor Natives).

**Ncē, ukuti (ukuthi), v.** Make a tinkling sound, as a glass or small bell when struck = *ncenceza*.

**isi-Ncē, n.** = *isi-Nqindi*.

**Ncebeleka (s. k.), v.** Talk away in an endless flow, as a loquacious woman scolding or a talkative person prattling away.

Ex. *kade uncebelekile*, you have been pouring out your talk ever so long.

**i-Ncebelezela, n. 3.** — see *i-nCebelezela*.

**Nceda, v.** Cover the *penis* with the prepuce-cover = *ncwada*.

Plur. *kam'nkomo, ngisho neyokweda*, he hasn't a beast, even a single one (*lit.* even one to cover the *penis* with — the phrase being taken from the practice of paying *lobolo* for a wife, and referring to the lack, on the part of the man, of a solitary beast merely to make repayment for the sexual intercourse with his wife).

**Kwa'Ncedangopondo, n.** = see *Kwa'Ncedangopondo*.

**um-Ncedo, n. 5.** = *um-Newado*.

**Ncēde, ukuti (ukuthi), v.** Become jealous, as shown in the face of a child when another receives a larger share = *ukuti hede*.

**um-Ncedede, n. 5.** Jealousy, as common among children or wives when others receive larger favours (= *um-Hedede*; cp. *um-Hobolo*); egg of a beetle.

**Nceka (s. k.), v.** = *enceka*.

**i-Nceku (s. k.), n. 3.** — see *i-nCeku*.

**ubu-Nceku (s. k.), n.** — see *ubu-nCeku*.

**Ncela, v.** Suck the breast, as a child, calf, etc. = *anya, ncinta*. Cp. *ncembuza; epusa*.

**i-Ncele, n. 3.** — see *i-nCele*.

**um-Ncele, n. 5.** Boundary or grass-border of a field (cp. *um-Kawulo; i(li)-Petelo; um-Sikelo*); (N) certain fine thatching-grass (= *i-nTungu*).

**i-Ncelebane, n. 3.** — see *i-nCelebane*.

**um-Ncelu, n. 5.** = *um-Ngeeln*.

**i-Ncema, n. 3.** — see *i-nCemu*.

**Ncembuza (Ncembuza), v.** Suck without drawing anything, as a calf after all the milk has been milked out or when the mother is dry.

**Ncemula, v.** Suck slightly when commencing to learn, as an infant or calf; just wet the throat with *utshwala*, etc., by getting a little drink somewhere; (C.N.) be fortunate, successful, prosperous.

**Ncemulisa, v.** Teach or lead an infant (acc.) or calf to suck by putting it to the breast, etc., for the first time.

**i-Ncemuncemu, n. 3.** = *i-Ncamuncamu*.

**u(lu)-Ncencence, n.** Anything giving forth a tinkling or slightly ringing sound, as a glass, small bell, or well-baked brick.

**Ncenceta (Ncencetha), v.** Tinkle (*trans.* and *intrans.*), as a glass, small bell, or well-baked brick when struck (= *ncenceza*; cp. *nqengeza*), or as the person so striking; keep the voice always on the ring, as a garrulous or scolding female.

**Ncenceza, v.** = *ncenceta*.

**Ncencezela, v.** (C.N.) = *nrepezela*.

**isi-Ncencezelo, n.** = *isi-Nrepezelo*.

**Ncenga, v.** Ask earnestly, beg, request, beseech, entreat a person (acc.), as that he do something; seek to obtain some right from a person (acc.) by treating him with unusual politeness, consideration or humouring, as though it were a favour being asked; ask him 'nicely', as when coaxing a fretful child or when requesting one's wage of an angry white-man. Cp. *cela; nrusa* [Hev. *ningira*, beg].

Ex. *ufana ukuncenga unlungu*, a white-man wants to be asked nicely (to do anything).

*angyikuncccaga*, I won't have any coaxing with him (but will just compel him without further ado).

**i-Ncengcangane, n. 3.** Fretful, peevish child or person who always wants coaxing or humouring in order to move him to act (= *i-nTetemisa, i-nBaugombongo*); kind of veldt-rush, whose roots are eaten by children.

**i-Ncengelana, n. 3.** — see *i-nCengelana*.

**i-Ncengelezane or i-Ncengelezela, n. 3.** A careful, gentle, considerate, coaxing

manner of treatment or behaviour towards another, as below — more often *i-Ngcengelezela*.

**Ncengelezela**, *v.* Treat carefully, in a gentle manner, considerably, coaxingly, as a new dress or nice pot (acc.) one wishes to preserve long, or one's delicate constitution (*um-Zimba*) by paying careful regard to health, or a child or servant whom for some reason one wants to treat with marked consideration. Cp. *vebedisa*.

**Ncengezela**, *v.* (C.N.) = *ncenga*.

**Ncêpe** (*Ncêphe*), *int.* (C.N.) = *urepe*.

**Ncepezela** (*Ncephezela*), *v.* (C.N.) = *ncepezela*.

**i-Ncete** (*Ncethe*), *n. 3.* (C.N.) = *u-Ngeda*.

**Nceteza** (*Ncetheza*), *v.* (C.N.) = *celeza*.

**Nci**, *adj.* Tiny, very small; very few = *unu*. Cp. *ncane; ncingane*.

Ex. *kwakwaci*, it was a tiny bit (the last syllable, though short, carries the accent).

**Nci**, *ukuti* (*ukuthi*), *v.* = *ukuti ngci*.

**Nci**, *ukuti* (*ukuthi*); with prolongation of the *i*, *v.* = *cibalala*.

**isi-Nci**, *n.* Aard-wolf (*Proteles cristatus*).

**i-Nciba**, *n. 3.* — see *i-nCiba*.

**Ncibilika** (*s. k.*), *v.* Melt (*intrans.*), dissolve, liquefy, as snow, butter, or any solid substance; lose one's rigidity, sternness, etc. *i.e.* become pleasantly supple, compliant, comfortable of body or mind, as a person whose bad-humour has passed off, or one who having been very cold has nicely warmed his body (used in perf.).

Ex. *ungayi mauje, kakancibiliki*, don't go now, he has not yet got rid of his morning irritability, etc.

**Ncibiliki**, *ukuti* (*ukuthi; s. k.*), *v.* = *ncibilika*.

**Ncibilikisa** (*s. k.*), *v.* Melt (*trans.*), dissolve, liquefy anything (acc.).

**Ncibiliza** or **Ncibilizela**, *v.* Drink or eat any thick liquid, as oil or slimy water, or a very juicy piece of fat.

**i-Ncibincibi**, *n. 3.* Any thick, slimy liquid, as oil, very juicy fat, etc. Cp. *i-Nciki-neiki; um-Cibilinti*.

**i(li)-Ncifi**, *n.* (N) = *i(li)-Ncimfi*.

**Ncifila**, *v.* (C.N.) = *ncimfila*.

**i(li)-Ncifili**, *n.* (C.N.) = *i(li)-Ncimfili*.

**Ncika** (*s. k.*), *v.* = *encika*.

**Ncikida** (*s. k.*), *v.* = *ncinza*.

**i-Ncikinciki** (*s. k.*), *n. 3.* Any slimy, dirtily slippery thing, to the fingers or feet, as greasy dish-water, or sliminess on a

river-stone (= *i-Minciminci, i-Ncibincibi*; cp. *i-nJimbilili; um-Cibilindi*); any 'nasty', disgustingly filthy thing, as a dirty dish-cloth, or dirtily served food; applied contemptuously to anything — 'dirty thing', 'dirty stuff'.

**Ncikisela** (*s. k.*), *v.* = *encikisela*.

**Nciikishi**, *ukuti* (*ukuthi; s. k.*), *v.* = *ukuti ncimikishi*.

**i-Ncimbi** (*Ncimbi*), *n. 3.* — see *i-nCimbi*.

**Ncimfa**, *v.* Express dislike or contempt by making with the mouth a sound resembling the *c* click, as do women (men making a sound approximating to the *x* click = *urimfa*).

**Ncimfela**, *v.* Make the above sound of dislike or contempt for or at a person (acc.) or thing = *ncimfela*.

**i-Ncimfi**, *n. 3.* Expression of dislike or contempt made as above (of men = *i-Nximfi*) — see *ncimfa*.

Ex. *uku-n-shayela incimfi ununtu* = *ncimfela*.

**isi-Ncimfi**, *n.* Person of a querulous nature, who finds pleasure in nothing, habitually expressing dislike or discontent, as above (men would substitute *isi-Nximfi* for this word if applying it to a man) — see *ncimfa*. Cp. *isi-Famxwele*.

**i-Ncimfili**, *n. 3.* = *i-Ncimfi*.

**Ncimikiji**, *ukuti* (*ukuthi; s. k.*), *v.* (N) = *ukuti ncimikishi*.

**Ncimikishi**, *ukuti* (*ukuthi; s. k.*), *v.* Do fully, completely, as when filling a bucket (acc.) right full with water (acc. or with *nya*), or when completely finishing off or perfecting any work = *ukuti ncimishi, ukuti nya*.

**Ncimiji**, *ukuti* (*ukuthi*), *v.* (C.N.) = *ukuti ncimikishi*.

**Ncimishi**, *ukuti* (*ukuthi*), *v.* = *ukuti ncimikishi*.

**Ncina**, *v.* Manifest delight, be delighted or joyful, as shown by children at some pleasant news = *taba*.

**Ncinci**, *int.* (C.N.) = *ngcingci*.

**Ncinci**, *adj.* = *nci*.

**Ncincisa**, *v.* Make rejoice (C.N.)

**Ncincita** (*Ncincitha*), *v.* Do anything with a pleasant easiness, as a Native reading English with easy fluency, a person working at his hobby or anything in which he has interest, a man drinking nice beer or chewing a juicy sugar-reed.

**Ncinda**, *v.* Suck food, liquid, medicine, etc. from the tips of the fingers, as a Native taking medicine (acc.) in this way



according to Native custom, or a child who has dipped his fingers into the jam-pot.

Phr. *anu! unu sengisibenzile nina, unu-utu augancin'adele*, oh! when I have done my work, a person will be able to dip in his finger to satiety, *i.e.* will be surprised at its fineness, won't want anything more.

**Ncindela, v.** Take medicine, as above, for another *i.e.* against him (acc.), as an *untakati* does, pointing with his finger towards the person he wishes to die, or as a young-man does for another over whom he wishes to attain ascendancy (cp. *tonya*); suck the finger and point it at another, as a threatening to him of evil. See *i-nfumbane*.

**Ncindisa, v.** Administer to a person medicine (doub. acc.) to be taken by the finger-dipping process as above see *ncinda*.

**um-Ncindo, n. 5.** Ground mealies or *amabele* already boiled, as the warts for *utshwata*, and into which the malt (*imi-Tombo*) is thrown.

**i-Ncinini, n. 3.** See *i-nCinini*.

**Ncinta (s. l.), v.** Out-do, beat another (acc.) in any contest, as when racing, dancing, parrying, hoeing, etc. (cp. *dhluta*; *talulata*); also = *ncela* [Sw. *shinda*, surpass].

**Ncintela (s. l.), v.** Get the better of another (acc.) in eating, as a child eating with greedy rapidity so that his companion at the same pot gets nothing.

**Ncintisana (s. l.), v.** Help to out-do one another, vie with one another, as above — see *ncinta* = *nygayisana*.

**Ncinya, adj.** Small; little; few; young = *ncane*.

**Ncinyane, adj.** Very small, little, few, or young, as above.

**ubu-Ncinyane, n.** Smallness; littleness; fewness; youngness.

**i-Ncinyanyana, n. 3.** Tiny little bit, or quantity, of anything. Cp. *i-nCosana*.

**Ncinza, v.** Nip, pinch sharply with the points of the fingers; bite the tongue, as some very pungent or acid foods, etc.; pinch up snuff (acc.) from the hand; dock or nip the end off a pumpkin-shoot, in order to force forward the pumpkin (cp. *tena*) = *ncweba* [Sw. *ti-uya*, pinch; Her. *ningota*].

Phr. *uku-xi-ucinza*, to reproach oneself, feel self-reproach or consciousness of having done wrong. Cp. *i-Nsda*; *i-Nyeta*.

*akuncinza na'ncinza na?* and don't you feel anything (pinching) — after having done such wrong?

**isi-Ncinza, n.** = *is-Ancinza*.

**isi-Ncinzakanye (s. k.), n.** = *isi-Ncinzwakanye*.

**Ncinzisa, v.** Help a person to pinch up *i.e.* give him a pinch of snuff (doub. acc.). Cp. *shiyela*.

**um-Ncinzo, n. 5.** (C.N.) = *um-Ncinze*.

**isi-Ncinzwakanye (s. k.), n.** Very good snuff, of which a single pinch will satisfy — *isi-Wisa*.

**Ncipa (Ncipha), v.** Become less, diminish, dwindle, decrease, wane, in any sense. Cp. *hluzeka*.

**Ncipaza (Ncipaza), v.** = *ncipisa*; also, make little of, disparage a thing (acc. = *filisa*).

**Ncipisa (Ncipisa), v.** Make become less or dwindled, diminish (*trans.*); decrease in size or quantity, as anything (acc.). Cp. *hluzi*; *ncipaza*; *puqula*.

**Ncisha, v.** Refuse to give a person something (doub. acc.) through meanness or niggardliness, as when a traveller begs for food and is denied, or a mother giving her children no food for punishment = *emana*. Cp. *guba*.

**Ncishana, v.** Act mutually as above, refuse to give generously one to another; sometimes applied to a person singly, when given habitually to such mean practices = *emana*.

Ex. *ngancishana lo'ncisi*, this is a stingy woman, she gives nothing to anybody.

Phr. *iximaba kuzincishwana, kuzi'ncabele*, one doesn't be stingy with news, if not being corn — as when coaxing a person to tell one the news.

**i(li)-Ncishane, n.** One of the two bony excrescences, like rudimentary hoofs, above the hoof or foot of animals, as the cow, dog, buck, etc.

**isi-Ncishani, n.** Stingy person, from whom nothing can be got, who gives nothing to anybody — *n-Nyodoyi*. See *ncishu*.

**um-Ncishanja, n. 5.** Outer-skin or cutis, such as peels off from the palm of one's hand after much hoeing or from around the sides of sores (cp. *isi-Kumba*); styte, of the eye (= *i-nKohlisa*).

**u(lu)-Ncishi, n.** (C.N.) = *u(lu)-Cifo*. Cp. *u(lu)-Banyo*.

**i-Ncisili, n. 3.** See *i-nCisili*.

**Nciyanciya, v.** Look about in a mentally agitated, ashamed or confused way, not knowing where to look, as one publicly abashed or a child caught in the act of doing wrong — *kuyakiya, vuyayoya*.

**i-Nco, n. 3.** Red ox with large white patches distributed about the body. Cp. *i-Xulu*.

**i-Ncodoba, n. 3.** See *i-nCodoba*.  
**i-Ncohiba, n. 3.** See *i-nCohiba*.  
**Ncoka (s. k.), v.** (C.N.) = *ncoma*.  
**Ncokola (s. k.), v.** Make fun or play by talking, as with a child, play or jest with it. Cp. *utela* [Her. *nyekera*, jest].  
 Ex. *uku-ncokolisa ingane*, to make a child to play *i. v.* play with it or make fun with it by talking laugh-provoking things.  
**Ncokolozza (s. k.), v.** = *cokolozza*.  
**Ncokolozzi, ukuti (ukuthi; s. k.), v.** = *ukuti cokolozzi*.  
**Ncola, v.** Rob, plunder, a person (acc.) of his property (acc. mostly used by women = *panga*); (C.N.) ill-treat, ill-use, in revenge or dislike.  
**Ncoma, v.** Report, announce, or declare openly or abroad, as a criminal openly confessing his actions (acc.), a man brazening forth his deeds or those of another (good or bad), or a messenger announcing the coming of some public personage.  
 Ex. *bamba, nziacomé*, go and report yourself or confess openly what you have done (to your master).  
*iramnomela uBani*, he reported or divulged him to So-and-so.  
**i-Ncombo, n. 3.** — see *i-nCombo*.  
**Ncömu, ukuti, v.** — mostly *Nycomu, ukuti*.  
**Ncomuka, v.** — mostly *Nycomuka*.  
**Ncomula, v.** — mostly *Nycomula*.  
**Nconca, v.** Gather food (acc.) from the field before it is quite ripe or fully grown, as mealies, sweet-potatoes, etc.  
**um-Nconco (with plur.), n. 5.** Young mealie-cob with the grains still unformed.  
**u(lu)-Ncondo, n.** Person with a natural halt of some kind in the leg, causing him to drag it after him, as it were (not as result of accident, or actual deformity — see *ullu-Nyonga*).  
**i(li)-Ncongo, n.** Fruit of below. Cp. *i(li)-Kiwane; um-Poba; is-Abumu*.  
**um-Ncongo, n. 5.** Species of wild-fig, bearing a hairy fruit slightly smaller but better flavoured than the *um-Kiwane*.  
**i-Ncongoshiane, n. 3.** (C.N.) — see *i-nGcongoshiyane*.  
**Ncono, adj.** — see *Nyconu*.  
**um-Ncono, n. 5.** Last small portion of excrement discharged by a person (and sought after by *abatakati* for evil purposes).  
 Ex. *bantatela ngomncono*, they (the *abatakati*) took him by his *umacono* (which they are said to watch for and collect) *i. v.* they

caused him *prolapsus ani*, as a result of their subsequent machinations.

**Ncontuka (s. k.), v.** (C.N.) = *ncotuka*.  
**Ncontula, v.** (C.N.) = *ncotula*.  
**i-Ncosana, n.** — see *i-nCosana*.  
**ubu-Ncosana, n.** — see *ubini-nCosana*.  
**i-Ncoshu, n. 3.** See *i-nCoshu*.  
**Ncoshoba, v.** Shave off the hair (acc. — word now nearly obsolete) = *puca, singa*.  
**i-Ncoshoba, n. 3.** = *i-nTsingo*.  
**Ncosholozela, v.** Persist or persevere at anything (in good or bad sense), as a person plodding industriously away at some tiresome work, a child persisting in doing wrong, or an importunate beggar constantly worrying.  
**i-Ncosi, n. 3.** See *i-nCosi*.  
**i-Ncosuncosu, n. 3.** — see *i-nCosuncosu*.  
**i-Ncoto, n. 3.** — see *i-nCoto*.  
**Ncötu, ukuti (Ncöthu, ukuthi), v.** = *ukuti boncu, ukuti ncomu*.  
**Ncotuka (Ncöthuka), v.** = *boncuka, moncuka, ncomuka*.  
**Ncotula (Ncöthula), v.** = *boncula, moncula, ncomula*.  
**i-Ncozana, n. 3.** — see *i-nCozana*.  
**Ncozulula, v.** (C.N.) = *conzulula*.  
**Ncü, adj.** = *nci*.  
**i-Ncübuncubu, n. 3.** = *i-Ncushuncushu*.  
**i-Ncuke, n. 3.** — see *i-nCuke*.  
**u-Ncukubili (s. k.), n.** An hermaphrodite or double-sexed thing; double-faced person, who unites himself with both parties in a conflict — comp. with *i-nCuke* (hyena, etc.), this animal being supposed by the Natives to be an hermaphrodite.  
**i-Ncükuncuku (s. k.), n. 3.** = *i-Ncushuncushu*.  
**Ncukuza (s. k.), v.** Irritate, aggravate, provoke a person (acc.) to get angry, by some word or action disliked. Cp. *qala; cokolozza*.  
**i-Ncukwe, n. 3.** See *i-nCukwe*.  
**i-Nculu, n. 3.** Abstemious person, small eater, one who takes just a little (of food or drink) and stops = *i-Nenuu*. See *nenuza*.  
**Nculuzza, v.** = *nenuza*.  
**i-Ncumbe (Ncumbhé), n. 3.** A thin porridge made of finely-ground meal and water, milk or amasi, for infants.  
**Ncuncu, adj.** = *nci*.  
**i-Ncuncu, n. 3.** (C.N.) = *i-Ncwincwi*.  
**i-Ncungulu, n. 3.** Tadpole (C.N.) = *u-Qashaqasha*.



i-Ncunu, *n. 3.* = *i-Ncuntu*.

Ncünü ncünü, *ukuti (ukuthi), v.* Eat just a little and stop, as a small eater or abstemious person = *ncunuza*.

Ncunuza, *v.* = *ukuti ncunu ncunu*.

Ncunza, *v.* Do little by little, gradually, by degrees, as when putting slowly away a large quantity of beer or food (acc.), or a disease gradually getting the better of one, or a woman hoeing a large field little by little; (C.N.) annoy.

um-Ncunze, *n. 5.* Third supply of milk, or milking, of a cow on the same occasion. Cp. *ama-Mbila, um-Pehlu, um-Gqobiyu*.

i-Ncupe, *n. 3.* — see *i-nCupe*.

i-Ncūshuncushu, *n. 3.* Any very finely-ground or powdered thing; food, paste, etc., made from such, as very fine porridge, etc. = *i-Ncubuncubu, i-Ncashu-neashu*. Cp. *i-nQavunqavu*.

Ncushuza, *v.* Grind or crush up finely or into powder, or fine pulp, as grain, medicine or soil (acc.), on the stone or with the finger, or in the mouth = *ncashuza*.

umu-Ncuza, *n. 5.* (C.N.) = *umu-Nyuzu*.

Ncwaba, *adj.* Look nice and fresh, be in a comfortably soft or supple state, as the veldt when softly covered with green in the spring, the body of a person when lithe and glossy from oiling, or a man well-off as to property, etc.

u-Ncwaba, *n.* Month beginning about or after the middle of July, when the grass is covering the veldt afresh with green, and coming between *u-Maquba* and *u-Mandulo* = *u-Ntloyile*.

ubu-Ncwaba, *n.* State of being as above — see *ncwaba*.

u-Ncwabakazi (*s. l.*), *n.* = *u-Ncwabu*.

i-Ncwabi, *n. 3.* see *i-nCwabi*.

Ncwada, *v.* Put on or wear the *um-Ncwada* = *nceda*.

Kwa'Ncwadangoondo (*Kwa'Ncwadango-phondo*), *n.* Far, far away (*lit.* there where they cover the penis with a horn) = *kwa'Mamengatahlwa*. Cp. *ama-Sugujugu*.

i-Ncwadi, *n. 3.* — see *i-nCwadi*.

um-Ncwado, *n. 5.* Light box, gen. made from the leaves of the *isi-Geeba* tree, for covering the end of the penis = *um-Ncedo*.

i-Ncwāncwala, *n. 3.* Nice looking, quiet natured person; ugly affair that has already got noised everywhere abroad; a great or general dancing about, as of several men doing the *uku-giyu* at once.

Ncwālela, *ukuti (ukuthi), v.* = *ukuti nca-lala*.

i-Ncwaleka, *n. 3.* (C.N.) = *i-Ncotebu*.

i-Ncwali, *n. 3.* See *i-nCwali*.

u(lu)-Ncwamba or Ncwambu (*Ncwambhu* or *Ncwambhu*), *n.* A hazy, cloudy covering or curtain obscuring or dimming objects behind, as a summer mist of smokiness of atmosphere that may obscure the distant landscape, a slight covering of dust upon a polished table, or a layer of oily matter on the top of stagnant water. Cp. *u(lu)-Ngwengwazi; u(lu)-Cwazi*.

i-Ncwatule, *n. 3.* See *i-nCwatule*.

i-Ncwayi, *n. 3.* See *i-nCwayi*.

isi-Ncwayimbana (*Ncwayimbhanna*), *n.* Simple, silly, foolish, helpless looking thing, as a noodle or simpleton of a man or a newly-born calf = *isi-Ncwuyincwayi, isi-Wambana; isi-Notonqwana*.

Ncwāyi ncwāyi, *ukuti (ukuthi), v.* Look out in a simple, silly, helpless manner, as above.

isi-Ncwāyincwayi, *n.* = *isi-Ncwayimbana*.

Ncwayincwayiza, *v.* = *ukuti ncwayi ncwayi*.

u(lu)-Ncwazi, *n.* = *u(lu)-Cwazi*. Cp. *u(lu)-Ncwamba*.

Ncwē, *ukuti (ukuthi), v.* Be perfectly clear or without obstruction to the vision, as a cloudless sky, or an open country without tree or hills. Cp. *ukuti cwe*.

Phr. *lit. uwe ixabu us'ebukweni bezinje*, it is clear (of clouds) is the sky, right away to where the relatives of dogs' wives live *i. e.* to the farthest horizon.

u(lu)-Ncwe, *n.* An open, treeless, hill-less country or tract of land.

Phr. *kukwa'Lunwe*, it is in an open, exposed, flat country. Cp. *kwa'Ntongasibi*.

Ncweba, *v.* = *ncinza*.

i-Ncweba, *n.* — see *i-nCweba*.

Ncwebula, *v.* Crack the whip at a person (C.N.). Cp. *twigila*.

i-Ncwecwana, *n. 3.* — see *i-nCwecwana*.

Ncweda, *v.* (C.N.) = *ncwada*.

kwa'Ncwedangoondo, *n.* (C.N.) = *kwa'Ncwadangoondo*.

um-Ncwedo, *n. 5.* (C.N.) = *um-Ncwado*.

Ncwela, *v.* Make even, straight, level, as the edges of cloth (acc.) when cutting it, or a mat or spoon when trimming it or finishing it off, or the floor of a hut so that there be no unevenness.

i-Ncwele, *n. 3.* (C.N.) = *i-nQala*.

- i-Ncweleha*, *n. s.* = *i-Nzeleka*.
- Ncweleka** (*s. k.*), *v.* Get or be made or done evenly, straight, level, as above (used in perf.) — see *ncwela*.
- i-Ncwepeshi*, *n. s.* See *i-nCwepeshi*.
- Ncwi**, *ukuti* (*ukuthi*), *v.* = *ukuti ngevi*.
- i-Ncwincwi*, *n. s.* Sunbird or Honeysucker, of which there are nearly a dozen varieties (*Cinnyris Afræ*; *C. chalybea*, etc.).
- ubu-Ncwincwincwi**, *n.* Deceitful, not straightforward talk, twisting about in this and that direction.
- Ncwincwiza**, *v.* Talk, as above.
- Ndā**, *ukuti* (*ukuthi*), *v.* Be plainly visible, exposed, as a kraal (= *obulu*); be quite full, satisfied with eating (= *suta*); also = *ukuti nka*.
- u-Ndaba**, *n.* A name figuring in the ancestry of several different clans, as the Zulu, Kumalo, Emambateni, Sibiya, etc., all of which claim descent from some person or persons called *u-Ndaba*; maybe the name was originally applied indiscriminately to any great chief, a disposition to such use being still apparently retained in Natal. The word is used to-day as the *isitakazo* of the *Kumulo* and other clans. See *u-Nilabezita*.
- u-Ndabakadengizibone** (*s. k.*), *n.* = *isi-Kulutshane*.
- u-Ndaba-kawombe** (*Nilabakawombhe*), *n.* — see *i(li)-Wombe*.
- u-Ndabankulu** (*s. k.*), *n.* — see *i-nDabankulu*.
- u-Ndabazandile**, *n.* Person with many affairs (gen. of a bad nature) in which he is concerned; (C.N.) used as an *isibongo* for an ox.
- u-Ndabezita** (*Nilabezitha*), *n.* The *isitakazo* of several clans (as the *Emambateni* and *Sibiya*), whose great ancestor seems to have been an individual (possibly one and the same) called *u-Ndaba*.
- N.B.* Upon the conquering of these smaller clans by Shaka, the use of the *isitakazo* seems to have been assumed by the Zulu clan, to whom it is now almost solely applied.
- i-Ndakandaka**, *n. s.* — see *i-nDakandaka*.
- u-Ndala** (*no plur.*), *n.* Edible fruit of the *i(li)-Lala* palm. Cp. *i-nGqaswulu*.
- Ndandaza**, *v.* State a matter (acc.) in an unduly long, exhaustive manner, stringing on detail after detail without end = *dandisa*.
- u-Ndasa**, *n.* Month beginning about or after the middle of January, and follow-

ing *u-Ntlotanja* 'when there is an abundance of new meales, so that the children leave it at the fireplace.'

**Ndawo**, *adv.* Anywhere; nowhere; any distance; at all; not at all; never. See *i-nDawo*.

Ex. *ungez'akufumanisa ndawo*, he will not come to find that (such a thing) anywhere. *nginene? ndawo?* I agree? never! *awako (umabela) ndawo*, there is none, absolutely, at all.

**Ndawonye**, *adv.* Together, in one place.

Ex. *zibeke ndawonye*, put them together, *balala ndawonye*, they sleep in the same place.

**i(li)-Ndāwu** (*Ndawu*), *n.* Native of a certain East-Coast tribe. Cp. *i(li)-Tonga*.

**umu-Nde**, *n. s.* = *umu-Mbu*.

**u-Ndelifa** or **Ndelitshé** (*s. l.*), *n.* Game of children, in which four stones are held in the hand, then a fifth tossed up and caught in the same hand. See *kobolu*.

**i-Ndenda**, *n. s.* — see *i-nDenda*.

**um-Ndeni**, *n. s.* Circle of relatives of the second order, not comprised within the present family, though connected with it intimately in the near past, as families whose great-grandfather may have been one, 'Cornish cousins', etc. (see *zulana*); sometimes applied to a single individual of this circle.

*I, kundla mundeni, kwetancle izibankwé*, the family-circle eats, and the lizards bask in the sun (*i. e.*, look on) = strangers must not expect the attention given to one of the family, things go by favouritism or nepotism.

*Impi gomundeni kayingene ng'owexisice*, the fight of the family is not entered by one of another tribe = a stranger doesn't mix himself up in domestic troubles.

*mundeni kawufakani 'mbedu*, the family-circle doesn't present one another with an *u(li)-bedu* (a brass neck-ornament originally presented by the chiefs to their favourites) = assistance is not to be expected from members of the family, who are more often engaged in mutual conflict.

**ubu-Ndeni**, *n.* Relationship of the second order, as above.

**Ndhla**, *ukuti* (*ukuthi*), *v.* Stare at, fix the gaze upon (acc.) = *ukuti ndhlo*. Cp. *goluzela*.

**ama-Ndhla** (*no sing.*), *n.* — see *am-Andhla*.

**i(li)-Ndhlabi** (*Ndhlabhi*), *n.* Billow or wave of the sea; also = *i(li)-Hlabi* [Sw. *wimbi*, wave].

**u-Ndhlamvuzo**, *n.* An *isibongo* of Cetshwayo; (C.N.) person paid or bribed to do something secretly for another.



i(li) or i-Ndhle, *n. f.* Human excrement. Cp. *u(tu)-Turi* [prob. akin to *indhle*, *pandhle* — cp. *uku-ya ngapandhle*, to go to stool — Her. *otu-ze*].

Phr. *washiywa indhle*, he was left behind by excrement *i.e.* his bowels moved involuntarily, as with children. — Even men, when quaking under the dread of impending evil, are said to gather together in the cattle-fold and be subject to the same misfortune — the fright probably turning the stomach, with this result. Animals of the feline kind are also noted for this peculiarity when excited with rage.

**Ndhlo, ukuti (ukuthi), v.** = *ukuti ndhlo*.

**u-Ndhlovu-yenduna, n.** Species of Waxbill, resembling the *i(li)-Ntityane* but going only three or four together, not in large flocks.

*N.B.* The cry of this tiny bird is said to be *Ngingangandhloru gumbuu*, I am as big as a bull elephant!

**um-Ndhlunkulu, n. f.** — see *um-nDhlunkulu*.

**i(li)-Ndhlwane, n.** Certain kind of trap for catching birds, formed like a small cage of sticks; used contemptuously of a small kraal or single hut standing 'like a bird trap' on the veldt = *i(li)-Dhlwani*.

**um-Ndhlwane, n. f.** = *um-Wandhlwane*.

**Ndi, ukuti (ukuthi), v.** Go flying up into the air, as a bird from the ground, or a piece of paper taken up by the wind. Cp. *ukuti lwi*.

**Ndi, ukuti (ukuthi) — gen. with prolongation of vowel, v.** Take out largely or deeply anything of a soft nature, as porridge (*ace.*), *amusi*, pumpkin-mash, etc., with the hand or ladle; strike a heavy blow on any soft thing with a stick, as on the body of a cow or woman, or a snake = *ndinya*; also = *ukuti ndindilizi*.

**u(tu)-Ndi, n.** Brim, edge, as of a cup, box, pit, book, mat, or the land (*i.e.* horizon) = *u(tu)-Siko*, *u(tu)-Dini*; cp. *u(tu)-Cilo* [Ga. *lu-kiulo*, edge of cloth; Sw. *u-pi-ulo*].

Ex. *sika ndi, lube lunge*, cut the edge and let it be one *i.e.* straight.

**u-Ndicosho, n.** Anthrax = *um-Bicosho*.

**u-Ndida, n.** = *u-Ngulazibaya*.

**i(li)-Ndiki (s. k.), n.** Person (mostly girls) suffering from some neurotic or hysterical disease (perhaps St. Vitus's Dance) prevalent in the north of Zululand; a leper (this application of the word is of very recent use, probably from the wasting away of the fingers, etc. of the sufferers — see *i-nDiki*).

**ama-Ndikimana (s. k.; no sing.), n.** Any

heavy, squat-bodied vessel, as a kitchen-cauldron, or broad short *imbiza*.

**i-Ndikindiki (s. k.), n.** — see *i-nDikindiki*.

**u-Ndimimbili (Ndimimbili), n.** False, double-tongued person; traitor.

**Ndinda, v.** Rove about, wander without any useful object, as an idler among the kraals, or a loose girl; fly about here and there, as locusts or as the feathers of a man's head-ornament.

**um-Ndindi, n. f.** Irresistible desire to go a-roaming, to 'go off with the crowd', such as comes over a child when he sees a party of his companions going off anywhere; attraction to roam induced by such a moving crowd.

Ex. *abafana bahambile, batata unadindi awangela*, the boys have gone out, they were drawn off by the attraction of the wagon,

*amantombazana ka'Bani esa ngamandindi ekaya, was'chumba nayo*, So-and-so's girls came in an enticing crowd to the kraal, and she went off with them.

**Ndindilizi, ukuti (ukuthi), v.** Be quite level, even, or straight round, as the brim of a cup, the face of a coin or floor of a hut; also applied to persons or things of an equal height, or a perfectly flat plain.

**um-Ndindimana, n. f.** An *imbiza* of a medium, not large size. Cp. *u(tu)-Hoho*.

**Ndindiza or Ndindizela, v.** Make a low rumbling sound, rumble, as distant thunder or a train, or large troop of cattle trotting along.

**i-Ndingi, n. f.** — see *i-nDingic*.

**Ndingilizi, ukuti (ukuthi), v.** = *ukuti ndingilizi*.

**Ndini, enclitic** without any clearly-defined meaning, but gen. equivalent to Eng. 'good, good old; poor, poor old', and always affixed to the end of a noun.

Ex. *yeku okwako nM-ibi-ndini!* just think of his (troubles), poor Mzila!

*mina, 'ntombi-ndini!* come here, my good girl!

*sigamahlalilele nMandanda-ndini!* we shout with joy for him *i.e.* we congratulate him, good old Mandanda!

**Ndinya, v.** = *ukuti ndi*.

**Ndipaza (Ndiphaza), v.** = *utipaza*.

**isi-Ndiya (with plur.), n.** A hollow vacateness, haziness, that seems to cover the sunken eye of a person when dead or dying, fainting, etc.

Ex. *ametho ake a'ene-ndiya*, his eyes are sunken and lifeless, as from hunger, wasting fever, etc.

**Ndiya ndiya, ukuti (ukuthi), v.** = *utiyazu*.

**isi-Ndiyandiya, n.** A swimming-round of objects before the vision, general perplexity or confusion of sight and mind so as not to know exactly where one is, as when suddenly stunned or giddy (cp. *isi-Zululwane*); certain plants (*Bersama lucens* and *Spermacoce Natalensis*) eaten by a man before appearing in a Native court as a charm in order to throw the minds of those trying the case into a general confusion.

**u(lu)-Ndiyane, n.** Worthless indolent person who merely saunters lazily about.

**Ndiyaza or Ndiyandiyaza, v.** Have everything going round for one, be or get mazed, generally mixed up in vision or mind, as a person stunned, or come over giddy.

**Ndiza, v.** Fly, as a bird = *papa* [Skr. *vi*, bird; Ndó. *o-ndira*, bird; Her. *o-nderu*, bird; Sw. *ndego*, bird; Kwe. *tisi*, bird].

**Ndo, ukuti (ukuthi), v.** Deal a thumping blow, pommel, punch = *ndonya, ukuti ndu*.

**Ndóboasha, ukuti (ukuthi), v.** = *ukuti díca*.

**i-Ndokoza, n. f.** — see *i-Ndokoza*.

**isi-Ndólondolo, n.** = *isi-Ndulundulu*.

**Ndoloza, v.** = *ndululza*.

**Ndonda, v.** Breath with a wheezing sound, as one suffering from asthma or in the last stages of illness (cp. *ama-Bongo*); purr, as a cat.

**um-Ndondo or Ndondondo, n. f.** Last wheezing, gasping breathing of a dying person; sometimes applied to the deep, difficult breathing of an asthmatic or consumptive person.

Ex. *as'ehlezi ugomulondo*, he is now living by his last breath *i. e.* is almost dead.

**Ndonya or Ndondonya, v.** Deal a thumping blow with the fist or other blunt instrument, punch, pommel, as one person another (acc.) = *ukuti ndo, ndunya*.

**Ndu, ukuti (ukuthi), v.** = *ukuti ndo*.

**Nduluka (s. k.), v.** Come or go, *i. e.* get brought, sent, taken, drawn, etc., in a long continuous flow, as mucus from the nose of a child, people streaming from a church, cattle or wagons going uninterruptedly along a road.

Ex. *giboku kwasa, kundubuka imvula*, ever since dawn there has flowed rain continuously.

**Ndulula, v.** Make come or go *i. e.* send, bring, take, draw, etc., anything (acc.), as above.

**isi-Ndulundulu, n.** Vacant-looking, foolish,

ignorant individual, as a simpleton from the country parts, who merely looks at everything without understanding anything = *isi-Ndolondolo*.

**Ndululza, v.** Look vacantly, fix the eyes on a thing without seeing or understanding it, as a delirious person, or (metaphor.) an ignorant or foolish person gazing at something that has no meaning to him, as a Kafir gazing at the printed page of a book = *ndoloza*; cp. *dhluluzela*.

**i-Nduluzane, n.** = *i-nDulo*.

**u-Ndume, n.** Large quantity, as of beer, corn, cattle, etc. Cp. *i-Ndumduma*.

**i-Ndumduma, n. f.** Large, immense thing (of bulk), as stone, hut, heap of corn, box, etc. Cp. *u-Ndume*.

**isi-Ndundundu, n.** = *i-mBovane*.

**Ndunya, v.** = *ndonya, ukuti ndu*.

**Ndwā, ukuti (ukuthi), v.** = *ukuti ndwe*.

**Ndwa, ukuti (ukuthi), v.** = *ndwaza*.

**Ndwamela, v.** = *ndwebela*.

**i-Ndwandwe, n. f.** Any very tall, long thing, as man or tree = *u-Ndwendweni*.

**Ndwāza, ukuti (ukuthi), v.** = *ndwaza*; also, delay, dilly-dally, in speaking, delivering a message, etc., merely 'gaping'.

**Ndwaza, v.** Fix the eyes intently and immovably upon, gaze fixedly at (acc. with *ela* form) or into space, as when thinking (in perf.). Cp. *ndweza*.

**Ndwā, ukuti (ukuthi), v.** Be very or quite white or bright, as country covered with snow, a white dress, or the land bathed in bright moonshine; be light, cheerful, reposed, as one's heart or mind (with *i-nTliziyo*) (= *ukuti qwa*); also = *ndweza*.

**Ndwe, ukuti (ukuthi) — with prolongation of the vowel, v.** Get carried away in meditation, as one's mind or heart (*i-nTliziyo*), wander far away in thought, as when a person silently recollects the old places or companions (with *nga*) of his childhood, or gets a-thinking strongly of some absent friend, home, etc. = *ndwebela, ndwemela, ukuti ndwa, ndwamela, ukuti utwi*.

Ex. *intliziyo iloku ile ndwe ngoBani*, my mind is all along thinking longingly, fondly of So-and-so (perhaps a distant friend, or very dear companion of one's childhood).

**Ndwebela, v.** = *ukuti ndwe*.

Ex. *as'endwebela khaya: washiya unina ayulu*, he is thinking longingly of his home, (where) he left his mother sick.

**Ndwemela, v.** = *ukuti ndwe*.

*um-ndweze = helia*





um-Nembenembe (*Nembhenembe*), *n.* 5. (C.N.) = *i-nGotsha*.

u-Nembeza (*Nembheza*), *n.* The good principle in the heart of a man, prompting him to do good and avoid evil, the conscience. Cp. *u-Govana*.

Ex. *ugovana ati angqinshantshe leyo'ato, uembeza ubuy'ali angqiyike*, the *ugovana* says let me steal that thing, and the *u-ubeza* afterwards says let me leave it be.

um-Nembo (*Nembo -no plur.*), *n.* 5. Shell or shells, used as a bracelet, supposed to give power to the wearer to hit his mark - see *nembo* (C.N. fr. Xo.).

Nembuluk (*Nembhuluka*), *v.* = *tembuluka*.

Nembulula (*Nembhulula*), *v.* = *tembulula*.

i-Nembunembu (*Nembhunembhu*), *n.* = *i-Nushunushu*; more rarely = *i-Nembuluk*.

Nembuza (*Nembhuza*), *v.* = *neushuza*.

o(lu)-Nemfu, *n.* Loss of appetite, disinclination for food generally, as of a person, or of a calf growing out of the suckling period.

Nemina-kaloku, Nemina-nakaloku, Nemina-naloku (*kalokhu*), *adv.* = *nanamhla loku*.

Nemuza, *v.* Speak in a drawling, slow manner, as some people naturally, or as one seeming not to clearly know what he is talking about.

Nēne (*Neene*; sometimes also short - more commonly as *mnēne*), *adj.* Affable, of gentle kind disposition, courteous [Ga. *nene*, pleasant; Kamb. *nene*, nice; Sw. *nino*].

isi-Nene, *n.* Bunch of tails or strips of skin forming the front-dress of a man, covering the private parts. Cp. *i(li)-Beshu*; *i-nJobo*; *umu-Tsha*.

ubu-Nene, *n.* Affability, gentleness or kindness of manner or disposition, courteousness; also applied, as below only, to the 'right hand side' of a person (cp. *ubu-Nale*; *i(li)-Kobho*; *posu*).

Ex. *uma umuntu eciswa empini, ulale ngesobhane*, when a person is knocked down in a fight, he should lie on his right side (so as to be able to guard his body with his shield which is held in his left hand).

*ahlezi ngokicesobhane kcamu* (for *nami*), he sits on my right-hand side.

uku-Nene, *n.* dialect for *ubu-Nene*, mostly used by the coast tribes and in Natal.

i-Nenevu or Nenevana, *n.* 3. Little bunch of wrinkled or folded flesh, applied to a tiny infant just after birth.

um-Nenezo, *n.* 5. Short *isidwaba*, made

of skin about six inches broad, and worn by adult girls during the menstrual period or when 'walking out'. Cp. *um-Kindi*.

Nenga, *v.* Be nauseating or disgusting to a person (acc.), be distasteful, offend in a disagreeable manner, as food prepared in a filthy manner, or talk of an offensive or disgusting nature; *nengwa* (*pass.*), be disgusted, or disgustingly offended with, *i. e.* dislike, have a distaste for. Cp. *enyanya* (which is stronger); *shipa*.

Ex. *kuyangiyenga bke'kudhla* (or *ukwenzu kwalowo'umu*), it is offensive or disgusting to me, is this food (it turns my stomach), or the action of that man.

*ngawengwa yileto'xiri lokuti*, I was offended by, or I disliked, that word, namely, etc. *wawengwa ukhamba kwake kwokudakua*, he was displeased with his drunken life.

Nengeka (*s. k.*), *v.* Get to be disgusting, distasteful, or offensive, as one person or thing to another (with *ku*) by his displeasing ways or its disgusting nature.

Ex. *sonyiyangeneka kuye*, I am now an offence, or distasteful thing, to him.

Nengela, *v.* Nearly arrive or reach to a place (with *ku* or *loc.*; cp. *eipela*); be very near to (reciproc. form with *na*).

Ex. *sali sisawengela emlalazi, sabuya*, when nearing the Umlalazi, we returned.

*umuxi wake uwenglene nevinkili*, his kraal is very nearly at the store.

Nenka (*s. k.*), *v.* Be squeamish, as the stomach (*i-nTliziyo*) = *nenkezela*. Cp. *nengwa*.

Nēnke, ukuti (*ukuthi*; *s. k.*), *v.* Do in the smallest degree, be on the point of doing or almost doing, as a nail just on the point of emerging through a plank, or a person just taking a 'mere taste' of something to eat = *ukuti nuke*, *ukuti muu*.

Ex. *zali zisali nenke ukunyena, ngaxikaliwa*, I turned them back, just as they (the cattle) were entering, or about to enter (the field).

*w'andla ukhambona eti nenke (ukupuma) emnyango*, he just saw him slightly appearing (or just on the point of emerging) at the door, when, etc.

um-Nenke (*s. k.*), *n.* 5. Slug; also certain sea-slug.

Nenkezela (*s. k.*), *v.* = *nenka*.

Neno, *prep.* or *adv.* On this side, as of a river or road *i. e.* towards the speaker (with *kwa*); to this side, towards here, this way. Cp. *pesheya*; *ngatapa-ya*.



Ex. *knuyawua kwen'faswa*, it is on this side of the Intuzwa River.

*waza wenu!* come to me or us here.

*ugihlangana naye, eza wama*, I met him coming towards this way.

**Nentsa** (*s.l.*), *v.* Do in a feeble, scarcely perceptible manner, scarcely doing at all, from want of power, as a very weak child crying or sucking, or a sick strengthless woman hoeing; (C.N.) delay from pleasure, dally.

**Nēpu, ukuti** (*Nēphu, ukuthi*), *v.* = *ukuti nabu*.

**Nepuka** (*Nephuka*), *v.* = *nubuka*.

**Nepula** (*Nephula*), *v.* = *nubula*.

**ama-Nēpunepu** (*Nēphunephu*), *n.* = *ama-Nabunabu*.

**Neta** (*Netha*), *v.* Get wet or rained upon, *i.e.* by something falling from above, as rain, mist, spray (not from dew, or falling into water = *ukuba manzi*), Cp. *na*.

Ex. *bafika benetile* (or *benetile incula*), they arrived wet (with rain).

*ugakweta, uma ubamba wanye*, you will get wet, if you go now.

*uku-neta intlamba ukulewa intlamba*.

**Nēte nēte, ukuti** (*Nēthe nēthe, ukuthi*), *v.* = *ukuti nekende, ukuti zinzi zinzi*.

**Netezeka** (*Nethozeka*), *v.* = *nekendeka, zinzu*.

**isi-Nēvaneva**, *n.* Anything that persistently clings or sticks to one, not readily removed or passing off, as birdlime, glue, tar, or (metaphor.) a bad name or brooding ill-feeling. Cp. *ukuti neve*.

**Nēve, ukuti** (*ukuthi*), *v.* Cling or stick persistently to anything, as birdlime or glue to one's finger (with *ku* or *loc.*), a bad name, or an undesirable person persistently clinging to another.

**i-Neve**, *n. 3.* A game resembling 'touch,' played by children = *ama-Wu, i-Nembe, i(li)-Petwa*.

Ex. *asabekana inere!* let us play touch!  
*Nanti!* There you are!

**i-Nevu**, *n. 3.* (C.N.) = *i-Nontfi*; certain parasitical plant from whose leaves bird-lime is made.

**Neze**, *adv.* Not at all, not even slightly — only used with a negative verb, and in use confined mainly to Natal. See *i(li)-Ze*.

**Nfifa**, *v.* Let off or let escape gas, etc., with a hissing sound, as a sour-milk calabash or bottle of any fermenting stuff, when the stopper is not tight.

**Nga**, *prep.* and *adv.* About, concerning, as an affair; about, in the vicinity of, as a

person or place (with *ku* or *loc.*); towards, in the direction of (with *ku* or *loc.*); against, by, as a wall or tree; on account of, for; by means of, through; also used to express admiration, grief, etc., equivalent to Eng. 'oh' [Ha. *gure*, by; Mal. *ku* over against].

Ex. *ugikulami ugure*, I don't speak about you.

*lega'afititili eyakawu*, that disorder of things about you or over towards you.

*knowise ugribhu*, stand it against the boy *i.e.* the wall.

*guguxwara uyambaba*, it was stabled by, or with, an assagai.

*wabamba ugsetimulo*, he went by train.

*ugihlala ugure*, I remain on your account.

*kuya ugali*, it went, or was done, as we wanted.

*yeke uMzila, uyekubi yake yhashi!* oh my! for Mzila and his (fine) gelding of a horse!

*waye uyomntwanini!* alas! for my child!

*yo! ugali!* (or *ugali suben ukuto!*) no, for us! *i.e.* there's nobody like us (in a good or bad sense, as when landing our fine dancing, or lamenting our hard lot).

**Nga**, *aux. verb.* sign of the potential mood.

Ex. *uyingahamba*, I may, or can, go.

**Nga**, *aux. verb.* used in conjunction with a pronoun, and followed by the optative of the verb, to express a wish or desire — prob. contr. of *ugali*, and rarely used.

Ex. *nami enya* (or *inya*, or *unya*, or *ugi-nya*) *ugingahamba*, it is as though I too should, or could, go = *nami kwingali uyingahamba*.

*waye enya* (or *inya* or *unya*, or *onye*) *uyahamba*, and he too, it is as though he should go (in that the speaker wishes it); or, and he too, it is as though he could or would go (in that he himself seems to be desiring it) = *waye kwingali uyahamba*.

*uyanya uyingahamba; wanya uyahamba; wanya uyahamba*, etc., in past time, and in both senses, as above.

**Nga**, *utr.* (mostly in Natal) = *ugabe*.

**i(li)-Nga**, *n.* = *i(li)-Nyabaha*.

**ama-Nga** (*no sing.*), *n.* Lie or lies, what is untrue; stories, tales, statements which by propriety one ought not to be making (even though true in fact), as of a chatterer who goes relating all manner of 'stories' about others [Sw. *wonyu*, lie; Her. *onyandyo*; Reg. *manu*; Al. *ru*, tell lies; Wol. *nar*].

Ex. *ug'manga*, it is lies, it is false.

*umanga!* not so! not as you say! (as when checking a person in some statement, the word being quite polite and having no re-

ference to lies); no! it's nothing (I have come about or have to say); it's nothing of consequence (as to allay expectation, in opening a statement); don't mention it! what do've say (expressing strong assent).

*amanga, 'ukosi! ngi'a kukubikela nje, it's nothing, sir! I merely come to report to you, etc.*

*amanga bo! umhlo! don't mention it! it was perfectly wonderful.*

*umamanga, you tell liars; you are a liar; also, you are untrue, you tell stories, you are tale-telling (where his statements, though possibly true, are called amanga in order to express strong disapproval of his faithless chattering about them).*

*kukana amanga enyike ugaw'ezwa ngaye, there are some tales or rumours I once heard about him.*

Phr. *'umamanga!'* *'Ngi'mamanga? ngi-yinywe. yiai?'* 'You have (i.e. tell) lies!' 'I have spots? am I then a leopard?' — being a play on the word *'maNanga* (spots like those of a leopard).

**isi-Nga, n.** Place overgrown with *umu-Nga* thorn-bush; used also as a noun formation of *ngati* (as though, as if), to express contempt at 'a little bit of a thing' or 'a good-for-nothing thing', as below.

Ex. *aku'tshwaki loko; isingu nje, this is not beer; it's a mere pretence or deception (kungati kuy'ibo, inganti akuy'ibo), as to its quantity or quality.*

*umyinka isinga ngubu (or isinga masi, etc.) lesi, ngiyakwesa-ni ngaso? you give me this 'appearance' of a blanket (or of sour-milk, etc.); what do you think I am to do with it? — as when despising its worthless quality, or its insignificant quantity.*

**umu-Nga, n. s.** Several kinds of mimosa thorn-bushes (*Acacia horrida* or Doornboom; *A. Natalitia*; *Dichrostachys nutans*, etc.).

Phr. *qibuyele! ng'elomunya! ng'elomtolo! lidlala lidlale intangana! burrah! it's an umungu (that is one thriving on the umu-Nga bush)! it's an umtolo (or one thriving on the um'tolo bush)! it eats with its little neck hidden away! — cry of a boy who has found an *i-cinbi* caterpillar, which are eaten with great delight.*

*N.B.* The *umu-Nga* bushes, like the *euphorbia*, *um-Kiwace*, etc., have the reputation of being dangerously attractive to lightning, which apparent superstition, from the resinous nature of their wood, may probably be a truth.

**Ngaba, adv.** (C.N.) = *nyabe*.

**i(li)-Ngababa, n.** = *u-Ngolanetele*; (N) certain brownish, crested, swamp-bird.

**um-Ngababa, n. s.** = *um-Ngabazane*.

**Ngabanye, pron. adv.** One by one (with nouns of the first class); through or by means of others; as far as others are concerned, for or about others.

Ex. *sondelani ngabanye, approach one by one, one at a time.*

**Ngabaza, v.** Conjecture, suppose or think a thing (acc.) or about a thing (with *nga*) with some doubt or uncertainty. Cp. *kononda*.

Ex. *ngiyungabaza ukuti bangalala ekutini, I think that perhaps they may pass the night at such and such a place.*

*besingabaza kodwa ukuti uyakujika, we were conjecturing however that he would arrive.*

*angungabaxi na'kungabaxa, I have no uncertainty at all i.e. I feel quite sure.*

**um-Ngabazane, n. s.** Greediness (wanting all for oneself), jealousy (at seeing another with a larger quantity) = *is-Angabe*; *um-Bombombo*; *um-Ngababa*. Cp. *um-Ngandeni*.

**Ngabe, adv.** Perhaps, may-be = *ingabe, mhlawumbe*.

**Ngabeza, v.** Have a kind of uncertain thought or purpose, as that something may (*nyabe*) happen, be the case, or that one may do something — prob. akin to *ngabaza*.

Ex. *kade ngikungabaxa ukuti ngokubona, I have just been having a thought (presentiment, etc.) that I might see you.*

**Ngahle, verb. part.** It would be well, or better — see Exs. under *Hle*.

**Ngahle, aux. verb.** = *ngase*.

**Ngaka (s. k.), adj.** Of such asize or quantity as this; hence, so large; so small; so few; so little; so much; so many. See *ngako*.

Ex. *umyinka imali engaka? you give me money of this quantity? — expressing wonder either at its abundance, or small quantity.*

*watata-pi isitsha esingaka? where did you get so large a pot from?*

*us'engaka, is he then so big already! — as when admiring a child.*

**Ngakanana (s. k.), adj.** dim. of above.

Ex. *us'engakanana, he (the child) is already just so (shown by the hand) slightly big; or, is he then so a little big, or big-gish (a diminutive sense of 'so big')? — when expressing slight admiration of his growth.*

**Ngakanani (s. k.), adj.** How great in size or quantity? hence, how large? how small? how much? how many?; also used with neg. to express 'not large; not much; not many.'



Ex. *ingakanani imali yako?* how much is your money?

*ingakanani ixinkomo zake? kazingakanani,* how many (i.e. how great a quantity) are his cattle? they are not (worth asking) but few.

*akungakanani loka,* it is not much is that i.e. it is not worth talking about, it is quite insignificant.

**ubu-Ngakanani** (s.k.), *n.* How-much-ness i.e. the quantity or size of anything.

Ex. *ngisho ubungakanani layo (baso),* etc., I mean its amount or quantity (as money), their number (as cattle), etc.

**Ngaka-yá** (s.k. - last syll. accented), *adj.* Of such or so great a size or quantity as that over there - see *ngaka*.

**Ngaki** (s.k.), *adj.* How many? [Her. *ngapi*; Com. *ngani*; Kag. *ngai*].

Ex. *ixinkomo zako zingaki? O! kaxixinyaki,* how many are your cattle? Oh! they are not many.

**Ngako** (s.k.), *adj.* Of such a size or quantity as that; hence, so large, so small, so much, so many, so few, so little, as that. See *ngaka*.

**Ngako** (*Ngakho*), *adv.* On account of that, therefore; about or concerning that; also used to express 'in the proper or correct way' (= *ngokuyiko*).

Ex. *ngisho ngako,* I say so on that account. *angazi wama nyenze ngako, y'ini?* I don't know whether I have done it properly or not? *ngako loku, ngako loku,* presently, bye and bye (C.N.).

**Ngakona** (*Ngakhona*), *adv.* About there, in that vicinity, in that direction; on that account, by reason thereof; also expressing 'well, properly, truly, etc.'

Ex. *u! konje basho ngakona,* oh! they said so on that account then.

*utukutele ngakona,* he is angry with reason, having good grounds.

**Ngaku** (s.k.), *adv.* or *prep.* Towards, in the direction of, over against.

Ex. *ngakubona (ishungu), lithela ngakuyo intsika (or ngas'entsikeni),* you will see it (the snuff-box) standing by or near the post.

**Ngakubo** (s.k.), *adv.* Towards his, or their home, kraal, etc.

Ex. *us'eye ngakubo (kwake),* he has already gone towards his home or kraal.

*sexitye ngakubo kwazo,* they (the cattle) have already gone towards their kraal.

**Ngakumbe** (*Ngakumbhe*), *adv.* May-be, possibly, perhaps. See *kumbe*.

Ex. *ngakumbe uyabafisi, una uyashe-shisi,* possibly you may not overtake them, if you don't make haste.

**Ngakwesokholo** or **Ngakwesokohlwa** (*Nyakwesokholo*), *adv.* and *prep.* On, at, or towards the left hand side = *ngakwesobuncele*. See *ili-Kohlo*.

Ex. *kungakwesokholo kwami,* it is on my left.

**Ngakwesobunene** or **Ngakwesokunene** (s.k.), *adv.* or *prep.* On, at, or towards the right hand side = *ngakwesokuposa*. See *ubu-Nene*.

**Ngalapa** (*Ngalaphu*), *adv.* About or towards here; this way.

Ex. *hambani ngalapa,* go this way.

**Ngalapa-yá** (*Ngalaphu-ya* - last syll. accented), *adv.* Over there, over there about; in that direction over there; that way over there; on the other side of (with *kwa*), as of a river or hill (cp. *ngapesheya*).

Ex. *ixwe labeSutu lingalapa-ya kwaNti,* the country of the Basutos is on the other side of the Drakensberg.

*hambani ngalapa-ya,* go that way over there.

**Ngalapo** (*Ngalapho*), *adv.* About or towards there; that way there; in that direction there; on the further side of (with *kwa*), as a river or hill.

**Ngalé** (with accent on the last syllable), *adv.* There far away; over there away; away on the far side of (with *kwa*), as of a river or mountain.

**Ngaloko** (*Ngalokho*), *adv.* On that account; therefore; about or concerning that.

**Ngaloku** (*Ngalokhu*), *adv.* On this account; therefore; about or concerning this.

**Ngaloku-yá** (*Ngalokhu-ya*), *adv.* On account of that there; about or concerning that over there.

**Ngamandhla**, *adv.* Strongly, powerfully, forcibly; by force or compulsion; energetically, with spirit; violently; quickly; loudly.

**i(ii)** or **um-Ngamanzi**, *n. s.* Certain trees resembling the *um-Sasane* from whose bark fibre-ropes, etc., are made.

**Ngambu**, *ukuti* (*Ngambhu, ukuthi*), *v.* Bubble or make a bubbling sound, as a calabash when the water is poured from it, or as the water itself; play badly, strum without melody, on the *udlu*. *Gubu* = *ngambuza; ukuthi ukunqipa*.

**Ngambuza** (*Ngambhuza*), *v.* = *ukuthi ngambu*.

**Ngamhla** (*m* being contr. fr. *ma*, hence sounded separately), *adv.* On the day when = *mhla*.

Ex. *ngamhla sifikayo ekuya,* on the day we arrived home.

i-Ngana, *n. s.* = *i-Ngane*.

um-Ngandeni, *n. s.* Envy, hateful jealousy (stronger than *um-Ngabazane*), as between two branches of a family. Cp. *um-Hamu*.

um-Ngandiya, *n. s.* = *um-Ngandeni*.

um-Ngane or Ngani, *n. l.* Companion, comrade, dear or familiar friend. Cp. *um-Hlolo* [Ga. *myanda*, brother — prob. akin to *i-Ngane*].

Ex. *e! 'umgane!* hail, friend! — a common word of salutation by a man entering the kraal of another (see *kuleka*).

i-Ngane, *n. s.* Infant or small child; hence applied to a fetus (perfected — cp. *um-Bungu*); parents would call their children by this name, even when adult; men would also call all girls, even adult, by this name [Ga. *kana*, a sucking child; Sw. *ki-jana*, child; Her. *omunyama*, infant — fr. *nyama*, suck; *omuyagona*, darling; Fi. *ngone*, child — possibly akin to *gana* q. v.].

isi-Ngane or Ngani, *n.* Lover, sweetheart (male or female), dear friend, darling.

ubu-Ngane or Ngani, *n.* Infancy; childhood; comradeship, friendship of companions.

i-Nganeko (*s. k.*), *n. s.* = *i-Nganekwane*.

i-Nganekwane (*s. k.*), *n. s.* Child's story, nursery tale, fable, folk-lore story; any incomprehensibly stupid tale or affair (= *i-Nganeko*, *i-Ngingwane*, *i-nTsumo*); certain kind of brass ring worn, in former times, by men and women, as an ornament on the upper-arm (= *i(tl)-Soniyo*) [Sw. *nyano*, story; Ya. *ngani*; Ga. *ngeryn*; Her. *o-ndangu*].

Nganeno, *adv.* = *veno*.

Nganga, *prep.* Of the same size or quantity as; hence, just so large as, so small as, so few as, so little as, so much as, so many as (used in conjunction with a noun or pronoun).

Ex. *ingangayo eyako*, it (the bullock) is the same size as yours.

*ingangandhlu*, it's as big as a house.

Plur. *ingangabako*, *angaka*, *inganti wenza uje!* you are as big as this, you are so great (a person), and yet you act thus! — said to reprove the action of a superior person who has lowered himself by some action.

*ingaplanandhle ngenja yami*; *ingangalaku*, *ingaka-ya!* I am quite cast down about my dog (which has been stolen or killed), it being of such a quality, of such a size as it was!

*akungunyati, ukuba sili*, it is not for us that we should say, *i. e.* our lower or un-

concerned position does not permit us to say anything.

u-Ngangishayi, *n.* Certain plant, used as an *i-nTelesi* to ward off lightning, etc.

i-Ngangomfula, *n. s.* = *isi-Pikeleli*.

Ngani, *adv.* On what account? why?; by means of what? wherewith? whereby? [Sw. *kwan!*].

Ex. *y'ingani ang'esi lupo?* why is it he doesn't come here?

*kaya ngani ukabi*, why is it that, etc.

Ngantlanye (*s. l.*), *adv.* = *nganzanye*. See *utlanye*.

Nganzamunye, *adv.* = *nganzanye*.

Nganzanye, *adv.* Away off towards the side, away off on one side; on one side; *nganzanye* — *nganzanye*, on one side — on the other = *ngantlanye*. See *nzanye*.

Ex. *inkabi el'icido iloku ihamba nganzanye*, an ox blind in one eye always gets going off towards one side.

*abantu uma befuna ukukaka inyamasane, unyanye aye nganzanye, unyanye aye nganzanye*, Natives, when they want to encircle a buck, one goes off in this direction, and one in the other.

*lobu wena nganzanye, naye alobe nganzanye*, write you on one side (of the slate), and he on the other side.

*umusi ufa nganzanye*, the kraal dies off on one side (*i. e.* those living on one side of it).

*hamba nganzanye kimi (or umi)*, go off and away on one side from me.

Ngapa (*Ngapha*), *adv.* = *ngalapa*.

Ngapakati (*Ngaphakathi*), *prep.* or *adv.* On the inner side or part; internally; within; on or in the inside (with *kwa*). See *pakati*.

Ngapambili (*Ngaphambili*), *prep.* or *adv.* On or about the front of anything; in front of, on ahead of, in advance of, whether in time or place (used with *kwa*). See *pambili*.

Ex. *kwakangapambili*, it was before then. *nyakokufumanisa kwangapambili (= nga-ngapambili) kwendhlu*, you will find it towards the front of the hut (*i. e.* in the vicinity of the front, not actually in front).

Ngapandhle (*Ngaphandhle*), *prep.* and *adv.* On or about the outside of anything; externally; besides, extra; apart from; without, outside of; without, independently of (with *kwa*).

Ex. *sigese ngapandhle*, wash it (the vessel) on the outside.

*ngokanika inkanyaw ngapandhle*, I will give you a calf besides (or extra to the other).



*loku kungapandhle karaboko cogakuyisa kaqala*, this is apart from that which I sent before.

*yibeke ngas'endhlini ngapandhle*, place it by the hut, outside.

*uhambé (ukuhambé, etc.) ngapandhle kwami* (or *kuka'gise*), he has gone (has spoken), etc.) without me (or his father) *i.e.* without our permission or knowledge.

Plr. *ngisaya ngapandhle*, I am just off to the bush *i.e.* for the purposes of nature, to stool.

*ukwenza (hamba, kuhamba, etc.) ngapandhle kwesandhla*, to do (go, speak, etc.) without any authorisation or authority, without any permission or knowledge of those in charge.

**Ngapane** (*Ngaphane*), *adv.* = *kazi*.

**Ngapantsi** (*Ngaphantsi*), *prep.* and *adv.* Below, beneath, on or at the under part (with *kwa*); less of smaller size or quantity. See *pantsi*.

Ex. *ngcaa ngapantsi kwetafula*, got under the table.

*kakulinyene nokwami, kungapantsi*, it is not equal to mine, it is less (whether in size or quantity).

*ubita ngapantsi yena*, he asks less (for his goods).

**Ngapesheya** (*Ngaphesheya*), *adv.* On the other side of, beyond — properly used, with *kwa*, only of a river (though also used, by comparison, of a road, *ulonga*, valley, or sea, but not of a hill — see *ngalapa-ya*). See *pesheya*.

**Ngapezu** (*Ngaphezu*), *adv.* Above, over, upon (in position); higher than, in height; more than, in quantity. See *pezu*.

**Ngapezulu** (*Ngaphpezulu*), *adv.* Up above, high up above, over (not upon — see *ngapezu*); more than, in number or quantity (used with *kwa*).

**Ngapi** (*Ngaphi*), *adv.* Whither? in which direction? towards where?; (C.N.) *adj.* how many? (= *ngaki*).

Ex. *uye ngapi? where has he gone to?*  
*izinkomo zakini zingapi kwesandhla?*  
*zingapesheya*, the cattle of your kraal where are they in regard to the band (*i.e.* how many are they)? they are on the further side (*i.e.* already over in the second hand, may be six or seven).

*babe bangapi? a' babengebangapi*, how many were they (the people)? Oh! they were not (how) many *i.e.* were only a few (N).

**Ngapo** (*Ngapho*), *adv.* There on the other or further side, as of a range of hills or river. See *ngalapa-ya*; *ngapesheya*.

**Ngase**, *aux. verb.* being contr. of potent. of *se* (= *hle*), as below = *ngahle, ahle*.

Ex. *uti ngase bayolima, lina kanye? do*

you think they would actually go and hoe, it raining thus?

*ngase ngakushaye*, I could just give you a knock (similar to Eng. 'I could have given' in the past sense, though the Zulu gives a similar meaning in the present).

**Ngas'ekohlo** or **Ngas'ekohlwa** (*Ngas'ekholo*), *adv.* = *ngakwesakholo*.

**Ngas'emva** or **Ngas'emuva**, *adv.* or *prep.* Behind, after; afterwards; in the year of (used with *kwa*) — referring to both time and place. See *emva*.

Ex. *loku kungas'emva*, that was afterwards.

**Ngas'endhle**, *adv.* Out or about on the veldt.

Ex. *uku-hamba ngas'endhle*, to go by the veldt *i.e.* secretly, not by the open ways, as one going off without leave.

**Ngas'entla** (*s. l.*), *adv.* Towards the upper part of a kraal, or hut, or up country; above *i.e.* at the back of the head of a person lying down (with *kwa*). See *entla*.

**Ngas'enzantsi**, *adv.* (C.N.) = *ngas'ezantsi*.

**Ngas'ese**, *adv.* By private (not open) ways, secretly, by stealth, without the knowledge of (with *kwa*); out of sight, apart, away, aside = *ngase*; akin to *ngas'endhle*.

Ex. *bahambe ngas'ese*, they went off secretly, stealthily (not seen by anyone).

*kubeke ngas'ese*, put it away (so as not to be seen).

**Ngas'eyi**, *adv.* (C.N.) = *ngas'ese*.

**Ngas'ezantsi** (*s. l.*), *adv.* Down towards the lower part of a kraal, or hut, or towards the coast-country; below *i.e.* at the feet of a person lying down (with *kwa*). See *ezantsi*.

**Ngatangata** (*s. l.*), *v.* Act rudely towards a person (*acc.*), act in a coarse-mannered, unbecomingly bold, disrespectful manner, as in eating, conduct towards one's elders, behaviour towards girls, etc. Cp. *mpabaza*.

**u-Ngaxamabutweni** (*Nyaxamabutweni*), *n.* One who thrusts himself into matters that don't concern him.

Plr. *nang'ngaxamabutweni, ibuto linyalake*, look at a fellow thrusting himself in among the soldiers, he not belonging to the regiment — said in reference to a person as above.

**u-Ngayiyana**, *n.* Certain tree, medicine from whose bark is squirted out from the mouth by an *umtakuti* in the direction of a person, in whom it is said to cause insanity.

**u-Ngazana**, *n.* = *il(i)-Shoshi*.

- u-Ngazi, *n.* Certain forest tree whose bark exudes a red sap, supposed to cause purpura and various fatal hemorrhages in human beings, and used by *abulakati* for the purpose; hence, sometimes applied to such diseases themselves = *u-Ngazi-ndi*.
- u-Ngazinde, *n.* = *u-Nyazi*.
- i-Ngcacane, *n. 3.* See *i-nGcacane*.
- Ngcäka ngcäka, ukuti (*ukuthi*; *s. k.*), *v.* (C.N.) = *ukuti ngca ngca*.
- uhu-Ngcandu, *n.* Little, worthless bit of anything, as of headwork, mat, mealies or person.
- Ngcä ngcä ngcä, ukuti (*ukuthi*), *v.* Do anything off in a quick, spirited, brisk manner, as people tackling any work energetically, or men pitching into another sharply with sticks or a wild-beast with assegais, so as to make an end of the job in no time = *ngcangcaza*.
- Ngcangca, *v.* Do anything in a quick brisk manner, pitch into it (acc.), as grass when cutting, corn when removing it, an adversary when fighting, etc., as above = *ngcangcaza*.
- Ngcangcaza, *v.* = *ngcangca*.
- i-Ngcangiyana, *n. 3.* (C.N.) = *u-Nomnca-nyiyana*.
- isi-Ngcapa (*Ngcapha*), *n.* (N.) = *i-nCupe*.
- i-Ngcatu, *n. 3.* See *i-nGcatu*.
- i-Ngcayi, *n. 3.* See *i-nGcayi*.
- i-Ngcayikazana, *n. 3.* See *i-nGcayikazana*.
- i-Ngcazi, *n. 3.* See *i-nGcazi*.
- i-Ngcaba, *n. 3.* See *i-nGceba*.
- i-Ngcabezela, *n. 3.* See *i-nGcebezela*.
- i-Ngcabengela, *n. 3.* See *i-nGcebengela*.
- u-Ngceda or Ngcede, *n.* Fantail-Warbler (*Cisticola aberrans*). See *i-nGqangqamatumbu*.
- Phr. *umasi ka'ngceda*, humour found exuded in a small lump at the inner corner of one's eye.
- kae! Ngced'antlope* = *kae! Ntlongasibi* *q. v.*
- P. umceda utum'indiborn*, the little warbler (small bird) sends the elephant—used by a person who conxes another (perhaps his superior or equal) into taking a message or doing something for him, by belittling himself before him or by flattering the other.
- Ngcefa, *v.* Do in an excessively bad degree, as when dealing a man (acc.) wound after wound on the head with a stick, or when abusing or insulting a person beyond all ordinary limits, or (in reciprocal form *ngcefana*) as applied to the practice common in the emaNadini clan of indulging in sexual intercourse with one's own sisters.
- i-Ngcekeza, *n. 3.* See *i-nGcekeza*.
- u-Ngcela or Ngcelamkwekazi, *n.* (C.N.) = *u-Masingana*.
- Ngcélekeshe, ukuti (*ukuthi*; *s. k.*), *v.* Do straightly, levelly, *i. e.* make level or flat, as the floor (acc.) of a hut; be done or made straight or level, as above; go straightly, straight forward, as a direct or straight road; make go straight forward, set right or straight forward, as such a direct road might a person (acc.) travelling by it, or as one person might another by giving him precise directions. Cp. *ukuti gudu*; *ukuti pecekazi*; *cushelekela*.
- i-Ngcelu, *n. 3.* See *i-nGcelu*.
- um-Ngcelu, *n. 5.* Certain veldt-bird, frequenting new grass = *um-Celekeshe*.
- Phr. *ngiyakucaka imingcelu ingakukati*, I shall be up before the *imingcelu* begin to chirrup, *i. e.* very early.
- i-Ngcengce, *n. 3.* See *i-nGcengce*.
- i-Ngcengebezela, *n. 3.* See *i-nGcengebezela*.
- i-Ngcengelezane, *n. 3.* = *i-Ncengelezane*.
- Ngcengelezela, *v.* = *ncengelezela*.
- i-Ngcengelezela, *n. 3.* = *i-Ncengelezela*.
- Ngcéshe, ukuti (*ukuthi*), *v.* (C.N.) = *ngcesheza*.
- Ngcesheza, *v.* Hop, skip and jump, as a man from one stone to another in crossing a brook (C.N.). Cp. *qanqula*; *nggesheza*.
- Ngci, ukuti (*ukuthi*), *v.* Be fast or firm, as a thing held (*e. g.* a person in one's grip), as a thing fixed (*e. g.* a nail in a wall), as a thing closed (*e. g.* the cover of a watch), as a thing bound (*e. g.* a cord-binding); do *i. e.* make, hold, fix, close, bind, etc., fast or firm, as the nail (acc.), person, cord, etc., above; close in upon thickly *i. e.* be dense around, as a fog, pitchy darkness, or a strong smell about persons (acc.); be or make complete, perfect, as any piece of work = *ngcingya*.
- isi-Ngci, *n.* = *is-Angeci*; also *isi-Nci*.
- i-Ngcicifela, *n. 3.* See *i-nGcicifela*.
- isi-Ngcifiza, *n.* = *isi-Cifiza*.
- i-Ngcikingciki (*s. k.*), *n.* (C.N.) = *i-Ncikingciki*.
- Ngcikisha (*s. k.*), *v.* = *lumba*.
- i-Ngcili, *n. 3.* See *i-nGcili*.
- Ngcilikisha (*s. k.*), *v.* = *lumba*.
- i-Ngcina, *n. 3.* See *i-nGcina*.
- Ngcinga, *v.* = *ngcingaza*; (C.N.) predict



some evil as likely to happen, either from guessing, or for the purpose of frightening (C.N.).

i-Ngcingane, *n. f.* Long, senseless tale; a lot of childish talk; hence, a nursery tale = *i-Nyimekwane*.

isi-Ngcingangcingane, *n.* Simple, silly, half-draft, childish person. Cp. *isi-Newayimbana*.

Ngcingaza, *v.* Talk away a long tale or rigmarole of foolish, senseless talk, as though narrating a nursery story.

Ngcingci, *int.* expressing delight, great joy, as uttered by children, and frequently extended as *ngcingci ka'mjosi!* or *ngcingci ka'ndoli!* or *ngcingci ka'ndosi!* or (N.) *ngcingci ka'mjosi!*

i(li)-Ngcingci, *n.* Certain bush.

um or i-Ngcingo, *n. f.* or *f.* Any narrow place, as a passage, aperture, path, etc., so that one can only pass with difficulty.

i-Ngcino, *n. f.* See *i-nGeino*.

Ngcinya, *v.* = *ukuti ngei*.

isi-Ngcinyane, *n.* = *is-Angcinyane*.

i-Ngcipo, *n. f.* See *i-nGcipo*.

i-Ngcisili, *n. f.* See *i-nGeisili*.

i-Ngcodoba, *n. f.* See *i-nGeodoba*.

Ngcofa, *v.* Hold or handle a thing with the fingers in a disgusting, dirty-mannered way, as when holding a food-vessel (acc.) with the fingers inside, or when fingering food in a dirty way; hold a cow (acc.), during milking, by the *i-Ngecofa*, instead of by the accustomed grass head-stall; treat a person (acc.) with much abusive talk.

i-Ngcofa, *n. f.* Septum or cartilaginous partition dividing the nostrils of a cow.

Ngcofo, *ukuti (ukuthi), v.* = *ngcofoza*.

Ngcofoza, *v.* Strike a person (acc.) on the head so that the point or extremity of the stick strikes the skull, inflicting a hole-like wound, not a split.

Ngcokola (*s. k.*), *v.* = *ncokola*.

isi-Ngcokolo (*s. k.*), *n.* = *is-Angcokolo*.

Ngcola, *v.* Be dirty, unclean, foul, filthy, as a pot, clothing, the body, water, etc. used in perf = *nkubala*.

Ngcolisa, *v.* Make anything (acc.) dirty, as above.

i-Ngcolo, *n. f.* See *i-nGeolo*.

Ngcomu, *ukuti (ukuthi), v.* = *ukuti boncu*.

Ngcomuka (*s. k.*), *v.* = *boncuca*.

Ngcomula, *v.* = *boncuca*.

i-Ngcongco, *n. f.* See *i-nGeongco*.

i-Ngcongbezela, *n. f.* See *i-nGeongbezela*.

i-Ngcongolozela, *n. f.* See *i-nGcongolozela*.

i-Ngcongoshiyane, *n. f.* See *i-nGcongoshiyane*.

Ngcono, *adj.* Less bad, in any sense whatever; hence equivalent to easier (as of work), pleasanter (as of travelling), lighter (as of things of weight), less grievous (as of pain or sickness) — the thought in every case referring not to the increase of the good quality, but to the decrease of the bad; also used adverbially as below.

Ex. *ngizwa kutiwa kumyama unobandayo*, I understand it is not so bad to-day (as the sickness, difficulty of obtaining food, dearth of food, etc.).

'qa! ukunjalo', 'n! umyama-kr!' 'No, it is not so (as you think)'. 'Oh! it's all right then; very well; so much the better' — expressing a lowering of one's previous apprehension, erroneous belief, etc.

i-Ngcosana, *n. f.* See *i-nGeosana*.

ubu-Ngcosana, *n.* — see *ubu-nGeosana*.

i-Ngcosho, *n. f.* See *i-nGeosho*.

i-Ngcosi, *n. f.* See *i-nGeosi*.

u(tu)-Ngcoyingcoyi, *n.* = *u(tu)-Ngqoyingqoyi*.

Ngcoza, *v.* Abuse a person (acc.) right and left, pitch into him with offensive insulting language = *cafiza*; cp. *taka*.

i-Ngcozana, *n. f.* See *i-nGeozana*.

ubu-Ngcozana, *n.* See *ubu-nGeozana*.

i-Ngcuba, *n. f.* See *i-nGcuba*.

i-Ngcubula, *n. f.* See *i-nGcubula*.

i-Ngcucu, *n. f.* See *i-nGcucu*.

i-Ngcugce, *n. f.* See *i-nGeugre*.

i-Ngcuku, *n. f.* See *i-nGcuku*.

i-Ngcula, *n. f.* See *i-nGcula*.

i-Ngchungu, *n. f.* Certain kind of small round basket, also earthen-pot or *u(tu)-Kamba*, having a small mouth fitted with an erect rim and lid, and used for *amasi*, *um-Cuba*, etc. (= *i-nGigulu*); an ox with the horns curved in a circle so as nearly to meet above the head (cp. *i-nGoqo*); small light-brown bird with a long beak = *isi-Ngcungu*.

isi-Ngchungu, *n.* = *i-Ngcungu*.

i-Ngchungulu, *n. f.* See *i-nGchungulu*.

i-Ngchungwana, *n. f.* See *i-nGchungwana*.

i-nNgcupe or Ngcupo, *n. f.* See *i-nGcupe*.

i-Ngcwabasi, *n. f.* See *i-nGcwabasi*.

i-Ngcwali, *n. f.* See *i-nGwali*.

i-Ngcwani, *n. f.* See *i-nGcwani*.

i-Ngcwatule, *n. f.* See *i-nGcwatule*.

i-Ngcwayi, *n. f.* See *i-nGcwayi*.

u-Ngcwecwe, *n.* = *u(lu)-Cwecwe*.  
 i-Ngcwecwe, *n. s.* See *i-nGwecwe*.  
 i-Ngcwedi, *n. s.* See *i-nGwedl*.  
 Ngcwele, *adj.* See *i-nGwele*.  
 i-Ngcwele, *n.* See *i-nGwele*.  
 Ngcwenga, *v.* (mostly used by women) = *ewengya*.

i-Ngcwepeshi, *n. s.* See *i-nGwepeshi*.  
 i-Ngcweli, *n. s.* See *i-nGweli*.  
 Ngcwī, *ukuti (ukuthi), v.* Stand or be standing up perpendicularly straight, as a tree, pillar, or a man; be standing up motionless, as a man seen standing still on a hill-top (with *uku-ma*). Cp. *ukuthi hē*.

i-Ngcwimbī (*Ngcwimbhi*), *n. s.* Something set up as a mark for boys to throw sticks at (C.N.).

Ngē, *ukuti (ukuthi), v.* Shed or make burst forth a great glow of brightness or illumination around, become or be suddenly lighted up with the glare of something bright, as a fire lighted outside on a dark night casts illumination all around in the vicinity, or as a lightning-flash does in the darkness of night, or as a match when suddenly struck in a dark room. See *ngengeza*.

umu-Nge, *n. s.* Hole made in the bottom of an *i(li)-Gula* for letting off the whey = *i-nKama*.

Ngedwa, *ind. pron. or adv.* I alone; me alone. See *etwa*.

Ngegeqe, *adv.* — see *i(li)-Qa*.

i(li)-Ngele (mostly in plur. *ama-Ngele*), *n.* — *u(lu)-Ngele*.

Ex. *izwe elimangalemele*, a broken country, abounding in abruptly precipitous places.

u(lu)-Ngele, *n.* Abruptly broken, perpendicularly precipitous place such as one could topple over, as the craggy parapet at the top of a mountain, or the perpendicular side of an *u(lu)-donga* where the soil has subsided.

Ngēle ngēle, *ukuti (ukuthi), v.* = *ukuti gele gele*.

Ngelezela, *v.* = *gelezela*.

Ngelikade (*s. t.*), *adv.* After a good while, after a long time. See *i(li)-Kade*; *uu-Zuzu*.

Ex. *wafika inkosi ihambile; kwati mpelikade yabaga*, he arrived after the chief had gone out (perhaps on a visit); but after a long while (may be late in the afternoon) he returned.

*mpelikade angabayo*, it may be a good while before he will return (which according

to circumstances may be a few hours, or a few months).

ubu-Ngemane, *n.* Certain head-ornament of hide and cows-tails worn by the *un-Twisazwe* regiment.

Ngempela (*s. p.*), *adv.* = *impela*.

Ngemuva, *adv.* — see *muu-Va*.

Ngena, *v.* Go or come in, enter, as into a hut (with loc. or *ku*. = *bolekela*); come in, enter upon its turn, course, etc., as a season of the year, or a person taking his turn at any performance; invade, enter into with hostile purposes, as an *impi* into any kraal or district; get into a person (acc.) *i. e.* get to know him familiarly and be able to act familiarly with him; get or take one's place under a cow (acc.) so as to milk it; marry the relict (acc.) or widow of a deceased brother, not as one's own wife, but for the purpose of raising seed for the brother deceased [Ye. *ujena*; Bo. Ga. *ingila*; Sw. *ingia*; MZT. *ujila*; Mpo. *jinyima*].

Phr. *ukungena kwedwabe*, the arrival of the bride's party at the bridegroom's kraal on the evening preceding the wedding.

*ukungena kwendhlala*, the beginning of a time of famine.

*ukungena kuchlolo*, the commencement of summer *i. e.* the spring-time.

*ukungena ngesibhata*, to thrust oneself unwanted into any affair (acc.) of others.

*ukungena ngenkomo*, to pave one's way by making a preliminary present of a beast, as in order to ensure favourable hearing or acceptance; sometimes applied to a person entering into any dispute or affair in a proper, orderly, constitutional manner, not merely thrusting himself unceremoniously in.

*ukungema inyoni*, to have a fluttering inside, *i. e.* to be overcome with nervousness, anxiety.

*ingene!* it has entered! — cry raised upon the actual arrival of an invading force in any particular place.

*angikazi ukungena culiziyweni yomunye umuntu*, I am unable to know exactly all that is going on in the mind of another person.

*ihanga selingwe ku'nina*, the sun has now set *i. e.* has just gone down out of sight.

*ukungenanga loko culiziyweni yake*, that didn't touch his heart, made no impression on him.

*ngazokungeni kwaga (inkomo)*, on or about its left side (*i. e.* of a cow, from its being milked on that side).

*wasimze wamantsi abaxi*, he just went into *i. e.* went for it (the leopard) at those quarters.



**i(li)-Ngeenge** (mostly in plur.), *n.* One of the deep furrows between the raised comb's of hair in a certain Native manner of hair-dressing practised by young ringless men. Cp. *i(li)-Krezelo*.

**isi-Ngeenge**, *n.* Blazing hot sun = *isi-Gonogono*.

**Ngeengeza**, *v.* Shed forth a glow of light (so as to illuminate round about) intermittently and repeatedly, as a firefly when flying, or a man carrying and swinging about a lamp in the dark, or lightning rapidly flashing. See *ukuli nge*.

**Ngenisa**, *v.* Admit, cause or permit to enter; put up a person (acc.), offer him hospitality, as for the night when travelling; put up for the night, *encamp*, as a traveller or *impi* at any particular kraal or spot.

Ex. *ngishigu ingenisile emllhatuze*, he left it (the army) encamped at the Umhlhatuze.

**um-Ngenisandhlini**, *n. f.* Goat given to a bridegroom's party when coming with *lobola* cattle, also to a sweetheart when arriving in a young-man's kraal on an *uku-baleka* visit.

**Ngentla** (*s. l.*), *adv.* To, from, or at the upper or higher part, as of a kraal, hut, country, river, etc. (with *kwa*).

**Ngēpe**, *ukuti* (*Ngēphe*, *ukuthi*), *v.* = *ngepeza*.

**Ngepeza** (*Ngepheza*), *v.* Wound or cut a person (acc.) with a 'slicing' cut, gash or blow, so as to make a portion of the flesh, scalp, etc., hang loosely down.

**Ngeqa**, *adj.* = see *i(li)-Qa*.

**u(lu) or i-Ngerre**, *n. f.* Little Egret (*Herodias garzetta*); also sometimes applied to Buff-backed Egret (*Herodias ralloides*). Cp. *i(li)-Landa*.

**Ngesibili**, *adv.* = *isibili*.

**Ngesinyelela**, *adv.* = see *isi-Nyetelela*.

**ama-Ngete** (*Ngethe*), *n.* = *ama-Nyete*.

**Ngeze**, *adv.* For nothing, without payment or labour or exertion, or any cause; for nothing, to no purpose, in vain = *nyobala*. See *i(li)-Ze*.

Ex. *umlungu anyakuzosha ngeze*, a white-man may drive you away for a mere nothing.

**Ngezinyawo**, *adv.* On foot. See *u(lu)-Nyawo*.

**Ngí**, *pers. pron.* I. Cp. *mina* [Skr. *aham*; Hi. *main*; Ar. *ana*; Lat. *ego*; Ger. *ich*; Fr. *je*; Goth. *ik*; Chw. *ki*; Sw. *ba. ni*; MZT. *Sen. ndi*; Her. *ndyi*; Ga. *nzi*; Cong. Ang. *nyi*].

**u-Ngikawulani** (*Nyikhawulani*), *n.* Certain plant, used as a love charm.

**Ngimbaza** (*Nyimbhaza*), *v.* Go along with short quick paces, as a infant or short dapper man.

**isi-Ngimbazani** (*Nyimbhazani*), *n.* Short dapper person. see above *u-Mangqi-nyobazani*.

**u-Nginakile** (*s. k.*), *n.* Certain yeldt-plant, whose roots are used as an *i-papu* and for other love purposes.

**i(li) or isi-Ngingingi**, *n.* Person with a stammer or stuttering impediment in the speech. Cp. *isi-Nkwankwankwa*.

**Ngingiza**, *v.* Stammer, as one prevaricating; stutter or speak with a catching impediment, whether only slight, or pronounced (but less than *nkwanqwana*).

**u-Ngini**, *n.* Person or thing with a member or members lopped off short, or cut so as to leave a stump, as a man with one arm or legs partly amputated, or a tree with its branches chopped off. See *gina*.

**u-Ngisi**, *n.* Ox slaughtered for selling purposes, not for any ceremony.

**u-Ngirrane**, *n.* = *i-nQirra*.

**i(li)-Ngisi** or **Ngisimana**, *n.* Englishman [E.].

**u-Ngyakusho** (*s. k.*), *n.* Word used to express an unlawful pregnancy.

**u-Ngiyane**, *n.* White viscous material found attached to the *um-Zangulu* and other trees and which, mixed with the juice of *um-Bodiya* roots, is used for making the black material of men's headrings.

**Ngō**, *ukuti* (*ukuthi*), *v.* Used to emphasize *gina* in all its meanings; hence, make or do firmly or fast, as when sticking in a nail (acc.), person dying, etc.; get made or done firmly or fast, as such a nail; be thoroughly firm, fast, or tight, as the nail above, a person in his statement, or a binding of any kind = *ukuti mbe*, *ukuti nqi*; also = *ukuti ndo*.

**Ngoba**, *conj.* Because; for the reason that = *nyokuba*, *ngobani*, etc.

**Ngobala**, *adv.* = *nyoze*.

**Ngobane**, **Ngobani** or **Ngobeni**, *conj.* *ngoba*.

**u(lu)-Ngobobo**, *n.* Any projecting pendulous-shaped thing, like a tip, the bent-round head of a gourd, the navel when abnormally large and bent downwards, or a long hanging upper lip of a person.

**Ngōfo**, *ukuti* (*ukuthi*), *v.* = *nyofoza*, *ukuti nyofo*.

**Ngōfoza**, *v.* Peck, as a fowl or bird at

*ngenezelela - too soon*

grain (acc.), etc.; pick or wound a person with a sharp notchy or horny instrument (= *nyopoza*); peck or snap away at a person with sharp angry words = *nygofoza*.

**Ngokuba, Ngokubani, Ngokubeni** (*s. k.*), *conj.* = *ngoba*.

**Ngokudala** (*s. k.*), *adv.* In the old style or manner, as of old.

**Ngokuhlwa** (*s. k.*), *adv.* About or at evening.

**Ngokusa** (*s. k.*), *adv.* About or at dawn.

**Ngokwami** (*s. k.*). As far as I am concerned; for my part; for myself, by myself, unaided; on my own account, unauthorised — so also *ngokwako, ngokwake, ngokuctu*, etc.

**i(li)-Ngole or Ngolo**, *n.* (C.N.) = *i-Ngonyama*.

**ama-Ngōlwane** (*Ngoolwane*) or **Ngolwane**, *n.* = *ama-Ngqeshane*.

**um or isi-Ngoma**, *n. 1.* = *is-Angoma*.

**ubu-Ngoma**, *n.* Profession or power of the above — see *is-Angoma*.

**Ngomhlomunye, adv.** On the day after to-morrow (cp. *nyomuso*); **ngomhlomunye womunye umhlomunye** = *ngomhlwane*.

**i(li)-Ngomhlomunye, n.** The day after to-morrow — used thus only in a joecular way.

**Ngomhlwane, adv.** On the day following the day after to-morrow *i. e.* on the third day from to-day (see *ngomhlomunye*); **ngomhlwane ngomhlwane**, four days ahead, on the fourth day from to-day.

**Ngomuqa, adv.** — see *um-u-Qa*.

**Ngomuso or Ngomso, adv.** To-morrow; some other day, another day, one of these days. See *um-u-So*.

*Ex. kwati ngangomuso sasuka sakanba, on the morrow, we got up and left.*

*wacela kimi ngomuso, ngikuncishe, you will be asking of me to-morrow (i. e. some other day), when I shall refuse you.*

*ungakoteka nangomuso, don't have had enough of it (i. e. continue on with it) also on another day — the curious Native way of thanking for a favour, by threatening the generously disposed with still another visit!*

**i(li)-Ngomuso, n.** The to-morrow — only used in a playful way.

*Ex. ngomuso lako leti sigalazi, we know this to-morrow of yours (which never comes).*

**ama-Ngongo, n.** = *ama-Ngqeshane*.

**u-Ngongolozī** (*Ngongolozī*), *n.* An unusually 'hard' person upon whom no impression can be made, as an old woman who 'won't die', or a stingy man

whom nothing can move; also sometimes for *i-nGongolozī* generally.

**i-Ngongolozī, n. 3.** — see *i-nGongolozī*.

**Ngonya, v.** = *ndonya*.

**i-Ngonyama, n. 3.** Lion = *i-mBube, i(li)-Bubesi* [Her. *o-ngeama*; Hot. *gumina*].

**Ngōpo, ukuti** (*Ngōpho, ukuthi*), *v.* = *ngopoza*.

**Ngopoza** (*Ngophoza*), *v.* Peck at a person (acc.) *i. e.* deal him a blow on the head with some pointed or horny instrument = *nygofoza*.

**u-Ngoqo, n.** Kurriehane or South-African Hemipode, or Button Quail (*Turnix lepurana*); a person of the lower classes who doesn't appear at the royal kraal, an inferior person, one of no consequence, a nobody (cp. *i(li)-Vuba; um-Pokazana; u-Kukulelangogo*).

Phr. *u'sandhla si'ngogo*, a close-fisted person, a mean cur — said of a very stingy, niggardly person.

*P. yek'ingogo ukaxal'isitomo*, to think that a common person should beget a court favourite! — said in reference to a man, or the good-fortune of his father, who, though of low birth, has raised himself to a high position.

**u or i-Ngoso, n. 1. or 3.** Two varieties of shrew mouse, one regarded as an *i-dhlozi* and the other (= *isi-Cimini*) not (cp. *i(li)-Gundane, i-mPuku*); sometimes used as *i-Ngoswane* [Bo. *ngoswe*, house-rat; Ga. *messe*, rat].

**u or i-Ngoswana, n. 3.** Very tiny thing; very small quantity = *u-Ngozwana*.

**u-Ngoti** (*s. t.*), *n.* Unusually smart, clever *i-Nyanga* or professional of any kind, who masters everything in his line.

**Ngovivi, adv.** By the morning twilight, at dawn of day. See *u(tu)-Vivi*.

**u(tu)-Ngoye or Ngoyekazana** (*s. k.*), *n.* = *ubw-Andhlekazana*.

**u-Ngozo, n.** = *u-Ngoso*.

**Ngōzololo, ukuti** (*ukuthi*), *v.* Rest a moment, as a traveller, or person at work; become stilled for a moment, as pain, etc. = *ukuti gozololo, ukuti nguzalala*.

**ama-Ngozololo** (*no sing.*), *n.* Frequent short restings or pauses, in one's march, work, pain, etc.; a dancing shuffling about of children at play, with the arms tightly bent on the body and the fists upon the chest (with *akw-enza* = (C.N.) *ama-Godololo*).

**u-Ngozwana, n.** = *u-Ngoswana, u-Gozwana*.

**Ngqa, ukuti** (*ukuthi*), *v.* Be quite bright with light or illumination (so that ob-



jects are clearly visible), as in a well-lighted room, round about a large veldt-fire, or a clearly explained affair (cp. *ukuti nge*); do off at a stroke, as when drinking off at a draught (= *ukuti ngqabaluzi*), killing a buck (acc.) with a single blow, or taking off the head of a thing at a single stroke (= *ukuti shwambakaka*).

**Ngqā, ukuti (ukuthi), v.** Look at a person (acc.) or thing steadily or attentively, as a person at a speaker when an interesting explanation is being given. Cp. *ukuti njo*.

**i-Ngqaba, n. 3.** (C.N.) = *i-nCwebu*.

**Ngqābalazi, ukuti (ukuthi), v.** Drink off anything (acc.) at a single draught = *ukuti ngqa, ukuti halakahla*.

**i-Ngqabanga, n. 3.** See *i-nGqabanga*.

**Ngqabashiya, n.** = *tshékula*.

**um-Ngqabe, n. 5.** Certain bush-fern (*Eucephalartos sp.*), whose seed-vessel was formerly used by children for snuff-boxes = *um-Panga*.

**Ngqābithi, ukuti (Ngqābithi, ukuthi), v.** = *ukuti ngqibithi*.

**Ngqabitha (Nyqabitha), v.** = *ngqibitha*.

**i-Ngqabozi, n. 3.** See *i-nGqabozi*.

**i-Ngqabulamikindiyami, n. 3.** See *i-nGqabulamikindiyami*.

**um-Ngqaka (s. k.), n. 5.** A doing in no time; hence, without any exertion, making a mere nothing of it (used only adverbially as below) = *n-Mosho*; cp. *um-Shobo*. See *ukuti ngqa*.

Ex. *abanye (abafana) kude begqomisa (intombi); yena icayitata umngqaka (or ngomngqaka)*, others (boys) have been wooing her (the girl) ever so long; he brought her down at once.

*inyamazane ingqali ukuthlula, (uyibe) lube seluyabamba ngomngqaka*, when the buck attempts to pass, the trap-rope will catch it up immediately.

*engweni umuntu umngqaka*, to a leopard a man is a mere nothing, a thing to be done for in no time.

**i-Ngqakangqaka, n. 3.** See *i-nGqakangqaka*.

**i-Ngqakala, n. 3.** See *i-nGqakala*.

**i-Ngqala, n. 3.** See *i-nGqala*.

**i-Ngqalaba, n. 3.** See *i-nGqalaba*.

**i-Ngqalabuto, n. 3.** See *i-nGqalabuto*.

**Ngqalakasha (s. k.), v.** = *gqalakasha*.

**i-Ngqalamba, n. 3.** See *i-nGqalamba*.

**i-Ngqalati, n. 3.** See *i-nGqalati*.

**i-Ngqalizivele, n. 3.** See *i-nGqalizivele*.

**i-Ngqambi, n. 3.** See *i-nGqambi*.

**i-Ngqamundi, n. 3.** See *i-Gqamundi*.

**u-Ngqamngqosho, n.** An intractable, unruly, obstinately perverse person (mostly used of children). Cp. *i-Nggonygo*.

**i(li)-Ngqamuza, n.** Large *i-nTlamma* q. v. of any kind, as large protruding eyes, an unusually large berry or fruit, etc.

**i-Ngqanati, n. 3.** See *i-nGqanati*.

**i-Ngqanda, n. 3.** See *i-nGqanda*.

**i(li)-Ngqanga (or in plur. ama-Ngqanga), n.** Light curds of milk (not forming into thick clearly separated clots), as of milk when set in a basin or new calabash. Cp. *ama-Si*. [Ifer. *omu-kande*, curds].

**i-Ngqangashi, n. 3.** See *i-nGqangashi*.

**i-Ngqangasi, n. 3.** See *i-nGqangasi*.

**i(li)-Ngqangqa, n.** = *i(li)-Gugu*.

**i-Ngqangqamatumba (Nyqangqamatumba), n. 3.** = *n-Cwalibane*.

**um-Ngqangu, n. 5.** Furrow, narrow groove or channel, as made by rain washing out a path, or a drilling plough in the soil, or in the hair of Natives when dressed in a certain way (not used of wrinkles of forehead, etc.). Cp. *mmu-Nqa*.

**i-Ngqapeli, n. 3.** See *i-nGqapeli*.

**i-Ngqapunana, n. 3.** See *i-nGqapunana*.

**u-Ngqaqa, n.** Smart, sharp-headed person, 'who knows how to explain an intricate matter in a lucid manner'; also *n-Nota*.

**i-Ngqaqabulani, n. 3.** See *i-nGqaqabulani*.

**i-Ngqaqululi, n. 3.** See *i-nGqaqululi*.

**Ngqāsha, ukuti (ukuthi), v.** = *ngqasha; ngqashaza*.

**Ngqasha, v.** 'Let fly' with the legs or arms, kick or strike out, as might an ox when thrown, or a man struggling in last agony, or when unceremoniously kicking a thing (acc.) away or behind in passing it.

**Ngqashaza, v.** Go kicking out the feet, as a Native dandy showing off when walking down the street; go off in a similar self-opinionated, unseemly manner of speech, instead of replying courteously, etc.

**i(li)-Ngqashiya, n.** = *i(li)-Gqayya*.

**i-Ngqasundu, n. 3.** See *i-nGqasundu*.

**i-Ngqata, n. 3.** See *i-nGqata*.

**i-Ngqato, n. 3.** See *i-nGqato*.

**i-Ngqatu, n. 3.** See *i-nGqatu*.

**i-Ngqavula, n. 3.** See *i-nGqavula*.

**i-Ngqavungqavu, n. 3.** See *i-nGqavungqavu*.

**Ngqāyi ngqāyi, ukuti (ukuthi), v.** Have a

sharp tussle or mutual competition of any kind, as two men wrestling, running a race, or contesting their superiority of power in any way (= *ngqayisana*); strive energetically to restrain, check, hold back, etc., as a bullock (acc.) seeking to run away, people fighting, diarrhoea in a person, etc. (= *ngqayiza*).

*N.B.* The word *ngqayi!* *ngqayi!* is commonly shouted to two goats engaged in conflict, in order to make them cease.

*i-Ngqayingqayi, n. 3.* A sharp contest, competition, rivalry, tussle, etc.; commonly applied by Native children to a 'running match'.

Ex. *usenze iingayingqayi!* let us have a race! — or one boy might say to another, after pointing out a goal, *ngqayi ngqayi!* *aw'ufike kuqala!* now for a contest! see that you get there first! — whereupon off they go.

*Ngqayisana, v.* Have a sharp contest, competition, game of rivalry, tussle, etc., with one another, as to see which may be superior of the other, in any sense = *ukuti ngqayi ngqayi, neentlisaana*.

*Ngqayiza, v.* = *ukuti ngqayi ngqayi*.

*Ngqazula, v.* Lift up or raise any very heavy thing (acc.). Cp. *fukula*.

*Ngqē, ukuti (ukuthi), v.* Go straightly or straight forward, as a road; do straightly, make go straight along, as when cutting a piece of cloth (acc.) = *ukuti ngqo, ntse, etc.*

*Ngqe, ukuti (ukuthi) — with prolongation of the vowel, v.* Give a scream, as one suddenly pained (with *kala*); scream out (continuously), as a child bawling.

*Ngqebeleka (s. k.), v.* Be in a cheerfully talkative mood, be talking away in a merry, light way, as a person in a good humour after a piece of luck, or stimulated by drink (used in perf.).

*i-Ngqedamabele, n. 3.* See *i-nGqedumabele*.

*Ngqēlekeshe, ukuti (ukuthi; s. k.), v.* Be off and away, as below.

Ex. *ngand'ukuti nako-ke, was'eti ngqelekeshe uBani,* I had scarcely said, There you are! when So-and-so was off and away (as in a race).

*ntshi ngqelekeshe, uashama ngas'emLalazi,* he was off and away, disappearing towards the Umlalazi.

*i-Ngqenge, n. 3.* See *i-nGqenge*.

*Ngqengqa, v.* Go along on the edge, whether as a man walking along the edge of a precipice, or a coin or plate rolling along on its edge; be thoroughly clever, skilful or dexterous (with *hlakanipa*).

*Ngqēpu, ukuti (Ngqēphu, ukuthi), v.* Lie

or recline on the back, as a person lying prostrate, or standing with the back resting against some slanting object, as a Native hut.

*i-Ngqepu, n. 3.* See *i-nGqepu*.

*u* or *i-nNgqeqe, n. 1.* = *i-nGqeqebula*.

*i-Ngqeqebula, n. 3.* See *i-nGqeqebula*.

*ama-Ngqeshane, n.* A lying down on the back with the knees drawn up (with *enza, lala, etc.*) = *ama-Nyongo, ama-Ngqola, ama-Ngotwane, um-Qoshampisi*.

*Ngqeshe, ukuti (ukuthi), v.* = *ngqesheza*.

*ama-Ngqeshe, n.* Jumps, leaps (C.N.). Cp. *ama-Gqanqu*.

Ex. *w'eqa amangqeshe,* he leaps up (C.N.).

*Ngqesheza, v.* Throw out the feet to right and left when walking, as a young man going ostentatiously along; or the legs when dancing, as a man at the *uku-giya* dance; throw about rude talk in an unprincipled, unbridled manner.

*u-Ngqe-etsheni (s. t.), n.* = *u-Ngqi*.

*Ngqi, ukuti (ukuthi), v.* = *ukuti ngi*.

*Ngqi, ukuti (ukuthi), v.* Strike or knock up against a thing forcibly or violently (gen. with the head), collide with, as a person running against a tree (with loc. or *ku*), one goat against another when fighting, or as the tree itself would strike the colliding person = *ngqila, ukuti ngqu*. See *ngqilana; ngqileka*.

*u-Ngqi* (last syll. accentuated), *n.* used only as below (from verb above).

Ex. *uyaku'ufike kwaNyqi,* he will at length get abruptly brought up in his evil course so as to put a final stop on his doings, he will meet his retribution eventually.

*i-Ngqibi, n. 3.* See *i-nGqibi*.

*i-Ngqibingqibi, n. 3.* See *i-nGqibingqibi*.

*Ngqibita (Ngqibitha), v.* Jump, spring, or leap down, as from a tree or box, to the ground. Cp. *eqa; gancuka*.

*Ngqibiti, ukuti (Ngqibithi, ukuthi), v.* = *ngqibita, ukuti ngqibiti*.

*u-Ngqi-etsheni (s. t.), n.* = *u-Ngqi*.

*Ngq'iki, ukuti (ukuthi; s. k.), v.* Strike up against violently, collide with, as a person when running against a tree (loc. = *ngqikika*); make a thing (acc.) so collide (= *ngqikiza*) = *ukuti ngqi*.

*Ngqikika (s. k.), v.* = *ukuti ngqiki; ngqileka*.

*i-Ngqikiti, n. 3.* See *i-nGqikiti*.

*Ngqikiza (s. k.), v.* = *ukuti ngqiki; ngqila*.

*Ngqila, v.* = *ukuti ngqi*; (C.N.) have indecent intercourse with a girl, as a young lad not fully grown.



**Ngqilana, v.** Strike forcibly up against or collide with one another = *ngqulana*. See *ukuti ngqi*.

**Ngqileka (s. l.), v.** Get to strike up against or collide with; get struck up against or collided with = *ngquleka*; *ngqilekika*. See *ukuti ngqi*.

**u** or **u(lu)-Ngqimba (Ngqimba), n. 1. or 6.** Any very thick, massive, layer-like thing of length, as the hide of a buffalo, a very thick board, clouds rising in thick extended banks, a crowd of people extended in deep file, a thick layer of cream on set-milk; freq. used in plur. **izi-Ngqimbangqimba**, mass upon mass, thick layer upon layer, etc.

**i-Ngqimba, n. 3.** See *i-nGqimba*.

**u-Ngqimupotwe or Ngqimpotwe (Ngqimuphotwe or Ngqimphothwe), n.** A standing on the head, as played by children (with *enza*) = *n-Gomongo*.

**i-Ngqinamba, n. 3.** See *i-nGqinamba*.

**i-Ngqinisela, n. 3.** See *i-nGqinisela*.

**um-Ngqiti (Ngqithi), n. 5.** Kori Bustard (*Eupodotis kori*). Cp. *i(li)-Seme*.

**i-Ngqiwa, n. 3.** See *i-nGqiwa*.

**Ngqo, ukuti (ukuthi), v.** = *ukuti uyge*; also *ukuti ngyo ngyo*.

**i-Ngqobe, n. 3.** See *i-nGqobe*.

**i-Ngqobo, n. 3.** See *i-nGqobo*.

**Ngqofa, v.** Attack ferociously, as a leopard might a man (acc.), or (metaphor.) as one enraged man another when fighting, or with words = *hufufuza*.

**i(li)-Ngqofa, n.** Ferocious animal or man, as above = *isi-Ilemfu*.

**i-Ngqofa, n. 3.** See *i-nGqofa*.

**Ngqōfo, ukuti (ukuthi), v.** = *ukuti ngqofa*.

**isi-Ngqōfongqofa, n.** Snappish, cross-tempered person, given to turning on one sharply with angry, 'hen-pecking' talk.

**Ngqofoza, v.** = *ngqofoza*.

**ama-Ngqola (seldom in sing.), n.** Any great, puffed-up mass, as of white cloud in the sky, mould lying thick on the walls of a mealie-pit, froth risen high on milk or beer, or (by compar.) the white 'cloud-like' masses of suet (= *n-(lu)-Nwali*) in different parts of an animal's body (= *ama-Nkonkowane*); also = *ama-Ngqeshane*.

**i-Ngqolokosho, n. 3.** See *i-nGqolokosho*.

**i(li)-Ngqomfi, n.** = *i(li)-Ngomfi*.

**i-Ngqondo, n. 3.** See *i-nGqondo*.

**isi-Ngqondo, n.** = *isi-Angqondo*.

**Ngqongqa, v.** Get well or thoroughly

cooked, so as to be nice eating, as any food (used in perf.).

**Ngqō ngqō, ukuti (ukuthi), v.** = *ngyo-ngqōlo, ngqongqoza*.

**i-Ngqongqo, n. 3.** Any person who has quite got the mastery over others, so as to be the cock in the roost, as a woman who is the master over the man in a kraal, or a boy who is master among his companions. See *ngqongqoza*.

**u** or **i-Ngqongqoshe, n. 1. or 3.** The 'cock' among the others of his class, who by rank or conquest has become the master among them, as above.

**Ngqongqota (Ngqongqotha), v.** = *ngyo-ngqota*.

**Ngqongqoza, v.** Tap, tap, as with the points of the fingers on a door (loc.) or with a stick on the floor; be the master or 'cock' over, as a woman over the husband (acc.) in a family, or one boy over another of his set — from the common practice of a boy rapping contemptuously with his stick on the head of any other boy whom he has thoroughly beaten in fighting or over whom he assumes superiority.

Phr. *ngqo! ngqo! 'mfana, uyigakwahlula; hamba, uyongilelehi awenzi leyo kungakuli 'sele* (i. e. *ebandlile*), — commonly said in Zululand by a big boy bullying one smaller than himself.

**u-Ngqoqwane, n.** Frost = *isi-Twatwa, n-Ngqweqwane*.

**i-Ngqorrolo, n. 3.** See *i-nGqorrolo*.

**Ngqōsho, ukuti (ukuthi), v.** Be completely finished, as food-supplies, money, etc.; completely finish or make an end of, as before = *ukuti swaca*.

**i-Ngqosholoto, n. 3.** See *i-nGqosholoto*.

**i-Ngqoto (Ngqotho), n. 3.** — See *i-nGqoto*; (C.N.) a tapping on the head, by way of a challenge (see *ngqongqoza*); a decisively, masterly word or act, that puts an end to further contest.

Ex. *akheva ngqoto, to give a challenge*, as above (N).

N.B. In Zululand, a boy would not say, as in Natal, *wantsi ngqoto yami; ngqothi-nikini?*, but *ngqo! ngqo! 'mfana, uyigakwahlula!* at the same time rapping the boy challenged with his stick on the head.

**Ngqotula (Ngqothula), v.** intensified form of *ngotula*; hence, pull out or draw out with might or force, anything coming forth more or less smoothly, as a person's tooth (acc.) with the forceps, a nail from a plank, or a stake from the ground.

u(lu)-Ngqöyingqoyi, *n.* Any delicious food = *ul-Ovela, u(lu)-Nqekete.*

*N.B.* Small girls, when out alone and seeing a boy, frequently call out to him in a singing manner, *Ngqoyi? ngqoyi? ku'mantombazana: ufuta-ai ku'mantombazana?* — these words being intended as an enticement to him to come for sexual purposes. See *u(lu)-Gqoyi.*

i(li)-Ngqoza, *n.* (C.N.) = *i(li)-Qude.*

i-Ngqoza, *n. 3.* See *i-nGqoza.*

Ngqu, ukuti (*ukuthi* — with prolongation of the vowel), *v.* Be all white = *ukuti lu.*

Ngqu, ukuti (*ukuthi*), *v.* Put forth, throw forth, pour forth bodily or all together, as water (acc.) from a bucket, porridge from a dish, or as a field bursting out into flower all over at once (= *tela kanye*); also = *ukuti ngqi.* See *ukuti ngqu ngqu.*

Plur. *ishumi waliti ngqu*, he made up a full ten at a go.

i-Ngquba, *n. 3.* See *i-nGquba.*

i-Ngqubu, *n. 3.* See *i-nGqubu.*

Ngqubuzo, *v.* (C.N.) = *gqubuzo*; see *nqu-buzo.*

i-Ngqudulu, *n. 3.* See *i-nGqudulu.*

i-Ngqukumba, *n. 3.* *i-nGqukumba.*

u-Ngqukumbana (*Ngqukumbhana*), *n.* — *u-Sombungana.*

i-Ngqukumbana, *n. 3.* See *i-nGqukumbana.*

i-Ngqukuqa, *n. 3.* See *i-nGqukuqa.*

Ngquleka (*s. k.*), *v.* = *ngqileka.*

i-Ngqulwane, *n. 3.* See *i-nGqulwane.*

i-Ngquma, *n. 3.* See *i-nGquma.*

isi-Ngquma, *n.* = *isi-Colo.*

u-Ngqumbeyana (*Nyqumbheyana*), *n.* = *u-Sombungana.*

i-Ngqumbi, *n. 3.* See *i-nGqumbi.*

Ngqumbu, ukuti (*Ngqumbhu, ukuthi*), *v.* = *ukuti gqumbu.*

i-Ngqumelo, *n. 3.* See *i-nGqumelo.*

i-Ngqumu, *n. 3.* See *i-nGqumu.*

i-Ngqumunga, *n. 3.* See *i-nGqumunga.*

Ngqumuza, *v.* Grind up in the mouth mealie-grains (acc.) or similar hard food that cracks with a dull sound between the teeth; (C.N.) plot secretly.

i-Ngqunda, *n. 3.* See *i-nGqunda.*

i-nNgqunge, *n. 3.* See *i-nGqunge.*

Ngqu ngqu, ukuti (*ukuthi*), *v.* Go repeatedly knocking one's head against a thing *i. e.* get brought up in one's efforts, do anything without attaining success, as when searching everywhere about for a person or thing but in vain, run-

ning off to a store to find that what one wants is not there, digging about here and there for potatoes in a field without finding them, etc.

i-Ngqungqu, *n. 3.* See *i-nGqungqu.*

i-Ngqungqulu, *n. 3.* Bateleur's or the Tumbler Eagle (*Helotarsus ecaudatus*) = *i-nDhlazanyoni.*

Ngqungquza, *v.* = *ukuti ngqu ngqu*; also = *ququza.*

isi-Ngqungu, *n.* = *isi-Tuli.*

um-Ngqupane (*Nyquphane*), *n. 5.* Red-winged Bush Shrike (*Telophonus Senegalus*); also = *isi-Newayimbana.*

Ngqupu, ukuti (*Nyquphu, ukuthi*), *v.* = *ukuti ngqi.*

Ngqupuza (*Nyquphuza*), *v.* Make come 'bang' up against or into violent collision with.

Ex. *naxi izimbuzi zingqupuzana ngamkanda*, there are the goats banging their heads together (when fighting).

Ngqupuzeka (*Nyquphuzeka*), *v.* = *ngqileka.*

i-Ngqushumbana, *n. 3.* See *i-nGqushumbana.*

ama or i-Ngqutu (*Nyquthu*), *n. 3.* Beard of a man when growing in a thick entangled 'basket-like' mass round the chin.

i-Ngqutu, *n. 3.* See *i-nGqutu.*

i-Ngquza, *n. 3.* See *i-nGquza.*

Ngquzu, ukuti (*ukuthi*), *v.* = *ngquzuka.*

Ngquzuka (*s. k.*), *v.* Burst out or up suddenly or all together, as a crowd of people or cattle in a kraal suddenly rising up together from the ground, or a simultaneous bursting forth of shouting, crying, etc.

Ngquzula, *v.* Make so to rise up all together, as above.

Ngqwā, ukuti (*ukuthi*), *v.* Take off at a single go, by a single blow, as a bird (acc.), buck, etc.

i-Ngqwamasi, *n. 3.* See *i-nGqwamasi.*

Ngqwamba (*Nyqwambha*), *v.* (C.N.) = *eyeka.*

i-Ngqwana, *n. 3.* See *i-nGqwana.*

Ngqwanda, *v.* Sit or stand perfectly silent and still with eyes fixed on space, as it were, as when a person is thinking deeply to himself (a practice so uncommon with the Natives as to attract surprise) — used in perf.

i-Ngqwanga, *n. 3.* See *i-nGqwanga.*

i-Ngqwangane, *n. 3.* See *i-nGqwangane.*

i-Ngqwangayiya, *n. 3.* See *i-nGqwangayiya.*



i-Ngqwangi, *n. 3.* See *i-nGqwangi*.

i-Ngqwangqwa, *n. 3.* See *i-nGqwangqwa*.

u-Ngqwashi, *n.* = *u-Mangqwashi*.

Ngqwata (*Ngqwatha*), *v.* Look or stare in a lost, vacant manner, merely fixing the eyes emptily upon anything or upon space, as an idiotic person, one in delirium, or a person gazing at an object which is quite unintelligible to him (used in perf.).

Ex. *ukoku enqqrata auehlo*, he just keeps fixedly staring with the eyes.

Ngqwata, ukuti (*Ngqoathu*, *ukuthi* — with prolongation of the final syll.), *v.* Stare or look out fixedly from great open eyes, as above.

Ngqwataza (*Ngqwathaza*), *v.* = *ngqwata*.

isi-Ngqwataza (*Ngqwathaza*), *n.* Large, full eye. (not protruding — see *i-mPenqe*), as of an owl; such full-eyed person.

u(lu)-Ngqwazimba (*Ngqwazimbha*), *n.* Tall, robust, stoutly built person.

i-Ngqwele, *n. 3.* See *i-nGqwele*.

u(lu)-Ngqweqwane, *n.* = *u(lu)-Ngqoqwane*.

isi-Ngqwindi, *n.* = *i-nlingo*.

Ngū, ukuti (*ukuthi*), *v.* Give forth a dull, booming noise, as a drum, or the chest when struck; strike a thing (acc.) so that it give forth such a sound, as a drum, or person's chest.

umu-Ngu (*no plur.*), *n. 5.* Fine dust which flies off from Kafir-corn when threshed or sifted, and is itchy to the body [Sw. *ungu*, flour].

i-Ngubuxa (*Ngubhuxa*), *n. 3.* An immense, 'bulged out' belly, as of a woman in child = *i(li)-Ngumbuxa*. Cp. *i(li)-Qaya*.

u-Ngubo-ziyeweni, *n.* Very old man who cannot live long (*lit.* one whose blanket is going off to the abyss *i. e.* the grave, it being always buried with the owner).

isi-Ngūbungubu, *n.* Daft, silly person; a noodle = *isi-Neinganeingane*.

u-Ngulazibuya, *n.* Month beginning about or after the middle of March, and next following *um-Baso* = *u-Ndida*.

i(li)-Ngumbe, Ngumbi or Ngumbu (*Ngumbhe*, etc.), *n.* Big scooping or hollowing out at the side, as in a mealie-pit when digging far into the sides, or a river-bank where the earth has been washed out, or as the bulging sides of a hut or oval-shaped pot, or peninsula of land projecting into a river, as it were, where it bends back sharply upon itself = *i(li)-Ngumbuxa*; *i(li)-Gumbi*. See *gumba*.

Ex. *isitsha esi'mangumbu*, an oval-shaped vessel, bulged broadly out on each side.

*isitsha esi'mangumbu*, a big belly somewhat broadly flattened in front so as to bulge at the sides.

Phr. *u'apuka euyuyini?* he got caught in a corner (thinking he had crossed the river, but now finding himself enclosed between two) = he has got caught in a trap, in a hole. See *u-Sogere*.

u-Ngumbuxa (*Ngumbhuxa*), *n.* Person, or animal, with a big 'bulge' of a belly, as above — see *i-Ngubuxa*.

i(li)-Ngumbuxa (*Ngumbhuxa*), *n.* — *i(li)-Ngumbu*.

u-Nguna, *n.* Any very ancient thing, or thing which by its hardness or durability of nature will live or last for an immensely long time — a name applied to a very hardy old person who never seems to die, an unusually strongly-built hut, or a strong pot that has lasted a remarkably long time = *u-Ngunafa*, *u-Ngunapakade*.

Ex. *wahlala ungunu* (or *waba ungunu*), he lived or lasted for an immensely long time (before dying).

i-Nguna, *n. 3.* = *u-Nguna*.

u-Ngunafa or Ngunafe, *n.* = *u-Nguna*.

u-Ngunapakade (*Ngunaphakade*), *n.* = *u-Nguna*.

ama-Ngungu (*no sing.*), *n.* A flat-topped, broad-shouldered shape given to a grass-basket or earthen-pot, with only a small opening as mouth at the top = *isi-Ngungu*. Cp. *i(li)-Ngumbu*; *elita*; *buyu*.

Ex. *isitsha esi'mangungu*, a flat-topped, broad-shouldered pot with a small contracted mouth.

i-Ngungu, *n. 3.* Native drum, formed by stretching a piece of goat-skin over the mouth of an *i-mBiza* or large earthen-pot, and played by tapping with the hand to the accompaniment of some song [Cong. *chi-ngungu*, bell].

P. *ingungu galeyo'ntambi kayikali*, the menstruation-drum of that girl doesn't play well — said in ridicule of a girl who has had much to do with courting young men (C.N.).

N.B. This musical instrument was formerly used in Zululand at the first menstruation of a girl. Since the Zulu War, however, it has almost completely fallen into disuse, and is now scarcely known to young girls.

isi-Ngungu, *n.* Any kind of round-pot or basket having a broad, flattish top, and bulging sides somewhat like the drum above = *isi-Nkunku*. Cp. *isi-Gubudu*; *i(li)-Ngumbu*.

**i-Ngungumbane** (*Ngungumbhane*), *n. s.* Porcupine (perhaps from its grunting cry) = *um-Fazazana*. Cp. *i-Nungu* (Sw. *nungu*; Ga. *namamungu*; Her. *o-mbakata*; Yan. *akake*).

*N.B.* The Natives, women particularly, have a superstitious fear of calling this animal by its proper name, preferring to speak of it endearingly as the *um-Fazazana* or little woman, otherwise it might become angered and commit unusual ravages in their fields. This superstition has a curious resemblance to that of the Greeks who, lest evil consequences result, called the Furies the 'kindly goddesses'!

**i-Ngungumela**, *n. s.* Person with conspicuously broad and square shoulders (resembling in appearance the *isi-Ngungu* or *isi-Gubudu* basket); hence, name sometimes given to a broad-brimmed helmet; also = *i-Ngungununu*.

**i-Ngungununu**, *n. s.* Morose, surly-tempered person, who never laughs, only 'grunts' at everything (the word being, like *i-Ngungu* and *i-Ngungumbane*, perhaps onomatopoeic) = *i-Ngunununu*, *isi-Tinini*. Cp. *u(lu)-Kutu*.

**um-Nguni**, *n. 1.* Name by which the Tongas call a Zulu-Kafir, hence occasionally adopted by these latter themselves — the word is also the *isitakazo* of the *Emanzimeleni* tribe.

**ubu-Nguni** (loc. *ebu-Nguni*), *n.* The country or nation of the *abu-Nguni*.

**i-Ngunununu**, *n. s.* = *i-Ngungununu*.

**um-Ngupane** (*Nyuphane*), *n. s.* = *isi-Nwagimbana*.

**u-Ngūqunguqu**, *n.* Person who is given to changing (see *guqula*) his word, statement or plans, to-day saying one thing, to-morrow another.

**ama-Nguxu** (no sing.), *n.* Bulgings-out at the sides — used adjectively of an oval-shaped pot, or some people's belly.

**Ngúzalala**, *ukuti* (*ukuthi*), *v.* = *ukuti ngozoloto*.

**u-Ngwafeni**, *n.* Certain plant, used as an *i-nTelazi*.

**ama-Ngwambu** (*Nyambhu* — no sing.), *n.* A preliminary mouthful or snack of food which one might take alone before the formal meal, as a woman taking a little for herself from the cooking-pot, or a milk-boy sucking from the cow the first mouthful of milk before milking into the pail (with *uku-dhla*, etc.).

**i-Ngwangwa**, *n. s.* — see *i-nGwangwa*.

**ama-Ngwe** (no sing.), *n.* Certain large bush, whose poisonous roots, of which there

are three kinds, white, red and black, are used for *uku-takata* and are said to cause the disease of *ama-Nzeba* (prob. intercostal neuralgia, pleurisy, etc.); such disease itself.

*N.B.* The manner of administering this poison is as follows:—*umtakati awupeke mnti odengezini, awucinde, ugobe ngawo imikonto emibili; ab'es'ogiposa leyo'mikonto ugakoye lweo'muntu atam'ukumbulala, angab'e esabeka ngakou; lweo'muntu ab'es'efa njalo amanzeba nakukichelela.*

**u(lu)-Ngwengwe**, *n.* Two kinds of soft running-grass (cp. *u-Madolwana*); thick scum coating the tongue in certain diseases (cp. *ama-Lovula*).

**u(lu)-Ngwengwezi**, *n.* Slight coating or thin obscuring layer of any foreign body spread over the surface of a thing, as of dust upon a table, dirt upon a window-pane, or oily scum covering the surface of stagnant or dish water.

**i-Ngxabalazi**, *n. s.* See *i-nGzabalazi*.

**i-Ngxabangxoxa**, *n. s.* See *i-nGzabangxoxa*.

**i-Ngxabano**, *n. s.* See *i-nGrabano*.

**i-Ngxabo**, *n. s.* See *i-nGrabo*.

**i-Ngxakangxaka**, *n. s.* See *i-nGrakanyaka*.

**i-Ngxakula**, *n. s.* See *i-nGrakula*.

**Ngxambu**, *ukuti* (*Ngxambhu ukuthi*), *v.* = *ukuthi grambu*.

**Ngxangaza**, *v.* Get ready or make preparations for doing anything (acc. with *ela* form), as a person dressing for a ball, packing for a journey, getting in readiness the grass or other material for any work about to be commenced.

**i-Ngxangxa**, *n. s.* See *i-nGrangxa*.

**i(li)-Ngxapepa** (*Ngraphepha*), *n.* = *i(li)-Nrepepa*.

**i-Ngxatu**, *n. s.* See *i-nGratu*.

**i-Ngxavula**, *n. s.* See *i-nGravula*.

**i-Ngxembe**, *n. s.* See *i-nGrembe*.

**i-Ngxemu**, *n. s.* See *i-nGremu*.

**Ngxepe** (*Ngrephe*), *int.* = *nxepe*.

**Ngxepepa** (*Ngrephepha*), *int.* = *nrepe*.

**i(li)-Ngxepepa** (*Ngrephepha*), *n.* = *i(li)-Nrepepa*.

**Ngxepezela** (*Ngrephezela*), *v.* = *nrepezela*.

**isi-Ngxepezelo** (*Ngrephezelo*), *n.* = *isi-Nrepezelo*.

**i-Ngxepu**, *n. s.* See *i-nGxepu*.

**Ngxese**, *int.* = *nrepe*.

**Ngxesezela**, *v.* = *nrepezela*.

**Ngxi**, *ukuti* (*ukuthi*), *v.* Fix firmly or tightly, in a close-sticking way, by suction,



etc., as a dog fixing its teeth (acc.) firmly in one's flesh, a soft basket when one presses it firmly down over the mouth of a pot so as to cling to it tightly, or (by comparison) a cloth-covering when binding it closely and firmly over a heap of goods (= *nyixingwa*); get so fixed firmly, tightly or closely.

i-Ngxi, *n. 3.* See *i-nGxi*.

i-Ngxibilili, *n. 3.* See *i-nGribilili*.

i-Ngxibingxibi, *n. 3.* See *i-nGribingxibi*.

i-Ngxibongo, *n. 3.* See *i-nGxibongo*.

i-Ngxikilili, *n. 3.* See *i-nGxikilili*.

Ngxinya, *v.* = *ukuti ngxi*.

i-Ngxobongo, *n. 3.* See *i-nGrobongo*.

i-Ngxoko, *n. 3.* See *i-nGxoko*.

isi or i-Ngxoko (*s. k.*) *n. 3.* Small wigwam-like structure made of grass or reeds stood on end and bound together at the top, and used for storing grain within the kraals. = *if(i)-Zele*. Cp. *i-nGoma*; *i-nQolobana*.

i-Ngxola, *n. 3.* See *i-nGrola*.

i-Ngxota, *n. 3.* See *i-nGrola*.

i-Ngxoto, *n. 3.* See *i-nGrola*.

Ngxotoza (*Ngrothoza*), *v.* = *urotoza*.

i-Ngxovangxova, *n. 3.* See *i-nGrovanyxova*.

i-Ngxoviya, *n. 3.* See *i-nGroviya*.

i-Ngxwele, *n. 3.* See *i-nGxwele*.

i-Ngxwembe, *n. 3.* See *i-nGxwembe*.

Ninhiza (the sound here is a nasalized *h*), *v.* Say or grunt the sound *nhi!*, as a Native when wishing to express indignation, contemptuous sarcasm, etc., at any word or action; speak lowly to oneself or grumble, as when indignant at something done (cp. *wungama*).

Words beginning with Nhl (old style) will be found entered under NB.

Ni, *pers. pron.* You (*nom.* and *acc.*). See *ngi*, etc.

Ni, *inter. pron.* What? sometimes, with neg., equivalent to 'anything' or nothing; also used in conjunction with pronominal particle to express 'what kind of?' [M.Z.T. *nzi*; Chw. *ng*; Her. *vi*; Ga. *ké*; Sw. *pi*; Ha. *mí*, Bar. *nyo*].

Ex. *umuti wani wona lo?* what tree (or medicine) is this?

*umuti wani wona lo?* what is this medicine for *i. e.* for what use?

*angiti-ni*, I say nothing.

*ungifuna-ni*; *ungifuna ukukutwana ukupela*, I don't want anything; I merely want to say something.

*um-wi?* what's wrong with him? what's the matter with him?

*kokuni-ai*, it's no matter, it's of no consequence.

*us'ari ukufa noni*, we don't know whether it is sickness or what.

*ng'ini naye na?* what relation are you to him?

Nika (*s. k.*), *v.* Give (*i. e.* merely deliver or hand over to, not bestow upon see *pa*), as a person giving any article (*acc.*) to another, a chief giving a law or establishing a custom [Skr. *da*; Goth. *giban*; Ga. *gubim*; Kamb. *wengo*; Sha. Ngu. Kag. etc. *inka*; Sw. *weka*; Tho. *ugel*].

Phr. *wabanika izinja zake*, he set his dogs on to them.

*intliziyo iyangitika ukuba uyenze ukuti*, my heart inclines me to do so-and-so.

*umuzi ka'Sibani uwaranika le'nyaba (ka les'isandhla)*, you must leave the kraal of So-and-so on this arm (or hand) — showing which by a motion.

um-Nikazi (*s. k.*), *n. 1.* = *um-Nini*.

Nikela (*s. k.*), *v.* Give to or for; especially, bring the calf to the cow, that it may suck before milking.

Ex. *hamba uyinikele wina inkonyane*, go and take the calf to its mother (that it may suck).

um-Nikelo (*s. k.*), *n. 5.* Thing given for; hence, contribution, offering (M).

Nikeza (*s. k.*), *v.* Hand a person something (*doub. acc.*), pass a thing to him, as from one part of the table to another, or as in hut-building the one outside passes in the binding-cord to the one inside; give or suggest to a person words (*doub. acc.*), prompt him, as when assisting him to defend himself, to know what to reply, at a trial, etc. (cp. *hlatunela*; *fuzelohu*).

Ex. *luc'a'muzwi wawunike-wa ubu?* who was it that put these words into his mouth or mind?

Nikezela (*s. k.*), *v.* Hand over something to a person for a purpose, etc.

Ex. *anunikezelani jaha*, you will of course pass it (a pot of beer, etc. round from one to the other.

*banikezelani ugantaba*, they passed the story on from one to the other.

Niki, *ukuti (ukuthi; s. k.) v.* Be all about in every direction, be numerous about on all sides, as people arriving from all sides for a feast, or dispersing off in all directions, or numerous about working all over a field or kraal, or articles

about on all sides in a hut = *ukuti nikilili*. Cp. *ukuti fitilili*.

**Nikilili, ukuti** (*ukuthi*; *s. k.*), *v.* = *ukuti niki*.

**Nikina** (*s. k.*), *v.* Shake or make shake about gently, as one might a coat or handkerchief (acc.) or door-mat holding it with one hand and so that any loose particles may fall off (not to shake a thing violently with both hands = *tututula*; or to shake it about in a 'worrying' manner = *ngatuzisa*), or as a man his head when gently refusing or denying a thing; shake off, as the particles (acc.), etc., from the coat or door-mat above. Cp. *nikiza*.

Ex. *nikima ixibi kanda kure*, shake off the bits of grass from your head.

*uku-zi-nikina*, to shake itself, as a wet dog or a horse.

**i(li)-Nikinikana** (*s. k.*), *n.* Untidy, slovenly, 'ragged' fellow, who can't dress himself or keep his place neatly.

**ama-Nikiniki** (*s. k.* — *no sing.*), *n.* 'Shaking-about bits,' tatters, rags, applied to any torn garment = *ama-Dhlepuhlepu*, *ama-Dhlavudhlavu*, *ama-Nabuvubu*.

**Nikiza** (*s. k.*), *v.* Pull shakingly about, tear about with a shaking movement, as a puppy-dog a piece of rag (acc.), or a dog ravenously pulling about the flesh of its prey (the object not being so violently thrown about on all sides as with *ngatuzisa*. Cp. *nikina*); also = *ukuti niki*.

**i-Nimba** (*Nimbha*), *n. s.* Beginning of labour-pains (C.N. fr. Xo.). Cp. *imi-Siko*. [Sw. Bo. *minba*, fetus].

**Nina, v.** Prevent, hinder, in any way, as a wall (acc.) from falling by propping it, a person from approaching, or cattle from entering a field (= *vimbela, tiya*); (C.N.) strike far off, at a distance.

Ex. *nginiuire unsebenzi*, I have been prevented by work.

**Nina, euph. pron.** Ye or you (*nom.* or *acc. plur.*).

Ex. *ngisho nina*, I mean you.

**u-Nina, n.** His, her, its or their mother; mother-plant, mother-stalk, as of pumpkins, etc., upon which they grow; large under grinding-stone of Natives (the small round stone held in the hand for crushing being called the *um-Ntwana* or child) [Gu. *nina*; Her. *ina*; Kag. *nyina*; Sha. *nine*; Bo. *winwi*; Adam. *nune*; Mon. Sa. *na*; Ak. *unja*; Bush. *no*].

Phr. *Ilanga seluyenu kuvina*, the sun has now gone down to its mother i. e. has set.

*ixihlangu sezantika unina* or *ononina bazo* (or *sezimi ngononina bazo*), the shields have now been given or fitted with their back-sticks (or, already stand fitted with their back-sticks).

*ivimpahla lezi wozibuyisela ngononina bazo*, you shall return these articles (tools, etc.) to their places, each to its own place (if it is a single article the form *ngonina* or *ngonina wogo* is more frequently used). Cp. *i(li)-Nana*.

*kulo'msebenzi kuya ngononina*, in this work it goes by places, each one having his proper time or turn.

*yabamisa ngononina*, he (the *induna*) placed them out or arranged them (may-be an army, dancing-party, or hunt) according to their respective places, parties, etc. [Sw. *uanna, aina*, class, sort; Her. *e-ua*, class].

**i(li)-Nina, n.** Woman (properly, married).

**isi-Nina, n.** Either of the central points on each side of a Native hut (not the back — see *u(lu)-Findo*) from which the arching of the side-wattles in the frame-work is commenced. Cp. *i(li)-Kotamo*.

**u-Ninakazi** (*s. k.*), *n.* used for *u-Mamekazi* *q. v.* in the 3rd. pers. sing. or plur. — his, her, its or their.

**u-Ninakulu** (*Ninakhulu*), *n.* used for *u-Mamekulu* *q. v.* in the 3rd. pers. sing. or plur. — his, her, its or their.

**u-Ninalume, n.** used in Natal for *u-Malume* *q. v.* in the 3rd. pers. sing. or plur. — his, her, its or their.

**u-Ninazala, n.** used for *u-Mamezala* *q. v.* in the 3rd. pers. sing. or plur. — his, her, its or their.

**Ninda, v.** Soil, sully, stain, daub, affix dirt to a thing (acc.) in any way, as when smearing a book with ink, a seat with paint, or a dress with mud, or (metaphor.) sully the good name of a person (acc.) by some evil charge. Cp. *nemba*; *ngoolisa* [Her. *zunda*, soil; *tunda*, blemish; Bo. *nongo*, stain; Mamb. *dinda*, dirty].

Ex. *mus'ukunguinda nyesinyi lesa*, don't dirty or bedaub me with porridge (on your dirty fingers) — as might be said to a child.

**Ninde** or **Nindi, ukuti** (*ukuthi*), *v.* Be very thick or compact, densely close or interwoven together, as bush or trees in a forest, crops in a field so that one cannot pass through, running-grass thickly overgrowing the land or hair thickly overgrowing a man's face or body so that one cannot see the earth or body beneath. See *isi-Nindolo* [Sw. Ga. *nene*, dense; Her. *tindi*, thick, not thin].

**isi-Nindolo, n.** Anything thick or densely packed or standing together, as above;



person with very hairy face or body = *isi-Niningolo*.

**Ninga, v.** Be fidgetting in one's mind, be excessively uneasy or concerned about trifles, be timid about doing a thing or about a person, as when a person hesitates unduly about completing a purchase in a store, or as to whether he shall cross a flooded river or not, or as to the safety of a friend on a somewhat dangerous journey; (C.N.) speak many words about a matter (cp. *ningiliza*) [prob. akin to *ningi*].

Ex. *shesha ayitenge, fuma itabce omunye usalibele ukwinya*, be quick and buy it, lest it be taken by another, while you are still dilly-dallying with fidgety hesitation.

*ngiyamningela uBani, ukuba abulawe empini*, I am nervous about So-and-so, that he may get killed in the war.

**Ningana, adj.** Rather much or many — dim. of *ningi*.

**Ningi, adj.** Much; many; numerous; plentiful, abundant; often equivalent to 'sufficient, enough.' See *mningi* [Sw. *Nya*. Her. *ngi*; Ga. *ngi*; Ya. *ngi*; Fe. *nke-nke*; Mpo. *yenge*; Mal. *banak*, many].

Ex. *kwingi loko*, that is enough.

*kwingi kimi uma kusho wena*, it is sufficient for me if you say so.

Phr. *kubi umuntu abe mningi ekwendeni, abe mningi ekaya*, it is bad for a person to be half with those where she has married and half with the home people (whom she has left) — instead of being wholly attached to her new home.

**i(li)-Ningi, n.** The most, greater part, majority, as of people or things = *i-mTama*.

Ex. *iningi labo beyafa*, the most of them die.

**um-Ningi, n. 5.** The *ignis fatuus* or will-o-the-wisp (phosphoric light emanating from putrefying matter) — supposed to be a multi-headed snake = *u-Mningi*.

**ubu-Ningi, n.** Muchness or maniness of a thing, quantity, number, abundance, etc.

**Ningiliza, v.** Go 'largely' or minutely over any matter, whether when thinking or talking, considering it in all its manifold parts and details. See *imi-Niningo*.

**Ninginingi, adj.** intensified form of *Ningi* with generally a thought of being 'about in all directions, of all kinds', etc.

Ex. *indhlu igerele indito exininginingi*, the house (or store) is full of an immense number of all kinds of things, all about the place.

**i-Ningizimu, n. 3.** South-west wind (cp. *i-Nyakato*; *um-Zantsi*; *i(li)-Shisandhlu*);

(N) certain veldt-herb having a flower somewhat resembling a pink.

**i-Ningo, n. 3.** Small erection of clay on a Native forge-heap with a channel through the centre for holding the nozzles of the couple of bellows; the forge, generally (= *isi-Tando*). Cp. *ili-Lala*, *um-Touya*.

**isi-Ningo, n.** Deep narrow hole or passage into the ground (perhaps a yard long) made by ants = *um-Ilome*. Cp. *isi-Ili*.

**Nini, adv.** When? Cp. *lapo*; *uma* [Sw. *lini*; Bo. *ini*; MZT. *libi*; Chw. *ling*; Ga. *di*; Her. *runi*].

Ex. *kwakuninini*, it was ever so long ago.

*y'iboku kwaba nini*, from the beginning, since olden times, for ever so long.

*kunini ndlesi lapo!* it is how long now, i.e. it is ever so long, you have been sitting here.

*wakula kwunini, 'hauhhla!* dear me! it (the plant) grew up, when was it, i.e. how soon it has grown.

**um-Nini, n. 1.** Owner, proprietor, of anything (used as below in conjunction with noun or pronominal particle = *um-Nikazi*); (N) = *um-Neaka* [Her. *omunini*, owner; Ujiji. *muini*, lord; Sw. *mwenyeji*, owner; Ga. *nimicho*; Ef. *nyene*].

Ex. *nininilo uba?* who is the owner of it (the horse)? *umuniso uba* (of the vessel or *isi-Tsha*), *umuniso uba* (of the house or *i-nDhlu*), and so on with the proper suffix through all the classes of nouns.

*nangu umunini hashi*, here is the owner of the horse; *nangu umunini sitsha*; *nangu umunini ndhlu*, etc.

*um-ninimuzi*, the kraal-owner.

*umuninina*, *umuninena*, *umuninyena*, *umunintina*, etc. (instead of *umuninini*, etc.), my owner or master, etc., although to such a person Native subjects more generally apply the title *u-baba* (my father), *u-y'ibho*, *u-yisa*.

**imi-Niningo or Niningwane (no sing.), n.** Numerous small points, details, particulars, as of any occurrence, narrative, dispute, work, ceremony, etc. See *ningiliza*.

**isi-Niningolo, n.** = *isi-Nindoto*.

**Nja, ukuti (ukuthi), v.** Lie stretched out at full length in a loose, strengthless way, as a man or beast when thoroughly exhausted, insensible, etc. Cp. *naholala*; *ukuti twishi*.

**ubu-Nja, n.** — see *abu-nJa*.

**Njalo, adv.** So, thus, in this manner, in this way; always, ever, continually, all

along; thereupon, then, in that way, accordingly [Chw. *jalo*; Ga *bulli jo*, every day, always; Her. *nao*, so; *kara po*, continually].

Ex. *kwjalo nje*, so it is (after relating some event).

*kwjalo nje* (or *kusunjalo nje*), it is just the same (as the unchanged state of a sick person).

*washo njalo*, he said so, or spoke in that way. *siyayesaba njalo impi*, we are always in fear of fighting.

*wohamba njalo ngalowo mgicogo*, you shall go along continually by that road, etc.

*wayabone njalo una sekulungile*, you will come then to see or understand, when everything is already in order.

*was'esuka njalo, waya'kicenza akutshelireyo*, he accordingly got up and went off to do what he had been told.

*kwjalo njalo, angisumboni*, and so it goes on, I don't even see him anymore.

**Njani, adv.** How? in what manner, how [Her. *nai*, *vi*, how; Sw. *je*, *gani*; Ga. *ki*; Ang. *anyi*].

Ex. *kicenze njani?* what's the matter?

*ngikohlwe nje ukuti kicenzwa kunjani*, I have just forgotten how it is done.

*kunjani ukufa namhlanje?* *Qa!* *kakunjani*, how is the illness to-day? No; it is not how, or in any manner different, *i.e.* it is just the same.

*akuka na'kunjani* or *akuka nkuba njani*, there is not any how about the matter, *i.e.* it is just the same as ever, things are just as they were.

**Njē** or **Njena, adv.** Just; merely, only; thus, so, like this, in this state (expressing surprise with displeasure); thus, so, in this way (similar to *njalo*).

Ex. *washo loku nje*, he merely said that.

*kung'umfana nje*, it is only a boy.

*ingubo enje ayigijani*, I don't want a blanket like this (disparagingly).

*ngikohlwe nje igamu lake*, I have just forgotten his name.

*ngamuzwa nje ekubuma?* do you just hear him speaking *i.e.* hear what he says? *kanti sekunje!* so then it is already in this state!

*kwije nje, kwazi'ukuti umniko ub'engelo*, it is just thus, by reason of its owner having been absent.

*ngawenza kanje*, you should do thus, in this way.

**Njenga, adj. or adv.** Like, similar to; like, in the same manner as (used with a noun or pronominal particle following in conjunction) [Ga. *nga*; Bo. *enga*].

Ex. *ingubule injengayo ingwe*, the cheetah is like or similar to the leopard.

*uyakuluma injengawutu nje*, he (the whiteman) speaks just like a Native.

**Njengokuba (s.k.), adv.** As it is, was, etc.; inasmuch as, since (= *njengaloku, loku nuku*).

Ex. *njengokuba ebizo kangaka, angasayi-kuyitenga*, inasmuch as he asks so much, I shall no longer buy it.

**Njē-yā** (last syll. accentuated), *adv.* Like that, such as that, in that state, of that kind (expressing disparagement); in that manner. Cp. *nje*.

Ex. *ukwenzu okunje-ya angikutandi*, I don't like conduct of that kind.

**Njo, ukuti (ukuthi), v.** Stare fixedly at, fix the gaze upon a person (acc.) or thing = *njolozela, golozela*. Cp. *u(lu)-Jojo; ukuti nga*.

**Njoloza** or **Njolozela, v.** = *ukuti njo*.

**um-Njonjo** (with plur.), *n. 5.* Beer given by girls at a feast to any of their lovers who may happen to be present. Cp. *i(li)-Cece*.

**u(lu)-Njonjo, n.** (C.N.) = *u(lu)-Jojo*.

**Njonjozela, v.** Urge on, encourage, as a man or bull (acc.) to action, by whistling, applauding, etc. = *tela inkwelo*.

**i(li)-Njova, n.** = *i(li)-Gundana* (mostly used by women).

**um-Njunju, n. 5.** Sharp paroxysm or pang of pain, running along the nerves to the heart and causing faintness, etc. Cp. *ubu-Hlungu*.

**Njunjuteka (Njunjutheka), v.** = *junjuteka*.

**Nkā, ukuti (ukuthi; s.k.), v.** Just open the mouth to speak = *ukuti leke, ukuti nda, ukuti va*.

Ex. *angitanga nka*, I didn't say a word.

Phr. *ugcayi akali nka*, the snuff is not perceptible in the slightest degree.

**isi-Nkahlu (s.k.), n.** = *isi-Ankahlu*.

**u-Nkālankala (s.k.), n.** Padlock (T) — see *i-Nkala*.

**Nkāmpu, ukuti (ukuthi; s.k.; s.p.), v.** Cut in twain, divide in the middle (whether actually or metaphor.), as a snake (acc.) or person's arm (= *ukuti juqu*), or as one might a sack of grain (acc.) by tying it closely round the middle so as to leave a portion at each side = *nka-mpula, ukuti ukompo, ukuti gamfu*; he so cut or divided at the middle, as the snake above, or as the sack of grain, a wasp or narrow waisted female = *nkampuka, ukompoka, gamfuka*; make a bubbling noise, as water pouring from the narrow mouth of a gourd or bottle = *nkampuza, ukuti ngambu*.



**Nkampuka** (*s. k.; s. p.*), *v.* = *ukuti nkampu, nkompoka, gamfuka.*

**Nkampula** (*s. k.; s. p.*), *v.* = *ukuti nkampu, nkompola, gamfula.*

**Nkampuza** (*s. k.; s. p.*), *v.* = *ukuti nkampu, ngambuza.*

**um-Nkāmunkamu** or **Nkām̄nkām̄** (*s. k.*), *n. 5.* Eager or ardent desire, as to go anywhere, to see anything, etc.; strong passionate interest in or for anything (with *nga*).

Ex. *sāfika s̄m̄nkāmunkam, sili sigakutola ushcala*, we arrived all eagerness, thinking we should get some beer.

*angise'mnkāmunkam ngayo*, I am no longer enthusiastic about him.

**i-Nkānānkana** (*s. k.*), *n. 3.* Any matter of difficulty that requires much striving about, exertion, or wrestling with in order to be done or mastered, as any difficult piece of work or mathematical problem = *isi-Nqalangala; i-nGwagana*. Cp. *i-Nkiyankiya; gwaga*.

**i-Nkani** (*s. k.* — *plur.* *izi-Nkani*, or *ama-Nkani*), *n. 3.* Obstinate, stubborn persistence or perversity, as of a child absolutely refusing to obey; intractableness, as of hard metal or stone not easily worked; contentiousness, hard-headedness, always raising objections from excessive self-will; strife, wrangling discord; *plur.* *ama-Nkani*, obstinate rivalry, emulation, as of one party of young men to overcome another, or of boys one with another in a race. Cp. *i-nJaka; u(lu)-Kanda* [Bo. *kani*, disputes; Ga. *nkiana*, obstinate; *gana*, refuse; Sw. *kaidi*, obstinate; *kania*, refuse; Her. *ou-rangaranga*, obstinacy].

Ex. *iy'enza ngenkani nje*, she does it from sheer perversity.

*nanhla nyamankani*, to-day it is a matter of decisive rivalry — as when two rival imps are going to engage.

*inkani yesira*, contentious talk of an utterly empty, worthless nature — like the echo of the precipice which produces much noise but nothing in it.

**i(li)**, or mostly **ama-Nkanka** (*s. k.*), *n.* Nasal passage or passages connecting the pharynx with the nostrils; sometimes applied to the arches of the soft palate, or tonsils, as parts thereof. Cp. *u-Govana*.

**u(lu)-Nkanka** (*s. k.*), *n.* Obstinate talk, contentious 'jaw' — from *i(li)-Nkanka* above (cp. *ulu-Anga*); also = *isi-Gaga*.

Ex. *umisa* (or *vimba*) *ngonkanka*, she stops us up or obstructs with her 'jaw' (so that we can't get to reason with her edgewise).

**Nkānkanana, ukuti** (*ukuthi; s. k.*), *v.* Be engaged together in a close contest, be grappling in hard rivalry, be having a strong tussle (mostly used in impers. form).

Ex. *sekute* (or *sekutene*) *nkankanana*, they are now hard at it, now striving hard to out-do one another, as wrestlers, fighters, or competitors of any kind.

*Plur. wox'afike kw'nkankanana*, she will at length come to arrive there where it will be a difficult job, where she will have the obstinacy knocked out of her, i.e. when she gets married.

**i(li)-Nkankane** (*s. k.*), *n.* Common or Hadadah Ibis (*Hagedashia hagedash*); also, Glossy Ibis (*Plegadis falcinellus*) = *u-Nongqanga*. See *i-nGqangqamatumba; um-Nwagele*.

**Nkankaza** (*s. k.*), *v.* Speak with the nose stuffed up, as a person with a cold.

**u-Nkanku** (*s. k.*), *n.* = *u-Mfumu*.

**u** or **i-Nkayishana**, *n. 1.* or *3.* Name given as an *isibongo* to a spirited, daring, fearless young man.

**i(li)-Nkayiya**, *n.* One of the *ama-Nkayiya* regiment of Zwibe, chief of the Ndwan-dwe tribe.

**Nkē, ukuti** (*ukuthi; s. k.*), *v.* Arrive, at any place (= *ukuti qata*); deal a heavy blow, with a stick on any bony part of the body of a person (acc.), as the shin or head (= *nkenya*); be very white (= *ukuti lu*).

**Nke, ukuti** (*ukuthi; s. k.*), *v.* Sit or stand silently gazing, as when listening thoughtfully to somebody talking. Cp. *ukuti nkeme; ukuti nkeve*.

**Nke, ukuti** (*ukuthi; s. k.* — with vowel prolonged), *v.* Rattle away with incessant talk or gossip = *nkenkeza*.

**Nkefeza** (*s. k.*), *v.* Eat *iz-Ankefe* or first-class *amasi*.

**Nkema** (*s. k.*), *v.* = *ukuti nkeme*.

**isi** or **i-Nkemba** (*Nkembha*), *n. 3.* Assegai with short, very broad, oval-shaped blade about as large as one's hand, often carried for ornamental purposes = *isi-Papa* [Sw. *wembe*, razor].

**Nkēme, ukuti** (*ukuthi; s. k.*), *v.* Sit or stand silently gazing in a silly, lost kind of way, 'with the mouth open', as a simple person, or (metaphor.) one sitting helplessly in want or hunger, Cp. *ukuti nke*.

**Nkemfuza** (*s. k.*), *v.* Talk away incessantly, whether gossiping or scolding = *nkenkeza*.

**ama-Nkēmunkemu** (*s. k.* — no sing.), *n.* Mere tales, idle gossip, as rumours of war, etc.

Nkemuzá (*s. k.*), *v.* Talk idle tales or nonsensical rumours, as above.

Nkemuzéla (*s. k.*), *v.* Glow or flush with intermittent brightness, as red-hot embers or coals.

Nkéne nkéne, ukuti (*ukuthi*; *s. k.*) with prolongation or final vowel; *v.* = *nke-nzu*.

Nkenezá (*s. k.*), *v.* Sound with a confused dull din, as a noise when reverberating within a cavern, or a person's voice when heard indistinctly amidst a surrounding din of other loud voices; reverberate, resound, echo, as the cavern or the noise above = *nkenteza*. Cp. *enanela*.

i(li)-Nkengane (*s. k.*), *v.* Any poor, destitute, common fellow (= *i(li)-Hobe*); applied contemptuously to any individual of a foreign tribe, as a Tonga or Suto.

Nkenketa (*Nkenketha*), *v.* = *quqamba*.

Nkenkeza (*s. k.*), *v.* = *ukuti nke*; *nkentfuza*.

Nkénte nkénte, ukuti (*Nkénte nkénte, ukuthi*), *v.* = *nkenezá*.

Nkenteza (*Nkenteza*), *v.* = *nkenezá*.

i(li)-Nkentshane (*s. k.*; *s. t.*), *n.* Wild or Cape Hunting Dog (*Lycan pictus*).

Nkénu, ukuti (*ukuthi*; *s. k.*), *v.* = *ukuti yenu*.

Nkenuka (*s. k.*), *v.* = *ymuka*.

Nkenya (*s. k.*), *v.* = *ukuli nke*.

Nkéva (*s. k.*), *v.* = *ukuti nkene, nkevela*.

Nkéve, ukuti (*ukuthi*; *s. k.*), *v.* Sit in a perfectly silent, helpless kind of way, as people suffering from hunger, or depressed with some heavy affliction = *ukuti nkevela*; cp. *ukuli nke*; *ukuti ukeme*.

Nkevela (*Nkevela*), *v.* = *ukuti nkeve*; *ukera*.

Nkévela, ukuti (*Nkévela, ukuthi*), *v.* = *ukuthi nkeve*.

u(lu)-Nkimbi (*Nkimbi*), *n.* A circling or sharp turning-back upon itself (freq. used in plur. *izi-nKimbinkimbi*), as the coils in a snake's body when at rest or in a coil of wire, or file behind file of people standing (as though the line were constantly turned back upon itself), or the sharp twistings and turnings of a very zigzag river or road. Cp. *i-nTsoyentsouge*.

Ex. *izindlu zabanyu ziyizinkimbinkimbi*, the houses of the white people are coiled about things—from the numerous passages, corridors, or rooms leading round in every direction.

i-Nkinga (*s. k.*), *n. s.* Any incomprehensible thing, surpassing one's understanding, as a puzzling affair or occurrence, as a conjurer's feat = *i-nKilikiqi, isi-*

*Kwambisi, i-Nkiyankiya*; cp. *isi-Nqalanqala, i-Nkanakana*.

isi or i-Nkiyankinya (*s. k.*), *n. s.* = *i-Nkiyankiya*.

isi or i-Nkiyankiya (*s. k.*), *n. s.* Anything very difficult of accomplishment, requiring much effort or exertion to overcome, as any task, the difficult bearing of a woman, difficulty of getting through a densely-grown bush or of finding sleeping place in a crowded hut, etc. = *isi-Nqalanqala*.

Nkō, ukuti (*ukuthi*; *s. k.*), *v.* = *ukuti ngi, ukuti nga*.

Nkobola (*s. k.*), *v.* = *kobola*.

u-Nkomba (*Nkombha*), *n.* = *isi-Kombisa*.

u-Nkombose (*Nkombhose*), *n.* Long-tailed Dove (*Oena Capensis*).

u-Nkomo-zasezantsi (*s. k.*; *s. t.*), *n.* Certain skin disease of the chest, perhaps either a kind of pityriasis, or keloid. Cp. *isi-Tembuzane*.

Nkōmpo, ukuti (*ukuthi*; *s. k.*; *s. p.*), *v.* = *ukuthi ukampu*.

Nkompola (*s. k.*; *s. p.*), *v.* = *ukampula*.

Nkone (*s. k.*), — see *i-nKone*.

Nkongolwana (*s. k.*), — see *i-nKongolwana*.

u-Nkonka (*s. k.*), *n.* Male bush-buck (the word *i-nBabala* being the name of the species and applicable to both sexes, and the common word in use in Zululand for both kinds, the word *u-Nkonka* being mostly confined to Natal from Xosa).

u(lu)-Nkonko (*s. k.*), *n.* Very tall person who goes with a stooping gait. Cp. *u(lu)-Nkonkonono*.

Nkonkoloza (*s. k.*), *v.* Shout loudly, with all one's might, at or after a person (acc.) = *ngongoloza*.

ama-Nkonkoma (*s. k.*), *n.* Great, overhanging, 'beetle' brows (much more pronounced than the *ama-Qaqa q. v.*); might be applied to similar overhanging things, as a cliff, sea-wave, etc.

Nkonkomisa (*s. k.*), *v.* = Overhang, project over, lean over = *eugama*.

Ex. *ina elinkokomisile*, a great beetling cliff.

*uhamba enkokomisile*, he walks with a stoop or bending forward at the chest, as a tall, slender man.

u(lu)-Nkonkonono (*s. k.*), *n.* Very tall, emaciated, lanky person, who goes with a stooping gait; sometimes applied to an emaciated, bent-up animal = *u(lu)-Nkonkonono*.

i(li)-Nkonkowane (*s. k.*), *n.* = *i(li)-Povela*.



ama-Nkonkowane (*no sing.*) = *ama-Nyqola*.  
isi-Nkonongo (*s. k.*), *n.* Very long mealie-  
cob. Cp. *isi-Qwengya*; *isi-Bokolo*.

i-Nkonono (*s. k.*), *n. 3.* = *u(lu)-Nkonkonono*.  
*u(lu)-Nkonono* (*s. k.*), *n.* Hesitancy to con-  
sent, as to do anything; doubt, incredulity,  
reluctancy to believe; also = *u(lu)-*  
*Nkonkonono*. See *konono*.

Ex. *ab'el'ankonono*, he was rather hesita-  
ting or unwilling to agree or believe.

i-Nkonyana (*s. k.* - *plur.* *ama-Nkonyana*),  
*n. 3.* see *i-Nkonyanu*.

isi or i-Nkūlankula (*s. k.*), *n. 3.* = *isi-Nqala-  
luqala*.

*u-Nkulukundhleri* (*s. k.*), *n.* Larva of a cer-  
tain psychid moth, which crawls about  
the veldt, enclosed in its little case con-  
structed of tiny bits of wood glued to-  
gether, and said to be fatal to any cattle  
eating it; also applied to certain other  
grubs, making a similar but much larger  
case and frequently found suspended on  
mimosa trees (see *um-Nta-ka'nohu*) =  
*u-Mahambanendhlwana*.

*u-Nkulunkulu* (*s. k.*), *n.* (C.N.) = *u-Nkulu-  
kundhleri*; also see *Proper names* (Ap-  
pendix).

*u-Nkumbese* (*Nkumbhese*), *n.* Any very  
large *isi-Puku* or blanket.

*Nkūmpu*, *ukuti* (*ukuthi*; *s. k.*; *s. p.*), *v.* =  
*nkumpula*; also *ukuti nkampu*.

*Nkumpula* (*s. k.*; *s. p.*), *v.* Retain or reserve  
a portion of cooked food behind in the  
pot, or in the spoon, not serving out  
the full quantity or ration, as when  
exercising economy (see *ama-Nkumpu-  
la*); also = *nkampula*.

*ama-Nkumpula* (*s. k.*; *s. p.* - *no sing.*), *n.*  
Portion of food held back in the pot or  
ladle, when serving out small rations or  
economising (with *shiga*, *enza*, etc.).

Ex. *upake amankumpula nje*, she has served  
out only half rations (not whole spoonfuls).

*Nkumuza* (*s. k.*), *v.* Snuffle up noisily, as  
snuff (acc.).

*u-Nkunjane* (*s. k.*), *n.* Variety of small-eared  
*i-nFe* or sugar-reed.

*isi-Nkunku* (*s. k.*), *n.* = *isi-Ngunyu*, *i-Nku-  
nkuma*.

*i-Nkunkuma* (*s. k.*), *n. 3.* Any short, squat  
pot or round basket, having broad bul-  
ging sides (= *isi-Nkunkuma*, *isi-Ngu-  
nguni*); also = *i-Nkunkumana*; (C.N. fr.  
Xo.) sweepings, rubbish.

*isi-Nkunkuma* (*s. k.*), *n.* = *i-Nkunkuma*.

*i-Nkunkumana* (*s. k.*), *n. 3.* Any short, stum-  
py, stunted thing, as a person, mealie-  
plant, etc.

Ex. *al'ani uzala inkunkumana* (or *plac.*),  
So-and-so begets a lot of stunted little things  
(i. e. children).

*isi-Nkuntshane* (*s. k.*; *s. l.*), *n.* = *isi-Auku-  
utshane*.

*u(lu)-Nkununu* (*s. k.*), *n.* = *u(lu)-Kutu*.

*Nkūnyankunya*, *v.* = *gonyoza*.

*Nkunyaza* (*s. k.*), *v.* = *gonyoza*.

*isi-Nkutu* (*Nkuthu*), *n.* Head of a lard,  
cooked for eating, and generally eaten  
by the boys and small girls 'with the  
eyes fast closed'.

*isi-Nkwa* (*s. k.*), *n.* Kind of bread made by  
boiling crushed mealies in a large lump;  
hence, bread, of Europeans; (with *plac.*)  
loaf; (N.) beast slaughtered by a bride's  
father on the day of her going off to  
get married and intended to supply food  
for the way (cp. *cola*; *um-Poso*).

*Nkwāla nkwāla*, *ukuti* (*ukuthi*; *s. k.*), *v.* Strive  
or exert oneself vigorously, as over any  
difficult piece of work = *gwaya*.

*isi-Nkwālankwala* (*s. k.*), *n.* Any difficult  
thing, requiring much striving or vigo-  
rous exertion, as a tough job, hard in-  
tractable wood or stone when working  
it, a difficult problem, etc. = *isi-Nqala-  
nyala*, *i-Ngwayana*.

*Nkwāmpu*, *ukuti* (*ukuthi*; *s. k.*; *s. p.*), *v.* Take  
out slightly, as by merely sticking the  
finger or spoon into the porridge (acc.),  
etc. = *ukuampuna*.

*Nkwampuna* (*s. k.*; *s. p.*), *v.* = *ukuti nkwa-  
mpu*.

*ubu-Nkwangwa* (*s. k.*), *n.* - see *ubu-nKwa-  
nywa*.

*i-Nkwankwa* (*s. k.*), *n. 3.* Strong desire or  
craving after particular kinds of food,  
as meat, *amasi*, bitter vegetables, strong  
drink, etc., as a sick person or an in-  
ebriate (= *ubu-Shada*). See *kungulu*;  
*isi-Yabazane*; also = *i-nKwankwa*.

*ubu-Nkwankwa* (*s. k.*), *n.* Quality, nature,  
etc., of the craving, as above.

*isi* or *i-Nkwankwankwa* (*s. k.*), *n. 3.* Person  
with a very pronounced stutter, having  
to struggle to get out the words. Cp.  
*u(lu)-Nginyingyi*.

*Nkwankwaza* (*s. k.*), *v.* Stutter very much,  
having to struggle over the words. Cp.  
*nginyiza*.

*Nkwanya* or *Nkwanyela* (*s. k.*), *v.* Eat, or  
be fed, with solid food (acc.) from the  
hand or spoon, as an infant. Cp. *huzwa*.

*Nkwanyaza* (*s. k.*), *v.* = *gonyoza*.

*Nkwanyisa* or *Nkwanyelisa* (*s. k.*), *v.* Feed,  
or give an infant to eat solid food (double  
acc.), as above; sometimes used for

- to 'poison' a person (= *dhlisa*). Cp. *funza*.
- Nkwē, ukuti** (*ukuthi*; *s. k.*), *v.* Be quite dry, 'hard' dry, as a hide, garment, firewood, etc.; be completely 'dried up' *i. e.* ended, finished, as food, any work, etc. = *ukuti geqe*.
- isi-Nkwe** (*s. k.*), *n.* Garnett's galago (*Galago Garnetti*). 'bush-baby' = *u-Mzi-wise*.
- i-Nkwenkwezi**, *n. s.* — see *i-nKwenkwezi*.
- ama-Nkwēngenkwenge** (*s. k.*), *n.* = *ama-Kwengekwenge*.
- Nkwengeza** (*s. k.*), *v.* = *kwengeza*.
- u(lu)-Nkwindi** (*s. k.*), *n.* Musical instrument made of a slightly bent *i-nTsangu* stem with a string stretched from end to end, at one of which ends a slit quill is fixed, over which the string passes and through which the breath is drawn, producing a sound somewhat resembling the cry of a young goat.
- Noba**, *conj.* = *nokuba*.
- u-Nobadu** (*Nobhadu*), *n.* used jocularly of a tramp or his feet, as follows:—  
Ex. *samka nonyaco luka'Nobadu*, we contended (with such a long journey), trusting to the tramping powers of our feet. See *u-Badule*.
- u-Nobadule** (*Nobhadule*), *n.* = *isi-Qobolo*.
- u-Nobaleka** (*s. k.*), *n.* Only used as below:—  
Ex. *unobaleka bemlandela! unjadu omuhle os'emasekweni! unofukuza pantsi kwendhlebe!* he who runs away (as in famine time) and everybody runs after him! the fine dance-feast upon the hearth-stones! he who makes it move about below the ears!—these are *isibongo* or praises of food, which a thoroughly satisfied person gives utterance to after having partaken of an enjoyable meal.
- u-Nobaqa** (*Nobhaqa*), *n.* Game played by children in which they jump up, at the same time kicking the bullocks behind with their heels (with *ukw-enza*). See *baqaza*.
- u-Nobatekeli** (*Nobathekeli*), *n.* Female of the bird *u-Mabengwane*.
- u-Nobibi**, *n.* = *u-Nondomela*.
- u-Nobongo-wezulu** (*Nobhongo*), *n.* Name given to any member of the *i-nGobamakosi* regiment.
- u-Nobongoza** (*Nobhongoza*), *n.* = *u-Palane*.
- i-Nōbonobo**, *n. s.* = *i-Notonoto*; *i-nTobontobo*.
- u-Nobulongwe**, *n.* Burchell's courser (*Cursorius rufus*). (N).
- u-Nodangala**, *n.* = *i-mFene*.
- u-Nodongo** or **Nodongwe**, *n.* Word used like *u-Zadongwe* to denote an unusually large, a 'huge' thing — mostly confined now to large-sized bees, as the drones, humble bees, etc.  
Ex. *inyosi ka'nodongwe*, female humble-bee — of a stingless, red-tailed variety, the females being conspicuous by their larger size.
- Nōfo nōfo, ukuti** (*ukuthi*), *v.* = *nofoza*.
- i-Nōfonofu**, *n. s.* = *i-Notonoto*.
- Nofuza**, *v.* Wade through long grass or undergrowth, into which the foot sinks softly. Cp. *fohloza*.
- u-Nofunjwa**, *n.* = *u-Fumba*.
- Nōfu nōfu, ukuti** (*ukuthi*), *v.* = *nofoza*.
- Nofuza**, *v.* = *nofoza*.
- isi-Nōfunofu**, *n.* Thing thickly overgrown with something soft, as a place covered with a thick overgrowth of soft grass, or a man's body when thickly overgrown with hair.
- u-Nogingantlola** (*s. t.*), *n.* = *isi-Lonco*.
- u-Nogola** or **Nogolantete** (*Nogolantethe*), *n.* White or Locust Stork (*Ciconia alba*) = *i(li)-Ngababa*.
- u-Nogwaja**, *n.* Hare; hence, applied to rabbit = *i(li)-Gwaja*; *um-Vundhla*; cp. *i-nTeneshu* [Her. *o-nguīyu*, spring-hare].
- u-Nōha** (*Noohha*), *n.* = *i-mFene*.
- u-Nohēmu** (*Nohheemu*), *n.* Crowned or Crested Crane (*Balearica chrysolargus*). See *ukuti hēmu*.
- u-Nohu** (*Nohhu*), *n.* — see under *um-Nta*.
- u-Nohunda**, *n.* *Isibongo* of a certain bird. (C.N.).
- u-Nojeleza**, *n.* (C.N.) = *u-Jeleza*.
- u-Nojomela**, *n.* = *u-Jojo*.
- u-Nokahlu** (*Nokhahlu*), *n.* Certain tree, from whose large green fruit bird-lime (*i-Nomfi*) is procured.
- u-Nokanula** or **Nokanule** (*Nokhanula*), *n.* Actual or 'bearing' mother of anyone (not one of the other numerous relations known as 'mothers' or *o-mame*). See *kanula*.  
Ex. *uokanule ka'Nomaxiwa ng'oka'Ngoza*, the real mother of Nomaxiwa (who actually gave birth to her) is Ngoza's daughter (the Zulu women being so called, by their father).
- u-Nokenke** (*Nokhenke*), *n.* One of a certain regiment formed by Mpande after the *um-Xapo*.
- Noko** (*Nokho*), *conj.* Nevertheless, notwithstanding, for all that, still, yet, however, even so; even though, although, notwithstanding that (= *nokuba*); *no-*



*ko* — *noko*, whether — or not (in these latter uses more common in Natal than in Zululand, where *nokuba*, *nakuba*, are preferred).

Ex. *noko*, even so.  
*ub'eshito uyise, noko kakucuzanga*, his father had said so, nevertheless he didn't do it.

*kankulu noko*, still, he is not big (as they had made out).

*noko eshito, ungyikukwenza*, even though he have said so, I shall not do it (the word *noma* or *nakuba* would be preferred in this sense in Zululand).

isi-Noko or Nokwe (*s. k.*), *n.* An *i(li)-Zinyane* of anything while still very young.

u-Nokoboyi (*Nokhoboyi*), *n.* = *u-Nozatizinywenya*.

Nokolosha (*s. k.*), *v.* Go very slowly along, 'creep along', as an invalid walking, or a very slow person with his work.

Nokonda or Nokondisa (*s. k.*), *v.* Continue talking for a long time about an affair (acc.) after it has passed, as children conversing long about some pleasure they have enjoyed, or a person still going on talking after the quarrel is over, or Kafirs still going on talking away about a matter even after having parted company on the road.

Nokuba (*s. k.*), *conj.* Even though, though, although, notwithstanding that; *nokuba* — *nokuba*, whether — or not = *noma*, *nonxa*.

Ex. *nokuba esho, angikolwa*, even though he say so, I don't believe.

*nokuba efile, nokuba engafile, kas'uzi*, whether he be dead, or not, we don't know.

Noma, *conj.* Even if, even though = *nokuba*, *nonxa*. See *uma* [Al. *nomi*, or].

u-Nomaceni, *n.* Certain flat-bodied fish (N).

u-Nomangcikiva (*s. k.*), *n.* Chrysalis inhabiting the *um-Feece* cocoon = *u-Nomgcobi*.

u-Nomagendane or Nomagende, *n.* Certain large ground-spider, having very formidable mandibles.

u-Nomanyewu, *n.* Idiot whose facial muscles are given to twitching (see *nyewezela*) involuntarily; the south-east wind (= *um-Zantsi*).

u-Nomatumbazane (*Nomathumbuzane*), *n.* Large kind of toad, used for *takatu* purposes.

Nömbe, *ukuti* (*Nömbe*, *ukuthi*), *v.* Cling on to tightly, as a boy to a tree-trunk when climbing, or a frightened child to its mother; clutch, grasp hold of tightly, as on to a tree-branch when falling or drowning = *nombela*.

Nombela (*Nombhela*), *v.* = *ukuti nombela*, *ama-Nombela* (*Nombhela*), *n.* Certain forest tree.

u-Nomdede, *n.* Certain Kafir custom, described under the word *inkuba*, q. v. = *u-Nompukulwana*, *um-Dede*.

Nomfa, *v.* = *nomfiya*.

isi-Nomfelana, *n.* Ugly, dirty-looking, worthless noodle or stupid person.

i-Nomfi, *n. 3.* Bird-lime, which is obtained from the berries of the *u-Nokahlu* and certain kinds of parasitical plants.

Nomfiya, *v.* Do, make, or work a thing (acc.) very beautifully or nicely, as bead-work, matting, a pot, lut, etc. (= *um-nho*, *nongoza*); abuse or insult a person (acc.) roundly with many coarse, shameful epithets or charges (cp. *tuka*).

u-Nomgcobi (*Nomgcobhi*), *n.* = *u-Nomangekiva*.

u-Nomishwe, *n.* (C.N.) = *i-mBiba*.

u-Nomkubulwana (*Nomkhuhulwana*), *n.* Fabulous female, supposed to be the *i-nKosazana yas'ezulwini* (young lady of heaven) and virtually the Native Ceres, presiding over the growth of grains, mainly *umabete*, from which she is said to have taught the Natives to make beer. See *inkuba*.

u-Nomncangiyana or Nomngcangiyana, *n.* *um-Swenipe*.

u-Nomponjwana (*s. p.*), *n.* Kind of beetle.

u-Nompukulwana (*Nomphukulwana*), *n.* = *u-Nomdede*.

u-Nompunyumpunywana (*s. p.*), *n.* Crafty person, who can never be caught out in his talk.

u-Nomtebe (*Nomthebe*), *n.* Queen of white-ants. Cp. *umu-Ilwa*.

u-Nomtsheketshe (*s. t.*; *s. k.*), *n.* Honey-guide, of which there are several varieties (*Indicator major*; *Ind. variegatus*, etc.); hence, a much-talking, scolding woman = *i-nTlava*.

u-Nomuntu (*s. t.*), *n.* used, always in the singular, as below, to express a 'very great quantity, or number' = *u-Luatu*.

Ex. *umuntu ka'umuntu lo abanteceni* (not *abantu baka'umuntu*)? the great multitude of people at the wedding (it was enormous)!

*uyakaluma ngoNyay? ibele lika'umuntu*, do you speak of Ongoye? why the Kafirs there is simply immense.

u-Nomzatu (*Nomzathu*), *n.* = *i-nZawu*.

u-Nomzimane, *n.* Former practice of several young men of a locality going off in a body to solicit the favour of the

- girls of any particular kraal, before whom they danced, and were either admired or rejected according as they found favour (with *ukw-enza*). Cp. *i(li)-Julu*.
- Nona, v.** Be fat *i.e.* have or show much fat (see *i(li)-Noni*) on the body, be sleek, in prime condition (used in perf.); sometimes used in the sense of to be in easy condition internally, to be happy (see *nonisa*). Cp. *kulupala*; *zimuka* [Sw. *nona*, grow fat; Her. MZT. *nuna*, be fat; Bo. *nencha*, fatten].
- Ex. *yayinwile inyama yaleyo'ukomo*, it was abundant in fat (much liked by the Native), was the meat of that beast.
- Phr. *nona, 'Bani, kungawo nunhla!* be at ease, So-and so, it has gone according to you (*i.e.* your wish) to-day — said of a person who has attained his heart's desire (whether in a good or a bad sense).
- u-Nondhlandha, n.** (C.N.) = *i(li)-Halahala*.
- u-Nondhlini, n.** 'The mother of the family' — a name given to a heavily milking cow, which supplies the children with abundant food. Cp. *i-nTsengwakazi*.
- u-Nondhliwa, n.** (C.N.) = *isi-Gudo*; hence, *u-Nondindwa*.
- u-Nondindwa, n.** Female who wanders about for immoral purposes, who has thrown herself on the streets, a prostitute. See *ndinda*.
- u-Nondomela, n.** Small tree having edible berries = *u-Nobibi*.
- u-Nondongoyi, n.** = *u-Nodongo*.
- u-Nondwayiza, n.** Certain long-legged bird.
- u-Nondwebu, n.** Large stork-like bird.
- Nonga, v.** Do finely, make nice or nicely, as a mat (acc.) when weaving, grain when grinding, or food when seasoning it.
- u-Nongamulana, n.** One of a certain section of the *ama-Pela* regiment of Mpaunde.
- u-Nongazi, n.** Name given to a girl-child whose mother was still menstruating while pregnant with her.
- u(lu)-Nongo or Nöngonongo, n.** Anything very nice or choice of its kind, as a finely made pot or lint, finely ground meal, choice grain, etc. See *nongozu* [Her. *o-nyongo*, neatness].
- u-Nongomazi, n.** (N) = *i(li)-Cakide*.
- Nongoza, v.** = *nomfiya*. See *u(lu)-Nongo*.
- u-Nongozolo, n.** Brown-hooded kingfisher (*Halecyon albiventris*); also applied to Angola K. (*Hal. erythroleucus*) and Mangrove K. (*Hal. irrouratus*). Cp. *isi-Yaba*; *isi-Pikeleti*.
- u-Nongqane, n.** (N) = *u-Ngeeda*.
- u-Nongqanga, n.** = *i(li)-Nkankane*.
- u-Nongqayi, n.** Name given to the Natal Police; also to Zululand Native Police (N). See *qgaya*.
- u-Nongubungwana, n.** Name given to the 'delicate' child in a family, who is regarded as a molly-coddle. See *umu-Pa*.
- isi-Nongwane, n.** Name of a shrub (C.N.).
- i-Nongwe, n. 3.** Tiny veldt-herb, having a small yellow flower, and tuberous roots much eaten in time of famine.
- u-Nongxi, n.** Mosquito = *u-Miyane*.
- i(li)-Noni, n.** Single piece of fat (of meat); pl. *ama-Noni*, often used for the fat generally on the beast's body. Cp. *nona*; *i(li)-Tebe*; *i(li)-Mfemfe*; *ubu-Hle*; *ama-Futa* [Sw. *nono*, fat — see *nona*].
- o-Nonina (no sing.), n.** — see *u-Nina*. Cp. *i(li)-Nana*.
- Nonisa, v.** Make put on fat, fatten, as a beast (acc.); make grow *i.e.* exaggerate (in a good or a bad sense), as a report (acc.) or a person's words (cp. *i(li)-Haba*); please, make one (acc.) comfortable and contented within, as the words of a person.
- Ex. *igamu uhamba etinonisa*, he goes on 'fattening' the word, making it larger and of more account than it really is.
- umaxwi ake ayanginonisa*, his words please or gladden me.
- um-Nonjana, n. 5.** Small stream, brook, such as follow the course of a larger river as its feeders. Cp. *um-Fula*.
- u-Nonjekwa (s.k.), n.** (C.N.) = *u-Nondindwa*.
- u-Nonjyelwakulala (s.k.), n.** *Isibongo* or praise-name of a warrior who cannot lie easily from the results of a wound.
- u-Nonkombabantu (Nonkombabantu), n.** = *isi-Kombisa*.
- i(li)-Nono, n.** Neat, tidy person, who will have everything and does everything 'nicely' = *i(li)-Geokama* [Her. *hirona*, neat; *o-nyongo*, neatness].
- um-Nono, n. 5.** Small tree, whose bark is chewed for stomach-ache.
- ubu-Nono, n.** Nature of the person above, or his things; hence, neatness, nicety of work or arrangement, orderliness, etc. — see *i(li)-Nono*.
- Nonoba, v.** = *toloba*.
- Nonopa (Nonopha), v.** Hurry (C.N.).
- Nonopala (Nonophala), v.** Begin to put on fat, slightly fatten, as a person recovering flesh after sickness. Cp. *kulupala*; *zimuka* [see *nona*].



isi-Nontseyana (*s. t.*), *n.* Noodle, senseless dolt, simpleton (C.N.).

Nõntsu, ukuti (*ukuthi*; *s. t.*), *v.* = *ukuti cosu*.

Nõntsuka (*s. t.*; *s. k.*), *v.* = *cosuka*.

Nõntsula (*s. t.*), *v.* = *cosula*.

u-Nonxi, *n.* = *u-Nongxi*.

Nonyaka (*s. k.*), *adv.* This year. Cp. *um-Nyaka*.

u-Nonzawu, *n.* = *i-uZawu*.

u-Nonzece, *n.* Female who, from mere officiousness, habitually takes upon herself to correct others or decide (see *ukuti zece*) for them, in a meddling way, how things should be. Cp. *u-Nqamula-juqu*.

isi-Nonzeyana, *n.* = *isi-Nomfelana*.

u-Nopempetwayo (*Nophempethwayo*), *n.* = *i(li)-Pimpi*.

u-Noqakala (*Noqhakala*), *n.* Boldness, fearless unconcern (in a good or bad sense); hence, brazen-facedness, cheek; daring, courageousness; easy, careless facility or expertness = *u-Dhli*.

Ex. *uq'enza uqonqakala*, he does without the slightest concern, without any apparent effort (so expert is he), as when making mats, carving, beadwork, or other work of skill.

Noqobo, *adv.* Really, thoroughly, perfectly, absolutely, entirely—often used where these words would be used in English in the adjectival form. See *u(lu)-Qobo*.

u-Norraṁreshe, *n.* Certain veldt-herb having a raceme of tiny white flowerlets and whose bulbous root is eaten.

u-Norramu, *n.* = *u-Norramreshe*.

u-Norreshe, *n.* = *u-Norramreshe*.

u-Norrinsi (*s. t.*), *n.* Chinaman (T).

Nõsu, ukuti (*ukuthi*), *v.* = *ukuti cosu*.

Nosuka (*s. k.*), *v.* = *cosuka*.

Nosula, *v.* = *cosula*.

Nota (*Notha*), *v.* Be comfortably off or comfortably placed, as a person seated or lying in a cosy position, a kraal built in a nice sheltered locality, a snug hut, or a man well off in regard to cattle or other property; be comfortably soft to the feel or body, as a thick blanket, feather cushion, or soft grass (used in perf.). Cp. *zota*; *i-Notonoto*; *isi-Noti*.

u-Nota (*Notha*), *n.* Kafir-hemp (= *i-nTsanqu*) of the best quality *i. e.* with the leaves growing thick and soft round the stalks = *u-Nqaga*.

isi-Noti (*Nothi*), *n.* Person well-off, wealthy with much stock. Cp. *isi-Cebi*.

um-Noto (*Notho*), *n.* 5. = *i-mBubu* (mostly used by women).

isi-Notongo (*Nothongo*), *n.* *isi-Notonoto*.

isi-Notongwana (*Nothongwana*), *n.* = *isi-Newayimbana*.

i-Notonoto (*Nothonotho*), *n.* 5. Anything of a soft, comfortable feel to the body, as a feather cushion, soft thick vest, lawn-grass, etc. = *i-Notonoto*, *i-Nobonobo*. Cp. *uota*; *i-Nuhawubi*; *i-Ntoboutabo*.

isi-Notonoto (*Nothonotho*), *n.* Any animal, as goat, lamb, rabbit, etc., with soft thick fur or long wool = *isi-Notongo*.

u-Notuṁshe (*s. t.*), *n.* (C.N.). = *ubu-Tamushe*.

u-Novanzi or Novazi, *n.* *Isibongo* given to a man with fine legs, but ugly upper parts.

u-Novetela (*s. t.*), *n.* Noisy female who talks and scolds much, but generally shows little work herself. Cp. *u(lu)-Vekveke*; *ukuti vete*.

u-Novetula (*s. t.*), *n.* Immoral girl (from the obscene action) = *isi-Vetula*.

um-Nõvunovu, *n.* 5. Small tree (*Cordia Caffra*).

u-Noxaka (*Noxhaka*), *n.* Iron spring-trap, of the stores (Mod.).

u-Noyi, *n.* Dutch wife [D. *nooi*, young lady].

u or um-Noyi, *n.* 1 and 5. Nit *i. e.* egg of lice, or of the bot-fly on horses [Her. *oru-iyu*].

u-Noyikomboyi (*Noyikhombhoyi*), *n.* = *i-Nqomfi*.

u-Noyishapiyana (*Noyishaphiyana*), *n.* = *i(li)-Mpingi*.

u-Nozali-zingwenya or Nozayizingwenya, *n.* Goliath heron (*Ardea goliath*); also applied to other similar varieties = *u-Nokoboyi*.

u-Nozilwa-zinyoni, *n.* Variety of *uma-Bele*, not much grown now.

u-Nozondilanga, *n.* = *i-nCili*.

Nqa, ukuti (*ukuthi*), *v.* = *ukuti ngqa*.

ubu-Nqa, *n.* An habitual doing, beyond all ordinary limits, of any bad action; an excessive outburst of vice or ill-doing—only used idiomat. with *puma*.

Ex. *kuqgali ukudakwa loku kuywwe ubu-nqa nabesifazani bas'ekadini*, it would seem that drunkenness has broken out beyond all limitation with the women of such and such a place.

umu-Nqa, *n.* 5. = *um-Dende*.

Nqaba (= Enqaba), *v.* Disallow, forbid, prohibit, as a master might his servant or any action (acc. with *ela* form); refuse, as to do anything (with infin.); refuse to give a thing (with *na* of object, and *ka* of person); reject, decline,

as the terms of an agreement (acc.); deny, refuse knowledge of, as any statement (acc.) or occurrence (= *pika*); refuse to come out or be undone, as a firmly fixed nail or tooth, or a tight knot (cp. *ukuti nqi*); be surpassingly fine, strong, etc., allow none to approach, beat all hollow, as an exceedingly fine article of dress, horse, or the dancing of a man (used in perf.) — this word is the one in common use in Zululand, *ukw-ala* being rarely heard unless in regard to the 'rejecting' of girls [prob. akin to *qa*, or *ngala*].

Ex. *muhle, w'enqabile*, he is beautiful beyond all comparison.

*anjinal'kumbaba nandaba, kuy'engaba umsebenzi*, I am unable to go to-day, work renders it impossible.

*unqaba nemali yami*, he refuses to give up my money.

*lelo'zief ngqalingaba*, I deny, or will have nothing to do with, that word.

**i-Nqaba**, *n. 3.* Stronghold, fastness, place very difficult of access, hence used as place of refuge in war-time; any difficult thing, thing that surpasses one's powers of tackling or mastering, as a nail impossible of being drawn out, any affair, action, word, or piece of work that surpasses one's powers of comprehension.

Ex. *b'enza imisebenzi eyinqaba*, they (the whitemen) work things that are simply impossibilities (so difficult are they for us to master).

*inkulumo inqaba*, he spoke an utterly amazing thing (that quite beat us with its power or incomprehensibility).

**Nqabalazi**, *ukuti (ukuthi), v.* = *ukuti ngqabalazi*.

**i-Nqabayequla**, *n. 3.* Any very difficult matter (X).

**Nqabela**, *v.* Forbid, as a person (acc.) to do something; disallow, as some action (acc.). See *nqaba*.

Ex. *usinqabele ukuba sihambe*, he has forbidden us to go.

**i(li)-Nqadi**, *n.* One of the chief huts, or the wife or eldest son thereof, appointed by the kraal-owner in a Zulu kraal (see *i-n-Dhankulu*); plur. **ama-Nqadi**, pointed bones, in the body of man or beast, when protruding conspicuously through the skin, as on the hinder sides of some ill-formed skulls, or the hip-bones of an ox or dog when prominent from emaciation.

**Nqadu**, *ukuti (ukuthi), v.* Bite at with a snap or smart pull, pluck off, as a piece of meat (acc.) from a lump, or as a dog

giving a sharp bite at a person, or a cow snapping off the long grass; pluck out the *um-Nqadula* from a dog, etc. = *nqadula, ukuti ngantu*. Cp. *ngakazu; ukuti nguntu*.

**Nqadula**, *v.* = *ukuti nqadu, ngantula*.

**um-Nqadula**, *n. 5.* Any small body protruding sharply or 'poking' out from the adjacent parts, as a single prominent front-tooth, the *umula* in the throat, a sixth finger at the side of one's hand, or a boy's shirt when 'poking out' from a rent behind (= *um-Nqapolo*); applied also to a female breast of an insignificantly small size showing 'merely little nipples protruding' from the chest (cp. *i-n-Komane*); abnormal growth, somewhat like a maggot, on the tongue-string of a dog or calf, and which, by hindering it from eating, will kill it unless plucked out (= *isi-Bunyu*) = *um-Nqantula*.

**i-Nqafunqafu**, *n. 3.* See *i-n-Qabunqafu*.

**isi-Nqafunqafu**, *n. (C.N.)* = *isi-Nqamfunqamfu*.

**Nqaka**, *ukuti (ukuthi; s. k.), v.* Take off or take up sharply at a go, grab at (even when not succeeding in taking), as when hastily snatching away any object (acc.) or when sharply grabbing at an apple on a tray or tree; catch, catch at, as at a ball (acc.) or other object thrown; snap at, as a dog snapping at a person (acc.) or a fly; snap at a person (acc.) *i. e.* turn sharply upon him with violent talk; snap up *i. e.* pick up tales or information (acc.) by casually over-hearing, or take up the threads of a dispute over-hastily before having heard the facts thoroughly = *ngakula, ngakazu, ukuti ngaku, ukuti ngakalazi* [Ga. *baka*, catch; *nyaga*, take violently; Sw. *daka*, catch; *nyakua*, snatch; Her. *yakuru*, grasp at; *hakana*, snatch].

**Nqaka** (or **Enqaka**, *s. k.), v.* = *ukuti ngaku*. **um-Nqaka** (*s. k.*), *n. 5.* = *um-Ngqaka*.

**Nqakada** (*s. k.*), *v.* = *ngakida*.

**i(li)-Nqakadi**, *n.* Any small ball, lump, closely compacted mass of a thing, as a little ball of string, a small lump of clay or dough, an acorn or similar fruit, or small tufts or rolls of hair (see *i(li)-Gegele*) on a Kafir's head after being dressed in a particular way = *i(li)-Qakalu*.

**Nqakalaza** (*s. k.*), *v.* Snap at a person (acc.) *i. e.* turn on him sharply with violent retorts or words, as a sharp-tempered person = *ukuti ngaka*.



**Nqākalazi**, ukuti (*ukuthi; s. k.*), *v.* = *ukuti nqaka*.

**Isi-Nqakalazi** (*s. k.*), *n.* Snappish, sharp-tempered person, given to sharp angry answering.

**u-Nqakamatshe** (*s. k.; s. l.*), *n.* = *u(lu)-Kandempvu*.

**i-Nqākanqaka**, *n. 3.* See *i-nQakanqaka*.

**i-Nqakaqa**, *n. 3.* See *i-nQakaqa*.

**i-Nqakavu**, *n. 3.* See *i-nQakavu*.

**Nqakaza** (*s. k.*), *v.* Snap at, as a dog at a fly (acc.); also = *ukuti nqaka* generally; also = *nqekeza*.

**um-Nqake** (*s. k.*), *n. 5.* = *um-Nqaka*.

**Nqakelela** (*s. k.*), *v.* Snap up everywhere tales and over-heard talk (acc.), and then converse about them elsewhere, as a chattering busy-body.

**Nqakida** (*s. k.*), *v.* Dress the hair, when short, into small platted tufts, according to a particular Native fashion. Cp. *ggiba; qina*.

**Nqāku**, ukuti (*ukuthi; s. k.*), *v.* = *ukuti nqaka*.

**Nqakula** (*s. k.*), *v.* = *ukuti nqaka*.

**Nqakuna** (*s. k.*), *v.* = *ukuti nqaka*.

**Nqala**, *v.* = *ntsala*.

**Nqala**, *adj.* Hard, difficult, as any work; hard, intractable, difficult of working, as a rock; fast, immovably firm, as a nail. Cp. *ukuti ngi; lukuni*.

**i-Nqala**, *n. 3.* Certain hard-wooded tree (*Schmidelia Africana*).

**i-Nqalaba**, *n. 3.* See *i-nQalaba*.

**Nqalanga**, *v.* = *ntsala*.

**isi-Nqālanqala**, *n.* Thing very difficult of accomplishment or being mastered, as any difficult work, a puzzling problem; very hard, intractable thing, as hard wood or rock; thing very fast or immovably fixed, as a nail or stake = *isi-Nkwalanqwala, i-nGwaqana, i-Nkulanqala, i-Nkiyankiya, i-Nkanankana*. See *nqala*.

**i-Nqalati**, *n. 3.* See *i-nQalati*.

**i-Nqama**, *n. 3.* See *i-nQama*.

**um-Nqambo** (*Nqambho*), *n. 5.* Penis of a sheep or goat (cp. *um-Tondo*); (C.N.) heart-string.

**isi-Nqāmfunqamfu**, *n.* = *um-Ncwado*.

**Nqāmpu**, ukuti (*ukuthi; s. p.*), *v.* = *nqampuna*.

**Nqampuna** (*s. p.*), *v.* Crop off, pluck off, as an ox or person the tops of grass (acc.) with the mouth or hand.

**Nqāmu**, ukuti (*ukuthi*), *v.* = *nqamuka; nqamula*.

**ama-Nqamu** (*no sing.*), *n.* The final doing up of a thing, the last of an affair, the end of the thing, there will be nothing further after that, etc. — only used adverbially as below.

Ex. *cyamangamu namhla (imp.)*, it is the final, clearing-up fight to-day, decisive, there will be nothing more after it.

*amangamu seku y'iso lo'nyaka ozayo*, the last of the thing will now be the coming year (after which we remove our kraal from this present site).

*noxa nihambé nini? Amanqamu seku ukuba umfo uetu afike*, when will you at length get to go? There is now nothing further than that our brother arrive (whereupon we shall leave).

**i-Nqamu**, *n. 3.* See *i-nQamu*.

**isi-Nqamu**, *n.* Piece or bit broken or cut off from a larger portion, as a small piece cut off from a slice or strip of meat (not the slice or strip itself as cut out of the carcass), a piece of plank cut off from the rest, a bit of string broken off from the main piece, portion of a finger or stick struck off, etc.; a small train or row of people walking or standing (see *i(li)-Hele*); a shortish person (= *isi-Shupu*).

**Nqamuka** (*s. k.*), *v.* Get cut, broken, struck, chopped, lopped, torn off, as a piece from the major portion, as below; get cut off, as a small number of cattle or soldiers from the main body; get broken off in its course, stayed, stopped or interrupted, as a flow of blood from a wound, a fall of rain, a person in his speech before having finished, etc. = *ukuti nqamu*; cp. *kawuka; nqamuka*.

Ex. *is'inqamukile intambo*, the string has got broken off.

*ningahamba, sekunqamukile imenku*, you may go when the rain has ceased.

*safika ngokunqamuka kaonyaka*, we arrived at the dividing of the year *i. e.* at the time when winter was ending and spring commencing.

*ukunqamuka kabili*, to get divided or cut into two parts.

**Nqamukana** (*s. k.*), *v.* Get cut, broken, or separated apart for one another, as two pieces of a thing or two divisions of a body (usually used with *kabili*).

**Nqamula**, *v.* Cut, break, chop, strike, lop, tear off a piece (acc.) from the major portion, as of a plank, stick, limb, string, length of cloth, etc.; cut off a small number or company from the main body, as of cattle or soldiers; cut off one's distance in walking, by taking a short cut; break off (*trans.*), stay, interrupt in its

course, as medicine might a flow of blood (acc.) from a wound, or as one person might another (acc.) in his speech before he had finished; wash the feet alone (cutting off, as it were, the upper part of the body), as a person at the river (cp. *copa*) = *ukuti uqamu*; cp. *kawulu*; *uquma*.

Ex. *oxluqamula kona lopa*, let us cut across here.

*usamqamula emfuteni*, he is just washing his feet at the river.

*uqamula bo, kuyele*, cut it (your talk) short that it may come to an end.

Phr. *samqamula ubusuku, siya oBanyeni*, we journeyed during the night (or at night), going to the Ubambo.

**u-Nqamula-juqu, n.** A chief person or 'boss' among his class (*lit.* he who has the final deciding of all matters and disputes), as the principal among a body of *indunas*, the chief wife among the others of a kraal, the colonel in a regiment, etc., = *u-Nqamulanqe*. Cp. *u-Nonzece*; *ukuti juqu*; *uqamula*.

**u-Nqamulanqe, n.** = *u-Nqamulajuqu*. See *ukuti nqe*; *uqamula*.

**u-Nonqamunqamana, n.** Burrweed = *i(li)-Gcuma*.

**Nqanda, v.** Turn back, check, bring up, or stay forcibly a thing (acc.) in its course, as cattle when running off, a person in his false or offensive talk, or a child in his evil ways (cp. *uyqikiza*); bring up a person (acc.) forcibly, as a tree might a man running against it (mostly transposed into *passive* or *eka* form); twist the horns, as an ox does at the extremities after attaining an advanced age (= *bedula*).

**um-Nqandane, n. 5.** Certain shrub (*Royena pallens*), bearing red edible berries and whose sticks are sometimes used as wattles; also sometimes applied to *um-Qatwaa*.

**Nqandeka (s. k.), v.** Get twisted, as the horns of an ox (used in perf.); get turned back, etc., as above.

**Nqandela, v.** Turn away (*trans.* or *intrans.*), as the cow does its calf when refusing to let it suck, or as the calf does itself when refusing to suck.

**Nqandisa, v.** Cause the horns to twist *i. e.* have twisted horns (used in perf.), as above.

Phr. *ubona nqandise izinkabi (izinkomazi, etc.)*, he sees you abounding in, having fine herds of, oxen (or cows).

**u-Nqangi, n.** Name frequently given to the first born of two twins = *u-Munqangi*. Cp. *u-Mwaa*.

**um-Nqangqandolo, n. 5.** Ground woodpecker (*Geocolaptes olivaceus*).

**Nqanqa, v.** = *nqawuza*; also *uxanqa*.

**u-Nqanqa, n.** = *u-Nqanqongo*.

**i-Nqanqa, n. 3.** (C.N.) = *isi-Nqanqa*.

**isi-Nqanqa, n.** = *isi-Nqawunqawu*.

**u(lu)-Nqanqa, n.** Person with a very thin slender body, and of any height.

**Nqanqaza, v.** = *nqawuza*.

**Nqantu, ukuti (ukuthi; s. t.), v.** = *ukuti uqadu*.

**Nqantula (s. t.), v.** = *uqadula*.

**um-Nqantula (s. t.), n. 5.** = *um-Nqadula*.

**Nqapa, ukuti (Nqapha, ukuthi), v.** = *nqapaza*.

**ubu-Nqapanqapa (Nqaphanqapha), n.** A flapping about of the fingers or head, when speaking in a heated or spirited manner.

**Nqapaza (Nqaphaza), v.** Flap *i. e.* make a flapping noise, as the fingers when thrown together with a sharp jerk, or the ears of a dog when it shakes its head; hence, shake the head, as a man refusing resolutely.

**Nqapazisa (Nqaphazisa), v.** Flap (*trans.*) the fingers (acc.), or ears, as above.

**um-Nqapolo (Nqapholo), n. 5.** = *um-Nqadula*.

**u-Nqasha, n.** Quarter-evil, in cattle.

**Nqata, ukuti (Nqatha, ukuthi), v.** Be quite, brimming, chock-full = *ukuti swi*.

**i-Nqatu, n. 3.** See *i-nQatu*.

**Nqatuza (Nqathuza), v.** Get violently thrown or tossed about from side to side, as a rag in the mouth of a puppy-dog playing with it, or the branches of a tree or corn in a field by a wild wind, or the head of a man (or sometimes the man himself) when thrown about in strong, indignant dissent or denial.

**Nqatuzisa (Nqathuzisa), v.** Throw or toss violently about from side to side, as the head (acc.), etc., above.

**i-Nqavunqavu, n. 3.** See *i-nQavunqavu*.

**isi-Nqawana or Nqawane, n.** Common Stonechat (*Pratincola torquata*) = *isi-Qawane, isi-Cegu*.

**isi or um-Nqawe, n. 5.** Kind of mimosa tree.

**Nqawu nqawu, ukuti (ukuthi), v.** = *nqawuza*.

**isi-Nqawunqawu, n.** Any 'stinging' thing *i. e.* causing a burning irritation of the skin, as a nettle, certain ants, or blistering medicaments; show a sharp inflammable temper, fly immediately into an



angry passion, as some very short tempered persons who are not to be touched.

i(li), um, or i-Nqayi, *n.* Certain forest tree (*Elaeodendron retutum*).

Nqê, ukuti (*ukuthi*), *v.* Cut apart or in twain (= *ukuli juqu*); strike with a stick, stone, etc., on any hard bony part, as the head or skin (= *ukuli nke*); also *ukuli nyqe*.

Nqe, ukuti (*ukuthi* with prolongation of the vowel), *v.* Clang, or ring, as a large bell. Cp. *ukuti nce*.

i(li)-Nqe, *n.* Vulture, of two varieties the South-African Griffon Vulture (*Gyps kolbi*) and Eared or Black Vulture (*Olagyps auricularis*); nervousness, anxiety, anxious apprehension, mental uneasiness from fear of danger (= *i-Nyoni*) [Ga. *usegye*, vulture].

Ex. *songingene inye (labantwani or ngabantwani)*, I have already a feeling of anxiety or nervous apprehension come over me concerning the children (*i.e.* concerning their safety from danger on their journey). See *i-Nyoni*.

*inkosi yamanye*, or *inye lika'xudonye*, Marabou stork (*Leptoptilus argali*).

isi-Nqe, *n.* Buttock, or one of the protuberant posterior parts of man or beast (cp. *i(li)-Mpu*); rear part, rear-guard, of an army (cp. *isi-Fuba*, *u(lu)-Pondo*); bottom, or part by which it stands, as of a basket, pail, cup, etc. (= *i-nTende*); sometimes = *u-Teletele*; also *i(li)-Qolo* q. v. See *N.B.* under *Qomu*; also *i-nDhlovu*; *shikilu*; *i-nTsheshelazi*.

Ex. *impi bayinqama isinqe* (or *i-inye*), they (the enemy) cut off the rear of the army.

Phr. *uBani kam'sinqe*, So-and-so never sits down, is always on his feet, *i.e.* always travelling about.

*ng'ebhlanga isinqe*, I have a pain in the small of the back. See *i(li)-Qolo*.

*ngijivana inkomo yesinqe*, I want a beast of posterior parts *i.e.* a cow (from its chief function being behind).

*N.B.* In regard to the use of the word in the last mentioned idiom, it is just possible that the word *isinqe* in that case has no reference to the buttocks. We know that with the Ancient Egyptians the vulture (*Z. i-nqe*) was emblematic of the female sex, some even having regarded all vultures as females. From them, or other tribes having a similar belief, the Zulus may have received the above use of the word *isi-nqe* as applied to female cattle.

i-Nqeke (*s. k.*), *n. 3.* Certain Kafir dish consisting of slices of pumpkin cooked

whole (not mashed with *peka*); opening or empty space left between two things that do not meet or close perfectly, e.g. as of an *isidwaba* or belt that doesn't completely encircle the body, or a door standing ajar (*isi-Keuke*); certain kind of eating-mat or *isi-Tebe* made of grass woven strongly together with many fibre threads (= *i(li)-Gqiba*).

Ex. *isidwaba sami nisele inyeke*, my kilt doesn't go completely round, there is a space left.

Nqêke nqêke, ukuti (*ukuthi*; *s. k.*), *v.* = *nqekeza*.

Nqêkete, ukuti (*Nqêkethe*, *ukuthi*), *v.* Be thoroughly at peace, happy at heart, at one's ease, *i.e.* live, lie, sit so.

u(lu)-Nqekete (*Nqekethe*), *n.* Any very delicious, surpassingly nice food of any description = *ul-Ovela*.

Nqekeza (*s. k.*), *v.* Be repeatedly tossing or bobbing backward and forward, or up and down, as the head of cattle when they walk, or of some Native men when going off in a huff, or a female *um-Nyomu* when divining in a positive manner = *nqekiza*, *nqekuzu*.

Ex. *ihamba inqekeza nqekanda* (or *inqekesisa ikandu*), it (the calf) goes along bobbing the head up and down.

Nqekezela (*s. k.*), *v.* Go along with a bobbing up and down, or backward and forward motion, of the head, as above.

Phr. *wabaya emqekeshu*, she returned with the head bobbing lightly about, *i.e.* not bearing anything = returned empty-handed.

Nqêku nqêku, ukuti (*ukuthi*; *s. k.*), *v.* = *nqekeza*.

Nqekuza (*s. k.*), *v.* = *nqekeza*.

Nqena, *v.* = see *Enqena*.

isi-Nqeni, *n.* = see *is-Enqeni*.

Nqenqa, *v.* = *ngqenyqa*.

Nqenqeza, *v.* = *ukuti nqe*. Cp. *ocwenza*.

Nqenya, *v.* = *okunya*, *ukuti nqe*.

Nqêrre, ukuti (*ukuthi*), *v.* Crack, as the finger-joints when pulled, or knees of an old person when rising; break with a cracking or crashing sound, as a piece of dry wood or bone when broken = *nqerrezeka*; make so crack, or break, as above = *ngerreza*.

isi-Nqerre, *n.* One with an arm or leg broken and not re-set.

Nqerreza, *v.* = *ukuti nqerre*.

ama-Nqeshane, *n.* = *ama-Nqeshane*.

Nqi, ukuti (*ukuthi*), *v.* used to emphasize *qina*; hence, make or fix a thing (aer.)

fast or firm, as a nail in a wall, or a person his word when stating it firmly or positively; be thoroughly fast or firm or tight, as the nail above, a tight-fitting lid, or a positive statement; hence, freq. equiv. to advs. 'assuredly, absolutely, positively' = *ukuti ngo, ukuti mbe*.

Ex. *umkonto wati nqi eutini*, the assegai fixed itself fast in a tree.

*washo, wati nqi*, he said so quite positively.

*ungekwense uqi*, you could not do it by any possibility, at all, for a downright certainty.

**Nqiba, v.** Go begging from others, as a child from its own to another hut, or a woman from her neighbours — mostly applied to food (acc.).

**Nqikaza (s. k.), v.** Shrink back in the mind, hesitate or stay one's purpose suddenly. Cp. *tikaza*.

**i-Nqimindolo, n. 3.** See *i-nQimindolo*.

**i(li)-Nqina, n.** Part about the ankles of man or just above the hoof in beasts.

**i-Nqina, n. 3.** Hunt *i. e.* hunting-party [perhaps akin to *nqi*; Sw. *winda*, hunt].

Ex. *uku-puma inqina*, to go out for a hunt.

*uku-mema inqina*, to invite or get up a hunt.

Phr. *sapuma (or sahamba) inqina ka' Mabuyaze*, we went out for a hunt of Mabuyaze (*i. e.* he who came back empty-handed, with nothing) — said by those who have been on a fruitless errand, not obtaining what they had expected.

**Nqinda, v.** Take off, by cutting, knocking, etc., the point or edge of a thing (acc.), as the tips off the horns of cattle or the rim off an earthen-pot by rough usage; take the edge off one's desire by giving some slight gratification. Cp. *qunda; i-nQudulu*.

Ex. *ako unqinginde ngenkexo*, please take the edge off my thirst by a spoonful (of beer).

**ama-Nqindazana (no sing.), n.** diminutive of contempt of *ama-Nqindi*.

**ama-Nqindi (no sing.), n.** Docked or stumped ends of a thing from which the tips or points have been cut off, as the horns of cattle, bottom of the legs of a chair, etc. — used only as adj. and adv.

Ex. *inkabi e'amanqindi*, an ox with the tips cut off its horns.

*uoyinqana amanqindi*, you should cut it (the ox) that it be stumped points, *i. e.* you should cut off the tips of its horns.

P. *inkwazi sebeyinqume amanqindi*, they

have cut short the bull's horns, *i. e.* have taken away a man's power for doing mischief.

**i-Nqindi, n. 3.** Point *i. e.* the end, upshot, final result of any matter = *i-mPeto*.

Ex. *kasikaqedi inqindi yayo*, we can't yet tell or be sure about the end of it (the affair) *i. e.* what it will eventually come to.

**isi-Nqindi, n.** Thing with the end, or a portion cut off, an incomplete portion, fragment, as of a belt, remnant of a length of cloth, beer left in a pot after some has been removed (cp. *isi-Qentu*), broken assegai, etc.; hence, a certain broad-bladed assegai, usually merely the metal blade, or with a very short haft, held by a bride in the hand, and used for cutting meat, etc., at a wedding; the moon when already small, in the last quarter,

**um-Nqini, n. 5.** Ox with the bush of the tail cut off; man's *i-Beshu* when worn alone, without any side-tails or *izi-nJobo*; a woman's *isi-dwaba* when cut short (cp. *isi-Pimpiyana*); (C.N.) applied derivatively to a surviving fugitive from a great fight, a crop-tail.

**i-Nqirra, n. 3.** See *i-nQirra*.

**i-Nqiwa, n. 3.** See *inQinwa*.

**Nqō, ukuti (ukuthi), v.** Stand erect, upright, pointing straight upwards, as a post, or dog standing on its hind legs; be piled up full, as a basket full of grain when heaped up above the brim; fill so as to be piled up high, as such grain (acc.) or basket; make a dull rapping sound, as when striking anything hard, as a tree with an axe, or a person's head when tapping it with a stick (see *ngongqota*; cp. *ngoba*) = *ukuti ntsho*.

Ex. *ilanga selile nqo*, the sun is now vertically above us, straight over-head, as at noon.

*iqoma ligewele lite nqo*, the basket is piled full up.

**Nqoba, v.** Overpower, get mastery over, as when thoroughly beating an adversary (acc.) at fight (not so that he runs away, but so as to bring him to his knees or entirely into one's power), or one wrestler overcoming another, or disease altogether getting the better of a man. Cp. *ahlula; ngongqota*.

**i-Nqoba, n. 3.** — see *i-nQoba*.

**i-Nqobo, n. 3.** Thing which overpowers, gets the mastery, wins the day, etc. See *ngoba*.

Ex. *inqobo ku'belungu isibamu*, that which carries the day with the white-people is the gun.



*injobo nje ubuhle bayo*, the overpowering thing is her beauty.

**i-Nqobozelo**, *n. 3.* See *i-nQobozelo*.

**Nqōdo**, *ukuti (ukuthi)*, *v.* Refuse absolutely (gen. with *nqaba*.)

Ex. *kokwomutu, mwayi mwayi!*, *kokwako, nqodo!* towards that of another person, you itch with desire; as to your own, you greedily refuse—a common charge against a stingy person.

**u-Nqodoyi**, *n.* Very stingy person, who will give nothing of his away = *isi-Neishani*. See *ukuti nqodo*.

**i-Nqohiba**, *n. 3.* See *i-nQohiba*.

**um-Nqōkonqoko** (*s. k.*), *n. 5.* One solitary thing owned by a person, as a single beast, child, shilling, etc. = *um-Nqondo*. Cp. *um-Nqwantsi*.

Ex. *iminqokanqokwana yami lezo*, those are my few solitary head of cattle.

**Nqōkoto**, *ukuti (Nqōkotho, ukuthi)*, *v.* Break out into general laughter, burst out into a roar of laughter, as many people together. Cp. *pubuka*.

**i-Nqola**, *n. 3.* See *i-nQola*.

**um-Nqolo**, *n. 5.* Molly-coddle of a boy, who always remains with his mother instead of mixing up freely with other boys; effeminate man, an 'old woman', who is always with his wives, not going out to hunt or mixing up generally in other manly doings (= *u-Gombotshe*; cp. *u-Nyube*); (C.N.) also = *um-Nqwa-ntsi*.

Phr. *umngqologombotshe, umacobi'ntwala zika'nina, ezwe ngonina emsuzela eti pu, eti, pepa! 'mntanani, ingazi yas'ekaya*—commonly used in derision of such a stay-at-home boy, as above.

**i-Nqolobana**, *n. 3.* See *i-nQolobana*.

**i-Nqolobela**, *n. 3.* See *i-nQolobela*.

**Nqoma**, *v.* Act greedily or jealously towards another (acc.)—see *soma* (C.N.) = *qoma*.

**um-Nqomboti** (*Nqombhothi*), *n. 5.* = *um-Qomboti*.

**i-Nqomboto**, *n. 3.* See *i-nQomboto*.

**isi-Nqomfelana**, *n.* Person with an *isi-Pongo*.

**i(li)-Nqomfi**, *n.* Yellow-breasted Lark (*Macronyx croceus*) = *i(li)-Gwili*, *i(li)-Gwilitisi*.

**Nqomfiza**, *v.* Gasp for want of breath, breathe with constriction or difficulty, as a person with asthma, or a stout person climbing a hill.

**i-Nqomfelo**, *n. 3.* Leucorrhœa or whites in women.

**um-Nqomfula**, *n. 5.* Thick matter-like mucus running from the nose, in serofulous children, sick cattle or horses, etc. = *um-Nqonqo*. Cp. *ama-Kavula*.

**um-Nqomiya**, *n. 5.* Anything carefully preserved from common use, as one's best crockery, the daughters of a family or the *um-Ndhlunkulu*, etc.

**i(li)-Nqondo**, *n.* Foot of a buck, goat, sheep, pig, or other small-hoofed animal; also of a bird, fowl, locust, etc. Cp. *i-nTshelo*.

**um-Nqondo**, *n. 5.* = *um-Nqokanqoko*.

**u-Nqondovu**, *n.* = *u-Hodoba*.

**Nqonela**, *v.* (C.N.) = *nqwenela*.

**Nqonga**, *v.* = *qonga*.

**Nqonqa**, *v.* = *nzanza*.

**i-Nqonqo**, *n.* = *i(li)-Ngqongqo*.

**um-Nqonqo**, *n. 5.* Marrow of the spine (cp. *um-Hlandhla*); also = *um-Nqomfula*.

**Nqonqoloza**, *v.* = *nkonkoloza*.

**u-Nqonqonqo**, *n.* = *u-Ngeeda*; also (C.N.) trap-door spider (= *um-Vumbulukane*).

**Nqonqota** or **Nqonqoza**, *v.* = *ngqongqota*.

**i-Nqonqoyi**, *n. 3.* = *i-nDosa*.

**i-Nqorrolo**, *n. 3.* See *i-nQorrolo*.

**i-Nqoshololo**, *n. 3.* See *i-nQosholoto*.

**i(li)-Nqoza**, *n.* Bump of any kind, as caused by a blow, tumour, malformation of skull, etc. Cp. *i(li)-Dunguza*.

**Nqū**, *ukuti (ukuthi)*, *v.* Have the eyes closed or eyelids down, as one sleeping, or some persons with falling eyelids (cp. *eimeza*); (C.N.) = *ukuti ngqu*.

Phr. *irinkomo zake zilili nqu ishwini*, her cattle (for *lobola*) make up a full ten.

**Nqūbu**, *ukuti (ukuthi)*, *v.* = *nqubuzeka*.

**i-Nqubu**, *n. 3.* See *i-nQubu*.

**i-Nqubulunjwana**, *n. 3.* See *i-nQubulunjwana*.

**Nqubuzeka** (*s. k.*), *v.* Bump violently up against a thing (loc.), collide with it, as with a tree, or a ship with the rocks. Cp. *ngqileka*.

**i-Nqudulu**, *n. 3.*—see *i-nQudulu*.

**Nqūku**, *ukuti (ukuthi; s. k.)*, *v.* = *nqukula*, *ukuti quku*.

**Nqukula** (*s. k.*), *v.* Take up or away the whole of a thing at once or bodily, as when taking up at once a whole heap of clothes (acc.), or when removing bodily a great pot of beer (not removing it in portions, or with the assistance of somebody else) = *qukula* [Her. *pukumula*, remove].

**i-Nqukumba**, *n. 3.* See *i-nQukumba*.

isi-Nqūkunquku (*s. k.*), *n.* = *isi-Nqukuza*.

**Nqukuza** (*s. k.*), *v.* Clap with the hollowed hands (not flattened palms = *i(li)-Ilo-mbe*), as is done while singing on certain occasions, *e. g.* after the arrival of the bridal party for a wedding, or at the menstruation of a girl.

**isi-Nqukuza** (*s. k.*), *v.* Big bulky lump or mass of a thing, as a large heavy head, a short thick stump of wood, etc. = *isi-Nqukunquku*. Cp. *i-nQukuqa*.

Ex. *wasulika isinqukuza setambo*, he gave us a great lump of bone (without any meat on).

**i-Nqulu**, *n. 3.* That part of the side of the upper-leg between the buttock and the outside thigh-bone, where there is a sinking in of the flesh, and upon which one rests when reclining. Cp. *i-Nyonga*.

Ex. *uku-lala ngenqulu*, to lie on one side in a half-reclining manner, resting on the elbow—a girl during the menstrual period, according to universal Zulu custom, reclines always in this way = *uku-lala 'ubale*.

**Nquma**, *v.* Become firm or solid, as liquid fat grown cold, or mud when drying up [Her. *homa*, coagulate].

**Nqūma** (*Nquma*), *v.* Cut off (properly at one stroke), chop off, lop off, amputate, as a limb (acc.), branch, portion from a stick or rope, etc.; hence, do once and for all, decisively, as when bringing down a buck at a single blow; decide, finally settle, as a law-case (acc.); definitely appoint, fix, as a day (acc.) for doing something, or the boundary of a district; cut short, as one's long talk; cut off a portion, cut short one's way, as by cutting across by a nearer path. Cp. *gīna*; *sika*.

Ex. *bamqama umtenze*, they cut off his leg (for him).

*wayishaya wayinquma*, he dealt it one settling blow.

*inkosi is'umwale leyo'ndaba*, the chief has already decided that affair.

*kubeka, kunqume kabili*, place it so as to cut in two, *i. e.* across, crossways (not lengthways).

*nquma usuku enqiyakufika ngabo*, fix a day upon which I shall come.

*asinqume lapa*, let us cut off across here.

*mus'ukunqum'aliwari*, you mustn't lop off my tongue, *i. e.* interrupt me in the midst of my speech.

*wazinquma*, he cut his throat.

P. *zinqunyca amakanda*, *znyeke*, their heads are cut off and then they are left *i. e.* it suffices if merely the heads are cut off—used by a person in reference to some affair

of which he has already related the main fact, but does not care to go into details.

**i-Nquma**, *n. 3.* = *i-nDondo*.

**um-Nqūma**, *n. 5.* (C.N.) = *um-Nqumo*.

**i(li)-Nqūmakanda** (*Nquumakhanda*; sometimes short), *n.* = *i(li)-Nqunywakanda*.

**i-Nqumba**, *n. 3.* See *i-nQumba*.

**i-Nqumbu**, *n. 3.* See *i-nQumbu*.

**isi-Nqumela**, *n.* Tallow or hardened fat boiled from the suet of cattle.

**Nqūmisa** (*Nquumisa*), *v.* Make to cut across *i. e.* place across so as to divide, as a plank (acc.) over a ditch.

Ex. *uku-nqumisa kabili*, to place crosswise.

Phr. *ub'ese kuzinqumisa uti lwomzimba*, he came to show off his fine body—as a young-man passing before the girls, or a wife before her husband.

**Nqūmisela** (*Nquumisela*), *v.* Cut off for absolutely *i. e.* absolutely forbid to, prohibit.

Ex. *kwi'Zulu inkosi yayisinqumisele utibo*, in Zulu times the king had prohibited us from (eating) the first-fruits of the season (*i. e.* before he himself had done so at the *ukreshwana*).

**um-Nqūmo** (*Nquumo*), *n. 5.* Certain forest tree (*Olea verrucosa*).

**i-Nqumu**, *n. 3.* Food only half-cooked, and of whatever kind; mostly used as an adjective, as below.

Ex. *ku'nqumu*, it is half raw, only half-cooked.

**um-Nqūmu** (*Nquumu*), *n. 5.* = *um-Qumu*.

**i-Nqūmunqumu**, *n. 3.* — see *i-nQumunqumu*.

**Nquna**, *v.* Be stark naked, whether when walking or lying (used in perf.). See *umu-Nqunu*. Cp. *hlambalazela*; *dindiliza*; *ntikiza*; *ncadazela* [see *umu-Nqunu*].

**Nqunda**, *v.* = *qunda*.

**ama-Nqūndanqunda** (*no sing.*), *n.* Little checks or balks or obstacles that keep cropping up to prevent one's going or doing something. See *qundeka*.

**Nqundeka** (*s. k.*), *v.* — see *qundeka*.

**um-Nqundu**, *n. 5.* Glans penis or male organ of any animal (but not gen. of dog = *i(li)-Kinggi*, or man = *um-Tondo*, or horse = *um-Boko*) = *u(lu)-Gqubu*, *u(lu)-Gqungu*. Cp. *isi-Kaba*.

**Nqunisa**, *v.* Strip or make be quite naked, as a child (acc.).

**Nqunquta** (*Nqunqutha*), *v.* Trot briskly along, as a person hurrying to reach a place, or oxen in a wagon (= *nqunquteka*;



cp. *dhledhlezela*); knock a basket (acc.) in order to shake out particles clinging to the side.

**Nqunquteka** (*Nqunqutheka*), *v.* = *nqunquta*.

**u(lu)-Nquntane** (*s. l.*), *n.* Certain climbing plant whose leaves are eaten as *imifino*.

**Nquntu**, *ukuti* (*ukuthi*; *s. l.*), *v.* Pull off with a sudden tear, or tear off with a sudden pull, as a bunch of grass (acc.) from the veldt, or when biting off a mouthful of tough meat from a slice. Cp. *ukuti nqadu*.

**Nquntula** (*s. l.*), *v.* = *ukuti nquntu*.

**umu** or **ubu-Nqunu**, *n. s.* Complete nudity, state of being stark naked (chiefly used adverbially, as below) [Lat. *nudus*, naked; Her. *mutundu*; Sw. *utupu*].

Ex. *uku-hamba 'manqanu*, to go quite naked.

**i(li)-Nqūnywakanda** (*Nqūnywakhanda*; or short), *n.* Person with a handsome body, but spoilt by his face. Cp. *u-Magga-mehlēzi*.

**um-Nqupane**, *n. s.* — see *um-Ngqupane*.

**i-Nqushumbana**, *n. s.* See *i-nQushumbana*.

**isi-Nqūtu** (*Nquuthu*; sometimes short), *n.* = *isi-Pandu*.

**i(li)-Nquzu**, *n.* Protuberance, hard bump, knot, as on an ill-formed skull, or the trunk of a tree = *i(li)-Quzu*, *i(li)-Puzu*.

**Nqwā**, *ukuti* (*ukuthi*), *v.* = *ukuti nqwama*.

**ama-Nqwa** (*no sing.*) only used adverbially as below to express 'first (in point of occurrence)'. Cp. *um-Hlanganiso*.

Ex. *eyakili yababamba emanqweni*, our (army) got hold of them (the enemy) first, got the start.

*wagwaxwa emanqweni*, he was stabbed the very first, for the start.

*uBani wapuma emanqweni*, So-and-so went out first, or at the start.

**i-Nqwaba**, *n. s.* Heap, pile, of anything and any size. Cp. *i(li)-Fingo*; *i(li)-Futlulu*; *um-Tango*; *um-Bundu*; *i(li)-Bonda*; *i-nDondela*, etc.

**i-Nqwababa**, *n. s.* See *i-nQwababa*.

**Nqwabela**, *v.* Make anything (acc.) into a heap, pile it up upon, at, etc.

Ex. *wocanqwabela ndawonye*, you must put them (the potatoes) in a heap together.

**Nqwāma**, *ukuti* (*ukuthi*), *v.* Meet full face unexpectedly, run up against suddenly, as one friend suddenly meeting another in an unexpected place (cp. *ukuti ngqi*); be quite equal to (in size, height, amount of work, etc. = *ukuti nqwamatshiki*) = *ukuti nqwa*, *ukuti nqwamanqa*.

**Nqwāmana**, *v.* Meet full face unexpectedly with, as above (with *na*).

**Nqwāmanqa**, *ukuti* (*ukuthi*), *v.* = *ukuti nqwama*.

**i-Nqwamasi**, *n. s.* See *i-nQwamasi*.

**Nqwāmatshiki**, *ukuti* (*ukuthi*; *s. l.*; *s. k.*), *v.* = *ukuti nqwama*.

**Nqwamba** (*Nqwambha*), *v.* Wind or hang over the shoulders and crosswise round the body a long string of something, as witch-doctors do the *imi-Nqwamba*, or men their *imi-Cilo*, or even as string is wound round about a broken earthen-pot or garlands about a building at festival time. Cp. *tandela*; *gara* [Her. *manqa*, wind round].

**um-Nqwamba** (*Nqwambha*), *n. s.* Single strip of skin which, something like a pair of braces joined together at the middle before and behind, is worn by witch doctors over the shoulders and round the body. See *nqwamba*.

**u(lu)-Nqwamboti** (*Nqwambhothi*), *n.* = *u(lu)-Nqekete*.

**u(lu)-Nqwambu** or **Nqwambunqekete** (*Nqwambhu*), *n.* = *u(lu)-Nqekete*.

**um-Nqwantsi**, *n. s.* Single solitary beast possessed by a man. Cp. *um-Nqokanqoko*.

Ex. *iminqantsi yakvetu*, the few head of cattle (perhaps three or four) belonging to our hut.

**u-Nqwaqela**, *n.* Root used as an emetic (C.N.).

**isi-Nqwazi**, *n.* Fibre band worn round the waist and head by a widowed woman for about a year after she has lost her husband. Cp. *um-Nqwezi*.

**um-Nqwazi**, *n. s.* Small band worn by all married women round the head, just below the top-knot, for *hlonipa* purposes, and consisting of a strip of cloth or beadwork or even the long leaf of any grass-plant or rush (cp. *isi-Nqwezi*); (N.) Dutch-cap or bonnet.

**Nqwena** or **Nqwenela**, *v.* Desire strongly, lust after; growl, or grumble at, as man or beast (C.N. fr. *Xo*).

**Nrri**, *ukuti* (*ukuthi*), *v.* Grasp or clutch tightly or with all one's might by the hand, as a person's throat (acc.) when throttling him, or a cat when holding it firmly down; bind up tightly so as to constrict, as a person, or the tightly drawn cords, a parcel = *urriyo*, *ukuti nsi*.

**Nrri nriza**, *v.* Make the choking noise *nrri*, as when being throttled, choked as a sick man by expectoration, or a

person talking with a sniffing sound through having the nose stuffed (cp. *nkankaza*).

**Nrrinya**, *v.* = *ukuti nrri*, *ntsinya*.

**Nta**, *ukuti (ukuthi; s.t.)*, *v.* Be distinctly visible, quite plain, as a road or object in the open country; be or become exposed, brought openly to light, as a thief, or an object that has been concealed and found; be quite straight or straight-forward, as a railway-track or one of the seams in a sleeping-mat (= *ukuti nto*) = *ntanya*.

**um-Nta** (*s.t.*), *n. 1.* *contr.* for *um-Ntwana*.

*Ex. umntawani (umntawetu, umntawike, etc.)* my (our, his, etc.) child.

*umntawomntawani*, the child of my (or our, etc.) child, *i.e.* my grand-child.

*umntawenkosi (umntawu, etc.)*, child of the chief (or of the white man, etc.) — a politely familiar term for addressing such persons.

*umnta-ka'mame (or ka'baba, or ka'babe-kazi)*, my cousin, *i.e.* child born of my aunt (or of my uncle).

*umntawetu*, my or our child — used by a young-man to a girl (not gen. to his sister), or by a girl to her married brother or to his wife.

*umntakicetu*, child of ours — used by one young person to another of the same hut or mother.

**um-Nta-ka'nohu** (*ka'nohhu*), *n. 1.* Kind of caterpillar which one finds in swarms on the *umw-Nga* and similar trees; also the larva of a certain psychid moth living in a little box of sticks found suspended from mimosa trees.

**Ntambama** (*Ntambhama*), *adv.* In the afternoon. See *i-nTambama*; *kusihlwa*; *ekuseni*.

**Ntangasa** (*s.t.*), *v.* Walk with the legs stiffly apart, as when one has a painful sore between the thighs = *langasa*.

**Ntānqu**, *ukuti (ukuthi; s.t.)*, *v.* = *ukuti ntushu*.

**Ntānrra**, *ukuti (ukuthi; s.t.)*, *v.* Strike or give a knock in the belly.

**Ntan-raza** (*s.t.*), *v.* = *ukuti ntawra*.

**Ntanta** (*s.t.*), *v.* Float, as a thing on the surface of water.

*Phr. uamimzana uyantanda nemizi yake*, the headman is sailing about among his kraals *i.e.* moving about leisurely among them, as when visiting from one to the other (not used of one merely roving about = *ndinda*).

**isi-Ntantane** (*s.t.*), *n.* Person rendered powerless, incapable of movement, a 'mere floating body', as when bound up with cords, or powerless from wounds.

*Ex. uku-menza (umuntu) isintantane*, to render one powerless or incapable of movement.

**Ntantiya** (*s.t.*), *v.* Drink beer (only used in jocular reference thereto).

**i-Ntantiya** (*s.t.*), *n. 3.* Kafir-beer (a jocular name therefor).

**Ntāntsa**, *ukuti (ukuthi; s.t.)*, *v.* = *ntantsa-za*.

**Ntantsaza** (*s.t.*), *v.* Go laboriously along weighted by one's own big belly, as a woman in child.

**i-Ntantselana** (*s.t.*), *n. 3.* One with a big protruding belly, like a woman in child, or some people when the stomach is full — see below.

**ama-Ntantsolo** (*no sing.; s.t.*), *n.* A bulging out of the belly at the sides (not in the middle front — see above).

**Ntanya** (*s.t.*), *v.* = *ukuti ntu*.

**i(li)-Ntanya** (*s.t.*), *n.* Metal of some kind (C.N.).

**Ntasika** (*s.t.; s.k.*), *v.* = *nantsika*.

**u, i(li), u(lu), or i-Ntasika or Ntasike** (*s.t.; s.k.*), *n.* = *u-Nantsika*.

**Ntaza** (*s.t.*), *v.* Skim along, move swiftly along with quiet, gliding motion, as a duck upon the water, a swallow flying near the earth, or a man running rapidly but with little bodily movement = *ntazabula*. Cp. *ntweza*.

**Ntazabula** (*s.t.*), *v.* = *ntaza*.

**ubu-Ntazantazana**, *n.* = *uku-Tanatana*.

**Ntē**, *ukuti (ukuthi; s.t.)* — final vowel sometimes prolonged), *v.* = *ukuti ntinini*.

**Ntela** (*s.t.*), *v.* Say a thing in sport, as when frightening a child; say a thing in a joking way, joke, jest, speak or relate so as to cause laughter = *qanga, rraanta, rrakata, sekula, tekula*; cp. *neokola, feketa, rrebula*.

**Ntekeshe**, *ukuti (ukuthi; s.t.; s.k.)*, *v.* = *ukuti ntinini*.

**Ntekesheza** (*s.t.; s.k.*), *v.* = *ntininiza*.

**Ntelemba** (*Ntelebha*), *v.* = *ntela*.

**isi-Nteli**, *n.* Jocular, laugh-provoking person, given to saying things in jest or funny things. See *ntela*.

**u-Ntembuzane** (*Ntembhuzane*), *n.* A 'scurfy fellow' — a word of contempt for a nobody among his or her class, as a poor despised man, or a discarded wife. See *isi-Tembuzane*.

**u-Ntānde** (*Nteende*), *n.* Tent on a wagon (not a ground-tent = *i(li)-Tende*) [Eng.].

**Ntengemula** (*s.t.*), *v.* = *tenga* (*s.t.*).

**Ntengenyeka** (*s.t.; s.k.*), *v.* = *tenga* (*s.t.*).



ama-Ntēnguntengu, *n.* (C. N.) = *ama-Ntwe-nguntwengu*.

Ntenjane (*s. t.*), *adj.* — see *i-nTenjane*.

Ntenteleza (*s. t.*), *v.* = *ukuti ntentelezi*.

Ntentelezi, *ukuti (ukuthi; s. t.)*, *v.* Drink off a very large quantity at a draught.

*i-Ntentelezi (s. t.)*, *n. 3.* — see *i-nTentelezi*.

*i(li)-Ntentezo (s. t.)*, *n.* = *i(li)-Krezelo*.

Ntli, *ukuti (ukuthi; s. t.)*, *v.* Prick or pierce with a very fine-pointed instrument, as a bee a person (*acc.*) with its sting, or some flies, or with a needle = *ukuti tinye*.

Ntikiliza or Ntikilizela (*s. t.; s. k.*), *v.* = *ntikiza*.

Ntikiza or Ntikizela (*s. t.; s. k.*), *v.* Go or walk stark naked = *tikiza, ntikiliza*. Cp. *nguna; hlambalazela; dindiliza*.

Ntingaza (*s. t.*), *v.* = *ntipaza*.

Ntingiliza (*s. t.*), *v.* = *ukuti ntingilizi, dingingiliza*.

Ntingilizizi, *ukuti (ukuthi; s. t.)*, *v.* = *ukuti dingingilizi*.

Ntinini, *ukuti (ukuthi; s. t. — gen. with prolongation of final vowel)*, *v.* Move along at an immense and steady speed, spin along, spin away, cut along, as a racer on a bicycle, a bird swiftly flying, or a man running with great swiftness = *ukuti mpinini, ukuti nte, ukuti ntelekeshe*.

Ntininiza (*s. t.*), *v.* = *ukuti ntinini*.

Ntinta (*s. t.*), *v.* Be passed about from one to the other, as the pot of beer below.

Ntintisana (*s. t.*), *v.* Pass about from one to the other, as a number of men might pass about a common pot of beer (with *nga* of article), or as a lot of servants, neglecting some duty, by referring from one to the other some matter that is not in order (cp. *tezisana*).

Ex. *nampu utshwala, anontintisana ngabo*, here is some beer; you shall pass it round.

*i-Ntintisano (s. t.)*, *n. 3.* Thing passed about or referred about from one to the other, as above.

Ntipaza (*Ntiphaza*), *v.* Do anything in a blind, 'lost' kind of way, as a workman not knowing what to do through not having understood his instructions, a person seeking for something lost without knowing where to look, or a person attempting to give evidence without knowing anything about the case = *ntingaza, ndipaza*. Cp. *ntumazela* [Sw. *tatanisha*, puzzle].

ubu-Ntipintipi (*Ntiphintiphi*), *n.* Blind, 'lost' manner of acting, as above.

*i(li)-Ntiyane (s. t.)*, *n.* Common Waxbill (*Estrilda astrilda*). Cp. *u-Ndhlonye-ndum*.

Ntlā, *ukuti (ukuthi)*, *v.* Do at a stroke, at one single time or effort, as when killing a buck (*acc.*), or an *umtakati* bringing down a person by a single attempt (cp. *ukuti shwambakaga*); happen upon, as a person coming or striking unexpectedly upon something (*acc.*); catch sight of suddenly, as a certain person (*acc.*) unexpected among a crowd (cp. *ukuti shazi*).

Ex. *umtlo (or iinkani) icawuti utlo*, he made up a big fire, throwing on all the firewood at once = *ukuti gabe*.

umu-Ntla, *n. l.* Up-country person; *n. 5.* wind coming from up-country *i. e.* N.W. wind (= *i(li)-Shisandhlu*). Cp. *um-Zantsi*.

u-Ntlaba (*s. t.*) *n.* Month beginning about or after the middle of April, 'when the aloes (= *i-nTlaba*) flower', and next before *u-Lutudhlana*.

Ntlāka, *ukuti (ukuthi; s. t.; s. k.)*, *v.* Strike a person (*acc.*) with the back of the hand (= *ukuti mbebe*); strike or stab with an assegai on a bone, or stone, etc. = *ntlakala*.

Ntlakala (*s. k; s. t.*), *v.* = *ukuti ntlaka*.

u-Ntla-kanye (*s. t.; s. k.*), *n.* Thing which does off at a stroke, as a powerful medicine of an *umtakati* that brings one down at once; hence, apoplexy, syncope, or other cause of sudden death; thing done off at a single stroke, as a girl's *lobola* cattle paid off at once.

Ex. (*ishani*) *u'lenze umtla-kanye*, he made up the full ten at one go.

ama-Ntlāluntlalu (*no sing.; s. t.*), *n.* Things that have fallen apart, or are in a disintegrated state, as a scattered tribe, a family that is at mutual disagreement, or food of which the ingredients have not combined well with the water = *i-nTlakantlaka, ama-Ihalantlalu*.

u-Ntlangoti (*Ntlangothi*), *n.* Certain forest tree said to possess poisonous properties and used by an *umtakati*, causing hemiplegic paralysis (cp. *u-Zirru*); any tree with half its trunk charred by lightning.

N.B. The bark of this same tree is used again as an antidote for the above poison and as a cure for the disease. The patient stands in the sun, and then commencing with the length of his shadow, the doctor makes incisions in it all along the ground and so right away up the whole unaffected side of his body. This is afterwards repeated

with the other or affected side. Finally the bark, after having been rubbed into the incisions, is boiled in water, and the patient, dipping his fingers into the hot decoction, keeps on sucking the liquid from the fingertips, afterwards smacking with them the several affected joints, thinking thereby that may-be the bones will by this treatment get all right again!

u-Ntlangula (*s. t.*), *n.* = u-Maquba.

u-Ntlangulana, *n.* Month beginning about or after the middle of May, 'when the winds are commencing to clear up the country', and next following after u-Ntliba = u-Lutudhlana, u-Maquba *omucane*.

Ntlantlaza (*s. t.*), *v.* = zazalaza.

Ntlantlazezeka (*s. t.*; *s. k.*) = zazalazeka.

Ntlantlazi, ukuti (*ukuthi*; *s. t.*) *v.* = ukuti zazalazi.

Ntlantlata (*Ntlanlatha*), *v.* Break up, crush, or eat anything (*acc.*) with the front teeth, as when breaking up a piece of sugar-reed with the front teeth in order to soften it for a child, or the end of a thread before passing it through the eye of a needle, or as an old woman without any double teeth might do when eating mealie-grains or other solid food, or as a dog does the fleas on its body or a mother the lice on her child's head; walk anywhere where there is no path or way, as a person walking over the veldt through the grass, or walking over the mats (*acc.*), etc., lying on the floor of a hut, instead of stepping by the vacant spaces.

i-Ntlanlato (*Ntlanlatho*), *n. 3.* Any place 'off the road', as through the grass in the open veldt where there is no path (used *gen.* as adverb with *kamba*).

Ntlanu (*s. t.*), *adj.* = hlani [Galla, shan, five].

Ntlanye (*s. t.*), *prep.* Off away on one side of (with *na*) = cete, *ncunye*. Cp. *ngantlanye*.

Ex. *angim'kaya kona, kuthanye*, I cannot go there, it is out of my way.

*umzi waka uantlanye nomgqo oya emlathuze*, his kraal is off away on one side of the Umilathuze road.

*leg'adaba xantlanje nami*, that affair is not my way, does not touch or concern me.

u-Ntlanzane (*s. t.*), *n.* Person habitually curious *i. e.* with an abnormal amount of curiosity to see or know everything — perhaps from some former individual noted for this weakness (see proverb below). Cp. *um-Ndindi*.

P. *utawo ihlombe okuka'Ntlanzane*, he

has been carried off by the clapping of hands (or noise of applause), as was Ntlanzane — said of a person who immediately he hears anything unusual, cannot resist the impulse to run off and see what it is.

u-Ntlekwane (*s. t.*; *s. k.*), *n.* King of the Redbills or Common Widow-bird (*Vidua principalis*); ox of a black colour having a patch of white running from the shoulders down the sides to the belly; kind of assegai, like the *i(li)-Rrwa* but smaller; (C.N.) small (not young) elephant without tusks.

ama-Ntlikintliki (*no sing.*; *s. t.*; *s. k.*), *n.* (C.N.) = ama-Hlikhliki.

ama-Ntliziyo (*no sing.*; *s. t.*), *n.* = i-nQu-shumbana.

u-Ntliziyonkulu (*s. t.*; *s. k.*), *n.* Certain tree growing in the bush-country, the skin of whose inner-bark is used medicinally for faintness or weakness of heart accompanying influenza and fever = *um-Wane*.

Ntlō, ukuti (*ukuthi*; *s. t.*), *v.* Stick or fix in, as a spoon (*acc.*) into the grass-side of a hut, or a stick into the sand (= *hloma*); come forth into life or being (only used as below = *ukuti qeke, ukuti dabu*).

Ex. *y'iloku wati utlo, unjalo*, he was so ever since he was born.

*y'iloku lali utlo (i'ize)*, ever since it (the land) was created.

u-Ntlokonde (*s. t.*; *s. k.*), *n.* Variety of *i-mFe* having a long ear and very sweet cane.

u-Ntlojanja (*s. t.*), *n.* Certain month beginning about or after the middle of December, 'when dogs copulate freely', and next following after u-Masingana.

kwa'Ntlongasibi (*s. t.*), *n.* Open exposed country (flat or hilly), 'bereft of the smallest scrub of bush' = *kwa'Luncwe, kwa'Ngedomhlope*.

u-Ntlongweni, *n.* (C.N.) = u-Dhlwedhhee.

i(li)-Ntlōntlo (*Ntloontlo*), *n.* = i(li)-Hlontlo.

i-Ntloontlo, *n. 3.* — see i-nTlontlo.

u(lu)-Ntlōntlo (*Ntloontlo*), *n.* = u(lu)-Hlōntlo.

u-Ntloyile (*s. t.*), *n.* Yellow-billed kite (*Milvus Egyptianus*); the month u-Newaba q. v., 'when kites appear'.

Phr. *untloyile ka'Gelelele* (or *ka'Myabane*), a nickname for the bird.

*u(lu)-Dumba laka'Ntloyile*, a nickname for the u(lu)-Dumba q. v. bean.

*ugwayi ka'Ntloyile*, kite's snuff — a name give to the puff-ball fungus of the veldt.

Ntō, ukuti (*ukuthi*; *s. t.*), *v.* Be perfectly straight, as a post, or a line of things



- (= *ukuti ntse, ukuti nta*); also = *ukuti nto nto*.
- uku-Nto** (*s. t.*), *n.* Plaything, or pet thing, as a toy or pet kitten of a child = *uku-Tokozi*.
- Ntonkanja** (*s. t.*; *s. k.*), *v.* = *nantsika*.
- u, i(li), u(lu), or i-Ntokanje or Ntokanji** (*s. t.*; *s. k.*), *n.* = *u-Nantsika*.
- uku-Ntoko** (*s. t.*; *s. k.*), *n.* (N) = *uku-Nto*.
- i(li)-Ntobantshi (Ntobhantshi)**, *n.* Waist-coat [D.].
- i-Ntombazana (Ntombhazana; plur. ama)**, *n. f.* — see *i-nTombazana*.
- ubu-Ntombi, n.** — see *ubu-nTombi*.
- u-Ntondo** (*s. t.*), *n.* Last born of any litter, as of pigs, dogs, etc., and which is usually of a more weakly and smaller nature than the rest; hence, any young animal, or child, when unusually small and under-grown.
- Ntongela** (*s. t.*), *v.* Take snuff (with *nga*) before smoking *i-nTsangu* (acc.) in the smoking-horn for the purpose of exciting a ready flow of saliva.
- i(li)-Ntongela** (*s. t.*), *n.* One of the wattles used for forming a continuous bar encircling and holding together the upright posts of a new cattle-kraal, and which helps to secure the *um-Belo* stakes.
- i(li)-Ntongomana** (*s. t.*), *n.* Ground-nut. Cp. *i-nDhlubu* [Adam. *gangala*; Sw. *nyugu nyasa*; or perhaps from their having been first introduced from the Tongas].
- u(lu)-Ntonjana, n.** — see *u(lu)-nTonjana*.
- umu-Nt'onkone** (*s. t.*; *s. k.*), *n. f.* Variety of large black-beetle with white markings on the back and disagreeable smell (introduced by Europeans).
- Ntonta** (*s. t.*), *v.* Drip, fall in drops, as water from the nose or a leaky tank = *ukuti nto nto*.
- Phr. *ixintombi zantonta*, the girls dropped in — an ejaculation of a young-man in a kraal upon the arrival there of a sweetheart of any of the other young-men of the kraal for a surreptitious day-visit. See *ixintobezela*.
- Ntō ntō, ukuti (ukuthi; s. t.)**, *v.* = *ntonta*.
- Ntonto** (*s. t.*), *adj.* Soft or tender-bodied, sleek, as a woman, fat cow, or a well-oiled body (*lit.* dripping, wet — see above) = *ntontotsha*.
- Ex. *isigraxi sabantonto*, a stabber of tender ones — a common appellation for a warrior who has been remarkable for his killing of females.
- Ntontoloza, v.** Raise the voice to a very

- high pitch when singing, sing out shrilly or loudly above the others.
- Ntontotsha** (*s. t.*), *adj.* = *ntonta*.
- Ntontoza** (*s. t.*), *v.* = *ntonta*.
- Ntotomba** see *i-nTotomba*.
- Ntsā, ukuti (ukuthi; s. t.)**, *v.* Make tight or taut, by pulling or binding, as when making taut a bowstring (acc.) or fencing-wire, when binding a rope round a post or into a knot to tighten it, or when cocking a gun — *ntsala*; tie, or get made tight or taut, as above — *ntsaleka*. Cp. *ukuti ngi*.
- u-Ntsakantsakane** (*s. k.*; *s. t.*), *n.* = *um-Koba*.
- Ntsala** (*s. t.*), *v.* = *ukuti ntsa, ngula, ngulanga*. Cp. *vīya*.
- umu-Ntsalela** (*s. t.*), *n. f.* Anything bound round, as a man's trowsers, jacket, etc. (C.N.).
- um-Ntsalo** (*s. t.*), *n. f.* (C.N.) = *u(lu)-titi-bishoto*.
- isi-Ntsantsantsa** (*s. t.*), *n.* Anything drawn up very taut or tight, as a bowstring or fencing-wire; hence, any strong, unbreakable or untearable thing, enduring a heavy strain, as strong cord, stout cloth, or (by compar.) a strong tough stick.
- Ntse, ukuti (ukuthi)** — with the last syllable gen. prolonged, *v.* = *ukuti ntseene*.
- Ntsē, ukuti (ukuthi; s. t.)**, *v.* Be right, proper, without defect, or crookedness, etc.; hence, be good (of heart), thoroughly sensible (of mind), perfectly straight or straightforward, as a road, or a post without knots.
- Ntsēnene ukuti (ukuthi)** — with the final syllable gen. prolonged, *v.* Come or go in a constant stream, flow or pour in, as people going or coming from a meeting = *tapuka, qintsika*.
- Ntseneneza** (*s. t.*), *v.* = *ukuti ntseene*.
- i(li)-Ntsentse** (*s. t.*), *n.* Small crack or fissure in the skin on the back of the hands or tops of the feet from cold chaps. Cp. *i-nKwalli; um-Kenke*.
- i(li)-Ntsentela** (*s. t.*), *n.* = *i(li)-Ntsentse*.
- Ntshē ntshē ntshē, ukuti (ukuthi; s. t.)**, *v.* = *tshetsheta*.
- Ntshentsheta (Ntshentshetha)**, *v.* = *tshetsheta*.
- Ntshinga** (*s. t.*), *v.* Throw or cast away, as any useless article (acc.) Cp. *tahla*.
- Ntshingeka** (*s. t.*; *s. k.*), *v.* Get thrown aside *i. e.* start suddenly aside, shy, as a man at a snake, or a horse at any object (used with some adverb of place, etc.).

**Ntshintshana** or **Ntshintshisana** (*s. t.*), *v.* Enter into competition with, have a contest with — often used as a threat = *neintshana*.

Ex. *siyokuntshintshisana naice ngomuso!* we shall have a tussle with you one of these days (and not always let you just have your own way).

**ama-Ntshiqá** or **Ntshiqe** (*no sing.*; *s. t.*), *n.* = *ama-Mbanda*.

**i(li)-Ntshiyane** (*s. t.*), *n.* = *i(li)-Ntiyane*.

**Ntshō**, *ukuti* (*ukuthi*; *s. t.*), *v.* = *ukuti ngo*.

**Ntshola** (*s. t.*), *v.* = *jola*; (C.N.) steal cattle.

**i(li)-Ntshola** (*s. t.*), *n.* (C.N.) = *i(li)-Qubankomo*.

**i-Ntshola** (*s. t.*), *n. 3.* = *um-Jolo*.

**Ntshonga** (*s. t.*), *v.* Think about a thing (acc. with *ela* form) with desire, long for (cp. *fisa*); be always after a person, wanting to get at him or have a fight with him.

**isi-Ntshongo** (*s. t.*), *n.* Perpendicular pillar of smoke, as from a fire on a windless day (cp. *isi-Si*); smell of anything burnt, as cloth, beans, etc.; pungent, suffocating smell or vapour, as of ammonia, or carbonic-acid gas from a mealie-pit; hence, fire-damp, in a mine; strong gust of wind, that takes up pillars of dust, as when a south-easter rises.

**i-Ntshongolo** (*s. t.*), *n. 3.* Chilly cold wind, such as blows down from snowy mountains.

**Ntshōngo ntshōngo**, *ukuti* (*ukuthi*), *v.* = *ntshongoza*.

**Ntshongoza** (*s. t.*), *v.* Give forth a deep, dull, muffled sound, as the voice of a person who is hoarse, or in consumption, or buried in a pit, or deep down in a valley.

**Ntshontsha** (*s. t.*), *v.* Cut off or take little bits of meat from a slaughtered beast in an irregular way without permission, as a boy might cut off little snacks in order to roast for himself; hence, steal little things (acc.) generally, filch, pilfer. Cp. *eba*.

**i(li)-Ntshontsho** (*s. t.*), *n.* Small piece of meat cut off or filched, as above. Cp. *i(li)-Jupe*.

**i(li)-Ntshungutshu**, *n.* Two varieties of caterpillar, one hairy and the other smooth, formerly very injurious to crops, but now died out. Cp. *nu-Cwangube*.

**Ntsi**, *ukuti* (*ukuthi*; *s. t.*), *v.* Grin, smile or laugh with a showing of the teeth; bite or nip a person (acc.) in a 'tiny', itching manner, as a flea, bug or some flies; also = *ukuti nrri*.

Ex. *katanga ntsi*, he didn't move a muscle, didn't even smile.

**u(lu)-Ntšinti** (*Ntsiinti*), *n.* = *u(lu)-Sinti*. **Ntsinya** (*s. t.*), *v.* = *ukuti ntsi*, *urrinya*.

**u-Ntsinya** (*s. t.*), *n.* = *i-nDuku-ka'Qwabalandá*.

**i(li)-Ntsiyane**, *n.* (C.N.) = *i(li)-Ntiyane*.

**u(lu)-Ntsizwana**, *n.* — see *u(lu)-Ntsizwana*.

**u-Ntsōkontsoko** (*s. t.*; *s. k.*), *n.* = *um-Soko-soko*.

**ubu-Ntsomi** (*s. t.*), *n.* Dark purple, almost black (C.N.). Cp. *i-nKankane*; *i(li)-Somi*.

**Ntsondo** (*s. t.*), expletive common in familiar speech, used to intensify various modes of thought, and somewhat similar to the English terms 'old' (expressing friendliness or dislike), 'blessed' (expressing displeasure or impatience), or thoughts of admiration for one's performances, or of surprise at the vast quantity or numbers of a thing, and for which we have no expressions.

Ex. *yek'ibele lantsondo!* oh my! what a quantity of Kafir-corn (the nouns in this sense being gen. used in sing.)!

*wohlabana uSibanibani wantsondo!* he did fight (*i. e.* stab about), did the brave So-and-so!

*nangu uMaminza wantsondo!* here is old Maminza.

*xaugena ixinkomo xantsondo!* there they are going into (the field), those blessed cattle!

**u-Ntsondo** (*s. t.*), *n.* Personification of the above — the 'old fellow', 'old chap', meaning nobody in particular and only used as below.

Ex. *waneishana uNtswebo wantsondo!* *noNtsondo wafu eyalxa eti nako ukwancishana ku'Ntswebo!* he was stingy, was Ntswebo, the wretched old chap! why the Old One (or my grandmother) died, giving us directions that there you will find stinginess, with Ntswebo.

**Ntsūcu**, *ukuti* (*ukuthi*), *v.* = *ntsucula*; *ntsucuka*.

**Ntsucuka** (*s. k.*), *v.* Get wrenched or torn off, as below.

**Ntsucula**, *v.* Wrench or tear off, as a fresh branch from a tree.

**u-Ntsumbulwana** (*Ntsumbulwana*), *n.* Ten shilling piece, a half-sovereign; also sometimes ten shillings (T.).

**Ntsundu** (*s. t.*), *adj.* Dark brown (of a reddish tint), puce, chocolate, deep or brownish crimson — perhaps from noun *i-nTsundu* (Pers. *zindj*, black; Ar. *sūd*, pl. of *iswid*, black; Sw. *ekundu*, crim-



- son; MZT. *mu-suntu*, black-man; Ang. *mbundu*, black; Her. *zoronda*, black].
- u-Ntsunundu** (*s. l.*), *n.* (N) = *u-Sunu-nundu*.
- i(li)-Ntsweba** or **Ntswebe** (*s. l.*), *n.* = *i(li)-Tswaba*.
- Ntswi**, **ukuti** (*ukuthi*; *s. l.*), *v.* Squeak, like a mouse = *ukuti swi*.
- umu-Ntswi** (*s. l.*), *n.* 5. Olivaceous Thrush (*Turdus olivaceus*); also Natal Thrush (*Geocichla gullata*).
- Ntswininiza** (*s. l.*), *v.* = *swininiza*.
- u-Ntswintswintswi** (*s. l.*), *n.* White cotton blanket = *u-Gampokwe*.
- umu-Ntu** (*s. l.*), *n.* 1. Human being, person, man (in a general sense); person of a Kafir or Bantu tribe (in a particular sense); person of the Zulu-speaking race (not a Suto, or even Tonga — in a still more restricted sense); servant (as of a master), menial, dependant of any kind, subject (as of a chief) [Skr. *bhu*, be; *mati*, mind; Hi. *mard*, man; Gr. *thamos*, mind; Cym. *tuath*, people; Corn. *tus*, people; Low Nig. *ma-du*, people; Nyanye. *mu-nhu*, man; Her. *omu-ndu*; Sw. *mu-tu*; Ni. *mu-tu*; Ga. *mu-ntu*; Al. *onyu*; Ha. *mutum*; Mao. *tanata*; Sak. *u-lu*; Mal. *luu*; Maf. *suun*; Esk. *inuk*].
- Ex. *kukona umuntu emnyango*, there is somebody at the door.
- angiyikutshela umuntu*, I shall not tell anybody.
- angina umuntu*, I have nobody.
- 'bantu!* dear me! do you say so! would you believe it! (mostly used by females) = *'bawhla*.
- abelungu kababatanti abantu*, the white-people don't like the Natives.
- umuntu onjani?* what kind of a person?
- umuntu wakwa'Zulu*, a Zulu.
- kasiye umuntu wa'luto*, he is not a person of anything, of any account, is worthless, good-for-nothing.
- akusika akucena kwomuntu loko*, that is not the behaviour of a decent being or man.
- akusiko ukndhla kwa'muntu*, it is not the food of anybody.
- sitanda umuntu ong'umuntu*, we like a person who is a person *i.e.* of real human feelings, humane, true to the breed.
- safika ku'bantu abange'bantu*, we got to people who were not human-beings at all *i.e.* not humane, not worthy of the name.
- kwakungakabi umuntu*, it (the fetus) was not yet a human-being.
- woy'engase'muntu*, he was no longer a living being *i.e.* he was already as good as dead.
- umuntu wesilisa (wesifaxana)*, a male person *i.e.* a man (or a female).

*ugin'umuntu wako*, I am your servant, or subject.

*U'bantu-babe*, it (the *ixebu*) is when people look nice *i.e.* just before sun-down.

**isi-Ntu** (*s. l.*), *n.* Human-kind, mankind, whole human race; whole Kafir race; Kafir or Zulu language.

**u(lu)-Ntu** (*s. l.*), *n.* Outer covering or sac of the bowels or belly (cp. *u(lu)-Su*; *isi-Su*); also = *u(lu)-Ntukazana*. See *u-Luntu* [Ga. *lu-buto*, belly; Her. *oru-lu*, body; Reg. *i-kuudu*, belly].

Ex. *gek'inkomu inuntu!* what a big belly this beast has!

**ubu-Ntu** (*s. l.*), *n.* Human nature; humaneness, good disposition of heart; manhood.

Ex. *kana'buntu*, he has no humaneness of heart, no feeling for another.

*kucena abuntu belu*, it is caused by our nature.

*izidu zobuntu*, things *i.e.* works, property or actions, befitting manhood (as distinguished from those of childhood).

**umu-Ntukazana** (*s. l.*; *s. k.*), *n.* 1. Common, low-class person, of no position or consequence. Cp. *u-Ngogo*.

**u(lu)-Ntukazana** (*collect. s. l.*; *s. k.*), *n.* The common herd, or lot of worthless people of no consequence, of any particular kraal or locality. Cp. *u(lu)-nTsiwana*.

**Ntula** (*s. l.*), *v.* Need, want, require, be without a thing (acc.), whether from poverty, or from mere temporary necessity. Cp. *swela, ilonga*.

Ex. *sigantula iyingabo*, we are in want of, have no, clothes.

**Ntuleka** (*s. l.*; *s. k.*), *v.* Get wanted *i.e.* be scarce or wanting, as any article of necessity.

Ex. *iyantuleka, y'ini, iwali kubo?* is money then scarce or wanting with them (the white-people)? = *i.e.* they have plenty of it.

**u-Ntulikazi** (*s. l.*; *s. k.*), *n.* = *u-Maqubu*.

**isi-Ntuluntulu** (*s. l.*), *n.* Gatling, or Maxim gun from the Zulu war.

**Ntuluza** (*s. l.*), *v.* Pour out a rapid, unbroken flow of words, scarcely allowing oneself breathing time, as some bo- quacious persons.

**isi** or **i-NIumantuma** (*s. l.*), *n.* 2. Stupid childlike individual who has no brains for doing or understanding anything. Cp. *isi-Tulu*; *isi-Nwuyimbuu*.

**Ntumazela** (*s. l.*), *v.* Act or do anything in a 'lost', foolish manner, without any understanding, as the above. Cp. *ulipuzo*.

**u-Nlungazi** (*s. l.*), *n.* Certain bush, whose

roots, along with the bark of *u-Mapipa*, are used as a valuable specific for dysentery.

**u(lu)-Ntuntu** (*s. t.*), *n.* Person with small, blinking, nearly closed eyes.

**Ntūshu, ukuti** (*ukuthi*), *v.* Come suddenly or sharply out of anywhere, as a high-wayman from a bush or man from a hut = *ukuti ntanqu*. Cp. *ukuli nuke*.

**um-Ntwana** (*s. t.*), *n. 1.* Child, of either sex; applied (mostly in the plur. *aba-Ntwana*) to girls generally, even when adult; also in a particular sense to a 'prince', or 'princess' *i. e.* any person (child or adult, male or female) of the Zulu royal house (*i. e.* Cetshwayo's own family, any of his brothers, and their families); small upper-stone of a Native corn-mill [dim. of *um-Ntu*. — Ga. MZT. Sw. Ngu. and most Bantu langs. *mwana*, child; Nya. *mwana*, lord; Sw. *bwana*, lord]. See *um-Ntu*.

Ex. *ahambe yedwa nje, ang'umntwana?* (you think) he should just go alone, he a prince (or princess)?

*abantwana kabako, bas'entsimini*, the girls are not here; they are in the field.

*umntwanyana*, sometimes used euphemistically of the *isi-Kigi*.

**um-Ntwana-ka'nohu** (*Nohhu; s. t.*), *n.* — see *um-Ntu*.

**ubu-Ntwana** (*s. t.*), *n.* Childhood.

**u(lu)-Ntwāyintwayi** (*s. t.*), *n.* Tall, slender-bodied person.

**Ntwe, ukuti** (*ukuthi; s. t.*), with prolongation of vowel, *v.* = *ntweza*.

**Ntwela** (*s. t.*), *v.* Begin to show light, dawn, as the morning before the *ukubeja*.

**Ntwengula** (*s. t.*), *v.* Rend, tear, as a piece of cloth (acc.), skin, or paper. Cp. *dabula; rrebula*.

**ama-Ntwēnguntwengu** (*no sing.*), *n.* Tatters, rags = *ama-Nikiniki*.

**u(lu)-Ntwentwe** (*s. t.*), *n.* Tall person; also = *i(li)-Twatwasi*.

**ubu-Ntwesi, n.** — see *ubu-Ntwesi*.

**Ntweza** (*s. t.*), *v.* Move forward in a straight steady manner without any bodily commotion, glide along, as a duck on the water, bird 'sailing' at rest in the air, water in a full river, or a man walking along with a sharp steady gait.

**Ntwi, ukuti** (*ukuthi; s. t.* — with prolongation of final vowel), *v.* = *ukuti ndwe*.

**i-Nōbunubu, n. 3.** Anything soft to the body, as a cushion; softly supple, softly pliable in the hand, as chamois-leather, or to the teeth, as sodden meat. Cp. *i-Notonoto*.

**Nuka** (*s. k.*), *v.* Smell (*intrans.*), have a smell, whether pleasant (with *kamandi*) or disagreeable (with *kabi*); smell (*trans.*) a thing (acc.) or scent by placing before the nostrils (not by sniffing at = *sezela*; nor by mere perception through the air = *zwa*; cp. *nukela*); smell out *i. e.* discover, expose, point out a disagreeable person (acc.) guilty of evil practices, as does a witchdoctor; hence, generally, lay against a person (acc.) a charge of *takataing* [Lat. *puteo*, I am rotten; Sw. Her. *nuka*, smell; Bo. *nu-ka*].

Ex. *ukamba lolu lunuka umuti*, this pot smells of medicine.

*uti wamuka*, he says he charged him with practising *uku-takata*.

Phr. *intsinn useyishaye wayinuka*, she has finished off the field in no time.

**u-Nukako** (*Nukakho*), *n.* = *u-Nukane*.

**um-Nukambiba** (*Nukambhiba*), *n. 5.* Small tree (*Myaris* or *Clausena inaequalis*), having strong-smelling inflammable leaves, and roots used for tapeworm.

**Nukana** (*s. k.*), *v.* Lay against one another a charge of practising *uku-takata*.

**u-Nukane** (*s. k.*), *n.* Light-coloured variety of Kafir-corn (cp. *ama-Bele*); certain forest tree (= *u-Nukako*).

**u-Nukani** (*s. k.*), *n.* Wood Hoopoe (*Irrisar viridis*).

**Nūke, ukuti** (*ukuthi; s. k.*), *v.* Do anything in the very tiniest degree, as a nail just emerging by the point through a plank (cp. *ukuti tu*), or a person doing a very little work, making the slightest acquaintance with any study, giving one a mere speck of snuff, etc. = *ukuti nuu, ukuti nenke*.

**isi-Nuke or Nukelana** (*s. k.*), *n.* Certain game, a kind of 'touch', played by Native children (with *enza*).

**Nukela** (*s. k.*), *v.* Emit or make a smell for a person (acc.) — may be used of anything (nom.) whose smell is strongly perceptible to a person (acc.), the thought in Zulu being inverted.

Ex. *usinukela nyamafuta*, he makes a smell for us with (his) grease (used by him for anointing the body).

*sinukelen amafuta*, we are raised a smell for by grease.

**i(li)-Nuku** (*s. k.*), *n.* Person with dirty, disgusting ways or manners, as when preparing food or eating it. Cp. *nukubala*.

**ubu-Nuku** (*s. k.*), *n.* Dirty, disgusting manners, as above.

**um-Nukuba** (*s. k.*), *n. 5.* Food of any kind



imperfectly cooked so as to be unpleasant eating; person whose good-looking features are only 'half awake', are spoilt by some ugliness or imperfection (cp. *i(li)-Htule*)=*um-Dukuca*, *um-Nwebelele*.

**Nukubala** (*s. k.*), *v.* Be dirty, unclean, as a pot or one's clothes (used in perf. = *ngeola*); be imperfectly cooked (= *nyantu*).

**Nukubeza** (*s. k.*), *v.* Make dirty or unclean anything (acc.), as above.

**isi-Nukunuku** (*s. k.*), *n.* Any animal, as a goat, etc., with the body covered with long, flowing hair which waves about as it walks; hence, person heavily rigged out with finery or trappings hanging from all parts of the body. See *nukuzu*; *nukuzela*. Cp. *isi-Notonoto*.

**Nukuza** (*s. k.*), *v.* Cover up the person with trappings or hanging finery, as a young-man fully dressed up for a wedding-dance.

**Nukuzela** (*s. k.*), *v.* Go along with one's long body-coverings flowing or waving about, as above — see *isi-Nukunuku* = *naturuzela*.

**i-Nukwe** (*s. k.*), *n. 3.* Berry of the *um-Nukwe* (C.N.).

**um-Nukwe** (*s. k.*), *n. 5.* Large tree bearing very nice berries (C.N.).

**um-Nuṁzana** or **Nuṁzane** (*m* contr. fr. *nu*), *n. 1.* Gentleman *i. e.* kraal-owner of some importance, may-be from the fact of his being a headman by appointment or from the large size of his kraal with numerous wives; hence, applied in courtesy to any respectable Native kraal-owner, or also to any Whiteman of property or position [Sw. *ungwana*, gentleman].

**i-Nundu**, *n. 3.* Certain species of small moth (not applicable to the *i(li)-Bu* or other species indiscriminately), very injurious to the skin-dresses of Natives; larva or small caterpillar of such moth; hairy person *i. e.* having abundant hair overgrowing the body, face, etc. [Sw. *noondo*, moth].

**i-Nungu**, *n. 3.* Porcupine's quill (= *i-mFandasi*); sometimes used euphemistically of the animal itself (= *i-Ngungumbane*); (C.N.) also = *u-Nyasa* [Sw. *mungu*, porcupine; Ga. *namanungu*].

**isi-Nungu**, *n.* (C.N.) = *i-nTate*.

**u(lu)-Nungu**, *n.* Certain snake whose body is covered with small spots; hence, thing, as cloth, with small spots; tiny spot itself; person with very small eyes (cp. *u(lu)-Nuntu*); very tiny hole or eye, as that of a needle.

**um-Nungumabele**, *n. 5.* (C.N.) = *um-Nunuwane*.

**i-Nungusi**, *n. 3.* Shad-fish (N).

**um-Nungwana** or **Nungwane**, *n. 5.* Kud-wood or Wild Cardamom, of which there are two varieties (*Zanthoxylum Capense* and *Z. Thumbergii*), used for toothache, snake-bite, paralysis, disinfecting diseased meat, etc.

**Nunu**, *int.* used to frighten a person, as when suddenly holding a snake before him. See *nunusa*.

**Nūnu**, *ukuti (ukathi)*, *v.* = *ukuti nake*.

**i-Nunu**, *n. 3.* Name applied indiscriminately to any wild-animal or other thing that inspires with fear.

**u-Nununde**, *n.* Kind of snipe.

**Nunusa**, *v.* Frighten a person (acc.) by saying *nunu* to him.

**ama-Nupana**, **Nupe**, or **Nupelana** (*Naphana*, *Naphe*, *Naphelana* — no sing.), *n.* Dirty, ugly, repulsive kind of person, generally also of weak intellect = *i(li)-Nupungana*.

**izi-Nupe** (*Naphe* — no sing.), *n.* Something unpleasant, only as below.  
Ex. *ungayinti, ugakanya uxinupe*, don't touch it (the snake, that girl, etc.), or you will return with something ugly, something you won't like (as may be said in reference to a vicious animal, or a snappish cross-tempered girl).

**i(li)-Nupungana** (*Naphungana* — also in plur.), *n.* = *ama-Nupana*.

**Nūshu nūshu**, *ukuti (ukathi)*, *v.* = *ucushuza*.

**i-Nūshunushu**, *n. 3.* = *i-Ncushuncushu*.

**Nushuza**, *v.* = *ucushuza*.

**Nūtu nūtu**, *ukuti (Nūthu nūthu, ukathi)*, *v.* = *nukuzela*.

**isi-Nūtunutu** (*Nūthunuthu*), *n.* = *isi-Nukunuku*.

**Nutuzela** (*Nuthuzela*), *v.* = *nukuzela*.

**u(lu)-Nwaba**, *n.* (C.N.) = *u(lu)-Nwabu*.

**u(lu)-Nwabu**, *n.* Chameleon; also = *u(lu)-Dwamba*.  
Plr. *uku-gawwa nwabu* (N) = *uku-gawwa ishe* — see *lukulela*.

**Nwabuluka** (*s. k.*), *v.* Go slowly along, like a chameleon = *nwabuzela*.

**Nwabuzela**, *v.* = *nwabuluka*.

**um-Nwabuzelo**, *n. 5.* Kind of fringe worked on the lower side of a girl's head-work frontal or loin-belt, somewhat similar to the *i(li)-Tumbu*.

**Nwata**, *v.* Do a thing well, as join planks, sew a dress, etc. (C.N.). See *nomfiya*.

u(lu)-Nwali, *n.* Suet, used for making tal-low (= *isi-Nqumela*), for polishing hut-floors and formerly for mixing with dry cow-dung into torches (see *i(li)-Longo*).

Nwaya or Nwayela, *v.* = *dwasha*; *enwaya*.

u(lu)-Nwayela, *n.* = *u(lu)-Dwashela*.

Nwāyi nwāyi, ukuti (*ukuthi*), *v.* Have a roughened, tingling, itchy sensation in the throat, as after eating certain foods; have an 'itchiness' of heart, as when uneasy with desire after something; cause such a sensation in throat, as food, etc., above = *nwayizela*. Cp. *ukuti hayi hayi*.

Nwayiza or Nwayizela, *v.* = *ukuti nwayi nwayi*.

isi-Nwazana, *n.* = *isi-Newayimbana*.

u(lu)-Nwazela, *n.* = *u(lu)-Lele*.

isi-Nwazi, *n.* Certain climbing-plant (*Cissus cucurbitaria*) having bunches of black edible berries; also = *isi-Nwazana*. See *isi-Rrenama*.

Nwe, ukuti (*ukuthi*—gen. prolonged on final syll.), *v.* Just begin to throw off the darkness of night and show the first greyness of dawn (prior to the *ukuti dwi*).

isi-Nwe, *n.* Nicety, exactness, properness, all such good qualities as result from care and attention, as shown in the work of a painstaking workman, or of an upright conscientious person trying a case, etc. Cp. *ukuti sue*.

Ex. *umuntu onesinwe*, a person exact in every good sense (morally, as in his ordinary doings).

umu-Nwe, *n.* 5. Finger [Her. *omu-nue*; MZT. *mu-nue*; Ga. *lu-nwe*, fingers, collect.].

Phr. *iyodwa ngomunye inkomo kimi*, it is alone on the fingers, is the beast I have *i.e.* is only one.

*umuninwe uBuni*, So-and-so has fingers *i.e.* is skilful, clever in works of the hand, as headwork, carving, etc. Cp. *i-u(u)lo*.

*izinkomo zaxa zashiya 'munye 'manye*, the cattle got to leave out one finger, *i.e.* were nine.

*uku-shaya iminwe*, to clap the fingers with a jerk together, as Native women do when stating vehemently.

Nweba, *v.* Draw out, stretch, as one might an elastic band (acc.) or a piece of gum; stretch out, straighten out, as a crinkled cloth by pulling it, a basket by pulling abroad its sides; stretch out, take further abroad, enlarge, exaggerate, spread abroad, as a field when enlarging its

dimensions, or an affair when exaggerating it; plait a rope (acc.) of grass or fibre (cp. *pota*; see *um-Nwebo*) [Sw. *wamba*, stretch].

Phr. *uku-nweba amehlo*, to draw out the eyes, *i.e.* look in a drowsy, besotted manner, as one intoxicated or very sleepy.

um-Nweba, *n.* 5. White Milkwood tree (*Mimusops Caffra*); also = *um-Nwebo*.

Nwēbeka (*s.k.*), *v.* Get drawn or stretched out, as above; be stretchable, elastic.

Nwēbelele, ukuti (*ukuthi*), *v.* Look with drowsy, dreamy, besotted eyes, as a sleepy-eyed person or one intoxicated = *ndweza*.

um-Nwebelele, *n.* 5. Sleepy, dreamy-eyed person, as above (= *um-Ndweza*); also = *um-Nukuba*.

um-Nwebo, *n.* 5. Rope or string plaited in the ordinary way of two or three separate strings. Cp. *um-Nyabo*; *nweba*.

Nwēbu, ukuti (*ukuthi*), *v.* = *nwebuka*; *nwebula*.

i-Nwebu, *n.* 3. Thin outer-covering or skin, as that cast off by a snake, peel of thin-skinned fruit, the outer grass-skin or sheath of tambocite-grass, or any light flimsy-textured cloth. Cp. *um-Ebuzo*.

Nwebuka (*s.k.*), *v.* Get torn, or be tearable, as below = *ukuti nwebu*.

Nwebula, *v.* Rend or tear apart anything readily yielding to mere pulling, as an old worn-out blanket (acc.), skin that has been dressed till threadbare, or a piece of rotten paper = *ukuti nwebu*. Cp. *cosula*.

i-Nwēbunwebu, *n.* 3. Thing that easily gets rent or torn apart by slight pulling, as above.

ama-Nwele (*no sing.*), *n.* = *ama-Dhlingosi*.

u(lu)-Nwele, *n.* Single hair, of man (cp. *u(lu)-Dosi*); certain shrub (*Sutherlandia frutescens*), common along danga and river sides [Li. *lu-nyuele*, hair; Sw. *linz. w-nyele*; Suk. *w-nyuile*; Kag. *nyuile*; Gu. *njili*; Ru. *njiji*; Go. *lu-wuile*; Nyam. *nzwile*; At. *ialo*].

i-Nwenwe, *n.* 3. Pearl-muscle (C.N.).

Nwepa (*Nwepha*), *v.* Scratch, tear with the claws, as a cat a person (acc.); abuse right and left, tear to pieces with abuse.

Nwi, ukuti (*ukuthi*), *v.* Stretch oneself out, as after a sleep; lie stretched out at full length; (C.N.) begin to dawn (see *ukuti nwe*). Cp. *ukuti twi*; *u(lu)-Kwkwwi*.

Nwi nwi nwi, ukuti (*ukuthi*), *v.* Stretch out one's legs (figurat.) *i.e.* climb up with agility or quickness, as up a tree or hilly ascent.



**Nx'**, *int.* supposed rendering of the sound 'x' made by a vexed man, and only used as below. See *nxapa*.

Ex. *mas'ukuti nxa kimi*, don't be saying x at me.

**Nxä**, *conj. or adv.* If; when = *uma*.

**umu** or **i-Nxa** (in plur. freq. **ama-Nxa** or **i-Nxa**), *n. 3. or 5.* Side *i. e.* part of a thing on one hand or the other; half; party or faction (when the whole is divided into two divisions); all the descendants, or any one of them, of a same father and mother, *i. e.* of the same hut or division of a kraal or family. See *i-Nxe-nye*; *u(tu)-Hlangoti* [Her. *omako*, side or direction].

Ex. *uxibuka amanza amabili, ubuka-ni?* you look at yourself on both sides or hands, what are you looking at? — as might be said to a person regarding the sitting of his dress on both sides of the body.

*esontweni sikhazi ngamanxa amabili*, in church we sit in two divisions, some on one hand, others on the other.

*bebhlezi ngomanxa wabo*, they were sitting according to their own side or party.

*ovamuyi umanza wena na?* of which side are you? — as in cricket or a fight.

*si'munxa mnye naye*, we are of the same side or branch of the family or ancestral kraal.

**Nxada**, *v.* Tack or bind loosely together for temporary necessity, as, when building a hut, a few temporary wattles are bound crosswise to hold together the parts, or a few layers of grass are temporarily placed over the framework to answer before the permanent thatching, or when tacking together a rush-mat or dress previous to sewing, etc. Cp. *hida*.

**i(li)-Nxadi**, *n.* Rush-mat for lining the inside of a hut between the framework and the outer thatch. Cp. *isi-Hlandhla*.

**isi-Nxadi**, *n.* Person whose head droops habitually to one side, as some coy girls.

**i(li)-Nxahi**, *n.* Bull castrated when already of adult age and having served cows.

**i-Nxakanxaka**, *n. 3.* See *i-nXakanxaka*.

**i(li)-Nxala**, *n.* Red rhebuck or roebuck (*Cervicapra Lalandi*).

**Nxanela**, *v.* Seek strongly to get or have a thing (acc.), desire (with effort) to obtain, be after a thing with desire, as a boy seeking desirously after cattle (not merely passively desire or covet = *fisa*).

**i-Nxantela**, *n. 3.* See *i-nXantela*.

**Nxanxa**, *v.* Coax an animal (acc.) to stand quiet by scratching or patting it, or removing ticks from it = *ngunqa*.

**i-Nxanxatela**, *n. 3.* See *i-nXanxatela*.

**Nxanye**, *prep.* = *ntlange*.

**Nxapa** (*Nxapha*), *v.* Utter the interjection x, expressive of vexation or dislike, as Native men do. Cp. *weintla*.

**i(li)-Nxapepa** (*Nxaphepha*), *n.* = *i(li)-Nxe-pepa*.

**Nxasa**, *v.* = *nxasa*.

**Nxashana**, *adv.* = *netu*.

**Nxayipi** (*Nxayiphi*), *adv.* Where? = *ji, kupi*, etc.

**u-Nxazonke** (*s. k.*), *n.* Person who takes all sides, agrees with all parties in a dispute. Cp. *u-Vumazonke*.

**i(li)-Nxebe**, *n.* Wound; plur. **ama-Nxebe**, certain body pains, in the sides and between the shoulders, arising from intercostal neuralgia, pleurodynia, pleurisy, rheumatism, etc., and regarded by the Natives as a specific disease. See *ama-Ngywe*.

**um-Nxebe**, *n. 5.* Small or single piece of fibre or tendon. See *u(tu)-Zi*; *u(tu)-Siga*.

**i(li)-Nxele**, *n.* Left-handed person; ox having one horn up and receding, the other down and round before the face; also ox with both horns bending slightly round before the face one above the other (cp. *i(li)-Godhla*; *i(li)-Xonro*).

**isi-Nxele**, *n.* Left hand (the right being *esokuposa* or *esokudhla*, or as below).

**ubu** or **uku-Nxele**, *n.* 'Left-handed' direction; left-handedness.

Ex. *ngesohunzele*, with the left hand.

*ngakwesobunzele*, on the left hand of (with *na* or *ku*) — on the right hand being *ngakwesobunene* or *ngakwesokuposa*.

**i-Nxeleha**, *n. 3.* Person who has killed another, gen. in battle, and who, before returning home, must first perform certain ceremonies to purify himself of the evil taint (see *quuya*); assegai that has killed a person, as in war, and which is afterwards carried by the owner with the blade pointing upwards, not, as is usual, horizontally in the hand — *i-nGwazi* [prob. from some obsolete root — cp. Xó. *urwetha*, wound in a battle].

**i-Nxemu**, *n. 3.* — see *i-nGremu*.

**i(li)-Nxenge**, *n.* Small bird, resembling the *i(li)-Ntiyau*.

**Nxenxa**, *v.* (C.N.) = *nxanza*.

**i-Nxenyé** (fr. *i-Nxa* and *enye*), *n. 3.* The one side, part, or half, as of a slaughtered buck, or party. See *i-Nxa*.

Ex. *inxenye ihambi noBani*, *inxenye yuhamba noBani*, one half (of the buck) went

off with So-and-so and the other with So-and-so.

**Nxepe** (*Nxephe*), *int.* said to a person who has suffered some hurt, in order to soothe or express sympathy with him, as when he has cut his finger, or knocked his foot against a stone, and equivalent to Eng. 'never mind! oh, pardon me! look out! take care! up again! etc.' — the contrary thereto being *ashila*.

Ex. *nxepe, 'nifo wetu, kuleyo'nduku* (or *nyalego'nduku*) *yami*, don't take offence, good fellow, at that knock with my stick (it was an accident).

**Nxepepa** (*Nxephepha*), *int.* = *nxepe*.

**(li)-Nxepepa** (*Nxephepha*), *n.* An apologising, pardon-asking = *i(li)-Nxapepa*.

Ex. *kanti ungishaya ngenxepepa?* do you then strike me with an apology? — said complainingly to a person who after having struck another, immediately asks pardon.

**Nxepezela** (*Nxephezela*), *v.* Say *nxepe* to a person (acc.) as above.

**isi-Nxepezelo** (*Nxephezelo*), *n.* Some small present given, or words uttered, as a soother or salve to a person injured, as above.

**Nxese**, *int.* = *nxepe*.

**Nxesezela**, *v.* = *nxepezela* — mostly used by women.

**Nxi, ukuti** (*ukuthi*), *v.* = *ukuti ngxi*.

**isi-Nxi**, *n.* Sensation of darkness coming over the eyes when about to faint or when suddenly standing up, from sudden rush of blood to the head. Cp. *i-nZuluwane*.

**Nxiba**, *v.* Be always after, as when pestering a person (acc.) for money, etc.; be always at, as a person continually doing something, as stealing, going to a certain kraal, etc. (with *uku* = *jinga*); put the *um-Nxibo* through the headstall of a cow.

Ex. *aloku eyimribile*, he is persistently after me (as when he wants to beg something, or have a quarrel with me).

*ukimribile ukucha*, he is always at stealing, always after some opportunity for stealing.

**um-Nxibo**, *n. f.* Stick of any kind passed through the two strings of the head stall, and before the nose, of a cow while being milked in order to make it feel as being held and so stand quiet. See *nxiba*.

**Nximfa**, *v.* = *ncimfa*.

**i-Nximfi**, *n. f.* = *i-Ncimfi*.

**isi-Nximfi**, *n.* = *isi-Ncimfi*.

**(li)-Nxiwa**, *n.* Kraal-site, whether prospec-

tive, at present dwelt upon, or (the most freq. use) old and deserted.

Ex. *ngixa 'kucela i'arica lokwaka*, I come to ask a site to build upon.

*i'arica elihle leli es'ake kulo*, it is a good kraal-site where we are now living.

P. *o'manarica kancamili 'nbutya* — see *i-nButya*.

**i-Nxobongo**, *n. f.* See *i-nXobongo*.

**i-Nxonxo**, *n. f.* See *i-nXonxo*.

**Nxotoza** (*Nxothoza*), *v.* Look down with shame, be ashamed, as one whose private faults have been publicly exposed = *kopoza*.

**i-Nxövanxova**, *n. f.* See *i-nXovanxova*.

**i-Nxoza**, *n. f.* See *i-nXoza*.

**(li)-Nxuluma**, *n.* Any large kraal, *i. e.* consisting of a large number of huts. Cp. *isi-Tumutumu*.

**um-Nxuma**, *n. f.* Native 'sucking-bottle', formed of a little bag of skin with a small hole at the bottom through which the infant sucks, the mother holding the bag suspended before her breast; a similar thing used for young goats, etc.

**Nxusa**, *v.* Ask a favour of a person (acc.), as that he do something for another = *nxasa*. Cp. *ncenga*.

**(li)-Nxusa**, *n.* Messenger of the Zulu king *i. e.* anybody sent by him with a message or order.

**um-Nxwazibe**, *n. f.* Certain plant resembling the *isi-Kwadi*, whose long root is pounded for fibre.

**i-Nxweleha**, *n. f.* = *i-Nxeleha*.

**i-Nxwemu**, *n. f.* See *i-nXwemu*.

**Nyã, ukuti** (*ukuthi*), *v.* Do, or be done, completely; be finished entirely; often equivalent to Eng. adverbs 'completely, thoroughly, entirely, altogether' = *ukuti she, ukuti site*, etc. [Ha. *da*, entirely].

Ex. *ummbila us'ute nya*, the mealies are now entirely finished.

*sekanyamalele nya*, it has now altogether disappeared.

*izinkomo zaruti nya ummbila ka'Bani*, the cattle have completely cleared off the mealies of So-and-so.

*angisamboni, us'ete nya*, I no longer see him, he has vanished outright.

**Nya**, *v.* Discharge excrements, blood (acc.), etc., from the bowels, stool — the word is not liked in polite conversation, when *kipa, ukuya ngapandhle*, etc., would be used [Her. *nia*, stool; Sw. *Bo. nya*, fall, as rain = *Z. na*].

Phr. *wafika wanya wanya intlamba'lapa rkaya*, he came and discharged all kinds of dirty speech here in the kraal.



*unywa indoni* (or *okuntsundu*) *namakivane* (or *nukomlope*), he evacuates *undoni* berries (or, black things) and wild-figs (or, and white things) — applied to a great liar, given to falsehoods of every description (sometimes used with *aku-takuta*).

P. *yanya, yadhla* (*inja*), it (the dog) stoolled and then ate = the dog returned to its vomit — as may be said of a girl who, after having rejected a sweetheart, subsequently returns to him.

**i(li)-Nya, v.** Desire in the heart to pay somebody or something out, to make up for what loss or harm it has caused, such as experienced by a diligent person who has found himself prevented from doing the work he had set his heart on and so retains in his heart a feeling that on the morrow he will 'have it out of the work' or make it pay for its rest yesterday, or in a similar manner of a man who has had to go hungry one day but makes amends when he comes across food, or of a person who retains a spiteful, revengeful feeling against another; (C.N.) = *i(li)-Nyelo*; plur. *ama-Nya* (*no sing.*), the belly or underparts of a snake; hence used gen. for things or matters that ought to be concealed, as being of an unpleasant nature.

Ex. *nyineanya lomsebeci*, I have an angry feeling or determination to do some work which has had to stand to-day, make up for it (when I can get to it again).

*senyikipe inya lexolo* (*tokalamba*), I have now expelled the determination-to-make-up (for hunger) of yesterday — as a man might say after having at length come across a good meal.

*way'ekipa inya* (or *way'epind'inya*) *kuye*, he was having his revenge on him (actually or metaphor.).

*inyoka yabekisa amanya perudu*, the snake turned over on its back (*lit.* made its underparts look upwards).

*wawera amanya abo*, he exposed all their ugly private doings or affairs.

**T(li)-Nya** (pron. *ii-Nya*, the prefix being long), *n.* Complete clearance and consequent emptiness, entire finishing off — mostly used in the form *nyanya*, as below. See *ukuli nya*.

Ex. *isiukuni unqazibeka lapa, broba layu*, if you put your firewood here, it will be a matter of complete disappearance (you'll find nothing left).

*uma uxibeka lapa, ugakuzibona uyanya*, if you put them here, you will find them only as an empty spot *i.e.* all gone.

**u(lu)-Nya, n.** Absolute destitution of tender

feeling toward's others, hard-heartedness, callousness of suffering, and (in a more positive sense) consequent harshness, unmerciful severity, as when one sees the property of another being wasted or destroyed without any concern, or who passes a person helpless in suffering in a cold unconcerned manner.

Ex. *unanya hanc'motu*, he is unfeeling, harsh in his treatment, cruel, is that man.

Phr. *unya twabasha buyayidhuni, ubecobakazi lupindana nyonywa* (or *ngombilo*), the harshness of young people brings other harshness back, that of old women is repaid in the matter of snuff (or fire) — as might be said by one man to another, who has been guilty of some ungracious action towards him, and insinuating that his retaliation will be like that of the 'young people'.

**Nyaba, v.** Hold the hand (not both hands together — see *kangeza*) hollowed in order to receive something (*acc.*), as a handful of *amasi*; plait or twist a rope or string (*acc.*) in a loose (not tightly, closely drawn) manner (*cp.* *qotonya*).

**um-Nyaba, n. f.** Hand held hollowed at the palm, as when about to receive a handful of something (*cp.* *u-Kweshu*); also = *i-Nyanda* (though mostly so used by women).

**Nyabalaza, v.** Let slide down the throat bodily, gulp down in a mass by opening the throat wide, as any draught of nasty medicine or other thing one does not want to taste = *uyombalaza, lambalaza, nyanyalaza*.

**Nyabalazi, ukuli** (*akuthi*), *v.* *nyabalaza*.

**Nyabela, v.** Make a person hold the hand hollowed to receive, *i.e.* give him (*acc.*) a handful of something, as *amasi* (with *nga*).

**isi-Nyabo, n.** An obtaining easily, without any effort — only used adverbially as *nyesinyabo* = *nyeze*.

Ex. *esihungelini uncutu uyenza iwali ugesinyabo*, among the whitemen a person gets money for a mere nothing.

**isi-Nyabulala, n.** Small child or infant still too young to have any consciousness (*lit.* one who stools while lying down).

**i-Nyabule, n. f.** A bare thing, smooth-surfaced thing, thing free of surface irregularity or unevenness, as a head totally bald (= *i-mPhanyanya*), a spot on the veldt bare of grass (= *u(lu)-Qwata*), a sleek cow or smooth-skinned dog; person who slips easily through life, with no 'angles' about him to get clipped, applied to one who has a body always free from disease, always an



even-tempered cheerful heart who emerges smoothly from any danger, who comes from the mother's womb free of any taint, etc.

Ex. *wapuna ey'inyabule*, he came out quite smoothly, unscratched, unharmed.

**Nyāfu nyāfu, ukuti (ukuthi), v.** (C.N.) = *ukuti nyamfu nyamfu*.

**Nyafuza, v.** (C.N.) = *nyamfuza*.

**Nyaka (s. k.), adv.** = *nyakana*.

**i(li)-Nyaka (s. k.), n.** (C.N.) = *ama-Nyikwe*.

**u or um-Nyaka (s. k.), n. 5.** Year *i. e.* from the commencement of one spring to that of another; sometimes applied solely to summer season or season of field-work; also nowadays applied indiscriminately among educated Kafirs for any completed twelve months. Cp. *nonyaka; nyakenye; nyakomunye; nyakana* [Sw. Ga. Bo. etc. *mwaka; Ha. sickara; Galla. yogga*].

Ex. *unyaka wanonyaka nubi*, the season this year has been bad.

**ama-Nyakabana (s. k.), n.** Anything dishevelled, all tossed up and about in disorder, as a disordered head of hair, a fowl with the feathers all ruffled (gen. by nature), a hut with the thatch all thrown about by the wind, or the unkempt beard of a man.

**Nyakafula (s. k.), v.** Scold or rate a person (acc.) with strong abuse, gen. of a painful, personal nature.

**Nyakama (s. k.), v.** Make a wry or distorted face, as after drinking nasty medicine, at a disgusting sight or offensive person; make a grim, morose, scowling face, as one angry; come over ugly, have the countenance ruffled or distorted (metaphor.), as the sky when threatening black clouds are gathering previous to rain. Cp. *hwaqa*.

**Nyakambisa (Nyakambhisa), v.** Moisten anything dry in order to soften it, as grain (acc.) or rushes by sprinkling with water when grinding or weaving; deceive by fair words; talk falsely but fairly *i. e.* talk by habit in a false, double-toned manner, as a person who, having talked something injurious about another, afterwards, when charged therewith, explains his action away by fair 'moistened' words intended to deceive = *nyambisa*.

**i(li)-Nyakambisa or Nyakambisi (Nyakambhisa or Nyakambhisi), n.** One given to deceiving by fair words, or who after having spoken badly of another and subsequently charged therewith, explains away his action by soft, fair words = *i(li)-Nyambisi*.

**Nyakambula (Nyakambhula), v.** = *nyakafula*.

**Nyakamisa (s. k.), v.** Half-wash a thing (acc.) leaving it still dirty, as a pot, shirt, or one's body.

**Nyakana (s. k.), adv.** In the year when, at the season when. Cp. *mhla*.

Ex. *nyakana sifikayo*, in the year or season when we arrived.

**Nyakanya (s. k.), v.** Move or turn about in a disorderly manner, as a lot of clothes (acc.), pots, etc., when looking for something among them; turn or pull out one thing (acc.) from among a mass (cp. *keta*) = *nyalula*.

**um-Nyakanya (s. k.), n. 5.** Single stick of *i(li)-Sakabuli* feathers, of which a couple (*imi-Nyakanya*) are fixed to the head as an ornament at dances, etc. Cp. *i(li)-Dhlokolo; isi-Saka; i-nBangayiya*.

**isi or i-Nyākanyaka (s. k.), n. 3.** Confusion or commotion of a lot of things moving disorderly about, as a tumultuous crowd or mass of people moving about at a feast = *isi-Pitipiti*. Cp. *i-nTsipuntsipu*.

**ubu-Nyākanyaka (s. k.), n.** State of confusion, as above.

**i-Nyakato (Nyakatho), n. 3.** North-east wind (cp. *i-Ningizimu; um-Zantsi; i(li)-Shisandhlu*); loc. **eNyakato**, in the north-east (*i. e.* country or direction).

Ex. *s'ake le enyakato*, we live away in the north-east country.

**Nyakaza (s. k.), v.** Move about (*intrans.*) in a confused, tumultuous, disorderly, lively manner, as a crowd of people at a feast, a mass of maggots, or a person's mind when agitated; hence, bestir oneself, as a lot of women bustling busily about any work, or even a single individual moving himself actively in any matter; move, move about, stir, generally, as an animal, apparently dead or asleep, when moving slightly, or anything when slightly shaken = *sipuzza, pitiza* [Her. *nyinganyinga*, move].

**Nyakazisa (s. k.), v.** Move (*trans.*) disorderly about, put in confusion, as a lot of orderly-placed clothes or pots (acc.); make to move or show a slight movement, as a thing (acc.) by slightly shaking it.

**i-Nyakeni (s. k.), n. 3.** Spoon-bag, woven differently to the *um-Godhlo*.

**Nyakenye (s. k.), adv.** Last year; next year. See *u-Nyaka*.

**i(li)-Nyakenye (s. k.), n.** The last, or the next year.

**Nyakomunye (s. k.), adv.** Year before last; year after next.



Ex. *nyakomunge womunge* or *nyakomunge kwanyakomunge*, third year backwards, or forwards.

**Nyāku, ukuti** (*ukuthi*; *s. k.*), *v.* = *nyakula*.

**Nyakula** (*s. k.*), *v.* Remove a thing (acc.) stealthily so as not to be heard or known, whether simply in order not to disturb the hearer, in order to make away with or steal it, or for any other purpose. Cp. *eba*.

**Nyāku nyāku, ukuti** (*ukuthi*), *v.* = *ukuti nyatu nyatu*.

**Nyakuza** (*s. k.*), *v.* = *nyatuza*.

**Nyala, v.** Lick, lick up, clean off with a sweep of the tongue, as a child licking a plate (acc.), or the food left thereon, or as a cat licking itself [Her. *nyanya*, lick up].

**ama-Nyala** (*no sing.*), *n.* Any disgusting thing, affair, or action, as dirty manners in dealing with food, any filthy bodily act (as of an obscene nature), disgusting talk of any description, or any horrible, abominable, ugly matter or event. Cp. *i(li)-Cilo*.

**i-Nyala, n. 3.** Species of antelope (*Tragelaphus angasi*).

**Nyāla nyāla, ukuti** (*ukuthi*), *v.* = *nyalaza*.

**i(li)-Nyālnyala, n.** One who moves the eyes about in an ashamed or guilty-looking manner, as below. Cp. *i(li)-Shalashala*.

**Nyalaza, v.** Move the eyes about in an ashamed, guilty-looking manner, unable to look people in the face, as one conscious of having done wrong = *nyebezu*. Cp. *nyemuzi*; *nyeza*; *shalaza* [Sw. *nyata*, sneak].

**i-Nyali, n. 3.** Falsehood (C.N.).

**i(li)-Nyālnyali, n.** Double-faced, double-tongued person — see *nyaliza* = *i-nTwaxa*.

**Nyaliza, v.** Put out and move about the tongue, as a snake, or a double-faced child putting out the tongue at somebody behind his back; hence, act or talk in a double-faced, deceiving manner, appearing as a friend before one's face and acting as an enemy behind one's back (cp. *nyakambisa*; *i(li)-Nyālnyali*).

**Nyalula, v.** = *nyakanya*.

**Nyaluti, adj.** = *nyawoti*.

**u-Nyaluti, n.** = *u-Nyawoti*.

**i-Nyama, n. 3.** Flesh, meat; often used for the bodily substance of a thing generally, as the pulp of fruit, the wood of a tree; hence, sometimes adverbially, as below, meaning 'self, in person'; *plur.* **izi-Nyama**, fleshiness, bulkiness of body

in man or beast (*lit.* the different 'fleshes' that are put on to fill out the body and make it plump and robust) [Ifi. *mans*, meat; Ar. *laham*; Lat. *caro*; Her. *o-nyama*; Sw. Bo. Ga. *nyama*; Ba. *niama*; Nyanye, *inama*; Lu. *namu*; Son. *ham*; Ha. *nama*; Bush. *an*; Wol. *yapa*].

Phr. *inyama cublope*, fat (of meat).

*inyama ebomro*, lean (of meat).

*ngokunika inyama yenyaka*, I will give you the flesh of a snake *i. e.* something nice that you have never eaten before — as might be said to a child when coaxing it to do something.

*womuntu oncyama ey'indhlambulubulu*, a generally disliked, unpopular person. See *is-Angwane*.

*lashico ng'nye inyama yake*, it was said by him himself, with his own lips.

*wahlaba eyameni*, you bit in the body *i. e.* struck the nail on the head, hit home, said or did exactly what was wanted.

*ngiy'inyama emanays (or ebintayo) kubo*, I am a choking bit of meat to them, *i. e.* death, a hateful morsel to them.

*kusakula ixinyama*, the bulk of the body is still filling out, as might be said of a growing boy.

*inexinyama leya'ndoda*, he is well filled out, of stout bulky build, is that man.

**isi-Nyāma** (*Nyaama*), *n.* Black storminess of the sky, as when a severe storm is gathering — only used as below; applied also, as below, to a person furiously angry. Cp. *um-Nyāma*.

Phr. *selibhe* (or *seligande*) *nesinyama*, it (the sky) has darkened with a black-storm (as of heavy thunder, a cyclone, etc.); or in reference to a man in a furious rage.

**um-Nyama, n. 5.** A reddening or darkening of the skin, appearing in long stripes or patches on the breasts, legs, etc., gen. about the time of the attaining to puberty.

**um-Nyāma** (*Nyaumu*), *n. 5.* see *um-Muyāma*.

**Nyamalala, v.** Disappear, vanish. Cp. *ukuti nya*.

**um-Nyamati** (*Nyamathi*), *n. 5.* Certain large tree, a kind of essuwood (*Ekebergia Capensis* or *Meyeri*).

**i-Nyamazane, n. 3.** Any wild animal, as lion, hyena, etc.; in a more particular sense, such as are eatable, mostly, though not necessarily, of the buck species; skin of any such animal, dressed for wear; any of a certain class of diseases supposed to be caused by 'animal' medicines or charms, as the sinking of the

fontanel (from spurious hydrocephalus) in an infant, or the *i(li)-Zembe* sexual diseases in men, or abortion in women, etc. Cp. *isi-Lwane* [Sw. *nyama*, animal; Ba. *niama*; Mor. *najo*].

N.B. When a child is born it is washed and immediately held in the smoke of burning animal charms, comprising a small particle of every possibly obtainable animal of ill-luck. It is afterwards given to drink of the same. This is supposed to act as a prophylactic against all kinds of *i-nyama-iane* disease which it may have contracted while in the womb. Should the child grow up to enjoy sound health, it is said *sapelela isinyamarano* (they were all rightly combined, were the animal-charms); but should it grow up e.g. to be more or less stupid, it is said *kwarana icondee* (there was too much of the water-rat), and so on.

**Nyambalaza** (*Nyambhalaza*), *v.* = *nyabalaza*.

**Nyambalazi, ukuti** (*Nyambhalazi, ukuthi*), *v.* = *ukuti nyabalazi*.

**Nyambisa** (*Nyambhisa*), *v.* = *nyakambisa*.

**i(li)-Nyambisa** or **Nyambisi** (*Nyambhisi*), *n.* = *i(li)-Nyakambisi*.

**Nyāmfu nyāmfu, ukuti** (*ukuthi*), *v.* = *nyamfuza*.

**i-Nyāmfunyamfu, n. 3.** Thoroughly indolent person, too lazy to do anything for himself (= *i-Nyoka*); mealie-grains boiled till sodden and burst = *ama-Nyikwe*.

**Nyamfuza, v.** Turn about, as a lot of maggot (cp. *nyakaza*); eat or champ any food (acc.) with the mouth unbecomingly open and the offensive noise *nyāmfu nyāmfu*, as children sometimes do when eating a big mouthful.

**Nyāmpu, ukuti** (*ukuthi*; *s. p.*), *v.* = *nyampuza*.

**i(li)-Nyāmpunyampu** (*s. p.*), *n.* Quick doer, sharp workman who gets a job done in no time.

**Nyampuza** (*s. p.*), *v.* Do in one rapid movement, instantaneously, in a jiffy, as lightning when flashing, a noisy crowd becoming instantaneously silent upon an order from the chief, or a workman finishing off a job in an unusually short time.

Ex. *wasizwe uali nyampu* (or *wanyampuza*), *kwapela*, he just did it off in no time, as any job.

**isi-Nyamu, n.** Very small infant (= *isi-Nyabulata*); an adult of a stupidly quiet nature, with not a word to say (cp. *isi-Tuli*); (C.N.) young *impuzi* or other buck.

**Nyāmu nyāmu, ukuti** (*ukuthi*), *v.* = *nyamuzela*.

**Nyamuzela, v.** = *nyanyateka*.

**i-Nyanda, n. 3.** Long, bulky bundle, as of firewood, wattles, grass, etc., for carrying on the head = *un-Nyaba*; cp. *i(li)-Xa* [Her. *ou-handu*, sticks of firewood].

**i-Nyandezulu, n. 3.** Certain green snake, with black markings about the neck and sides, regarded when young as a messenger (cp. *u(lu)-Nyandhla*) from a royal or very high-class *i-dhlozi* — see *i-Mamba* [Ga. *noandagalla*, bright green snake].

**u(lu)-Nyandhla, n.** Man sent with a secret message, as to warn another of approaching danger = *u(lu)-Qunga, u(lu)-Baqa*.

**isi-Nyandolo, n.** = *isi-Nyandula*.

**Nyāndu, ukuti** (*ukuthi*), *v.* Make open or expose the interior parts of the *puḍenda*, as a girl sitting indecently (= *vranula*); expose the gums show the teeth, as a dog when angry or a toothless person when laughing; open the mouth at a person i. e. fly at him with angry words, as an ill-tempered individual who doesn't want to be addressed = *nyandula, nyanduza, ukuti nyantu*.

**Nyandula** or **Nyanduza, v.** = *ukuti nyandu*.

**i-Nyandula, n. 3.** Person with no front teeth and who exposes the gums (= see *ukuti nyandu*) when laughing = *i-Nyantula*.

**isi-Nyandula, n.** An irritable, angry-tempered person who will 'show the teeth' at one if touched or spoken to = *isi-Nyantula*.

**Nyānga** (*Nyaanya*), *v.* Do or work with skill, in an expert, clever way (seldom used) [Sw. *ganga*, doctor].

**i-Nyānga** (*Nyaanga*), *n. 3.* An expert, one skilled in any handicraft or profession; hence, one skilled in medicine, a doctor (*eyokwelapa*); one skilled in necromancy or witchery (*eyokubula*) or in divination by bones (*eyamatambo*) (= *un-Ngoma*); one skilled in composing songs and dances (*eyokuqamba* or *eyokuhaya*); one skilled in metal-working, blacksmith (*eyokukand'intsimbi*), etc. Cp. *u-Ngoti*; *u-Hodoba* [Per. *mag*, priest; Lat. *augur*, soothsayer; Sw. *Bo-m-ganga*, doctor; Her. *o-nganga*, witch-doctor; MZT. *in-ganga*, doctor; Ang. Cong. *nganga*; Gab. *u-ganga*; Nyam. *nzanga*; *wuwanga*, medicine; At. *olinge*, fetish-priest].

Ex. *baye kubula enyangueni*, they have gone to consult the witch-doctor.



**i-Nyanga, n. 3.** Moon; month (lunar); euphem. for the monthly flow of a female (see *geza, potela*); white mark on the nail or sometimes the tooth of certain people (= *i-mVu*) [Skr. *nasa*, month; Ar. *'amir*, moon; Hi. *chand*; Mainb. *angue*; Kag. *m-lonyo*; Ma. *cluba*; Bul. *i-pau*; Sak. *hozawa*].

Ex. *inyanga iyehasa*, the moon in just appearing, as on the day of the new moon; *itwese*, it has appeared, as a new moon in the first day or two; *is'il'wezu*, it is in the first quarter; *is'ihlanyane* or *is'ihlinyane*, it is now full moon; *is'ihlekile* or *is'il'wezu*, it is in the last quarter; *is'ifudutele ezantsi* or *is'iyetele ezantsi*, it is towards the end of the last quarter when the crescent gets to lean down flat towards the east, not standing vertically as before; *is'i-Pibamuxa*, it is the last day before disappearance, or sometimes also, it is already full; *is'ifile*, it has gone or disappeared; *ug'olumnyama nambla*, it is the black or very dark day to-day *i.e.* the one immediately following the moon's disappearance, and with the Natives a day of solemn retreat, abstinence from work and pleasure-seeking; *ug'olumhlope nambla*, it is a white or brighter day to-day *i.e.* the second after disappearance of moon and one immediately preceding its reappearance, upon which the Natives are free again to work; *is'iyehasa*, it is coming in or appearing; *is'ihleke inyoni*, it is laughed at by the chattering birds *i.e.* when setting just before sunrise.

**ubu-Nyanga (Nyaangu), n.** Skill, as of an expert of any kind. See *nyanga*.

**Nyangala, v.** Lead a lazy, indolent life, doing nothing.

**i-Nyangisisa (Nyaangisisa), n. 3.** Very clever, skilful doctor.

**u or um-Nyango (Nyaungo), n. 1. or 5.** Storehouse for shields, built like a small hut standing on the top of stout poles perhaps ten feet long and reached by a kind of ladder; wicker shelf built inside of a hut for the same purpose = *i-mPalane*.

**um-Nyango, n. 5.** Doorway; (C.N.) people of one family when several descend from one ancestor (see *u(tu)-Zalo, umu-Nxa*) [Po. *mu-yango*, doorway; Sw. Ga. Ya. *m-lango*; Bo. *tanga*].

**um-Nyani, n. 5.** Ear of Kafir-corn when empty after threshing (cp. *isi-Koba, u(tu)-Gaba*); also = *i(tu)-Grebe*.

**isi-Nyanja, n.** = *isi-Coto*.

**Nyanka (s. k.), v.** (C.N.) = *nyonka*.

**um-Nyankomo (s. k.), n. 5.** Kind of soft, lawn-like grass (*Eleusine indica*) common outside kraals,

**Nyanta (s. l.), v.** Be only half, or imperfectly cooked, as any food (used in perf. = *nikubala*); be in a half-cooked state (metaphor) *i.e.* feel unpleasantly uncomfortable or uneasy, as when a witness is giving evidence which one fears will let the cat out of the bag or implicate him, or a boy who has done wrong and fears punishment when his father suddenly enters the hut.

Ex. *kanyantisa unzuaba ukubona hoku*, to see that is quite unpleasant to the sight, one's feelings.

**Nyantu, ukuti (ukuthi; s. l.), v.** = *ukuti nyandu*.

**Nyantula or Nyantuza (s. l.), v.** = *nyandula*.

**i-Nyantula (s. l.), n. 3.** = *i-Nyandula*.

**isi-Nyantula (s. l.), n.** = *isi-Nyandula*.

**Nyanya (Nyaanya), v.** = *enyanga*.

**i-Nyanyadu, n. 3.** = *um-Nyanyali*.

**Nyanyalata (Nyanyalatha), v.** Scamp work, do it in a careless, superficial, half kind of way through indifference or laziness = *shampuzu*.

**Nyanyalaza, v.** = *nyabalaza*.

**Nyanyalazi, ukuti (ukuthi), v.** = *ukuti nyabalazi*.

**um-Nyanyali, n. 5.** Any 'very nice' object among its kind, as a dainty dress or body decoration, a daintily dressed person, a handsome vase or walking-stick, a fine well-groomed horse, etc. = *i-Nyanyadu*.

**Nyanyateka (Nyanyatheka), v.** Ooze through, as beer through a grass-vessel or water through a porous jar; burn badly, scarcely coming to flame, as firewood that is too green or over-decayed; smile or grin foolishly to oneself, put on a stupid-looking smile, as idiots habitually do (cp. *nyewuzela*) = *nyamuzela*.

**u-Nyasa, n.** Old mealies (generally, though not necessarily, more or less rotten) from the season before last. Cp. *u(tu)-Pata*; *is-Angecobe*.

**Nyantela (Nyatheba), v.** Tread, place the foot on the ground when stepping; tread on, as on any object (acc.) on the ground; crush under, as a wagon-wheel anything (acc.) it passes over (by way of comparison); perform the preliminary or private feast of the first fruits or *um-kosi umacane*, as the Zulu king was accustomed to do (*eshwama*). Cp. *grobugroba* [Her. *yuta*, tread; Bo. *jata*; Sw. *kanyanga*].

**Nyatelisa (Nyathelisa), v.** Offer a present, offer tribute to the Zulu king (acc.)

*Nyanga = ...*

when passing through a kraal or staying in one's vicinity, as of a beast, etc. (with *nga*). Cp. *hlabisa*.

**um-Nyateliso** (*Nyatheliso*), *n.* 5. Present of a beast, etc., offered to the chief as above.

**i-Nyalelo** (*Nyathelo*), *n.* 3. Certain shrub whose leaves are used medicinally for stomach pains and for killing lice.

**i-Nyāti** (*Nyanthi*; sometimes short), *n.* 3. Buffalo; sometimes applied to a very strong man [Sw. *nyati*; Bo. *nyate*; Her. *o-nyati*; MZT. *inyati*; Ba. *nzali*; Di. *niar*].

P. *aku'nyati yahlutwa 'ole*, there's no (old) buffalo that was ever got the better of by its calf.

*inyati ibuxo krabapumbili*, the buffalo is enquired about from those further on = you should seek your information from those who have better knowledge, more experience.

**ubu-Nyati** (*Nyathi*), *n.* Ornamental band of plaited buffalo-skin worn round the head by young-men. Cp. *isi-Pandhla*; *isi-Punga*.

**i-Nyatuko** (*Nyathuko*), *n.* 3. = *i-nDhlela* (the word was originally used in Zululand to *hlonipa* the name of the chief induna *n-Dhlela*, and is now only used for *hlonipa* purposes by women).

**Nyātu nyātu, ukuti** (*Nyāthu nyāthu, ukuthi*), *v.* = *nyatuza, ukuti nyaku nyaku*.

**Nyatuza** (*Nyathuza*), *v.* Tread gently or softly, as in order to avoid noise, as a thief, or when walking over sharp cutting objects = *nyakiza*.

**u(lu)-Nyawo, n.** Foot; footprint; footstep. Cp. *i(tli)-Zwane* [Sw. *uayo*, sole of foot; Bo. *lu-ayo*, footstep; Her. *o-nyu*, foot of animal; Ngu. *lu-ayo*, foot; Kamb. *u-nyai*; Kag. *i-yayo*; Mo. *nyao*].

P. *nyawo aluna'mpimulo* (or *aluna'mbho, he yimpumpile nje*), the foot has no nose (or particular direction), or it has no eyes, it is just a blind thing — and may at any time fall in just there where it didn't want — used as a threat to a man who has refused food to a stranger and meaning that some-day he himself may just chance to come to the stranger's kraal, when he will be similarly treated.

**u(lu)-Nyawo-lupézu-kwolunye** (*h. p.*; *s. k.*), *n.* Certain whelk-like sea-shell (also fish therein) — used medicinally for dropsy of the feet and disease of the uvula.

**u(lu)-Nyawo-lwenkuku** (*s. k.*), *n.* Variety of the *i(tli)-Dumbi lakwa* Zulu having long-shaped tubers.

**Nyawoti**, (*Nyawothi*), *adj.* Ox, etc., of a light brown or light muddy colour. See *mdaka*; *mdubu*.

**u-Nyawoti** (*Nyawothi*), *n.* Kind of millet, occasionally grown by Natives.

**Nyaza, v.** Speak disparagingly of a person, as by saying that one who has been very liberal, has given nothing (C.N.).

**u-Nyazi, n.** Small kind of broad-mouthed basket, made of grass and furnished with a lid or covering, and used for *um-caba*.

**u(lu)-Nyazi, n.** = *um-Bani*; (Mod.) sometimes used for electricity.

P. *nyitate nyonyazi (lwezulu)*, you would take it like lightning (if you could get it) — expressing the strong admiration and desire of a person for any fine thing.

**Nyazima, v.** Lighten, discharge lightning, whether sheet or forked, as the heavens (*i-zulu*); have sharp, shooting pains anywhere in the body = *nyazinula, baneka*.

**Nyazimula or Nyazimulisa, v.** = *nyazinula*.

**Nye, adj.** One; another; freq. meaning simply 'a'; plur. *abanye* (*amanye*, etc.) some; others [Skr. *anya*, other; *eka*, one; Pers. *aniya*, other; Gr. *hen*, one; Hi. *ek*; Bu. *weka*; MZT. *mai*; Kag. Her. *mue*; Sha. Li. etc. *mwe*; Nyam. Ga. *wo*; Sw. etc. *mosi*; Zir. etc. *mose*; Cong. *moshi*; Com. *monsi*; Ibo. *naa*].

Ex. *umuntu manye* (or *emanye*), one person.

*umuntu amanye*, another person.

*nginike olunge ukamba, ngitele loko*, give me a pot, that I may pour this in.

*abanye kabako*, some are not here.

*bapi abanye?* where are the others.

*nyenani ngabanye*, enter one by one.

*bayatola ngabanye nje*, they receive just by single ones, singly; or by odd ones, just one here and there.

*amanye nomanye*, one and the other, one another.

*sangena kwomanye umuzi, safumanisa kupuzwa utshicaba*, we entered a (or a certain) kraal, and found them drinking beer.

*si'banye nabo*, we are one with them *i.e.* of the same set, family, origin, etc.

*amazwi ezincwadi zombili ab'e manye*, the words of both letters were the same.

*zipuzwa amanzi manye nabo*, we drink the same water as they.

*leta amanye (amanzi)*, bring some more.

**isi-Nye, n.** Bladder, of man or beast [Her. *oty-ene*].

**ubu-Nye, n.** Oneness; unity, unanimity.

**Nyêbe, ukuti** (*ukuthi*), *v.* = *ukuti nyala nyala*.



Nyebeleza, *v.* = *nyibiliza*.

Nyebelezeka (*s. k.*), *v.* = *nyibilizeka*.

Nyēbelezi, *ukuti* (*ukuthi*), *v.* = *ukuti nyibilizi*.

Nyebeza, *n.* = *nyalaza*.

isi-Nyefu, *n.* (C.N.) = *isi-Nyemfu*.

Nyefuza *v.* (C.N.) = *nyemfuza*; also *nyimfiza*.

isi-Nyeke (*s. k.*), *n.* An abnormal bulging or swelling out, as at the bottom of a gourd where one side is much larger grown than the other (causing it to stand slanting) or at the bottom of a basket when one side of the bottom has been knocked in, or of the one side of a person's face (or other part of the body) when enlarged with a glandular swelling, etc.

Ex. *kupume ixinyekenyekwe emvimbenti woku*, there have come out swellings or tumours all over the body.

i-Nyēkenyeko (*s. k.*), *n. 3.* Thing hanging loosely about, straggling or scattered disorderly, as a rope not taut, the strings of a bundle, or the bundle itself, when carelessly bound, a dishevelled head of long hair, etc.; also applied to 'dirty, disorderly-looking little bits of food', such as might be prepared in a poor low-class kraal.

i-Nyekevu (*s. k.*), *n. 3.* House-cricket (= *um-Nyezane*; cp. *isi-Hlonono*); lazy, stay-at-home person; hiccups in children (= *i(li)-Twabi*).

Nyekeza (*s. k.*), *v.* Make a thing (acc.) so that it hang loosely, disorderly straggling about, as a rope or binding of a parcel when allowing it to hang loose, or the bundle itself when not folding it tightly, or a head of long hair when discomposing it; begin to spread out in mop fashion the hitherto bunched together flower-tuft, as maize (subsequent to the *uku-qobadisa*); grind grain (acc.) roughly, 'merely scattering it loosely about', as for beer-brewing (not for eating — cp. *qota*; *nyimfiza*; *qakaza*); perform, as girls, the former custom of 'pulling about', along with the boys, the entrails of an ox slaughtered for them, and then taking the 'straggling' pieces of bowels to the old women of the kraal to be eaten by them.

Nyēkezeka (*s. k.*), *v.* Get, or be, so loosely hanging about, etc., as above (used in perf.).

i-Nyekezo (*s. k.*), *n. 3.* Dough roughly ground for beer-making, as above.

um-Nyekezo (*s. k.*), *n. 5.* Part of the entrails of an ox eaten by the old women

of a kraal, when a beast has been slaughtered for their daughters, as at the *uku-omula*, marriage, etc. — a custom now in disuse. See *nyokeza*.

Nyela, *v.* = *enyela*.

Nyēla (*Nyela*), *v.* Relieve the bowels into or at.

Phr. *waginyela indibela* 'you have 'stooled' on the path (therefore pay for it to us passing on the way) — as is commonly cried out by passers-by to a person in the vicinity in possession of *imfe* and from whom they request a stick thereof.

i(li)-Nyēla or Nyēlo (*Nyela* or *Nyela*), *n.* Dross, of iron in the smelting (mostly used in plur. *ama-Nyēlo*); the 'dross' of a family — applied to a good-for-nothing, ugly child among a family.

N.B. Iron-dross is ground and used medicinally for menstrual pains.

isi-Nyela, *n.* Defect, spot 'out of joint', not as it ought to be (N).

um-Nyēla or Nyēle (*Nyela* or *Nyela*), *n. 5.* Dark stripe on the belly of some Natives from the pubes to the navel (cp. *um-Tala*); (C.N.) strip of grass left after a field is burnt.

um-Nyelankobe (*s. k.*), *n. 5.* Mealie or *mabele* grains boiled under a layer of meat.

u(lu)-Nyela, *n.* (C.N.) = *um-Nyela*.

Nyela, *v.* = *ukuti nyelele*.

isi-Nyela, *n.* A stealthy going, so as to be unnoticed — mostly used adverbially as *ngesinyelela*.

Nyēlele, *ukuti* (*ukuthi*), *v.* Steal along in a quiet, unnoticeable manner, as a draught or still breeze; hence, slip, slink, or sneak along, as a person wishing to evade being seen or heard; steal, slip, or slink away or out of, as from a hut or gathering; steal or slip into without being noticed = *ukuti nyelelezi, nyelela*. Cp. *nyenya*.

um or u(lu)-Nyelele, *n. 5.* Gentle wafting breeze striking cool, a zephyr; draught of air (*i. e.* the gentle, noiseless blowing), such as is felt through a key-hole or beneath a door; certain green grass-locust.

Nyēlezela, *v.* Bear young, as a dog only. Cp. *zala*; *hlānza*.

i-Nyēlezela, *n. 3.* Dog that has littered and is still suckling the young. Cp. *um-Illezane*.

i(li)-Nyembane (*Nyembhane*), *n.* Kafir Native of the Inhabane country.

i-Nyembe (*Nyembhe*), *n. 3.* Malicious feeling or talking against others in secret

or behind their back; person of such malicious nature; (C.N.) assegai that has killed a man (= *i-Nxeleha*).

Ex. *kakoma iyembe chaya*, there is a malicious person somewhere in the kraal (working secretly against its other inmates by talk or otherwise). Cp. *i-Nyendhle*.

**u(lu)-Nyembezi** (*Nyembhezi*), *n.* Tear (of eyes); soft part just below the lower eyelid [OHG. *zahar*, tear; Ga. *ziga*; Sw. *chozi*; MZT. *mu-sozi*; Her. *v-hoze*; Son. *he*, cry tears].

Ex. *abu-kabi* (or *kipi*) *inyembezi*, to cry, weep.

**isi-Nyemfu**, *n.* One slow to move; hence, a lazy indolent person, slow to move when called or get off to work; unenergetic, 'lazy' child who gets up or moves the body with reluctance; an infant unusually slow in learning to walk.

**Nyemfuza**, *v.* Make a child (acc.) be an *isi-Nyemfu* as above, as a mother is supposed to do by becoming pregnant again while it is still at the breast.

**um-Nyemu**, *n.* Person of a shy, quiet, modest, reserved disposition.

**(ti)-Nyēmunyemu**, *n.* Person whose eyes keep always on the flutter with nervous or shy agitation.

**Nyemuza**, *v.* Keep the eyes constantly on the flutter from shyness or nervous agitation, as some children when speaking to an elder.

**i-Nyendhlane**, *n.* Certain 'hump-backed' sea-fish (N).

**i-Nyendhle**, *n.* House-cricket (*Acheta domestica* = *i-Nyekern*, *um-Nyenzane*); a secret poisoner or evil-doer within the family-circle itself (= *um-Takati was'ekaya*; cp. *i-Nyembe*) [Ga. *nyenzezige*, cricket].

**i-Nyengelezane**, *n.* = *i-Nyengelezi*.

**Nyéngelēzi**, *ukuti* (*ukuthi*), *v.* = *ukuti nyehlezi*.

**i-Nyengelezi**, *n.* South-African Weasel (*Procyonale albimucha*); applied to a sly, sneaking person, given to stealing and other bad practices.

**Nyanya**, *v.* Go in a sly, secret, stealthy manner, so as not to be noticed by others (acc. with *sha* form); hence, steal, slink, sneak off, away, into, around, etc., as a person leaving the kraal or his party in a secret way, without their knowing or seeing it. Cp. *ukuti nyehlezi*; *ukuti nyetele* [Sw. *nyala*, sneak; Bo. *nyala*, stalk game].

Ex. *wanginyenyisela wanyandhla*, he sent privately or slyly to me a secret messenger.

**u(lu)-Nyanya**, **Nyanye**, or **Nyanyo**, *n.* Dog-wood (*Rhamnus prinoides*), used medicinally for 'smoking' *amabele* in the field so as to charm away evil influences, for rubbing into sprains, etc.

**um-Nyenyeko** (*s. k.*), *n.* (C.N.) = *um-Tele*.

**Nyenyēza**, *v.* = *fufaza*.

**Nyenyēza** (*Nyeyezā*), *v.* Whisper, speak in low undertones, so as not to be overheard by others.

Ex. *wanginyenyezela ukuti*, he gave me a whisper or quiet intimation that, etc. (as when giving one a secret or hint). See *hbbela*.

**i-Nyenyezulu**, *n.* Certain plant, used for smearing on a stick or stone stuck up about a kraal to drive away lightning.

**Nyepa** (*Nyepha*), *v.* Be damp, have a moist feel, as a slightly wet cloth; be enervated, have a 'strengthless' feeling, as the body (used in perf.); (C.N.) be begrimed with fat and dirt, as the face of a *Bacu* Kaffir.

**Nyēpe**, *ukuti* (*Nyēphe*, *ukuthi*), *v.* = *nyepa*.

**i-Nyevu**, *n.* Habit of backbiting; a backbiting or talking ill of others behind their backs (see *nyevuza*); (C.N.) person with very protuberant, double under-lip.

**Nyevuza**, *v.* Backbite a person (acc.), speak ill of him behind his back so as to detract from his good reputation.

**i-Nyewe**, *n.* Moderation, calmness, patience, longsuffering (C.N.).

Ex. *bayasihlupa*, *sibaube ingewe*, they afflict us, but we take it quietly.

*bashumayela ingewe*, they speak calmly, temperately (opposed to *bashumayela nyamandhla*).

*kuseyi'ingewe uje*, it is still kept quiet, not yet openly talked about.

*akwenz'ingewe*, to act calmly, quietly.

**i-Nyewo**, *n.* Talk about others behind their back, backbiting (with *kubama*), calumnious slanderous talk.

**(i)Nyewu**, *n.* A grinning idiot see *nyewuza*; *plur.* **ama-Nyewu**, very soft over-boiled mealie-grains (= *ama-Nyikave*).

**Nyēwu nyēwu**, *ukuti* (*ukuthi*), *v.* = *nyewuzela*.

**Nyewuza** or **Nyewuzela**, *v.* Move about the cheeks and lips in an involuntary manner as if constantly grinning, as do some silly people (the action being caused by involuntary contraction of the facial muscles). Cp. *nyangateka*.

**Nyeza** (only used in reflect. form with *zi*), *v.* Feel conscious, have a sensation of shameful or reproaching self-knowledge come over one, as a person who has done some wrong, or when people are



making very transparent hints or remarks about one, Cp. *zi-Nvuzza; nyobaza; vuyela*.

Ex. *nyinyuziyeyo, senguli bagakulama ngami*, I have a consciousness that they are speaking about me.

*kwati kubayingeri au?* and have they no consciousness i.e. no self-feeling of shame or reproach (about their action) — and are they not ashamed (the thought, however, not referring to the facial shame, but to the interior uncomfortable feeling).

*nyingeri au?* what do you feel conscious of? — as might be said sarcastically to one who has taken a hint to heart.

**i(li)-Nyeza, n.** Kind of sweet potato, originally planted in Zululand — *um-Iluzo*.

**u-Nyezane, n.** Variety of *i-mFe*, now seldom seen.

**um-Nyezane, n. f.** Certain tree, Cape Willow (*Doryalis rhamnoides*), having acid edible fruit, and a twig of which is worn about the head as a charm by a warrior who has killed a man; house-cricket (= *i-Nyendhle*) [*Ga. nyenyezigo, cicada*].

**u or um-Nyezi, n. f or f.** Moonlight [*Sw. Ga. mwezi*; moon; Her. *omū-ze*; Nya. *mwedzi*; Ko. *muredi*; Ku. *mweri*; Ya. *muesi*; Tu. *ukwedzi*; Nyamb. *ukwesi*; Ru. *kwezi*; Nywe. *welī*].

**Nyiba, v.** Slip or slink out of, draw back out of, as of taking part in any general action, out of an agreement, out of an *icala*, etc.; slip out, slip back, become loose, as the portion of string forming a knot, or making a binding (= *nyibi-ika*); begin to feel loose or relaxed, as the bowels at the commencement of an attack of diarrhoea (= *nyiba*).

**Nyibilika (s. k.), v.** Become loosened, relaxed, no longer stiff or tight, as the portions of string forming a knot, the crust of burnt porridge at the bottom of a cooking-pot when saturated with water, or a dry hide after being laid some time beneath dry cowdung.

**Nyibilikisa (s. k.), v.** Make get loose, relaxed, supple, as above.

**Nyibiliza, v.** — *ukuti nyibilizi, nyeholeza, ngomala*.

**Nyibilizeka (s. k.), v.** — *ukuti nyibilizi, nyeholezeka, ngomala*.

**Nyibilizi, ukuti (ukuthi), v.** Slip or slide out, pass out smoothly, as a grass-stalk from its sheath when pulled, a cooked bean or *dumbi* from between its skins when pinched, a stake when drawn out of muddy earth, or a child when expelled with ease at birth; slip away

(without being noticed), slip out, as a man stealing out of a hut or slinking away from a company — *nyibilizeka, nyeholezeka, ngomala*; make so slip or slide out; hence, draw, pull, push, expel, etc., smoothly out, as the grass-stalk (*wee*), etc., above *nyibiliza, nyeholeza, ngomala*. Cp. *ukuti nyeholez, nyeyo*.

**Nyiki, ukuti (ukuthi; s. k.), v.** *nyikiza*.

**i-Nyiki (s. k.), u. f.** (U.N.) *i-utTumbi*.

**u(lu)-Nyiki (s. k.), n.** Person with very small hips. Cp. *u(lu)-Zacu*.

**Nyikinya (s. k.), v.** — *nyikiza*.

**Nyikanyikeka (s. k.), v.** Labour along with difficulty, in a toilsome manner, as one hoeing alone in a large field thickly overgrown with weeds, making an almost fruitless effort = *shikashikeka*.

**i-Nyikinyiki (s. k.), u. f.** Anything loosely bound together, having a 'shaken-about' appearance, as a badly tied bundle.

**Nyikiza (s. k.), v.** Make to move about, be loose (not tight, or firmly fixed), or to shake, as a bandage (*wee*) on the neck or arm when too tight by stretching it somewhat, or a post when too firm in the ground by pulling it to and fro, or any rickety article by pushing it slightly; hence, shake, shake about, loosen, anything, as above *nyikinya, nyikiza, ngukwya*. Cp. *hlikiza*.

**i(li)-Nyikwe (s. k.), n.** A thoroughly indolent person, too lazy even to move himself; *plur. ama-Nyikwe*, pancreas or sweetbread, of cattle supposed to cause easy parturition when eaten by females.

**i(li)-Nyimfinyimfi, n.** One habitually careless, untidy, disorderly in all his work or actions, making merely a mess of all he does = *i(li)-Ngomfinyomfo*.

**i-Nyimfinyimfi, u. f.** Anything badly done, or made a mess of, as a badly built hut, badly made mat, badly bound bundle, etc.

**Nyimfiza, v.** Do in a faulty, careless, untidy manner, make a mess of, as an ineptible workman when building a hut (*wee*), a careless girl when grinding grain so as to 'spoil' it, or a slovenly person 'messing about' clothes, mats, etc., putting them in disorder — *ngomfoza*.

**Nyinya, v.** Squeeze or crowd together, as when placing sitters or dancers (*wee*) too close together; squeeze or compress into narrow space, as a tight corset the body (*wee*) of a woman; hence, give one no belly space, i.e. stint him (*wee*), give

an insufficient quantity of food to fill out (= *guba*); inconvenience a person (acc.) so that he cannot speak out or openly, stop his mouth, as a person whose presence or over-hearing is undesirable. Cp. *minyanyisa*.

Ex. *le'lbautshi liyanyinyinga*, this coat is too tight for me.

*inyinywa abant?* by whom were you hindered or inconvenienced (from speaking)?

**Nyinyeka** (*s.k.*), *v.* Get so squeezed up, crowded together, inconvenienced in speech, as above (used in perf.).

Ex. *sinyinykile imisebenzi*, we are crowded inconveniently, hampered by (many) works.

**Nyinyipala** (*Nyinyiphala*), *v.* Be, or look, unhappy, in an unpleased state, as a person living uncomfortably in a kraal where he is ill-treated, or as one rendered sad by some family-sorrow (used in perf.).

**Nyinyita** (*Nyinyitha*), *v.* Press down upon heavily, weigh down, as a heavy burden a person (acc.) who carries it.

**Nyinyiteka** (*Nyinyitheka*), *v.* Get weighed or pressed down, as the person above.

**Nyipa** (*Nyipha*), *v.* Feel a sensation of inflammation or burning uneasiness in the bowels, premonitory of an attack of diarrhoea = *nyiba*.

**Nyisa**, *v.* Make to discharge oil, as monkey-nuts or castor-oil berries (doub. acc.) by pressing. See *nya*.

*isi-Nyisi*, *n.* = *isi-Sindubiso*.

**um-Nyobolozl**, *n.* 5. (C.N.) = *u(lu)-Nyobonyobo*.

**Nyobo nyobo**, *ukuti* (*ukuthi*), *v.* = *nyoboza*, *nyobozela*.

**u(lu)-Nyobonyobo**, *n.* Any long, narrow body of a limp, loosely-hanging nature, as a long narrow strip of meat, a long snake, or a tall weak-bodied person. Cp. *u(lu)-Nyobunyobu*.

**Nyoboza**, *v.* Loose one's rigidity of countenance, become limp, *i.e.* become abashed, rendered strengthless with shame, as a man whose secret fault has been exposed before the crowd.

**Nyobozela**, *v.* Have to do with anything of the nature of an *u(lu)-Nyobonyobo*, as a person eating a long thin strip of meat (acc.); go along in a limp, loosely hanging manner, as a tall weak-bodied man, or as one overcome with shame or loss of spirits.

**Nyobuluka** (*s.k.*), *v.* Get stretched or drawn longly out, as a worm, or a length of rope when laying it out at full length,

or paying it out continuously; go along, or rise up, in a slow, sluggish manner, as though being 'drawn out'.

**Nyobutula**, *v.* Stretch, draw, lay anything (acc.) out in a lengthy manner, as above.

**u(lu)-Nyobunyobu**, *n.* Anything of a narrow, limp, long-drawn-out nature, as a worm, long rope, tall slender man, etc. Cp. *u(lu)-Nyobonyobo*.

**Nyofa**, *v.* (C.N.) = *nyomfa*.

**ama-Nyoka** (*s.k.*), *n.* Name sometimes applied to intestinal worms. See *isi-Lo*.

**i-Nyoka** (*s.k.*), *n.* 3. Snake; thoroughly indolent person, too lazy to do anything (= *ama-Nyikwe*); one rendered utterly useless for work by some chronic infirmity [Skr. *naga*, snake; Sw. Bo. *nyoka*; Her. *o-nyoka*; MZT. *inzoka*; Ga. *njoka*; Ya. *li-joka*; Chw. *noha*; Ang. *nioka*; V. *ka*].

Phr. *ugokuwika inyama yenyoka* — see *i-Nyama*.

*uyingambekela nenyoka*, I could place a snake for him (on his path) — expressive of great hatred.

*'tambo lanyoka hlab'omxondayo! lithaba libolile*, bone of a snake, pierce him whom thou hatest! it (a snake's bone) pierces when rotten (*i.e.* long after the snake itself is dead and gone) — a curse expressing deadly hatred.

*acenz'esenyoka* (or *ush'esenyoka*), he makes it (or says) one of a snake — makes it out as terrible as a snake = he makes a mountain out of a mole-hill.

*N.B.* The Kafirs dislike the very name of a snake; therefore when one is bitten, it is frequently said *uhlutshwe amera* (he has been pierced by a thorn), or *uhlilwe utshani* (he has been nosed by the grass).

**i-Nyokayabafazi** (*s.k.*), *n.* 3. Name sometimes applied to the *i-nKambapantsi* and the *i-nKume*.

**u-Nyoko** (*s.k.*), *n.* Thy, or your, mother — used gen. without the poss. adjs. [Gu. Ga. *nyoko*; Her. *o-nyoko*; Mamb. *yangue*, mother; Bush. *no*; Bar. *yangoo*].

**u-Nyokokazi** (*s.k.*), *n.* used for *u-Mamekazi* *q.v.* in 2nd. pers. sing. and plur.

**u-Nyokokulu** (*Nyokokhulu*), *n.* used for *u-Mamekulu* *q.v.* in 2nd. pers. sing. and plur.

**u-Nyokolume** (*s.k.*), *n.* used, in Natal, for *u-Malume* *q.v.* in the 2nd. pers. sing. and plur.

**u-Nyokozala** (*s.k.*), *n.* used for *u-Mamezala* *q.v.* in 2nd. pers. sing. and plur.

**ubu-Nyolo**, *n.* Deceptiveness or false appearances put on through shame or



fear, as a person fearing to eat to satiety in company, or a heathen who pretends to be a Christian when alone in Christian company = *ubu-Qushiya*. Cp. *ubu-Mbutu*; *i-Mbutu*.

**i(li)-Nyoloha, n.** Sly, sneaking, deceptive person, gen. given to mean tricks, stealing, etc.

**Nyoloza, v.** Act deceptively or put on false appearances through shame or fear, as above = *qashiya*. Cp. *mbuluzi*.

**Nyoluka (s.k.), v.** Coast dialect (*abakwa-Mteiwa*) = *veta* [So. *nyolula*, draw out].

**um-Nyoluka (s.k.), u. 5.** Slough coming from the heart of a tumour (C.N.) = *um-Suka*.

**isi-Nyombo (Nyombho), n.** = *isi-Nyombolo*.

**um-Nyombo (Nyombho), n. 5.** Soft central portion or 'heart' of a thing, as the core of a cow's horn, pith of a reed, soft end of a blade of grass when drawn out from the sheath, or the slough squeezed out from the centre of a tumour. Cp. *u-Mongo*.

**isi-Nyombolo (Nyombhola), n.** Unpopularity, a being generally disliked, whether through unattractive appearances or repulsive character (gen. among youngmen, girls, etc.) = *is-Anyane*, *is-Anya*, *is-Anyu*. Cp. *isi-Munyu*.

**Nyombuluka (Nyombhuluka), v.** = *sombuluka*.

**Nyombulula (Nyombhulula), v.** = *sombulula*.

**i(li)-Nyömfonyomfo, n.** = *i(li)-Nyimfinyimi*.

**i-Nyömfonyomfo, n. 3.** = *i-Nyimfinyimfi*.

**Nyömfoza, v.** = *nyimfiza*.

**Nyömu, ukuti (ukuthi), v.** = *ukuti nyibilizi*.

**Nyomuka (s.k.), v.** = *nyibilizeka*.

**Nyomula, v.** = *nyibiliza*.

**i(li), or mostly in plur. ama-Nyonga, n.** Loins or lower part of back, just above the buttocks = *i(li)-Qolo*.

**i-Nyonga (plur. *izi* or *ama*), n. 3.** Prominent part at the top end of the thigh-bone, felt projecting below the hips, the *trochanter major*. Cp. *i-Nqulu*.

**u(lu)-Nyonga, n.** Cripple (properly one with some deformity or chronic injury about the thigh-joint, so as to be caused to go lame or in crippled manner).

**Nyongaza, v.** Walk in a crippled manner, as above.

**i-Nyongo, n. 3.** Gall; gall-bladder; used also for bile, or biliousness [Bo. *nyongo*, gall; Her. *o-nango*].

Ex. *unenyongo*, he is bilious, has the bile out of order — which being a common symptom of fevers, etc., is erroneously held to be a specific disease by the Natives, and for it a strong purgative (hence freq. termed *umidi weyongo*) is generally taken.

Plur. *abani us'efake* (or *us'etwese*) *inyongo nesinge*, So-and-so has now put on (or made himself carry on the head) a gall-sac and bladder (like a witch-doctor, who is a very important and awe-inspiring personage when dressed out therewith; the witchdoctor, however, only wears the small gall-bladder, whereas the person here referred to wears also a much larger urine-bladder) = So-and-so makes himself out very big, has a very exaggerated idea of himself.

*wambhisa ukwenyonyo yenguti*, he cast her off like the gall of a buffalo (which is of evil repute and so carefully thrown away backwards out of sight) = he threw her away like something horrid — expressing absolute abandonment; also used of a lawsuit going thoroughly against a man.

**i-Nyoni, n. 3.** Bird; bird's feather, as worn as a head-ornament [Gr. *ornis*, bird; O. Ir. *en*; Sw. *nyoya*, feather; Ga. *nyunyi*, bird; MZT. *i-nyoni*; Ya. *li-nyoni*; Fe. *si-nodi*; Mamib. *uari*; Lur. *wingo*; AL. *eye*; Mpo. *nyani*; Malg. *vorona*].

Plur. *ukunyica inyoni*, to be cast out (as excrement) by a bird — a bird merely passing its droppings and there leaving them = to be utterly discarded, be quite alone (used of a person left absolutely without a friend, or, one who, metaphorically, is quite alone, with no compeer, as to his beauty, etc.), *ukungeuca inyoni* (or *ukuba unyoni*),

to be or become anxious, nervous, mentally uneasy about anything. See *i-Nye*.

*as'axi 'nyoni sarathla*, we don't know which birds will eat it (the *amabele*) = we don't know how our crops will turn out, or, don't know whether we shall still be here to see them ripen.

*inyoni ishagelwa abakulu*, the bird is killed for the great ones of the kraal = they get all the good things brought there by their children.

*kagikaxidhla ixinyoni zobandabake*, he won't eat the birds (brought home) by his children = he won't live to enjoy any benefit from them.

*i-Nyoni-ayipumule*, name given to a certain 'regiment', as it were, of cattle belonging to Cetshwayo, and kept by him partly at the Oudini kraal and partly scattered about among the people.

*i-i-Nyoni ezibhala ingomgama*, name given to the *u(lu)-Fe* regiment.

*N.B.* A common Native glee, sung in parts or choirs by young people, and in a

pretty minor key, runs as follows: *inyo-  
u'matuzu; iugazi bale; uyu-ye-he-he! niu-  
ye-he-he! tata loku bo!*

**i-Nyoninco, n. 3.** A crafty person, artful dodger = *u'tate z'osiwa muna.*

**ubu-Nyonico, n.** Cunningness of action, artful dodgery, as above.

**Nyonka (s. k.), v.** Sneak a thing (acc.) away, take of another person's goods in a stealthy, sneaking manner, as birds from other boys' traps, firewood cut by other women, etc. = *ukuti nyonkoloti.*

**Nyonkolota (Nyonkolotha), v.** Scowl at a person, as a father at a child (acc.) when reproving it by a look; also = *nyonka.*

**Nyönkoloti, ukuti (Nyönkolothi, ukuthi), v.** = *nyonka.*

**i(li)-Nyonti (s. l.), n.** Long thin fold or wrinkle of skin on the body, gen. about the waist, of a person (not the thick folds of fat = *um-Vingqa*). Cp. *i(li)-Shawu; um-Bimbi.*

**Nyonya, v.** Be in a downcast, abject, timidly unhappy state of mind, from persecution, a cringing fear of a tyrannous master, etc., as an ill-treated, dispirited mental (used in perf.).

**Nyonyoba, v.** Go softly and stealthily along, steal along, as a cat towards its prey, or a thief entering a kraal at night. Cp. *nyatuzo; nyenya.*

**um-Nyonyoba, n. 5.** (C.N.) = *ama-Tele.*

**Nyonyoboza, v.** (C.N.) = *nyonya.*

**i-Nyosi, n. 3.** Bee; also = *i-nTateli; plur. izi-Nyosi*, 'honey' in the general sense, implying both the juice (= *u(lu)-Ju*) and the comb (= *i(li)-Kekela*), which is also eaten; last regiment formed by Shaka, of the boys left behind from the *uBalule* campaign [Her. *o-nyuityi*, bee; *metyi*, honey; Ga. *uu-bisi*, honey; *njuki*, bee; Sw. *nyuki*, bee; Reg. *njuki*, bee; *buki*, honey; Ngw. *i-busa*, bee; Xo. *u-busi*, honey - cp. Z. *ubu-Si*].

*P. (izinyosi) zikh'aju haxo*, they (bees) eat their own honey = a person eats that which he has prepared for himself; having made his bed, he must lie on it.

*inyosi ka'zadompe*, a 'huge' bee - applied to a large kind of black and red humble-bee, drone-bees, etc.

**Nyova, adv.** Back-foremost, backwards (in motion) = *nyorane* [Sw. *nyuma*, backwards].

Ex. *uku-hlehla nyova*, to go backwards or back, as a person or wagon.

*ukuswa nyona*, to fall backwards.

*untakati latiya ngad'ekaya nyova*, they say an *untakati* enters a kraal back-foremost.

**Nyovane, adv.** = *nyova.*

**u-Nyovane, n.** Name given to a child born by a breech-presentation.

**um-Nyovu, n. 5.** (C.N.) = *umu-Vi.*

**i(li)-Nyövunyovu, n. 3.** Person who muddles and mixes up everything, putting people and affairs in a general confusion.

**i-Nyövunyovu, n. 3.** Mixed up, muddled affair, not to be understood or disentangled; any long, extended thing, as a train of people, long snake, or a tall slender person; a 'great' thief, lazy person, etc. (with *yesela*, etc.).

**Nyovuza, v.** Knead together, mix up by kneading, as cattle the mud in a kraal, or a woman clothes (acc.) in a wash-tub, or (metaphor) an affair or people so that they come to misunderstanding; also sometimes = *nyeraza.*

**isi-Nyu, n.** = *is-Angwane.*

**umu-Nyu, n. 5.** Compassion, feeling of pity or sympathy, as for one suffering. Cp. *um-Hawu* [Skr. *manyu*, courage; Avest. *mainyu*, spirit; Her. *omv-nyanulima*, compassion].

*Phr. ngafumanisa upondo beenkomo bathla unanyu*, I found (there) an immense number of cattle.

*K'oSibanibani imvu huna idhla unanyu*, at So-and so's the sheep are in vast numbers.

**Nyuba, v.** Take mean unkindly advantage of, treat in an unsociable manner, as boys might another (acc.) of a quiet delicate nature who doesn't readily take to robust exercise, by despising him, making fun of or ill-treating him.

**u-Nyube, n.** Person who doesn't mix freely with others, as one who is morosely unsociable, disobliging and going alone, or one who, through being of a delicate, quiet, retiring nature, has no taste for mixing with others in noisy or robust exercise.

**Nyüku, ukuti (ukuthi; s. k.), v.** = *nyukeza; nyukehala.*

**Nyukubala (s. k.), v.** Rise or swell up, as the encrusted dirt in a cooking-pot or the coating of cow-dung on a hut-floor when saturated with hot water; swell or be puffed up angrily, as the face of a cross man; be swollen up with dirt *i. e.* covered with a coating, scum, or crust of dirt, as a filthy shirt, or the body of a dirty boy (used in perf.).

**Nyukubalisa (s. k.), v.** Make rise or swell up so as to become loose and easily removable, as the dirt (acc.) encrusted on a pot, the scabs on a sore, etc., as above.



**Nyukumala** (*s. k.*), *v.* = *nyukabala*.

**Nyukunya** (*s. k.*), *v.* = *nyikiza*.

**Nyukuza** (*s. k.*), *v.* = *nyikiza*.

**Nyumba** (*Nyumbha*), *v.* Become barren or sterile, as a cow or woman.

Ex. *lesi'sitole sinjumbile, sangungisva iziukuzi*, this heifer has become barren, it was made so by the bulls (excessively covering it).

**i-Nyumba** (*Nyumbha*), *n. 3.* Barren person (male or female) or animal, whether totally so or become so after having already given birth; bead with a hole too small for the needle to pass through = *u(lu)-Dhoto* [Ga. *gumba*, barren; Sw. *ki-nyumba*, concubine].

**Nyunda**, *v.* Injure the reputation or good name of a person (acc. with *eta* form), as by slandering him, etc. Cp. *nyevuza*.

Ex. *nyaxinyundela pakati kwabantu*, he is getting himself a bad name, destroying his character among the people.

**isi-Nyundi**, *n.* One who by slandering talk, injures the good name of others.

**Nyundu, ukuti** (*ukuthi*), *v.* = *nyundula*; *nyanduka*.

**i-Nyundu**, *n. 3.* (C.N.) = *i-Nundu*.

**um-Nyundu**, *n. 5.* Thing protruding or sticking out, as below.

**Nyunduka** (*s. k.*), *v.* Protrude, stick out, as anything that should be properly within out of sight, as a mealie-cob from a badly packed bundle, a boy's shirt from a rent in his breeches, or a conspicuous swelling on the body.

**Nyundula**, *v.* Make so protrude or stick out, as above.

**umu-Nyuza**, *n. 5.* Fermented *i(li)-Yambazi*.

**izi-Nza** see *u(lu)-Za*.

**Nzaka** (*s. k.*), *adv.* — see *i-nZaka*.

**ama-Nzi** (*no sing.*), *n.* Water; applied in a jocular way to *n-Tshwala*; also the seminal discharge of a man, as below; used also as *adj.* in the form *manzi* and meaning 'wet, wetty, moist; liquid; fresh or green, as vegetables or fire-wood; plausible, finely deceptive, as a cunning tongue, or as below' [Skr. *niri*, *udan*, water; Hi. *puni*; Ar. *mayi*, *aman*; Lith. *vandu*; Goth. *vatn*; MZT. *ma-nzi*; U. *aminzi*; Gal. *minzi*; Be. *amensi*; Tu. *ama-dzi*; Nya-l. *ama-ndi*; Sw. *maji*; Ze. *matzi*; Bo. *mazi*; Kam. *ma-tsi*; Khu. *ma-tse*; Ku. *ma-shi*; Gi. *ma-si*; Ya. *me-si*; Kag. *me-dji*; Ko. *me-di*; Nywe. *ashi*; Her. *ome-ra*; Gu. *nyanja*, *nyanza*, broad sheet of water; Kar. *nianza*, lake; Ga. *nianja*, lake;

Za. *lu-unda*, river; Co. *i-nnyu*, lake; Bag. *man*, water; Mor. *isi*, water; Co. *ma-yi*; Pau. *mushi*; Ba. *ihabi*; Kur. *pi*; Batta. *be*; Adam. *hi*; At. *heh*].

Ex. *iguba yami is'emanzi*, my blanket is still wet or damp.

Phr. *ngi'manzi, ngimenze agatubhi bho*, I am moist (of body) i.e. I am feeble, without strength, I could not carry that.

*umutandakazi ka'Bani w'manzi*, the nice, tender, delicate (i.e. dainty) female-child of So-and-so.

*ukosini kuyadhlwa ukudla sk'wanzu kodra*, at the chief's place there is eaten only nice, delicate, dainty food (as *umazi*, meat, beer, etc.).

*nto ol'manzi*, a wet i.e. soft, tender thing = a girl (C.N.).

*uku-shaywa amanzi uku-shaywa i(li)-zibuko* (q. v.).

*uku-kupuka emanzini uku-kupuka ezi-bukrezi* — see *i(li)-Zibuko*.

*uku-lala ngamanzi* — see *lala*.

*uku-huka (into) emanzini*, to regard anything as impossible of attainment, unattainable. See *bamba*.

*uku-hlala emanzini* — see *hlala*.

*nti asig nyanzang, sinj'umanzi, yini* you want us to go off towards one side, are we then water that we can be led about in any direction other people may like? — said by a person who prefers to hold his own opinion, and refuses to be led away blindly by others.

N.B. A cowrie-shell is sometimes used to indicate 'water' by a bones-doctor when divining.

**Nzima**, *adj.* = *zimba*.

**i-Nzima** *n. 3.* = *i-Nzimemnyama*.

**ubu-Nzima**, *n.* = *ubu-Zima*.

**Nzimakazi** (*s. k.*), *adj.* Dark-skinned, only of girls or cows.

Ex. *abantwana bako ba'uzimakazi boko*, all his children are black-skinned.

**i-Nzimakazi** (*s. k.*), *n. 3.* Dark-skinned girl, or black cow.

**Nzimana**, *adj.* dim. of *azima*, hence, heavy-ish, rather important or difficult, etc.

**i-Nzimazana**, *n. 3.* Small black cow or heifer.

**i-Nzimemnyama**, *n. 3.* Black ox.

**i-Nzingamawa** or **Nzingamaweni**, *n. 3.*

*i-mFene*.

**Nzō, ukuti** (*ukuthi*), *v.* Do in a firm, determined manner, as when looking firmly at a person (acc.), or when making a statement resolutely, or fixing a post firmly in the ground = *nzolu*.

**Nzola**, *v.* = *ukuti* *nzo*.

**i(li)-Nzonzo, n.** Leg of a bird or fowl, also of a buck (from their seeming to stand on sticks or points); might be applied to the thin callless leg of a man = *u(tu)-Zwati; um-Condo.*

Phr. *uku-ua ngomanyonzo*, to stand on tip-toes. See *ama-Zwayiba*.

**Nzonzoza, v.** Walk or strut on stilts, as it were, as a long-legged bird or a person with thin callless legs = *zwafiza*. Cp. *i(li)-Nzonzo*.

**i-Nzubunzubu, n. 3.** = *i-nZubunzubu*.

**i-Nzutunzutu, n. 3.** = *i-nZutunzutu*.

## O.

**O** in Zulu always takes the Continental sound, which does not exist in English, except, *e.g.*, in the word 'all', and in a more imperfect degree, in the word 'nor'. The sound in Zulu has three varieties of length — (1), a short *o*, as in the words *i-so* (eye) and *golozeba* (stare at); (2), a full *o*, occurring mostly in the penultimate of words, as in *sola* (complain) and *goloza* (stare); (3), a long *o*, of rare occurrence, as in the words *isi-Kōra* (banana plantation), and *i-Ilōbe* (destitute man), and which might be most conveniently distinguished in script by the sign *ō*.

**O, int.** expressing sudden recollection or recognition; amazement with shame, dislike, lamentation, etc.

**Obala, adv.** — see *u(tu)-Bala*.

**ul-Obu, n.** = *um-Ebuzo*.

**Obuka (s. k.), v.** = *ebuku*.

**Obula, v.** = *ebula*.

Phr. *ukabi y'obul'umunga* — see *ebula*.

**Obuza, v.** = *ebuza*.

**ul-Obuzo, n.** = *um-Ebuzo*.

**is-Oco, n.** Earthen vessel used for cooking, smaller than the *i(li)-Kanzi*.

**Odwa, ind. adj.** Alone, by itself, only — being the radical of all such words as *lodwa* (*li odwa*), *yodwa* (*i odwa*), *so-dwa* (*si odwa*), etc., according to the class of noun or pronoun referred to. See *Edwa*.

Ex. *kukodwa toko*, that is by itself, not connected with this we are referring to = that is another thing, that is quite different.

*kukodwa okwako*, his (doing, speech, manner, or whatever it may be) is by itself *i.e.* is quite different from that of everybody else, is quite unusual.

*babanibe nyabodwa*, they have gone each one for himself or alone = *babanibe nyabanye*.

*babanibe bodwa*, they have gone by themselves, alone, unaccompanied.

*kabanyaga nyagodwa inkomo*, he has not brought even a single beast.

*loko nyodwa nye kint*, since, you see, it is just the only one (beast) I have?

**Ojayela, v.** = *jwayela*.

**Ojwayela, v.** = *jwayela*.

**Oka (Okha), v.** 'Gather' fire (acc.) *i.e.* take a supply of it by a bunch of grass, etc., (with *nga*) from where it is already burning; start, stir up, provoke anything (acc.) that will rise up in fury, as a fight, wild beast, or swarm of bees; thrust oneself uninvited into a conversation going on between other people [Ga. *ocha*, light, set on fire; Her. *yaka*, take fire, burn; Sw. *waka*, flame, burn; Bo. *okela*, light a fire].

Ex. *kamb'ny'oka umlilo lapa-ya kwetu*, go and fetch fire from over there in our hut.

*(impi) y'okire ubani?* it (the fight) was started or provoked by whom?

*nyafika us'ey'oka imlaba*, he just arrives and forthwith takes up (*i.e.* mixes himself up with) the matter (others are talking about).

**Okela (Okhela), v.** Bring fire for or to *i.e.* put fire to, set on fire (*trans.*), as the firewood (acc.) in the grate, grass on the veldt, or a lamp (= *tungela*); light (*intrans.*), take fire, burn, as the firewood or grass itself (= *lumala*). Cp. *vula*.

Ex. *hamba nyow'okela luca 'mabibi*, go and set fire to those rubbish-heaps.

*i-inkoni lexi-kax'okeli*, this firewood doesn't catch fire (it is damp).

*us'okele umlilo oentayo, ilangabi elingaviniyo*, you have stirred up for us a blazing fire, an inextinguishable flame — may be said of one who has roused the ire of a loquacious woman who won't cease scolding, or who has irritated a swarm of bees on a hot day.

*is'inyokelew impi*, the hostilities have now taken fire, caught on on both sides.

**Okisa (Okhisa), v.** Cause one (acc.) to get fire (acc.) *i.e.* send him to fetch it.

**Okuba, Okubani or Okwobani (s. k.), adv.** = *Ukuba*.

**Okuba, Okokuba, or Okwokuba (s. k.), adv.** If that, if it be or were that. See *ba*.

Ex. *okwokuba bekubanye uMasi, bekuyu-*



*kulunga*, if it were that Musi had gone, it would be all right.

*unumbila unuyakubelela, okwokuba ivulu lalinite*, the mealies would bear, if it had been that the weather had rained.

**Okuhle** (*s. k.*), *int.* Good fortune! good luck! — used as salutatory wish to the *ama-Dhlozi* when slaughtering a beast for them, etc., thus — *okuhle kakulu nina 'bakiti!* (much good fortune to you, you of our family!); or as a charm-word by men who, after having killed and eaten a buck caught in a hunt, pat the *ama-Seko* or three hearth-stones which supported the cooking-pot, saying *okuhle kakulu okwangomuso!* may the good luck of another day be still better! See *hle*.

**Okuti, Okokuti, or Okwokuti** (*Okuthi; s. k.*). That is to say, to wit = *loko kuti*. See *ti*.

**Ola, v.** (C.N.) — See *wola*.

**Oma, v.** Be or become dry, as a washed garment or fresh mealies (not as a river = *sha*); dry or rainless, as the weather (*i-Zulu*); dried up, withered, as a tree or a leaf; thirsty, as a person on a hot day (in all instances, in perf.).

Phr. *uMuxele u'lukuni wonile*, Mazele is stiff and dried up — said of one who is in a very poor emaciated condition.

*uboshwa, (umsundulo) womile*, you are bound tight, (even though the rattan) is quite dry — this is said to a burly bullying fellow who has been defeated in fight by an insignificantly small-bodied individual (*owomile*) whom he had thought easily to overcome — the parody referring to the *umsundulo* rattan which though quite dry (*womile*) will not snap, but will bind anything up so tight that it cannot break it asunder.

*wasimxe w'oma hame*, she just dried up standing *i. e.* was perfectly dumbfounded, paralysed with surprise, as when caught in the act of stealing anything = *omela pezulu*.

**um-Ombo, n. 5.** — see *u-Mombo*.

**Omela, v.** Dry up or become stiff for:

Phr. *wasimxe w'omela pezulu*, she was perfectly dumbfounded, paralysed with surprise, as when caught in the act of stealing, or by some convincing evidence that had been brought.

*uku-omelwa (umtonto)*, to have the penis erect. See *qamela*.

**Omelela, v.** Be dried up internally, inside, as any shelled fruit, or scrapings of food left in a cooking-pot; have one's hopes shattered or desires frustrated, succumb with disappointment.

Ex. *ixigubu lesi ses'ombelele*, this gourd is already dried up inside.

*shelipolile (inyama)? awa! ay'omelhe kona!* they have finished it (the meat all off? oh! I have dried up internally indeed, my expectations have gone to dust, I am so disappointed).

**ub** or **uk-Ūmi** (*Oomi*), *n.* Maggot or maggots of meat when fly-blown — a condition much appreciated by the *Zulus*; hence, fly-blown meat; (C.N.-fr. Xo.) enjoyment, prosperity, happiness [Ga. *basomi*, marrow; Sw. *ubongo*, marrow; MZT. *bu-umi*, life; Kamb. *u-suu*, life; Bo. *pome*, blood].

**Omissa, v.** Dry (*trans*), make dry.

Phr. *izulu lomisele*, the heavens have dried up (the rain) *i. e.* the weather is very dry, without rain.

**Omula, v.** Begin to eat *amasi* after certain periods of abstinence during which, according to Native custom, it has been abstained from; hence, eat food for the first time in any day; (occasionally and by comparison) begin to work among the white-people for the first time — the word, from its connections, is almost confined in its use to females = *emula*.

N.B. The custom of *uku-omula* is confined to females, and occurs chiefly on three or four certain occasions. Firstly, a girl, upon her first menstruation, ceases eating *amasi* until her father enables her to do so by slaughtering for her an ox or goat, which is termed *oyokubeletisa itanga* (see latter word) or *um-Ilonyane*. Having now grown up, she desires her 'marriageable' state to be formally recognised by her father. She therefore, upon her own initiative or the advice of her mother, once more ceases eating *amasi*, in order to draw her father's attention to the aforesaid fact. He thereupon slaughters for her once more a beast, thereby liberating her from her abstinence and acknowledging her marriageable state. This ceremony is the *uku-omula par excellence*, and may be regarded as a tacit permission of the father to the girl to look about for a husband. Further, a married woman ceases eating *amasi* for seven days: at each menstrual period, the *uku-omula* occurring on the eighth day. And after having given birth to a child, she refrains from eating *amasi* for about two months and then *omula's*.

**Ona, v.** Do what is bad, do wrong, in general conduct; hence, sin; do in a bad, injurious, spoiling manner, as a careless craftsman when working; spoil, injure, damage, as a pot (*acc.*), when making it badly or damaging it in some way;

spoil a person (his good-nature, etc.) by one's manner of dealing with him; corrupt; wrong or injure a person (acc.) by doing him some ill of speech or action; 'spoil' one's property (acc.) of value by wasting or making ill use of it, as money, stock, etc. [Ga. *onona*, corrupt; Sw. *oza*, go bad; Her. *ora*, go bad].

Phr. *ukw-onela mntsi*, to injure without reason or regard, as though it were nothing.

**is-Ona** (*Oana*), *n.* Small weed (*Striga co-cinea*) with a red flower, very destructive to corn-crops when growing in fields.

**um-Ona**, *n. s.* — see *u-Mona*.

**Onakala** (*s. k.*), *v.* Be or get spoiled, damaged, injured, as any object or work; be or get corrupted, depraved, as a boy by bad surroundings (used in perf.); go wrong, as any made-up matter, plan, dance, etc., when failing to go through in an orderly fashion. See *ona*.

Ex. *scamadake lw'afana*, this boy is bad, depraved.

*kwonakale!* there are great goings-on! — an exclamation at anything of an unusual nature going on.

**Onakalisa** (*s. k.*), *v.* Spoil, damage, injure; corrupt, deprave; make go wrong, as above.

**is-Onane**, *n.* (C.N.) = *is-Ona*.

**Onda**, *v.* Be or become thin, lose flesh largely, as a person or animal (= *zaca*; cp. *shwaga*); lose spirit, be depressed, as one's heart (*i-nThiziyo*) by affliction or grief; languish with desire for, pine for anything (acc. with *ehu* form); doubt, find fault (= *kwaonda*) [Sw. *konda*, get thin; Ga. *koppa*, thin].

Ex. *wayihula way'ontela*, he gazed at her (the girl) and languished for her *i.e.* gazed at her in a languishing kind of way.

**Ondhla**, *v.* Bring up or rear a child (acc.) *i.e.* provide it with all the necessities of life, as food, clothing, etc.; cast an eye upon, have a look at one's traps (acc.) to see how they are working, whether any birds (acc.) are therein; also, sometimes, keep an eye on a person (acc.) when his actions are suspicious or unreliable (= *hlozinga*).

**um-Ondhli**, *n. l.* One who rears a child *i.e.* provides for him the necessities of life.

**is-Ondhlo**, *n.* That which is given in return for the rearing up of a child.

**um-Ondhlo**, *n. s.*, sometimes, though rarely, used for *is-Ondhlo*; also see *u-Mondhlo*.

**um-Ondi**, *n. s.* — see *u-Mondi*.

**Onga**, *v.* Be careful with *i.e.* economical, sparing, as with food (acc.) in time of dearth, or one's money in expending it; nurse, attend carefully to, as a sick helpless person (acc.), or as young helpless calves, seeing that they get plenty of milk, etc. [Sw. *ongeza*, eke out, foster; Her. *lunga*, nurture].

Ex. *nku-z'onga*, to be careful with oneself, be attentive to one's health or welfare.

*mus'uku'onga nyati*, you mustn't spare yourself on account of us — as when a hostess is denying herself to provide for her visitors.

**is-Ongo** (*Oongo*), *n.* Centre of a lump of meat, Kafir bread, or piece of firewood when 'green', raw or uncooked; hence, any place or part in such a lump, etc., when raw or uncooked; momentary glare of the sun when breaking out from between the clouds (= *is-Ango*). Cp. *um-Nyombo* [Sw. *anga*, glare].

Ex. *imz'ongo le'nyama*, this meat has raw places *i.e.* is uncooked in parts.

*ye'l'anga l'wesongo!* oh! the glare of this sun!

**um-Ongo**, *n. s.* — see *u-Mongo*.

**um-Ongozima**, *n. s.* — see *u-Mongozima*.

**um-Ongulo**, *n. s.* — see *u-Mongulo*.

**is-Oni**, *n.* Damaging, injuring, wrongdoing person, dog, cattle, etc.

**Onkana** (*s. k.*), *adj.* = *onke*.

**Onke** (*s. k.*), *ind. adj.* All — often equivalent to Eng. 'every'; and the radical of all such words as *sonke* (= *si onke*), *nouke* (= *ni onke*), *lonke* (= *li onke*), etc. [M.Z.T. *onse*; Sw. *ote*; Ga. *ona*; Her. *he*; Ang. *ese*; Chw. *othle*; Lu. *oso*].

Ex. *sonke izingoni inezindhla*, all birds have nests, or every bird has a nest.

**um-Ono**, *n. s.* — see *u-Mono*.

**O'nto-ni** (*s. l.*), What things? What affairs or news? What is it? — a corruption of *into-ni* (= *izinto zini*) used sometimes in Natal, not in Zululand. The word seems to be one of those modern mannerisms of speech in which grammar runs amuck and which should be avoided in good Zulu, *e.g.* *o-matshwala*, *o-shukela*, etc.

Ex. *o'nto-ni (le:z'nto) azifunayo?* what things are they you are looking for = *izinto-ni azifunayo?*

*o'nto-ni na?* what is it (you want)? = *into-ni na?*

**Onwaba**, *v.* (C.N. fr. Xa.) = *naba*.

**Opa** (*Opha*), *v.* Bleed, shed blood, as a



wound, or as the blood itself (comp. *lumeka*); exude sap, etc., as a tree (= *lila*); keep pouring out incessant talk of any description [Her. *hoama*, bleed; Sw. *toka*, bleed; Mamb. *alipa*, blood; Bo. *pome*, blood].

Ex. *kugopa* for more commonly *kujajuma* *umungulo*, the *umungulo* is being shed i.e. my nose is bleeding (from internal cause, not blow).

*elaku 'opike ete uke*, he being all along on the chatter.

**Opela** (*Ophela*), *v.* Blood for — hence, keep thinking of desirously, as a person's heart is flowing out on So-and-so, is thinking of him with desire.

Ex. *indixiya gami 'opele uBani*, my heart is flowing out on So-and-so, is thinking of him with desire.

**um-Opelo** (*Ophelo*), *n. s.* — see *u-Mopelo*.

**um-Opo**, *n. s.* — see *u-Mopo*.

**Opula** (*Ophula*), *v.* = *epula*.

**Osa**, *v.* Roast, as meat (acc.) on the embers, or mealie-cobs placed by the fire; hence, grill; dry up, bake up, as the sun field-crops (acc.); 'make it hot' or scold warmly and lengthily [Skr. *osami*, I burn; Fe. *b-osso*, fire; Ya. *rotsha*, roast; Sw. *oka*, roast; Sw. and many Bantu langs. *u-oto*, fire; Mon. *gase*, fire; Ga. *ocha*, roast; Her. *uyosa*, roast].

Phr. *utshwala sebun'osile, sengali uyinyapusa wuhluzana*, the *utshwala* has roasted me (i.e. has made my throat quite dry and hoarse, as it is wont to do after long drinking), it is as though I should like to drink a little meat-broth.

*uyakukobisa eyokwosa (inyama), eyokuyeka nagakayidhli*, you will be satisfied with the roast (meat), even before you eat the boiled — you will have enough with the whipping I shall give you and won't want any food after — used as a threat to a naughty boy, who, running off from punishment, will afterwards have to return to eat.

**Oshi**, *int.* expressing dislike, contempt, etc.

**um-Osho** *n. s.* — see *u-Mosho*.

**is-Oso**, *n.* Piece of meat, whether a joint or small bit, for roasting; any very hot place, as some localities in the bush-country, or a spot where the sun shines powerfully, or (metaphor.) any 'hot' place where one may expect unpleasantly hard treatment, as in a magistrate's court or before the chief. See *osa*.

Phr. *kanal'ubuka, unesoso*, it is not wrath he has, it is a perfect roaster i.e. something unbearable.

**Osula**, *v.* = *sula*.

**Ota** (*Othu*; pass. *othiva*), *v.* Warm oneself at the fire (acc.), in the sun, or (metaphor.) in another's society by paying a friendly visit or enjoying a conversation; inform or lay a charge against a person (acc.) to the chief (with *ku veba*) [Sw. and most Bantu langs. *u-ota*, fire].

Ex. *uyisaya 'lum'ida umamantana*, I am just going to pass a pleasant moment with the heathen i.e. pay a friendly visit — *uyiseya'kaol'ibantlha lo'mamantana*.

*utlaku u'ol'antlho*, you are always warming yourself

*ukho-otha isigqabi*, to warm oneself (by sitting) in the sunshine.

Phr. *uyafika kwa'Ny-gol'antlho*, I arrived at where dogs warm themselves round the fire, i.e. not human beings, people without kindness or hospitality, the kind of mere dogs that drive away respectable people who may seek a night-shelter there.

*lekabi le'w'otha umabali (uandampu), u-tempanatongo uentshomabanga*, this fallock already warms itself at the sun on both sides, at the east and at the west — it is already very old, merely lying out in the sunshine all day, from sunrise to sunset.

*ekuhintlani kwakwa okani kwabuyamazi (or loblabawu)*, at such and such a place they warm themselves with firewood of the *ibuyamazi* or *u-hlabawu* tree, i.e. there is a mutual disagreement or hostility between the different members of the kraal, they are always quarrelling with one another.

**Otula** (*Othula*), *v.* = *etula*.

**ul-Ovane**, *n.* = *ul-Ovela*.

**ul-Ovela**, *n.* Any very nice, delicious food = *ul-Ovane, isi-Lopane, ul(u)-Gquyi*.

**is-Ovu**, *n.* Small rush or grass bag for carrying field-produce, etc., on the head. Cp. *u-nciqululi*.

**um-Ovu**, *n. s.* see *u-Movu*.

**ul-Ovu**, *n.* Thing that scalds (see *ukali lu-va*) or burns one that gets touched by it nowadays seldom used, except metaphorically, of fierceness of temper, or in phrase below.

Phr. *uyothlhi uben, umahlho bakanyo ye-s'abucuu (or yas'ajicuu or yas'esjicuu, or (X.) inkabi ko'Pababawu)*, I ate a scalding thing, I ate a honey-beast i.e. a bee — sued by one who has got himself into a hot place, as by marrying a troublesome wife, or hitting a fierce man.

**ub-Ovu**, *n.* see *ul(u)-Ovu*.

**Ovuya**, *v.* Clear or clean grain (acc.) legumes, etc. of chaff, husks, etc. (acc.), by passing it through water so that the

refuse comes to the surface, or by letting it fall before the wind. Cp. *eta*; *hlonga*.

Phr. *uku-m-ovuya ugentlamba*, to abuse one with strongly insulting or disgraceful language.

**Owami, owako, owake, (owakho, owakhe).** At my, thy, or her husband's people *i.e.* at any kraal of his particular clan. See *wami*; *wako*; *wake*.

Ex. *kuk'owami kona*, it is at my husband's people's there

**umu-Owane, n. 5.** — see *um-Wowane*.

**um-Oya, n. 5.** — see *u-Moya*.

**ul-Oya, n.** Central, essential, vitalising part of a thing; hence, life, spirit, mind, heart, of a human-being, etc.; main inside substance, core, as of a mealie-grain [akin to *um-Oye*].

Ex. *kana'oya*, he has no mind or rational

life — said of one who is insane, lacking what makes one a man, not an animal.

*kando uoya* (or *uoya lobuntu*), he has no heart *i.e.* no feelings, sympathy, etc.

*schusuke uoya kuye* (or *us'emuke uoya*), there has now gone the spirit out of him (or he has already departed life).

*ummbila lo sownuke uoya*, these mealies have already lost their heart or inside, as when they are thoroughly weevil-eaten.

**ub-Oya, n.** Hair of any animal, wool, down, etc.; soft hair or down of the human-body (not of head, beard or eyebrows) [Su. *bu-boya*; Sw. *u-nyoya*; MZT. *bu-oya*; Ro. *oya*; Her. *oma-inya*; Reg. *ma-osa*].

**um-Ozane, n. 5.** — see *u-Mozane*.

**Ozela, v.** Be sleepy, drowsy, dozy. Cp. *ukuti yози, ukuti kahla, yenda*.

## P

**P** has in Zulu two sounds: — firstly, an open, aspirated sound, resembling that in the English word 'peg', and distinguished in this book by the sign *ph*, as in the word *phoshoxa* (chatter away); and, secondly, a closed or inspired sound, in which the explosion of the letter is withheld at the lips, somewhat as in the English word 'mop', and distinguished in this book by a simple *p* (without the accompanying *h* expressing aspiration), as in the word *patshoxa* (eject or pour forth).

The former kind becomes invariably softened down to the latter sound wherever it follows immediately after an *m* (not, of course, the separately standing *m*, contracted from *mm*, and marked *m̄*), as, for instance, in the word *impela* (entirely) from the verb *phela* (be entire).

The *p*, further, becomes changed into an *sh*, in the construction of the locative case of nouns, as in the word *em-tashweni*, from the noun *em-tapo* (clay-pit); and of the passive voice of verbs, as in the word *bashire*, from the verb *bopa* (bind).

**P'** or **Pā**, expletive expressing a feeling of surprise, emphasis, etc., and thrown into a statement somewhat as the English 'you know', 'actually', 'to be sure', or the repetition of the pronoun and auxiliary at the end of a statement — the use of the word is rare and confined to Natal.

Ex. *ngati ukubeka, uampa pu sebebuya*, and as I looked, there they were, would you believe it, just coming back.

**Pā, ukuti (Phā, ukuthi), v.** Be quite or very white = *ukuti qwa*.

Ex. *umlungu ole pa*, a pure whiteman (with no coloured blood in him).

**Pa (Pha), v.** Give *i.e.* bestow, confer a thing (acc.) on a person (acc.) without price or return (cp. *nika*); feed, give an animal (acc.) food (acc.); thin out, as mealies (acc.) growing too thickly in a field (= *epa*); pull out, as grass (acc.) for thatching (= *hlutula, epa*) [Skr. *da*, give; *pa*, feed; Lat. *dare*, to give; Ar. *adda*, give; Her. Sw. Ga. Mpo. *pa*, give; Hinz. *ba*; Gu. *ha*; Kus. *na*; Go. *pela*; Ra. *hela*; Ben. *pera*; Be. *bula*; Bu. *gawila*; Bo. *enka*; Ngu. *inka*; Ma. *enjo*; Hot. *ma*].

Ex. *wangipa imbuxi*, he made me a present of a goat.

*sengiyipile (ingulube)*, I have already fed it (the pig).

*bengye kupela iciba lami utshani*, I had gone to pull grass for my hut.

*P. ukupa 'kuxibekela*, to give to eat is to store up for oneself = every good deed will reap its reward.

*ukupa 'kudhlala, ukuncishana y'ikuzidumisa*, to give to eat is merely to play, but to be stingy is to make oneself notorious, *i.e.* lose one's good name — said by a man begging or thanking for food in a strange kraal.

**isi-Pa (Pha), n.** (C.N. fr. Xo.) = *isi-Kwepa*.  
**umu-Pa (Pha), n. 5.** Stalk of maize with cob (C.N. from Xo.).

**Pāba, ukuti (Phāba, ukuthi), v.** Throw scatteringly or splashing out or away, as water (acc.) out of a basin into the yard; throw or splash over, as water



(acc.) over the body (loc. or with *ku*) when bathing oneself; throw or roll out on the floor, as a sleeping-mat (acc.); slap a person (acc.) slightly on the face with the back of the hand, as when put out (= *ukuti nibehe*).

**i(li)-Paba** (*Phaba*), *n.* Clumsy, awkward person, lacking in nicety of action, generally spoiling whatever he attempts, as when dancing or doing anywork (comp. *i(li)-Bimbi*; *papabaza*); also = *i(li)-Watanga*.

**um-Pabakana** (*Phabakana*), *n. s.* Over-short sleeping-mat.

**Pabaza** (*Phabaza*), *v.* = *ukuti paba*.

**i-mPabazane** (*s. p.*), *n.* — see *i-Mpabazane*.

**Pabazela** (*Phabazela*), *v.* = *pamazela*.

**Pāca**, *ukuti* (*Phāca*, *ukuthi*), *v.* Slush down, or about; get slushed down or about, as anything of the nature of an *i-mPacampaca* (cp. *baceka*); slush with the mouth, as when eating any soft watery or juicy food (acc.); get so slushed in the mouth; make straight for, fall 'flop' upon, as anything (acc.) being looked for, or when alighting right on a good billet or fortune = *pacaza*. See *i-mPacampaca*.

**i-mPacampaca** (*s. p.*), *n.* Thing of soft, semi-liquid, slushy nature, as fresh cowdung, porridge, or any pulpy thing, like rotten fruit. See *ukuti pacu*.

**Pacaza** (*Phacaza*), *v.* = *ukuti pacu*.

**um-Pafa** (*Phafa*), *n. s.* Small sized tree in the bush-country (*Zizyphus mucronata*) having hard edible berries—a decoction of root is used for scrofula and a paste of the leaves for poulticing glandular swellings (= *um-Lahlankosi*); from hardness of berries used jocularly of boiled mealies when very hard.

**Pāfu**, *ukuti* (*Phāfu*, *ukuthi*), *v.* = *pafuka*; *pafuza*.

**Pafuka** (*Phafuka*), *v.* Get poured out or emitted in intermittent puffs, jets, etc., as blood from a severed artery, smoke from an engine or smoking-pipe; get merely 'ejected' or 'puffed out', as thoughtless unconsidered talk; hence, talk or blurt out such talk, whether of a wild or merely stupid nature (= *puhluka*) = *kafuka*, *hafuka*.

**isi-Pafuki** (*Phafuki*), *n.* = *isi-Pahluka*.

**Pafuzi** (*Phafuzi*), *v.* Pour out or emit blood (acc.), smoke, or thoughtless talk, as above = *kafuzi*, *hafuzi*; also = *qakaza*.

**Pahlā** (*Phahlā*), *v.* Surround, encircle on all sides, as an *impi* coming up, a wire

fence, or children greeting a new arrival (acc.) (= *haya*, *kaka*); stow away, pack together, as goods in a basket (with *aga*), wagon, or cupboard (comp. *hlohlū*); hold stowed away, as a cupboard (nom.) or basket the goods (acc.) packed together in it (= *bulhlu*, *banda*) [Sw. *packia*, stow; Her. *hava*, stow away].

**Pāhla**, *ukuti* (*Phāhla*, *ukuthi*), *v.* = *pahlaza*; *pahluzeka*; *ukuti buca*; let out suddenly, inadvertently, or abruptly, as a certain word (acc.) sought for, or a secret that should have been kept quiet = *ukuti pahlū*; comp. *ukuti pafa*.

Ex. *was'eyiti pahlū gonke indaba*, thereupon he blurted out the whole affair.

**i(li) or um-Pahlā** (*Phahlā*), *n. s.* Certain strong-wooded tree along the coast (*Brachylaena discolor*), good for axles, the alkali in the ashes being used for soap-making, and the wood of the tree as tinder; twin (= *i(li)-Wete*); plur. *ama-Pahlā*, things carried at once in both hands (= *ama-Mbunde*, *ama-Mbangya*) [Sw. *pacha*, twin; Her. *e-paha*, twin].

Ex. *uyipete unapahlū*, I am carrying in both hands, or I have two jobs on hand.

Phr. *uku-zala unapahlū*, to bear in couples, as a goat.

**i-mPahlā** (*s. p.*; properly without plur.), *n.* Goods, or property of any description, as household goods, clothing, cattle, etc. [Her. *ovi-parure*, goods].

**u(lu)-Pahlā** (*Phahlā*), *n.* Whole framework of a Native hut (the thought referring to the whole covering overhead); hence, roof, of a European house; tent, on a wagon [Sw. *paa*, thatched roof].

**u(lu)-Pahlāyīya** (*Phahlāyīya*), *n.* Any tall person = *i-nGqungayīya*.

**Pahlāza** (*Phahlāza*), *v.* Smash, break in pieces, as a pot (acc.) or calabash (= *coboza*, *fahfaza*, *dubuzi*); blurt, or let out suddenly, or inadvertently, as speech (= *ukuti pahlū*, *pahluka*); also = *bucaza*.

**Pahlāzeka** (*Phahlāzeka*), *v.* Get smashed, or blurted out, slushed or bespattered about, as above.

**Pahlēka** (*Phahlēka*), *v.* Throw as a handful of any soft semi-liquid thing (with *aga*) at a person (acc.) or thing; plaster, a house or wall (acc.) with mud (*aga*) by this process (= *handa*, *baceka*, *ta-kleka*; comp. *ukuti danda*); get surrounded.

Ex. *was'eyipahlēka nyodaka*, he then threw a lump of mud at me.

**Pahlekeka** (*Phahlekeka*), *v.* Get thrown, as above.

**Pählu, ukuti** (*Phählu, ukuthi*), *v.* = *pahlu*.

**Pahluka** (*Phahluka*), *v.* Blurt out thoughtless unconsidered talk, whether of a wild, disrespectful, or merely stupid nature = *pahuka, pahluka*.

**isi-Pahlukana** (*Phahlukana*), *n.* Little blurring fellow, talking as above = *isi-Pahluphluwana*.

**Paka** (*Phaka*), *v.* Serve out food (acc.), distribute or apportion into the various dishes or pots, as *utshwala*, potatoes, etc.; hence, distribute, allot things (acc.) generally (= *aba*); dispose, post out, as the divisions of an army (acc.) in the field (= *fika*) [Gr. *phago*, I eat; Sw. *ponga*, arrange out; *pakua*, dish up; Ga. *gaba*, distribute—Comp. *faka*].

**Päka, ukuti** (*Phäka, ukuthi*), *v.* Be or appear quite white, as the land with snow, or as a white cow = *ukuli huy, pakaza*.

**i-mPaka** (*s.p.; s.k.*), *n.* Cat possessed by an *um-takati* as a 'familiar' and sent by him on villainous errands, as to collect *izi-Dwedwe* q. v., to suck other people's cows, etc. = *i-nCwabi*. Comp. *u-Mungobe, i(li)-Gola* [Sw. Ku. *paka*, eat; Ya. Kamh. *m-baka*; Hinz. *m-paka*; Ru. *lu-baka*; Gu. *lu-kaka*; Ko. *maka*; Ga. *kupa*—the name *nyao* seems to be that commonest for a 'cat' among the Bantu languages].

Phr. *uMabamp'aromo, njengempaka itangya nyise*, Mr. Sent-and-consent, like the cat sent out by its master—said of one who lets himself be led to do anything.

*ukushulela emkambeni wempaka*, to eat out of the *umtakati* cat's trough = to be of rude, uncultured manners, as one who has not had the ears bored (C.N.).

*kobahlungani: q'indaba zem-paka wekuku*, they are not on friendly terms; it is a matter of the wild-cat and the fowl.

N.B. This was, no doubt, the *original* Zulu name for the common cat, whether in the domestic or run-wild state. But in their migrations about the continent when removing to those parts, the Zulus would seem to have left their cats behind, and, coming to a country where there were none, the name fell out of use. Upon their gradual re-appearance, the name was revived, but now with a somewhat changed signification; for the comparative rarity of the animal—they having become a common pet in the kraals—only after the advent of the Whites in these parts—now lent a certain 'strangeness' to its possession, which ultimately developed into suspicion. Hence the

prevalent modern belief and use of this word as above. It is certainly a remarkable fact that, not only in Africa, but also in Europe, cats have been ever associated with witchcraft. For in medieval times, when European witches were as numerous as Zulu *um-takati*, the cat was supposed to be the universal 'familiar' of the former just as it is nowadays supposed to be of the latter. Indeed, the favourite personification of 'Old Nick' was said to be as a black cat!

**Pakade** (*Phakade*), *adv.* Long ago, in ancient times. Comp. *e-nDulo*.

Ex. *loko kwaceta pakade kwepakade* or *pakade kadala*, that happened long, long ago; in old, old times.

**Pakama** (*Phakama*), *v.* Be elevated, raised high, high up, as a man on the top of a hut, as a highly situated locality, or as one hill in comparison with others around it ('to be high' simply, as a mountain, would be expressed by *i-nDe*); be more important, surpassingly large, as one kraal in comparison with other inferior ones around it; be noted, famous, as one doctor more than others; begin to get heated or angry, as a man in a dispute; be loud, raised high, as a person's voice (most generally used, in all cases, in perf.) [Sw. *paa, panda*, ascend; *paliza*, raise the voice; Her. *kangama*, raise oneself up into sitting posture].

Ex. *wo:oyakame, ube injinga naye*, he will get to rise up, will better his position gradually, and become a man of means also.

**i-mPakama** (*s.p.; s.k.*), *n.* Any high thing, as hill, hut, or man.

**Pakamisa** (*Phakamisa*), *v.* Elevate, raise up, as anything (acc.) from the ground; make be high up, be in a raised or elevated position, as by setting a thing (acc.) in a high place; raise, as the voice (acc.); raise a person (acc.) in his position, importance, fame, etc.; extol, exalt, by praising. Comp. *fukula*.

**isi-Pakapaka** (*Phakaphaka*), *n.* Any very white thing, as a horse, large white eyes, or a very 'fair' i. e. light brown skinned Native (a complexion much admired—see *ukuti paka, isi-Wangamanga, um-Ilunga, i(li)-Gawozi*); timid flurried person, of extreme nervousness, as one afflicted with some neurotic disease (= *i(li)-Papateka*).

Ex. *intombi esipakapaka engatungu* (= *enyati ilanga*) *Poliva uNqoboka*, a girl who is a light-brown beauty, like the sun that used to be bathed in by Nqoboka—a former headman who lived near the coast,



which in the Native idea, is the 'land of the rising sun'.

(li)-**Pakapolo** (*s. p.; s. k.*), *n.* Large sheet of still shallow water. Cp. *isi-Bakubaku*.

**Pakata** (*Phakatha*), *v.* Put forth two or more cobs from the one stalk, as mealies.

i-m**Pakata** (*Pakatha*), *n.* Second or smaller of two mealie-cobs on the same stalk; a 'second' assistant or associated worker, as of a doctor or *umtakati*.

**Pakati** (*Phakathi*), *adv.* and *prep.* Inside, within; between; in the middle of; amidst, among (mostly followed by *kwa*, sometimes by *na*); used freq. as an expletive, coupled on to a word to express admiration, pleasant surprise, etc. {Gr. *kontron*, centre; Ar. *fi*, among; *benat*, between; Sam. Sen. *pakati*, between; Her. *pakati*; Ze. Ngu. *hagali*; Kam. *vagati*; Sw. *katikati*; Ga. *kati*; L. Nig. *ekiti*; Ha. *dzakka*, inf.}

Phr. '*nkosi yapakati!*' Sir of the inner-circle (about the chief)! high sir!—salutation to a man of high position.

*ngabona, yibuya, umhlambii opakati, umogulu okubema!* you see, they are returning, our fine old herd, horns for us to smoke with!—greeting of a child to the cattle returning in the evening from grazing.

*pakati kwamabili*, or *pakati kwamasuku*, between two (days), *i. e.* at midnight.

(li)-**Pakati** (*Phakathi*), *n.* Centre, as of a circle (M).

um-**Pakati** (*Phakathi*), *n. s.* All the commoners or 'people' of the land (exclusive of the *izinDuna*, *iziKulu*, or others in official position) who would at different times be called up to the king's kraal for the *um-Kosi* festival, promulgation of laws, or any other necessity; hence, by comparison, all the common men serving under any particular *inDuna*; place or arch in between the legs where they join.

Ex. *yati inkosi, ukukupuke umke umpakati*, the king said, let the whole of the people come up (to the great kraal).

*umzilonda empakatinini*, he has sores in between the legs (at the arch).

um-**Pakato** (*Phakatho*), *n. s.* Euphemism for female private parts (C.N.) = *isi-Bunu*.

**Pakaza** (*Phakaza*), *v.* Be or appear all white, as the land after snow, or any white object (= *ukuti paka*); look with, or show, great white eyes, as a Native whose eyeballs are conspicuously clear and large. See *guluza*.

**Pakazela** (*Phakazela*), *v.* Do, or speak,

in a nervously excited or timorous manner, as a person overcome with fright, or women hastening to save their food or goods from an approaching fire; grow up quickly, as a young child (= *houguzela*) = *populeka*.

um-**Pako** (*Phuko*), *n. s.* Food taken for eating on a journey.

**Pakula** (*Phakula*), *v.* Finish off, finish up, by clearing off the last remaining portion of anything, as when clearing out the last ladleful of food in a pot (comp. *gogoda*), or when scraping up with the hand what has adhered to the stone in grinding, or when ending up at a dance.

**Pakulula** (*Phakulula*), *v.* = *pakuluzela*.

**Pakuluza** (*Phakuluza*), *v.* Ladle out largely, take out in large spoonfuls, as porridge (acc.).

isi-**Pakuluzi** (*Phakuluzi*), *n.* = *isi-Nwembe*.

**Pakuzela** (*Phakuzela*), *v.* = *pakuzela*.

**Pala** (*Phala*), *v.* Scrape off, by repeated long-drawn scrapes, the exterior surface of anything, as paint (acc.) from a door or burnt crust from a pot (comp. *haya-ga, kakaza*); scrape a hide (acc.) on the flesh side with an *i-zembe* to pare off the hard inner-skin (see *shuka; kullu*); scrape or pare off the exterior roughness from a horn (acc.) or walking-stick; skim over the country (acc.) *i. e.* cover a great distance with rapidity, as when journeying; hence of a horse, to gallop, get over the ground quickly.

i-m**Pala** (*Paala; s. p.*), *n.* Species of antelope (*Epygeeros melampus*).

**Palakaca, ukuti** (*Phalakaca, ukuthi*), *v.* Fall, as a single 'dropping' of any semi-liquid substance like cowdung or porridge; make so to fall; hence, throw, pour out, ladle out, a small quantity or single dropping, as above. Cp. *imBulakavuu*.

Ex. *ake ungili palakava tope*, just drop a little bit (of the porridge) for me here.

**Palakaca** or **Palakacefa** (*Phalakaca*), *v.* = *ukuti palakaca*.

**Pala pala, ukuti** (*Phala phala, ukuthi*), *v.* Run the eyes (*ugonobho*) quickly through, or about, as through a lot of things or about a room, when cursorily looking for something.

**Palala** (*Phalala*), *v.* Flow 'spilled out', as water over the banks of a full river, or beer overflowing from fermentation, or from the beer-vessel being awkwardly carried; flow spreading out, as the water at a broad shallow drift; pour out in all directions, as people running to an alarm.

Ex. *nampa bepalala umkosi*, here they are pouring out on all sides (by reason of) an alarm.

**u-Palane** (*Phalane*), *n.* Egyptian vulture (*Neophron percnopterus*), generally going in pairs; hence, jocularly applied to lovers (*opalane ababili*), or to certain regiments of Dingane, Cetshwayo, etc. which regularly accompanied each other in a fight = *u-Nobongoza*.

*N.B.* These birds, though now almost unknown, were very common in Shaka's time, perhaps from the multitude of corpses lying about unburied. Whenever a fit of blood-thirstiness came over the chief, it would be said the *opalane balambile* (the vultures are hungry). They were consequently known as *izinyoni vika Shaka* (Shaka's birds). Strange to say, in Egypt, where they are also very numerous, they are commonly known as 'Pharaoh's chickens'.

**i-mPalane** (*s.p.*), *n.* Skin or hide already scraped on both sides, but not yet supplied by rubbing (see *shuka*); also = *u(tu)-Nyango*.

**Palaza** (*Phalaza*), *v.* Make flow over, or out, spill over or out, as beer (acc.) from a pot; vomit or spew up, from the stomach; clear the system when seedy, or 'make oneself nice', by taking an emetic, according to Native custom when influenza is rife or before going out courting (= *hlanza, gaba*).

**i-mPali** (*s.p.*), *n.* Native professional skin-scaper. See *pala*.

**i(li)-Palo** (*Phalo* — mostly used in plur.), *n.* Hide-scraping *i.e.* small piece of skin scraped off in dressing (see *pala*) = *i-mPalo*.

**ama-Palo** (*no sing.*), *n.* Dried up, emaciated body of a person, showing bones projecting conspicuously in all parts (cp. *i(li)-Guga*).

Ex. *ubani us'eng'amapalo nje*, So-and-so is just a bag of bones, mere bits of skin.

**i-mPalo** (*s.p.*; mostly in plur.), *n.* = *i(li)-Palo*; also (N) = *um-Batu*.

**um-Palo** (*Phalo*), *n.* 5. (C.N.) = *i-mPalane*; also (N) = *um-Babu*.

**Pāma, ukuti** (*Phāma, ukuthi*), *v.* Be chock-full, to the brim = *ukuti uyata, ukuti swi, ukuti pa*.

**i-mPama** (*s.p.*), *n.* — see *i-Mpama*.

**Pāma pāma, ukuti** (*Phāma phāma, ukuthi*), *v.* = *pamazela, ukuti paba paba*.

**i(li)-Pāmapama** (*Phāmaphāma*), *n.* Clumsy, awkward person, with his hands or feet, or in his work generally, spilling or breaking things, producing spoiled work,

etc. See *pamazela*. Comp. *i(li)-Paba, i(li)-Badabada*.

**Pamazela** (*Phamazela*), *v.* Do anything in a clumsy, awkward, muddled, spoiled manner, as when walking by and kicking things over, breaking vessels in one's care, or making a spoiled mess of the dinner; mix one's legs awkwardly about, be unsteady on the legs, reel here and there, as when quickly rising off the ground, dancing awkwardly, or a drunken man reeling, or when dazed by a blow = *pubazela, bamazela*.

**Pamba** (*Phambha*), *v.* Play mischief on one (acc.) while unaware, not looking, behind one's back, etc., as an adulterer with another man's wife, cattle making for a field during the herd-boy's momentary absence; hence, trick a person (acc.) generally, give him the dodge, 'do' him, etc., as a path which, appearing to be the right one, only leads one astray, or as an inspector appointing a certain day for inspection and arriving on another, or as a naughty boy who hides his master's cane (cp. *swempa, pica*); make a network of string round a cracked *imbiza* (acc.) for holding it together, or round a calabash for suspending it [Sw. *pambwa*, be tricked out; *punja*, trick; Her. *pamba*, plait].

Ex. *nyapanjica indhlelo*, I was taken in by the path — thinking it the right, whereas it was the wrong one.

*izinkomo xangipamba*, the cattle misled me — seeming to be quietly grazing, whereas immediately I withdrew my attention, they made off for a field.

*abafana bampamba ngesicatulo sake*, the boys played a trick on him with his boot.

**i(li)-Pamba** (*Phambha*), *n.* Any puzzling, mysterious disease, resisting all treatment, and supposedly caused by an *um-takati*; also = *i-mPamba*.

**i-mPamba** (*Phambha*), *n.* A taking-in, a trick. See *i-mPamba-ya'nkwieli*.

Ex. *uku-s'enzela impamba*, to play us a trick (of any kind).

**Pambana** (*Phambhana*), *v.* Cross over one another, as two paths, sticks, strings of beads, etc., crossing one another obliquely or at right angles; come up against, cross by one another, as two people passing one another when walking in opposite directions; clash with, contradict, be opposed to one another, as two statements at variance [Sw. *pāmbana*, fall foul of; *pandana*, lie across; Her. *pambakana*, put upon one another].

Ex. *ahamb'epambana amadon*, his knees



go getting across one another.—as when rickety from old-age or rheumatics.

*kupambapambuc*, it is all a tangle, at sixes and sevens.

**Pambanisa** (*Phambhanisa*), *v.* Make to cross over one another, place across, as two pieces of wood (acc.) or strings of beads; make cross by one another, or look in opposite directions, as when packing things (acc.) with the heads alternately changed; put at cross purposes, make clash or disagree, as talk or evidence (acc.).

Ex. *uku-pambanisa izintsaku*, to alternate the days, take or do on alternate days (as medicine).

**Pambanisele** (*Phambhanisele*), *n.* Make a cross or dodging-stroke at one (acc.). See *um-Pambanisele*.

**um-Pambanisele** (*Phambhanisele*), *n.* Dodging or trieking stroke or blow.

Ex. *ungishaye ngeeduku gompambanisele*, he has struck me with a dodging-blow *i.e.* pretending to aim at my legs, he dealt me a blow on the head.

**isi-Pambano** (*Phambhano*), *n.* Cross (M.).

**isi-Pambato** (*Phambhatho*), *n.* Two kinds of trees (*Plectrania spinosa* and *australe integerrima*) growing along the coast.

**i-mPamba-ya'nkwici** (*Pambha*; *s.p.*; *s.k.*), *n.* Slip, dodge, *c.g.* as to the day of one's arrival, or when cunningly escaping from another's company.

Ex. *uku-sinxela* (or *shqela*) *impamba-ya'nkwici*, to give us the slip, play us a dodge.

**Pambeka** (*Phambheka*), *v.* Get taken in or tricked so as to go astray, as by a misleading path; hence, go wrong, err, make a mistake. Comp. *posisa*.

**Pambi** (*Phambhi*), *prep.*; *adv.* In front of; in presence of; before (followed by *kwa* of thing) [Skr. *pra*, in front of; Gr. *para*, beside; Ita. *gaba*, before].

Ex. *umdlala lo uyapambi kwalo*, this one is older (before) than that.

**Pambili** (*Phambhili*), *prep.*; *adv.* Before, on ahead of, prior to; in front of [Skr. *pra*, in front of; Gr. *para*, beyond; Nyamb. *hambete*, before; Gu. *kumbeli*; Suk. *kumbete*; Sw. *mbele*; Tu. *mberer*; Kamb. *mberer*; Kag. *urandi*; San. *kumwande*].

Ex. *pambili lo*, on ahead there!  
*ukubekwe pambili kwake*, place it down in front of him.

*upambili*, he is on before, further on.

**ama-Pambili** (*Phambhili*), *n.* Euphemism for *semen maris* (= *ama-Lota*); also = *ama-Mbila*.

**um-Pambili** (*Phambhili*), *n.* Euphemism for male private parts. Cp. *um-Tondo* [Skr. *nabhitam*, private parts].

**um-Pambo** (*Phambho*), *n.* Stringwork netted round the body of a broken pot to hold it together; such vessel itself. See *pamba*.

**i-mPambosi** (*Pambhosi*), *n.* Anything in the nature of a turning-off from a main course, as a branch-stream, side-furrow going off from a main ditch, a bye-path leaving a high-road, or side-issues in matters of talk; sometimes used metaphor. for a misleading or perverting influence.

**Pambuka** (*Phambhuka*), *v.* Turn off from one's way by another path, deviate, diverge from (with loc.); euphem. for menstruate (= *patela*, *grza*, *yaka*).

**Pambukela** (*Phambhukela*), *v.* Turn off into a kraal, as for the night when travelling.

**Pampata** (*Phampatha*), *v.* Make false charge against a person (acc.); rap on a door (acc.), or person's head with a stick.

**Pamu**, *ukuti* (*ukuthi*; *s.p.*), *v.* = *pamuzi*.

**Pamu**, *ukuti* (*Phamu*, *ukuthi*), *v.* = *pamuka*.

**i-mPamu** (*s.p.*), *n.* = *i-Mpamu*.

**Pamuka** (*Phamuka*), *v.* = *pahluka*.

**Pamuza** (*s.p.*), *v.* Go flopping with the feet in or through a watery marsh, or shallow water; go clumsily in talk, flounder about, not disputing in a methodical manner, flopping about with purposeless words; have beer in abundance, be flopping about in it (with loc.) = *ukuthi pamu*; *mpamuzi*.

**Pana** (*Phana*), *v.* Be liberal or generous in giving (opposite of *neishana*) [L. *Co. vana*, give].

Ex. *ubani uyapana*, So-and-so is very kind *i.e.* a generous giver (cp. *umy-iso*).

*upamile kuni uyotshwala*, he gave me generously of his beer.

**Panda** (*Phandu*), *v.* Scratch up, as a dog or fowl the earth (acc.); scratch, scrape, or dig out with the hands, as the earth so as to extract a root or make a channel; 'pump' a person (acc.), try to extract information from him (= *yaba*) *qanda*, *qwaya*, *qwisha* [Lat. *vado*, scrape; Sw. *para*, scratch up; Her. *para*, scrape; *pomda*, scrape].

**um-Panda** (*Phandu*), *n.* Old, worn-out *imbiza* of any kind.

**um-Pandazewule** (*Phandazewule*), *n.* Old *umpandu* kept hidden in the yeldi by

an *umtakati* for storing away the *izi-dwedwe* he has collected; (C.N.) certain medicine used as a love-charm by young-men.

Ex. *intombi yokwa'npandaxewule*, the daughter of an *umtakati*.

(li)-Pande (*Phande*), *n.* Bundle or clump, as of several wattles forming the arch of a Native door-way, or of sticks or assegais carried by a man in one hand (gen. the left).

i-mPande (*s.p.*), *n.* Single branch or fung of the root of any plant — owing to the custom of *hlouipa*'ing the name of the king uMpande, this word has now been replaced in Zululand by another *i-nGxa-bo* [Lat. *rad-ix*, root; Sw. *panda*, to take root; MZT. *mu-yanda*, root; Her. *ondape*, roots growing in water].

isi-Pandeko (*s.p.*; *s.k.*), *n.* Short rein for tying the hind-legs of cattle when milked (N).

Pandhla (*Phandhla*), *v.* = *xopa*; also (C.N.) = *badhla*.

isi-Pandhla (*Phandhla*), *n.* Armlet or necklet of *i-nTsimumango* skin, goat's-hair, etc. Cp. *isi-Punga*; *ubu-Nyati*.

i-mPandhla (*s.p.*), *n.* High bald forehead, baldness in the front of the head above the forehead and going back towards the crown; person with the same. Comp. *u-Kongolo* [Sw. *ki-paa*, bald head; Her. *e-paru*, bald place on head].

u(lu)-Pandhlasi (*Phandhlasi*), *n.* Tall, slim-bodied person.

u(lu)-Pandhlazi (*Phandhlazi*), *n.* (N) = *um-Zungulu*.

Pandhle (*Phandhle*), *adv.*; *prep.* Outside, without (followed by *kwa* of thing). Cp. *endhle*. See *ngapandhle* [Ar. *barra*, outside; MZT. *panze*; Her. *pendye*; Sw. *nje*; Ro. *baude*; Chw. *funtle*; At. *nyil*].

Ex. *yibeke pandhle*, put it outside.

ama-Pandhle (*Phandhle*), *n.* The 'parts' (of the country) away from the royal-kraal, the common or public parts (even though the particular kraal may not be very far from the great-place).

i-mPandhleni (*s.p.* — collect.), *n.* Certain kind of medium large white or yellowish beads.

ama-Pandosi (*Phandosi*, no sing.), *n.* Shakiness, quiver in the voice, as of one about to cry, or a very old woman. Comp. *i-nTsasa*, *i(li)-Hoshozo*.

u(lu)-Pandosi (*Phandosi*), *n.* Certain shrub, whose cool leaves are pasted over the head when the sun is very hot.

um-Pandu (*Phandu*), *n.* 5. = *um-Gede* [Goth. *hulundi*, cave; Lat. *carus*, a hollow; Sw. *paango*, cave].

Pane (*Phane*), *adv.* = *kazi*.

Panga (*Phanga*), *v.* Do anything hurriedly, with eager haste, as a child eating food (acc.) greedily; hurry, as to do anything (with *uku*); hurry along with, as any work (acc.); take anything (acc.) from a person (acc.) violently, rob, plunder, as a highway-robber [Skr. *bhaksh*, eat; Her. *hukahana*, hurry; Ga. *angwia*, hurry; Sw. *harakisha*, hurry; *poka*, rob].

Ex. *mus'ukupanga*, don't eat so greedily. *basi-panga impahla yonke endhleleni*, they robbed us of all our goods on the road.

*kupangua ukosi*, it is hurried along for an alarm (as that some danger is approaching, or some accident has happened).

Phr. *kupanguwa umdaka, livile, y'ini?* is it hurried off into the mud (to hoe), because it has rained? — said to reprove an impetuous person eager to do something, as to get married, before the opportune time.

isi-Panga (*Phanga*), *n.* Shoulder-blade [Her. *o-hongwe*].

um-Panga (*Phanga*), *v.* 5. = *um-Ngqabe*; (C.N.) also used for oak-tree.

isi-Pangabuli (*Phangabuli*), *n.* Over-hasty, impetuous, too eager person, as when acting, eating, etc.

Pangalala (*Phangalala*), *v.* Be or get cleared away, scattered abroad, dispersed, finished away (used in perf.), as the meat of a slaughtered ox when already cut up and stored away within the huts, or a wedding-party when already dispersed; be cleared out of strength, have the limbs (*um-zimba*) scattered abroad from thorough exhaustion or strengthlessness; be cleared away, gone off, departed, as a man who has just breathed his last; be or get to look to one as though scattered abroad *i.e.* as though broadened out, as when one enters a hall cleared of its audience or a hut from which all the furniture has been removed and imagines that it is now larger than it was before (not used of *new* buildings when made 'largely'); be or become higher or louder, increase in volume, as the sound or noise produced by or from anything, *e.g.* the noise of a tuning-fork when stood upon a table after being struck — this word is rapidly becoming obsolete, its use being nowadays almost confined to the first mentioned example (*viz.* the slaughtered ox) [Sw. *panga*, arrange out; *pakia*, stow].



Ex. *ugati qata, wasindo wasowupangatele*. I came on the scene when the wedding was already dispersed.

**um-Pangazane** (*Phangazane*), *n.*  $\bar{5}$ . Insatiable appetite or hunger, as some children have; timidity, nervous agitation.

**Pangela** (*Phangela*), *v.* Hurry after a person (acc.), etc.

**i(li)-Pangela** (*Phangela*), *n.* Certain kind of *u(lu)-Kambu* of a large size.

**Pangelana** (*Phangelana*), *v.* Hurry for one another, as two greedy children eating together.

**i-mPangele** (*s.p.*), *n.* Crowned Guinea-fowl (*Numida coronata*) and Crested Guinea-fowl (*N. verreauxi*); certain large-sized black head with white spots; also black cloth, etc., with white spots.

**Pangeza** (*Phangeza*), *v.* (N.) = *pengeza*.

**Pangisa** (*Phangisa*), *v.* caus. of *panga*, for which, and in a like sense, it is frequently used.

**i(li)-Pango** (*Phango*), *n.* Great hunger or ravenous appetite, as after a long walk (comp. *um-Pangazane*); lengthy, small (not protruding), nice-looking belly; hungry-looking, sunken belly, as from famine; hence, part of the flank of an animal just below the ribs where emptiness of the stomach shows itself.

Ex. *sengikweche ipango lomsebenzi*, I am already troubled by a great hunger from work.

*nxawubuya es'e pangolide*, he will return (after his day's journey) with a long empty stomach *i.e.* ravenously hungry.

**um-Pangqolo** (*Phangqolo*), *n.*  $\bar{5}$ . Poor, destitute individual (mostly applied to a man without a wife) = *um-Pongqolo*, *i-Mpabanga*, *um-Hlalaya*, *um-Hlumbulu*.

**Pangqu, ukuti** (*Phangqu, ukuthi*), *v.* Come suddenly out of, rush out of, as a child from a hut = *panyyuzo*.

**Pangquza** (*Phangquza*), *v.* = *ukuti panyqu*.

**isi-Pani** (*s.p.*), *n.* Span, as of oxen [Eng.].

**Panqa** (*Phanqa*), *v.* Do *i.e.* travel over, a large stretch of country alone, unaccompanied, in a solitary manner = *paqa*.

Ex. *isoo walipanya, walisu emHlatuze*, he journeyed solitarily along towards the Umhlatuze.

**Pānqu, ukuti** (*Phānqu, ukuthi*), *v.* Be all alone, solitary, destitute, as below; sometimes used adverbially as simply 'panqu'. Cp. *ukuti twanqu*.

**Pānqu, ukuti** (*ukuthi; s.p.*), *v.* = *panquka; panquza*.

**u-Panqu** (*Phanqu*), *n.* Solitarily-left, desti-

tute person, without wife, children, cattle, home, etc., 'alone in the world'. Cp. *u-Twanqu*.

**Panquka** (*s.p.; s.k.*), *v.* Get wriggled about, as the tail of a dog, etc., as below = *ukuti panqu; paquka*.

**Panquza** (*s.p.*), *v.* Wriggle about, as a dog its tail (acc. = *tshikiza*), a snake (with or without reflect. form) when struck and injured (comp. *binya*), a buck seeking to release itself from a trap, and (jocularly) of a man travelling about the country, or a woman bustling here there and everywhere at work = *ukuti panqu; paquza*.

**Panquzeka** (*s.k.*), *v.* = *panquka*.

**um-Pāntsha** (*Paantsha*), *n.*  $\bar{5}$ . (C.N.) = *um-Patsha*.

**Pantsi** (*Phantsi*), *prep.; adv.* Under, underneath, beneath, below — actually or figuratively (with *kwa*); down, on the ground [Skr. *adhas*, below; Ar. *taht*, under; Hi. *niche*, *taie*, below; San. Bis. *panzi*; U. *pansi*; Ya. *pas*; Sum. *hansi*; Ga. *wansi*; Go. *hosi*; Sha. *hashi*; Ka. *pahi*; Hel. *panhi*; Kye. *hanhi*; Ku. *vati*; Her. *kehi*; Chw. *fatse*, earth; Ev. *anyi*, down; Sak. *antani*].

Ex. *us'pantsi*, he is now down *i.e.* laid up ill.

*yibeke pantsi*, put it down.

*ngakutola pantsi*, I found it on the ground.

*upantsi kwako*, he is less than you (in size, age, etc.) or is under your leadership.

*isicoo angikwazi ukus'envela pantsi*, I don't know how to make a heading on nothing (*i.e.* without a man's head to make it on).

**Pāntsu, ukuti** (*Phāntsu, ukuthi*), *v.* Give one (acc.) a swipe or cut with a switch = *ukuti tantu, pantsulu*.

**Pantsuka** (*Phantsuka*), *v.* Get struck, as above.

**Pantsula** (*Phantsula*), *v.* = *ukuti pantsu, tantulu*.

**u(lu)-Panya** (*s.p.*), *n.* Stuff, rubbish, nonsense (with *kiduma*).

**Panyaza** (*s.p.*), *v.* = *bangaza*; also = *twanyaza*.

**i(li)-Panyaza or Panyazi** (*s.p.*), *n.* = *i(li)-Banyaza*.

**Panyeka** (*Phanyeka*), *v.* Hang up, suspend, as a garment (acc.) on a line, hat on a peg, or lump to a ceiling [Lat. *pendo*, I hang up; Her. *nyanka*, hang out; Sw. *angika*, hang up; Ga. *anika*, spread out — prob. akin to *eneka* q. v.].

**isi-Panyeko** (*Phanyeko*), *n.* String, or long stick, hung from side to side of a hut for hanging garments on.

**Panza** (*Phanza*), *v.* Live or stay in another kraal for sake of food, as people coming from a district ruined by drought and famine. See *i-mPanza*.

Ex. *uyize kupanzel'umubele*, I have come to stay (with you) for corn (or food).

**i-mPanza** (*s. p.*), *n.* One staying for food in another kraal, having been driven by famine from his own = *isi-Panzi*. See *panza*.

**isi-Panzi** (*Phanzi*), *n.* = *i-mPanza*.

**Papa** (*Phapha*), *v.* Flap the wings, as a cock (= *bakuzu*, *papaza*); hence, move by flapping the wings *i.e.* fly, as a bird (= *ndiza*); be gone altogether bad, hardened in one's evil ways, as an incorrigible child, or one who doesn't mind doing wrong before others (used imperf.); be nervous, anxious, timid, as about the result of a relation's sickness, or lest an unpleasant report refer to some particular person (= *epapa*; cp. *engena*; *u(lu)-Pazi*) [Skr. *pat*, fly; Ar. *lar*, fly; Sw. *pita*, fly].

Ex. *upapile h'mantu*, he has flown away, has this man, *i.e.* has gone bad beyond all bounds.

**i-mPapa** (*Papha*), *n.* Hip-bone, of cattle (N).

**isi-Papa** (*Phaphu*), *n.* Timid, nervous person (= *i(li)-Papateka*); broad-shouldered person (= *isi-Pika*); broad but short-bladed assegai (= *i-nKembu*); (C.N.) euphorbia; mushroom (see *i-nTlo-tlwanene*).

**um-Papa** (*Phapha*), *n.* 5. Large euphorbia (C.N.). See *um-Ilontlo*.

**Papalaza** (*Phaphalaza*), *v.* Miss the mark, miss the place, as an assegai (nom.) thrown without effect, or the thrower, or a dog running off to the wrong bush in search of a buck, a bad dancer getting out in the step, or a man stating a case unintelligibly, not going straight to the point. Comp. *geja*; *lotlalaza*.

**Papama** (*Phaphama*), *v.* Wake, open the eyes from sleep (*intrans.*). Cp. *wuka*; *heka*.

Ex. *upapamile*, he has awoke.

*upapamile*, he is awake (*i.e.* from sleep); *ubekile*, he is awake (*i.e.* has the eyes open, perhaps not having yet gone to sleep).

**Papamela** (*Phaphamela*), *v.* Wake up suddenly to anything (acc.), as a person (nom.) standing thoughtlessly for a time and then suddenly remembering his work, or a bull, going about with the cows as though unaware of their presence, all at once commencing to pay them active attention.

**Papamisa** (*Phuphamisa*), *v.* Wake from sleep (*trans.*).

**i(li)-Papasi** (*Phaphasi*), *n.* Calabash-vessel with broad open mouth and straight sides used for beer (comp. *isi-Henge*); hence, lidded tin-can, as bought in the stores; also = *i(li)-Papateka*.

**Papateka** (*Phaphatheka*), *v.* Act, speak, etc., in a nervously excited, fluttering, timid, frightened manner, as one who has seen a 'ghost' (= *pakazela*); run off in a wild rushing, headlong fashion, as a sheep or horse that has taken fright; lose, or fade in, colour, as the veldt in winter, a coloured dress from the sun or age [Sw. *papatika*, flutter].

**i(li)-Papateka** (*Phaphatheka*), *n.* Timid, nervous person or animal, that runs away at the sight of anything = *isi-Papapaka*, *i(li)-Papasi*.

**um-Papateka** (*Phaphatheka*), *n.* 5. Any faded thing, that has lost its original brightness of colour (turned white, as the Natives say), as an old *isidwaba*, or coloured curtain = *um-Papu*. Cp. *um-Gwagwa*.

**Papaza** (*Phaphaza*), *v.* Flap the wings, as a cock or bird (not as a flag = *bakuzu*, *gubazu*); flap or flutter, as the wings themselves.

**Papazela** (*Phaphazela*), *v.* Flutter with nervousness, timidity, as one in a great fright = *papateka*, *bakuzela*.

**isi-Papazi** (*Phaphazi*), *n.* Moth, of any of the larger kinds (rarely used). Cp. *u(lu)-Venvvane*; *i(li)-Bu*.

**u(lu)-Papa** (*Phapha*), *n.* Feather, of any bird; crest of a snake (see *isi-Qova*) [Lat. *penna*, wing; MZT. *i-baba*, wing; Sw. *u-bawa*, wing-feather; Her. *ofyirava*, wing].

**i(li)-Papu** (*Phaphu*), *n.* Lung, of man or beast; nervousness, timidity (= *um-Papu*) = *i(li)-Bakuba*, *i(li)-Bukubu* [Sw. *pafu*, lung; Her. *e-punga*].

**um-Papu** (*Phaphu*), *n.* 5. Redwater (?), in cattle—a disease formerly common along the Zululand coast (= *u(lu)-Hengele*); nervousness, timidity (perhaps from symptoms of nervous agitation in a beast with the afore-said disease = *i(li)-Papu*); anything of a dull faded colour (= *um-Papateka*).

**Pāqa**, *ukuti* (*Phāqa*, *ukuthi*), *v.* Be, or come, into the open, into full sight (= *ukuti paqalaka*, *qangqalazi*, *qalu*); meet well or closely together (= *ukuti qwambaqa*, *ne*); clap the hands (with *iz-andhla* or *ama-hlombe*); drop, pitter,



as a drop of rain or water falling (= *ukuti qaba*); give, pour out, serve out in a very small quantity, just a drop, just a wee bit (= *ukuti qaba, qoyi*); often used adverbially to express mere, merely (= *nje, kupela, qwaba*).

**Paqa** (*Phaqa*), *v.* = *panyu*.

**Páqalaka, ukuti** (*Pháqalaka, ukuthi*), *v.* = *ukuti qangqalazi*.

**Paqaza** (*Phuqaza*), *v.* = *ukuti paqa*.

**Paqula** (*Phuqula*), *v.* Rub off with the hand, as dirt (acc.) from any part of the body = *kanqa*.

**Paquluka** (*Phaquluka*), *v.* = *putshukia*.

**Paqulula** (*Phaqulula*), *v.* = *putshuza*.

**Paquza** (*Phuquza*), *v.* = *panquza*.

**Paquzeka** (*Phuquzeka*), *v.* = *panquzeka*.

**Pasa** (*Phasa*), *v.* Support, as a pillar does a roof (acc.); prop up, from below upwards, as a roof (acc.) when falling in (not a wall falling outwards or sideways (= *sekela; ciya*); make one's life unpleasant, worry the life out of one, as one person another (acc.) by his arbitrary treatment, constant scolding or fault-finding.

**Pasalala** (*Phasalala*), *v.* = *pusalaza*.

**Pasalaza** (*Phasalaza*), *v.* Do from sheer perversity, wilfulness, as a child doing wrong after being corrected.

**Paseka** (*Phascka*), *v.* Have one's life made unpleasant, be chronically worried, as by the incessant scolding, fault-finding, or arbitrary treatment of another (used in perf.). Comp. *hlomeka*.

**Pásha, ukuti** (*Phásha, ukuthi*), *v.* Break out into sight, as the sun from behind the clouds, or in the morning (only used of the sun). Comp. *ukuti patsha*.

**i(li)-Pasolo** (*Phasolo*), *n.* Cross-stick resting upon two other uprights, as that forming the lintel of the entrance to a cattle-fold, or the scaffolding erected for standing on when building a Native hut (nearly obsolete).

Ex. *vr.* 'Nkulu, asiye kubamba ipasolo, s'enze ukwehla kceqandane, I say, Nkulu, let us go and catch hold of the lintel, and play the coming-down of the rat—a game in which a child takes hold of a horizontal bar above him, raises his legs, passes them over his head beneath the horizontal bar, and lets them fall on the other side.

**Pāta, ukuti** (*Phātha, ukuthi*), *v.* = *pataza; patazeka; ukuti huba*.

**Pata** (*Phatha*), *v.* Touch with the whole hand, hold, handle (cp. *lindu; halaza*); hold, bear, in the hand (for the head,

etc., see *tuala*); engage oneself upon, be occupied with, have to do with, as any work (acc.); deal with, treat, as an overseer his men (acc.); direct, manage, superintend, as a foreman any work (acc.), or a captain his regiment (acc.); touch (with the mouth), refer to, as a certain matter (acc.) in a conversation (= *haya*); use, make use of, as bad words (acc.), or a tool in any work [Skr. *vah*, carry; Gr. *krateo*, I rule; *paio*, I beat; Lat. *palpo*, I touch gently; M.Z. *jata*, hold; Her. *yata*, touch upon; Sw. *pasa*, have reference to; *papasa*, handle; Ga. *kwata*, hold; Lu. *kuata*, hold].

Ex. *kahle ufike, upete imati gayo (inkomo)*, it would be well for you to come bringing its money or price (of the cow).

*ab'epete inkomo*, he was carrying assegais in the hand.

*ubapete*, he has them (the unruly boys) properly in hand or under control.

*Kasi ukupata abantu*, he doesn't know how to deal with Natives.

*ubapata kahle or kabi*, he treats them well, or ill.

*uloku ungiyete ngomlomo*, you have always got me in your mouth, always got something to talk (badly) about me.

*anu! loko kaugisukupete*, oh! that, I don't even mention it any more.

*ya! kukupatanga weini*, no! he made no reference to you.

*ukipe inkomaxi ipete inkangana*, he produced a cow along with its calf.

*uyipete ixinyo*, I am being dealt with pitched into, pained by a tooth = *ngikverlwe ixinyo*.

*bahamba bepete*, they went on their journey carrying (food) with them.

*ubibele ukupat'uyeka*, you are dilly-dallying taking up and putting down (as when indolently searching for something).

*kad'epat'eyeka*, he has been doing, then leaving off, for ever so long.

*us'eniukile, waya kupat'uyane E'Magula*, she has already left, gone to take care of a child at Magula's.

*upatele-uzi?* why do you touch upon it (with the mouth)? — sometimes used to express 'of course', 'certainly', 'why do you ask', 'don't mention it'.

**um-Pāta** (*Phaatha*), *n. s.* Thing of a circular, or round, shape flattened in at the sides and so given an oval shape, as a certain make of *u-kaniba*, man's headring, pumpkin that has been pressed on the sides in the growing, or a narrow head long from front to back and so showing flat sides (= *u(lu)-Gedhla*); often used to express an 'oval-

- shaped', also sometimes 'flat' thing generally = *u(lu)-Bodongo, um-Buba, u-Mahlanza-ngenyakato*.
- u(lu)-Pāta** (*Paata*; *s. p.*; *s. t.*), *n.* Mouldy rotting mealies remaining at the bottom of the pit from the harvest before last. Cp. *u-Nyusa*; *is-Angobe*; *ama-Kutusa*.
- Pātafala, ukuti** (*ukuthi*; *s. p.*; *s. t.*), *v.* Sprawl, lie sprawling; fall sprawling *i. e.* with a general bulging outward all round, as a Native hut sinking from decay = *ukuti badalala*.
- Patalala** (*s. p.*; *s. t.*), *v.* = *ukuti patalala*.
- isi-Patamandhla** (*Phathamandhla*), *n.* One who carries authority — was sometimes applied to a messenger of the king, while out on his travels.
- Pataneke** (*Phathaneke*), *v.* Hesitate, or stammer, in one's speech, as a stuttering person, or a foreigner from lack of words; also = *puzaneke*.
- Patana** (*Phathana*), *v.* Get or be flattened together, as the sides of anything round, like a hut, gourd, etc. = *bubana*.
- Pāta pāta, ukuti** (*Phātha phātha, ukuthi*), *v.* Keep handling, touching with the hand slightly; also = *pataza*.
- Pataza** (*Phathaza*), *v.* Smack slightly with the open hand on the side of the head, as one might a child (acc. — cp. *ukuti paba*); flatten in, as the sides of any round thing, like a basket (acc.), hut, bladder, a man's head-ring, or a lump of dough when forming loaves; flatten or draw in the sides, crouch, as a cat or lion when about to spring = *bubaza*.
- Patazeka** (*Phathazeka*), *v.* Get so flattened in at the sides; be flat or flattened in, as above = *bubazeka*.
- Patelela** (*Phathelela*), *v.* Lay the hand upon, as upon a person's head (loc.); lay hold of, hold on to, as to a rope (acc.) when climbing. Comp. *bambetela*.  
Ex. *mas'ukapatelela esihlatini*, don't be laying your hand to your cheek — in the manner of a Wlitenian when sitting listening at a table, but as the Natives do only when sitting in grief or dejected thought.
- Patisa** (*Phathisa*), *v.* Cause to carry, manage, etc., hence, give into the charge of, place under one's care, as one person might his child or any work to another (doub. acc.); send along by, as one person his earnings or a message by another (doub. acc.).
- um-Patisihlalo** (*Phathisihlalo*), *n. f.* Chairman (M).
- ama-Pato** (*Phatho*), *n.* = *ama-Hayo*.
- i-mPato** (*Phatho*), *n.* Treatment, handling (M). See *pata*.
- Pātsha, ukuti** (*ukuthi*; *s. p.*; *s. t.*), *v.* = *patshaka*; *patshaza*; cp. *ukuti pasha*.
- Patsha** (*s. p.*; *s. t.*), *v.* Make stand up high, as the *isicoco* (acc.) of a man or *intloko* of a woman, by raising up the hairs (acc.) continually with a pick or thorn. See *um-Patsha*.
- um-Pātsha** (*Paatsha*; *s. p.*; *s. t.*), *n. f.* Tall standing *isicoco* of a man or *intloko* of a woman — a fashion, as regards the men, more common in Natal than in Zululand, as regards the women more common in Zululand than in Natal.
- Patshaka** (*s. p.*; *s. k.*; *s. t.*), *v.* Break forth, as the water from a blister when pricked = *ukuti patsha*; cp. *ukuti pasha*.
- Patshaza** (*s. p.*; *s. t.*), *v.* Make break forth, as the water or blister (acc.) above = *ukuti patsha*; cp. *ukuti pasha*.
- isi-Patsholo** (*s. p.*; *s. t.*), *n.* Gonorrhoea, gleet — from the breaking forth (*ukuti patsha*) of the discharge (mod. word from Natal, the disease not having been known in Zululand before the arrival of the European).
- isi-Pawu** (*Phawu*), *n.* Edible mushroom (C.N.). See *i-nKowane*.
- u(lu)-Pawu** (*Phawu*), *n.* Mark, brand-mark, cut or stamped on anything in order to distinguish it, as upon the side of a horse or ear of a sheep (with *beka*, or *sika* — C.N. fr. Xo.). See *i-nCwadi*.
- isi-Pawupete** (*s. p.*; *s. t.*), *n.* Any nice, lovely thing, pleasant to look at, as a beautiful girl, or pretty article; sometimes jocularly applied to delicious food.
- Pāxa, ukuti** (*Phāxa, ukuthi*), *v.* = *paxaza*; *paxazeka*.
- i-mPaxa**, *n.* (N) = *i-mBara*.
- Paxaza** (*Phaxaza*), *v.* Make stick in the mud, as a beast (acc.) by driving it therein; go along sticking in the mud, as in a muddy spot after rain; talk in a slippery, sliding in all directions, deceptive manner (= *twaxaza*) = *paxeka*.
- Paxazeka** (*Phaxazeka*), *v.* Get stuck in the mud, etc., as above = *paxekeka*.
- Paxeka** (*Phaxeka*), *v.* Make stick in the mud, as above = *paxaza*.
- Paxekeka** (*Phaxekeka*), *v.* Get stuck in the mud, as above = *paxazeka*.
- u-Payinapu** (*Phayinaphu*), *v.* Pine-apple [Eng.].
- Pāyi pāyi, ukuti** (*Phāyi phāyi, ukuthi*), *v.* = *payiza*.
- isi-Pāyipayi** (*Phāyiphayi*), *n.* One with



active, uneasy eyes, always on the lookout, and denoting roguishness, cunning, passion in the character, as a crafty boy always after stealing, or a greedy selfish child when eating alone. Cp. *i(li)-Qwa-shaqwasha*.

**Payiza (Phayiza), v.** Work the eyes (acc.) excitedly or actively, as when a mote has got in, or a greedy child when eating to see whether others are coming. Comp. *qwashaza; qwayiza*.

**Pazama (Phazama), v.** Make a slip or blunder, as when disturbed in reckoning or doing any work, or when forgetting something in making a verbal statement. Cp. *pumbeka; posisa* [Her. *pu-raisa*, mistake].

**Pazameka (Phazameka), v.** Get made to slip or blunder, as above.

**Pazamisa (Phazamisa), v.** Cause to make a slip or blunder, in reckoning, talk, or work, as by interrupting or disturbing. Cp. *likimeza*.

**Pazaneka (Phazaneka), v.** = *puzaneka*.

**Pazi, ukuti (Phazi, ukuthi), v.** Make a single rapid blinking movement; hence, wink, as does the eye ordinarily (= *qwayiza*; cp. *qwashaza*); glitter, flash with instantaneous coruscations, as sheet lightning, or a heliograph in action (= *ukuli benge, bazi*); make a short, quick start, as a man from a sudden unexpected blow.

**u(lu)-Pazi (Phazi), n.** Feeling of shock, of being flurried, of anxious fear or concern or agitation, as about the safety of a person, the illness of a child, or the reception of some visitor. Cp. *eugama*.

**Pazima (Phazima), v.** Wink or blink, as the eye does naturally, or when a mote has entered it (= *qwayiza*; cp. *qwashaza*); flash with rapid coruscations, as sheet lightning, or a heliograph in action (= *ukuti pazi, benge, benye*) [Her. *papaiza*, wink].

**isi-Pazima (Phazima), n.** Aurora or distant lightning without thunder (C.N.).

**Pazuka (Phazuka), v.** = *pahluka*.

**i(li)-Pazukana (Phazukana), n.** = *i(li)-Pahlukana*.

**Pazuluka (Phazuluka), v.** Shout loudly; 'shout' in talking so as to be heard above everyone else.

**Pe, ukuti (Phe, ukuthi)** — with prolongation of the vowel). 'Fly' along, skim along with great velocity, as a bicycle or race-horse = *peza; pepu; pepelaza; ukuti he*.

**i(li)Pe (Phe), n.** Opening, chance (= *i(li)-Tubu*); a place, a standing, a position; also *u(lu)-Cubungu* [Mpe. *e-pu*, bone; Her. *e-tupa*, bone; Sw. *tupa*, bone; Reg. *mu-kuba*, bone; Ga. *gumbu*, bone akin to *Z. i-tuba*, opportunity].

Ex. *unfunde ipe b'imatwana*, provide a place or standing for this child — as by introducing a newly-arrived girl to the others of the school so that she 'get in' with them. See *ikisa*.

*izulu libuya lasenzela ipe*, the weather afterwards gave us a chance or opening as when it had been raining all the morning, and then clearing up, gave us an opportunity for starting on our journey.

**isi-Pe (Phe), n.** = *isi-Pepu*.

**Peca (Pheca), v.** Fold over, turn back anything (acc.) so that it lay flat on the other portion (generally of soft, very pliant things, or when turning over the mere edge, slightly), as when folding (not rolling) up a sheet of paper, or when folding back the edge of a garment when hemming it, or when turning down the collar of a coat, or when knocking over the edge of a hoe (comp. *pega; tceza*); tuck back the flaps of the *isi-Dwaba* (acc.), as a woman does when walking through the dew; close, as a knife; touch upon, talk about, any particular affair (acc. comp. *pata*); invert, turn over in the opposite direction, as a lying person, who when found out, endeavours to make out he said something else = *ukuti pece, peceza* [Her. *petu*, turn to one side].

**Péce, or Péce péce, ukuti (Phéce, ukuthi), v.** Bend, turn, or fold sharply back or loosely over upon itself, as anything pliant like a piece of tin (acc.), or the parts of a snaffle-bit; turn about, turn off sharply here and there, on one's path, as when seeking to evade being tracked; turn pliantly about in one's speech, saying first one thing, then another, as a crafty dodger; turn glibly off, say off with facility, turning the tongue easily here and there, as the names of certain places difficult for others to pronounce or remember, or a foreigner bringing out fluently the words of another language = *peca, peceza, ukuti pecekazi*.

**Peceka (Pheceka), v.** Get so bent, turned or folded about or back, as above.

**Pécekazi, ukuti (Phécekazi, ukuthi), v.** = *ukuti pece*.

**i(li)-Pecépecana (Phécepecana), n.** Wriggling, evasive, lying talker, who twists his words in any direction and so cannot be relied on for truth.

**Pecepeceza** (*Phecepeceza*), *v.* Talk as an *i-Pecepceca* *q. v.*

**Peceza** (*Pheceza*), *v.* = *ukuti pece*.

**i(li)-Pefu** (*Phefu*), *n.* A breath, moment's free-breathing, short interval of rest, respite, as when resting a moment after a spell of hard work, when going up a hill, or a sick person getting a little sleep or ease from his pain.

Ex. *qa' agisahlaba ipefu*, no! I am just taking a moment's breathing-time.

**Pefumula** (*Phefumula*), *v.* Breathe [Sw. *puuzi*, breath; Ga. *umulla*, exhale breath].

**um-Pefumulo** (*Phefumulo*), *n. s.* Breath; soul (M).

**Pefuzela** (*Phefuzela*), *v.* Pant, as a stout person going up a hill, or a child when sobbing (for gasp, see *befuzela*) = *kefuzela*, *pikuzela*. Comp. *hehezela*.

**Pehla** (*Phehla*), *v.* Work-up anything (acc.) *i.e.* keep it under constant rapid motion, so as to produce a certain result (acc.), as when 'working-up' or vigorously shaking the cream in a vessel so as to produce butter, or when working or revolving rapidly one stick in the hole made in another so as to produce fire, or when working or beating up medicine in a bowl so as to produce a lather; bore or 'work' a hole in wood (acc.), as does the *i-mPehlwa* insect; work up the stomach (acc.) or work it out, as mealies swallowed whole or other indigestible food, causing diarrhoea; provoke, produce by constant provocation, as anger (acc.) in a person.

**i-mPehla** (*s. p.*), *n.* = *i-mPehlwa*.

**u(lu)-Pehlacwati** (*Phehlaqwathi*), *n.* Certain bush, bearing small non-edible berries and whose wood is used as tinder = *u(lu)-Pehlu*.

**Pehle**, *ukuti* (*Pehle*, *ukuthi*), *v.* = *ukuti fehle*.

**Pehleka** (*Phehleka*), *v.* = *fehleka*.

**Pehleza** (*Phehleza*), *v.* = *fehleza*.

**Pehlu**, *ukuti* (*Pehlu*, *ukuthi*), *v.* = *pehluza*.

**um-Pehlu** (*Phehlu*), *n. s.* Second milking of, or supply of milk from, a cow after the calf has been allowed to draw down the milk again by sucking. See *ama-Mbila*, *non-Nemze*, *um-Gqobiyu*.

**u(lu)-Pehlu** (*Phehlu*), *n.* Constant working away at or provocation of a person to anger or to fight, by annoying language or action; also = *u(lu)-Pehlacwati*.

Ex. *umibekwe nyopehlu*, he is troubling me with his persistent provocation (to rise up against him).

**Pehluza** (*Phehluza*), *v.* Keep constantly working or rubbing away on the same spot, as a person continually fidgetting about on his seat, or when keeping up a constant provocation of some person (acc.); keep constantly and uneasily on the move, as a person going continually here and there about the place or country.

**i(li)-Pehlwa** (*Phehlwa*), *n.* Butter (= *um-Gwagwa*) boiled and strained (in order to reduce the 'buttery' smell), for use as body-unction.

**i-mPehlwa** (*s. p.*), *n.* Small wood-boring beetle, very destructive; small parasite (either itch, sand-worm, or jigger-flea) said to burrow beneath the skin of the feet and hands, causing inflammation and suppuration; mites found in an old *umasi*-gourd (= *ubu-Vunya*), and supposed to be also in decayed teeth (cp. *um-Swenya*); also (C.N.) = *isi-Tubi*.

**um-Pehlwana** (*Phehlwana*), *n. s.* Plant, whose roots are used as an emetic.

**Peka** (*Pheka*), *v.* Cook by boiling, as meat (acc.) or porridge—almost all Native food being prepared in this way; persistently harass a person (acc.); warm him up, as by incessant scolding, or when bothering a person about the same thing with annoying repetition [Skr. *pakta*, cooked; Gr. *pepto*, I cook; Hi. *pakana*, cook; Ar. *labakh*; Nyan. *deka*; Sha. *dika*; Sw. *pika*; Mpo. *pika*; MZT. *jika*; Ngu. *ambika*; Her. *tereka*; Go. *buga*; San. *sanga*; Ga. *fumba*].

Phr. *umuntu ongapekwanga*, a wild, unruly, insubordinate, pugnacious person.

*usipeka ngayipi?* what is it he keeps worrying us for?

**um-Pekambedu** (*Phekambedu*), *n. s.* Small veldt-plant (*Indigofera arrecta*) producing indigo and used by the Natives for dyeing grasses for mat-ornamentation.

**isi-Peke** (*s. k.*; *s. k.*), *n.* Bacon; ham [D. *spek*].

**u(lu)-Pekepa** (*Phekepha*), *n.* Skin or husk of most grain or berry-like foods, as of mealie-grains, peas, beans, etc. = *u(lu)-Pepa*, *u(lu)-Kwabalate*.

**isi-Pekepeke** (*Phekepeke*), *n.* Hasty-tempered, impetuous, furiously-acting person who won't wait for reason (N).

**Peketula** (*s. p.*; *s. t.*), *v.* Reveal openly, blazon out the private affairs (acc.), dirty secrets, shameful deeds of other people. See *ama-Peketwane*.

**i(li)-Peketwane** (*s. p.*; *s. k.*; *s. t.*), *n.* Boiled mealie-grain cracked open from over-boiling (= *i(li)-Mbende*); (*phur.*) dirty private affairs openly revealed but which



ought to have been kept covered up (see *peketa*).

**Pekezela** (*Phekezela*), *v.* = *pelekezela*.

**i-mPeki** (*s. p.*; *s. k.*), *n.* One who superintends the cooking, as at a feast; a cook.

**isi-Peko** (*Pheko*), *n.* Beast given by a bridegroom's people to the bridal party to be slaughtered and ate by them 'in the bush' on the morning of the wedding-day; *plur.* *izi-Peko*, food contributed by the neighbouring kraals to the feast at a girl's first menstruation, marriage, etc.

**um-Peko** (*Pheko*), *n. s.* Great or abundant cooking, as of beer.

**Peku, ukuti** (*Pheku, ukuthi*), *v.* = *pekuka*; *pekula*; *pekuzu*.

**Pekuka** (*Phekuka*), *v.* Get turned up so as to stand erect, get bent or directed upwards, get cocked up, as the tail of a goat, man's *ibeshu* when sitting down, some people's upper-lip naturally, the cover of a book from the sun's heat, a Kafir's blanket blown up behind with the wind, or a firebrand with the lighted end turned outwards; spring or fly back, as the spring of a trap (= *kwebuka*); go suddenly back on one's word, promise, or line of action (= *kwebuka*).

**Pekula** (*Phekula*), *v.* Turn up so as to stand erect, cock up, throw up, etc., as anything (acc.) above (= *pekuzu, hekuzu*); make spring or fly back, as above (= *kwebuka*); make draw suddenly back from one's word, as above (= *kwebuka*).

Phr. *kwakupekula izikuni*, the firebrands were turned outwards on the fire (with their flaming ends directed towards the enemy or intended victim) — a practice among *abata-kali* and *izinyanga zempi*.

**isi-Pekula** (*Phekula*), *n.* Anything set erect or turned so as to stand up, as a goat's tail, abdomen of the *isi-Boukolo* ant, or a person's upper-lip when drawn up towards the nose = *isi-Peshula*.

**isi-Pekupeku** (*Phekupheku*), *n.* One quick, spirited, energetic in action or work. Comp. *i(li)-Fukufuku*.

**Pekuzu** (*Phekuzu*), *v.* Turn up, cock up (= *pekula*); do anything (acc.) with spirit or quick energy, as when working, hoeing, or walking (cp. *fukuzela*); scratch up the ground (acc.), as a hen (= *pandu*) = *bekuzu, penquza, vequza*.

**isi-Pekuzu** (*Phekuzu*), *n.* = *isi-Pekupeku*.

**Pela** (*Phela*), *v.* Come to an end, be finished, as food, or work; be completed, as a hut, or field; be complete, entire,

whole, as one's money, or the members of a party; be sound, without defect or damage, as a wagon in perfect condition, or a person as to his health [Ar. *khallas*, finish; Bo. *kela*, cease; Ga. *mula*, finish; Her. *mana*, finish].

Ex. *sebepele hahle wa? ya! kahukupeli*, are they all here? no! they are not all here yet. *bayapela abantu kca' Meteca*, they are dying right off, are the *pen* le to the Mietwa district.

*into engapela ukuba*, a useless thing, of no purpose.

*uau! sesipilele unandibi*, oh! we are now exhausted, without further strength or hope.

**Pela** (*Phela*), *adv.* Well, well then, then; of course, to be sure. Comp. *kambe*.

Ex. *hamba pela, uau uau*, well then, go, if you wish.

*uau! bengiyonati-ai pela uau?* oh! what ever, or what then should I say? (nothing, of course).

*uau! pela uau*, and you also of course must agree.

**i(li)-Pela** (*Phela*), *n.* Any kind of house-beetle or cockroach, though most commonly designating the smaller kinds (of which there are three or four varieties) common in Native huts (for the larger kitchen insect or 'black-beetles' see *i(li)-Giqu* and *uma-Ntombu*); one of the *ama-Pela* regiment formed by Zwide of the Ndawandwe clan; member of several supplementary regiments formed by Mpande to recruit certain depleted regiments of Dingana, and about the time, before and after, of his forming the regular *isi-Luygu* regiment (see *u-Noyonoluntu*).

Phr. *uyengwe ipela emhlebeni*, he has a beetle entered in his ear — said of or by a man who has somebody persistently pestering him, e.g. for the return of a loan.

*N.B.* The hut-beetle, while still small and white, is at times regarded as an *ibika*. When it falls, generally in numbers at a time, from the roof of the hut, it announces the coming of a friend.

**i-mPela** (*s. p.*), *n.* Entirety — the word seems no longer to be used as a noun, but only as an adverb or adjective meaning 'entirely, altogether, thoroughly, without joking, truly, real, a fact', etc., and in the unaltered form *impela*, or with *nga*, thus *uyempela*.

Ex. *thashi impela*, a horse indeed, i.e. a real good horse.

*uyesitata impela*, you are a thorough, downright fool.

*uyiphakushaya impela*, I will punish you properly, or, indeed I will.

'usho njalo we?' 'Impela?' 'you say so then?' 'I do!'

**uku-Pela** (*Phela*), *n.* The end, conclusion; the whole.

Ex. *anginye omnye ukupela kwake lu*, I haven't another (boy); this is the only one.

*ncaviti oya ukupela kwabo*, he cleared them off, the whole lot of them (cattle).

*woti ub'ufike ekupeleni kwatolo'lukalo, ubo-az umuzi*, you will, when you reach the end of that ridge, see the kraal.

**i(li)-Peliagūgu** (*Pheliagūgu*), *n.* (C.N.) = *i(li)-Gugu*.

**Peleka** (*Phleka*), *v.* Help, aid, assist a person (acc.) in any way (seldom used) = *siza*.

**Pélekece, ukuti** (*Phlekece, ukuthi*), *v.* Turn or bend anything (acc.) sharply back upon itself; get so turned or bended back; turn tail, as a person suddenly returning on his course, or going back on his word; get sharply turned or twisted out of joint, as the branches of a snaffle bit, or one's ankle = *ukuti pece*.

**u(lu)-Pelekehle** (*Phlekehle*), *n.* Ox with long horns spread broadly out and turned sharply back at the extremities. Cp. *i-nGongomba*.

**Pelekezela** (*Phlekezela*), *v.* Accompany a person (acc.) on a journey, escort (even though for a short distance) = *pekezela, pelezela* [Sw. *peleka*, send].

**Pelela** (*Phelela*), *v.* Come to an end for, as the food supply for a woman (acc.); be complete in number, be all or wholly there, as members of an assembly, or the full quantity of anything.

Ex. *yonke imali yami yapelela pantsi*, all my money came to an end on the ground, *i.e.* to no purpose, for nothing.

*esipelele akudhla*, we are now come to an end for by our food, *i.e.* our food-supply is finished.

**i-mPelela** (*s.p.* — loc. *e-mPelela*), *n.* The final end of things, death, destruction — only used as below. Comp. *kwa'Lasha*.

Ex. *kus'empelala lupu*, it is death there, *e.g.* in a very malarial coast-district, or at a tyrannous chief's = *kus'ekufeni, kukwa'Lasha*.

*senayo empel'abaatu*, he has already gone where people come to their end *i.e.* the way of all flesh, into the abyss of death.

**u-Pélepele** (*s.p.*), *n.* Pepper; chillies, or rhizic-plant [Eng.].

**Pelezela** (*Phlezela*), *v.* (N) = *pelekezela*.

**Pelisa** (*Phelisa*), *v.* Make come to an end; do away with, abolish, destroy.

**Pélu, ukuti** (*Thélu, ukuthi*), *v.* Dodge aside, as from a stone coming; dodge behind, as a tree (with *nga*); dodge away, as a crafty man behind a bush when he sees the danger coming, leaving his companion to face it alone; hence, dodge off, turn tail stealthily, play the turn-coat, as a man who brings reports of people and then denies them when brought face to face with unpleasant circumstances. Comp. *ukuti ceze*.

**i(li)-Pelu** (*Phelu*), *n.* One who dodges off, turns tail, plays the turn-coat in danger.

**Peluka** (*Pheluka*), *v.* Get to dodge aside, or off, as above.

**Peluzá** (*Pheluzá*), *v.* Dodge aside, behind, or off, as above = *cezeza*.

**Pemba** (*Phembha*), *v.* Kindle a fire (acc.) *i.e.* by putting a light to the sticks already set and blowing it up (comp. *basa, okela, futela*); raise up, as a family (acc.) by taking wives, etc., or a herd of cattle (acc.) by purchasing a few cows; get up anger (acc.), as a man developing that weakness through continued worry, or as a boy provoking it in his master by constant misbehaviour; make up, work up, put on the way to development, as untruthfulness (*ama-nga*) in a boy hitherto truthful [Sw. *pumba*, arrange].

Phr. *wocupemba, ungaw'oti*, you will get up (the fire), but not warm yourself at it — may be used as a threat to express that you will not live to reap the benefits of what you are now doing (see *i-Langa*).

**um-Peme** (*Pheme*), *n.* 5. Any kind of screen or shelter erected of matting, grass, etc., to keep wind, rain, or sun off a cooking place, or along one side of a hut in course of building = *um-Pempe, um-Yeme*. Cp. *kosela*.

Ex. *woza, singuc lupu esihlahleni siing'um-peme*, come into the bush here, it will be a screen or shelter (from the wind or rain).

**i-mPempe** (*s.p.*), *n.* — see *i-Mpempe*.

**um-Pempe** (*Phempe*), *n.* 5. = *um-Peme*.

**isi-Pempenene** (*Phempene*), *n.* Broad, flat face, without any receding or prominence of forehead; wearer of such; crafty, dodging person in his talk or dealings with others.

**i(li)-Pemula** (*Phemula*), *n.* An *um-Zaca* stick with one end pared into a thin broad blade like that of an oar. Cp. *i-mPiselo*.

**i(li)-Pemvu** (*Phemvu*), *n.* Helmet Shrike (*Prionops talacoma*). Cp. *i-mPemvu*.

**i-mPemvu** (*s.p.*), *n.* Beast (properly of a



black colour) having a white head and neck, or merely a white face. See *obula*; *i-nGweru*.

**isi-Penama** (*Phenama*), *n.* One of the strips of skin laid overlapping each other round the top of an *i-beshu*; hence, turned-down collar of a coat, cape, tippet, etc. (cp. *isi-Piku*).

**Pendhla** (*Phendhla*), *v.* Open out, open away, turn or brush aside anything (acc.) covering or hiding something beneath, as scrub that has grown thick over a bush-track, clothes in a box to search among those beneath, or a lot of pots hiding something that has fallen among them; uncover or open up anything (acc.) lost or concealed, by removing the grass, clothes or pots that prevent one's finding or seeing it; open out or uncover a beast's intestines (acc.) by pulling them inside out with a stick; uncover, search into, investigate an affair (acc.) (comp. *penya*); brush aside, brush away the hair (acc.), as when making a parting, or when brushing it up (*i.e.* away from the forehead) so that it stand in a high wig-like fashion in front (see *um-Pendhlemana*).

**um-Pendhlemana** (*Phendhlemana*), *n. s.* Fashion of wearing the hair brushed up into a standing mop above the forehead, as is common with young men and girls. See *pendhla*.

**i-mPendu** (*s. p.*), *n.* Eyes of a person, or such person himself, having a very considerable squint = *isi-Petu*. Cp. *i-nGweru*; *yatuza*.

**um-Pendu** (*Phendu*), *n. s.* Kind of interval dance introducing a change in the dancing and in which all the performers, hitherto standing in a front-faced line, make a right-turn, and follow one another about dancing in a long single file, afterwards perhaps re-assembling to start afresh. See *isi-Gerre*, *i-nKoudhlo*, *i-nTsikuzi*, *isi-Qubulo*, *um-Geageo*.

**Penduka** (*Phenduka*), *v.* Get turned, changed, or altered, in any way; get turned into, as ice into water (acc.) or (as the Natives say) a man into a snake (acc.) after death; turn, or get turned, from the straight course, take a turn, as a road turning to right or left; turn, or get turned round, so as to face a different direction, as a soldier drilling; turn the meridian, begin to go down after midday, as the sun (see *pendula*).

Ex. *muubila soxependukile, wababoneni*, the mealies have now turned red.

*kanti ikati lingapendukainja um?* can then a cat turn into, or become, a dog?

*umjirago ubus'apenduka, abele uyis'w-mLalazi*, the road then turns towards (to) Umlalazi.

*uyabona ukuti selipendukile ibingo*, I saw that the sun had now passed noon.

*penduka, abele uyakini*, turn round towards me.

**Pendukela** (*Phendukela*), *v.* Turn, or get turned, towards, for, etc.

Ex. *pendukela kimoa*, turn, or turn round, towards me.

**Pendukezela** (*Phendukezela*), *v.* Turn inside out, as a man his coat (acc.); turn over, or underside up, as one might a sleeping-mat (acc.); turn upside down, as a pot; invert, pervert, distort, as a person's words or meaning - *hlunkezela*.

**Pendukisa** (*Phendukisa*), *v.* Make or cause to get turned, changed, or altered; make get turned into; make get turned as to direction. Comp. *pendula*.

Ex. *wuyipendukisela uyas'ekaya*, you must turn it (the cow running away) round towards home.

**Pendula** (*Phendula*), *v.* Turn, change, alter (*trans.*), in any way whatever; make turn into, as ice (acc.) into water (acc. or with subj.); make turn, so as to face another way or go in another direction; answer a person (acc.) his letter, question, etc. (acc. or with *ku*) [Sw. *piandaa*, turn; Her. *petura*, bend; Ba. *undula*, answer; *litula*, answer, change].

Ex. *w'eueke (wawubila) changuzi, ube unpendula njalo*, you must spread it (the mealies) out (to dry) in the sun, and keep turning it over.

*ungisayiboni, y'iboku upendulile wababa wayo*, I no longer recognise it (the cart) since you have altered its colour.

*n'Sitimela wati kayakufika abehungu, azi-pendule ibubesi*, Sitimela said that, when the Whitemen should arrive, he would turn himself into a lion.

*kupendule, kubekw'neon*, turn it round towards us.

*izulu linyendula*, the weather is changing (for the worse *i.e.* rain, cold wind, etc., never for fine weather = *uku-sa*).

*selipendule iningizimu*, it has now changed to a south-wester.

*solitani'ukupendula incaba*, it now wants to change to rain.

*pendula kuloko onyikabuzayo*, reply to that which I am asking.

*kangipendulanga umbuzo wami*, he didn't answer me my question.

**Pendulela** (*Phendulela*), *v.* Turn (*trans.*) a thing towards, to, or for something else (doub. acc.).

Phr. *uku-u-pendulela izikuni*, to turn the fire-brands towards one (as though to keep him away) = to cut one off from companionship or society, turn the back on him.

*nBani us'ependulelece izikuni*, So-and-so has had the back turned on him generally by his companions and friends.

**Pendulisa** (*Phendulisa*), *v.* Cause, or help to turn anything (acc.).

Ex. *mpendulise leli'bokisi*, help him to turn this box.

**i-mPendulo** (*s. p.*), *n.* Answer, reply.

**um-Pendulo** (*Phendulo*), *n.* 5. Any medicine used for changing the sex of children (in the womb), and for other matters in regard to child-bearing.

**um-Pendulobomvu** (*Phendulobomvu*), *n.* 5. Certain root, used as an emetic (C.N.).

**isi-Pendulwana** (*Phendulwana*), *n.* Certain veldt-herb.

**i-mPene** (*s. p.*), *n.* Raging lust in females (C.N.). Cp. *u(lu)-Veku*.

**i-mPenge** (*s. p.*), *n.* = *i-mBenge*.

**Pengeza** (*Phengeza*), *v.* Hasten along, go hurriedly along, as when walking or hoeing.

**i-mPengu** (*s. p.*), *n.* Small plant used by witch-doctors; also = *i-nTlola*.

**Penguka** (*Phenguka*), *v.* Get turned over, changed; drawn out or taken away from; turned from one's previous agreement; or withdrawn from evil consequences by medicinal treatment. See *penqula*.

Ex. *us'epengukile emazwini ab'owasho izolo*, he has got made to depart from the words he said yesterday.

**Pengula** (*Phengula*), *v.* Turn over, as potatoes (acc.) laid out to dry, or a pot in the baking; change, as from one kind of dance to another (= *pendula* — the word is little used in this sense); take away from, draw out, one or a few (acc.) among many, as an assegai from a bundle, a beast from a herd of cattle; withdraw from evil consequences by treatment with medicines or charms, as an army (acc.) going out to war, or a herd of cattle to secure them against ill; make a person (acc.) turn from a previous word or agreement.

Ex. *bati ubu impi is'izawahlangua, bapengula imikonto banye*, when the forces were about to join (in conflict), all drew out assegais.

**Pengulula** (*Phengulula*), *v.* (C.N.) = *penqula*.

**i(II)-Pengulula** (*Phengulula*), *n.* Certain tree (N).

**i(II)-Pengulule** (*Phengulule*), *n.* Small veldt-herb, used for chest complaints (N).

**uPeni** (*s. p.*), *n.* Three-penny piece. Cp. *u-Zuka* [Eng.].

**um-Penjane** (*Phenjane*), *n.* 5. = *um-Titimbila*.

**Penqa** (*Phenqa*), *v.* Strain the eyes (*amehlo*) fixedly at or on a thing (with *ela* and acc.), stare steadfastly. Comp. *qanula*.

Ex. *mus'ukungipenqel'amehlo*, don't be staring at me.

*kas'exwa 'uto, adim'dopenye amehlo nje*, he no longer understands anything (the sick man when delirious), he just stares (vacantly) with the eyes.

**Penqe, ukuti** (*Phenqe, ukuthi*), *v.* Open the eyes (acc.) staringly (= *penqa*); also sometimes, turn up the eyes, showing the whites (= *ukuti peqe*).

**um-Penqe** (*Phenqe*), *n.* 5. Person with big staring eyes (cp. *um-Pinqi*); also sometimes, one with turned-up eyes showing the whites beneath (= *um-Peqe*); small tree in bush-country bearing large edible fruit.

Phr. *ukubhakaniya ngamehle, okwompengu*, to look sharp and intelligent, whereas really 'only eyes'; i. e. really dull and stupid. See *blakaniya*.

**Penqeka** (*Phenqeka*), *v.* Get opened' staringly, or turned up, as above — see *ukuti penqe*.

**Penqeza** (*Phenqeza*), *v.* = *ukuti penqe*.

**Penqu, ukuti** (*Phenqu, ukuthi*), *v.* = *penqula; penquza; penquka*.

**isi-Penqu** (*Phenqu*), *n.* Bustling about, busy commotion (= *isi-Kwishi*); also = *isi-Pequ*.

**Penquka** (*Phenquka*), *v.* Get turned upwards, as below.

**Penqula** (*Phenqula*), *v.* Turn up or upwards, as a goat its tail (acc.), or a man his eyes, showing the whites = *pekula; peqeza*.

**Penquza** (*Phenquza*), *v.* Do anything in a bustling, energetic manner, as a wife busy at work in a kraal, or hoeing away at a field (acc.) with spirit, or scolding away vigorously; scratch up vigorously, as a hen; blow about gustily, as the wind = *pekuzza; kwishiza*.

**Penquzisa** (*Phenquzisa*), *v.* Stir up, make hustle or do with energy, as boys (acc.) working.

**Pentsuka** (*s. p.; s. t.*), *v.* Get thrown out prominently behind, as the buttocks (used in perf.).



**Pentsula** (*s. p.; s. t.*), *v.* Throw out the buttocks prominently behind, either naturally or by intention; throw out the buttocks at a person (*ela* form and acc.) *i. e.* be ungrateful, wilfully disregarding towards one who has been a kind friend or benefactor. Comp. *tala-sa; shikila*.

**i-mPentsula** (*s. p.; s. t.*), *n.* Person with buttocks protruding conspicuously behind (though not necessarily a deep-bent back = *u(lu)-Beta*); ungrateful person who puts out the buttocks at his benefactors (comp. *isi-Talasi*). Cp. *i-nGqanati*.

**Pēnu, ukuti** (*Phēnu, ukuthi*), *v.* = *penuka; penula*.

**Penuka** (*Phenuka*), *v.* Fall or get upset by a mere touch, get merely 'blown' over, as a very weak invalid, or anything standing so as to be on the point of falling over = *penuluka*. Cp. *genuka*.

**Penula** (*Phenula*), *v.* Make fall, upset, a thing (acc.) as above, by a mere touch, breath, etc. = *penuluzo*. Cp. *genula*.

**Penuluka** (*Phenuluka*), *v.* = *penuka*.

**Penuluzo** (*Phenuluzo*), *v.* = *penula*.

**Penya** (*Phenya*), *v.* Open, open up, open away any loose covering, as a blanket (acc.), thatch, or paper, so as to reveal what is beneath; **uncover**, reveal a thing (acc.) by opening or removing the loose covering concealing it; turn over or up, as clothes (acc.) in a box to see what is beneath; open out, unfold, an affair (acc.) so as to get to its origin and details or reveal it clearly; hence, open a book (acc.); turn over a page (acc.) therein. Cp. *ambula; pendhla*.

**u(lu)-Penyane** (*Phenyane*), *n.* A fowl-disease, causing sores about the head, and generally fatal = *u(lu)-Qenyane*.

**Pēnye, ukuti** (*Phēnye, ukuthi*), *v.* Open slightly, as a door (acc.); open away or uncover slightly, as grass; raise up slightly, as a mat or blanket so as to see what is beneath; reveal slightly by uncovering, as one's body; be opened slightly, be ajar, as a door; be or get opened away, raised up, or revealed slightly, as before. See *penya*.

**Pēpa** (*Phepha*), *int.* Never mind! It's nothing! I beg pardon! (= *uxepe*); also, take care! Don't get hurt! — the word is used by a person soothing or sympathising with another who has suddenly hurt himself or got hurt by something else; its literal meaning is simply 'Escape', and expresses the desire that what has happened may

not be anything of consequence, and as such is used on those occasions, and with a similar thought, when the above expressions are used in English [Bo. *papa!* rest in peace! — said in the Bondeli country at the grave of a person dreamt of. See *i-n'Pepo*].

**Pēpa** (*Phepha*), *v.* Fly along swiftly, as a swallow, or a buck running, or, metaphor. of a person who travels quickly, getting there and back in no time (= *ukuti pe*); escape from, *i. e.* not get hurt by, keep oneself unharmed from, by avoiding, or warding off, or having the luck to come safely through, as when escaping death (acc.) in a sickness, or having no bones broken in a fall, or fortunately staying off a blow (acc.) with one's stick [Sw. *epa*, avoid; Her. *papa*, warn].

Ex. *akuseko udawo lapa angaywela kama*, there is no longer any place where he will be secure, can find safety in.

**i(li)-Pepa** (*Phepha*), *n.* Paper; newspaper; sheet or piece of paper [Eng].

**isi-Pēpa** (*Phepha*), *n.* One who gets through work with quickness, spirit, as a quick messenger or a woman who works with a spirit and gets through a large field in no time (= *isi-Pe; i(li)-Pcepici; i(li)-Pshipishi*); thoroughly clever person, as a doctor, *umyama*, or skilled craftsman; also = *isi-Pepane*.

**u(lu)-Pēpa** (*Phepha*), *n.* = *u(lu)-Pekapa*; also *u(lu)-Si*.

**isi-Pepane** (*Phephane*), *n.* Flower of the *ub-Endhle* plant, which is eaten = *isi-Pepa*.

**Pē pé, ukuti** (*Phē phē, ukuthi*), *v.* Flap, as a flag in the wind = *pepezela*.

**u-Pepela** (*Phephela*), *n.* Bone face-scraper, for wiping off sweat = *u(lu)-Bumbo*. See *isi-Kwece*.

**Pepelela** (*Phephela*), *v.* Escape into against, etc.

Ex. *nasi isihlabha esing'ampeme nokape-pelela imvula*, here is a bush that will be a shelter for escaping into from the rain.

**Pepeleza** (*Phephela*), *v.* Go skimming along with immense swiftness, as a bicycle, hare, or swallow.

**isi-Pepelezi** (*Phephelazi*), *v.* A broad, flat thing, as a broad *u-Pepela*, a broad flat receding face, a broad flat-shaped spoon.

**i(li)-Pepesi** (*Phephesi*), *n.* Any very light thin thing, as a thin calabash, an over-scraped skin, or thin threadbare cloth (cp. *i-u Werbu*) = *i(li)-Hetesi, i(li)-Henges*.

**Pepeta** (*Phephetha*), *v.* Blow (sufficiently hard to raise a dust), as the wind; blow off or about, as the wind a man's hat (acc.) or a leaf; clear off altogether, as an *untakuti* or an epidemic a whole family (acc.); also = *lumula*. Comp. *futu*; *vunguzu*, *kwishiza* [Her. *papa*, blow with the mouth; *o-mbepo*, wind; Sw. *peperushu*, blow about; *pepetu*, winnow; *upepo*, air, wind; Bo. *pepo*, spirit; *u-peho*, wind].

**Pepeteka** (*Phephetheka*), *v.* Get blown about, as anything hung up in the wind, or as a piece of paper about the ground.

**isi-Pepeto** (*Phephetho*), *n.* = *isi-Lumulo*.

**um-Pepeto** (*Phephetho*), *n.* 5. Small flowering veldt-plant whose roots are used for a cough.

**isi-Pepeto-sotshani** (*Phephetho*; *s. l.*), *n.* Kind of flowering grass.

**Pepezela** (*Phephezela*), *n.* Flap about in the wind, as a flag (cp. *bakuzo*); blow away at vigorously with the mouth, as at a fire (acc.) that won't burn (comp. *zulela*); say *papa* to, as to a child (acc.) that has got hurt.

**i-mPepo** (*Pepo*), *n.* Small plant, bearing a yellow everlasting-flower, and burnt by *abu-Ngoma*, it giving off a fragrant smell; hence, applied to incense = *i-nTle-nyetwa* [Bo. *pepo*, a spirit — see *papa*].

**isi-Pepo** (*Phepho*), *n.* Hurricane, gale, or any unusually strong wind such as unroofs houses or blows down trees. Comp. *isi-Vunguwanu* [Sw. *papo*, wind, gale; Sen. *upepo*; Her. *o-mbepo*, wind; *atyi-pepo*, storm; M.Z.T. *impewo*, wind].

Ph. *kwaruku isipepo sika'nloiyile*, a whirlwind arose — See *isi-Kwishikwishi*.

**Pēpu, ukuti** (*Phephu, ukuthi*), *v.* = *pepula*; *pepuku*; *pepuluzo*; *pepuluka*.

**Pepuka** (*Phephuka*), *v.* Get blown away or taken off with the wind, as a person's hat or piece of paper.

**Pepula** (*Phephula*), *v.* Blow away, blow away with, as the wind with a man's hat (acc.) or piece of paper; blow down, as the wind a post; knock down by a mere touch as a person might anything very weakly or unsteadily standing.

**Pepulukā** (*Phephulukā*), *v.* Get blown out, etc., as below.

**Pepuluzo** (*Phephuluzo*), *v.* Blow out, off, away, or down, as the wind anything (acc.) unfirmly fixed or standing; 'blow down' finally, *i. e.* kill off, a sick ox that cannot stand for long.

**Pepuza** (*Phephuzo*), *v.* = *pepula*; *pepuluzo*.

**Peqa** (*Pheqa*), *v.* Turn over or fold back

on itself any stiff thing, as a hide or piece of iron (acc.), brought back by force (for materials readily turning, see *peca*); turn up the eyes; (acc.) so as to show the whites; cut a small sharp slit in anything (acc.), as when cutting incisions in a person's skin, making a slit at the edge of a hide for inserting the stretching-peg, or when cutting a button-hole in a coat (= *pegeza*); brush the hair (acc.) backwards from the forehead so as to lie down flat over the head, as young men do (comp. *pendhla*).

**Pēqe, ukuti** (*Pheqe, ukuthi*), *v.* Turn over or fold back on itself, as anything (acc.) which when turned remains rigidly fixed, as a hide, piece of iron or the upper eyelid (comp. *ukuti peee*); turn up the eyes (acc.) so as to show the whites; cut a small slit or notch in a thing (acc.) with a small sharp cut, as when slitting the skin for insertion of medicine, or cutting small slits at the edge of anything (comp. *ukuti menqe*); bend in deeply, *i. e.* bend down on itself, as a pliant but crooked stick in order to make it straight; have the lower back deeply bended in and consequent protrusion of the buttocks, as some men and women; snap, break-in two, any brittle thing (acc.), as a small stick (comp. *ggabula, qashula*) = *peqa, pegeza*; be or get turned or folded back, get turned up, get slit or notched, get bent in deeply, get snapped in two, as above = *peqezeka*.

**um-Peqa** (*Pheqa*), *n.* 5. = *isi-Pequ*.

**Pegeza** (*Phegeza*), *v.* = *ukuti peqe*.

**isi-Pegeza** (*Phegeza*), *n.* Person, male or female, with the lower back deeply bent in, causing a consequent turning up of the buttocks. Comp. *u(tu)-Belu, i-mPentsula*.

**Peqezeka** (*Pheqezeka*), *v.* = *ukuti peqe*.

**Pēqu, ukuti** (*Phequ, ukuthi*), *v.* = *ukuti penqu*.

**isi-Pequ** (*Phequ*), *n.* Person with eyes naturally 'turned up' *i. e.* showing the whites below the iris = *isi-Penqu*.

**Pequka** (*Phequka*), *v.* = *penquka*.

**Pequla** (*Phequla*), *v.* = *penqulu*.

**Pequza** (*Phequza*), *v.* = *penquza*.

**Pēshe, ukuti** (*Phešhe, ukuthi*) *v.* Get whisked away or along, as any light thing by the wind; skim or glide rapidly past, so as to be scarcely seen, as a person running past a doorway = *pesheka*; whisk, or make skim along or by, as above; go rapidly, skim along, as a very light runner = *pesheza*.



**Pesheka** (*Phesheka*), *v.* = *ukuti peshe*.

**Pesheya** (*Phesheya*), *prep.* On the other side of, beyond, any considerable dividing line cut in the land, as a river, *u-donga*, roadway, or valley (not used of any elevated dividing line, as a hill or ridge — see *ngalapa-ya*) — followed by *kwa* of the object. Comp. *neno*.

Ex. *pesheya* in Natal is often used alone to express 'beyond the sea', in Europe etc.; in Zululand it may mean 'in Europe', or beyond the Tsekela *i.e.* in Natal.

*mfunda pesheya*, he was educated in Europe, or America.

*inkomo sevirivile pesheya*, the cattle have crossed over to the other side (of the river or valley).

**um-Pesheya** (*Phesheya*), *n.* 5. Hair of some Natives when having a 'reddish' tint; hickory-king variety of mealies (= *u-Hlezane*).

**Pesheza** (*Phesheza*), *v.* = *ukuti peshe*.

**Peshu**, *ukuti* (*Pheshu*, *ukuthi*), *v.* = *pesheka*; *peshula*.

**Peshuka** (*Pheshuka*), *v.* Get cocked up or made stand erect, as below (used in perf.) = *pekuka*.

Ex. *umsila wembuzi uqeshukile*, a goat's tail stands cocked up.

**Peshula** (*Pheshula*), *v.* Cock up, make stand firmly erect, as a goat its tail (acc.), an *isi-bonkolo* ant its posterior parts, or a bull its upper lip when sniffing the air (not used of cow's or horse's tail which does not stand stiffly erect) = *pekuzu*.

**isi-Peshula** (*Pheshula*), *n.* Anything standing cocked up or stiffly erect, as a goat's tail, abdomen of *isi-bonkolo* ant or upper lip of bull when sniffing the air; upper lip of a person when naturally short and seemingly drawn up = *isi-Pekula*.

**i-mPeshwana** (*s. p.*), *n.* = *i-mPetwana*.

**Peta** (*Phetha*), *v.* Put a border, hem, or brim on anything, as a garment (acc.), mat, or basket; hence, put the finish on anything (acc.), as when putting the last touches on a new hut, etc.; hem a person (acc.) in, bring him into a difficulty from which he cannot extricate himself, as by stealing the only food supply he has left him, or by breaking the teapot for a servant and then leaving him to face the master [Sw. *pinda* hem; Bo. *pezo*, end, border. Comp. *peza*].

Ex. *kyakupeta yena (kunoBaw)*, he will have the last words, strike, etc.

**Pete**, *ukuti* (*ukuthi*; *s. p.*; *s. t.*), *v.* = *peteka*; *peteza*.

**isi-Pete** (*Phetho*), *n.* Cripple, such as has the legs or feet bent out of shape, as when the knees are bent inwards or the feet outwards, or when the foot is clubbed, as in the *tulipes equinus* form.

**Peteka** (*s. p.*; *s. t.*; *s. k.*), *v.* Get bowed, curved, or bent roundly back upon itself without breaking (but not flat down = *peceka*), as anything of a supple, pliant nature like a fresh young switch, good steel blade, leaf of a tree, or piece of leather (used in perf.); be flexible, bendable, pliant, as above = *ukuthi pete*.

**Petela** (*Phethela*), *v.* Border on or at, as a field at a certain point (loc.); get as far as, end up at, as when journeying; end up, come to a close, conclude, as a law-suit with a certain decision.

Ex. *selise lapetela-pi lralu ua?* the law-ease has now got to come to a close where, *i.e.* ended with what decision?

**i(li)-Petelo** (*Phethelo*), *n.* Border, outskirts, of a district or country (the sea-coast being one *i-petelo*) = *um-Kawulo*. See *i-mPeto*; *um-Peto*.

**i-mPétempete** (*s. p.*; *s. t.*), *n.* Thing of a bendable, pliant nature (not readily breaking), as a fresh switch, good steel blade, leaf of a tree, or piece of leather. See *peteza*.

**Peteza** (*s. p.*; *s. t.*), *v.* Bow, curve, or bend roundly back upon itself (without snapping or flattening), as anything (acc.) of the nature of an *i-mPétempete*.

**um-Peteza** (*s. p.*; *s. t.* — sometimes *um-Peteza omusha*), *n.* 5. Man with a handsome, supple, sleek body = *um-Gembelezane*.

**i-mPeto** (*Petho*), *n.* End, or closing up, conclusion, of an affair = *i-nTshaka*; *i-Nqindi*; ep. *i(li)-Petelo*; *um-Peto*; *pete*.

Ex. *inpeto yendaba kagikwukali*, the conclusion of the matter has not yet got heard *i.e.* reached our ears.

**um-Peto** (*Phetho*), *n.* 5. Border, hem, or brim, as of a garment, mat, or plaited basket. Cp. *i(li)-Petelo*; *u-Nili*.

**Pētu**, *ukuti* (*Phethu*, *ukuthi*), *v.* = *petuka*; *petula*.

**i-mPetu** (*Pethu*), *n.* Maggot. See *peteza*.

**isi-Petu** (*Phethu*), *n.* Spring, where the water bubbles out (= *um-Tombo*); eyes of a person or the person himself, when having the iris very high, so as to show the whites beneath (= *i-mPendul*; comp. *i-mGzemu*; *yaluza*); a mixed up, muddled affair = *isi-Yalu*.

**Petuka** (*Phethuka*), *v.* Get uncovered, turned over, or removed, as a stone, etc.

covering something else; get uncovered, turned up, or revealed, as the thing so brought to light, as below. Comp. *petuluka*; *penduka*.

**Petula** (*Phehula*), *v.* Uncover, turn over, or remove a thing (acc.) which covers up something beneath it, as a lot of rubbish, grass, blanket, stone or top-wood in a plate so as to bring to view the insects, snake, etc., below; uncover, turn up, open to view the insects (acc.), snake, etc., by removing the covering which hides from view; turn up or roll the eyes (acc.); turn one (acc.) up, as to his stomach (*istisu*), as a nauseating medicine (nom.), or as the stomach (nom.) might its owner (acc.). Comp. *petulula*; *pendula*.

**Petuluka** (*s. p.*; *s. l.*; *s. k.*), *v.* Get raised up, turned up or aside, as below. Comp. *petuku*.

**Petulula** (*s. p.*; *s. l.*), *v.* Raise up, turn up, draw aside slightly or gently, anything which covers or conceals something below, as when slightly raising a stone or dead body to see what is beneath it, or a folded blanket to see its interior colours, or the outside spathes of a mealie-cob to see how the grain is forming = *bedutula*; *beneula*; cp. *petula*.

**Pētu pētu, ukuti** (*Phēthu phēthu, ukuthi*), *v.* = *petuza*.

**Petuzza** (*Pethuzza*), *v.* Bubble about or up in commotion, as water from a spring or when boiling in a pot; turn about confusedly, as a lot of maggots, or people in a kraal. Cp. *pitiza, nyakaza*.

**i(li)-Petwa** (*Phētwa*), *n.* (N.) = *i-Neve*.

**i-mPetwana** (*Pethwana*), *n.* dim. of *i-mPetu* — applied to the small intestinal thread-worm of children = *u(lu)-Hlavane*.

**u-Pewula** (*s. p.*), *v.* An old Transvaal coin, bearing Paul Kruger's head.

**Peza** (*Pheza*), *v.* Leave off, cease, end, as a noise (acc.), pouring water, talking, etc.; leave off in regard to, let off, leave, as a boy (acc.) one is punishing or a dog one is belabouring (not 'let go or release' — see *yeka*) [Her. *yesa*, cease; Bo. *pezo*, end — akin to *petisa*].

Ex. *angafakwa baw'nuti, ukufa kube sokumpenza*, when he shall have been given that medicine, the disease will leave him off, cease to go any further with him.

**Pēza** (*Pheezu*), *v.* 'Fly' along, skim along with great velocity, as a bicycle or a swift runner or walker = *ukuli pe, he-za*.

**isi-Pezi** (*Phezi*), *n.* One of a certain section

of the *um-Gumanga* regiment of Shaka.

**Pezisa** (*Phezisa*), *v.* Make to leave off, or cease.

**Pezolo** (*Phezolo*), *adv.* Time when sleep comes on, about bedtime (say from eight till ten in the evening, according as it is winter or summer). Comp. *ku-sihlwa*.

Ex. *bayakufika kusepezolo*, they will arrive while it is still bedtime.

**Pezu** (*Phezu*), *prep.* Over, above (but near to), as a picture on the wall above a desk or a lamp hanging over a table (see *pezulu*); on, upon, as a picture standing on a table, or a hat upon one's head; over, overlooking, on the banks of, as a kraal built just above a river; over and above, despite, in spite of — followed by *kwa* of object in all cases [Skr. *upari*, above; Gr. *epi*, on; Her. *pu*, on; Sw. *juu*, on; Ga. *gulu*, on; Ha. *bissa*, on — see *pezulu*].

Ex. *upezu kwake lo*, he is above (taller than) this one (boy).

*yibeke pezu kwetafula*, place it upon the table.

*wahloma pezu kicomuyango kwako*, you shall stick it in above the door in your hut.

*napuzu kicako loko, wahlula wakwenza*, and in spite of that, he went on and did it.

*pezu kiraba, or kicokuba*, notwithstanding that, even though, despite that, over and above that.

**Pezulu** (*Phezulu*), *prep.* Up above, high up (in comparison with *pezu*), high above, as a cat up in a tree, a flag on a flagstaff (followed by locative of thing), or as a cloud moving high above the earth (followed by *kwa* of object) [Skr. *sura*, sublime; Gr. *epi*, on; Her. *pu*, on; MZT. *ko-julu*, above; Sw. *juu*, above; Ga. *gulu*, above; Mo. *wa-zulu*, above — comp. *pezu*; *i(li)-Zulu*].

Ex. *nantsi-ga pezulu emutini*, there it is (the monkey) up in the tree.

*bayipanyeka pezulu otini*, they hung it (the flag) high on a stick.

*inkungu yawa iyahamba pezu kcomhlaba, koba amafu ayahamba pezulu*, a mist travels just-above, or on, the earth, but the clouds move high up above.

Phr. *konje uyubani ayakupetelu pezulu*, who is it I wonder who is going to end his existence above ground? = and did he think he was going to live for ever, and not go down into the grave?

**um-Pezulu** (*Phezulu*), *n. 5.* Sky, heavens; lightning (probably a *hlonipa* word originally in Zululand) = *i(li)-Zulu*.

**Pi** (*Phu*), *adv. of interrog.* Where? in what



place? in which direction? — gen. joined on to the verb as its final syllable (comp. *lajo*); used in conjunction with a pronoun to express 'which', 'which one', 'what' [Lat. *ubi*, where; Ar. *fei*; Her. Ka. *pi*; MZT. *li*; Chw. *fi*; Sw. *wa-pi*; Ev. *fiē*].

Ex. *epi na?* where? sometimes, which?

*usho-pi?* where do you say?

*ungeze wakufumanisa napi napi*, you will never get to come across it anywhere (lit. and where and where).

*ngiyaxi, y'ini, mina, okoma uyakukucwa, uma y'ikupi?* do I then know what he will do, whether it is the which, or what?

*po! uebangela-pi uena?* well! towards which direction do you think, i.e. where or what is your opinion?

*asiwca noba us'ukulwacela-pi*, we don't understand where or what you are now speaking for i.e. driving at.

*kakaxi 'havi ukuti kuyakuti kupi kuba-pi, uma Bunu nezimpi zawo lawo*, nobody knows which will turn out to be which (i.e. what the end will be), with these Boers and their wars.

**Pi, ukuti** (*Phī, ukuthi*), *v.* = *ukuti swi*.

**i-mPi** (*s.p.*), *n.* Army, i.e. fighting force of the tribe collected for action; whole of any particular fighting excursion undertaken by that force, i.e. war; any particular engagement in that war, i.e. battle; foe, adversary, hostile person; enemy (collectively), hostile people or force; used to express surprise or admiration at the largeness of a company or body of people [Sw. *vita*, war; Her. *oma-vita*, army].

Ex. *ny'impi ka'Cetshwayo lona'muntu*, that person is (of) Cetshwayo's army, i.e. his fighting-man.

*ny'impi ku'Cetshwayo lona'muntu*, that person is an enemy to Cetshwayo.

*impi yomudeni*, a family war.

*impi ebomvu*, a thorough fight or war, pursued to the extreme end (as a war of extermination).

Phr. *sahlanganu nempī is'aluka*, we met an army on the war-path (and were thus in imminent danger ourselves) — used to express any misfortune, annoyance that suddenly or unexpectedly befalls one in the course of the day. See *abike*.

*impi yakwa'Mabonabwane*, it is the war of See-and-be-killed, = it is an affair of killing one another on sight, of deadly enmity.

**ubu-mPi** (*s.p.*), *n.* See *ubu-Mpi*.

**Fibi, ukuti** (*Phibi, ukuthi*), *v.* = *ukuti pihli*.

**Pibika** (*Phibika*), *v.* = *pihlika*.

**Pibiza** (*Phibiza*), *v.* = *pihliza*.

**Pica** (*Phica*), *v.* Wattle, build by an interweaving of twigs, as a hut (acc.) with wattles (*ngezintungo — pinga, hila*); catch or trap a person (acc.) by acting craftily; trick one (acc.), lead him wrong, get him into a difficulty, as any work (nom.) in which one has gone wrong (comp. *pamba*).

Ex. *ngiyicile lomsebenzi*, this job has taken me in — I have gone all wrong.

**i-mPica** (*s.p.*), *n.* African civet (*Ficerra civetta*) (N).

**Piceka** (*Phiceka*), *v.* Get caught or trapped; or tricked, led wrong, or into difficulties, as above.

**Pici, ukuti** (*Phici, ukuthi*), *v.* Squash along, crush with a sidling, slippery movement, as a piece of apple (acc.), insect, etc., on the pavement, or between the fingers (comp. *ukuti pihli*); slip or slide along or off, as one's foot (nom.) on any soft slimy thing, as a stone in a river, or piece of orange-peel on the floor; slip or slide out, as any slimy thing, like a *dumbi*, the *glans penis*, etc., from its covering; slip or slide off, as any slimy covering, like that of a *dumbi* or the skin of one's foot, from what it contains; plait grass (acc.) or an eating-mat, by a twist of the fingers as though crushing an insect; talk or act in a dodging, crafty, slippery manner, go dodging or slipping about, so as never to be caught, never commit oneself, never be clearly understood (see *i(li)-Picipici; pindhla*); get off in no time, slip along with rapidly, as a woman quickly getting through any work (acc. = *ukuti pici pici, guilikica*) = **piciza**: get squashed or crushed, as above; get slipped or slid along, or off, or out, as above; have the skin off, be all slimily raw, as a person's body when covered with open sores; get plaited, as a grass-armlet or eating-mat, as above = **picika**.

**Picika** (*Phicika*), *v.* = *ukuti pici*; comp. *pihlika*.

**i(li)-Picipici** (*Phiciphici*), *n.* Crafty, dodging, slippery doer or talker, who talks or acts in all manner of ways but so as never to be caught or thoroughly understood (see *ukuti pici, piciza*; cp. *i(li)-Guilikici*); quick worker, one who slips along with his work and gets it finished in no time (= *isi-Pepa, isi-Pishipishi*).

**Pici pici, ukuti** (*Phici pihci, ukuthi*), *v.* Talk or act in a crafty, dodging-about way, first here then there (= *ukuti pihlicici*), or in a quick, energetic manner (= *pishaza*), as above.

Picpiciza (*Phiciphiciza*), *v.* = *ukuti picic picic*; *cp.* *ukuti pindhla pindhla*.

Piciza (*Phiciza*), *v.* = *ukuti picic*.

u(lu)-Pico (*Phico*), *n.* Wattle-work *i.e.* a hut, fence, etc., built of intertwined sticks; stick or sticks generally (collect.) used for such work = *i(li)-Pingo*.

um-Pihlana (*Phihlana*), *n. s.* Person with sore eyes, running and mattery — only used as term of abuse; person with broken-up, ugly face, as though about to cry (as some scrupulous men).

Pihli, *ukuti (Phihli, ukuthi), v.* Smash into scattering fragments, as a sod (acc.) or earthen vessel when throwing it down on the ground (= *dubuzo*); crush into scattered bits, as anything soft, like a potato (acc.), by flat pressure (comp. *ukuti picic*); pour out or upon in a heavy scattering, as when throwing a bucket of water (acc. or with *nga*) over someone (acc.), or when shedding plentiful tears = *pihliza*; *pihlizeza*; *pibiza*; get smashed in scattered fragments, as an earthen pot; get crushed into scattered particles, as a potato; get poured or thrown out in scattered abundance, as rain coming down in a heavy pour, tears flowing plentifully, or food when abounding in the fields or at a feast = *pihliza*; *pihlizezeka*; *pibika*.

(si)-Pihli (*Phihli*), *n.* Heavy downpour of rain, whether from a passing storm or continuous land-rain; abundance of crops, or food at a feast; unpleasant affair that has got known 'all over the place'.

Pihlika (*Phihlika*), *v.* = *ukuti pihli*; *pihlika*.

Pihlikeza (*Phihlikeza*), *v.* = *pihliza*.

Pihlikezeka (*Phihlikezeka*), *v.* = *pihliza*.

Pihliza (*Phihliza*), *v.* = *ukuti pihli*; *pibiza*.

Pika (*Phika*), *v.* Enter into strife, or debate, with a person (with *na*) concerning something (with *nga*), dispute, contend with, quibble over; deny, contradict, as a statement (acc.); blindly throw oneself into anything, as a work (with *nga* and infinitive), simply do, without understanding or preconsideration; persist in obstinately (often used with *inkani* followed by *nga*) [Sw. *pigana*, contend; *piya*, strike; Her. *poka*, forsake].

Ex. *aogigikupika naye, ukudim'apogwe nje*, I am not going to quibble with him, he will simply be made (to do it).

*ngiyiska ngokwenza; aogikwandi*, I merely set to and do, I don't understand it.

Phr. *ukw-pik'inkani*, to raise obstinate con-

tention, pig-headed objection, contentious rivalry.

*upike ngokuti ng'inkosi*, he takes his stand on the imagination that he is a great personage.

*ngakipa isitole, ngokunika: pika!* I produced a heifer and gave you it; deny it, if you can!

*upike, wabuzaza ngesilem pantsi*, he has denied it, sweeping the dust with his beard.

*upike, wahlala nyexinge or ngegonondo*, he has contradicted it, sitting (flat) on his buttocks, or on his ramp. See *kulleka, qetuka, i-ntaba*.

*sahamba, sipike nelanga*, we went along, contending with the sun — *i.e.* from its rise to setting we have kept up a constant march or race with it, all day long.

i(li)-Pika (*Phika*), *n.* Hard hurried breathing, as after running or ascending a hill; short breath, as of a consumptive person; broken-windedness, as of a horse; long-drawn breath or sigh, as of relief after removal of danger (used with *uku-hlaba*). See *pikazela*.

Ex. *senginepika, kade ngijijima*, I am now out of breath, I have just been running.

*mepika, kakwazi ukudonta intaba*, he is broken-winded, he is unable to pull up a hill.

Phr. *uku-hlaba ipika*, to take a breath = *ukuti kefu*.

isi-Pika (*Phika*), *n.* Person with very broad shoulders and small waist; hence, cape, as of a coat; *plur.* *izi-Pika*, muscular strength, strength of arm, as to raise a heavy weight (used with *na* = *isi-Dhladhla*).

i(li)-Pikanini (*s. p.*; *s. k.*), *n.* Baby; tiny thing [not Z. — though used all over South-Africa up to Zambesi, but only when speaking with Whitemen; prob. from some Portuguese word].

i(li)-Pikankani (*Phikankani*), *n.* Common designation for any daring, courageous, or headstrong doer; one of those always in the front, most eager for the fray; young person whose beauty is not so decided as to be undisputed, who is therefore a source of contention among the girls, or *vice versa*.

N.B. A pretty Native girls' round runs as follows: — 1st. choir. *Amaqikankani'enkosi* (the contested beauties of the king!); 2nd. chr. *Eshee! eshee!* (oh my! oh, my!); 1st. chr. *Zimnyama zonke zenkosi* (they are dark, all of the king's young men)! 2nd. chr. *Eshee! eshee!* (oh, my! oh, my!); 1st. chr. *Zimnyama chlaneni* (they are black down in the bush-vehl)! 2nd. chr. *Eshee! eshee!* (oh, my! oh, my!) — and so on over and over again.



**Pikaza** (*Phikaza*), *v.* Assert confidently; do confidently (C.N.).

**Pikazela** (*Phikazela*), *v.* Pant or breath hard, be out of breath, as after running or exertion; hence, go 'panting' along, *i.e.* in an anxious hurry, as when anxious about some possibility of danger ahead.

**isi-Pike** (*Phike*), *n.* Persistency, steady continuation of action, perseverance; pig-headedness, obstinacy; such a persistent, persevering person; or one obstinately pigheaded. See *Pika*.

Ex. *basike uyesipike*, they come persistently, with steady continuousness, as to buy at a store.

**Pikela** (*Phikela*), *v.* Take up the dispute for or on behalf of, *i.e.* defend, stand up for a person (acc.); hence, when used of a judge of a case, equivalent to 'decide for', 'give the suit to', 'acquit'.

Ex. *lukosi impikela*, the chief has sided with him (verbally) *i.e.* has decided for him.

**Pikelela** (*Phikelela*), *v.* Obstinately persist in, as a child in its naughtiness, or a pigheaded individual; do with determined perseverance, as any undertaking accompanied with many difficulties.

Ex. *uyapikelela, K'erna*, he is doing it from sheer pigheaded obstinacy, he will not hear *i.e.* obey.

**isi-Pikeleli** (*Phikeleli*), *n.* Natal Kingfisher (*Ispidina Natalensis*) = *i(li)-Ngangomfala*; ep. *isi-Vuba*; also = *isi-Peke*.

**i-mPikelelwana** (*s.p.; s.k.*), *n.* Thing of common, regular occurrence, as the routine duties, worries, etc., of daily life (often with *yamalanga*).

**isi-Pikeleni** (*Phikeleni*), *n.* = *isi-Pikeleli*.

**Piki**, *ukuti* (*ukuthi; s.p.; s.k.*), *v.* = *pikiza*.

**isi-Pikili** (*s.p.; s.k.*), *n.* Nail, of any kind; one of a certain section of the *um-Xapo* regiment [D. *spyker*; nail].

**Pikisa** (*Phikisa*), *v.* Dispute, as a person might a doubtful statement (acc.) made by another, *i.e.* enter into debate or contention about it, not concede its truth off hand; hence often used in place of Eng. 'contradict', 'repudiate', etc.

Ex. *qa! ngiyapikisa lelo'gann*, no! I dispute that assertion *i.e.* I contradict it.

**Pikisana** (*Phikisana*), *v.* Cause one another to enter into strife, rivalry, dispute, etc.; hence, argue, dispute, as two persons about any matter (with *uga*); contest with, enter into a trial of strength, skill, speed, etc., with, as boys racing, men wrestling or in any way vying with one another.

Ex. *aku-pikisana inkani*, to dispute or vie with one another with obstinate contentiousness.

**um-Pikisano** (*Phikisano*), *n. s.* Name sometimes applied to any medicine used by a woman to aid her in her rivalry with other wives.

**Pikiza** (*s.p.; s.k.*), *v.* Wriggle rapidly about, as a goat's tail or that of a cow when cut short.

**isi-Pikiza** (*s.p.; s.k.*), *n.* Short, stumpy, 'wriggling' thing, as above.

**i(li)**, or **u(lu)-Piko** (*Phiko*), *n.* Wing, of any bird; fringe or edge of a passing rain-cloud; the small shower of rain that falls from it (comp. *isi-Ilambi*, for cloud passing full over head); extreme flank of an army (comp. *u(lu)-Pondo*); and in plur. below [Sw. *piku*, tap as wings].

Ex. *kalinanga, kufike upiko bephi*, or *be-menda ngo*, it didn't rain, there came just the fringe of a cloud, or of rain.

Plur. *wapika amupiko*, he denied absolutely = *wapika nokupike*.

**Pila** (*Phila*), *v.* Live in, or enjoy, good health (used in perf.); recover one's good health, get well, as after being sick (comp. *sinda, puluka, lutama*); change colour, of any thing and in any way, as fruit in ripening, coat from wear, or one's face from anger.

Ex. *usapilile na? are you still well, enjoying good health?*

*sewapila*, he has already got well, recovered his health.

*i-tuleni ka-ikupili ukuba bouca*, or *nyama*, the waterboem berries have not yet turned red or black (in ripening).

**i-mPila** (*s.p.*), *n.* Veldt herb (*Callitropsis laureola*), whose red-sapped roots are used medicinally as a tonic for young girls at the earlier periods of menstruation.

**i(li)-Piliba** (*Philiba*), *n.* = *i(li)-twele*.

**Pilikica** (*Philikica*), *v.* = *ukuti pilikici; ukuti bitikici; ukuti qwitikici*.

**Pilikiceka** (*Philikiceka*), *v.* = *ukuti pilikici*.

**Pilikici**, *ukuti* (*Philikici, ukuthi*), *v.* Make slip (*i.e.* throw, ting, etc.) from the hand with a soft dropping slush, as a man might a slimy fish (acc., vel, or wet skin when flinging it (= *pilikica*); make get slipped from one's hold, as a man does when the promise or agreement he has made with one to-day, he disputes or disowns to-morrow, so making it get lost to the grasp (= *pilikica*; also *qwitikica*); come slipping

down with a soft flopping slush, as a slimy fish, eel, or wet skin when flung (= *pilikiceka*).

i(li)-Pillkici (*Philkici*), *n.* = i(li)-Picipici.

Pilisela (*Philisela*), *v.* Prevent one (acc.) from sleeping or obtaining sleep, as a sick person requiring continual attention, or dogs incessantly barking.

Ex. *kaze kaze engipilisele abutongo*, right till dawn he has kept me from sleep.

i-mPilo (*s.p.*), *n.* Health (M).

i(li)-Pimbo (*Phimbho*), *n.* Voice (i.e. the particular variety of sound produced by any person's throat), as of a singer, or that by which we may distinguish a particular speaker among a crowd. Comp. i(li)-Zwi.

um-Pimbo (*Phimbho*), *n.* 5. Larynx, internal throat (not the external neck below the chin) — supposed to be the seat of the mental faculties and emotions; hence, the heart, in all its metaphorical significations = i-nTliziyo, um-Xuele.

Ex. *kwasho umpimbo*, my heart told me (to do so) i.e. I was prompted from within.

i(li)-Pimbolo (*Phimbholo*), *n.* Sharp, pointed, projecting crookedness, a 'poky' twist or bend, as in a wattle where a side-branch has been growing, and which shows as a projecting crookedness in a wattle-fence, or as a sharp in-bend and then back on itself, as of a river or road, or bandy-legs with a poky twist to the front. Comp. i-nGoni, i-nTsonge.

Ex. *xinbi lexixintungo zako, zing'amapimbolo nje*, these wattles of yours are bad, they are all just poky bends.

Pimisa (*Phimisa*), *v.* = *pumisa*.

Pimisela (*Phimisela*), *v.* = *pumisela*.

i(li)-Pimpi (*Phimpi*), *n.* Species of cobra or *naja*, of a dusty-brown colour and about two feet long, found in stony places = u-Nopenapetwayo; cp. i-mFezi.

i-mPimpiliza (*s.p.*), *n.* — see i-Mpimpiliza.

i-mPimpilizane (*s.p.*), *n.* — see i-Mpimpilizane.

isi-Pimpiyana (*Phimpiyana*), *n.* An abnormally short thing, as a very short *isidwaba*, i(li)-*besku*, or mealie-cob. See *pimpiyela*; um-Nqini.

Pimpiyela (*Phimpiyela*), *v.* Put on a short stunted thing, as a mealie-plant very small cobs, or a woman wearing an unusually short *isidwaba*.

Pinda (*Phinda*), *v.* Repeat, do again a thing (acc. = *engeza*); double, make double; mount a cow (acc.) in calf, or

already covered — often used adverbially to express 'again', as below (= *buya*) [Sw. *pinda*, double up].

Ex. *wapinda wafika emva kwaboko*, he came again after that.

*ungabe usalipinda*, don't repeat it (the window) — as when painting it.

Phr. *angipindanga njalo, ngahamba!* never! never! will I go! — expressing absolute refusal.

*pind'acume* (or *pinde acume*)! catch him agreeing! he will never agree (N).

*uku-pind'inga* (or *pinda inga*), to repeat a cruel thing again i.e. to take revenge on one (acc. or with *ku*), spite him out, for having shown some previous hostility, or ill-feeling = *pindisela*. See i(li)-Nya.

Pindela (*Phindela*), *v.* Return again, go back again.

Ex. *wapindela kona*, he went back there again.

*wapindela ugendhlela yako*, he returned by the path he came by.

Pindhla, or Pindhla pindhla, ukuti (*Phindhla, ukuthi*), *v.* Dodge about in all directions, move rapidly and suddenly from side to side, as a snake dodging about in the grass, a man when striving to get away from those who seek to prevent him from fighting with another, or as the cane or hand of a master whipping a boy in all directions over the body = *pindhla, pindhla*; comp. *ukuti pici pici*.

Pindhla, or Pindhlapindhla (*Phindhla, v.* Dodge about in all directions, on all sides, as above; whip or pitch into a person (acc.) right and left all over the body with a switch or shambok = *ukuti pindhla*; comp. *picipieza*.

u(lu)-Pindhlapindhla (*Phindhlapindhla*), *n.* Wriggling, dodging thing — common expression for a snake; also, tall, lank-bodied person.

Pindhla (*Phindhla*), *v.* = *pindhla, ukuthi pindhla*.

Pindisa (*Phindisa*), *v.* Take revenge on, spite out, as one might a person (acc., with *ku*, or acc. and *ela* form) who has done him some ill. See i(li)-Nya.

i-mPindisa or Pindiso (*s.p.*), *n.* Certain climbing plant, whose roots are mixed with *u-jiba* and taken as a tonic by a girl at her first menstruation = i-nTicualalubombo; cp. i-nTambiso; i-mPila.

Pinga (*Phinga*), *v.* Have unlawful sexual intercourse with one of the opposite sex (acc. or with *na*) — used of males and females, whether children, unmarried adults, or married people (excepting, of



course, the according to Native custom lawful or connived at *ukuhlohonywa* (between young people already betrothed), or as a bull or bullock with a cow already covered; cover or copulate with, as one dog another (acc. — see *heba*); wattle or make by the intertwining of wattles, as a hut (acc. = *piea*); interweave or intertwine, as such wattles (acc. = *piea*). Cp. *feba* [Bo. *zingu*, commit adultery; Gan. *pingu*, female; Kwe. *m-pinga*, woman].

i(li)-*Pingantloya* (*Phingantloya*), *n.* Wild asparagus — a long-stemmed thorny plant common in the bush and having soft edible stems and moss-like foliage — often used by Europeans for Christmas decoration, also worn stuck in the head by a Native who has killed a man, as in war-time = *i(li)-Pungantlola*.

*Pingela* (*Phingela*), *v.* Lay the fault on (*nya*) (C.N.).

i(li)-*Pingelo* (*Phingelo*), *n.* = *u(lu)-Pico*.

i(li)-*Pingo* (*Phingo*), *n.* = *u(lu)-Pico*.

um-*Pingo* (*Phingo*), *n.*  $\bar{5}$ . Small iron blade, as large as one's thumb-nail, which, smeared with poison and loosely inserted into a temporary haft, used to be used for hunting elephants — the iron point remaining embedded in the flesh and the haft falling off. A single poisoned javelin of this kind sufficed to kill an elephant in about six hours. Exactly the same method is used in Galla-land (N).

u(lu)-*Pingo* (*Phingo*), *n.* Adultery (M).

*Pingqilika* (*Phingqilika*), *v.* = *piqilika*.

i(li)-*Pini* (*Phini*), *n.* Stick cut broad at the end, for stirring mashy foods, porridge, etc.; hence, oar of boat.

um-*Pini* (*Phini*), *n.*  $\bar{5}$ . Haft or handle, as of a pick, or axe [Her. *oma-pine*, haft; Sw. *m-pini*; MZT. *mu-pini*; Ga. *mwini*; Bo. *mhini*; Clw. *mo-fing*].

i-mPininiza (*s.p.*), *n.* = *i-Mpimpilizane*.

*Pinqa* (*Phinqa*), *v.* Protrude or thrust out the eyes (*anchlo*), as a person with very large eyeballs, or one staring hard. Comp. *peuqa*; *pinqizo*.

Ex. *uanyipinqela unchlo*, he stared at me so that his eyes almost rolled out.

um-*Pinqamehlo* (*Phinqamehlo*), *n.*  $\bar{5}$ . = *um-Phinqi*.

*Pinqi*, *ukuti* (*Phinqi*, *ukuthi*), *v.* Shoot out, burst out, as any smooth slippery body from its cover, as an *in-dhulu* nut (nom.) when the shell is pressed between the fingers, or an *i-dumbi* from its skin when pressed in the same way,

or the matter from an abscess when squeezed — *pinqika*; protrude, as the eyes of a person when very large — *pinqizeka*; make shoot or burst out, as an *in-dhulu* nut or *i-dumbi* (acc.) when pressing its shell or skin between the fingers — *pinqila*; thrust out, make protrude, as a person his eyes — *pinqiza*.

i(li)-*Pinqi* (*Phinqi* — mostly used in plur.), *n.* Large, protruding eye-ball — *i-utlunqi*; *isi-Hurruza*.

i-mPinqi (*s.p.*), *n.* = *i(li)-Pinqi*, *um-Phinqi*.

um-*Pinqi* (*Phinqi*), *n.*  $\bar{5}$ . Person with large protruding eyes (*nyamchlo*) — *um-Phinqamehlo*.

*Pinqika* (*Phinqika*), *v.* Shoot or burst out (*intrans.*) = *ukuti pinqi*.

*Pinqila* (*Phinqila*), *v.* Make shoot or burst out = *ukuti pinqi*.

*Pinqilika* (*Phinqilika*), *v.* = *piqilika*.

*Pinqiza* (*Phinqiza*), *v.* Thrust out, make protrude, as the eyes (acc.) = *ukuti pinqi*.

*Pinya*, *ukuti* (*Phinya*, *ukuthi*), *v.* Twist or wrench, as a person's arm (acc.), or a branch of a tree to get it off; twist, dislocate, put out of joint by twisting = *ukuti binyi*, *ukuti pinyi*.

*Pinya pinya*, *ukuti* (*Phinya pinya*, *ukuthi*), *v.* Eat voraciously off in no time, as a greedy eater a large lump of meat (acc.).

isi-*Pinyapinya* (*Phinyaphinya*), *n.* Greedy voracious eater, never getting satisfied.

*Pinyaza* (*Phinyaza*), *v.* = *ukuti pinya*, *bi-nyiza*.

*Pinyi*, or *Pinyi pinyi*, *ukuti* (*Phinyi*, *ukuthi*), *v.* Polish off in no time, as food, work, etc. = *ukuti pishi pishi*; *ukuti pinya*.

i(li)-*Pinyipinyi* (*Phinyiphinyi*), *n.* Quick, sharp doer or worker who finishes off what he has in hand in no time — *i(li)-Pishipishi*.

*Pinyipinyiza* (*Phinyiphinyiza*), *v.* = *ukuti pinyi pinyi*.

isi-*Pinzi* (*Phinzi*), *n.* = *isi-Panzzi*.

*Pipa* (*Phipha*), *v.* Wipe away the ordure (acc.) from the bottom of a child (acc.) after stool; cleanse a woman (acc.) after childbirth; clear off the scraps or scrapings of food (acc.) left by others, as a greedy child.

um-*Pipambi* (*Phiphambhi*), *n.* 1. One to whom falls the dirty work in a kintal, as the chief wife, eldest son, etc., whose duty it is to care for the burial of the dead; a senpeget, to whose fault every-

thing that goes wrong is attributed, *lit.* one who wipes away the dirt of others.

**Pipiyela** (*s.p.*), *v.* Hint at, make concealed remarks or insinuations about or to a person (acc.) = *gudhla*.

**isi-Pipo** (*Phiphō*), *n.* Certain small velvety plant with broad soft downy leaves, used for *uku-pipa*; any plant used for that purpose.

**Piqe, ukuti** (*Phiqe, ukuthi*), *v.* Sink back or deep down into, penetrate far into, get drawn back into, as a snail into its shell, snake into its hole, buck drawing back out of sight into a bush, or stake penetrating deep down into the soil = *piqeka*; *piqeleka, ukuti lwa*; make sink back or deep down into, make penetrate or get drawn back deeply into, as above = *piqela*; *piqelekisa*.

**Piqeka** (*Phiqeka*), *v.* = *ukuti piqe*.

**Piqela** (*Phiqela*), *v.* = *ukuti piqe*.

**Piqeleka** (*Phiqeleka*), *v.* = *ukuti piqe*.

**Piqelekisa** (*Phiqelekisa*), *v.* = *ukuti piqe*.

**Piqi, ukuti** (*Phiqi, ukuthi*), *v.* Shoot or burst forth, as any smooth-surfaced, slippery body from its cover when pressed; make so shoot or burst forth = *ukuti piqi*.

Ex. *y'imi engamxala piqi*, it is I who bore him, shooting him forth (from the womb) — said by the actual mother as distinguished from that large circle of relations who go by the name of *u-name* (mother).

**Piqika** (*Phiqika*), *v.* = *piqi*.

**izi-Piqika** (*Phiqika*), *n.* Thick jet of matter or slough squeezed from an abscess; serofulous matter running from the nose or ears of children.

**Piqila** (*Phiqila*), *v.* = *piqi*.

**Piqilika** (*Phiqilika*), *v.* Twist the body in easy graceful movements, as a youth or girl dancing nicely the *um-Geageo*.

**Pisa** (*Phisa*), *v.* Make or brew beer (acc.) — used of the whole work connected therewith; begin, start, as any work (acc.), as when commencing to build a hut (acc.), a season's ploughing, or removal of a kran; press (with moral pressure), urge, impel, as a father might his daughter (acc.) to get married, a child its mother (acc.) to buy something, or as anger might impel a man (acc.) to say something unpleasant.

Ex. *sesipise igcja, or unasinu*, we have already started with the hoe, or with the fields, *i.e.* have commenced ploughing.

*kuqale kupise imisi (yokusa), kube sekupisa ilanga*, first of all starts the twilight (of dawn), then starts the sun.

*nyapiswa na?* are you pressed (by any necessity of nature, as by urine — *uj'umshobungo*, or by faeces — *uj'amusimba*) = do you wish to go out?

**isi-Pisana** (*Phisana*), *n.* Smaller species of hyena. See *i-mPisi*.

**Piseka** (*Phiseka*), *v.* Get concerned in regard to, have concern or great care for, as for a child confided to one's care, or a new dress (with *ela* form and acc.) = *naka, nakekela*.

Ex. *nyipisekile y'ile ngane, or nyipisekile le ngane*, I have great care or concern for this child.

**isi-Pisekeleni** (*Phisekeleni*), *n.* One who cares for or concerns himself about nobody and nothing, going his own wayward, indifferent course.

**isi-Pisekeli** (*Phisekeli*), *n.* Thoughtful, careful person, full of care and concern for what is entrusted to him.

**Pisela** (*Phisela*), *v.* Fix or stick in, as an assegai-blade (acc.) in its haft, a broom-handle in the broom, or a Native hoe-iron into its handle; push on forcibly or persistently, as with talk or argument in spite of remonstrance (= *hlentleleka*).

Plur. *nyapisela erolweni*, he is sticking (an assegai) into an *irolo* haft — applied to one who persists obstinately in his own course or assertions contrary to the advice of others. See *i-mPisi*; *hlentleleka*.

**i-mPiselo** (*s.p.*), *n.* An *um-Zaca* sharply pointed at one end. Cp. *i(tti)-Penula*.

**isi-Piselo** (*Phiselo*), *n.* Native piercing-iron.

**Pisha** (*Phisha*), *v.* Break wind silently, make a smell (= *kwisha*); cause irksomeness, aversion, feeling of disgust, as monotonous work, or the same food incessantly (= *dina*); make a clean end of, finish off = *shipa*.

**um-Pishamanzi** (*Phishamanzi*), *n.* ♂ Long-tailed Cormorant (*Phalacrocorax Africanus*).

**Pishaza** (*Phishaza*), *v.* = *pisha*.

**Pisheka** (*Phisheka*), *v.* Be overcome with irksomeness, aversion, feeling of disgust as above (used in perf. — see *pisha*) = *shipaka*.

**Pishelekela** (*Phishelekela*), *v.* Just thrust oneself into, as when entering a hut by force, uninvited, or without preliminary etiquette = *ukuti pisheleki*.

**Pishileki, ukuti** (*Phisheleki, ukuthi*), *v.* = *phishelekela*.

**Pishi, or Pishi pishi, ukuti** (*Phishi, ukuthi*), *v.* = *ukuti piyi*.



**Pishika** (*Phishika*), *v.* Get polished off in no time, as work or food.

**u(lu)-Pishilili** (*Phishilili*), *n.* Ox with tall upright horns slanting backwards at the points; person with tall head slanting off backwards. Cp. *isi-Gete, i(li)-Getegege*.

**i(li)-Pishipishi** (*Phishiphishi*), *n.* = *i(li)-Pinyipinyi*.

**Pishiza** (*Phishiza*), *v.* = *ukuti pishi pishi*.

**i(li)-Pisi** (*Phishi*), *n.* Professional hunter of large game.

**i-mPisi** (*s. p.*), *n.* Spotted or Laughing Hyena (*Hy. erocuta*) (= *isi-Gwili, i(li)-Delabutongo*; comp. *isi-Pisana*); horribly ugly person, male or female; moth, from their habit of appearing about the evening time (see *u(lu)-Vemvane, i(li)-Bu*); woollen blanket or rug of a plain grey-brown colour (T); advanced stage of the diarrhoea or cholera of infants (= *isi-Kobe*) [Ga. *mpisi*, hyena; Sw. *fisi*; Go. *visi*; Kag. *vishi*; Ieh. *ififi*].

Ex. *ngayikanda impisi ka'Sibanibani*, I came across the ugly creature (son or daughter) of So-and-so.

Phr. *uku-yisa empisini*, to persist obstinately, utterly regardless of consequences, at all risks, as a desperate or foolhardy person. See *pisela*.

**i-mPisi-kayihlangulwa** (*s. p.*; *s. k.*), *n.* Certain tree, whose bark is used for *u-Jovela*.

**i-mPisintshange** (*s. p.*; *s. t.*), *n.* = *i-mPisintshwanka*; also (C. N.) = *u-Ncukubili*.

**i-mPisintshwanka** (*s. p.*; *s. t.*; *s. k.*), *n.* Ravenous eater, devouring everything; person with ugly face or body generally.

**u(lu)-Piso** (*Phiso*), *n.* Large beer *i-mBiza*, with a small rimmed mouth like an *isi-Cumu* basket.

**i(li)-Piti** (*Phithi*), *n.* Very small kind of buck, the Blue-buck (*Cephalophus nonticola*), living in the bush = *i-mPiti*.

**i-mPiti** (*Phithi*), *n.* Fashion of dressing the hair among young-men and girls, by first cutting it short and then revolving the flat-pressed palm upon it, rolling it into little untidy tufts, which are afterward in this twisted way allowed to grow long (with *shaya*). Cp. *u(lu)-Poto*; also = *i(li)-Piti*.

**Pitikeza** (*Phithikeza*), *v.* Mix up together, as mealies and Kafir-corn, flour and water, etc. = *ruba*.

**Pitiliza** (*s. p.*; *s. t.*), *v.* = *bidiliza*.

**i-mPitimpiti** (*Pithimpithi*), *n. 3.* = *isi-Piti-piti*.

**isi-Pitipiti** (*Phithiphithi*), *n.* Commotion, confusion of a large number of things moving disorderly about, as people in a kral or market place; muddled, confused affair = *isi-Nyakunyaka, i-uTsipuu-siqu*.

**Pitiza** (*Phithiza*), *v.* Move about in a confused, disorderly manner, as a large number of people in a kral or market place = *pelaza, nyakaza, sipaza*.

**Pitizisa** (*Phithizisa*), *v.* Make move about in confusion, make a commotion, as among a lot of people (acc.); muddle, confuse, as a person (acc.) or affair by a lot of contradictory, incoherent talk (cp. *jazamisisa, didukalisisa, sunganisisa*).

**Pitshi ukuti** (*ukuthi; s. p.; s. t.*), *v.* = *ukuti pihli*.

**Pitshika** (*s. p.*; *s. t.*; *s. k.*), *v.* = *pihlika*.

**Pitshiza** (*s. p.*; *s. t.*), *v.* = *pihliza*.

**Piva** (*Phiva*), *v.* Eat *umasi* (mostly used by women); (C. N.) be red, inflamed, as a boil, etc. [Sw. *peru*, ripe].

**i(li)-Piva** (*Phiva*), *n.* Water-buck.

**isi-Piwo** (*Phiewo*), *n.* Gift *i. e.* thing received as such. See *isi-Po* (M).

**Pixi pixi ukuti** (*Phixi phixi, ukuthi*), *v.* Slip about in a sharp dodging confusing manner, as a snake in the grass, lizards chasing each other, or a man talking craftily = *ukuti pici pici*.

**i(li)-Pixipixi** (*Phixiphixi*), *n.* = *i(li)-Picipici*.

**Pixiza** (*Phixiza*), *v.* = *ukuti pici pici*.

**um-Pixongo** (*Phixongo*), *n. 5.* Ox with horns directed straight upwards = *i-mBorela, um-Bosho*.

**isi-Piyapiya** (*Phiyaphiya*), *n.* Wild, violent person, as a furious madman.

Ex. *icaruka isipiyapiya*, he got to be an *isi-piyapiya*, *i. e.* he got madly wild, so that none could approach him or hold him.

**Piyaza** (*Phiyaza*), *v.* Act in a madly violent, wild, furious way, as above.

**Pō** (*Phō*), *int.* Well then, then, well but, what then (used in remonstrating or strong questioning).

Ex. *po! usuti-ni manje?* well then, what are you now talking about?

*angishouyo yini po, ukuba wagahambile?* didn't I then tell him not to go?

**Pō, ukuti** (*Phō, ukuthi*), *v.* Drop down or die instantly, suddenly, on the spot, as a man or animal when shot in a vital part, or (by comparison) as a person who has died unexpectedly or suddenly; make drop down, bring down on the spot, as a man a buck (acc.) by a single effective blow or stab; give a person

(acc.) to knock on the head with a knob-kerry = *ukuti pobo*, *ukuti jwa*, *ukuti zazalazi*, *ukuti zu*, *ukuti zubulundi*.

Ex. *walinde mali po pantsi*, he just fell down dead.

isi-Po (*Tho*), *n.* Gift *i.e.* thing given. See *isi-P'ivo* (M).

i-mPoba (*s. p.*), *n.* Strong *utshwala*, whether of mealies or amabele.

Pōbo, *ukuti* (*Phōbo*, *ukuthi*), *v.* = *ukuti po*.

i-mPobo (*s. p.*), *n.* = *um-Pobo*.

um-Pobo (*Phobo*), *n.* 5. Unripe fig or figs (collect.) = *um-Qobo*, *i-mPobo*; ep. *i(li)-Nconyo*, *is-Abumu*.

Pobola (*Phobola*), *v.* Provoke a person (acc.) to fight (*lit.* to give him a knock on the head, as a challenge) = *qula*.

Poboleka (*Phoboleka*), *v.* Get made drop down dead, or die off suddenly without premonitory illness (*lit.* get struck down) = *hlwatiza*.

Poboza (*Phoboza*), *v.* Give a person (acc.) a blow on the head, as with a knob-kerry = *ukuti pobo*.

Pōco, *ukuti* (*Phōco*, *ukuthi*), *v.* Dent in, make an indentation in, as in a tin-vessel (acc.) by a blow (= *pocoza*); get dented in, have an indentation, as before (= *pocoka*) = *ukuti loco*.

Pocoka (*Phocoka*), *v.* = *ukuthi poco*.

Pocozza (*Phocozza*), *v.* = *ukuthi poco*.

i-mPofazana (*s. p.*), *n.* A certain bird, the Wattled Starling (*Dilophus carunculatus*).

Pofisa (*Phofisa*), *v.* Make a person (acc.) poor (*mpofu*), as by making constant calls on his stock; make a thing (acc.) 'brown' *i.e.* take the freshness, polish, colour off, make it dirty-looking, as a child might the recently polished floor of a hut (acc.) by shuffling about on it, or the sun discolouring a black coat or putting a parched appearance on a field of green mealies; make a person (acc.) look 'poor' *i.e.* small, discredited, ridiculous, by saying offensive, insulting things to him in the presence of others (= *dumaza*).

isi-Pofu (*Phofu*), *n.* Variety of the human female breast when it stands out full and evenly set on the body (not pendulous), as in young girls (comp. *i-nKowane*, *uu-Nqadula*, *u(lu)-Belendhlown*); medium large pink head; also = *isi-Kondwe*.

ubu-Pofu (*Phofu*), *n.* = *ubu-Mpofu*.

Pōhlo, *ukuti* (*Phōho*, *ukuthi*), *v.* Smash with a crash, as any dry brittle thing (acc.),

like a bottle, calabash, bone, or dry branch; smash a person (figur.), as by a crushing blow on the head or ribs; eat or crush up in the mouth roasted mealies (= *pohloza*); get so smashed up, etc., as above (= *pohloka*) = *ukuthi porro*.

i(li)-Pohlo (*Phohlo*), *n.* Medium-large white head, larger than the *i(li)-Tambo*.

i-mPohlo (*s. p.*), *n.* Old bachelor or unmarried male (in this use now mostly confined to Natal); one of a regiment of Shaka's and consisting of the following sections:—*u-Gibabanye*, *u-Fojisa*, *i-mFolozi*, *i-nDabankulu*, etc.; (C.N.) disorderly, self-willed person.

Pohloka (*Phohloka*), *v.* = *ukuthi pohlo*; *porroka*.

Pohloza (*Phohloza*), *v.* = *ukuthi pohlo*; *porroza*.

Pōko, *ukuthi* (*ukuthi*; *s. p.*; *s. k.*), *v.* Droop or fall at the end, as the breasts of a growing girl when beginning to be pendulous, the flower of the mealie-plant, ear of *infe*, or a long bundle of grass carried on the head (= *pokozeka*); make so droop at the end (= *pokoza*) = *ukuthi boko*.

Pōko, *ukuthi* (*Phōko*, *ukuthi*), *v.* Be quite white, as a tree in blossom, land with snow, or hair of an old man; thrust itself out beyond or ahead of the main mass or body = *pokoza*; get so thrust ahead = *pokozeka*.

u(lu)-Pōko (*Phoko*), *n.* Kind of grass (? *Chloris* sp.), sparsely cultivated by the Natives and whose tiny seeds are used for making or improving *utshwala*.

um-Pokolo (*s. p.*; *s. k.*), *n.* 5. Mouth when closed firmly, from angry silence or fasting.

Ex. *ny'iloku u'mpokolo*, he has kept his mouth tight all along *i.e.* has never said a word.

*angiboungwe ngicwata u'mpokolo*, I have never so much as touched this screwed up mouth of mine *i.e.* have not tasted a morsel of food.

Pokopela (*Phokophela*), *v.* Be thrust forward, ahead of, out beyond the average or main body (with *kwa*), as one child growing conspicuously rapid among those of his age, some mealie-plants far ahead of others in growth, or a point of land jutting sharply out into the sea (= *ukuthi poko*, *ukuthi pokopele*); press persistently, obstinately, perseveringly forward in one's aims, desires, etc., as when one is determined to attain them (= *zokozela*).



Ex. *uyipokopela intombi ka'Kau*, he is pressing hard, persistently after So-and-so's daughter.

**Pókopela**, *ukuti* (*Phókophela*, *akuthi*), *v.* *pokopela*, *ukuti poko*.

**(li)-Pókopoko** (*Phókophoko*), *n.* Anything standing out, or advancing, prominently beyond, or ahead of the main company or mass, as a single great storm-cloud shooting forward beyond the rest, a few of a herd of cattle leading the way off into some field, or a tree growing conspicuously out above those that surround it.

**u-Pokoto** (*Phokotho*), *n.* Root, used as an emetic (C.N.).

**Pokoza** (*s.p.*), *v.* = *ukuti poko* (*s.p.*).

**Pokoza** (*Phokoza*), *v.* = *ukuti poko* (*phoko*).

**Pokozeka** (*s.p.*), *v.* = *ukuti poko* (*s.p.*).

**Pokozeka** (*Phokozeka*), *v.* = *ukuti poko* (*phoko*).

**Pokozela** (*s.p.*), *v.* Go on drooping at the end, waver, as the extremity of a long bundle of grass when carried = *bokozela*.

**Pokozela** (*Phokozela*), *v.* Go out beyond, ahead of, in advance of, as above — see *pokopela*; **(li)-Pókopoko**.

**i-mPokwe** (*s.p.*), *n.* Flower or flower-tuft of any plant, as tobacco, meaties, or flowering weeds = *i-mPova*; cp. *i-mBali*.

**Pola** (*Phola*), *v.* Be cool, as the air, or water; be cooled, become cool, as water or food recently hot; be cold, as food cooked a previous day; **heal**, get well, as a sore or wound; be mild *i.e.* not strong, rich, or sharply flavoured, as certain rich foods, acid drinks, etc., rendered weaker by dilution, etc.; be in a dirtied, common-looking state, as a room in dirty condition or out of repair; be of good repute, unblemished name, as a person or kraal; be of ill-repute, blemished name or character, hence (metaphor.) insipid, distasteful, as a girl of bad character (in all cases commonly used in perf.); come through any danger without mishap (used in perf.) [Her. *pova*, become cool; Sw. *pou*, be cool; *poua*, get well; Bo. *hola*, to cool; *houa*, get well; Ya. *poua*, get well; Ni. *voua*, get well; Ga. *oua*, get well; L. Co. *outa*].

Ex. *schupolile*, it is now cool, or, it is already cold.

*impuna* (*impini*) *epolile*, he came through (the war) clear of any ill, safe and sound.

*ake apole ilanga kupula*, let him first become cooled of this sun-heat.

*upolile lora'maxi*, that kraal has a clean respectable name.

*upolile lora'maxi*, that woman has lost her respectability, is of low repute, no longer of good flavour. See **(li)-Pobhwa**.

*kupula kukubi ezabandlani sibane*, it is of a very low, common sort among the girls of that place.

**i-mPola** (*s.p.* = loc. *v-mPola*), *n.* Bore-water at Durban [Eng.].

**isi**, or **um-Polela** (*Pholola*), *n.* Cold food, of any kind, left from a previous cooking.

Ex. *sathla nupolela weyabo*, we ate the cold remains of yesterday.

**(li)**, or **um-Polelana** (*Pholelana*), *n.* Cold *i.e.* common person, of low habits and bad name.

**isi-Poli** (*Pholi*), *n.* State of being in undisturbed peace, absolutely free and easy from external interference, etc., as a person; remain or stand undisturbed, untouched by any body, as a vessel put out of the way for safe keeping.

Ex. *sibhexi isipoli mandla*, we are living a free and easy time to-day, along as we like — our parents being out.

*sike sabha isipoli*, we got to sleep a peaceful night — undisturbed by the nuisance that had been afflicting us the other nights.

**u-Polile** (*Pholile*), *n.* Small yeldt-plant, whose edible roots contain a milky juice.

**Polisa** (*Pholisa*), *v.* Make cool; make heal, as above — see *pola*.

**isi-Pololwane** (*Phololwane*), *n.* Small bush, whose leaves, mixed with *i-mBuya*, are eaten as *imifino*.

**Pölo pölo**, *ukuti* (*Phölo phölo*, *akuthi*), *v.* = *pöloza*.

**(li)-Pölopolo** (*Phötophlo*), *n.* One with a lying tongue, given to talking untruths, as when backbiting others or making a dishonest sale = **(li)-Folofolo**; **(li)-Habuhabu**.

**Poloza** (*Pholoza*), *v.* Have a lying tongue, talk away untruths without regard, as when backbiting or conducting a dishonest sale = *foloza*, *hubuzu*.

**isi-Poma** (*Phoma*), *n.* = *isi-Boma*.

**(li)-Pombwane** (*Phombwane*), *n.* Certain climbing plant, used against snakes.

**Pompa** (*Thompa*), *v.* (C.N.) = *mpompa*.

**(li)-Pompo** (*Thompa*), *n.* Bold-faced, fearless talker (not necessarily in a bad sense) who has not the reverence, respect for elders or shame common to his age or sex, and so is not afraid to talk to anybody or about anything, as some girls. Comp. **(li)-Gubazi**, *i-Mpompo*, **(li)-Budhle**; also *pompozu*.

**i-mPompo** (*s.p.*), *n.* Rude, 'cheeky,' bold-faced person, showing no respect or shame when talking = *i-Mpabazane*, *u-Maqapegolo*; cp. *u-Nonzèce*; *i(li)-Pompo*; *pompozu*.

**isi-Pompolo** (*Phompolo*), *n.* = *isi-Bonkolo*.

**isi-Pompolwana** (*Phompolwana*), *n.* Sharp, fierce, active little fellow (N).

**Pompoza** (*Phompoza*), *v.* Talk in a bold-faced, fearless manner, as some girls, not with the usual reticence, respect or shame common to one's age or sex. See *i(li)-Pompo*; *i-Mpompo*. Comp. *gabaza*; *buhluzi*; *mpabaza*.

**um-Pondi** (*Phondi*), *n.* 5. Long, bulky thing, as a long thick sweet-potato, or tall head.

**i(li)-Põndo** (*Phoondo*), *n.* Country of a description midway between the *i-Hlanze* and *i-nKangula* (q.v. that is, generally patched or sprinkled with bush but still abounding in open grass-patches, often presenting a park-like appearance; strip or stretch of bush shooting off, as along a valley, from a forest.

Ex. *sizimapondueni chloti*, we live among the offshoots of a forest, *i.e.* in a country with little woods, on its outskirts.

*ixwe lahiti ng'elepondo*, or *ng'elamapondo*, or *ng'ela ipondo lehlanze*, our district is a glady bush country.

**i-mPõndo** (*Põondo*), *n.* Malignant intermittent or malarial fever, very prevalent and fatal among the Natives along the coast of Zululand; medicine, supposed to be introduced by the *ama-Ntenga* and said to be the cause of this disease; highly irritable, 'intammable' nature; such irritable person, not to be touched; variety of pumpkin much liked (cp. *isi-Kutwane*; *i(li)-Hobosha*).

**isi-Põndo** (*Phoondo*), *n.* Small veldt-herb (*Thunbergia atriplicifolia*), having a flower somewhat like a primrose, and used by Natives as 'soap' for washing the head; certain small shrub with blue flowers.

**isi-Põndo** (*Phondo*), *n.* Name sometimes given to any ox with upright horns; (N) small side-entrance to a kraal; also (N) = *isi-Põndo*.

**u(lu)-Põndo** (*Phondo*), *n.* Horn, as of cow or buck; tusk, of an elephant; flank (whole), of an army (= *um-Kono*; see *isi-Fubu*, *i(li)-Piko*); sometimes used for 'turret', 'belfry', or 'tower' mounting from the roof of a building [Lat. *cornu*, horn; Sw. *pembe*].

The *teyo'ntabi impondo*, that ox is given to using its horn.

*oshis'apondo*, one who is hot about the horn, *i.e.* a fiery dangerous individual who will give you a stab in no time.

*ukulima seku 'apondo za'nkomo*, ploughing is now very near, about to start, *lit.* is already when the horns of the cattle begin to be seen, just before the break of day = *seku'utukuki za'tshwala*; see *um-Tini*.

*ipum'apondo pexulu*, it (the house) puts out a horn up above *i.e.* has a turret, tower, spire, etc.

*kuoba 'apondo za'mbuxi*, it will be goats' horns (which run along, side by side, of equal length), *i.e.* it will be a case of 'neck to neck' — only used by young-men of girls in an obscene sense (N).

**u-Pondonde** (*Phondonde*), *n.* Certain tall tree, like the aloe (C.N.).

**um-Pondovu** (*Phondovu*), *n.* 5. Veldt-herb resembling fennel.

**um-Pondwe**, *n.* 5. Kind of wooden spadoon for weeding gardens (C.N.).

**i-mPongo** (*s.p.*), *n.* He-goat. See *i-mBuzi* [Her. *o-ngombo*, goat].

**isi-Põngo** (*Phoongo*), *n.* Protuberance of the frontal bone in the middle of the forehead (= *isi-Mongo*; cp. *i(li)-Nquzu*; *i(li)-Hlawe*); person with such (= *isi-Ngomfelana*); round knoll-like formation protruding from the brow of a hill or bulging out alone on a hillside, or standing like a head at the end of a ridge (= *i(li)-Muzu*).

**um-Pongolo** (*Phongolo*), *n.* 5. Barrel, cask (C.N. fr. Xo).

**i-mPongoza** (*s.p.*), *n.* Long limp rope-like lump or mass, as of congealed blood drawn from the arteries of a dead beast, or thick mucus from the nose of a child.

**um-Pongoza** (*s.p.*), *n.* 5. Anything thrusting itself 'protrudingly', prominently out in advance of or above its main body or surroundings, as a conspicuous storm or other cloud stretching out ahead of the main mass (cp. *um-Qongo*), or one tree rising boldly up above those around it, or one breast of a woman when stretched longer than the other.

**i-mPongozembe** (*Pongozembhe*), *n.* Certain tree (*Ureva tenux*), whose leaves, etc. are covered with troublesome prickly hairs, and whose bark is used as fibre.

**um-Pongqolo** (*Phongqolo*), *n.* 5. = *um-Pa-nyqolo*.

**Pongqoza** (*Phongqoza*), *v.* = *ponqoza*.

**isi-Ponotwane** (*s.p.*; *s.l.*), *n.* Big, soft, pulpy lump of a thing, as a well-cooked sweet-potato, or an *u-selwa*.



**Ponqoza** (*Phonqoza*), *v.* Protrude one's large eyes (acc.). Cp. *pinqiza*; *i(li)-Ponqoza*.

*i(li)-Ponqoza* (*Phonqoza*), *n.* Big protruding eye or owner thereof = *uu-Pinqi*.

**Pontsa** (*Phontsa*), *v.* = *posa*.

**Pontseka** (*Phontseka*), *v.* = *poseka*.

**Pōnyo, ukuti** (*Phōnyo, ukuthi*), *v.* = *ponyoza*.

**Ponyoza** (*Phonyoza*), *v.* Gulp down food (acc.) with only slight mastication (comp. *gimbiliza*); also = *pinyoza*.

*i(li)-Ponza* (*Phonza*), *n.* (C.N.) = *i(li)-Poza*.

**i-mPopoma** (*Pophoma*), *n.* Waterfall.

**Pō pō pō, ukuti** (*Phō phō phō, ukuthi*), *v.* = *popota*; *popoza*.

**u-Popopo** (*Phophopho*), *n.* Certain shrub, bearing tiny berries. See *i-nTlamvubete*.

**Popota** (*Phophotha*), *v.* = *qwaqwada*.

**Popoza** (*Phophoza*), *v.* Gurgle, as water running among stones in a brook (comp. *mpoipoza*); gush out, as blood from a wound.

**Poqa** (*Phoqa*), *v.* Make do against one's will, force, compel, as a father his child (acc.) to get married, or a man a girl (acc.) when ravishing her; thrust a false charge on one (acc.), attribute a fault to him violently, without any cause on his part (= *dhlundhlata*); force out lies, etc. (acc.), without any justification or necessity; do any work, etc., without any authorisation or without understanding anything about it, just drive oneself to it.

Ex. *uma egarami ngokwake, ugakupoqa*, if he will not do it of himself, he will be made to do it by force.

*nyangipoga nje, angiyazi ukuyazi leyo ndaba*, he is just forcing the charge on me, I know nothing whatsoever of the affair. *angibonanga ngizitwangu kunjala, ngiyapoga nje*, I have never seen boots before, I am just forcing myself along.

**Poqeleta** (*Phoqeleta*), *v.* Make do by constant compulsion or pressure, continue putting pressure on one (acc.) to bring him to do something.

**Pōqo, ukuti** (*Phōqo, ukuthi*), *v.* = *poqoza*; *poqoka*; *ukuti monqo*.

**Poqoka** (*Phoqoka*), *v.* Get snapped, as below = *monqoka*.

**i-mPōqompoqo** (*s. p.*), *n.* Any brittle, snappable thing, easily breaking, as a thin dry stick, or piece of glass or pottery. See *poqoza*.

**Poqoza** (*Phoqoza*), *v.* Snap, as any brittle thing (acc.) like a dry stick or piece of pottery = *monqoza*. See *i-mPōqompoqo*.

**Porroka** (*Phorroka*), *v.* Get smashed; be smashable; get struck, as below = *pololoka*.

**Pōrro, ukuti** (*Phōrro, ukuthi*), *v.* = *porroka*; *porroza*; *ukuti puhle*; cp. *ukuti dorro*.

**Porroza** (*Phorroza*), *v.* Smash or break with a crash, as the dry bough (acc.) of a tree, or a calabash; strike a person (acc.) on the head or any bony place, 'smash his head', etc. for him = *pololozu*. Comp. *dorroza*.

**Posa** (*Phosa*), *v.* Throw, in any sense; hence, hurl, fling, toss, as one might a stone (acc.), a spadeful of earth, or a person's cap to him; throw at a person (acc.) a stone (with *nga* of thing); (N.) attack or treat a girl (acc.) with a love-charm, supposed to be the cause of hysterical fits in the girl; used adverbially to express 'to be on the point of, almost' (= *vishe* - always in the form *pose*) [Sw. *pisha*, throw; Her. *upo*, almost; *popoza*, nearly].

Ex. *bayiposile intombi ka'Maka*, they have attacked Maka's girl with an hysterical charm. *iyiposile intombi ka'Maka*, Maka's girl has hysterics.

*isandhla sokuposa* or *sokudhla*, the throwing or eating hand, i.e. the right hand. See *i(li)-Nxele*.

*ngapose ngawa*, I nearly fell.

Phr. *uku-pos'iso ku*, to give an eye to, look after a bit.

*uku-posa unlamo pezuha*, to throw up the mouth, i.e. be full of bluster or talk, but doing nothing, as one who scolds away at others but does nothing himself.

*ukuposana, lung'sagala*, it (*u-baba*) is not thrown (it must be fetched), it not being a throwing-stick - a common saying of young-men to passing girls (obscene).

**Pose** (*Phose*) - see *posa*.

**Pōse, ukuti** (*Phōse, ukuthi*), *v.* Throw; fling or pitch down carelessly, without effort, as anything (acc.); fling at, pitch at, as at a person (acc.) anything (with *nga* of thing); get flung or pitched down, as anything thrown lightly; be alone, a solitary one among many, as a girl alone among a lot of boys = *ju-seyau*.

**Pōse pōse, ukuti** (*Phōse phōse, ukuthi*), *v.* Scatter or drop about sparsely here and there, as a woman *imfe* seed (acc.) in a field of mealies; be in solitary fashion, scattered sparsely just here and there, as *imfe* in a mealie-field, or kraals in a sparsely populated district = *ukuti yqwashu yqwashu, ukuti yqwaba, ukuti tanti, ukuti lapé*.

Pöseyane, ukuti (*Phöseyane, ukuthi*), *v.* = *ukuti pose*.

Pösho pösho, ukuti (*Phösho phösho, ukuthi*), *v.* = *poshoza*.

i(li)-Pöshoposho (*Phöshophosho*), *n.* Loquacious person, who chatters away incessantly about everything.

Poshoza (*Phoshoza*), *v.* Chatter or gossip away without cessation, as a garrulous person.

Posisa (*Phosisa*), *v.* Make a mistake or error (N. fr. Xo.) [Sw. *kosa*, err].

isi-Posiso (*Phosisa*), *n.* Mistake, error (N. fr. Xo.).

isi-Poso (*Phoso*), *n.* Medicine supposed to cause hysteria, insanity, etc., in another, and for this purpose much used by young men; the disease caused by such medicine; the word is sometimes used interjectionally, as *isiposo!* in the same way as *imihlola* *q. v.* and expressing indignant surprise, as in the English 'What impudence! What amazing cheek!' Cp. *isi-Celekeshe* (N. fr. Xo.).

*N.B.* These 'medicines' are generally combinations of all kinds of animal fats, flesh or excrements, plant-roots, and European chemicals and minerals, from loadstone to washing-soda.

um-Poso (*Phoso*), *n. 5.* Meat (of bullock or goat) brought along by a bride's party, for inducing the people of the bridegroom's kraal to open to them the gates (which are often intentionally closed upon their arrival there), and thrown to them in lumps over the fence — or, in Natal, a beast is brought along and slaughtered on the spot for this purpose (see *izi-Boma* = Appendix). Cp. *um-Yulusango*.

i(li)-Posukubusa (*Phosukubusa*), *n.* Name given to the second son of the *i-nDhlu-ukubu* hut. See *i-nKosana*.

Pota (*Photha*), *v.* Twine or twist in a loose manner two threads or fibres together (see *sonta*), so as to form one string (acc.), either by revolving between the finger and thumb, or, as the Natives generally do, by running them rapidly with the hand along the bare thigh (comp. *gokobi*); twist the hair in long strings, as an *u-nyoma*, or young man from *u-n-Yeko*: spin, or hatch up lines (acc.) [Sw. *valva*, twist].

Ex. *umnyakale ibumba*, he has fabricated a lie for us.

Phu. *ukuphela intwala*, to spin a yarn, relate a long, mainly fabricated story — *akusomni yakuba*.

i-mPotane (*Phothane*), *n.* Bullock with spi-

rally twisted horns and pointed outwards.

Pöte, ukuti (*Phöthe, ukuthi*), *v.* Be all in a din, or great confusion of noise, as of a lot of people talking loudly in a hut, so that one can scarcely hear the other = *ukuti potoloto, ukuti lwilwi*.

Ex. *kwati pote inkani*, it was all in a din with altercation, noisy dispute.

Pöte, ukuti (*ukuthi*; *s. p.*; *s. t.*), *v.* = *poteka*; *potela*.

i(li)-Pote (*s. p.*; *s. t.*), *n.* Blister, such as is caused on the palm of the hand by long digging, or on the sole of the Native foot by long walking. Cp. *i(li)-Panyaza*.

u(lu)-Pote (*Phothe*), *n.* (C.N.) = *u(lu)-Poto*.

ubu-Pote (*s. p.*; *s. t.*), *n.* = *i-mPotempote*.

Poteka (*s. p.*; *s. t.*; *s. k.*), *v.* Get eaten, as an *i-mPotempote*.

Potela (*s. p.*; *s. t.*), *v.* Eat anything (acc.) of the nature of an *i-mPotempote*.

Potela (*Phothela*), *v.* Menstruate (decent word) = *geza*; *qaka* [Sw. *potca*, digress].

isi-Potela (*s. p.*; *s. t.*), *n.* = *i-mPotempote*.

i-mPötempote (*s. p.*; *s. t.*), *n.* Any pulpy, mashy kind of food, soft and smooth to the mouth, as well-cooked and mashed beans or peas, thick pumpkin-mash, or a soft ripe banana = *ubu-Pote, isi-Potela*; cp. *i-mPotompoto*.

ubu-Pötepote (*s. p.*; *s. t.*), *n.* = *i-mPotempote*.

Pöto, ukuti (*ukuthi*; *s. p.*; *s. t.*), *v.* = *potoka*; *potoza*. Cp. *ukuti foto*.

i(li)-Poto (*Photho*), *n.* Habit of telling untrue tales, a lying tongue.

u(lu)-Poto (*Photho*), *n.* Hair dressed in long twisted strings hanging down around the head; any such single string of hair = *um-Yeko*.

um-Potohana or Potokana (*s. p.*; *s. t.*; *s. k.*), *n. 5.* (N) = *u(lu)-Putu*.

Potoka (*s. p.*; *s. t.*; *s. k.*), *v.* Get pressed or dimpled in, as anything of a soft yielding nature, like a bladder, cushion, or ripe peach; allow itself to be so pressed in, hence, be of a soft, yielding, pressable nature, as a bladder or peach. Cp. *potoku*; *facaka*. See *i-mPotompoto*.

Fötölolo, ukuti (*Phöthololo, ukuthi*), *v.* = *ukuti pote* (*phothe*).

Pötoloza (*Phötholozo*), *v.* Do any work or action in a rough, clumsy manner, as in washing fragile vessels (acc.), when weaving a mat, playing on the *u-gubu*, or a rough boy handling children in an ungente manner (cp. *pamazela*; *wala-*



- zeli; mfonyozu*); (C.N.) grasp violently, seize with the hand.
- Pótoloji, ukuti** (*P'hótholoji, ukuthi*), *v.* = *potoloji*.
- i-mPótompoto** (*s. p.; s. l.*), *n.* Anything of a softly pressable nature, that can be easily dimpled by the fingers, as a bladder, feather cushion, ripe peach, or the framework of a Native hut. See *ukuti potu*. Cp. *i-mPotomfote; i-mPotempote*.
- u-Potongo**, *n.* used jocularly for something nice or pleasant (with *shaya*). (C.N.)
- i-mPotoninga** (*Pothoninga*), *n.* A 'lost', daff person, quite helpless or lost as to what to do = *i-nTsangaucka*.
- Potoza** (*s. p.; s. l.*), *v.* Press or dimple in anything (acc.) of the nature of an *i-mPotompoto*, as above. Comp. *facaza; fotoza*.
- Potozeka** (*s. p.; s. l.; s. k.*), *v.* = *potoka*.
- Potsha** (*s. p.; s. l.*), *v.* Administer an enema to a person (acc.) = *ta, boja, cala*.
- Pótsho, ukuti** (*ukuthi; s. p.; s. l.*), *v.* = *potshoka; potshozu; ukuti tshoko*.
- Potshoka** (*s. p.; s. l.; s. k.*), *v.* Get ejected or poured out in one sudden ejection, as below = *ukuti potsho; tshokozeka*.
- Potshoza** (*s. p.; s. l.*), *v.* Eject or pour forth in one ejection (not in a long continued stream), as with a single sudden effort or pulsation, as a short sudden vomit, as some caterpillars when handled, a mouthful of spittle, or a single dash of water from a kitchen-kettle; let out talk, lies, etc., without any effort, just come out of themselves, as from habit = *ukuti potsho; tshokozu*.
- Potula** (*Phothula*), *v.* Grind or crush boiled mealies (acc.), as for *um-Caba*; purify oneself, cleanse away the defilement of 'black medicines' (see *um-Ti*) by rubbing, anointing or washing one's body in water or grease medicated with charms, and after which generally follows a completing dose of 'white medicines' freeing the individual from all the restraint imposed upon him by the 'black medicines'.
- i-mPotuli** (*Pothuli*), *n.* Maid-servant, *lit.* mealie-crusher, of an *um-Nuuzana*, used also as concubine = *is-Ancizu*.
- i-mPotulo** (*Pothulo*), *n.* Boiled mealie-grains — possibly a *hlonipa* word originally, now in common use = *izi-uKóbe* (see *u(tu)-Kóbe*).
- um-Potulo** (*Phothulo*), *n.* 5. = *um-Caba*.
- i(li)-Potwe** (*Phothwe*), *n.* Common Balbul (*Pycnonotus Layardi*); person with long narrow head and elevation of the skull

on the top of the head at the sagittal suture, from the resemblance to the tuft on the bird's head.

Phr. *mphile emPobovu!* 'I would be (with the king's wives) in the Emapatwend kraal! — if I be not speaking the truth. See Appendix 'Proper Names'.

- i-mPova** (*s. p.*), *n.* = *i-mPakwe*.
- isi-Pova** (*Phova*), *n.* = *i-mPakwe*.
- i(li)-Povela** (*Phovela*), *n.* One of the four *uma-shaba* worn erect over the forehead by the *is-Angqa* regiment, and by the *i-nGobumakasi* = *i(li)-Nkankowanu*. Comp. *ubu-Shokobezi*.
- um-Poxela** (*Phoxela*), *n.* 5. = *um-Pizonyu*.
- isi-Poxo** (*Phoxo*), *n.* Person who is naturally 'silly' *i.e.* idiotic, devoid of intellect; a fool. Cp. *isi-Pukupuku; i-mPupamini; u(li)-Hlanyu*.
- i(li)-Poyisa** (*Phoyisa*), *v.* Policeman. Cp. *i(li)-Nrusu; u-Nongqayi* [Eng.].
- Poza** (*Phoza*), *v.* = *poboza*.
- i(li)-Poza** (*Phoza*), *n.* Seed-pod when resembling in shape that of the chillie-plant, as of the *i-nTsema*, etc.; horn of a cow worn standing erect on each side of the head as a token, or ornament, by an *i-Nrelehu*.
- Pozisa** (*Phozisa*), *v.* Make cool, as hot water (acc.) by adding cold, soup by blowing upon it, or an inflamed sore by anointing with ointment; reduce the poignancy of angry hard words by a subsequent apology, explanation, etc.; take the fineness, 'shine', off a thing, render it common-looking, as a hut (acc.) by dirtying it inside with foot or food-droppings, spitting about, etc. (comp. *pala; pofisa*) [The original form of this word, *viz. pozu*, get cool, seems to have got lost to the Zulu speech, its place having been taken by the word *pala*. Both *pozu*, be cool, and *pozisa*, make cool, are variations of one and the same root, having somehow been separated in Zulu, probably by contact with different tribes using different forms. Thus, Sw. *poza*, get cool; Her. *pora*, get cool; Ba. *hoza*, cure].
- Pū, ukuti** (*Pū, ukuthi*), *v.* Grope blindly about, move aimlessly about, as a young calf poking about its mother's body not knowing where the teats are, or as cattle wandering off first on this side then that when being collected together by a single herdboyl; stink, have a fetid smell (with *nuka*); dash water (acc. or *nga*) over a person (acc.) or in his face; come out with, or blurt out suddenly stupid talk (= *ukuti pabu*).

i-mPu (*s. p.*), *n.* = *i-mPungunga*.

Pūba pūba, ukutī (*Phūba phūba, ukuthi*), *v.* = *pubazela*.

Pubazela (*Phubazela*), *v.* = *pamazela*.

Pūbu, ukutī (*Phūbu, ukuthi*), *v.* Do anything in a sharp, flapping manner; hence, throw out at length any folded thing, as a sleeping-mat (acc.), or a blanket when unfurling it; strike one (acc.) in a flapping way, as with a flying overcoat or blanket when sweeping roughly past him or when shaking the same; give one (acc.) a 'whisk' on the face or body with the back of the hand (= *ukutī ubēbe*); whisk away, take suddenly off or away with a sweeping movement, as a hawk might a fowl (acc.), or a person might an article from the table when in a pet = *pubuza*; get so done, as above; get thrown out or unfurled; get so to come suddenly, abruptly out, as a person, *i. e.* come out with suddenly, burst out, as with tears or laughter, or blurt out, as unseemly, stupid talk; burst or break forth, as such laughter or talk itself = *pubuka*.

Pubuka (*Phubuka*), *v.* = *ukutī pubu*.

i-mPūbumpubu (*s. p.*), *n.* Awkward, lumber-some person; great lazy lout. See *pubuzela*.

Pubuzela (*Phubuzela*), *v.* = *pamazela*.

Puca (*Phuca*), *v.* Shave off, as the hair (acc.) from the head; scrape or wear clean off, as anything might the nap (acc.) from an *ibeshu* = *pucula, singa*.

i-mPucō (*s. p.*), *n.* Native razor (= *i-nTsi-ngo*); visit of a recently married bride to her home, about a month or so after the wedding, in order to get the hair re-shaven around the head below her topknot and upon which occasion she returns with a few calabashes of beer called by this name (= *N. ama-Mlanze*). Cp. *um-Cobozo*.

Pūcu, ukutī (*Phūcu, ukuthi*), *v.* = *pucuka; pucula; pucuzā*.

Pucuka (*Phucuka*), *v.* Get shaved; galled; worn clean off; rubbed off; or scraped off, as below (mostly used in perf.) See *pucula; pucuzā*.

Pucula (*Phucula*), *v.* Shave, as hair (acc.) with a razor; wear clean off, as the nap of an *ibeshu* by constant use; gall or rub off, as constant friction the skin of a person or horse = *ukutī pucu*. Comp. *pucuzā*.

Pucuzā (*Phucuzā*), *v.* (expressing intenser action than *pucula*), hence, rub off, as hard dirt (acc.) from a jug with ash, rust from an assegai with earth, or dirt

from the feet with a stone; scrape off (not shave off), as the bristles from the skin of a slaughtered pig = *ukutī pucu*. Comp. *pucula*.

Puhla (*Phuhla*), *v.* Stand up motionless, still, doing nothing, as a man in a hut (the action being against Native manners), or as a soldier standing on guard (used in perf.); break through, as a young plant through the soil, or the horns of a calf through the skin; break out into talk in a thoughtless unconsidering way, whether wildly or merely stupidly (= *puhluka*) = *ukutī puhle*.

isi-Puhla (*Phuhla*), *n.* = *isi-Puhluka*.

Pūhle, ukutī (*Phūhle, ukuthi*), *v.* = *puhla*.

Ex. *mus'ukuy'itok'umi ute puhle*, or *mus'ukuy'itoku upuhlile*, don't be always standing up motionless or doing nothing (at work).

Puhleka (*Phuhleka*), *v.* Get to break through, break out in thoughtless talk, or stand motionless, as above — see *puhla*.

Pūhlu, ukutī (*Phūhlu, ukuthi*), *v.* = *puhluka; puhluza; ukutī purru*.

isi-Pūhlu (*Phuhlu*), *n.* = *isi-Puhluka*.

Puhluka (*Phuhluka*), *v.* Get smashed up into atoms, as a piece of glass falling, or a calabash (cp. *pohluka*); be of a smashed-up, squashy, slushy nature, as a rotten pumpkin or fruit; break or 'blurt' out in thoughtless unconsidered talk, whether of a wild or merely stupid nature (= *pufuka, puhla, puhlukeza*).

isi-Puhluka (*Phuhluka*), *n.* One given to thoughtless unconsidered talking, whether of a wild or merely stupid nature = *isi-Puhla*. See *puhluka*.

Puhluka (*Phuhluka*), *v.* Push through the needle in an unoberving careless manner when sewing anything, generally making it come out in a wrong direction or with unduly large holes; blurt out thoughtless, unconsidered talk (= *puhluka*).

Puhluluka (*Phuhluluka*), *v.* = *puhluka*.

isi-Pūhluhlu (*Phūhluhlu*), *n.* = *isi-Puhluka*.

Puhluza (*Phuhluza*), *v.* Smash up into atoms any brittle thing (acc.), as a piece of glass or calabash; make get blurted out (*i. e.* to blurt out) thoughtless unconsidered talk (cp. *puhluka*).

i-mPukane (*s. p.; s. k.*), *n.* Fly; small piece of meat about the shoulder-blade of an ox and deemed a tit-bit; *plur.* *izi-mPukane*, short stunted twists or tufts of hair, as on the head of some Natives whose hair never grows long (= *ama-Te empukane*) [Heb. *zebul*, fly; Lat.



*musea*, fly; Her. *tuka*, to fly; Ga. *wuka*, to fly; Sw. *ruku*, to fly; Ha. *kulu*, a fly.]

Phr. *us'egobela impukane*, he already grabs at a fly with his mouth—said of a person ravenously hungry, having been without food for a considerable time.

P. *impukane iyagobhla isilonda*, the fly passes close to the sore—so as to obtain an opportunity of getting at it. See *i-mBiba*.

N.B. *Impukane iyagciza isinenc sendola, nuyekweza (or unoyekeni), a! zandibila!* in other localities, *impukane iyagciza, magidle abantabayo, unna, e!*—song of girls, sung sitting in a squatting position and accompanied by a shifting of one's seat from one buttock to the other.

**isi-Pukeqe** (*Phukeqe*), *n.* Idoit, harmless lunatic (cp. *u(lu)-Hlanya*); applied also to a stupid, senseless person, and bad snuff = *i-mPupamini*. Cp. *isi-Tuta*.

**Pūku**, *ukuti* (*Phūku, ukuthi*), *v.* = *pukusa*.

**i(li)-Puku** (*Phuku*), *n.* = *i-mPuku*.

**i-mPuku** (*s.p.; s.k.*), *n.* Small kind of common house or garden rat or mouse of plain unstriped skin, larger than the *i(li)-Bende* and somewhat smaller than the *i-mBiba* = *i(li)-Puku*. See *i(li)-Gundane* [Ar. *muku*, mouse; Her. *e-puku*, rat; Sw. *luku*, rat; Ga. *musu*, very large rat; At. *okute*, mouse].

Phr. *ukw'ehla kwempuku etulu*—See *i(li)-Pasolo*.

*ukw-ondhlela impuku eweni*, to bring up a rat out in the precipice = to act as father or benefactor to, do a favour or act of generosity to a heartless, ungrateful person, who grows up thankless to you.

*uzalise okwempuku yesiwa (or (N) gas'emanziweni)*, he breeds like a mouse in a precipice—said of a man who has a very large number of children (the remark is regarded as vulgar and insulting).

P. *unqapato 'impuku 'mbili, enye iyakupuyuka, ewe*, you cannot carry two mice, one will slip out and fall = you cannot with success do two things at once, etc.

**isi-Pūku** (*Phūku*), *n.* Cloak made of goat or cow's skin, the original 'blanket' of the Zulus before the advent of the White-man. Cp. *isi-Qama*.

N.B. There is a special *isi-puku* kept in the old-woman's hut in a kraal and worn only, as one would a blanket, at the time of praising the *umadhloli* when a beast has been slaughtered for them.

**i-mPukuboya** (*s.p.; s.k.*), *n.* Child with hereditary unhealthiness, who will probably not grow up to live, such as are

common in some scrofulous Native families.

**Pukula** (*Phukula*), *v.* Pout the mouth (acc.), as a child when angry or showing disdain (= *qutula, qokula, bangolisa*); perform the *uku-pukula* custom, as below.

N.B. This custom is technically known as the *u-Nomdede*, and used to be performed annually about the time when the *umadhloli* is being hoed. It is ushered in by every girl of any size in the locality turning out to beg among the neighbouring kraals a small quantity of corn or meaties for beer-making. On reaching each kraal, the visitor is naturally greeted, but, in this particular instance, instead of replying, she merely 'pouts the mouth' disdainfully (*uku-pukula*), by which sign it is understood what she has come about. Having received all the grain she requires from the different kraals, she goes home, and prepares beer. On the appointed day, the beer is taken about mid-day to any selected spot on the veldt, where all the girls congregate and make merry, drinking the beer and singing the traditional songs in honour of *Nomkubulwana* (i.e. the princess from up above in the sky, who seems to be a kind of goddess of Kafir-corn (i.e. goddess of plenty) and is said to have taught the people the custom of beer-making. So much for the *uku-pukula*. If the *uku-akusa izinkomo* portion of the ceremony is also to be performed, on the early morning of the feast, each girl takes out the cattle of her kraal, herding them throughout the day and bringing them back in the evening, wearing all the time her brother's *umadhloli*—the boys on this occasion being kept rigorously away from the girls and the cattle. The entire ceremony is called *ukw'enza umadhloli* or *umomkubulwana*.

**um-Pukulo** (*Phukulo*), *n.* = *u-Nomdede*.

**i-mPukulu** (*s.p.; s.k.*), *n.* Pouted mouth; person with such = *u(lu)-Bozolo*.

**i-mPukuluti** (*Phukuluthi*), *n.* South-African dormouse (*Graphiurus murinus*); also sometimes applied to the Mole-rat (*Neorhynchus Holtzschulsi* = *u-ntobu*); also to a homeless, destitute person (cp. *u(lu)-Zulawe*) [At. *okute*, mouse].

N.B. The mole-rat, should it enter a kraal, is regarded as an omen, prognosticating death.

**i(li)-Pukupu** (*Phukuphu*—no plur.), *n.* Froth (not scum), such as forms on beer when pouring it out, or on milk when boiling, or from the mouth at times = *i(li)-Pukupuku*. Comp. *i(li)-Gwebu; pukazolo*.

**i(li)-Pūkupuku** (*Phūkuphuku*), *n.* = *i(li)-Pukupu*.

**isi-Pukupuku** (*Phukupuku*), *n.* A foolish person, weak-minded and stupid in his actions, a simpleton (not actually idiotic — see *isi-Poro*). Cp. *isi-Pupamini*; *u(lu)-Hlanja* [see *pukusa*].

**i-mPukushoba** (*s. p.*; *s. k.*), *n.* (C.N.) = *i-mPukuluti*.

**Pukuta** (*Phukutha*), *v.* = *ukuti pukutu*; (C.N.) entice, tempt.

**Pukutu, ukuti** (*Phukuthu, ukuthi*), *v.* Make go in, or thrust in, bodily or wholly, as a waterpot (acc.) bodily into the water when drawing from a deep place, or a beerpot into the barrel instead of ladling it out with an *inDebe*, or an assegai-blade deep into the body of a thing when stabbing it; have the face, beak, or mouth, of another colour to the rest of the body, as a black cow with a white face, or a white bird with a red beak; make have such a face, or mouth, as a man with the lips all white from dried beer, or a child who has smeared its face with clay or mud = *pukutu*.

Ex. *ungabholi ecaleni uje lamaw; i: uge-wani wili pukutu*, don't be standing just at the edge of the water, go right in with your whole bodies.

**isi-Pukutu** (*Phukuthu*), *n.* Face, mouth, or beak of a different colour to the rest of the body, as the white face of a black cow, red beak of a white bird, or white lips of a man from dry beer.

Ex. *ingane iy'enza isipukuta*, the child is making an *isipukuta*, i.e. is playing smearing its face with mud, ash, etc.

**isi-Pukutwane** (*Phukuthwane*), *n.* = *isi-Putwane*.

**Pukusa** (*Phukusa*), *v.* Make a fool of a person (acc.); make act foolishly, humbug, as children intentionally directing an old man the wrong way; make look stupid = *wulaza* [Her. *pukisa*, be foolish; Sw. *upazi*, nonsense].

**Pukuzeka** (*Phukuzeka*), *v.* Get fooled, made a fool of, humbugged = *wulazeka*.

**Pukuzela** (*Phukuzela*), *v.* Froth up, as beer when poured out, milk when boiling, or magnesia when effervescing in water.

**i(li)-Pulala** (*Phulala*), *n.* Ineffectual attempt to hold, or catch hold of a thing. Cp. *i(li)-Pulaba*; *ukuti pulala*.

Ex. *uguti uyigabamba, kanti uyigabamba ipulala uje*, I attempted to catch hold of it, but I just grabbed a miss, just grabbed hold of the air.

**Pulala pulala, ukuti** (*Phulala phulala, ukuthi*), *v.* Make ineffectual grabs, catches, or attempts to hold at a thing (acc.), as

when striving to get firm hold of a struggling boy, or when grabbing ineffectually at a grasshopper that continually hops away = *ukuti pulu pulu, pulaza*. See *i(li)-Pulala*; *yongolozu*; *geleza*; *ukuti pututu*.

**Pula pūla, ukuti** (*Phūla phūla, ukuthi*), *v.* Run the hands or eyes over cursorily, as over a room (acc.), or a heap of clothes when hastily searching for something; make ineffectual grabs or attempts to hold at a thing (acc.) = *ukuti pulala, pulaza*.

**Pulaza** (*Phulaza*), *v.* = *ukuti pulu pulu, ukuti pulala pulala*.

**Pulazeka** (*Phulazeka*), *v.* Get grabbed or caught at ineffectually, hence, get missed, as a grasshopper which one is attempting to get hold of; get made to grab at ineffectually, hence, get made to miss, to miss, as the person so attempting to get hold of.

**i(li)-Pulazi** (*Phulazi*), *n.* (C.N.) = *i(li)-Pulala*.

**Pūlu, ukuti** (*Phūlu, ukuthi*; sometimes *s. p.*), *v.* Eject or pass smoothly out, as a slippery lump or body *e. g.* a man or goat passing lumps of faeces (acc. — see *um-Pulu*), or an animal its young at birth; throw forth without effort, with perfect ease, lies or bad talk; give birth to abundantly, just go on throwing easily forth without any effort, as a pig its litter (acc. = *bulaza, ukuti pulu pulu*) = *pulaza*; get ejected or thrown smoothly forth, as faeces, young, or lies = *pulaka*.

**um-Pulu** (*Phulu* — sometimes *s. p.*), *n. 5.* Slippery lumps of faeces, as 'ejected' (*pulu*) by man or goat. Comp. *um-Godō, um-Gamu*.

**Puluka** (*Phuluka* — sometimes *s. p.*), *v.* Get smoothly or easily ejected or passed out, as above; get or pass safely through or out of, recover from, as from sickness; escape, get safely through or out of, as from any danger, accident, battle, etc. = *ukuti pulu*.

**Pulukundhla** (*Phulukundhla*), *v.* Throw oneself right into, rush into or at, in a mad, reckless manner, without premeditation or ceremony, as a thief throwing himself into thick bush when chased, or a person rushing recklessly upon or into anything.

**Pulukundhlu, ukuti** (*Phulukundhlu, ukuthi*), *v.* = *pulukundhla*.

**i(li)-Pulukundhlu** (*Phulukundhlu*), *n.* Reckless, headstrong thing, as above — sometimes applied to such a person, a pig, iguana, etc.



**Pulula** (*Phulula*), *v.* Stroke, as a cat or child's head (acc.); rub smoothly between the fingers, as an *ishungu* when holding it in the hand, or a walking-stick. Cp. *hambulu*.

**i-mPulule** (*s. p.*), *n.* Person or thing 'smoothed off' (see *pulula*) cleanly hence, smooth-surfaced body along which one could move the hand without encountering any knot or unevenness, as a marble pillar, or a lead-pencil; smooth-surfaced or hairless head, or body, as of a person born bald, or the young of a rabbit; tree cleaned smoothly off as to its leaves, as by locusts; man or woman without children, or man without wife and family (= *i-mPandhle*, *i-nThuzwa*).

**Pulusela** (*Phulusela*), *v.* Push on with a thing in word or deed, whether right or wrong (C.N.).

**isi-Pulusele** (*Phulusele*), *n.* One persevering, energetic (C.N.).

**Puluza** (*Phuluza* — sometimes *s. p.*), *v.* = *ukuti pulu*.

**Puma** (*Phuma*), *v.* Go out; come out, as from a hut (loc. or with *ku*); come up, rise, as the sun, or meales in a field; come forth from, leave, as a place (loc.) when starting on a journey; come away from, leave, as a child a school (acc., or with loc.) or a workman a master; throw out, as an army throwing out a flank (acc.), or a house a turret; emit, discharge, as a wound blood (acc.) or a sore matter; come out of, have done with, sever connection with any business (loc. or with *ku*); come out prematurely, as the child (= *isi-Su*) of a woman. Comp. *nyena* [Ga. *fruma*, come out; MZT. *zua*, come out].

Ex. *abantwana abesipumile leso sikole, sebesemakaya*, the children have now left that school, they are now at their homes.

*ambabul' onto abesipumile impi*, all the warriors then went out in battle-array, as a fighting army.

*isitonda sikoku sipuma ulwaca*, the sore keeps on discharging matter.

*sipume isisu ku'lwani*, So-and-so has miscarried, lit. the womb has come out with So-and-so.

*mus'ukuy'iboku upuma nyama*, don't keep going in and out — as of a hut, or as when cutting a cloth in zigzag fashion.

**i-mPumalanga** (*s. p.* — loc. *e-mPumalanga*), *n.* The place of sunrise, the east. Cp. *i-nTshonalangu*; *i-Ningizimu*; *i-Nyakato*.

**i(li)-Pumalimi** (*Phumalimi*), *n.* Fat of a whiteman ('one who comes out of his

hut standing erect'), and used by an *untakuli*; sometimes jocularly applied to a Whiteman himself. Cp. *i(li)-Mhlali-gwarumu*.

**i(li)-Pumaminyeni** (*Phumaminyeni*), *n.* A saying, word, remark (mostly used by women).

**i(li)-Pumandhlini** (*Phumandhlini*), *n.* = *i(li)-Pumandhlu*.

**i(li)-Pumandhlu** (*Phumandhlu*), *n.* Woman who has left her husband while still living. Cp. *i(li)-Dikazi*; *um-Felwakazi*.

**i-mPuma-ngingene** (*s. p.*), *n.* Woman who leaves one husband after another.

**i(li)-Pumantangeni** (*Phumantangeni*), *n.* (C.N.) = *i(li)-Pumandhlu*.

**Pumba** (*Phumbhu*), *v.* Become or turn out useless, of no further good, as a cow that no longer bears calves, a field whose crops have become a failure, a new basket that has got spoilt through being left in the open, or a youth who has now grown ugly (used in perf.). Cp. *shaba*; *gyunqa*.

**i(li)-Pumbulu** (*Phumbhulu*), *n.* Fruit of the following.

**um-Pumbulu** (*Phumbhulu*), *n. s.* Certain tree (*Mimusops* sp.) (N.).

**Pumela** (*Phumela*), *v.* Come out at, into, etc.; go out to stool (used mostly by women. Comp. *ngapandhle*).

Ex. *kupumeli ulwaco*, he doesn't come out for anywhere, any particular place; his talk has no use, no point, doesn't direct us to anything.

**Pumelela** (*Phumela*), *v.* Come clear out of, come clearly out with, right out with, as a word (with *ku* or loc.) one seems to be quibbling over.

**Pumesa** (*Phumesa*), *v.* (C.N.) = *pumisa*.

**Pumesela** (*Phumesela*), *v.* (C.N.) = *pumizela*.

**Pumisa** (*Phumisa*), *v.* Make come or go out, as a boy (acc.) with the cattle; hence, bring, or put out, eject, as a man (acc.) from a hut or spittle from the mouth (cp. *kafula*, *tsaku*); utter, give utterance to, as a word (acc.); hence, pronounce; make come out prematurely, as the womb (*isi-Su*) miscarry, or make miscarry.

Ex. *ukupumisa kwako kukolwa*, his pronunciation is different.

*uku-pumisa umate*, to spit.

*izinkabi zokupumisa intombi* = *zinkabi q. v.*

**isi-Pumpu** (*Phumpu*), *n.* Bud, of a tree; the plumule, as in a meale or other seed when just budding; sprout of

any plant when just breaking through the ground and previous to the unfurling of the leaves, as mealies, etc.; any 'blind' *i.e.* block-ended, stumped (not sharp-pointed) thing, as a stake or the docked tail of a sheep (= *isi-Putuluzi*); (C.N.) *pl.* *izi-Pumpu*, hair on private parts (= *u(lu)-Za*).

*i(li)-Pumpulu (Phumpulu), n.* = *i(li)-Pupulu*.

*Pumputa (Phumputha), v.* Grope about, as a blind man or person in the dark [Her. *potupara*, be blind; *pambatu*, grope; Sw. *pupata*, grope].

*i-mPumpute (Pumpute), n.* Sightless or blind person (= *i-nTantumezi*); blind-worm (= *i-nKambapantsi*). See *pumputeka*.

*Pumputeka (Phumputeka), v.* Get groping *i.e.* be blind, sightless = *puputeka* [Her. *potupara*, be blind; *omu-potu*, blind man; Sw. *ki-pofu*, blind man].

*Pumputekisa (Phumputekisa), v.* Render one (acc.) sightless or blind.

*Pumputisa (Phumputhisa), v.* Make or cause one (acc.) to grope.

Phr. *uku-pumputisa inkosi*, to make the king grope or 'be in the dark' — a term applied to the administration of certain medicines (see *u-Dologina*) to the Zulu king at the time of the *uku-nyatela* q. v. See *quya*.

*Pūmu, ukuti (Phūmu, ukuthi), v.* Rest a short time (properly 'during', not after), as from any work or carrying (= *pumula*); give a short rest, help to rest a while, as one person another (acc.) by temporarily relieving him at work (with *ku* or *nya*) or of a burden (= *pumuzisa*) [Sw. *pumzika*, rest; Ga. *umula*].

*Pumula (Phumula), v.* Rest, as during work; rest from, as work (loc.) [Sw. *pumzika*, rest; Ga. *umula*].

*Pumulela (Phumulela), v.* Let off one's irritability on a person (with *pezu*) *lit.* sit down upon him, take one's rest upon him, as a man of an irritable nature who, when coming home tired, generally begins by scolding somebody.

*i-mPumulo (s. p.), n.* Nose — used only of cattle and the like = *i(li)-Kala* [Sw. *pua*, nose; Her. *v-uru*, nose].

*Pumuzisa (Phumuzisa), v.* Rest a person (acc.) *i.e.* allow or help him thereto; hence, relieve him (acc.) from any work (with *nya* or *ku*), burden, etc. = *ukuti pumu*.

*Pumuzeka (Phumuzeka), v.* Get relieved or rested a bit, as of a burden.

*Pundhla (Phundhla), v.* Strip, or make a thing (acc.) quite bare of its appendages

by removing them, as locusts stripping a tree (doub. acc.) of its leaves, disease robbing a man (doub. acc.) of all his family, or person knocking off the unnecessary grass-tuft, etc., on a bundle of tamboutie-grass, leaving only the stalks [Her. *paha*, strip off; Sw. *pagna*].

*i-mPundhle (s. p.), n.* Thing, as a tree, man, or bundle of thatching-grass, 'stripped clean' (see *pundhla*) of its leaves, branches, offspring (*i.e.* without children), friends, or rubbish = *i-mPuhle*, *i-nTluzwa*, *u(lu)-Puya*.

*Pundhleka (Phundhleka), v.* Get stripped, as above; hence, be quite bare, as of leaves, children, etc. (used in perf.).

*i(li)-Pundu (Phundu), n.* = *i(li)-Puzu*.

*i-mPundu (s. p.), n.* One of the posts standing on either side of the entrance to the *isi-Baya* (not kraal); the smaller lobe of a beast's liver, said to make a man forgetful (see *pundula*) if he eats it, therefore the perquisite of the old women; a certain plant whose bulbous root is stuck at the entrance to kraals in order to make the *abatukati* forgetful for their evil practices (see *pundula*; *i-mFingo*).

Ex. *wadhla impundu*, he ate an *impundu* — said of an unusually forgetful person.

*isi-Pundu (Phundu), n.* Occiput, or part at the back of the head just below the occipital bone = *isi-Nqutu*. Comp. *i-nCengela*, *u-Mantshasa* [Her. *kombunda*, at the back; Sw. *ki-mundu*, protuberance].

Ex. *esipundu*, behind one's back.

P. *si-pundu, kawaboni, kawenna neho*, back of the head! you don't see, you have no eyes — said to hint at something going on behind a person's back and of which he is unconscious.

*Pundula (Phundula), v.* Make a person (acc.) forget things, as some Native charms, etc., are supposed to be capable of doing (see *i-mPundu*); lead a person (acc.) away so that he forget himself and make some mistake, fault, etc., being at the time unconscious of it. Cp. *fiyga* [Her. *purnisa*, forget; Ga. *kudda*].

*Punduleka (Phunduleka), v.* Get made to forget; get led away so as to forget oneself, etc., as above (used in perf.).

*Punga (Phunga), v.* Drive off by motioning, frightening, scaring, in some way, as a fly (acc.) by flapping the tail or hand before it, birds in a field or fowls from grain by swinging about some scaring thing, an undesirable visitor or proceeding as a chief might by waving about the hand, or evil influences as a doctor



when sprinkling an army or kraal with an *i-nTelezi*; sip, as any hot drink (= *hwibila*) [Sw. *punga*, wave anything as a signal; *fukuza*, drive away; Her. *hinga*, drive; *pukunuuu*, drive out; *sunga*, wave, as a handkerchief; *puena*, sip; Sw. *onja*, sip].

Phr. *uku-punga impisi*, to scare off the hyena, i.e. to extinguish a grass-fire coming down threateningly on a kraal.

*uku-punga umhlola*, to drive off (by medicine) the evil consequences of a bad omen that has happened.

*ivinkomo ziza kupunga imikoto*, the cattle are coming to scare off the assegais — used of their habit of returning to the kraal to rest during the afternoon. See *i-nBude*.

**(li)-Punga (Phunya), n.** Smell, good or bad (*elihle* or *elibi* = *u(lu)-Si*); certain creeping plant (*Tephrosia Kraussiana*), used as an *i-nTelezi* for doctoring cattle against quarter-evil, lung-sickness, etc. [Skr. *puy*, stink; Ga. *maniba*, to have a smell; Bo. *m-zingo*, smell — for interchange of Bo. *z* and Z. *p*, comp. *punga*].

**i-mPunga (Puungu), n.** Any grey-coloured thing, or with close intermixture of black and white, as a man's hair getting grey, a black and white speckled beast, or a grey cloth. Cp. *i-nGwevu* [Ga. *mbubi*, grey; Go. *huri*].

**isi-Punga (Phunga), n.** Fringe-covering made of the dry *isi-Kolokoto* bulb and worn up the arm when going out to an *um-Jadu*, etc.; imitation of same made of Berlin wool and worn by a bride at the wedding-dance.

**(li)-Pungandhlebe (Phungandhlebe), n.** Headstrong, self-willed person who won't be told = *i(li)-Dhluungandhlebe*; comp. *isi-Pupuma*, *is-Alakutshelwa*.

**(li)-Pungantloa (Phungantloa), n.** = *i(li)-Pungantloya*.

**i-mPungelo (s.p.), n.** = *i-nTibelo*.

**(li)-Pungo (Phungo), n.** Certain creeper (C.N.) = *i(li)-Punga*.

**isi-Pungo (Phungo), n.** Any medicine taken internally to drive off a cough or chest complaint.

**Punguka (Phunguka), v.** Get withdrawn from in order to lessen or lighten, as an excess of beer from a pot or certain goods from an over-heavy bundle, as below.

**Pungula (Phungula), v.** Withdraw from in order to lessen the quantity, lighten the weight, or reduce the number of anything, as when taking a portion out of an over-full bucket of water (acc.) or from an over-heavy basket of mealies

(acc.), or when deducting some potatoes or people from an excessive number; throw off mucus, as a cow does *per vaginam* after having been covered (= *cucuzi*; *tuhlaza*) [Sw. *puuguzo*, make less; Bo. *hungeni*, decrease; Ga. *tukururu*, decrease; Her. *pukurukuu*, subside, decrease].

**(li)-Pungula or Pungulo (Phungulo), n.** Any medicine used for sprinkling in a hot state over the body of a sick person, as below; the whole process of treatment.

*N.B.* The medicine is boiled in a large pot over which the patient, seated upon a stool of some kind, is made to sit closely surrounded by grass-mats or blankets, until he becomes thoroughly steamed out, the steam being maintained by an insertion into the water of two or three large red-hot stones. The patient is afterwards sprinkled over the bare body with the same or another similar decoction while boiling hot, a sprinkler being made of a small bunch of the leafy stalks of the *umGunya*, *iCimaulilo*, *uMaqeananya* and other herbs, whose property is said to be to render the boiling-water painless. The object is probably to excite heat in the body and consequent perspiration, which would of course be highly beneficial in cases of rheumatism, though strange to say, the treatment is mostly administered in cases of insanity. The theory of the vapour-bath is not understood by the Native doctor, and yet by this practice he is said to experience good results. He supposes the curative property to be in the mere sprinkling of the medicine; but tradition has taught him that this sprinkling must be of the liquid when very hot and the patient must meanwhile be closely packed between mats or blankets, which would naturally retain a good deal of the steam and body-heat. Infants are also frequently steamed (and smoked) out in a similar way.

**um-Pungulelo (Phungulelo), n. 5.** An *um-Pungulo*, withdrawn from any particular person or purpose.

Phr. *uSibanibani kusituli umunguleloeni*, So-and-so is never left out of the landing i.e. is in every scrape, is always with the bad lot. See *isi-Dumo*.

**um-Pungulo (Phungulo), n. 5.** That which is withdrawn from anything in order to lessen its bulk, lighten its weight, or reduce its number.

**isi-Pungumangati (Phumpumangati), n.** African Crested Eagle (*Lophobus occipitalis*); chrysalis (of any 'moving' kind) — both of these are applied to by herd-boys to know whereabouts the cattle are, or by a child when its mother is late in

coming home in the evening, the motion of the crest or the wagging of the extremity giving the direction.

Ex. *we.* 'sipungumangali, uname unyaji?' I say, sipungumangali, whereabouts is my mother?

**um-Pungupungu** (*s. p.*), *n.*  $\bar{5}$ . Large tree, with white soft wood, growing in coast districts = *um-Mbila*.

**i-mPungushe** (*s. p.*), *n.* Black-backed Jackal (*Canis mesomelas*) and Side-striped J. (*C. adustus*) = *i(li)-Kanka*. Cp. *isi-Nci* [Her. *o-mbungu*, hyena; *o-mbandye*, jackal; Sw. *ki-ngubwa*, hyena].

**isi-Punuka** (*s. p.*; *s. k.*), *n.* Young person, boy or girl, with plump handsome body.

**Pūnyu**, *ukuti* (*Phūnyu, ukuthi*), *v.* Slip out of the grasp, as a pot or smooth stick from between the hands or fingers, or a boy from the hands of a person seeking to hold him (comp. *hlobuka*) or an *idumbi* or pea from out of its skin or shell when pressed; get slipped or projected out of their sockets, as big or staring eyes; get bared, or be bare of hair, as a shaven head = **punyuka**; make slip out, as a *dumbi* from its skin or pea (acc.) from its shell; make slip out, *i.e.* bare of hair, as disease or shaving = **pūnyuza**; make slip out or away (metaphor.), as a boy (acc.) from a man's grasp, or an axe-handle from the socket = **punyula** [Sw. *ponyoka*, slip from; Her. *oru-nguza*, bare-skinned thing].

**i-mPunyu** (*s. p.*), *n.* = *i-mPunyuḡa*.

**Punyuka** (*Phunyuka*), *v.* = *ukuti punyu*.

**Punyula** (*Phunyula*), *v.* = *ukuti punyu*.

**i-mPunyuḡa** (*s. p.*), *n.* Smooth-surfaced thing, as it were, slippery to the grasp (see *ukuti punyu*), as a hairless head, a kidney, a young hairless rabbit just born, etc.; large protruding eye, as though about to slip out; utterly destitute person without offspring, wife, property, etc. = *i-mPu, i-mPunyu*; cp. *i(li)-Mpu; u(lu)-Mpu; i-Nyabule*.

**Punyuzā** (*Phanyuzā*), *v.* = *ukuti punyu*.

**Punza** (*Phunza*), *v.* Abort or miscarry the young (acc.) (only used of animals). Comp. *pupuna* [Sw. *pooza*, abortive; Her. *o-nguza*, fetus of animal; Ga. *tu-batu*, womb or fetus; Sw. *tumbo*, womb or fetus].

**i-mPunza** (*s. p.*), *n.* (C.N.) = *i-mPuza*.

**i-mPunzi** (*s. p.*), *n.* Common grey or duiker-back (*Cephalophus grimmi*) = *u(lu)-Hlaza*.

**isi-Punzi** (*Phunzi*), *n.* Stump of a tree left rooted in the ground when the top has

been cut off; short stump of a stick; stump or root-end cut off a stalk of *infe* = *isi-Punzi*. Comp. *isi-Godo; isi-Qu* [Her. *ofyi-pate*, stump of tree; Sw. *ki-gutu*, stump of limb].

**um-Punzu** (*Phunzo*), *n.*  $\bar{5}$ . Aborted fetus.

Phr. *esompunzo isitoto*, a spirit of an aborted fetus—said contemptuously of the *idhlozi* of an infant, a miserable thing without any power, that can be of no appreciable help to one—might be applied by a man to the spirit that has just managed to pull him through some danger after having rendered very feeble miserable assistance!

**i(li)-Punzu** (*Phunzu*), *n.* (C.N.) = *i(li)-Puzu*.

**Pupa** (*Phupha*), *v.* Dream; dream any particular object, etc., as a palace (acc.); talk imaginary or nonsensical 'rot'; be quite stale and flavourless, as old beer (used in perf.); become quite 'white' *i.e.* a dirty grey from loss of original colour, as some washed-out prints, or a woman's *isidwaba*, or the body of a Native when sickly or unwashed (not merely to 'fade' or lose colour—see *pila, papateka*). Cp. *wukuza* [Lat *puto*, I think].

Phr. *nyapupa nelanga nye*, he is just dreaming in the day-time *i.e.* talking nonsense.

*N.B.* A woman, say the Natives, when about to conceive *i.e.* during the first and second months after intercourse, is troubled with incessant dreams. Should she about this time dream of a green or black snake, or a buffalo, etc., she will conceive a male child; but if she dream of a puff-adder, that she is crossing a full-river, etc., she will conceive a female child.

**i-mPupamini** (*Puphamini*), *n.* Idiot, lunatic or insane person of a harmless quiet disposition (cp. *u(lu)-Hlanya*), *lit.* a day-dreamer = *isi-Pukeqe*.

**um-Pupe** (*Phuphe*), *n.*  $\bar{5}$ . Person or thing that has become 'white' *i.e.* a dirty grey, with no 'colour' in it, as the body of an unhealthy Native or an old un-oiled *isidwaba*; person of dull intellect, naturally simple, like a grown-up child (cp. *isi-Poro*).

**i(li)-Pupo** (*Phupho*), *n.* Dream; (N) medicinal charm used by young-men to make the girls dream of them, etc.

**Pū pū, ukuti** (*Phū phū, ukuthi*), *v.* = *pupuzā*.

**i(li)-Pupu** (*Phuphu*), *n.* Fledgling or young-one of a bird when feathered and just able to fly about the nest. Comp. *isi-Ayoyo, i(li)-Tshwele*.

**i-mPupu** (*Puphu*), *n.* Anything ground fine, — hence, mealie-meal; flour; pow-



der, of any kind [Ba. *tubu*, meal; Xo. *guba*, to grind; Chw. *hu-pi*, meal; Sw. *umumbi*, powder; At. *yefa*, meal].

**i(li)-Pupulu** (*Phupulu*), *n.* Wild young rascal, as a boy whose whereabouts can never be trusted, he generally being engaged in some mischief or other.

**Pupuma** (*Phupuma*), *v.* Overflow, as water from a bucket or river, or when boiling in a pot (= *civina*, *khilima*); to come out prematurely, as the child (with *isi-Sa*) of a woman, whether as an abortion (a mere *i-Hlule*, clot of blood) or as a miscarriage with a fully formed foetus (= *puma*; cp. *puza*); break impetuously out of a hut, or away from a party, as when displeased with something [Her. *pupisa*, overflow; Sw. *tutuma*, bubble up].

Ex. *sipupumib isisu ku'Bani*, the womb has aborted or miscarried with So-and-so.

**isi-Pupuma** (*Phupuma*), *n.* Impetuous person, doing recklessly, unable to be held back. Comp. *i(li)-Pungandhlebe*.

**isi-Pupupu** (*Phupupu*), *n.* Beer that easily froths up when stirred; also = *isi-Pupuma*; (C.N.) fine, smooth hair.

**i(li)-Pupusi** (*Phupusi*), *n.* Swelling or lump caused by a blow, swollen bruise anywhere on the body. Comp. *i(li)-Tubela*; *um-Vimbi*.

**Puputeka** (*Phuputeka*), *v.* = *pumputeka*.

**isi-Puputo** (*Phuputo*), *n.* Thing made up of only one kind (of things which are generally made up of a mixed variety), as a bead-belt all of one colour, or any 'beany' food cooked alone without an admixture of mealies, etc.

**Pupuza** (*Phupuza*), *v.* Froth up, as beer, or milk when boiling (= *pukuzela*); froth over with 'talk', become very talkative, as a man when somewhat intoxicated; flap the wings (acc.), as a cock, or bird in a trap (= *bubuza*).

**Pupuza** (*s.p.*), *v.* Discharge watery stools continuously, as one with long-standing diarrhoea.

**Pūqu, ukuti** (*Phūqu, ukuthi*), *v.* Throw out, throw off, discharge — see **puquza**; get thrown out or off, or discharged — see **puquka**.

Ex. *y'imi enganzala puqu*, it is I who gave birth to him, throwing him out—said by a woman who is the actual mother of a child. See *piqi*.

**Puquka** (*Phuquka*), *v.* Get discharged, as matter from an abscess; get discharged of matter (acc.), as the abscess itself; get thrown out, as sawdust by a saw

or *imPehlwa* insect when working; get thrown off, as smoke from a pipe or firebrand, or dust from a sack of flour when shaken; get discharged of, as the pipe of smoke (acc.), or the sack of dust when shaken; get thrown up or raised, as a dust by children dancing, or when sweeping a room; get ground into a dusty meal or powder, as dry corn or medicine.

**im-Pūqumpuqu** (*s.p.*), *n.* Anything of a fine-ground, dry powdery nature, such as would readily raise a dust if disturbed; thing of such a nature as to be readily reduced into dust or powder, or of a 'floury' nature as some potatoes; used of an idiot or lunatic, 'nothing but dust.' See *puquza*.

**Puquza** (*Phuquza*), *v.* Discharge, as an abscess matter (acc.); throw out, as a saw or *imPehlwa* insect does sawdust (acc.) when working; throw off, as a pipe or firebrand does smoke (acc.), or as a sack of flour does dust when shaken; throw up or raise, as a dust (acc.) when dancing or sweeping a room (= *buquza*); grind anything dry (acc.) into a dusty meal or powder, as dry corn, or medicine.

**Puquzeka** (*Phuquzeka*), *v.* Get made discharge, throw off, throw out, or throw up, as above.

**um-Puqwane** (*s.p.*), *n.* ♂. Variety of sweet-potato of a 'floury' nature, liked by the Natives. Comp. *i(li)-Tshuzu*, etc.

**Pūrru, ukuti** (*Phūrru, ukuthi*), *v.* = *ukuti puhlu*.

**Purruka** (*Phurruka*), *v.* = *puhluku*.

**Purruza** (*Phurruza*), *v.* = *puhluzo*.

**Pusa** (*Phusa*), *v.* Cease suckling, *i.e.* dry up, cease to give milk, as a cow; cease sucking, as a calf when grown up (comp. *lanula*); (C.N.) hold back, demur = *epusa*.

**i-mPusela** (*s.p.*), *n.* Calf that has already left off sucking.

**Pusha** (*Phusha*), *v.* Puff away, as a boiling pot puffing out steam (acc.) below the lid (cp. *ukuti qushu*); puff out a lot of windy, senseless talk; pinch away at a person (acc.) with an *i(li)-Pusho* *q.v.*; be good for nothing, bad, flavourless, as snuff (see *isi-Pusha*).

**isi-Pusha** (*Phusha*), *n.* Bad, flavourless snuff.

**i(li)-Pusho** or **Pushu** (*Phusho*), *n.* A pinching of the flesh of another between the flat side of the thumb and forefinger (with *uku-enza* or *uku-dhla*), as old Native women have the habit of doing when

- punishing a naughty child who may have got into their hands, or women one with another when fighting. See *pusha*; cp. *lapumano*; *veinzo*.
- Pūshu, ukuti** (*Phūshu, ukuthi*), *v.* = *pushuka*; *pushuzu*.
- Pushuka** (*Phushuka*), *v.* Get eaten, as an *i-mPushumpushu*.
- i-mPushumpushu** (*s. p.*), *n.* Any food-stuff of a crispily-soft, mealy, floury nature, as boiled potatoes, peas boiled and broken up into a dry mash, or boiled liver when eaten cold and dry. See *pushuza*.
- Pushuza** (*Phushuza*), *v.* Eat anything (*acc.*) of the nature of an *i-mPushumpushu*; talk truthless stuff.
- Putā** (*Putha*), *v.* Fail — in a broad general sense, usually followed by a (qualifying verb in the infinitive, though frequently standing alone, the sense being judged from the context (used in *perf.*); hence, fail to do, omit, as to go to the court, or to milk the cows; fail to be present, to be wanting or absent, as a boy from school or church; fail to come up to standard, get short, get behind, get backward, as trees that have been eaten off by locusts and have to start growth again, a field that has not thrown up its due number of seedlings, or a man with his work from being interrupted or delayed; fail to receive, come short, get left out, as people receiving nothing at a distribution, or mealie-sacks left over with not a sufficient supply to fill them also [Sw. *pitima*, behindhand; Her. *putura*, fail].
- Ex. *ngipete ukuya ecaleni namhlu, I have omitted attending at the lawcase to-day.*  
*nTobi uputile namhla esikolezi, Tobi was absent to-day from school.*  
*ayiputile kabo'nschenzi, nguputisau umfoka, I have got behind with this work, I was delayed by a stranger.*  
*huputile laba, kabatalanya luto, these have come short, they have received nothing.*
- i(li)-Putā** (*Phutha*), *n.* = *um-Puta*.
- isi-Puta** (*Phutha*), *n.* One who has not had the ears bored, according to Native custom; deaf person (*isi-Tulu*); one who doesn't hear when told, disobedient person = *isi-Cute*.
- um-Puta** (*Phutha*), *n. m.* Mealie or *umabele* plant when bearing only a poor, grainless ear = *i(li)-Putā*.
- Pūta pūta, ukuti** (*Phūthu plūtha, ukuthi*), *v.* = *putaza*.
- Pūtaputa** (*Phūthaphutha*), *v.* = *putaza*.
- Putaza** (*Phuthaza*), *v.* Feel about lightly with extended fingers on any place, or on any body or article (*acc.*), as when feeling for something lost in the grass, or a bundle to see what is therein, or a girl's body with curiosity = *ukuti putā putā* [Sw. *papasa*, feel about for].
- Putisa** (*Phuthisa*), *v.* Cause to fail, be wanting or absent, omit, be behindhand, be left short, etc., in any way, as above — see *putā*.
- Pūtshu, ukuti** (*ukuthi*; *s. p.*; *s. t.*), *v.* = *putshuka*; *putshuza*.
- Putshuka** (*s. p.*; *s. t.*), *v.* Rush out, as beer through a hole in the bottom of the *i-mBiza*, watery stools of a diarrhoea, a thief caught in a room or one leaving it hastily in an angry temper, or as bad lying talk from the mouth = *puqubuka*; *ukuti putshu*; cp. *huluka*; *hushuka*.
- Putshuza** (*s. p.*; *s. t.*), *v.* Make rush out, as above.
- Pūtu, ukuti** (*ukuthi*; *s. p.*; *s. t.*), *v.* = *putuka*; *putuza*; *ukuti tubu*.
- Pūtu, ukuti** (*Phūthu, ukuthi*), *v.* = *putuka*; *putula*; *putuza*; *putuma*.
- i(li)-Putu** (*Phuthu*), *n.* Agitated haste, flurry, impetuosity = *ama-Wala*. Cp. *i(li)-Tala* [Her. *tupuka*, hasten].
- Ex. *umeputu (or umamarala), he is impetuous, thoughtlessly hasty (in doing anything).*  
*kahle! iputu, gently! with your impetuosity — don't be in such a hurry.*
- u(lu)-Putu** (*Phuthu*), *n.* Mealie-meal cooked with very little water so as to form soft thick paste (*N. mod.*) = *um-Potolwana, u-Zolo*.
- Putuka** (*s. p.*; *s. t.*; *s. k.*), *v.* Get crumbled, as below — see *putuza*; be of a crumbleable nature = *tubuzeka*.
- Putuka** (*Phuthuka*), *v.* Get chafed or grazed, as below.
- Putukeza** (*Phuthukeza*), *v.* = *ukuti pututu*.
- Pūtukezi, ukuti** (*Phūthukezi, ukuthi*), *v.* = *ukuti pututu*.
- Putula** (*Phuthula*), *v.* Chafe, graze, rub off or scrape off the superficial skin, as when the corner of a bench scrapes the shin, or a saddle-girth a horse's side.
- Putuleka** (*Phuthuleka*), *v.* = *putuka* (*phuthuka*).
- Putuluka** (*Phuthuluka*), *v.* Get shaved, as below = *putuluzeka*.
- Putuluza** (*Phuthuluza*), *v.* Just shave, touch very slightly or nearly, as a stone (*nom.*) might a person's head (*acc.*) or a bird, or as might the person (*nom.*) who throws the stone; or when grabbing at



a thing (acc.), or striking at it with a stick — *ukuti putuluzi*. Cp. *putula*.

**Putuluzeka** (*Phuthuluzeka*), *v.* Get shaved, as above = *putuluka*.

**Pūtuluzi, ukuti** (*Phūthuluzi, ukuthi*), *v.* = *putuluzi*.

**isi-Putuluzi** (*Phuthuluzi*), *n.* Any stumped, docked, not-pointed thing, as a stake or cow's tail = *isi-Pumpu*.

**um-Putuluzo** (*Phuthuluzo*), *n. n̄.* Slight scratch or 'shaving' graze, as of a stick thrown or aimed at one.

**Putuma** (*Phuthuma*), *v.* Hasten or hurry along after some urgent aim or object (acc.), as to help a person (acc.) in danger, save goods from fire, or to catch a person (acc.) before he leaves home; hasten or hurry along with means (with infinitive) to attain any of these objects, as when hastening to send a messenger with notice of alarm = *ukuti putu putu*. Cp. *ūli*-*Putu*; *putuzela*.

Ex. *ngiyaputuma umlomo, eugukabaubi*. I am hastening to the whiteman before he leaves.

*bagaputuma umlilo*, they are hurrying along to a fire (to put it out).

*nguputuma okagisa incedi ekosini*, I hastened to send a letter to the magistrate (only of course in case of urgent danger).

*imamba emnyama kugiputumelwa*, a black mamba is not hastened for, i.e. the speedy fatality of the poison renders it useless for one to so bother himself.

**isi-Putumane** (*Phuthumane*), *n.* Veldt plant (*Aloe Cooperi*) growing in marshy places, having a red flowering raceme, and used as fibre = *isi-Pukatwane*, *i-nQimindolo*, *isi-Kupashave*.

**i-mPutumputu** (*s. p.*; *s. t.*), *n.* Anything of a dry crumbling nature, as a lump of sandy soil, or piece of coarse dry bread. See *putuza*.

**Pūtu pūtu, ukuti** (*Phūthu phūthu, ukuthi*), *v.* = *putuma*.

**i(li) or ama-Pūluputu** (*Phūthuphuthu*), *n.* = *i(li)*-*Putu*, *ama-Wala*.

**Pūtutu, ukuti** (*Phūthuthu, ukuthi*), *v.* Make an impetuous, hasty, but ineffectual grab or attempt to catch at a thing (acc.) = *ukuti putukezi*; *putuza*; cp. *ukuti putula*.

**i(li)-Pututu** (*Phuthuthu*), *n.* Impetuous, over-hasty, and ineffectual grab or attempt to catch a thing. Comp. *i(li)*-*Putulu*.

Ex. *ngadinde ngabamba ipututu*, I merely made a hasty, profitless snatch.

**Putuza** (*Phuthuza*), *v.* = *putula*; *putuzela*; *ukuli putulu*.

**Putuza** (*s. p.*; *s. t.*), *v.* Crumble (*trans.*), as

a piece of dry earth (acc.) between the fingers, or a piece of dry bread — *tu-buza*.

**Putuzeka** (*s. p.*; *s. t.*; *s. k.*), *v.* Get crumbled, as above = *putuka*.

**Putuzeka** (*Phuthuzeka*), *v.* = *putuka* (*phuthuka*).

**Putuzela** (*Phuthuzela*), *v.* = *avuzela*, *putuza* (*phuthuza*).

**isi-Putuzeli** (*Phuthuzeli*), *n.* = *i(li)*-*Walu-wala*.

**i(li)-Putwa** (*Phuthwa*), *n.* Certain heavy-iron on which the *um-Fee* is commonly found.

**u(tu)-Puya** (*Phuya*), *n.* = *i-mPhuthle*.

Ex. *ukuhlaba lupuya*, to be or live in a 'bare, naked' fashion, without wife, children, cattle, etc.

**Pūza** (*Phuza*), *v.* Drink (= *solu*); eat certain kinds of soft juicy foods (acc.), as a piece of fat, or thin *umusi*; be slow or late in doing any work (with infin. = *epuza*); delay to do any work (with infin. = *epaza*) [Skr. *pā*, and *pī*, drink; O.B. *pāi*, to drink; Lu. *upa*, drink; Sw. *poza*, to water; *ugwa*, drink; Ga. *tuā*, delay; Log. *su*, drink; Ha. *su*, drink].

Phr. *sewangipuzi: angonyo*, you drank me my bile (so as to get influence or superiority — *uku-tonya* — over me) = you want to get the mastery over me, to gain an overpowering influence over me, obtain greater influence than I. See *tonya*.

*bagapuzama angonyo*, they are drinking one another's bile i.e. each striving to gain superiority (*uku-tonya*) over the other.

**i-mPūza** (*s. p.*), *n.* Eruption of small dry pimples all over, or anywhere on the body (perhaps from prurigo, or lichen).

**Puzaneka** (*Phuzaneka*), *v.* Get balked, or suddenly frustrated, as by the sudden appearance of a snake on the other side when springing over a ditch, or by the sudden interpassage of somebody when making a grab at anything, or by the interruption of a person when counting — *puzaneka*; *pataneka*.

**Puzanekisa** (*Phuzanekisa*), *v.* Balk, as above.

**u(tu)-Puzela**, *n.* (C.N.) = *u(tu)*-*Buzela*.

**i(li)-Puzi** (*Phuzi*), *n.* Certain kind of light-yellow, coarse-fleshed Native pumpkin i.e. the fruit thereof (see *u(tu)*-*Puzi*); hence, anything of a similar light-yellow colour; certain kind of small light-yellow beads (collect.); one of the small lumps formed in mealie or mabele meal when ground dry on the Native grinding-stone [Ka. *puzi*, pumpkin; Sw. *bogaj*].

i-mPūzi (*Ptuuzi*), *n.* = *isi-Pūzi*.

isi-Pūzi (*Phuuzi*), *n.* A great drinker *i.e.* drinking much (but not a drunkard) = *i-mPūzi*, *i-nTseli*; a slow, dilatory actor or doer.

u(lu)-Pūzi (*Phuzi*), *n.* Seed, or the whole plant, producing the *i(li)-Pūzi* pumpkin.

Pūzisa (*Phuuzisa*), *v.* Give one a drink of anything (doub. acc.); take to drink, give to drink, as animals (acc.).

i(li)-Puzu (*Phuzu*), *n.* Knot, protuberance

or hard bump, on a tree, wooden post, ill-formed skull, or uneven clay-floor; hence, knot in a sawn board; small knoll or protuberance jutting out on a hill-side; hitel, hindrance arising in any work = *i(li)-Quzu*, *i(li)-Hluzu*, *i(li)-Pundu*.

i(li)-Pwanyazi *n.* (C.N.) = *i(li)-Panyazi*.

Pwapwa, *v.* (C.N.) = *papa*.

Pwiqila, *v.* (C.N.) = *twiqila*.

i(li)-Pwiti, *n.* (C.N.) = *i(li)-Piti*.

## Q

**Q** is used in Zulu to represent the palatal click of which there are four varieties — (1), the palatal click simple, represented by the letter *q*, as in the word *qalaza* (stare about); (2), the aspirated palatal click represented by a *qh*, as in the word *qhalaza* (behave in a bold, impudent manner); (3), a hard liquid palatal click, represented by the combination *qq*, as in the word *isi-qqala* (cow with little milk!); (4), a soft liquid palatal click, likewise represented by a *qq*, as in the word *i-nqiqubo* (souse)—the difference between these last two varieties being sufficiently marked by the fact that the latter or softer kind only occurs after an *n*, immediately preceding it in the same syllable, the sound being found mostly in words of which the radical really commences with a *q*, but the sound of which has now become tempered down or softened by the nasal ring of the *n* preceding it. It must be noted, however, that there are some words in which the simple palatal click, written with a *q*, also follows immediately after an *n* in the same syllable, and without having its sound affected in any way; but in such cases, it may be regarded as more probable that the *n* is, along with the *q*, an intrinsic part of the original root, and is not a subsequently added prefix, as, for instance, in the word *i-nqama* or *i-Nqama* (ram).

**Qa** (*Qha*), *adv.* No; sometimes used elliptically to express 'Not at all!', 'By no means!', 'It's altogether too much!', 'I never saw the like of it!', 'There's no denying it!' etc.; used also at the commencement of an address to lower expectation, fear, etc. — this is the common negative in use in Zululand, where the *cha* of Natal is practically unknown, save among children and females, who also frequently use a form *uca* [Skr. *na*, *nō*; Lat. *ne*; Eng. *no*; Ar. *nā*; Ya. *nga*; Ze. *kha*; Kam. *nkha*; Zi. *nā*; Kh. *bā*; Ko. *chu*; Sw. *ahaa*; Be. *aha*; Ga. *ac*; Sha. *sho*; Kag. *nyo*; Ngu. *sivo*; Kamh. *tiwo*; Bo. *chua*; Chw. *che* — the particle

*qha* is probably only a variation of the adverb *uga*, not].

Ex. *qa! ngixa 'kubika ummonzana nye, ukuti ny'ezā*, it's nothing! I've just come to report that the *ummonzana* is coming.

*ugabona ukuti qa! kungetunge kunjalo*, I saw that, it's no good, it cannot be arranged in that way.

**Qā, ukuti** (*ukuthi*), *v.* Catch sudden or unexpected sight of a thing *i.e.* catch the first glimpse of it (acc.) as it appears = *qabuka*.

Ex. *ngati uba ngimuli qa, eva ngomgya-ya*, when I caught sight of him, coming along the road.

**Qā, ukuti** (*Qhā, ukuthi*), *v.* Do, or be done, completely; finish off, or be finished, completely, as one's supply of food or snuff; be thoroughly dry, as fresh mealies, or a hide; be thoroughly wise, or clever in a perfect degree (cp. *ukuti nkwe; ukuti du; ukuti nya*); also = *qaza* (*qhaza*).

Ex. *sowonile sowate qa*, they (the mealies) are already perfectly dry.

*sowupile wati qa*, they are entirely dried up *i.e.* finished off.

*uhlakanipile utē qa*, he is out and out clever.

**i(li)-Qa** (*Qha*), *n.* A complete clearing out of anything, nothing further being left, everything being entirely gone (= *i(li)-Gege*, *um-Qa* — but only used adverbially as *ngeqa*, *ngegege*, *ngomuqa*, as below).

Ex. *susika ngeqa* (or *ngegege* or *ngomuqa*), we arrived when there was nothing more (of the meat, grain, etc.) left, all having been cleared away, sold out, etc.

*us'efika ngeqa, isitimela sesihambile*, he just arrived too late, the train having already left.

**i(li)-Qa** (with plur.), *n.* Piece or small lump of anything, as meat, honey-comb, clay, etc.



- isi-Qa, *n.* Substance of anything (C.N.).
- isi-Qa (*Qhu*), *n.* Dog of the common Native kind, somewhat resembling a greyhound mongrel, of no particular breed nor usefulness; a cur [see *i-Nja*].
- umu-Qa (*Qhu*), *n.* 5. = *i(li)-Qu (Qhu)*; also (N. fr. Xa.) tree-rabbit.
- ubu-Qa (*Qha*), *n.* Fastidiousness, disdainfulness, as to clothes, food, or in the choice of a sweetheart. Comp. *ubu-Ngolo*.
- Qāba, *ukuti (Qābha, ukuthi)* — sometimes *s. b.*, *v.* Patter, as drops of rain on a window or roof; drop with a pattering noise, as a rain-drop; give a person (acc.) a mere drop *i.e.* a single very small quantity, as of porridge (with *nga*), snuff, etc. (= *ukuti gqobi*) = *ukuti paqa, qabaza*.
- i-nQaba, *n.* — see *i-Nqaba*.
- u-Qabane, *n.* Diamond pattern, in head-work. See *um-Cijwane*.
- Qabateka (*Qabatheka*), *v.* Eagerly desire, as to quickly reach a place, to go somewhere, etc.; have a strong yearning for a thing (obj. or *ela* form with acc.), as for meat, snuff, etc.
- Qābavu, *ukuti (ukuthi)*, *v.* Surpass, exceed, in beauty, size, height, abundance, etc. (= *ukuti tutu*); be plainly visible, conspicuous, as a kraal or path (= *qaua, yqava*).
- um-Qabavu, *n.* 5. Path plainly visible, broad or unhidden by grass.
- Qabavula, *v.* Make a row or great noise, rave about, as a woman scolding vehemently; be agitated, restless, as a person whom the pain of some complaint deprives of rest or causes to get up and walk about; also = *yadabula*.
- Qabaza (*Qabhaza*; sometimes *s. b.*), *v.* = *ukuti qaba*.
- isi-Qabeto or Qabetwa (*Qabetho*), *n.* Common large-sized shallow basket of Native women = *i(li)-Qamui* [Sw. *ki-kapu*, basket; Ga. *kibo*, large shallow basket].
- i(li)-Qabi, *n.* Leaf of a tree (= *i(li)-Qabunga, i(li)-Kasi*); tale-bearer, untrustable talker who can't keep a matter to himself (= *i(li)-Kasi*); small herd or drove of cattle, goats, etc., collected together in a group, perhaps a dozen or two (= *i(li)-Qakamba*; cp. *i(li)-Mokora*); (N) a 'green', unsophisticated person [Ar. *wara'a*, leaf; Hi. *pakkrī*, leaf; Reg. *lutata*, leaf; Her. *e-pa*, leaf].
- u-Qabikulu (*Qabikhulu*), *n.* = *u-Kasikulu*.
- Qabo (*Qhabo*), *adv.* intensified form of *Qa*.
- Qābu, *ukuti (ukuthi)*, *v.* = *qabuka, ukuti qa, qabula*.

Qabuka (*s. k.*), *v.* Catch the first sight of a thing *i.e.* have the first sudden apprehension of its presence or appearance; hence, see for the first time, as a person (acc.) or wonderful thing; suddenly or unexpectedly find oneself doing something, to chance (with *uku*); come to, come to one's senses, as after a faint or state of mental insensibility; get the senses, feelings, or apprehension quickened or invigorated, as by a pinch of snuff or a little food.

Ex. *ngaqabuka ukuyibona nje*, I became suddenly cognisant of it, I fell at once chanced to see it *i.e.* I found or came across it by chance.

*ngiyinqabuka umhlauji*, I see him for the first time to-day.

*ngaqabuka seuyipkati*, I came to when I was already in it *i.e.* I didn't realise the thing, I was not aware of anything, till I found myself in the midst of it.

*umzimba sawaqabukile*, my body is now refreshed or revived (by the food I have taken).

Qabukisa (*s. k.*), *v.* = *qabula*.

Qabula, *v.* Quicken, refresh, wake up, excite new life and activity in the dormant senses, as the eyes (acc.) by taking a pinch of snuff, the wearied body (acc.) by taking a bath, or the mouth (acc.) in the morning or after a journey *i.e.* after it has been lying idle, by a little food; wake up or revive oneself from the stupefying effects of beer (acc.), sleep, etc., as by taking some kind of refresher.

Ex. *uka-qabula amate*, to refresh the spirit = to gratify the appetite or desire slightly, just give it a taste, as a temporary sive.

*uka-qabula abutongo*, to waken up sleepiness *i.e.* to put animation into the sleepy senses, driving sleep away, as one might do by taking a pinch of snuff.

*uka-qabula bonantu*, to revive or refresh a person who is depressed by some worry or affliction, by helping him a little in his difficulty, mediating for him, etc.

Qabulisa, *v.* Help a person (acc.) to quicken or refresh his senses (acc.), by giving him snuff, food, etc.

i(li)-Qabunga, *n.* Leaf, of a tree = *i(li)-Qabi, i(li)-Kasi*.

i(li)-Qābuqabu, *n.* Child first born to a man *i.e.* by his first wife; similarly of a woman; any curiosity, strange or wonderful thing seen for the first time.

um-Qadi, *n.* 5. Principal cross-beam in a hut (C.N. — fr. Xosa).

u-Qadolo (*um-pur*), *n.* Black Jack (*Bidens pilosa*), the common field weed, whose

seeds stick into one's clothes when going among it — eaten when young as *imifino* = *u-Cucuz*, *u-Gamfe*. See *um-Ilabangubo*.

**i(li)-Qadu** (*Qhudu*), *n.* Finished thing, nothing being left of it, as one's supply of grain, or cattle; thing or person no longer existing, as one who goes out to war and does not afterwards return home, having been killed. See *i(li)-Qhu*.

**ama-Qafukana** (*Qhafukana* — no sing.), *n.* Little ugly, ill-formed, dirty-looking thing — used contemptuously of a person, in form of adj.

**ama-Qāfuqafu** (*Qhāfuqafu* — no sing.), *n.* Coarsely ground meal, or other similar husky substance = *i-nQavunqavu*.

**i-nQafunqafu**, *n.* = *ama-Qafuqafu*.

**Qafuza** (*Qhafuza*), *v.* = *gqakaza*.

**i(li)-Qāga** (*Qhanga*), *n.* Calabash with the head cut off so as to leave only the large body of the vessel, and used for beer or water (= *i(li)-Gobonyo*, *isi-Xa-pana*); big, hard-blown, round lump of a belly (ep. *um-Qwaku*).

**Qagefa**, *v.* = *qandela*.

**Qāka, ukuti** (*Qhāka, ukuthi*), *v.* Be white, as the land with a frost, a tree with blossoms, the sky with many stars; make be white, as above = *ukuti qwa, ukuti ufe, ukuti lu; qakaza; qakazisa*.

Phr. *oku-ua-ti qaka amehlo*, to protrude the eyes, showing the whites of the eyeballs, as when staring in anger = *uku-dlotsa amehlo*.

**Qaka** (*s. k.*), *v.* Menstruate — this being the proper word for the function, it is not liked, and is therefore in conversation replaced by euphemisms, such as, most commonly, *geza, potela, pambuka*, all of which may be used in respectable society.

**Qakala** (*s. k.*), *v.* Begin, set about, embark on any work (acc.) or plan on one's own initiative, without being told or sent by anyone; start a thing (acc.) of oneself, of one's own accord; provoke a person (acc.) to quarrel or fight (= *qala*).

**i(li)-Qakala** (*s. k.*), *n.* Ankle-bone [Gr. *ankulos*, ankle; *karpos*, wrist; Ar. *kaʿb*, ankle].

**i(li)-Qakamba** (*Qakambha*), *n.* Small herd or cluster of cattle collected together (= *i(li)-Qabi, i(li)-Qokomba*); sharp, crafty, gen. bold, insolent fellow.

**u(lu)-Qakamela** (*Qhakamela*), *n.* Very tall person.

**i-nQakanqaka** (*s. k.*), *n.* = *i-nQavunqavu*.

**Qakanyeka** (*Qhakanyeka*), *v.* Shudder, give a sudden shiver, as from cold or a frightful thought or nasty medicine = *hla-kanyeka, hlasimula*.

**Qakaqa** (*s. k.*), *v.* Ornament the body, as girls do, by cutting patches of incisions about the body, or as the *ama-Ntlenqa* about the face, or as a woman does on the first menstruation of her first-born child by smearing spots of black or red colouring over her face and body. Cp. *cakaza*.

**i-nQakaqa** (*s. k.*), *n.* = *i-nGqukuqa*.

**Qāka qāka, ukuti** (*Qhāka qhāka, ukuthi*), *v.* = *ukuti gqaka gqaka*.

**Qākata, ukuti** (*Qhākatha, ukuthi*), *v.* Grip hold of, seize with a sharp firm grasp, as one might a thief (acc.) or a goat = *ukuti xakatu, ukuti dhlakata*.

**i(li)-Qakata** (*Qakatha*), *n.* Small ball-shaped, lump of a thing, as an apple, reel of cotton, ball of string, bullet, or drop of rain on the window-sash or sweat on the body = *i(li)-Ngakadi*; ep. *i-nBumbulu; i-nDilinga; um-Cimbi*.

**isi-Qakati** (*Qakathi*), *n.* = *isi-Qwanqwa*.

**Qakatisa** (*Qhakathisa*), *v.* Expose openly anything (acc.) so that it be seen, admired, observed, etc., as one might some fine ornament, or as a thoughtless person might beer which it was intended should be kept private.

**Qākatisi, ukuti** (*Qhākathisi, ukuthi*), *v.* = *ukuti qakata*.

**i-nQakava** (*s. k.*), *n.* = *i-nGqukuqa*.

**Qakaza** (*Qhakaza*), *v.* Put on whiteness, as a tree blossoming, grass going to seed, or a man turning grey (= *ukuti qaka, kahtela*); go forth as young men from a bridegroom's kraal to the kraals of the bride's people, beating together stones held in the hands, as a sign to them to prepare beer for the approaching wedding; also = *gqakaza*; also (C.N.) dance quietly, prettily [Her. *ongara*, blossom].

Phr. *wob'upeka, etc., kwoza kuyakaze uNongidi*, you will be cooking (or doing anything else) as long as Nongidi (a certain hill in Zululand which presents a white appearance) shall be getting white, i.e. for ever, you will never be done with it, etc.; or used generally to express determination, persevering continuation, etc.

**um-Qakazo** (*Qhakazo*), *n. 5.* White blossom, flower, or seed tuft, as of any plant or grass; also = *um-Gqakazo*; also (C.N.) pretty quiet dance.

**Qakelisana** (*s. k.*), *v.* = *qakulisana*.



**i(li)-Qakelo** (*s.k.*), *n.* Disease of the womb accompanied by profuse menstrual flow possibly caused by fibroid tumours in the uterus, but popularly supposed to be caused by the secret administration, by some *untakati*, of the *i-qako lemfe-ne*; also proper name of the menstrual tampon, ephemised as *isi-Vato* q. v. See *i(li)-Qanguane*.

**i(li)-Qako** (*s.k.*), *n.* Menstrual discharge of females. See *isi-Lisa*.

**Qakuhisana** (*s.k.*), *v.* Play at fighting with sticks, as a couple of boys = *qakelisa-na*, *qakuzana*.

**Qakuzana** (*s.k.*), *v.* = *qakuhisana*.

**u-Qakuzana** (*s.k.*), *n.* A playing or sham-fight with sticks, as between two boys (with *ukwenza*).

**Qala**, *v.* Begin, commence, start a thing (acc.); give another (acc.) cause to fight or quarrel by provoking or abusing him (= *pobota*, *vubula*) [Ar. *shara*, begin; Her. *uta*; Ka. *tanga* — prob. akin to *ukuti qa*].

Ex. *ukufa kwangiyala ngis'eTkwini*, the sickness began with me while I was in Durban.

*uBani nyangiyala*, So-and-so is provoking me (in the Native mind, of course, always to fight).

**i-nQala**, *n.* = *i-Nqala*.

**um-Qala**, *n.* 5. Neck = *i-nTamo* [Ar. *ra'aba*, neck].

**uku-Qala**, *n.* Beginning; commencement.

Ex. *manuwa wokqala*, the person of the beginning — used in this manner to express 'first.'

**Qalaba**, *v.* Be thoroughly self-conceited, be filled with self-conceit or self-superiority (used in perf.; also sometimes in reflect. form with *zi*. Cp. *yyaba*, *yyuja*); (C.N.) have confidence in oneself, be filled with self-confidence, as to one's strength, etc.

**i-nQalaba**, *n.* = *i-nQalati*.

**isi-Qalaba**, *n.* Large tree having hard wood suitable for yoke-keys and gunstocks (*Myrsine melanophleus*) — the bark is used for stomach pains and as *ikubalo* for a dead person; also two kinds of Sugar-bush (*Protea hirta* and *P. lanceolata*), — a small tree growing on up-country mountains, having greyish leathery leaves and bark rich in tannin; anything of a very hard unbreakable nature, as some kinds of wood, or a strongly made earthen-vessel (= *isi-Qaqalugu*).

Phr. *kwasa iqalabeni* (or *exiqalabeni*), it dawned (we being) among the hard sticks

*i.e.* to-morrow we shall fight it out with stout cudgels — a threat used by one young man to another who has provoked or insulted him. See *i(li)-Qele*.

**Qalana**, *v.* Commence to attack one another, or start off one another mutually, as two armies, neither of which waits to be provoked (*qala*) by the other.

**i(li)-Qalandevu** or **Qalamadevu**, *n.* Young man just beginning to show a moustache.

**Qalanqa**, *v.* = *golonqa*.

**i(li)-Qālaqala** (*Qhālāqhalā*), *n.* Bold, pert, brazen-faced, cheeky person, used mostly of bold, free girls = *isi-Twulu-mehlō*; cp. *i(li)-Talatwana*; *qulaza*; *lingqu*.

**i(li)-Qalashu**, *n.* Name of a dark-grey kind of civet (in full *i-qalashu umashiy'izi-nja*) from the animal's smartness in evading capture (= *i(li)-Iralodo*); a smart skilful person too crafty and quick to be caught, always able to escape from a tight corner.

**i-nQalati** (*Qalathi*), *n.* Small sack or bag, made of goat, sheep, or calf-skin, or sometimes woven of grass or rushes, and used for carrying foodstuffs, medicines, for soaking *amibele*, etc. = *i-nQalaba*; cp. *i-nTlanti*.

**Qalaza**, *v.* Stare about (not fixedly at a thing = *golozela*), look boldly about in all directions, as a 'cheeky' or ill-mannered child when among strangers = *lulaza*.

**Qalaza** (*Qhalaza*), *v.* Behave or speak in a bold, pert, brazen-faced, cheeky manner, as some girls and boys. See *i(li)-Qulugala*.

**Qaleka** (*s.k.*), *v.* Faint; have a fit, of any kind (= *quleka*); hence, metaphor, to faint for or desire exceedingly; used jocularly to express a request for a pinch of snuff (acc. with *eta* form).

**Qalekisa** (*s.k.*), *v.* = *tokutela*.

**Qalinga**, *v.* Do anything in a scattered, patchy, irregular, here and there kind of way = *ukuti qqayqa*.

**i(li)-Qalinga**, *n.* = *i(li)-Gyayqa*; comp. *u(lu)-Toto*.

**Qalingana**, *v.* Be in a scattered, far apart, irregular state = *ukuti qqayqa*.

**Qalingisa**, *v.* Cause to do or to be done in a scattered, far apart, here and there kind of way = *qqayqaza*. Cp. *tota*.

**isi-Qalo**, *n.* Beginning; point of commencement = *uku-Qala*.

**u(lu)-Qalo**, *n.* Bamboo, used as whip-sticks (C.N.).

isi-Qalotana or Qaloti (*Qalothana*), *n.* Certain forest tree, resembling the following.

um-Qaloti (*Qalothi*), *n.* 5. Certain forest tree (*Stychnus Henningii*), with exceedingly hard wood, used for knobkerries and the bark medicinally for disordered bowels, round-worms, etc.

Qālu, ukuti (*ukuthi*), *v.* Come out into the open, come out into sight, as a man from a hut or a buck from a bush, or anything that had previously been hidden from view. Cp. *ukuti paya*; *ukuti qangqalazi*; *ukuti qamu*; *hlaluka*.

Qama (*Qhama*), *v.* Be plainly visible, conspicuous, as a kraal on a hill; be clearly cut, distinct to the vision without blur or faintness, as good large print, bright colours, or a person of all-round defectless beauty or intellectual smartness; be plain, clear, obvious, as a statement or affair (used in perf. in all senses) = *qama*, *qava* [Her. *kamataha*, distinct].

isi-Qama (*Qhama*), *n.* An *isi-Paku* or cloak made of sheep-skins.

i-nQama, *n.* Ram. Cp. *i-m'Yu* [Ar. *Eharuf*].

ubu-Qamama, *n.* A good walk, fair distance (say about six miles), as to a certain place (loc. of place). See *ubu-Qamu*.

Ex. *ku'buqamama kwi'Sobeja*, it is some distance, a fair walk to Sobeja's kraal.

ubu-Qamamana, *n.* Some little way or distance (say two miles).

Qamba (*Qambha*), *v.* Invent, make up, as a plan (acc.) or a false story (cp. *ceha: haya*; *songozo*; *rrama*); initiate, put into inception, start on (often equivalent to commence), as a new kraal (acc.), ploughing in the spring, or a new line in a copy-book; compose, as a song; make up for, *i.e.* give, a person a name (doub. acc. = *uku-ta*); settle upon, decide upon, as a building-site (acc.).

Ex. *uku-qamb'amanga*, to invent lies = to tell lies.

*uku-qamb'igamu*, to compose a song.

u-Qambalala (*Qambhalala*), *n.* Species of running-grass.

um-Qambati (*Qambhathi*), *n.* 5. = *um-Shi-za*.

Qambela (*Qambhela*), *v.* Invent for *i.e.* hatch up false statements about a person (acc.), accuse him falsely.

i(li)-Qambi (*Qambhi*), *n.* Small herd or collection of cattle, etc. = *i(li)-Qabi*.

Qāmbu, ukuti (*Qāmbu, ukuthi*), *v.* = *qambuka*; *qambusa*.

Qambuka (*Qambhuka*), *v.* Have a hole burst or bored through, as a wall or person's ear; get opened, or lanced, as an abscess; break out (*intrans.*), as a person's body in open sores = *camuka*, *cambuka*; cp. *qubuka*.

Qambusa (*Qambhusa*), *v.* Make a hole through anything (acc.), pierce, bore, as a person's ear, or a wall; open, lance, as an abscess = *camusa*, *cambusa*.

Qamekelela (*s. k.*), *v.* (N) = *qamekelela*.

Qamekelela (*s. k.*), *v.* Lie in wait for, way-lay, as for a traveller (acc.) or wild-beast expected to pass a certain way, or even when awaiting on a certain spot the passing of a travelling companion who has been left behind; obstruct one (acc.) in his speech by anticipating him, as though knowing what (or 'which way') he is going to say (cp. *qazikela*).

Qamela, *v.* = *camela*; *qamekelela*.

Qamela (*Qhamela*), *v.* Lie plainly visible for or to.

Phr. *uku-qanyheca fumbondo*, to have (the penis) visible *i.e.* erect = *omelca*.

isi or um-Qamelo, *n.* 5. = *isi-Camelo*.

Qāmfu, ukuti (*ukuthi*), *v.* = *ukuti qqimfu*.

Qamfuka (*s. k.*), *v.* = *qqimfuka*.

Qamfula, *v.* = *qqimfula*.

u-Qamgwinqi (*Qhamgwinqi*), *n.* Certain bush, bearing small red edible berries.

Qamisa (*Qhamisa*), *v.* Make to look conspicuously nice or standing out among others, as fine clothes a young man (acc.); make plain, explain, as a story. See *qama*.

Qāmu, ukuti (*Qhāmu, ukuthi*), *v.* Appear (used of the moment of appearance), come up into view, emerge into sight, as a thing previously hidden or unseen or unexpected. Comp. *qalu*, *qangqalazi*, *paya*; also *qama*; *hlaluka*.

Ex. *gini yona eti qamu! goushi! otshani?* what is that bobbing up and down in the grass?

Qāmu, ukuti (*ukuthi*), *v.* = *ukuti ngamu*.

i-nQamu, *n.* see *i-Nqamu*.

ubu-Qamu, *n.* Good long way, great distance (say twenty miles), as to a certain place (loc. of place.). See *ubu-Qamama*, *ubu-Qamamana*.

u-Qamugwinqi (*Qhamugwinqi*), *n.* = *Qamgwinqi*.

Qamuka (*s. k.*), *v.* = *ngamuka*.

Qamuka (*Qhamuka*), *v.* = *ukuti qamu* (*qhamu*).



**Qamula, v.** = *ngamula*.

**Qamunda, v.** Talk away in an easy flow, as a ready talker, fluent speaker, child already talking with ease, or even as an unrestrained chatterer who lets the language flow without reserve = *lamunda, qavita*; cp. *temeteza*; *i-nGqamundi*.

**Qamusa (Qhamusa), v.** Just begin to put forth or show the flower-tuft, as meales.

**Qamusela (Qhamusela), v.** Press forward, push along through a country when travelling, as one journeying along making for a distant place, or one who has missed his direction; also = *camusela*.

Ex. *sajinusihi sava safika cuFide*, we pushed along till we reached Melmoth.

**Qamuza (Qhamuza), v.** = *qamusa*.

**i(li)-Qamuza (Qhamuza), n.** Large protruding eye, or person's belly; young bee in the immature state (mostly used in plur. *ama-Qamuza* = *ama-Cimiza, ama-Qanda*).

**isi-Qananazana, n.** Certain water-bird.

**Qanata, ukuti (Qanatha, ukuthi), v.** = *qanata*.

**Qanata (Qanatha), v.** Have very protruding or prominent buttocks (not necessarily of large bulk = *shikila*) used in perf. See *i-nGqanali*.

**Qanda, v.** Be cutting or bitterly cold, as icy water (= *banda, ukuti mo*); be head-splitting, as the noise made by a pick forcibly striking on a hard rock (*ukuqand'ikanda*); speak a decisive word, give evidence of a decisive nature, as an eye-witness at a trial (*ukuqand'ikanda*); strike down, attack with a sharp decisive blow, bringing down the victim (acc.) at once, as one man might another with a knoberry, or a venomous snake or virulent disease a person; cleave apart, separate one from the other, as two days or seasons (see phrases below) [*Qanda* and *banda* q. v. would seem to be merely variations of the same word].

Ex. *ngandee y'ini?* what has he been brought down by? = what has he been bitten by?

*wadinde wawqanda nje ukubhan*, the fever just attacked him and he was down at once.

*iyide kulica liyqanda amasuku*, the cock (when crowing in the early morning) is said to be cleaving the days i. e. to be splitting the day from the night by its shrill cry. See *linga*.

*isidwaba usibeke kwexiqaulayo*, she has her *isidwaba* sitting on the splitting parts, i. e. low down upon the buttocks — see *lashana*.

*ifuku? uphil'ikanda*, a witness whose evidence is conclusive, will settle the affair, *abafuxi abeyiqanda isikande*, the women are now splitting up the first plots i. e. immediately after winter and before the general ploughing time.

**i(li)-Qanda, n.** Egg; any large-sized bread, say as big as a three-penny-piece and of any colour; plur. *ama-Qanda*, young bees in the comb in an immature state (= *ama-Cifazi*) [Sw. *qanda*, shell of fruit, egg, etc.; Bush. *qan*, egg].

Plur. *ikama i-nqanda-ka'iboyiba*, a host of a pichald colour i. e. of a white-skin dotted with numerous brown spots or small patches.

*isishaba utshwale obu-nqanda*, stale-beer is that which has large egg-like bubbles (from slow fermentation).

**isi-Qanda, n.** Small kind of brownish wasp, slightly smaller than a honey-bee = *isi-Qandamatshana, i(li)-Lakuzane*. See *uma-17*.

**i(li)-Qanda-lenkuku (s. k.), n.** = *i(li)-Gode*.

**i(li)-Qanda-lenyoni, n.** Any fragile, easily broken thing, as a glass vessel; delicate, weakly-constituted person = *i(li)-Cwaboka*.

**isi-Qandamatshana (s. l.), n.** Certain wild-herb; also = *isi-Qanda*.

**Qandekisela (s. k.), v.** = *qandelela*.

**Qandela, v.** = *qandelela*.

**Qandelela, v.** Guess; make a guess = *qayela, qandela* [Ar. *Khawala*, guess; Her. *saneka*; Sw. *thani*, see *qanga*].

Ex. 'acc! qandelela eyigqaphe esaulibeni?' 'Umabho!' 'Bonabho!' wqandelela, 'I say! guess what I have in my hand.' 'Meales!' 'Actually! he has guessed.'

**Qandisela, v.** Bear children rapidly i. e. before the usual interval of time has passed, as a woman conceiving while her previous child is still at the breast, or a fowl commencing a new brood of eggs immediately after hatching others. See *i-nJehwane*.

**isi-Qandolo, n.** Reed of a large tall-growing kind. Comp. *i(li)-Tshune; am-Ilhunya*.

**Qandula, v.** Roughen the surface of a grindstone (acc.) by clipping or knocking in small indentations with another small hard stone (comp. *kaya*); crack (metaphor.) a person's (acc.) head (acc.) by making a head-splitting noise, or by dealing him a blow on the head. See *isi-Seko*.

Ex. *kade usiqandula amakanda*, you have been already long splitting our heads for us (with your noise).

**Qanga, v.** = *ufela* [Ga. *saga*, jest; Sw. *thihaki*, joke].

**um-Qangabodwe** (*Qangabhodwe*), *n.* 5. Wild *amabele* or *imfo* i.e. growing up of itself in an old field.

Phr. *umqangabodwe upumel'ekwene*, the wild corn-plant rises up from amidst the thick growth of weeds — said of a tall person rising head and shoulders above the rest.

**um-Qangala, n.** 5. Single-string fiddle made of a reed and worked by the fingers and mouth = *um-Hube*.

**i(li)-Qangane, n.** Swelling of the belly (prob. from dropsy, or perhaps, in females, from chronic inflammation or fibroid tumours of the womb, causing a false appearance of pregnancy), supposed to be caused by a rash oath, gen. made in the heat of a dispute, not to eat the food of the other disputant. This latter thereupon retorts by hurling at the other the curse *umqadhla okwami, wob'udhla iqangane!* or *umqaza kwami, kwoba kuzi iqangane!* And the imprecation will most certainly be visited upon him, unless he speedily make amends to the injured party and along with him or her goes through the process of mutual hand-washing (*ukuhlana kwubahoyelele ngokudhla*). The same curse may also be uttered against a thief = *i(li)-Joyi*; cp. *qanganisa*; *isi-Kukuka*.

N.B. The earth taken from the grave of some relative of a man and administered to him secretly by an *umtakati*, is said to cause this same disease (cp. *ili-Illoba*).

**Qanganisa, v.** Desire evil for a person (acc.), curse him = *lokotela, qalekisa*.

**i(li)-Qangqa, n.** = *um-Qangqato*.

**Qangqalaza, v.** Come into sight or out into the open, appear, as anything emerging from a doorway or bush, or from behind a screen (= *ukuti qala, ukuti paqa, ukuti paqalaka*); roll along (*intrans.*), as a ball along the ground (= *ginqeka*).

**Qangqalazi, ukuti (ukuthi), v.** Come into sight, or make come (acc.) into sight, as above; roll, or make roll.

**u(lu)-Qangqalazi, n.** The open, a spot in full sight — gen. in locative = *u(lu)-Bala*.

Ex. *umfazi lu'Buye us'ogangqalazi, So-and-so's kraal is in an open, plainly visible spot.*

**um-Qangqato** (*Qangqatho*), *n.* 5. Young calf, lamb, goat, etc., when unusually big for its age = *i(li)-Qangqa, um-Qangane*.

**i(li)-Qangu, n.** Young wether (C.N.). See *i(li)-Qangqa*.

**Qanguza, v.** Speak clearly, in plain explicit language, as a person giving instruction or evidence.

**isi-Qanjana, n.** Short person, with whatsoever kind of body.

**Qanqa, v.** Lay out, or relate, in a clear and complete manner the course, details, or reasoning of any affair (acc.) or complicated matter. Comp. *qanguza*; *hlundhla*.

**i(li)-Qanqa, n.** Clear, able, skilful speaker or explainer; also sometimes = *um-Qangqato*.

**i-nQanqa, n.** — see *i-Nqanqa*.

**u(lu)-Qanqashiya** (*Qhanqashiya*), *n.* Tall, straight, stiff-standing person, like a fine tall military man = *u(lu)-Tatamela*.

**um-Qanqato** (*Qanqatho*), *n.* 5. = *um-Qangqato*.

**Qanqisa** or **Qanqisela, v.** Help a person (acc.) to lay out an affair (acc.) clearly, i.e. explain it thoroughly to him.

**Qantsa** (*s. l.*), *v.* Become puffed up or swollen in a long bulge or swelling, as the veins of a man when angry or lifting a heavy weight, or the weal caused by a blow from a shambok on the back. Cp. *vuya*.

Phr. *ukuqantsisa umuntu imilamba*, to make a person swell up in the veins (of the face) i.e. make him very angry, make his blood boil.

**Qanula, v.** Strain, as in any violent exertion (*intrans.* = *kanula*); hence, stretch out, distend, as a horse the nostrils (acc.) when running; open widely, as a person the eyes (acc. — cp. *penqa*); do extensively or expansively, as a woman when hoeing a broad stretch of field; run with the body stretched out, i.e. taking long springs, as a buck, throwing out, as it were, the hind legs behind.

**Qapa** (*Qapha*), *v.* Be on the look out, watch attentively (used in perf.).

**Qāpa, ukuti (Qāpha, ukuthi), v.** = *ukuti qaba*.

**Qapaza** (*Qaphaza*), *v.* = *qabaza*.

**Qapela** (*Qaphela*), *v.* Be on the look out for, watch attentively for, as a person (acc.) or thing; pay attention to, mind, or give heed to, as to a person's advice (loc. or *ku*), or in any work or action = *hlomela*.

Ex. *wopapela upesubi*, you must keep your eyes open i.e. take care, while you are up above.

*wonqapela kul'ndhla*, you must keep on the look out for him along this path.  
*qapela kimi lapa!* attend to me here!



**Qapuna** (*Qaphuna*), *v.* Pluck off or remove just the end or terminal part (acc.) of a thing, as the soft end of a tree-branch with the fingers, or a flower from its stalk by switching it off with a stick; pick up just the uppermost details of an affair, not knowing the full particulars of the case, as a busy-body who hears people talking and then goes and spreads reports.

**Qāpu qāpu, ukuti** (*Qāphu qāphu, ukuthi*), *v.* = *qapuzā*.

**i(li)-Qāpuqapu** (*Qāphuyaphu*), *n.* Fluent, eloquent speaker.

**Qapuzā** (*Qaphuzā*), *v.* Talk away in a fluent, eloquent style, as a man at a law-case, in conversation, or when praising the chief. Cp. *tapuzā*.

**Qaqa**, *v.* Rip up, rip open (by cutting, not by tearing or undoing = *qaqulula*), as the seams of a coat (acc.) or bale; rip open *i.e.* explain a difficulty (acc. or with *ku*); (C.N.) = *qakaqa*. Cp. *qāqulula*.

**Qaqa** (*Qhaqha*), *v.* Rip up or open forcibly, as a thorn or cat's claw might one's coat-sleeve — intensified form of above. Cp. *qaqabula*.

**i(li)-Qaqa, n.** Cape polecat (*Ictonyx zoriilla*) (= *i-n(sangakazana)*); kind of strong-smelling black-beetle, spotted on the back; roof of the eye-socket when very prominent, causing the brows to project — gen. used in plur. **ama-Qaqa** (= *ama-Qele, ama-Qimba*). Cp. *ama-Nkonkoma*.

*P. akūqaga laxizwa ukumka, no polecat ever smelt its own stink = nobody recognises his own faults (N. fr. Xo.)*

*iyaga lisinda 'kwi'ulasa, the polecat gets saved by herding itself (by surrounding itself with an intolerable stench) = if you wish to come out safe from all the difficulties of life you must look after yourself by taking all due precautions.*

*unfo wus'ekutini wunuyaga, the beetle-browed fellow of such-and-such a kraal.*

**u(lu)-Qaqa, n.** Belt or facing of perpendicular rocks running along or around the top of a hill, the beetling brow of a hill.

**Qaqabula, v.** = *Qaqulula*.

**Qaqabula** (*Qhaqhabula*), *v.* Rip up or open forcibly, as might the claws of a wild beast, or a thorn one's coat-sleeve (acc.) — intensified form of preceding.

**isi-Qaqalagu, n.** Any hard, unbreakable thing, as a strong earthen vessel, or piece of wood (cp. *isi-Qalaha*); stingy, hard-natured person; stiff-bodied-muscular person (= *isi-Gonyoloto*).

**Qaqamba** (*Qaqambha*), *v.* Pain with an acute, splitting, throbbing ache, as a bad tooth, headache, or inflamed wound — *ukeketa, momota; cp. fute; ishutshumba* [Ar. *wayez*, ache; Reg. *kuchava, ache*].

**Qaqamela** (*Qhaqhamela*), *v.* = *qaqazela*.

**u(lu)-Qaqawezi** (*Qhaqhawezi*), *n.* Tall, slender-bodied person.

**Qaqa** (*Qhaqha*), *v.* Keep saying 'No' (or *qa*).

*Ex. uyqaza-ni? what are you no-ing at? — as might be said to one who keeps repeating 'No' when refusing anything.*

**Qaqazela** (*Qhaqazela*), *v.* Tremble, as with fear; shiver, as with cold; chatter, as the teeth from cold = *tutumela, qe-dezela, gubuzela, tekezela*. Cp. *bikizela*.

*Phr. uku-qaqazela ununtu, to be agitated (with concern) for a person, i.e. put oneself out about him, pay him attention, as a newly-arrived friend or visitor.*

**Qaqela, v.** Be thick upon, cover, as ticks on a cow (acc.), beetles on a wall (acc.) or cattle upon a hill (acc.)

**Qaqelisana, v.** = *uyqayisana*.

**u(lu)-Qaqa, n.** = *u(lu)-Qaqa*.

**um-Qaqongo, n. 5.** Bush (*Clerodendron glabrum*), whose leaves are used as a vermifuge for round or thread worms in man or beast, also as elyster for children, the wood being also used as tinder = *um-Qoqonyo*.

**Qaquluka** (*s. k.*), *v.* Get ripped up or open, as below; come to the use of reason, have the senses fully opened out, as a child of seven or eight (= *sunguluka*).

**Qaqulula, v.** Rip open or up, remove by ripping or tearing (not by cutting or ripping with a knife = *qaqa*), as when pulling up running-grass (acc.) with numerous suckers from the soil, or when tearing off the wax sealing a bottle-cork or letter, or when opening a parcel by pulling asunder the string; do 'rippingly' *i.e.* skilfully, smartly, as a clever talker or worker (see *i-n(sangakazana)*) = *qaqabula, qaqebula; qhaqhabula*.

**Qasha** (*Qhasha*), *v.* Fly off, as sparks from iron on the anvil, or grains of corn in the threshing; fly off, as a man suddenly running away; spring off, as a grass-hopper or frog when about to be caught.

**Qashaqasha** (*Qhashaqhasha*), *v.* Struggle, or wriggle about with legs and arms, 'let fly' in all directions, as a man fighting when down on the ground, or a

person in a convulsive fit; dart or spring about in all directions, as a minnow or shrimp in the water = *shoba-shoba*.

u-Qāshaqasha (*Qhāshaqasha*), *n.* Shrimp, (= *um-Dambi*), minnow, and the like = *u-Tshobitshobi*.

u(lu)-Qashayiya (*Qhashayiya*), *n.* Thing dried-up stiff and unbendable, as a dry wattle, man's finger when injured, etc.

um-Qashela (*Qhashela*), *n. f.* An odd person or thing dropping in alone, not arriving in crowds or masses.

Ex. *abantu bafika bey'iwiqashela*, the people arrived in dribslets, in ones and twos, etc.

i(li)-Qashi, *n.* Large black bag-like tick, common on horses and dogs; also sometimes applied to a smaller spotted-brown variety (= *i(li)-Kizane*) = *i(li)-Qashimba*, *i(li)-Tulwa*; cp. *um-Kaza*, *in-Kizane*.

i(li)-Qashi (*Qhashi*), *n.* = *i(li)-Yambaazi*.

u(lu)-Qashi (*Qhashi*), *n.* Savoury smell, relishing to the taste, as of meat frying, cake baking, etc.; such savoury-smelling food. Cp. *u(lu)-Si*; *is-Antungwana*.

Ex. *kunke uqashi bokuyana*, it smells very appetising does that over there.

i(li)-Qashimba (*Qashimba*), *n.* = *i(li)-Qashi*.

Qashiya (*Qhashiya*), *v.* = *nyolozu*.

i(li)-Qashiya (*Qhashiya*), *n.* One who acts with *ubu-Nyolo* q. v.

ubu-Qashiya (*Qhushiya*), *n.* = *ubu-Nyolo*.

Qashuka (*s. k.*), *v.* Get broken or parted in two, as a string or rein; get broken off, as a button (*i.e.* the thread holding it).

Qashula, *v.* Break or tear in twain, as a string or rein (acc.); break or tear off, as a button (*i.e.* the thread holding it); (C. N.) trot about showing off and prying out, as women at a wedding (= *qiza*). Cp. *apula*; *labula*; *rrebula*.

Qāta, ukuti (*Qātha*, *ukuthi*), *v.* Alight upon, just come to or arrive at (loc.—the action refers to the actual moment or point of arrival), as a person or a rope just attaining to a certain spot, or a spider, when falling, to the ground (= *ukuti qatata*, *ukuti uke*); be overfilled so as to cast out the excess, overflow (not properly used of liquids—see *virima*), as grain falling off from an overfilled basket or people from an overfilled hall (= *qataka*); also = *qataza*.

Qata (*Qatha*), *v.* Break up new ground for cultivation (= *qiza*; cp. *hlentlehlula*); eat or break up with the teeth hard

mealic-grains, bone, or as when 'cracking' nuts (= *gedhleza*, *qwakuzu*); be undersized, stunted (in perf. = *bushu*); grind, as the teeth (*amazinyo*) in sleep (= *gedhleza*); show the first signs of attaining puberty, as a boy when the testicles begin to fill out and show a red skin; screw up the tips of the fingers (*in-Geungwana*), as a small boy is oftentimes commanded to do by a bully, and hold them up to be struck by him and then 'point to the place where his mother was born' (= *qupa*).

Phr. *uNgoza secapata umungu*, Ngoza now lives in misery—having lost her husband and only child, having no home and nobody to care for her.

*wadiwadi raqata imihlati uje*, he just ground his jaws, *i.e.* kept a sullen angry silence throughout, neither speaking to me nor paying me any attention.

Qata (*Qatha*), *v.* Clean the nails (acc.) by picking the dirt from beneath them; put up to fight, as a bully might one boy (acc.) with another (with *ua*); sometimes also used for *qata* (see above)—to break up new ground, and to break up a bone, etc., with the teeth.

Qata (*Qatha*), *adj.* Thoroughly good, proper, sound, of perfect quality of its kind, as a good strong serviceable pot (not a small fragile thing), a stout stick, a well equipped kraal (having people and stock), or a first-class school.

i(li)-Qata (*Qatha*), *n.* Small piece of meat cut off from a lump (see *i(li)-Venge*) and just about sufficient to slit into an *um-Bengo*, q. v.

i(li)-Qata (*Qatha*), *n.* Hut of a newly-married man or bride.

isi-Qata (*Qatha*), *n.* Natural swelling of the salivary glands below the ear, somewhat resembling mumps = *isi-Gqila*.

Qataka (*Qathaka*), *v.* = *ukuti qata*; also *qatazeka*.

um-Qatane (*Qathane*), *n. f.* Hard biscuit, as of sailors; hence applied to biscuit generally (N. fr. X6).

u(lu)-Qatane (*Qathane*), *n.* Inside wall of a Native hut *i.e.* the part of the framework where it rises perpendicularly from the ground.

Qāta qāta, ukuti (*Qātha qātha*, *ukuthi*), *v.* = *qataza*.

isi-Qātaqata (*Qāthaqatha*), *n.* Certain berry-bearing bush.

Qātata, ukuti (*Qāthatha*, *ukuthi*), *v.* = *ukuti qata*.



**Qataza** (*Qathuzo*), *n.* Discharge or throw out excrements in lumps or pellets, as goats and sheep, or a leopard or cat when enraged. See *i-nGqata*.

Phr. *watakulela, waqataza*, he was angry and discharged excrements — as a leopard when fighting in a great rage.

**(li)-Qate** (*Qathe*), *n.* Fruit of two kinds of spreading veldt plants, one about the size of a plum and edible and the other somewhat larger and not edible; *phr.* **ama-Qate**, often applied to the whole plant itself, as its name.

**isi-Qate** (*Qathe*), *n.* Place overgrown by either of the above plants.

**um-Qato** (*Qatho*), *n. s.* Land newly ploughed or broken up for the first time = *i-nGqato*.

**u-Qatu** (*Qhuthu*), *n.* = *u-Vetelshete*.

**i-nQatu** (*Qathu*), *n.* = *i-nGqatu*.

**um-Qatuba** (*Qathuba*), *n. s.* Certain broad-leaved veldt-herb = *um-Nqandane*.

**Qavita** (*Qavitha*), *v.* Talk away with easy profusion or fluency of words, in a good sense as an eloquent orator, or a witness letting out the whole of an affair, or in a bad sense, as a loquacious wife with whom one can't get in a word edgewise, or as a dangerous chatterer letting out all that he has seen or overheard elsewhere = *qamunda*.

**i-nQavunqavu**, *n.* Grain merely broken or crushed into particles = *um-Qazulo*, *i-nQakanqaka*, *ama-Hlafuhlafu*; see *qafuza*; cp. *i-Nxushumvishu*.

**isi-Qawane** (*Qhawane*), *n.* Common Stonechat (*Pratincola torquata*) = *isi-Nqwane*, *isi-Cegu*.

**(li)-Qawe** (*Qhawe*), *n.* A brave *i. e.* one who rushes boldly into danger. See *qawuzela*.

**ubu-Qawe** (*Qhawe*), *n.* Boldness, courageousness, in rushing heedlessly into danger.

Phr. *iqawe lifela ebuyareui, iintlambi ifela emanzini*, the brave dies in his bravery, the swimmer dies in the water — may be used of one dying in harness, or sticking to his particular post when in danger.

**Qawuzela** or **Qawuqawuzela** (*Qhawuzela*), *v.* Do or act in a self-emboldened, heedless manner, as a man who after being cautioned of danger, goes disregardingly forward, or a child who when called to return, goes heedlessly on.

**Qaya** (*Qhaya*), *v.* Raise and lower the eyebrows (*isi-nTshiyi*) of both eyes sharply, as when giving a sign to another (the Native way of 'giving a wink'; cp. *qikiza*); also = *qyakaza*.

**i-nQayi**, *n.* = *i-Nqayi*.

**Qayinga**, *v.* = *qalinga*. See *qagagu*.

**Qayingana**, *v.* = *qalingana*.

**Qayingisa**, *v.* = *qalingisa*.

**Qaza**, *v.* Look for, seek a thing (acc. = *cinga*); look at carefully, observe, as any curiosity; examine, inspect, as any thing or a school-boy's knowledge (— *hlola*) [Sw. *tazania*, inspect; Her. *tazera*, supervise].

**Qaza** (*Qhaza*), *v.* Bind, tie, or sew together (by a single stitch or string of some kind) any two or more things (acc.), as two pieces of the *isi-damba*, two wattles in the framework of a hut where they cross, or two bottles at the neck by one string; grasp, catch suddenly hold of, as of a child (acc.) about to fall (= *ukuti qha*). See *(li)-Qazn*.

**(li)-Qaza** (*Qhaza*), *n.* Tie, stitch, single binding of any kind, as any of the many small tyings in the wattle framework of a hut, stitch of fibre binding together the two sides of a cracked pot, or a single twist or binding of the palm-straw when making a basket = *(li)-Zondo*.

P. *wahlula uyandhu is'akiva, kayihela 'qaza*, he passed by a hut while being built and didn't tie a knot — said of an unsociable, angry-tempered evil-disposed man.

**isi-Qaza** (*Qhaza*), *n.* Ear-rod, such as is worn by children with the ears lately pierced.

**u-Qazeyahlulwayo**, *n.* *Lit.* a person who looks out for the one (*impi*) that gets the worst of it — used of a crafty person who always sides with the stronger party.

**Qazikela** (*s. k.*), *v.* Presume for a person (acc.), anticipate him presumingly in his speech or actions, take upon oneself to do for him beforehand — *qaziyela*; cp. *andulela*; *qamekelola* [Sw. *tazania mbale*, expect].

**Qaziyela**, *v.* = *qazikela*.

**Qazuka** (*Qhazuka*), *v.* Get ground coarsely, as below.

**Qazula** (*Qhazula*), *v.* Crush coarsely or break up into particles, as mealie-grains = *qyakaza*; cp. *neakaza*.

**um-Qazulo** (*Qhazulo*), *n. s.* Grain merely crushed or broken up = *i-nQavunqavu*, *i-nQakanqaka*.

**Qebekula** (*s. k.*), *v.* Dig up, as the soil (acc.) with a hoe when cutting up new land, with a pointed stick when looking for roots, or as a bull with its horns; dig up or dig out, as sweet-potatoes (acc.),

roots, or a large stone embedded in the earth = *sebekuta*. Cp. *sewula*.

**Qebe qebe, ukuti** (*ukuthi*), *v.* = *qebeza*.

**i(li)-Qebeqebe**, *n.* Person very active with the tongue, talking away rapidly and disconnectedly about everything he can think of. See *qebeza*.

**isi-Qebetwa** (*Qebethwa*), *n.* = *isi-Qabeto*.

**Qebeza**, *v.* Talk away rapidly and disconnectedly about everything under the sun, as a talkative gossip. See *i(li)-Qebeqebe*.

**Qeda**, *v.* Finish, make an end to, as a man his cattle (acc.) by slaughtering them, or a boy his work or days of hire (comp. *qina*); metaphor., be the death of, do for, kill, as intolerable surroundings, or comicality, might a person (acc. — often used in passive form. See *bulala*, *fa*); be sure of, certain about anything (acc.) [Ar. *khallas*, to finish; Sw. *kata*, to end; Ga. *da*, the end; *mala*, to end; Her. *mana*, to end].

Ex. *angibaqeli*, I am not sure about him, can make no certain statement about him.

*sayobu ama-ere eTkeeni*, we were killed by fleas at Durban.

*wayikayeli ukubulano*, I have not yet said all.

*usayel'ukufa*, he has just died = *usand'ukufa*.

**Qedakala** (*s. k.*), *v.* Get made sure of, certain about, or thoroughly understood, as a doubtful affair.

**Qedakalisa** (*s. k.*), *v.* Make quite plain, as an affair (acc.), so that one can be quite sure of, certain about, or thoroughly understand it.

**Qedane**, *adv.* = *qede*.

**um-Qedazwe**, *n. m.* Wanderer, one who moves about all over the country, or goes living from kraal to kraal; universal outbreak of disease, epidemic.

**Qede**, *adv.* 'Just-completely' — an adverb (always following the verb) and thought non-existent in English, but expressing the time just following the completion of an action, the which is described in English by 'as soon as.'

Ex. *wangem qede, ubus'ukubom pambi kwako*, you will just-completely enter (Eng. as soon as you are inside) you will see it before you.

*sahlile qede, sahanba*, we ate just-completelyly *i.e.* had just completed eating, or as soon as we had eaten, we left.

*wangel'ukufika* (the final *e* is always dropped in this formation), he has now just-completelyly arrived, *i.e.* he has just arrived.

**Qedela**, *v.* Finish off the little still remain-

ing of anything, as when breaking a pot (acc.) already cracked, giving a finishing blow to a beast already nearly dead, or clearing out entirely the few mealies still left in a sack.

**Qedeleka** (*s. k.*), *v.* Get finished off completely, as above.

**Qed'uba**, *adv.* After that, as soon as; afterwards, and then (= *kad'uba*) — always precedes the verb in subjunctive. Comp. *qede*.

Ex. *qed'uba kutruse unaquba, baschatalo amaquba*, after that there may have come in the *maquba* month, *i.e.* as soon as the *maquba* month has arrived, they take up the hoes (for ploughing).

*niyakufika wulle, qed'uba nigolima*, you shall get to eat, and then go off to hoe.

**Qeke, ukuti** (*Qheke, ukuthi*), *v.* = *qkeza; qekezeke; ukuti hleke*.

**i-nQeke** (*s. k.*), *n.* — see *i-Nqeke*.

**Qekele, ukuti** (*ukuthi; s. k.*), *v.* Be or appear in the open, plainly seen (= *ukuti qangqalazi*); place or be placed a little distance away or apart from others, as one kraal from another, or one person sitting some way off from the crowd.

**Qekelela** (*s. k.*), *v.* Store up or retain long in one's heart old grievances, past ill-words, etc., raking them out again on some future occasion.

**i(li) or isi-Qekema** (*s. k.*), *n.* Any stout, thick, strong thing, as a strong pot, a stoutly made basket, or a thick hide = *i(li)-Qezeba, i(li)-Qokoma*.

**Qeke qeke, ukuti** (*ukuthi; s. k.*), *v.* = *qeketa-ubu-Qekeqeke* (*s. k.*), *n.* Incessant chattering away, as of a loquacious person who can never stop talking. See *qeketa*.

**Qeketa** (*Qeketha*), *v.* Chatter or gossip away without cessation about anything (acc.), as a talkative individual who tires one with his useless incessant talk.

**u(lu)-Qekete** (*Qekethe*), *n.* Spot where the ground is very hard, so as to be un-ploughable; such hard, dry, unworkable ground; hence, applied gen. to anything of a very hard nature, as a flat rock, hard wooden spoon, or strong pot.

**Qekeza** (*Qhekeza*), *v.* Open apart, as any two-sided thing (acc.) like the shells of an oyster, the pages of a book, the two parts of a split board, or a man his legs = *hlekeza*.

Ex. *yiloku weli qeke, wjalo*, ever since he was born, he has been so. See *Nto*.

**Qeku, ukuti** (*ukuthi; s. k.*), *v.* Separate off a portion of anything (acc.) for giving to another — the use of the word being



entirely confined to children who, when they request a share of anything from another, say, 'Qeku! weta! i.e. 'give us a portion, comrade of ours' — *qekula*.

um-Qeku (*s. l.*), *n. s.* All the young cattle collectively of a herd, but exclusive of the sucking calves or *ama-Nkonyane*.

Qekula (*s. k.*), *v.* = *ukuthi qeku*.

Qela (*Qhela*), *v.* Bind, or wear, an *i(li)-Qele* or band round the head above the eyes (= *emashela*); take one's stand face to face with an opponent, as a young man about to fight (used in perf.); move aside (*intrans.*), out of the way (= *qelika, deda*); (C.N. fr. Xo.) do habitually.

i(li)-Qele (*Qhela*), *n.* Band of calf-skin, grass, or beadwork, worn by men or girls, just above the eyes round and below the back of the head. See *qela*.

i(li)-Qele, *n.* = *i(li)-Watangu*; upper-ridge of the eye-socket when overhanging (gen. in plur. = *ama-Qaqa*).

Phr. *umfo ka buvi o'maqele*, So-and-so's young fellow with the beetle-brows.

*siyakubonani eqeleni!* we shall see one-another under the hill—threat used by one young man to another and denoting that when they meet they shall have it out with sticks. See *isi-Qalaba*.

um-Qele (*Qhela*), *n. s.* Circlet of leopard or otter skin worn by men over the top of the forehead and round below the back of the head.

Qelelana (*Qhelalana*), *v.* Take their stand face to face, as two men confronting one another preparatory to a fight (used in perf.).

Qēle qēle, *ukuthi* (*Qhēle qhēle, ukuthi*), *v.* = *qeleza*.

isi-Qēleqele, *n.* Small bird of the bush-country (C.N.).

ubu-Qēleqele (*Qhēleqele*), *n.* Gaiety, mirthfulness, high glee, as is apparent in a kraal or the members thereof at a wedding or feast. See *qeleza*.

Qeleza or Qelezela (*Qheleza*), *v.* Make repeated effort without result, as with medicines to cure a person, or to get something out of him (= *ukuthi qwa qwa*; cp. *ukuthi pulata, qungulaza*); be in high spirits, mirthful, gay, as the members of a kraal where a wedding or feast is taking place.

Qelika (*Qhelika*), *v.* Move aside (*intrans.*), out of the way, back, as a person to allow another (with *ela* and acc.) to pass — *deda, qela, qeluka*.

u-Qelu, *n.* Certain small bird.

Qeluka (*Qheluka*), *v.* *qelika*.

i(li)-Qembu (*Qembu*), *n.* Small herd, or portion of a herd of cattle or other stock; whether alone of themselves (= *i(li)-Qabi*), or separated off from the main herd.

Qembuka (*Qembuka*), *v.* Get separated or divided off, as below.

Qembula (*Qembula*), *v.* Separate off, divide off, as a number of cattle or people from the main body, a part of a field, or portion of the *utshwala* that has been brewed.

Qenama, *v.* *qenama*.

isi-Qengele (*Qhengele*), *n.* Hair of young man or woman when dressed in a dishvelled fashion, spread out like a mop; also sometimes = *isi-Suka*.

um-Qengele (*Qhengele*), *n. s.* Certain broad basin-like earthen-vessel for eating porridge, etc., from (cp. *um-Congerzi*); (C.N.) = *um-Qungula*.

Qengelela, *v.* = *qongelela*.

Qengqa, *v.* Be sharp, crafty; act in such a way.

isi-Qengqe, *n.* Bullock with horns broadly spread out like a shallow basin; person's head when broad and flat on top.

um-Qengqe, *n. s.* Deep wooden vessel resembling a small *i-tungu* or milking-pot and used by children for eating from.

i(li)-Qengqeshwana, *n.* Cute, crafty person adept at deceiving by talk or appearances, a 'sharper'.

i(li)-Qengu, *n.* (N) = *i(li)-Qwengu*.

isi-Qentu (*s. l.*), *n.* Contents of a vessel, as a pot or basket, when about half full; person somewhat below medium height = *isi-Zinduz*; cp. *isi-Kopez*; *isi-Cete*; *i(li)-Yende*.

Qenya (*Qhanya*) — used in simple or reflect. form *zi-qenya*, *v.* = *linga*.

u(lu)-Qenyane (*Qhanyane*), *n.* = *u(lu)-Qenyane*.

Qēpu, *ukuthi* (*Qēphu, ukuthi*), *v.* = *qepuka; qepula*.

Qēpu, *ukuthi* (*Qhēphu, ukuthi*), *v.* = *qephuka; qephula*.

isi-Qepu (*Qepu*), *n.* Any piece, portion, or fragment separated off, broken off, or otherwise removed from the main body of a thing (used of things of a 'soft' nature, or divisible without force), as a cutting from a length of cloth, a piece of land cut off from a farm, a crust broken off a loaf, or a section cut off from a troop of soldiers or a herd of cattle; the remaining incomplete portion,

or 'fragmented' thing; small-sized sleeping or sitting-mat; small company, party, or string, as of men or girls travelling along a road; thickset, sturdily-built person of medium height. Cp. *isi-Hlepu*; *u(lu)-Qezu*; *i(li)-Qezu*; *qepula*.

**isi-Qepu** (*Qhephu*), *n.* Any piece, portion, or fragment separated or broken off as above (used of things of a 'hard' nature, or such as require force), as the chip knocked out of an iron or earthenware pot, or off a piece of marble, or a crust broken from a loaf of bread = *isi-Hlepu*.

**Qepuka** (*Qephuka*), *v.* Get separated, broken, cut off, as the piece or fragment below — see *qephula*.

**Qepuka** (*Qhephuka*), *v.* Get separated, broken, knocked off, as the chip, piece, etc., below — see *qephula* = *hlepuka*.

**Qepula** (*Qephula*), *v.* Separate off, break off, cut off, tear off, or otherwise remove a piece (acc.), portion, fragment, or section from the whole (used of things of a 'soft' nature, or such as are easily divisible without force), as when cutting off a piece from a length of cloth or block of land, when breaking off a piece of bread from the loaf, or separating off a section from a troop of soldiers or a herd of cattle. Cp. *qezula*; *tepuka*.

**Qepula** (*Qhephula*), *v.* Separate off, break off, knock off, tear off, or otherwise forcibly remove a piece (acc.), chip, etc., from the main body of a thing (intensified form of preceding, and used with things of a hard, intractable nature, such as require force in their breaking), as when breaking a chip from an iron or earthen pot, or a when knocking a fragment from a block of marble, or as a nail when it rips a piece out of one's coat-sleeve or dress = *hlepuka*.

**isi-Qepunga** (*Qephunga*), *n.* (N.) *isi-Qepu*.

**Qepuza** (*Qephuzza*), *v.* Do anything with quick energetic, spirited action, as a man energetically throwing soil into a barrow, a bull fighting spiritedly with another, a man speaking rapidly in anger or excitement, or a woman hoeing; also sometimes = the following.

**Qepuza** (*Qhephuzza*), *v.* Froth over, cast off foam, as a horse, or beer when fermenting (usually with *ama-Gwebu*) = *kihliza*, *qihliza*, *kepuza*.

**izi-Qeqe** (*Qheqhe*), *n.* = *iz-Ankefe*.

**i(li)-Qeqeba**, *n.* Anything become caked or hard by congealation, as liquid fat when cold and caked on the top of water, ice, or a wet skin now set firm by becoming

dry; hence, a cake, solid flat lump of anything; combination of people solidly united against another (with *enza*, or *hlanyanu iqegeba ngaye*) = *i(li)-Kekebu*.

**Qeqebula**, *v.* = *qaqubula*.

**Qeqebula** (*Qheqebula*), *v.* = *qaqubula* (*qhaqhabula*); also as below.

Phr. *uku-qeqebula iziqeqe*, to eat fine, solid *amasi*.

**Qesha** (*Qhesha*), *v.* = *sinazu*, *sinteka*.

**Qeshe** or **Qeshelele**, *ukuti* (*Qheshe* or *Qheshelele*, *ukuthi*), *v.* = *ukuli sina*.

**Qeta** (*Qetha*), *v.* Squat, as a female, on the buttocks with the feet drawn round to one side (this posture is only adopted when the girl or woman wishes to sit at leisure, at ease); hence, sit at leisure, at ease (used in perf.); show prominently the front teeth (with *ama-zinyo*).

**u(lu)-Qetane** (*Qethane*), *n.* = *u(lu)-Qatane*.

**i(li)-Qeto** (*Qetho*), *n.* A comfortable sit — used by women as below.

Phr. *uku-dhla iqeto*, to enjoy a pleasant sit-down, a pleasant half-hour with the *um-umzani*.

*N.B.* This is used of the custom of Native wives now and then at intervals donning their best attire and betaking themselves in a body to the hut of their common husband, under the pretext of enjoying his company for an hour or two in the evening, but really in order to attract his favour.

**Qetu**, *ukuti* (*Qethu*, *ukuthi*), *v.* = *qetuka*; *qetula*.

**u-Qetu** (*Qethu*), *n.* Species of grass growing in old fields.

**Qetuka** (*Qethuka*), *v.* Fall backwards or on the back, as a chair falling (= *qenuka*; cp. *penuka*); get thrown or placed so as to rest inclined on the hinder edge, as a box; recline on one's back, as a person reclining in an arm-chair [Ga. *tuka*, fall].

Phr. *wapika, waqetuka ngomhlana*, he denied, throwing himself on his back, *i.e.* denied vehemently, positively.

**Qetula** (*Qethula*), *v.* Make fall backwards, or recline, as above (= *qenula*); fall out away from the stalk, into a 'reclining' position, as a mealie-cob when fully formed and heavy; turn over the soil or sods *i.e.* hoe or plough the soil (acc.).

**um-Qewu** (*Qewu*), *n.* 5. Slit, or open space made by such, as in a rent garment, between the tails of a coat, or a sheep's ear when marked with a slit; hence, person with the ear-hole slit (see *isi-Hunu*).



**i(li)-Qezeba** (*Qhezeba*), *n.* = *i(li)-Qekema*.  
**isi-Qezeba** (*Qhezeba*), *n.* Sturdy, muscular; strongly-built person = *isi-Qozoba*.  
**Qēzu, ukutī** (*Qhēzu, ukuthi*), *v.* = *qezuka; qezula*.  
**i(li)-Qezu** (*Qhezū*), *n.* Piece broken off, chip, as of any hard substance like an earthen-pot or stone = *u(lu)-Cezu, isi-Qepu*.  
**Qezuka** (*Qhezuka*), *v.* Get broken off, chipped off (= *vezuka, qepuka*); *turn* (*intrans.*) *i.e.* get turned off one's path, as when going off by a sideway or to allow something to pass (= *chezuka*); be broken or chipped off *i.e.* descend very abruptly or steeply, as a hillside (see *um-Qezuka*).  
**um-Qezuka** (*Qhezuka*), *n. 5.* Abruptly cut-off, or very steep place, as on a hillside or land-slip = *um-Tezuka*.  
**Qezula** (*Qhezula*), *v.* Break off (*trans.*), snap off, chip off, as a fragment (*acc.*) of an earthen-pot or a stone (= *vezula, qepula*); *turn* (*trans.*) off the path, as a wagon might a man (*acc.*) coming along (= *chezula*).  
**Qibugele** (*Qhibugele*), *int.* Cry uttered by a boy when he has found an *i-Cimbi*.  
**Qibuka** (*Qhibuka*), *v.* Break up (*intrans.*), as a clay floor when drying; get torn or ripped up, as a garment by a nail; come up, as a mushroom breaking through the soil; get stretched out, as the sides of a hut or mat. Cp. *dabuka; rrebuka*.  
**Qibukana** (*Qhibukana*), *v.* Break up (*intrans.*), as a crowd into small parties when dispersing; separate (*intrans.*) into different divisions or parties, as an *i-nQina* or hunting-party does.  
**Qibukowe** (*Qhibukowe*), *int.* Cry uttered by a boy when he has found a mushroom.  
**Qibula** (*Qhibula*), *v.* Break up (*trans.*) *i.e.* cause to break apart, as the sun might an earthen floor (*acc.*) while drying; tear or rip up, as a nail might one's coat; stretch out, as the framework of a hut when widening it, or the seams of anything (*acc.*) being sewn, so as to get out any creases. Cp. *dabula; rrebula; clula*.  
**Qifiza** (*Qhifiza*), *v.* Squash or crush any big soft-bodied thing (cp. *ciffza*); (Mod.) play a higher card, as a king, over a lower (*acc.*), as a knave—might be used for 'trump'.  
**Qika** (*s.k.*), *v.* Bring down (*gen.* with *phantsi*) *i.e.* kill smartly off, overthrow, etc., as when bringing down an enemy (*acc.*) or wild-beast with a single bullet, or an *umtukali* who causes the death of

a person by poison, or a man hurling an adversary to the ground; (C.N.) understand, comprehend.

**isi-Qikaqika** (*s.k.*), *n.* Any big, bulky mass of dead weight, as a large babe, or great lump of meat; corpse, or carcase, of man or beast (= *isi-Dikadika*); hence, confirmed invalid, metaphor., a helpless corpse.

**isi-Qikata** (*Qikatha*), *n.* Any big *i.e.* grave-affair (*isiqikata scudaba*); serious charge; important private affair of a kraal not to be openly talked about.

**isi-Qikela** (*s.k.*), *n.* Circle of beads worn round the head by girls. Cp. *isi-Twito*.

**Q'iki, ukuti** (*Qhiki, ukuthi*), *v.* Make move slightly, as a person the eyebrows (*acc.*) or a female the breasts; move slightly, as the eyebrows (*nom.*) or breasts themselves; nudge a person (*acc.*) so as to draw attention; give a shake, as a lump of jelly; budge or shift position slightly, as a person nudged = *ukuti liki, qiki-meza*.

Ex. *kayiti qiki (indhla)*, it (the hut) doesn't move or shake a bit (before wind, etc.) *i.e.* it is fixed and thatched so as to stand as firm as a nail.

*akuti qiki*, he (an idiotic person, also bad snuff) doesn't move a muscle, *i.e.* is as good as dead, has absolutely no keenness or intelligence in him.

*kacuti qiki*, he didn't budge a line *i.e.* he remained stock-still, immovable.

**um-Qiki** (*Qhiki*), *n. 5.* = *um-Bobe*.

**Qikili, ukuti** (*ukuthi; s.k.*), *v.* = *qikileka*.

**isi-Qikili** (*s.k.*), *n.* = *isi-Qentu*.

**Qikileka** (*s.k.*), *v.* Get made to start back, be brought up sharply, as by a snake in the path, when running along; start back suddenly, as a person who remembering something forgotten goes back to fetch it, or who suddenly seeing someone coming along turns back so as to avoid him = *ukuti qikili*; cp. *ukuti gayu; ukuti qubara; ikuzoka*.

**Qikili, ukuti** (*ukuthi; s.k.*), *v.* = *qikileka*.

**Qikimeza** (*Qhikimeza*), *v.* = *qikiza*.

**Qikiza** (*Qhikiza*), *v.* Make move slightly or give a tremulous shake, as a person the eyebrows (*acc.*), a dog its nose, or a strong wind a hut; nudge a person (*acc.*), as to draw his attention; frizz the hair (*acc.*) *i.e.* pick it up with a thumb so as to get a frizzy appearance = *ukuti qiki, qikimeza*.

1<sup>st</sup> *uku-qikizela imihlati*, to smile.

**Qikizeka** (*Qhikizeka*), *v.* Get moved or made to budge slightly, as the eye-

brows, breasts, or a person nudged = *ukuti qiki, qikimezeka*.

(li)-Qikiza (*Qhikiza*), *n.* Girl, anywhere between the ages of about 16 and 25, but not yet wearing the topknot (prob. so called from the shakiness of the flesh or breasts during that period). Cp. *i-nTombi; i(li)-Tshitshi*.

ubu-Qikizo (*Qhikizo*), *n.* (N.) = *i-nVisholo*.

um-Qila, *n.* 5. Woman's *isi-foyiya* cf. *v.*, but generally applied to the temporary grass waist-band worn immediately after giving birth.

(li)-Qili, *n.* Crafty, wily person, smart in cunning and trickery = *i(li)-Illakani*. See *qina*.

P. *iqili el'atele z'osideka muca*, the crafty fellow whose locusts are roasted last, *i.e.* after he has already received, according to Native custom, a full share of those of everybody else and then perhaps manages to get his own for himself.

*akuyili lazikola emhlana*, there's no cunning person who ever licked himself on the back — said of someone who has attempted some trickery beyond his cunning, and been found out.

*amaqili katungani*, sharpeners don't deal with each other — may be said of two people, as *abatokati*, who know each other too well to make one another the object of their crafty performances.

ubu-Qili, *n.* Craftiness, wiliness, cunning, as above.

P. *ubuqili beuzwe, kuhlulwe unuzi*, cunning is practised when the krand is passed people don't practise their crafty deeds in sight of others.

Qilika (*Qhilika*), *v.* Flow over, flow out, as water when boiling in a pot, or foam from out a fermenting tub or horse's mouth; be made to come out of the pot, *i.e.* get put out, displeased, as a person by some action of another (used in perf.).

Qiliza, *v.* Act cunningly, deceptively, towards a person (with *edu* form and acc. of pers.).

Qiliza or Qilizela (*Qhiliza* or *Qhilizela*), *n.* Froth over or out, as the foam of fermenting beer or a horse; cast off foam (acc.), as the beer or horse itself = *kihiza, gepuzo, kepuzo*.

Phr. *akuqili-edu izibhili*, to have the cheeks froth over *i.e.* break up into a smile.

ama-Qimba (*Qimbha* — no sing.), *n.* = *ama-Qaqa*.

u(lu)-Qimba (*Qimbha* — plur. *izi-nGqimba*), *n.* Wave-like mass, bank, layer, or solid line, as of clouds rolling in long

banks, line upon line or tier upon tier of people, layer over layer of cream upon set-milk. Cp. *u(lu)-Dolo*.

u(lu)-Qimbana (*Qimbhama*), *n.* Ripple, on the water; ripple-mark, on the sandy-shore.

Qimilili, *ukuti* (*Qhimilili, ukuthi*), *v.* Get brought to a stand, as a person walking along and suddenly remembering something, or coming across something (not starting back = *qikileka*) on the road, or being addressed by somebody in the midst of work = *ukuti kimitili*; cp. *ukuti kemetete; tikazeka*.

i-nQimindolo, *n.* = *isi-Putumane*.

ama-Qimiza (*Qhimiza*), *n.* = *ama-Cafazi*.

Qimu, *ukuti* (*ukuthi*), *v.* Fall down suddenly in one dead mass, in a heap, as a horse shot in the head, or a heavy pillar tripped up from below (= *qimeluka*); make so fall (= *qimulu*); lie, or fall, down flat on the back = *ukuti jwa*.

Qimuka (*s.k.*), *v.* = *ukuti qimu*.

Qimula, *v.* = *ukuti qimu*.

Qina, *v.* Be stout, strong, as a stick; be firm, steadfast, as a well-fixed post, or a thoroughly reliable person; put on physical firmness, as a child of seven or eight who has already thrown off the weakness of infancy and attained to the first brightness of reason; be sharp (in a bad sense) *i.e.* full of craftiness and deceptive wiliness (comp. *i(li)-Qili*); be already about its first quarter so as to make its light appreciable, as the moon — in all cases gen. used in perf.

Qina (*Qhina*), *v.* Plait the hair, as Native girls, with grass, into long spikes standing up all over the head, so as to straighten out the hairs for further dressing.

(li)-Qina (*Qhina*), *n.* Stein-bok = *i(li)-Gubu*.

P. *iqina lipunc'emhizeni (empkweni)*, the buck has jumped out of the cooking-pot, *i.e.* has escaped just when about to be caught = there's many a slip between the cup and the lip, or he escaped by the skin of his teeth.

i-nQina, *n.* — see *i-Nqina*.

i-nQindi, *n.* — see *i-Nqindi*.

Qingata (*Qingatha*), *v.* Be about half-full, as a vessel (C.N. fr. *Xo*).

isi-Qingata (*Qingatha*), *n.* The about half-filling contents of a vessel, as above (N. fr. *Xo*).

Qingatisa (*Qingathisa*), *v.* Half fill, as above (C.N. fr. *Xo*).



**isi-Qingi (Qhingi), n.** Separated clump or cluster of anything standing isolated among its surroundings, as of trees amidst the open veldt, clump of bamboo grass remaining after the veldt has been burnt, or a spot of dry sand rising up in the middle of a river; hence, used for island [Ga. *ki-zinja*, island; Reg. *ki-kila*; Sw. *ki-sawa*].

**um-Qingo, n. ♂.** Any heavy thing scarcely liftable, as a coil of fencing-wire or barrel of cement = *i(li)-Qiqinsi, i(li)-Dintsisi*.

**Qinisa, v.** Make firm, steadfast, as a post (acc.); strengthen, brace up, as a tonic medicine the body (acc.); confirm, fulfil, as one's word (acc.); do anything firmly, with determination or energy, as when grasping a thing tightly, dancing or working vigorously (= *qiniseka, kutazela*); persevere, be constant in purpose, as when persisting in any undertaking or when undergoing any trying ordeal (= *qiniseka, kutazela*); persist in, do continually (with infin.), as in doing something repeatedly; speak positively, with firmness; speak truly *i.e.* not jokingly or in a light manner (used in perf.).

Ex. *uqiniseka*, you speak the truth, you are not joking.

Phr. *uku-qinisa imihlati*, to speak vehemently, with determination, as when asserting or denying; to close firmly the jaws, as when very cold, to prevent them from chattering.

*uhlu laka'Qinisoani*, the row of Mr. Work-away — said sarcastically of the 'lazy party' among a company of dancers, singers, workers, etc., who, themselves doing nothing, are continually calling on the industrious few to work-away energetically (= *qinisoani*).

**Qiniseka, v.** Do with firm determination, enduring perseverance, etc., as when doing something unpleasant or distasteful, or when holding up under adversity = *kutazela*.

**isi-Qiniseko, n.** Certificate (M).

**i(li)-Qiniso, n.** Firm word, sound statement; hence a 'fact,' the truth (this is the best expression, and the only one used in Zululand, for the last mentioned word).

**Qinqa (Qhinqa), v.** Close up, bring up close together things (acc.) otherwise standing far apart, as soldiers in a line, or books in a library shelf; stack up *umabele* in a circular heap laying the ears pointing inwards (see *u(lu)-Bule*); heap up or overload a person (acc.), as with things to be carried.

**i(li)-Qinqa (Qhinqa), n.** Bundle of *umabele* ears, as tied up for carrying home at

harvest time — the produce of an *umabele* field is reckoned as so many *umabele* qinqa, as we should say sacks.

**Qinta (s. l.), v.** Lie, stand, or be idle, as any work standing undone for want of workmen, or a workman standing idling his work, or when without employment (used in perf.).

**isi-Qinti (s. l.), n.** Any spot, plot, or piece, of land; shortish person.

Ex. *uvacenta, uvashiya isiqinti*, he washed, but left a spot (undone).

*besisiqinti ngifuni ukuba silaqwe*, this spot I don't want to be ploughed.

*ukuhoyeka kudesisiqinti suntu*, there is no travelling through my place or piece of land.

**Qintsisi, ukuti (Qhintsisi, ukuthi), v. qintsika.**

**u-Qintsisi (Qhintsisi), n.** Red ochreous clay *i(li)-Bomvu*.

**Qintsika (Qhintsika), v.** Pour or ooze forth, as tears from the eyes, blood from a wound, or water through a crack in a vessel; pour along, as people or wagons in a continuous stream (cp. *ukuli utseweke*); let pour or ooze forth, as a person tears (acc.), or a cracked vessel the water within it.

Ex. *uqintsika ingcubesi*, he let forth tears *i.e.* broke or burst out crying (the thought referring merely to the pouring forth, not to any sudden or forcible emission).

**Qipilika (Qiphilika), v. = pipilika.**

**i(li)-Qipolo (Qipholo), n.** Hard-skinned, horny hand, as of a labourer or old woman.

**Qiqima, v.** Hop or jump about from place to place, as a child in a hut, or a person saying first this then that. Cp. *u-coma*.

**um-Qiqingo, n. ♂.** Any large bundle of goods for carrying on the head, such as are carried home by work-boys from the towns = *um-Fuqula*.

**i-nQirra, n.** Piece of cartilage on the breast-bone of cattle, etc. = *um-Gungu*. See *i(li)-Ileza*.

**Qiti, ukuti (Qhithi, ukuthi), v.** Put or place a thing (acc.) down — the thought referring to the actual alighting of the thing on the spot = *beka* [Sw. *lita*, put; Ga. *leka*; Her. *taa*].

**u(lu)-Qitolo (Qhitholo), n.** Very long, extended *isi-Ceme* q. v.

**i-nQiwā, n. = i(li)-Gqaba.**

**Qiyama (Qhiyama), v.** Stand firmly with the body drawn backward, so as to give extra power to action, as a man when fearlessly awaiting the onrush of a wild-

beast, or waiting for an adversary to strike (used in perf.).

Ex. *sekuqiyene isibindi*, the courage now stands firmer, *i.e.* we have less fear, have more heart now *e.g.* as to So-and-so's recovery.

**Qō, ukufi (ukuthi), v.** Overcome, get the better of, as a person (acc. = *qoqata, qoqoza*); make a dull knocking noise, as when felling a tree in the wood, or pounding tobacco leaves on the grinding-stone (= *qonqa*).

Ex. *b'ngane is'imute qo un'na*, this child has got the upper-hand over its mother.

**Qō, ukufi (Qhō, ukuthi), v.** Do in thoroughly good style, in perfect manner, as when building a hut, cooking food, or making a dress (acc.); do entirely, finish completely, as a field or hut (= *qoza*); be, turn out, come out, get done well, as a hut in building or a piece of pottery in the making (= *qozeka*). Cp. *ukufi mei*.

**Qoba, v.** Cut up into small pieces, chop up, as meat, or tobacco leaves; break up into small bits, as a stick, or biscuit; bother, put to inconvenience, trouble, as a person (acc.) by causing him useless or unnecessary labour (comp. *zobisa*).

Ex. *uk-u-i-qoba*, to worry or bother oneself (generally without use) about any matter.

**Qoba (Qhoba), v.** = *ukufi qoba, qobozela*.

**i-nQoba, n.** Certain grass-like weed, bearing edible underground nuts (*izi-nQoba*).

**isi-Qoba or Qobamhlazi (Qhoba), n.** Certain bush (*Gardenia glabosa*) (N).

**um-Qoba, n. 5.** = *um-Qumo*; also, flower-stalk of the arum-lily (see *i-nTebē*) or *i-Dumbi* plant.

**Qobeka (s.k.), v.** Get cut or broken up into small bits; get bothered, worried, put out, as by any inconvenience (used in perf.).

**Qobela, v.** = *qosela*.

**Qōbo, ukufi (Qhōbo, ukuthi), v.** Strike any hard thing (acc.) with a stick or stone, as a man's head, a window with a stone, an earthen vessel, or a roof (whether the thing struck breaks or not) = *qoboza*; crush or eat any hard, brittle thing, as roast medicines, raw potatoes, or unripe fruit = *qoba, qobozela*.

**i(li)-Qobo (Qobho), n.** = *i(li)-Mleza*.

**i-nQobo, n.** = see *i-Nqubo*.

**um-Qobo, n. 5.** = *um-Pobo*; (N) = *um-Qumo*; also strip of hair left remaining along the top of the head, after that at the sides has been cut clean.

**u(lu)-Qobo, n.** Substance of a thing, material from which it is formed, the thing itself; reality, actual facts of an affair; often used adjectively and adverbially to express a 'real' or genuine article, or 'really', 'really and truly', in order to intensify the truth of a statement.

Ex. *inhosi uqobo beya*, the chief himself. *luji'inja uqobo*, it is a dog indeed, *i.e.* a proper one.

*ngiyakukushaya uqobo*, I shall beat you, really I shall, or I shall beat you thoroughly.

**Qobodisa (Qhobodisa), v.** Sit in retirement (not going out to work), as a young bride for the first week or so after the wedding (used in perf.); put forth the ear-tuft or bunch of male flowers, as the *mabele* or the mealie plant, so that it already droop over at the side, but be not yet spread out mop-wise (= *wo-kozā*; cp. *kahlela; nyikeza*).

**i(li)-Qobodo, n.** Shell (when empty) of ground-nut, bean-pod, and the like (= *i-Qobolondo*); person's ear with edges turned inwards or crinkling together (comp. *i(li)-Hwahwa*); a curled up horn, as of a cow—in regard to ears and horns often used in the diminutive form *ama-Qobodwana*.

**Qobola, v.** Deal a blow at a person (acc.) with the *isi-Qobolo* or other similar heavy stick (= *gongota*); (C.N.) strike gently on the head, as a boy when challenging another (= *qoqoza, qwaqwada*).

**isi-Qobolo, n.** Any stout, heavy stick in the rough, such as one might find lying about and could deal a crashing blow with (= *isi-Gongoto*); certain rough thick stick used for barring the door of Native huts (= *u-Nobadule, isi-Qongqwane*).

**Qobolonda, v.** Shell, *i.e.* remove the shells from, ground nuts (acc.), beans, etc.

**i(li)-Qobolondo, n.** Shell (mostly when broken up), as of above = *i(li)-Qobolondo, i(li)-Qobodo*.

**Qobonyeka (Qhobonyeka), v.** Put on airs of pretended disdain or indifference, as a girl who, when wooed by her sweetheart, twists herself about, making grimaces with the face and lips, as though she cared nothing for him or what he is saying, whereas in reality she is taking it all in. Cp. *kendhinyeka; kenyezela; felenyeka; fehlenyeka; mbaluzi; nyolozā; qashiya*.

**u-Qōboqobo, n.** Certain shrub (*Osteospermum grandidentatum*).

**i(li)-Qōboqobo (Qhōboqhoba), n.** One who acts, eats, etc., in a ravening, violent,



ferocious manner, like a wild-beast. See *qobozela*.

**Qobovula**, *v.* = *qabarula*.

**Qoboza** (*Qhoboza*), *v.* = *ukuti qobo, qobozela*.

**Qobozela** (*Qhobozela*), *v.* Crunch or eat anything (acc.) of a hard crisp nature, as roasted mealies or a raw potato; act, speak, eat, etc., in a ravening, violent, ferocious manner, like a wild-beast = *ukuti qobo, qoba*.

**i-nQobozelo**, *n.* Beer ground, boiled, and fermented on the same day, and drunk on the next. Cp. *u(bu)-Tshwala*.

**Qogela**, *v.* Store up, put by so as to mount up, as money, or food (= *qogelela, coqyelela, congobezela*); pilfer, fitch, steal petty foodstuffs (only from a field), as a herd-boy might mealies (acc.), or a passing traveller a banana (acc.) when very hungry.

**Qogelela**, *v.* = *qogela*.

**i(li)-Qogolo** (*Qhogolo*), *n.* Tall, finely-built person.

**Qogoya** (*Qhogoya*), *v.* Make ostentatious movements with the shoulders, arms, etc., as do some conceited young-men when walking; (X) be merely 'showing off', dance free extempore dances, as a party of youthful outsiders during the intervals of a wedding-dance — not applied to the national set-dances regularly performed and having special names.

**um-Qogoyo** (*Qhogoyo*), *n.* Dance or song, as above (C.N.).

**i-nQohiba**, *n.* (C.N.) = *i-nCohiba*.

**Qoka** (*s.k.*), *v.* Choose, select, as a certain article (acc.) from among a number = *enyula, keta* [Sw. *chagua, tuka*, choose].

**Qōka, ukuti** (*ukuthi; s.k.*), *v.* Be in a raised, elevated position, perched up, as an iron house on (with *pezu*) stones, an owl on a post, or a man on the top of a hut or hill = *qokama, qwakama*; place a thing (acc.) in such a raised or elevated position = *qokamisa*. Cp. *ukuti qolotsha, ukuti cwa*.

Ex. *ngre: au unyuro seluti qoku pezu kwetshe*, I felt my foot (in walking along) on the top of a stone.

**Qokama** (*s.k.*), *v.* = *ukuti qoka, ukuti qwa*.

**Qokamisa** (*s.k.*), *v.* = *ukuti qoka*.

**Qokelela** (*s.k.*), *v.* Pay, as it were, a fine of beads or other small gift, as anybody must do when entering the hut of a witch under initiation, or a girl who has menstruated for the first time, or where-in a child has just been born.

**Qōko** (*s.k.*), *adv.* Only one, a single one used to intensify 'one' in any sense — *qwi, qwaba*.

Ex. *ngi: r qobela qoko*, he was the only one, or was all alone.

**u-Qoko** (*s.k.*), *n.* A single, solitary thing.

**u(lu)-Qoko** (*Qhoku*), *n.* South-African leprosy, common in some parts of Natal, but unknown in Zululand (N. prob. from Xa. *ukuti qoko*, he dried up or wasted) = *u(lu)-Badeka*. See *i(li)-Ntiki*.

**i(li)**, or freq. plur. **ama-Qokolo** (*s.k.*), *n.* Native beer gone sour or acid in the fermenting (see *i-nThontlosi*); Kei-apple, yellowish edible fruit of the following.

**um-Qokolo** (*s.k.*), *n.* Kei-apple tree (*Libertia Caffra*), growing in the bush-country, bearing fruit as above and having large thorns used for dressing hair.

**i(li)-Qokoma** (*s.k.*), *n.* = *i(li)-Qekema*.

**i(li)-Qokomba** (*Qokombha*), *n.* = *i(li)-Qakamba*.

**Qokota** (*Qokotha*), *v.* Twist or twine very closely together, as the different fibres forming a string (acc.), by rubbing them with firm pressure along the bare leg (comp. *polu*) [Sw. *sokota*, twine].

Phr. *uku-qokota ulimi*, to twist up the tongue i.e. speak a stiff, not softened language — the phrase being used only by those along the Zulu coast who speak the softened or *tsfuba*'d Zulu, of those living more further inland who do not *tsfuba* i.e. In speaking of themselves these latter do not say *uku-qokota ulimi*, but *uku-nisa ulimi* (i.e. to make their language stand up straight), because they say, those along the coast make it 'lie down' (*uku-bhisa ulimi*) by softening down every 'l' into a 'y'.

**Qokotana** (*Qokothana*), *v.* Be closely entwined together (used in perf.), as the threads of a well-twisted string, or the hairs of a close-twisted hair-tuft, or individuals of a group of people when standing very closely together.

**Qokotela** (*Qokothela*), *v.* Cling to (metaphor.), refuse to part with, or let go, as a boy who when knocked down fighting, still clings to his sticks (acc.), or a man who keeps firm hold of anything (acc.) he has come into possession of — *qokotela*.

**Qola** (*Qholu*), *v.* Perfume with *amaku* or sweet-smelling powder, as the body (acc.), or *isi-thwaba*.

**i(li)-Qola**, *n.* 'Johnny Rangoon', the Fiscal Strike (*Lanius callaris*); ox of a

*qoko - qokotela* *four in part*

black colour with a white patch on the rump, or back above the hinder-legs. Cp. *i(li)-Luanga*, *i(li)-Waba*, *i(li)-Banyulu*.

*i-nQola*, *n. Wagon* [perhaps akin to *i-nQolobana* from similarity and use of the old trading tent-wagon, or a corruption of Xh. *i-nQwelo*].

*Qolisa (Qholisa)*, *v. Make to smell nicely*, as a bridegroom does his bride (acc.) by presenting her with a beast for slaughtering purposes on the day following their wedding.

*um-Qoliso (Qholiso)*, *n. 5.* Beast given by the bridegroom's people to a bride on the day after her wedding, to be slaughtered for the feasting of the bridal-party (see *i-Mpenpe*, *i(li)-Gyumu*); (C.N.) beast given to a bride's mother.

*i(li)-Qolo (Qholo)*, *n. Large bunch of ostrich feathers stuck into a kind of small basket and worn on the head by young men at the um-kosi.*

Ex. *uku-twala iqolo*, to be conceited, haughtily.

*uku-m-twesa iqolo*, to make one conceited; also = *uku-m-twesa iGwaligwala* q. v.

*i(li)-Qolo (loc. e-Qolo)*, *n. Lumbar portion of the spine; hence, part of the back there about and just above the buttocks between the hips; lumbar hump, just above the sacrum, in cattle; hence sometimes, especially in Natal, applied to the adjacent projections of the haunch or hip-bone, particularly when conspicuous through emaciation = i(li)-Danda, um-Nyanga, i-nTlalanagwebaba.*

Ex. *isi-magobqolo*, it (the cow) is now all lumbar humps (from emaciation).

*isi-Qolo (Qholo)*, *n. Proud, arrogant manner or behaviour* (C.N.).

*um-Qolo*, *n. 5.* Rope-like stuffing of grass that forms the main body of a Native basket, the exterior palm strips being twisted round it; one of the outside wattles in the framework of a Native hut = *um-Babo*.

*u(lu)-Qolo*, *n. Very steep-sided hill, having an almost vertical ascent; (C.N.) = u(lu)-Gyulu.*

*i-nQolobana*, *n. Small grass hut built upon a wooden stage and used for storing food, etc., in the kraal. Cp. i(li)-Zele, is-Akamukanya, i(li)-Xiba.*

*i-nQolobela*, *n. Large heap, perhaps as big as a small hut, as of amabele, etc. i-nDonilelu.*

*um-Qolokazi (s. k.)*, *n. 5.* (C.N.) = *um-Nqwantsi*.

*u(lu)-Qolokosho (s. k.)*, *n. Anything of a stiffened, slightly flexible, but brittle nature (not readily foldable), as a dry skin, starched shirt-front, or piece of oil-cloth; anything by nature soft now become dry and brittle, as mud for building or clay for pottery work (often used in plur. *izi-nGqolokosho*); muscular, stiff-bodied man (= *i-nQoshololo*) = *i-nGqolokosho*, *u(lu)-Qwememe*.*

*Qolonqa*, *v. Bind tightly, firmly, as a cord (acc.) round a post or parcel, or the different strings when plating a rope, or as the cord itself does a parcel (acc.) = gqolonqa; cp. godu; ntsala; nyaba.*

*Qolotsha, ukuti (Qholotsha, ukuthi)*, *v. Sit perched on high, as on the top of a hut or on a tree. Comp. ukuti qoka.*

*Qolotsha (Qholotsha)*, *v. Behave in a self-inflated, arrogant, domineering manner; play the cock over others (ela form and acc.). Cp. gyaba; ringu.*

*u-Qolwana (Qholwana)*, *n. Dark coloured bird having a tuft on the head, and applied to by herd-boys to know whereabouts the cattle are (see isi-Pwugumanguli).*

*Qoma*, *v. Choose, select, as a girl does a sweetheart (acc.)—not as the young man does a girl, the option of choice, as between the two young people themselves, resting among the Zulus with the girl, the young-man being said to *gomisa i.e. woo or cause to pick (cp. keta, qoka; shela)*; act greedily, pick out the best pieces, as a greedy child when eating with others from a common dish.*

N.B. Native girls have also a manner of mutual courting among themselves, the object apparently being to find an excuse for inspecting each other's person and then reporting to their several brothers, if they should come across anything good. It is generally worked out in this wise:—*Intanubazana ihlangane nenye ihamba, ib'isi'igimawezu, ibi, ayijigome, ubhambibe ijijime ipe kuyo. Inume-ke yona; ib'isi'ibonga enye, ibi. 'Mantakwetu! ake u'ambule pela.' Ib'isi'iti, uma izuma, ireze izinge ukuba enye intanubazana izibuke, nayo leyo ibuye y'enze njalo. Ab'ise'ebukana-ke, ab'ub'afike emakaya, abhebele abofawu bakubo, ukuti, 'awu! ubhambi ka'Sibaubani kayintle, y'iw!'*

*i(li)-Qoma*, *n. Common large-sized basket of Native women (= isi-Qabeto, isi-Hleto); (C.N.) certain kind of white stone used by young men as a charm to attract girls.*

*isi-Qoma (Qhoma)*, *n. Seat of the ear in man or beast, i.e. the flesh surrounding*



it at its base both before and behind, as appearing in the head of a slaughtered beast when the ear itself has been cut off.

**Qomana, v.** Challenge one another to acts of bravery, as two warriors, as to which should stab the enemy first.

**Qombota** or (more gen.) **Qombotisa** (*Qombhotha*), *v.* Go straightly, be straight (nearly obsolete now) = *qonda*.

Ex. *wapombota, waja valla*, he made straight for up-country.

*wapombotisa anabando ugawenlabazi*, he directed his nose (i.e. his course) towards the Umlalazi.

*zintaba ziqombotisele*, straight-up i.e. steep, perpendicular mountains.

**isi-Qomboti** (*Qombhothi*), *n.* Diarrhoea in children, often accompanied by false hydrocephalus; large pillar of smoke, such as rises perpendicularly up from the velt on a still day.

**um-Qomboti** (*Qombhothi*), *n. s.* Water dirty by the admixture of particles of husks or raw meal that has been washed therein before cooking (the word is not used of water dirtied by particles of cooked food as from dish or pot-washing).

**u(lu)-Qomboti** (*Qombhothi*), *n.* Straight ridge-like descent, as down from a hill-top.

**i-nQomboto** (*Qombhotho*), *n.* = *i-Nqoba*.

**Qomfa, v.** Bend the back, be stooping, as a person hoeing, digging, bending over sewing, and the like (not used for merely stooping to pick something up = *kotama*) = *qomfa, komfa*; also *qota*.

Ex. *nBani us'eqomfale*, So-and-so already has a stoop, is already bending (with age) = *qote*.

*kulo siqomfale ilanga yonke imini le*, we have been bending down under the sun all day long.

**i-nQomfola, n.** — see *i-Nqomfola*.

**Qomisa, n.** Woo, court, as a young man the girls (acc.) — this is the main occupation of all young men while at their homes — the Natal word *shela* q. v. is not known in Zululand. See *u-Nomizimane*.

**isi-Qomisi, n.** A wooer, a young-man courting the girls.

**isi-Qomiso, n.** Any medicine which a young man may use to help him in wooing.

**u-Qomo** (*Qhomo*), *n.* Certain variety to the *i(li)-Dumbi* (Zulu kind) having round-shaped tubers.

**Qomolozu** (*Qhomofoza*), *v.* Sit up all night, as with a sick person, in a stripping hut, or with company (used in perf.).

Ex. *knw'braza siqombotile*, we sat up till day-break.

**u(lu)-Qomondo, n.** Inner framework of the *isi-Coco* (= *u(lu)-Qondo, i-nQimwanya*); certain regiment formed by Shaka (= *isi-Nqosi*); (C.N.) beads string together or kerchief folded together to be worn on the face or neck.

**Qomonqa** (*uku-zi*), *v.* = *uku-zi-Gqobu*.

**Qona, n.** See *qonela*.

**Qonda, v.** Understand, grasp the meaning of, as a word (acc.) or affair; consider, or think of, attentively; go straight along, make straight for the point, as a person travelling along the proper or direct path (used in perf.), or a missile aimed at a thing; be straight (not crooked), as a line, stick, or path (used in perf.); make ornamental stitches or stitch-work, as on an *isi-hwisa*; have the mind made up in regard to any person (acc.) or action (with *uku*), be bent on having him or doing it, as an *untakali* to kill a person, or a man to purchase a certain beast (= *hlasa, sapa*) [*Lu. loula, speak*].

Ex. *angimqondi*, I can't make him out, understand his ways; or am not certain about him = *angimqedi*.

*ugokwagwa emqawweni, ab'us'iqonda ugawa*, you will enter the road and then go straight forward by it.

*isiduba usiqondele umqawnda*, she has ornamentally stitched her leather-kilt with large beads.

**Qondisa, v.** Cause one (acc.) to understand i.e. speak plainly, intelligibly to one, guide, or put one (acc.) on the straight way.

**u-Qondo, n.** Species of river-grass, used for basket-making.

**i(li)-Qondo, n.** Stitch, or single binding, in Native sewing, as any one of the innumerable small wattle-tyings in the framework of a Native hut, a stitch or binding holding together the two sides of a crack in an earthen pot, or any single binding of a palm-strip in the making of Native baskets (= *ili-Qozo*); directions given by a Native doctor as to the manner of administering a medicine, the 'trick' of the thing, e.g. whether to be taken at the change of the moon or when the north-east wind is blowing, whether to be mixed with the liver of a red cock or a little *utshwala* (= *i(li)-iqi*); calculus, or stone in the bladder, supposed by Natives to be the result of the youth having had illicit connection with a girl, from whom he contracted the disease.

Ex. *usazi iqonda lincu h'muti*, we don't know how this medicine is to be used.

**isi-Qondo, n.** Rightful direction *i.e.* goodness, of character or nature generally, being the quality expressed when we say, So-and-so is a 'good' man, or such-and-such is a 'good' child.

Ex. *iyane yesiqonda le*, this is a good child (obeying without demur, respectful, working with alacrity, good-natured, etc.).

**um-Qondo, n. s.** The grass rope, as it were, which continuously coiled and bound together forms a Native basket; single rope of headwork in the waist-band of a girl's *umutsha* (= *um-Gongqolosi*); waist-band of girls made of fibre stitch-work (see *uku-qonda*) and which trimmed below with a skin fringe (*i-Qopo*), and in after times with *ub-Endhle*, constituted a girl's covering (= *um-Kindi*) in Shaka's time and previous to the advent of beads; (X) = *in-Gyondo*.

**u(lu)-Qondo, n.** Inner framework of a man's *isi-Coco* or head-ring and which is formed of a rope of palm-fibres (see *i-n-Gqondo*) bound round by string or tendon = *u(lu)-Qomondo*, *i-n-Gqwanga*.

**Qondobezela, v.** = *condobezela*.

**Qonela, v.** Overshadow a person (acc.) by obtaining some occult ascendancy over him, or greater influence, prestige, or importance than he; rob him of his *izi-tunzi* q. v. so that he sink back into comparative unimportance and impotency = *tonya*.

N.B. Reasoning from the habit of a dog of voiding urine over that of another dog and by which it is supposed to gain some ascendancy over it, the Natives assume that a similar power can be gained over human-beings in a similar way. Hence, a man or an elder son, if caught voiding urine anywhere in the upper part of a kraal above the kraal-owner's hut, would be regarded as working for ascendancy over him (*yanela*) so as to get hold of his property, displace him in the favour of the chief, etc. For the same reason, a son does not sit upon a head-rest during the life of his father, who retains to himself this sign of dignity so long as he lives. Medicinal charms are also much used for the purpose of gaining a kind of psychic mastery over another, and a careful study of this practice would lead us to believe that the Natives possess, though unconsciously, a certain acquaintance with quasi-hypnotic or other occult natural powers.

**Qonga, v.** Rise up *i.e.* be raised up on high, as mealies heaped up above the brim of a basket (used in perf.), dust rolling up on a road or smoke from a

fire before the wind, or a *mamba* snake going along with the head held aloft; tower up, fire up angrily, as a man when disputing with another [Her. *vo-nyo*, heap up; Ga. *ngonya*, pile up; Sw. *ongezu*, increase].

Ex. *lela, uqongye*, pour in, that they (the mealies) become piled up high.

*imamba ihamba iqongile*, the mamba goes along raised on high *i.e.* with its head erect.

**Qongelela, v.** Bring together little by little, make come together or accumulate, save up, pile up, as money or food = *qogela, congelela*.

**Qongelelana, v.** Come together, accumulate, mass up, as money, or cattle collecting one after another in one place = *congelelana*.

**Qongelelanisa, v.** = *qongelela*.

**Qongisa, v.** Make to be raised on high; hence, heap up, pile up, as mealies (acc.) above the brim of a basket.

**isi-Qongo, n.** Summit, top (even when flat), of a mountain (cp. *isi-Pongo*); top point, crown, of a Native hut; bump or protuberance on the head of an ox between the horns [Her. *a-honga*, top point; Sw. *m-gongo*, ridge; *ehungu*, heap].

**um-Qongo, n. s.** That portion of mealies, etc., in a vessel which rises above its brim; pile, cloud, or raised-up mass, as of dust, smoke or clouds (comp. *ama-Nkonkowane*).

Phr. *uqungu wotombi*, a brimming-full girl *i.e.* one who has not yet consummated connection with a man = *intombi engakubotsho, i.e.*

**Qongqa, ukuti (ukuthi), v.** Reach the top of a hill = *ukuti dundu, ukuti qoka*.

**Qongqota (Qongqotha), v.** Knock or rap, as with the knuckles or a stick on the door (loc. or acc.); give one knocks (metaphor.) when turning on him with rating words [Her. *kongora*, knock with knuckles; Sw. *ganga*].

**um-Qongqodo** or (more freq.) **Qongqoto (Qongqotho), n. s.** Any long, tall, or high-standing thing, as a long post, tall tree, man, head, feather, etc.; applied particularly to the long tail feather of the ostrich or blue crane worn on the head; also to the clubbed stem of the bulrush or club-rush.

**isi-Qongqwane, n.** Outside door-bar of a Native hut = *u-Nobadule, isi-Qobolo, isi-Gwunco, um-Xaba*.

**Qonqa, v.** Make the dull knocking sound of *qo qo*, as a man felling a tree in the



- wood or a girl pounding up tobacco-leaves (acc.) on a grinding-stone (= *qoqoza*); begin to put on small fruit, as a pumpkin plant (= *qopa*, *ihlanza*).
- (li)-Qonqela**, *n.* A very mean, stingy person. See *ucishanni*, *bopa*.
- i-nQonqoyi**, *n.* = *i-nDosa*.
- u(lu)-Qonti** (*s. l.*), *n.* = *um-Shwili*.
- Qonula**, *v.* Stool or pass excrements without concern, exposedly, or on a public pathway, as a dog or a child.
- Qopa** (*Qopha*), *v.* Cut slits into the edges of a strip of skin (acc.) to be afterwards twisted into an *i-nJobo* tail; notch out by incisions, as the wood (acc.) in the interstices of a pattern engraved on the sides of a Native milking-pail or head-rest; hence, notch or nick out, or slit along the edges, generally of anything (acc.); hoe by taking narrow slices, or mere notches (not large broad clods) out of the edge of the furrow in front of one, as a woman does when breaking up new and hard ground; 'nickname' a person (acc.) *i. e.* make derisive or insinuating reference to him in some name or *isi-bongo* whether for himself or for his child; begin to produce small fruit, as plants of the pumpkin kind (= *qonqa*); make beadwork with a pattern having narrow alternate stripes of different coloured beads standing vertically (see *i-Dube*).
- isi-Qopamuti** (*Qophamuthi*), *n.* Woodpecker, of which there are several varieties (*Campothera notata*, *C. abingdoni*, etc.) = *u-Sibagwebe*.
- (li)-Qopela** (*Qophela*), *n.* An *i-nJobo* tail when made of an *i-nTsimba* or similar skin having fine soft nap.
- (li)-Qopo** (*Qopho*), *n.* Fringe of skin about four inches broad attached to the lower end of the *um-Qonulo* q. v. and making with it the *um-Kindi* or giraffe originally worn by girls in Zululand. Comp. *um-Nenezo*; (N) a notched ear, as of a sheep or horse.
- (li)-Qopokezi** (*Qophokezi*), *n.* = *(li)-Qupokezi*.
- Qopoloza** (*Qopholaza*), *v.* Turn snappishly on a person (acc.), as a cross-grained person.
- isi-Qopolozi** (*Qopholozzi*), *n.* Snappish, cross-grained individual, accustomed to giving sharp angry answers.
- Qoqa**, *v.* Bring together or collect (*trans.*) in one place, as mealie-cobs (acc.) when harvesting, or cattle.
- Qoqana**, *v.* Assemble or gather together in one place, as cattle.
- Qo qō, ukuti** (*ukuthi*), *v.* = *ukuti qo, qoqoza, qoqoda*.
- (li)-Qoqo**, *n.* Group, cluster, or collection of persons or things together in one place. Comp. *(li)-Tityo*, *(li)-Qulo*.
- isi-Qoqo** (*Qhoqho*), *n.* Accumulation of rocks together in one place, whether on a hill-top or in a valley, but in general size smaller than an *isi-Xobo*.
- um-Qoqo**, *n. s.* Certain bush bearing an edible fruit; kind of light green beads (collectively), of various sizes.
- Qoqoda**, *v.* Tap on the head with a stick, as when threatening a boy (acc.) or as one boy to another (acc.) of his own size to show that he is master over him; be master over, be too much for, beat, as one boy over another (acc.), as a child its mother, or as any work which one cannot manage = *ukuti qo, or qo qo, qoqoza, lantula*.
- isi-Qoqodwane** (*Qhoqhodwane*), *n.* = *i-nGyewungqewungqwa*.
- um-Qoqongo**, *n. s.* Sour, strong-smelling *amasi* or sometimes beer; Black-headed Oriole (*Oriolus luscatus* = *um-Bivungo*); also = *um-Qaqongo*.
- Qoqota** (*Qoqotha*), *v.* = *qoqoda*.
- (li)-Qoqovane**, *n.* dim. of *(li)-Qoqo*.
- isi-Qoqowane** (*Qhoqhowane*), *n.* Small collection or group, as of people, etc. = see *isi-Qoqo*.
- Qoqoza**, *v.* = *ukuti qo, qoqoda*.
- u-Qoqoqo** (*Qhoqhoqho*), *n.* Windpipe; (C.N.) = *u(lu)-lawoti* [Sw. *koo*, windpipe; Her. *u-qungu*].
- i-nQorrolo**, *n.* Hump on the back of a person (cp. *(li)-Lunda*); such a person himself = *isi-Fumba* [Sw. *li-gongo*, hump].
- Qōse, ukuti** (*ukuthi*), *v.* = *qosela*.
- Qosela**, *v.* Nip, pinch sharply, as a person (acc.) with the nails; sting, as a wasp (= *suzela*); rate a person (acc.) with sharp stinging words = *qobela*.
- Qosha** (*Qhoshu*), *v.* Be self-conceited, make oneself out superior to those around, put on proud airs (= *gqaba*); put up the back, as a cat before a dog, 'putting on airs', as the Natives think!
- (li)-Qosha** (*Qhoshu*), *n.* Brass-button of soldiers' coats; hence, applied to any brass-stud or button (= *(li)-Qaba*); also = *(li)-Qoshelo* (C.N. fr. Xo. *(li)-Qoshu*, large flat button).
- Qoshama**, *v.* Sit or squat on the hams, with the front legs erect, as a dog (used in perf.); sit with the buttocks on the ground and the knees erect, as a Native man is accustomed to do = *ukuti va*.

um-Qoshampisi (s. p.), u. 5. = *uma-Ngolwane*.

i(li)-Qoshela (*Qhoshela*), u. One who gives himself airs, makes himself out to be more than he is, as a small boy imagining himself a man.

i-nQoshololo, u. = u(lu)-Qotokosho.

Qota (*Qotha*), v. Grind dry, as mealies or mabele, not sprinkling them with water as is usual during the process; smoothen, take off unevenness and roughness, by rubbing with sand paper or an *um-dubu* leaf or by scraping with a knife, as one might a stick (acc.); make an end of thoroughly, finish off entirely (= *gotula*).

Qota (*Qotha*), v. Be stooping or bent, as over one's work or from old age (used in perf.); be curved or bent, as a bow = *qofa* [Her. *kota*, stoop].

isi-Qota (*Qotha*), u. Short *isi-Qwala* q. v.

Qotela (*Qothela*), v. Mix in poison with snuff for the purpose of *lakala*'ing a person (acc.). See *um-Qoto*; cp. *habula*; *bulelu*; *eqa*.

um-Qotelo (*Qothelo*), u. 5. = *um-Qoto*.

u-Qotetsheni (*Qothetsheni*), u. = *u-Kotetsheni*.

Qotisa (*Qothisa*), v. Bend (*trans.*), curve, as the bow-stick of an *u-gubu*; make stoop, as work or age.

Qoto, ukuti (*Qotho, ukuthi*), v. = *qota*; *qotisa*.

Qoto (*Qotho*), adj. Genuine, real, thoroughly good, as a first-class pot, animal, skilful workman, or a kind-hearted man; true, trustworthy, faithful, upright, honest, as a proper 'man' ought to be = *mqoto, mayoto*.

u-Qoto (*Qotho*), n. = *u-Qotozimbelayo*.

i(li)-Qoto (*Qotho*), n. Knuckle (C.N.) = *i(li)-Qupa*.

i(li)-Qoto (*Qotho*), u. = *i(li)-Kambi*.

um-Qoto (*Qotho*), u. 5. Any medicine mixed with snuff with the object of killing a person. Cp. *um-Bulelo*.

u(lu)-Qoto (*Qotho*), n. Any stiff, dried-up thing, as a dry hide; dried up, emaciated person or animal merely a 'dried-up skin' (= *u(lu)-Koto*); strip of skin cut off from the ragged edges of a dressed hide, and which is used for making reins, strings, and the like (cp. *um-Cilo*).

u-Qotovane (*Qothovane*), u. Miserable dried-up thing, as a very emaciated person or animal.

Qotoza (*Qothoza*), v. Walk with a 'stoop

in the chest' having the head forward, as persons do who have a weak chest, or as some Native youths do intentionally to show off.

u-Qotozimbelayo (*Qothozimbelayo*), n. Nickname for a poor, needy, homeless person, as an orphan or a widow, who ekes out a precarious existence for him or herself as best possible.

Qötu, ukuti (*Qötho, ukuthi*), v. = *gotuka*; *gotula*; *ukuti kotu*.

Ex. *ixinkomo sezupela qotu*, the cattle have died clean out.

Qotuka (*Qothuka*), v. Get finished clean off, as food, money, or snuff; get rubbed or worn off, as the nap or hair of a skin so as to leave this latter bare = *kotuka*.

Qotula (*Qothula*), v. Finish clean off, as a person his money (acc.), food, snuff, etc.; rub or wear off, as constant friction might the nap (acc.) or hair on a skin = *kotula*.

Ex. *ixinkomo sezashaya zaqotula umubila wami*, the cattle have already cleared off my mealies entirely.

Qotulisa (*Qothulisa*), v. Cause to scrape or lick clean out *i. e.* give one the scrapings, as of snuff, etc. (doub. acc.).

isi-Qova (*Qhova*), n. Crest, tuft, or plume of any kind on the head of some birds, or as worn as an ornament by men whether on the top, back, front or sides of head = *isi-Luba*. Cp. *i(li)-Hunu*, *isi-Dhlodhlo*, *isi-Saka*, *um-Nyakanyya*.

Qöyi, ukuti (*ukuthi*), v. Give to a person (acc.), or serve out to him in a very small quantity, just a mouthful or taste, as beer (acc.) snuff, etc. = *ukuti qqobi*.

Qoza (*Qhoza*), v. = *ukuti qo*.

isi-Qozoba (*Qhozoba*), n. = *isi-Qezeba*; big, firm-set mouth.

Qū, ukuti (*Qhū, ukuthi*), v. Dry up, or be dried up entirely, as water in a cooking pot or in a river; pop, make a bursting noise, as a mealie-grain or chestnut when roasting, or an *u-singa* pod, or gun = *quma*.

Qu, ukuti (*Qhu, ukuthi*—sometimes vowel prolonged), v. Resound, make the dull drum-like thud *qu*, as a hide-shield when struck (see *ququsa*); go along in a long continuous train, as a lot of wagons or cattle = *quma, qumuka, ukuti burru*.

Qū, ukuti (*ukuthi*), v. = *ukuti fu*; *quza*; *quzeka*; *qula*; *quya*.

isi-Qu, n. Bottom, *i. e.* flat lower part, of a basket or pot, by which it stands; lower or thick end, as of a bundle of



grass, or tapering pillar; root end, of a tree; hence, used for 'stump' of same when the body of the tree has been felled (= *isi-Punzi*); root or origin of a matter (= *isi-Deku*, *isi-Zimbali*); medicinal prophylactic or medicine, not used for curing diseases, but for preserving against or preventing all manner of evil emergencies, and such as would be administered by a doctor to 'hold in check' a disease he has been suddenly called upon to treat and until he can fetch his actual remedies, or such as are worn as a neck-kece or string ornament round the body by a warrior who has killed a man in battle—prob. called by this name from the fact of such emergency medicines being gen. kept in the shape of little chopped-off pieces or tiny stumps; side of the eye *i.e.* white part at the angle of the lids—only used in the phrase below [Her. *otyi-pude*, stump of tree].

Phr. *uwaqibeka ngeziqu zamchilo*, he looked at me with the sides of the eyes, *i.e.* he had his ocular attention directed on me without actually looking straightly at me, as when suspicious of a near neighbour's actions, expecting a sudden blow, etc.

**Quba, v.** Run along; raise up dust (with *u-tuli*); lie down, as a buck resting, not sleeping (used in perf.); sleep in the open veldt, merely 'lying down', as a man travelling; also = *quba*.

Ex. *y'iboku aqubayo*, he has been all along running about, on the travel.

**Quba (Qhuba), v.** Drive along, as cattle (acc.); push along, as a person (by moral or physical persuasion) or wheelbarrow; bring along, hand over, as one's money (acc.) or any article to another (with *ku*); go on with, push along with, as a story (acc.) or evidence; make go along, pass away, as a person his time (acc.) by some recreation [Ga. *goba*, drive; Sw. *kamba*, push; Her. *puma*, drive].

Ex. *quba-ke!* go on! continue! (with your story).

*aqub'okwaka ay'*, he just drives along his own concerns, *i.e.* is self-seeking, acts from personal motives.

Phr. *mas'akaqub'imbuzi nyakini!* — see *i-nBuzi*.

*uwaqibaba ngamadobo*, he drove me along on my knees, *i.e.* he got me to go on ahead, telling me he would follow immediately, whereas he intended to follow only at his leisure, thus leaving me to go alone.

**(li)-Quba, n.** Place of dung *i.e.* lair where a herd of wild-beasts, as buffaloes, ele-

phants, etc., are accustomed to congregate; site of an old catth-fold.

**um-Quba, n. s.** Cattle-dung when dry and powdered up on the ground of the catth-fold—commonly called 'manure'; stupid, lazy, good-for-nothing man or woman; blood or tribal relatives (collectively) *i.e.* all persons of near or remote relationship having the same *isi-hougu* as one's father (= *u(tu)-Zalo*).

**Qubalala ukuti (ukuthi), v.** — *ukuti qubasha*.

**i(li)-Qubankomo (Qhubankomo), n.** Name sometimes applied to a cattle-lid, also to a *lobala*'d girl; (C.N.) certain star (perhaps *Spica* of the constellation *Virgo*) which precedes the morning-star about September time, and indicates the time when stolen cattle are carried off.

**um-Qubankunzi (Qhubankunzi), n. s.** Variety of the *um-Tungulu*.

**Qubasha, ukuti (ukuthi), v.** Take a moment's rest, as when sitting down from work; just sit down for a moment, as when on a visit but not intending to stay; take a lie-down, a short nap. *ukuti qubalala*; cp. *ukuti kokoto*; *isi-Ilwenti*.

**Qubeka (Qhubeka), v.** Get along, push forward (intrans.), make progress, as a wagon travelling, a boy in his studies, or a period of time.

Ex. *kaqubeki ndawo*, he makes no progress whatsoever.

*izatsuku ziyaqubeka*, the days are passing by.

*qubeka bo!* move on! — as to a person blocking the way, or taking up room on a bench.

**Qubezela (Qhubezela), v.** Push along, help or make to go forward, as when inciting one to continue quarrelling; push or pass along for one (acc.), carry forward to one gradually, as an article sent, or a message.

**Qubu, ukuti (ukuthi), v.** Break out universally, on all sides at once, as measles coming up together all over the field, a rash breaking out all over one's body, or several unpleasant affairs cropping up for one at the same time — *ukuti ummbu, qubuka, qubala*.

**i(li)-Qubu (Qhubu), n.** Bulge, of any kind; bump, roundish swelling.

**i(li)-Qubu (no plur.), n.** Small soft feathers or down, as of a rabbit or on the breast of a bird. See *isi-Ilwape*.

**i-nQubu, n.** Sharp bend of a river — *i-nGoni, isi-Kumbuzi*.

**isi-Quba, n.** Speed, swiftness — *i(li)-lwabane*. Cp. *u(tu)-Sheti*.

u(lu)-Qubu (*Qubhu*), *n.* Great abundance of *amasi*. Cp. *um-Vundo*.

**Qubuka** (*s. k.*), *v.* Break out *i. e.* get broken out everywhere, as a person's body by a rash or eruption of pimples, or as paint into little swellings by the sun; come up thickly, as corn in a field; break forth or turn, as a person's stomach when he is about to vomit (= *gubuka*); break out in a rage at a person (*ela* form and acc. = *qubulela*); dangle about, swing from side to side, 'as though falling off', as any long hanging fringe or hair, or tails of a man when walking; get 'raised' or made to fly about, as the particles of rubbish, or dust from a coat or sack when shaken (= *qubuseka*).

**Qubukula** (*s. k.*), *v.* = *kupulula*, *vubukula*.  
**Qubukuli**, *ukuli* (*ukuthi*; *s. k.*), *v.* = *kupulula*.

**Qubukusha** (*Qhubukusha*), *v.* = *qubusha*.  
**um-Qubukusho** (*Qhubukusho*), *n. 5.* Sitch, or catching pain one sometimes gets in the stomach or sides, and which prevents further motion = *um-Vubukulo*. See *qubusha*.

**Qubula**, *v.* Drive along quickly so as to make run, as cattle (acc.) from a field or in order to be inspanned (but not gen. used when in the wagon); cause to break out in a rash or eruption, as a nettle; thresh out a second time, as ears of mabele (acc.) still containing some grain remaining; dance the *isi-qubulo* *q. v.*; break out angrily at one (acc. with *ela* form); shake or make fly about, as the dust or particles of rubbish (acc.) from a sack or coat.

(l) **Qubula**, *n.* = *um-Lulane*.

**um-Qubula**, *n. 5.* Dress for dancing the *isi-qubulo* in, presented by the Zulu king to certain favourites, and formed of three girdles or kilts of *inTsimango* tails, one of which was worn low over the buttocks, another above the hips and a third over the shoulders like a cape, thus covering the body entirely from neck to knee.

**Qubuleka** (*s. k.*), *v.* = *qubuka*.

**isi-Qubulo**, *n.* Certain quiet, stately kind of dance (with accompanying song) performed by men at the royal festival and at weddings, differing from the *inKosuthlo* in not being of a quick and spirited movement, and from an *isi-Gerre* in not being accompanied by any clapping of hands. Cp. *um-Pendu*; *inTsimango*.

**inQubulunjwana**, *n.* Chicken-pox.

**Qubusha** (*Qhubusha*), *v.* Make bulge out, make poke out, as the contents might

one's pocket (acc.) or a sack; push slightly, poke a person (acc.), etc., with the elbow, shoulder, or head, as a goat when butting another with its head, a man when giving another a nudge with the elbow, or when jostling through a crowd; treat with marked coldness, give one (acc.) the cold shoulder, as persons might a certain disliked individual when meeting him in society; catch or stick a person (acc.), as do certain sharp neuralgic pains in the stomach, etc., preventing him from moving = *qubukusha*; see *um-Qubukusho*.

(i) **Qubusha**, *n.* (N.) = *i(i)-Boboni*.

**Qubuza**, *v.* Shake, by a gentle waving motion (not by vigorously flapping), as a sack (acc.) or sleeping-mat to remove any dust or particles; shake about *i. e.* wear any long supple dangling thing that swings from side to side as one walks, as a long *isi-dwaba* (acc.), an *idhlaka* or girdle made of long tails, or any fringe-like thing as a goat with its long hair (acc.); scatter about or cast off by shaking, as dust and small particles (acc.) from a mat; make a dust (acc.), as when shaking a dirty sack, or as children romping in the dust (= *buqiza*).

**Quda** (*Qhuda*), *v.* Sit, or be kept, close in a hut, as a girl during a *rimbezela* visit (used in perf.). Cp. *fobobala*; *qobodisa*.

(l) **Qude** (*Qhude*), *n.* Cock, of fowls. See *lingu*; *qanda* [Ku. *mlhapi*; Be. *mkolowe*; Sum. *ikungulume*; Ra. *ndeu*].

Phr. *sankhpa iqule*, or *sapuma naye iqule*, we cast him out like a cock, or we went out with him as with a cock, *i. e.* made him stand alone away from our society, drove him out of our company, just as one cock is driven off by the others. See *pendula*.

'*qule!* '*maniki* (or '*manikiviki*)! go it, cock! pull him to rags! — used to urge on a person fighting, quarrelling, etc., with another.

**isi-Qude** (*Qhude* — no plur.), *n.* Member or members of a community or assembly of any kind who rarely appear there, those who generally stay at home, the cast-outs from ordinary society — see phrase above.

Ex. *nambha nQwayinduku baze hafika usiqule sabo*, to-day the Qwayinduku-district people arrived (at the dance, at church, etc.) even with those of them who are usually stayers-at-home, not apparent in society.

**Qudula** (*Qhudula*), *v.* Pout the mouth (*umlomo*), as a cross child or angry man = *pukula*, *qukula*.



**i-nQudulu, n.** Any stumpy flat-pointed thing, as a piece of wood cut off flat at the bottom, the bumps on the head of a hornless cow, or a woman without a top-knot. Cp. *i-nGqukuqa* [Sw. *ki-yulu*, stump of a limb; Her. *otyj-pute*, stump of tree].

**Qukata (Qukatha), v.** Cling to with the heart, stick to, refuse to part with or let go, as any article of possession (acc.) one values, or a boy his sticks (acc.) when another seeks to wrest them from him; take to heart, refuse to forget or let pass, as a person anything (acc.) another has said about him = *yokotela* [Her. *kakatera*, cling to; Sw. *ambula*].

**Qūku, ukuti (ukuthi; s. k.), v.** = *ukuti nyuku*.

**Qukula (s. k.), v.** = *nyikula*.

**Qukula (Qhukula), v.** = *qulula*.

**u-Qukulu (s. k.), n.** Big toe, of man. Cp. *isi-Tupa*.

**Qukuluza (Qhukuluza), v.** = *yyula*.

**Qūkuluzi, ukuti (Qhūkuluzi, ukuthi), v.** = *yyula*.

**isi-Qukuma (s. k.), n.** = *i-nGqukuqa*.

**i-nQukumba (Qakumbha), n.** = *i-nGqukumba*.

**isi-Qukuqa (s. k.), n.** = *i-nGqukuqa*.

**um-Qukutu (Qukuthu), n. s.** = *i-nDikimba*.

**isi-Qukuva (s. k.), n.** = *i-nGqukuqa*.

**Qukuza (s. k.), v.** Grind on the stone, or (metaphor.) in the mouth, a very large quantity of grain, as mealies (cp. *ki-giza*); (C.N.) touch or strike gently.

**Qula, v.** Sit down awaitingly (used in perf.), as men when some work is about to be done, a case to be tried, or when a person sits down at any spot awaiting the passage of somebody (*ela* form and acc.) expected; cluster together, as bees or locusts on a tree, or cattle or pigs together when cold; throw out bodily, in a mass, any 'flowing' thing, as water (acc.) out of a basin or potatoes out of a basket (= *ukuli qu*); hesitate, doubt, as to what opinion or course of action one should take (only used in negative), as when forming a judgment or taking punitive measures.

Ex. *uyafika uyagula pautsi kromdi: kuzanjera*, I got to sit down waiting under a tree, but he never came.

*uyiquli nakwula, una icula liza lapa, ukuli unfonte uyakulungisa*, I have no doubt whatever, if the case is taken there, that the boy will be put right.

**Qula (Qhula), v.** = *eyula, hluzela*.

**i-nQula, n.** = see *i-Nqula*.

**Quleka (s. k.), v.** = *quleka*.

**i(li)-Qulo, n.** Cluster or swarm, as of bees or locusts resting on a tree (= *i(li)-Bolutwane*); multitude, large number, 'swarm' as of people or cattle stationary together. Cp. *isi-gumbi; i(li)-Qhaya; i(li)-Vigo*.

**i(li)-Qulu, n.** = *i(li)-Qulo*.

**i(li)-Qulu (Qhulu), n.** = *i(li)-Qoshu*.

**i-nQulu, n.** = see *i-Nqulu*.

**um-Qulu, n. s.** Any long roll or rolled-up thing, as of carpet, or 'poly-poly' pudding; the top part of a woman's *isi-dwaba* where it is rolled up forming the top edge.

**um-Qulukushu (s. k.), n. s.** = *um-Bulukushu*.

**Qulula (Qhulula), v.** Strip off by a single sliding motion of the fingers, as beads (acc.) from a string or peas from a pod (not mealie-grains from the cob = *qo muza*) = *halula* [Sw. *puu*, shell beans; Her. *puka*, strip off].

**Qulusa, v.** Show the buttocks *i.e.* raise them up conspicuously (even when covered), as a person when stooping (*omp. dhwasa*); lie naked or with the buttocks uncovered, as in sleep (= *dindiliza*).

Ex. *imbha iyagulasa*, the hut is falling forward over the doorway (as though the back part were raised).

**Quma (Qhuma), v.** Pop, burst (*i.e.* make a bursting noise), as a mealie-grain or chestnut being roasted, a person breaking out into laughter, an *u-singa* pod, or a gun firing (= *ukuli qu*); be excessively fat; go along in a long, continuous train or procession, as wagons, or cattle to drink (= *ukuli qu, quwaka, ukuli burru*; cp. *yyama*).

Ex. *uzi inkomo ziyawile, zigu ekayi*, there are the cattle going home in a long procession.

**i-nQuma, n.** = see *i-Nquma*.

**um-Qumane (Qhuncane), n. s.** Very fat animal or person, 'ready to burst'.

**Qumba (Qumbha), v.** Swell out, as a bladder when blown into; be swollen, as the stomach with flatulence (used in perf.); be grumpy, put out, have the sulks, as one whom something has displeased; have the sulks or a bitter feeling towards another (acc. = *vumba*); throw out or down bodily, in a mass, as a man (acc.) on the ground, water from a bucket, or potatoes from a basket (= *ukuli qu, quba*) [Her. *kambuta*, swell as the eyes].

**i-nQumba (Qumbha), n.** = *i-Nyuti*.

- um-Qumbalala** (*Qumbhalala*), *n.* 5. Any 'stuffed out' body, as a well-filled feather bed, a person with a fine plump body and limbs, or a carcass of any dead animal when already swollen from accumulation of gas.
- i(ii) or ama-Qumbe** (*Qumbhe*), *n.* Grumpiness, the grumps. Comp. *ama-Gqubu*.
- Qumbeka** (*Qumbheka*), *v.* Get swollen out; get made grumpy; get thrown out or down bodily, as above — see *qumba*.
- Qumbelana** (*Qumbhelana*), *v.* Be stifled, choked, as a person when filling with wind from being throttled or held by the mouth and nostrils = *futelana*, *knutelana*.
- isi-Qumbi** (*Qumbhi*), *n.* Anything collected in a close mass together — hence, clump, as of trees or mealies growing thickly together in a patch (cp. *isi-Qundu*); massed heap, pile, as of mealie-cob thrown together here and there when harvesting; compact mass, or crowd, great group (perhaps more than 50), of people or cattle moving or standing together. Cp. *i(ii)-Qulo*; *i(ii)-Qoqo*, etc.
- um-Qumbi** (*Qumbhi*), *n.* 5. Swelling or filling out of the top of a mealie, mabele, or inife plant when the ear or seed-tuft is about to appear (not applied to the boiling up of the mealie cob). See *munata*; *sohla*.
- Ex. *amabele auci as'e'mqumbi*, or *as'e'inqumbi*, my Kafir-corn is now swelling at the tuft *i.e.* about to burst out in flower or ear.
- Qumbisa** (*Qumbhisa*), *v.* Cause flatulence, as beans.
- um-Qumbisa** (*Qumbhisa*), *n.* 5. Any food causing flatulence.
- u-Qumbu** (*Qumbhu*), *n.* Thing poured out, or coming pouring down, bodily, in one mass (not by gradual pouring), as water thrown from a bucket or potatoes from a basket; (C.N.) also = *u-Nomtebe*. See *qumba*.
- Ex. *amunzi wawateba wan'ayumbu wazu kwami*, he threw the water in a mass over me.
- isikonyane safika san'ayumbu*, the locusts came pouring down in swarms.
- i-nQumbu** (*Qumbhu*), *n.* Kind of rush or long river-grass of two varieties, used for mat-making and as fibre; also = *inGqubu*.
- i-nQumbu** (*Qumbhu*), *n.* Backbiting talk, a slanderous tongue.
- Ex. *umqumbhu*, she is given to backbiting.
- Qumbuka** (*Qumbhuka*), *v.* = *qumbuka*.
- um-Qumbukwekwe** (*Qumbhukwekwe*), *n.* 5. Certain shrub, growing in old fields and by rivers, whose leaves fold up at night.
- Qumbusa** (*Qumbhusa*), *v.* = *qambusa*.
- i(ii)-Qume** (*Qhume*), *n.* Hemp (*i-nTsangu*) that has not grown well (that of good quality = *u-Noto*, *u-Nqaga*); mealie-grain that has burst open in the roasting.
- u(lu)-Qume** (*Qhume*), *n.* Small bush (*Hippobromus alatus*) whose roots are used as an emetic by *aba-nyoma*, and young lovers 'to make them look nice and lovable'; as a cure for headache, an infusion being poured into the nostrils; as an *isibetelelo*, etc.
- N.B. An *untakati* makes an infusion of the root of this plant, mixing therein a little earth from the footprint of a person he may wish to kill. Taking the mixture as an emetic, he vomits the whole into the hole of a snake, calling out the name of the particular person after doing so. The desired effect will be the speedy demise of the individual so conjured!
- Qumfa, ukuti (ukuthi)**, *v.* = *ukuti qumfe*.
- Qumfaza**, *v.* = *qumfeza*.
- Qumfe, ukuti (ukuthi)**, *v.* Go along with an apparent difficulty to get forward, with a kind of reeading motion, as when walking in the sand, or plodding tired-out along a road, or a buck when trying to run up a hill = *ukuti qumfa*, *qumfeza*.
- Qumfeza**, *v.* = *ukuti qumfe*, *qumfaza*.
- isi-Qumfemfe**, *n.* Short-legged, long bodied person, who when walking doesn't seem to be making any progress. See *ukuti qumfe*.
- um-Qumo** (*Qhumo*), *n.* 5. Long, continuous train, as of cattle, people, or wagons, going along one after the other = *um-Qobe*; cp. *um-Gqumo*.
- u-Qumqumu**, *n.* (C.N.) = *u-Gqumqumu*.
- i-nQumu**, *n.* — see *i-Nqumu*.
- um-Qumu** (*Qhumu*), *n.* 5. Soft, baggy extremity or barrel of a young feather (which when it grows into a hardened quill is called *i-Mpemppe*) = *um-Nqumu*.
- Qumuka** (*Qhwmuka*), *v.* Get burst, as a mealie-grain when roasting; get burst *i.e.* burst out, as a man into tears or laughter; get going along in a long continuous train or troop, as cattle or wagons = *ukuti qu*, *quma*.
- i-nQumunqumu**, *n.* Any cartilaginous or gristly flesh of a soft kind that can be champed (see *qumaza*), as the soft extremities of some bones, gristly bone-



cushions, a cow's ear, etc. (not the wind-pipe, as too tough) Cp. *i-nkramu-urumu*.

**Qumuza** or **Qumuzela** (*Qhumuza*), *v.* Clump or eat anything (acc.) of a waxy, solid-pasty nature, as honey-comb, new boiled mealies, a lump of fat or earilage (see *i-nQumunqumu*); strike a person (acc.) violently on the head so as to draw blood, 'burst' his head open.

**um-Qumuza** (*Qhumuza*), *n. s.* Any kind of food or thing that gets chewed or eaten as above. Cp. *i-nQumunqumu*.

**Qunda**, *v.* Blunt, take the sharpness or edge off, as a hoe (acc.) or knife, whether by wear, chipping or turning of the edges, etc.; take the keenness off a person's (acc.) feelings, expectations or desires (as by informing him that the game is over, the quarry is gone, etc.), or off the actions of an *umtakoti* or an enemy's assegai (by use of the charm *i-nQqu-ula* q. v.); dim or make faint the eyes (*i. e.* eyesight, *amehlo*), as does a blinding glare or the shades of twilight (comp. *ubu-Tuntu*).

**Qundeka** (*s. k.*), *v.* Get blunt, have the edge or sharpness taken off, as a knife or hoe; have the keenness taken off one's powers, desires, intentions, etc., by some frustrating or impairing influence, or by an *i-nQqunda* charm; hence, get frustrated, balked, in one's intentions by little difficulties constantly cropping up (see *ama-Nqundanyunda*); get dimmed, rendered faint, as one's eyes (*amehlo* *i. e.* eyesight) by a glaring light or the shades of evening (gen. used in perf.).

Ex. *isikora kusiboni emini, amehlo aso ayandekile*, the owl doesn't see in the daytime, its eyes have had their keenness dulled.

**isi-Qundu**, *n.* Clump or single intertangled clod of grass, generally of the longer kinds, as one frequently finds between the rocks in river-drifts, in the middle of roads, or of tannootie in the veldt (not used of clump of mealies or trees — see *isi-Qunubi*, *isi-Xobo*) = *isi-Dindi*.

**Qundubeza**, *v.* Make blunt, cause the edge or sharpness to be lost, as a person a hoe (acc.) or knife = *ukuti qundubezi*, *qunda*.

**Qundubezi**, *ukuti* (*ukuthi*), *v.* = *qundubeza*.

**Qunga**, *v.* The original and now obsolete meaning of this word seems to have been to 'discolour, render of a dirty, muddied, darkened appearance' (cp. *gqu-nqa*); hence nowadays, darken over, become darkly cloudy, as the sky before a storm (used in perf.); go through the

process of self-fortification against evil consequences or influences by means of smearing the body with charred medicaments, charms, etc., as does a man who has killed another in battle, or the chief annually at the *uku-iskwama* (q. v.); make a thing into a discoloured mixture, infusion, etc., with or by means of something else, properly by pouring into or upon it this latter material, so as to form one mixture or brew, *i. e.* mix up one substance (acc.) with another (with *ngqo*), one being a liquid, by a pouring process — thus, *uku-qungu ihye (ngumunzi)*, to mix up tea by means of water, that is, to make tea; *uku-qungu umlizo (ngobisi)*, to mix up whey with fresh milk, so as to more rapidly bring about the fermentation of the latter into *amaso*; *uku-qungu amanzi* (or *ntshwale*) *ngentlana*, to mix up the water (or beer-water) with mabele-dough, in the brewing of Kafir-beer; *uku-qungu amanzi*, to mix up water by lulling it up and down from a height, as a child playing with it.

Phr. *uku-qungu isibindi*, to make oneself bold, callous, fearless, hardhearted or indifferent, as when one sums up courage to do a fearful thing or to overcome a sympathetic feeling.

*N.B.* Every Zulu man who might, whether in war or otherwise, have killed another man, was, before being able to return and mix with his family, required to go through a certain elaborate ceremony of purification or fortification called *uku-qungu*. This in the case of an army, was regularly arranged for by the king. After having killed his adversary, the victor (now called an *i-Neelehu*, his assegai also being called by the same name), would immediately doff his *ibeshu* and put on that of the man he had killed. He would then go to the river and wash the whole body, afterwards doctoring himself with certain prescribed herbs. Affixing a sprig of *i-pingantola* in his hair, he could now direct his course home, but must keep on the look-out for any strange female he may come across, as, before he can take up his residence in the kraal, he must first have had sexual intercourse with some female of other of a tribe not his own, otherwise even at home, he must continue to live out on the veldt. Upon entering his kraal, he must *avinda* a large variety of medicines or fighting charms, called *i-zebe elinquma* — (tho' before partaking of any kind of food. He then *avinda's* with milk mixed with other medicines or cleansing charms, called the *i-zebe elimbhepe*. This done, he is clean, and may again freely enter society and par-

- take of *amasi*: but until he dies, he must never again eat *amasi* made from the milk of a cow whose calf has not yet shown the horns; and every year he must refrain from eating the *i-ibbo* or first-fruits of the new season *i.e.* the pumpkins, calabashes, and the like, nor partake of any beer made from the first corn of the new year — unless, in all cases, he shall have first fortified himself by certain medicinal charms. See *i(li)-Qungu*.
- isi-Qunga, n.** Tambootie or lemon-grass (*Lindropogon marginalis*), a long reed-like grass used for thatching, also for giving light in the huts at night. Cp. *u(lu)-Baya*.
- u(lu)-Qunga, n.** Certain kind of grass, resembling the preceding; sometimes applied to the preceding; single dry stalk of either kind, used for lighting at night time, etc.; secret messenger sent to one to give warning of danger (= *u(lu)-Baya, i-nKasa*; cp. *i-n'Usi*).
- um-Qunge, n. 5.** Dried stripe, as of tears or morning spittle on the face or mouth; (C.N.) stripe of an animal (= *um-Tende*).
- Ex. *is'i-miqungu ingame yako*, your child is all dried stripes (from crying) on his face.
- i(li)-Qungu, n.** Insanity caused in an *i-Nelcha* who has neglected the process of *uku-qunga* (q. v.). Cp. *i(li)-Zembe*.
- isi-Qungu, n.** Whole process of self-fortification against evil influences gone through by a man who has killed another. See *qunga*.
- um-Qungu, n. 5.** Contents of a particular *imbiza* into which a small quantity of milk is poured daily and left to curdle, till the pot becomes full, whereupon it is made into *i-pehlaya* or butter for smearing purposes; contents of a certain *ukamba* into which a little whey is put and upon it some sweet-milk poured, so as quickly to ferment and produce *amasi* (= *i-nGqunge*. Cp. *i(li)-Hongo*). See *qunga; amu-Hambangapant*.
- i(li)-Qungqu, n.** Any thing of unusually large body or bulk, as a hut, man, pot, pumpkin, hemp-plant, etc. Cp. *u(lu)-Dadwac; i-nGqenge*.
- isi-Qungqu, n.** Any large bulky earthen-pot or round-shaped basket, as an *u(lu)-Piso*, an *i-nBege yomecaba*, or an *isi-Cumu*.
- Qungquluzi, v.** Lie perfectly nude (= *dindi-liza*; comp. *qungquluzi*); lie perfectly exposed, clear, in the open, as a hill or kraal (used in perf.).
- Qungquta (Qungqutha), v.** Shake out by beating, as dust (acc.) from a blanket or mat (acc.) by knocking it with a stick, or as soot from a snuff-box by a gentle tapping. Cp. *liutita*.
- um-Qungu, n. 5.** = *um-Qunge*.
- u(lu)-Qungqu (Qhungquhu), n.** Thin-bodied person, male or female.
- Qunguza, v.** Go with bare, unwrapped body, as Native men usually do or girls at a dance, or with bare hairless body, like a snake = *hlambalazela*; cp. *bushuzela; uquna*.
- um-Quntsalala (Qhuntsalala), n. 5.** Any thing of a fibrous, stringy nature, as tough meat, a certain kind of sweet-potato, etc.
- Quntsu, ukuti (Qhuntsu, ukuthi), v.** = *quntsuka; quntsula*.
- Quntsuka (Qhuntsuka), v.** Get strained or drawn tensely, as a rope, the veins when shouting, eyes when glaring, or the ligaments when pulled violently; get over-strained, get burst, snap from tension, as a string; get burst *i.e.* burst out, as into laughter (with *hleku*. Comp. *qintsika*).
- Quntsula (Qhuntsula), v.** Strain or draw tensely, as a person a rope (acc.), his veins or eyes when shouting angrily, or the body ligaments when pulling a limb violently; overstrain, burst, make snap from tension, as a string (acc.).
- Ex. *rangiquntsulela unelko*, he stared or glared at me.
- angiquntsule amale*, he has made me strain out spittle, made my mouth water.
- isi-Quntu (s. l.), n.** Short, stunted, undergrown mealie-cob, person, etc.
- u(lu) or ubu-Quntu (s. l.), n.** Short stunted hair, *i.e.* which never grows beyond a certain short length, as on a man's chin, etc.
- Ex. *isilevu sake esil'uguntu*, his short scrubby beard.
- Qununu, ukuti (ukuthi), v.** Race off, run along with all one's might, as a frightened child or one sent quickly for water = *qununuza*.
- i(li)-Qununu, n.** Person with large buttocks, belly and body generally (C.N.).
- Qununuza, v.** = *ukuti qununu*.
- Qunya, v.** Deal a person (acc.) a 'thumping' blow or forcible thrust with a stick or fist on any soft, resounding part of the body = *ndonqa*.
- Quqa (Qupha), v.** Sew together the tips of the fingers (see *i-nGungwana*), as a small boy is sometimes commanded to do by a bully, that he may strike them and then tell him to '*komba ekaya ko-*



- nyoko* i. e. 'point to your mother's home' = *qata*.
- (li)-Qupa** (*Qupha*), *n.* Knuckle, finger-joint. Cp. *qupa*; *ama-Tupa*.
- (li)-Qupukezi** (*Quphukezi*), *n.* Big, heavy hand or foot = *i(li)-Qopokezi*.
- Qupula** (*Quphula*), *v.* Pick out, as one ox (acc.) out of a herd, or one man from a crowd; pick out or turn on any particular individual (acc.) from among a number, as to vent one's wrath on him or cause him to fight (comp. *qata*).
- Qupuza** (*s. p.*), *v.* = *qyubuza*.
- Quqa** (*Qhuqha*), *v.* Shiver, from cold; tremble, from fear (= *gedezela*, etc.); (C.N. fr. Xo.) trot, as a horse.
- u(lu)-Quqaba**, *n.* Immense number, swarm, or crowd of anything congregated together, as locusts, cattle, people, etc.
- u(lu)-Quqo** (*Qhuqho*), *n.* Shivering, such as would accompany a fever or ague, or is caused by excessive drinking = *ama-Quqwane*; cp. *ama-Golwane*.
- i(li)-Ququ**, *n.* Certain strong smell peculiar to the body of the he-goat and of some human-beings about the arm-pits. Cp. *um-Sanka*; *u(lu)-Hlofu*.
- Ququbala**, *v.* Sit huddled up, with the legs, arms and body drawn closely in, as Natives do when in grief, or over a dying person, or at a trial, or when very cold (not used of the huddling together for want of room = *minyana*).
- Ququda**, *v.* Grind with the teeth any hard grating thing, as hard-roasted mealie-grains or a bone (acc.) = *ququda*.  
Phr: *uku-ququla imihlati*, to grind one's jaws, as when wild with anger = *uku-dlula imihlati*.  
*uku-ququla amazingo*, to grind the teeth, as in sleep.
- Qúqudu**, *ukuti* (*ukuthi*), *v.* = *ququda*.
- Qúqululu**, *ukuti* (*ukuthi*), *v.* Squat down for a short time, as when on a short visit or when taking snuff while at work; also = *ququbala*.
- u-Quqululu**, *n.* Large locust without wings (C.N.).
- isi-Ququmadevu**, *n.* Fabulous animal, of various descriptions, figuring in Native nursery-tales; applied to a sturdy, thick-set, muscular, hardy-looking man.
- um-Ququmbelo** (*Qhuqumbhelo*), *n.* Kind of song-dance practised by Christian Natives (N).
- isi-Quququ** (*Qhuququhu*), *n.* Person or beast with a big, bulky, muscular body.
- Ququta** (*Qhuqhutha*), *n.* = *ququza*.
- i(li)-Ququva** (*Qhuquwava*), *n.* = *i(li)-Ququwe*.
- isi-Ququva**, *n.* Great big *u(lu)-Ququva* (q. v.) of a person.
- u(lu)-Ququva**, *n.* Thing of a stiff, stout, strong nature, as an unusually thick hide, *isi-dwaba*, or a stout cloth; hence, a stiff-bodied, muscular, hard-looking person; thing with a dried-up, whitish, dirty appearance, as an old un-oiled *isi-dwaba*, a scurfy face, etc.
- isi-Ququvela**, *v.* (C.N.) = *isi-Ququva*.
- i(li)-Ququwe** (*Qhuquwewe*), *n.* Blister, as of soap-water or hemp-spittle; large blister on the body, as from a scald = *i(li)-Ququva*, *i(li)-Bamuzi*.
- Ququza** (*Qhuquzuza*), *v.* Rap or drum repeatedly on a shield (acc.) with a stick, as is done in certain dances, or to scare off a wild-beast or locusts (acc. or with *ela* form).
- ama-Quqwane** (*Qhuqhwane*), *n.* = *u(lu)-Quqo*.
- Qúshu**, *ukuti* (*Qhúshu*, *ukuthi*), *n.* Prick, pierce slightly, as with any sharp instrument of which the point alone enters (cp. *ukuti qyushu*, *cambusa*); give an exploding puff, as steam exploding forcibly from a cooking-pot when closely covered (cp. *pusha*); munch, as mealies (acc.).  
Ex. *kawoti qushu*, he didn't give a puff i. e. didn't say a single word.
- i(li) or isi-Qushumba** (*Qushumbhu*), *n.* Big fat person with firm, not flabby, flesh = *isi-Jaqaba*.
- i-nQushumba** or (more freq.) **Qushumbana** (*Qushumbhu*), *n.* Momentary or passing ill-feeling or 'grumps' against a person, as when displeased with some word or action of his (cp. *i(li)-Gpulu*; *um-Vandela*; *ama-Nliziyo*); big, protruding, hard-blown belly; the owner of such.  
Ex. *uku-n-bambela umuntu inqushumbana*, to be in the grumps with one.
- Qushuza** (*Qhushuza*), *v.* = *ukuti qushu*.
- Quta** (*Qhutha*), *v.* Pick or pluck out or off (by the finger), as prickles (acc.) from one's clothes, feathers from a fowl, or hair from the private parts of the body = *hluta*. Comp. *qutula*.
- Quta** (*Qutha*), *v.* Screw up, draw up together, as the mouth (acc.), or a cat its body when about to spring, or a snail its body when touched.  
Ex. *uBani iqutile*, So-and-so has the mouth screwed up, i. e. is cross.
- Qútu**, *ukuti* (*Qhúthu*, *ukuthi*), *v.* = *quta* (*qhuta*); *qutula*; *qutuka*.

*u-Quto (Quthu), n.* Small kind of grass-hopper; short person.

*Qutuka (Quthuka), v.* Get plucked forcibly, pulled or torn out or off, as below = *hlutuka*.

*Qutula (Quthula), v.* Pluck forcibly, pull or tear off, out, or up (by the hand), as a bunch of grass or weeds (acc.), or a piece of tough meat from between the teeth; pull a person (acc.) to pieces by abusing him bitterly right and left = *hlutula*. Cp. *quta*; *houcuta*.

*Qutulula (Quthulula), v.* = *qutula*.

*Quza, v.* Make a person (acc.) turn back on his way, or in his purpose, as a person going out for something, or a girl in her choice of a young man (= *ukuti qu*); pour or throw out bodily, in a mass, as water (acc.) from a bucket or potatoes from a basket (= *ukuti qu, qula, qumba*); fly at, run at and about a person (acc.) in a barking, dangerous-looking manner, but not biting, as a dog might a kraal-visitor.

*Quzeka (s. k.), v.* Turn back (intrans.) *i. v.* get made to turn back on one's way, or from one's purpose, as a man going out and returning for something he has forgotten, or a girl in her choice of a sweetheart = *ukuti qu*.

*isi-Quzi, n.* Large kind of lizard or small iguana, harmless in the field and thus unlike the *i-Bambazi*.

Phr. *ixiqazi esingulhli 'utshevu w'umuntu*, a lizard that eats nobody's calabashes — said of a quiet, harmless, easy-going man who troubles nobody.

*Qūzu, ukuti (Qhūzu, ukuthi), v.* = *quzuka*; *quzulu*; *ukuti kuzu*.

*i(li)-Quzu (Qhuzu), n.* Knot, knobby protuberance, as growing on the trunk of a tree, sides of a stick, etc. (= *i(li)-Puzu, i(li)-Hluzu*); any Native wood-medicine which is kept or sold in the lump, as medicinal barks, roots, and the like, not leaves, bulbs, stones, etc. (= *i(li)-Kubala*).

*Quzuka (Qhuzuka), v.* Get torn or wrenched off, as below; get knocked off or over; get struck against violently, as a person's toe by a stone when walking (cp. *kubaka*) or his shin by a log of wood; get turned or torn away, as from one's allegiance or promise = *kuzuka*; cp. *hluzuka*.

*Quzula (Qhuzula), v.* Tear or wrench off by a violent pull (not by twisting *shupula*), as the branch (acc.) of a tree; knock off or over violently, as a nail with a hammer; strike against vio-

lently, as a stone against a person's toe (acc.) when walking, or a log of wood against his shin; turn or tear away a person (acc.) from his allegiance or his promise = *kuzula*. Comp. *hluzula*.

Ex. *soko siqinute ku'mkwenyoni*, we shall go and knock something out of our son-in-law, as pecuniary assistance.

*Quzuleka (Qhuzuleka), v.* = *quzuka*.

*Qwā, ukuti (ukuthi), v.* Be quite white (= *ukuti qaka*) — used with *ukhlope* or alone; make a 'whacking' sound, as a rock, cow's horns, or any hard thing when struck with a stick, or as the stick, etc., so striking (= *qwalu*).

*Qwā, ukuti (Qhwa, ukuthi), v.* Be or stand elevated on the top of any high or raised thing, as a man perching on the top of a hut, or standing on the summit of a hill, or a house raised upon stones; raise or place anything (acc.) in an elevated or perched position = *ukuti qwaka, ukuti goka*.

*i(li)-Qwa (Qhwa), n.* Bitter cold, icy coldness, as arises from a cold wind, snow, or frost — all of which, as apparently the source of the cold, are called by the same name (cp. *isi-Twatwa*); section of the *u-Dududu* regiment [Her *outarazu*, cold].

P. *iqwa li-zou'umbambi*, the cold hates a traveller = a traveller must expect inhospitable treatment from strange, 'cold' kraals.

*Qwāba, ukuti (Qhwaāba, ukuthi), v.* = *qwabaza*.

*Qwāba (Qhwaāba), adv.* Only, merely (= *kupela*); only one, a single one (= *qwi, goko*).

*i-nQwaba, n.* — see *i-Nqwaba*.

*i-nQwababa, n.* Collar-bone.

*um-Qwabalanda, n. 5.* Fine collection, body, troop, etc., of things of the same kind (= *i-nGqwungqwungqwa*) — mostly confined nowadays to a collection of fine oxen (*wezinkabi*), or young-men (*wezintsizwa*); (C.N.) = *i-nGzola*.

*Qwabaza (Qhwabaza), v.* Flip, strike gently with a cutting stroke, as the flower (acc.) of a plant or leaf of a tree in passing, or a person with a switch; fillip, knock off with the finger, as an insect (acc.) from the table; flap the ear (acc.), as a horse does to drive off a fly.

*u(lu)-Qwabe, n.* = *i-nKoka*.

*Qwabinga, v.* Pick up casually, here and there, etc., as scraps of food-produce (acc.) still remaining in one's fields, or from among the kraals, or as tales or



information (acc.) gathered from the gossip of others.

**Qwaga** (*Qhwaga*), *v.* Seize anything (acc.) by force or violence [Sk. *grāh*, seize; Sw. *hwaa*; Her. *tukwisa*; Ga. *kwata*].

**isi-Qwaga** (*Qhwaga*), *n.* Person of great bodily strength.

*P. umazi wevinyana uyavileka*, a herd of strong men gets broken up (as they will always be wanting to fight and display their power) = peace is not in power.

**i(li)-Qwagi** (*Qhwagi*), *n.* Veldt locust, of which there are several kinds: see *i(li)-Boni*, *u-Dedo-izibomvu*, *i(li)-Dnye*, *u-Mahedeni*, etc.

**Qwāka, ukuti**, (*ukuthi*; *s.k.*), *v.* Be quite white (C.N.) = *ukuti qwa*.

**Qwāka, ukuti** (*Qhwāka, ukuthi*), *v.* = *ukuti qwa* (*qhoa*).

**Qwaka** (*Qhwaka*), *v.* Be in a raised, elevated position (used in perf.), as a man sitting on a fence, a head resting on a wooden-pillow, or a house built upon stone supports = *ukuti qwa, qwakama*.

**Qwakama** (*Qhwakama*), *v.* = *qwaka*.

**Qwakela** (*Qhwakela*), *v.* = *qwaka*.

**Qwāku qwāku, ukuti** (*Qhwāku qhwāku, ukuthi*), *v.* = *qwakusa*.

**Qwakuza** (*Qhwakuza*), *v.* Go along in a perky, stiff-jointed manner, as an old man still active at walking.

**Qwakuza** (*s.k.*), *v.* Eat or munch any hard thing, like hard roasted mealie-grains = *qala*.

**Qwala, v.** Whack, or strike, as with a stick, on anything hard, as a rock, another man's stick, or any prominent bones of an ox = *ukuti qwa*.

**i(li)-Qwala** (*Qhwala*), *n.* Hard lump of any kind on the body, or on a hide where badly supplied, or part of potato where uncooked.

**isi-Qwala** or **Qwali, n.** Stout, thick stick, perhaps an inch and a half or more in thickness (= *isi-Qota*); a hard, ungenerous giver; (C.N. fr. Xo.) lame or infirm person.

**u(lu)-Qwalo, n.** = *u(lu)-Quto*.

**Qwamalala** (*Qhwamalala*), *v.* Exalt oneself, make oneself out high and important over others (with *pezu*). See *i-nQwamasi*.

**i-nQwamasi, n.** One who makes himself (in a good or bad sense) the superior among his class or comrades, as a boy who through his smartness raises himself above his fellows, or one who

through self-conceit exalts himself above them. See *qwamalala*.

**isi-Qwambi** (*Qwambhi*), *n.* *isi-Qwawya*.

**Qwanda** (*Qhwanda*), *v.* Scratch away the earth, as a fowl for insects, or a man to get out a stone or root (= *panula*); investigate, enquire into an affair (acc.) of a person (acc.).

**isi-Qwanga, n.** Big, bulky mealie-meals 4/2. *isi-Nkomoqo*; *isi-Kwaba*.

**u(lu)-Qwanga, n.** Cartilage—most commonly used in reference to the cartilaginous part of the ear (see *isi-Caba*), the gristly padding of the shoulder-blades, and in *plur.* *izi-Qwanga* (*izi-sigq.*), the whole bunch of veins and arteries, collectively, connected about the top of the heart.

**i(li)-Qwangi, n.** = *i(li)-Qawqi*.

**i(li)-Qwangingi, n.** Thorny climber (*Capparis corymbifera*), used in various ways as a charm against several kinds of ill-fortune, as lightning, etc.

*N.B.* The leaves of this plant, mixed with other medicines, as *u-Mabope*, etc., are burnt in the cattle-fold (*ukotintyisela*) to 'smoke' the cows before they go into the harvested fields to eat off the stubble; if this precaution were not taken, there would be danger of the cows calving prematurely! The plant is also administered to calves as a vermifuge.

**isi-Qwanqwa** (*Qhwantqwa*), *n.* Person constitutionally strong, hardy, not given to sickness = *isi-Qakali*.

**Qwānqwalazi, ukuti** (*ukuthi*), *v.* = *ukuti qwanqwalazi*.

**Qwā qwā, ukuti** (*ukuthi*), *v.* Tap, as a person (acc.) on the shoulders with the fingers, or a calf on the head with a stick to make it cease suckling (= *qani-qwala*); make attempt after attempt ineffectually, as with medicine to cure a person (= *qelaza*).

**isi-Qwaqwa, n.** Any white thing, as a cow, field white with flowers, or a girl's dress.

**Qwaqwada, v.** = *ukuti qwa qwa, qwawu*. **um-Qwaqwana, n.** 5. (N. fr. Xo.) = *um-Qawongo*.

**i(li)-Qwaqwasi, n.** Bare patch, as without grass, hair, meales in field, etc.

**Qwasha, v.** Lie awake, *i.e.* not asleep, the eyes being either open or closed (used in perf.); keep one's eyes open for, 5 & upon a person (acc.), observe his doings, so as to become acquainted with his character (not in order to trap him = *hloqinqa*); look out for in vain, as anything (acc.) expected but not turning up.

i(li)-Qwashaqwasha, *n.* One who habitually shows agitation, uneasiness of the eyes, blinking and moving the eyes here and there, not looking straight in one's face.

Qwashaza, *v.* Move the eyes in an agitated, uneasy manner, looking about here and there, not looking people straight in the face, as one made ashamed or caught in the act of doing wrong. Cp. *qwayiza*; *uyobaza*; *payiza*.

Qwata (*Qwatha*), *v.* Clear off so as to leave bare, as one might the hair (acc.) of a person when cutting it very close, or as cattle might a patch of grass (acc.), or a field of its meadows (often used in perf. to express the state of being bare) [Ga. *kwatata*, baldness; Her. *epara*, bald spot].

u(lu)-Qwata (*Qwatha*), *n.* Thing or place that is bare, as a man's head, of hair, when this latter has been shaven or is bald (cp. *i-m'andhala*), or a place, of grass, after this latter has been cleared off by cattle or fire = *u(lu)-Qwatule*, *i-Nyabule*, *i-Mangule*.

u(lu)-Qwatule (*Qwathule*), *n.* = *u(lu)-Qwata*.

Qwaya (*Qwaya*), *v.* = *panda*.

um-Qwayiba, *n. f.* Long stick or staff carried by an old woman when travelling; biltong, meat cured in the sun (= *um-Qwebu*).

um-Qwayini, *n. f.* Little Sparrow-hawk (*Accipiter minibus*).

Qwayiza, *v.* Blink or wink, as the eye does naturally or when something has entered it = *qwayiza*, *pazima*; cp. *qwasshazi*.

Qweba (*Qhweba*), *v.* Make a sign to another (acc.), as by winking, or with the hand or head.

um-Qwebu, *n. f.* Wrinkle, running horizontally along the forehead (= *um-Cilo*; cp. *i-n'lonzi*; *um-Binibi*); also = *um-Qwayiba*.

i(li)-Qwele (*no pl.*), *n.* Pimples caused in females by the pulling out of the hair (according to Native custom) of the pubes.

u(lu)-Qwembe (*Qwembhe*), *n.* Wooden meat tray, of various sizes = *u(lu)-Gqoko*.

isi-Qwembeza (*Qwembheza*), *n.* Big, broad-shouldered person.

u(lu)-Qwememe (*Qhwememe*), *n.* Any stiff, hard-dried thing of a thin flat nature, as a starched shirt-front, a dry hide, or a piece of cardboard (= *u(lu)-Qoloko-sho*); upper-lip of a person when stiff and drawn up (cp. *isi-Peshula*).

Qwengu, ukuti (*ukuthi*), *v.* = *qwenguka*; *qwengula*.

i(li)-Qwengu, *n.* Unreliable person given to going back on his word, breaking his promise, etc.

u(lu) or ubu-Qwengu, *n.* Creeping veldt-plant whose leaves are used as a vermifuge for calves, and as a lice-destroyer and for sores by man.

Qwenguka (*s. k.*), *v.* Spring back, recoil, as a bent stick, or a person on his word = *qwenguka*.

Qwengula, *v.* Make spring back or recoil, as above = *qwengula*.

u(lu)-Qweqwe, *n.* Anything of the nature of a thin, stiff plate, as a sheet of galvanized iron, the cover of a book, the outside crust of a loaf of bread; crust or skin that forms on the top of pumpkin-mash or porridge when cold.

isi-Qwete (*Qwethe*), *n.* Broad face with the forehead receding; also = *isi-Qwata*.

Qwi, ukuti (*Qhwi, ukuthi*), *v.* Turn off or away abruptly or suddenly, as from a main-road, taking a side-path; also = adv. *qwi*.

Qwi, adv. Only one, only a single one = *qoko*, *qwaba*.

Qwibi (*Qhwibi*; or *s. q.*), adv. = *qwi*.

Qwisha (*Qhwisha*), *v.* = *panda*.

Qwiti, ukuti (*Qhwithi, ukuthi*), *v.* Snap off a small stalk (*i(li)-Qwiti*) from a stick of wild-hemp.

i(li)-Qwiti (*Qhwithi*), *n.* Small single stalk or branchlet such as grows along the sides of a stem of wild-hemp.

i(li)-Qwizi (*Qhwizi*), *n.* = *i(li)-Qwiti*.

## R

**R** as a sound, does not exist in Zulu; as a letter, it is used, in its simple form only for writing Zuluised foreign words, as, for instance, in the name *uMaría*, in which cases the letter is always regarded as carrying also the original foreign sound.

There is, however, in Zulu, a certain strong

guttural sound, quite unknown in European languages, and produced by a constricted formation of the lower throat. The harsh rattling thus produced, owing, no doubt, to its strange novelty to European ears, has been generally mistaken for a click, and accordingly written oftentimes with a *cc*. With the *x* click, how-



ever, it has no relationship whatever. A more correct form of script, as befitting a guttural sound, would seem to be a *rr*. Such a usage would bring the Zulu orthography into closer conformity with the Nosa, in which language a dotted *r* is used to indicate the same sound. Examples of this guttural are found in the words *ereza* (to milk into the mouth), and *rracha* (to scratch).

Words originally written, according to the old system, with an *r*, must in this work be sought under *ll*.

**Rra, ukuti (ukuthi), n.** Be pleasantly agreeable to the bodily sensations, as nice beer or meat to the taste (used with *muandi*), or as a nice-looking person or a beautiful moonshine to the vision (with *muhle*), or as a happy peaceful heart (*i-nlliziyo*) to one's feelings = *rrasa*.

**Rraba, v.** Stand scattered about feeding, as cattle on the veldt (used in perf.).

Ex. *iinkomo zicabile*, the cattle are about on the veldt (the common Zulu expression to denote 'grazing').

**Rrabalasa, v.** Shout noisily, make a great noise of shouting, as when calling out to another with undue loudness, or people shouting at each other when quarrelling = *rrabasa*.

**Rrabasa, v.** = *rrabalasa*. See *u-Murwabasi*.

**Rrabe, ukuti (ukuthi), v.** Give a glance at a person or thing (acc.), just look at for an instant. Comp. *ukuti shazi*; *ukuti vrze*.

**Rrabela, v.** Cut up lengthwise or into lengthwise pieces, as a pumpkin (acc.) or large sweet-potato (not to slice properly = *rraya*).

**Rrabezela, v.** = *rribizela*.

**Rrābu, ukuti (Rrābha, ukuthi), v.** Take out a little (acc.) but over-abundantly or excessively, from a large quantity (= *capuna kakutu, ukuti sabu*); cut by a single sharp slitting cut, as an abscess (acc.) to let out the matter, or as the Natives do when making incisions, holding the skin between the fingers and then slitting it with a single cut (= *rrabuza, rruvuzā*).

**isi-Rrabu (Rrabhu), n.** Merino sheep [D. *skamp*, sheep].

**Rrabusa, v.** Be pleasant, agreeably nice in the mouth, as juicy flavoured meat or nice cake (used simply or in perf.) = *llwabusa*; ep. *rrusa*.

**Rrabuza (Rrabhuza), v.** = *ukuti rrabu*.

**Rrākada, ukuti (ukuthi; s. k.), v.** Leap along,

as a man running with long unequal springs; leap about, as a man performing the *uka-yiya*. Cp. *Ishehahi*.

**Rrakada (s. k.), ukuti rrakabu.**

**Rrakata (s. k.; s. t.), v.** = *utela*.

**i(li)-Rrala, n.** *i(li)-Rralati*.

**Rrālakasha, ukuti (ukuthi; s. k.), v.** Be delicious, very pleasant, as any food; be very happy, peaceful, as one's mind (*i-nlliziyo*).

**i(li)-Rralati (Rralathi), n.** Ox with a spot on the throat (ep. *i(li)-Fufasi*); man with much hair growing on the throat.

**Rralula, v.** Cut numerous slits or large incisions in the flesh, as all along the leg, to let out blood, etc. Cp. *geaba*.

**Rrama, v.** Mark out, as the position (acc.) of a new hut, or the limits of a field; make up, formulate in one's mind, as words (acc.) of a false statement; plan out in one's mind, decide upon for oneself, as the number of cattle (acc.) to be asked for one's daughter; hence, design; devise; purpose, etc. Cp. *songozo; vaba; qamba*.

Ex. *ngiyakucama upkutamba*, I shall arrange or decide (as to the *loboti* cattle) as I will.

*uxierane zal'ishani*, he has marked out ten (as the number).

**Rramata (Rramatha), v.** (C.N.) = *utela*.

**isi-Rrāmarrama, n.** Brisk, spirited, energetic worker or doer of anything (N).

**Rramazela, v.** Do in a brisk, spirited, energetic manner, as any work (N).

**Rrāmu, ukuti (ukuthi), v.** Sink down (without a splashing plump) into deep water, as a small stone. Cp. *ukuti qaba*.

**i-nRrāmunrramu, n.** Any substance of a softly crispy nature, as a raw potato, half-cooked pumpkin, water-melon, etc. See *rramazela*.

**i(li)-Rramushana, n.** Fresh, still-growing young person, as a boy or girl = *i(li)-Rramu*.

**Rramuza or Rramuzela, v.** Eat anything (acc.) of the nature of an *bukrawanrramu*.

**Rrangalasa, v.** Scream, howl, shriek loudly, as a child when struck, an angry-tempered woman when scolding, or as one might to a distant person = *hampulasa*.

**u(lu)-Rrāngarranga, n.** A shrieking, screaming, howling person, as some women and men = *u(lu)-Rangabonyu*.

**Rranta (s. t.), v.** = *utela*.

**Rrānu, ukuti (ukuthi), v.** = *rranula; rrunuka; rrunuluka; ukuti tanu*.

**Rranuka** (*s. k.*), *v.* Have the legs stretched out far apart, so as to expose the *pu-denda*, as a female (used in perf.); be opened out widely, be glaring out, as a blazing sun on a very hot day; stride out, go with great strides, as when running precipitously down a hill, or when walking vigorously; play, running about, as children, to throw out or exercise their legs.

**Rranula**, *v.* Separate the legs (acc.) so as to expose the *pu-denda*, as a female, (comp. *ranulaza*; *talasa*); hence, expose the *pu-denda* generally of females = *lanulu*, *nyantusa*, *sanuzu*, *santuzu*, *se-vula*, *vengezu*, *saulula*. x

**Rranufeka** (*s. k.*), *v.* Get separated, as the legs above; get exposed, as the *pu-denda*.

**Rranu rranu, ukuti (ukuthi)**, *v.* Run in long strides = *rranuka*.

**Rrapalata** (*s. p.*; *s. t.*), *v.* = *tshapatata*.

**Rrarra**, *v.* = *rreerra*.

**Rrasa**, *v.* = *ukuti rra*.

Ex. *utsheni b'ura nuzinaba urase*, beer makes the body feel pleasant.

*arrasile iqasi lake*, he is nice (to look at) as to his general bodily appearance = *u-hle nte rra*.

**Rrasha, ukuti (ukuthi)**, *v.* Take out a small quantity of anything (acc., or with *nga*) for a person (acc.), as a small pot of beer for a visitor or a dish of mealies; eat fat meat (acc.), from the juicy, slushing noise made.

Ex. *vaugiti vrasha ugenbeuye*, he took out for me, i. e. gave me a small quantity, in an *imbeuye* basket.

(li)-**Rrasha**, *n.* A fat slice of meat.

**Rrashaza**, *v.* Eat fat meat (acc.) = *ukuti vrasha*.

**Rravu, ukuti (ukuthi)**, *v.* = *ukuti rrabu*; also used by one man to another who has chided him by uttering the interjection of displeased surprise *hawn!*

Ex. *raven-ai?* what are you saying *hawn* at?

**Rravuzu**, *v.* = *rrabuzu*.

**Rrawu, int.** intensified form of *hawn*, and used only when reproving the use of this latter interjection. See *rriaru*.

Ex. *un'ukuti rrawu kimi*, don't be saying *hawn* to me.

**Rrawu, ukuti (ukuthi)**, *v.* = *ukuti zawu*.

**Rrawula**, *v.* = *zawula*.

**Rraya**, *v.* Cut into slices, to slice, as a loaf of bread (acc.), lump of meat, or a pumpkin (comp. *rrebula*); or into strips, to

slit, as a hide (acc.) when making reims; out through, as a ship through water (acc.). Cp. *caya* [Co. *kaya*, divide].

**Rraza**, *v.* Sing the shrill female accompaniment to a Native dance-song, as do the girls when singing along with the men (not used of their singing alone) = *rriwaza*.

**i-nRrazo**, *n.* The shrill accompaniment to a Native dance-song sung by the females (when dancing and singing along with the men, not when singing alone) = *i-nRriwazo*, *i-nKwazi*.

**Rre, ukuti (ukuthi)**, *v.* Be in a straight line or front-facing row, as girls dancing, or a line of trees = *rrela*; cp. *ukuti rru*; *rreza*.

**Rrē, ukuti (ukuthi)**, *v.* Be soaking wet (with *ukuba 'nuzi*), as green firewood, a washed garment, or new snuff; be still quite wet, green, unripened (metaphor.), as a young girl married off immaturely; make a cracking, crashing sound, as a firebrand when rent in two, or a new boot creaking (= *rreerzeza*); laugh out with a *he he he!* as big girls do (= *rreerzeza*).

Ex. *ugane njc, escy'ingane rre*, that she should just get married while still a perfect child!

*uli rre-ai?* what are you *he he*'ing at?

**umu-Rre**, *n.* 5. Heartburn (= *isi-Lungulela*); also = *um-Dende*.

**u-Rrebe**, *n.* Small kind of hawk, given to devouring young fowls = *ullu*-*Hesho*, *u-Somhesho*.

**isi-Rrebe (Rrebhe)**, *n.* *Partes rubentes pudendorum femine*.

**Rrebezela**, *v.* = *rribizela*.

**Rrēbu, ukuti (Rrēbhu, ukuthi)** = *rrebuka*; *rrebula*; also = *ukuti tsebu*.

**Rrebuka (Rrebhuka)**, *v.* Get torn or rent, as a piece of cloth, or woman's *isi-Dwaba*; open out (*intrans.*) and form into straight line, as a crowd forming for a dance. Comp. *dabuka*; *qibuka*.

**Rrebula (Rrebhula)**, *v.* Tear, rend, as a piece of cloth, or a woman's *isidwaba* (= *rriemula*); say in joke, as to frighten a child, or talk things that are not true for fun (= *utela*). Cp. *da-bula*; *qibula*.

**Rrela**, *v.* Be or stand in a straight front-facing line (used in perf.), as girls about to dance (see *isi-Ceme*), a row of trees (= *ukuti rre*); redden the top-knot with red-ochre, as a Native woman does.

**isi-Rrela**, *n.* = *isi-Bula* (used by women).



**Rréle**, ukuti (*ukuthi* — with prolongation of final syll.), *v.* Be bright red, as a soldier's jacket or an *um-Sintsi* flower (= *ukuti tsebu*); also = *ukuti rrelele*.

**i-nRrele**, *n.* Red, edible (but very astringent) berry of the following.

**um-Rrele**, *n.* 5. Certain bush, bearing berries as above.

**Rreleba**, *v.* Be spread, or spread itself, widely, over a broad expanse, on all sides, as a grass-fire or a report; be spread or scattered all about, as cattle about the veldt or medals about a hut (= *ukuti rrelele*); be or become red, as *anabele* in the ripening, an evening sky, or an *um-sintsi* berry (used in perf.).

**Rrélele**, ukuti (*ukuthi*), *v.* Get spread widely abroad, as a report or grass-fire = *rreleba*, *ukuti hellele*.

**isi-Rrémerreme**, *n.* Large spreading sore of any kind = *isi-Rremeza*.

**Rremeza**, *v.* Champ or eat anything (acc.) of the nature of an *i-nTsementseme* *q. v.* = *tsemeza*.

Ex. *urreyezee y'ini eulenzwi?* by what have you been eaten, *i. e.* wounded, on the leg? = *ukhize y'ini?*

**isi-Rremeza**, *n.* = *isi-Rrémerreme*.

**Rremezeka** (*s. k.*), *v.* Get champed, after the manner of an *i-nTsementseme* *q. v.*; get eaten away, *i. e.* spread itself, as a sore.

**isi-Rrenama**, *n.* Raw, red sore; eyelids when red and swollen; large bulb of the *isi-Nwazi* plant.

**Rrenya**, *v.* Chew, bite up in the mouth, as any food (= *hlatfuna*); inherit, as property (= *dhlá*); bite, as one person another (acc.) when fighting with him.

Ex. *asarreynga anabele*, he still eats corn, *i. e.* is still alive.

**u-Rrenya**, *n.* = *u-Gobo*.

**Rrêshe**, ukuti (*ukuthi*), *v.* = *ukuti tsavu*.

**Rrêwu**, ukuti (*ukuthi*), *v.* = *ukuti rrebu*.

**Rrewuka** (*s. k.*), *v.* = *rrebuuka*; also (C.N.) fall in, subside, as soil.

**Rrewula**, *v.* = *rrebula*.

**Rrewuza**, *v.* = *rremeza*.

**Rrewuzeka** (*s. k.*), *v.* = *rremezeka*.

**Rrerra**, *v.* Bore the ear (= *cambusa*); scrape the feet (acc.) with a stone to clean them (= *copa*).

**Rrerebuka** (*s. k.*), *v.* Get scratched or torn up, as below.

**Rrerebula**, *v.* Scratch, or tear up along, as a cat one's skin, or a thorn one's

coat (acc.); tear up the soil all along, as hoeing or ploughing a large stretch of field (with *tima*); tear up the heavens, as thunder when it rolls along heavily for a long distance (with *duma*).

**Rrereza**, *v.* Make a cracking crashing sound, as a firebrand when split up, or new boots creaking; to laugh out with the interjection *he he he!*, as girls do = *ukuti rre*.

Ex. *urereza-zi?* what are you *he he*ing at?

**Rreza**, *v.* Milk into the mouth, as kids of about sixteen years of age at the time of their emerging from the *udibi* (*q. v.*) stage and incorporation into a regiment at some military kraal, the object being to make them 'grow well', from the nutritious effects, no doubt, of the plentiful feeding with milk; straighten out by pulling or stretching, as a new-made rein (acc.); move the stick up and down vertically, in dancing the *i-nGoma* *q. v.*, from the motion of the hands when milking; fall or rain, as an *um-Rrezo* *q. v.*

Ex. *baserezele aMogwale lupo*, Mugwale and those of his age had already done milking into the mouth at that time—marking a particular period of their boyhood.

*ingoma bayireza*, they danced the *ingoma* with the up and down movement of their sticks—another fashion being to hold the sticks erect during the whole performance.

**Rréze**, ukuti (*ukuthi*), *v.* Catch a passing glimpse of a thing (acc.) with the side of the eye, as when passing by, not turning the whole face on to the object, as in the *ukuti shuzi* and *ukuti rrebu*.

**i(li)-Rrezelo**, *n.* One of the deep partings or furrows made perpendicularly in the hair of a man below the *isi-Cwá* or of a woman below the *i-nTloko* = *i(li)-Ntentezo*.

**um-Rrezo**, *n.* 5. Passing cloud of light land-rain, such as may be seen coming along like a mist from a distance (see *rrezo*; cp. *um-Kizo*); *plur.* *imi-Rrezo*, covering of long cows' tails (*um-shaba*) worn round the neck and falling over the chest and back and used at the *um-Kosi* and on the war-path—see *um-fabula*.

**Rri**, ukuti (*ukuthi*), *v.* = *ukuti rri*.

**Rribi** (*Rribhi*), *int.* of contemptuous derision.

**Rribizela** (*Rribizela*), *v.* Say the word *rribi* to a person (acc.), or make any contemptuous gesture at him, as when putting out the tongue, or holding the

hand in an open clatching manner over his head (the Native equivalent to putting the finger to the nose behind one's back).

i(li)-Rrila, *n.* (C.N.) = i(li)-Rrala.

i(li)-Rrilati (Rrilathi), *n.* (C.N.) = i(li)-Rralati.

isi-Rrilaza, *n.* Big lump or swelling on any part of the body. Cp. i(li)-Dunguza.

Rriliza, *v.* Eat meat (acc.).

Rrina, *v.* Do wrong *i.e.* anything of a bad, harmful, or generally disapproved nature—this is the common expression in Zululand = *shinga*.

isi-Rrini, *n.* A wrong-doer, one given to doing what is disapproved, unlawful, harmful, bad = i(li)-*Shinga*.

i(li)-Rrinti (*s.t.*), *n.* = i(li)-Gawu.

Rrinya, *v.* = *urrinya, ntsinga*.

um-Rriwu, *n.ō.* Small bird in the bush-country, whose cry sounds like *ngedwa, 'mame, ugedwa!* (you are alone, mother, alone!).

Rriwula, *v.* Cry out with a loud shrill voice, scream, shriek, as a woman.

i(li)-Rririwane, *n.* One of the membranous folds (pillars of the fauces) standing on each side of the root of the tongue.

Rririiza, *v.* = *urriurriiza*.

Rro, *ukuti (ukuthi), v.* Flow out, 'water', as the spittle (nom.) in the mouth at the sight of anything very acid like a lemon, or acid, like meat; make a soft continuous rumble, as water running along a stony river, or falling in a shower, or people singing in the distance (= *haza*); say *uun!* to one (only used when reproving a person for so doing) = *rroza*. See *is-Irro*.

Ex. *uti rro-ai?* what are you saying *uun!* at; what you are expressing surprise at? *unwabi rrolapa*, just 'mumble' or 'splash' it in here *i.e.* pour it in here.

i(li)-Rroba, *n.* A fire glowing out in the darkness, such as one sees lit in a kernal at night, or a grass-fire on the hills.

Ex. *haze kwasa kwangumuroba eutabeni*, right away till morning it was glowing fires on the hill.

Rrōbo, *ukuti (Rrōbho, ukuthi), v.* = *rroboku; rroboza*.

Rroboka (Rrobhoka), *n.* Get yielded, given forth or produced abundantly, as milk from a cow, fat from the flesh of a pig, or saliva from the glands in the mouth *ukuti rroho*.

Ex. *kontinde kwarroboku ninafatu*, it just

ran forth did the fat (from the flesh of that pig).

Rroboza (Rrobhoza), *v.* Yield, give forth, or produce in flowing abundance, as a cow its milk (acc.), pork its fat, or metaphor. of a person giving readily and largely = *ukuti rrobo*.

Ex. *iyabarobozu uje*, it (the cow) just pours it out (the milk).

*wangili rrobo* (or *wangirrobaza*) *ugesiya-beto*, she gave forth for me whole basket-wise (when I only asked for a little corn).

u(lu)-Rroko (*s.k.*), *n.* The fine, selected, choice of its kind, as the pick of mealies or *amabele*, or the clear refined portion of fat or grease, etc.

i(li)-Rrolo, *n.* Small bush (*Growia occidentalis*), whose berries are eaten by children and the branches used for assegai-handles—the bark and roots are used medicinally to aid parturition in women = i(li)-*Lalanyati*.

Phr. *uyishe rrobrou*, he is thrusting the assegai-blade into the handle—said to a head-strong, obstinate disputer, who can't be made to cease or give in.

Rroloba, *v.* Glow, like a fire in the darkness; show glowingly, as the red-distended nostrils of a lion; make a great noise of stinging, as at a beer-feast; also = *holoba*.

Ex. *ibubesi liyacrolobisa amakala*, the lion makes the nostrils glow—when distending them to scent for game.

isi-Rrolobo, *n.* = *isi-Holobo*.

Rroloda, *v.* Laugh at with mockery, jeer, as children at a cripple or person in trouble (*ela* form and acc.) = *swabula; nekuzu*. Comp. *u(lu)-Sulu*.

i(li)-Rroloda, Rrolodo, or Rrolodwa, *n.* White-tailed mongoose (*Herpestes albicauda*) of a black-grey colour (= i(li)-*Qalashu*); man of light brown colour (= *isi-Rrubuka*).

Rromela, *v.* Reward, make a present (with *nga*) to a person (acc.) in recognition of services rendered = *vaza*. Comp. *roshisa*.

i(li)-Rromelo, *n.* Reward, gift received for services rendered = *uuc-Vuzo*. Comp. *i(li)-Noshu*.

isi-Rrongo, *n.* Young pumpkin of about three or four inches in diameter. Comp. *i(li)-Rrini*.

i-nRrovunrovu, *n.* Anything of a watery, insipid nature, as a bad pumpkin-squash, or watery flavourless *imfe* = *ubu-Iro-vunrovu*.



ubu-Rrövrrovu, *n.* = *i-nRrovuarrovu*.

**Rrovuza, v.** Scrape or scratch with a rough rasping sound, as a Native scratching his scurfy body or scraping a hide with the *i-nDihicandhluca* (comp. *rrewebu; enwaya*); make a 'slushing' sound in regard to anything, as when stirring up a very thin paste of flour or paint (acc.) or when eating *infe* (acc.); work or stir about the assegai in the wound of a person (acc.) after having stabbed him (= *zukuru*); stick, or feel inside with a knife to see whether fully cooked, as potatoes (acc.), meat, or pumpkins.

**Rrorroza** or **Rrorrozela, v.** = *kokaza*.

**Rroza, v.** = *ukuti vro*.

Ex. *urroza-uh?* what are you saying *awu* at?

**ili-Rroza, n.** One very fond or a great eater (not greedy or ravenous) of meat. Comp. *i(li)-Xwelo; i(li)-Zizi*.

**Rrū, ukuti (ukuthi), v.** Form a long train, row, string, etc., as cattle, men, trees, or beads; make form such a train, place in a long row, etc. = *ukuti hu*; cp. *ukuti vre*.

**Rruba (Rrubha), v.** Fling a missile (with *ngá*) at anything (acc.), as boys do sticks at birds on the veldt, or a stone at a dog = *jugujela*.

**Rrūbu, ukuti (Rrūbhu, ukuthi), v.** = *ukuti tsebu*; also = *rrebuzá*.

**isi-Rrubuka (Rrubhuka), n.** Any red thing, as a soldier's coat, ripe *amabele*; person of a light-brown skin (= *i(li)-Rrotoda*).

**Rrubula, v.** (C.N.) = *hlubula*.

**Rrubuleka (s. k.), v.** (C.N.) = *hlubuka*.

**Rrubuza (Rrubhuzá), v.** Make the hollow, plumping noise, as of a heavy body falling into water, or a person wading through a drift with the water about his knees; milk a cow (acc.) with a large supply of milk (from the heavy splashing made) = *gubuzá, rrumuzá*.

**i(li)-Rrume, n.** Young tree or plant still fresh and supple, a sapling; fresh, newly-grown shoot, as along a tree-trunk or branch in spring; young fresh-looking boy or girl (= *i(li)-Rramushana*); Cp. *i(li)-Hhumela; um-Xautela*.

**Rrūmu, ukuti (ukuthi), v.** = *ukuti gubu; rremeza, tsemeza*.

**i-nRrūmunrrumu, n.** Anything of a compactly spongy nature, or of a soft gristly composition, as a cow's udder, liver, nose, etc. = *i-nTsemuntseme*. Cp. *i-nQunungumu*.

**Rrumuza, v.** = *gubuzá (gubhuzá); rrebuzá*; also = *rremeza, tsemeza*.

**Rrwa, ukuti (ukuthi), v.** Make a light, clear-toned rumbling din, as of water rippling among stones, continuously splashing as rain or a small cascade, or the distant shrill singing of female voices *ukuti vre, ukuti hu*; cp. *lolobu*.

Ex. *ubr uti rreu lopa*, just pour out a little here.

**i(li)-Rrwa, n.** Assegai of a certain kind having a long broad blade, used in war = *isi-Helehele, i(li)-Luzi, i(li)-Gupu*.

**Rrwabusa, v.** = *rrebuzá*.

**i(li)-Rrwasha, n.** (C.N.) = *i(li)-Rrusha*.

**Rrwaza, v.** = *ukuti rruwa*.

**i-nRrwazi** or **Rrwazo, n.** Any light, clear-toned rumbling din, heard from a distance, as the splashing of a cascade, rippling of a brook, or singing of female voices (more particularly applied to the female accompaniment to a men's dance-song) = *i-nRruzo*. Cp. *i-nVumo*.

**Rrwē, ukuti (ukuthi), v.** Make a scratching sound, as when striking a match; scratch, give a scratch, as a cat might a person (acc.), or a pen on paper = *rrewebu*.

**Rrweba (Rrubhwa), v.** Make a scratching noise on anything, as a dog at the door (acc.) or a man when striking a match (acc.) or writing on paper; scratch generally (even without any sound), as a cat the body of a person (acc.) *ukenti vre*; also = *bulela*. Comp. *dweba; enwaya; rrorroza*.

**Rrwela, v.** Be, or become, red = *rreleba*.

**Rrwemula, v.** = *rrebula*.

**Rrwēle, ukuti (ukuthi), v.** = *ukuti vrele*.

**Rrwi, ukuti (ukuthi), v.** Be quite full (= *ukuti swi*); be filled with anger, as a man's heart; also = *ukuti vree*.

**Rrwi, ukuti (ukuthi)**—with prolongation of the vowel, *v.* Tear (*trous*, or *introus*), as a piece of calico; be rent or broken, as a man's heart with grief.

**Rrwiliza, v.** = *gwiliza; rritiza*.

**i(li)-Rrwinti (s. l.), n.** Pumpkin, of any size, though still green = *i(li)-Guma*. Comp. *isi-Rerongo*.

**ubu-Rrwirwirwi, n.** Any small shrill sound, as of tearing rapidly a piece of calico, writing with a pen on paper, or passing wind with a small sound.

**Rrwirwiza, v.** Make a small shrill sound, as when rapidly reading a piece of linen, writing with a pen on paper, or passing wind with a small shrill sound (see *suza, shipa*).

## S

**S** in Zulu has the simple hissing sound of the English letter, as in the word 'sib'; never the full  $\tau$  sound, as in the word 'wise'. There may, however, be heard at times such a decided softening of the sharp hissing of the sound, that it very nearly approaches becoming a  $\tau$ , as in the salutation 'ukosi'.

The sound described in Zulu writing by the combination *sh* may be either softened or hardened, *i.e.* pronounced as in the English words 'sherry' or 'cherry', at will. Some words, however, prefer by custom the one sound, *i.e.* are more generally pronounced with it than the other. Thus, one mostly hears *i-shami* (ten), less often *i-chami*, which, nevertheless, would be quite correct; on the other hand, one more frequently hears *chaya* (strike) than *shaya*. This sound has been written hitherto by either *sh*, *sh*, or *ch*, indifferently. The *ch*, as containing a click-sign, and the *sh* as being also used to represent another totally different sound, are at once rendered unsatisfactory. Wherefore, only the combination *sh* can be properly used for all words commencing with the above sibilant.

An *s*, following immediately after an *u*, has its sound hardened into a *ts*, although this change is not always made in the Natal dialect, where a simple *s* may commonly be heard even when following an *u*. The *ts* of the Zulu is, further, not quite so sharp and distinct as that of the Nosa. On account of this euphonic change, it frequently happens that roots, really commencing with an *s*, have that letter changed into *ts*, under certain grammatical constructions, *e.g.* the word *u-Soko* (day) becomes in the plural *i-i-Tsoko*, and the verb *saleka* (remain over) gives us the noun *i-u-Tsaleko* (remainder).

**N.B.** All words whose radicals commence with an **S**, but which are preceded by the prefix *i-u*, must be sought for under **Ts**.

**S'**, *uku* (*ukuthi*), *v.* = *ukuti* *si*.

**Sā**, *ukuti* (*ukuthi*), *v.* Be faultless, without defect, perfect.

Ex. *utshwala bebunawuli bube sa*, the beer was nice to perfection.

*mananda olokhoqipile, ut sa*, a thoroughly intelligent man.

**Sa**, *ukuti* (*ukuthi* = prolongation of the vowel), *v.* Come forth in a scattered shower, as water from a watering-can (= *sasazeka*); make come forth, throw forth in such a way (= *sasaza*); set on a dog by making a hissing noise to it (= *sasazela*).

**Sa**, *v.* Dawn, become light, as in the morning; clear up, become bright, as

the sky after rain (used in perf.); be or become clear, bright of intellect, as a clever intelligent man (used in perf.) or a child coming to the used of reason (= *sanguluka*); be intelligent, as the words or works of such a person (used in perf.) [Skr. *ushas*, dawn; Gr. *eos*, dawn; Sw. *Ga. cha*, to dawn; Sw. *mehana*, daylight (cp. Z. *mhlana*); M.Z. *Sen. cū*, dawn; Bo. *mu-si*, day; Reg. *lu-su*, day — akin to Z. *u-Suku*, *um-Ilia*].

Ex. *kagasa*, it is dawning, or clearing up. *kusasa*, it is still dawning; (with a slight difference of articulation) to-morrow (at any time of day).

*sekusile*, it is already light.

*osilego ut saka* (or *shi* or *uke*), a thoroughly intelligent person.

*asile onke amazwi ake*, they are intelligent, sensible, are all his words.

*umabele asile ut saka*, the Kafir-corn has come out to perfection (with fine, large, healthy-looking grains).

*utshwala kubakasi*, the beer has not yet come clear through, or perfectly completed, its fermenting.

*kwas'craka kasasa*, on the morrow he left.

*kausa beushayile*, they beat him without cessation (*i.e.* continuously, all day long).

*kwas'yalile (ukukuphika)*, it (the wagon) refused altogether, absolutely (to come up out of the mud).

*abafana baka nyabashaya kwasu nje*, he is just always, continually, beating his boys.

*loku nati kusa sikhuba sikhomo*, well, we too are slaughtering cattle every day.

*alimede, y'ini? usikekile, kwaliinde kwasu nje*, is it that he is injured, you say? he has got cut, it just dawned out (*i.e.* with a great, broad, gaping wound).

**Sa**, defect. verb, or verbal particle of a negative purport, expressing forbiddance, impropriety, etc., akin to the neg. particles *si* (*e.g.* *akusilo*) and *so* (*e.g.* *akuso*), and only used as below.

Ex. *angis'ukuya, uwus'ukuya, kas'ukuya, asis'ukuya, unis'ukuya, abas'ukuya*, I shall not go *i.e.* I should or ought not to go, I must not go; and so with other persons.

*musa* (sing.), *masani* (plur.) is the imperative form = thou must not, should not, don't, etc.

*kas'ukuba umshangq uBani, engemlaha*, So-and-so must not be the leader, he not being old (*i.e.* eldest).

**Sa**, *adv.* Still; (with neg.) no longer [Her. *nya*, still; Sw. *ku-ishi*, to continue to be].



Ex. *bisahlba*, they are still eating.  
*bubasahlbi*, they are no longer eating.

Sa, *v.* Contraction of *gisa* *q. v.*

Ex. *muse cadumel*, take him to the *uhlu-ua*.

*isi-Sa*, *n.* Extreme kind-heartedness, tenderness of feeling, as shown by a mother to her child or by an attendant to a very dear person when sick *isi-Sasaur*.

*umu-Sa*, *n. s.* Kindness (as shown in one's manner towards a child, not in works of generosity — *aku-pana*), kindness, graciousness or loving tenderness of nature; small veldt-plant with white flower, used as love-charm by young men; also forest shrub, used for same purpose [Mal. *kasih*, kindness].

Ex. *inkosi kayisungibali nyomusa*, the chief no longer looks upon me in a kindly manner, with favour.

*N.B.* The meaning of this word comes very near to that of the Eng. word *grace* (though more exactly 'graciousness'), for which, in its theological use, it is the best equivalent in Zulu.

*uku-Sa*, *n.* Dawn, morning.

Ex. *ugqiba ekuseni*, I shall come in the morning.

*wonka ekuseni bakulu*, you must rise very early.

*Sāba* (*Sauba*), *v.* = *sabalala*; *hlola* (see *isiTsaba*).

*Saba*, *v.* Fear anything (*acc.*), be afraid of it; have awe or respectful dread of a person (*acc.*), as children of their master. Cp. *u(lu)-Yala* [Skr. *bhaya*, fear; Chw. *tsaba*; Sw. *chu*; Rog. *boba*; At *so*].

Ex. *kubamsabi*, they have no respect for him.

*i(li)-Sāba* (*Sauba*), *n.* Dried-up bough of a tree with the twigs intact (whether still on or separated from the parent tree). Cp. *u(lu)-Saba*.

*u(lu)-Sāba* (*Sauba*), either collectively, or with plur. *isi-uTsaba*), *n.* Dry twig or twigs of an *i(li)-Saba*, *q. v.*, stick or sticks of dry scrub as left by a grass-fire after it has passed over scrubby country (= *u(lu)-Swani*; cp. *u(lu)-Fuhu*); anything, as cattle, sheep, etc., spread out in a broadly scattered mass (= *u(lu)-Sapa*); also *u(lu)-Swaniswani*.

*Sabalala*, *v.* Be scattered about in all directions, as cattle about the veldt, or articles about a room (used in perf. *saba*, *sakalulu*); disperse *i. e.* be dispersed, as an assembly, or men out and

about beer-drinking: spread oneself out broadly, as a man at a drop-way road inside at hut when struggling (*sabalala*) when seeking to prevent others from getting out or himself from being ejected; shout or talk out loudly so as to get heard abroad, as one quarrelling and wishing to let others hear; be all ablaze, as a very hot sun [Sw. *lapakua*, be scattered about].

Ex. *abani osabalale lupu-ya?* who is it shouting out to the world over there?

*u(lu)-Sabalala*, *n.* Tall person = *i-ndzi-nyalala*, *i-ndziqungayiya*.

*Sabalalisa*, *v.* Scatter, or make be scattered or (dispersed) about, as above; send out or about in all directions.

*u(lu)-Sabayiya*, *n.* = *u(lu)-Sabalala*.

*Sabeka* (*s. k.*), *v.* Get feared; be fearful, frightful, awe-inspiring; be treated with a reverential dread; be awful or frightful, in the sense of being amazingly great, prodigious, wonderful.

Ex. *khale kug'sabeka*, it is awfully fine.

*Sabela*, *v.* Respond or give acknowledgment to a call by saying *ee!* [MZL. *sabila*, answer; Her. *flarra*; Ga. *itaba*; Sw. *jibu*].

*Sabisa*, *v.* Make to fear, frighten a person (*acc.*); make have a reverential fear of respect, as a master a child (*face*) by treating him sternly or by threats.

*Sabo*, *poss. adv.* Their see *abo*.

*Sābu*, *ukuti* (*Sābha*, *ukuthi*), *v.* = *ukuti tsabu*.

*Sabuna* (*Sabhuna*), *v.* = *tsabuna*.

*Sabuza* (*Sabhuzi*), *v.* = *tsabuza*.

*isi-Sadolo*, *n.* Anything of a hard nature or not easily broken, as a mealie-grain, wood, a clay-pot, or a hardy young ungenerous person *isi-Sasudolo*.

*Sādu*, *ukuti* (*ukuthi*), *v.* = *ukuti zenu*.

*Saduka* (*s. k.*), *v.* = *zenuka*.

*Sadula*, *v.* = *zenuka*.

*Sātu*, *ukuti* (*ukuthi*), *v.* = *ukuti zenu*.

*Safuna*, *v.* = *zenuka*.

*um-Sagogo*, *n. s.* = *isaThumpu*.

*u-Sagwebe*, *n.* (*SA* *u-Sihagwebe*).

*u-Sahlula*, *n.* Certain kind of long grass, growing in old fields.

*u-Sahlulamanye*, *n.* Certain tree (*? Hieroc. elustrus rostratus*), whose bark is used as a panacea for counteracting the working or effects of the medicine of an *unakubi*.

*Sāka*, *ukuti* (*ukuthi*; *s. k.*), *v.* Scatter, as seed about a field, goods about a room,

or cattle about the veldt (= *sakaza ukuti citi*); be or get so scattered (= *sakazeka*); drop down broken in pieces *i.e.* die suddenly, without previous illness (= *ukuti po*); fall to pieces, sink down within one, as the heart with strong desire, over-powering sorrow, or other strong emotion; go to bed hungry, on an empty stomach, just throwing oneself down in a heap (= *ukuti kahla, ukuti mahla*); also freq. used to express 'thoroughly, completely, perfectly'.

Ex. *wasimire wuti saka*, he just dropped dead *i.e.* died off suddenly.

*ngifuna ushela' ate saka*, I want a whole shilling (nothing more or less.)

*umuntu obakani'pile ate saka*, a thoroughly wise or clever man.

*amabele asibe ate saka*, the Kafir-corn has come out properly, to perfection (with fine, large grain).

**i(li)-Saka** (*s.k.*), *n.* Sack [Eng.].

**isi-Saka** (*s.k.*), *n.* = *i(li)-Dhlakoto*.

**um-Sakaba** (*s.k.*), *n. f.* Young snake (C.N.).

**i(li)-Sakabuli** (*s.k.*), *n.* Large Kafir Finch (*Choru proune*), whose large tail-feathers are much sought after for head-plumes. See *isi-Saku*.

**Sakaka** (*s.k.*), *v.* = *ukuti saka*.

Ex. *indaba esabakileyo*, a thorough man.

**Sakala** (*s.k.*), *v.* = *tekula*.

**Sakalala, ukuli** (*ukuthi*; *s.k.*), *v.* = *sabalala, ukuti saka*.

**Sakalala** (*s.k.*), *v.* = *sabalala*.

**isi-Sakasaka** (*s.k.*), *n.* Anything of thoroughly good, proper, faultless, perfect kind, as meales in field or grain, a thoroughly healthy or wise man, or a fine hand grinding-stone.

Ex. *libabele liy'isisakasaka*, it [the sun] is hot, it is-a 'proper', 'thundering good' sun.

*wafa eq'isisakasaka*, he died while in perfect condition or health, *i.e.* without any previous signs of illness.

**Sakaza** (*s.k.*), *v.* Scatter or strew about in all directions, as seed in a field, goods about a room, or cattle about the veldt; scatter or report abroad, as any affair (acc.) (= *ukuti saka*).

Ex. *usakaze, wasakaza*, she let out openly everything she could think of *i.e.* secret affairs.

Phr. *ngakusakaza*, I will strew you all about (with a blow) - I'll smash you to pieces.

**u-Sakazana** (*s.k.*), *n.* Small sack, as of sugar [Eng. *sack*].

**Sakazeka** (*s.k.*), *v.* Get scattered, as above = *sakaka, ukuti saka*.

**Sake** (*Sakhe*), *poss. adj.* His, her - see *ake*.

**Sako** (*Sakho*), *poss. adj.* Thy - see *ako*.

**u(lu)-Saku** (*s.k.*), *n.* Scrubby bush and vegetation growing thickly together, as at the outskirts of a wood, or in some fertile spots in valleys and beneath hills; such a place itself (= *u(lu)-Faba*); certain kind of scrubby mimosa that has the habit of covering such spots as above (= *isi-Kombo*).

**Sala, v.** Remain; stay behind; be left over; survive [Sw. *salia*, remain; Her. *kara*].

Ex. *uMazwana usele*, Mazwana stayed behind.

Phr. *wu! uMazwana usele*, oh! Mazwana has remained behind (on the battle-field) - a sympathetic way of announcing that he was killed.

**i(li)-Salamusi, n.** A Malay [Eng.].

**Sale, aux. verb.** expressing 'to have to, must, should, ought to' (used in any tense and followed by present participle); also expressing 'afterwards, after that, then' (used in any tense and followed by subjunctive).

Ex. *nami-ke aseugisale ngihamba*, and now I too shall have to go.

*sal'us'angeka*, you should now just leave him alone,

*wasale ngaya la'mabele*, you shall, or have to, grind this Kafir-corn.

*kuasala kwafika ubufa kw'ekuma*, there afterwards came the cattle-disease.

*bugakusale bafe nabo*, they will afterwards die also.

**Salela, v.** Lag, loiter, stay behind (with *cwava*).

**Sambateka** (*Sambhatheka*), *v.* Be or get confused, puzzled, not know what to think, say, or do, as from nervousness, difficulty of an affair, etc.; become forgetful, as when forgetting some article.

**isi-Sambati** (*Sambhuthi*), *n.* Puzzling, confusing affair.

**Sambuluka** (*Sambhuluka*), *n.* (C.N.) = *sanjuluka*.

**Sami, poss. adj.** My - see *ami*.

**um-Samo** (loc. *em-Samo*), *n. f.* Back part of a hut, from floor to roof, generally used for storing goods.

**Sana, imperat. of gisu, q. v.**

**u(lu)-Sana, n.** Small smell, scent, whiff, in good or bad sense dim. of *u(lu)-Si q. v.*

**u-Sandhlula, n.** = *um-Tikatli*.

**isi or u(lu)-Sando, n.** (C.N.) = *isi-Santo*.



um-Sanga, *n. s.* Certain tree (*Clausea inequalis*), used as an *i(i)Kambi* for children.

Sangana, *v.* Be mixed or muddled up confusedly, as the mind when dealing with a complicated affair, or two persons mixed up in a quarrel or misunderstanding (cp. *sabana*); be of a hare-brained, giddily silly nature (used in perf.) [prob. akin to *litungana*.]

Ex. *kuinoh kuzangane ikatulo*, the head just gets into a maze.

Sanganeka (*s. k.*), *v.* Get mixed or muddled up, confused, as above.

Sanganisa, *v.* Mix or muddle up confusedly, as complicated affairs a person's head (acc.); set at cross purposes, make come to a misunderstanding or quarrel, as a malicious gossip might two persons (acc. = *rubanisa*) [prob. akin to *litunganisa*.]

*i(i)Sango*, *n.* Main entrance of a kraal, at its lower end; main entrance to the cattle-fold; hence, gateway; space between the upper front teeth when naturally apart and through which one can squirt spittle (= *i(i)Sango lamate*, *isi-Tshako*) [Reg. *kianyu*, enclosure; Sw. *mlungu*, gateway; Her. *otyi-ongo*, enclosure for lambs].

Sangu, *ukuti* (*ukuthi*), *v.* = *sanguluka*.

Sanguluka (*s. k.*), *v.* Come fully to one's senses, as when rousing oneself thoroughly from sleep after awakening, or when coming round after a period of insensibility or intoxication, or as a child attaining the use of reason after seven or eight years of age (used in perf.); be on the alert, wide-awake, as to any suspected danger (used in perf.); get one's head cleared from sleep by taking a pinch of snuff (cp. *yabuka*); become clear again as to the vision, as eyes that have been affected by disease or sitting in smoke *qayabuka*, *labuka*.

Sangulula, *v.* Make come fully to one's senses; rouse up, wake up, as a person (acc.) half asleep or stupefied; put one (acc.) on the alert, as by giving him warning of danger; rouse one (acc.) up from sleepiness (with *abu-tongo*) by giving him snuff = *qayulula*, *lutula* [Sw. *sukama*, rouse up].

Ex. *oke ngisangulule abutongo*, please waken me up from sleep, i. e. give me a pinch of snuff.

um-Sanka (*s. k.*), *n. s.* Certain strong, very disagreeable, nauseating smell natural to the bodies of some Natives (cp. *i(i)*

*Quqa*; *i(i)Hhohu*); certain strong-smelling shrub growing by rivers, used along with other herbs as a remedy for expelling the *i(i)Kambi* parasite.

Santabula (*s. l.*), *v.* Run swiftly, fly along, 'throw out one's legs'; grow a fine tall muscular young man (See *i-nTsantabuli*); get through a piece of work (acc.) with great quickness = *santulu*, *santuluka*.

Ex. *washaga wusantabuli*, he was off and away like a shot.

*lilabali wuyisantabula wogqol*, she got over the soil (she was hoeing at an immense rate and finished it off).

*i(i)Santaliya* (*s. l.*), *n.* Native of St. Helena (T).

*i(i)Santi* (*s. l.*), *n.* = *i(i)Mpu*.

*isi-Santo* or *Santolo* (*Sauntu* or *Sauntulo*), *n.* Certain shrubby climber, whose stems are stripped up for fibre; hence, any tough thing, not easily tearing or snapping, as a cane or stout cloth (cp. *lanama*).

*u(lu)Santo* (*Saunto*), *n.* (N.) = *isi-Santu*.

Santsa (*s. l.*), *v.* Be of the colour of an *i-nTsasa* q. v. (C.N.).

Santsalaza (*s. l.*), *v.* Make fall or throw down bodily, heavily, as one man hurling another, (acc.) to the ground or throwing anything heavily down = *akuti santsalazi*.

Ex. *usantsalazice yind?* what is it that has hurled him down? = as of a man suddenly dead.

Santsalazi, *ukuti* (*ukuthi*); *s. l.*, *v.* = *santsalaza*; *santsalazeka*.

Santsalazeka (*s. l.*; *s. k.*), *v.* Get thrown down bodily, heavily, as a person slipping on the ice, or anything hurled bodily to the ground = *akuti santsalazi*.

Santula (*s. l.*), *v.* = *santabula*.

Santuluka (*s. l.*; *s. k.*), *v.* = *santabula*.

*isi-Santusantu* (*s. l.*), *n.* *Pudenda* of female child when exposed.

Santuza (*s. l.*), *v.* = *cranula*.

ama-Sanusanu (*am sing.*), *n.* A repeated exposing of the *pudenda* by a female child constantly opening and closing the legs (with *uku-cuza*). See *sanuza*.

Sanuza, *v.* = *cranula*.

*i(i)Sapasapa* (*Saphasapha*), *n.* *i(i)Hhophahlapa*.

Sapaza (*Saphaza*), *v.* = *hlapaza*.

Sapazela (*Saphazela*), *v.* Splash a person (acc.), as when carelessly sprinkling or

dashing liquid stuffs about (with *nga*), or as mud splashing up over the person when walking through it.

**u(lu)-Sāpo** (*Suapho*), *n.* Anything scattered or strewn negligently about, as cattle on the veldt left unherded (cp. *u(lu)-Saba*); child or children left to go as they like, uncontrolled, as those of neglectful parents, or whose parents are dead (= *i-uKupane*. Cp. *u-Telawajeka*).

Ex. *kwazuka onke umabuto aba Lusapo, ati ni*, all the regiments set off or threw themselves out (upon the enemy) in one scattered mass dashing in all directions.

**Sasa**, *v.* = *esasa*.

**isi-Sasadolo**, *n.* = *isi-Sudolo*.

**Sasalaza**, *v.* (N). = *sautsalaza*.

**um-Sasandhla**, *n. f.* Certain skin-disease, probably scabies or itch, accompanied by intense itching, and which, on account of the constant scratching, often goes on to eczema (= *u(lu)-Twayi*), to which disease the name is consequently sometimes applied (cp. *i-uZenzane*; *i-uPehla*); also sometimes applied to boiled mealie-grains (= *izi-uKobe*).

**um-Sasane**, *n. f.* Certain tree of the mimosa kind, from whose bark fibre is obtained.

**i(i)-Sasasa**, *n.* Quality of being favoured, liked, shown preference, loved by others, as one who is a favourite of others of his class, or one who has habitual good luck with anything, as in hunting game, finding gold, etc. (followed by possessive or locative of thing). Cp. *i-uTahla*.

Ex. *le'tombi incasasa labantu*, this girl is a favourite of everybody.

*uansasa ezingamizane*, he is much favoured by game *i.e.* all seem to make for him, when nobody else can get any.

*cabu ansasa izinkuni*, she was always lucky with firewood *i.e.* always being favoured by finding it easily.

**Sasaza**, *v.* Shower, *i.e.* make come forth or get sprinkled in a scattered shower, as water (acc.) from a watering-can = *ukuti sa*.

**Sasazela**, *v.* Set on, as a dog (acc.), by making the hissing sound *sa*; urge on a person (acc.) to fight, etc. = *sisizela*; cp. *bibizela*.

Ex. *wasisazazela inji gake*, he set his dog on to us.

**Saso**, *poss. adj.* Its see *aso*.

**Sata** (*Satha*), *v.* Have illicit sexual intercourse externally with a female (acc. only used in vulgar conversation) = *zeka*, *zwen*. See *u-Msatanyoko*.

**isi-Sata** (*Satha*), *n.* Such an illicit sexual intercourse, as above (with *uku-dhla*).

**i(i)-Satananzi** (*Sathamanzi*), *n.* = *i(i)-Zekumanzi*.

**Satanisa** (*Sathanisa*), *v.* Use a word of abuse to one (acc.) implying that he or she has sexual intercourse with mother, sister, brother, etc.; sometimes used for *xabunisa q. v.*; (C.N.) fasten on one thing to another, as a blade into the haft of an assegai.

**Sāvu**, *ukuti* (*ukuthi*), *v.* = *ukuti tsaba*.

**Savuna**, *v.* = *tsavuna*.

**Savuzza**, *v.* = *tsavuzza*.

**Sawo**, *poss. adj.* Its; their—see *awo*.

**Sawula**, *v.* Boil wildly, as water, etc., in a pot when it falls back in waves from the sides = *yalaza*, *yabula*.

**Sāwu sāwu**, *ukuti* (*ukuthi*), *v.* = *sawula*; *sawuzza*.

**Sawuzza**, *v.* Run along swiftly, 'kicking up the dust behind'; (C.N.) = *zawuzza*.

**u-Sayitsheni** (*s. t.*), *n.* Sergeant [Eng.].

**Sayo**, *poss. adj.* Its; their—see *ayo*.

**Sazo**, *poss. adj.* Their—see *azo*.

**Sē**, *adv.* Already (followed by pres. part. or past tense); still (with adj. and prep. = *sa*); now (with subj. of request).

Ex. *sebehambile*, they have already gone. *sewafa*, he has already died (no exact equivalent in Eng.).

*kusembhlope*, it is still white (instead of *kusanabhlope*).

*usekani*, he is still here; he is still alive (= *usahlezi*).

*usesibumba manje*, let us go now.

**Se**, and **Sē**, *def. aux. verb.* Perf. and subj. of *Sa* (sibilant form, and the most commonly used in Zululand, of defect. verb. *Ila q. v.*).

Ex. *usenamuka, engatshelelwa 'muntu?* did he actually go without telling anybody?

*bese bam'eyise inganti inkosi yabo?* that they should really treat him with contempt, whereas he is their chief!

*ngase ngikirene nami*, I could just do it also.

*uti ngase buyilima, liwa uje?* do you think, then, they would actually go and hoe, it raining thus?

**u(lu)-Se**, *n.* (C.N.) = *u(lu)-Bengu*.

**um-Sebe**, *n. f.* Ray of the sun, or of sunlight, as rises from the horizon at sunrise, or as enters through a small hole in a wall; eyelash (rarely = *u(lu)-Kope*); (C.N.) arrow.

**u(lu)-Sebe**, *n.* = *u(lu)-Gu*.

**Sebekula** (*s. k.*), *v.* = *qebekula*.



**Sébukuli, ukuti** (*ukuthi; s. k.*), *v.* = *sebukulu*.

**u-Sebele, n.** Applied by the father and mother of a bridegroom to the father and mother of the bride, hence, brother or sister-in-law = *um-Linyane, um-Kweta*. Cp. *um-Kwe; u-Mamezala* [Sw. *shomegi*, brother-in-law].

**ama-S'ebele (ama-Si ebele), n.** Mucus in the stomach of a child at birth, and which is brought out by an administration of the *um-Tambane* plant; indigestion in small children causing flatulent rolling of the stomach and vomiting; dwarf ground euphorbia (*E. puy-niformis*).

**isi-Sebele, n.** Friend *i.e.* one to whom one is affectionately attached. Cp. *isi-Hlobo, um-Nyane*.

**Sebenza, v.** Work, labour (generally); work at, engage oneself upon, as at fields (*acc.*), a carpenter with boards, etc.; make or produce by labour, as earthenware goods (*acc.*), watches, etc. [Sw. *tenda kazi*, work].  
*Ex. usebenza-ai lapa?* what are you doing, *i.e.* working at, there?  
*ugasebenza imiti*, he works at medicines, is a druggist.  
*wak'usebenze*, you will get to work, *i.e.* you will have something to do, a tough job.  
*uku-sebenza umuntu ogulayo*, to work at *i.e.* administer medical treatment of every description to a sick person.

**isi-Sebenzi, n.** Workman.

**um-Sebenzi, n. s.** Work, of any kind.  
*Ex. sinyakwala okuseni, koma sinyakushesha sibe umsebenzi*, we shall commence early in the morning, in that way we shall quickly have something done or to show.

**Sebenzisa, v.** Make one (*acc.*) to work; help him along with it by keeping him company, working with him.

**Sefa, v.** Sift = *hlungu* [Eng.].

**isi-Sefo, n.** Sieve = *isi-Hlungu* [Eng.].

**Sehla, v.** = *ukuti sehle*.

**Sehle, ukuti** (*ukuthi*), *v.* Hudge, stir along a bit, as a person sitting making room for another (= *ukuti siki*); hudge along *i.e.* walk with a circling motion of the buttocks, as one crippled at the hip (= *sehleza*).

**Sehle, aux. verb.** combination of *se* and *hle*, and sometimes equivalent to *senyihle, sesihle*, etc. or *senyabile*.

**Sehleza, v.** = *ukuti sehle*.

**Seka (s. k.), v.** = *sekela*.

**um-Seka (s. k.), n. s.** Ring or 'collar' of any colour (mostly white) different from

that of the body, round the neck of a dog, bird, etc.; coast-belt *i.e.* strip of country anywhere along the sea for about five miles inwards.

*Ex. imi yami insika*, my dog is collared *i.e.* has a neck-ring of white.

**Sekeha (s. k.), v.** Calumniate, make secret charges against a person (*acc.* = *hlohar*); crush a child (*acc.*) still in the womb by pressing the hips together, as some women do when bearing (prob. identical with *sikhla, hikhlay*).

**u(lu)-Sekehle (s. k.), n.** = *u(lu)-Sekehele*.

**Sekele (s. k.), v.** Prop up, support, a thing (*acc.*) inclined to fall over sideways, as an earthen-pot by placing stones (= *isi-Sekelo*) beneath it, or a falling wall by resting props against it (not prop up, from below upwards = *pusu*); take the part of a person (*acc.*) in a dispute or fight, give him one's support. Cp. *vija* [Sw. *tegenesa, shikiza*, prop up].

**u-Sekela (s. k.), n.** Distemper, in dogs.

**isi-Sekelo (s. k.), n.** Prop or support, as a stone to prop an awkwardly standing pot, etc. See *sekela*.

**Sêke sêke, ukuti** (*ukuthi; s. k.*), *v.* Go with a waddling, waddling gait = *sekezele, sekesekzele*.

**isi-Sêkeseke (s. k.), v.** Fat heavy-bodied person (from the waddling gait).

**Sekesekeza or Sekesekzele (s. k.), v.** Go waddling or waddling along, as a duck, fat heavy person, or one short and squat, or one carrying a very heavy burden = *ukuti seke seke*.

**Seketula (s. k.; s. t.), v.** = *peketula*.

**Sekeza or Sekezele (s. k.), v.** Close up round, enclose, draw up round, as a lot of people round a new-comer (*acc.*), a chief travelling, or a central pot of food; close in, surround, as a hut (*acc.*) with soil at the outside to prevent the water getting under, or when piling wood round a fire (*acc.*) to shelter it from being dispersed by wind; go with a waddling, waddling gait, as a fat heavy person.

**iti)-Seko (s. k.), n.** Either of the three stones which always have a place on a Native hearth, and are used for propping cooking-pots.

*Ex. usepenti kwamseka*, he is still a child, a minor, not yet old enough to act independently (as a child up to about 15 years of age); also, he is already under the stones, as good as buried, as one in the last stages of disease.

*uku-kawela uqunqa esebeni - sekwawela*

Plur. *endulo karakapekra ayomascho amabala amamhla kasejala*, in olden times it was cooked with three pot-supports, and to-day it is still so = life to-day is just as it was; it is the same old world.

**isi-Seko** (*s. k.*), *n.* Small hard stone used for pecking or roughening the surface of a grindstone; also for supporting it beneath when rickety. See *qandula*.

**Sekula** (*s. k.*), *v.* = *utela*.

**Sekungati** (*Sekungathi*). It is, or seems as if; would that = *sengati*.

**Sela**, *v.* Drink (nearly obsolete, save of *u-tshwala*) = *puza* [Ar. *sa'a*, give to drink; Sw. *zua*, *poza*, water i.e. pour water on; Log. *sa*, drink; Ha. *sa*, drink].

**i(li)-Sela**, *n.* Thief, one given to stealing. See *eba*.

P. *isela tshaya umuntu ugegala ebuseweni*, the thief (after he has eaten the *umasi*) strikes somebody else with the milk-vessel in the face (so that he gets bespattered and people think it is he) = a wrong-doer when caught always wants to put the blame on someone else.

**Sele**, *adv.* Already (followed by participle) = *se*.

*usel'chambile*, he has already gone.

*usel'umuka*, he has already departed.

**i(li)-Sele**, *n.* Frog, of the common river or veldt kind, of which there are two or three varieties = *i(li)-Selesele*, *i(li)-Xoro*. Cp. *i-uGrangca*, *i(li)-Dwi*, *u-Vete*, *i(li)-Gogodwane*.

Plur. *umko'Selo* (or *Selecoro*) — is applied by children to one who is always lost, always left behind, a laggard.

*N.B.* When a child has killed a frog, he must say '*mkoni scami! ungali; woti!*' — arm of mine, don't do so (drawing the arm together — *uku-fungeka*), but do so (stretching it out — *uka-clula*); otherwise old people say all his limbs will get doubled up like those of the frog he has killed!

**isi-Sele**, *n.* Small hole, as might be left by pulling out a large stone from the road, just sufficiently large for one's foot to get tripped up in. Cp. *isi-Gadi*; *um-Holo*; *isi-Di*.

**um-Sele**, *n.* Ditch, furrow, as for leading water; border or edge of a but inside, round below the wattle-work.

**u(lu)-Selekehle** or **Selekehlane** (mostly in plur. *u-nTselekehle*; *s. k.*), *n.* Thing of a conspicuously small size among its kind, as small grains of corn, beads, person's teeth, thin stalks of grass in a sleeping-mat, etc. = **u(lu)-Sekehle**.

Ex. *ubuhlalu baka buy'intselekehlanu*, her

beadwork is little bits of things, i.e. contains some beads smaller than the others and so has an uneven surface.

**Selela**, *v.* (C.N.) = *yqiba*.

**i(li)-Selesele**, *n.* = *i(li)-Sele*.

**Selo** (last syll. accented) or **Seloku** (*Selokhu*), *adv.* Since, ever since = *y'ilo- loku* [Ga. *soka*, since].

Ex. *seloku wafika*, ever since he arrived.

Plur. *selo kwatini* (or *kwatini*), since when, i.e. since ever so long ago, from the beginning.

**um-Selo**, *n.* Everlasting beer-drinking, as at any particular kraal. See *sela*.

Ex. *ka'Bani y'iboku kuni umsele (wotshwala)*, at So-and-so's there is continuous beer-drinking.

**Selwa**, *v.* Be dawned for (from *sa*), as one who having proposed to rise while it was still dark, wakes to find it already light, or one overtaken by daybreak while still engaged upon any work; hence, be detected, have one's evil actions brought to light, as a suspected thief now caught in the act.

Ex. *awa! uselwe namhlanje*, oh! he has been brought to light, openly revealed to-day (as to his evil practices).

**i(li)-Selwa**, *n.* Fruit of the *u(lu)-Selwa* plant, eaten as a vegetable when young and green, or allowed to grow and ripen into hard-shelled gourds (see *isi-Gubu*) commonly used as water or milk vessels = *i(li)-Swela*. Cp. *i(li)-Lisa*.

**u(lu)-Selwa**, *n.* Variety of the gourd plant, bearing fruit as above. Cp. *u(lu)-Tanga*.

Plur. *uku-vints'uselwa*, to squirt out (from the mouth) the gourd — being one of the ceremonies performed by the chief at the annual *uku-eshrama* q. v.

P. *mus'akupa* (or *sepula*) *vintselwa uje-ugabaTcu*, you mustn't root out (and throw away) your gourds like Bushmen (who presumably did not value them, and yet they have been of such useful service to mankind) = you should not treat contemptuously or speak ill of your benefactor.

**u(lu)-Selwa-lwemamba** (*mambha*), *n.* Certain climbing plant, bearing a beautiful red fruit like an apricot, but non-edible, though said to be liked by snakes.

**u-Sembatwa-ngapi** (*Sembathwa-ngaphi*), *n.* Blanket with colours showing alike on both sides.

**i(li)-Seme**, *n.* Ludwig's Bustard (*Neotis Ludwigi*) and Stanley Bustard (*N. Calfra*). Cp. *um-Nqipi*; *i-nGayulu*; *u-Fumba*; *um-Bukwane*.

**i(li)-Sempu** (*s. p.*), *n.* Anything somewhat



behind, less, or surpassed by another thing, with which it is compared, in regard to size, growth, quality, etc. Cp. *i-nTswenpu*.

Ex. *agike! ukulile uBani, kabani ul'isempu*, well, So-and-so has grown big (it is true), but he is a thing less so (than the other person being talked about) *i.e.* has done so in a less marked degree.

**Sendana, v.** Have sexual intercourse with one another, intermarry, only used in the phrase below. See *u(lu)-Sendo; hlo-bonga; pinga*.

Phr. *usculo lugasculuma, g'ini? do*, then, those of the same stock ever unite in sexual intercourse? *i.e.* near relations never become intimate friends, they are always at war against one another. See *um-Ndeni*.

**i(li)-Sende, n.** Testicle, of man or beast. Cp. *i(li)-Tweka*.

**isi-Sende, n.** Swelling of the testicles and their sac from gonorrhoeal inflammation, etc.

**i(li)-Sende-lengulube, n.** Certain smooth-barked climbing plant growing along the coast.

**i(li)-Sende-lenja, n.** Running plant (*Cucumis Africanus*) bearing yellow spiny fruit, rather smaller than an egg but not edible. Cp. *u(lu)-Tangazane*.

**um-Sendo, n. f.** Nap, woolly or downy surface of anything, as of the skin of a woman's kilt, inside the paunch of cattle, or on some kinds of cloth = *um-Swendo*. Cp. *i-mBuqgu*.

**u(lu)-Sendo, n.** Those descended from the same male ancestor (cp. *i(li)-Sende*); hence, house, line, stock, family, clan (= *u(lu)-Hobo*); (X) tribal custom, usage peculiar to any people or country (cp. *i(li)-Kwa*).

Ex. *uBani ul'usculo beami (or lukiti)*, So-and-so is of the same house or original stock as myself, is a distant relative of mine.

Phr. *uBani kascho osembucwi (or osembwani lobantu, or ointseuleni)*, So-and-so is no longer of any house, there is no family that any longer cares to claim him as belonging to it = he is now an utterly worthless, despicable fellow (from his bad life), or is so old as to be no longer countable as an *umuntu* = *kascho emakweni*.

**Senene, ukuti (akulhi), v.** = *ukuti ntsenene*.

**i(li)-Senene, n.** Red-bait, found on rocks by the sea; expertness of a milker in getting much milk from a cow (with *ua*).

**isi-Senene, n.** Name of a river-plant (C.N.).

**um-Senene, n. f.** Species of large dark-

coloured snake, non-poisonous, and resembling an *imamba* though of a lighter tint, sometimes called *um-Itherazi*, and regarded as an *i-dhlozi* of old people.

**Seneneza, v.** = *ntsenezeza*.

**Senga, v.** Milk, as a cow (acc.); 'pump' a person for information; bleed a person by cutting incisions in the flesh (not by cupping with the horn = *lambeka*) [Khu. *senga*, head of cattle; Heli. Gau. Zi. *i-senga*].

Phr. *kukwa'akoma isenga'dele*, it is there where the cow is milked lying down, *i.e.* a kind of sleepy, stupid people, where one can enter and do as he likes, and they know none the wiser = *kwa'mpau'edilemimo*.

**ubu-Senga, n.** Soft flexible rings made of wire and worn on the wrists, legs, etc. Cp. *i(li)-Songa; i(li)-Goli*.

**Sengahle, adv.** from *hla*, q. v. May it just be! Can it just be? etc.

Ex. *sengahle u'enze kunge!* may you just do it and have done once for all! as one might say when submitting himself to another to be killed.

Phr. *ntu ukuba abulawe lowo, kwasekutha okuse'ala, atandayo sengahl'uphe*, when that one had been killed, they said it was nothing, let him who likes just shave the head (and have done).

**Sengaloku (Sengalokhu), adv.** = *sengathi*.

**Sengase, aux. verb.** from *se* = *sengahle*.

**Sengati (Sengathi), aux. verb.** from *ti*. It is like; it seems as if; would that!

Ex. *sengati imala*, it looks like a wagon. *sengati katandi*, it seems as though he is not willing.

*sengati angafika!* would that, I wish that, he might come!

**Sengaze, aux. verb.** from *ze*. Can it just be that (with subj. or potent).

Ex. *sengaze (or sengazze) umulo umoboko na?* and are you just (or, actually) leaving on that account?

**um-Senge, n. f.** Cabbage tree (*Cassia spicata*), having very soft, rotten-like wood; applied to any rotten old *isi-dwebha*. Cp. *in-Tsegane; um-Sengembuzi*.

**Sengeka (s.k.), v.** Get milked, 'pumped' etc.

Phr. *us'esengekile*, he has already had the substance drawn out of him, *i.e.* has become thin (physically), or become cleared of his property (by constant begging).

**um-Sengembuzi (Sengenbuzi), n. f.** Kind of Cabbage tree with a straight high-growing trunk. Cp. *um-Senge; in-Tsegane*.

um-Sengi, *n. l.* Person of a pleasing though not distinctly handsome appearance; any commoner who is a favourite at court, though occupying no high position, being somewhat inferior to the *isi-Lomo*.

isi-Sengi, *n.* Milker, or young-man occupying this position in the king's kraal.

i(li)-Sengwakazi (*s. k.*), *n.* = *i-nTsenywakazi*.

i(li)-Sentela (*s. t.*), *n.* Crack in the skin of the feet or hands from chaps, etc. = *iffi*-Sentse. Cp. *um-Keuke*.

Sentelela (*s. t.*), *v.* Watch and then tell tales about a person (acc.) or his actions to the chief, etc. [fr. Eng. *sentinel*].

i(li)-Sentse (*s. t.*), *n.* = *i(li)-Sentela*.

u(lu)-Sentu (*s. t.*), *n.* A pitching up of the soil, as does a bull with its horns (with *ukw-enzu*).

Sentula (*s. t.*), *v.* Throw up earth (acc.), as a bull with its horns or a boy with a stick.

i-Senzenjani, *n.* (C.N.) see *is-Enzenjani*.

Senu, *poss. adj.* Your — see *enu*.

Senula, *v.* Turn up or throw up the soil (acc.) *i. e.* bring that which was below to the surface, as when ploughing or hoeing up new land; reveal or blazon out all kinds of secret things through malice or spite. Cp. *qebekula*.

u-Seqanambaqanga (*Seqanambhaqanga*), *n.* = *um-Takati*.

u-Seqanezigodo, *n.* = *um-Takati*.

isi or um-Sesane, *n. s.* = *isi-Sa*.

ama-S'etole (*ama-Si ethole*), *n.* Bush milk-wood tree (*Mimosa oporata*); certain veldt-plant with edible leaves and roots. Cp. *um-Nweba*; *um-Yuyayi*.

Seseza, *v.* Lead or drive gently along, as unruly cattle (acc.) which one doesn't wish to excite, or a person by gentle crafty talk or treatment. Cp. *ngusese*.

Setu (*Sethu*), *poss. adj.* Our — see *etu*.

Sévu, *ukuti* (*ukuthi*), *v.* = *sevula*; *sevuzi*.

Sevula, *v.* Open the legs (acc.) so as to expose the *puccuda*, as a little girl (*reanula*), or the mouth when gumming and showing the teeth (acc.).

Sevuzi, *v.* Make a crunching sound, as when eating anything raw through which the teeth pass with a slightly grating noise, or as when cutting into soft compact soil with a hoe = *sewuzi*. See *i-nTsenyutsevu*.

Séwu, *ukuti* (*ukuthi*), *v.* = *sewuzi*.

Sewuzi, *n.* = *sewuzi*.

Seza, *v.* (C.N.) = *saka*.

Sezela, *v.* Snuff or sniff with the nose, when smelling, smell by drawing in air through the nose, as a person or dog does when seeking to discover something smelling, or at a flower (locative), or a bull when smelling other cattle in the neighbourhood (for to smell at an object — see *waka*) [Her. *tyiza*, scent].

Sha, *v.* Burn (*intrans*), be or get burned, as an article placed in the fire; dry up, as water in a river or cooking-pot, or as the river or pot itself (used in perf.); dry up as to the voice (*i-zwi*), become hoarse (used in perf.); get burnt (metaphor.), get into hot water, get what you won't like [Skr. *ush*, burn; *dah*, consume by fire; *eva*, cook; Gr. *kaio*, I burn; Sw. *choma*, wash, burn; Nya. *cha*, die; Bo. *hya*, burn; Ga. *ja*, be burnt; Her. *pia*, burn].

Ex. *kade ngimenzu, sengisha izwi*, I've been shouting ever so long, I am already hoarse.

*sobamba, imifuta ishile*, we shall go when the rivers have dried up *i. e.* are low.

*nanti ibote selishe amazi bo!* here is the pot burning, already dried up as to its water.

Phr. *washa!* you got burnt! — as may be derisively shouted to one who has made an effort and failed = *washazwa*.

*ugosha anate ozizata*, I was utterly overcome with astonishment.

*gek'atando luka'Bani, lasha pantsi, lasha perulu*, what love so-and-so has, it burning below and above, *i. e.* is all ablaze, ardent, in energetic action (the term may also be used in regard to anyone in a state of energetic excitement).

*ash'abibay, kwaga kwasha nas'upondeni* (or *nas'okezeni*), it (the water) dried up that was (in the cooking-pot) boiling, and then it went and dried up also in the smoking-horn (or in the lulle) — used to express some utter failure, as of a young-man finally losing a particular girl.

Sha (*tsha* when following *n.*), *adj.* New; young; fresh, as an egg or bread [Ga. *maja*, *mpya*, new; cp. *ja*, be burnt; Sw. *changa*, young; *pya*, new; Bo. *hya*, new; cp. *hya*, burn; Her. *pe*, new; cp. *pia*, burn].

umu-Sha, *n. l.* Sweetheart (N).

ubu-Sha, *n.* Newness; youngness or youth; freshness, as of an egg or bread.

Phr. *boko kugaleu 'nsha*, that has been commenced newly *i. e.* in recent times.

Shaba, *v.* Go bad, go wrong, get done wrongly, not come out well or successfully, be a failure for a person (acc.), as being turning out bad, a piece of work (as



headwork or thatching) that has not got done well, a plan that has not gone through successfully, or crops turning out a failure (= *shumpa*, *shubalala*. Cp. *pumba*); (N) come to nothing, fail to get done, as a plan or effort, or work of any kind—the use and meaning of this word, as also of *shubalala*, seem to be very different in Natal to what they are in Zululand, perhaps owing to Xosa influence.

Ex. *us'engishabale* (or *shobale*) *lo'antwana*, this child has turned out badly or a failure for me— as when he becomes a bad character or goes off to the towns and doesn't return.

**u(lu)-Shaba, n.** Wild angry pugnacious temper, as of a man who is constantly fighting with others or striking his own, or a bullock given to making use of its horns upon the least provocation (with *na*) [Bo. *u-chafa*, tyranny].

**um-Shaba, n. 5.** Lowest or ground layer of matting, of that which is encircled round a hut outside to keep the thatch firm = *um-Wamba*, *um-Tikili*.

**Shābalala, ukuti (ukuthi), v.** = *shubalala*.

**Shabalala, v.** = *shaba*; (N) go about for nothing, fruitlessly, as on any unsuccessful errand; be reduced to nothing, removed out of existence, abolished, annihilated, as one's sorrow by soothing words—the use of this word in Natal is very different from that in Zululand and the meanings given are very uncertain and conflicting, being more inclined to the Xosa usage.

**ama-Shabalala, n.** Hair, thatch, and the like when hanging about in a long straggling or disorderly fashion, as a woman's topknot when dishevelled like a mop, or long hair of a Whiteman = *ama-Shaba-shaba*.

**Shābalandi, ukuti (ukuthi), v.** = *ukuti shwambakaga*.

**i(li)-Shabangu or Shabangwana, n.** Worthless, characterless, low fellow, talking and acting without principle or restraint as regards honesty, morals, etc.; rascal, scoundrel. = *i(li)-Halonga*, *i(li)-Shaba-shaba*. Cp. *i(li)-Hulukani*; *i(li)-Hl-kiki*.

**i(li)-Shābasha, n.** = *i(li)-Shabangu*; plur. *ama-Shabasha* = *ama-Shabalala*.

**Shābasha, v.** = *shobasha*.

**Shabasheka (s. k.), v.** = *shambasheka*.

**i(li)-Shabele (Shabhele), n.** = *i-Kominkominko*.

**Shabisa, v.** Make he a failure, bring to nought—see *shaba*.

**i(li) or isi-Shada, n.** = *i(li)-Shadi*.

**ubu-Shada, n.** = *u-Kwawawa*.

**Shadalaza or Shadalazela, v.** = *shadaza*.

**Shadanisa, v.** Mix up purposely, confuse, as the words of a man in a case (C.N.).

**izi or ubu-Shādashada, n.** Shuffling, evasive action or speech. See *shutaza*.

**Shadaza or Shadazela, v.** Act or speak in a shuffling, trifling, evasive manner, as when attempting to bring oneself plausibly out of unpleasant circumstances, e.g. a man in difficulties patching up some present arrangement to get him through, or who goes out on the pretext of working and then merely trifles away the time by slight appearance of work, or who convicted of a fault seeks to explain by all sorts of trumpety excuses (= *shadulaza*); go along in a slow shuffling manner, as a fat man, or pig.

**i(li) or isi-Shadi, n.** Cleared spot, as a hairless spot on the head, scar of a burn on the body presenting a glassy cleared appearance, or a spot in the veldt that has been cleared of its grass.

Phr. *ugifumanele uphedi* (or *ugifumanele ku'ishadi*), I have found merely the empty spot (the object, which I had left there and was seeking, had been taken or stolen).

**Shafa, v.** (C.N.) = *shaba*.

**i(li)-Shāfushafu, n.** = *i(li)-Shafushofu*.

**um-Shafuti, sometimes Shafuti (Shafuthi), or Shafuthi, n. 1.** Thing which maintains perennial freshness, never seeming to age or lose its pleasant flavour, as a person who though advanced in years remains young in appearance and spirits, or food, like *umasi* or bread, of which one never gets tired.

**Shafuza, v.** Go wading aimlessly, as it were in the dark, amidst a lot of thick grass or undergrowth; go wading unintelligibly about in one's talk, so that one cannot see what is being aimed at = *shofuza*, *shofuza*, *shofuza*.

**Shakadeia (s. k.), v.** = *shwabulela*.

**Shākaqa ukuti (ukuthi; s. k.), v.** = *shakagela*.

**Shakagela (s. k.), v.** = *shwabulela*.

**Shakatela (Shakathela), v.** = *shwabulela*.

**um-Shakazi (s. k.), n. 1.** Young and favourite wife. Cp. *ama-Sha*; *um-Isobukazi*.

**i(li)-Shakwindhla (s. k.), n.** Grass burnt off in autumn &c. the parts of the veldt where such burnings have taken place. Cp. *i(li)-Hluqqa*.

**Shāla shāla, ukuthi (ukuthi), v.** = *shafuza*.

- i(li)-Shālashala, *n.* A sneaking, suspicious-looking person, acting as below. Cp. i(li)-*Nyatanyala*.
- Shalaza, *v.* Keep away from, shun the company of, avoid a person (acc. with *ela* form), as a person who finds himself in an assembly or room along with another whom he doesn't wish to hold intercourse with, or whom he may see coming along and so avoid by taking another path (cp. *gwegwesela*); anoint the body sparingly, just here and there, with fat. Cp. *nyalaza*.
- Shālu, *ukuti* (*ukuthi*), *v.* Appear or get seen momentarily and as suddenly disappear; cause a momentary vision, flash out, flash by, as a person quickly passing a doorway or turning a corner before being clearly seen, or a sudden burst of sheet-lightning = *ukuti yape*, *ukuti shabe*.
- Shaluza, *n.* Appear and disappear suddenly, as above; be continuously on the move, first here then there, as a busy overseer at work, or an idle wanderer (= *jaluza*. Cp. *shangasha*).
- um-Shaluzane, *n.* 5. = *um-Shuyeshu*.
- Shamasheka (*s. k.*), *v.* Be ardent, zealous, enthusiastic, in earnest about any work (acc. with *ela* form) = *shisekela*.
- Shamaza, *v.* Go off secretly for purposes of sexual intercourse, as a girl to the kraal of her young-man - now nearly obsolete = *guhla*.
- Shāmbakaqa, *ukuti* (*Shāmbhakaqa ukuthi*), *v.* = *ukuti shambakaqa*.
- Shambasha (*Shumbhasha*), *v.* = *shimbasha*.
- Shambasheka (*Shumbhasheka*), *v.* = *shimbashheka*.
- Shampa (*s. p.*), *n.* = *shaba*.
- Shāmpu, *ukuti* (*ukuthi*; *s. p.*), *v.* = *shanyuza*.
- Shampuzza (*s. p.*), *v.* Do anything in a slight, superficial, careless, partial manner, as when hoeing a field in an unthorough manner, or washing a thing without removing all the dirt, paying only half-hearted attention to a visitor, or when talking in a half-kind of way (intentionally or otherwise) so that one cannot completely understand how the matter really stands = *ukuti shampu, nyanya-tala*.
- i(li)-Shāmpushampu (*s. p.*), *n.* One given to doing things in an unthorough, half-hearted, 'scampering' way from careless indifference or laziness.
- um-Shāmpuzane (*s. p.*), *n.* 5. = i(li)-*Shūmpushampu*.
- Shamsheka (*s. k.*), *v.* = *shimbashheka*.
- i(li)-Shamuza, *n.* Blister or rising of the skin filled with watery fluid, as from a scald (cp. *i-nTshabusuku*; *i(li)-Bamuzza*); also = i(li)-*Tamuzza*.
- um-Shana, *n.* 1. Name given to the child of a woman by her parents and her brothers (not sisters, who would say merely *um-Ntanami*).
- i(li)-Shanda, *n.* (C.N. fr. No.) = i(li)-*Shada*.
- Shanduza, *v.* Tramp about, as over the country (acc.), or here and there on any spot.
- Shanela, *v.* Sweep, as a room (acc. or loc.) or the rubbish therein; clear out a grain-pit (acc.), *i. e.* remove the last remnants of grain therefrom; hold an informal kind of dance, 'sweeping clear' the spot, as when, after the conclusion of the dancing of the bridal party and before the commencement of the bride-groom's dance, a body of outsiders or spectators (young-men and girls) assemble of their own accord under their headman, and perform on the dancing-ground = *shayela*.
- i(li)-Shanelo, *n.* Kafir tea-plant, of two varieties, commonly used for sweeping yards, etc., - hence the name; broom formed of any shrub-twigs for sweeping in the open (not in the hut - see below) = i(li)-*Shayelo*.
- um-Shanelo, *n.* 5. Hand-broom, formed of a small bundle of strong grass, etc., and used for sweeping in the hut (= *um-Shayelo*); also applied to the younger sister of a bride, who accompanies her to her new home and subsequently herself marries there.
- Shanga or Shāngashanga, *v.* Wander about from place to place, as over the country, or a vagabond dog = *shangasha*; cp. *zula*; *betuza* [Sw. *zunguka*, wander; *langu*, stroll; Her. *rianga*, wander].
- Shangasha, *v.* = *shanga*.
- u(lu)-Shāngashanga, *n.* One given to wandering about the country, as a roving person or vagabond dog = *um-Shangeshu*.
- um-Shangashu, *n.* 5. = u(lu)-*Shangashunya*.
- Shangaza, *v.* = *shanga*.
- um-Shangeshu, *n.* 5. = u(lu)-*Shangashunya*.
- u(lu)-Shāngushangu, *n.* = u(lu)-*Shangashunya*.
- Shanguza, *v.* = *shanga*.
- i(li)-Shani, *n.* = *um-Coboka*.



**Shantshula** (*s. l.*), *v.* Go 'flying' along, as a man or buck swiftly running, or (by comparison) getting along with unusual quickness when walking — *hlantshula*.

**Shāpa**, *ukuti* (*Shāpha*, *ukuthi*), *v.* Eject, or make flow out in any way through an orifice, a single small quantity of anything liquid, as a man when passing urine (acc.) slightly, a milkboy squeezing only a few drops of milk (acc.) from the udder, or the cow giving milk in that way, or an infant evacuating a single small liquid stool, or a person letting fall a word or two in a conversation about some matter = *shapaza*, *shapakeza*, *shapalaza*. Cp. *ishapaza*.

**isi-Shapa** (*Shapha*), *n.* A small square of beadwork presented to a young-man by his sweetheart and worn by him over the lips (N).

**Shapakeza** (*Shaphakeza*), *v.* = *ukuti shapa*.

**Shāpakezi**, *ukuti* (*Shāphakezi*, *ukuthi*), *v.* = *ukuti shapa*.

**Shapalaza** (*Shaphalaza*), *v.* = *ukuti shapa*.

**Shāpalazi**, *ukuti* (*Shāphalazi*, *ukuthi*), *v.* = *ukuti shapa*.

**Shāqa**, *ukuti* (*ukuthi*), *v.* = *shaqa*; *shaqeka*; *shaqisa*.

**Shaya**, *v.* Shrink together (*intrans.*), draw up together, contract, as a cloth bunching up together from any cause, or the flesh round a healing sore, or the skin when acted upon by an astringent medicine (= *shaqeka*); make so shrink or draw up together, or contract (= *shaqisa*); shrink together with astonishment, *i. e.* be utterly amazed (= *shaqeka*); make so shrink together *i. e.* utterly astonish or amaze (= *shaqisa*); clear off entirely at one go, finish right off, remove or take clean away, as cattle a field of mealies, a man drinking off a pot of beer or removing a heap of rubbish at one taking (= *ukuti shawula*, *shaqalazi*) [*Sw. shangaza*, astonish].

**u-Shaqa**, *n.* Certain herb (*Berkhaya* sp.) of astringent properties, used for sores.

**i(li)-Shaqa**, *n.* Dry cake of cowdung, used as fuel (= *i(li)-Langwe*); thing burnt up to a cinder, as meat or mealies when burnt in roasting; also applied to the liver, as being of a 'dried up' nature after boiling.

**isi-Shaqaba**, *n.* = *i(li)-Juhu*.

**Shaqalaza**, *v.* = *ukuti shaqalazi*, *shushalaza*.

**Shaqalazi**, *ukuti* (*ukuthi*), *v.* Clear off entirely, finish clean off, as a pot of beer (acc.) = *shaqa*; *ukuti shushalazi*.

**isi-Shaqalazi**, *n.* A finishing clean off.

Ex. *izidukana zibona isishaqalazi ephakatheni*, the cattle have made a clean sweep in the field.

**Shaqeka** (*s. l.*), *v.* see *shaya*.

**Shaqisa**, *v.* see *shaya*.

Ex. *uanti ukushaqisa*, a medicine for making contract *i. e.* an astringent (= *shaqisa*).

**Shashalaza**, *v.* = *shaqalaza*.

**Shashalazi**, *ukuti* (*ukuthi*), *v.* = *ukuti shaqalazi*.

**i(li)-Shashaza** or **Shashazi**, *n.* Vesicular pimple (containing matter), pustule, as of an eruption. Cp. *i-nTsuatsumba*.

**Shāshe**, *ukuti* (*ukuthi*), *v.* Merely put in an appearance, just let oneself be seen only in plur. below.

Ex. *q'ani ungasati shashe ukuthi?* why is it you no longer show your face down our way?

*beki! uyabe uanti shashe lapha*, now mind! don't let yourself be seen here anymore.

**u-Shawu**, *n.* = *u-Shawu*.

**Shawula**, *v.* Gather, make fire, etc., with dry sticks of the *i-nTshawula* weed (only used by women).

**Shaya**, *v.* Strike, beat, hit, as a person (acc.) with a stick (*ngqo*), or a flog with a bullet; flog, as a child; punish a person, generally, in any sense; play, any instrument (whether by hand or mouth); clap (followed by *iz-tudhla* or *i(li)-Hloube*, expressed or understood); make one (acc.) out to be, as a fool (acc.); do off anything in fine style, in numerous idiomatic senses, as below [*Sw. chaqa*, strike; *MZT. jaya*, kill].

Ex. *shaya sibona*, clap and let us see — as an *umqoma* might say to one come to consult her.

*uayishaya isitata*, you make me out a fool, *uayishaya inganya*, he pretended to be an expert (at the business).

*iadlha qake uayishaya uphuphukane*, he did his house-od with boards (inside).

*uayishaya uphuphukane*, I did myself off, *i. e.* picked out for myself, tucked myself to, a red blanket.

*uayishaya ukhona umazi*, oh! he did all the *umazi*, did *Shand-so*, *i. e.* put it away, ate it off largely.

*ushaya izidukana eangama isididi ligo*, he has done off, knocked off, pointed out for us, a black cow with its calf.

*lobeshaya ibele*, they had done off, *i. e.* had formed, or were going in, a long single file.

*bol'okumbo awukubeshaya*, I have not yet done off this beer-pot *i. e.* have merely had

the rolls of clay one on the other, and have not yet smoothened them together into one surface = *bilaza*.

*uBani uwashayile uayuka amabele*, So-mad-so has done off the Kafir-corn properly this year *i.e.* has got a fine show or crop of it. See *uponyu*.

*iJukwana zigishaye zigilabla (or zigibema) ubisimo yami*, the cattle have done off my field and discarded it *i.e.* have left nothing remaining.

*senashaya wacitu*, he is already off and away.

*ushaya izingyakulu*, he does himself off *i.e.* he shows abundantly, the white of the fist (Native).

*welashaya (ukumba) kanye*, he did it off (the pot of beer) at a go.

*sheshaya umcaungaza, isigerre, impendu, ingoma (or any set-dance)*, they are now doing off *i.e.* going through or performing in *umcaungaza*, etc.

Plur. *uku-shaya izantlula or ihombe*, to strike together the hands *i.e.* clap (whether a single clap or continuously).

*ngiyabukushaya, ngihuye ngigoela uyayi ka'yibho*, I shall strike you and then go and ask your father for a pinch of snuff, *i.e.* and shall not care about your father being present.

*uku-shaywa iindlebe*, to catch a whisper, overhear a word or two of conversation, hear a rumour.

*uku-shaywa iindlebe (or inkomo) esifabeni*, to be incapable of keeping a secret, blurt abroad everything one knows.

*uku-shayi umince*, to smack the fingers, as the Natives do when asserting vigorously.

*uku-shaya pumisi*, to huff, make a fruitless effort, a failure, as when a man takes an aim and misses, or a medicine that proves ineffectual, or when a man talks in vain, or a plan that has come to nothing.

*uku-shaya urabi*, to have the liceps.

*uku-shaywa urabo*, to be alarmed, entered by fear.

*uku-shaya ikanda (or iintloko)*, to strike the head (against the wall of the hut), as when deaving strongly = be positive (gen. preceded by *pika*, etc.).

(ii)-**Shayakote** (*Shayakhote*), *n.* A clean sweep or finishing off, as made by locusts or drought to the crops (with *enzu*); double-faced or double-tongued rascal who pretends friendship and then speaks against you.

**u-Shayakuhle** (*Shayakhuhle*), *v.* Certain tree, exuding red sap, used as an *um-Balela*.

**Shayana**, *v.* Strike one another; knock against one another, as two bottles clanging; collide with, as a person with another (with *we*) when running; come

into collision, as two running trains; knock up against, meet, as one person another (with *na*) on the road.

**Shayanisa**, *v.* Knock together (*trous.*) as two cymbals (acc.) or the hands when clapping, or the teeth when cold; bring into collision, put at loggerheads, cause to quarrel, as a malicious talker might two parties (acc. with *amakanda* or *ngamakanda*); make cross with one another *i.e.* put or take one thing (*na* or *ngu*) in place of another (acc.), exchange one thing (acc.) for another (*na* or *ngu*). Cp. *panbanisa*.

Ex. *uhamb'eshayaisa abantu ngamukanda (or ngeentloko)*, he goes setting people at loggerheads, bringing them into conflict. *uwushayanisela inkomo yake uhashi (or uhashi)*, he exchanged for him his cow for a horse.

*ngal'aba ngifike emLalazi, ngaseugishayenisa, ngayonda ku'Hambanoba*, upon reaching the UmLalazi, I changed (my path for another) and made for Hambanoba's.

**Shāye**, *ukuti (ukuthi)*, *v.* Be numerous, as cattle or people.

**Shayeka** (*s.k.*), *v.* Get struck, knocked, etc.; be strikable, etc.

Ex. *washayeka ekanda u'wuntu*, he got knocked on the head by a tree = he knocked his head against a tree (as when running).

**Shayela**, *v.* Beat or strike for; hence, drive, as a wagon (acc.) or carriage (from the main occupation being with the whip); also = *shanelu*.

**Shayelela**, *v.* Speak at length with a view to some particular point, drive away at it (C.N.).

**um-Shayeli**, *n. I.* Driver, as of a wagon (mod.).

**um-Shayelo**, *n. 5.* = *um-Shanelo*.

**Shayisa**, *v.* Cause to strike, etc.

Ex. *mus'ukumshayis'urabo*, you shouldn't make him alarmed.

**um-Shayo**, *n. 5.* Rafter, of any kind in a hut (though most commonly applied to those that go across the hut from side to side, that which goes from front to back having a special name, *um-Janjato*); also = *um-Zamaziso*.

**Shaza**, *v.* Scorch or dry up, as frost or a very cold wind the crops (acc.—not as fire, see *hamula*).

Plur. *washazwa*, you were nipped by the frost, came to nothing (like the corn in the field), you were a failure!—shouted in derision at one who has made an ineffectual effort at something or made a miss = *washa*.

(ii)-**Shaza**, *n. (X)* = *i-nGwagwa*.



**Shāzi ukuti (ukuthi), v.** Catch a glimpse of a thing (acc.), just see it for an instant, as when it quickly passes before one. Cp. *ukuti vrabe; ukuti vrezé*.

**isi-Shazi, n.** = *um-Lungu*.

**Shaziza, v.** = *ukuti shazi*.

**um-Shazo, n. f.** Cuttingly cold wind blowing from the Drakensberg, in the up-country districts.

**Shē, ukuti (ukuthi), v.** Lie tightly upon or sticking closely to, as the skin of burnt porridge on a pot (loc.), a sock to the foot when fitting tightly, or (by comparison) a person 'sticking to' a friend when in strange company; also (C.N. fr. Xo.) = *ukuti shashe*.

**She, ukuti (ukuthi), v.** Be entirely absent, wanting, gone, etc., as all the people from a kraal, or water from a river = *ukuti ngu*.

**u-Shebe (Shebhe), n.** Large fat beast or person = *isi-Shubuku, um-Fesho*.

**Shebeleza, v.** Glide along (apparently without any agitating motion), as a fish, a duck upon the water, a railway-train, or a man quickly getting over the ground with a steady imperceptible short-stepped gait = *ukuti shebelezi*.

**Shiébelezi, ukuti (ukuthi), v.** *shebeleza*.

**isi-Shede, n.** Fowl with no tail-feathers naturally; person with small buttocks = *i-nTshedesi*.

**Shēfe, ukuti (ukuthi), v.** = *ukuti fesho*.

**Sheka (s.k.), v.** Pass watery; 'shooting' stools, as a person or beast with diarrhoea (= *huda*); get burned in one's heart, be burning or in a passion with love, desire, or other emotion, as an ardent lover or passionate preacher (cp. *shisekelu*).

Phr. *ukushakelwa iqendaba* = see *huda*.

**Shekelela (s.k.), v.** Make a detour for, cut round or across by another hidden path for, as in order not to be seen by something (acc.) one wishes to overtake. Cp. *gwagwesela*.

**Shekeleza (s.k.), v.** = *tekeleza*.

**um-Shekelo (s.k.), n. f.** Place below or outside of the kraal-entrance, towards which the cowdung and kraal-manure gets carried by the rain and which in consequence becomes a very rich spot; small particle of dung, as voided by a bird on to anything; white spot or mark on the back of a black or red beast = *um-Sheko*.

**Shekezela (s.k.), v.** Be filled with apprehension, dread, or fear, as when called

up by the chief for some fault or when passing a frightful place at night.

Ex. *ungishokheleli ngaye (or umphashokeleli),* I don't fear you in the least.

**isi-Sheki (s.k.), n.** One burning, in a passion with love, desire, or other emotion, as an ardent lover or passionate preacher. Cp. *isi-Shisekeli*.

**um-Shekisane (s.k.), n. f.** Certain tree (*Euclea lanceolata*), having small edible berries and whose roots are used as a powerful purgative emetic.

**um-Sheko (s.k.), n. f.** = *um-Shekelo*.

**u(lu)-Sheko (s.k.), n.** Loose, semi-liquid stools, as of diarrhoea or of a bird = *u(lu)-Hulo*.

**Shela, v.** Dry up for, in, etc. (mostly transposed into passive form, *shelwa*), as the water for its pot or river; lie closely upon, stick tightly to, as the burnt porridge-skin to the bottom of a pot, or as a close-fitting pair of stockings, or a person remaining persistently seated on one spot or 'sticking fast' to a fellow-traveller (with *ku* or *ho*, *ukuti she*); burn for (*intausi*) i.e. be burning with love, desire, enthusiasm, or other passion, for some person (acc.) or thing; hence (C.N.) woo, court, as a young-man a girl (= *yonisa*).

Ex. *thubulwe ishele varintant luye,* the trousers fit him tight to the body.

*way'e y'iboku eshele luye,* he kept fast to him.

*ung'azi umu nshalele-ot?* I don't know what he is still enthusiastic about or ardent for.

P. *indhwa ishele ng'umoya,* the fish is dried up for by the water = he is left-stunned, all hope has left him.

**isi-Shelashela, n.** = *isi-Kahlakubhi*.

**Shela, int.** Never mind! Don't mind it! Let it pass! = said to soothe the feelings of one who has been provoked, or sinned against = *shela*. Cp. *huda*.

Ex. *shela! 'mfundisi! kucane ubuposa baka nje,* don't mind it, brother of mine! it is only caused by his craziness.

**Shelela, v.** = *ukuti shelela*.

**Shélele, ukuti (ukuthi), v.** Slip, slide, as when stepping on a slippery stone or piece of oranges-peel; slip off, out, away, as any article from its place, or a person stealthily leaving a party (cp. *ukuti ayelala*); let slip, as an undesirable word or involuntary breaking of wind (SW. *telega*, slip; GA. *selezu*, slip; BA. *telela*, be slippery; Her. *hezu*, slip).

Ex. *was'eti shélele, wapama uhlutini,* he then slipped out of the hut.

**Sheleza, v.** Slide along, down, into, etc., as children sliding on their buttocks down a sandy bank or off a pool-bank into the water; slide a thing (acc.) along, as when pushing a spoon along a table; 'slip along' i.e. get over much ground quickly, as a fast nimble walker = *she-shleza, shishiliza*.

**u-Sheleni, n.** Shilling [Eng.].

**(li)-Shēleshele, n.** One who shuffles along, not raising the feet, as a very aged person. See *sheleza*.

**Sheleza, v.** Smoothen, smooth off (so as to remove irregularities or obstructions), as when smoothing soil (acc.) in a seed-box, smoothing off the little swelling in a newly-laid clay floor, or smoothing off the end of a roadway that it may descend easily into one below (- *teleza*); go along with a shuffling gait, dragging the feet along, as a very old person; say *shela* (q.v.) to a person (acc.) i.e. smoothen his temper by quietening words or exhortations.

**ubu-Shelezi, n.** Slipperiness; smoothness of surface, as of polished wood or velvet; dangerous riskiness, as in war, hunting, etc. [Sw. *bu-utelezi*, slipperiness; Ga. *bu-solzezi*; Her. *omu-hozisiro*].

Ex. *ku-sheshelozai lapa*, it is full of danger, risks there.

Phr. *ukw'eziza 'ushela: i amazingo*, to put the teeth on edge, as does eating pine-apples, etc.

**isi-Sheli, n.** (C.N.) = *isi-ijomisi*.

**(li) or u(lu)-Shengele, n.** Strong walker, able to cover an immense distance in a time = *u(lu)-Shezi*. Cp. *u(lu)-Shishi*.

**um-Shengele, n. ũ.** = *um-Cakula*.

**Shēngu, ukuti (ukuthi), v.** *sheugula*.

**Shengula, v.** Scoop up snuff (acc.) from the palm of the hand into a snuff-box, or by an *isaTsheugula*.

**Shesha, v.** Do quickly, us in any action; make haste, be quick, as when walking or being sent. Cp. *kawuleza*.

Ex. *shesh'ubaye*, return quickly.

**Sheshelēza, v.** = *shelēleza*.

**um-Sheshengwana, n. l. or ũ.** Sneaking informer, who is always carrying tales to the chief about other people's doings. Cp. *u-Sihlalungabung'ramkosini; um-Zekeri*.

**Sheshelēza, v.** Go along quickly, hurriedly; hasten off to the chief with tales about other people.

**Sheshisa, v.** Make a person (acc.) or thing be quick, hasten, hasten along; do quickly, be quick, make to get along quickly.

Ex. *uBani uyashelēza kalile, uyashelēza*, So-and-so works well, he is quick (makes it go quickly).

*sheshisani udu'msobenzi*, be quick (make to go quickly) with this work.

**u-Shevu, n.** Poison. Cp. *ubu-Ti* [D. *ter-yif*].

**(li)-Shezi, n.** Piece or strip of meat from a slaughtered beast, from its being a delicacy of rare occurrence (seldom used).

**u(lu)-Shezi, n.** = *u(lu)-Shengele*.

**Shi, ukuti (ukuthi), v.** = *ukuti lwa*.

Ex. *šnkomeni utē shi*, he is buried in cattle, has so many of them.

*utakutele ušete shi*, he is angry, he is deep gone into it (anger) i.e. he is in a rage.

**isi-Shi, n.** Unsociable humour, disinclination to be companionable or obliging, as a stranger who when asked a question or a favour gives a bad-humoured response, or people who having fallen out act in an unfriendly manner towards one another when they meet = *u(lu)-Gaba*.

Ex. *uyacela isitshakuye, wam'uvēla isishi uje*, I asked him for a vessel, but he just gave me a disobliging humour.

**u(lu)-Shibandolo, n.** Any tall, slender person or thing, as a lanky man, or long mealie-stalk.

**Shibazela, v.** Go on in a bold, heedless manner, after having been checked or called, as a child, or one trespassing through a field; go along generally in a bold, vehement manner, fire along, as when going off in a wild angry humour; 'fire away', do vigorously, any work, dancing, etc. (rarely used in this sense) = *shingizela*.

**Shibiika (s.k.), v.** Go bad, turn bad, as beer, milk, fruit, or a person who has turned to evil ways; wriggle about, struggle, as a cat or a thief when in one's grasp or a snake when struck (cp. *shobu-shoba*).

**Shibiliza, v.** Make so go bad, or wriggle about.

**u-Shiboshi (Shibhoshi), n.** Sheep-wash or dip; any disinfectant [Eng.].

**Shide ukuti (ukuthi), v.** = *shidela; ukuti shige*.

**Shidela, v.** Thrust or insert a thing (acc.) into or among something else, as when thrusting a stick into a hole, or a small article in among a heap of clothes so as to be hid (cp. *hlokoza*); 'thrust at' one (acc.) rough, violent, abusive language = *shigela*.



**Shihaha** (*Shihhahha*), *int.* Used for urging on dogs in the chase, bulls when fighting, etc. See *shishizela*; *hibizela*.

**Shika** (*s. k.*), *v.* = *shikashika*.

Ex. *kuicugiboni j'ini ugizishikela lupu ukuba?* don't you see me toiling away by myself at these weeds?

**Shika**, or **Shika shika**, *ukuti* (*akuthi*; *s. k.*), *v.* = *shikazu*, *shikashika*.

**i(li)-Shikane** (*s. k.*), *n.* = *i-ntlwe*.

**Shikaqa** (*s. k.*), *v.* Doctor with charms so as to make overcome, as the *inyanga* an army or chief (acc.) before war; charm so as to make powerless, as the *inyanga* might the enemy (acc.) (= *gqilulu*); work upon a young person (acc.) so as to get the better of him in love, or that he lose attractiveness, become disliked (= *shingosha*, *gquqisa*).

**um-Shikaqo** (*s. k.*), *n. s.* Medicinal charm used for the above purpose; person so worked upon, rendered disliked, as above (= *isi-Shingoshi*; Cp. *isi-Tombu*).

**Shikashika** (*s. k.*), *v.* Toil away, work away laboriously at any work (acc. or with loc. or *ni*), as at a field or other piece of work one wants to get through = *shika*, *shikaza*.

**Shikashikeka** (*s. k.*), *v.* Get worked laboriously or toilsomely, as a person engaged on some big troublesome job (= *nyikanyikaka*); get wearied, as by long waiting or sitting with nothing to do (with *phantsi*).

**Shikaza** (*s. k.*), *v.* = *shikushika*.

**Shiki**, *ukuti* (*akuthi*; *s. k.*), *v.* Have large-sized buttocks (= *shikila*); be too much for, overpower (= *shikilisa*).

**Shiki** (*s. k.*), *int.* shouted to cattle to check them, bring them back, etc., when going off from the herd, turning out of the path, etc. = *shikiza*, *shiliza*.

**i(li)-Shiki** (*s. k.*), *n.* A going-away for good; also (by comparison) an unusually protracted absence (even when returning) with *muka*, *hamba*, etc.

Ex. *ntlani swabumba ishiki*, So-and-so has gone off for good, he never comes, or is coming, back.

**Shikila** (*s. k.*), *v.* Show great massive buttocks (cp. *yanuta*; *pentula*; *kwesha*); show or exhibit the buttocks to another (acc. with *ela* form), as girls are accustomed to do to one another; turn the buttocks, *i.e.* back, upon a person (acc. with *ela* form = *fadutela*); turn the back on (metaphor.), abandon, despise, as a son his parent or benefactor (acc. with *ela* form = *fadutela*); get on

vigorously ahead with any work, make quick progress with it, so that the main portion is already left behind the buttocks or back, as when hoeing a field (acc. with *ela* form), or (by comparison) work generally, as hut-building, etc. (cp. *shingya*); also = *shingyandu*.

**Shikilelana** (*s. k.*), *v.* Turn the buttocks, or back, towards one another, as ladd dancing-girls coming out from the line are accustomed to do to one another or to favoured spectators.

**Shikilisa** (*s. k.*), *v.* Be too much for a person (acc.), beat, overpower, as any work, combatant, or subject of study = *akuti shiki*.

**Shikisha** (*s. k.*), *v.* Rub, rub out, rub off, rub in, a thing (acc.) by a vigorous rubbing pressure on one spot, as when a person after having crushed an insect under foot rubs it clean out by a shuffling of the foot, or when rubbing mud from the sole by a pressing rub, or an embrocation into a painful spot, or when rubbing the back (with *oga*) vigorously or buttocks, as a horse, in order to crush the ticks (acc. = *shimbashu*; cp. *kuhlu*; *hlikihlu*; *shinikeza*); work or wriggle one's way into, penetrate by a forward pushing motion (= *shikishela*); work or pester one by persistent irritation, as when one eats indigestible fruit-berries and they cause him stomach-pains, or a person who is an *u(tu)Shikishi*, q. v.

Ex. *ugapha, uposhikisha uphilati pantsi*, I denied, I rubbed with the cheek on the ground *i.e.* I denied vigorously.

**Shikisheka** (*s. k.*), *v.* Get rubbed with pressure, as above; get persistently irritated, be pestered or bothered, as by any troublesome work, or person, bodily ailment, etc. = *shimbashaka*.

**Shikishela** (*s. k.*), *v.* Work or wriggle one's way into, penetrate by a pushing motion, as a man working his way through a crowd or in among others for a seat, or a tick or louse working its way forward into the flesh = *akuti shikishi*.

**Shikishi**, *ukuti* (*akuthi*; *s. k.*), *v.* = *shikishela*.

**u(tu)-Shikishi** (*s. k.*), *n.* Person of an irritatingly angry or ill-humoured nature, always snapping at somebody, quarrelling, fault-finding, etc., so as to be a pest to them = *utlu-Nabosh*.

**Shikiza** (*s. k.*), *v.* Condemn, chock, etc., cattle (acc. with *ela* form) by shouting *shiki* q. v. to them.

**Shili**, *int.* = *shiki*.

**Shiliza** or **Shilizela**, *v.* = *shikiza*.

isi-Shimane, *n.* Man rejected by the girls (C.N.) = *isi-Gwadi*.

Shimanqa, ukuti (*ukuthi*), *v.* Be closely gathered together in a group, clump, lump, etc., as cattle, people talking, a small wood or thick cluster of trees standing alone, or thickened lumpy food.

isi-Shimanqa, *n.* Group, clump, or thick lump, of cattle, people, trees, food, etc. collected or lumped together (= *isi-Shamanga*); also by some, a rejected person, as a young-man not liked of the girls or wife not liked by the man (= *isi-Gwadi*; *isi-Shinikezi*).

Shimbasha (*Shimbashasha*), *v.* = *shikisha*.

Shimbasheka (*Shimbashheka*), *v.* = *shikisheka*.

isi-Shimeyana, *n.* Intoxicating drink made from treacle (C.N. from. Eng. *machine*).

Shina, *v.* Lie with a woman (C.N. Baka).

Shinashina, *v.* Work away at, or do off, vigorously and in large degree, as a woman working away at a large field (acc.), or pitching into another (acc.) vehemently with scolding, or a man putting away an unusually large dish of food (acc.) or stabbing a wild-beast (acc.) energetically so as to kill it outright.

Shinga, *v.* Get along vigorously and rapidly with any piece of work, as a woman with a field (with *na*) she is hoeing, or a man with a hut he is building (cp. *shikila*); also = *rina* (the commoner word in Zululand).

i(li)-Shinga, *n.* = *isi-Rrini*; groundsel-like weed, used as vermifuge for calves (N).

ubu-Shinga, *n.* Character or nature for doing wrong, or what is bad, disapproved of, harmful, etc.

ama-Shingana, *n.* (N) = *isi-Grobanga*.

isi-Shingi, *n.* = *isi-Rrini*.

Shingipala (*Shingiphala*), *v.* Turn away, or go off, with dislike, indignation, anger, as from something that has caused one sudden ill-feeling = *shikilu*.

Shingizela, *v.* *shibazela*.

isi-Shingo, *n.* = *isi-Copo*.

Shingosha, *v.* Work on a person (acc.) with charms in order that he lose his attractiveness or become disliked by the other sex = *gyangisa*, *shikaya*.

isi-Shingoshi, *v.* Medicinal charm used as above; person so treated and rendered disliked, etc. = *um-Shikayo*.

Shingota (*Shingolota*), *v.* Roam about all over the place in a restless manner as in search of something, as a woman going about in search of food for her

children in time of famine; or a sick person rendered restless by sickness, unable to remain quiet on one spot = *shingoza*.

ama-Shingoti (*Shingothi*), *n.* Restless or aimless roamings-about, as above, or of one talking a lot of senseless rubbish.

Shingoza, *v.* = *shingola*.

isi-Shingozi, *n.* Stick for stirring *u-tshwala* (C.N.).

u-Shingwana, *n.* = *isi-Copo*.

Ex. *uph'ashingwana lu* = he seems to lord it here, to be quite at his ease (C.N.).

Shinikeza (*s. k.*), *v.* Rub off, wipe off with a pressing sweep, as mud (acc.) from the foot on a mat, snuff out of one's palm, or paint from the hand with a cloth = *hlinikeza*; cp. *hlikhla*.

Shinikezi, ukuti (*ukuthi*; *s. k.*), *v.* = *shinikeza*, ukuti *hlinikezi*.

isi-Shinikezi (*s. k.*), *n.* Rejected person, as a young-man rejected by the girls or wife by her husband = *isi-Shonkolo*, *um-Shikayo*, *isi-Shipati*, *isi-Gwadi*. Cp. *isi-Ntalikazi*.

Shintsha (*s. t.*), *v.* Change money (acc.), from one variety into another [Eng. *change*]; also (N) = *shisha*.

Shipa (*Shipha*), *v.* Break wind gently, with the sound *shi* (cp. *rrwirwiza*; *saza*; *ukuti ndwi*); cause a disgust, dislike, aversion in one (acc.), as the same food continually served, or long monotonous work (= *dina*, *kutaza*; cp. *munya*) = *pisha*.

Shipana (*Shiphana*), *int.* exclamation of triumph over an enemy (C.N.).

isi-Shipati (*Shiphathi*), *n.* = *isi-Shinikezi*.

Shipeka (*Shiphaka*), *v.* Get disgusted with, tired of with dislike or aversion, as with the same food or work always, or a long and tiresomely sick patient.

Shipi, ukuti (*Shiphi*, *ukuthi*), *v.* = *shipa*; *shipeka*; *shipiza*.

isi-Shipi (*Shiphi*), *n.* Few drops or slight quantity of anything suddenly discharged, as of watery stools discharged when breaking wind, or a few drops of milk squeezed from a cow (see *shipa*; *shipiza*); any article of dress for everyday wear or working in (cp. *i(li)-Hloba*).

Shipiliza (*Shiphiliza*), *v.* Wipe off with a sliding or sweeping movement, as spilled water (acc.) from off a table, snuff from out of a person's palm, or as cattle 'wiping off' meales from a field; sweep slidingly off or along, as a



smooth-surfaced grinding-stone does the grain (acc.) without crushing it.

**Shipilizi, ukuti** (*Shiphilizi, ukuthi*), *v.* = *shipiliza*.

**um** or **u(lu)**-**Shipilizi** (*Shiphilizi*), *n. s.* Smooth-surfaced or slippery stone, as in a river; gen. used of a grinding-stone.

**Shipiza** (*Shiphiza*), *v.* Wipe off with a sweep of the hand, as tears (acc.) from the eyes, sweat from the brow, water from the outside of a washed vessel, or dust from one's sleeve; wipe off a few drops *i. e.* draw only a very slight quantity of milk (acc.) from a cow's udder when milking. Cp. *zipiza*.

**Shiqe, ukuti** (*ukuthi*), *v.* = *ukuthi shide*.

**isi-Shiqe, n.** Rough, violent, abusive talk.

Ex. *mus'ukankubemelo ngesishiqe*, don't speak to him in such a wild, abusive way.

**Shiqeka** (*s. k.*), *v.* = *shidela*.

**Shiqela, v.** = *shidela*.

**Shiqelekela** (*s. k.*), *n.* Thrust oneself into, intrude oneself unwanted, as into a hut or company (loc.). Cp. *izula*.

**isi-Shiqeli, n.** Violent-tongued person. See *shiqela*.

**Shisa, ukuti** (*ukuthi*), *v.* Have a sensation of heat in the bowels, causing one to go to stool.

**Shisa, v.** Burn a thing (acc.), as with fire or a red-hot instrument; burn, or cause a hot, inflamed sensation in, as strong spirits in a person's throat (acc.), or a tight bandage; heat, as metal (acc.) in the fire; be hot (*i. e.* burning to what they touch), as hot water, food, or the sun; scorch up, dry up, as the sun or frost does crops or rivers; be burning, or inflamed, as one's heart with passion, or a wound with inflammation. See *shu*.

Ex. *washisira intliziyo*, he was burnt or consumed by strong internal feelings or passion (as to do any particular thing).

*amausi ushisayo*, hot water.

Phr. *uloku eshishela apwolo*, he is always nagging at us, pestering us with his angry temper, is never done scolding us, etc.

**u-Shisa, n.** Kafir eating-house (T).

**(li)-Shisa, n.** Any decorated (*lit.* burnt for) thing, as a wooden head-rest, food-bowl or calabash carved and ornamented with black figures burnt in with a red-hot iron, or an eating mat or basket when interwoven with grass previously boiled in colouring matter.

**(li)-Shisandhlu, n.** Hot wind coming (in

Zululand) from the north-west (*lit.* the hail-burner) — *unin-Ntla*. See *i-Nyakato*.

**um-Shisanyongo, n. s.** Beer taken from the mother's to her recently-married daughter's kraml within the first few months after her wedding.

**u(lu)-Shisazwe, n.** Small plant having tiny leaves and white flowers, that over-spreads open spots and is used as an *i-Telezi*.

**Shisekela** (*s. k.*), *v.* Have a constant concern, persevering interest or heart for a thing, as for work, study, etc.; be zealous at or for, earnest about = *shamashkela*. Cp. *shika*.

**isi-Shisekeli** (*s. k.*), *n.* Person with a strong constant interest, concern, heart for any work, undertaking, etc.; a zealous person. Cp. *isi-Sheki*.

**Shisela, v.** Burn fat; have the breasts become dark around the nipples, as a woman at the time of conception.

Ex. *us'eshisele unofuzi ku'Bani*, So-and-so's wife has already the breasts darkened *i. e.* has now conceived.

**Shisha, v.** = *jija*.

**Shishi, int.** Stop, that'll do, used to stay an action, as when one is pouring out water = *peza*.

**(li)-Shishi, n.** One of the regiment formed by Mpande next after the *i-ukane* = *is-Angqu*.

**isi-Shishi, n.** (C.N.) = *isi-Sihla*; also *i-m'isi*.

**u(lu)-Shishi, n.** An endless uninterrupted going on, persistent continuation of action, as of walking, working, talking, etc.; hence, a walking far or covering a great distance in one continuous march, as of a strong walker (cp. *u(lu)-Shengele*); persistent loquacity, as of a person who can't be made to give his tongue a rest.

**Shishibala, v.** Be stunted, undergrown, undersized, as a child, crops, etc. — *hisha, qala*.

**isi-Shishibala, n.** Person or thing stunted, undergrown, as above.

**Shishiliza, v.** Slide along; glide along (*trans.* and *intrans.*), as a person sliding a spoon (acc.) along a table, or as the spoon itself, or a railway-train (*shesheliza*); sit about with some crafty purpose, as to steal or get a bit of food from those feasting; slide along (metaphor.) *i. e.* get over the country largely, travel far (= *jija, shisha*); slide off, sweep off, as cattle clearing off the mealies (acc.) from a field; go off in a long closely-packed sweep, as a lot of

kraals thickly running along a ridge, or a long strip of anything growing densely together.

Shishilizi, ukuti (*ukuthi*), *v.* = *shishiliza*.

Shishimeza, *v.* Go on and on endlessly, persistently, as when journeying, narrating, etc. = *dandabuzo*. See *u(lu)-Shishi*.

Shishinga, *v.* Hurry violently (C.N.).

Shishizela, *v.* Set on, as dogs (acc.) by saying *shihaha* to them (cp. *bibizela*; *hahela*); pierce a thing (acc.) by burning, as when burning the hole for the assegai-blade in the haft (acc.) or when inserting the red-hot Kafir hoe-iron into the handle (acc.).

u-Shisizwe, *n.* Another name for the regiment *i-nDhloudhlo ka Bushise* q.v.; certain spreading weed, used as a love-charm.

(li)-Shiwushiwana, *n.* One given to slipping about, or looking about, in a sly, crafty manner, as though purposing some wrong.

Shiwu shwuwu, ukuti (*ukuthi*), *v.* = *shiwuzo*.

Shiwuzo, *v.* Go slipping or wandering about here and there in a sly, crafty manner as though bent on something wrong, as on stealing, spying, etc.; look about in all directions in such a sly, suspicious manner (with *ngamehlo*).

Shiya, *v.* Leave, let remain behind, as any object or person (acc.) upon going away; leave out, omit, as a word in a sentence; leave, abandon, forsake, as a parent his child, or any discarded article; leave, as property after death [Sw. *achia*, leave; Her. MZT. *sia*; Ro. *dia*; Ang. *rin*].

Phr. *umzimba wami uyangishiya*, my bodily strength is leaving me, the strength is going out of me, as when getting quite exhausted with a journey, although desirous of getting along.

*hadi uyapuma ngizishigile*, so then I went out (from the hut) and left myself therein *i.e.* left everyone talking about me.

*wafa ezishigile*, she died leaving herself behind *i.e.* left children (didn't die childless).

*ezigushigile*, he is already leaving himself behind *i.e.* passing stools or urine involuntarily, as a very sick person.

*aku-shiywa indlezi izigembezi, etc.*, to be left behind by stools, tears, etc., *i.e.* to discharge involuntarily.

*sivone, washiya induku for ziqube induku sayishiyi*, we danced and left behind the stick that is, left everyone talking about us; *i.e.* we danced exceedingly fine.

um-Shiya, *n.* 5. (C.N.) — in phrase below: — *uku-dlula nshiywa mbili* — see *i-mFundu*.

isi-Shiya-minwe-mibili, *n.* Eight.

isi-Shiya-munwe-munye, *n.* Nine (*lit.* the leaving out of one finger).

Shiyana, *v.* Leave one another behind; hence, be unequal, in growth, speed, etc. (used in perf.)

Ex. *umabele ushiyene*, the Kafir-corn is unequal, some being taller than the other.

isi-Shiyangolunye, *n.* Nine.

isi-Shiyangalombili (*mbhili*), *n.* Eight.

Shiyela, *v.* Leave something for a person (doub. acc.).

Ex. *umshiyele zonke izinkomo zake*, he left him all his cattle (as an inheritance).

Phr. *shiyelo, umagane!* leave some for me, friend! *i.e.* oblige me with a pinch of snuff. Cp. *nciaziso*.

i(li) or u(lu)-Shiyi, *n.* A hair of the eyebrows; plur. *ama-Shiyi* or *izi-nTshiyi*; eyebrow or eyebrows [Reg. *lu-kiye*, eyebrow; Bo. *sige*; Ga. *ki-sigibisu*; Sw. *ugushi*].

Shiyisa, *v.* Make to leave; used of one killing another and so making him leave all his property.

um-Shiza, *n.* 5. Stout stick or staff without a knob, such as are commonly carried by young-men for defensive purposes (= *um-Zuca*; cp. *isi-Kwili*); stout mealie-stalk bearing no ear; female without (*i.e.* with abnormally small) breasts (cp. *isi-Pofu*); also (C.N.) = *um-Ciza*.

u(lu)-Shizane, *n.* Brass ring, or number thereof together, worn as bracelet or armlet (C.N.); also = *i-mBoudwe*.

Sho (*perf.* *shilo* and, in Mtetwa and other districts, *shizo*; *neg.* *shongo*; *pass.* *shwo*), *v.* Say (gen. followed by *aku-ti*); declare; think so, or say so within oneself; speak of, refer to, mean, as any particular thing (acc.); do a thing properly, do it off capitally, show off finely, etc.; freq. used in sense of 'even' [Her. *tya*, say; San. *juu*, say; Sw. *licha*, I don't say; At. *fo*, say; Ha. *tse*, say; Bul. *fo*, speak; Man. *ro*, say].

Ex. *washo, wati*, you said, saying.

*ngisho njalo*, I say so, that is what I say or think; exactly.

*usho kunjani, ukuti?* how can you say that, etc.?

*ngusho nje*, he says so merely, he doesn't mean what he says.

*ngisho yona*, I say, or mean, it (that very thing you are doubting about).

*yisho pela, sixwe*, say it out then and let us hear.

*kwasho abani ukuba use lapa?* who said



(or who told you) that you should come here?

*akusabanya, ugisho uyogohu, inkomo*, there did not remain even (i.e. I say) a single beast.

*washe wokusha ukuti*, you said decidedly that, you declared or asserted positively that, etc.

*angisasho ukuti ngakusiyaba*, I am longer say i. e. think or believe, that he will recover.

*wag'esho ngamushoba ake amukho*, he was done off fine, he showed off fine with his white tails.

*wamusha ugesagho akanda*, he gave him one properly on the head with his knobbed stick.

*wag'isho ngenkabi ingaba yake*, he did me off grandly with his large blanket i. e. gave it to me.

*gasho ngapantsi mungapexula, gullulube*, it (the infant) did it off greatly below and above (i. e. it vomited and purged), and then passed away.

*'angishongo loka' 'Ushibi'*, 'I didn't say that.' 'You did!'

*kayikuhamba, (ugisho) uyoba uyagula*, he will not go, because, or for the reason that, he is sick.

*kwashim ng'urr*, it was said by you; it was you who said it.

*uku-i-sho*, to assert oneself (in speech), — he self praising.

**uku-Sho, n.** Saying, words, as of a particular person.

**Shoba or Shōbashoba, v.** Wriggle about, as a snake when fixed by a stick, or the tail of a lizard when cut from the body; dart confusedly about, as minnows in water; move restlessly about first here then there, as an agitated sleeper or a restless child unable to sit quiet = *shobiza, ukuti shobi shobi, yashagasha, yobayobu*.

**i(li), sometimes um-Shoba, n. ō.** Bush of hair at end of the tail of an ox and similar animals (= *ubu-Luwu*); sometimes applied to the whole of such tail; tail (whole) when formed merely of a bunch of hair, as that of a horse; arm and leg-ornament made of the bushy ends of a beast's tail; applied also to one of the *um-Beka* cattle.

Plur. *iyihlabile* (or *iyikoshile*) *e'shoba libomra' iyihlabu ngolu'shileza, hahahala!* it has gored (or driven off) the one with the red tail! it gored it with the mere core of a horn, bravo! — probably based upon the fighting of two contending bulls, but now used to express delight over the fall or rout of some enemy who has got the worst of it = he has given it to him, done for him this time, hurrah!

**isi-Shoba, n.** Certain thorny tree (? *Ox-ura cynosa*).

**Shōbe, ukuti (ukuthi), v.** Go suddenly out of sight or become hidden, as a rabbit into its hole, a man round a corner, or a buck over a hilltop = *shobelo*, C's. *ukuti shalu*.

**Shobela, v.** = *ukuti shobo*.

**Shōbi or Shōbi shōbi, ukuti (ukuthi), v.** = *shobashoba*.

**Shobinga, v.** Pass urine, make water = *ycabusa, tunda* [Hev. *awatyanga*, peasi].

**um-Shobingo, n. ō.** Urine = *ubu-Tanda*.

**u-Shōbishobi, n.** Minnow, tadpole, and the like = *u-Qushagasha*. See *shobushobu*.

**Shobiza, v.** = *shobashoba, ukuti shobi*.

**i(li)-Shobolo, n.** One who is shabbily dressed (C.N.).

**Shobonga, v.** Talk away, as an *i(li)-Shobongo*.

**i(li)-Shobongo, n.** One given to talking away in an unprincipled manner without any regard for honesty and truthfulness, of whose word nothing can be trusted.

**Shōdo, ukuti (ukuthi), v.** Have a sinking-in, hollow, pit or hole in the body of a thing, as some potatoes, pumpkins, trunks of trees, or (by comparison) a person with very small buttocks. See *isi-Shodo*.

**isi-Shodo, n.** Sunken hole, hollow, or pit, as above; thing having such a hole or hollow, or a person (mostly used of females) with very small insignificant buttocks (as though sunken in), or a sheep with its tail cut off, etc. = *isi-Shodolo, u(lu)-Buntshu*.

**u(lu)-Shodo, n.** = *u(lu)-Tshodo*.

**Shodoka, v.** Get so sunken in, hollowed in, as above — see *ukuti shodo*.

**isi-Shodolo, n.** = *isi-Shodo*.

**Shodoza, v.** Cause to get sunken or hollowed in, as above — see *ukuti shodo*.

**i(li)-Shōfeshofu, n.** = *i(li)-Shofushofu*.

**Shofuza, v.** = *shofuza*.

**Shōfu shōfu, ukuti (ukuthi), v.** = *shofuza*.

**i(li)-Shōfushofu, n.** Babbling, loquacious talker, who prattles away about every thing.

**Shofuza, v.** Tread or go crushing about through long, thick grass or undergrowth (= *shofuza*); chatter away about everything, as an idle talker = *shofuza*.

**um-Shokobezi (s.k.), n. l.** Wearer of *ubu-Shokobezi* i. e. a warrior of the *u-Sutu*

or Cetshwayo's army (not that of *u-Zibebu*), who adopted this custom.

**ubu-Shokobezi** (*s.k.*), *n.* Head-ornament made of the bush of a cow's tail and carried in two pieces erect on the top of the head.

**isi-Shokolo** (*s.k.*), *n.* (C.N.) = *isi-Shonkolo*.

**Sholo**, *v.* Say for—object. form of *sho*.

Ex. *washolo-ni loko na?* what did you say that for?

**isi-Sholo**, *n.* = *isi-Gwuli*.

**Sholola**, *v.* Glide or strike slantingly, so as not to enter deeply, as an assegai when hurled at anything (with *ku*).

**ubu-Shololo**, *n.* A striking slantingly, glidingly, as above.

**i(li)-Shölosholo**, *n.* One who habitually presents an unsettled, inattentive, mentally-preoccupied appearance, looking about elsewhere, when met or spoken to.

**Sholozu**, *v.* Present an unsettled, uninterested, mentally agitated or preoccupied appearance, looking about elsewhere, when met or spoken to, as a person who having done wrong may be met when running away, or as one spying about for something, as a detective. Cp. *ba-kuzu*.

**isi-Shomo**, *n.* Cluster or group, as of people standing, stars, or long grass growing in a clump; great clustering mass, or puff of smoke, as suddenly emitted from a cannon or rising from a conflagration.

**Shona**, *v.* Sink, go down out of sight, as down into a hole or deep water, or over a hilltop; set, as the sun; go out of sight (generally), as when passing round a corner, or a bird soaring heavenwards; die (used of human beings); (mod.) go down in point of wealth, become poor or bankrupt [Sw. *chwa*, *zama*, *shuka*, go down].

Ex. *setshonile (ilanga)*, it (the sun) has now set.

Phr. *washona ngas'oBanjeni*, he went down or off towards Obanjeni.

*ishone-ni incwad' yako?* where has your book gone to, what has become of your book?

*indziyo yashona pakati*, the heart, spirits, or consciousness sank down within, i.e. I became utterly disappointed or depressed, had no further spirits for anything (as when overcome with misfortune, despair, grief, etc.), or came over faint (as before a swoon).

**i(li)-Shona** or **Shoni**, *n.* Full-bodied flat-topped *inTloko* or woman's top-knot (as were introduced from the Swazis)

and were originally very long (hence saying below); but now applied to even a short top-knot of this description (as that of a betrothed girl).

Phr. *amashona amashoni?* the *ama-shona* top-knots which don't go down (from their being seen above the hilltop long after the wearer has disappeared)—a remark often thrown out at any long topknot.

**uku-Shona**, *n.* Setting, as of the sun; going down out of sight, as of a person.

**u(lu)-Shonga**, *n.* = *um-Hlangala*; (C.N.) thick part of a wood or bush.

**i(li)-Shongololo**, *n.* Millipede or julus; curl, or coil of hair, as of a European with a curly head of hair (from the resemblance to the julus when coiled up); (C.N.) blue gnu [Her. *esugororo*, millipede].

**i(li)-Shongwe**, *n.* Milk-shrub (*Xysmalobium lapathifolium*), a small yeldt-shrub whose white flowers are eaten as *imifino* and carrot-like root used as medicine for stomach-complaints, etc. Cp. *i-nCohiba* (to which the name is sometimes applied); also *i-nTshongwe*.

**Shōni**, **ukuti** (*ukuthi*), *v.* Go down out of sight, as the sun or a man over a hill-top = *ukuti gqobe*. Cp. *ukuti goje*; *shona*; *sobela*; *yeleza*.

**Shonisa**, *v.* Make to go down, die, become poor, etc. See *shona*.

**Shōniyane**, **ukuti** (*ukuthi*), *v.* Go down suddenly out of sight. Cp. *ukuti shoni*.

**isi-Shonkolo** (*s.k.*), *n.* Disfavour or unpopularity with the other sex (with *na*); young man rejected by the girls or wife unfavoured of the husband = *isi-Shinikezi*.

**Shono**, imperative mood sing. of verb *sho*. Say, declare; *int.* expressing agreement with what is asserted by another = Didn't I say so? You have it! That's it! Just as I said.

**i(li)-Shontshosi** (*s.t.*), *n.* = *i(li)-Gwele*.

**um-Shopi** (*Shophi*), *n.* 5. Certain Zulu custom, as below (with *ukw-enza*) = *um-Takati*.

*N.B.* When an epidemic of sickness occurs in any locality, the girls of the whole neighbourhood, by mutual arrangement, leave their homes after nightfall and meet together at a certain appointed place on the veldt. There they sleep in a nude state, having removed even what coverings they had. Towards daylight they gather *um-Xopo* (a species of long marsh-grass), and tying the ends together, make therewith a long skirt which reaches from the waist to



the ankles. Another cape is made to hang round the chest or shoulders, and still another to sit upon the head, so that the whole body is now hidden beneath the long grass (N.B. The very marked similarity of this custom with that of the *Nkimb* boys, preparing for circumcision, on the Lower Congo, is worth noting — see Johnston's *River Congo*, p. 277, 278). In this way they go about, in a body or in several parties, among the kraals during the day, singing as they go, and resting only in the huts of the *is-afukazi* or old women. Towards evening they congregate again at their old place of rendezvous, and during the night go and throw away their grass coverings in some secluded spot, afterwards betaking themselves to the river. Having there duly washed their bodies, they fill their mouths with water and then squirt it out over the land, saying, *puma, 'utakali!* (go out, you murderous villain! — referring of course to the epidemic of disease). In the morning they return to their homes.

**Shōpi shōpi, ukuti** (*Shōphi shōphi, ukuthi*), *v.* = *shopiza*.

**Shopiza** (*Shophiza*), *v.* Walk as one with very small buttocks (mostly used of females and referring to the slight insignificant wriggle, *shōpi shōpi*, of the stunted buttocks as she goes).

**Shoqa, v.** Collect or gather together (*intants*.) in a group or crowd, get drawn together on one spot, as people or cattle when something is wrong; get drawn up, bent together, as a person from severe pain in the stomach = *shuququana*. See *inTshoqa*.

**Shosha, v.** Work or drag oneself along on the ground, as a pig with the hind-legs paralysed, a person moving about on the buttocks, or a man walking with cramped deformed legs; hence, walk or go along the ground (generally), of birds, even when having long legs; be on the ground *i.e.* be stunted or dwarfed, as a very short person, or stunted meemies.

*P. impuqele entle ne'ekulu ishosha.* The good guinea-fowl is that which cries as it goes along — as might be said to a man whose family is being finished off by the *abatakali*, and who, instead of remaining about to mourn over others, should speedily vacate the spot himself, if he would be wise, crying or doing the mourning as he goes.

**isi-Shosha, n.** One with cramped, crippled, deformed legs, so as to shuffle along the ground or go in a stooping position.

**um-Shoshapantsi** (*Shoshaphantsi*), *n. f.* Anything that goes creeping along the

ground, steals on insidiously without being immediately realised, as a lot of pumpkin plants running thickly beneath growing meemies, or the *um-Cwago* dance, or an insidious disease gradually working upon one, or an affair gradually working on to seriousness.

**i(i)-Shoshi** (*no plur.*), *n.* Meemies of a deep crimson colour — a variety said to thrive even where the *is-umu* weed is abundant — *n-Gadigadi*.

**um-Shosho, n. f.** (C.N.) — *um-Cwago*.

**isi-Shoshoba, n.** Extremity or end part of any long thing, as of a bundle of grass, a tree branch, a pillar, plank, etc.

**isi-Shoshokazana** (*s. l.*), *n.* Small shrub having a yellow flower, growing by water, and used for sore-eyes, headache, etc.

**Shoshozela, v.** Smart, as a sore; be impatiently eager, impetuous; do with impatient eagerness or impetuosity.

**i(i)-Shoshozela, n.** An impatiently eager, impetuous person, 'itching' to do.

**i(i)-Shōvushovu, n.** = *i(i)-Shofushofu*.

**Shovuza, v.** = *shofuza*.

**isi-Shozi, n.** One of the *i(i)-Waubé* regiment of Mpande.

**Shū, ukuti** (*ukuthi*), *v.* Dart or dodge about, along, round, etc., as a snake in the grass, or as a boy dodging sharply round some obstacle out of the way of another, or a swallow darting here and there = *shuza, shutubeza*.

*Phr. katanya shu.* he didn't make a move (with the lips) *i.e.* he didn't say a word.

**isi-Shu, n.** Silent, reticent person, who talks but little (*cp. isi-Mungulu*); (C.N.) = *n-Nyusho*.

**umu-Shu, n. f.** Pointed, piercing thing, as the fang of a tooth (= *um-Suka*), spike of a Kaffir-hoe, etc. (see *isi-Tiselo*).

**Shuba, v.** Do or finish off at a single stroke, as a pot of beer (*acc.*) or a hunk by a single effective blow (= *shwambakuqa*); become thick or firm, as food in the cooking (= *jiya, shuqa*); become firmly set in growth, as a child already of 13 or 14 years of age (= *qfau, shuqa*).

**isi-Shubuka** (*Shubhuku*), *n.* = *isi-Bushwane*.

**isi-Shūbushubu** (*Shūbhushubhu*), *n.* = *isi-Bushwane*.

**Shubuza** or **Shubuzela** (*Shubhuzu*), *v.* = *bushuza; bushuzela*.

**um-Shubo, n. f.** A single effective stroke, etc., that finishes off at once, as when striking a blow, or drinking off a pot of beer. *Cp. um-Nyqaku*.

Ex. *wangwaxa umshobo*, he stabbed him with one finishing thrust.

i(l)-**Shudu**, *n.* One of a certain section of the u-Mbomambi regiment.

i(l) or **isi-Shuduba**, *n.* Big, fat, heavy-bodied person who 'shuffles' along.

**Shudula**, *v.* Shuffle about, as with the feet or body; wear away, as the floor (acc.) of a hut, or grass from a veldt-spot by constant rubbing, shuffling, sitting on, etc.; shift about, be changeable, in one's plans or views.

Ex. *Jabombi ka'Bau'i tsashudula emthini*. So-and-so's daughter is still wearing the floor out in her hut.

um-**Shudulo**, *n. s.* Place within a hut, on the veldt, etc., worn away by constant shuffling, sitting, walking, etc.

**Shuduza**, *v.* Shuffle slowly along, as an immensely fat, heavy-bodied person, or one worn out with fatigue and unable to raise his feet (= *siraza, sucula*); get along very slowly, as with a piece of work.

i(l)-**Shuduza**, *n.* Such a shuffling along, slow going person; a slow-coach.

**Shuka** (*s. k.*), *v.* Rub about, rub together with pressure, as a piece of skin (acc.) or stiff-fibres between the hands in order to supple them, or as the grass when shuffling about on it [Sw. *sugua*, rub].

u-**Shukela** (*s. k.*), *n.* Sugar [Eng.].

**Shukula** (*s. k.*), *v.* (X) = *shukuza*.

**Shukuma** (*s. k.*), *v.* Toss about (C.N. fr. Xo.).

**Shūku shūku**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *shukuza*; *shuka*.

**Shukuza** (*s. k.*), *v.* Shake, or shake up with the sound *shaku*, as a person the *umasi* (acc.) in a gourd, or as the *umasi* itself; toss about (*intrans.*), move restlessly about, as a sleepless patient, or one troubled with fleas, or a person who held or bound down strongly seeks to get loose.

**Shūlu**, *adv.* = *zui*.

**Shulubeza**, *v.* Dart about, dodge sharply about = *ukuti sha*. See u-*Mashalubezi*.

i(l)-**Shulubezi**, *n.* A dodging person, one whose movements (appearing and disappearing) cannot be fathomed.

**Shuma**, *v.* Slip in under, as a man 'slipping' or creeping into a Native hut or under a table (*intrans.*), or as a person slipping some small article (acc.) beneath a hat, chair, blanket, etc. (*trans.* = *shumeka*) = *ukuti shume*.

**Shumanqa**, *ukuti* (*ukuthi*), *v.* = *ukuti shi-manqa*.

**isi-Shumanqa**, *n.* = *isi-Shimunqa*.

**Shumayela**, *v.* Talk *i. e.* use the voice discouragingly, as a child already able to converse (not simply speak), a person engaged in conversation, a master giving advice to a workman, a counsel pleading, or a minister preaching the Gospel; talk or discourse about, as any particular matter (acc.) [Sw. *semea*, talk about].

**Shumayeza**, *v.* Talk discouragingly to, as when addressing a company (acc.), giving a person advice, preaching the Gospel to the people (doub. acc.).

**Shūme**, *ukuti* (*ukuthi*), *v.* Slip in (*intrans.*), get in, creep in, crawl in under anything, as a person under a bush or into a hut (= *shuma*; cp. *sungubala*; *zukelekela*); slip in (*trans.*), make get in under, as when slipping a thing (acc.) beneath one's pillow or the table (= *shuma, shumeka*) = *ukuti shule, ukuti shwati, ukuti vumbé*; cp. *ukuti shide*.

**Shumeka** (*s. k.*), *v.* Slip a thing (acc.) in under something, as beneath the blankets, a tuft of grass, etc. = *shuma, ukuti shume, shuteka, shwatika, vumbeka*.

i(ii)-**Shumi**, *n.* Ten — as shown on the fingers by clapping both hands together; *mashūmishumi*, tens and tens — used as an adjective to express 'dozens, innumerable, etc.' [Ar. *yashār*, ten; Skr. *dasan*; Chw. *li-shumi*; San. *z-chumi*; Heb. *Ndu, chumi*; Ro. *li-kume*; Sw. and most Bantu langs. *kumi*; Ha. *goma*; Fanti. *i-dw*; *Sa. fu*].

Ex. *izinkomo zake zēmashūmishumi*, his cattle are in dozens, in innumerable numbers.

**Shūmpu**, *ukuti* (*ukuthi*; *s. p.*), *v.* = *shumpuka*; *shumpula*.

**Shumpuka** (*s. p.*; *s. k.*), *v.* Get broken, or broken off in a soft tearing manner, as the portion of a cork, rotting rope, or the bones of any animal at the joints = *ukuti shūmpu, shupuka*.

**Shumpula** (*s. p.*), *v.* Break, or break off a thing (acc.), as above = *ukuti shūmpu, shupula*.

**Shūmu**, *ukuti* (*ukuthi*), *v.* (C.N.) = *tsemeza*.

**Shumuza**, *v.* (C.N.) = *tsemeza*.

i(l)-**Shungu**, *n.* Snuff-box of the small calabash kind (shell of fruit of the *um-Tongwane* tree); now applied gen. to any kind of snuff-box = *i-nGoma*.

i(l)-**Shungu-las'emzini**, *n.* = *u-Gingwayo*.

um-**Shungu**, *n. s.* The foremost, front, van, as of a troop of cattle, file of men walking, etc. = *um-Shusho*.



- Ex. *kas'akuba unshungu yena, eugadala*, he mustn't be the leader, he not being the oldest (the elder always having priority over younger ones when marching in file).
- isi-Shungushwane, *n.* Column of dust whirling (whirlwind fashion) along a road, etc.
- Shunqa, *v.* = *tuqa*.
- Shūpu, ukuti (*Shūphu, ukuthi*), *v.* = *akuti shūpu*.
- isi-Shupu (*Shuphu*), *n.* Piece of anything broken off as above - see *shūpuka*; very short, or 'bit of', a person (- *isi-Nyamw*).
- Shupuka (*Shuphuka*), *v.* = *shūpuka*.
- Shupula (*Shuphula*), *v.* = *shūpula*.
- Shuqa, *v.* Become thick, of firm consistency, as food in the cooking (used in perf. = *jiqu*); become firmly set in growth, as a child of already 13 or 14 years of age (= *gina*) = *shuba*.
- Ex. *umuti wakushuqa*, a medicine for making firm (the stools) i.e. an astringent.
- Plur. *uku-shuqa izinkomo*, to take cattle to pasture for a time on old grass, the new having a relaxing effect on the bowels.
- Shūqu, ukuti (*ukuthi*), *v.* Wrap, wrap up a thing (acc.) within some covering, as a storeman wraps up an article in paper, or as a person wraps himself up in a blanket when sleeping or walking along; wrap a person (acc.) up i.e. bend his arms and limbs together or back, when violently struggling to capture him, etc. = *shuqula*.
- Shuqula, *v.* = *ukuti shuqu*.
- (li) or isi-Shuqula, *n.* Old grass of last year's burning now (in autumn and winter) ready to be burnt off again. Cp. *um-Lalane*.
- isi-Shuqulu, *n.* Small sized bundle or wrapped-up thing (see *shuqula*) = *isi-Jumba*.
- um-Shuqulu, *n.* Large sized bundle or wrapped-up thing, as large as one can possibly carry on the head.
- Shuquluzi, *v.* Drink off, or pour down the throat at one draught, as beer, soup, or semi-liquid food = *ukuti shuquluzi, shushuluzi*.
- Shuquluzi, ukuti (*ukuthi*), *n.* = *shuquluzi, ukuti shushuluzi*.
- Shuqungana, *v.* = *shoqa*.
- u-Shushu, *n.* Hot spring (C.N. fr. No.1).
- ama-Shushu (*na sing.*), *n.* Interior 'burning' with eager over-coming desire or strong passion, as a child to go anywhere or obtain anything (with *nga*), or an angry man passionate to get at another to fight with him (stronger than *um-Nkannokamu*).

- Ex. *as'eh'amashushu (ngaga)*, he is now quite in a passion after it.
- um-Shushu, *n.* = *um-Shuqu*.
- Shushuluza, *v.* = *shuquluzi*.
- Shushufuzi, ukuti (*ukuthi*), *v.* = *ukuti shuquluzi*.
- Shushumba (*Shushumbha*), *v.* Glide quickly along, as a cloud, or a person walking with a strong wind behind him.
- Shūte, ukuti (*Shūthe, ukuthi*), *v.* = *ukuti shūte*.
- Shuteka (*Shutheku*), *v.* = *shumeka*.
- u-Shuwu, *n.* Nice kind of forest vegetable (C.N.).
- Shuza, *v.* = *ukuti shu*.
- Shwā, ukuti (*ukuthi*), *v.* = *shwaza*.
- Shwabadela, *v.* Devour, eat wildly and ravenously, as a wild-beast devouring anything (acc.) = *shakagela*. Cp. *wingo*.
- Shwābalandi, ukuti (*ukuthi*), *v.* = *ukuti shwambalangu*.
- Shwabana (sometimes *Shwabhana*), *v.* Shrink, pucker, as a garment in the sun after washing; become crinkled or crumpled, as a piece of paper; shrivel up, as drying fruit, an old woman, or a person with cold.
- ama-Shwabanisela (mostly *Shwabhanisela*), *n.* Any crinkled, shrivelled up thing, as an old dried-up person, or one shrivelled with cold, or an *isidumbu* all drawn in and puckered from badly sized patches.
- Shwāla, ukuti (*ukuthi*), *v.* Clear off or away entirely at one stroke or all together, as when removing a heap of rubbish (acc.) at one taking = *ukuti shoqa, shuquluzi*. Cp. *ukuti swawa*.
- Shwala, *v.* = *ukuti shwala*.
- isi or um-Shwala, *n.* Very thick *isi-Buqungu* eaten dry - the common food of all parties before a hunt.
- Shwalaza, *v.* = *ukuti shwala*.
- Shwama, *v.* = *eshwama*.
- Shwambakanya (*Shwambhakanya*), *v.* = *ukuti shwambakanya*.
- Shwambakaqa, ukuti (*Shwambhakanya, ukuthi*), *v.* Do off at a stroke, as when giving a buck (acc.) a single blow that settles it, removing a heap of rubbish entirely at a single taking, finishing off a pot of beer at a single draught, or putting a potato into the mouth whole without biting or peeling it = *shwambakanyu; ukuti nqa*.
- Shwambakaqa (*Shwambhakanya*), *v.* = *ukuti shwambakanya*.

Shwamuka (*s. k.*), *v.* = *hwamuka*.

Shwángalazi, ukuti (*ukuthi*), *v.* = *ukuti shagalazi*.

Shwapa (*Shwapha*), *v.* Be very emaciated, with the bones thrusting prominently out, merely skin and bone. Cp. *ouda*. [Her. *ranibuka*, be emaciated].

isi-Shwapa (*Shwapha*), *n.* Very emaciated person or animal, with the bones prominently visible, as from famine or consumption; person with 'no' buttocks, less even than the *i-nTsheshelezi*.

Shwāpu, ukuti (*Shwāphu*, *ukuthi*), *v.* = *ukuti shwapuluzi*.

Shwapuluzi (*Shwaphuluzi*), *v.* = *ukuti shwapuluzi*.

Shwāpuluzi, ukuti (*Shwāphuluzi*, *ukuthi*), *v.* Give a slight twisting pull at a thing (acc.), as at a person's nose or body when pinching it, or at a piece of dough when seeking to detach a small portion; hence, have a 'pinch' at any work *i. e.* have a turn at it or do it in a slight degree, as when hoeing for a few minutes in a field, speaking a few words, learning a little of a foreign language, etc. = *ukuti shwapa*, *shwapuluzi*.

Shwapuza (*Shwaphuza*), *v.* = *ukuti shwapuluzi*.

Shwaqa, *v.* = *shuqa*.

i(li)-Shwaqa, *n.* = *i(li)-Shaya*.

Shwashwaza, *v.* Talk thickly and indistinctly (without sufficiently moving the jaws and tongue), as a man when intoxicated, benumbed with cold, or with some swelling, sore, or impediment in the mouth; also = *shwaza*.

Shwaleka (*Shwatheka*), *v.* = *shumeka*.

Shwāti, ukuti (*Shwāthi*, *ukuthi*), *v.* Slip in under, as a person slipping into a hut, or slipping some article (acc.) beneath a blanket (= *ukuti shumeka*); slip in under *i. e.* stick in the ground in a slanting manner (not standing upright = *zibu*), as an assegai when thrown, or the person (nom.) who throws it (acc.) = *shwatika*, *shwatiza*; make a flapping when walking, as the fat thighs, or stiff trousers of a man do when he walks = *shwatizela*; go wading through long grass or undergrowth (= *dofoza*) = *shwatiza*.

Shwatika (*Shwathika*), *v.* = *shumeka*, *ukuti shwāti*.

Shwatiza, and Shwatizela (*Shwathiza*), *v.* = *ukuti shwāti*.

Shwatizeka (*Shwathizeka*), *v.* Get slipped in under, get hidden away beneath.

Phr. *benqishwatizeka ngolwa endhlovi*, I was hidden *i. e.* I hid myself away alone in the hut -- used by one who has been sleeping or staying alone in a hut.

u-Shwawu, *n.* Certain broad-leaved veldt-herb, whose roots are used as an astringent.

i(li)-Shwawu, *n.* Crinkling together, crinkle, as in the skin of an aged person or any crumpled thing; bent up or crumpled up ear, as of some people; any crinkled up thing, as a piece of paper. Cp. *i-nVinyqa*; *i(li)-Nyonti*.

Shwawuza, *v.* Eat anything (acc.) very hot -- from the sound made by the mouth, *shwawu shwawu*; speak in a quickly changing, shifting manner, jumping about from one subject to another; take a snatch of food (acc.), as between meals or to ease hunger for the moment. See *i-nTshwawuza*.

Shwāyi, ukuti (*ukuthi*), *v.* = *ukuti tshwi*.

Shwayiza, *v.* = *ukuti shwayi*.

Shwaza, *v.* = *shweza*, *tshwaza*.

Shwē, ukuti (*ukuthi*), *v.* = *shweza*.

umu-Shwe, *n. f.* Stripe, line, as on a dress or animal's back. See *shweza*.

Shwele, *int.* = *shela*.

um-Shwele or Shwelele, *n. f.* Kind of owl (? *Asio Capensis* or Swamp Owl) (N). Cp. *isi-Kova*.

N.B. This owl is said to warn people of the presence of an *antokali* by crying *we-e! nang-ke!* I say! there he is!

Shweleza, *v.* = *shweza*.

Shwelezisana, *v.* Make it up, make friends, ask mutually to 'never mind', as two persons who have quarrelled.

u-Shwempe (*s. p. J.*), *n.* (C.N.) = *u-Shebe*.

Shweza, *v.* Make a gently rustling noise, rustle along, rustle about, as water softly rippling along a brook, a swarm of young locusts moving in the grass, or a gentle zephyr blowing; be 'rustling' *i. e.* swarming, numerous, as children in a kraal or a litter of pigs; go along in a soft gentle manner, glide along, skim along, as a duck swimming, a morning mist creeping along, or as the plough when cutting nicely through the soil; draw lines (see *umu-Shwe*) upon a thing (acc.), mark it with lines, work with lines, as in sewing a grass sleeping-mat, or drawing decorative stripes with paint on the face = *shwaza*, *tshweza*.

Shwi, ukuti (*ukuthi*), *v.* (C.N.) = *ukutizwi*; *ukuti swi*.

Shwiba, *v.* (C.N.) = *zwiba*.



**Shwila, v.** Twist, curl, as the end of a piece of cotton (acc.) between the fingers, a leather rein, or as the koodoo does its horns or a cow the same after it has attained a certain advanced age (cp. *bedula*); swirl round, as one might when swinging round a small article attached to a string; reply to a person (acc.) in a violent, rude, abusive manner.

Ex. *uuyawera ashwile iimpaulo zaco*, the koodoo-buck is twisted as to its horns.

**Shwileka (s.k.), v.** Get or be twisted or curled (used in perf.).

**Shwili, or Shwili shwili, ukuti (ukuthi), v.** Twist away, or swirl round = *shwila*.

**i(li)-Shwili, n.** = *i(li)-Twane*.

**um-Shwili, n. s.** Certain yeldt-plant bearing edible peas (= *i-nTsototo*) and also roots, somewhat resembling the *um-Nzwazibe* (= *u(lu)-Qouti*); constant circling about or going round in turns, as below.

Phr. *ixintswu zithle umshwili*, the young-men are enjoying a spirited *uku-giya* — running one after the other in quick succession.

**ama-Shwili-shwili (no sing.), n.** A winding about or twisting round and round, as of a river, or a koodoo's horns, or twisted string; a twirling round, as of a stick in the hand; a circling round and round, taking in turns, etc., as in any work or action.

**Si ukuti (ukuthi), v.** Be very numerous, as cattle or sheep (properly moving about, though also when standing grazing); be in great quantity, as crops — the final *i* in this word is sometimes scarcely audible, it being pronounced merely as *s*.

**Si, pers. pron.** We; it — in conjunction with nouns of the 4th. cl. sing.

**Si, negative particle,** as below. See *su*; so. [akin to Sw. *si*, not, e.g. *si mtu*, it's nobody].

Ex. *usi mawo toka*, this is not water.  
*akusige*, it is not he.

**i(li)-Si (no plur.), n.** Lump or lumps of hard curds in *amaso*.

**ama-Si (no sing.), n.** Thickened curds of milk, a chief article of diet with the Zulus. Cp. *i(li)-Kwababa* [Hi. *shir*, milk; Sw. *ma-zira*, milk; Her. *ori-sema*, curds; *oma-ihl*, milk; *oma-sa*, marrow; Ze. Ngu. Kag. Go. *meri*, milk; Ga. *matla*, milk; *bu-somi*, marrow; Di. so, milk; prob. akin to *senga* q. v.].

**isi-Si, n.** Thick mass of smoke rising as a cloud, pillar, or puff. Cp. *amu-Si*; *isi-Ntshongo*.

**umu-Si, n. s.** Smoke (= *i-nTutu*); steam; ray of dawn (= *swakusa*); certain poison used by an *untakuti* for causing polypos of the womb in women, so that their children die; the disease itself (= *utlu-Gyolo*) [Her. *umwisi*, smoke; Ba. *um-si*; Sw. *mo-shi*; Cong. *mu-ishi*; MZT. *bu-si*].

Ex. *kupile kupile umsi, kuba ukuphuma ihango*, there first start off the morning-rays or dawn, then there comes out the sun.

*umfazi ka'baal umwisi, banthliso umwisi*, So-and-so's wife has the *umwisi* disease, they have poisoned her with *umwisi*.

*N.B.* When the polyposid growths are so enlarged as to obstruct parturition, the woman is taken to the river, where the polypos are cut off with *i-nTsibane* grass. Profuse bleeding follows, delirium is effected, and an *i(li)-Kumbi* completes the operation.

**u(lu)-Si, n.** A smell or scent of any kind, good or bad (= *i(li)-Pawu*, *is-Antungwana*); tiny bit of a thing, as of a medicinal root one might be given, or a tiny infant; chronic or persistent irritation in the throat causing coughing, perhaps from chronic laryngitis, etc. (= *u(lu)-Pepu*).

**ubu-Si, n.** Egg or honey-ball found in the nest, e.g. a small hole bored in a tree, of a certain kind of humble-bee, and eaten by the Natives; also = *u(lu)-bu* (but now obsolete in this sense, save in phrase below) [Bg. *bucki*, honey; Ngw. *i-busa*, bee; Ga. *wa-bisi*, honey; Her. *ou-tyi*, honey; No. *u-busi*, honey].

Phr. *i-zingosi zinobusi*, the bees have honey — an insinuating remark referring to a person who has flown into a passion and is acting or speaking in a wild violent manner, as do a swarm of bees if attacked when they have honey-comb in their nest.

**ama-Si-aka'ncede (s.k.), n.** Humour exuding from the eyes at the corners or in the morning; viscid exudation from the *u(lu)-Kovoti* tree, used in the making of headdress (= *um-Bodigwe*).

**u(lu)-Siba, n.** = *u(lu)-Pape* (rarely used); hence applied to the Night Heron (*Nycticorax grisius*), from its two unusually long feathers.

**u-Sibagwebe, n.** = *isi-Qoyamull*.

**u-Sibani or Sibani-bani, n.** So-and-so standing for an imaginary person's name = *u-Bani*.

Ex. *abes'iti ngatshelwa uSibanibani, wati amikwenze*, and then he will say he was told by So-and-so, who said he should do it.

**Sibekela (s.k.), v.** Cover (generally), cover up, as a pot (acc.) with its lid, wares

with a blanket, or anything buried with earth; shut or close, as a box; close the eyes (with *amchto* metaphor.) so as not to see, *i.e.* pretend not to see, as the improper action of another; cover or hush up, keep quiet about, as any fault (acc.) or affair; cover up *i.e.* become overcovered with clouds (used in perf.), as the heavens (*i-zulu*) = *zibekela*. Cp. *u-bozu*; *embesa*; *gyiba* [Skr. *skad*, cover; Gr. *skepo*, I cover; Sw. *ziba*, cover up; Her. *sira*, cover up; Ga. *sanika*, cover].

**isi-Sibekelo** (*s.k.*), *n.* Earthenware lid of an *u-kamba*, etc.; hence, covering of any kind of pot, lid of box, etc.

**kwa'Sibedhiela** (*Sibhedhilela*), *n.* A hospital; at the hospital [Eng.].

**Sibukula** (*s.k.*), *v.* Open up, raise up, as the lid (acc.) of a thing, or a flat stone to see what is beneath; uncover the thing (acc.) so covered, as when turning back the stone (acc.) covering a cornpit, removing the lid of a pot (acc.) or the blanket from over goods; remove the cover from one's mouth *i.e.* let out or make known all manner of hitherto secret affairs (acc.), as a maliciously minded person when angry = *zibukula*, *uamutula*, *gibugula*.

**Sibukuli, ukuti** (*ukuthi*; *s.k.*), *v.* = *sibukula*, *akuli gibuguli*.

**Sici, ukuti** (*ukuthi*), *v.* = *sicila*.

**Sicila**, *v.* Squeeze *i.e.* bring under strong pressure, as a closing door might one's finger (acc.), or a wagon-wheel one's foot. Cp. *zifiza*; *cindezela*.

**um-Sicila**, *n.*  $\bar{5}$ . = *um-Sinlsila*.

**u-Sifa or Sifa-silahlane**, *n.* A friend till death, as below.

Ex. *u-Sifa-silahlane nami*, (thou) my friend till death.

*u-Sifa-silahlane naye*, (he) = do =

*u-Sifa-silahlane uabo*, (they) my friends, etc.

*u-Sifa-silahlane naye*, (they) his or her friends, etc.

**u-Sigwazi-sabantonto** (or *sabahle*, or *sabatiyo*), *n.* He, the staller of women, of the nice ones (who cannot retaliate), of those who cry *yo!* = an *isibongo* or nickname (by many regarded as a disgrace) of a man noted for slaughtering females and children.

**isi-Sihla**, *n.* Stain or tinting mark of any kind, as a stain on a garment, spot of mud on the face, or ink-smear on a book. Cp. *ninda*.

**u-Sihlala-ngabanyemakosini** (*makhosini*), *n.* One who finds place or favour with the

chief by acting as an informer or tale-bearer about others. Cp. *um-Sheshe-nyuwana*.

**u-Sihungu**, *n.* Ace of spades, in playing-cards (Mod.).

**Sika** (*s.k.*), *v.* Cut, as paper or meat (acc.); cut out, as a coat (acc.) or pattern from cloth; divide off, as a piece of land (acc.) from some other piece; hint at a person (acc.), make an insinuation about him (= *sikisela*, *pipiyela*, *gudhla*); nearly reach to, approach to — in comparing one thing with another (with *ku* or *loc.*) as to size, distance, colour, etc. [Ze. Ngu. *senga*, cut; Sw. *shinda*, cut out; Ga. *sala*, cut; Her. *teula*, cut].

Ex. *izwe lika'Mkungo lisike ngaweno kwumllatuze*, Mkungo's land cuts off somewhat from the Umlatuze on this side *i.e.* nearly reaches to it.

*izishotsha ka'Bani isike ka'nina*, the features or resemblance of So-and-so approaches to his mother (not to that of his father).

Phr. *unfazi ka'Bani us'eyasikwa*, So-and-so's wife has already the bearing-down pains before parturition. See *um-Sika*.

*uku-zi-sikela ngas'ebuhleli* (or *ngas'enuwini*), to cut off for oneself (from the meat) about the good part (or about the fat part) = to take the best for oneself; make one's own case or action out as better than that of others.

**ubu-Sika** (*s.k.*), *n.* Winter [Skr. *hima*, winter; Ar. *shitä*; Sw. Ya. *ma-sika*, wet season; Ga *togo*, wet season].

Phr. *ubusika obumpofu*, brown winter *i.e.* the depth of winter (when in the up-country districts all the yeldt is dried up brown).

**um-Sikaba** (*s.k.*), *n.*  $\bar{5}$ . One of a certain small regiment formed by Mpande next after the *izi-uGulube*.

**Sikaza** (*s.k.*), *v.* Make a feint or appearance as though about to strike a person (acc.) = *sikiza*, *yema*. Cp. *likaza*.

**i(li)-Sikazi** (*s.k.*), *n.* = *i-nTsikazi*.

**um-Sikazi** (*s.k.*), *n.*  $\bar{5}$ . = *i-nTsikazi*.

**Sikela** (*s.k.*), *v.* Cut off for.

Ex. *oBani uBani basikeleni awasima*, So-and-so and So-and-so have cut off fields for one another, *i.e.* their fields are adjoining or side by side on the same piece of land.

**i(li)-Sikela** (*s.k.*), *n.* Sickle [Eng.].

**um-Sikela** (*s.k.*), *n.*  $\bar{5}$ . Margin or dividing strip, as of grass, a ditch, etc., between two immediately adjoining fields. Cp. *um-Neele*.

**Siki, ukuti** (*ukuthi*; *s.k.*), *v.* Budge, stir, make a slight movement, as a person moving slightly or making room for



one to sit down (= *ukuti sehle*; cp. *ukuti suku*, *ukuti sulu*); make a feint of striking a person (acc. = *sikuza*, *sikiza*, *gema*); be slightly elevated, making a mere 'feint' or tiny effort at rising, as a small pimple, or undulation [Sw. *soyeta*, budge].

**Sikihla** (*s. k.*), *v.* = *ukuti sikihli*.

**Sikihli**, *ukuti* (*ukuthi*; *s. k.*), *v.* Wipe out or finish off clean, as an army the enemy (acc.) or cattle mealies in a field (= *ukuli buye*, *gotu*, etc.); fill to the brim, as water in a bucket (with *ku* or loc.) or mealies in a pit; cut straight at the edges, as a piece of cloth (acc.) or a sleeping-mat = *sikihla*; get so finished off, filled to the brim, or cut straight, as above; be tightly drawn in at the middle and bulky at each end, as a narrow-waisted female, wasp, or sack of mealies tied closely round the middle = *sikihleka*.

**u-Sikihli** (*s. k.*), *n.* = *u(lu)-Gamfu*.

**um-Sikinjane** (*s. k.*), *n.* 5. = *um-Sinjane*.

**Sikinyeka** (*s. k.*), *v.* Get to budge or stir, as from any spot; get on a bit further, as when travelling = *ukuti siki siki*.

Ex. *kabonanga esikinyeka nonyaka*, he hasn't stirred away (from home) this year.

**Sikisela** (*s. k.*), *v.* Make an insinuation or hint about a person (acc.) = *sika*, *pipiyela*, *gudhla*.

**Siki siki**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *sikinyeka*.

**u(lu)-Sikisiki** (*s. k.*), *n.* Restless, itching desire, in a good or a bad sense; hence, a natural inclination always to be pestering, worrying, scolding others, as a fault-finding, quarrelsome person (= *u(lu)-Xabosi*); fidgety passionate eagerness, as to do any work, fight with a person, etc.; certain bush, whose roots are used as a love-emetic.

**um-Siki-webunda** (*plur.* *aba-Sikibebunda*; *s. k.*), *n.* 1. Gossiper, one who mixes with the crowd (cutting *i-bunda*) and then carries all the news, tales and scandal about.

Ex. *ngizwe ngamasikibebunda*, I have heard it by the news-mongers, gossip-carriers.

**Sikiza** (*s. k.*), *v.* Make a feint or pretence of striking at a person or thing (acc. = *sikuza*, *gema*; cp. *gadhla*); (or **Sikizela**) be or stand thick or close together, be crowded or compressed, as a lot of people in a hut, mealies in a field, or an *isi-dwaba* of a woman or an *i-ahlaka* of a man when thickly collected or bunched together around the waist; act as one with *u(lu)-Sikisiki*.

**i(li)-Siko** (*s. k.*), *n.* Cut, as made in a tree by a blow from an axe or in one's finger by a knife (= *um-Siko*); (C.N. P. No. 1 custom, practice (= *um-Kuba*; cp. *i(li)-Sikoti*).

**um-Siko** (*s. k.*), *n.* 5. Cut, as in a tree or on one's finger, as above (= *i(li)-Siko*); bearing-down pain, of a sharp cutting nature, at childbirth (gen. in plur. *um-Helo*, *um-Kwa*; cp. *i-utseku*); compassion, pity, sympathetic heartiness (= *isi-He*).

**u(lu)-Siko** (*s. k.*), *n.* Edge, border, brim (generally), as of water in a river, piece, mat, or cup = *u(lu)-Ndi*. Cp. *u(lu)-Cilo* [Sw. *u-kingo*, edge].

**i(li)-Sikoti** (*Sikothi*), *n.* Any common universal or national usage, habit or custom; the common, usual, customary way or manner of doing anything in any tribe or locality, as of slaughtering an ox, preparing the food, making a hut, etc. = *um-Kuba*.

**Sila** (*Silu*), *v.* *yaya*.

**Sila**, *v.* Be or get aided, helped, relieved, as a famishing person by food (followed by agent), or a person by a pinch of snuff (the word is now nearly obsolete = *sizwa*, *sizeka* (the word *siza* having originally been the abbreviated form of *silisa*).

Ex. *ngasila g'iba yidwaba lako*, I was helped along, put straight (when quite done up) by your beer.

**isi-Sila** (*Sila*), *n.* Tail of bird, fish, or animals having merely a short stumpy appendage, as a sheep or goat (cp. *isi-Belu*) [see *um-Sila*].

Phr. *isisila senkonjane*, a pattern or manner of affixing squares of clay beads around Native pottery.

**isi-Sila**, *n.* Disfavour, state of being disliked or unfavourably regarded, as in a person who is unpopular with the girls, not liked by his chief or companions; bad luck, not good fortune, as in one's undertakings or chances; quality or power of causing such disfavour or bad luck (supposed to be possessed by certain animals, birds, etc., as the *i-utshazi*, *is-Ambane*, etc. = *i-utshazi*, *um-Munguma*, *um-Swazi*; cp. *i-utshazi*; *sileku*).

Ex. *ng'axi umu ngawizulu mu kwe*, I don't what it is about me that is disliked by you.

*Kudandwa 'muntu, unawizulu kubantu banye*, he is not liked by anyone; he is in disfavour with everybody.

*um-ukagubhu, i-isisila, don't mix it (mix) to some particular bird, piece of meat, etc. 12*

it will bring you in dis favour, make you get disliked.

**um-Sila, n. 5.** Tail (generally), of any animal—that of cattle is more generally called *i(li)-Shoba*, and the short stumpy appendage of a buck or sheep, *isi-Sila*; the fur-trimmed end of the stick of a shield; hence, sometimes applied to the whole stick when so ornamented; sometimes (C.N.) used to express the 'chief's authority', and in the form *nyomsila* is equivalent to Eng. 'officially', 'by order of the court', etc. [Ro. *ma-sila*, tail; AZT. *mu-chilu*; Her. *omu-tyira*; Lu. *ma-kita*; Bo. Ga. *m-kita*; Sw. *m-kia*].

Ex. *mabekuru nyomsila abe inkosikazi*, she was officially appointed as the chief or great wife (from the custom of such a one at the wedding being provided with a special *shorn* or shield to dance with—N).

**i(li)-Silaha, n.** Slaughter-house [D. *slag*, slaughter].

**Silata, v.** = *sileta*.

**Sile ukuti (ukuthi), v.** = *ukuti nyu*; also *ukuti kace*.

**Sileka (s. k.), v.** Make a calf (acc.) be in dis favour with the cow (really, make the calf dislike her and so cease suckling) by smearing the cow's teats with cowdung; hence, make a person (acc.) become disfavoured or disliked, as by his companions or the other sex, or unlucky, unprosperous, in his undertakings or chances (= *swaza*). Cp. *isi-Sila*.

**Silekeka (s. k.), v.** Get made unfavoured or unlucky, as above = *swazeka*.

**Silela, v.** Come short of, as a hut in building coming short of grass (with agent), or people coming short of supplies (= *eya*); come short for, as the grass for a hut (acc.) when building, or meat for a crowd of people (acc.) feasting (= *eye-ku*).

Ex. *leli'vantsi iyokusilela (y'ilo) nzi*, this wood will run short of string (for sewing with). *nzi iyokusilela leli'vantsi*, the string will run short for this mat.

**Silikithi, ukuti (ukuthi); s. k., v.** Press down upon heavily, crush, as any heavy weight passing over or coming down upon anything (acc.), or a person loading another (acc.) with a very heavy burden, or (metaphor.) with an unusually big present.

**Silileka (s. k.), v.** = *sisileka*.

**u(tu)-Silli, n.** Slowness in doing anything, whether as indicating reluctance, dislike, hesitation, dilatoriness, or other cause.

*ho:wi wakobon' busilili (or ho'busilili)*,

he believed that statement with hesitation, not readily.

*uwani bona'ufanu, ebhuka'busilili?* 'what's wrong with that boy, eating (as he does) so sluggishly?'

**Sililiza, v.** Act in a slow manner, as above — see *u(tu)-Silili*.

**Simama, v.** Stand firm, as a person recovering the use of his legs after sickness, or when planting the legs firmly preparatory to any action, or as a post stuck in the ground; take root, become fixed in the soil, as a transplanted seedling, or as a clod of grass growing into the soil again after having been hoed up [Sw. *simama*, stand; Her. *zikama*, stand firmly].

**um-Simama, n. 5.** Grass, etc., which, after having been weeded out, and left lying on the spot, again takes root and grows. Cp. *um-Vuka*.

**i(li)-Simba (Simbha), n.** Single clot of cowdung (while still moist, as passed by a cow at one evacuation = *i(li)-Sinde*; cp. *i(li)-Longwe*); **ama-Simba**, plur. of preceding, excrements or ordure generally (in a collect. sense; no sing.), as of a human-being (= *i-nDhle*), dog, fowl, cattle (= *ubu-Longwe*), sheep, etc. Cp. *um-Gamu* [Sw. *ma-vi*, excrements].

**ama-Simba-enyanga (Simbha; no sing.), n.** 'Lunar-excrements' i.e. bone of cuttlefish, as found on the sea-shore, and used medicinally by Natives for inflammation of the eyes, etc.

**imi-Simbana (Simbhana), n.** dim. of *ama-Simba*, as above = *izi-nTsimbana*.

**um-Simbithi (Simbhithi), n. 5.** Coast tree (*Milletia Cufra*), having fine strong wood, black towards the heart of the tree, commonly used for making ornamental sticks.

**um-Simboshana (Simbhoshana), n. 5.** Certain white-wooded forest tree.

**Simbu, ukuti (Simbhu, ukuthi), v.** = *simbula*; *simbuka*.

**Simbuka (Simbhuka), v.** Get so pulled or lifted up, as below.

**Simbula (Simbhula), v.** Pull up or out by force or great effort, tear up, as the wind a tree (acc.), or a man a large stone from out of the ground; lift or raise up, any heavy thing = *simbulula*. Cp. *sipula*.

**isi-Simbula (Simbhula), n.** Small kind of black bead or beads, now called *isi-Timane*.

**Simbulula (Simbhulula), v.** = *simbula*.



**um-Sime**, *n. s.* A walking with a staff (only in use as below) (N).

Plur. *akuswela ugamsime*, to cross (a full-river) by wading with a stick (no longer by boat or raft) = indicating that the water has subsided somewhat and now allows of walking through.

**Simeka** (*s. k.*), *v.* Stick or pierce thoroughly or deeply, as a nail (acc.) into a plank or the plank (acc.) with a nail (with *nga*), an assegai in a buck or the buck with an assegai, a stake into the ground or the ground with a stake (= *gume-ka, simetela*); spit pieces of meat (acc.) for roasting on a stick or skewer (see *in-Tsimako; hlova*).

**isi-Simeko** (*s. k.*), *n.* Wooden skewer for roasting meat upon. See *simeka*.

**Simelela**, *v.* Stand or walk by the aid of a staff (cp. *dondolozela, zimetela*); also = *simeka*.

**u-Simuka-nandwendwe** (*s. k.*), *n.* One who goes off with the crowd *i. e.* one who has an inclination always to be roving about with others, who, because he sees others doing or going, must himself follow likewise, or who has no self-restraint when enticed by others = *u-Sizanam-ndindi*.

**Simula**, *v.* Hurl, as an assegai — now obsolete, though used by women for *hlo-nipa* purposes.

**i(li)-Simula**, *n.* Weapon (assegai, stick, etc.) captured from the enemy in a fight.

**Simuza**, *v.* Tell, relate, as a story or adventure (socially; not as evidence in a court) = *landa* = *zeka*.

Ex. *indaba uyigayisimuzisa, g'ini?* do I then talk about the affair? = it beats all telling; it altogether surpasses my comprehension.

*wayisimuzelwa ubani?* who was it who related it (the affair) to you?

**Siimze**, *aux. verb.* expressing 'just, merely, simply' = *dinde*.

Ex. *ugayisimze ngati akukamba*, I simply told him to go.

**Sina**, *ukuti (ukuthi)*, *v.* Show the teeth; hence, grin (= *sinaka*); turn up the lip, as when showing disgust at anything (= *sinaka*); have large protruding teeth (= *sinaka*); show the teeth, as a dog when about to bite; growl or snarl, as a woman sharply scolding (= *sinaza, sinaka*); notch or make jagged, as the edge of a hoe (acc.) by knocking it on stones (= *sinaza, sinaka*); be or get so notched or jagged (= *sinaka, sinazeka*); 'stare' or stand erect, as the hairs of a fur when brushed up, or on the body

of a sick ox (= *sinazekela*) = *ukuti qesha* or *qeshelela*.

Ex. *washo, udabuka, zapiti sinu*, he spoke, looking at him gravely.

*kulungu sinu*, he was serious.

**Sina** (*Sina*), *v.* Dance (cp. *qiga; ganyasa*); make fun of a person (with *upa*) [*isa, zina, dancee*; *Bo. vana*; MZT. *zina*].

Ex. *asina ngami*, you are making sport of me.

Plur. *basina nyantaba lake*, they are making glee over, *i. e.* laughing at, his bodily affliction — may be applied to anybody ridiculing another in distress, whether from corporal deformity or material misfortune.

*asina (amantabambanana), wanshiga kama (nangwasa)*, they (the girls) danced and left it (their dancing) there behind them *i. e.* they danced admirably, they were in the mouths of everybody even after they had left.

*asina sashiga imbuku*, we danced and left our stick there (as might be said by *wana*) *i. e.* we danced properly, wore out our sticks with our exertions, or (more probably) left a reminder, or remembrance of our fine dancing, behind.

**Sinaba** or **Sinabala**, *v.* Stand out in an unhealthy manner, as the hair on a sick beast (used in perf.); become of a peculiar, puckered appearance, as the skin of a Native when very cold. Cp. *hobanu*.

**Sinama**, *v.* = *bluwama*.

Ex. *wapika, wasinama*, he denied quite indignantly or quite put out about it.

**Sinaza**, *v.* = *ukuti sina*.

**Sinazeka** (*s. k.*), *v.* = *ukuti sina*.

**Sinda** (*Sinda*), *v.* Be heavy, as a burden (cp. *uzima*); weigh heavily upon, oppress with weight, as a heavy load might a person or wagon (acc.) carrying it; (metaphor.) be overwhelmingly heavy for, be too much for one (acc.) to bear, as an arbitrary ordinance; escape, emerge uninjured, come out safe, as from any danger (with *ku* or *ho*), as a railway-accident, or serious illness (= *siba*); get well, recover, from sickness (used in perf.) [*Sw. a-zita*, heaviness; *Ga. lu-zita*].

Ex. *umuzi usindwa esinyane*, the kraal is heavy with (*i. e.* is full of) children.

*umuzi wasinaba gona, wasinabaphi, abe* he escaped, he did; he escaped already dead (*i. e.* he had a very narrow escape).

*usindile umuzi*, he is now already recovered (from his sickness).

**Sinda**, *v.* Sift the flour of a hut (loc.) with cowdung.

**i(li)-Sinda** (*Sinda*), *n.* Brass or copper (see *u-Sokele*) armband worn singly or in numbers upon the upper-arm = *i(li)-Songo*.

**Sindaba**, *v.* Wipe oneself after an evacuation = *pipu*.

**isi-Sindaba**, *n.* = *isi-Sindabiso*.

**Sindabisa**, *v.* Help to wipe oneself, as the *isi-Sindabiso* used to the Zulu king (*acc.*).

**isi-Sindabiso**, *n.* Royal anus-wiper — an official whose duty it was to accompany and assist the Zulu king when he went to stool = *isi-Nyisi*, *isi-Sindaba*.

**i(li)-Sindamvula**, *n.* Small shrub (*Indigofera* sp.), used by women to make themselves beloved of their husbands.

**Sindana** (*Sindana*), *v.* Be very heavy, weigh down very heavily, as a very weighty load; go heavily weighed down, as a wagon with its load, or (metaphor.) very fat heavily-walking person.

**Sindasinda**, *v.* (C.N.) = *shinashina*.

**um-Sindazo**, *n.* 5. = *um-Lindaziko*.

**Sinde**, *adv.* = *mhlawambe*.

**i(li)-Sinde**, *n.* Single clump or cluster of long grass, meales, *dumbis*, etc., growing closely packed together, as such as could be dug out in one clod (see *isi-Sinde*); single clod of cowdung while still moist (= *i(li)-Simba*).

Ex. *umabangu watshala imiti, way'enza umasinde*, the whiteman (or farmer) planted trees, and made them in clusters — as when planting flower-seeds at regular intervals, not scattering broadcast.

Phr. *ixinxolelake zinesinde*, his hair has a close-packed clump *i.e.* grows thickly, in a compact mass.

**i(li)-Sinde** (*Sinde*), *n.* A doing pressingly, forcibly, arbitrarily, with obstinate persistence (preceded by *akw-enza*), as when a person presses himself regardlessly in among others seated or standing together, or a chief arbitrarily demanding tribute from his people, or a nurse strongly pressing a patient to eat against his will, or a man obstinately urging or forcing his opinion in opposition to the advice of others = *sindelela*, *sindelzela*.

Ex. *utrande wenze isinde nje, indawo ikona y'ini?* you just come with a forcing of yourself in, is there then any room?

**isi-Sinde**, *n.* Clump or compact mass of grass or meale-stalk roots dug up together in one intertangled lump (not the clod of earth or *i(li)-Gade*, which might accompany it).

**Sindela, Sindlela, Sindezela**, *v.* Exercise pressure upon (*acc.*), as above (see *i(li)-Sinde* — rarely used in Zululand) [Sw. *shindilia*, press; Bo. *siindilia*].

**Sindhleka** (*s.k.*), *v.* (C.N.) = *hlinzeka*.

**isi-Sindhleko** (*s.k.*), *n.* (C.N.) = *isi-Hlinzeko*.

**Sindisa** (*Sindisa*), *v.* Cause, or help a person (*acc.*) to escape or come safely out of any danger; hence, save, rescue, redeem; restore to health, cure.

**um-Sindisi** (*Sindisi*), *n.* I. Saviour, Redeemer (M).

**i(li)-Sindo** (*Sindo*), *n.* Escape, rescue, safe emergence from any threatening danger = *i-utSindo*.

Ex. *isindo letu kwaba ukuba kurele induna*, our getting safe away was through the *induna* appearing.

**isi-Sindo** (*Sindo*), *n.* Weight; great effort, influence (C.N.).

**um-Sindo**, *n.* 5. Noise; sound, as that produced by different metals when struck; uproar, row, as occasioned by people quarrelling; loud empty talk, bluster; noisy quarrelsome talk, as habitual with some women; marriage-festival (even without tumultuous behaviour, from the general hubbub occasioned by the multitude assembled) [Ske. *seri*, sound; Sw. *ki-shindo*, noise; Her. *om-ugunda*, *o-mbinde*, noise].

Ex. *uka-bangu umsindo*, to make a noise. *umomsindo b'ufazi*, this is a noisy quarrelsome woman.

*baye eusindweni* (or *baye odwendweni*), they have gone to the wedding-dance.

**Sine, ukuti** (*ukuthi*), *v.* = *ukuti sina*.

**Sineka** (*s.k.*), *v.* = *nkuti sina*.

**Singa**, *v.* Look with concentration of the eyes; hence, look searchingly, attentively, at anything (*acc.*) as a distant object, or for anything (*acc.*) as a snuff-box lost in the grass; look searchingly after, follow attentively with the eye, as a swarm of bees (*acc.*) in flight, so as to see where they alight; shave the hair (*acc.* = *puca*, *neoshoba*) [Her. *tyinga*, search for].

Ex. *ake usingise amehl pantsi*, just cast your eyes along down below — as when searching for a thing.

*wal'ub'ezwe boko, wasingisa pantsi* (or *wasingisa amehl pantsi*), when he heard that he cast down his eyes (as from shame, or that he might not see).

**isi-Singa**, *n.* Rope of fibre or grass, used for tying up a goat, calf, etc., by the leg; hence, anything which detains or



holds one back, as work or beer-drinking; a goat or sheep given a person as reward for taking care of others, to replace his 'leg-ropes' so used up; also (N.) = *isi-Danga*.

**um-Singa** (*Singa*), *n.* *♂*. Feeling of enduring fullness or satiety in the stomach, as of a man who has previously partaken of a meal of solid, substantial food which doesn't readily give place to hunger, even after several hours of sleep or work; the long satisfying nature of such food; sense of fullness, with pain, in the abdomen of a girl at the menstrual period when somewhat disordered (cp. *isi-Lamo*); the strong, still current of water running along the deep middle part of a flooded river (not where the water becomes broken up into rapids — see *um-Gaga*); (C.N.) cluster of bees flying (= *um-Bonda*).

Ex. *loko'kudhla kunomsinga*, that food stays hunger for a long time.

*umadu udhle loko, uruka emomshuqo*, a person may eat that (overnight) and rise feeling the stomach still full.

**u(lu)-Singa**, *n.* Certain bundles of muscle, as on the upper foreleg and back of an ox, and which are dried and stripped up into strong fibres; such muscular fibre when stripped up and used for sewing, plaiting into strings, etc. (cp. *um-Sipa*); certain spreading veldt-plant, also growing as weed; imaginary invisible snake, said to have been raised to life by an *um-Takati* (comp. *um-Kovu*) and then sent about by him to work mischief as he directs; certain ailment of cattle which causes them to rush blindly about, as though mad, often making straight into a hut, though the attack is merely transitory; hence, an insuperable impulse to do anything, a mania, as to be always roaming about (*lokukumba*), to be always talking (*lokukuluma*), etc. [M.Z.T. *in-singa*, vein].

*waluywa usiya* (or *inyoka yosiya*), he was bitten by an *u-singa*, as above.

*inkosi yali akayire kutalwa usingqo elutini*, the chief gave orders that they should go and fetch tendon (for sewing on new headrings, etc.) from such-and-such a place, i. e. that they should go and raid cattle there.

*leyo'ukomo ivukwa usiya*, that beast has an attack of temporary madness, has run amok.

*leyo'ntombazana imisiya lokukumba*, that girl has an insuperable inclination for always visiting about, is 'mad' on going about.

**u(lu)-Singa-lwesalukazi** (*s. k.*), *n.* Weed grow-

ing in fields and bearing a large 'popping' pod.

**Singala** (*Singatha*), *v.* Hold tight within the encircled arms, hug, embrace, as one might a child or dear friend (acc.) — *yona*.

Ex. *sisingatho akufa lupi skupe*, we are held tight by sickness here at home, are unable to get about or leave the place.

**Singe**, *verb. part.* = *jinge*.

**Singila**, *v.* Clear up or away wholly, as a lot of rubbish (acc.) or things lying about; 'gather up' all together indiscriminately in an affair, mix them up in it when they know nothing of it, as when one particular member of a hut or a kraal does something wrong and everybody else (acc.) therein gets blamed; go along with the head and eyes raised upwards.

**um-Singilili**, *n.* *♂*. Hitch, hindrance, little cheek or difficulty, as happens while ploughing, prevents one from getting away, or along with any work.

**um-Singizane**, *n.* *♂*. Two kinds of tall grass (*Sporobolus indicus* and *Eragrostis curvula*) growing along roadsides.

**isi-Sini**, *n.* Vacant space, left by one of the front teeth being lost, or by a piece being chipped out from the brim of an earthen pot; person who has lost a front tooth, or earthen pot with such a chip in the side.

**u(lu)-Sini**, *n.* Derision or derisive laughter; sneer, contemptuous look or showing of the upper teeth = *u(lu)-Sahu*.

Ex. *wabaka usini*, she looked at him with contempt or sneeringly. Cp. *siwe*.

*buhleka usini*, they laughed at him derisively, laughed him to scorn.

**isi-Sinini**, *n.* Certain veldt-herb whose roots and leaves are chewed for tooth-ache.

**Sinisa**, *v.* = *sinazi*.

**um-Sinjane**, *n.* *♂*. Certain tree whose hard wood is used for hut-posts and sticks = *um-Sikijanu* (C.N.).

**u-Sinoni**, *n.* Small kind of gouted having a rough warted shell = *u-Matuturano*.

**um-Sintsana** (*s. l.*), *n.* *♂*. Kafir-boom shrub (*Erythrina Humel*).

**um-Sintsi**, *n.* *♂*. Kafir-boom tree (*Erythrina Caffra*), conspicuous by its red flowers often on leafless branches.

**u(lu)-Sintsi** (*Sintsi*), *n.* Small tuft of hair hanging from between the horns of a buck; hair of man when descending far into the middle of the forehead.

**um-Sintsila** (*s. l.*), *n. s.* Groove in between the top of the buttocks at the end of the spine.

**Sinya** (or more freq.) **Sinyela**, *v.* Be finishing or diminishing away, as a food-supply in its last small quantities; be dying, fading, waning away, as a sick man approaching his end, or the moon nearing the change = word seldom used now, save among women [Her. *zanga*, vanish away].

**u-Sinyaka** (*s. k.*), *n.* Certain portion of the intestine of cattle close to the *i(li)-Twane* or fourth stomach. Cp. *i(li)-Tumbu*; *um-Tshazo*.

**Sinyeka** (*s. k.*), *v.* Fade, as mealies growing feebly (C.N.).

**Sinyela**, *v.* — see *sinya*.

**um-Sipa** (*Sipha*), *n. s.* A string of muscle (generally), such as found when biting tough meat; a tendon or sinew *i. e.* strong fibre connecting the muscles with the bones. Cp. *u(lu)-Singa* [Sw. *m-shipa*, muscle; Her. *ama-sepa*; Bo. *m-sipa*].

**u(lu)-Sipa** (*Sipha*), *n.* (C.N.) = *u(lu)-Singa*.

**um-Sipane** (*Siphane*), *n. s.* Small tree (*Claytia* sp.).

**Sipu**, **ukuti** (*Sipha*, *ukuthi*), *v.* = *sipuka*; *sipula*; *sipuzza*.

**Sipuka** (*Siphuka*), *v.* Get pulled up, as below.

**Sipula** (*Siphula*), *v.* Pull up by the roots, as one might a weed (acc.) or small shrub. Cp. *simbula*.

Her. *angifuni ukusipula izintsetha*, I don't want to pull up my gourd-plants (as though I were about to leave this place), *i. e.* I don't want to do anything (by talking freely, etc.) that will afterwards render continuation of my position here impossible.

**Sipuna** (*Siphuna*), *v.* = *sipula*.

**Sipuzza** or **Sipuzela** (*Siphuzza*), *v.* Move about in a confused, disorderly, agitated manner, as a mass of maggots, people at a feast, or fleas when abundant about the person at night = *nyakaza*, *pitiza*.

**Sisa**, *v.* Place live-stock (acc.) in the kraal of another person (acc. and *ela* form) that he take care of it for the owner; make fine or cleared up, as a weather-doctor the heavens (*i-zulu*); **zi-sisa**, thrust oneself upon a person (with *ku* or *loc.*) or into an affair unwanted or uninvited, as a person who intrudes himself gratuitously as a friend upon another or mixes himself familiarly in the affairs of another.

Ex. *ivimbuzi lizi uyigukuzisa*, I shall give these goats to somebody else to take charge of.

*uangisisela* (or *wasisa kuni*) *izinkomazi ezimbili*, he gave me the care of two cows.

**Sisela**, *v.* Give or hand to a person (acc.) something (with *nga*) unsolicited, unwanted, and therefore unthanked for, as when placing before him some food he doesn't care about.

Ex. *ungisisela ngale ngubo, kangiyitandi*, he placed with me, *i. e.* gave me, this blanket; I don't care about it.

**Sisezela**, *v.* (C.N.) = *sisela*.

**Sisinga**, *v.* Be burdened with something very immense to get along with, as a man driving before him a large herd of cattle (acc. or with *um*), or carrying an unusually large load on his head.

**um-Sisingo**, *n. s.* Very large burden or mass one has to get along with, as above.

**Sisiteka** (*Sisitheka*), *v.* Move along in a slow, heavy, lumbering way, as a great mass of cattle, troops, etc., passing along a road, a heavily loaded wagon, or an elephant when walking; grow up very slowly, as a child.

**Sisizela**, *v.* = *sasazela*.

**i(li)-Siso**, *n.* Name given to a beast that has been *sisa'd*.

**u-Siswana-mangovolo**, *n.* = *u-Mpondongozi*.

**Sita** (*Sitha*), *v.* Screen or hide from view, as a cloud does the sun (acc.); intercept the view of, as a standing person prevents the one (acc.) behind from seeing the show; hide from the light, shade, as a tree does a plant (acc.) growing behind it, or as a person standing between the candle and a reader (acc.) prevents him from seeing [Sw. *setiri*, screen; Her. *sisika*, hide; *setika* = Z. *vimba*; Bo. *sita* = Z. *vimba*].

Ex. *suka, ngamsita wufundisi*, get away, you are keeping the light from the teacher, you are in the teacher's light.

*uku-sitha kwelanga* (or *kwenyanga*), the being hidden, *i. e.* eclipse, of the sun (or moon).

**i(li)-Sita** (*Sitha*), *n.* White sparkling stone used as charm by young men to make an opponent 'dark' *i. e.* unseen or unadmired by the girls, and also by Native doctors (C.N.).

**Sitakala** (*Sithakala*), *v.* Be in a hidden, screened state (used in perf.). Cp. *sitela*.

**Site**, **ukuti** (*Sithe*, *ukuthi*), *v.* Get momentarily screened from view or light; so screen for a moment. Cp. *sita*.



**u-Sitebe** (*Sithebe*), *n.* Porpoise = *i(li)-Hlengetwa*.

**Siteka** (*Sitheka*), *v.* = *sitela*.

**Siteka** (*Sitheka*), *v.* Be screened, intercepted, or hidden from view, as an object behind a hut or hill (used in perf. with *ngulapaya kwa*, etc.) = *siteka*; cp. *sitakala*.

Phr. *sewasitela*, he has already gone out of sight, *i.e.* is already dead.

**ama-Sitesite** (*Sithesithe* - no sing.), *n.* Secret tricks or carryings-on, concealed practices (usually bad), as by boys when alone in an empty hut or in the bush; talk purposely rendered obscure, secret talk.

**Siteza** (*Sitheza*), *v.* Hide or conceal out of sight, screen from view purposely, as one might hear (acc.) when a stranger arrives, or words (acc.) spoken in such a way that a third party may not understand; hide one's eyes (with *amhlo*), turn away the eyes, so that one may not see something undesirable or objectionable (= *sibekela*, *singisa pansisi*).

**Sitibala** (*Sithibala*), *v.* Be clouded over, as the sky (*i-zulu*), or the sun when screened from view (used in perf.) = *gugubala*.

Ex. *lisitibele namhlanje*, it (the sky) is cloudy to-day *i.e.* covered with a grey screen of clouds.

**Sitibalisa** (*Sithibalisa*), *v.* Becloud or cover from view, as clouds the sky (acc.) or sun = *sitibeza*.

**Sitibeza** (*Sithibeza*), *v.* = *sitibalisa*.

**Sixa**, *ukuti* (*ukuthi*), *v.* = *sixaza*.

**Sixaza**, *v.* = *shudaza*.

**u-Siyakanye** (*s.k.*), *n.* = *um-Takati*.

**Siza**, *v.* Help, assist, as a person (acc.) in need; oblige, do one (acc.) a friendly service = *peleka*.

Ex. *siza, 'ungawu!* (or *siza ekaleni*), oblige me, friend! *i.e.* with a pinch of snuff.

**i(li)-Siza**, *n.* Bluish coloured sandstone (C.N.). See *i(li)-Coba*.

**Sizakala** (*s.k.*), *v.* Get helped: be in the state of having been helped (used in perf.); take advantage of anything (with *ngu*), turn it to one's own use, profit, etc. (cp. *puceku*).

Ex. *ha! usizakale!* just look! he is having it out of us!—as an old woman might say of a child who is laughing at her inability to do something.

*busizakabe ngali aje, bebana sing'azi' lulo*, they just turn us to their profit, take ad-

vantage of us, seeing that we understand nothing.

**Siza 'mbulala** (*s.b.*), *v.* Do a person (acc.) harm intentionally or not while thinking, or pretending, to help him, in any sense. See *isizambulala*.

Ex. *ungisize 'mbulala aje*, she has helped me with a vengeance—as might be said of one who has been helping another by hoeing his field for him and has hoed driven half his crops along with the weeds.

*ungisize 'mbulala*, they helped me killingly—as might be said by a person of the people in a kraal who thought to help him with food or attendance, but who really have caused him some harm, maybe by giving him food or medicine that was injurious.

**u-Siza-namndindi**, *n.* = *u-Simukunzulwe ndwe*.

**Size**, *ukuti* (*ukuthi*), *v.* = *ukuti buye*.

**isi-Size**, *n.* = *isi-Buye*.

**Sizi**, *ukuti* (*ukuthi*), *v.* = *sizila*.

**um-Sizi** (*Sizi*), *n. s.* Black ash on the veldt left after grass-burning (= *isizizi*, *u(lu)-Sizi*); black from smoke or soot round the outside of a cooking pot, such as blackens the clothes when touched (= *isizishede*); one of the first *u-Falaza* regiment; any medicine, etc., when burnt and ground up into a black powder, as is common in Native practice; generic name for certain sexual diseases supposedly brought about by the use of charms, as below; medicine used to produce such diseases; gunpowder [Sw. *mu-sizi*, soot; Bo. *u-zize*, blackness; MZT. *mu-sili*, black powder; Ga. *ki-siliza*, charcoal; Her. *o-mbize*, soot].

*N.B.* 1. A man who suspects his wife of infidelity, partakes of a certain *um-Sizi* god from a doctor, which, upon intercourse with his wife, leaves in her a mysterious power of conveying disease to the adulterer upon subsequent connection with her. Such medicine and such disease is called *um-Sizi*. This was the original Zulu term; but in recent times the names *i(li)-Zembe*, *u(lu)-Jeele*, etc., have been introduced.

2. At the time of the annual *um-Koo* (q. v.) the Zulu king went through the process of purification or fortification called *uku-gogya* (q. v.). While being thus treated, he remained alone in a particular hut, used for this purpose every year, and called *ngus'emaxini*. At night time he was attended therein by a selected wife, or girl from the *isi-gelulu*, and with whom, if so wished, he had intercourse. A child born of such connection was called *ngus'emaxini*.

**um-Sizi**, *n. l.* Helper.

**u(lu)-Sizi** (*Sizi*), *n.* Black ash left on the veldt by burnt grass = *i-nTsizi*, *um-Sizi*.

**u(lu)-Sizi**, *n.* Extreme pain of mind — hence, misery, grief, wretchedness, sorrow, affliction of heart, trouble, etc. [Avest. *azo*, distress; Ar. *aziya*, pain; Sw. *uzito*, sorrow; Her. *urhhoze*].

Ex. *uy'busizi* (or *uy'nosizi*), I am deeply troubled of heart, filled with grief or misery.

Phr. *kwaZulu ubantu babefela usizi*, in Zululand the people were dying for (merely to cause) affliction, *i.e.* were being put to death for no reason or necessity whatsoever, for nothing.

**Sizila**, *v.* Finish clean off, make a clean sweep of, as an *impi* the enemy (acc.), or cattle manies in a field (= *buqa*, *qotula*); press forcibly with a slipping rub, or rub strongly with a slipping pressure, as a dragged coach-wheel or sledge might anything (acc.) over which it passes, when ironing clothes, or a woman when rubbing fat into her *isi-dwabu* (acc.) by long pressing smears, not in a polishing manner = *ukuti sizi*.

Ex. *izingubo z'owe qede, ubus'wisizila uyantsimbi*, when the clothes are dry, press them with the iron.

**um-Sizila**, *n. s.* Any slippery stone, clayey descent, etc., that causes the foot to rub along.

**um-Sizilo**, *n. s.* Mark left by a heavy pressing rub, as that left by a sledge on the road; also = *um-Lalane*.

**Siziyela**, *v.* — *ziba*.

**Sō**, *int.* = *ca*.

**So**, *negative particle.* See *su*.

Ex. *akuso yena (ihashi, etc.)*, it is not he (a horse, etc.).

**So**, *pronominal part.* It—used with nouns sing. of the fourth class.

Ex. *kupiso*, it is it, or, the one.

**(li)-So** (*plur. ame-Hlo*, very seldom *ame-So*), *n.* Eye, *i.e.* aperture of sight in the eye-ball (not properly, though sometimes applied to this latter — see *i-nTundu*) of any creature, or figuratively; eye, as of a potato; notch, as cut in a post for guiding a rope; membrane of the drum of the ear (*i-So lepdhlebe*); *os internum uteri*, of females; sight of a gun [Skr. *aksi*, eye; O.R. *oko*, eye; Gr. *ops*, eye; Lat. *os*, mouth; *oculus*, eye; Khu. Ya. Gu. *li-so* (*me-so*), eye; San. Ko. *li-ho* (*me-ho*); Li. *si-so* (*me-so*); Ba. Bo. *ti-so* (*me-so*); Ngu. Ze. Go. *zi-so* (*me-so*); Kag. *iji-so* (*ma-so*); Gu. *li-so* (*ma-so*); Bu. Ar-

*so* (*me-so*); Sw. *ji-cho* (*ma-cho*); Sha. *zi-sho* (*me-sho*); Ru. *ji-so* (*me-so*); Nywe. *iso* (*wa-so*); Reg. *li-so* (*mi-so*); Sumb. Gal. Suk. *li-iso* (*mi-iso*); Her. *v-ho* (*me-ho*); Gi. *li-ho* (*mi-ho*); Zi. Helt. *zi-ho* (*me-ho*); Gan. *izi-ho* (*me-ho*); Ndu. *izi-ho* (*me-so*); Kwe. *izi-ho* (*me-so*); U. *ili-iso* (*ami-iso*); Be. *uli-iso* (*ume-iso*); Kamb. *i-tho* (*me-tho*); Hinz. *dzi-tso* (*ma-tso*); Mo. *ili-tu* (*me-tu*); Kus. *to-tu* (*a-shu*); Cam. *di-so*; Ha. *ilo*; Sak. *misō*, eye or eyes; Bul. *fol*, eye; Esk. *ise*].

Phr. *uuhlo uuhlo?* our eyes are white! — a greeting expressed to a person upon his safe return from battle or any other dangerous undertaking (in which cases the usual *sakbona* is never used).

*iso ebiloba lika'gise* (or *lika'nira*), the only eye (or opening of the womb), *i.e.* child (male or female), of his father (or mother), *so lu'nzopa!* — see *um-Nzopa*.

*uku-vula ngeso*, to look hatefully at, scowl at.

P. *iso liraba uufala ugemele*, the eye crosses a river when full = the desire often reaches to things impossible of attainment.

**umu-So**, *n. s.* Tomorrow; mostly as *adv.* **ngomuso**, to-morrow. Cp. *uuhlo*; *izolo* [Sw. *kesho*, to-morrow].

Ex. *wo'acle kimi ngomuso*, you will come to request something of me to-morrow *i.e.* some other day (when I shall pay you out).

**ubu-So**, *n.* Face; countenance; front part of anything looking in any particular direction, as of a house, etc. (only used figuratively); surface or that part which looks at one, as of the earth or a sheet of water [Cam. *bo-so*, face; MZT. *bu-sio*; Sw. Ze. Ngu. *u-so*; Ga. *ma-so*; Bo. *zi-so*; Ba. *musumo*; Go. *u-su*; San. *ame-ho*; Ibo. *i-hu*; — akin to *su* (dawn), *i(t)i-So* (eye)].

Ex. *chusweni bami*, in my presence, before me.

**Sōbe**, *ukuti* (*ukuthi*), *v.* = *sobela*.

**Sobela**, *v.* Go, or be gone, out of sight, as into a hut, round a corner, or over a hill. Cp. *ukuti shoni*.

Ex. *umsebenzi sorusobele*, the work is now out of the way *i.e.* finished.

**Sōbo**, *ukuti* (*ukuthi*), *v.* = *soboza*.

**um-Sobo**, *n. s.* Nightshade (*Solanum nig-rum*), bearing a small black edible berry and leaves eaten as *umfino* and also rubbed into new pottery or floors to dye them black — a paste of the green berries is used in the Cape Colony for ringworm; large sized black head (no plur.).



**isi-Sobolonjwana, n.** Small child, of either sex, of about four years of age (C.N.).

**Sobosela, n.** = *sobozela*.

**Soboza** or **Sobozela, v.** Fall or hang loosely about in a limp, flaccid manner, as a dead snake, long strip of meat, or a wet hide; be limp, flaccid, as such thing; do off in a long 'limp' way, as a person eating down, without biting off, a long string of roasted meat, or a stick of *infe*; pitch into one (acc.) vigorously with the tongue, as a woman scolding — *Isobozela, Isobolshela, swanyazu*.

Ex. *wal'esuti uka, wamudlu, wansobozela*, he had no sooner opened his mouth, than she ate him up in one long eating, *i.e.* didn't leave him till she had scolded him thoroughly.

**Sobozeka (s. k.), v.** Get hanging or falling about, as above; hence, be limp, flaccid, as a monkey's tail, new-born calf, etc. = *swanyazeka*.

**u-Soda, n.** Epsom-salts (N. fr. Eng. *soda*).

**Sófo, ukuti (ukuthi), v.** = *ukuti zaru*.

**Sofozu, v.** = *ukuti zaru*.

**u-Sogerre, n.** Maze, labyrinth, as drawn by Natives with spittle on the hut-floor when smoking hemp; applied to any arrangement of fencing, etc., designed to block up apparent passages or entrances into a kraal, or to a river which by its complicated windings seems to obstruct one in all sides.

Ex. *w'apuka sogerre!* (or *w'apuka cupitshini, w'apuka wogogini, w'apuka wakhele-zeke!*) he got caught in a maze, got brought to a dead-lock! — as might be said of a man who, thinking to enter a kraal by a certain entrance, suddenly finds himself confronted with a barrier, and so on repeatedly, until he is compelled to go round by the lower gateway — and so used generally in a figurative sense.

**Sohla, v.** = *hlasa*.

**Söhle, ukuti (ukuthi), v.** = *ukuti hlase*.

**i(li)-Sohl, n.** = *i(li)-Hlasi*.

**Söhlü, ukuti (ukuthi), v.** = *ukuti hlasi*.

**Söhluluzi, ukuti (ukuthi), v.** = *ukuti hlasi-luzi*.

**Soka (s. k.), v.** Cut, or have cut, the foreskin, *i.e.* follow the custom of circumcision, as the Zulus used to and the Xosas still do (Her. *sukuru*, be circumcised; M. *oko*, penis).

Ex. *ubokwe Zulu kubusazi*, the Zulus no longer practise circumcision.

N.B. A Zulu custom still in vogue among boys of nine or ten years of age is *ukwuphuma intambo*, to cut the vein *i.e.* the

string or *veinum* on the underpart of the foreskin together with the small vein therein contained, and so allow the glans to project. See *isi-Vesiz*.

**i(li)-Soka (s. k.), n.** Any unmarried man, of whatever age, a bachelor; the 'young-man' or sweetheart of a particular girl (cp. *isi-Geyo*); young-man who is a 'sweetheart' or general favourite among the girls [Nyam. *soya*, fine, nice].

P. *aku soka tingaul'iciki*, there's no young-man who hasn't something (faulty) — nobody is perfect.

**isi-Soka (s. k.), n.** Unmarried dependent or menial, working in the kraal of a chief or headman.

**u-Soka-lakwa Zulu (s. k.), n.** Washing-soda (N.).

N.B. This harmless chemical, mixed in butter, along with the heart of a rock dove and also of a *Mabeugame* owl, becomes a formidable *ishaboya* or medicine for driving a girl into hysterics!

**i(li)-Sokanqangi (s. k.), n.** Eldest son, and daughter, of a man (whether heir or not); also applied to the first taken wife among a number (whether chief wife or not) — *i(li)-Abanqangi; u-Mandulo*.

**u-Sokele (Sokhelo), n.** Copper, used formerly in the making of *ama-Songo*, etc. [Sw. *mu-zoka*, *ma-savyo*, copper-wire; Ga. *chi-komo*, copper].

**Sokoca (s. k.), v.** = *lukatu*.

**um-Sokoco (s. k.), n. 1.** = *um-Tukuti*.

**Sokohla (s. k.), v.** Put a finger or border on the lower part of an *isi-Geyo* (neck) or at the two ends of a head waist-band; dress the hair, when short, by putting or rubbing it into little ringlets or tufts (N. *yqiba*); also = *sopu*.

**um-Sokohlo (s. k.), n. 2.** (N) = *u-Muyyi-lamu*.

**Sokola (s. k.), v.** Grow thin, lose flesh, as from much work or exhaustion; also (N.) *utela*.

**i(li)-Sokosoko** or **Sokosokwana (s. k.), n.** Meadles, amabele, and new grass, when already a few inches high and growing finely in a softly waving mass.

**um-Sokosoko (s. k.), n. 3.** Rush, growing in damp spots, and used medicinally for pain in the stomach and the *i(li)-Kombi*.

**Sokozeta (s. k.), v.** Be of a fine thriving growth, come up flourishingly, as meadles, Kafir-corn or new grass when a few inches high, just sufficient to wave slightly in the wind.

**u-Sokuni (Sokhuni), n.** Certain sea-animal (N.).

**Sola**, *v.* Grumble, complain, find fault with or about anything (acc.), as food, a wrong-doer, any action, etc.; find fault with inwardly, be dissatisfied with, be doubtful or suspicious about, as any peculiarity in an object of purchase; chatter or cackle away at in an agitated manner, as fowls when they see a hawk (acc.) or birds a snake; (C.N. fr. Xo.) bite, as a snake a person (acc. = *luma*).

Ex. *uka-si-sola*, to blame oneself *i.e.* regret, be sorry about (with *nga*). Cp. *si-Neitza*.

*as'v'isola unije*, he is sorry for it now.

*nyisola icena uyaby'udaba*, I blame you for that affair.

*nyisola wadu anyaro hango (inkomo)*, I am dissatisfied, not fully pleased with this foot of its (the beast being bargained for).

**Soleka** (*s.k.*), *v.* Get complained or grumbled about; be unsatisfactory, give cause to find fault.

**(li)-So-lemamba** (*lemambha*), *n.* Small shrub, bearing a raceme of pink flowers; also a certain tree.

**(li)-So-lenkosikazi** (*s.k.*), *n.* Small shrub, having black edible berries.

**(li)-Solo**, *n.* A grumbling or complaining, (= *i-nTsolo*); (C.N.) spot outside a kraal, where medicinal charms are burnt during a thunderstorm to ward off the lightning (= *if(i)-Ziko lezuti*).

**um-Solo**, *n. s̄.* Watery eruption (perhaps from lichen) of the body, said to be caused by the water of some rivers (N. fr. Xo.).

**u(lu)-Solo**, *n.* Flat-crown tree (*Albizia fastigiata* = *um-Banyazi*); secret warning or intimation, as might be privately sent to a person by a friend to put him on his guard, or by one member of a conspiracy to another as to their course of action (cp. *u(lu)-Mbinbi; isi-Ganyu; u(lu)-Zungu*); also = *i-nTsolo*.

Ex. *wangilubela usolo*, he sent me a secret warning.

*bahlangele ngosolo uyagu*, they are united in a secret understanding or complot against him.

*bahlubela usolo uyagu*, they have sent round to one another secret messages (of conspiracy, complot) concerning him.

**u-Soloto**, *n.* Variety of hard-shelled gourd or pumpkin, of which there are three or four kinds. = *im'Poloz*.

**u(lu)-Soloto**, *n.* Thing of a tough, bendable but not breakable nature, as a stick; thing of a leathery, supple nature, as a damp shirt, or as a person who has been sick and thin, when regaining

his former suppleness of body = *u(lu)-Zica, u(lu)-Zwenda*.

**(li)-Solosha**, *n.* (N) = *i-nTsolo*.

**Soma**, *v.* Have lewd sexual intercourse with one of the other sex (with *ua*) secretly and by common agreement, as between lovers (= *hlobonga*); entice, lure, as one might a boy (acc.) to leave one employer and come and work for another, or a child of some other Native to come to school (= *hlobonga*); joke, jest (= *utela*); (C.N.) court, woo, in a good sense; act greedily or jealously towards another (acc.), as one child when it scolds another (acc.) for coming to it when eating, being greedily desirous of eating alone.

**u(lu)-Sombosi** (*Sombhosi*), *n.* Tall man with a swaggering gait.

**u-Sombombose** (*Sombombhose*), *n.* Variety of small-leaved sweet-potato much liked. Cp. *u(lu)-Tshaza*.

**Sombota** (*Sombhotla*), *v.* (N) = *samboza*.

**Somboza** (*Sombhoza*), *v.* Speak insultingly, abusively of or to a person (acc. — rarely used). Cp. *shidela*.

**Sombuluka** (*Sombhuluka*), *v.* Get loosened out in any way from being bound up; hence, get unwound, as cotton from a reel, or a coiled snake; get unrolled, as a carpet, or sleeping-mat; get unfolded, as a blanket; get undone or opened out, as a bundle; get untied, as a knot or binding (= *tukuluka*); get unraveled, as entangled string; get loosened out, as a person's legs or hands previously stiff from rheumatism or cold; get let go out or released, *i.e.* go out abroad from any previous confinement, as men turning out to work after a church-service, or cattle going out from the kraal to pasture = *nyombuluka*.

**um-Sombuluko** (*Sombhuluko*), *n. s̄.* Week-day *i.e.* a day in which people are going about freely and unconfined at work, and as such applied to any day of the week except Saturday (*um-Gqibelo* or the covering-in day); more particularly applied to the first week-day *i.e.* Monday.

Ex. *wangilobela nyombuluko cesitatu*, you shall expect me on the third week-day *i.e.* Wednesday.

**Sombulula** (*Sombhulula*), *v.* Loosen out, unwind, unroll, unfold, untie, unravel a thing (acc.), as above (see *sombuluka*); tell away or relate a long story (acc.); let forth the rain (acc.), as the heavens (*i-zulu*) after having kept it long pent up = *nyombulula* [Skr. *lū*, loosen (cp.



*tukutula, sibukula, etc.*); Lat. *solvo*, I loosen; Ga. *somutula*, untie; Lu. *salununa*].

**u-Sombungana** (*Sombungana*), *n.* Variety of sweet-potato, bearing a stringy tuber not liked = *u-Nyqukumbanu*. Cp. *u(lu)-Tshuza*.

**u-Somdengase**, *n.* Variety of small-leaved sweet-potato, much liked. Cp. *u(lu)-Tshuza*.

**u-Somheshe**, *n.* = *u-Brebe*.

**i(li)-Somi**, *n.* Red-winged starling (*Amudrus morio*).

**i(li)-Somololo**, *n.* = *i(li)-Geze*.

**Sona**, *emphat. pron.* It, that one — used with nouns of the fourth class.

Ex. *angisho sona*, I don't mean it, or that one.

**Sondela**, *v.* Approach, come near, come up to (with loc. or *ku*). Cp. *nengela; sika* [Bo. *sogela*; Sw. *jongea*].

Ex. *sondela tupa etafuleni*, come up here to the table.

**u-Sondelangange**, *n.* Very thorny bush-climber resembling the Mauritius Thorn (to which the name is sometimes applied). Cp. *um-Bambangwe; i(li)-Qwaningi; u(lu)-Tatuwe*.

**Sondeza** or **Sondezela**, *v.* Cause a thing (acc.) to approach, bring near or up to (with loc. or *ku*).

**um-Sondezeli**, *n. f.* One who draws near, only in proverb below.

P. *idhla* (or *ikaba*) *uhsondezeli*, it (maybe an *i-nDhloru, i-nKomo, i-nKosi*, etc.) cuts (or kicks) those who come near = you can't expect to have the meat without the kicks; if you want the king's favour you must expect also his rebuffs; if you don't want the kicks, keep away.

**i(li)-Sondo**, *n.* Hoofed-foot of any animal, as cow, buck, pig, etc.; footprint left by same (cp. *isi-Dhluhlhlu*); foot, or short-leg, of Native meat-trays, wooden vessels, etc.; hence, leg, of a cooking-pot, stool, or table; wheel (*i.e.* leg) of a wagon; hence, any wheel; mark left by a wheel on the road; string of an *i-nTefeko*, for tying it in the front; *plur.* **ama-Sondo**, a bonus or present, generally of a basket of grain, made by a person buying or to a person selling an ox after the purchase is complete, to pay for the 'hoofs' *i.e.* the bringing or driving of the beast.

**um-Sondo** (*Soondo*), *n. f.* Nicely-farmed, medium sized lower leg or calf. Cp. *um-Condo*.

**Songa**, *v.* Fold, fold up, as a blanket (*acc.*); roll up, as a sleeping-mat; coil up, as a rope; wind up, as cotton upon a reel; wrap up, fold in, as wares in a cloth (with *nga*); 'shut up' a person, as with an unanswerable argument so that he can say no more; begin to form the fetus in the womb, as a cow (cp. *kapuka*); show the first signs, by a twisting of the sheath-leaves, of putting on the ear, as Kafir-corn, or the flower-tuft, as meaties [Sw. *songa* (wine); Ga. *zinga*, folk; Her. *zenga*, wind].

Ex. *inkowari ibis'isonga*, the cow was already starting a fetus.

*Plur. uku-songa inkata*, to tell a long concoction of false tales or fabrications, as when spinning a yarn = *ukupota kutumbulo*.

**Songahle**, *adv.* = *songuhle*.

**Songaloku** (*Sonyalokhu*), *adv.* = *senyali*.

**Songathi** (*Songathithi*), *adv.* (C.N.) = *songathi*.

**Songela**, *v.* Bind up a person (*acc.*) as to his bowels, by administering an astringent medicine (cp. *shaqisa; shagisa*); reprove with a threat, threaten a person (*acc.*), declare one's intention of doing him evil (see *u(lu)-Songa*).

**Songeleka** (*s. k.*), *v.* Get constipated, be costive (used in *perf.*).

**Songelezela**, *v.* (C.N.) = *songolezela*.

**um-Songelo**, *n. f.* Medicine for binding the bowels, an astringent.

**u(lu)-Songelo**, *n.* = *u(lu)-Songa*.

**um-Songi**, *n. f.* Certain large tree used medicinally for stiff-neck.

**i(li)-Songo**, *n.* Brass or copper ring worn in former times on the upper-arm (*i(li)-Sinda*); hence, brass bracelet (not wire = *ubu-Songa*), worn on the wrist [Sw. *mazoka, masanga*, copper-wire].

**um-Songo**, *n. f.* Meaties or Kafir-corn when commencing to *songa* *q. v.*

**u(lu)-Songo**, *n.* Declaration of intention to do one some harm or evil, a threat or menace = *u(lu)-Songelo*. See *songela*.

**i(li)-Songololo**, *n.* = *i(li)-Shungololo*.

**Songoza**, *v.* Think over or make up a plan, devise, contrive, as to how one shall get, make a thing, etc. Cp. *veba; yumba; vramu*.

**i(li)-Songozo**, *n.* Manner, plan, or contrivance for making a thing, acting, etc. Cp. *illi-Cebo; i(li)-Su*.

**Sononda**, *v.* = *kononda*.

**Sonta** (*s. l.*), *v.* Twist, as a leathery thong (*acc.*), the parts (*acc.*) of a rope (cp. *pota*), or as the smith a piece of iron.

or a hole in the path a person's ankle; begin to twist the horns, as cattle do when turning their prime (= *bedula*); make the *izi-utobo* (acc.) or tail-pieces of a man's dress by slitting a strip of skin along the sides and twisting the small cut pieces; twist or put about a person (acc.), put him wrong in some unpleasant way, put him out, as by giving him an indirect answer or misleading information, or as the weather, rain, etc., by acting in an unexpected, erratic, or unpropitious manner; twist or distort an affair (acc.), stating it in a misleading manner; go to church or religious service in a building (mod.) [Her. *sotorora*, twist; Sw. *souga*].

**Sonteka** (*s. t.*; *s. k.*), *v.* Get twisted, become or be crooked, as a piece of scantling from lying in the sun, or a screw (used in perf.).

**Sōnti**, *ukuti* (*ukuthi*; *s. t.*), *v.* Give a thing (acc.) a twist. See *sonta*.

**um-Sonti** (*s. t.*), *n.* 5. Upright yellow-wood tree (*Podocarpus Thunbergii*) (N).

**Sontisa** (*s. t.*), *v.* Hold service for a congregation (acc. - mod.).

**Sontiza** (*s. t.*), *v.* = *ukuti sonti*.

**i(li)-Sonto** (*s. t.*), *n.* Sunday; church or religious meeting-house; religious service [D. *Sondag*, Sunday].

Ex. *nye esubveni*, he has gone to church or service.

**um-Sonto** (*s. t.*), *n.* 5. One of the separate threads, fibres, strings, etc., which when twisted (see *sonta*) together form a piece of cotton, string or rope (see *potu*).

**Sōnu**, *ukuti* (*ukuthi*), *v.* = *ukuti sonuluzi*.

**Sonuluza**, *v.* = *ukuti sonuluzi*.

**Sonuluzeka** (*s. k.*), *v.* Get done off in a summary manner, made an end of at a single stroke, etc.

Ex. *wasonuluzeka nje*, he just got done off at a blow i.e. the *ubutakati* brought him down sharply and without even any period of sickness.

**Sōnuluzi**, *ukuti* (*ukuthi*), *v.* Do or finish right off, summarily; make a clear end of outright or at a stroke, as of a pot of beer (acc.), the last still left of anything, a sick beast by putting an end to its sufferings, snuff from a person's palm by pinching the whole of it up at once, etc.

**Sopa** (*Sopha*), *v.* Be beat upon having or getting at a person (acc.) with some evil intent, as upon having a fight or quarrel with him = *qanda*, *sohla*.

**Sōso**, *ukuti* (*ukuthi*), *v.* = *sosobala*.

**Sosobala**, *v.* Crouch under, sit crouched up, as a man under a cow when milking it, or a person in a hut from cold or nervousness (used in perf.).

**u-Soyaka** (*s. k.*), *n.* (C.N.) = *um-Yakayaka*.

**i(li)-Soyi**, *n.* Sod, cut out for building purposes [D. *sooi*].

**Soyiza**, *v.* = *zoyiza*.

**Sozisa**, *v.* Cause want or bring destitution, to a person (acc. with *ela* form) in regard to some necessity of life (with *nga*), deprive or cause to be deprived of, as when a young man is the cause of his father's losing his cattle, or a child breaking the pots of its mother and thus reducing her to a state of want, or an *untakati* who kills a man's children and so leaves him alone = *swezisa*.

Ex. *uNomali usiso:isele unabhoye ngesi-gubu*, Nomali has brought us to want (has deprived us) to-day in regard to a water-gourd (which she has broken).

**Sū**, *ukuti* (*ukuthi*), *v.* = *subu*.

**i(li)-Su**, *n.* Method or way of doing anything, as of teaching a class or managing an undertaking (cp. *i(li)-Songozo*; *i(li)-Cebu*); plan or resource for dealing with any emergency, as when treating a person who has met with an accident; thin layer of flesh covering the belly of an ox (= *u(lu)-Ntu*); a giving birth, as of a woman or cow—generally used when calculating the number of births, the habit of parturition, or the gender of the offspring (akin to *isi-Su*); hence, applied to the rings (= *i(li)-Zinyu*) on a cow's horn, which represent the number of its years and consequently births.

Ex. *i:ido zika'Bani zinamasu*, So-and-so's legs have ways of their own, some peculiarity about them.

*ngisofuna isu*, I am just thinking for a plan or resource (as to raise some heavy load aloft).

*ukuhlala kulunge una kupatwa ngesu*, the food (as at a feast) comes out right if it is dealt with methodically, on some definite plan (not in a blind, thoughtless manner).

*ukuba nifunde nto, kuhle nize ngesu*, in order that you may learn something, it would be well for you to come regularly.

*amasu apu ase'malatu*, its births (i.e. calves) are now three (as of a cow).

*as'enelinge isu*, she has now another habit of delivery (giving birth to boys instead of girls).

**isi-Su**, *n.* Belly, abdomen; freq. used, as below, in a broad sense in reference to the process of child-bearing and referring sometimes to the womb (though the



name of this organ proper is not *isi-Su*, but *isi-Nye* and sometimes to the fetus it contains. Cp. *u(lu)-Su* [Skr. *su*, beget; Bo. Sha. Ngu. Ze. *i-fu*, belly; Kamb. *i-lu*; Be. *lu-fumo*; Kus. *i-fumo*; Her. *e-zumo*; Ga. *lu-bulo*; Sak. *kiba*].

Ex. *hmesisu lohikamba*, this beer-pot has a capacious body bulging out at the sides. *isisu sake sixwalele* (or *umbilini wake mubi*), her abdomen *i.e.* generative organs, are gone bad—said of a woman who bears children who always turn out morally bad. *isigubu esi'isvu vibili* (or *esi'isvibili i.e. isvu ibili*), a double-bellied gourd *i.e.* one drawn in narrow at the middle, with a body at each end.

*mesisu*, she has a belly *i.e.* is in child, pregnant; *ugakapuka isisu*, she is coming up, as to a pregnancy, *i.e.* has conceived, is in child (see *i(li)-Zibuko*); *us'ehlala isisu*, she now contains a fetus, has conceived, is pregnant; *us'etate isisu*, she has now got hold of a fetus *i.e.* has conceived; *isisu sipumile, sipumile, kuye*, the fetus has come out, or run over, from her *i.e.* she has aborted, or miscarried.

P. *isisu sonhambi kasinyakamui* (N. *siyapumbili foduca, nyema umhlonzo*), a traveller's stomach is not much, still it's in the front (*i.e.* of foremost importance), behind is the spine (which is of no consequence)—said by a hungry traveller when requesting a little food for which he feels need.

**u(lu)-Su** (the prefix *u* has here the ordinarily full sound), *n.* First stomach or paunch, of cattle; hence, human stomach; anything of a tough nature *i.e.* strong but soft and pliable (= *u(lu)-Nana*). Cp. *i-nGobo*; *i(li)-Nanzi*; *i(li)-Twane* [see *isi-Su*].

P. *sosidukuzo oswini becnkomo*—see *dukuzo*.

**ū(lu)-Su** (the prefix in this word is long), *n.* Cloak worn by women and made of a goat's-skin with a broad stripe of hair removed down the back. Cp. *isi-Puku*.

**Suba, v.** Dip deeply into *i.e.* take out largely by sinking the hands in deeply, as when taking out a handful of sugar (acc.) from a sack, or a greedy eater taking a big handful of boiled-mealies from the common dish.

Ex. *intombi ka'Bani gaxizubo izinkomo*, So-and-so's daughter has taken out a proper helping of cattle—as when her lover has paid off the whole of her *libola* at a stroke.

**Subata (Subatha), v.** = *vibalula*.

**Subela, v.** Wear a loin-cloth, or leather covering, passing between the legs, as the

Coolies and Basutos.

**um-Subelo, n. 5.** Basuto, or Coolie, covering, as above.

**Sucaza, n.** = *shuduza*.

**Sucula, v.** Gripes, cause intestinal pains, as hard indigestible lumps of food or excrement, or a drastic purgative; also = *shuduza*.

**Suduka (s. k.), v.** = *fatuka* [Ga. *siudika*, get out of the way; Sw. *epuka*].

**Suduza, v.** = *shuduza*.

**Suka (s. k.), v.** Get up, rise up on one's feet (cp. *sukuma, yuka*); get away, be off, as a routed *impi*, or a person from any particular spot; move away (*intrans.*), as a man removing his kraal from one place to another; start off, go off, as persons going a journey or running a race, or a bird flying off from a tree; start from, come from, as when journeying; originate or arise, as from any particular cause; grow up quickly and tall, as a boy, or meadles in a field [Sw. *sukuma*, move; *sukasuka*, agitate; *ruku*, spring; Bo. *suka*, sprout; Ga. *stuka*, get up].

Ex. *po! kusuka-pi!* well! what is the cause or origin of it?—as of a quarrel.

*suka!* get off! get away with ye (*bibera!*) *umhlo sisuka emhlatze*, we come, or started from, the Umhlatze to-day.

*ukusuka kiti ukuya kubo kul'ibanyana*, from our kraal to theirs is some little distance.

P. *itembele chisuka mirra tikolwa isayila*, the partridge that gets off last gets its full of the sticks, *i.e.* if you want to save yourself, you must get away sharp.

**isi-Suka (s. k.), n.** = *isi-Kuba*.

**um-Suka (s. k.), n. 5.** Fang or root of a tooth; the pointed shank, of an assegai. Native hoe-iron, etc., which is inserted into the handle; core or mass of slough at the heart of a tumour = *umh-Shu*.

**Sukela (s. k.), v.** Get away after, be off after, as anything (acc.) running away; start up at, spring at, attack, as a dog might a person (acc.), or one man another when quarrelling; rise, occur, as a great quarrelling or tumult; start up *i.e.* grow rapidly, as corn.

**Sukeleka (s. k.), v.** Get started off doing anything, set about doing; get led off to do anything, as by seeing another's previous example; get started up *i.e.* growing off rapidly.

Ex. *wasukeleka umhlatze, wasukeleka ukubona tina*, she got set off (doing) beadwork; she got led off by seeing us.

**isi-Suko (s. k.), n.** Origin, cause, place of rise, as of an affair. Cp. *isi-Susa*.

**Suku**, ukuti (*ukuthi*; *s. k.*), *v.* Get away, aside, or on slightly, as a kraal shifting slightly from its former site, or a traveller going a little further on. Cp. *ukuti sulu*; *ukuti siki*.

**u(lu)-Suku** (*plur. ama-Suku, imi-Suku, or izi-nTsuku*), *n.* Day (properly between sunrise and sunset) = *i(li)-Langa, umahlala*. Cp. *i-Mini* [Sw. *Bo. siku*, day; Ga. *naku*; Reg. *lu-su*; MZT. *i-zuba*; Lu. *di-tshiko*; Her. *e-yuva*; Ha. *kwana*].

Ex. *amasuku etu abu 'mafushane* (or 'wide), our days (*i.e.* stay there) were short (perhaps two or three); or were long (perhaps a fortnight).

*pakali kucamabili (amasuku)*, at midnight. *seku'ntshukwana o'emuka*, it is now a few days ago, since he left.

*ugokweda, iintsuku singoko*, I shall have it finished in no time.

*akuna'ntshuku, ugawuka elinge*, it is only the other day, since I gave him another one (coat).

*intisuku namahinga* (or *namazolo*), every day.

*ngiyambona njalo, ngisho nosuku olumayama*, I see him continually, even on Sundays (or black or abstinence days, which were the days immediately following the disappearance of the moon or the death of a person, and upon which people stayed in their homes, not going out to work or on pleasure).

**ubu-Suku** (*loc. ebu-Suku*), *n.* Night [Her. *ou-tuku*; Kamb. *u-tuka*; Sw. *u-siku*; MZT. *bu-sika*; At. *oru*].

Ex. *pakali kwobusuku obukula*, in the depth of the night, at midnight.

*sibumba ebusuku*, we travelled at night, in the night.

*wenza ngobusuku*, he does it by night *i.e.* by the darkness of night.

Phr. *abusuku ye*, or *kases'ebusuku kuye*, he is just darkness, or it is still in the night with him, *i.e.* he (a small child) has not yet reached the age to be able to understand anything.

**Sukula** (*s. k.*), *v.* Doctor crops (acc.) by mixing certain medicines (*imi-Sukulo*) in corn ground only by pregnant women and then burned in the field when the crops are still green and the north-east or south-east wind is blowing = *kanda* [Ga. *sekula*, pound — which in Z. is *kanda*].

**um-Sukulo** (*s. k.*), *n. s.* Medicine of any kind used as above.

**Sukuma** (*s. k.*), *v.* Stand up, get up and stand. Cp. *suka, lulama*.

**u-Sukumbili** (*Sukumbili*), *n.* Small plant (*Hypericum cathopicum*), whose leaves

are used for perfuming the *isibwaha* and whose highly poisonous roots are used as a clyster for back-ache and stomach-pains.

**Sukuza** (*s. k.*), *v.* Rake up an undesirable affair (acc.), as one which one wants hushed up or forgotten, or which if broached may raise a quarrel; also = *ukuti suku*.

**Sula, ukuti (ukuthi)**, *v.* = *sulaza*.

**Sula**, *v.* Wipe, as one's face (acc.) or a wet cup; wipe off or away, as the tears (acc.) from one's eyes, or the water from a washed cup; brush, as one's coat, or shoes; brush off, as the dirt thereon; wipe or rub down, a horse, etc. [Gr. *sulao*, I take away; Sw. *sugua*, wipe; Ga. *sungula*].

Phr. *akusul'umbomo*, to wipe the mouth *i.e.* just take a mouthful of food — to break one's fast or stay one's hunger = *uku-qa-bul'umbomo*.

**uku-Sula**, *n.* = *u(lu)-Mpe* [Bo. *u-sula*, juice see *u-Ju*].

**i(li) or ubu-Sulasula**, *n.* A fiddling, dilly-dallying about, instead of doing a thing at once, and which usually culminates in a miss or the escape of one's quarry. See *sulaza*.

**Sulaza or Sulazela**, *v.* Fiddle about hesitatingly, dilly-dally with trifles, dawdle, instead of quickly acting, as when a person after being told to fetch something still dilly-dallies with other little matters, or a man when making elaborate preparations to get a good shot at a bird (acc. with *ela* form), so that the bird meanwhile gets away, or a young man failing to come to a ready decision about a girl so that he eventually loses her = *sulubeza, ukuti sula*. Comp. *teleza*.

**Sulazeka** (*s. k.*), *v.* Get fiddled about for, so as to get clear away, as a bird (nom.) in a tree or a dog caught in a trap, while one is hesitating to deal the blow; get dawdled about for, have other matters draw off the attention from one so that he gets missed or passes forgotten, as a girl (nom.) who gets lost to her sweetheart through his dilly-dallying about a ready decision, or a man who gets forgotten in a distribution of gifts through the distributor having his attention drawn here and there away from him = *sulubezeka*. Cp. *telezeka*.

**i(li)-Sulazo**, *n.* A getting fiddled about with so as to have been able to escape, as a bird in a tree or a dog in a trap (in a good sense, and expressing 'good luck')



in managing to come unharmed through difficulties); a getting fiddled about for, so that the attention of the particular party from whom one expects good, gets drawn away elsewhere, as the girl who loses her sweetheart through his dilly-dallying or the man who doesn't catch the giver's eye in a distribution of gifts (in this case expressive of 'bad luck' in getting missed or overlooked) = *i(li)-Sulubezi*. Cp. *i(li)-Telezi*.

**Suleka** (*s. k.*), *v.* Get wiped, etc., as above (see *sula*); be sleek, have a plump glossy body, as man or beast (used in perf.).

**Sulela**, *v.* Wipe off for or upon; hence, clear oneself of danger, blame, etc., by letting it pass to another, as a man who, afraid of tackling a wild-beast alone, gets his companion to do the dangerous part of the business while he runs away, or a person who found out in a fault, throws the blame on another (with *uga*); wipe up the snuff (acc.) from one's hand into a snuff-box (loc.); wipe a person (acc.) on the ground (with *pantsi*) i.e. cut him down as with an assegai, kill him.

Ex. *ng'esuleka agaye*. I wiped off on him i.e. I saved myself by putting him in the front, etc.

*sulela lapa*, wipe up (the snuff remaining in your hand) into here (i.e. into this snuff-box).

P. *intsimba isulele ageyquusha*, the genet threw the blame on the bush-shrike (its common companion in the thickets) = one puts the blame on the nearest helpless, innocent thing to hand.

**isi** or **ise-Sulelo**, *n.* Feet-wiper, made of hide, grass, etc.; hence, door-mat; person, word, etc., upon whom or by which one seeks to clear oneself of blame, danger, etc.

Ex. *kanti ngiy'isulelo sako?* am I then your scapegoat, your thing for always wiping off your dirt upon?

*lela'voti liy'isulelo ka'Bani*, that word is intended to put the blame on So-and-so.

**isi** or **ise-Sulo**, *n.* Leaves, etc., used for wiping up the spittle after smoking the hemp-horn.

**Sūlu** or **Sūlulu**, *ukuti (ukuthi)*, *v.* Move a bit, or very slightly (*trans.* and *intrans.*), as a person removing his kraal (acc.) or the kraal itself moving just a short distance from its former site, or a man walking in deep sand so that he appears to be moving very slightly; just go, or be gone, off or away, be scarcely gone (when somebody arrives, something happens, etc.) = *ukuti sula*; *suluzaka*.

Ex. *qa! ake sula up*, no! he has just shifted (his kraal) slightly.

*ngiyagali sula (or sululu)*, *bachepulu ukuba*, I am scarcely moved, but they at once set about fighting.

*ngali ngisali sula (or sululu)*, *bafika*, I had hardly gone out, when they arrived.

**isi-Sulu**, *n.* State of being alone, solitary, undisturbed, unsupervised, at perfect freedom or leisure (with *ilha*, *ilala*, *shaya*, etc.) = *i(li)-Ilulu*, *i(li)-Illane*.

Ex. *sabudlhu isisulu ukusobu baka'Bani*, we enjoyed So-and-so's beer all alone to ourselves (nobody else was there).

*bayagabala (abawawu)*, *bahayi isisulu mahlonye*, they are happy (the children), having it all to themselves to-day (their parents having gone out).

V. *isisulu sigakukusulo*, the being alone will wipe you out (if you don't take care) for while alone also some evil may befall you.

*ilulu lilulu isisulu sula*.

*isisulu sa'vudlhu kasteyica*, the solitude of the veldt is not trusted in — somebody is sure to be about.

**u(lu)-Sulu**, *n.* = *u(lu)-Sini*.

**Sulubeza** or **Sulubezela**, *v.* = *suluzaka*.

**Sulubezeka** (*s. k.*), *v.* = *suluzeka*.

**i(li)-Sulubezi**, *n.* = *i(li)-Sulazo*.

**Sūfulu**, *ukuti (ukuthi)*, *v.* = *ukuti sula*.

**um-Sululu**, *n. s.* Certain tree growing in the bush-country.

**Sululuza**, *v.* = *suluzaka*.

**Suluzaka**, *v.* Move (*trans.* or *intrans.*) very slightly, just a short space, as a man shifting his place, or his kraal (acc.) a little bit (cp. *ukuti siki*); walk with short steps and a peculiar backward motion of the buttocks, so as to appear to be shifting one's position very slightly, as a man walking through sand, or as some men do habitually; grind corn on the grindstone, as a child, in a way similar to that of the walking-gait above, rubbing about the stone but every time bringing the grain backward again, not clearing it off forward; (C.N.) twist the end, so as to make a point, on a piece of cotton (acc.) or string.

**Suluzeka** (*s. k.*), *v.* Get moved, or shift, very slightly, as above, as a man when asked to make room for another.

**i(li)-Sumpa**, plur. **ama-Sumpa**, sometimes erroneously **ama-Ntsumpa** (*s. p.*), *n.* Small raised dot or wart made on the side of a beer-pot, etc., by way of ornamentation; small knob or handle of wood on each side of the *i(li)-Tungu* or Native milking-vessel. Cp. *i-Ntsumpa* [Sw. *sumba*, boil].

Ex. *ukumba abumasungu*, a beer-pot having wart-like ornamentations.

P. *Itwaga selidum'omasampeni*, the milk-pail already sounds about the handles i.e. is nearly full—used to express that anything, as thunder, etc., is already very near.

**Sūmpu, ukuti (ukuthi; s. p.), v.** = *ukuti shumpu*.

**Sumpuka (s. p; s. k.), v.** = *shumpuka*.

**Sumpula (s. p.), v.** = *shumpula*.

**Sūmu, ukuti (ukuthi), v.** = *sumuza*.

**Sumuza or Sumuzela, v.** Munch merely i.e. eat anything (acc.) that has absolutely no taste, being merely 'stuff' in the mouth; take bad imperceptible snuff. See *i-nTsumantsumu; ukuti shwayi*.

**i(li)-Sūndu (Sundula), n.** Common palmetto (*Phacis reclinata*), growing in coast districts. Cp. *i(li)-Lulu; i-nGqasundu* [Her. *omurungu*, palm-tree].

**um-Sundu, n. ♂.** Common earth-worm; also applied to red intestinal or round-worm (= *um-Tshwane*) [Sw. *nyugumyungu*, worm].

**um-Sundulo, n. ♂.** One of the two tendons at the back of the neck. Cp. *um-Toroti*.

Ex. *uku-goba*, or *gubisa, unsandalo*, to have the head lowered or bowed down, as by nature, or when sitting over work.

**Sunduza, v.** Push or shove away or forward, as one might a box (acc.) or person with the hand, foot, or shoulder. Cp. *ciliza; kapeza* [Sw. *sukuma*, push; Her. *yandura*, push forward].

**Sungubala, v.** Creep, crawl, or otherwise pass through any narrow aperture or hole-like passage, as when passing through a narrow hole in order to reach a further open space. Cp. *ukuti shume*.

**Sungubeza, v.** Make pass through a narrow passage, as above.

**Sungula, v.** Begin, start, as any work (acc.); provoke a person (acc.), give him wilfully incitement to fight—often adopted by women for *lompisa* purposes = *qala* [Sw. *sogeza*, start; Ga. *soka*, begin; Kar. *tanga*].

**u(lu)-Sungulo, n.** Native awl, or needle for piercing; small species of blind-worm (smaller than an earth-worm), with a lustrous body, something like a tiny snake (= *ulu-Sungulo-lwamadhlozi*; cp. *i-nKumbantsi*); also = *i(li)-Ila-bantsomyulo* [Her. *u-ndungu*, awl; Sw. *sindano*, needle].

**um-Sunu, n. ♂.** = *i-nThunu*.

**i-Sunusundu, n.** Yeldt-herb, whose roots are used as an emetic to assist expectoration.

**um-Sunu-wembuzi (wembuzi), n. ♂.** Two different shrubs (*Kraussia lanceolata* and *Nuxia floribunda*).

**Susa, v.** Make get or go away; hence, take away, remove anything, as vessels (acc.) from a table, a stain from a cloth, or a beggar from one's door; taken away, deduct, subtract from, as a smaller quantity from a greater; drive off, as an enemy; set anything (acc.) in motion or a-going, start it or him off, as a railway-train or boys racing; make start off from i.e. commence to relate a story or take it up from any particular point; cause, give origin or start to, as a quarrel or other sequence of events; get rid of, make away with an obnoxious person, in the case of a chief equivalent to 'kill' him [Gr. *sulao*, I take away; Bo. *usa*, abolish; Her. *isa*, take away; Sw. *rusha*, send away].

Phr. *uku-susa izinyawo*, to move one's feet i.e. go along smartly, quickly.

**isi-Susa, n.** Cause, origin, of any matter = *isi-Kwelo*. See *suka; susa*.

**Susela or Suselela, v.** Take up or commence to relate a story (acc.) from any particular point.

**isi-Suso, n.** Certain kind of quick, spirited dance, performed at weddings, and accompanied by clapping of hands = *isi-Gerre*.

P. *isisuso simwodi uyokupindwa*, the wedding-dance is nice upon its repetition (by which time all have fallen well in together)—said to beg a repetition of any favour, gift, etc.

**isi-Susumba (Susumbha), n.** Big, heavy belly.

**Suta (Sutha perf. suti), v.** Be full, be satiated, with eating anything (with agent); have had enough of, whether food, or metaphor., as with bother, talk, etc.; be pregnant, as a woman, and sometimes used of a cat (= *mita*; cp. *hlanza*) [Her. *kuta*; Ya. *ikuta*; Ga. *ukuta*; Bo. *eguta*].

Ex. *sengisuti*, I am full, have had enough. *kale usisutisa ngamarwi*, you have already long ago given us enough of your talk.

*kagigikasutira muuda le'nyama*, nobody will have enough, get satiated, from this meat.

Phr. *uku-suta uwoya*, to have had enough with wind, i.e. to have no appetite for anything else, as food.

**uku-Suta (Sutha), n.** Fulness, satiety, from eating, etc.

Ex. *bubhaka ukusuta*, they are intoxicated, elated, through much eating.



um-Sutasutane (*Suthasuthane*), *n. s.* Certain herb, used medicinally for children.

**Suteka** (*Sutheka*), *v.* Get sated or satisfied with, *i. e.* fill one up who may eat it, as substantial food, or as the person with such food.

Ex. *ingama kayisuteki*, meat is not satisfying, filling (as a food), you cannot make a full meal off it alone.

**Sutela** (*Suthela*), *v.* Be filled or sated with food for or by reason of or thanks to somebody (*acc.*).

Ex. *sibupuxu (utshwaku), samsutela unfo kuBani*, we drank it (the beer), and got satisfied for him (for he wished to see us have enough), the son of So-and-so.

**Sutisa** (*Suthisa*), *v.* Fill a person (*acc.*) with food, give him enough; impregnate, make pregnant (= *nitisa*).

Ex. *intombi kuBani bayisutisile*, they have made pregnant the daughter of So-and-so.

um-Suto (*Sutho*), *n. s.* = *i-uTso*.

um-Sutu (*Suthu* plur. *aba*, or *abe*), *n. l.* One of the Suto race; a very stingy person.

Ex. *kwishani njaha, musuta*, he isn't stingy, then; why, he's a veritable Basuto. *uye kuBeSuta*, he has gone to the Basutos or to Basutoland.

isi-Sutu (*Suthu*), *n.* Language of the Basutos.

u(lu)-Sutu (*Suthu* - loc. *o-Sutu*), *n.* Suto nation (collectively), or their land; cattle of the Afrikaner breed, which seem to have been first obtained from the Transvaal Basutos about the time of Mzilikazi's raiding there (= *u(lu)-Sutu olu-mpondo'nde*, *u(lu)-Betu*; cp. *(ti)-Kwi-i*); name subsequently adopted by the party of Cetshwayo, in Zululand, as distinct from those of Mpande himself and of the other son of Mpande, Mbulazi, the following of this latter being called *isi-Qoza*, and of Mpande, *u-Zulu*.

Ex. *uye uSutu*, he has gone to Cetshwayo's people or district; or to the Basutos (*shibe-Sutu*).

*ixantsutakazi ezimbili*, two Afrikaner cows.

*uSutu lwakwa noMahlukazi*, the party of Cetshwayo fought with that of Zibebu.

**Suza**, *v.* Break wind. Cp. *shipu; cwil-rwiza* [Bo. *sula*; Her. *huiza*].

P. *akusiza kwomumzama kwishisa ngomfokazano*, the slip (or breaking wind) of the head-man is dissembled (pretended not to be heard) by the common fellow = the wrong-doing of the great must be let pass unnoticed by the lowly.

um-Suzane, *n. s.* = *um-Suzwane*.

**Suzela**, *v.* Break wind for or at a person (*acc.*): sting a person (*acc.*), as a wasp or anything with a sting behind it. *qosela, twingila*.

u-Suzela-dubule, *n.* Kind of black hornet (N).

um-Suzwane, *n. s.* Shrub (*Lippia usperifolia*), having a disagreeable smell and used as a specific for measles, and also smeared on the body of a traveller for preventing crocodiles and dogs from biting him.

Swabaza, *v.* (N) = *sachiza*.

**Swabula**, *v.* Jeer, mock at, as rude boys at an old man (*acc.*, and *etc. form*) *cwabula; uwabula*; also = *hwabula*.

u(lu)-Swabuswabu, *n.* Any long slender person or thing that swags or sways about owing to its limppiness, as a lanky man, a sjambok, or long thin board. See *swabuzela*.

**Swabuzela**, *v.* Swag about, waver or lean from side to side through limppiness of body, as a tall thin man when walking, a sjambok when stood erect.

**Swaca**, *ukuti (ukuthi)*, *v.* Pull tightly together, tie tightly; bind tightly up with some kind of knot, as a piece of string (*acc.*) where it requires binding; pull tight the wrinkles (*acc.*) of one's forehead *i. e.* frown severely; dash down, as one might an earthen-pot (*acc.*), or a man with whom he is wrestling; do off completely, make a complete end of, as a hut (*acc.*) one is building (cp. *shayya*); be done off completely, be at a complete end, as cattle, or food (= *ukuti uya*) = *swawa*.

**Swaca**, *v.* = *ukuti swawa*.

Pr. *ugazwa sekawawu mwebi (or mwebi)*, I felt the hair pulling tight, having a creepy sensation, as when passing some awesome spot at night, or from intense excitement as when frantically dancing.

**Swahla**, *ukuti (ukuthi)*, *v.* Shut up, stop up thoroughly or firmly, as a box (*acc.*), bottle, or hole (= *ukuti khuphe*); do off completely or thoroughly, finish off, as a hut (*acc.*) when building (= *ukuthi swalakahla*); deal a decisive blow, finishing it off, shutting him up, as one might a person (*acc.*) or thing (= *ukuthi swalakahla*); shut one up closely, as darkness, *i. e.* be pitch dark.

Ex. *uyitamba nantl' ayakawuthi swahla*, I desire a medicine that will stopper him up (*i. e.* an astringent to stay the diarrhoea).

*swahla zin swahla zwake*, the lips are all firmly shut.

*kate swahla idumngama*, it is pitch dark.

**Swahla**, *v.* = *ukuti swahla*.

**Swakama** (*s. k.*), *v.* Be moist or damp, as recently wetted ground or a washed garment, or the body with perspiration (used in perf.) = *ginqa, mata*.

**um-Swakama** (*s. k.*), *n. f.* Any damp or moist place or thing, as a wet spot in a hut or a recently washed garment.

**Swakamisa** (*s. k.*), *v.* Make a thing (acc.) damp, moisten.

**Swalakahla**, *ukuti (ukuthi; s. k.)*, *v.* = *ukuti swahla*.

**isi-Swalakahla** (*s. k.*), *n.* Large knobkerry (C.N.).

**Swambakanya** (*Swambhakanya*), *v.* = *shwambakanya*.

**Swambateka** (*Swambhatheka*), *v.* = *sambateka*.

**Swanguluka** (*s. k.*), *v.* = *sunguluka*.

**um-Swani**, *n. f.* Grass in the pouch or first-stomach of cattle or other ruminating animals and awaiting re-chewing (see *hlabubu, etshisa*).

Phr. *nomutu adhle kusihla, 'ezele umswani*, a person eats in the evening, doing it so as to have a reserve or something to work upon in the morning (as he will not eat again till midday).

*swabonga (or swabodhla) euswanini; kasinyikanka*, you are now bellowing over the stomach-grass (as cattle are wont to do when they come home and flud thrown about the contents of the stomach of one of their number that has been slaughtered, but which is so much useless noise); it (the broken vessel) won't come to life again = you are crying over spilt milk — as might be said to a little girl who has broken her pitcher.

**u(lu)-Swani** (collect.; or individually with plur. *izi-nSwani*), *n.* = *u(lu)-Saba*; also *u(lu)-Swaniswani*.

**um-Swanikazi** (*s. k.*), *n. f.* Species of dark-coloured *ama-bele*.

**u(lu)-Swaninga**, *n.* (C.N.) = *u(lu)-Swaniswani*.

**u(lu)-Swaniswani**, *n.* Tall, slender person.

**um-Swani-wemvubu**, *n. f.* Certain kind of *ama-bele*.

**Swaniza**, *v.* Collect dry sticks, scrub, etc. for firewood (used chiefly by women). See *u(lu)-Swani*.

**Swanyaza**, *v.* = *sohoza*.

**Swanyazeka** (*s. k.*), *v.* = *sobozeka*.

**Swāyi**, *ukuti (ukuthi)*, *v.* Be or keep quiet, silent; be hushed, stilled, as the wind.

Ex. *ugigokuti uye swayi*, I shall just keep silent, won't say a word.

**Swaza**, *v.* = *sileka*; also *swaea*.

**Swazeka** (*s. k.*), *v.* = *silekeka*.

**i(li)-Swazi**, *n.* One of the Swazi tribe; peculiar kind of assegai, with groove down the middle, used by the Swazis.

Ex. *uye eSwazini*, he has gone to Swaziland.

**um-Swazi**, *n. f.* = *isi-Sila*.

**u(lu)-Swazi**, *n.* Switch, small thin rod or stick (whether green or dry); name sometimes given to one of the *um-Beka* oxen [Ga. *kuya*, switch; MZT. *ku-samo*].

**Swé**, *ukuti (ukuthi)*, *v.* Be perfect, without defect, faultlessly nice, clear, etc., as any piece of handwork, or water or sky when quite clear of cloud or sediment (= *swesweka*); make or do anything (acc.) thus perfectly, faultlessly nice or proper, as when making an earthen pot or cutting a piece of cloth evenly (= *sweswa*). Cp. *isi-Nwe*.

**u(lu)-Swe**, *n.* = *u(lu)-Nama*.

**Sweba**, *v.* = *hlobonga*.

**u(lu)-Swebezane**, *n.* Swarm, as of children, pigs, ants, etc.

**Swebezela**, *v.* Swarm about, after, etc., *i. e.* be thickly numerous, as a lot of children about a kraal, a litter of pigs, or bees about a tree.

**Swela**, *v.* Lack, need, require anything (acc.) = *utula*.

**i(li)-Swela**, *n.* = *i(li)-Selwa*.

**u(lu)-Swela**, *n.* = *u(lu)-Selwa*.

**i(li)-Swelandhlebe**, *n.* = *i(li)-Pungandhlebe*.

**Swleka**, *v.* Be lacking, be needed, be required; be necessary (used in perf.); die, depart life (= *ggabuka*).

Ex. *kuswelelele ukuba agale amme yom*, it is necessary that he should first consent. *swleleke ebushu*, he passed away during the night.

**Swelela**, *v.* Become or begin to grow dull-ed, faintly 'seeable', obscure to the vision, as things generally (impers. *ku*) after twilight in the evening, a burnt spot on the veldt when the grass begins to grow and the blackness to become fainter, or the hair commencing to grow again on a head recently shaven; disappear, vanish, as a person suddenly missed from a party; pretend not to hear or see anything intentionally (= *ziba*) = *hwelela*.

Ex. *swelwalele imvelo zake*, his hair is now beginning to grow, or take the distinctness off his baldness.



*us'eswelele* (or *us'ete swelele*), *washouu uga-pi?* he has now got lost to sight, where has he disappeared to?

**Swélele, ukuti (ukuthi), v.** = *swelela*.

**um-Swelele, n. 5.** (C.N.) = *u-Mandubulu*.

**i(li)-Sweli, n.** Certain strong-smelling veldt-herb, wild garlic, eaten as food in time of famine; hence, applied to onion.

**Swempa (s. p.), v.** Trick, cheat, as one person might another (acc.) with whom he agrees to travel and then leaves beforehand without him, or the weather when it leads one to think it is going to be fine and then changes for rain = *pu-mba*.

**u-Swempe (s. p.), n.** (C.N.) = *u-Shebe, um-Veshe*.

**um-Swempe (s. p.), n. 5.** Juicy semi-transparent root of the *isi-Tate* (or hare's-foot) plant, and which is eaten = *u-Nomncangiyana*.

**Swempeka (s. p.; s. k.), v.** Get tricked, cheated, as above (used in perf.) — see *swempa*.

**u(lu)-Swempu (s. p.), n.** = *i-nTswempu*.

**um-Swendo, n. 5.** = *um-Sendo*.

**isi-Swenya, n.** Bunch, as of three or four mealie-cobs or carrots tied together at the heads, or of flowers, or of a few people or cattle standing together in a group. Cp. *isi-Illeke*.

**um-Swenya, n. 5.** Mealie-grub (= *i-nTlawa*) when found in the ground during the winter; black grooves or decayed holes in the front teeth of a person, as though gnawed by some insect (the name properly refers to this supposed insect).

**Sweswa, v.** = *ukuti swe*.

**i(li) or um-Sweswe, n. 5.** = *um-Dweshu*.

**Swesweka (s. k.), v.** = *ukuti swe*.

**ubu-Swezi, n.** Neediness, state of being without or in want of anything, as cattle, pots, etc. See *swele*.

Ex. *exilsha umfowuzo, wemp buswazi*. I haven't any longer a good supply of vessels; I am now in want of them.

**Swezisa or Swezisela, v.** = *swezisa*.

**Swi, ukuti (ukuthi), v.** Be chuck-full, brimming full, as a bucket of water, or the water therein (= *ukuti tsiki, uputa*); be very black or pitch dark (= *ukuti swile*); squeak, as a mouse crying (see *swininiza*).

**umu-Swi, n. 5.** (N.) = *umu-Nkwu*.

**Swica, v.** Hit or strike a thing (acc.) violently with something (with *uga*) thrown, as a person with a clod of earth or stone, or a dog with a kerry; cause one (acc.) stomach-pains or uneasiness, cause surfeit, as food when overloaded in the stomach or gorged upon too hurriedly (cp. *cavalla*).

**Swile, ukuti (ukuthi), v.** Be very black, as a coat or person; be pitch dark, as the night = *ukuti kare*.

**i(li)-Swili, n.** mostly used by women = *(li)-Tuwane*.

**Swininiza, v.** Squeak, as a mouse; speak with an unusually high-pitched voice or squeak, as some people do naturally = *utswininiza*.

**u(lu)-Swiswi, n.** Limpet (N).

**u-Switi (Swithi), n.** Swots [Eng.].

**Swōbo, ukuti (ukuthi), v.** = *ukuti sobu*.

**Swoboza, v.** = *soboza*.

## T

**T** has two varieties of sound in Zulu—(1) an open or expired *t*; (2) a close or inspired *t*. The former, or expired *t*, is practically the same as in English; and being in Zulu always accompanied by a certain amount of aspiration, is distinguished in script by the combination *th*, as in the words *thaba* (bow down) and *thengis* (barter). The close or inspired *t* has no equivalent in English. It may be best described as a combination of the sounds of a *d* and a *t*, and so may be regarded either as a hardened *d* or as a softened *t*. It is a *t*, whose aspiration is checked or drawn back, whose sharpness is denuded by the tongue clogging, as it were, at the closed teeth. Being without the usual aspiration, it is distinguished in script by the simple sign *t*, as in

the words *tuba* (get softened) and *teuthungu* (waver).

The combination *th* is a variation of the lip-*h* (see note under *H*).

The sign *ts* denotes, not the sound of the *ts* in the English word 'cherry,' but a combination of the sounds of a close or inspired *t* and an *s*, somewhat resembling the sound of the *ts* in the English word 'virtue,' not that of the English *j*, with which it is generally confounded by Colonists, as, for example, in the words *tsheba* (tell) and *tsaba* (plant).

The combination *ts* represents a union of a close or inspired *t* along with that of an *s*, and in pronunciation resembles that of *ts*, not that of the more sharpest English *ts*, as in the word *tsaba* (squirt).

An *s* immediately following an *n*, also becomes changed in pronunciation into a *s*, as in the words *i-nTabola*, *i-nTshu*. This is, of course, a 'combination sign' representing a single sound and does not mean that in pronunciation a *t* is heard as distinct from the *s*, but denotes merely that the single sound following the *n*, is not a simple (as in English) but a dentalised sibilant.

*N.B. Roots, therefore, having the prefix i-n, and hitherto, according to the old orthography, commencing with an S, must here be sought for under Ts.*

**Ta** (*Thu*), *v.* Invent a name for a person (doub. acc.), call him a name (= *qamba*); pour into some receptacle (acc.) having a small mouth or aperture, as a bottle, calabash, or into a person (by the anus) when injecting an enema (cp. *teta*; see *cutu*, *potsha*, *boja*); (C.N.) present the people (acc.) of a young-man's intended with the first head of cattle in order to open a settlement with them regarding her *lobola* (= *qamba*) [Sw. Ga. MZT. *tu*, call, name; At. *ta*].

Ex. *baye kut'ikece* (or *baye kutu ikce*), they have gone with a beast to open the mouth of the (prospective) father-in-law (N). *isi'ibice b'ntombi*, this girl is already engaged (or arranged) about with her father (N).

Phr. *ngiyakuta inyackrorane* (or *ngiyakunabela*), I will tell you a story = *wokela*.

**Tā, ukuthi** (*Thā, ukuthi*), *v.* Be flat, level, smooth, as a plain or hut floor; make a thing (acc.) so flat = *ukufi-caba*.

**isi-Ta** (*Thu* the second *i* is long), *n.* Enemy, foe = *i-nPi* [Bo. *n-ta*, weapon; Sw. *mata*, bows and arrows; Her. *ou-ta*, bow; At. *ole*, enemy].

**isi-Ta** (*Thu*), *n.* Heap or pile of anything collected together, as *amabele*, bricks, etc. (less than the *i-nDandela*). See *i-Nyabhu*.

**u(lu)-Ta** (*Thu*), *n.* Uterine secretions preliminary to parturition and preceding the 'waters' (see *isi-Ampanza*); (C.N.) first child, or wife, of a man (see *i(li)-Sokanyanyisi*).

**ubu-Ta** (*s.t.*), *n.* Willful negligence, neglectful indifference, as when a servant knowingly does his work badly through not caring.

**ukū-Ta** (*Thu* second *u* is long), *n.* Custom of using the impersonal pronoun (*ku*, or *luku*) in reference to a person, etc. in order to indicate contempt = *uku-Takazi* [akin to root *to* see *i-nTa*].

Ex. *kufuna-ni koun luku?* what does this thing (a person, dog, etc.) want?

*ungibizela-ni ayakuta?* why do you call me 'a thing'?

**Tāba, ukuthi** (*Thāba, ukuthi*), *v.* = *ukufi-caba*.

**Taba** (*Thaba*), *v.* Delight, be delighted, be filled with great joy or pleasure (used in perf.) = *neinea*. Cp. *jabula* [Skr. *las*, delight; Heb. *tamah*, joy; Gr. *terpo*, I delight; Ar. *insharak*, rejoice].

**i-nTaba** (*s.t.*), *n.* Hill; mountain [Heb. *gebā*, hill; Ar. *gābāl*; Gr. *pygos*; Chw. *si-tlaba*; L. Cong. *tadi*].

Phr. *uku-dantsa intaba*, to pull up a hill. *uku-na ugentaba*, to stand with the back against a hill = to deny resolutely.

*uku-kwela ugentaba*, to climb up by way of a hill = to get unnecessarily excited, wild, into a rage, as when discussing an affair with another; also, to leave the beaten track *i.e.* talk away from the point or out of the usual direct way.

**Tābalala, ukuthi** (*Thābalala, ukuthi*), *v.* = *ukufi ja*.

**i(li)-Tābalala** (*Thabalala*), *n.* Indolent, 'lifeless' kind of person.

**Tābalazi, ukuthi** (*Thābalazi, ukuthi*), *v.* = *ukufi ja*.

**um-Tabane** (*Tubhane*), *n.* Vaginal belt of *i-Ncema* grass, formed like a small boat tied at each end and worn during the menstrual period. Cp. *isi-Vato*; (N) = *um-Tambane*.

**Tabata** (*Thabatha*), *v.* = *tata* [Sw. *kamata*, take; Kwafi. *etanaba*].

**i(li)-Tabata** (*Thubatha*), *n.* Manner of sewing headwork, leaving small meshes between the beads. Cp. *um-Belo*.

Ex. *isiyeye sami setabatu*, my netted frontal-covering.

**Tāba tāba, ukuthi** (*Thāba thāba, ukuthi*), *v.* Be or live at one's ease, comfortably, without anything to disturb or worry = *ukufi-caba-caba, ukuthi zenzi zenzi*.

**i(li)-Tābatāba** (*s.t.*), *n.* Indolent, 'lifeless' person, with no energy or work within him.

**isi-Tābatāba** (*Thābatāba*), *n.* A universal proclamation of a disturbing nature mostly confined to the *isiTabatāba sezintombi* in 1869, when Sir. Theo. Shepstone reduced the legal number of *lobola* cattle and fixed it at ten head (N. fr. No.)

**isi-Tābatāba** (*s.t.*), *n.* Person with a delicate, limber, though gen. 'pretty' body.

**i(li)-Tabato** (*Thabatho*), *n.* = *i(li)-Tabata*.

**Tabaya** (*Tubhaya*), *v.* = *tamasa*.



Tabazeka (*Thabazeka*), *v.* = *ukuti tabu taba, netzeku.*

Tabazela (*s. l.*), *v.* Do in an indolent, 'lifeless' way, as one delicate or lazy. Cp. *dehesela.*

i(li)-Tabelo (*Thabelo*), *n.* Delight, great joy.

Tāca, ukuti (*Thāca, ukuthi*), *v.* = *ukuti bara,*

i-nTācantaca (*s. l.*), *n.* = *i-nIbacambuca.*

Tacaza (*Thucaza*), *v.* = *buciza.*

Taceka (*Thuecka*), *v.* = *buecka.*

Tāfa, ukuti (*Thāfa, ukuthi*), *v.* = *ukuti cuba.*

i(li)-Tafa (*Thafa*), *n.* A plain; flat country = *i(li)-Ceke.* Cp. *ukuti tu* [Tanga-nika Lake, said to mean 'plain-like' - cp. Z. *i-tafa*, plain; Su. *nuka*, river; Sw. *sawa*, flat; M.Z. *mu-tulu*, plain].

Tāfu, ukuti (*ukuthi; s. l.*), *v.* = *tafuza.*

i(li)-Tafula (*s. l.*), *n.* Table [D. *tafel*].

ama-Tāfutafu (*s. l.*), *n.* Fat, grease, or any 'oily' thing, as a lump of fat (of meat), or dripping used for anointing the body. Cp. *ama-Futa; i(li)-Novi; ama-Tifitifi;*

isi-Tāfutafu (*s. l.*), *n.* Meat-gravy thickened with meal and mixed with fat; any similarly rich, fatty food = *isi-Tifitifi.*

Tafuza (*s. l.*), *v.* Be 'fatty', be running or thickly covered with oil or grease.

Tafuzela (*s. l.*), *v.* Go 'fattily' or 'greasily' along, as a very fat person walking.

Tāhla, ukuti (*Thāhla, ukuthi*), *v.* = *ukuti bacu.*

Tahlaza (*Thahlaza*), *v.* = *bucaza.*

Tahleka (*Thahleka*), *v.* = *buecka.*

Tāka, ukuti (*ukuthi; s. l.; s. k.*), *v.* Be too much for a person (acc.), be more than enough for, tire out thoroughly, as too much food, work, etc. = *shikilisa, abtula.*

Taka (*Thaka*), *v.* (C.N.) = *lakela.*

i-nTaka (*s. l.; s. k.*), *n.* Generic name for the females of various species of small finches, such as go in flocks with the *n-Sojo*, *i(li)-Sakabali, n-Mawulu, n-Nlhwane*, etc. [Xo. *intaka*, bird; Sw. Bo. Zo. etc. *udege*, bird].

Phr. *intaku ibekelwe ama-elo ka'Sibunibuni*, the little finch (i.e. its feathers) are put out in the dew at So-and-so's kraal (the wedding-dance is to-morrow from the Native custom of putting feather head-dresses out in the dew in order to remove creases, etc.) — hence used metaphor. of any event that is already at hand. See *n-Tshwala.*

i(li)-Takabezi (*s. l.*), *n.* = *i(li)-Cakubezi.*

i-nTakantsintsi (*s. l.; s. k.*), *n.* Yellow-shouldered Whydah Finch (*Penthetria albonotata*). Cp. *isi-Gire* (Appendix).

Takasa (*s. l.; s. k.*), *v.* Get along in a stiff-

legged, hampered kind of way, as a person with a sore in the thighs, a weary traveller trudging along a road, or (in euphor.) a woman plodding away at a large tiring field.

Takata (*Thakatha*), *v.* Practise poisoning and other similar crimes secretly, work evil by medicines, charms or witchcraft to the injury of any person (acc., or with *etc* form) or property; do with surprising skill or cunning, as one expert in any handicraft = *lunkulu, sokwa*; cp. *tumba* [Sw. *utogk*, bad character; Bo. *layuta*, step over].

ubu-Takataka (*Thakathaka*), *n.* Limpness, as of a piece of supple hide; softness (easily receiving impressions), as a ripe fruit, or (metaphor.) a quickly grasping mind (*i-Kawula*); limpness of body; weakness, feebleness, as of a sick person or child — word mostly confined now to Natal [Sw. *tekeke*, limp].

Ex. *ikanda lake l'ubutakata*, his head is soft, quickly sensitive to or easily catching diseases; or, is soft, readily receiving impressions, retaining what has been taught.

*us'ubutakata*, he is still feeble.

um-Takati (*Thakathi*), *n. l.* Person habitually given to secret poisoning, bewitching, etc., as above (see *lunkulu*); surprisingly clever or skillful person; certain Native custom (= *um-Shopi* — used with *enza*); name sometimes applied to an irritatingly painful tooth; or to the irritatingly painful spot in the flesh where the tape-worm parasite lodges (see *i-nThamba*) = *n-Mahnyakusisa, n-Mushiyakukalwa, um-Kankuli, isi-Thabakubi, um-Sokoca, n-Seyanumbatquna, n-Seyanzizyodu, n-Siyakanye.*

Ex. *ubufene ubutakati*, he is afflicted with tape-worm cysts (from the pain caused — see *i-nThamba*).

*akwece umtakati*, he is suffering from toothache.

Phr. *ingane isipham ubutakati* the infant is now cutting his teeth (from the pain caused).

isi-Takati (*Thakathi*), *n.* Itchiness of infants — often occurring by reason of or about the time of cutting the teeth (see above *isi-Kobe*); grub disease in meadows, causing the plant to turn white; whitish patch on a woman's kilt, from the peculiarity of the skin at that spot not taking the 'blackening' as do the other parts.

Takaza (*Thakaza*), *v.* Show kindness or geniality, as below.

Takazela (*Thakazela*), *v.* Address or act

towards a person (acc.) in a kindly, genial, courteous manner, as towards a stranger or visitor (cp. *i(li)-Kono*); welcome, greet, a person on arrival, or as a dog upon meeting its master (cp. *bi-nyelela*; *halalisela*).

**Takazelana** (*Thakazelana*), *v.* Show friendliness, kindness, towards each other; live as friends together, as two comrades residing at the same place.

**isi-Takazelo** (*Thakazelo*), *n.* A tribal salutation, term of polite or friendly address peculiar to each clan — each clan being distinguished by its own clan-name or *isi-bongo* as well as by its term of salutation, thus a member of the *Elangeni* clan is addressed by the name *Mhlongo*, one of the *Zulu* clan by *Ndabezita*, of the *Zungu* clan by *Mhlelo*, of the *Qwabe* clan by *Gumede*, and so on; hence, a nickname coined for an infant by its mother = *isi-Takazo*. Cp. *isi-Topo*.

**uku-Takazi** (*Thakazi*), *n.* = *uku-Tu*; *uku-Nlo*.

**isi-Takazo** (*Thakazo*), *n.* = *isi-Takazelo*.

**isi-Tako** (*Thako*), *n.* Mixture of different things (C.N.).

**i(li)-Tala** (*Thala* loc. *v-Tala*), *n.* Kind of hanging basket or bag made of fibre net-work, hung up on the wall inside of a hut, and having an opening at one end or at the top — it is used as a 'shelf' or cupboard in which to store things out of the reach of children; a coming-down all at one time in a single mass, a shower or volley — used of the assegais of an *inipi* when hurled all together at an enemy (cp. *isi-Mongo*; *n-Telawuyeka*) [Bo. *utala*, privy].

Ex. *babatelo ngetala*, they poured down upon them (their assegais) in a shower or volley; or, they poured down upon them in one great rushing mass.

Thr. *ihlana, nbel'etala*, eat and put by something in the cupboard = always keep something by for a rainy day.

**um-Tala** (*Thala*), *n.* Kind of long grass (*Erianthus Capensis*), growing in moist ground and used for hut-thatching; milky-way or galaxy, in the heavens; strip of fleshy muscle encircling the paunch of cattle; long swollen stripe going from the navel towards the breast-bone in some Natives (cp. *um-Nyela*); stripe or long patch of hair remaining on the top of the head of an infant when the hair around the sides of the head has fallen out.

**i(li)-Talabu** (*Thalabu*), *n.* Bowels of a sheep (C.N.).

**isi-Taladi** (*s. l.*), *n.* Street, in a town [D. *straat*].

**isi-Talagu** (*Thalagu*), *n.* Crafty, roguish-looking person, capable of any criminal action.

**u(lu)-Talagu** (*s. l.*), *n.* Person, gen. a female, with large heavy buttocks, causing a stiff, waddling gait. Cp. *u(lu)-Tumna*.

**Talakahla, ukuti** (*Thalakahla, ukuthi*), *v.* 'Flop' oneself down, squat down in a careless lazy manner, as a woman coming tired into a hut; 'flop' a thing (acc.) down, cast it down in a careless indifferent manner, as a child might a pot (acc.) in the yard.

**Talala, ukuti** (*Thalala, ukuthi*), *v.* Be brimming or chock-full, as a river up to the top of its banks, or the belly inflated with wind; also = *talalisa*. Cp. *ukuti tantala*.

**Talala** (*Thalala*), *v.* = *ukuti talala*.

**Talalisa** (*Thalalisa*), *v.* Pretend not to hear or see a thing (with *nga*) from contempt, perverseness, etc. = *tufela*.

**Talasa** (*s. l.*), *v.* Turn up the buttocks intentionally; hence, have large prominent buttocks, thrust out far behind (used in perf. — see *u(lu)-Belu*); go or walk with the buttocks thrust out far behind; stoop, protruding the buttocks and so exposing the *puenda*, as a little girl (cp. *dwansa*; *vrandla*); show contemptuous disregard, as towards one's father (acc. and *ehu* form).

**Talasele** (*s. l.*), *v.* Show contemptuous disregard towards, as towards a parent (acc.) or other whom one is in duty bound to respect and care for = *tenesa, teba, bembesela*. Cp. *detela*.

**isi-Talasi** (*s. l.*), *n.* Contemptuous disregard, as above; person of such a character = *isi-Tavasi, isi-Tenesi*.

**Tala tala, ukuti** (*Thala thala, ukuthi*), *v.* = *galaza, talaza*.

**i(li)-Talatalakazana** (*Thalathalakazana*), *n.* *i(li)-Qalagala*.

**i(li)-Talatalana** (*Thalathalana*), *n.* = *i(li)-Qalagala*.

**Talaza** (*Thalaza*), *v.* = *galaza* [Lu. *tala*, look; Sw. *tazana*; Her. *tara*].

**u(lu)-Talazi** (*Thalazi*), *n.* Any very hard, intractable thing, as a rock, strong pot, or person difficult to move or impress.

Ex. *aloku ushaya dalaxini*, you are pegging away at a rock — as when seeking to move or get something out of a hard-headed person.

**i(li)-Tama** (*Thama*), *n.* (C.N.) = *i(li)-Tamo*.



um-Tama (*Thama*), *n. s.* (C.N.) = *um-Tamo*.

Tāma tāma, ukuti (*ukuthi*; *s. l.*), *v.* = *lumusa*.

Tamasa (*s. l.*), *v.* Enjoy life, have abundance of the good things of life, especially as to eating and drinking = *busa*, *tabaya*, *tubaya* [Ga. *tamisa*, make one drunk].

Tamba (*Thambha*), *v.* Be or become soft (in any sense), as a ripe peach, or feather-cushion; be or become supple, not rigid, as a hide, green switch, or piece of tin; be or become soft of character, tamed down, mild, as a person or animal of a previously wild disposition; be or become readily impressionable, quickly taking in, as the mind (*i-Kanda*) of a sharp boy; be soft of body, enervated, limp, from strengthlessness; be of a feeble, unenergetic nature, in one's work or actions—used in perf. in all senses [Skr. *dama*, be tamed; Gr. *dameo*, I tame; Sw. *tamu*, soft; Her. *tumba*, soften].

Tamba (*Tambha*), *v.* Dance in the manner of Christian Natives (N) [? Eng. *dance* or *stamp*].

Tāmbalala, ukuti (*Thāmbhalala*, *ukuthi*), *v.* = *ukuti ja*.

Tambalala (*Thambhalala*), *v.* = *ukuti ja*.

Ex. *aloku etambalalile incinze*, he is just all along sitting with his legs stretched out *i. e.* idle, indolent.

Tāmbalaza (*Thambhalaza*), *v.* = *ukuti ja*.

Tāmbalazi, ukuti (*Thāmbhalazi*, *ukuthi*), *v.* = *ukuti ja*.

Tambama (*Thambhama*), *v.* Slant off, decline—used of the sun soon after mid-day.

ama-Tambama (*Thambhama*—no sing.), *n.* Early afternoon, at about two o'clock and previous to the *i-nTambama*.

Ex. *sel'matambama*, it (the sun) is now on the 'slants' *i. e.* it is already past noon.

*i-nTambama* (*Tambhama*—loc. *e-nTambama*), *n.* Afternoon, *i. e.* at about three or four o'clock.

um-Tambane (*Thambhane*), *n. s.* Veldt-herb (*Stephania hernandefolia*), whose roots are used as a clyster for clearing a child of the *ama-S'ebete*.

Tāmbē, ukuti (*Thāmbē*, *ukuthi*), *v.* Be slightly inclined, slanting, or sloping, as a picture on a wall, or a hill; make be so slanting or sloping.

Tambeka (*Thambhēka*), *v.* Slant, be inclined to one side, as a plank leaning or a beer-pot standing awkwardly;

slope, as a hillside (used in perf.) [Ga. *kolawaka*, incline; Ang. *betoka*, incline].

um-Tambeka (*Thambhēka*), *n. s.* Slope, of any description, as on a hillside.

Tambisa (*Thambhisa*), *v.* Soften, as bread (acc.) by soaking it; make supple, as a skin; bring or tame down, make mild, as an unruly person or animal.

*i-nTambiso* (*Tambhiso*), *n.* Certain climbing-plant (= *i-nPindiso*) used medicinally, for chest complaints; any medicine, words, etc., used for the purpose of soothing down.

*i(li)-Tambo* (*Thambho*), *n.* Bone; small white bead or beads (collect. — cp. *i(li)-Pohlo*); hatred against a person so as to be capable of cursing him (only as below) [Her. *etupa*, bone; Sw. *lupi*; Ga. *yumba*; MZT. *i-fua*; Di. *inam*; Mamb. *nepo*; At. *ita*; Malg. *luolua*].

Phr. *ngifuna inkomo e'natambo*, I want a beast that is bones, *i. e.* a real live animal, no mere promising or talking—and so used metaphor. of anything else.

*uelumbo le'antwana*, this child grows tall, has a disposition to become lanky (see *isi-Tambo*).

(*ibambo*) *e'ahlal'impisi*, the bone that beats the hyena *i. e.* at the nape of the neck, the atlas or first vertebra, which is very hard.

*itumbo lentlali*, a gristly bone, such as forms the joints of the ribs at the chest.

*itambo lomlwe*, femur or thigh-bone.

*itambo elifazi*, the short bone *i. e.* the humerus of the arm, or the femur of the leg.

*nBani unelumbo kina*. So-and-so has hatred against us, we are to him *'tambo lu'nyoka, hlab'ou;ondayo!* (bone of a snake, pierce him whom thou hatest!—a form of curse). See *i(li)-Zwa*.

*i-nTambo* (*Tambho*), *n.* Native string, as made of fibre, tendon, etc.; hence, thread, cord, rein, etc., generally [Sw. *kamba*, rope; Ga. *kilimba*, net].

um-Tambo (*Thambho*), *n. s.* Vein, artery, of the body; rib, of a leaf—mostly used of the starchy ribs of dry tobacco-leaves which are extracted in snuff-making; string or fibre, as in the flesh of a stringy sweet-potato or pumpkin; sometimes applied to long thin under-sized sweet-potatoes generally, 'mere strings'.

Phr. *ukw-uyana antambo*, to cut the string at the underpart of the fore-skin, as Zulu boys have been accustomed to do (since the abolition of circumcision) in order to allow the glans to project.

u(lu)-Tambo (*Thambho*), *n.* = *u(lu)-Twi-*

*ko*; (C.N.) snare for birds, made with sinews.

**Tāme**, *ukuti* (*Thāme, ukuthi*), *v.* Bask a bit in the sun.

**Tamela** (*Thamela*), *v.* Bask in the sun (acc.).

Ex. *ngitamela ilanga*, I am basking or enjoying the warmth of the sun, as when sitting or lying in the sunshine.

**i(li)-Tamo** (*Thamo*), *n.* Mouthful, of any liquid (see *um-Tamo*); habit of exaggerating, making a 'mouthful' out of anything, exaggeration in one's talk (= *i(li)-Ilaba*); also = *isi-Tumbanja*; (C.N.) a single billow, washing up on the shore [ep. *isi-Tamo*].

Ex. *umfula unelamo*, the river is fullish, has a good quantity of water.

*nBani unelamo*, So-and-so exaggerates, makes mountains out of mole-hills.

*uki-haba ilamo*, to take a mouthful (of drink).

**i-nTamo** (*s. l.*), *n.* Neck = *um-Qala*.

**isi-Tamo** (*Thamo*), *n.* Cheek (= *isi-Ilali*); also = *isi-Tumbanja* [Ga. *tama*, cheek; Her. *oty-tama*; Reg. *ma-tamū*].

**um-Tamo** (*Thamo*), *n. s.* Mouthful, of solid food. Cp. *i(li)-Tamo* [ep. *isi-Tamo*; Her. *oty-tau*, morsel].

Phr. *babe untamo (abantu)*, they were a good number.

**Tamunda** (*Thamunda*), *v.* = *qamunda*.

**i(li)-Tamuza** (*s. l.*), *n.* Person with a soft, sleek, prime-conditioned body = *i(li)-Shamuza*; *i(li)-Tubesi*.

**Tana** (*Thana*), *v.* reciproc. form of *uku-ti*.

**Tana** (*Thana*), imperat. mood of *uku-ti* = do so (as indicated) slightly, as move or shift a little, etc.

**Tana** (*s. l.*), *v.* = *idula*.

**u-Tana** (*s. l.*), *n.* used only in vocative to children, like *u-Tate*.

**i(li)-Tana** or **Tane** (*s. l.*), *n.* Slovenly, carelessly indifferent, lazy-mannered person, as evidenced in his dress, work, or room.

**i-nTana** (*s. l.*), *n.* Certain climbing plant, used for binding on assegai-blades, and commonly used by children as a wreath for entwining round their head and bodies; hence, generally, any such wreath, garland, as used for Christmas decoration = *i-Nana*.

**Tanasa** (*s. l.*), *v.* = *tenesa*.

**isi-Tanasi** (*s. l.*), *n.* = *isi-Tenesi*.

**ama-Tānatana** (*s. l.*), *n.* Anything perplexing by its vastness of quantity or number, as several works on hand at once, or a great supply of various kinds

of food so that one really doesn't know what to select, etc.

**uku-Tānatana** (*Thūnathana*), *n.* A little thing, little bit of property of any kind = *ubu-Ntazantazana*.

Ex. *ukudantana kwako kwenevadi ukupire uba?* by whom were you given (this) nice little book-thing of yours?

*ngisaya kutata ukudantana kwami lapa-gu*, I am just going to get a little thing of mine over there.

**Tanazela** (*s. l.*), *v.* Go, or do, in an indolent, slothful, concernless manner. Cp. *i(li)-Tana*.

**Tānda** (*Thaunda*), *v.* Like, a person (acc.) or thing; like with affection, love; like with desire, will, wish, prefer; like with appreciation, value, esteem, care for [Skr. *van*, *kam*, love; Hi. *chāhnā*; Ar. *habb*; Lat. *amor*; L. Cong. *tonda*; Bo. *kunda*; Sw. *penda*, *taka*; Kag. *tama*; Go. *wenda*; Kamb. *enda*; Her. *vanga*, *tyata*; MZT. *yanda*; Su. *rata*; Mal. *hendak*, to wish].

Ex. *ugakufika engasatandi Pato*, he will arrive quite sick of it, having had quite enough of it, as from fatigue, much quarrelling, etc.

*'umtando-ni?' 'ngiyantanda ubuso baka,'* 'what do you like in him?' 'I like him for his face.'

*sekutand'ukuba ngihambe*, it now wishes (i. e. I have a feeling of desire) to go.

**Tanda** (*Thanda*), *v.* Wind round, as a string (acc.) round a stick (loc.) — see *tandela*.

**um-Tanda** (*Thanda*), *n. s.* (C.N.) = *um-Pandu*.

**Tandabuza** (*Thandabuza*), *v.* = *dandabuza*.

**i-nTandane** (*s. l.*), *n.* Child without father or mother, or both = *i-nKedama*.

**izi-Tāndani** (*Thaundani*), *n.* Great lovers, as two companions; often used ironically of people who detest one another.

Ex. *ayisi! izitandani ezikulu lavo!* oh! great lovers are those i. e. they hate each other like death.

**isi-Tandatu** (*Thandathu*), *n.* Six = *isi-Tupa* [Com. *tundaru*; Go. Suk. etc. *tuntulu*; Bo. Ze. etc. *mtandatu*; Li. Koni. etc. *mtanda*; Aug. *samane*].

**Tānde**, *ukuti* (*Thānde, ukuthi*), *v.* *tandela*.

**Tāndeka** (*Thaandeka*), *v.* Be lovable, desirable; get loved, desired, etc. see *tanda*.

**Tāndekisa** (*Thaandekisa*), *v.* Make loved, liked, etc.

Ex. *uka-ni-tandekisa*, to make oneself liked, please, as a servant his master (with *ku*).



**Tandela** (*Thandela*), *v.* Wind a thing (acc.) round something (with loc. or *ku*); entwine itself round, as a creeper round a tree (loc. or *ku*); climb windingly up or by, as a creeper by means of a post (with *ngu*) or network; climb up over a person (with *ku*), *i.e.* turn upon or fire up at him with violent words (*-kwela*). Cp. *nywamba* [Bo. *landa*, entwine; Sw. *pinda*; Her. *zonga*].

**i-nTandela** (*s.t.*), *n.* Any climbing plant, creeper.

**isi-Tando** (*Thando*), *n.* Native smithy (= *i(li)-Beto*). Cp. *i-Ningo*; *i(li)-Lala*; *um-Tonga*); tobacco plantation.

**i-nTādo** (*Tuando*), *n.* Love-charm used by women to secure their husband's favour; liking, desire, will, choice (= *u(lu)-Tando*).

Ex. *bay'enza ngentambo yabo*, they do as they choose, of their own free will.

**A.B.** In the preparation of such a philter as above, besides several plants, the fat of the *i-nKambaqantsi* and the *um-Kofetsheui* is a potent ingredient!

**um-Tādo** (*Thando*), *n. s.* A single entwining or binding round, as of the thatel-string round the roof-wattles, or the string bound round an assegai-blade to fix it, etc.; material used for such a purpose.

**u(lu)-Tādo** (*Thando*), *n.* Liking, desire (= *i-nTando*); affection, love. See *landa*.

**i-nTāndokazi** (*Tuandokazi*), *n.* Favourite wife, of any man = *i-nJolikezi*.

**Tanduluka** (*Thanduluka*), *v.* Get unwound, as below.

**Tandulula** (*Thandulula*), *v.* Unwind, as string (acc.) from round a stick; undo the whole course or 'string' of an affair, tell it all out openly = *ukuti tanduluzi*. Cp. *tandela*.

**Tanduluzi** (*Thanduluzi*), *v.* = *tandulula*.

**Tānduluzi**, *ukuti* (*Thānduluzi*, *ukuthi*), *v.* = *tandulula*.

**i(li)-Tane** (*s.t.*), *n.* = *i(li)-Tama*; also, beescomb, containing eggs of young bees (= *i(li)-Kekeba lamagandu*).

**Taneka** or **Tanataneka** (*s.t.*; *s.k.*), *v.* = *da-deka*.

**i(li)-Tanga** (*Thanga*), *n.* Pumpkin (*i.e.* the fruit), of any kind. See *u(lu)-Tanga*; *i(li)-Puzi* [Her. *etanga*, water-melon; Sw. *tanga*, cucumber; MZP. *i-tanga*, pumpkin].

**i(li)-Tānga** (*Thaanga*, with long *i*—the voice is lowered at the end of the word), *n.* New kraal still in process of building, with merely 'makeshift' huts; hence,

temporary premises; a 'makeshift' cattle-kraal *i.e.* one erected for any particular reason (temporary or enduring) away from the residential kraal, as in case of cattle-disease, in expectation of a raid, or for private convenience—used in both senses indiscriminately in the sing. or plur. = *i-Ntlanlo* [Bo. *tanga*, country, veldt; Sak. *utanga*, hut; Mob. *tang*].

Ex. *basabhe i ematungeni wa etungeni*, they are still living in temporary or makeshift huts.

**i(li)-Tānga** (*Thaanga*—the voice is raised at the end of the word), *n.* Thigh *i.e.* the upper broad part of the leg all round. Cp. *i(li)-Tsebeba*.

Ex. *mbeke ematungeni*, place him in your hip.

**i-nTanga** (*s.t.*), *n.* Age—only used in an indefinite general way, when comparing the age or degree of maturity of one person with another; set (collect.) *i.e.* all those of one's own age; man's (married or unmarried) private hut, not occupied by any particular wife or family (= *i(li)-Lantu*). Cp. *u-Wetu* [Lat. *vetus*, age; Her. *tanga*, to be tall; Sw. *tumbo*, tall man; *tanga zamani*, long ago].

Ex. *ng'entanga yami, i'ini?* Is he then my degree of maturity, *i.e.* my equal in age?

*si'utanga'nye naye*, we are of the same age, *ngubeli wenyawo; ubee wutanga yaku*, don't fight with a child; fight with *one* your own age, your own set.

Phr. *uku-yo entungeni*, to go into the husband's private hut—used euphemistically of the periodical visit of each of his wives for sexual purposes = *uku-yo elocini*.

**isi-Tānga** (*Thaanga*), *n.* The thigh-part of the legs (only used as below, and gen. in the plur.). See *i(li)-Tānga*.

Ex. *bubhezi b'elile* (or *b'elakungisile*) *isi-tanga*, they sit with their thighs or knees overlapping—as two young people wooing or talking confidentially.

*babheleba ngami isi-tanga*, they were sitting thigh-wise on my account, *i.e.* they were sitting together talking confidentially with one another about me (of course, in a bad sense).

*hlulu, w'ake isi-tanga*, sit having built up the thighs, having them 'hanging over' as above, *i.e.* sit cross-legged, like a Turk.

**u(lu)-Tanga** (*Thanga*), *n.* Whole plant of pumpkin; (with plur.) seed or sap of the same. Cp. *i(li)-Tanga*.

**um-Tangala** (*Thangala*), *n. s.* Stone-wall surrounding a cattle-fold, such as are built up-country. Cp. *u(lu)-Tango*.

**isi-Tangamu** (*Thangamu*), *n.* = *isi-Cebu*.

**i-nTangana** (*s.t.*), *n.* dim. of *i-nTanga*; hence (collect.), young folk, male or female.

Ex. *kus'entanganeni*, it is in the young-people's hut *i. e.* where the boys or girls sleep.

Tangasa (*s. l.*), *v.* = *ntangasa*.

Tangata (*Thangatha*), *v.* = *tungata*.

i(ii)-Tangazane (*Thanguzane*), *n.* Fruit of the plant below.

u(lu)-Tangazane (*Thanguzane*), *n.* Running plant (*Luffa sphaerica*), bearing a small round hairy fruit eaten by children, and whose roots are used for scrofula. Cp. *u(lu)-Solwalemamba*; i(ii)-*Sendelenja*.

um-Tango (*Thango*), *n. s.* Lot of things piled up one above the other, a pile, as of blankets, bricks, etc. (cp. *i-Nqocaba*); (C.N.) = *um-Neele* [Sw. *panganya*, pile; Gã. *nyanya*, collect together].

Phr. *izingubo zetu zintango munye*, our blankets are of one pile or collection, *i. e.* are of the same set or kind (as to pattern, colour, etc.).

*akosibekelele intango*, let him pile them (the bricks) together, one on the other (not merely thrown together in a heap).

u(lu)-Tango (*Thango*), *n.* Fence, of close-packed stakes, wattled branches, etc., surrounding a kraal or cattle-fold; hedge, of growing plants and surrounding an enclosure. Cp. *um-Tangata* [O. Ic. *tin*, hedge; Reg. *ki-angu*; Sw. *ki-talu*].

Tānqa, ukuti (*Thānqa, ukuthi*), *v.* Be closely packed, dense, thick, as people in a hut, a thick mist, a strong smell (good or bad) (= *ukuti ngei*); drop down from above (*intrans.*), fall down bodily, as a boot from a shelf or a vessel from a table (whether breaking or not) (= *tanqazeka, twanqazeka*); make so to drop or fall, throw down bodily, as one might a burden (acc.) or a man (= *tanqaza, twanqaza, ukuti zwi*).

Ex. *wamuti tanqa pantsi*, he threw him down, as one might an infant or a strong man another when fighting.

Tanqaza (*Thangaza*), *v.* = *ukuti tanqa*.

Tanqazeka (*Thangazeka*), *v.* = *ukuti tanqa*.

Tānqu, ukuti (*Thānqu, ukuthi*), *v.* Emerge or come out from into view suddenly or all at once, as a man from a bush or room, or the sun rising.

Tāntala, ukuti (*Thāntala, ukuthi*), *v.* Be in flood *i. e.* either bank-full, or overflowed, as a river. Cp. *ukuti talata*; *ama-Tantala*.

ama-Tantala (*Thantala* - no sing.), *n.* = *ama-Cancala*.

Tāntalala, ukuti (*Thāntalala, ukuthi*), *v.* = *ukuti tantala*.

Tantalaza (*Thantalaza*), *v.* Go out of the course, go off wrong, go off aside or

beside the mark, miss, as a traveller going off from the correct course by a mistaken path, or a missile (not used of the thrower) when thrown going off from, *i. e.* missing, the mark = *ukuti tantulazi*. Cp. *papalaza*.

Ex. *nyababona belantalaza nyeya laFuzindhlu*, I saw them going off (*i. e.* away from their course) by the path leading to Fuzindhlu's.

Tāntalazi, ukuti (*Thāntalazi, ukuthi*), *v.* = *tantalaza*.

Tantasa (*Thantasa*), *v.* Pain in a sharp 'catching' manner so as to make fearful of movement, as a stitch or neuralgic spasm in the bowels or side.

Tantaseka (*Thantaseka*), *v.* Be or get pained or afflicted with a sharp 'catching' pain, as above (used in perf.).

Tantata (*Thantatha*), *v.* Be master of, have or get the upper-hand with, be 'cock' over, as one boy over others (acc. or with *ku*) of his neighbourhood, a child over its mother, or a bull over all the herd (= *tontota, goqoda*); go wandering about, 'quite at home, without any fear', among the kraals, as a man looking about for a beer-drink, or merely taking a walk (cp. *nianta, tungata*). Cp. *ncinda*.

um-Tantaio (*Thantatho*), *n. s.* Very narrow path or causeway running between two descending or dangerous places, as a narrow road with a deep precipice, or river-ford with a deep pool, on each side. Cp. *um-Dhlandhlati*.

um-Tantazana (*Thantazana*), *n. s.* = *um-Dudukazana*.

um-Tanti (*Thanti*), *n. s.* One who, through his abilities or pushfulness, associates with those above his class or age, as a small boy mixing freely with his elders, or an able young-man associating with the *izinduna*.

um-Tantikazi (*Thantikazi*), *n. s.* A female *um-Tanti* (as above) - applied mainly to a young heifer ready for and already freely associating with the bulls. Cp. *um-Dudukazana*.

i-nTantiya, *n.* - see *i-Ntantiya*.

Tantsabula (*Thantsabula*), *v.* = *dantsula*.

i-nTantselana, *n.* - see *i-Ntantselana*.

i(ii)-Tantsi (*Thantsi*), *n.* Certain broad flat sea-fish (N).

Tāntsu, ukuti (*Thāntsu, ukuthi*), *v.* = *ukuti pantsu*.

Tantsula (*Thantsula*), *v.* = *pantsula*.

Tānu, ukuti (*ukuthi*; *s. l.*), *v.* = *ukuti rranu*.

Tanula (*s. l.*), *v.* = *rrunula*.



**Tānya tānya, ukuti** (*ukuthi; s.t.*), *v.* — *tan-nyaza*.

**Tānya tānya, ukuti** (*Thānya thānya, ukuthi*), *v.* = *tanyaza*.

**i(li)-Tānyatanya** (*s.t.*), *n.* = *i-nTanyantanya*.

**i-nTanyantanya** (*s.t.*), *n.* Anything smoothly-soft or tender to the touch, teeth, etc., of a finely doughy, pulpy nature, as a ripe peach, raw meat (mostly used of meat tender in the eating), rich honey-comb, finely mashed bean-pottage. Cp. *i-nTwanyantwanyanya; i-mPotompoto; i-mPotomfoto*.

**Tanyaza** (*s.t.*; sometimes *Thanyaza*), *v.* Press or feel with the fingers, teeth, etc., anything (acc.) of the nature of an *i-nTanyantanya*, as above; hence, eat any such food (acc.). Cp. *twanyaza; potozu; fotoza*.

**i(li)-Tanyaza** (*s.t.*; sometimes *Thanyaza*), *n.* = *i-nTanyantanya*.

**Tanyazeka** (*s.t.*; sometimes *Thanyazeka*), *v.* Get softly pressed or eaten, as above — see *tanyaza*; hence, be of such a softly pressable, tender nature; have or enjoy an easy comfortable berth, as a girl marrying into a wealthy family (= *nekendeka*).

**Tanyazela** (*s.t.*; sometimes *Thanyazela*), *v.* Go softly, shakingly along, like a great tender mass, as a big fat man or woman.

**i(li)-Tanzana** (*Thanzana*), *n.* dim. of following.

**i(li)-Tanzi** (*Thanzi*), *n.* A fair, fairly-good, or medium quantity of anything (not much and not little), whether liquid or solid, as of mealies, water, or snuff.

**Tapa** (*Thapha*), *v.* Take out or from by a clutching with the hands, as it were in great lumps or armfuls, as when removing thatch (acc.) bundle-wise from an old hut, goods from a loaded wagon, clay or honey-comb from a hole, or sugar from a sack; take hold of, take or gather up (with the foot or open hand), sometimes even simply touch or feel, anything (acc.) of a soft, offensive nature, like a lump of dung, a worm or snake, as one might with his foot when walking at night-time, or with the hand when laying it down in the dark; take hold of, or take in, with the eyes (*ngamehlo*), as when a person gazes silently and thoughtfully at some proceeding of others; hence, merely gaze or look at without speaking, as people in a theatre, or one who, when addressed, simply looks at one thoughtfully without answering; gather green food (acc.) from the fields for immediate use

(— *futa*); be or grow long (used in perf.), as hair on the head, a tall person, mealies in a field, or horns on an ox; (C.N.) smite, strike, as a person (acc.) with a stick — *tapana, tapulula*. Cp. *tufo*.

Ex. *kubona into eningiyape bapa*, there is something (unpleasant) I have gathered up or touched here (with my foot or hand).

*besibaya ngawho*, we were taking it all in i.e. were looking on silently, as spectators (at the fight), not taking part in it.

*ubani abuphe ngexinipa*, So-and-so has long nails.

*entsimiso ka'Booi kupelashwa ne unule*, in So-and-so's field the Kafir-corn is simply taken out in masses, in armfuls, i.e. is in great abundance.

**u(lu)-Tapana** (*Thaphana*), *n.* Long i.e. tall person.

**Tapiza** (*Thaphiza*), *v.* Put on very small cobs, as mealies — see below *tipiza, topiza, tipiliza, upingiza*.

**isi-Tapiza** (*Thaphiza*), *n.* Very small mealie-cob, about the size of one's thumb; very short person = *isi-Tipiza, isi-Tapiza, isi-Tipilizi*.

**ubu-Tapiza** (*Thaphiza*), *n.* Quality of being as above; the whole lot of such cobs regarded collectively.

**i(li)-Tapo** (*Thapho*), *n.* Bunch or as much as can be grasped by both hands, as of vegetables, medicinal herbs, tobacco, etc. See *tapa; isi-Tonto*.

**um-Tapo** (*Thapho*), *n. s.* Deposit, mine, a 'gathering' place generally, from which clay, red-ochre, or coal may be taken. See *tapa*.

**Tapuka** (*Thaphuku*), *v.* Appear in a constant or uninterrupted succession, as a train of wagons or people, a swarm of locusts, etc. (cp. *tuntululeka, udaluka, botuluka, ukuti usenene*); smell strongly, emit, an odour, as pain, fever, or sweat (= *nuka* for which the word is often substituted by women when *hlanipang*). Cp. *ukuti tanyu*. Cp. *ubu-Tapuluka*.

Ex. *ngatashukhe ipuqa elibi*, I was smitten an odour for by a bad smell, had a bad smell arise for me, was surrounded or followed after by a bad smell.

*ngatapuka amaka*, she gives off a smell of sweat, i.e. she smells of.

**Tapuluka** (*Thaphuluka*), *v.* = *tapuka; tapuka*.

**Tapulula** (*Thaphulula*), *v.* = *tapa*; take out of or rescue from danger, difficulty, want, etc., as one might a person (acc.).

or crops partially blown down by wind = *tabulula, tapa*.

**Tapuluza** (*s. l.*; *s. p.*), *v.* = *tapuna* (*s. l.*).

**Tapuna** (*Thaphuna*), *v.* Take out, or take up, anything (*acc.*) by grasping with both hands, as clay from the ground, thatch from a roof, etc.; clutch about at a person's body when fighting with him = *tapa*. Cp. *capuna*.

**Tapuna** (*s. l.*; *s. p.*), *v.* Take out, take up, by a grasping with the fingers, anything (*acc.*) of a soft nature, as cowdung, clay, etc.; take up (*metaphor.*), touch, feel, tread on, handle, any similar thing (*acc.*), as a snake, worm, lump of filth. Cp. *tapa*; *twapuna*.

**Tapunana** (*s. l.*; *s. p.*), *v.* Fight, or play, after the manner of Native women and children, by a mutual clinching or clutching of each other's flesh by the fingers of the whole hand. Cp. *i(li)-Pusha*.

**ama-Tapunana** (*s. l.*; *s. p.* — no sing.), *n.* A clinching or clutching of one another's flesh, as above.

**Tāpu tāpu, ukuti** (*Thāphu thāphu, ukuthi*), *v.* = *tapuka*; *tapuza*.

**ubu-Tāputapu** (*Thāphuthaphu*), *n.* A constant or uninterrupted succession of things appearing, as wagon after wagon, arrival of person after person. See *tapuka*.

Ex. *izingqola sezibamba ubutaputapu, izibango kwaZulu*, wagons are now going uninterruptedly towards Zululand.

**Tapuza** (*s. l.*; *s. p.*), *v.* Grasp hold of or clutch with the fingers anything (*acc.*) of a soft nature, as the flesh of a person when fighting with him — see *tapunana*. Cp. *dhlapuna*.

**Tapuza** (*Thaphuza*), *v.* Make come along or out in an endless, uninterrupted succession, as an *imBongi* does the praises of his chief (*cp. qapusa*); pain a person (*acc.*) with a continuous gnawing sensation, as does the stomach when famished or troubled with worms. Cp. *tapuka*.

**Tāqa, ukuti** (*Thāqa ukuthi*), *v.* = *ukuti tanqa*; also *ukuti bacu*.

**Tasa** (*Thasa*), *v.* = *bwasa*.

**i(li)-Tasa** (*Thasa*), *n.* = *i(li)-Twasu*.

**Tāsi, ukuti** (*Thāsi, ukuthi*), *v.* = *ukuti htasi*; 'grab up' tales, scandal, and the like, overheard in conversation and carry them about the kraals (= *tasiza*).

**u-Tasi** (*Thasi*), *n.* Gossiping tale-bearer, reporting about whatever he sees or hears in private contact with others = *i-nTateli, i(li)-Tatela*. Cp. *un-Zekéci*.

**i-nTasika** or **Tasike**, *n.* — see *i-Ntasika*.

**Tasila** (*Thasila*), *v.* = *hlasila*.

**Tasisela** (*Thasisela*), *v.* = *engezela*.

**Tasiza** (*Thasiza*), *v.* = *ukuti tasi*.

**Tata** (*Thatha*), *v.* Take; get; receive; take off, as the wind or sudden impulse; get hold of, catch, as a man a disease (*acc.*) or a dog a buck (*cp. bamba*); take to wife, marry, as a man a girl (*acc.*); take, engage, as an advocate or doctor (*acc.*); start, take up, begin, as in commencing to sing or dance, or a narrative at a certain point, or at a certain spot when hoeing [Ar. *khad*, take; O. I. *tallaim*, I take away; Lat. *tollo, tuli, latum*, take away; *capio*, I take; MZT. *jala*, catch; Sw. *Bo. pata*, get; Sw. *bvää*, take; Sen. *kuata*; Her. *tuara*; Ze. *igara*; Kwaf. *etanaba*; Go. *toguda*].

Phr. *uku-tata pantsi*, to take up from below *i. e.* from the beginning, as when relating an affair.

*uku-gi-tata unugqoka*, to take a thing off at a snatch *i. e.* at a single sharp stroke, as a buck with an assegai or bird with a stone.

*uku-tata inyawo*, to move one's feet, *i. e.* get along or be off smartly.

*uku-tata isisu*, to conceive, commence to show pregnancy.

*walatwa iulixiyo*, he was taken off (or led away) by the heart (*i. e.* impulse or emotion).

*umfana lo utatile*, this boy is (or has become) pert, forward, 'cheeky'. See *i(li)-Tata*, *iulilula itata os'emungano, impose emungano, os'emungano impose emungano*, a famine (or any other misfortune, as war, death, etc., common to all mankind) takes the one sitting at the door and throws him to the back of the hut (the comfortable place), and the one at the back of the hut it throws towards the door (the inferior position) = all are alike subject to the vicissitudes of this life; to-day the one is favoured, to-morrow it is taken from him and given to another. See *i-nTende*.

**i(li) or ama-Tata** (*s. l.*), *n.* Nervous hastiness or flurry, impetuosity, when doing or desiring anything, as common with nervous people, or one over-eager to do (used with *na*). Cp. *i(li)-Pulu*; *ama-Wala*; *tatazela*; *ama-Tezane*.

**i(li)-Tata** (*Thatha*), *n.* Forward, pert, 'cheeky' person (= *i-Mpabazane*; see *tata*); barbed assegai (*i. e.* blade thereof) with the blades going out at a broad angle (*cp. i-nTlendhla*); hence, moustache of a man when flowing off long on both sides; body of a person about the pubic arch when appearing conspicuously broad through famine and emaciation of the flesh about the thighs



and pelvis, and so making him appear as though standing on stilts (used as noun adjective and sometimes in plur.); person with such body; (in plur.) heavy folds of flesh (= *aiwa-Lebe*) growing alongside the *vulva femina* when hanging loosely apart — from resemblance to the barbed blade above (used with *na*).

Ex. *a'matla lo'mfana* this boy is propped up on stilts, *i.e.* is wasted away, emaciated, about the pelvis.

**isi-Tata** (*Thatha*), *n.* Unusually smart, clever person, as a great *umtakati*, or skilled doctor.

**um-Tata** (*Thatha*), *n. s.* (C.N.) = *um-Tute*.

**um-Tata** (*s. t.*), *n. s.* Lagoon, large pool or marsh of salt water, such as are found near the sea-coast from overflow of the sea, etc.; salty, brackish water of such places, or of the sea itself.

Phr. *emTuteni*, in the Lagoon or Inner Bay (of Durban). Cp. *i(li)-Dobela*.

**Tatabuka** (*s. t.*; *s. k.*), *v.* Act or go along very slowly, as when rising from one's seat, walking as an old or infirm person, or (metaphor.) at one's work = *tatamuka*, *totobu*.

**Tatabula** (*Thathabula*), *v.* = *qaqabula*.

**Tatabuleka** (*s. t.*; *s. k.*), *v.* = *tatabuku*.

**i-nTata-bulembu** (*Tathabulembhu*), *n.* Con-ferva or slimy moss-like vegetation covering stagnant water (= *ubu-Lembu*); fabulous being supposed to dwell in pools overgrown by such (= *i-Nana-bahule*) and credited with the benevol-ent practice of making presents of cloth-ing to children who might come to ask for them; Whiteman, so called either from his habit of covering himself round with clothing, or from his original prac-tice of appearing in Zululand as a dis-tributor of blankets and the like.

**Tatama** (*s. t.*), *v.* Spring, or hop-about, first here then there (not straight forward as a frog), as a flea when being caught, or a restless child continually shifting its place in a hut = *vocoma*.

**Tatamba** (*Thathamba*), *v.* = *qaqamba*.

**u(lu)-Tatambe** (*Thathambe*), *n.* Used in phrase *uTatambe lakusa*, the first light of the morning (but only in nursery tales) (C.N.). See *um-Tende*.

**u(lu)-Tatamela** (*Thathamela*), *n.* Stiff-bodied, straight-standing person (gen. tall), as a military man (= *u(lu)-Qanyashi-ya*); any long, stiff, rigid thing, as a stiff corpse, or dry hide.

Ex. *uunutu ofhlayo ofhnywe esushisa, angus'abe utatamela*, a dead person should

be beat up while still warm, so that he may not become a long-rigid thing.

**Tatamisa** (*s. t.*), *v.* Bear in the hands (whether carrying, taking up or setting down) in a careful, concerned, anxious manner, as anything (*acc.*) of a heavy, awkward, or fragile nature, as when carrying a sick person, a trayful of cups, a pot brim-full of beer, or a heavy coil of wire.

**Tatamiseka** (*s. t.*; *s. k.*), *v.* Be of a nature such as requires careful carrying, whether by reason of great weight, fragility or awkwardness, as above.

**Tatamuka** (*s. t.*; *s. k.*), *v.* = *totobuka*.

**Tatana** (*Thathanu*), *v.* Take one another in marriage; intermarry.

Ex. *seboyatana*, they are already inter-marrying (as the members of two sections of the same clan).

**ama-Tatana** (*Thathanu*), *n.* dim. plur. of *i(li)-Tata*.

**Tā tā tā**, *ukuti* (*ukuthi*; *s. t.*), *v.* Take a few hurried steps, trip briskly along, as a person moved by a strong purgative.

**i(li)-Tatata** (*s. t.*), *n.* A nervous, habitually flurried person, who loses his presence of mind or coolness of manner upon the slightest mental disturbance. See *tatazela*; *ama-Mpampampa*.

**i(li)-Tatata** (*Thathatha*), *n.* A nervous, frightened child or person, who 'scampers off' at the first sight of danger. See *tatazela*.

**u(lu)-Tatawe** (*Thathawe*), *n.* Certain thorny bush, with a straggling growth like the *Marrubium* Thorn and used medicinally for nose-bleeding — *u(lu)-Boho*. Cp. *u(lu)-Sondelungwe*.

**Tatazela** (*s. t.*), *v.* Be in a nervous flurry, as one who has lost his presence of mind; do anything in such a nervously flurried manner. Cp. *mpampaza*; *waluzela*.

Ex. *kunqarela iagazi, baschetaluzela nje*, there may occur some accident, and they just lose their heads.

**Tatazela** (*Thathazela*), *v.* Scamper off, as a child running off on the mere sight of a horseman approaching, or a nervous person when scared. See *i(li)-Tatata*.

**u-Tate** (*s. t.*), *n.* Mostly used in the vocative as a coaxing word for a little girl-child, or coaxingly by one female to another. Cp. *Tona*, *Mama*.

**i-nTate** (*Tathe*), *n.* = *isi-Tate*.

**isi-Tate** (*Thathe*), *n.* *Oxalis*, of which there are two varieties — one (*Ox. semilabris*)

having acid clover-like leaves and a juicy transparent edible root, called *u-Nomngangiyana* or *um-Swempe* (= *X. isi-Nxungu*); another with a similar though smaller leaf and of a spreading habit, and bearing no edible root, but non-edible seed-pods = *i-nTate*.

**um-Tate** (*Thathe*), *n.* 5. Mealie grain or grains (collect.), when crisply dry and fresh, not yet tainted by the earth-pit = *um-Tata*.

Ex. *sitanda ummbila onuka umtate tina*, we like mealies smelling fresh and crisp, we do (not those smelling damp from the pit).

**um-Tâte** (*Thuathe*), *n.* 5. Sneezewood tree (*Pteroryton utile*) (C.N.) = *u(tu)-Tate*.

N.B. A torch made of the bark-fibre of the sneezewood tree mixed with python fat, is used by a Native 'doctor' for discovering an evil-doer in a kraal. He thrusts it, while still alight, upon the bare body of each separate inmate; he who has been guilty of *takata* will get burnt, the others will feel nothing! Further, a man marrying the wife of his deceased brother (see *ngema*), first treats himself by applying the flame of this wood to various parts of his body; by this he fortifies himself against certain diseases he might otherwise contract by connection with her!

**u(tu)-Tâte** (*Thauthe*), *n.* Sneezewood tree (*Pteroryton utile*) = *um-Tate*.

**Tateka** (*Thatheka*), *v.* Be or get taken, etc. see *tata*.

Ex. *lapo abantu betatekile ubutonyo*, then when people have been carried away by sleep, i.e. when they are in profound sleep, fast asleep.

**Tatela** (*Thathela*), *v.* Start off, take up, begin, as when commencing a dance, starting to hoe from a certain place, or taking up a narrative at any given point; set off, be off, as hounds on the scent, an *impi* making an onrush, or a man 'making off' or running away; go far round, be circuitous, as a roundabout path, or a person relating an affair in a roundabout way.

Ex. *uku-tatela kuleso'sikati*, from that time, *anoti wana uy'ehlisa isandlulu, nitatele ka-nye*, when I lower my hand, you shall start off all together.

**i-nTateli** (*Tatheli*), *n.* = *u-Tasi*.

**Tat'isitupa** (*Thath'isithupha*), *adj.* Six = *isi-Tupa*.

**Tâtiyane**, *ukuti* (*Thâthiyane, ukuthi*), *v.* Take off or away with sudden ease, as any small article (acc.) by the hand.

**Tatu** (*Thathu*), *adj.* Three [Skr. *tri, tra-*

*gas*; Ar. *telat*; Sw. Ang. Cong. etc. *tutu*; Com. *taru*; Ni. *utahu*; Fe. *ita*; Fu. *tan*; Mor. *na*; Sa. *biata*; Ba. *issatu*; Bar. *mussala*; Ibo. *ato*; Ef. *ita*].

Ex. *abafana abatatu (thathu)*, three boys, *izindhlu ezintatu (tathu)*, three huts.

**isi** or **ubu-Tatu** (*Thathu*), *n.* Three; the third place.

Ex. *umuntu weesitatu*, the person of the third place i.e. the third person.

**Tatulula** (*s. l.*), *v.* = *lapulula; tapa*; (C.N.) settle a difficult business.

**Tat'utupa** (*Thath'uthupha*), *adj.* Six = *isi-Tupa*.

**Tawuzela** (*s. l.*), *v.* Be fat and glossy, sleek, as a young person or cow = *caea*.

**Tâxa, ukuti** (*Thâxa, ukuthi*), *v.* = *ukuti twaxa*.

**Taxabula** (*Thaxabula*), *v.* Deal a person (acc.) a cut or swipe with any flexible instrument, as a whip, switch, or sham-bok. Cp. *bambabula; dantsula*.

**Tâxu tâxu, ukuti** (*Thâxu thâxu, ukuthi*), *v.* Make the peculiar flapping noise of a wet skin, *isidwaba*, or other garment, when striking together = *ukuti tixa*.

**Taxuzela** (*Thaxuzela*), *v.* Go 'flapping' along, as a woman whose leathern kilt is wet through = *tixazela*.

**um-Tayi** (*Thayi*), *n.* 5. Great abundance of anything, as of beer (= *ama-Baka*), crops, etc.; big, fully-stuffed mouthful (only in children's play).

Ex. *umtayi ka'Bani wokufa*, there is an immense deal of sickness in So-and-so's kraal. *aku'mabele; umtayi*, it isn't corn; it's real heaps.

**Tâyî tâyî, ukuti** (*Thâyî thâyî, ukuthi*), *v.* = *tayiza*.

**isi-Tâyitayi** (*Thâyithayi*), *n.* A troublesome beggar, one who has the offensive habit of incessantly asking for gifts.

**Tayiza** (*Thayiza*), *v.* Beg, or ask gifts, incessantly or habitually—so that the action become mean and offensive.

**Tazabula** (*Thazabula*), *v.* Cry piercingly, shriek, as a woman in distress = *lentebula*.

**i(li)-Tazana** (*Thazana*), *n.* (C.N.) = *i(li)-Tanzana*.

**Tê, ukuti** (*ukuthi; s. l.*), *v.* Be dripping wet, as a garment drawn out of the water, or a person with rain, or firewood when quite green = *ukuti teke, ukuti ei, ukuti jo*.

**Tê, ukuti** (*Thê, ukuthi*), *v.* Cease, or make cease, altogether, thoroughly.



Ex. *ndempere, wamuti te*, he has now put a complete or final stop on him (i. e. on his bad conduct).

**i(li)-Te (The), n.** (in sing.) a single gulp or swallowing of spittle (only used as below); (in plur.) *ama-Te*, spittle, saliva, or mouth secretion (generally); hence, venom of snakes (= *isi-Ilungu*). Cp *isi-Kohlola* [Sw. *mato*, spittle; Her. *oma-te*].

Phr. *uku-hlaba ile ku'muntu*, to taste pleasure, experience satisfaction with, comfort in, as a mother in a good dutiful child.

*uku-hlwa ile*, to be choked by 'a spittle', as when a swallowing thereof enters the windpipe, or when speaking rapidly with excitement.

*loko kasikucinzieli 'mate*, we don't feel pleased with that, are not satisfied with it, do not relish it, as an inferior the arbitrary treatment of his master.

*amate-cuyoka*, spittle formed by certain insects (froghoppers, etc.) in small collections on grass-stalks, etc.

*amate-cuyoka anesihlungu*, the spittle of a snake is venomous.

*umfaua-wamate*, a glass playing-marble or 'alley'.

*amate empukawu* — see *i-m'Inkawu*.

*amate nolima*, the spittle and the tongue — applied to two close, inseparable friends. See *u-Gwayi*.

P. *amate abuyele kwa'sifuba*, the spittle has returned to the chest — used by one who, having experienced pleasure or satisfaction in a person or hope, afterwards meets with disappointment or rebuff. See above.

**Teba (s. l.), v.** Waver up and down, sway to and fro, as a long thin plank or bundle of grass when carried on the head = *tebezela, tekezela, bekezela, hokozela, ukuti tebe*.

**Teba (Tebha), v.** Show wilful disregard or indifference for a person (acc.) where respect, etc., were due, as a youth towards his father (= *talasela*; cp. *bembesela*); hang low down, in a slovenly fashion, over the buttocks, as a woman's kilt or man's hinder-covering (used in perf.).

**Tēbe, ukuti (ukuthi; s. l.), v.** = *teba (s. l.)*.

**Tēbe, ukuti (Tēbe, ukuthi), v.** = *ukuti eaba*.

**i(li)-Tebe (s. l.), n.** A feeble, shaking, tottering thing, as a new-born calf.

**i(li)-Tebe (Thebe), n.** Fruit of the *i-uTebe* plant = *i(li)-Hlukwe, i(li)-Tshobe*.

**i(li)-Tēbe (Thebe), n.** Ilium, or flat portion, of the hip-bone (as *inominatum*), which is soft and chewable

*i(li)-Kusu*. Cp. *i-m'Papa; i(li)-Ilubu; i(li)-Qabo*.

**i(li)-Tebe (Tebhe), n.** Piece of fat (meat), cut anywhere from a slaughtered beast = *i(li)-Nani*.

**i-nTebe (s. l.), n.** Arum-illy (*Richardia Africana*). Cp. *i(li)-Tebhe; um-Tebhe*.

**isi-Tebe (Thebe), n.** Eating-mat, upon which the food is laid; (in some districts) small sitting-mat (= *isi-Cepu*); big, broad mouth [M.Z.T. *isi-Ohu*, shield; Chw. *thepe*; Sw. *ki-tangu*, eating-mat].

Phr. *umhla (cubana) ubhona i-tebe*, to-day it (the slaughtered beast) is eaten mat-wise, i. e. formally, in common feast (which happens on the day following the slaughtering).

*ushungule wobu avabona esitebeni*, he talks so, because he was born upon an eating-mat, i. e. with the golden spoon in his mouth, he has never known what it is to want.

*yugu, 'silebe, kade senawethela amawoni* (or, *kade ubhela, kade uzidi'imbhela um-nakasi*)? grow old, eating-mat! long have you been eaten from the fat-parts of the beast (or, long have you been eaten from, long have you been enjoying ground-nuts and their coverings) = your day is over now! — as might be said to one already grown old, or to an old *umhla* whose day of power is past.

**um-Tebe (Thebe — no plur.), n.** Leaf with stalk (or collect.) of the *i-nTebe* plant, also of the *i(li)-Dumbi*, both of which are eaten as *umfimo*.

Phr. *kuble umuntu oke 'enzile, uyayifuyotebe wabon ajye*, better is it for a person to die (i. e. be killed) having done the thing thoroughly (i. e. got his full of gratification in the crime), and not for the mere leaf alone (he having left the *Dumbi* tubers, the best part of the plant, behind) = one might as well be hanged for killing a sheep as a lamb (N).

**Tebekesa (s. l.; s. k.), v.** = *debesa*.

**Tēbelele, ukuti (Tēbelele, ukuthi), v.** = *ukuti eaba*.

**i-nTēbentebe (s. l.), n.** Anything capable of wavering or nodulating when shaken, as a long thin board, sheet of zinc, or long piece of cardboard. See *tebu*.

**Tebesā (s. l.), v.** = *debesa*.

**Tebesela (s. l.), v.** = *debesa*.

**u-Tebelebeni (Thebelebeni), n.** (C.N.) = *u-Matsheni*.

**Tebezela (s. l.), v.** = *ukuti tebe, tebu*.

**Tebisa (Tebhisa), v.** Wear or put on the buttock-covering or girdle in a loose

manner, so that it lie low down upon the posteriors (used in perf.) = *tashaza*. Cp. *i(li)-Kere*.

**Tébu, ukuti** (*Tébu, ukuthi*), *v.* Be very red, bright red, or reddish-brown (with *bonvu*).

**Téce, or Téce téce, ukuti** (*Théce, ukuthi*), *v.* Be of a flabby, vapid, unhealthily soft, loosely hanging nature, as the fat of an old woman no longer firm, the flesh of a pumpkin when going bad, or a wet *isidwaba*.

**i(li)-Tece** (*Thece*), *n.* = *i(li)-Cece*; also *i-nTécentee*.

**i-nTécentee** (*s. l.*), *n.* Thing of a flabby, unhealthily soft, or loosely hanging nature, as above.

**Tecezela** (*Thecezela*), *v.* Do in a flabby, vapid way, as above — see *ukuti tece*; hence, be flabby, hanging vapidly; go flabbily along in loosely hanging wet garments, etc.; feel of a flabby, vapid nature, when touched.

**Teleza** (*s. l.*), *v.* = *dehesa*.

**Tefula** (*Thufula*), *v.* Be of an oily, slimy, greasy nature, so that water and the like will not adhere, as an oiled body or fatty pot; make to slide off from sliminess or slipperiness, as such an oiled body the water (acc.) thrown on it, or a greasy tumbler the holder's fingers; be of inferior kind (in quality, quantity, etc.), so that the eyes (regard) or the taste (appetite) receives no attraction but slides off towards something better, as when two blankets, persons, dishes of food, etc., are compared for selecting from; be 'oily, slimy' of speech applied to those clans (see *i(li)-Tefula*) along the Zulu coast who habitually soften the *l* into a *y* (= *yeyesa* — cp. also Sw. habit of omitting *l*'s from words e.g. *zau* = *zala*, *kua* = *kula*).

Ex. *isitsha lesi siyatefula; siyatefula isanhlha or (amanzi)*, this vessel is greasy; it makes the hand (or water) slip off.

*abuso baka babana; buyatefulu*, his face is not very nice; it has no attraction, doesn't make one cling to it.

**i(li)-Tefula** (*Thufula*), *n.* Native who habitually substitutes a *y* for an *l* in speech, as do members of the Zulu coast-clans. See above.

**Teka** (*Thoku*), *v.* Neut-pass. form of *ta* and *ti*.

Ex. *amanzi angatoka pece, y'ini?* can, then, water get bent: is it, then, bendable?

**i-nTekane** (*s. l.; s. k.*), *n.* Tallish, slender young-person with a handsome, delicately-formed body. See *i-nTekentke*.

**Téke, ukuti** (*ukuthi; s. k.*), *v.* = *ukuti te*; also *tekezela*.

**Tekela** (*s. l.; s. k.*), *v.* Speak in the Swazi, Lala or Baka dialect, which abounds in the *t* and *ts* sounds [cp. substitution sometimes in Sw. of *t* for Zulu *z*. — e.g. *nta kwenda* for *uza kuhamba*].

**Tekela** (*Thékela*), *v.* Visit a friend or his kraal (loc. or *ku*) to beg for a present of foodstuffs (acc.) or tobacco in time of famine; visit seriously or dangerously, *i. e.* with intent to take something away, at might some disease a person's kraal [Sw. *tekelea*, arrive at; Ga. *tuka*; Her. *tukuruka*].

Ex. *ukufa sekutekele ku'Bani*, the sickness has come down as a visitation on So-and-so (it threatens to take him off).

**Tekeleza** (*Thekeleza*), *v.* Tie, as a string (acc.) into a knot, or on to a post; tie up, as a bundle (acc.) with cord (with *nga*), or a horse to a tree (cp. *bopa*); speak 'tales', *i. e.* untruths, exaggerations, concoctions, about other people or things = *shekeleza, tekezela*.

Ex. *ungitekezele uje*, he has just told tales of me, or to me.

**ama-Tekelezane** (*Thekelezane*—no sing.), *n.* A mutual telling of 'tales', lies, exaggerations, concoctions, as between two women disputing over a purchase. See above.

**Tékelezi, ukuti** (*Théketezi, ukuthi*), *v.* Make a tie, bind slightly. See *tekeleza*.

**isi-Tekeli** (*Thékeli*), *n.* One who visits a friend to beg for a supply of food. See *tekela*.

**um-Tekelikazi** (*Thékelikazi*), *n. l.* Name applied to any married woman and denoting that she has now reached the state when she will have to beg or *tékela*.

**Tékence, ukuti** (*Thékence, ukuthi*), *v.* Sit at ease, in any sense, as when a person sets himself down in a comfortable position, or merely sits at leisure, with nothing to do. Cp. *ukuti nekende*.

**i-nTékenteke** (*s. l.; s. k.*), *n.* Any shaky, feeble thing, as a new-born calf or delicate person (= *i-nTengentenge*); boy or girl of slender build, with handsome delicate-looking body (= *i-nTekane*).

**i(li)-Tekanya** (*s. l.; s. k.*), *n.* Jigger-flea, an itching insect that penetrates the flesh of the foot, introduced, along with the name, by East Coast Natives [Sw. *tekenya*, tickle].

**u-Tekete** (*Thékete*), *n.* Nervousness, a trembling fear, as of a very nervous person: certain medicine that used to



be used originally as below, and so gave rise to the saying.

*Phr. uagcaba utekete, wateketeka*, he incanted himself with *utekete* and *goteteketa*!—said of a person blessed with prosperity, constant good-fortune, as in matters of sweethearts, cattle, etc. = *uueCe*.

**i(li)-Tekete** (*Thekethe*), *n.* (C.N.) = *i(li)-Teketeke*.

**um-Tekete** (*s. l.; s. k.*), *n.* *5.* Any quivering, shaking thing, as a long slender board when stood on end, or an old woman sensitive to cold.

**Tēketeka** (*Theketheka*), *v.* from *teketa*, an obsolete word—see *u-Tekete*.

**Tēke tēke, ukuti** (*ukuthi; s. t.; s. k.*), *v.* = *tekezela* (*s. t.*).

**Tēke tēke, ukuti** (*Thēke thēke, ukuthi*), *v.* Shake with a trembling motion, as jelly or any quivering thing = *tekezela, tiki-zela*.

**i(li)-Tēketeke** (*Theketheke*—sometimes in plur. *ama-Tēketeke*), *n.* Any shaking, trembling substance, as jelly or a bog (= *i-uTikintiki*); (N) a jelly-fish [Sw. *teketeke*, soft].

**i(li)-Tēketeke** (*s. l.; s. k.*), *n.* Any wavering, nervously shaking, tottering thing, as would *tekezela* (*s. t.*).

**Tekeza** (*s. l.; s. k.*), *v.* (C.N.) = *tekala* (*s. t.*).

**Tekezela** (*s. l.; s. k.*), *v.* Waver about, from side to side, or up and down, as a long thin plank stood on end or carried on the head; shake about, as the hand of one with palsy or from cold; go feebly or shakingly, totter, as a newborn calf or drunken man; be shaky and feeble, as the voice of a person crying = *tengezela, dengezela*.

**Tekezela** (*Thekezela*), *v.* Quiver, tremble, as jelly, a fat man walking, or from fear (= *tikizela, ukuti teke teke*); also = *tekezela* (*s. t.*).

**i(li)-Teku** (*Theku*), *n.* Man or beast with only one testicle (= *i(li)-Tekwa*); see also Proper Names; (C.N.) open mouth of a river, lagoon.

**u(lu)-Teku** (*s. l.; s. k.*), *n.* Joking talk or behaviour, jesting, fun-making.

**Tekula** (*s. l.; s. k.*), *v.* Joke in talk or behaviour, jest, make fun (inoffensively) = *sakala*; ep. *teketa; tengu; utchu*.

**Tekulela** (*s. l.; s. k.*), *v.* Make fun of a person (acc.), make sport with, play jokes upon (hence, in an offensive sense).

**i(li)-Tekwa** (*Thekwa*), *n.* = *i(li)-Tweka, i(li)-Teku*.

**u-Tekwane** (*Thekwane*), *n.* Hammerhead or

Mud Lark (*Scopus umbretta*), common about rivers and having a long crest floating from behind the head (hence called (Z.) *uTebwanu oziluba*, or (N) *uTebwanu ku ziluba*)—the flesh and nest of the bird are used for *tokala* purposes, and its crying is said to foretell rain.

*N.B.* As this bird stands by the river looking for frogs and occasionally plucking its feathers, it is thought to be engaged in self-admiration, saying *Syungumhle, Tekwane; uy'utawu y'uboku uboku* 'I would be nice, Tekwane, but am spoilt by this and by that!'

**ubu-Tekwane** (*Thekwane*), *n.* Bundle of feathers of any kind worn dangling from the back of the head by young-men = *ubu-Lumbuzu*.

**Tela** (*Thela*), *v.* Pour, pour out, as water (acc.), grain, potatoes, from a vessel or sack; be-pour a thing (acc.) with water, rice or other 'showering' thing (with *nga*), as flowers with water, or a bridal-party with rice; hence, besprinkle, bespatter, throw over, etc.; pour, sprinkle, throw a thing (of a pourable or showering nature) into or upon something else (doub. acc.), as water into a bucket, potatoes with salt, etc.; pour forth *i.e.* bear or be fruitful of (in the sense of producing a perfected crop, not the simple putting forth of rudimentary fruit-berries—see *hlauza*), as a tree bearing fruit (acc.), the soil grain, etc.; pay tribute or tax (in token of submission), as one conquered to the conqueror; hence, pay hut-tax for a hut (acc., or acc. with *la* form); pay tribute metaphor. *i.e.* give in, tender submission, surrender, as one thoroughly beaten in a fight with another; 'give in' after having abused one, *i.e.* seek to soften down, explain away one's offensive statements, as when regretting them; be filling up, be slightly swollen, as a river after a heavy rain (used in stat. perf.); be slightly filled out, be putting on flesh (*uu-Zimba*), as a growing child, or a convalescent; mark out the edge or border of a mat, hut, etc., when making the same (= *fabhela*); inject a clyster for or into a person (acc.) [this word *tela* was no doubt originally simply the objective form of the word *te*].

Ex. *scupitela, un'abobh*, I have given in, you have beaten me—as one man might say to an adversary who has overcome him. *wabuyi wababala ku Tlwanu*, he afterwards poured them into, *i.e.* incorporated them with, the Tlwanu regiment.

*sesitshilo lina*, we have already paid our hut-tax.

*la'maxcabane karucatekongu usawoti*, you didn't put any salt into these potatoes.

*mus'okungilela ngotuli*, you mustn't be throwing dust over me.

*inyane is'fela umximba*, the child is already filling out the body.

Phr. *uku-tela umuntu ngentlamba*, to abuse a person with humiliating epithets, insulting charges, etc.

*uku-m-tela ugesibo*, to utter a cry of loud general approval at a person, as might a crowd of listeners.

*uku-m-tela inkwelo*, to urge on or encourage a person to action by whistling (metaphor.) *i.e.* by applauding, etc. = *ngujorola*.

*watela wayeka!* he poured and let the whole mass shower out at once! — the commanding shout of a captain to a body of soldiers when he wishes them to 'charge' or throw themselves in one on-rushing mass on the enemy; hence, *kwatela watela wayeka* might mean simply 'there was made a combined on-rush or charge'. See *u-Telurayeka*.

*langilela nyepula (isela)*, *langiti fu*, the thief poured with the gourd, dashing (the *amaso*) over me (so that people arriving would conclude that it was I who had stolen the *amaso*) — said in reference to any evildoer who seeks to cast the blame on another.

**i-nTela-bulima** (*s. l.*), *n.* Matter or talk that makes one look foolish, appear an ass.

Ex. *yeka ukukhlana intelabulima*, cease making yourself out an idiot by your talk.

**i-nTela-kabili** (*s. l.*; *s. k.*), *n.* Crown-land; the double rent (*i.e.* hut-tax and squatter's rent) paid thereon (N).

**u-Tela-wayeka** (*Thela-wayeka*), *n.* A combined charge, a general on-rush of a body of troops upon the enemy (with *ozza*); person, beast, etc., that goes about without any control or unchecked, as a girl wandering about as she likes among the kraals, or cattle left unherded on the veldt (= *u(tu)-Sapo*). See *tela*; *isi-Wombe*.

**Téle**, *ukuti* (*Théle, ukuthi*), *v.* Throw a mass of things (acc.) pouringly or showeringly out, or upon a thing (acc. with *nga*); come down upon in a mass, as an enemy charging, or a herd of cattle coming down simultaneously upon a corn-field; be filling up, increasing in bulk, as a growing child, or rising river = *ukuti telekehle, tela*.

**isi-Tele** (*s. l.*), *n.* Vulva, of a cow or other animal (not of human-being — see *u(tu)-Debe*) = *u-Teletele*; cp. *i-mVimbe*.

**ama-Tele** (*s. l.* — no sing.), *n.* Hoof-sickness, in cattle (= *um-Cekezo*); chaps or

sores between the toes of human-beings, caused by wet, etc. (cp. *i(li)-Bibane*).

**Teleka** (*Theleka*), *v.* Teach an infant (acc.) to sit or squat on the buttocks (it having so far only lain down). Cp. *catula; u-Edana*.

Ex. *us'eyatleka*, he is already being taught to sit up.

**isi-Telekana** (*s. l.*; *s. k.*), *n.* Certain veldt plant, having red flowers.

**Télekehle**, *ukuti* (*Thélekehle, ukuthi*), *v.* = *ukuti tele*.

**Telela** (*Thelela*), *v.* obj. form of *tela*; put into or put down an *um-Telelo* of any kind for a person (acc.), as into his snuff (see *um-Qoto*), along his path (see *um-Bulelo*), etc.; put bait down for birds, etc. (acc.); hence, bait a trap (acc.; cp. *eupa*); give a hand, render assistance to a person (acc.) in any work or difficulty (= *elekela*).

**um-Telelo** (*Thelelo*), *n. s.* Common name for any *takata* medicine administered by being 'put into' or 'placed down' for a person. See *telela*.

**u-Teletele** (*s. l.*), *n.* = *isi-Tele*.

**izi-Téletele** (*s. l.*), *n.* = *i(li)-Tweletwele*.

**Téleyane**, *ukuti* (*Théleyane, ukuthi*), *v.* Cast into, or upon, or down, without effort, without regard, suddenly, etc. See *ukuthi tele*.

**Teleza** (*Theleza*), *v.* Smoothen, smoothen off, as the rough outside of a new clay pot when polishing it (= *shleza*); make 'run off', not stick, *i.e.* render unsuccessful, make to miss or fail or be unlucky, as a person, or the *i-nTelesi* he uses, might the evil medicine (acc.) of an *untakati*, dangers of lightning, etc. See *i-nTelesi*; cp. *sulaza; finga*.

**Telezeka** (*Thelezeka*), *v.* Get made unsuccessful, innocuous, to fail or be unlucky, as above. Cp. *sulazeka; fingeke*.

**Telezela** (*s. l.*), *v.* = *twelezela*.

**i(li)-Telesi** (*Thelesi*), *n.* An unluckiness, missing, unsuccessfulness, such as might be induced in a person, in his medicines, or his efforts, by some counter-charm or *i-nTelesi*. Cp. *i(li)-Sulazo*.

**i-nTelesi** (*s. l.*), *n.* General name for all those medicinal charms whose object is to counteract evil by rendering its causes innocuous, unsuccessful (as when a doctor by some medicine renders harmless the poison of an *untakati* or the flashing of lightning) and gen. administered by a 'sprinkling' process (= *cela*) and not carried about on the person (as the *i-nFingo* might



be). See *teleza*; *i(li)-Telezi*, *umu-Ti*; *pungu*.

**ubu-Telezi** (*s. l.*), *n.* — *ubu-Shelezi*; *ubu-Tiya*.

**Telisa** (*Thelisa*), *v.* Make a person (*acc.*) pay tribute or tax; hence, bring to submission, subdue, as one chief when conquering another (*acc.*).

Ex. *a-Shaka wazitelisa wonke izi-namane teli*, Shaka subdued all these various little tribes.

**i-nTelo** (*s. l.*), *n.* General name for any and all of those diseases (as ophthalmia, tapeworm cysts, gout etc.) supposedly 'thrown into' a person (see *tela*) by the poisonous charms of some *umtakati*; any medicinal charm used for this purpose. Cp. *um-Telcho*.

**isi-Telo** (*Thelo*), *n.* Fruit, as borne by a tree; (M) deeds, works, of a person.

**Temba** (*Themba*), *v.* Hope; trust; expect a thing (*acc.*); hope or trust in, rely upon, put confidence in a person or thing (*acc.* or with *ku*) [Sw. *himaini*, to hope; Ga. *tuamaini*; Rog. *ubanjia*, hope; Ha. *tamaha*].

*N. B.* If we understand the term 'to believe in Christ' not merely as signifying a complete satisfaction with or assent to His doctrine, but rather as expressing a saving trust in Him personally, then the word *temba* were a better rendering of the word 'believe' than the usual term *kobwa*.

**i(li)-Temba** (*Themba*), *n.* Hope, trust, expectation, confidence, reliance, belief = *i-nTemba*.

**i-nTemba** (*Temba*), *n.* = *i(li)-Temba*.

Plur. *intemba kayibulali*; *kabulaho impangiso*, hoping doesn't kill (anybody); it is over-hastiness that kills (a person) — as might be said to soothe one whose hopes have been temporarily shattered.

**Tembeka** (*Thembeke*), *v.* Get trusted; be trustworthy, reliable, faithful; get hoped for, be hopable.

**Tembisa** (*Thembisisa*), *v.* Cause one (*acc.*) to hope for a thing (*acc.*) i.e. promise, assure.

**Tembisana** (*Thembisana*), *v.* Give a promise or assurance mutually, as two lovers.

**isi-Tembiso** (*Thembisiso*), *n.* Promise; assurance.

**um-Tembu** (*Thembu*), *n. l.* One of the *cha-Tanjini* clan.

**i(li)-Tembu** (*Thembu*), *n.* Certain flowering grass (*Sporaxis sp.*), whose roots are eaten.

**isi-Tembu** (*Thembu*), *n.* Harem or multitudinous wives (properly not applied

to a number below five or six) of a single man; hence as used by Europeans, polygamy.

Ex. *akokata isitumbu*, to take a harem or large number of wives (but usually when only two or three).

*N. B.* In every Zulu kraal of rank, each of the chief wives i.e. the *inkosikazi*, the *isi-Kohlwa*, and the *i(li)-Nqodi*, had several younger wives allotted to her as *injes* or subordinates (see *i(li)-Ihhi*). These were called her *isitumbu* (i.e. *intumbu sakhe*) or lot of wives.

**Tembuluka** (*Thembuluka*), *v.* (C.S.) *intumbuluka*.

**Tembuza** (*Thembuza*), *v.* Go the round of one's harem, staying first in one kraal then in another (C.S.).

**isi or ubu-Tembuzane** (*Thembuza*), *n.* Certain fungoid disease of the skin of the chest and neck, perhaps liver spots (*Pityriasis versicolor*). Cp. *a-Skoma*; *sezantsi*.

**Temeleza** (*Themleza*), *v.* Speak away continuously in one long unintermitted effort, as an *imbongi* when citing the praises of a chief, or a preacher earnestly preaching.

**ama-Tempukane** (*Thempukane*), *n.* Flies' spittle applied to very fine, scarcely perceptible rain, almost like dust (cp. *kifiza*); hair of the head when remaining always short and sparse, as with some Natives.

**Tena** (*Thena*), *v.* Castrate, as a bull (*acc.*); dock, as pumpkin-shoots, the flower-tuft of *imfr*, etc. (see *newshu*) [Ba. *tinwa*, circumcise; *tulu*, castrated].

Plur. *bantwale pantsi*, they castrated him for no reason or usefulness, i.e. they (the *abantwale*) killed him while still young thereby robbing him of the possibility of having any offspring and so being of any use as a man (also used of females).

*umntu awumbulu*, he has emasculated me, quite taken away my strength, through some altogether disappointing or amazing action of his.

**i-nTena** (*s. l.*), *n.* Full-grown bull-calf recently castrated, i.e. young bull-calf.

**Tenda** (*Thenda*), *v.* Make a thing (*acc.*) to roll, roll it along, as a ball or stone = *yinqa*; cp. *tendeleza*.

Ex. *inwa igqantambo umsho*, the sheep rolls its tail — seeming to give it a kind of rotating swing as it walks along.

**um-Tenda** (*Thenda*), *n. f.* *um-Tente*.

**i(li)-Tende** (*Thende*), *n.* Single young pumpkin-plant just beginning to shoot.

i(i)-Tēnde (*Theende*), *n.* Tent, of the ordinary bell-shape kind. Cp. *n-Ntende*. [Eng. *tent*].

i-nTēnde (*Tvende*), *n.* Bottom or flat lower part, as of a Native basket (= *isi-Nqe*); palm of the hand; hence, a palmful, as of snuff or sugar (cp. *n-Kweshe*); the bottom, root, origin, of any affair [Sw. *ki-tanya*, palm; Ga. *manga*, bottom].

Ex. *ngifuna intende yondaba*, I want to get at the bottom of the affair.

P. (*ugwayi*) *usuka intendeni, ubhale utendani*, it (snuff) goes from one palm to another, *i.e.* is at one time in the hand of one person and to-morrow in that of another — used to express that a man who is prosperous to-day may be in want to-morrow. See *tala*.

isi-Tēnde (*Theude*), *n.* Heel *i.e.* the whole hinder ball of the foot; foot of a hippopotamus, elephant, and the like (cp. *i-nTselo*). Cp. *i-nlqakala* [Her. *atyipande*, heel; Sw. *ki-yande*].

um-Tēnde (*Theude*), *n. s.* Stripe, coloured line, as on an animal's fur or dress = *umu-Shwe*.

Ex. *umtende wokusa*, a morning stripe, ray of dawn (C.N.) = *umu-Si*.

Tēdeka (*Thedeka*), *v.* Get rolled (see *tenda*); roll along, as a fat man walking; roll about at one's ease *i.e.* 'laze' or 'loaf' about with nothing to do = *gingika, tendeleka*.

um-Tēdekazana (*Thedekazana*), *n. s.* = *i-nBibu*.

i(ii)-Tēdele (*Theudele*), *n.* Red-winged Partridge (*Francolinus Levaillanti*) = *i-nTēdele*. Cp. *i-nKwadi*.

i-nTēdele (*s. t.*), *n.* = *i(ii)-Tēdele*.

P. *intendele* (or *inkinjane*) *ice cakmatheni*, a partridge has dropped in the yard *i.e.* a bit of good luck has befallen us.

*intendele ibhinda isidwa*, the partridge is choked by an *isidwa* root — soul of a man whose evil doings have been so exposed that he remains speechless.

*intendele esuka mura ikubwa nujigijelo* (or *iwagilo*), the partridge that rises last gets the best part of the throw (or of the sticks)

if you want to escape, don't dilly-dally.

Tēdeleka (*Thedeleka*), *v.* = *tendeka*.

Tēdeleza (*Thedeleza*), *v.* = *ukuti tendelezi*.

Tēdelezi, *ukuti* (*Thedelezi, ukuthi*), *v.* Roll (*trans.*), make to roll, as a person a ball (acc.) = *tendeleza*; roll (*intrans.*), get rolled, as the ball itself — *tendelezeka*. See *tenda*.

i-nTēdelezi (*s. t.*), *n.* Great 'rolling' mass

of a man, used of a very fat man from his motion when walking.

Teneka (*Theneka*), *v.* Get castrated; be emasculated, rendered strengthless, heartless, by disappointment, depressing amazement, etc. (used in perf.).

i(ii)-Tenenende (*Theunenende*), *n.* Certain forest-tree, having hard whitish wood used for making knobkerries.

Tenesa (*s. t.*), *v.* = *talasa, tanasa*.

isi-Tenesi (*s. t.*), *n.* = *isi-Talasi*.

i-nTenetsha (*s. t.*, sometimes *Tenesha*), *n.* Species of rock-rabbit. Cp. *i-nBila*; *n-Nogwaja*.

P. *uku-tamba uboya bentenetsha*, to put trust in the fur of a rock-rabbit (which presents a fine appearance to the eyes, but only requires a slight rubbing and all the hairs fall off) = to base one's hopes on an unstable or deceptive thing.

Tenga (*Thenga*), *v.* Obtain by barter, get in exchange, buy, as a purchaser an ox (acc.) for his money (with *nga*), or a seller money (acc.) for his goods (with *nga*). Cp. *enana* [Chw. *reka*; Her. *randa*; Mbu. *tanda*; Ga. *tandu*; Ang. Cong. *sumba*; Sw. *tenga*, divide; Bo. *taya*, sell; Bu. *dankan*, trade].

Ex. *ngatenga amabele ugemali; yona (otengelayo) walenga imali ngamabele ake*, I obtained Kafir-corn with my money (*i.e.* bought it), he (the seller) obtained money for his corn.

Tenga (*s. t.*), *v.* Waver, sway to and fro, or up and down, as the branch of a tree, or a person faint or intoxicated = *yenda, ntengemula, zengazenga* [Sw. *liki-sika*, sway to and fro; Her. *uyinganyinya*].

Tengana (*Thengana*), *v.* Obtain by mutual bartering of goods (with *nga*), trade with one another = *tengelana*.

i-nTēngantenga (*s. t.*), *n.* Any feeble, shaky, swaying thing, as a new-born calf, or a person very weak (= *i-nTekenteke, i-nZengezenge*); child spoilt by having been humoured, 'over-delicate', fastidious, peevish (= *i-nBongombongo*).

Tēngatenga (*s. t.*), *v.* = *tenga (s. t.)*.

i(ii)-Tenge (*s. t.*), *n.* Any frail, delicate thing or person, who wants excessive care or pampering; hence, pampered, soft-natured child, not hardy or virile = *i(ii)-Denge*.

Tengeka (*Thengeka*), *v.* Be obtainable by barter, as goods or money.

Tengela (*Thengela*), *v.* Obtain-by-bartering for or on behalf of a person (acc.), *i.e.* enter into trade transactions with him;



act as shopman, seller, one serving at the counter in a store *i.e.* he who transacts the exchange for a person.

Ex. *ngitengele lu'nabete amé ngommbila* (or *ngemali*), take in exchange for (*i.e.* from) me this my Kafir-corn by means of (*i.e.* for) your meedies (or money) = buy of me this Kafir-corn for meedies or money; or, equally in sense, sell to me meedies (or money) for this Kafir-corn.

*ngitengele unabete ngommbila wami* (or *ngemali wami*), get in exchange for me (*i.e.* buy for me — not give in exchange or sell to me) Kafir-corn by means of or for my meedies (or money).

*ngitengele ngommbila wansi imodi yami*, take in exchange for me by means of meedies this my money here = sell me meedies for this money of mine.

*ngatengela lu'nthanga*, he takes your money and gives you good value for it, does this Whiteman, he makes a good bargain, asks low prices, is cheap = *uncatengo*.

**um-Tengeli** (*Thengeli*), *n. l.* Shopman, seller; one serving behind the counter in a store — see *tengela*.

**Tengemula** (*s. l.*), *v.* Conceive, as a woman (see *tula*; *kapuka*); also = *tenga* (*s. l.*).

**i-nTéngentenge** (*s. l.*), *n.* = *i-nTengantengu*.

**Téngé téngé**, *ukuti* (*ukuthi*; *s. l.*), *v.* — *te-  
ngézela*.

**i(li)-Téngetenge** (*s. l.*), *n.* = *i(li)-Tenge*.

**Tengeza** (*s. l.*), *v.* Treat or handle in a delicate, pampering, excessively careful manner, as one's child (acc.) or a treasured thing; hence, make a child (acc.) over-delicate, spoil it, as a mother by pampering or humouring = *dengezuc*; cp. *totosa*.

**Tengezeka** (*s. l.*; *s. k.*), *v.* Get spoilt, as a child = see above = *bongozeka*.

**Tengezela** (*s. l.*), *v.* Do anything in a shaky, feeble, tottering, strengthless way, as when walking, standing, working, speaking, etc. = *takozela*, *zengezela*.

Ex. *izwi lake talengezela*, his voice quivered (with emotion).

**Tengisa** (*s. l.*), *v.* cause, form of *tenga* (*s. l.*).

Phr. *uku-izengisa*, to make oneself a 'spoilt-child', *i.e.* want to be made much of, very carefully attended to, treated differently from the generality of people, be fastidious.

**Tengisa** (*Thengisa*), *v.* Cause a person (acc.) to obtain by bartering; cause people to buy, *i.e.* be up for sale, as a beast; cause people to buy, *i.e.* sell a thing or have it (with *nga*) up for sale, as a store-keeper a certain article.

Ex. *ngitengisa moya te le-na kagityinyisi*, I am causing people to buy with this one (*i.e.* I have this one up for sale), that one over there doesn't cause any buying (*i.e.* is not on sale).

*ngitengisa ngoyagagi amdi*, he is laying money, causing (the transaction) by his tobacco — he has tobacco up for sale for money, is selling it for money.

*ngitengisa leyo'ndali, akawisa imiti*, that ox is causing (people) to buy *i.e.* is up for sale; it causes (the owner) to get in exchange money *i.e.* is selling for money.

**i-nTengo** (*s. l.*), *n.* A bartering, bargaining between buyer and seller. See *tenga*.

Ex. *ilakoni intengo ku'baux; kumintengo*, it is hard is the bargaining of So-and-so, he has no bargaining — it is difficult to come to a bargain with him; there is no bargaining with him (he wants too much for his things).

*isleshe y'alubama intengo qomqili*, the bargaining of the (two) crafty-ones quickly broke off = it was a case of diamond cut diamond.

**i-nTengu** (*s. l.*), *n.* The large Brongo (*Dicranurus assimilis*).

**i-nTengwana** (*s. l.*), *n.* The smaller Brongo (*Dicranurus Ludwigii*) (N).

**i-nTenjane** (*s. l.*), *n.* Dun or mud-coloured ox having patches of white about the back, flanks, etc. Cp. *n-Nyanoni*.

**i-nTeno** (*s. l.*), *n.* Young castrated bull *i.e.* young bullock; any 'dorked' plant, as *imle*, pumpkin-shoot, etc. *um-Teno*.

**um-Teno** (*Theno*), *n. s.* = *i-nTeno*.

**um-Tente** (*Thente*), *n. s.* Kind of coarse long grass, very sharp to the bare feet when young and pointed.

*V. (umteke) ukhol'umteke*, the *umteke* grass pricks while still young — said of or to a young married man that he should breed (children) while he is still in his prime, not allowing the intervals to grow too long; may also be applied to the follies of youth, the sowing of one's wild oats.

**Tentebula** (*Thetebula*), *v.* Strip off, strip up, tear away in strips, as bark (stripped) from a tree, or roots from the ground (= *dentebula*); cry or be crying piercingly, shriekingly, as a woman in distress (= *tezabula*; cp. *tezuka*); 'strip' a person (acc.) *i.e.* deal him a stroke over the body with some flexible instrument such as will leave a mark (= *ba-  
mbubula*).

**i-nTentemisa** (*s. l.*), *n.* Peevish, fretful, self-willed, cross-tempered child; capricious, fastidious, fault-finding kind of person. See *tefumu*.

**Tentesa** (*Thentesa*), *v.* Be habitually fault-finding, expressing dissatisfaction with everything, as a captious, fastidious kind of person, whom it is difficult to please or satisfy.

**Tēpu, ukutl** (*ukuthi*; *s.t.*, *s.p.*), *v.* = *teputa*; *teputa*.

**Tēpu, ukuti** (*Thēphu, ukuthi*), *v.* = *teputa*; *teputa*.

**Tepuka** (*s.t.*; *s.p.*; *s.k.* — sometimes *Thephuka*), *v.* Get broken or snapped off, as a chip out of an earthen-pot, or as the earthen-pot itself = *hleputa, qepuka, depuka*.

**Tepula** (*s.t.*; *s.p.* — sometimes *Thephula*), *v.* Snap or break off, as a person might a chip (acc.) out of an earthen-pot when taking hold of it by the brim, or the earthen-pot (acc.) itself = *hleputa, qepula, depula*.

**Tepuzela** (*Thephuzela*; sometimes *s.t.*; *s.p.*), *v.* Go with the posteriors coated with filth, as an infant.

**Tesa** (*s.t.*), *v.* Disparage, speak in a depreciating manner, 'run down', as a person (acc.) or thing = *fitisa, kesa*.

*Phr. uku-xi-tesa*, to be stuck-up, proud, self-esteeming, as when one won't mix with his equals, submit to orders, or ordinary treatment, etc.

**Teta** (*Thetha*), *v.* Speak the praises, etc., of the *ama-Dhlozi* or ancestral-spirits (acc.) at the sacrifice of a beast, or of a brave when he displays his feats (see *giya*) at a dance; scold, find fault noisily, as a scolding woman or fault-finding man (see *letisa*); talk over misdemeanours, *i.e.* try cases, lawsuits (acc.), as a magistrate; let off, forgive, a person (acc.) his fault (with *nga*), or an outstanding debt of *lobola* cattle (see *tetelela*) [the original, but now obsolete meaning of this word would seem to have been simply 'to talk'—cp. *Xo. teta*, speak; *Sw. teta*, dispute; *Ga. teta*, praise; *Her. tangu*, praise].

Ex. *b'nfazi uloku teta njalo*, this woman is incessantly scolding.

*Nyikutetca nini lebo'caba?* when will that case be tried?

*mbosi intelile ngakho'cala* (or *cala lintefile*), the chief has let him off, absolved him in regard to that fault or case (or the case has let him off).

**i(li)-Tete** (*s.t.*), *n.* Dark-blue cotton-gauze cloth (= *ullu-Lembu*); any similar kind of thin large-meshed cloth, as muslin; (S.N.) also = *i(li)-Twetwe*.

**i(li)-Tete** (*Thetho*), *n.* Certain very bitter veldt-herb, growing in stony places and

used medicinally for scrofula and blood purifying.

Ex. *kuyababa, kulitete, y'ini?* is it a thing to make a wry face at (*i.e.* to be afraid of); is it, then, *itete* medicine? = do you think, then, I mind it, am afraid of it? — as one boy might say to another who has threatened to strike him.

**i-nTete** (*Tethe*), *n.* Generic name for any insect of the 'grasshopper' or locust kind. Cp. *i(li)-Qwagi*; *isi-Konyane*; *i(li)-Boni*; *um-Cimbitwa*, etc.

*P. o'ntete z'osiva 'aura*, one whose locusts are roasted last (in the hope that, having partaken of those of his companions, he may find a diminution of the company by the time it comes to the roasting of his own) = a cunning, crafty fellow.

*ucilo uyilahlile intete ku'Bani*, the *ucilo* bird has thrown away the grasshopper in So-and-so's case, *i.e.* the stick has caught him, he is done for, has released his hold on life = So-and-so is dead, has departed life.

**isi-Tete** (*s.t.*), *n.* (N) = *isi-Patsholo*.

**ubu-Tete** (*Thethe*), *n.* Mites or tiny maggots found in the dry *anasi* inside an old milk-gourd (= *ubi-Vunya*); a falling out of the hair about the temples and ears common with nursing women and ceasing with the weaning of the child.

**isi-Tetelegu** (*s.t.*), *n.* Big, fat-bodied person (more than plump), as some chiefs; large-sized pumpkin = *isi-Tetele*.

**Tetelela** (*Thethelela*), *v.* Forgive, let off a person (acc.) as to some fault, debt, etc. (with *nga*, or with *doub.* acc.). See *teta*.

**isi-Tetele** (*s.t.*), *n.* = *isi-Tetelegu*.

**Tetema** (*s.t.*), *v.* Be peevish, fretful, cross-tempered, self-willed, as a pampered child; be captious readily displeased or complaining, as are some adults; be easily put out of order, delicate, requiring pampering, as one's body; grow in a weakly, sickly, slow manner, as mealies or other plants. Cp. *tentesa*.

**isi-Tetemana** (*s.t.*), *n.* Short, stunted, dwarfish person.

**isi-Tetemezi** (*s.t.*), *n.* (N) = *i(li)-Zaza*.

**i-nTetemisa** (*s.t.*), *n.* = *i-nTentemisa*.

**Tē te tē, ukuti** (*ukuthi*; *s.t.*), *v.* = *ukuti* to to.

**Teteza** (*s.t.*), *v.* Make peevish, fretful, cross-tempered, as a child (acc.) by constantly pampering or humouring = *tentemisa*.

**isi-Teti** (*Thethi*), *n.* One skilled in the art of singing the praises of the *ama-Dhlozi* or ancestral-spirits; a scolding, noisily fault-finding person. See *teta*.

**Tetisa** (*Thethisa*), *v.* Scold a person (acc.);



find fault with loudly, reprove vigorously. Cp. *kankuta*; *jukaja*; *leta*.

**um-Teti-wamacala** (*Thehi*), *n. l.* Person who has always some lawcase on; one who tries cases (used in the praises of Mpande), a magistrate, a judge.

**Tēvu**, *ukuti* (*ukuthi*; *s. l.*), *v.* = *tevuza*.

**isi-Tevu** (*Thevu*), *n.* Certain uterine disease of cows in which expulsion of the calf is hindered by an accumulation of clotted blood (N).

**Tevula** or **Tevuza** (*s. l.*), *v.* Talk wildly, at random, away from the point, etc. (C.N.). Cp. *cevuza*.

**Teza** (*Theza*), *v.* Gather firewood (acc.) in bulk (cp. *cokoshu*); be delirious, in speech or action, as a sick man; talk wildly lies (acc.).

**ama-Tezane** (*Thezane*), *n.* Nervousness (mentally), nervous tremor (in doing anything), fidgety uneasiness or agitation from fear, as when acting in the presence of a great personage, or when passing a frightful spot at night. Cp. *ama-Tutu*.

**Tezisana** (*Thezisana*), *v.* Dispute peevishly or wrangle one with another about common duties, which are consequently left undone, as a lot of wives or servants, each one throwing the duty on another. Cp. *atintisana*.

**Tēzu**, *ukuti* (*Thēzu*, *ukuthi*), *v.* = *tezuka*.

**Tezuka** (*Thezuka*), *v.* Topple over, as a pot, an infant not yet able to sit firmly, or a person over a precipice (= *yezuka*); utter a loud cry or shout, scream (cp. *tezebula*).

**um-Tezuka** (*Thezuka*), *n. s.* Place where one may topple over, i.e. a very steep slope = *um-Gingiliza*, *um-Yezuka*.

**Ti** (*Thi*), *v.* Say; mean; think, be of opinion; do thus or in such a way (as indicated) — perf. most commonly *te*, less commonly *tile*, sometimes *tize* [Skr. *dic*, show; Hl. *dikhana*; Lat. *dic-ere*, to say; *reor*; I think; Chw. *ri*, perf. *tele*; Mt. *ni*, say; Ha. *tse*; Hot. *ni*; Ibo. *tse*, think].

Ex. *izinkomo zakiti zili* (or *zili*, or *zili*), our cattle are so many (as shown on the fingers) — the *n* in the word *zili* is a euphonic corruption.

*ngiti min. iyagala*, I am of opinion, it is sick.

*liti-ni liti'yama?* what does this word mean?

*yati inkosi akabulawe*, the chief gave word (or ordered) that he be put to death.

*wati*, he did so (as indicated by the hand) = he acted in this way; or, he went in this direction.

*hol'ishami utile*, they are ten and so many (as shown on the fingers).

*angisaukuti-ai*, I have nothing further to say, or do (in that matter); it no longer concerns me.

*ngile, ngifika emLulazi, ngahlanyana naye*, as I arrived at the Lulazi, I met him.

*mmutu ngali ukumbou, uedange ukuti; umlangu*, a person can, when seeing him, think it is a whiteman.

*babeyale bagangean, subarimbela*, they were doing (as though) they are entering (i.e. were in the act of entering, attempting to enter), but we prevented them.

*wati aZenzele esuti kula, aNomauxiwa wamuli akandantsa*, as Zenzele was just stepping in, Nomauxiwa gave her a pull.

Phr. *ngule, ulko! wambila kuka kwakukulu!* you might say, there now! to-day it has got to be something great or wonderful! — an expression of surprised admiration made by one person to another who has made some statement about the unusual doings of a third party, as of a notoriously lazy person having at last done some real work.

**i-nTi** (*s. l.*), *n.* Anything happening or appearing unexpectedly — gen. used adverbially in the locative form *cutini* to express 'unexpectedly, by surprise, by sudden unpremeditated impulse', etc.

Ex. *uayiphela cutina*, he took me by surprise.

*seberumela cutini*, they are now getting in their crops quite unexpectedly.

*ukaba urelele int' emibeleki, aye ugale-b'langa!* that he should be befallen on his way by something nobody had expected (as some disease or snake-bite), and die off the self-same day!

**umu-Ti** (*Thi*), *n. s.* Any vegetable growth or plant generally; hence, herb, shrub, bush, tree, etc.; wood (the thought referring rather to the 'tree' than to the mere vegetable substance, for which there appears to be no exact equivalent in Zulu — cp. *u(tu)-Kuni*, *i(tu)-Jwabu*); medicine (of any kind), vegetable, animal or mineral; chemical; any substance or preparation which to the Native eye appears to be of a 'medicinal' nature i.e. of vegetable, animal or mineral extraction, as ink, blacking, putty, baking-powder, ointment, etc. [Skr. *drih*, grow; *drus*, tree; Ar. *tiwl*, grow; Goth. *tehu*, tree; OHG. *witu*, wood; Prim. Celt. *fid*, tree; Sw. *u-ti*; Her. *omuti*; Ga. Ze. Kamb. Kag. etc. *mu-ti*; Go. *ibiki*; San. *ipishi*; Kal. *u-ti*; L. Cong. *u-ti*; At. *eyi*; Ya. *m-tela* — there is an evident etymological relationship between this word and *ukula*, *uku-tela*, etc.].

Ex. *uka-puxa umuti*, to take medicine.

*uku-puzisa umuti*, to give or administer medicine.

*N.B.* *Umuti omnyama* (black medicine) is a generic name for all such as are of a superstitious nature *i.e.* administered with the intention of charming away evil, as, for instance, after having killed a man, after a lightning stroke, or other *um-bhola*. They are always accompanied by certain obligations of *uku-zitha* or abstinence, as, *e.g.* from leaving the kraal, refraining from certain foods or from seeing certain persons, etc., from which restrictions one is released by the *uku-patula* process and administration of *umuti omhlope* (white medicine), which name therefore denotes such medicine as is used for releasing from or clearing away the binding effects of the black variety. See *zitha*.

**u(lu):Ti (Thi), n.** Any long slender piece of wood, or stick (generally), as a pen-holder, frame of a window, switch, wattle, etc. (cp. *i-nDuku; u(lu)-Sicazi*); hence, any similar thing of metal, a rod; middle part or 'spine' of a river *i.e.* the deep place along the middle of the river-bed.

Plur. *umanzi onfula angoli* (or *ama ngoli*), the water of the river is up, so as to be at the edge as deep as is usually the case in the middle = the river is very full.

*izinkomo kulowo'umzi'ingoli*, the cattle in that kraal are brimming full *i.e.* very numerous or abundant — used thus of any large quantity.

**ubu-Ti (Thi), n.** Poisonous medicine or preparation of any kind, poison (not usually applied to that of snakes — see *isi-Hlungu*).

**uku-Ti (Thi), n.** Some particular thing or place (when speaking a similitude, etc.); such-and-such a thing; this, that — as below.

Ex. *ama abuzaco, nyawasha ukuti abudawa akuti*, when you are asked, you ought to declare that you are suffering from this, or that (particular thing).

*yishu, kuzwakale, ukuti ufuna ukuti ukuti*, say, so that it be clearly understood, that you want this and that particular thing. *i.e.* state specifically what you want.

*kubeka ku ukuti ukuti*, it is always either this or that, *i.e.* something or other (that he finds to complain about).

*bale besala njalo abantu, bal' u' esas'e-kutini* (or *esas'ekutini*) *sihle, esas'ekutini sible*, they are continually finding fault are the Natives, saying, oh! that (school) of such-and-such a place is not good, that of such-and-such a place is better.

**Tiba (Thiba), v.** Restrain, as one might another (acc.), by sign or advice, from

saying or doing anything, or as a man might his passion or heart (acc.) when heated or angry, or his weakness for excess in drinking, etc. (= *uku-zi-liba*); lower the head and look threateningly, as one bull does to another (acc.) in order to restrain it, as it were, when it wants to approach the herd. Cp. *ti-kimeza*.

Plur. *uku-tib'amale*, to quieten the mouth-watering, *i.e.* to gratify one's desire or passion slightly for the moment, as by taking just one mouthful of liquor, just having one look at some object, etc.

**Tibela (Thibela), v.** Restrain or keep back, as the herd-boy cattle (acc.) from going to a certain place; also = *tibeleta*.

**Tibeleta (Thibeleta), v.** Reduce the beer-worts (acc.) boiling in one pot by ladling a quantity out and pouring it into another (with *ku*) less full.

**i-nTibelo (s.t.), n.** Top portion or excess of the *utshwala* water ladled out of the boiling pot so as to reduce the quantity = *i-nPungelo*. See *tibeleta*.

**Tibi, ukuti (ukuthi; s.t.), v.** Yield softly to pressure of the hand or foot, as the body of a worm or snake, a lump of mud or cowdung etc.; be of such a nature, as the thing itself = *tbizeka, tibika*; cause such a thing (acc.) so to yield to pressure; hence, touch, squeeze, tread upon it = *tibiza*. See *i-nTibi-nthi*.

**isi-Tibili (Tibhili), n.** Prominent bone (the tuberosity of the ischium) projecting on both sides of the root of the tail in cattle; flesh thereabout. Cp. *i(tl)-Mpa*.

**isi-Tibili (s.t.; s.b.), n.** Stirrup [D. *stiebel*].

**Tibiliza (Thibiliza), v.** = *tifiza*.

**Tibilizela (Thibilizela), v.** = *lifizela*.

**Tibilizi, ukuti (Thibilizi, ukuthi), v.** = *ukuti tifi (thifi)*.

**i-nTibintibi (s.t.), n.** Anything of a soft, pulpy, plump nature, as a snake's body, lump of raw meat, a great fat person, etc. Cp. *i-nTifutlhi*. See *tibiza*.

**i-nTibitongo (Tibithongo), n.** Child still in its early helplessness, before any activity of the mental faculties has appeared; stupid childlike adult, a simpleton or booby; bad snuff.

**Tibza (s.t.), v.** Touch or squeeze *i.e.* take hold of, tread upon, etc., anything (acc.) of a soft pulpy squashy nature, as a snake's body, mud, cowdung, etc. Cp. *tifiza*.

**Tifi, ukuti (ukuthi; s.t.), v.** Handle, eat, or have otherwise to do with anything



(acc.) of the nature of *uma-Tifitifi* = *tifiza* (s. l.); get so handled, be of such a nature = *tifizeka* (s. l.).

**Tifi, ukuti** (*Thifi ukuthi*), *v.* Come down with a soft 'fatty' plump, as a lump of fat falling or a person sitting 'plump' down = *tifizeka*; make so to come down = *tifiza*; go with the fat heavily shaking at each step, as a very fat person walking = *tifizela*.

**ama-Tifitifi** (*Thifithifi*), or with *s. l.*, *n.* Any 'fatty, greasy, oily' thing (used contemptuously or expressing disgust), as a soft unhealthy lump of fat (of meat), a fat person with the fat of a soft oily nature (not plump and firm), or one whose body is running with an excess of greasy uncton = *uma-Tifitivi*; cp. *ama-Tafutafa*.

**i-nTifintifi** (s. l.), *n.* = *uma-Tifitifi*.

**isi-Tifitifi** (*Thifithifi*), or with *s. l.*, *n.* = *uma-Tifitifi*.

**Tifiza** (*Thifiza*), or with *s. l.*, *v.* = *ukuti tifi*.

**Tifizeka** (*Thifizeka*), or with *s. l.*, *v.* = *ukuti tifi*.

**Tifizela** (*Thifizela*), or with *s. l.*, *v.* = *ukuti tifi*.

**Tika, ukuti** (*Thika, ukuthi*), *v.* Make to start, suddenly shrink back, as one person another (acc.) = *tikaza*; start back suddenly; budge, make a slight movement, as when startled = *tikazeka*; be budged a little *i. e.* be a little ahead of, more than, higher than, as when comparing the height or growth of two things (= *ukuti tubu, ukuti xuka*).

**Tika** (s. l.; s. k.), *v.* Be too much for, out-do, get the better of, overcome, as one army another (acc.), medicine a disease, or one person another in argument = *zunya, ahlala* [Sw. *piga*, overcome].

Phr. *uku-xi-tika*, to out-do oneself, *i. e.* to gratify or indulge one's desire to the full, so as to want nothing further, as when eating an unlimited abundance of very nice food or indulging one's vanity in a selection of fine clothes = *dikiza*; cp. *dakaza*.

**um-Tika** (*Thika*), *n. f.* Frock-coat (N. fr. No.).

**Tikata** (s. l.; s. k.), *v.* Strive or struggle vigorously with anything (acc.) of difficulty, seeking to overcome or get the better of it, as any overpoweringly big piece of work, like a large field to be hoed, a beast to be skinned and cut up by a person alone, or a doctor working vigorously to get the better of some disease; dawdle over (as though it were

overpowering), dilly-dally about, as over a field (acc.), when sent on a message or to fetch something = *tikatika, tikaza, tikila* [Sw. *tunga*, dawdle; *piga*, overcome].

Ex. *atikata-ai layo?* what are you dawdling-over there?

*buyalibala abantu baleyantsima* (or *bayayibikata*), they are dawdling, are the people, over that field.

**Tikateka** (s. l.; s. k.), *v.* Get struggled or striven over; or dawdled about.

**Tikatika** (s. l.; s. k.), *v.* = *tikatu*; (C.N.) fall upon one (acc.) when helpless or alone, as an enemy or a sudden attack of illness.

**ubu-Tikatika** (s. l.; s. k.), *n.* A struggling or striving with some difficulty; a dawdling, time-wasting slowness in doing anything.

**Tikatikeka** (s. l.; s. k.), *v.* = *tikateka*.

**Tikalala, ukuti** (*ukuthi*; s. l.; s. k.), *v.* = *tikibala*.

**Tikalala** (s. l.; s. k.), *v.* = *tikibala*.

**i-nTikantika** (s. l.; s. k.), *n.* Any difficult matter that demands much striving or struggling over to overcome. See *tikatu*.

**Tikaza** (s. l.; s. k.), *v.* = *tikatu*.

**Tikaza** (*Thikaza*), *v.* Make suddenly or sharply draw back, draw up, hold, stop with a start (from some undesired action), as one might an on-rushing beast (acc.) by some startling action, or a person talking rashly by giving him some sign or making feint of a blow.

**Tikazeka** (*Thikazeka*), *v.* Get suddenly or sharply drawn up, stopped (from some action not desired), as by some sudden startling movement, a feint of a blow, etc. Cp. *qikileka, ukuti qinillili*.

**Tikeka** (s. l.; s. k.), *v.* Get out-done, be got the better of or overcome - see *tika*.

**Tiki, ukuti** (*ukuthi*; s. l.; s. k.), *v.* = *ukuti thiki* (though gen. expressing some disgust or contempt).

**Tiki, ukuti** (*Thiki, ukuthi*; more rarely *s. l.*), *v.* Give a tremulous shake, quiver, as a lump of jelly, a bog, or a house from an earthquake = *tikizeka*; make a thing (acc.) so to shake or quiver = *tikiza*; go along with a tremulous shaking, as a very fat person walking; be or go absolutely naked, showing all the 'shaking' parts (used of both fat and lean persons, and whether walking or lying down) = *tikizela*. See *ukuti toke, ukuti qiki*.

**i-nTiki** (s. l.; s. k.), *n.* Gravy poured off from boiled collops (*ubu-Bende*) or

minced tripe, and drunk warm, or allowed to congeal into jelly (= *u(tu)-Tili*); a swimming on the back (with *shaya*; cp. *i(l)-Danoo; klamba*).

**Tikibala** (*s. t.; s. k.*), *v.* Be in an out-done, beaten, overpowered state, as after having struggled vigorously with some difficulty and been overcome by it; hence be dejected, robbed of one's strength, by despair or disappointment; be displeased at heart, as over some offensive word or action; be in a languid, lazy, 'dawdling' state, indisposed to exert oneself and hence inclined to loiter, as when lazily working at some unpleasant task (used in all senses in perf.) = *tikalala*.

**Tikibeza** (*s. t.; s. k.*), *v.* Make a person (acc.) to be dejected, robbed of his strength, displeased, wanting in energy, as above.

**Tikibezeke** (*s. t.; s. k.*), *v.* Get made dejected, etc., as above.

**Tikibezi**, *ukuti* (*ukuthi; s. t.; s. k.*), *v.* = *tikibeza; tikibezeke*.

**isi-Tikili** (*Thikili*), *n.* = *is-Adhla*.

**um-Tikiza** (*Thikizi*), *n. s.* = *um-Shaba*.

**Tikimeza** (*Thikimeza*), *v.* Stop, bring up, make suddenly stand, a person (acc.) from his momentary purpose, as one might a person talking rashly by giving him a restraining sign, or by interrupting or distracting him when engaged intently upon anything. Cp. *tikaza, tiba; pazamisa*.

**i-nTikintiki** (*s. t.; s. k.*), *n.* Any tremulously shaking, jelly-like substance or thing = *u(tu)-Bikibiki, i(li)-Teketeke* [Sw. *tikisika*, sway to and fro; Her. *nyinganyinga*].

**Tikita** (*s. t.; s. k.*), *v.* = *tikata*; cover a hut (acc.) well with matting, laying the mats on thickly and closely overlapping.

**Tikiteka** (*s. t.; s. k.*), *v.* = *tikateka*.

**Tikiteka** (*s. t.; s. k.*), *v.* Urge or press forward vigorously, as one obstinately persisting in some opinion or action against the advice of others (acc.), or as a bull *in actu copulationis* (only used obscenely in latter sense); might at times be used for to 'force or press home,' as when poking into anything. Cp. *tingela*.

*ungitikelele ukulakwa, ugili kable upume lupu emzim uami, you persist against me with this drunkenness of yours, I think it (therefore) well that you leave this here kraal of mine.*

Phr. *u'nka Ngyobo (N. u'nku Ngyombo) u'nka Matikela! u'nja nyinyingana zikhinyelwa khubi jakati! O! omnye, amfanye, ugoli olu'mabusa, umnyane kabili, upose prahu, abaye unabele ebunca, unisikele*

*ntshani bawncete, umyise kca'bandebande*, and so on — a common, but very obscene, expression of women, when abusing violently another of their sex, the references being all to the sexual functions. See *i-nGqobo*, etc.

**u(tu)-Tikiti** (*Thikithi*), *n.* Any great number of separate things so close together as to form, as it were, one compact mass, as a closely packed crowd (or even a group, when in a compact knot), or a densely thick field of corn, a swollen river (*i. e.* with much water confined together in a close deep mass), or a conglomeration of people's minds against a certain disliked individual (see *i(li)-Ci*). Cp. *isi-Tilingolo*.

**i(li)-Tikitiki** (*Thikithiki*), *n.* = *i-nTikintiki, i(li)-Teketeke*.

**Tikiza** (*Thikiza*; more rarely with *s. t.*), *v.* = *ukuti tiki* [Sw. *tikisika*, sway to and fro; Her. *nyinganyinga*].

**Tikizela** (*Thikizela*; more rarely with *s. t.*), *v.* = *ukuti tiki*.

Ex. *uMagwendu ayatikizela ngankaba, ukulupole uti tiki*, Magwendu goes along with his great heavy belly shaking about; he is as fat as jelly.

**um-Tila** (*s. t.*), *n. s.* (C.N.) = *um-Tshuzo*.

**Tile** (*Thile*), perf. tense of *uku-ti*, and used as an adj. to express 'certain,' 'some' = *tize*.

**Tile, ukuti** (*ukuthi; s. t.*), *v.* Be very black, as a thing; or dark, as the night = *ukuti buqe, kace, time*.

**isi-Tileka** (*s. t.; s. k.*), *n.* Very black-skinned person = *i-nKandela, i-nTszela*.

**i-nTilibatwa** (*Tilibatwa*), *n.* Great quantity, as of *unabele*; great number, as of cattle.

**i-nTilintili** (*s. t.*), *n.* Great abundance of food, whether in the field or kraal. Cp. *i-nTilibatwa; i-Nala*.

**isi-Tilo** (*s. t.*), *n.* (C.N.) the *tekeza* rendering of *isi-Zilo* *q. v.*

**i(li)-Tilongo** (*s. t.*), *n.* Gaol, prison [D. *tronk*].

**i(li)-Tifosi** (*s. t.*), *n.* One of the last pair of oxen in a wagon [D.].

**isi-Timane** (*s. t.*; collect.), *n.* Small kind of black bead or beads; the last *i-buto* of girls, or member thereof, formed by Mpaunde (next following the *i-nGugce*) and mostly married to the *u-Pulwana* regiment of men.

**um-Timatane** (*s. t.*), *n. s.* Small tree (*Royena lurida*), used as enema for the *isi-Lumo* complaint = *isi-Nyuanne*.

**Timba** (*Thimba*), *v.* Sit down, as a rather large body of people, an *impi*, etc. (C.N.).



**i(li)-Timba** (*Thimbha*), *n.* The body of marriageable girls (collect.) of any particular man, kraal, etc. Cp. *um-Timbana*, *um-Timbazana*.

**um-Timba** (*Thimbha*), *n. s.* Bride's party (males as well as females), with which she comes to the wedding-dance (cp. *i(li)-Keto*); (N) certain red fungus growing on rocks by the sea.

**i(li) or um-Timbana** (*Thimbhuna*), *n. s.* The body of younger girls (collect.), of about 13 or 14 years of age, belonging to any particular man or kraal. See *i(li)-Timba*.

**i(li) or um-Timbazana** (*Thimbhazana*), *n. s.* The body of young girls (collect.), of about 8 or 9 years of age, belonging to any particular man or kraal. See *i(li)-Timba*.

**Time**, *ukuti* (*ukuthi*; *s. t.*), *v.* Be very black or dark = *ukuti buqe, tile, kace*.

Ex. *kuti time nyapandle*, it is pitch-dark outside.

**isi-Time** (*s. t.*), *n.* Pitch-darkness, as in an unlighted hut, or outside when there is no moon.

Ex. *ukuhlala ngesitime*, to sit in the dark.

**isi-Timela** (*s. t.*), *n.* Railway-engine; hence, train; steamer (ship) [Eng. *steamer*].

**i-nTimentime** (*s. t.*), *n.* Any food absolutely devoid of taste or flavour (whether by nature or poor cooking) and hence unpleasant, disagreeable; similar kind of person, *i. e.* one absolutely devoid of any attractiveness or pleasantness of feature, a 'common-looking' person, and hence disliked by the girls (= *i(li)-Hlule, o'gazi lake linye, ongenal'ugazi*).

**isi-Timizana** (*Thimizana*), *n.* = *i-nTshona-kweneni*.

**Timu, ukuti** (*Thimu, ukuthi*), *v.* Break out or burst forth all at once, as into a laugh or cry, or as a meale-field or large extent of grass breaking forth into flower all at the same time = *ti-muka*.

**Timuka** (*Thimuka*), *v.* = *ukuti timu* [Her. *timbuka*, burst into pieces; Sw. *tumbuka*, burst through; Bo. *timuka*, boil over].

**isi-Timuka or Timukela** (*Thimuka*), *n.* Large kraal or thick collection of huts together = *isi-Tumutumu*. Cp. *i(li)-Nxe-tuma*.

**Timula** (*Thimula*), *v.* Sneeze, as a person; snort, as a horse, Cp. *ukuti time*.

**u(lu)-Timula** (*Thimula*), *n.* Watery secretion from the nose, as from nasal catarrh. Cp. *anu-Finyila*.

**isi-Timutimu** (*Thimuthimu*), *n.* = *isi-Timuka*.

**Tina** (*Thina*), *emph. pron.* We; us. See *si*.  
Ex. *akusa tina*, it is not we.  
*siyasho tina*, we say so, we do.

**Tina** (*Thina*), *adv.* used as an expletive as below.

Ex. *bayasho tina*, yes, it is true, they say so.

*aqinise tina*, yes, indeed, what you say is true.

*ayi tina uena?* well, indeed, you are a funny person!

**i-nTindili** (*s. t.*), *n.* = *i-nDiva*.

**i-nTinginono** (*s. t.*), *n.* = *i-nTingunono*.

**u(lu)-Tingo** (*Thingo*), *n.* (C.N.) = *u(lu)-Tungo*.

**i-nTini** (*s. t.*), *n.* = *um-Tini*.

**um-Tini** (*Thini*), *n. s.* Otter (*Lutra Capensis*) = *i-nTini*, *u-Manzini*. See *um-Muyama*.

Phr. *seku-uyanda yo'mini* (or *seku'sikali sokwanyisa kwemini*), it is already the horns of an otter (*i. e.* the time when its horns (? just become visible), it is already the time when otters suckle their young = in the darkness just preceding the dawn. Comp. phrase under *ulu-Phudo*.

*N.B.* That the otter should be described in the above saying, which must be of very ancient origin, as having horns, cannot fail to strike one as strange. It seems to us that it has somehow become confused with a certain other animal. There is a mysterious creature described by the Natives of these parts which is said to live in the river-pools 'there where the rainbow enters the earth,' and which also has horns, as many assert. The skin (reputed or real) of this animal is of a greyish-black colour and the hair is very short, soft and smooth. It is much used by Native doctors as a valuable prophylactic or charm against all manner of evil influences, as lightning, etc., and is called *um-Muyama* (q. v.). This animal, whose existence is so positively sworn to by the Native medical 'profession,' has hitherto been regarded by European investigators as a pure myth. In our opinion, however, the animal really exists, and is the *water-goat* (the *ki-Tshobo* of the Bundu or Bihe tribe in Bengwela, and the *Buzi* of the Gungela people still further inland), whose skin is peddled about Africa by travelling Native doctors, and which, since it is locally unknown and yet must be given some name, is or was, from its similarity of fur and manner of life, also called *um-Tini* or (nowadays) mostly *um-Muyama*. The famous hunter Selous mentions this water-goat, we believe, in his writings; but Major Serpa Pinto, during his travels in the Angola

country, frequently saw and shot it. He describes it in his book, with an illustration, as resembling a goat, with straight slender horns two feet long, living and sleeping in and beneath the water, and having a fur 'of a dark-grey colour, from one quarter to half an inch long, and extremely smooth', which description exactly corresponds with the specimen of fur seen by the present writer in use among Zulu doctors.

But it is not only through the skin that the Zulus know the animal. Such a remote acquaintance with it would never have given rise to the above-mentioned phrase, now so ancient as to be almost obsolete, owing, no doubt, to the fact of its wording being so manifestly at variance with the present circumstances and knowledge of the people. The existence of this saying in the Zulu speech is to us a sure indication of a West-African origin of the Kafir tribes, or at least that the country they last came from before reaching these parts was within the land of the water-goat. Of course, their stay there may have been only transitory, during their migration from other parts; but, even so, it must have been a sojourn of considerable duration, that a peculiarity of the country could give rise to a proverb, and one, moreover, that has clung so persistently to the speech of the people. The languages, too, of those parts present some marked similarities to the Zulu. We may merely instance the words *nu-Kwa* and *u-Nkulunkulu*, being the designation of the Great-great-one or, so to say, God, in the Herero and Zulu respectively, and which exhibit an almost identical root with an identical meaning — a root, further, almost solely confined (in this particular sense), among all the immense field of Bantu languages, to the speech of these two particular peoples.

Anybody killing an otter, before being allowed to return to his kraal, must first sprinkle his body all over with ashes, lest dire consequences ensue. Its faeces, ground and mixed with *amusi*, are used as a cure for vomiting in young children.

**isi-Tini** (*S. L.*), *n.* Brick or bricks (collect.) [*D. steen*].

**u(lu)-Tiniko** (*Thiniko*), *n.* Facial vein, where it appears in a forked shape down the middle of the forehead.

**Tinta** (*Thinto*), *v.* Touch, as a person might a thing (acc.) with the fingers, or as one thing might another standing closely beside it (cp. *pata*); drink a little beer (acc.), just touch it; touch irritatingly, touch up, provoke, disturb, as one might a lazy horse or an irritable person; turn slightly back, away, forward, etc., as one might a line of dan-

cers when forming them up, or a herd of cattle when checking them from going in any particular direction; play well or nicely on the *ulu-Gulu* (acc.) [*Lat. tactus*, touched; Sw. *piudua*, turn over; *pendeza*, touch; Bo. *donta*; Her. *tuna*].

Phr. *unumbila ugatidwe uje*, menies are merely touched (in that soil), i.e. they get abundantly produced with scarcely any work.

*ake ngitule amale*, just let me check this watering at the mouth, i.e. slightly appease the desire, as by taking just a drop of liquor, etc. See *tiba*.

*uku-zi-tula*, to check oneself, restrain oneself, as from too angrily talking.

**i(li)-Tinta** (*Thinto*), *n.* = *i(li)-Liba* [Ga. *ntanu*, grave].

**isi-Tinti** (*Thinti*), *n.* Man's address formed of 'tails' resembling the *i(li)-Gqibo*, than which it is slightly longer, but not so long as the *isi-Tobo*, though, like the latter, it is usually made of twisted goat-skin. Cp. *i(li)-Dhlaka*.

**Tintili**, *ukuti* (*Thintili*, *ukuthi*), *v.* Get brought up or suddenly checked, start back, as by some obstacle when walking or running = *ukuti qikili*, *tintini*.

**Tintinini**, *ukuti* (*Thintinini*, *ukuthi*), *v.* = *ukuti tintili*.

**Tintisa** (*Thintisa*), *v.* Make one (acc.) turn back (metaphor.), give up, or cease from continuing on the course attempted, as a persistently obstinate person might, by some particular action, those who have attempted to counsel him, or as bad beer might one who over and over again makes an attempt to drink it.

Ex. *usitintisile, kancani*, he has made us give it up, he won't show willingness.

**Tintisana** (*Thintisana*), *v.* Give one another a taste, as of beer (acc.)

**Tintita** (*Thintitha*), *v.* Shake or agitate a thing (acc.) to remove dust (acc.) and the like, as one might a blanket or coat by shaking, a carpet or shield by beating, or a sheet of paper by flipping it with the fingers = *tantata*; cp. *qunguta*.

**u-Tintitwayo** (*Thintitwayo*), *n.* = *i(li)-Tweave*.

**um-Tinto** (*Thinto*), *n. 5.* = *un-Boke*.

**Tintsi**, *ukuti* (*Thintsi*, *ukuthi*), *v.* Fall heavily, bodily, as a heavy case falling from a height, a bundle from a person's head, or any small body from off a shelf (= *tintsika*, *tintsileka*); make fall heavily or bodily, as above; put a thing down carelessly, merely making it drop bodily, 'throw' it down (= *tintsila*) — *ukuti gqintsi*, *ukuti dintsi*, *ukuti tantu*.



**Tintsika** (*Thintsika*), *v.* = *ukuti tintsi, gyintsika*.

**Tintila** (*Thintila*), *v.* = *ukuti tintsi, gyintila*.

**Tinye**, *ukuti (ukuthi; s.t.), v.* = *tingela, ukuti uti*.

**Tinyela** (*s.t.*), *v.* Prick, as any tiny sharp-pointed instrument, like a bee's sting or a pin, might a person (acc.); thrust vigorously into the cow (acc.) *in actu copulationis* (obscene — cp. *tikitela*) [Her. *tuera*, pierce thoroughly].

**isi-Tinzi** (*Thinzi*), *n.* Shadow or shade (now nearly obsolete in this sense = *isi-Tunzi*); imaginary awfulness or fear-inspiring character about any place, such as where a European child would expect to find a 'bogey' (for which word this would seem to be the nearest Zulu equivalent), or about a secluded spot where a murder has been committed; shadowy talk, *i.e.* talk rendered intentionally obscure so as not to be understood of others; a mental distraction, *i.e.* anything calculated to disturb the mind when concentrated upon anything in particular, as when suddenly putting a question to a person counting or painting; (C.N.) also = *isi-Cubu*.

Ex. *nya-pi? kukona isitinzana lupo*, where are you going? there's a bogey over there — as might be said at night time to check a child.

*ngiy'esaba, kungali kukona isitinzani enoa kwendhu*, I am afraid; it is as though there were something ghostly there behind the hut.

*wany'enzela itinzi*, he obscured his speech (intentionally) — so that either I, or other parties listening, should not clearly understand.

*mus'ukumela itinzi*, don't put distractions in his way, don't disturb him or draw his attention away (lest he make mistakes, etc.).

**Tinziyela** (*Thinziyela*), *v.* Darken or obscure one's speech intentionally, *i.e.* so conceal its meaning that it be not understood by a third party (acc.).

**Tipiliza** (*Thiphiliza*), *v.* = *tapiza*.

**isi-Tipilizi** (*Thiphilizi*), *n.* = *isi-Tapiza*.

**ubu-Tipilizi** (*Thiphilizi*), *n.* = *ubu-Tapiza*.

**Tipiza** (*Thiphiza*), *v.* = *tapiza*.

**isi-Tipiza** (*Thiphiza*), *n.* = *isi-Tapiza*.

**Tisha**, *ukuti (ukuthi; s.t.), v.* Be or become perfectly silent or still, as a person, the wind, etc. Cp. *ukuti ewanta*.

Ex. *yalaba yayyambulala, kwasinxo kwati tisha*, the matter dried up, and we heard nothing more about it.

**isi-Tishela** (*s.t.*), *n.* A silent booby, an

idiotic stupid person who, when addressed, merely gapes at one.

**i-nTshentishe** (*s.t.*), *n.* A big booby, a gaping stupid hulk.

**u(lu)-Titi** (*s.t.*), *n.* Any 'plainly' prepared, unseasoned food of a mashy nature, as sweet-potatoes or pumpkins when mashed up alone and unflavoured by an admixture of crushed mealies or *imifino* = *ubu-Dibi, ubu-Xabalazi*.

**Titibala** (*Thithibala*), *v.* Be in a thoroughly helpless, powerless state or position, as one helplessly weak from sickness (used in perf.), a man whose lawcase has gone hopelessly against him, a destitute man without any means or money to help himself, or a lonely childless widow = *totobala, totongeka*.

**isi-Titibala** (*Thithibala*), *n.* A thoroughly helpless person, as above = *isi-Totobala, isi-Totongolo*.

**Titibalisa** (*Thithibalisa*), *v.* Render a person (acc.) helpless, as above; hold or keep a person in a helpless, powerless state = *totonga*.

**i(li)-Tithoya** (*Thithhoya*), *n.* Crowned Plover (*Stephanibyx coronatus*); also applied generally to other plovers, of which there are several local varieties = *i(li)-Hoya*.

**Titiliza** (*s.t.*), *v.* Gain or earn largely and easily (*i.e.* with little effort), as a boy making unusually high wages for little work, or a man getting large presents of cattle (acc.) from the chief for doing nothing = *katula, kutuluzo*; cp. *mpunya, hambuluzo*.

**um-Titimbila** (*Thithimbila*), *n.* 5. Tall yellow-flowered weed (*Senecio juniperinus*), very common in old meadow-fields = *um-Penjane*.

**isi-Titingolo** (*Thithingolo*), *n.* Anything standing densely thick or close together, as trees, bush, mealies, etc. Cp. *u(lu)-Tikili*.

**Titinya** (*s.t.*), *v.* Investigate, enquire into, look into (not 'try'), as an *induna* might a case (acc.) prior to taking it for trial to the chief; scrutinize, examine, as one might a parcel (acc.) when curious to know what is inside; sound, try to find out from, as one girl might another (acc.) as to whether she loves or not a certain young-man; pitch into, attack vigorously with overwhelming force, as a compact of women might another (acc.) they wished to punish.

Ex. *uanhlala bamatinye uBani*, to-day they have given it to So-and-so, have seen what she is made of.

isi-Tititi (*Thithithi*), *n.* Numskull, block-head, dunce, brainless simpleton, as one who can't be got to master the alphabet after much teaching, who is utterly incapable of dancing or singing properly, or who is helplessly unable to make a statement intelligently. See *titiza*.

Titiza or Titizela (*Thithiza*), *v.* Act, speak, etc., in a brainlessly stupid manner, as above.

ama-Tivitivi (*Thivithivi*), *n.* — *ama-Tifitifi*.

Tiviza (*Thiviza*), *v.* = *ukuti lifi* (s. l.), *tifiza*.

Tixa, *ukuti* (*Thixa*, *ukuthi*), *v.* = *tixazu*.

Tixaza (*Thixaza*), *v.* Make a soft flapping noise, as a wet *isidwaba* when the wearer walks = *taxaza*.

Tixazela (*Thixazela*), *v.* Go 'flapping' along, as a woman with a wet *isidwaba* — *taxazela*.

n-Tixo (*Thixo*), *n.* — see Proper Names.

Tiya (*Thiya*), *v.* Hinder, prevent, obstruct, render unable to do, by placing a difficulty or obstacle in the way, as when one prevents a rickety structure (acc.) from falling or shaking by propping it up, or a person (acc.) from making a certain declaration by anticipating him with some inculcating statement, or people from passing along a certain closed way by leading a water-shut across it (= *nina*; *vimbela*); hence, present a hindrance to a bird or beast (acc.) by some kind of trap, *i. e.* entrap, ensnare, catch it (for 'to lay a trap' — see *cupa*) — in this latter sense mostly confined to Natal, perhaps from Xosa influence; adjust a trap (acc. — cp. *tetela*) [Sw. Ga. Bo. *tega*, ensnare; Her. *tyera*].

Ex. *ngibiywe g'ilelo'zwe lake*, I am hindered, or prevented with a difficulty, by reason of that word of his.

*wantlwa agezinqaba*, he prevented him, rendered him unable to do, by physical force (not by stick-blows).

ubu-Tiya (s. l.), *n.* = *ubu-Shelezi*.

u(lu)-Tiyane (*Thiyane*), *n.* An *ibato* of girls, or member thereof, being the last formed by Geshwayo, and none having been formed since.

Tiya, *ukuti* (*Thiya*, *ukuthi*), *v.* Present one face, suddenly with an insurmountable obstacle, hinder, prevent in any action = *tiya*.

i(i)-Tiye (s. l.), *n.* Tar; tea [D. *teer*, tar; Eng. *tea*].

u(lu)-Tiye (*Thiye*), *n.* Certain shrub; variety of the *ili-Cimbi* commonly found thereon.

Tiyeka (*Thiyeka*), *v.* Be or get hindered, prevented, faced by a difficulty or obstacle, as above (used in perf.) — see *tiya*.

Tiyeza (*Thiyeza*), *v.* = *tiya*.

isi-Tiyo (*Thiyo*), *n.* That which hinders, prevents, or presents one with a difficulty to progress, as above — see *tiya*; (C.N.) snare, trap (cp. *isi-Ti*, etc.).

Tize (*Thize*), perf. of the verb *ukuti* sometimes used for *tile* q. v.

ama-Tizetize (*Thizethize*), *n.* A reluctance, faltering, hesitation — see *tiziyela*.

Tiziyeka (*Thiziyeka*), *v.* Get held back, get made to be reluctant, to falter, to hesitate, as in doing something.

Tiziyela (*Thiziyela*), *v.* Do reluctantly, with a faltering or hesitation, as when giving something up against one's will, punishing one's child, etc.

The following words, formerly written with the sign **HI** are now, according to the improved orthography, written with the sign **TI**. See note on pronunciation at the commencement of the letter **D**.

i-nTlaba, *n.* Aloe plant = *um-Hlaba*.

i-nTlabakanye (s. k.), *n.* Small make-shift ploughing, or resulting crop, upon returning to the kraals after the passage of an *impi*, or upon the first arrival of a kraal in a new locality.

i-nTlabamakwelo (*Tlabamakwelo*), *n.* = *i-nFundamakwelo*.

i-nTlabati (*Tlabathi*), *n.* Earth, generally (= *um-Hlabati*); sandy or light soil, as distinct from a loamy soil (see *u-Gadenzima*) and from pure sand (see *isi-Hlabati*).

i-nTlabela, *n.* An *um-Zacu* when pointed like a chisel at one end for stabbing an adversary during a fight (= *ili-Pemula*, *i(li)-Pemu*); fight carried on with such stabbing-sticks.

Ex. *wangishaya qede*, *was'engihlaba u-ntlabela*, he had just dealt me a blow, when he gave me a thrust with the chiselled stick. *besilwa intlabele*, we were fighting a blow-and-stabbing fight.

i-nTlabisantimba (*Tlabisantimbha*), *n.* Young steer, just beginning to be spanned. Cp. *i-nTeuo*.

i-nTlafuno, *n.* That part of the face where the lower jaw-bone works in the malar, just in front of the ear.

i-nTlafuntlafa, *n.* Food of any kind which, through non-absorbency, fails to combine with the water in which it is boiled and which latter therefore swims alone,



as when boiling husks, or when pouring additional water upon already cooked food.

**i-nTlahla, n.** Good fortune (in a more particular sense), as when unexpectedly becoming possessed of something good, e.g. when receiving a present or finding something on one's way; good luck (in a more continuous and general sense), as a man feels he has when he finds good fortune speedily repeating itself; quality or power of transmitting such good luck, as some animals, charms, etc., are supposed to possess. Cp. *i(li)-Ce*; *u(lu)-Kanda*.

Ex. *g'iboku berele bangihlaba intlahle*, they have right along been making me lucky — the repetition of good fortune being attributed to the 'lucky' influence possessed by something with which one has previously come in contact, e.g. when a traveller changes upon a good drink of beer in any kraal, and after leaving there comes across another or perhaps two other beer-drinks, such unusual good fortune he would attribute may be to something in connection with his visit to the first kraal. Thus, to see an *i-nTentle* on one's journey would foretell good luck, but to see an *u-Cakide* would indicate bad luck.

**i-nTlāhla or Tlāhle (Tlaahla), n.** Any old, broken, or worn-out basket of any kind = *isi-Xara*. See *isi-Hlāhla* (Append.).

**i-nTlahlalubambo or Tlahlalubavu (Tlahlalubambho), n.** One side of a tree that is dried-up and decaying while the other is still green.

**i-nTlaka (s.k.), n.** Gum, as exudes from trees; hence, glue; (collect.) bead or beads, large or small, of clear transparent glass and of any colour.

**i-nTlakantlaka (s.k.), n.** Thing falling to pieces, as a ragged coat or *isidwaba*, an old worn-out mat, or thatch of a roof knocked about in disorder; (collect.) things lying scattered disorderly about, as cloth or rubbish in a hut (= *isi-Dhla-rudhlavu*, *ama-Hlakaru*, *ama-Hhiki-hhiki*, etc.); any kind of food when the non-absorbent particles fail to combine with the water, which floats alone, as when boiling a branny substance, bad pumpkins, etc.; grain merely broken up or ground very coarsely (= *i-nTlathu-ntlathu*, *ama-Hlakahlaka*, *ama-Nhlathu-ntlathu*, etc.). See *hlakaza*.

Ex. *abotakati hafaka intlakantlaba khaya*, the *abotakati* have caused a general conflict, break up, or falling to pieces in the kraal.

**i-nTlakaviti (Tlakavithi), n.** = *isi-Hlakaru*.

**i-nTlakavu (s.k.), n.** = *isi-Hlakaru*.

**i-nTlakuva (s.k.), n.** = *u(lu)-Hlakaru*.

**i-nTlala, n.** State of living — gen. in conjunction with an adverb, thus — **i-nTlala-kahle (s.k.)**, good living, comfortable life, welfare, health; **i-nTlalakabi (s.k.)**, unpleasant kind of life, bad state of things.

**i-nTlalamagwababa, n.** Elevated spot at the spine and between the hips of an ox = *i(li)-Qolo*.

**i-nTlalamatsheni (s.l.), n.** Buff-streaked Chat or Rock Thrush (*Monticola rupestris*) (N).

**i-nTlalamazeleni, n.** A sitter on the ash-heaps i.e. poor, common, destitute fellow = *isi-Wolantoto*.

**i-nTlali (no plur.), n.** Hair or hairs from the tail of an ox (= *ubu-Lungu*), horse, gun, etc.; sinew of slaughtered beast split up so as to resemble same; gristle or cartilage, as at the joints of the ribs; muscle or glandulous flesh, as of the udder of a cow; *pl. izi-nTlali*, edge or margin of the rushes in a sleeping-mat, where they project beyond the extreme outside strings or seams.

**i-nTlalo, n.** Life, manner of living (M).

**i-nTlāluntlalu, n.** = *i-nTlakantlaka*.

**i-nTlana, n.** Dough, generally; particularly, the grain for making *utshwala*, which is ground in a moist state and so forms a dough of crushed *amabele* or mealies.

Phr. *inkomo ka'Bani g'inthoma*, So-and-so's beast is dough i.e. very fat.

**i-nTlamba (Tlambha), n.** Offensive or opprobrious name given to, or statement made against, a person which reflects in an inerminating or dishonouring manner on his good reputation = *isi-Tuko*. Cp. *isi-Hlambu* [Her. *yambururu*, to abuse].

Ex. *meentlamba ulhwi*, he has abusive talk, has So-and-so, as when he is given to calling people by insulting or opprobrious names.

**i-nTlāmbi (Tlambhi), n.** Skilled swimmer; also applied to a skilful dancer. See *hlambu*.

**i-nTlamvazana, n.** Small sized cow or heifer of a light brown colour. See *i-nTlamvukazi*.

**i-nTlamvu, n.** = *u(lu)-Hlamvu*.

**i-nTlamvubele (no plur.), n.** Tiny berry or berries of the *u-Popopo* and *u-Magayu* bushes.

**i-nTlamvukazi (s.k.), n.** Cow of a light brown colour. Cp. *i-nTlamvazana*.

*i-nTlindhlokazi* (*s. l.*), *n.* Jackal Buzzard (*Buteo Jukal*) = *i-nDhlanthlokazi*.

*i-nTlānga* (*Tlānga*), *n.* Sharp slit or incision, made in the skin with a knife, and generally made in rows with several slits in one row, to relieve pain, insert medicine, or in former times by girls as an ornamentation of the body (chiefly on the belly, upper-arm and shoulders); (gen. in plur.) pattern on earthenware pots consisting of squares of beads or warts resting obliquely one against the other or otherwise = *u(tu)-Hlānga* [Her. *tyanga*, make incisions; Sw. *chanjo*, incision].

Phr. *nBani wahlatsura intlangu*, So-and-so was given the trade-mark or brand (of an *untakati*, etc., by his father, while still a child), *i. e.* he was doctored by him so that he might follow him in the profession.

*i-nTlanganisela*, *n.* Miscellaneous collection, collection of things of various kinds, as of food, contents of a book, a composite regiment, etc.

*i-nTlangano*, *n.* Meeting of ways; confluence of two rivers; meeting or assembling of people (= *um-Hlangano*); place where people habitually meet or come together, as at the great kraal, church, or market-place (loc. gen. *e-nTlangano*); certain place in the framework of a Native hut where the arches of the wattle sides meet; league, agreement, alliance, as between two parties. See *hlanyama*.

*i-nTlangano-mazinyo-qinile*, *n.* Friendship or acquaintance with one another of people who have become associated, not in their childhood, but in adult age, *e. g.* friendship formed between a new comer and old inhabitant of any district, or between the women of a kraal who have come to know each other only after marriage.

Ex. *buy'intlanguwana; ingoqinile nBani uBani*, So-and-so are friends made in after-life.

*i-nTlanganya*, *n.* Certain sea-fish, having a red mouth (N).

*i-nTlangu*, *n.* Reed-buck = *um-Ziki*, *um-Sayogo*.

N.B. This buck is supposed to be of bad omen if eaten by a girl; it will cause her to bear children with ugly blue eyes, etc.

*i-nTlāngwane* (*Tlāngwane*), *n.* Snake of the puff-adder variety, but of more slender body and not so dangerously poisonous = *u-Mantlungwana*. Cp. *i(li)-Bululu*.

*i-nTlantana* (*s. l.*), *n.* Parasitical plant, burned for medicinal purposes.

*i-nTlanti* (*s. l.*), *n.* Small sack, of goat, sheep or buck-skin, for carrying medicines, grain, etc. = *i-mBeka*, *um-Futo*, *i-nQalali*.

*i-nTlāntla* (*Tlāntla*), *n.* (C.N.) = *i-nTlāhta*.

*i-nTlantlana*, *n.* Climbing forest-plant, used as a love-emetec by young men, etc.

*i-nTlantlato*, *n.* — see *i-Nhlantlato*.

*i-nTlantula* (*s. l.*), *n.* Swift runner or walker; young sprightly person generally (without regard to swiftness) = *i-nTshantshula*. See *hlantula*.

*i-nTlantsi* (*s. l.*), *n.* Spark, of fire (*i. e.* burning metal or wood — cp. *i(li)-Tshela*); very nice, pretty-looking person; very smart (*i. e.* clever, or cunning) person [Her. *o-hande*, spark].

*i-nTlanzane*, *n.* Native custom of bringing the cattle home for milking at about 11 a. m., at which time the herd-boy also receives his midday meal and immediately after takes the cattle out again to pasture (the word is used idiomatically as an adverb). See *u-Ntlanzane*.

Ex. *ixinkomo ziyakubuya intlanzane*, the cattle will come back for a midday milking.

*ixinkomo ziyaluka intlanzane*, the cattle are going out again to pasture after having returned for a midday milking.

*kusasa ixinkomo ziyakwabuka intlanzane*, to-morrow the cattle will be herded with a midday milking.

*ngafika ngesikati sentlanzane*, I arrived at the midday milking time.

*i-nTlanzelo*, *n.* Any wash-water (*i. e.* in which things have been washed or rinsed out); more particularly, beer-water, *i. e.* water in which the beer-strainer is rinsed out after each straining, and which is afterwards drunk when the beer itself is finished; (N) also = *um-Coboza*.

*i-nTlanzi*, *n.* Fish (*i. e.* single specimen thereof); meat thereof [Ga. *che-nyanja*, fish; *nyanja*, sea; Bo. *chafi*, fish; At. *aja*; Bag. *dza*; Mal. *ikan*. Cp. *hlānza*].

N.B. The Zulus as a nation regard fish as a 'disgusting' thing and therefore never eat it. Some clans, however, resident along the coast, and chiefly in Natal, have, through familiarity with the sea, or more probably famine, become fish-eaters since the time of Shaka's devastations.

*i-nTlashane*, *n.* Two plants resembling fennel (*Cnidium Kraussianum* and *Lichtensteinia interrupta*), one having a yellow flower and eaten as *imi-fino*, the other having a white flower and used only as *ama-ku* and as medicine for chest complaints = *i-nTlwashane*.



- i-nTlasūndu, *n.* (N) = *i-nGqasūndu*.
- i-nTlatu (*Tlathu*), *n.* Natal python (*Hortalia Natalensis*) much used by *abaNgoma*, whose possessing spirit is supposed to provide each with one, the fat of which is used for anointing the body in order to secure the favour of the said spirit = *i-nTlwati*. Cp. *u(tu)Monyu* [Sw. *chatu*, boa; Bo. *satu*; Her. *o-ndura*].
- i-nTlava (*no plur.*), *n.* Maize grub (= *is-Angokola*, *isi-Ilava*, *isi-Gogco*, *um-Swenyu*); habitation thereof within the maize-stalk; any very fat animal (from resemblance to this grub = *i-nTluma*); certain bird, the Honey-guide, of which there are several varieties (*Indicator major*, *Indic. minor*, etc. = *i-nTlarchizelayo*, *u-Nomtsheketshe*, (N) *i-nGede*, *i-nTlanvu*); scolding, much-talking female.
- i-nTlavazana, *n.* = *i-nTlamvazanu*.
- i-nTlavebizelayo, *n.* Honey-guide (see above = *i-nTlava*); scolding, much-talking female.
- i-nTlavukazi (*s. k.*), *n.* = *i-nTlamvukazi*.
- i-nTlawulo, *n.* Anything paid as a fine, penalty, reparation, etc., for wrong or injury done. See *hlawula*.
- i-nTlayenza, *n.* A common, daily affair; a quite natural thing, done by everybody (from *umu-Hla* and *enza*).
- Ex. *usobe-ni? intlayenza leyo?* what are you finding fault with? that thing of daily occurrence, common to every man?
- izi-nTlayintlayi (*no sing.*), *n.* = *umu-Hlayigihlayi*.
- izi-nTlayiya (*no sing.*), *n.* = *umu-Hlayihlayi*.
- i-nTlebo, *n.* Information, gen. of a secret nature, privately made known to another. See *hlebele*.
- i-nTlekabayeni (*s. k.*; *no plur.*), *n.* Small girls (collect), up to about 14 years of age, who 'laugh at everything' without offence (*lit.* those who laugh at the bridegroom's people).
- i-nTlekantlekane (*s. k.*), *n.* A mutual or general laughing at one another.
- i-nTlĕkentleke (*s. k.*), *n.* Anything stretched or opened out broadly, as a big wide mouth, an *iqoma* with an unusually wide mouth, or a tree with branches spreading far out horizontally.
- i-nTlekwane (*s. k.*), *n.* = *u-Nlekwane*.
- i-nTlendhla, *n.* Barbed assegai (cp. *i(tl)-Tata*); a crescent moon, as seen in the first or last quarter; certain zigzag pattern in beadwork (= *i(tl)-Gwini*).

i-nTlengane, *n.* Certain antelope (? Livingstone's A.).

i-Tlĕngentlĕnge, *n.* = *umu-Hlĕngentlĕnge*.

i-nTlĕngetwa (*Tlĕngethwa*), *n.* = *i-nTlĕngwa*; (C.N.) cold wind from the South (see *Hlonjwa Words*).

i-nTlĕngo, *n.* That quality of mind which favours one's own, prejudice, lack of unbiassed sincerity or fairness.

Ex. *umuntu ongwa'ntlĕngo*, a person fair-minded to all, unprejudiced, frank, without favour.

i-nTlĕse, *n.* The finer or bottom portion of the *utshwata* squeezings or dregs, which are usually mixed up again with new malt and made into beer; such light beer itself = *i-nTshĕle*.

i-nTlĕwuka (*s. k.*), *n.* Subsidence or slip of soil on the steep side of a hill or bank, or the place where such has occurred; hare-lip, in human beings.

i-nTlĕzane, *n.* Kind of long succulent grass chewed by children.

i-nTlĕkintlĕki (*s. k.*), *n.* = *umu-Hlĕkintlĕki*.

i-nTlĕziyo, *n.* Heart, whether in physical or metaphorical sense; hence, mind (apart from the intellect), one's sentimental or emotional faculties, feelings, conscience, will, likings, desire, appetite, etc. (= *um-Xwete*, *um-Piamba*) [Skr. *hrīd*, heart; Sw. *moyo*, heart (physical); *roho*, disposition; Ga. *moyo*, heart; Reg. *um-tima*; Her. *omu-tima*; Di. *po*].

Ex. *angisem'utlĕziyo*, I have no longer any spirit, desire, or encouragement from within.

*loko kwinqulu intlĕziyo*, that took or drove all the spirit, energy, courage, hopefulness, out of him.

*intlĕziyo yami angisagixara*, I no longer feel my heart, *i.e.* my better feelings (as guiding to more reasonable action) are deadened within me, I am no longer able to listen to reason.

*um-ximba kawuseko, kawana intlĕziyo nje*, my body exists no more, is as good as dead; I feel or live only in my mind.

*intlĕziyo iqacasuzela*, my heart (or stomach) is squeamish, inclined to vomit.

*intlĕziyo iqacasukela g'iloko*, my heart dislikes, feels repugnance at, that = *iyonengisa g'iloko*.

*ukuba 'intlĕziyo 'ndlope*, to be calm at heart, clear, peaceful, untroubled by any unpleasant emotion.

*ukuba 'intlĕziyo 'bonwe* (or *'ukubu*), to be raw at heart, smarting with angry ill-feeling.

*ukuba 'intlĕziyo 'uqoma*, to be black at heart *i.e.* have no appetite at all for food.

*ukuba 'intlĕziyo 'nde* (or *'hauzi*), to be long-

suffering, patient, not quick to complain or get angry.

*ukuba 'utliziyo 'mfushane*, to be short or quick tempered, easily put out.

*ukuba 'utliziyo 'mbi*, to be cross, out of temper, in a bad temper.

*ukubhala 'utliziyo*, to please one, be according to one's heart's desire or taste.

*ukubhala umuntu entliziyoceci*, to pierce one in the heart, i.e. to say or do something painful to him.

P. *akufi kwentliziyo uy'umzwangela*, the dying of the heart is a thing felt only by oneself, i.e. mental affliction is only known to the sufferer, is not fully realised by others.

**i-nTlohlamakwelo** (*Tlohlamakwelo*), *n.* (N.) = *i-mFundamakwelo*.

**i-nTloko** (*s. k.*—*loc. entloko*), *n.* The foremost or leading thing, the head (now almost obsolete in Zululand, as applied to the physical head of man or beast, except in the following cases, *i(li)-Kanda* being the word in use); head of a slaughtered ox or other domestic animal when eaten as food, not applied to the head of such animal while still living—see *isi-Nkutu*, for head of buck); top-knot of a woman (this is the common use in Zululand, where, however, the present custom of long topknots was only introduced in the reign of Mpande, previous to which they were short); head of a troop or body of cattle, soldiers, or wagons moving in a long stream, foremost of a train (= *i(li)-Kala*, *isi-Hloko*); foremost or chief among any particular class or society of people, as the *inkosikazi* among the other wives; originals, fountain head, from which a herd of cattle has been bred (= *i(li)-Kala*, *isi-Hloko*) [Her. *hongora*, head a troop, lead; *v-hongu*, *o-hongora*, leader, foremost; Sw. *ongoza*, head or lead; *ki-ongozi*, leader; Cam. *mo-topo*, head; Mid. Nig. *ti-tukpa*, head; Cong. Forest Dwarfs. *mu-hongo*, head; Kamb. *shonyo*, head—the root *tw*, with one or other of the prefixes, being the term for head commonest among the Bantu languages].

Ex. *uphila ngabo leli (ilungu) elis'entloko*, he arrived this very day (or month).

*kwabambo yenu intloko yake*, he went, he himself (C.N.).

Phr. *bayawile ayentloko yabo*, they have gone out head and all, i.e. the whole body of them, in full force.

*ayibukupaka ayentloko yenu*, you shall come up in full strength, the whole lot of you.

**i-nTlokosela** (*s. k.*), *n.* (C.N.) = *i-nKohlisa*.

**i-nTlokoshane** (*s. k.*), *n.* Two kinds of bush

(*Rhus lucida* or *i-nTloko. ebomvu*, and *Rhus puberula* or *i-nTloko. emhlope*), bearing small edible berries = *i-nTlokoshtiyane*.

**i-nTlokoshiyane** (*s. k.*), *n.* = *i-nTlokoshane*.

**i-nTlola**, *n.* Any one of the bones used for diving purposes by an *inyanga yanatambo* = *i-mPengu*.

**i-nTloli**, *n.* Spy, scout, such as could be sent out secretly and alone (cp. *i-nTsaba*, *n-Mashutubezi*); hedge-hog (*Erinaceus frontalis*), found up-country and an important Zulu medicine for *takata*, etc. Cp. *i-nTlomeli*.

**i-nTlomeli**, *n.* = *i-mBonisi*.

**i-nTloni** (for *izi-nTloni*), *n.* = *ama-Hloni*.

**i-nTlonla** (for *izi-nTlonla*), *n.* Diaphragm.

**i-nTlōntlo** (*Tlōntlo*), *n.* Point of land jutting forward and narrowing towards the end, as a peninsula—like the formation between the two parts of a river where it bends sharply back on itself, or as a strip of sand jutting out into a river; kraal of expediency for cattle, built for some particular purpose away from the residential kraal (= *i(li)-Tanga*); certain lump of meat beneath the *um-Hlo-lwane*, above the kidney on each side of an ox.

**i-nTlontosi**, *n.* *Utshwala*, or *amas*, gone acid through exposure to the sun, etc. = *isi-Iluhlwihlwi*, *i-nThungwane*. Cp. *i(li)-Qokolo*.

**i-nTlontwane**, *n.* Species of euphorbia tree, growing tall, but of narrow, confined body. Cp. *um-Hlontlo*.

**i-nTlonze**, *n.* Vertical wrinkle or fold of the skin running up from the nose between the eyes (cp. *um-Qwebu*); the foreskin of the penis; skin of the head of a slaughtered ox, which is cooked and eaten by the boys. *il-jwalu*.

**i-nTlopolo** (*Tlophoto*), *n.* Person with small low forehead, from the hair growing low down over the eyes. Cp. *i-Nundu*.

**i-nTlosa**, *n.* Unripe ear of *amabele* roasted over the flame of a fire, the roasted grains being then knocked off into a dish for eating, and called by this name; small swelling of the salivary glands in a child, beneath the ear, and supposed to be due to the child having eaten roasted *amabele* as above = *i-nTsohla*. Cp. *isi-Gqila*.

**i-nTlubuyeli**, *n.* Slip-knot. See *hlubuyeli*. Cp. *i(li)-Fundo*.

**i-nTlulo**, *n.* Harsh, hard, tyrannous treatment, as of a master towards his servant.



Ex. *nBani unentlalo* (or *ny'eza intlalo*), So-and-so is harsh, audibly hard in his treatment.

**i-nTlumayo, n.** = *u(lu)-Dumba*.

**i-nTlumba (Tlumba), n.** Single small particle of flesh in the human body, generally along the spine, about the knees, etc., in which the parasite *cysticercus cellulose* (young of tapeworms), or some similar parasite, lies embedded, and which grains of flesh are extracted by the Native doctors when treating this disease; might also be applied to trichinosis.

**i-nTlungunyembe (Tlungunyembe), n.** Bushmen's Poison-bush (*Acocanthera Thunbergii* or *spectabilis*), a bush bearing purple grape-like berries the whole plant being highly poisonous, and as such used to be employed by the Bushmen for poisoning arrows, and is still administered to dogs as a cure for distemper (see *n-Sekela*) and by the Xosas for snakebite and redwater; *utshwala* turned sour from the sun, etc. (= *i-nTlungwane*); sad-looking, tearful eyes — only used in sing. (see *u(lu)-Hlweza*).

**i-nTlungwane, n.** *Utshwala* turned acid from the sun, etc. (= *i-nTlungunyembe*); brackish water, with a salty, acid, or metallic taste.

**i-nTlunu, n.** *Vagina femina* = *um-Sunu* [Gr. *hysteria*, womb; Lat. *pudens*, modest; Sw. *kuma*, vagina].

N.B. *intluam ka'ngoko?* or *intluam gerja?* are common words of contemptuous obscene abuse.

**i-nTlunuyamanzi, n.** Natal Kingfisher (*Ispidina Natalensis*), also malachite Kingfisher (*Corythornis cyanostigma*) = *isi-Pikeleli*.

**i-nTlunu-yomntwana (s.t.), n.** Small yeldt shrub (*Vangueria latifolia*) bearing edible berries = *i-nKabagomntwana*.

**i-nTluthe (Tluthe), n.** (N) = *isi-Face*.

**i-nTluzele, n.** = *i-nDhluzele*.

**i-nTluzi, n.** One who knows how to strain beer well. See *hluzi*.

**i-nTluzwa, n.** Person or thing that has lost or become bared of everything, as a tree robbed of all its branches, or a man no longer possessed of cattle, children, etc. = *i-nPundhle*.

**i-nTlwa, n.** Certain flying-ant (more commonly called *i-nTlwabusi* in Zululand); person utterly destitute or bare, without cattle, wives, children, or even clothing (i.e. stark naked = *u(lu)-Hlwa*).

Ex. *nBani us'e'ndwa* (or *us'el'ndwa*), So-and-so is now quite bare (whether destitute or naked).

**i-nTlwabusi (with plur.), n.** Species of termite or white-ant in the flying stage, and of a smaller size, browner colour and more delicate flavour (they being eaten) than the *i(li)-Hlwabusi* = *i-nTlwa*. Cp. *um-Hlwa*; *isi-Hlwana*.

**i-nTlwana, n.** (N) = *i-nBongolwana*.

**i-nTlwanyelo, n.** Seed (collect.), of any description, for planting purposes = *i-nBewu*. See *hlwanyela*.

**i-nTlwashane, n.** = *i-nTlashane*.

**i-nTlwati (Tlwathi), n.** = *i-nTlatu*; also *i-nTlashane*.

**i-nTlwatu (Tlwathu), n.** = *i-nTlatu*.

**i-nTlwenga, n.** Circlet of beadwork, formed like a three-cornered rope, and worn on head, neck, leg, etc. (N).

**izi-nTlwengela, n.** = *ama-Hlutshulu*.

**izi-nTlweza, n.** — see *u(lu)-Hlweza*.

**Tō, ukuti (Thō, ukuthi), v.** = *tontsa*.

**i-nTo (s.t.), n.** Thing, in all its meanings; hence, an article, object; matter, affair, subject; plur. *izi-nTo*, goods, chattels, wares, articles of property = *u(lu)-To*; cp. *i-nPuhla* [Ga. Bo. *ki-nlu*; MZT. *chi-nlu*; Ya. *in-du*; Sw. *ki-tu*; Her. *olyi-na*].

Ex. *ujikhuma into ekona*, I speak a thing which exists = an actual fact.

*enge into lego*, that is another thing, another matter.

*aku'nto ya'nto*, it is not a thing of any thing = it is a thing of no service, a useless article, good for nothing; or, it is a matter of no consequence.

*into kubwa, ngingashiyi imbuzi*, there is this, however, (or, for one thing, however), don't leave behind the goat.

Phr. *o'nto'ni?* what is it? what news? (C.N.).

**isi-To (Tho), n.** Lower leg (i.e. between the knee and the foot — cp. *n-Galo*); (in a more particular sense) the calf, of same (cp. *isi-Hluzu*; *isi-Tambu*); (in a general sense) any bodily limb or member; any particular part or portion of a slaughtered beast (such as have special distinguishing names), as the *i-nTso-nyama*, *um-Kono*, etc.

**u(lu)-To (Tho), n.** Thing; something, anything. Cp. *i-nTo*.

Ex. *'y'ini-ke?* 'Lata' (being abbreviation for *aku'nto*), 'what is it?' 'nothing'.

*aku'nto boko*, that is nothing, no matter, of no consequence.

*aku'ntonto wa'nto*, it is not an assagai of anything, i.e. of any service, it is a worthless assagai.

Phr. *uto nhl'mouzi*, a moist thing, *i.e.* a girl (C.N.).

*lungobi bushwana*, let it not be (even) a little thing, *i.e.* let it be less than little, a very small quantity, a least bit or drop.

*nDumazweni wafika wakipha wuto z'ama-simber*, Dumazweni got to let out fecal things *i.e.* filthy language.

*waraha, wahlubi lunjeqa!* he got roused up, he was in that state (with anger!) *i.e.* he was in an awful rage, was quite furious.

**Toba** (*s.t.*), *v.* Get softened (used in perf.), as a potato by cooking, a peach by ripening, or an abscess by fomentations; get appeased, have one's heart softened, as an angry man = *ukuli toboloto, tobokala* [Her. *tumba*, soften].

**Toba** (*Thoba*), *v.* Bend down (*trans.*), as the body (*acc.*), or a wattle; bow down, lower, as the head, or eyes; be bended or bowed down, or lowered, as above (used in perf.); go down, subside, as a swelling, or a full river (= *bohla*); poultice, foment, *lit.* bring down, reduce, as a swelling or painful inflammation by poulticing or fomentations; 'poultice' (metaphor.), reduce the heat of, appease, as an angry heart or person; lower the head angrily, as a bull when showing fight (= *jama*). Cp. *toba* (*s.t.*) [Her. *tumba*, subside; Sw. *tumbukiza*, lower].

Ex. *nku-zi-toba*, to humble or submit oneself.

*amuntu abibileya*, an humble person.

**i(li)-Toba** (*Thoba*), *n.* Name sometimes applied to an ox that has 'lowered' one of its horns, *i.e.* has it bent downwards (the other standing upright) cp. *i(li)-Gohlalo; i(li)-Hlawe; um-Dhlovu*; nine.

**Toba-munwe-munya** (*Thoba*), *adj.* Nine = *isi-Shiyangalobonye*.

**Toba-minwe-mibili** (*Thoba*), *n.* = *isi-Shiyangalombili*.

**i(li)-Tobana** (*Thobana*), *n.* Person with one eye more closed than the other from a drooping of the eyelid. Cp. *i(li)-Cido*.

**Têbe, ukuti** (*Thêbe, ukuthi*), *v.* Give a thing a slight bend or bending press, as below = *tobezza*; get so bent or bendingly pressed = *tobezeka*.

**Tobeka** (*Thobeka*), *v.* Get bent down, as above — see *toba*; get or be humbled (used in perf.).

**Tobezza** or **Tobezela** (*Thobezza*), *v.* Bend down by slight pressure (*trans.*), make yield slightly in a bending manner, as a long stiff wattle (*acc.*) when subjecting it to a curving pressure in order to make it slightly bow-shaped or pliant,

or as a woman does the long hair (*acc.*) at the top of her top-knot bending it inwards so as to fill up or conceal the empty cavity there; bend inwards and bind down in a similar way straggling displaced thatch on a hut or so as to fill up an adjacent hole; conceal the holes or raggedness of one's *isidwaba* by covering it up with some other loin-covering or blanket. Cp. *toba; gobezela*.

**Tobisa** (*s.t.*), *v.* Soften a thing (*acc.*), appease a person (*acc.*), etc., as above — see *toba* (*s.t.*) = *tobokalisa, ukuti toboloto*.

**Tôbo, ukuti** (*ukuthi; s.t.*), *v.* Yield softly to pressure, as anything of the nature of an *i-nTobontobo* = *tobozeka*; press softly, such a thing (*acc.*) = *toboza*; sit or lie comfortably on anything softly yielding to pressure, as a feather bed = *tobozela*; get softened, become soft, as a cooking potato or ripening peach = *toba*; make so to become soft, soften, as such a potato (*acc.*) by cooking = *tobisa*. See *ukuti tobo, ukuti tofo*.

**i(li)-Tobo** (*Tobho*), *n.* Certain running plant, sometimes cultivated by the Natives, having a fine red fruit, like a tomato; a smooth, hairless head (shaven or bald).

**isi-Tobo** (*s.t.*), *n.* Man's after-dress formed of 'tails' resembling the *i(li)-Gqibo* but very much longer, and mostly made of twisted goat-skin. Cp. *um-Qubula; isi-Tinti; i(li)-Dhlaka*.

**isi-Tobo** (*Thobo*), *n.* Poultice, fomentation, or other medicine for laying on a swelling or inflammation; *plur.* *izi-Tobo*, appeasing words calculated to reduce a man's anger.

**um-Tobo** (*Thobo*), *n. s.* Serofulous swelling or swellings anywhere about the body (*v.p.* *i(li)-Duuguza*); (C.N.) certain herb, used as a poultice.

**Tobokala** (*s.t.; s.k.*), *v.* Be in a softened state (used in perf.), as a boiled sweet-potato, or a ripe peach; be in an unduly soft, sodden state, as over-boiled meat; give way, fall or shrink in, from pressure, weight, drying up, as the sides of an unbaked clay-pot while still fresh, a gall-bladder, or a heap of sacks when sat upon. Cp. *toba; tobozeka*.

**Tobokalisa** (*s.t.; s.k.*), *v.* Cause a thing (*acc.*) to be in a softened, sodden, or fallen-in state, as above. Cp. *tobisa, toboza*.

**Tôboloto, ukuti** (*ukuthi; s.t.*), *v.* = *toba, tobokala; tobisa, tobokalisa*.

**i-nTobontobo** (*s.t.*), *n.* Anything of a soft nature or substance readily yielding to



the touch, as a very ripe peach, or soft cushion, or (by comparison) a soft bean mash = *i-nPotompoto*, *i-nPotomfoto*. See *ukuli tobo*.

**u(lu)-Toboti** (*Thobathi*), *n.* (C.N.) = *u(lu)-Tovoti*.

**Toboza** (*s. l.*), *v.* Make yield softly to pressure, press, anything (acc.) of the nature of an *i-nTobontobo*, whether in touching, sitting, eating, or otherwise; hence, eat such a thing (acc.); (C.N.) flatter a person (acc.), smooth down his anger (= *topa*) = *potoza*, *ukuli tobo*; cp. *tobisa*, *tobokalisa*; *nutuzu*.

**Tobozeke** (*s. l.*; *s. k.*), *v.* Get so pressed softly, as above; give, or sink in, softly under pressure, as an *i-nTobontobo*; be of the softly pressable nature of an *i-nTobontoba* = *potozeke*, *ukuli tobo*.

**Tobozela** (*s. l.*), *v.* Sit or lie comfortably upon anything of a softly sinking nature, as a feather bed = *ukuli tobo*, *ukuli foto*.

**Tôfo**, *ukuti* (*Thôfo*, *ukuthi*), *v.* = *ukuti foto*.

**Tofoka** (*Thofoka*), *v.* = *foloka*.

**i-nTôfontofo** (*s. l.*), *n.* = *i-nPotomfoto*, *i-nTobontobo*.

**Tofoza** (*Thofaza*), *v.* = *fotoza*; walk with a constant sinking movement of the upper body, as though the legs were weak.

**isi-Tofu** (*s. l.*), *n.* Cloth, of the thicker kinds, for tailoring, dressmaking, etc. [Eng. *stuff*].

**um-Tofu** (*Thofu*), *n.*  $\bar{5}$ . Lead; used contemptuously of a hoe when made of soft, inferior iron [akin to *ukuli tofo*].

**isi-Tohlongwana** (*Thohlongwana*), *n.* Ugly little urchin—word of contempt for a child.

**i(li)-Toho** (*Thoho*), *n.* Togt, day-labour [D. *day*, *day*].

Ex. *ukn-bamba toho*, to take a day's work, work by the day, as a Kafir labourer.

**i-nTokanje** or **Tokanji** (*s. l.*; *s. k.*), *n.* What do you call it?—used when not recollecting the name of any thing = *i-nTasika*, *i-Nantsika*.

**i(li)**, **isi** or **um-Tokazi** (*Thokazi*), *n.*  $\bar{5}$ . A female thing *i. e.* animal (= *i-nTsikazi*, *i(li)-Sikazi*; cp. *i(li)-Duuu*); more especially applied to a heifer calf not yet fit for the bull (cp. *um-Tantikazi*; *umDudakazuu*).

**i-nTokazi** (*s. l.*; *s. k.*), *n.* Female thing (gen. with admiration), hence, a fine female thing—used of a fine-looking girl or young woman = *u(lu)-Tokazi*.

**u(lu)-Tokazi** (*Thokazi*), *n.* Any great or huge thing (augment. form of *u(lu)-To*); also = *i-nTokazi*.

**Tokela** (*Thokela*), *v.* Improve, season, enhance the flavour of a thing (acc.) by a slight intermixture of something else (with *uga*), as food, medicines, perfume, etc., by seasonings. Cp. *uungu*.

**isi-Tokelo** (*Thokelo*), *n.* Anything used for flavouring, seasoning, improving, as above.

**u-Tokolo** or (more rarely) **Tokoloshé** (*s. l.*; *s. k.*), *n.* Fabulous water-baby or kelpy, supposed to haunt certain rivers and to be very fond of women, though fearful of men [Ngu. Ze. *tofolo*, to love].

P. *tokolo* (often pronounced with the accent on the first syll., *tooba*: *amutwazi ay'ehla*, cheer up, *tokolo!* the shades of evening are falling [when the *tokolo* may come out and enjoy himself unseen by men!—used to encourage or cheer up a child, etc., with the hope of a pleasant time drawing near = never mind! Christmas is coming.

N.B. Every description of clarified oil is being regularly palmed off on credulous Natives as *umafuta ka'tokolosha* (tokoloshe fat) by Arabs and others who sell the same, as a love-charm of wondrous power, at fabulous prices, sometimes at a sovereign for a small bottle!

**Tokoloza** (*s. l.*; *s. k.*), *v.* = *cokolozu*; cp. *hlokolozu*.

**Tokomala** (*Thokomala*), *v.* Be or lie snugly *i. e.* comfortably warm, as within a feather-bed or large thick blankets.

**Tokoza** (*Thokozá*), *v.* Have enjoyment, enjoy life, as children at a feast; enjoy happiness, be happy; feel gladness, be glad, as a mother when her daughter bears a child; enjoy good health, as one's body (cp. *pila*); feel refreshed (physically), as a traveller after having partaken of food (cp. *qabula*); utter praise to or of a person (acc.), gen. in order to express gratitude—hence, to thank a person (acc.) for (acc., or with *nga*) some gift (= *bongu*) [Her. *yuroka*, rejoice].

Ex. *ba'v'v'v' huyitokozu inyomasuu*, they came to praise the buck (which had been given them) *i. e.* came to thank for it.

**Tokozela** (*Thokozela*), *v.* Feel joy for or at; show joyfulness to or towards, greet, welcome, as a visitor (acc.); express one's joy or gladness to, congratulate, as a successful person (acc. with *uga*); express one's joy or gladness for a person (acc.) regarding some gift (with *nga*) *i. e.* thank on his behalf = *takazela*.

**isi-Tokozelo** (*Thokozelo*), *n.* (N) = *isi-Ta-kuzelo*.

**uku-Tokozi** (*Thokozi*), *n.* = *uku-Nto*.

**Tokozisa** (*Thokozisa*), *v.* Give enjoyment to a person (acc.), make him happy, gladden him, etc.

**i-nTokozo** (*s.t.; s.k.*), *n.* Happiness or happy living of every description; health or comfortable standing, of the body.

*Thv. uku-klaba intokozo*, to enjoy a happy life, as in a good home or under an easy master.

**imi or izi-Tokozi** (*Thokozi*), *n. s.* Last struggle or contortions of a dying person; (C.N.) excrements, vomit, or urine involuntarily passed during such.

**isi-Tokwe** (*s.t.; s.k.*), *n.* Rolled or twisted tobacco, as prepared by the Boers [D. *stok*, stick; or *stronk*, strong].

**um-Tokwe** (*Thokwe*), *n. s.* Certain climbing plant, whose roots are used as fibre; also = *um-Dokwe*.

**Tola** (*Thola*), *v.* Get, obtain, as wages (acc.), punishment, sickness, etc.; find, pick up, as a lost thing; take into one's family or under one's patronage, adopt, as a parentless child or homeless refugee [Ar. *itta'a*, find; Ya. *kola*, get; *tola*, carry; Bo. *dola*, take; Sw. *maa*; Ga. *twala*].

Ex. *uku-tola iyalu*, to get into fault, incur blame.

**i(li)-Tola** (*Thola*), *n.* Spider's hole in the web (C.N.).

**i-nTola** (*s.t.*), *n.* Scarcity or scantiness of supply of anything, whether food, clothing, medicine, etc., as a single suit of clothes for working and best wear, a little food that must be sparingly used, etc.

Ex. *kar'asi, y'isi, ukuti ukudhla krentola?* do you not know, then, that it is the little food of famine-time?

**Tolakala** (*Tholakala*), *v.* Be gettable, obtainable, findable.

**Tolana** (*Tholana*), *v.* Get at, or hold of, another, as two people who have long sought to 'have it out' (by words or fighting).

**um-Tolanyama** (*Tholanyama*), *n. s.* = *um-Tolonyama*.

**i(li)-Tole** (*Thole*), *n.* Calf (male or female) when already followed by another from the same cow, or in the second year (one still sucking = *i-nKonyama*).

Ex. *hole lukabi*, young steer, just ready for being spanned = *i-nThibisanantlaba*.

*Thv. inkuzi isemalobeni*, the 'bull' of

the kraal, the 'real' man (*i.e.* the heir) is among the calves (*i.e.* the young boys, not the sons already grown up).

**isi-Tole** (*Thole*), *n.* Heifer, already fit for the bull, or pregnant with her first calf. Cp. *um-Tantikazi*.

**Tolela** (*Tholela*), *v.* = *kokosha*.

**i(li)-Tolela** (*Tholela*), *n.* = *n-Tasi*; also (C.N.) = *i(li)-Tala*.

**Toli** (*Tholi*), *int.* said to a person when requesting him to hand back or deliver up some property of another which he has found, etc. = *tozi*. See *tolisela*.

**um-Toli** (*Tholi*), *n. l.* Adopter, one who has adopted a child or homeless person. See *tola*.

**Tolisa** (*Tholisa*), *v.* Make an end of an already dying or wounded animal (C.N.) = *qedela*.

**Tolisela** (*Tholisela*), *v.* Hand back, deliver up, or return to a person something (doub. acc.) of his found or in one's possession = *tozisela*. See *toli*.

**Tōlo, ukuti** (*ukuthi; s.t.*), *v.* = *ukuti tsebu*.

**Tōlo, ukuti** (*Thōlo, ukuthi*), *v.* = *tolozu*.

**i-nTolo** (*s.t.*), *n.* Weakness in the knees, from some constitutional defect (not from rheumatism) — used also of a child that is unduly long in learning to walk = *i-nQinumba, i-nZenzane*.

**isi-Tolo** (*s.t.*), *n.* Shop (of a large size), as in the towns. Cp. *i(li)-Vinkiti* [Eng. store].

**um-Tolo** (*Tholo*), *n. s.* Certain kind of mimosa, common in the bush veldt; hence, Black Wattle (from similarity of habit).

**i(li)-Tolonja** (*Tholonja*), *n.* Creeping plant, growing on the coast and bearing dark edible berries; berry of same.

**um-Tolonyama** (*Tholonyama*), *n. s.* Manure in the cattle-fold moistened by the urine of cattle = *um-Tolanyama*.

**i(li)-Tolotlwane** (*Tholothlwane*), *n.* Person of a foolishly nervous, bashful nature, who becomes scared, doesn't know what to do, before strangers or those of the other sex.

**Tolozu** (*Tholozu*), *v.* Look about in a foolishly bashful, nervous, dismayed manner, as one very nervous before strangers or ladies, or who has been caught in some improper action.

**i-nTolwane** (*s.t.*), *n.* Veldt-shrub (*Euphantorbiza Burchellii*, etc.), of two kinds — the larger being also called *um-Dabu*, whose large red roots are used medicinally as an astringent for diarrhoea and as an emetic.



**Tomba** (*Thombha*), *v.* Pass the first genital discharges of puberty; hence, menstruate for the first time, as a girl; reach the age of virility, as a boy; rust, as iron; be filled with red, rust-like sediment (see *i(li)-Tombonkala*), as stagnant marsh-water — in all senses used in perf. Cp. *apuka; potela; i(li)-Zibuko; ama-Lotu* [Sw. Ga. Bo. *tomba*, have sexual intercourse].

N.B. A girl, upon having her first menstruation (see *um-Gougo*), abstains henceforth from eating *amasi* until her father slaughters a beast for her by way of purification (see *amula*).

**i-nTombazana** (*Tombhazana*), *n.* Young girl, *i.e.* anything from infancy up to a marriageable age (see *i-nTombi*); used by members of a family in reference to any of their girls, even when marriageable or already married women — the term *i-nTombi* among such being confined to such 'girls' as could be one's sweetheart; used also euphem. of a woman's *isi-Kigi* (see *um-Fana*); also applied to a cowrie-shell, used by bone-diviners.

Ex. *we! leta nantsi-ya intombazana yami*, I say! bring me that there little-girl of mine (*i.e.* night-commode).

**(li)-Tombe** (*Thombhe*), *n.* Place at the side of a hut internally where the young calves and other stock are sometimes kept; (C.N.) menstrual discharge.

Ex; *intombazana is'etombeni*, the girl is having her monthly flow (C.N.).

**isi-Tombe** (*Thombhe*), *n.* Image or small clay model of a man, ox, etc., such as are made by Native children; hence, doll, image, statue of any kind; sometimes applied also to a picture of a man or beast (not of a house or landscape — see *um-Fanekiso*) [Gr. *typos*, image].

**um-Tombe** (*Thombhe*), *n.* Kind of wild-fig tree (*Ficus Natalensis*), having a parasitical habit and whose bark is used for fibre. Cp. *um-Kiwane* [Sw. *m-tamba*, gigantic kind of fig-tree].

**i(li)-Tombenkala** (*Thombhenkala*), *n.* = *i(li)-Tombonkala*.

**i-nTombi** (*Tombhi*), *n.* Girl of full-grown, marriageable age; (in a particular sense) sweetheart. Cp. *i-nTombazana* [prob. akin to *tomba* q. v. — Sw. Ga. Bo. etc. *ku-tomba*, to lie with, have sexual intercourse with; Zc. *ma-tombo*, breasts; Kag. *ma-tombe*; Go. *ma-tombu*; Sw. *mtoto*, girl; Ru. *ki-tutu*, young person, m. or f.; Kwafi. *culibo*, girl; Hu. *endito*; Ko. *mtengo*; Kamb. *nwi-tu*].

Ex. *abak'antombi*, those (people) of the girl's place *i.e.* bridal party, family of the bride, the bride's people = *abantu bak'antombi*, *abantu bakona k'antombi*.

Phr. *intombi rseyonke* (or *esapele*), a girl who is still whole, *i.e.* a virgin.

P. *zija'abanta, zija'ebantwini; aku'ntombi yagan'inyamozane*, the girls reject people, but only to go to others; there's no girl who married a wild-beast = don't mind their jilting, they will eventually come into our (the men's) net; no girl yet ever went another way.

**ubu-nTombi** (*Tombhi*), *n.* The state or nature of girl-hood.

**i-nTombi-ka'putwa** (*Tombhi-ka'phuthwa*), *n.* = *n-Putwa*.

**Tombisa** (*Thombhisa*), *v.* Bring about or induce *uku-tomba*; hence, attend a girl's (acc.) first menstruation, taking part in the ceremonies accompanying such an event, as do her companions from the surrounding neighbourhood; cause to rust, as iron.

**isi-Tombiso** (*Thombhiso*), *n.* Any practice, medicine, song, etc., intended to help forward the *uku-tombu* q. v. of young boys or girls, as the dance-songs performed at this latter's first menstruation.

**isi-Tombo** (*Thombho*), *n.* Seedling, young tree, mealic-plant, etc., up to about one foot in height; fine healthy growth in a child, filling out and increasing height in good proportion (for mere slender height, see *i(li)-Tombo*).

Ex. *kana'sitombo lw'untwana, unctambo elide nye*, this child doesn't fill out proportionately or grow well in body, he merely grows tall.

**um-Tombo** (*Thombho*), *n.* 5. Certain running herb (*Cissampelos torulosa*), whose milky and very bitter roots are used for scrofulous swellings and chewed for toothache; spring, of water (= *isi-Petu*); plur. *imi-Tombo*, malt *i.e.* sprouted Kafir-corn or mealies, for making beer.

Phr. *indibu incintombo*, the hut has springs, *i.e.* is perennially damp (from sub-surface drainage).

**i(li)-Tombonkala** (*Thombhonkala*), *n.* Red rust-like sediment thick in stagnant marsh-water; such water itself.

**um-Tomboti** (*Thombhoti*), *n.* 5. Certain tree (*Excavaria Africana*), whose scented wood is used as *amaka* and for making necklaces. See *u(lu)-Bande* [Sw. *imbite*, tree with brown and yellow striped and scented wood].

i(li)-Tome or Tomu (*s. t.*), *n.* Bridle, of harness [D. *toou*].

isi-Tomiyana (*Thomiyana*), *n.* = *i-nTsho-ukwene*.

i(li)-Tondo (*Thondo*), *n.* Certain forest climber, used medicinally for chest complaints and scrofula.

i-nTondo (*s. t.*), *n.* Immense quantity or number, as of corn, money or cattle; certain small plant (*Argyrolobium marginatum*), or small tuberous root thereof said to be good for liceps and eaten in time of famine [Her. *oku-tuta*, to accumulate].

isi-Tondo (*Thondo*), *n.* Place outside a kraal where urine is usually thrown or passed.

um-Tondo (*Thondo*), *n. s.* *Penis maris* (= *i-nTikinjiki*; cp. *um-Nqundu*, *i(li)-Kinqi*, *isi-Kaba*, *um-Nqambo*; *i-nKanda*); hence, urine (= *um-Shobingo*); sometimes used for 'offspring, issue' of a man, or 'foetus, calf' in the womb of a cow [cp. *tunda*; L. Cong. *tonda*, love; Her. *ronda*, cover, as a bull; *oma-tuta*, urine; Sw. *mtoto*, child; At. *ito*, urine].

Ex. *kuqati (ukomazi) inontondo*, it (the cow) would appear to have a penis, i. e. have a foetus (following an effective covering).

i-nTondolo (*s. t.*), *n.* = *um-Tondolo*.

um-Tondolo (*Thondolo*), *n. s.* Gelded sheep or goat, a wether. Cp. *i-nKabi*.

i(li) or isi-Tondolozì (*Thondolozì*), *n.* = *i(li)-Tonga*.

um-Tonga (*Thonga*), *n. 1.* One who invites or organises a hunt; Native blacksmith (prob. from their being freq. Tongas). Cp. *i(li)-Lala*; *isi-Tendo*.

i-nTonga (*s. t.*), *n.* = *i-nDuku* (nearly obsolete among men, though used by women for *htonipa* purposes); formerly used of a gun (see *isi-Bamu*) [Sw. *gongo*, long thick stick; Her. *oru-hongue*, rod].

isi-Tonga (*Thonga*), *n.* Quality, character or appearance of a person, etc., by which he becomes imposing or commanding, impressing with power; prestige, influence, moral weight (= *isi-Tunzi*); also = *um-Galuyuzá*; (N) variety of the sweet-potato. Cp. *tonga*.

Ex. *basina kahle (lelo'bandhla), lili usi-tonga*, it danced well (did that company), there was something impressing or commanding about it.

N.B. The fruit of the *isi-Tonga* tree (*Strychnos Mackrauzi*), very like the *i(li)-Iflala*, is said to be generally eaten by the Tongas. Somewhat strangely this same tree, or one

much resembling it, is called in Sw. *u-tonga* and in Gu. *ua-tonga*.

i(li)-Tongo (*Thongo*), *n.* Ancestral spirit = *i(li)-Dhlozi* [Bo. *u-togazi*, praise; MZT. *i-saku*, evil-spirit; Ga. *ingogwi*].

F. *itongo liyabekelwa*, the ancestral-spirit (in which you trust that it be always looking after you) is looked for, i. e. is assisted in its work of looking out for dangers = don't trust to your guardian-spirit alone to keep you from harm, while you yourself are neglectful; God protects those who protect themselves.

i-nTongo (*s. t.*), *n.* for *izi-nTongo* — see *u(lu)-Tongo*.

isi-Tongo (*Thongo*), *n.* A long nap, good long sleep, as of a sick person, for a few hours.

u(lu)-Tongo (*Thongo* — commonly in plur. *i-nTongo, s. t.*), *n.* Dry matter or humour (a single particle) caked at the edges of the eyelids (when moist — see *ubu-Tuku*; *u(lu)-Biki*) [Bo. *tongo*, matter from the eyes].

ubu-Tongo (*Thongo*), *n.* Sleep [Lur. *botu*, to sleep; Bar. *totu*; *doto*, sleep; Her. *kotura*, be sleepy; Ga. *tulo*, sleep — cp. *i(li)-Tunzi*].

Ex. *uku-kwebea ubutongo*, to be overcome with sleepiness.

*uku-ba nobutongo*, to be sleepy.

*uku-tola ubutongo*, to obtain sleep.

*uku-lala ubutongo*, to sleep.

Tongo tongo, ukuti (*Thongo thongo, ukuthi*), *v.* Be thoroughly done up, enervated, without strength, as the body from sickness or exhaustion = *tongoza, tolongeka, ukuti lisa*.

Tongoza (*Thongoza*), *v.* = *ukuti tongo tongo*.

i(li)-Tongwane (*Thongwane*), *n.* Fruit (not edible), or merely the hard empty shell thereof, of one kind of the *um-Tongwane* tree, and which are used as snuff-boxes = *i(li)-Yezane*. See *i-nTongwane*.

N.B. The pulp of these small gourd-like fruits must never be extracted within the vicinity of a kraal, lest the seeds grow and the kraal-inmates die. They are therefore picked out down at the river, where the pips may be carried off by the water! May-be experience has shown there to be something poisonous or unhealthy in the tree.

i-nTongwane (*s. t.*), *n.* Red edible berry of one kind of the *um-Tongwane* tree.

um-Tongwane (*Thongwane*), *n. s.* Two different trees, one (*Chrysophyllum Natalense*) bearing the red edible berry (*i-nTongwane*), and the other (*Oncoba*



*spinosa*) bearing a hard-shelled, small calabash-like fruit (*i(li)-Tongwane*).

**u(lu)-nTonjana** (dim. form of *nTombi*), *n.* The little, good-for-nothing girl or girls of any particular kraal or locality. Cp. *u(lu)-Fazazana*.

**i(li)-Tonqa** (*Thonqa*), *n.* Handsome, nice-looking person, of medium height and plumpness; any handsome, fine-looking thing, as an *isi-Nene*, *isi-Qopela*, or a knobkerry of shortish but proportionately bulky size = *i(li)-Tondotozi*.

**i(li)-Tonqana** (*Thonqana*), *n.* Handsome, nice-looking little person or thing, as above.

**Tonta** (*Thonta*), *v.* = *tontsa*.

**Tönte**, *ukuti* (*Thönte*, *ukuthi*), *v.* Hop, as a bird = *tontela*; perch, as a bird or cat on a branch = *tontoza*.

**Tontela** (*Thontela*), *v.* Hop along or about, as a bird about the yard; also = *tontoza*.

**u-Tönti** (*Thonti*), *n.* in form of *okaTonti*, a name given (collect.) to a certain kind of black beads with white stripes.

**Tönto**, *ukuti* (*Thönto*, *ukuthi*), *v.* Perch, stand or sit on an elevated object, as a bird or cat on a tree, or a man on a hut-top = *tontoza*, *tontela*, *ukuti coka*.

**i(li)-Tonto** (*Thonto*), *n.* = *i(li)-Gwele*.

**isi-Tonto** (*Thonto*), *n.* Small bundle, sufficient to be encompassed by both hands, of anything having length, as of tobacco, rushes, sticks, etc. (= *isi-Tungu*; cp. *i(li)-Tapo*); a middle-sized person; (N) = *i(li)-Qingqa*.

**isi-Tontolo** (*Thontolo*), *n.* Bow-like musical instrument with the string bound down to the middle of the bow. Cp. *u(lu)-Gibane*; *um-Qangala*.

**Tontota** (*Thontotha*), *v.* = *caeza*.

**Tontoza** (*Thontoza*), *v.* = *ukuti tonto*.

**Tontsa** (*Thontsa*), *v.* Drop or drip, as any liquid from on high (= *contsa*); (metaphor.) drop in or appear very rarely, as a friend that seldom visits [Her. *tota*, drop; Sw. *tona*; Ga. *tonda*, a drop].

Ex. *kade utontsiswa y'ini namhlanje?* what ever has made you drop from your place, brought you down here to-day? — as said to a person who very rarely shows himself.

Phr. *ukamba luka'Bani kalutonsi*, So-and-so's beer-pot doesn't leave its place or go dropping about here and there = it is very precious to her, there is no possibility of her lending it to you.

*uBani katontsi ku'bantabake*, So-and-so is very much prized, i. e. esteemed, loved, by his children (they won't bear any ill word said against him).

**um-Tontsela** (*Thontsela* mostly in plur. *imi-Tontsela*), *n. s.* Mere drop of a thing here and there, as a few medals about a field, people coming in drop-wise or being few at a feast, or anything else scattered about sparsely.

**i(li)-Tontsi** (*Thontsi*), *n.* Drop, such as of liquid falling; sometimes used for 'a tiny bit', of solids (= *i(li)-Contsi*); one of the *ama-Tontsi* band of *isi-Godhlo* girls of Cetshwayo, being the first such band formed by him (see *i-nKwelenba*; *i(li)-Bejo*).

**Töntsi töntsi**, *ukuti* (*Thöntsi thöntsi*, *ukuthi*), *v.* = *ukuti pose pose*.

**Tontsiza** (*Thontsiza*), *v.* = *ukuti pose pose*.

**Tonya** (*Thonya*), *v.* Gain or possess some occult, hypnotic-like ascendancy over another (acc.) by some process of charming, etc., as one court-favourite over another, a young-man over his father or sweetheart so that he can manage them as he likes, or as a dog is supposed to do by voiding urine over that of another = *qonela*; cp. *neindela*; *puzo*; *i(li)-Tonya* [Her. *tona*, overcome].

**i(li)-Tonya** (*Thonya*), *n.* Such occult, hypnotic-like ascendancy possessed over another, as above. Cp. *isi-Tunzi*; *tonya*.

**i-nTonyane** (*s. l.*), *n.* Small *u(lu)-Kamba* or beer-pot; small *i-nKezo* or beer-ladle.

**i(li)-Tonyela** (*s. l.*), *n.* Anything pulpily soft to the touch, as a boiled sweet-potato, or a fat flabby person.

**Topa** (*Thopha*), *v.* Have a fine smooth glossy surface or skin, as a well-seasoned knobkerry, a polished table, or a sleek cow (used in perf. — cp. *vaca*, *lamuzela*, *totombala*); be nicely soft or tender, as well-cooked food; polish a person (acc.) up i. e. flatter him by saying nice things to him and about him, as when seeking his favour; address a person (acc.) by some nice fancy or play-name, as in loving conversation or when coaxing (= *toboza*).

**Töpe**, *ukuti* (*Thöphe*, *ukuthi*), *v.* Grow smooth, glossy, polished of surface or coat, as above = *topela*; make a thing (acc.) so to be = *topeza*, *topelisa*.

**Topela** (*Thophela*), *v.* = *ukuti tope*.

**Topeza** (*Thopheza*), *v.* = *ukuti tope*.

**i(li)-Topi** (*Thophi*), *n.* Percussion-cap, of gun [D. *doppie*].

**Topiza** (*Thophiza*), *v.* = *tapiza*.

**isi-Topiza** (*Thophiza*), *n.* = *isi-Tapiza*.

**isi-Topo** (*Thopho*), *n.* Play-name, coaxing-name, friendly or flattering name, as used between intimate persons — most

young people use such names of their comrades, and each tribe has such names, used when addressing in a 'nice' manner members of that particular clan. See *topa*; *isi-Takazelo*; *isi-Fengo*.

**Tosa** (*Thosa*), *v.* Fry, roast, bake, as meat (acc.); toast, as bread [Eng. *toast*].

**um** or **u(lu)-Toshane** (*Thoshane*), *n. s.* = *i-nGerre*.

**Tōsu**, **ukuti** (*ukuthi*; *s. l.*), *v.* = *ukuti cosu*.

**Tosuka** (*s. l.*; *s. k.*), *v.* = *cosuka*.

**Tosula** (*s. l.*; *s. k.*), *v.* = *cosula*.

**i-nTōsuntosu** (*s. l.*), *n.* = *i-nCosuncosu*.

**Tota** (*Thotha*), *v.* Draw, or place, closely side by side or together, as one might a row of books (acc.), the wattles in the framework of a hut, the seams of a coat, a lot of pots in a hut, or the posts of a fence. See *u(lu)-Toto*; *hlangana*; *galingisa*.

**Totana** (*Thothana*), *v.* Be closely packed side by side or together, as the books, seams, fence-posts, etc., as above (used in perf.).

**um-Toti** (*s. l.*), *n.* now obsolete as a noun, and used only in the adjectival form *mtoti*. Anything sweetly pleasant, delicious to the taste, as meat, cake, good beer, etc. (not used, as *muandi*, of the other bodily sensations) [Her. *tyata*, sweet; Bul. *ten*].

**ubu-Toti** (*s. l.*), *n.* Pleasantness to the palate, deliciousness, as above.

**Totisa** (*s. l.*), *v.* Make any food (acc.) delicious, very pleasant to the taste, as a good brewer does her beer, or as sugar does water = *naudisa*.

Ex. *uMala uyatotisa engameni*, Mzila makes delicious meat — some Natives being supposed to possess the particular knack or fortune of so slaughtering a beast as to render its flesh unusually agreeable; and in a similar way with beer.

*ubu-totiva amazelo*, to make sweet-water of *umabele* stalks by pounding and then boiling them).

**isi-Toto** (*Thotho*), *n.* Euphem. for *um-Tondo* (C.N.).

**um-Toto** (*s. l.*), *n. s.* Small shrub (*Odina edulis*), having very red roots and black edible berries (= *i-nTwakubomvu*); any bright reddish-brown thing, as some cows (cp. *ukuli tsebu*).

**u(lu)-Toto** (*Thotho*), *v.* Things standing close together or side by side, as books on a shelf, a close set of teeth, pots packed together, or fence-posts standing very near each other. See *tota*; *i(li)-Gyagya*.

**Totoba** (*s. l.*), *v.* Go along very slowly, with short shaky steps, as an aged person or one still very weak from illness = *nonoba* [Sw. *m-toto*, child].

**Totobala** (*Thothobala*), sometimes with *s. l.*) *v.* = *titibala*.

**isi** or **um-Totobala** (*Thothobala*; sometimes with *s. l.*), *n. s.* = *isi-Titibala*.

**i(li)-Totolo** (*Thotholo*), *n.* Effeminate, weak-spirited individual, such as a man whom one might call an 'old woman,' or a woman who might be called a 'child' (C.N.).

**i-nTotomba** or **Totombela** (*Totombela*), *n.* Any nicely 'browned' thing with a smooth glossy surface, as a mealie-cob nicely roasted, a meersehaun-pipe well coloured, or a sleek light-brown cow; person with a smooth, glossy skin of a reddish-brown colour; nice, smoothly-ground, reddish-tinted snuff. See *totombala*; *um-Toto*; *topa*.

**Tōtololo**, **ukuti** (*ukuthi*; *s. l.*), *v.* Go, or sink down, deeply, right out of sight, as a man under water or into a deep hole (= *ukuti lasha*); sink right down, as one's body with faintness (= *ukuli lisa*).

**u-Totololo** (*s. l.* — loc. *kwa'totololo*), *n.* Deep, deep hole or pit, pool, etc., whose bottom is too far to be visible — an abyss = *kwa'Lasha*.

**Totombala** (*Thothombhala*), *v.* 'Brown' nicely, *i. e.* put on a nice brownish tint, as a knobkerry getting seasoned by use or a mealie-cob nicely roasting by the fire. See *i-nTotomba*; *um-Toto*.

**Totonga** (*Thothonga*), *v.* Render helpless or powerless, as sickness or want might a person (acc.), or a tight dress when catching the wearer round the feet (= *titibalisa*); (C.N.) perform the ceremony of slaughtering the *um-Totongo* beast, as a recently married daughter does in her father's kraal.

Ex. *umlobokazi uye kutotonga ku'yisa*, the young-wife has gone to kill her *umtotongo* beast at her father's.

**Totongeka** (*Thothongeka*), *v.* = *titibala*.

**Totongisa** (*Thothongisa*), *v.* Help or cause to perform the *ukutotonga* custom, as a father a recently married daughter (acc.) (C.N.).

**um-Totongo** (*Thothongo*), *n. s.* = *isi-Titibala*; (C.N.) beast presented by a father to a recently married daughter (and slaughtered by her in his kraal) in order to win for her the good favour of the *amadhlozi*.

**i(li)-Totongolo** (*s. l.*), *n.* Certain bush.



isi-Totongolo (*Thothongolo*), *n.* = *isi-Titi-balu*.

Totonya (*s. l.*), *v.* = *totosa*.

Totosa (*s. l.*), *v.* Humour, indulge, pet (*i. v.* treat with endearment, not fondle—see *wotawola*), as a mother her child (acc.) or a man his dog (= *bongoza*); handle or treat in an esteeming, affectionate, admiring manner, as a girl might a new article of dress (acc.); do, carry or hold anything (acc.) with concern or carefulness as though esteeming its value, as when carrying a valued vessel, when washing a fancy cup, or when wishing to write a particularly nice hand. Cp. *tengeza*.

Tō, tō, tō, ukuthi (*ukuthi; s. l.*), *v.* Be just going down out of sight, as the evening sun.

um-Totovane (*Thothovane*), *n. s.* Certain bush, bearing red berries eaten by birds.

i-nTotoviyane (*Tothoviyane*), *n.* Large grasshopper striped with yellow, green and red, common in vegetable gardens, and having an offensive smell; medium sized white head having blue or black stripes (collect.).

um-Totovu (*Thothovu*), *n. s.* = *u(lu)-Dovvu*.

i(li)-Totoyi (*s. l.*), *n.* House-beetle of any of the smaller kinds common in Native huts = *i(li)-Pela*. Cp. *i(li)-Gugu*.

u(lu)-Tovoti (*Thorothi*), *n.* Certain bush, supplying wattles = *u(lu)-Toboti*.

um-Tovoti (*Thorothi*), *n. s.* One of the two tendons in front of the neck, and often very prominent in old women. Cp. *um-Sindulo*.

Toza (*Thozza*), *v.* (C.N.) = *teza*.

isi-Toza (*Thozza*), *n.* (C.N.) = *isi-Tunzi*.

Tozi (*Thozzi*), *int.* = *toli*.

isi-Tozi (*Thozzi*), *n.* Dirtiness of the hands from handling tobacco during grinding, etc., and not properly called *i-nTsila*, though such hands could not be eaten with.

Tozisela (*Thozisela*), *n.* = *tolisela*.

um-Tozo (*Thozo*), *n. s.* One of the triangular strips of skin used to fill in the space between the four square pieces that make up an *isidwaba*.

i-nTozwane (*s. l.*), *n.* Two shrubs (*Lusiosiphon aethyloides* and *Peddeia Africana*), whose bark is used as fibre.

i-nTsāba (*Tsaaba*), *n.* Scout (gen. one of a scattered band), advanced reconnoitring guard accompanying a travelling

chief or an army on the war-path. Cp. *i-nTloli; saba*.

Tsäbu, ukuti (*Tsäbhu, ukuthi*), *v.* = *tsabuna, tsabuza*.

Tsabuna (*Tsabhuna*), *v.* Take out a good quantity, as an *i-goma* of mealies from a sackful = *savuna, tsavuna, moimvila*.

Tsabuza (*Tsabhaza*), *v.* Cut into sharply, as a new hoe into crisp dry soil, teeth into tender meat, or a sharp axe into a block of wood = *savuzza, tsavuzza*.

i-nTsada, *n.* Large quantity, as of food; large number, as of cattle—a great abundance.

Tsaka (*s. k.*), *v.* Squirt through the closed teeth, as spittle (acc.) = *tsaka*. Cp. *entsa; kalula; kifa; pumisa* [Her. *tyeka, spit*].

u(lu)-Tsakalala (*s. k.*), *n.* = *u(lu)-Tsakalala*.

i-nTsakalubisi (*s. k.*), *n.* Small sized, light-brown, harmless snake = *u(lu)-Zicumbuzwambu, i-nTshakalubisi*.

i-nTsākantsaka (*s. k.*), *n.* A disorderly scattering about all over the place, as of a lot of clothes thrown about a room, or *amabele* grains strewn about by fowls; a dishevelled, ruffled, disorderly hanging thing, as one's hair, a mop, or some kinds of *amabele* ears. See *sakaza*.

i-nTsakavukela (*s. k.*), *n.* A day-after-day repetition of the same thing or work.

Ex. *sufa intsakavukela yemisibenzi, wu are dead with never-ending work (being engaged day after day without break)*.

*Isikonyane sekuyintsakavukela, the locusts are now a matter of every day*.

i-nTsalelo, *n.* Remainder (after the rest has been removed). See *salela*.

i-nTsali, *n.* Thing or person remaining over, behind, etc., as seed after planting, or survivors after a battle. See *sala*.

um-Tsalo, *n. s.* Bow of an arrow (C.N.) = *u(lu)-Gwibisholo*.

i-nTsananda, *n.* Anything of a hard, rigid nature, as a pillar of hard wood; hence, any simply rigid thing, as a scantling; or simply hard, as a lump of iron; person with a rigid body or stiff walk, as some old men.

i-nTsanga, *n.* (C.N.) = *i-nGrenu*.

i-nTsanganeka (*s. k.*), *n.* = *i-nPotoninya*.

i-nTsangu, *n.* Wild hemp (*Cannabis sativa*), used for smoking in the *i(li)-Gudu* horn, and medicinally for thrush, sore eyes, poulticing tumours and for bots in horses. Cp. *u-Nota; i(li)-Qunu* [Ar. *hashish*, hemp; Lat. *cannabis*; Vi-

- nza. *banghi*; L. Cong. *pangwe*; *lyamba*; Sw. fr. Pers. *bangi*].
- i-nTsantabula* or *Tsantabuli* (*s. t.*), *n.* = *i-nTsantula*.
- i-nTsantsa*, *n.* (X.) = *i-nTsasa*.
- i-nTsantula* (*s. t.*), *n.* Tall, muscular, stout-bodied man; swift runner (generally).
- i-nTsasa*, *n.* Ox of a red or brown colour having greyish spottings or speckles about the belly and lower flanks; man's beard, or the man himself, when just beginning to turn grey and so giving a greyish speckled appearance to the chin; coarseness or hoarseness of voice whether from nature or a sore throat (cp. *hoshozu*).
- Tsāvū*, *ukuti* (*ukuthi*), *v.* = *tsavuna*; *tsavuna*; *ukuti* *vreshe*.
- Tsavuna*, *v.* = *tsabuna*.
- Tsavuza*, *v.* = *tsabuza*.
- i-nTsazayiya*, *n.* Tall, big, muscular-bodied man. Cp. *isi-Gonyozu*; *u(lu)-Qangu-shiya*; *u(lu)-Qolokoshu*; *isi-Qekema*.
- Tsēbu*, *ukuti* (*Tsēbu*, *ukuthi*), *v.* Be bright red, as the *um-Sintsi* flower, or a soldier's jacket = *ukuti tolo*, *ukuti vrete*.
- i-nTsehla-ngonyonga*, *n.* One crippled at the thigh-joint or hip, *lit.* one who wriggles along by his thigh-bones. See *ukuti sehle*.
- i-nTsehle*, *n.* = *i-nTlese*.
- izi-nTseka* or *Tseke* or *Tseko* (*s. k.*; no sing.), *n.* After-pains of childbirth. Cp. *imi-Siko*.
- i-nTsekane* (*s. k.*; no plur.), *n.* Anything (collect.) insignificantly small of its kind, as grain, potatoes, pots or people = *i-nTsentse*.
- Tsēke*, *ukuti* (*ukuthi*; *s. k.*), *v.* = *tsekeza*.
- izi-nTseke* (*s. k.*), *n.* = *izi-nTseka*.
- Tsekeza* (*s. k.*), *v.* Make a creaking noise, as a rusty door-lock or wheelbarrow.
- i-nTsele*, *n.* Cape Ratel (*Mellivora Capensis*)—said to be of a spiteful nature and so nicknamed *umfo ka Lindankonto*, the fellow of Mr. Watch-your-assegai.
- i-nTselekehle* or *Tselekeshe* (*s. k.*), *n.* Grain, berry, etc., unusually small of its kind, as *umabele*, beads, mealies, fruit-berries, stones and the like. Cp. *i-nTsekane*.
- i-nTsetele*, *n.* Original meaning of this word seems to have been lost, it being nowadays used, without any definite meaning, to express a 'challenge,' one boy shouting the word to another, with whom he wants to fight, which latter, if he accept the challenge, will reply *Wozuyitale!* (Come along, then, and take it!).
- i-nTseli*, *n.* Heavy or strong drinker *i. e.* one who can drink very much (not a drunkard—see *isi-Dakwa*). See *sela*.
- i-nTselo*, *n.* Hoof, as of horse, ox, or other large-hoofed animal. Cp. *i(li)-Nqondo* [M.Z.T. *in-sangu*, shoe].
- i-nTsema*, *n.* Name of two species of ground euphorbia (*E. pugniiformis* and *E. bupleurifolia*), whose large bulbous root is rolled down a slope by boys to furnish a target for them to fling the *u(lu)-Kande* at. Cp. *um-Gemane*; *i(li)-Zwili*.
- i-nTseméntseme*, *n.* Anything of a compact, spongy or gristly nature, as the meat of a cow's udder, edible stalk of the wild-banana, pith of some plants, etc. = *i-nRrumurrunu*. See *tsemeza*.
- Tsemeza*, *v.* Make the spongy, gristly sound *tseme* when eating or champing anything (acc.) of the nature of an *i-nTseméntseme*, or as an assegai cutting its way into flesh = *vremezu*.
- Tsemuza*, *v.* = *tsemeza*.
- i-nT sengane*, *n.* An upright, tall-growing kind of cabbage-tree, whose succulent roots are eaten. See *um-Senge*.
- i-nTsengetsha* (*s. t.*), *n.* Thin, sharp lamella of stone of any kind, as a chip of flint; mica stone.
- i-nTse ngwakazi* (*s. k.*), *n.* Cow giving much milk = *i(li)-Sengwakazi*, *i(li)-Hubuhubu*; ep. *u-Nondhlini*.
- i-nTse ntsane*, *n.* Gnat, such as swarm up from damp soil when freshly turned or on hot days (ep. *u-Nongri*; *i-nTszelane*; *i-nBongolwana*); also dim. form of *i-nTsentse*.
- i-nTsentse* (*no plur.*), *n.* Any 'tiny' thing or things (collect.), conspicuously small of its kind, as the tiny seed tubers round a potato or dumbi root, very small mealie-grains, or even children (= *i-nTsekane*, *i-nTselekehle*); (with plur.) anything unusually hard of its kind, as hard mealie-grains, a hard-wooded stick, a strong-bodied man, or (metaphor.) a sharp, crafty person (= *oginileyo*).
- i-nTsepe* (*Tsephe*), *n.* Spring-bok (*Gazella euncho*); long fringe-like nap of a woman's *isidwaba* which appears below the lower edges; hence, fringe (generally), as at the edges of a table-cloth. Cp. *i-nKupunkapu* [Heb. *tsebi*, roebuck; Chw. *tsephe*, springbok].
- i-nTse vuntsevu*, *n.* Anything of a solid, crisply soft nature giving rise to the sound *sevu* when cut through, as a raw potato, unripe fruit, an uncooked pumpkin, or damp compact soil = *i-nTsewutsevu*. See *sevuza*.



*i-nTsewane, n.* Small bird, resembling the *i(li)-Ntiyane*.

*Tshā, ukuti (ukuthi), v.* Spit or squirt out in a jet, as spittle (acc.) through the closed teeth, or water from a syringe, or as the spittle (nom.) or water itself = *tshaka, tshaza*; also = *ukuti ja*.

*isi-Tsha, n.* Vessel, of any description, for holding food, liquids, small articles, etc.; hence, pot, basin, bowl, dish, plate, cup, jug, calabash, box, can, etc.; commonly applied to a 'snuff-box'; also jocularly of the 'belly', and (C.N.) euphem. of the *almus genitilis* of a female (married or unmarried) [prob. of the same derivation as *uku-sha* (to burn) — hence, a burned or baked thing — Skr. *era*, cook; *dah*, burn up; Gr. *kaio*, I burn; Ar. *khābaz*, bake; *jarrāh*, waterpot; Lat. *vas*, vessel; Ga. *ku-acha*, to bake; Sw. *ku-chomea*; Her. *otyji-tyuma*, baked pot].

Ex. *yek'isitsha sake sokudhela unabele!* just look at his fine belly!

*aye kweba isitsha somaye ununtu*, he goes and steals another man's vessel, *i.e.* commits adultery with his wife (N).

P. *isitsha esihle asihleli*, a nice cup is not (long) eaten out of (being gen. fragile and soon destroyed) — might be used of any nice article that has got injured in the handling, or a dear good child who has died.

*kayikulhla ezibveni zabantabake!* he will not eat of his children's pots! — a deadly threat intimating that he won't live long enough for that.

*umu-Tsha, n. s.* Men's or girl's girdle (complete) — see *i(li)-Beshu*; *isi-Nene*; *i-nJobo*; *isi-Gege*; used euphem. for a man's penis-box (see *um-Newado, i-nGebe*); also used by a woman of her 'first born child' (*umu-Tsha wake* — see *isi-Coco*) [Ni. *mu-chira*, tail; Her. *omu-tyira*; Ga. *m-kila*; Sw. *m-kia*].

Ex. *uku-hiwa umutsha*, to put on, or wear, an *umutsha*.

*i-nTshabusuku (s. k.), n.* Blister or water bleb forming on the knee or foot from some internal irritation (not from burn, etc. — see *i(li)-Shamuza*).

*Tshadula, v.* = *tshékula; tshakabula*.

*i(li)-Tshagala, n.* Variety of *unabele* of a lightish colour and a spreading dishevelled ear.

*Tshaka (s. k.), v.* = *ukuti tsha, tsaka*.

*i-nTshaka (s. k.), n.* End, conclusion, final turn-out of an affair (= *i-mPeto*); also = *i-nTshakala*.

Ex. *ngiyam'uxi nentshaka yake*, I know him right to the end *i.e.* through and through.

*Tshakada (s. k.), v.* = *tshékula*.

*Tshákadu, ukuti (ukuthi; s. k.), v.* (Give a leap, skip, spring, etc. = *tshékula*).

*Tshakadula (s. k.), v.* = *tshékula, ukuti tshakadu*.

*Tshákafu, ukuti (ukuthi; s. k.), v.* = *ukuti tshakadu, tshékula*.

*Tshakafula (s. k.), v.* = *tshékula*; keep jumping about at a person (with *nga*) with words, *i.e.* keep raffling away at him, not allowing him to escape, as though wishing to excite him to anger.

*Tshakala (s. k.), v.* = *tshékula*.

*i-nTshakala (s. k.), n.* Young person *i.e.* one still in full vigour or prime, whether man (*intshakala yekhehla*), or woman = *i-nTshaka, i-nTshantshula*.

*u(lu)-Tshakalala (s. k.), n.* Any long slender thing, as a long snake, or a tall person.

*i-nTshakalubisi (s. k.), n.* = *i-nTsakalubisi*.

*i-nTshakaza (s. k.), n.* Male-flower or crown-tuft of a mealy plant; used also of the flower or seed-tuft of all grasses. Cp. *i-nKosa; i-nGoni*.

*isi-Tshako (s. k.), n.* Small gap or opening between the two front teeth (and causing a lisp when speaking); a lisp, or lisping in the speech; person with such teeth or lisping. See *tshaka; i(li)-Sango; fefezu*.

*Tshala, v.* Plant, as a tree (acc.); sow, as a seed (properly by placing it separately in the soil, not by scattering — see *hwanyela*) [Chw. *jala*; MZT. *biala*; Her. *panda*; Ga. *ch-ala*, field].

Ex. *yeka lelo (ibokisi), ligatshala*, don't touch that one (box); it is used for sowing in (seeds).

*i(li)-Tshali or Tshalo, n.* Shawl [Eng.].

*i(li)-Tshalo (no plur.), n.* Certain bramble, bearing red edible berries resembling the *i(li)-Jingijolo*.

*um-Tshame or Tshamu, n.* obsolete defective noun now used only in the form of an adverb, as below, to express 'it is as though, it is just as if, it is almost exactly as though, it is almost surely that, it is probable that (this last sense gen. in the form *emtshameni* or *ntshameni*) — the word is sometimes used as a mere root without any prefix, as *tshame, tshamu, tshameni* = *um-Lungu*.

Ex. *ku'mtsham'ukuba uy'nye*, it is as though it were he himself — as might be said of a son with a striking resemblance to his father.

*ku'mtshamu ngifile* (or *ukuba ngifile*), it is just as if I were dead, *i.e.* I feel as though I were dead (with exhaustion).

*ntshameni* (or *emshameni*) *augafika kuzasa*, it would seem as if, *i.e.* he will probably, arrive to-morrow.

*ntshameni ushiwala*, in all probability (*i.e.* it seems so) he will recover.

**u-Tshana**, *n.* = *u-Nqangi*.

**u(bu)-Tshani**, *n.* Grass, of any description; hay (*u-Tshani ob'omileyo*); used of the hairy nap on a woman's *isidwaba* when very long (cp. *i-nTsepe*) [Ar. *hashish*, grass; Lat. *fenum*; Sw. *ma-jani*; Chw. *bo-jang*; Bo. *zani*; Ho. *uu-uzsi*; Sag. *ma-ngari*—possibly akin to *uku-tsha*, to burn; Ga. *ja*].

Ex. *isidwaba sami si utshani*, my leathernap has very long nap (which waves about like a field of long grass).

Plr. *uku-i-dhlisa 'tshanyana*, to make oneself nibble a little bit of grass (as a pretended occupation, whereas really one's attention is on something else)—used of anybody who shows signs of wishing to do something though deterred by shame or nervousness, as when a person walks about outside of a hut as though desirous yet afraid to enter, or a child who enters a hut to ask a favour of its father and then when inside pretends to be occupying itself with something else.

**i-nTshantshula**, *n.* Swift-going person, horse, etc.; man or woman still in full vigour or prime (= *i-nTshakula*). See *shantshula*.

**Tshāpa**, *ukuti* (*ukuthi*; *s.p.*) = *tshapulata*; *tshupalateka*.

**Tshapulata** (*s.p.*; *s.l.*), *v.* Eject or discharge in a heavy 'slushing' manner anything of a soft semi-liquid nature, as the loose stools (acc.) of diarrhoea = *tshapulata*, *vrapulata*, *ukuti tshapa*; cp. *hulu*.

**Tshupalateka** (*s.p.*; *s.l.*; *s.k.*), *v.* Get so discharged, as above = *ukuti tshapa*.

**Tshapaza** (*s.p.*), *v.* = *tshapulata*.

**i-nTshasa**, *n.* Body-servant of the Zulu king, who would wait upon him in his hut (cp. *isi-Sindabiso*; *i-nTsilu*; *i-nCekulu*); (C.N.) bone snuff-spoon (= *i-nTshe-ngulu*).

**Tshata** (*Tshatha*), *v.* = *atshata*.

**Tshata** (*s.l.*), *v.* Marry a person (with *ua*) according to Christian rites (N. fr. Xo.).

**um-Tshato** (*s.l.*), *n.* 5. Marriage or wedding according to Christian rites (N. fr. Xo.).

**u(tu)-Tshatshavela** (*s.l.*), *n.* Stiff, stumpy-cut beard.

**Tshatshaza**, *v.* Spout or squirt away *i.e.* in a continuous or repeated stream. Freq. form of *tshaza*.

**Tshavu**, *ukuti* (*ukuthi*), *v.* = *tshavuzza*.

**u-Tshavu**, *n.* Long flowing hair, as of a goat, the long-haired tail-tuft of an ox, mane of a horse, or beard of a man (cp. *u-Calembu*); long goat-skin (*i-Besha* of a man).

**Tshavuzza**, *v.* Wave or move loosely backwards and forwards in a fringe-like manner (not usually outwards from side to side—see *kapuzza*), as any long fringe or hair when moved = *yavuzza*.

**i-nTshawula**, *n.* Certain common weed in old fields, having a yellow flower like the *um-Tlimbila* and whose leaves are eaten as *imifino* and the dry-sticks used as fuel = *u-Bontshela*. See *shawula*.

**Tshaza**, *v.* = *ukuti tsha*.

**um-Tshazo**, *n.* 5. Colon or lower intestine of cattle. Cp. *um-Didi*; *i-mVimba*.

**i(li)-Tshe**, *n.* A stone, rock (cp. *i(li)-Dwala*); stone (as a substance); hence, as an adj., to express great hardness, difficulty, firmness; tens of thousands, any indefinitely immense number (= *isi-Gili*) [Skr. *asman*, stone; Gr. *lithos*; Hi. *chadan*, rock; Su. *ti-juwe*, stone; Ga. *j-inja*; Sw. *ji-ice*; Bo. *i-we*; Her. *e-oe*; Kag. *i-bwe*; Kamb. *i-bia*; Yen. *tyes*].

Ex. *itsho lokuyaya*, a grinding-stone (*i.e.* the lower stone for crushing upon).

*itsho leualile*, needle-stone, *i.e.* loadstone or magnetic iron-ore (*itsha chinangana*), or a steel-magnet (*itsho chinlope*)—bought and sold at fabulous prices as a love-charm.

*unfere ntambatambile*, *kawulakani kra-tshe*, an *unfere*-cocoon is somewhat limp; it is not rigid like a stone (*i.e.* is not stone-hard).

Plr. *inkono y'embiwa ematsheni ka-belungu*, an ox is dug out of the rocks with the white-people, *i.e.* is no longer obtained as a cheap present as formerly in Native times, it now has to be hardy worked for.

*N.B.* There is a universal custom among the Zulu females, when they have anything to carry of a nature that may get spilt or broken, to pick up from the path, immediately they leave their kraal, any small stone or pebble and throw it into the pot of beer, basket of grain, or whatever else it may be, for good luck, so that, as they say, they may not get tripped up (by another stone) and their vessel broken or goods wasted. See *isi-Zilo*.

**i-nTshe** (long *i*), *n.* Ostrich; feather of same [Chw. *u-che*].

**i-nTshehe**, *n.* Long beard (as they go with Natives), or a medium long beard (of a white man) = *isi-Heshe*; cp. *u-Celembu*; *abu-Hwanqa*.

**i-nTshede**, *n.* Soot or smut round the



bottom and sides of a cooking-pot = *um-Sizi, i-nTshedesi*; cp. *umu-Le*.

*i-nTshedesi, n.* = *i-nTshede*.

**Tsheka** (*s. k.*), *v.* Be, stand, sit, or lie, on one side, or inclined towards one side, as a pot or lamp placed slantingly, or a person reclining on one hip or elbow (used in perf.) = *hlala 'tubule*. See *u(lu)-Keke, u(lu)-Tsheku*.

***i-nTshekane*** (*s. k.*), *n.* (C.N.) = *u(lu)-Hudo*; also, certain herb, used by young-men as love-emetic.

***u(lu)-Tsheke*** (*s. k.*), *n.* Liquid fat or grease, as while hot; oil, of a thin consistency (not thick, as castor oil); melted metal; or any similar liquid = *u(lu)-Ketshe, u(lu)-Tshekeza, u(lu)-Ketsheza, u(lu)-Tshoko, u(lu)-Tshokozi* [Her. *tyeka, spit*].

***i(li)-Tsheketshe*** (*s. k.*), *n.* Two kinds of large ground-ants, one black, the other light-brown, both ejecting an irritating fluid when attacked.

**Tshêke tshêke, ukuti** (*ukuthi; s. k.*), *v.* Trot off, as a child to fetch water from the river; sound, as fluid in a bottle when shaken; make such fluid (acc.) so to sound, *i. e.* shake it up = *tshêkeza*.

**Tshekeza** (*s. k.*), *v.* = *ukuti tshêke tshêke*.

***u(lu)-Tshekeza*** or ***Tshekezi*** (*s. k.*), *n.* = *u(lu)-Tsheke*.

**Tshêku, ukuti** (*ukuthi; s. k.*), *v.* Give a frolicsome skip, leap, or spring, as a frisky young calf = *tshékula*; give a light spring, as out of the way of a snake = *tshékuka*.

***u(lu)-Tshêku*** (*s. k.*), *n.* An inclination, falling or slant towards one side, as of a pot or lamp awkwardly placed, a picture standing on a slant, or a man resting on his hip or elbow (used with *hlala, lala, etc.*); also used adverbially to express 'sideways, corner first' = *u(lu)-Keke*. See *tshêka*.

Ex. *um'ukauba ubêke 'utshêku, luyakora*, look at the beer-pot, you have set it slantingly, it will fall.

*kuqonise 'utshêku*, take it in sideways, on the slant, as a door into a room.

**Tshékuka** (*s. k.*), *v.* Spring, leap or skip aside or away, as when suddenly arrested by a snake, or from the attack of a wild-beast = *ukuti tshêku*.

**Tshékula** (*s. k.*), *v.* Spring, leap or skip about in a frolicsome manner, as a frisky young calf or dog = *tshadula, tshakadula, tshakafala, ngqabashiya*; cp. *vra-kada*.

**Tshela, v.** Tell, as a person any affair (doub. acc.) [Her. *tya*, say; *raera*, tell;

San. *ajuwera*; Ga. *zogerra*, say; Kauli. *lavia*].

***i-nTshela, n.*** Food burnt and clinging to the sides or bottom of the cooking-pot, as porridge = *isi-Hoyo, isi-Hoyoto*.

**Tsheleka** (*s. k.*), *v.* Lend, as a pot to a person (doub. acc.); borrow, a thing (acc.) from a person (with *ka*) = *holeka*; cp. *evana* [prob. akin to *tshela*, tell — comp. Bo. *amba*, tell; *ambala*, lend].

**Tshelekela** (*s. k.*), *v.* Lend or borrow a thing (acc.) for or on behalf of a person (acc.).

***um-Tshelekwana*** (*s. k.*), *n.* 5. A little thing lent round, as might be a newspaper.

***i-nTshelele, n.*** = *i-nTshelelezane*.

***i-nTshelelezane, n.*** Any slippery or very steep place or thing, down which one must 'slide,' as a slippery rock or muddy descent; a sliding down, as played by children sliding down a sandy bank on their buttocks, or sliding on their stomachs from a pool-bank into the water (with *enu*); might be used of tobogganing or coasting = *i-nTshelele*.

**Tshelezela, v.** Put up to do a thing (C.N.).

***i-nTshemulane, n.*** Species of rush, used for mat-making.

**Tshena, v.** = *tshela*.

**Tshenisa, v.** = *tshengisa*.

**Tshengisa, v.** Show, let see, point out to a person some thing (doub. acc.) = *bonisa, kombisa*.

***i-nTshengula, n.*** Bone-spoon used for taking snuff (C.N.) = *i-nTshasa*.

***i(li)-Tshenkomo*** (*s. k.*), *n.* Hard kind of bluish stone or trap, used for building.

***i(li)-Tshentso*** or ***Tshentswa, n.*** Bluish basaltic stone, or whinstone, gen. found in the form of large boulders or pebbles.

Ex. *u'takani u'tshentso*, he is as hard as a whinstone — used of a very stingy person; also of an old person of a very robust nature.

***i-nTsheshe*** (no plur.), *n.* = *um-Hlahle*; edible berry or berries of the same.

***i-nTsheshelezi, n.*** Person (mostly used of females) having small contemptible buttocks = *isi-Shadolo; u-Tununu*; cp. *shikila, isi-Shwapa*.

**Tshetsha, v.** = *beya*.

***i(li)-Tshetshe, n.*** Very light, poor, washed-out, sandy kind of soil, common in swampy places when the water has drained off. Cp. *i(li)-Dudasi*.

***um-Tshetshe, n.*** 5. Very small bunch of beads consisting of only a few strings = *i(li)-Makuzwane*.

- Tshetsheta** (*Tshetshetha*), *v.* Trot along with very short steps, like a woman = *ntshentsheta*; *cp.* *dhledhlezela*.
- Tshē tshē tshē**, *ukuti* (*ukuthi*), *v.* Go trotting off or away, as when sneaking off to report to the chief, or off to a kraal away from the main company.
- um-Tshetsho**, *n. 5.* = *um-Bengo*; also = *um-Tshetshe*.
- i-nTshezi**, *n.* A thing that has remained over, as the odd thing left over from a distribution, a cow that has escaped an epidemic of disease or a man from battle (N).
- um-Tshezi**, *n. 5.* Light reddish-brown thing, as an ox = *um-Toto*.
- i-nTshidi**, *n.* = *isi-Silu*; also (C.N.) = *i-mFene*.
- i-nTshikazana** (*plur. ama-Ntshikazana*; *s. k.*), *n.* Young girl (only used sportively) = *i-nTombazana*.
- Tshiki**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *ukuti swi*.
- um-Tshiki** (*s. k.*), *n. 5.* Kind of grass (*Eragrostis plana*), growing in long tufts by the roadsides = *um-Viti*.
- Tshiki tshiki**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *tshikiza*.
- Tshikiza** (*s. k.*), *v.* Wag about, wriggle about (*intrans.*), as the tail of a dog or of a lizard; vibrate, as an assegai when being brandished or a reed when shaken by the water (= *biba*) [Sw. *likisa*, wag; Her. *taka*].
- N.B.* It frequently happens that a little lizard gets its tail knocked off. The wriggling about of this discarded appendage causes the Native children much delight, who sing out to it, *Tshikiza, 'zanyanyakobe! tshikiza, mantleuga! o, 'zanyanyakobe!*
- Tshikizela** (*s. k.*), *v.* Go wrigglingly along, moving first one shoulder forward then the other, as some females.
- Tshilo**, *ukuti* (*ukuthi*), *v.* Go towering up straight and high, as an abruptly rising mountain-peak, a high tree or tower standing conspicuously up and above its surroundings.
- i-nTshindane**, *n.* Red-headed squirrel (really the whole body is of a bright reddish brown) (*Sciurus palliatus*) = *i-nGwejeje*.
- i-nTshingaweni**, *n.* = *i-mFene*.
- i-nTshingila**, *n.* = *i-mFene*.
- um-Tshingo**, *n. 5.* Certain reed musical-instrument or pipe, played like a tin-whistle.
- Tshingoza**, *v.* Whistle away badly or carelessly on the *um-Tshingo* (as we should use 'strum' of playing on the piano).
- i-nTshintsho**, *n.* Bull of the *i-mPunzi* or *i(li)-Qina* bucks. *Cp.* *um-Shiba*.
- i-nTshishi**, *n.* Certain mountain-shrub.
- i(li)-Tshitshi**, *n.* Young girl, with the breasts already firmly filled out (perhaps about fourteen or fifteen years of age, and so younger than an *i(li)-Qikiza*).
- um-Tshivovo**, *n. 5.* Red-faced colly (*Colinus erythromelon*).
- i-nTshoba**, *n.* A pointed tapering projection or jutting out in anything, as a portion of a forest jutting out into the open veldt, a sandspit in a river protruding into the stream, etc.; sometimes applied to the source or end-point of a river (not the actual spring, but the locality) = *um-Tsholo*.
- Tshōbe**, *ukuti* (*ukuthi*), *v.* = *ukuti shobe*.
- i(li)-Tshobe**, *n.* = *i(li)-Hlukwe*, *i(li)-Tebe*.
- Tshobela**, *v.* = *shobela*.
- Tshōbi tshōbi**, *ukuti* (*ukuthi*), *v.* = *ukuti shōbi shōbi*.
- u-Tshōbitshobi**, *n.* = *u-Shobishabi*.
- Tshobiza**, *v.* = *shobiza*.
- Tshoboloza**, *v.* = *tshubuluza*.
- Tshobotshela**, *v.* = *sobozela*.
- Tshōbo tshōbo**, *ukuti* (*ukuthi*), *v.* = *tshoboza*.
- Tshoboza** or **Tshobozela**, *v.* Make a sound as water stirred by the hand (C.N.); also (C.N.) = *tshozozela*.
- Tshoda**, *v.* Lose freshness or prime, as a person already past his youth, or from an attack of sickness (used in *perf.*); become stale or flat, as beer or standing food = *laza*.
- isi** or **um-Tshodo**, *n. 5.* Person who has already lost or is past his prime or freshness of youth, as an old girl; beer or other food that has become stale, lost its first freshness from standing (= *isi-Laza*). See *i(li)-Fumuka*.
- u(lu)-Tshodo**, *n.* Dark-blue cotton-gauze or veiling = *u(lu)-Lembu*, *i(li)-Tete*.
- Tshōko**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *tshokozela*; *tshokozela*; *tshokozeka*; *ukuti potsho*.
- u(lu)-Tshoko** (*s. k.*), *n.* = *u(lu)-Tsheke*.
- Tshokoda** (*s. k.*), *v.* Go bounding, leaping along, in an undulating waving fashion, as some bucks, or a dog with a long body or long flying tail; bound or leap, as over a wall or away from an on-rushing danger = *ukuti tshokodo*.
- Tshōkodo**, *ukuti* (*ukuthi*; *s. k.*), *v.* Give a graceful undulating bound or leap, as a buck running, or a dog over a wall = *tshokoda*.
- um-Tshokodo** (*s. k.*), *n. 5.* Long, slender;



- waving or undulating thing, as a monkey's tail or similar supple thing; tall, slim-bodied person.
- u(lu)-Tshokofu** (*s. k.*), *n.* (C.N.) = *u(lu)-Tshokovu*.
- u(lu)-Tshokolo** (*s. k.*), *n.* Any long, pliant, wavering thing, as a long board, bundle of grass, or the long tail of a cat or bird = *u(lu)-Tshokotshoko*.
- u(lu)-Tshōkotshoko** (*s. k.*), *n.* = *u(lu)-Tshokolo*.
- u(lu)-Tshokovu** (*s. k.*), *n.* Seminal flow when consisting of mere secretion *i. e.* sterile, lacking spermatozoa (C.N.). Cp. *uma-Lotu*.
- Tshokoza** (*s. k.*), *v.* Eject or pour forth at one ejection, as a single vomit (acc.) or a dash of water from a kettle = *po-tshoza* [Her. *tyeku*, spit].
- Tshokozeka** (*s. k.*), *v.* Get so ejected, as above = *potshoka*.
- Tshokozela** (*s. k.*), *v.* Go wavering or undulating up and down, as a bundle of grass or branches when carried on the head, or anything of the nature of an *u(lu)-Tshokolo*.
- u(lu)-Tshokozi** (*s. k.*), *n.* = *u(lu)-Tsheke*.
- i-nTsholi**, *n.* Kind of flying ant, eaten by boys. Cp. *i(li)-Illubusi*.
- um-Tsholo**, *n. ♂* = *i-nTshoba*.
- i-nTsholoba**, *n.* Cold wind, such as blows in rainy, cloudy weather in winter-time (not the crisp icy wind blowing on fine days from the Drakensberg—see *u(lu)-Gwele*) = *i-nTshongolo*.
- i-nTshonakweneni** (*s. k.*), *n.* Very short, dwarfish person, *lit.* one who goes down out of sight in the long grass = *u-Ki-simbane*, *isi-Tomiyana*, *isi-Timizana*.
- i-nTshonalanga**, *n.* The west, *lit.* where the sun goes down. Cp. *i-mPumalangu*.
- i-nTshongolo**, *n.* = *i-nTshotoba*.
- Tshongolozela**, *v.* = *tshononozela*.
- i-nTshongwe** or **Tshongwana**, *n.* Small species of *Xysmalobium*, smaller than the *i(li)-Shongwe* and not eaten as *imi-fino*.
- Tshōnono**, **ukuti** (*ukuthi*), *v.* Empty or pour out wholly or entirely or bodily, as beer (acc.) from a pot, or grain from a sack = *tshononozela*; get so emptied or poured out bodily = *tshononozelwa*. See *tshongolozela*; *ukuti bijetezi*; *ukuti tshopoloti*.
- Tshononozela**, *v.* = *ukuti tshonono*, *bijetezela*.
- Tshōpo**, **ukuti** (*ukuthi*; *s. p.*), *v.* — *ukuti tshoko*.

- Tshopolotela** (*s. p.*; *s. t.*), *v.* = *tshononozela*.
- Tshōpoloti**, **ukuti** (*ukuthi*; *s. p.*; *s. t.*), *v.* = *ukuti tshonono*.
- Tshopoza** (*s. p.*), *v.* = *tskokaza*.
- i-nTshoqo**, *n.* Close crowding or grouping together on one spot, as of people round somebody injured, or of cattle when something exciting is on, as a fight. See *shoqa*.
- i-nTshoshela**, *n.* = *i-nTsheshetezi*.
- u-Tshotshwa** (*s. t.*), *n.* Certain bush.
- Tshōvo tshōvo**, **ukuti** (*ukuthi*), *v.* = *tshoza*.
- Tshovoza**, *v.* Move or roll danglely about, as the long tails of a man's *isi-toba*, the long tail of a sheep, or other long heavy fringe.
- Tshovozela**, *v.* Go 'danglely' along *i. e.* with one's tails or heavy fringe-like trappings rolling about, as a man walking in his *isi-Toba*.
- i-nTshozi**, *n.* = *i(li)-Cide*.
- Tshū**, **ukuti** (*ukuthi*), *v.* Go off or along in a straight, swift sweep or glide, as a swallow when flying, a frog making a long spurt under the water, or a bicycle flying swiftly away = *tshuza*; go tapering off, or in a long straight narrowing fashion to a point (cp. *ukuti dui*).
- isi-Tshu**, *n.* Beer that has turned sour or acid through the heat, etc. = *i-nTlu-ngunyembe*.
- isi-Tshube** (*Tshubhe*), *n.* Certain kind of grass (*Andropogon appendiculatus* and *Eleodendron elionurus*).
- Tshubuluza**, *v.* Go along in a long trailing fashion, trail along, as a snake crawling or a rope being dragged along the ground; get discharged in a long-drawn jet or shoot, as the watery stools of diarrhoea, or a shooting-star; discharge in such a manner, as stools (acc. = *ukuti tshubuluzi*).
- Tshūbuluzi**, **ukuti** (*ukuthi*), *v.* = *tshubuluza*.
- u(lu)-Tshubungu**, *n.* Anything going off longly to a point, a long pointed thing, as the nose of a greyhound or whiteman, a dunce's cap, a head narrowing towards the crown, a gourd pointed towards the bottom, or a broad-shouldered person having thin lower limbs = *u(lu)-Tshutshudo*, *u(lu)-Jojo*, *isi-Louco*, *u(lu)-Zubela*, *u(lu)-Zubungu*.
- Tshuda**, *v.* Be watery, as some potatoes, pumpkins, etc.
- i(li)-Tshude**, *n.* Such a watery thing, as above.
- i-nTshuku** (*s. k.*), *n.* = *i-nTshungu*,

*i-nTshuku-ka'madango* (*s. k.*), *n.* An *ibuto* of girls formed by Shaka next before the *um-Cekekeke*.

**Tshuma**, *v.* Discharge spittle through a long hollow reed or grass-stalk (see *u(lu)-Tshuma*) on to the ground, as a Native does when smoking hemp (cp. *Jona*); talk away a long rigmarole of empty stuff (= *huma*) [Gr. *ehumos*, juice; Sw. *ehomu*, spit].

**um-Tshumane**, *n. s.* Species of *ascaris* or intestinal round-worm, much disliked by the Natives as the reputed cause of dysentery and other serious abdominal disorders.

**u(lu) or um-Tshumo**, *n. s.* Spittle-tube of hemp-smokers, and gen. consisting of a hollow stalk of *i-nCweru* or other grass. See *um-Jona*.

**i-nTshunga or Tshungu**, *n.* Certain climbing plant, bearing a non-edible red-coloured fruit, and whose leaves are eaten by women as *imifino* = *i-nTshuku*.

**Tshupuluta** (*s. p.*; *s. l.*), *v.* = *Ishapalata*.

**Tshutsha**, *v.* Make a long string of anything (acc.), as beads, chestnuts, or of endless gossip, yarns, etc. = *huma*.

**Tshū tshū, ukutī (ukuthi)**, *v.* = *tshutshumba, tshutshuza*.

**u(lu)-Tshutshudo**, *n.* = *u(lu)-Tshubungu*.

**Tshutshumba (Tshutshumbhu)**, *v.* Pain in a burning manner, burning ache, as an inflamed wound, or suppurating tumour (cp. *futa; kenketa; qaqumba*); blow hard upon the body with a stinging sleet (see *i-nTshutsu*) = *tshutshuza*.

**Tshutshuza**, *v.* = *tshutshumba*.

**Tshuza**, *v.* = *ukutī tshu*.

**u(lu)-Tshuza**, *n.* Variety of the sweet-potato, having large leaves and remarkable as a bad bearer. Cp. *i(li)-Dhlebedlulu; i(li)-Gode; u-Mpungwana; u-Nyqumbelana; u-Samdengase; u-Sombombase; u-Sombungu*, etc.

**Tshwā, ukutī (ukuthi)**, *v.* = *ukutī twa*.

**u(lu)-Tshwābutshwabu**, *n.* = *u(lu)-Tshwabutshabu*.

**ama-Tshwala** (*no sing.*), *n.* 'Beers' *i. v.* beer-drinkings among the kraals.

Ex. *kosehwezi 'nto, utibele umatshwala*, he does no work, he wastes his time going to beer-drinks.

**u(bu)-Tshwala**, *n.* Kafir-beer, made of *umabele* or mealies (not applied to European liquor) [III. *jowaree* and *joar*, kinds of millet or Kafir-corn; Chw. *bo-jelwa*, beer; Nyam. *bu-ataa*; MZT. *bu-ataa*; Cong. *gumbo*; Mamb. *uwu*].

Phr. *seku'ntuku za'tshwala*, it is already the days of beer-making (*i. e.* just before the wedding and intimating that the latter is practically arrived, is already at the door, and so applied figuratively to any other anticipated pleasure); hence, sometimes equivalent to 'a very short time, a few days', or in negative 'not long'.

*ngijajabula, nyoba akuse'ntuku za'tshwala, ngige ngimbone uname*, I am happy, because it won't be many days (perhaps two or three) before I go and see my mother.

*(utshwala) bubila nja'nbiva'nye*, (the beer) ferments only in a single pot — used of a person who is blind in one eye, only has half of the pleasure of sight. Cp. *i(li)-Cide*.

**u(bu)-Tshwala-benyoni**, *n.* Two species of *leontotis* — see *um-Cwili*; *i-Munyumunyane*; also a certain tree in the coast-districts.

**i-nTshwamu**, *n.* Person with a dried-up body, from which all the 'juice' has been taken through wasting-disease or famine; mealies, etc., dried up while green, from frost or cold wind = *i-nTshwanka*.

**i-nTshwanka** (*s. k.*), *n.* = *i-nTshwamu*.

**i-nTshwānkuntshwanku** (*s. k.*), *n.* Any food of a dried-up nature, devoid of 'juice' or pleasant flavour, as old cold meat = *i-nTshwāqantshwāqa*.

**i-nTshwāqantshwāqa**, *n.* = *i-nTshwānkuntshwanku*.

**i-nTshwawuzo**, *n.* Small quantity or a 'snack' of food hastily prepared or eaten in order to ease present hunger or in between the full meals; any food very hot to the mouth. See *shwawuza; i-nGiyazana*.

**i-nTshwayiba or bana**, *n.* Person with such small insignificant buttocks as to be regarded as having none at all.

**Tshwaza**, *v.* = *shweza*.

**Tshwē, ukutī (ukuthi)**, *v.* Be perfectly clear, without any floating impurity, as water in a pool, *utshwala* standing with the sediment settled, etc.; also = *shwezu*.

**i(li)-Tshweba**, *n.* = *i(li)-Tsheba*.

**Tshweka** (*s. k.*), *v.* Stab or pierce a thing (acc.) by making any sharp instrument recoil on to it, as boys are accustomed to do with the *i-nBoma*, making little sharpened pieces of wood spring from the fingers on to it (= *kwincā*); also = *tshwekezela*.

**Tshwēke, ukutī (ukuthi; s. k.)**, *v.* = *tshwekezela*.

**Tshwekezela** (*s. k.*), *v.* Make a continuous



din of shrill chattering, as a lot of girls, or women drinking, or birds in a tree = *wekezela*; cp. *zokozela*.

**i(li)-Tshwele, n.** The young one or fledgling of a bird (= *i(li)-Puppu*); hence, chick, of a fowl = *i(li)-Zingane*.

**u(lu)-Tshwele, n.** Mealie-grains roasted on the bottom of a pot or upon a lid. See *gazinga*; *u(lu)-Kobe*.

**Tshweleza, v.** = *gazinga*.

**Tshweza, v.** = *shweza*.

**Tshwi, ukuti (ukuthi), v.** Be perceptible to the taste, have a taste, as any food *i.e.* its flavour (only used in neg.); be perceptible to the ear or get heard, *i.e.* open one's mouth, say a word = *ukuti shwayi*; also = *ukuti utswi*.

Ex. *kakuti tshwi*, it has no taste, is without any flavour, as unseasoned food.

*katanya tshwi*, he didn't give a 'squeak', didn't utter a sound.

**Tshwibi, ukuti (ukuthi), v.** = *tshwibila*.

**Tshwibila, v.** Deal a slight stroke, 'touch up' slightly, as one might a child (acc.) with a small stick or a carriage-horse with the whip = *twibila*; cp. *ukuti twi twi*.

**Tshwininiza, v.** = *tshwininiza*.

**i-nTshibantsiba, n.** Person of a taciturn, emotionless, equable temperament, showing neither friendliness, nor anger, nor particular interest or concern about anything.

**i-nTsika (s.k.), n.** Pillar, such as support the roof of a Native hut; pole; long post; mast (not properly of any short post—see *isi-Bondu*) [Ni. *ki-siki*, stump; Sw. *m-piko*, carrying-pole; Ga. *m-pugi*, pillar].

Phr. *ngishayee izintsika*, I have been struck by pillars—used when any hope or expectation has come to naught, as when a boy hopes to obtain a certain situation and arrives to find it already taken by another = I have been disappointed.

**i-nTsikane (s.k.), n.** Two kinds of grass (*Cyperus immensus*, etc.), one like a bulrush, the other like *um-Talu* and used for thatching, both growing in marshy places and having unusually sharp edges.

**i-nTsikazi (s.k.), n.** A female, of animals (= *i(li)-Sikazi, i(li)-Tokazi*; cp. *i-nKunzi, i(li)-Dunni*); a kind of dance with song accompaniment, preludial to the *um-Pendu* [*kazi* is the common feminine suffix in the Bantu langs. e.g. Ga. *kazi*; Her. *kaze*; Hinz. *she*; cp. Sw. *jike*, female].

**i-nTsikintsiki (s.k.), n.** Compact mass (of

separate things), a great abundance massed or crowded closely together, as a large flock of sheep, meales growing thickly in a field, or a bunch of *izi-nJobo* in which the tails are so arranged as to form a thick compact mass.

**i-nTsikizi (s.k.), n.** Bug = *i-mBangulu*.

Phr. *intsiki'si nentsika*, the bug and the pillar—may be used of two inseparable lovers. Cp. *i-mPuka*.

**i-nTsila, n.** Dirt, of any description (the Native ideas in this regard are, however, very different to those of Europeans); dirt-attendant on the Zulu king—a menial who attended to the cleanliness of his body, bathing him, dressing his hair, etc., and usually sleeping in the royal hut cross-wise before the doorway (cp. *isi-Sindubiso*); used also to denote persons of blood relationship or the same tribal origin [Sw. Ga. *taka*; Bo. *sama*].

Ex. *honke labo ba'nsila'nye* (or *ba'nkaba'nye*), all those (persons) are related (whether of the same family or merely of the same tribe).

**i-nTsilana, n.** = *i-nTshwebu*.

**i-nTsilelano, n.** A defect, as in the sewing of a mat or the thatching of a hut; deficiency, as in management or supply; short-coming, as in a person who seems to be not quite right in the head. See *silela*.

**i-nTsimango, n.** Certain monkey (*Cercopithecus sp.*), whose fur is much prized as *ama-beshu*, etc.

**i-nTsimba (Tsimbha), n.** Feline genet (*Genetta felina*), having a handsome spotted skin much esteemed for *izi-nJobo*, etc. [Sw. Bo. *simba*, lion].

**izi-nTsimbana (Tsimbana), n.** = *imi-Simbana*.

**i-nTsimbi (Tsimbhi), n.** Metal, of any kind (gen. qualified by some adjective of colour); in a particular sense, iron; bell (mod.); (rarely used) external appearance or character of anything [Skr. *ayas*, iron; Lat. *us*, brass; Sw. Kag. Go. etc. *chuma*, iron; Gal. *siuna*; Sum. *sioma*; Tu. *ishombela*; Kamb. *ziar*; Ha. *karifi*; Sak. *iri*; Galla. *sibila*. N.B. Ga. *nsimbi*, cowry-shell, which is local currency in that country, just as iron was among other tribes e.g. the Zulu].

Ex. *tharu iyakandwa ukuba intsimbi yabu ilingane, iqine*, a shield is beaten with a stone so that it may obtain an equal, stiffened appearance.

**i-nTsimeko (s.k.), n.** Kidney, liver, or any other part of a slaughtered beast properly for roasting on a skewer. See *simkeka*.

- i-nTsimu* (*plur. ama-Simu*), *n.* Field *i.e.* large piece of cultivated or sown land (not merely a patch of pasture-land, for which no word exists). Cp. *i-nDima*; *isi-Fe* [*Ga. m-siri*, garden; *Reg. shiyu*, field; *Sw. shamba*; *musimū*, midsummer — prob akin to *lima*].
- i-nTsiindantsinda*, *n.* Person weighed down by the weight of his body, whether from fatness or weakness; weighty matter, difficult to bear up under.
- i-nTsiinde* (*Tsiinde*), *n.* Red-grass, of the veldt (*Anthistiria ciliata* or *A. australis*), so called from its turning reddish when dry, and much liked for pasturage [*Ga. mindila*, red].
- i-nTsiindo*, *n.* = *i(li)-Sindo*.
- i-nTsiindwane*, *n.* Certain creeping-plant (*Peltostemon calycinum*), used as perfumery by women.
- i-nTsiingaweni*, *n.* = *im-Fene*.
- i-nTsiineka* (*s.k.*), *n.* Person who shows his front teeth, a 'grinning' person; also = *i-nGovolo*. See *sineka*.
- i-nTsiinekana* (*s.k.*), *n.* dim. of above — used as term of contempt for such a person; hoe, axe, etc., notched or turned up at the edge, as from knocking against a stone. See *sineka*.
- i-nTsiingalala*, *n.* = *u(lu)-Sabalala*.
- i-nTsiingizi*, *n.* Ground-hornbill (*Buceros Caffer* = *i-nGubudu*); certain kind of dark-blue cloth having red stripes [*Bo. mbizi*].
- N.B.* The cry of the female hornbill is said to be *Nyiyamuka, nyiyamuka, nyiya krabeta* (I am going, I am going, off to my people!) to which the male-bird replies in an under-tone *hamba, hamba; kufusho* (*Ga.* for goodness sake; you've been saying so long enough!).
- Whoever strikes a hornbill will as surely die! And should one ever alight upon a hut, it is an omen so evil, that the hut owner would at once consult a witch-doctor!
- A person suffering from abnormal prominence of the eye-ball — which is said to be due to an *matakati* — may have the defect removed by the application of a little *i-nTsi-nyizi* eye-ball, whereupon the offending organ will return to its normal size!
- i-nTsiingo*, *n.* Native razor, resembling a large rough blade = *i-nPucco*, *i-Neoshoba*.
- i-nTsiini* (*Tsiini*), *n.* Great dancer *i.e.* one who is given to dancing or who dances well = *i(li)-Gagu*. See *sina*.
- i-nTsiini*, *n.* Comicality, ludicrousness; any comical laugh-provoking action, object, etc.
- i-nTsiinti*, *n.* Red berry of the Kafir-boom or *um-Sinti* tree.
- i-nTsiipane* (*Tsiipane*), *n.* Certain bush (*Calpurnia lasiogyne*) (*N.*).
- i-nTsiipo* (*Tsiipo*), *n.* Soap [*D. zeep*].
- i-nTsiipo* (*Tsiipo* — abbrev. for *izi-nTsiipo*), *n.* Dregs of *u-tshwala*, which are squeezed out again with water and drunk as a kind of small-beer; such small-beer itself.
- Phr.* *is'iguyele leyo'utombi entsisheni*, that girl has already grown old among the dregs, *i.e.* is already beyond the time of 'fresh beer', is becoming an old maid.
- i-nTsiipuntsipu* (*Tsiiphuntsiphu*), *n.* Entangled, confused, complicated mass, as a lot of loose string or running-grass entangled together, an old sweet-potato grown stringy, or a multitude of people moving about confusedly at a market, or fleas about one's body. Cp. *i-Nyakanyaka*.
- i-nTsiyana*, *n.* dim. of *i-nTsiila*, and used (*C.N.*) to express a defect, fault.
- i-nTsizakalo* (*s.k.*), *n.* Word or act that may be of service to a person.
- i-nTsiiza-kubulala* (*s.k.* — in a gen. impers. sense), or *i-nTsiiza-mbulala* (*s.b.* — when used of the third pers.), *n.* A treacherous injury or killing of anyone while pretending to befriend him (used with *enza*), as a Kafir doctor who may voluntarily undertake to treat a sick-man in order to kill him; or (in a good sense) where a person has thought to help another, whereas really he has made things worse than before. See *siza'mbulala*.
- Ex.* *inkosi yambiza ukuba iimpe inkomy, inganti iy'enza intsizambulala*, the chief called him up that he might present him with a beast, but really he was doing the kindness of treachery.
- i-nTsiizela*, *n.* = *isi-Tileka*, *i-nKandela*.
- i-nTsiizi* (*Tsiizi*), *n.* Certain Native medicines or 'black-powders', consisting of the flesh, skin, feet, etc., of various animals mixed with certain herbs and burnt to ashes—such medicines are used for *ama-bulawo*, etc. See *um-Sizi*.
- i-nTsiizwa*, *n.* Young man; man (of any age) who has not yet donned the headring (cp. *i(li)-Kehla*); hence, ox without horns (= *isi-Tubu*).
- i-nTsiizwakazi* (*s.k.*), *n.* Cow without horns; person who has nothing to say for himself in reply to a charge brought against him; an affair that has nothing to say for itself, brought forward without any evidence or proof, hence unable to be brought to a head.



**u(lu)-nTszwana** (coll.), *n.* Little good-for-nothing youths of any particular kraal or locality—an expression of contempt. Cp. *u(lu)-nTomjana*.

**i-nTszwazana**, *n.* Young cow without horns.

**i-nTso**, *n.* Kidney, of man or beast; child born with a perfectly hairless head [Sw. *n-so*; Ga. *n-sigo*; Her. *o-siati*; Reg. *lu-tyo*—prob. akin to *i(li)-So*].

**Tsöbe**, *ukuti* (*ukulhi*), *v.* = *ukuti tshobe*.

**Tsobela**, *v.* = *tshobela*.

**i-nTsohi**, *n.* (C.N.) = *i-nTsewebu*.

**Tsöbo**, *ukuti* (*ukulhi*), *v.* = *ukuti sobo*.

**i-nTsöbontsobo**, *n.* Any long limp thing, that hangs loosely dangling about, as a dead snake, or long strip of meat = *i-nTswanyantswanyanya*. See *sobozela*; *i-nZubuzubu*.

**Tsobtsela**, *v.* = *sobozela*.

**Tsobozela**, *v.* = *sobozela*.

**i-nTsohla**, *n.* = *i-nTlosa*.

**i-nTsökontsoko** (*s. k.*), *n.* Anything unusually small or thin of its kind (only used of long, upright things), as an unsuitably thin rush for mat-making or wattle for building, a thin-stalked mealie-plant, and the like. Cp. *i-nTselekehle*.

**i-nTsolo**, *n.* Grumbling, fault-finding, complaining; cause of such grumbling, etc. = *i(li)-Solo*, *u(lu)-Solo*. See *sola*.

**i-nTsololo**, *n.* Edible pea of the *um-Shwili* plant.

**i-nTsombe** (*Tsombhe*), *n.* = *i(li)-Zombe*.

**i-nTsöngantsonga**, *n.* = *i-nTsongentsonge*.

**i-nTsonge**, *n.* Bend, curve, winding, as of a river, road, stick, etc.; such a river, road, stick, etc., itself; person with a crooked spine; (C.N.) squinting person *i. e.* with one eye looking obliquely (= *i-nGremu*). See *songu*.

**i-nTsöngentsonge**, *n.* A winding, curving, or bending about; thing with such a winding, or curving about, a zig-zag thing, as a path, river, or stick; a twisted, curled, spirally crooked thing, as a board baked in the sun, or the horn of a koodoo (= *i-nTsonte*) Cp. *u(lu)-Nkimbhi*. See *songu*.

**i-nTsongo**, *n.* Threat, menace = *u(lu)-Songu*. See *songela*.

**i-nTsonte** (*s. t.*), *n.* Anything twisted, twirled, or spirally crooked, as a board baked in the sun or the horns of a koodoo = *i-nTsongentsonge*. See *sonta*.

**i-nTsentela** (*s. t.*), *n.* Ox, etc., having spirally twisted horns; mouth drooping down on one side, having 'a twist'.

**i-nTsonto** (*s. t.*), *n.* Rope of twisted calf-skin entwined by men round the body, as an ornament (= *um-Cilo*, *u-Mabanii*); (mod.) Berlin wool, as bought in the stores; single woollen thread, as pulled from a blanket.

**i-nTsonyama**, *n.* Meat covering the outside of the ribs of a slaughtered ox (both sides = *izi-nTsonyama*)—this is considered the prime part of the beast, and the *intsonyama* on that side of the beast that has the assegai-wound (*i. e.* the side of honour, and called *eyenxebu*) is generally sent as a kind of tribute to the *induna* or headman of the particular district (otherwise to the girls of the family), while the *intsonyama* of the uninjured side (*eyendhlelo*) remains as the perquisite of the *indhlukulu* or chief-hut of the kraal. Cp. *um-Illubulo*.

**i-nTsothsha**, *n.* = *i-nTsewebu*.

**i-nTsoyi**, *n.* Red ochre or iron-oxide of the stores, and used by women for reddening their topknots (C.N.). Cp. *isi-Buda*; *i(li)-Bomvu*.

**u(lu)-Tsubungu**, *n.* = *u(lu)-Tshubungu*.

**i-nTsudo**, *n.* Abundance, great number, of cattle, sheep, etc. (C.N.) = *i-nTsadu*, *i-mFuduka*, *i-mFuto*.

**i-nTsuca-mngeni** (*s. k.*), *n.* One of a certain section of the *um-Xapo* regiment.

**i-nTsuka-ngihlale** (*s. k.*), *n.* Person who goes 'loafing' about from one kraal to another, doing no work, but 'sponging' on people as he goes; the manner of life of such a person.

**i-nTsukantsukane** (*s. k.*), *n.* A constant moving or shifting about, as of a kraal.

**i-nTsulungu**, *n.* Large pebble perfectly round and about as large as a man's two fists joined together (cp. *i-mBokode*); knobkerry having an unusually massive head resembling the aforesaid (cp. *i(li)-Wisa*).

**i-nTsulwa**, *n.* Certain shrub, whose roots are used as an astringent; (C.N.) also = *i-nTsubungu*.

**i-nTsumantsumane**, *n.* = *i-nTsumo*.

**i-nTsumo**, *n.* Folk-lore story, nursery tale, as told to Native children; anything, whether action, story, or affair of an absurd, senseless, childish nature = *i-nGarekwane* [Bo *zimuzimu*, absurd].

Phr. *ng'enzela intsumo njc*, he has done me a ridiculous thing—as might be said by one who, in time of dearth, goes to beg of a relative, and gets presented with an insignificantly small basket of grain.

*i-nTsumpa* (*s.p.*), *n.* Wart, on man or beast; small wart-like growth on the shell of a certain kind of gourd. Cp. *i(li)-Sumpa* [Sw. *sumba*, boil].

Ex. *umile iutsumpa sonke isaulhla*, he has warts growing all over his hand.

*i-nTsumuntsumu*, *n.* Any 'tasteless' food, merely chewing material for the mouth; bad, imperceptible snuff. See *sumuza*.

*Tsumuza*, *v.* = *sumuza*.

*i-nTsendu*, *n.* Beast of a dark or blackish-brown colour, and including such tints as puce, chocolate, marone, etc. See *ntsendu*.

Ex. *iutsendu o'lubezole*, a blood-brown or marone ox.

*iutsendu o'lfipa*, a chocolate-brown ox.

*iutsendu emnyama*, a black ox with brownish hairs here and there, or *vice versa*.

*i-nTsendwane* (collect.), *n.* Little pellets of hard dry earth voided up by earthworms and conspicuous all over the veldt after a grass-fire.

*i-nTsongubezi*, *n.* Small hole, gap, aperture, allowing a person or dog to creep through, as through a rock or wall; *plur.* *izi-nTsongubezi*, very small eyes, such as some people have. See *songubeza*.

*i-nTsuutsu*, *n.* Pimple (dry, not pustular), as of a rash or some eruptions (= *i-nTsuutsamba*; cp. *i(li)-Shashazi*); *plur.* *i-nTsuutsu* or *izi-nTsuutsu*, sleet-rain (from its striking the body painfully, as though afflicted with pimples).

*i-nTsuutsamba* (*Tsuutsambha*), *n.* = *i-nTsuutsu*.

*i-nTсута* (*Tсута*), *n.* An eating, or filling of the belly, to the full (see *suta*); (N) certain kind of grass (= *i-nTсутасутане*).

*i-nTсутасутане* (*Tсутасутане*), *n.* (N) = *i-nTсута*.

*i-nTсутша*, *n.* = *i-nGulu*.

*i-nTсузе*, *n.* Certain dark-brown snake, resembling the *i-nFези*, very poisonous, but fluid, and not spitting.

*i-nTсузелане*, *n.* Name given to several kinds of stinging or biting insects, one resembling a small gad-fly, another a large black ant, another a smaller black ant sometimes seen along pathways; person of an irascible, irritable temper, quickly firing up at one; stiff-backed, big-buttocked female. See *сузела*.

*u(lu)-Tswabutswabu*, *n.* Tall, very slender-bodied person = *u(lu)-Zwambuzwambu*.

*i-nTswani*, *n.* Certain tall weed, growing in old fields.

*i-nTswanyantswanya*, *n.* = *i-nTsobontsobo*.

*i(li)-Tsweba*, *n.* Fleishy part of the inner-leg behind, just below the buttocks = *i-Neele*, *i(li)-Tshweba*, *i(li)-Ntsweba*.

*i-nTwebu*, *n.* Physical similarity, likeness or resemblance (only in the *remoter* sense, a mere 'similarity,' not actual re-production or 'very image'), as between persons who are related or merely accidentally alike = *i-nTsolsha*, *i-nTsilana*.

*i-nTswelaboya*, *n.* One without hair, *i.e.* an *i-nPisi* or hyena — by which appellation this kind of villain or corpse-devourer was originally known in Zululand — without hair, a hairless or human *i-nPisi* or hunter after dead men's flesh — the name is applied to that class of murderer among the Natives who murders, not by secret methods and merely to kill or remove a particular individual, but openly, on the highways, any likely person he may come across and with the sole purpose of obtaining certain portions of his body to be afterwards used in the preparation of 'poisons' and as such sold to the first mentioned class of murderer, popularly distinguished by the name of *um-Takati*.

*i-nTswempe* (*s.p.*), *n.* Coqui Partridge (*Francolinus eoqui*).

*i-nTswempu* (*s.p.*), *n.* Thing not thoroughly convincing or satisfying to the mind, in which one can only partially or with difficulty believe, as an incredible statement or mysterious object — used gen. as adjective or adverb = *u(lu)-Swempu*. Cp. *i(li)-Swempu*.

Ex. *unayamu uko a'ntswempu*, your words are doubtful, not convincing.

*ngiyakolwa ka'ntswempu kuloko*, I am not fully satisfied about that; I only place partial credence in it, or believe in it with an element of doubt.

*Tswi*, *ukuti* (*ukuthi*), *v.* = *tswininiza*.

*Tswibi*, *ukuti* (*Tswibhi*, *ukuthi*), *v.* Make a 'swishing' sound, as does a switch or whip when slashing it about. Cp. *ukuthi twa*.

*Tswibiza* (*Tswibhiza*), *v.* Slash a whip (acc.), swipe with a switch.

*Tswininiza*, *v.* Squeak, as a mouse; squeal, as a pig; speak with a 'squeaking' voice resembling that of a female or a child = *swininiza*.

*i-nTswobontsobo*, *n.* = *i-nTsobontsobo*.

*Tu*, *ukuti* (*ukuthi*; *s.l.* — the *u* is prolonged), *v.* Go in a straight line, go straight forward, as a man in a certain direction, or a train of wagons travelling.

*Tu*, *ukuti* (*ukuthi*; *s.t.*), *v.* Be or become



perfectly silent or quiet, as mice or children when disturbed, or the wind (often used with *tula*).

**Tū, ukuti** (*Thū, ukuthi*), *v.* Come out through, emerge from anywhere, as a nail through a plank, or a person through a wood or river (cp. *ukuti tanyqa, ukuti nuke*); pass beyond the reasonable limit of time, as a person staying or conversing; be of a pinkish, light reddish yellow, or creamy red colour (with *mpofu*), as some bricks, cloths, etc.

Ex. *wahlala kwazo bicati ta for waze wati ta*, he stayed there an immensely long time. *usheshe ubuye, kungase kuti tu*, return quickly and don't let it pass the reasonable time or be late.

**Tuba** (*s. l.*), *v.* Break or smash up anything of a crumbling, softly disintegrating nature, as a clod of earth (acc.) or a potato (= *tubuza*); thump away at, 'smash' a person (acc.) with the fist (= *tubuza*); knock one (acc.) up, thoroughly exhaust, as over-much work or a tiring journey (= *rukuxa*); sometimes used for *thuba* in reference to the sky.

**Tuba** (*Thuba*), *v.* Be or become dimmed, obscured, darkened, as to its clearness or brightness, as the water of a river when 'discoloured' after heavy rains, the sky when a light haziness or pall of grey casts a pleasant 'gloom' over the sun or dims the brightness of the moon (used in perf.). Cp. *dungeka; gqwala*.

**i(li)-Tuba** (*Thuba*), *n.* Opening or opportunity, as for doing anything = *isi-Kala, i(li)-Pe*.

**i-nTuba** (*s. l.*), *n.* Opening, aperture or passage; hence, small open space or hole left in the outer fence of a kraal as a side-entrance; a pass, as between two high hills; passage, as through a wood. Cp. *isi-Kala* [Sw. *tundu*, aperture; Her. *otygi-tuo*, hole].

**isi-Tuba** (*Thuba*), *n.* (N) = *isi-Kala*.

**u(lu)-Tuba** (*Thuba*), *n.* Thing wet and soft, as a newly-skinned hide, or a mud-floor newly put down.

**i(li) or um-Tube** (*Thube*), *n. s.* = *i(li)-Tubeta*.

Ex. *ixialoni seziTube*, the *umdoni* berries are now 'colouring' (changing from their original greenness) *i. e.* are beginning to ripen.

**Tubeka** (*s. l.; s. k.*), *v.* Be of a softly disintegrating, crumbling nature, as a clod of earth; be in prime condition, with a sleek, well-filled-out body, as an ox, or some well-fed headmen (used in perf. see *i(li)-Tubesi*); get knocked up, be

thoroughly exhausted, as by heavy work or walking (= *xukuzeka*). See *tuba*.

**i(li)-Tubela** (*s. l.*), *n.* Thing with the skin discoloured *i. e.* changed from its original colour, as fruit losing its bright greenness when commencing to ripen (cp. *i(li)-Gwanyo*), or that part of the body of a person that has been knocked or crushed; hence, bruise, or discolouration on the body (cp. *i(li)-Pupusi*).

Ex. *wanda kusasa, amehlo aqomutubela*, he appeared on the next day with two black eyes.

**Tubeleza** (*Thubeleza*), *v.* Be continually shifting one's place, dodging about, as a man seeking to avoid capture, or roaming about a kraal or locality; be shifting or dodging about in one's speech, first declaring one thing and then another. Cp. *shudula*.

**i(li)-Tubelezi** (*Thubelezi*), *n.* One always shifting his place, going from one place to another, or changing his statements habitually, as above.

**i(li)-Tubesi** (*s. l.*), *n.* Person, etc., with a sleek, softly-fat, prime-conditioned body = *isi-Tubatubu*; cp. *i(li)-Tamuza*.

**isi-Tubi** (*Thubi*), *n.* Porridge made of mealie-meal and new-milk.

**um-Tubi** (*Thubi*), *n. s.* Beestings, or milk given by a cow during the first few days after calving and which is thick and yellowish (cp. *i(li)-Hlaka*); hence, a certain yellow variety of mealies (= *u-Tubini*); yolk of an egg; eggs of a locust; or used generally of any reddish-yellow thing, to denote its colour.

**u-Tubini** (*Thubini*), *n.* Certain yellow variety of mealies, somewhat larger than the *ulu-Andhlekazana*.

**Tūbu, ukuti** (*ukuthi; s. l.*), *v.* Smash or break up anything (acc.) of a crumbling, softly disintegrating nature, as a clod of earth or a cooked potato = *tubuza*; get so smashed or broken up, as above = *tubuka, tubuzeka*. See *ukuti putu; kumuzu*.

**Tūbu, ukuti** (*Tūbhu, ukuthi*), *v.* Be bright red = *ukuti toto, ukuti tsebu*.

**Tūbu, ukuti** (*Thūbu, ukuthi*), *v.* = *tubuka*.

**Tubuka** (*s. l.; s. k.*), *v.* = *ukuti tubu; putuka*.

**i-nTubuka** (*s. l.; s. k.*), *n.* = *i-nTubuntubu*; huge bulky *i-Nyanda* or bundle of grass, etc.

**isi-Tubuka** (*Tubhuku*), *n.* Any bright red thing, as a red soldiers'-jacket or *um-Sitsi* berry. Cp. *um-Toto*.

**Tubukala** (*s. l.; s. k.*), *v.* Be in a softly

- broken up or smashed state, as a clod of earth, boiled potatoes or beans when fallen to pieces; be sodden, falling to pieces, as over-cooked meat (used in perf.) - *dabukala*. See *ukuti tubu*.
- Tubula** (*Thubula*), *v.* Prod or thrust anything (acc.) in a thumping manner, as when giving a person a violent push with the fist, or a hornless cow dealing a blow with its head, or a calf thumping at its mother when suckling.
- i(i)-Tubulela** (*s. l.*), *n.* (C.N.) - *i(i)-Tubulela*.
- i-nTubuntubu** (*s. l.*), *n.* Anything of a softly disintegrating, crumbling nature, as a clod of earth, or boiled potato; or readily falling to pieces, as sodden meat, or a rotten moth-eaten skin; person with the body shaking or 'falling to pieces' with soft fat = *i-nTubuka*, *i-nTubusheshe*. See *ukuti tubu*.
- i-nTubusheshe**, *n.* = *i-nTubuntubu*.
- isi-Tubutubu** (*s. l.*), *n.* = *i(i)-Tubesi*.
- i(i) or um-Tubuyela** (*Thubuyela*), *n. &c.* Bruise, as from a blow or crash, swollen or not (cp. *i(i)-Tubela*; *i(i)-Papusi*); sometimes applied to the internally extravasated blood.
- Tubuzā** (*s. l.*), *v.* = *ukuti tubu* (*s. l.*); *tuba*; *putuza*.
- Tubuzā** (*Thubuzā*), *v.* intens. form of preceding - hence, 'smash up or crumble thoroughly, into powder, etc. (not merely into pieces).
- Tubuzeka** (*Thubuzeka*), *v.* neut. pass. form of preceding - get so smashed or crumbled up thoroughly, to powder, etc.
- Tubuzeka** (*s. l.*; *s. k.*), *v.* Get smashed or broken up softly, as any softly disintegrating or crumbling thing, like a clod of earth or a rotten moth-eaten skin (= *ukuti tubu*); be of such a crumbling, softly disintegrating nature, as above - *putuzeka*. See *tubukala*.
- Tubuzela** (*s. l.*), *v.* Go or walk in a soft, shaking manner, like a 'heap of fat', as a sleek, fat-bodied person.
- Tūcu**, *ukuti* (*Thūcu*, *ukuthi*), *v.* = *ukuti tubu*.
- isi-Tūcu** (*Thūcu*), *n.* = *isi-Tuhlu*.
- Tucuka** (*Thucuka*), *v.* = *tuhluka*.
- i-nTūcuntucu** (*s. l.*), *n.* = *i-nTuhluntuhlu*.
- Tufela** (*Thufela*), *v.* Persist in silence, pretend not to hear, intentionally, from stubbornness, contempt, etc., as a child - *talutisa*; cp. *ziba*.
- isi-Tufeli** (*Thufeli*), *n.* One who acts as above.

- Tūhlu**, *ukuti* (*Thūhlu*, *ukuthi*), *v.* Fall to pieces or break up from mere rottenness, as a pumpkin or rotten paper = *tuhluka*; make so fall or break to pieces, hence, pull to pieces, etc. = *tuhluzā*. See *ukuti tubu*.
- isi-Tuhlu** (*Thuhlu*), *n.* = *i-nTuhluntuhlu*.
- Tuhluka** (*Thuhluka*), *v.* = *ukuti tubu*.
- i-nTūhluantuhlu** (*s. l.*), *n.* Anything falling to pieces from rottenness or decay, as a pumpkin or rotten paper = *isi-Tuhlu*, *i-nTucuntucu*.
- Tuhluzā** (*Thuhluzā*), *v.* = *ukuti tubu*; also = *encuza*.
- Tūka**, *ukuti* (*Thūka*, *ukuthi*), *v.* = *ukuti tubu*.
- Tuka** (*Thuka* = *etuka*), *v.* Start, get startled, as a person suddenly frightened, or a horse when shying; be suddenly surprised or astonished, as at a statement (with agent) or unexpected action; be in a startled, affrighted, apprehensive state (used in perf.); have the attention suddenly drawn, become suddenly aware; come to, come suddenly or momentarily to one's senses, be revived, as a man who has been unconscious or drunk, or one's powerless exhausted body after a bath or food [Sw. *stuka*, be startled; Bo. *etuka*; Ga. *stuka*, get up; Her. *tuka*, start].
- Ex. *kanti le-zinto zombilaba kaetukro zite aya*, but these earthly things are suddenly gone (*lit.* one starts, and they are gone).
- ng'etuka, kufika nantso kimi*, all at once there arrived a person to me, or, I was suddenly surprised by a person coming to me.
- Phr. *nam'etuka*, he was (pleasantly) taken back or surprised = he gave me a hearty welcome.
- ukani k'etuki into*, So-and-so gives no welcome to anything, *i. e.* is not of an hospitable nature.
- Tuka** (*Thuka*), *v.* Call a person (acc.) by offensive, insulting names, epithets or charges, as when calling him a dog, saying he is a thief, etc. (cp. *ngcefa*; *ngcaza*; *nomfiya*); sometimes used for to 'praise roundly or strongly' [Her. *tukana*, abuse].
- Ex. *antuka, wamtuka (ngwezibongo)*, he pitched into him roundly with name after name (of praise), as one might a chief or warrior when dancing.
- Phr. *ukaw' bamtuka ngendebe*, they abused So-and-so with the beer-ladle, *i. e.* they have made him so that he can't take much beer, that it quickly gets the better of him.
- Tūkalala**, *ukuti* (*Thūkalala*, *ukuthi*), *v.* Give



a start, be suddenly startled = *ukuti tuka*. See *tuka*.

**isi-Tuko** (*Thuko*), *n.* Offensive, insulting, or opprobrious name given to, or statement made about, a person, such as will reflect on his honour or integrity (= *i-nThamba*); dishonoured reputation of a person resulting therefrom, or generally, as when resulting from known crimes (= *isi-Ilamba*). See *tuka*.

Ex. *uBani unisituko* (or *unesituko esibi*) *pakati kwabantu*, So-and-so has a scandalous name or reputation among the Natives.

**Tuku**, *ukuti* (*Thuku*, *ukuthi*), *v.* Put or thrust in anywhere out of sight, as in order to conceal, or as a potato (acc.) beneath the ashes to bake = *tukuza*.

**(li)-Tuku** (*Thuku*), *n.* Large maggot found underground in rich soil; kind of maggot found in the upper nasal chambers of sheep and bucks.

Phr. *izindaba zas'emutakwini*, the huts of where the maggots are — a name applied to the one or two lower huts in a kraal, on each side of the main or cattle entrance, where, from the greater abundance of manure, the maggots are always most numerous.

**um-Tuku** (*Thuku*), *n.* *ḡ.* = *i-mVukuzi*.

**ubu-Tuku** (*Thuku*), *n.* Humour discharged from the eye, gen. during night, and often found at the corners in the morning (not matter of a purulent nature — see *u(lu)-Bici*).

**Tukuca** (*Thukuca*), *v.* Plough continually, year after year, on the same old place or field (acc.) = *bukuca*.

**isi-Tukulu** (*s.l.*; *s.k.*), *n.* Stem of the Native smoking-horn (see *i(li)-Gulu*; *i-nBiza*); short fat person.

**Tukuluka** (*Thukuluka*), *v.* Get untied, loosened, undone, or released, as below.

**Tukulula** (*Thukulula*), *v.* Untie, loosen, undo, as a knot (acc.), a tied-up bundle, a horse bound to a tree or bullock to the yoke; release, redeem, as one might a prisoner [Skr. *lū*, loosen; Her. *kuturu*, untie; Ga. *sumulula*; Ang. *leutunana*; Bo. *fulula*].

**Tukululeka** (*Thukululeka*), *v.* = *tukuluka*.

**u(lu)-Tukunqu** (*s.l.*; *s.k.*), *n.* = *u(lu)-Zacu*.

**Tukusa** (*Thukusa*), *v.* (C.N.) = *tukuza*.

**Tukutela** (*Thukuthela*), *v.* Be or get angry; do in earnest, with great spirit or energy (used in perf.) [Sw. *chuki*, anger; *tutuka*, be angry; Her. *eruka*, anger].

Ex. *uBani nyatukutela*, So-and-so gets angry *i.e.* is easily disposed to anger, is of an angry nature.

*uBani utakutele*, So-and-so is angry (at the present moment, denoting his state).

*us'etukutele ungu wentsimu yake*, she has now got in earnest with her field, *i.e.* is eagerly engaged upon it.

*unabehle nyatukutele emlalazi*, Kafir-corn grows furiously (*i.e.* rapidly and well) about the Umlalazi.

**Tukutelela** (*Thukuthelela*), *v.* Be angry about or with a person (acc.) or thing; be doing in earnest, be spiritedly or deeply engaged upon, as any work (acc.).

**isi-Tukuteli** (*Thukutheli*), *n.* An angry person, one given to or quickly getting angry (but not so excitable or passionate as the *isi-Pitane*); a spirited, high-motled person, quickly warming to work or activity (cp. *isi-Sheki*; *isi-Shisekeli*).

**Tukutelisa** (*Thukuthelisa*), *v.* Make a person (acc.) angry.

**Tuku tuku**, *ukuti* (*Thuku thuku*, *ukuthi*), *v.* Thrust up or out with little movements, as a mole the earth (acc.) = *tukutukuza*; cp. *fuluza*.

**isi-Tukutuku** (*Thukuthuku*), *n.* Perspiration or sweat (collect.); sometimes applied to the reward of one's labours; *plur.* *izi-Tukutuku*, profuse perspiration 'running' or 'dropping' here and there on the body [Her. *oru-kulu*, perspiration; Ga. *tugu*, perspire; Bo. *suguti*, perspiration].

P. *isihukutuku senja sipelele oboyeni*, a dog's sweat ends in its hair — and to which a man likens himself, when, very angry internally, but for some reason compelled to suffer it in silence, as when enraged by a tyrannous over-lord.

**Tukutukuza** (*Thukuthukuza*), *v.* = *ukuti luku tuku*.

**Tukuza** (*Thukuza*), *v.* Thrust in or under out of sight, as a thing (acc.) beneath one's coat or the bed in order to conceal it, or a potato beneath the ashes in order to bake, or the thatch of a hut when, blown out by the wind, one thrusts it back beneath that which is still firm (cp. *shidela*); sow or plant, as manies or pumpkins (acc.) by merely thrusting the seed into the soil with the finger (cp. *yaba*).

**i-nTukuzo** (*s.l.*), *n.* A secret *i.e.* an affair to be concealed. See *tukuza*.

**Tula** (*s.l.*), *v.* Thrust in the thatching-needle, as one of the thatchers does, in order to pass in the string, when building Native huts. Cp. *hlaba*; *hloma*. See *isi-Tulo*.

**Tula** (*Thula*), *v.* Be silent, not to speak;

hold one's tongue, keep quiet, as about any matter; be stilled, quietened, as the wind or other disturbance; be still, not moving, as a person standing; be quiet, at peace, free from noise or disturbance, as any place, or the country generally (used in perf. to express the state) [Sw. *utuliru*, quietness; Bul. *toli*, soothe, quieten].

Ex. *umuntu utulileyo*, a quiet, mild person.

Phr. (*izwe*) *litule* (or *libuye*), the land is at rest, reposeful, *i. e.* with peace and plenty, without the general social upheaval accompanying war or famine.

*ngamaka qele, latula-ke*, as soon as I gave him (a certain thing), there was peace in the land (*i. e.* all was well again).

*abasenzele utshwala, sipuze, litule-ke* (or *libuye*), let them make some beer for us, that we may drink, and there be happy times (or the good old times come back).

*batula, kwati kutu*, they were quiet as mice, not a breath was heard, as an assembly of people, or of the weather (*i. e.* *izulu*).

*kwatula, kwati kwishi* (or *ngei*), it remained still as a rock (on the one spot) and worked away vigorously (or held us firmly bound in its grip)—as of an overpowering din or commotion, or of a very thick fog or strong smell.

*wable watula nayo*, he just had him powerlessly in his grasp (*i. e.* as still and helpless as a mouse, without any attempt on his part of moving or doing anything).

*ngasengitula nenkomo*, I then got hold of, *i. e.* got presented with, a beast (as something overpoweringly great).

*inkosi yangitulisisa nenkomo*, the chief made me get into my grasp a beast, *i. e.* presented me with one. See *zoshisa*.

**u-Tula-sizwe** (*Thulu-sizwe*), *n.* Name applied (sportively) to anyone in high authority over others, whose word they should respect, as a headman among his people, or the great-wife among the others in a kraal.

**isi-Tuli** (*Thuti*), *n.* Silent, reserved person, who talks very little (for a dumb person—see *isi-Wukulu*) = *isi-Nyqunyqo*; cp. *isi-Muku*.

**u(lu)-Tuli** (*Thuli*), *n.* Dust, as on a book, or rising on the road (see *huyuzo*); commotion, disturbance, as at any work in full operation, or a general quarrel; beast given by a bridegroom to a bridal-party to 'help them along the road' back home; one of Shaka's regiments, or member thereof [Sw. *vumbi*, dust; Bo. *lu-vumbi*; Her. *uru-uma*; MZT. *tu-suko*].

Phr. *utuli lami*, the dust is up, *i. e.* they

are going at it might and main, as a dance, fight, or general work.

*sekusuke utuli lokulima*, they have now busily set about ploughing.

*kwaba utuli lwesizwe*, it was a tempest, cyclone, whirlwind, or violent commotion of wind blowing in from all sides.

**Tulisa** (*Thulisa*) *v.* Cause a person (acc.) to be silent; quieten, make still, as a child (acc.), or the wind; cause to cease motion, make stand still.

Ex. *ukufa kuke hutulise*, the sickness sometimes quietens down, causes to have rest.

*beba, utulise amehlo*, look, keeping the eyes still, *i. e.* concentrated, fixed firmly on.

Phr. *uma inkosi ikutuma, amadoda utulise indlebe*, when the chief speaks, the men 'concentrate' their ears, *i. e.* the attention (on what he says).

*inkosi yangitulisisa nenkomo*—see *tulo*.

**i(li)-Tulo** (*s. l.*), *n.* Native thatching-needle, having a notch or eye at the point for thrusting the string from a person outside to another within = *i(li)-Gcema*.

**i-nTulo** (*s. l.*), *n.* Species of lizard.

P. *tiva sibamba elutulo*, we hold to that (word) of the lizard = we adhere to what was spoken first, when a second report gives rise to doubt—referring to the Native fable that the *nNkutanuku*, at the making of man, despatched the chameleon (*u(lu)-Nwabu*) to instruct them to live, and subsequently a lizard to tell them to die; the chameleon, however, wasting his time eating *ubu-Keebezane* berries on the way, the lizard arrived first, delivered his message, and men died accordingly.

**isi-Tulo** (*s. l.*), *n.* Stool, chair [D. *stoel*, chair].

**i-nTulo** (*s. l.*), *n.* Mullet fish (*Mugil con-stantiae*, C.V.) (N).

**i(li)-Tulu** (*Thulu*), *n.* = *i(li)-Tulwa*.

**i-nTulu** (*s. l.*), *n.* = *i-nTulo*.

**isi-Tulu** (*Thulu*), *n.* Deaf person; ox without horns (= *i-nTsizwa*); also = *isi-Ilwati*; *u-Manga*.

**um-Tulu** (*s. l.*), *n.* 5. (C.N.) = *um-Vigo*.

**Tuluka** (*Thuluka*), *v.* Come down from above to below, or (metaphor.) from up-country to a lower district; hence, fall down, drop down, as tears falling, or an article from a shelf to the ground, or as a spider coming down from the roof, or cattle from up-country (not properly used of descending a hill—see *idla*); break out suddenly crying, scolding, etc., at a person (acc. with *ela* form).

Ex. *kwesimze kwatuluka ixingomboti*, there just came down tears.



(*amasela*) *atuluka eJozi ngecopi gama-Banu*, they (these burglars) came down from Johannesburg at the time of the Boer war.

*simenze etuluka lapu pexulu*, we heard him just come down upon us from here above, *i.e.* we heard him suddenly break out into a torrent of words, abuse, etc.

**Tulula** (*Thulula*), *v.* Put down—nowadays confined to pour down or pour out entirely, empty (even though by simply ladling out), as the water (acc.) from a bucket into another vessel or on to the ground, or grain from a basket (only used of 'pourable' things—cp. *bijelezela; tela*); empty, as the bucket (acc.) or basket itself [Lat. *fundo*, I pour; *tollo*, I take away; Her. *tirira*, pour out; Ga. *fukulula*, to empty; Sw. *futa*, to empty; *lupa*, empty].

**Tululisa** (*Thululisa*), *v.* Empty or bring out the whole or the abundance of one's finery, *i.e.* change one's dress continually, as when donning one *umutsha* in the morning, another in the afternoon, and others again on the morrow, as a Native 'swell' might do.

**i(li)-Tulwa** (*s. t.*), *n.* (C.N.) = *i(li)-Viyo* (fruit).

**i(li)-Tulwa** (*Thulwa*), *n.* = *i(li)-Qashi*.

**i-nTulwa** (*s. t.*), *n.* Bull of the eland. Cp. *i-Mpofu*.

**um-Tulwa** (*s. t.*), *n.* 5. (C.N.) = *um-Viyo*.

*P. kubangwa umtubwa nemamba, y'ini?* is, then, the medlar contended for with the mamba? *i.e.* that the snake should have the boldness to put in a claim for it while a man is actually engaged eating!—said contemptuously of anyone who unrightfully presumes to mix himself up against another in a claim for anything, or even has the effrontery to expect the latter to share it with him (C.N.).

**u-Tulwana** (*Thulwana*), *n.* The *i(li)-Mboza* regiment (*q. v.*), or a member thereof.

**Tuma** (*Thuma*), *v.* Send, as a person (acc.) on a message; send something to a person (doub. acc.); send a person about something or for something (doub. acc.); send something by a person (doub. acc.); more freq. with *nga* of person) [Lat. *mitto*, I send; Sw. Ga. Bo. Ang. Her. Mpo. MZT. *tuma*, send; Ko. *tumawuma*, run; Nyam. *mbotumu*, messenger; Ke. *loma*, send].

Ex. (*isitsha*) *ngiyakusitama 'bani?* whom shall I send for it (the vessel)? or, whom shall I send with it?

*nitunyee-ai?* what are you sent about?

**i-nTuma** (*s. t.*), *n.* Two smaller species of the solanum or bitter-apple, growing

wild and with smaller berries than the following; berry of such; (collect.) large sized yellow bead or beads.

**um-Tuma** (*Thuma*), *n.* 5. Species of solanum or bitter-apple (*S. sodomacum*), of larger growth and bearing a larger fruit than the preceding, and commonly planted in kraals as a fence; fruit of the same.

**Tumba** (*Thumbha*), *v.* Take off captive, capture and take away, as people (acc.) or cattle in war time; take off, carry away, as disease or death. Cp. *panga* [Gr. *lambano*, I take; Sw. *u-tumwa*, slave; Her. *omu-tua*; *punda*, rob].

**i(li)-Tumba** (*Thombha*), *n.* Abscess, tumour, as are common with serofulous people. Cp. *isi-Mila* [Heb. *ab*, swelling; Gr. *tule*, lump; Her. *o-adyumba*, swelling; Sw. *tumba*, bud; *tumbuka*, break, as an abscess; Ga. *jute*, abscess; Sou. *fu-s*, tumour].

**u-Tumbakulu** (*Thumbhakulu*), *n.* = *isi-Mila*.

**i-nTumbane** (*Tumbhane*), *n.* Boil, commonly growing on Natives about the knee.

**isi-Tumbanja** (*Thumbhanja*), *n.* The place outside of a Kafir-hut on either side of the doorway and just out of sight of persons sitting inside = *isi-Tamo*.

**i(li)-Tumbu** (*Thumbhu*), *n.* Portion of, or substance of, the bowels, of man or beast; hence (mod.), tube, pipe; last child of a woman (= *owamagcino*; cp. *i(li)-Zibulo*); also, any child or offspring; kind of bead fringe worked on the lower side of a girl's *umutsha* (cp. *sokohla*); *plur. ama-Tumbu*, bowels or intestines, collectively or indiscriminately of man or beast. See *neane* [Sw. *Ya. ma-tumbo*, bowels; *tumbo*, belly; Ga. *tu-buto*; Her. *e-zumo*].

Ex. *lisekona itumbu lake*, his bowel (or child) is still living, or there is still a child of his living.

Phr. *kasalanya, wobolanatumbu*, she didn't bear a child; she rotted at the intestines—said in commiseration of a woman whose child has turned out a scoundrel.

*amazwi ako asika ematunjini*, your words cut at the bowels, *i.e.* move to pity, excite to sympathy, are touching.

*us'ebudala anatumbu*, he is now making his last effort (as a snake writhing when its head has already been smashed) — said of a person who, when he sees his cause is lost, makes a great noise of self-defence as though to convince his judges thereby.

**isi-Tumbu** (*Thumbhu*), *n.* Calf of the leg

*i.e.* hinder part of the lower leg from the knee to the ankle. Cp. *i(li)-Illuzu*; *isi-To* [Ga. *tu-tumbu*, calf of leg].

*um-Tumbu (Thumbhu)*, *n.*  $\bar{u}$ . = *u-Mongo*.

*u(lu)-Tumbu (Thumbu)*, *n.* Part of the body just about the hips on each side; *plur.* *izi-nTumbu*, the waist = *i(li)-Guma*, *i(li)-Gebe*.

*ubu-Tumbu (Thumbu)*, *n.* Core or interior pulp (in which the seeds are embedded) of the pumpkin, papaw, etc. Cp. *um-Tumbu*.

*um-Tumefela (Thumefela)*, *n.*  $\bar{u}$ . Certain tree, used as an *intelezi* against lightning, etc. (N).

*isi-Tumuka* or *Tumukela (Thumuka)*, *n.* = *isi-Tumutumi*.

*ubu-Tumushe (s.t.)*, *n.* Certain red ant, going in swarms and having a painful bite (= *um-Yeni*, *u-Makoti*); mites or small maggots found in old *amazi* gourds (= *ubu-Vunya*).

*isi-Tumutumu (Thumuthumu)*, *n.* Large collection of things standing thickly together, as of huts (hence, a large kraal having numerous huts), of kraals thickly together on one spot, or a large number of fields close together = *isi-Tumukela*, *isi-Timukela*.

*Tuna (Thuna)*, *v.* Make unbecoming *i.e.* give a person (acc.) an unbecoming appearance, not suit him, make him 'improper', unseemly in the eyes of others, as an unsuitable article of dress, or an unbecoming word or action. Cp. *tuneka*.

Ex. *tula ba! kyakutuma loko kakutuma*, be quiet now! such talk is unbecoming of you, looks bad on you.

*i(li)-Tuna (Thuna)*, *n.* Grave *i.e.* spot where somebody has been buried = *i(li)-Liba*, *i(li)-Tinta*; cp. *i(li)-Godi* [Ga. *ntana*, grave; Her. *e-Tundu*].

Ex. *muhle ngobaso, nyipakali ituna*, he is nice of countenance, but inside, in his heart, he is filled with dead men's bones — as may be said of a great *antakali*.

*Tunda (Thunda)*, *v.* Void urine (= *shobhanga*), or semen [Lat. *fundus*, I pour; Sw. *tunda*, product or fruit of a tree; *tunda*, opening; Her. *omu-butu*, urine; *tumbisa*, impregnate; Ga. *tunda*, create].

Phr. *ngiyipakuhlala, kaze katunde umungama*, I shall wait until the darkness has passed off, *i.e.* until it loses its pitchy blackness and becomes somewhat lighter, so that one can see to walk.

*uku-tumela umfazi*, to impregnate, or deposit seed in, a wife.

*i-nTanda-bebekene (Tanda-bebhekene)*, *n.*

A voiding of urine before each other's face — applied to a big beer-drink (in which all have partaken so abundantly as to have lost all sense of modesty).

*i(li)-Tundu (Thundu)*, *n.* Brow *i.e.* prominent bony ridge over the eye (for the arch of hair growing thereon, see *i(li)-Shiyi*, Append.) [Bo. *funda*, cheek-bone].

*i-nTundu (s.t.)*, *n.* Mere sightless eye-ball *i.e.* not an organ of sight — nowadays only used in the phrase below, and perhaps originally connected with the above = *i-nTundulu*, *i-nDundulu*.

Ex. *karuboni, g'ini? kanti abeku ngeratanda, g'ini?* do you, then, not see? do you, then, merely gaze with sightless balls, *i.e.* have you then no eyes? — said to one who fails to see a thing plain before him.

*isi-Tundu (Thundu)*, *n.* Any medicine mixed up (*pehwa*) and drunk as an emetic, in order to render oneself favoured by the *amadholozi* or by the girls (cp. *um-Shikaqo*); (C.N.) also = *isi-Quungu*.

*i-nTundulu (s.t.)*, *n.* = *i-nTunda*.

*i(li)-Tunduluka (Thunduluka)*, *n.* Fruit of the *um-Tunduluka*.

*i-nTunduluka (s.t.; s.k.)*, *n.* Stone of the *i(li)-Tunduluka* fruit and used, on account of the oil therein, for dressing the *isidwaba*.

*um-Tunduluka (Thunduluka)*, *n.*  $\bar{u}$ . Kind of plum-tree (*Ximenia Caffra*), bearing a red edible fruit. See *i(li)-Tunduluka*.

*Tunduzela (Thunduzela)*, *v.* Hush or quieten a crying infant, as by some lullaby.

Ex. *tunda, 'umbrava! ungoko katimungo, alibele isidwala mahlangu abanda uti, wox'asinda, hush! child, your mother has not gone hoeing, she has been detained by (catching) lice in the stubble-fields of people's heads; she says, she will at length come and smear the floor with cowdung.*

*Tuneka (Thuneka)*, *v.* Be (*lit.* get to make) unbecoming, unsuitable, improper, unbefitting, get disliked, as an unbecoming article of dress, or an offensive word or action, or as the wearer or doer thereof (used in perf.). See *tuna*.

Ex. *yeka loko kakubona, kutackile*, stop that talk; it is unbecoming.

*Tunga (Thunga)*, *v.* Sew, as anything (acc.) with a needle; make anything (acc.) by a 'sewing' method, as Native baskets, or clothes; sew a heading on to the head of a man (doub. acc.), as does the Native head-dresser; have a heading sewn on — in a more especial sense applied to the first occasion of so doing (see *kehla*), though also properly used



of any subsequent renewal; pour or serve out beer (acc.) into the drinking-pots (more freq. *tungela*; cp. *hlakaza*) [Her. *tungu*, make by sewing; Ang. *tungu*, sew; Ga. *tungilla*, sew; Sw. Bo. *tunga*, tie; Bo. *tunga*, pierce; Cong. *tungwa*, have gone through the circumcision rites initiatory to manhood].

Ex. *us'etungile ubani*, So-and-so has now adopted the head-ring.

*isivoco angikwazi ukusitungela pantsi*, I don't know how to make a headring without a head — as when a Whiteman might order one to be made as a mere curio.

*iqoma loko kalibutungwa*, your basket has not yet been made.

Phr. *uku-tunga umlomo*, to sew up one's mouth, i.e. to say not a word, refrain from speaking, as when one is being insulted. See *etula*.

**i(li)-Tunga (Thungu), n.** Tall narrow wooden vessel used for milking into, milk-pail; (C.N.) also = *i(li)-Kekhu* [Sw. *m-tungi*, water-jar].

Phr. *uku-yibetlisa (intombazana) itungu*, to cause a girl to carry the milk-pail on her back. — When a girl menstruates for the first time, she abstains from eating *unasi* until her father has slaughtered for her an ox or goat soon after the cessation of the menses. The phrase above is used in reference to this action of the father; and the beast so slaughtered is called *eyokubetlisa itungu* or *um-Hlongane*. See *oueda*.

*ake sibahle amatungu*, let us throw away the milk-pails, i.e. let us make a last, desperate effort, even though it costs us our milk-pails (i.e. our life, the *unasi* we eat, or the cattle that give us the same) — as to catch a night-thief or *untakali*, or when taking a lawsuit against another, or to cure a sick person.

**i-nTunga (s. t.), n.** Several similar species of grass, used for mat and basket-making, thatching, etc. = *um-Neele*.

**um-Tungakazana (Thungakazana), n. s.** = *um-Tungwakazani*.

**um-Tungantete (Thungantete), n. s.** Least, worthless bit of a thing — only used in phrases as below, the original meaning of the word having apparently got lost.

Phr. *anginal'nto, ugisho ukokutungu'ntete*, I haven't anything, even that for stringing locusts on.

*angina'dhlozi, ukomtungantete*, I haven't an ancestral spirit (to help me), not even the sorriest specimen of one.

*angina'shibho, ugisho nesomtungantete*, I have nobody that can be even called a friend, am absolutely friendless.

**Tungata (Thungatha), v.** Follow the scent

i.e. trail of anything that is on ahead, as a dog that of a buck (acc.), or detectives an absconder; go roving about from kraal to kraal, as a man in search of *utshwala* (= *ntanta*; cp. *tantata*).

**u(lu)-Tunge (Thungu), n.** Any long series, procession, succession, or string of things, as cattle, wars, houses in a long row, or a long spurt-out discourse = *um-Lunge*. Cp. *i(li)-Hete*; *u(lu)-Jungu*.

Ex. *unzi izikomo zitunga utunge*, here are the cattle coming in a long procession.

**Tungela (Thungela), v.** Pour or serve out *utshwala* from the storing-pots or *izimBiza* into the drinking-pots or *izimKamba* for immediate consumption (cp. *hlakaza*); set fire to, as grass (acc.), a heap of rubbish, etc. (= *okela*; cp. *lutata*).

Ex. *us'ebatungele ngondila*, he has already set fire to it (the grass).

**isi-Tungo (Thungo), n.** = *isi-Tungu*.

**um-Tungo (Thungo), n. s.** Seam (whole thereof), as up the arm of a coat; single stitch thereof, or of a needle. See *tungu*.

**u(iu)-Tungo (Thungo), n.** Long supple stick or wattle, as used for making the framework of a Native hut; a fragrance, delicious smell, as a sweet perfume, or of savoury meat (= *u(lu)-Qashi*) [Sw. *pingo*, bar; Her. *orahungu*, switch].

Phr. *utungo beakosikazi*, the rainbow.

**Tungqu, ukuti (Thungqu, ukuthi), v.** Come right through and sharply out of, as a nail when going right through a board and out on the other side at one heavy blow, or people already through and well out of a forest. Cp. *ukuti tu, ukuti nke*.

**isi-Tungu (Thungu), n.** = *isi-Tonto* [Her. *o-nhungu*, bundle, as sticks; Sw. *Li-humba*, bundle].

**i(i)-Tungulu (Thungulu), n.** Fruit of the *um-Tungulu* tree.

**um-Tungulu (Thungulu), n. s.** Natal Plum bush (*Carissa grandiflora*), growing along the coast; (C.N.) coast-land.

**u(lu)-Tungulu (Thungulu), n.** Coast-bush or small woods scattered about in the vicinity of the sea-coast.

**Tunguluka (Thunguluka), v.** Get burst open or opened apart, as below.

**Tungulula (Thungulula), v.** Burst open the eyes (acc.), as a person when the eyelids have been stuck together by dried humour, or a kitten a few days after birth.

**i-nTungunono (s. t.), n.** Secretary-bird (*Og-*

*pygerinus Capensis* or *Serpentarius secretarius*).

**i-nTungwa** (*s. l.*), *n.* Hard flat bone (os coronæ) above the hoof of animals (*ele-nTungwa*), or one of the similar small tarsal and carpal bones about the knees of animals; gripes in an infant—supposed by the Natives to be connected with the navel; berry of the *um-Tungwa* tree, a number of which are strung round the loins of a child affected with such disease, acting upon this latter as a charm—in districts where the *um-Tungwa* tree does not grow, the berries of the *um-Nyqabe* (which are very similar) are substituted, and hence are frequently called by the above name.

**um-Tungwa** (*Thungwa*), *n. s.* Certain forest tree (*Cryptocarpa sp.*), growing along the coast. See *i-nTungwa*.

**um-Tungwakazana** (*Thungwakazana*), *n. s.* — *um-Tungwa*.

**Tunisa** (*Thunisa*), *v.* Cause a person (acc.) or thing to have an unbecoming, disliked, offensive appearance or reputation, as when detracting by speech from a person's good character, or depreciating any institution so that it seem to be as it ought not to be. Cp. *tuna*; *filisa*.

**i-nTunja** (*s. l.*), *n.* Hole, orifice (closed in all round), as the eye of a needle, a hole in a garment, or a circular opening through a rock admitting the passage of a person [Sw. *tundu*, orifice; *nja*, a pass; Ga. *tuja*, open; Her. *otyituo*, hole through a rock].

**i(li)-Tunjana** (*Thunjana*), *n.* Last-born child of a woman, sometimes applied also to a man = *i(li)-Tumbu*.

**Tunqa** (*Thunqa*), *v.* Smoke, as a fire, or fire-log; rise, as dust when cattle are passing, or smoke from the roof of a hut = *tunqa* [Sw. *fuka*, smoke; Her. *tuima*].

**Tunqisa** (*Thunqisa*), *v.* Cause to smoke, burn a thing (acc.) in order to cause a smoke; *tunqisela*, make a smoke for, *i. e.* to smoke, as one might bacon (acc.) hanging suspended, or as Natives do their crops and cattle with medicines in order to charm them against grub, drought, disease, etc.

**isi-Tunqisa** (*Thunqisa*), *n.* Gun (an original Zulu name therefor) *isi-Bamu*.

**Tunqu**, *ukuti* (*Thunqu*, *ukuthi*), *v.* = *ukuti tuqu*.

**Tunquka** (*Thunquka*), *v.* = *tuquka*.

**Tunquza** (*Thunquza*), *v.* = *tuquza*.

**Tüntsu**, *ukuti* (*Thüntsu*, *ukuthi*), *v.* = *ukuti tütsü*.

**Tuntsuka** (*Thuntsuka*), *v.* = *tintsika*.

**Tuntsula** (*Thuntsula*), *v.* = *tintsila*.

**ubu-Tuntu** (*Thuntu*), *n.* Bluntness, as of sharp instruments; powerlessness, of no working effect, as of worthless medicines. See *i-nTundu*; *tuntubeza* [Lat. *obtundo*, make blunt; Sw. *u-butu*, bluntness; Her. *ti*, blunt].

Phr. *lel'botwe l'butuntu*, this cooking-pot is blunt *i. e.* boils very slowly. Cp. *bukali*.

**Tuntubeza** (*Thantubeza*), *v.* Make a thing (acc.) blunt, in any sense, real or metaphor.

**isi-Tuntubezi** (*Thuntubezi*), *n.* Anything blunt, not sharp, as a blunt knife, weak worthless medicine, a person of dull understanding, or a man 'blunt,' unattractive to the girls = *isi-Tuntutsha*, *i-nTundu*.

**Tuntulula** (*Thuntulula*), *v.* Pour forth or pour in streamwise, in great flowing quantity or abundance, as when discharging abundantly at diarrhoea, bringing in great troops of cattle (acc.) or great loads of corn from a field, or when letting out a long stream of vile talk. Cp. *udulula*.

**Tuntululeka** (*Thuntululeka*), *v.* Get poured forth or poured in, come forth or in, in streams or abundant flow, as people into a kraal or from a hall, corn being brought home in abundance, abundant stools of diarrhoea, torrents of vile abuse, etc. Cp. *tupuka*; *uduluka*.

**i-nTuntululu** (*s. l.*), *n.* A great stream, abundant flow, torrent (only in metaphor. senses), as of money 'pouring' in, crops, cattle, or purged stools; thick, vapid *utshwala*. See above.

**i-nTuntumezi** (*s. l.*), *n.* = *i-mPumpute*.

**Tuntuta** (*Thuntutha*), *v.* = *tintita*.

**isi-Tuntutsha** (*Thuntutsha*), *n.* = *isi-Tuntubezi*.

**Tunuka** (*Thunuka*), *v.* Hurt a person (acc.) on a sore place, or the sore place itself; hurt or pain a person (acc.) as to his feelings, by words, etc., *e. g.* in referring to some former fault or weakness now overcome and forgotten [Skr. *tup*, hurt; Sw. *thura*, hurt].

**Tunukala** (*Thunukala*), *v.* Get hurt, as the person or sore above.

**Tununa** (*Thununa*), *v.* (C.N.) = *tintita*.

**isi-Tununu** (*Thununu*), *n.* Person of utterly no account, who can be treated with contempt, whether from lowness of state (as a poor menial, beggar, or slave), or from weakness of intellect (as a dolt or simpleton).



**u(lu)-Tununu** (*s. l.*), *n.* Person (mostly a female) with huge protruding buttocks. Cp. *u(lu)-Talu*.

**Tunya** (*Thunya*), *v.* = *tunya*.

**um-Tunyelelwa** (*Thunyelelwa*), *n. s.* Bastard Safran or Mountain Hard Pear (*Cathastrum Capense*), used as an *intelezi* against lightning (N. fr. Xo. *um-Tunyelele*).

**isi-Tunyisa** (*Thunyisa*), *n.* = *isi-Tunyisa*.

**um** or **isi-Tunywa** (*Thunywa*), *n. l.* Messenger; person sent on an errand. See *tuma*.

**i(li)-Tunzi** (*Thunzi*), *n.* Shadow (of any inanimate object of size), as a hill, cloud, house, or tree (as distinct from the 'shade' caused by its foliage—see *um-Tunzi*); certain dark-green transparent bead or beads (collect.), large or small, resembling the *u(lu)-Hluzalweswa* [Sw. *tunza*, protect; *ulinzi*, protection; Ga. *tumbi*, midnight].

**isi-Tunzi** (*Thunzi*), *n.* Shadow, of man or animal, or any small object *e. g.* a stick; the living principle in man, spirit (while living), 'shade' (after death = *i(li)-Dhlozi*); quality in a thing which imposes, is commanding of respect, impresses with power or superiority (*i-nZimba*); hence, imposingness, impressiveness; moral weight, influence, prestige; nobleness, dignity of appearance or bearing; inspiring with awe, dreadfulness, as of a dark deep pool or chasm; (mod.) applied to the likeness or photograph of a person on paper. See *i(li)-Tunzi*.

Ex. *kakua'sitanzi loko'kubanba kwako*, that conduct of yours is not inspiring of respect, is not respectable, is common or low. *isitunzi kasikanuki*, the life (or spirit) has not yet departed (from him).

*babunzisitunzi utshwala*, it was of good, presentable quality, was the beer.

Phr. *aku-za'apwa* (or *zi-hluba*, or *lahla*) *isitunzi*, to throw aside one's self-respect. See *lulava*.

*uBani wangena qede, wangeleka ngesitunzi*, So-and-so had no sooner entered, than he threw over me a shadow, *i. e.* than I felt a 'presence', a feeling of respect, powerlessness, awe, creep over me (as a girl might feel before an imposing young-man). Cp. *noncha*.

*N.B.* The peculiar uses of this word would seem to indicate that the Natives possess a natural power, much stronger than our own, for perceiving or feeling an invisible 'presence', occult influences, etc., when working upon them.

**um-Tunzi** (*Thunzi*), *n. s.* Shade, as caused by the foliage of a tree, or a screen of

any kind. Cp. *i(li)-Tunzi*; *isi-Celu* [Sw. *tua*, shade; *tunza*, protect].

Phr. *uBani u'ntunzi (i'ntunzi wokupumula)*, So-and-so has a shade (on his face) for resting in, *i. e.* has a pug-nose with overhanging forehead, as it were, casting a shadow over the eyes.

*mus'akukuluma ngaye, enj'untunzi wetu*, you mustn't get talking about him, he being our overshadowing personage, *i. e.* our protector, or head man.

P. *akoko 'mfala uygena'untunzi*, there is no river without its shady part = everybody's life-course has its troubles somewhere.

**u-Tupa** (*Thupha*), *n.* Thumb (*i. e.* a name given thereto), and so used to denote 'six' = *u-Gquza*.

**ama-Tupa** (*Thupha*—no sing.), *n.* Human 'claws' or clutches *i. e.* the ends or working parts of the fingers (only used as below), the whole set of fingers, one's hand, or holding, working limb. Cp. *qupa*; *i(li)-Qupa*; *u(lu)-Tupa*.

Ex. *wambamba ngamatupa*, he caught or clutched hold of him with his fingers.

*ngitanda ukukweza ngamatupa ami*, I prefer to do or make it with my own fingers (*i. e.* with my own hands), as 'beadwork, etc.

**isi-Tupa** (*Thupa*), *n.* Thumb; the sixth finger, hence, six; the sixth place (of ordinal numbers) [Sw. *kidote cha gumba*, thumb].

Ex. *into yesitupa*, the thing of the sixth place, *i. e.* the sixth thing.

*izinkomo eziz'isitupa* (or *ez'isitupa*), six beasts.

*bay'isitupa*, they are two thumbs, *i. e.* of exact equality or similarity as to size, height, appearance, etc. — used in comparing any two things.

**u(lu)-Tupa** (*Thupha*), *n.* Tip of one's finger (gen. in plur. *izi-nTupa*); tiny, insignificant quantity or gift of anything, as food or tobacco. See *ama-Tupa*.

Ex. *wangipa ngotupa*, he gave me on the tip of his finger, *i. e.* a contemptibly small quantity.

**isi-Tupana** (*Thupana*), *n.* Little, short, stumpy bit of a thing, as a small undergrown mealie-cob, or a dwarfish person.

**Tupaza** (*Thupaza*), *v.* Do in a little, stumpy bit of a way, as a dwarfish person or infant walking along, or mealies growing small inferior cobs.

**Tupuluza** (*Thupuluza*), *v.* = *ukuti tupuluzi*.

**Tupuluzi**, *ukuti* (*Thupuluzi*, *ukuthi*), *v.* Catch or take hold of only by the tips of the fingers, only slightly, so as to easily

let slip out, as one does a tight-fitting sock (acc.) when pulling it out, or a running person whom one ineffectually attempts to catch hold of; put on small insignificant cobs which one can hardly catch hold of, as mealies (= *tupaza*).

**isi-Tupuluzi** (*Thupuluzi*), *n.* Tiny, undergrown mealie cob = *isi-Tupantu*.

**Tūqu, ukuti** (*Thūqu, ukuthi*), *v.* Rise, go up, come out, as dust before the wind or from one's coat when beaten, or as smoke from anything burning = **tuquka**; make rise, go up or come out, raise or bring out, as the wind dust (acc.) on a road, or a person dust from his coat by beating it; hit, as a bird (acc.) or dog by any thrown missile = **tuquza**; be of a dusty or dirty-brown colour, or of a pinkish brown, as Kafir-beer or any pink thing = *ukuti tuqu*.

**Tuquka** (*Thuquka*), *v.* = *ukuti tuqu*; *tuquka*.

**Tuquza** (*Thuquza*), *v.* = *ukuti tuqu*; *tuquza*.

**um-Tuqwa** (*Thuqwa*), *n.* 5. Cataract of the eye when it has entirely overgrown the iris, so as to render the eye almost or absolutely blind.

Ex. *uBani u'ubuyeka for unantuyeka*, So-and-so has an eye whitened or blinded by cataract.

**Tusa** (*s. t.*), *v.* Speak praisingly of a person (acc.) in an admiring, glorifying manner, extol [Gr. *doxa*, praise; Sw. *tukuzi*, glorify; Her. *longamisa*, to praise; Ga. *tenda*].

Phr. *ukuzi-tusa*, to make oneself out big, of great importance, be self-conceited (gen. by talk); self-adulation.

**Tusa** (*Thusa* = *etusa*), *v.* Startle, as one might a person (acc.) or a horse; frighten away by startling, as a wild-beast or birds; agitate, make apprehensive, a person (acc.) with a sudden surprise or suspicious action; cause to come to or be revived, as cold water a fainting person; drive off, expel, as tobacco sleep (acc.). See *tuka*.

(II) **Tusi** (*Thusi*), *n.* Brass; thing made of brass. Cp. *u-Sokele*; *i-nTsimbi* [Skr. *ayas*, iron; Lat. *aes*, brass].

**i-nTusi** (*s. t.*), *n.* Red ox having patches or spots of white on the upper parts of the legs and beneath the belly.

**um-Tusi** (*Thusi*), *n.* 5. = *um-Kumiso*.

**Tuta** (*Thutha*), *v.* Take or convey away, remove, goods (acc.) in conveyance from one place to another, as when removing one's kraal, or the corn from the field-stack to the kraal; carry one away (by

report) *i. e.* go off and talk or spread reports about one (acc.) [Her. *tuta*, bring along; Bo. *tuta*, carry].

Ex. *kuyakutheca y'ini konke loko?* by what means will all this be conveyed or carried away?

*uku-m-tuta ununtu*, to remove a person *i. e.* do the removal of his goods for him, as per wagon.

**isi-Tuta** (*Thutha*), *n.* An ancestral spirit (= *i(t)-Dhlozi*); silly, stupid, brainless, person, a fool (= *isi-Pukupuku*; cp. *isi-Pukeqe*).

Phr. *bayayiwisha nje, inganti kimi babebula (upoko) olwaka'situta*, they just act stungly towards me, whereas from me they get what they like, *lit.* they have been threshing the *upoko* of a Mr. Fool (helping themselves from the little grain, they were supposed to be threshing, just as they liked, imposing upon the owner as though he were too stupid to observe it).

N.B. Whereas the fabled *uNkubukulu* is credited by the Zulus with having created the first human pair, all subsequent reproductions of the species (*i. e.* in the wombs of the mothers) is regarded rather as the work of the ancestral spirits, of whom it is said, *sikwazi ukubumba ununtu, xingaboni*, they can make a man (in the dark) without seeing him!

**i-nTutane** (*Tuthane*), *n.* (C.N.) = *i-nTutwane*.

**Tutaza** (*Thuthaza*), *v.* Make a fool of a person (acc.). See *isi-Tuta*.

**Tutelekela** (*Thuthlekela*), *v.* Stream or flow into, enter as a long continuous body, as a snake entering its hole, a long train of people entering a hut, or a tributary stream pouring itself into a river = *wolekela*.

**i-nTuto** (*Tulho*), *n.* Load, cargo (mod.).

**Tutu** (*Thuthu*), *int.* War-cry of opposing armies when about to join in conflict.

**Tūtu, ukuti** (*Thūthu, ukuthi*), *v.* Move forward (*trans.* and *intrans.*), move along, increase, grow, exceed, a little, in a slight degree, just a bit, as a sitting person budging slightly, a child adding slightly to its stature, or one heap of potatoes being slightly larger or in excess of another = *tutuka*; *ukuli tika*; *ukuti siki*; cp. *ukuti qubvu*; wait or be quiet a moment with one's talk.

Ex. *umansi (confuleni) as'ete tutu*, the water (in the river) has now slightly risen or increased.

*ukw'ali tutu, ngisakuluma*, just be still a moment while I am still speaking.



**u-Tutu** (*Thuthu*), *n.* Large smoky bubbles of spittle ejected through the reed (*um-Tshumo*) when smoking the hemp-horn (*i(li)-Gudu*).

**i-nTutu** (*Tuthu*), *n.* Smoke = *um-Si* [Lat. *fanas*, smoke; Her. *oku-tuimu*, to smoke; Reg. *taija*, fire; Sw. Ze. Ngu. Kag. etc. *n-oto*, fire — see *luqa*].

**u(lu)-Tutu** (*Thuthu*), *n.* Fine wood ashes still hot with fire. Cp. *um-Lota*.

Ex. *ingane is'ifutulu*, the child is now all covered with ash-dust.

**ubu-Tutu** (*s. t.*), *n.* Anything readily disintegrating or falling to pieces from rotteness, decay, etc., as a moth-eaten garment, decayed wood, rotten meat, meat boiled to shreds, etc. = *ubu-Dudu*.

**Tutuka** (*Thuthuka*), *v.* = *ukuti tutu*.

N.B. When a person sneezes, they say to him, *tutuka, wena was'ekintu!* may you grow or increase, you of such and such a clan (calling it by its *isibongo*)!

**isi-Tutuma** (*s. t.*), *n.* Person with a hugely fat body.

**Tutumba** (*Thuthumba*), *v.* Make off with a thing, carry it off, as a thief making off with somebody's property (with *ua*), a warrior taking captive a woman, or a flooded river carrying away one's crops (cp. *tumba*; *kukula*; *muka*); (C.N.) break out, as an eruption (= *qubuka*).

**i(li)-Tutumba** (*Thuthumba*), *n.* = *i-nTutumba*.

**i-nTutumba** (*Thuthumba*), *n.* Pimple, as of a rash (not of a pustular nature) = *i(li)-Tutumba*, *i-nTsuutumba*, *i(li)-Tutulu*.

**Tutumela** (*Thuthumela*), *v.* = *qazuzela* [Skr. *dhu*, shake; Sw. *tetema*, tremble].

**i(li)-Tututu** (*Thuthuthu*), *n.* One of a certain supplementary regiment incorporated by Cetshwayo into the Nodwengu military-kraal.

**i(li)-Tutuvu** (*Thuthuvu*), *n.* = *i(li)-Tutumba*.

**u(lu)-Tutuvu** (*Thuthuvu*), *n.* Anything become discoloured, of a dirty-white or dusty-looking tint, whether with dirt or from fading, as an old dried-up woman's *isidwaba*, or a dirty man whose unwashed body has assumed a dusty white appearance = *u(lu)-Tuzulu*.

**Tutuza** (*s. t.*), *v.* Discharge or pour out rottenness, as a person when purged, a broken tumour, or the ear of a scrofulous child discharging matter (see *ubu-Tutu*); also = *tumuzela*.

**i-nTutwane** (*Tuthwane*), *n.* Small kind of ant, common about pantries; mischievous

busy-body, who goes about talking what he has heard in private = *i-nGcongoshiyane*.

**isi-Tutwane** (*Thuthwane*), *n.* Epilepsy; epileptic fit. Cp. *i(li)-Nidiki*.

**i-nTuva** (*s. t.*), *n.* Dandruff or scurf in the hair = *i-nKwaba*.

**isi-Tuvi** (*Thuvi*), *n.* Place where the inmates of a kraal make their stools so that much excrement is there about.

**u(lu)-Tuvi** (*Thuvi*), *n.* Excrement (of a foul-smelling nature), as of a man, dog, or fowl (not of cattle, horses, etc. — see *ubu-Longwe*). Cp. *i-Nidike*; *i-nGqata* [Sw. Bo. *mari*, excrement; Reg. *tubi*; Her. *otu-ze*].

**u(lu)-Tuzula** (*Thuzulu*), *n.* = *u(lu)-Tutuvu*.

**Twa, ukuti** (*Thwa, ukuthi*), *v.* Be quite or brimming full, as a pit with corn or water (= *ukuti ciki, ukuti pama*); be quite white (= *ukuti qwa*); crack, as a heavy transport whip (cp. *ukuti twiqi, ukuti tswibi*).

**Twā, ukuti** (*ukuthi; s. t.*), *v.* Sink right down into, penetrate deeply, as a man in deep water or a bog, a snail drawing itself far into its shell, or a thorn penetrating deeply into the flesh = *ukuti tshwa, twatwalala, twatwalazi, piqe, shi*.

**um** or **umu-Twa** (*Thwa*), *n. l.* Bushman (= *isi-Cwe*); often applied to an individual so devoid of ordinary human instincts as, after being treated kindly by one, to proceed to rob his benefactor — like a 'Bushman,' indeed, which people lived by stealing [Her. *omu-twa*, Bushman; Cong. *ba-kwa*, forest pygmies; Gaboon, *ba-bi*, tall slender race of Bushmen; Sw. *m-twana*, slave; Ar. *bedawi*, desert-dwellers. — The name *aba-Twa*, or its cognates, is the almost universal designation among the Bantu tribes for the Bushmen and Pygmy-Bushmen, who are all regarded by the Natives as merely varieties of one and the same race. Thus, the *ba-Rwa* (or *ba-Roa*) of the Kalahari, and the *wa-Twa* (or *wa-Tua*) of the Lualaba and Gallaland, are all one and the same people — at least in the eyes of the Bantu people. So, too, are the *Aka* or *Tiketike*, on the Welle; the *Teke*, *ba-Jeke*, or *Bakebake*, in the Congo Territory; the *San* of the Kalahari, and the *wa-Sania* of Gallaland].

**isi** or **umu-Twa** (*Thwa*), *n. s.* Perfume for rubbing on the *isidwaba*, etc., and made of the pulverised wood of certain scented trees, as the *isi-Gcongwe*, *um-Xanu*, *um-Tomboti*, etc.

u(lu)-Twa (*Thwa*), *n.* Any very deep, abyssal hole, as a 'bottomless' pit or well, a deep pool in a river, or chasm between rocks; person with deep sunken eyes = *u(lu)-Zwa*, *u(lu)-Zolobela*, *i-nZolongo*, *i-nZolombela*.

i(li)-Twabi (*Thwabi* — no plur.), *n.* Heicups (with *shaya*) = *i-nTwabi*.

*i-nTwabi* (*s. l.*), *n.* = *i(li)-Twabi*.

Twābu, ukuti (*Thwābu*, *ukuthi*), *v.* Give one (acc.) a swipe with a switch; also = *ukuli twaku*.

Twabuza (*Thwabuzā*), *v.* = *ukuti twabu*.

Twabuzela (*Thwabuzela*), *v.* = *twakuzela*.

Twāca, ukuti (*Thwāca*, *ukuthi*), *v.* Lie stretched out flatly in a broad expanse, as below.

u(lu)-Twaca (*Thwaca*), *n.* Anything lying stretched flatly out in a broad expanse, as a great sheet of still water, an expansive plain, very large field, or cattle lying in very great numbers covering a large patch of veldt = *u(lu)-Twacela*.

u(lu)-Twacela (*Thwacela*), *n.* = *u(lu)-Twaca*.

Twāhla, ukuti (*Thwāhla*, *ukuthi*), *v.* Be quite or very white = *ukuti lu*.

Twahla (*Thwahla*), *v.* Eat any delicious, jappy kind of food (from the peculiar slushing sound when eating), as a nice porridge (acc.), dish of *umasi*, or soft mess = *dwashela*.

Twāhla twāhla, ukuti (*Thwāhla twāhla*, *ukuthi*), *v.* = *ukuti kwahla kwahla*.

Twahlaza (*Thwahlaza*), *v.* = *kwahlaza*.

Twahlazela (*Thwahlazela*), *v.* = *kwahlazela*.

i(li)-Twakefe (*Thwakefe*), *n.* Hard-wooded forest-tree (*Alseodia* sp.), growing along the coast.

*i-nTwaku* (*s. l.*; *s. k.*), *n.* Boiled mealie-grains burnt in the pot. Cp. *u(lu)-Kobe*.

um-Twaku (*Thwaku*), *n.* 5. Lining, as of any article of clothing. Cp. *i-nTwakuntwaku*.

*i-nTwakubomvu* (*s. l.*; *s. k.*), *n.* = *um-Toto*.

*i-nTwakumba* (*Thwakumba*), *n.* Flea — mostly applied to the variety infesting dogs; a sharp, cunning dodger, who is never caught = *i(li)-Zeze*.

*i-nTwakuntwaku* (*s. l.*; *s. k.*), *n.* Very thin dressed-skin, attenuated by over-scraping, as that of an *isidwaba*; hence, any very light, thin-textured cloth. Cp. *i-nDwangu*; *i(li)-Thutwasi*.

Twāku twāku, ukuti (*Thwāku twāku*, *ukuthi*), *v.* = *twakuzela*.

Twakuza or Twakuzela (*Thwakuza*), *v.* = *kabuzela*.

Twala (*Thwala*), *v.* Bear or carry on the head or shoulders (whether when stationary, or moving along), as a burden (acc.) or any head-ornament of size [Skr. *vah*, carry; *bharami*, bear; Lat. *tuli*, *latus*, bear away; Ar. *hamal*, bear; Hi. *uthana*, carry; Ga. *twala*, take; Sw. *twaa*, take; Her. *twara*, carry away; Bo. *egala*, carry; Ze. *igara*, take; Kag. *egabu*; Kwafi. *etanaba*; Ya. *tola*].

Ex. *ub'etwale*, he was carrying (some burden on the head).

Phr. *kuleso'sikati nganyisatwala*, at that time I was still carrying, *i.e.* was still an *u-dibi*.

*uku-twala amanzi ngesifuba*, to bear the water on one's chest, *i.e.* cross a river with the left hand towards its source, the right hand carrying the staff and so making the body stand obliquely against the down-flowing current.

*uku-twala amehlo*, to look about in a 'cheeky', boldly free manner, as a stranger in a kraal or hut (instead of maintaining an humble, respectful mien).

*uku-twala icala*, to bear the blame or guilt (of any action). See *tola*.

*uku-twala anapiko*, to hold the wings extended and at rest, as do some birds when 'floating' through the air.

*uku-twala ikanda*, to hold the head high, *i.e.* be haughty, think much of oneself.

*uku-twala ing'anga*, to go with the chest thrown out (and stomach drawn in), as a young-man when showing off, or a soldier drilling.

*uku-twala igwalagwala*, to receive or 'carry' a bleeding wound on the head.

*uku-twala iqpto*, to be self-conceited, stuck-up.

*uku-twala imikono* (or *ixandhlu*) *ckanda*, to carry the hands behind the head (somewhat as a Whiteman lounging in a chair), *i.e.* to wail or cry the *isi-Lilo* for a dead person (from the custom of the women of so placing their hands when stricken with grief, on which account the adoption of such a posture at other times is not becoming or proper).

*uku-twala ixwe ngesifuba*, to bear the country on one's chest, *i.e.* to be going up-country, towards inland.

*uku-xi-twala*, to carry oneself (with *ukuhamba*), *i.e.* to take oneself along, force oneself to travel, when from feebleness or exhaustion one is really unfit to do so.

*i-nTwala* (*s. l.*), *n.* Louse; seed of the *i-mBuya* or *i-mBuyabatwa* herb [Sw. *tawa*, louse].

*i-nTwalabombo* or *Twalalubombo* (*Twalabombho*), *n.* Certain climbing-plant = *i-mPindisa*.

N.B. This humble plant provides a good



example of the varied powers (supposed and otherwise) possessed, in the imagination of the Native, by so many of the commonest veldt-herbs and weeds, and the 'good uses' to which they have learnt to apply them:— a young man uses it as an emetic in order to make his bodily appearance (*i-gaxi*) nice when going out courting, or washes his face with it to give it a beautiful reddish glow; the man afflicted with sexual impotency drinks an infusion of it, mixed with goat's milk, in order to restore the lost powers which some evil person has charmed away from him; the suspecting kraal-owner sprinkles it about his yard to drive away the 'black art' of an *untakati* that may be working there; the girl menstruating for the first time, mixes it with Kafir-corn (*u-jiba*), and drinks it as a kind of tonic suitable to her indisposition; while the more sensible housewife uses it simply as a soothing draught for chest complaints.

**isi-Twalambiza** (*Thwalambhiza*), *n.* Mantis, of which there are several species (*lit.* the pot-bearer, from the peculiar formation of the head).

**isi-Twala-mehlo** (*Thwala-mehlo*), *n.* 'Cheeky-eyed,' impudent-looking person, as a boy who enters a strange kraal in a bold unmannered way = *i(li)-Qulaqala*.

**isi-Twalo** (*Thwalo*), *n.* Band of headwork worn by an *i-nKehli* below and round the top-knot. Cp. *isi-Qikela*; *un-Nqazi*.

**um-Twalo** (*Thwalo*), *n.* 5. Burden or load carried on the head or shoulders, or in a wagon. See *twala*.

**um-Twalume** (*Thwalume*), *n.* 5. Certain tree, whose bark is used for dysentery.

**Twālu twālu, ukuti** (*Thwālu thwālu, ukuthi*), *v.* = *ukuti kabu kabu*.

**Twaluza or Twaluzela** (*Thwaluza*), *v.* = *kubuzela*.

**i(li)-Twane** (*s. l.*), *n.* Fourth or digesting stomach of cattle (cp. *u(lu)-Su*); hence, tripe = *i(li)-Swili, u-Tintitwayo*.

**isi-Twanga or Twāngatwanga** (*Thwanga*), *n.* (C.N.) = *u-Twanqu*.

**Twānqa, ukuti** (*Thwānqa, ukuthi*), *v.* = *twānqaza; twānqazeka*.

**Twanqaza** (*Thwanqaza*), *v.* = *ukuti tanqa*.

**Twanqazeka** (*Thwanqazeka*), *v.* = *ukuti tanqa*.

**Twānqu, ukuti** (*Thwānqu, ukuthi*), *v.* Be of despirably low degree, as a poor common fellow respected by nobody.

Ex. *umuntu twanqu*, a poor common person ⇒ *u-Twanqu*.

**u-Twanqu** (*Thwanqu*), *n.* Person of despirably low degree, treated with unconcern

or contempt by everybody (cp. *isi-Tununu*); also applied to a common 'dirty' fellow who never washes his body (= *isi-Hwabadiya*); poor, worthless, 'whitish' snuff = *u(lu)-Twanqusi*; cp. *u-Panqu*.

Ex. *utwanqu umuntu omf'umfokaxana ufo*, an *utwanqu* is a poor fellow of the lowest type.

**u(lu)-Twanqusi** (*Thwanqusi*), *n.* = *u(lu)-Twanqu*.

**Twāntsu, ukuti** (*Thwāntsu, ukuthi*), *v.* = *ukuti dantsu*.

**Twantsula** (*Thwantsula*), *v.* = *dantsula*.

**Twānya, ukuti** (*ukuthi; s. l.*), *v.* = *twanyaza*.

**Twanyanya** (*s. l.*), *v.* = *twanyaza*.

**isi-Twānyatwanyanya** (*s. l.*), *n.* = *i-nTwanyantwanyanya*.

**i-nTwānyantwanyanya** (*s. l.*), *n.* = *i-nTanyantwanyanya*; more generally applied to softly mashy, pappy foods (such as are eaten with a spoon, not with the fingers), as *ubu-bende*, porridge, *amasi*, etc.

**Twanyaza** (*s. l.*), *v.* = *tanyaza*; eat, handle, etc., anything (acc.) as above.

**Twanyazeka** (*s. l.; s. k.*), *v.* = *tanyazeka*; be of the nature of an *i-nTwanyantwanyanya*.

**Twapa** (*s. l.; s. p.*), *v.* Ladle or take out largely, as with a large spoon or with the hand, anything (acc.) of a softly mashy, pappy nature, as porridge (= *twapuna*); hence, go beyond a reasonable limit in taking, or (metaphor.) doing generally.

Phr. *uku-xi-twapela*, to ladle out, or take largely out, for oneself, help oneself to more than one has a right to, as to the cattle of a deceased person.

**Twapuna** (*s. l.; s. p.*), *v.* = *twapa*.

**Twasa** (*Thwasa* = *eTwasaj*), *v.* Come out (into public view) for the first time, come out anew (only used in certain connections), as the new moon, a planet or constellation 'coming out' again after a temporary disappearance, a new summer-season (*i(li)-Hlobo*) coming round anew, or a young *un-Nyoma* emerging from his initiation and starting practice.

Ex. *inyanga iy'etwasa ngomso*, the moon changes, *i. e.* comes out anew, to-morrow.

*ngixarubnya ng'exarubwasa*, I shall return by the one (moon) that will next change, *i. e.* the coming or next month.

*uku-twasa kwanyaka*, the coming-in of the new year, *i. e.* the spring-time.

*izinkomo ziy'etwasa mnyaka*, cattle commence their new course of breeding along with the new year.

- i(li)-Twasa (*Thwasa*), *n.* Young *um-Nyoma* or witch-doctor in the first years of his practice.
- Twaseka (*Thwaseka*), *v.* Go crazy, act in an extraordinary manner (in the manner of many student witchdoctors), doing or talking away in a wild, frantic, insane kind of way.
- Twasha (*Thwasha*), *v.* = *twahla*.
- Twāsha or Twāshe, *ukuti* (*Thwāsha*, *ukuthi*), *v.* = *ukuti cwasha*.
- Twashaza (*Thwashaza*), *v.* = *ukuti cwasha*.
- Twashela (*Thwashela*), *v.* = *cwashela*.
- Twasisa (*Thwasisa*), *v.* Bring out *i.e.* take through one's course of initiation, as an old *um-Nyoma* does a novice (acc.).
- isi-Twatwa (*Thwathwa*), *n.* Frost; also applied to ice = *u-Nyqoqwane*; cp. *i(li)-Qwa*.
- Twātwalala, *ukuti* (*ukuthi*; *s. t.*), *v.* = *ukuti twa*.
- Twatwalazeka (*s. t.*; *s. k.*), *v.* Get let go deeply down or right into any very deep hole — see *ukuti twa*.
- Twātwalazi, *ukuti* (*ukuthi*; *s. t.*), *v.* = *ukuti twa*.
- i(li)-Twatwashi (*Thwathwashi*), *n.* (C.N.) = *i(li)-Twatwasi*.
- i(li)-Twatwasi (*Thwathwasi*), *n.* Any very thin thing, as a membranous skin, very thin cloth or covering of any kind, an *isidwaba* worn almost through (not used of anything hard, as metals — see *i(li)-Hengesē*) = *u(lu)-Ntwentwe*, *i-nTwatwasi*.
- i-nTwatwasi (*Thwathwasi*), *n.* = *i(li)-Twatwasi*.
- Twā twā twā, *ukuti* (*Thwā*, *ukuthi*), *v.* Let fall a few large drops only, as the sky (*i-zulu*) rain at times; deal a few heavy blows only, have a few whacks, as combatants having a slight skirmish with sticks = *twatwaza*.
- Ex. *bati twa twa twa*, *basebeyeka*, they had a few whacks and then left off.
- Twatwaza (*Thwathwaza*), *v.* = *ukuti twa twa twa*.
- Twāxa, *ukuti* (*Thwāxa*, *ukuthi*), *v.* Adhere, cling, combine very closely and firmly together, as the sticks of a fagot when tightly bound round with a cord, a parasitic plant clinging firmly to the trunk of a tree, two inseparable friends, or flour well combining with the water in a dough; make so adhere, cling to, combine together, as the rope which binds a fagot of sticks (acc.).
- i-nTwaxa (*s. t.*), *n.* A tongue that wriggles

round about people in every direction, *i.e.* deceptive; hence, such a double-tongued, deceptive talker, here saying one thing, there another = *i(li)-Nyali-nyali*. See *twaxaza*.

Ex. *uLulimi-lu'ntwaxa*, Mr. Double-tongue. *ukwaka'Lulimi-lu'ntwaxa*, one of Mr. Double-tongue's people.

u(lu)-Twaxa (*Thwaxa*), *n.* Anything clinging, adhering, combining closely and firmly together, or with something else, as above — see *ukuti twaxa*.

Twaxaza (*Thwaxaza*), *v.* Talk in a double-tongued manner, deceiving all round. Cp. *pacaza*; *i-nTwaxa*.

u(lu)-Twaxela (*Thwaxela*), *n.* = *u(lu)-Twaxa*.

Twāxu, *ukuti* (*Thwāxu*, *ukuthi*), *v.* Make the sharp 'smacking' noise of a whip, or the 'slapping' noise of a wet hide; cause a thing (acc.) to make such a noise, hence, 'smack' a whip, slap with a hide, etc. (= *twaxula*).

Twaxula (*Thwaxula*), *v.* = *ukuti twaxu*.

um-Twāxutwaxu (*Thwāxuthwaxu*), *n.* ♂ = *um-Kwaxukwaxu*.

Twaxuzela (*Thwaxuzela*), *v.* = *kwaruzela*.

isi or u(lu)-Twayi (*s. t.*), *n.* Eczema, in man; scab, in sheep or goats; mange, in dogs or horses = *u-Gwebula*, *u(lu)-Kwekwe*.

u-Twayibana (*s. t.*), *n.* Red person *i.e.* of ruddy yellowish complexion; (mod.). Turkey-red cloth, of the stores (= *u-Nembe*).

u(lu)-Twāyitwayi (*s. t.*), *n.* Long, lanky person or thing.

Twayizela (*s. t.*), *v.* = *dwayizela*.

Twāzi, *ukuti* (*Thwāzi*, *ukuthi*), *v.* Just appear or come out into view, as the new moon. See *twasa*.

um-Twazi (*Thwazi*), *n.* ♂. Monkey-rope (*Cissus rhomboides*), a stout forest-climber stripped up and used as ropes by Natives.

Twēbu, *ukuti* (*Thwēbu*, *ukuthi*), *v.* = *twebula*.

Twebula (*Thwebula*), *v.* Spirit or conjure away, remove by some magical process, the *isi-Tunzi* of a person or thing (acc.), as that he become no longer highly esteemed by the chief or among the girls, or that his crops lose their fine-looking, thriving appearance.

um-Twebulo (*Thwebulo*), *n.* ♂. Any medicine or charm, used for the above purpose.

Twēce, *ukuti* (*Thwēce*, *ukuthi*), *v.* (C.N.) = *ukuti twa*.



i(li)-Tweka (*Thweka*), *n.* Man or beast with only one testicle = *i(li)-Tokuu*.

Twēle, ukuti (*ukuthi*; *s.t.*), *v.* = *ukuti loto*.

i(li)-Twēletwele (*s.t.*), *n.* Nervousness, anxiety, apprehension, fear *i(li)-Balebele*, *i(li)-Twēle*.

isi-Twēletwele (*s.t.*), *n.* Jew's-harp, of the stores (mod).

Twelezela (*s.t.*), *v.* = *twelezela*.

Twesa (*Thwesa* = *etwesa*), *v.* Help or make to carry on the head or shoulder, as when giving a servant a load to carry (doub. acc.), or when assisting a carrier to raise a burden from the ground on to his head (= *twalisa*); teach or initiate another (acc.) into any profession, practices of skill, etc., as might a doctor or an *umakuti* a person he is training (*lit.* meaning that he causes the learner to accompany him when out on his professional travels, giving him the various medicines and charms to carry — though the form *twalisa* is not generally used in this last sense, nor is the word *twesa* applied to the initiation into their profession of young witchdoctors, for which see *twasisa*).

Twēshe, ukuti (*Thwēshe*, *ukuthi*), *v.* = *ukuti heshe*.

Tweshezela (*Thweshezela*), *v.* = *kabuzela*.

i-nTwesi (*s.t.*), *n.* Sharp-brained, clever-handed person, who knows how to speak and how to do skillfully.

ubu-Twesi (*s.t.*), *n.* Sharpness, smartness, as above.

Twetsha (*s.t.*), *v.* Select the choicest, best (acc.) from among a number = *domula*; cp. *keta*.

Twēwe, ukuti (*Thwēwe*, *ukuthi*), *v.* Spring up on to or at, as a cat springing up on to a cupboard, or a monkey on to a higher branch (cp. *ukuti lued*, *ukuti gubu*); take out slightly, just a little, as a handful of mealies (acc.) out of a sack, or a ladleful of beer from a barrel (= *ukuti wawu*, *ukuti heshe*).

Ex. *awungilele twewe, banyaw*, just do for me a handful (of anything), friend.

Twē twē, ukuti (*ukuthi*; *s.t.*), *v.* Do, go, etc., in a nervous, flurried, agitated manner.

Twē twē, ukuti (*Thwē twē*, *ukuthi*), *v.* = *ukuti kabu kabu*.

i(li)-Twetwe (*s.t.*), *n.* = *i(li)-Tweletwele*.

i-nTwetwe (*Twetwe*), *n.* One of the pea-like seeds growing in pods on some mimosa trees, and eaten by bucks and goats.

isi-Twetwe (*Thwetwe*), *n.* Small branch (of any kind) with its foliage for entwining about the stakes of a kraal-fence in order to fill out the empty interstices. See *uu-Belo*; *visha*.

u(lu)-Twetwe (*Thwetwe*), *n.* Anything dried up hard, as a lump of meat become hard and dry, a corpse already stiff, or a dirty dish-cloth dried hard; also = *i-nTwetwe*.

Twetweza or Twetwezela (*Thwetweza*), *v.* = *kabuzela*.

Twetwezela (*s.t.*), *v.* Do anything in a nervous, fearful, agitated manner, with loss of presence of mind. Cp. *tatuzela*.

u(lu)-Twēzula (*Thwezula*), *n.* Tall, slender-bodied person = *u(lu)-Twagibwayi*.

Twī, ukuti (*Thwī*, *ukuthi*), *v.* Be straight, whether perpendicularly as a flagstaff, or horizontally as a railway-line (*ukuti twishi*); 'touch up' with a slight sharp stroke, as a carriage-horse (acc.) with a whip, or an infant with a small stick (= *ukuti tshwibi*). See *ukuti twi twi*.

Ex. *utoku ezi bezi rutubeni*, he keeps standing straight up, i.e. standing up still, on the hill.

Twībi, ukuti (*Thwībi*, *ukuthi*), *v.* = *ukuti tshwibi*.

i(li)-Twibisha (*Thwibisha*), *n.* (C.N.) = *i(li)-Tsweba*.

Twinqi, ukuti (*ukuthi*; *s.t.*), *v.* = *twinqila*.

Twinqila (*s.t.*), *v.* Give one (acc.) a sharp prick, sting, as a wasp a person (= *suzele*), or as one person another with painful words = *ukuti twinqi*.

Twiqi, ukuti (*Thwiqi*, *ukuthi*), *v.* Make to crack, as one might a small whip (acc.) or slash (= *twiqila*; cp. *ukuti tswibi*; *ukuti twa*); crack, as the whip itself (= *twiqika*).

Twiqika (*Thwiqika*), *v.* = *ukuti twiqi*.

Twiqila (*Thwiqila*), *v.* = *ukuti twiqi*.

um-Twisazwe (*Thwisazwe*), *n.* 5. One of a regiment, or the regiment itself, formed by Mpande next after the *u(lu)-Kantempempe*, with which it was afterwards incorporated.

Twisha (*Thwisha*), *v.* = *twishila*.

Twisheka (*Thwisheka*), *v.* = *twishika*.

Twishi, ukuti (*Thwishi*, *ukuthi*), *v.* Strip off, peel off strip-wise, pull off in a long peeling manner, as the soft skinny bark (acc.) of a tree, the hide from a slaughtered beast, or the separate fibres out of a fibrous stalk; scrape off in peels or strips, as when planing a plank, or

scraping the membranous skin from the inside of a hide, strip, as a plum (acc.) or slaughtered beast of its skin (doub. acc.) = *twishila*, *twisha*; get so stripped off, as the skin above; go straightly off or along or up, lie straightly out, be perfectly straight, as a flagstaff, a road, or a man lying stretched out at full length = *twishika*; cp. *ukuti twishi*.

(f) *Twishi* (*Thwishi*), *n.* A strip, or long peeled-off piece, as of soft skinny bark from a tree, or a strip of cloth = *um-Dweshu*. Cp. *um-Shontsholoz*i (App.).

*Twishika* (*Thwishika*), *v.* = *ukuti twishi*.

## U

**U** in Zulu always takes the Continental sound, as in the English word 'resume'.

It has three varieties of length — (1), a short *u*, resembling the *u* in the English word 'bull,' as in the words *thi* (straight), *lena* (your), and *i-salubazi* (bad luck); (2), a full *u*, like that in the English word 'ruler,' and mostly found in the penultimate of words, as in the words *nguma* (become solid), and *kuye* (to him); (3), a long *ū*, rarely occurring, and non-existent in English, as in the word *ngūmū* (cut off), and which may be most conveniently distinguished in script by the sign *uu*.

**U**, *pers. pron. nom.* for nouns of the 1st. and 5th. classes sing. commencing with the prefix *u*, *uu*, or *uuu* [Same in many Bantu langs.].

Ex. *u-ti*, he says.

*u mibe (umuti)*, it (the tree) grows.

**U**, *pers. pron.* Thou [Av. *tu*; Lat. *tu*, and in most Bantu langs.].

Ex. *u-ti*, thou sayest.

**Uba**, *conj.* = *ukuba* (= *ube*, *ubani*, *ubeni*); *interrog. pron.* = *ubani*.

**Ubani**, *interrog. pron.* Who?; whom? (= *uba*); *indef. pron.* So-and-so; *conj.* that (= *ukuba*).

Ex. *ubani owasho njalo?* who said so?

*washo ka'bani?* to whom did he say it?  
*ufike njalo, uti, ubani ungishayile*, he comes continually, saying, So-and-so has struck me.

**Ube**, *conj.* = *ukuba*.

**Ubeni**, *conj.* = *ukuba*.

**Ukuba** (*s. k.*), *conj.* That; it being that, when; it being that, if; it being that, since, because = *uba*, *ubani*, *ube*, *ubeni*, *ukubani*, *ukubeni*.

Ex. *ujitanda ukuba nihambe kusasa*, I wish that you may go to-morrow.

*kute ukuba sifike ukuya, impi gayingusko*, when we reached home, the enemy was no longer there.

*Twishila* (*Thwishila*), *v.* = *ukuti twishi*.

**Twitwa** (*Thwithwa*), *v.* Eat anything (acc.) with a slushing sound, as a juicy fruit (acc.), piece of meat, or watery porridge.

**Twitwi**, *ukuti* (*Thwi thiwi, ukuthi*), *v.* Deal stroke after stroke with a switch, hence, whip, as a mother a naughty child (acc.).

**Twitwiza** (*Thwithwiza*), *v.* Eat anything (acc.) with the slushing sound, as above (= *twitwa*); hoe with a lazy, strengthless motion, merely letting the hoe fall without any force.

*nguyishile ingubo, ukuba ngingasheshanga ngufika*, the blanket would have been burnt, if I had not quickly arrived.

*basho, ukuba bebona ixinkomo*, they say so because they see (our) cattle.

**Ukubani** (*s. k.*), *conj.* = *ukuba*.

**Ukubeni** (*s. k.*), *conj.* = *ukuba*.

**Ukude** (*s. k.*), *conj.* That constantly — see *de*.

**Ukudimde** (*s. k.*), *conj.* That merely — see *dimde*.

Ex. *ukudimde niye kona nje, kakuyikusiza Puto*, to merely go there (or, that you should merely go there), will not help anything.

**Ukuhie** (*s. k.*), *conj.* That actually — see *hie*.

Ex. *ukuhle wenza njalo enkosini yenu!* that you should actually do thus to your chief!

**Ukuma** (*s. k.*), *conj.* (C.N.) = *ukuba*.

**Ukunga** (*s. k.*), *conj.* 'To would that,' that (with the thought of longing desire) — the use is almost confined to Natal, the Zulus substituting *sengati*.

Ex. *icag'efisa ukunga (or sengati) angaba koma naye*, he was longing that (would that) he too might be there.

**Ukupela** (*Ukuphela*), *adv.* That alone, only that, that's all; alone, only; completely, entirely, the whole of it or them; except = *kupela*.

Ex. *ngifuna ukubeka ixwi libe liyze ukupela*, I wish to state just (or only) one word.  
*ng'aye lo, ukupela kwake kimi*, it is this one alone that I have, or, this is the only one I have.

*secazeita ukupela*, he has by this wasted the whole lot of them (his cattle).

*ngicela youu nje, ukupela*, I merely ask for it (my money), that's all.

*bagakihamba bouke, ukupela lo'nfana*, they shall go, all of them, only (i. e. except) this boy.

**Ukusimze** (*s. k.*), *conj.* = *ukudimde*.



**Ukuti** (*Ukuthi*), *conj.* That (in the sense of 'namely, to wit'); this or that particular thing, such and such a thing.

Ex. *kwasho abantú ukuti unawo lupu?* who said, namely (= that) you should come here? *sinze usho nje ukuti ufowu ukuti*, just simply say that you want this or that (or such and such a thing).

*abantu bati isigqibho, ukuti nje, into yokuqalaha*, the Natives say (i.e. call it) an *isigqibho*, that is to say (or, in other words), a thing for scraping with.

**Ukuye** (*s. k.*), *adv.* Mostly used in Natal = *ukuze*.

**Ukuze** (*s. k.*), *adv.* In order that, to the end that, that it may come that.

Ex. *uyikawika le'antú ukuze unqalajeki oTukela*, I give you this money, to the end that you may not have trouble at the Tukela (in crossing it).

**Uma**, *adv.* If; when; (C.N.) also = *ukuba* [Skr. *wa*, as if; *vā*, or; Ar. *iza*, if; Sw. *kataa*, if; Ga. *nya*; MZT. *unue*; Co. *náni*; Sak. *ari*; Wan. *ur* or *ua*, if].

**Umakazi** (*s. k.*), *adv.* = *kazi*, *puur*.

**Umhlole** or **Umhlola**, *int.* See *um-Hlole*.

**Ungabe** (C.N.) = *ingabe*.

**Unganti** (C.N.) = *inganti*.

**um-Ungwane**, *n. s.* (C.N.) see *um-U'ungwane*.

**Uqobo**, *adv.* Really; often equivalent to *adj.* real = *impela*.

Ex. *uyigakokubudala uqobo*, I shall really kill you.

*uy'isilala uqobo*, he is a real fool.

**Usini**, *adv.* Derisively see *a(tu)-Sini*.

**Usulu**, *adv.* Derisively — see *ulu(-)Sulu*.

## V.

**V** in Zulu has the same sound as in English.

**Vā**, *ukuti* (*akuthi*), *v.* Sit on the buttocks (as a man), or on the haunches (as a dog) = *ukuti vo*.

**Va** (= **Eva**), *v.* Come out well, get produced (gen. by some process of working), as butter from the milk in churning, from the fire-stick by friction, or metal from the ore in smelting; make so come out well, produce, yield forth, as the milk churned, fire-stick rubbed, or ore smelted; come out well i.e. through the process, as a piece of pottery coming safely through the baking without a crack; bear or yield well, 'increasingly,' or largely, producing augmentation in quantity, as any particular variety of seed, or breeding-stock, or milch-cow; be amiable, of kindly, benevolent disposition or frame of mind (used in perf.) [prob. akin to *za*, *veta*, *zwa*, and *zala* — Sw. *iva*, come to a head].

Ex. *umafuta evile*, the fat (i.e. butter) has come out or got produced (from the milk).

*lolu'bisu kaluci*, this milk doesn't give forth (its butter).

*isitsha senu kasiranga, saba ufa*, my vessel didn't come out well, it got a crack (in the baking).

*iny'era lolu'bhobo lumbhila*, this kind of mealies yields well.

*sexirile isinkomo yika'Bani*, So-and-so's cattle have already given forth or increased well.

*indoda irile namhlope*, the master of the

house is in a good frame of mind, kindly disposed to-day.

*izimbosi zig'eva ugesikhulu*, the goats have an increase or addition (over the *ishumi*) of five, i.e. are fifteen.

**i(li)-Va**, *n.* A good yielding, bearing, increasing, of one's stock. Cp. *i(li)-Cv*. See *va*.

Ex. *gek'annuata evca ikokomo?* what a yielding or increase of stock that man enjoys!

**i(li)-Va** (*i(-)Va* — the prefix being long), *n.* Thorn, as of a bramble; pick, gnaw, a thorn, for extracting thorns from the feet, etc.; *pl.* **ame-Va**, often used as of euphemism for 'snake' — the word *i-Nyoka* being disliked when used of one's own family [Sw. *mw-iba*, thorn; *iva*, come to a head; Bo. *mw-iva*, thorn; Her. *oku-itya*; MZT. *ku-vvuu*].

Phr. *ahlalshwe amera*, he has been bitten by a snake.

*amera abenubhile*, sea-urchin, echinus.

P. (*amera*) *apama noboru?* they (the thorns) came out with the matter being a remark made when anything annoying has at last been got rid of, as an unwelcome visitor when he departs.

**isi-Va**, *n.* Boil or purulent swelling in scrofulous children.

**umu-Va**, *n. s.* The back or hinder part, as of one's body, a hut, anything generally; 'one's own' left behind i.e. one's home or family which one can always fall back upon for support; after-

support, rear-guard, reserve force, reinforcements, of an army; used adverbially or as preposition in loc. form *emva* or contr. *emva*, meaning 'behind, at the back of (with *kwa* of thing); at the back, in the hinder part or place; at home, there where one has come from; back, backwards; later, after in time'; *ka-muva*, afterwards; *ngemuva*, towards or about behind, backwards, further behind [Sak. *andemba*, the back; *umbaha*, behind; Sw. Ga. etc., *nyuma*, behind].

Ex. *basena'mura*, he no longer has a home or relations to fall back upon.

*swashiga amura*, you have now left behind your home or relations — as might be said of a girl marrying or a son abandoning his parents.

*kwasakubakula umura wabo*, then their rear-part, rear-guard, or reinforcements, appeared.

*akushiye lamjani emura?* how did you leave things behind, *i.e.* at home, or where you come from?

*yeu wafika'muca*, he arrived later, after (in time).

*usole emuca*, he has remained behind (whether at home, or along the road).

*loko kuka'muca*, that was afterwards.

*ufika njalo emuceni kwesikodo*, he arrives always at the back of, in the time after, the school (*i.e.* when it is over).

*uku-bayel'muca*, to go back, return.

Phr. *siya emuca, siye pambili*, we go backwards and forwards — as might be said of a discussion when the talk wanders everywhere about, except directly to the point.

**umū-Va** (last vowel of prefix is long), *n. 5*. The inferior child, the wealding (mostly in an intellectual sense), the one left behind by the other children of a family.

**uku-Va**, *n.* Amiability, kindly nature — the nominal form of the verb *va*, in any of its senses ( seldom used).

**Vāba**, *ukuti (ukuthi), v.* Place or leave things (acc.), or do generally, in an untidy, neglectful, disorderly manner, as a naturally untidy person — *vabazela, vatazela*. See *i(li)-Vabavaba*.

Ex. *umka icinto zintse vaba, zibekwe vaba*, everything is just thrown down, carelessly left (without washing, putting away, etc.).

*i(li)-Vaba*, *n.* = *i(li)-Vumba*.

**i-mVaba**, *n.* Anything left neglected, uncared for, as a pot (even though in good state) left by somebody who has gone away. Cp. *i(li)-Ginqi*.

*i(li)-Vābavaba*, *n.* = *i(li)-Vumba*.

**Vabazela**, *v.* Go out empty-handed, in an

indolent-looking way, with the arms swinging idly about, as a man, who is always expected to carry a stick when walking out (= *banguzela*, App.); act generally in an indolently neglectful, untidily indifferent manner = *ukuti vaba, vatazela, zatazela*. See *i(li)-Vumba*. Cp. *yubazela*.

**Vācu**, *ukuti (ukuthi), v.* Take or scoop out largely or deeply, as sugar or grain (acc.) when thrusting the hands or scoop far down into the sack; bring out lies (acc.) or deceptive talk in 'bucketsful' = *ukuti mvi, ukuti vambu*.

**Vacula**, *v.* = *ukuti vacu, vambula*.

Ex. *intombi ku'Bani (xiraculile)*, So-and-so's daughter has taken them (the *lobolo* cattle) out largely, *i.e.* has brought in to her home a large number at once.

**i(li)-Vaka** (*s. k.*), *n.* Coward (= *i(li)-Gwala*); (C.N.) = *i(li)-Vumba*.

**Vakasha** (*s. k.*), *v.* Go the rounds, walk about here and there at night, as does a watchman or guard (such as was always on duty at night in the royal kraals); hence, walk about (without any particular object), take a walk, as Europeans are accustomed (this use is recent, as the habit is unknown with the Zulus) [Her. *takama*, be on one's guard; Sw. *tazama*, watch].

**um** or **i(li)-Vakashi** (*s. k.*), *n. 1*. Night-walker or watchman, as was appointed in the royal kraals to guard against intruders (gen. bent on immoral purposes) = *u-Gqayinyanga*.

**Vāka vāka**, *ukuti (ukuthi; s. k.), v.* Be dotted or spotted about, as spots (perhaps a large as a crown-piece, therefore larger than *kifi kifi* and smaller than *gyaba gyaba*) on a skin or dress, or (metaphor.) kraals when thickly dotting a landscape; dot about a thing (acc.), as above.

**ama-Vā kavaka** (*s. k.*; no sing.), *n.* Spots, as above. Cp. *ama-Kifikifi; ama-Gqabagqaba*.

**Vakaza** (*s. k.*), *v.* = *ukuti vaka vaka*.

**i-mVakazi** (*s. k.*), *n.* Fringe-veil (originally made of *ab-Eudhle*, now of bead-strings or Berlin wool), worn over the face by a bride during the wedding-dance; also = *u(tu)-Hayi*.

**Vala**, *v.* Close, shut, or stop up, a passage or entrance of any kind, as of a hut, kraal, box or bottle (acc.); shut up *i.e.* keep back, suppress, as a man his *ushwala* (acc.) from visitors, the heavens rain during a drought, or a doctor the lightning after it has struck a kraal.



Cp. *vata* [Ar. 'afal, shut; Pers. dar, gate; Bo. *nugala*, shut; MZP. *jaha*; Her. *patu*].

Ex. *vata vungango*, shut the door (*lit.* close up at the entrance).

Plur. *akurulea nje, ingoyi*, it doesn't want merely closing, it's really dangerous — there had better be a stop put to this or it will cause trouble, as might be said of a perverse person who requires strongly checking (C.N.).

**Valeka** (*s. l.*), *v.* Be 'shuttable', capable of being closed; get shut or stopped up.

**Vatela**, *v.* Shut up a thing (acc.) inside of something else (with loc.), as a man in a room, an article in a box, or wine in a bottle; shut up a thing (acc.) from or against a person (acc.), as hear from visitors.

Ex. *wabarulela akudlula embilini*, she shut up the fool from them in her hut.

*izulu lisirabile*, the heavens (*i. e.* rain) has shut us up *i. e.* has kept us in.

Plur. *sengifana ukuti 'langa, valela! sekunyati unyanga*, I already would like to say, sun, close me in! (that I may see thee no more); it is as though I would like to die. *umhlaba, 'Bani, ngiti, 'langa, valela!* this day. So-and-so, I say, sun, close in! (*i. e.* make an end of it) — as may be used as a threat of death either to the person spoken to, or to the speaker himself who in desperation threatens to risk his life over his adversary.

**isi-Valela**, *n.* Sort of cage or trap, used for catching birds, monkeys, bucks, etc. (C.N.)

**Valelisa**, *v.* Take leave, bid farewell to a person (acc. or with *ku*, as below); have the last of a dying person (acc.), be his 'farewell' companions before death.

Ex. *ngisayi kucalalisa ku'baba*, I am just going to say good-bye to my father (as the person departing would do).

*ake ngaye kumvalalisa umntanani*, just let me go to say good-bye to my child (as the person remaining might say of his daughter departing).

*ngiyi kumcalalisa*, let us go and have a last look at him (*i. e.* a dying person).

*q'iti esumcalalisayo*, it is we who were with him at the end, had the last farewell with him (*i. e.* a dead person).

**Valelisana**, *v.* Take leave of one another.

**Valetisela**, *v.* Bid good-bye for or on behalf of.

Ex. *wangivaletisele ku'Bani*, wish farewell for me to So-and-so.

**i(li)-Valeliso**, *n.* Anything given as a fare-

well gift, as a feast to one's chief on removing to other parts.

**i-mVali**, *n.* Gate-keeper, door-keeper, whose business it is to look after the entrance of a kraal or hut, as in the high-class kraals.

**isi-Valo**, *n.* Native hut-door; also anything used for closing, as a lid, or stopper; medicine used for 'closing the womb' of a woman, so that she no longer bears.

**um-Valo**, *n. s.* = *um-Gogo*.

**u(lu)-Valo**, *n.* Cartilage at the lower end of the breast-bone (= *u(lu)-Cabangu*

which the Natives imagine to be the seat of palpitation in the chest, having but a very dim notion of the functions of the heart); hence, palpitation (when chronic, as from disease of the heart; not of the healthy person after exercise); *alaram*, fearsome anxiety, nervous apprehension, fright (= *i(li)-Vaso*); internal uneasiness on account of guilt, remorse of conscience, compunction; (C.N.) plur. **izi-mValo**, diaphragm (= *izi-nThoutla*) [Skr. *sphal*, tremble; Ar. *khaf*, to fear; Swe. *fara*, danger].

Ex. *uku-shayeka* (or *kaelica*) *ucaba*, to become alarmed, filled with fearful apprehension, remorse, etc.

P. *kusind'ezakwa'Lucabana, kufe ezakwa'Sibingana*, there have got safely through those (cattle) of Mr. Frightened, and those of Mr. Courageous have died = he gets saved who has a due amount of fear; or, discretion is better than valour.

**Vama**, *v.* Have mostly (*i. e.* in larger degree than something else), abound in chiefly, as a certain locality having more goats (acc.) than cattle, or a certain store more frequently inferior articles than good; be mostly, chiefly, in greater degree, as the goats or inferior goods (nom.) in the places as above (used in perf.); have abundantly, abound in, have in conspicuously large degree, as a certain district being prolific of fevers, or having a great number of large kraals, or Coodies, or as a man having an unusually large head (used in perf.); do anything (with infim.) abundantly, mostly, generally, habitually, frequently.

Ex. *kakranole toka*, that is not very common, or frequently done.

*awame unabashi kubela'we*, they are mostly horses in that country.

*awame ikala lo'ntungu*, this whiteman has an over-abundance of nose *i. e.* has a large nose.

*awome untona lo'ufazi*, this woman has over-much talk.

*kurungwa nkubanjira nguleya'ndhabela*, it is most commonly gone by that path.

**i-mVama, n.** The most, majority.

Ex. *imvama yobo, kabaj'asi iavundi*, the most of them cannot read.

**i-mVamamazwi, n.** One who talks much or keeps on gabbling.

**i(li)-Vamba (Vambha), n.** One by nature indolently careless, slovenly, indifferent to order or nicety of action, neglectful, dirty, untidy, etc., as a woman who habitually leaves her pots about unwashed, or a man who is incapable of keeping himself tidy or his room in order  
*i(li)-Vaba, i(li)-Xikira, i(li)-Yatayala, isi-Yatunga*. See *vabazela, zikiza*.

**Vambu, ukuti (Vambhu, ukuthi), v.** Strike a person (acc.), etc., soundly on the body with a heavy stick; take or scoop anything (acc.) out largely or deeply (= *ukuti vucu*) = *vambula, vambuzo*.

**Vambula (Vambhula), v.** = *ukuti vambu*.

**Vambuza (Vambhuzo), v.** = *ukuti vambu*.

**isi-Vambuza (Vambhuzo), n.** Heavy stick or staff.

**Vamela, v.** Do anything vehemently, as push, pull, strike, etc. (C.N.)

**Vamelela, v.** Do anything very abundantly, constantly, etc.

**isi-Vamelo, n.** = (N). *izi-Kwepa*.

**u(lu)-Vamvasholo, n.** Any sharp-pointed thing capable of giving a nasty wound, as the splinter of a broken stick, long piece of shattered glass, horns of cattle when very pointed, a sharp thorn, long sharp front teeth, or a person whose lower limbs are small and tapering.

**i-mVana, n.** Lamb (dim. of *i-mVa*).

**i-mVandasi (uo pluz), n.** Quill or quills of the porcupine for which the name is also euphemistically used, the Natives frequently having a repugnance against calling this animal by its proper name (or *i-Ngungumbane*) = *i-Nangu*.

**isi-Vande, n.** = *isi-Fe* [Kaib. *vandu*, to plant; Her. *omv-vavla*, fields; Sw. *pa-ndu*, to plant; Ha. *danga*, garden].

**Vanga, v.** Mingle or mix together (*trans.*) several things of different kinds, as several varieties of beads (acc.), or grain-stuffs, or cattle along with sheep and goats = *vanganisa*. Cp. *xuba; i(li)-Xuberange; hlanganisa* [Bo. *hanga-nga*, mingle together; Sw. *chanyanga*].

**Vangana, v.** Mingle (*intrans.*) or get mixed up together, as the beads, stock, etc. above.

**Vanganisa, v.** Cause or make to get mingled together, as above = *vanga*.

**Vangaza, v.** Do numerously all over, cover, as the body (acc.) with incisions, White-men spreading numerously over the land (acc.), beetles all over kitchen-walls, etc. Cp. *ukuti vaka vaka*.

**i(li)-Vangazi, n.** = *i(li)-Jengezi*.

**um-Vangazi, n. 5.** Two different forest trees, one with yellowish wood (= *u(lu)-Solo*), the other with white.

**Vange, aux. verb.** (C.N.) = *zange*.

**i(li)-Vange, n.** = *i(li)-Xuberange*.

**i(li)-Vanto (s.t.), n.** Certain kind of soft white stone, used for bringing good luck, etc. (C.N.).

**Vānxu, ukuti (ukuthi), v.** Take out any liquid, as water (acc.), beer, etc., in bulk, *i. e.* by dipping in the whole bucket or beer-pot bodily, not by ladling it in with some smaller vessel; pour out largely lies (acc.), deceitful talk, etc. = *ukuti vambu, vanxula, ukuti vatu, ukuti vō-nro*.

**Vanxula, v.** = *ukuti vanxu*.

**u(lu)-Vanzi, n.** Things all scattered abroad, spread disorderly about, as cattle all about the veldt, or pots, mealie-cobs, garments, etc., lying all about a room (cp. *i-nTlakantlaka*); person leading a loose, undisciplined life, wandering about as he likes, as an uncontrolled boy or girl (= *i-nKapuae*).

**Vata (Vatha—perf. vatile or vete), v.** = *bi-nea* [Skr. *vas*, wear clothes; Sw. *vau*, put on clothes; Sag. *vata*; MZT. Ang. *zuata*; L. Cong. *vaata*; Lu. *jata*].

**i(li)-Vātavata (Vāthavatha), n.** Indolently untidy, dirty, neglectful person (= *i(li)-Vamba*); man who habitually goes with loose hands *i. e.* without a stick. See *vabazela*.

**Vatazela (Vathazela), v.** = *vabazela*.

**Vāte, ukutana (Vāthe, ukutloma), v.** Be quite equal, neither surpassing nor conceding a point to the other, used chiefly in matters of contest, as two equally powerful men wrestling, or horses racing, or two equally headstrong women engaged in an argument = *ukutana zate*; cp. *ukutloma ro; o-Zaya*.

**u(lu)-Vati (Vathi), n.** (C.N.) = *u(lu)-Zwati*.

**isi-Vato (Vatho), n.** Euphem. for a tampon of soft leaves, etc., inserted by women into the vagina at the menstrual epoch (= *isi-Biwo*); certain weed having a yellow flower; certain veldt-herb having a white flower.



Vātu, ukuti (*Váthu, ukuthi*), *v.* = *ukuti vanxu*.

Vatula or Vatuza (*Vathula*), *v.* = *vanxula*.

Vava, *v.* Shatter into splinters or sharp pieces, as a bone (acc.) or bottle by a crashing blow, or an opponent's stick when fighting, or a bull its horn when in conflict with another.

um or u(lu)-Vava, *n.* 5. Split, cleft, or parting asunder of a thing (not a mere surface crack, or chink = *u(lu)-Fu*, but passing right through from side to side), as a split in an earthen-pot or a wooden board; such a cracked vessel; cleft, groove, or long pit left in the flesh of a person, gen. on the skull, after a deep lengthwise wound has healed (not a circular hole-like pit = *i-nKoxe*) = *um-Vekere, um-Veeve*; sometimes also = *u(lu)-Vave*.

Vavanya, *v.* (N) = *Vivinya*.

u(lu)-Vavasholo, *n.* = *u(lu)-Vamvashoto*.

u(lu)-Vāve (*Vaave*), *n.* Splinter *i.e.* any long sharp broken piece, as of a shattered stick, bottle, bone, etc.

Vāxu, ukuti (*ukuthi*), *v.* = *ukuti vanxu*.

Vaxula or Vaxuza, *v.* = *vanxula*.

Vaze, *aux verb.* (C.N.) = *zangc*.

u(lu)-Vazi, *n.* (C.N.) = *u(lu)-Vanzi*.

Vē, ukuti (*ukuthi*), *v.* = *ukuti veke*.

u(lu)-Ve, *n.* Small bush-bird, South-African Paradise Fly-catcher (*Terpsiphone perspicillata*), whose long tail-feathers are much liked as an ornament; one of the Zulu regiment formed by Cetshwayo next after the *i-nGobamakosi* (= *u(lu)-Lalandhlovu*).

*P. are* habitually *sub*, the fly-catcher cuts off its own tail (as the bird is said to do when closely pressed by hunting-boys) — as may be said of a person whose bad conduct retracts harmfully on himself, as a father ill-treating his own children, etc.

Vēce, ukuti (*ukuthi*), *v.* = *ukuti feece*.

Veceza, *v.* = *feezeza*.

isi-Veka (*s. k.*), *n.* (C.N.) = *isi-Febe*.

Vēke, ukuti (*ukuthi; s. k.*), *v.* Talk away uninterruptedly in a loud, noisy manner, 'jaw' away, as a woman scolding = *vekeza, ukuti vete*. Cp. *kweteza*.

u(lu)-Veke (*s. k.*), *n.* = *u(lu) Vekevcke*.

um-Vekeve (*s. k.*), *n.* 5. = *um-Vava*.

Vēke vēke, ukuti (*ukuthi; s. k.*), *v.* = *ukuti veke*.

u(lu)-Vēkeveke (*s. k.*), *n.* Person given to much, incessant scolding or loud noisy talking. See *ukuti veke*.

Vekeza (*s. k.*), *v.* = *ukuti veke, vekeza*; (C.N.) = *vevezela*.

Vēku, ukuti (*ukuthi; s. k.*), *v.* Stand pointing upwards (gen. of piercing or cutting things), as thorns lying on the ground with the points erect, sharp stumps of shrubby vegetation or coarse grass after the tops have been cut off and which pierce the foot when trodden upon, glass-chips or broken bottles lying with the sharp edges upwards on a road or prison wall, hairs of a frightened cat, etc.; make stand pointed upwards, as the thorns (acc.), glass bottles, etc., above, or the penis = *vekuza, ukuti venvevencu*. Cp. *ukuti peku*.

i(li)-Veku (*s. k.*), *n.* Pit for trapping game, at the bottom of which pointed stakes were fixed erect, upon which the animal fell and was impaled; hence, any dangerous veldt-pit, or mead-hole in old kraal sites, into which one might fall as into a trap.

u(lu)-Veku (*s. k.*), *n.* Thing standing pointed upwards and (most commonly) such as would pierce or cut anything falling upon it, as the stakes fixed erect at the bottom of a game-trap, glass on the top of a prison wall, stumpy ends of recently cut shrubby vegetation, sharp splinters of bones on a path, hair of a frightened cat, etc. (= *i-nVenvevencu*); raging lust in a man (from the organ).

Phr. *uhamba ezimeckwini*, he is going in a dangerous place, where he may get injured — as a man travelling among hostile people. *besiti iyakuba izimecku (inkanzi)*, we thought it was going to be 'pointing upwards' or vehement business (on the part of the bull).

i-mVekula (*s. k.*), *n.* Person with prominent front teeth pointing forwards; tooth or teeth themselves. Cp. *i-nGonolo*.

Vēku vēku, ukuti (*ukuthi; s. k.*), *v.* = *vekuza*.

Vekuza (*s. k.*), *v.* Make stand pointing upwards, as above (see *ukuti veke*); point (the penis) upwards repeatedly in vehement copulation (obscene — cp. *jeku, tikilela, fenda*). Cp. *jekuza*.

Vela, *v.* Come forth out of or from, as a man travelling out from a certain town or a woman coming from her field (with loc. or *ku*); come forth into sight, appear, as out of a hole or bush, or over a hill-top; come forward or forth, come out to the fore, as a soldier stepping forth from among his troop or a certain individual among a crowd; come out prominently *i.e.* come to the fore, become prominent or distinguished, as

a rising *indiani* with his chief; come to pass, occur, happen, as any event; also used as an aux. verb signifying 'from the beginning, always, from beforehand, already', as below [see *na* - Ar. *gara*, happen; Her. *ugara*, seem].

Ex. *ufiani wese vakosini*. So-and-so is becoming prominent, rising in importance, with the chief.

*urha-pi?* where do you come from.

*heugiecla* (or *heugiecl*) *eTokuini*, I was coming from (or had come from) Durban.

*hacela kahobaka*, there were none (nay-be no boys) from the beginning, there were never any.

*ngarelo ugasho*, I always said so, I had said so already before.

*ngangirele ngagibona ebusuku*, I had already seen it beforehand in the night, i.e. I had already dreamed it, saw it coming, knew it would happen.

*uku-cela ngonyanguzi*, to appear at the door (whether from within or without).

*uku-cela nykawula* (*ngonyawo*, *nyekala*, etc.), to just show one's head (foot, nose, etc.), as above-water or over a hedge.

**i(li)-Vela-kancane** (*s. k.*), *n.* Thing which one comes across only rarely, rarity (gen. used of things of a good or desirable nature), as meat (in the order of food), or an article of some peculiar pattern *i(li)-Velakanci*.

**i(li)-Velakanci** (*s. k.*; accent on penultimate), *n.* = *i(li)-Velakancane*.

**u-Vele**, *n.* One already prominent or come conspicuously forward officially, at court, or among his own class. See *vela*.

**i-mVelelo**, *n.* Forehead = *i(li)-Ihuuzi*.

**u-Veletshete** (*Veletshethe*), *n.* Certain kind of running grass growing thickly in damp places = *u-Mevetshete*.

**Veveza**, *v.* Talk in a free, bold, unreserved manner with everybody (gen. in a bad sense), as a person who sits down and gossips secret or undesirable affairs with any stranger he may meet along the road, or a 'fast' girl who talks boldly with any young-man she may meet. See *i(li)-Veleza*.

**i(li)-Veleza**, *n.* Person habitually doing as above.

**i(li)-Velisa**, *n.* Any kind of young buck, just showing the horns.

**i-mVelo**, *n.* Habit or natural custom, of any tribe or individual; nature or natural state, of a thing = *isi-Mila*.

Ex. *imvelo yak'ujalo*, it's his nature, you know.

**u(lu)-Vemvane**, *n.* Butterfly; moth, of the

larger kinds only (= *isi-Papuzi*; cp. *i(li)-Ba*); certain shrubby weed (*Sida rhombifolia*), growing in old fields, etc., and whose fibre is used for the *um-Qungula*.

**um-Vemve**, *n. s.* African Pied Wagtail (*Motacilla vidua*), Cape Wagtail (*M. capensis*), and the Long-tailed Wagtail (*M. longicauda*); young feeble calf, a few days old.

**Vémvenene, ukuti** (*ukuthi*), *v.* = *ukuti veku*.  
**i-mVemvenene**, *n.* = *u(lu)-Veku*.

**Vëndhle**, *ukuti* (*ukuthi*), *v.* = *ukuti viti*.

**u-Vendhle**, *n.* Kind of large sorrel (*Rumex sp.*), the roots of which are used by young-men as a charm for bringing a girl to consent.

**i-mVëndhlemvendhle**, *n.* = *i-mVitimviti*.

**Vendhleza**, *v.* = *viliza*.

**Vendhiezeka** (*s. k.*), *v.* = *vilizeka*.

**Vēnge, ukuti** (*ukuthi*), *v.* = *ukuti habu*.

**i(li)-Venge**, *n.* Large strip or lump of cooked meat, to be cut up into *um-Qala* for distribution; also = *i(li)-Gemele*.

**Vengeza**, *v.* = *habuza*.

**isi-Vengeza** or **Vengezi**, *n.* = *isi-Habuza*.

**Vēqu, ukuti** (*ukuthi*), *v.* = *ukuti peku*.

**Vequza**, *v.* = *pekuza*.

**Vēshe, ukuti** (*ukuthi*), *v.* = *ukuti feshe*.

**i-mVeshe**, *n.* = *i-mFeshe*.

**um-Veshe** or **Vesho**, *n. s.* Big, fat, old bullock (of cattle, pigs, etc.) = *u-Shebe*.

**i-mVémshemveshe**, *n.* = *i-mFeshemfeshe*.

**Vēte ukuti** (*Vēthe, ukuthi*), *v.* = *ukuti veke*.

**u-Vete** (*s. t.*), *n.* Tree-frog (*Hyla sp.*), of which there are three varieties, one of a whitish colour with two green stripes along the back and a loud croak, another very white and stripeless, and a third of a reddish colour with white stripes, — all climb and sleep clinging to long grass, mealies, etc.

**Veteza** or **Veteveteza** (*Vetheza*), *v.* = *vekeza*.

**Vētu, ukuti** (*ukuthi; s. t.*), *v.* Throw up and down the buttocks *in actu copulationis* (= *ukuti veku, feshe*), or as a horse kicking out by both hind legs.

**i-mVetu** (*s. t.*), *n.* A throwing out of the hind-quarters, or hind legs as above = *isi-Velula*.

**Vetula** (*s. t.*), *n.* = *ukuti vetu*.

**isi-Vetula** (*s. t.*), *n.* = *i-mVetu*; also, a girl who indulges in immoral intercourse



with males; one given to pettishly throwing up the upper-lip.

**Veve**, *v.* = *vevezela*.

**Vevezela**, *v.* Quiver, as a long reed under slight movement, or the voice of a person when affected by strong emotion of any kind = *biba*.

**um-Vëve** (*Vevere*), *n.* ♂. = **um-Vava**; also very big-bodied beast (with *kazi* ending for cow = *um-Vesho*); beast with very long horns (though body be small).

**u(lu)-Veve**, *n.* Horn with a hole bored at the pointed end and blown as a trumpet. Cp. *i(li)-Cilongo*.

**Veza**, *v.* caus. form of *vola*. Cause to come forth into sight, in any sense; hence, bring forth or forward into view, produce, show, exhibit, as one might an article (acc.) hidden in a cupboard, a shilling from one's pocket, or one's valuables for inspection; disclose openly, expose, divulge, as an unknown culprit (acc.), a secret affair, or the *putenda* purposely to another (often in reflect. form); pass tapeworms (acc. or alone).

Ex. *inkonyano iyareza*, the calf is just showing its fore-feet (as from the vagina of its mother just previous to birth), or is just showing the horns (when a few months old).

*bare bameza*, they at last produced or exposed him (as somebody they had been concealing).

*wati unyiveze*, he asked me to expose myself (i.e. the *putenda*).

*ubani uyareza*, So-and-so is passing, or has, tapeworms.

**isi-Veza**, *n.* Man with the *glans penis* naturally protruding beyond the prepuce (used often as word of abuse). See *soka*.

**i(li)-Vezandhlebe**, *n.* = *i(li)-Zaneukande*.

**i(li)-Vezimanzi**, *n.* = *i(li)-Vuzimanzi*.

**Vi**, *ukuti* (*ukuthi*), *v.* Rise up vertically all at once, suddenly, quickly, all together, as a company of men springing to their feet together, a boy 'springing' up rapidly in growth, or a flock of birds flying up together into the air. Cp. *ukuti vu*.

**Vi**, *ukuti* (*ukuthi*) — with prolongation of vowel, *v.* Give a shrill whistle, as a boy, between the fingers, when calling after his dog; sound shrilly, as such a whistle itself = *ukuti vinyo*. See *um-Lozi*; *i(li)-Kucelo*.

**i(li)-Vi**, *n.* Knee-pan, patella [Ga. *vivi*, knee-pan].

**isi-Vi** (*isivi-Vi*), *n.* An amiable, naturally kind-hearted person. See *va*.

**umu-Vi**, *n.* ♂. Hornet or wasp, of any of the numerous varieties; ichneumon fly. Cp. *isi-Qanda* [Bo. *ma-vu*, hornet].

P. *ugadela unani; wani warihapa ogwama, wabonakala*, he is happy, is the hornet, who bound himself with an *i-sama* belt before all the world (this belt being worn chiefly by a woman after parturition, who 'has got the child she wished for') = happy is he who gets to obtain what he longs for — as might be said by a young-man soliciting over his chances of winning the girl he loves.

N.B. An abundance of ichneumon-flies denotes a plentiful harvest, perhaps from the good they do by killing so many caterpillars and other pests in the fields.

**u(lu)-Vi**, *n.* Grey or white hair, as of a man's head = *u(lu)-Fu* [Ga. *mawu*, grey hairs; Sw. *wvi*; Rog. *imvwi*; Bo. *fi*].

**i-mVibiti**, *n.* Any worthless, good-for-nothing thing or person, as useless corn, an old pot, etc.

**izi-Vicoco** (*no sing.*), *n.* = *izi-Cagogywana*.

**Vika** (*s.k.*), *v.* Ward off any danger or trouble, as a fencer warding off the stick (acc.) or blows of his adversary (= *zola*), or a man dodging from a missile thrown or wild-beast charging down upon him, or an advocate interceding for a client (acc. with *eta* form) [Sw. *kinga*, ward off].

**Viki**, *ukuti* (*ukuthi*; *s.k.*), *v.* = *ukuti viti*.

**i-mViki** (*s.k.*), *n.* One who is expert at warding off, as a good fencer. See *vika*.

**i-mVikimviki** (*s.k.*), *n.* = *i-mVitimviti*.

**Vikishi**, *ukuti* (*ukuthi*; *s.k.*), *v.* Fall or sit down all at once, bodily, as a tired person throwing himself quickly down = *ukuti vikiti*.

**Vikiti**, *ukuti* (*Vikithi*, *ukuthi*), *v.* = *ukuti vikishi*.

**Vikiza** (*s.k.*), *v.* = *vitiza*.

**Vikizeka** (*s.k.*), *v.* = *vitizeka*.

**um-Viko** (*s.k.*), *n.* ♂. (C.N.) = *i(li)-Gonda*.

**i(li)-Vila**, *n.* Lazy person [Sw. *vila*, lazy].

**ubu-Vila**, *n.* Laziness [Sw. *uvivu*, laziness].

**Vilapa** (*Vilapha*), *v.* Idle, be idle, do nothing from laziness or indolence; do anything in a lazy, sluggish manner. Cp. *engena*.

Ex. *baloku berilapa nje emivini*, they just keep idling about in the kraals.

**Vilapisa** (*Vilaphisa*), *n.* Make a person (acc.) idle; induce to laziness, as the fact

of a child having everything done for him.

i(b)-Vilefati (*Vilefathi*), *n.* Name of a climbing plant (C.N.).

i-mVili (*no plur.*), *n.* Small particles dropping off, or blown off by the wind, from anything being worked, as filings from iron in turning, saw-dust from wood in boring, or particles from grass in thatching.

um-Vili, *n. 5.* *Vangueria infausta* (N.).

u(lu)-Vili, *n.* Gravy poured off from boiled collops (or *abu-Bende*), minced tripe, etc., and drunk alone, or allowed to congeal into a jelly = *i-aTiki*. Cp. *u(lu)-Vini*.

isi-Viliba, *n.* Short, stout *um-Zaca* q.v.; short and fat person; ear-ornament, resembling a button, formerly made of baked and polished clay, now of bone, fine wood, etc.

Vimba (*Vimbha*), *v.* Stop up, close, block, plug, bar up, any orifice or passage, as a gateway (acc.), path, one's ears, a bottle, etc. = *cinu*. See *vimbela* [Sw. *limba*, stop the eye, mouth, etc.; *ziba*, fill up; *rimba*, swell; Ga. *ziba*, stop the eye, etc.; Bo. *fungiza*, stop, hinder].

Ex. *rimba bo?* stop or block the way (as of a thief running away).

Plr. *uku-rimba unyazi* (or *isela*, or *izulu*), to stop up a woman (that she may not bear), or a thief (that he overcome his stealing propensity), or the heavens (that they give birth no rain).

u or i-mVimba (*Vimbha*), *n.* Rectum of an ox (slaughtered) which, stuffed with lumps of fat, is fastened up at each end like a large sausage, boiled and eaten. Cp. *um-Tshazo*.

ubu-Vimba (*Vimbha*), *n.* Certain small shrub (*Withania somnifera*), bearing red berries, and used as under = *u-Vimbokulu*.

N.B. When a cow has lost her calf, in order to secure her milk, the back of a strange calf is smeared with the root of the above plant, mixed together with crab-flesh (*um-Tamona*) or may-be with hippo. fat, and then led to her. The saltiness, or some other quality of the mixture, induces her to lick the calf and allow it to suck, thus drawing the milk. Further, the pounded leaves of the plant are rolled into a ball and slipped into the vagina of the cow, followed up by a vigorous blow with the mouth into the cavity, in order to drive the pellet well home, and the words *mvonut, vanga un-utwana wakol!* (accept him, here is your child), = The plant is further used as me-

dicine for sores, colds, and chest-complaints.

Vimbana (*Vimbhana*), *v.* Close together (*intrans.*) so as to stop or block up, as the nostrils (*nom.*) with catarrh, a water-pipe, ulcer or wound when healing, spring that has ceased giving water, or a woman no longer bearing children; hence, he or get closed, stoppered, bunged, or blocked up, as nostrils, etc., above (used in perf.); he over-close together, confined for room, as mealies in a field or sleepers in a hut = *cinana*.

Ex. *ngivimbene unakala*, I am closed up as to the nostrils i.e. my nose is stoppered (with catarrh).

Vimbe, ukuti (*Vimbhe, ukuthi*), *v.* Stopper up or close in affectually, as a deafening noise, or an outbreak of sickness that shuts in the whole kraal (acc.).

i-mVimbe (*Vimbhe*), *n.* = *i-mVimba*.

Vimbela (*Vimbhela*), *v.* Close or block up the passage for i.e. stop, prevent, hinder, obstruct, keep back, as a man (acc.) entering or leaving a hut, cattle from going into a field, an army in its course, or rainy-weather a person from travelling = *nina*. Cp. *vimba*; *jiyela*.

i(li)-Vimbela (*Vimbhela*), *n.* Charm or medicine of any kind used for the purpose of 'stopping up' or preventing, as an inveterate thief from stealing, the physic of a doctor from having its good effect, a woman from bearing, etc.; (C.N.) fabulous huge water-snake (cp. *um-Ning'i*).

Vimbezela (*Vimbhezela*), *v.* Close in, shut in, bar up (so as to be unable to come out), as an army investing a town (acc.) or shutting up the people (acc.) therein, or when retaining a person prisoner in a hut, or a young-man his sweetheart, as below. Cp. *vimbela*.

N.B. A girl having consented to become the sweetheart of any young-man, the latter, at any time during the period of courtship, may send word to her covertly, asking her to pay him a secret visit in his kraal, where she will, according to custom, pass two days and nights, closely kept out of sight of strangers, in the young-man's hut, having throughout the time sexual intercourse with him, and leaving again in the third day. Of this Zulu practice it is said, *Namhla Koldani kweinjexela intombi ko'Sihambani* (to-day at So-and-so's kraal the daughter of So-and-so is on a *vimbezela* visit). — The action, when occurring between two duly betrothed parties, is connived at. See *qula*.

um-Vimbezelo (*Vimbhezelo*), *n. 5.* A shutting-in, investing, blockading, as above (with *ukw-enza*).



um-Vimbi (*Vimbhi*), *n.* 5. Continuous heavy rain persisting throughout the day, or perhaps two or three days, 'keeping everybody in'; continuous outpour of talk so that one can't get in a word (= *um-Vumbi*); also = *um-Vimbo*.

isi-Vimbo (*Vimbho*), *n.* Stopper, of any kind, for a bottle, calabash, beer-barrel, etc.

um-Vimbo (*Vimbho*), *n.* 5. Long mark, stripe, or weal, left on the body of a man or beast after a heavy blow with some long-lying instrument, as a sham-bok or stick = *um-Vimbhi*.

ubu-Vimbo (*Vimbho*), *n.* = *ubu-Vimba*.

u-Vimbokulu (*Vimbhokulu*), *n.* = *ubu-Vimba*.

Vinga, *v.* Break up, chop up, cut up into small particles, as when breaking a plate (acc.) to atoms, mincing meat, etc. = *ukuti vingi, vingiza*.

i-mVingci, *n.* Certain food prepared by Natal Natives from ground mealies cooked and then fermented with malted Kafir-corn (C.N.).

Vingi, *ukuti (ukuthi), v.* Break or chop up into bits or small particles, as above = *vingiza*; be or get so broken up = *vingizeka*. Cp. *ukuti viti*.

i-mVingimvingi, *n.* Thing all broken or chopped up into bits or particles, as above. Cp. *i-mVitinwiti*.

Vingiza, *n.* = *vitiza*.

i-mVingo, *n.* (C.N.) certain stringed musical-gourd = *i-nKoka*.

Vingoqa, *v.* = *vinggoza*.

u-Vingoqo, *n.* A crawling along with an undulating movement, like a caterpillar (with *ukw-enza*). See *vinggoza*.

um-Vingqa or Vingqi, *n.* 5. Thick fold of fatty flesh as under the chin, or about the waist of very stout persons when wrinkling the body. Cp. *i(li)-Nyouti*.

Vingqo, *ukuti (ukuthi), n.* = *vinggoza*.

Vinggoza, *v.* Crawl along with an undulating movement of the body, as a caterpillar when walking = *vingoqo, ukuti vinggo*. Cp. *vingqana*.

i(li)-Vinkili (*s. k.*), *n.* Country-store (in the town generally called *isi-Tolo*) [D. *winkel, shop*].

u(lu)-Vini, *n.* Two or three different Kafir 'dishes' e. g. colloped tripe mixed with coagulated blood dried and ground, or chopped fat mixed with dried blood, or chopped fat boiled alone and eaten after the liquid fat has been removed. Cp. *u(lu)-Viti*.

isi-Vinini, *n.* A going with impetus or great swiftness, a whizzing along, as of people or horses swiftly running, or a heavy-knobbed stick flying = *isi-l'u*.

Vingqo, *ukuti (ukuthi), v.* = *ukuti vinggo*.

Vinggoza, *v.* = *vinggoza*.

Vinyelela, *v.* = *viga*.

Visa ( *Evisa*), *v.* eaus. form of *Va*. Give or be over and above an *ishumi* or ten.

Ex. *w'evisa ngxinkomo eximbili*, he gave two beasts outside the ten (when paying *lobola* for his girl).

Visha, *v.* Fill out, as hair (acc.) by picking out the hairs so that they stand out in a loose swollen mass as though combed up, as one might do with the *i-nToko* of a woman or a man's hair beneath the *isi-Coco*, or as when filling out the empty spaces between the stakes of a cattle-fold by inserting leafy branches (see *isi-Tuctwe*); (C.N.) also = *vitiza*.

um-Visholo, *n.* 5. Woman's head-dress in which the reddened strings of hair sit like a flattened mop or thick cap upon the head (N.).

Vita (*Vitha*), *v.* Deal a person, beast or thing (acc.) a violent 'smashing' blow, as with all one's might = *ukuti viti, vobela, zambula, zipula*.

um or u(lu)-Vitane (*Vithane*), *n.* 5. = *u-Ilule*.

isi-Vitanekazi (*Vithanekazi*), *n.* fem. of *isi-Vitela*.

isi-Vitela (*Vithela*), *n.* Man or boy with a plump well-filled-out body, neither fat nor thin.

Viti, *ukuti (Vithi, ukuthi), v.* Make fall to pieces or ruins in any way; hence, shatter to pieces, smash to atoms, pull to bits, wreck, reduce to ruins, as any brittle article (acc.), like a stick, wooden box, wagon by tumbling it over a precipice, house by an earthquake, earthen pot by a blow, or grass-mat by rough treatment = *vitiza*; get so shattered, smashed, pulled or knocked to pieces, as above; fall to pieces, as one's body with exhaustion = *vitizeka*; also, as expletive expressing 'to do completely, thoroughly, entirely.' Cp. *ukuti viki, vingi, vendlule, venge*.

Ex. *uBani utle utv viti*, So-and-so is in a profound sleep; or, So-and-so (in regard to his physical appearance) is a thoroughly insipid kind of person, one can neither like him for his good looks nor dislike him for ugliness (= *u-Ilule*).

*ummbili somabhele viti*, the mealies are now entirely in flower.

*umbete sesivute viti*, we have now done completely with the *umbete* i.e. the work connected with it.

*umzumba soweke viti*, my body is just falling in a heap, with fatigue, exhaustion, etc.

**i(li)-Viti** (*Vithi*), *n.* Snuff-holder or wrap, made from the paunch of an ox or the bulb of the *i-nCofu* plant, and used by old women = *i-nJadu*.

**i-mViti** (*Vithi*), *n.* = *i-mVitimviti*.

**um-Viti** (*Vithi*), *n. s.* = *um-Tshiki*; also (C.N.) large shady tree.

**i-mVitimviti** (*Vithimvithi*), *n.* Heap of ruins, a wreck, collected fragments of something smashed, knocked or pulled to pieces = *i-mVendhlemvindhle*, *i-mVengemvenge*, *i-mVikimviki*, *i-mVbugimvugi*, *i-mVitzeko*.

Ex. *umzumba wami keba imvitimviti*, my body was just a falling heap of bones— from utter exhaustion, etc.

**Vitiza** (*Vithiza*), *v.* = *ukuti viti*, *vendhleziza*, *rengesa*, etc.

**Vitizeka** (*Vithizeka*), *v.* = *ukuti viti*, *vendhlezeka*, *rengeseka*, etc.

**i-mVitzeko** (*Vithizeko*), *n.* = *i-mVitimviti*.

**Viva**, *n.* Group together (*intrans.*), collect or go closely together in a company, as people forming together into a party, or marching in a small troop, or cattle gathering round something in the veldt; (C.N.) also = *vita*.

Ex. *ukuc-eira ivigo*, to form a group.  
*bahamba bevirile*, they march in a body.

**isi-Vivane**, *n.* Lucky-heap, as below.

*N.B.* A superstitious Native wishing to bring down upon himself good success for his journey, may, at any point thereon, pull up a few blades of grass, lay it down alongside the road, and then place upon it, to hold it fast, a small stone upon which he has previously spat 'for luck'. Subsequent passers-by, knowing this to have been done by some previous traveller along that path in order to ensure good-fortune ahead, will naturally feel impelled to do likewise, by an innate superstitious dread of becoming unlucky if they neglect to do so; until at length a great heap of small stones arises on the spot. A few such heaps are still to be found scattered about in Zululand and Natal. A similar custom exists in New-Zealand, Borneo, Central Asia, North America, Polynesia, and throughout South Africa.

**isi-Vivi**, *n.* Any lukewarm thing, as water or food (liquid or solid) when becoming cold.

**u(tu)-Vivi**, *n.* Twilight or faint light of very

early morning when the darkness of night in just commencing to decrease and one can see objects indistinctly = *u(tu)-Kwkwwi*. Cp. *uku-Sa*; *ukuti kwii*; *ukwela* [Her. *omu-hi*, twilight].

**Vivinya**, *v.* Try, test, make a trial of, as one might with his stick (acc.) to discover its strength, an axe by chopping a tree to discover its sharpness, a person as to his knowledge or intent, or as a headman would test a law-case before taking it on to the chief. Cp. *hlo-lu*; *Lingu*.

**Viya** (*Viya*), *v.* Do with great muscular effort, strain, do with all one's might, as when dragging a very heavy thing (acc.), pulling at anything powerfully, binding tightly, pressing down very forcibly, holding very firmly, etc. = *viyelela*. Cp. *ntsala*, *qantsa*.

**Viyo**, *ukuti* (*ukuthi*), *v.* Limp along, as a lame person when walking = *vigoza*.

**Viyo**, *ukuti* (*ukuthi*—last syll. prolonged), *v.* Give a shrill whistle (with *i(li)-Kwelo*) = *vigoza*, *ukuti vi*.

**i(li)-Viyo**, *n.* Group, cluster, as of men (say 15 or 20) moving or standing in a body, cattle, stars, etc. (cp. *i(li)-Mhololwane*; *i(li)-Qoqo*; *um-Qukutu*; *i(li)-Qulo*; *i(li)-Hlukuzo*); edible fruit of the *um-Viyo* tree (= *i(li)-Tulwa*, N.). See *vira* [Her. *e-vio*, gathering of people].

**um-Viyo**, *n. s.* Kind of wild medlar tree, bearing a brown edible fruit (see *i(li)-Viyo*).

**Vigoza**, *v.* = *ukuti vigo*.

**Vō**, *ukuti* (*ukuthi*), *v.* = *ukuti va*.

**Vo**, *ukuti* (*ukuthi*—with prolongation of the vowel), *v.* = *vononeka*.

**umu-Vo**, *n. s.* That which is over and above any completed *i(li)-Shumi* or ten. See *va*.

Ex. *umuro wexinkomo zakiti u'sibhann*, the number of our cattle beyond ten is five i.e. an *i-shumi* and five more.

*zina'mwe'muti* (for *'mti*), they (the cattle) have an extra number (beyond the ten) of so many (shown on the fingers).

*zina'muro'ntlami*, they are five beyond ten i.e. fifteen.

**Vōbe**, *ukuti* (*ukuthi*), *v.* = *vobela*.

**Vobela**, *v.* Deal a person (acc.) or animal a heavy violent blow = *vita*; *ukuti vobe*.

**Vōko**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *vokoza*.

**i-mVoko** (*s. k.*—no plur.), *n.* Person or persons who are not their own masters, *fugive* or owned, as it were, by another, i.e. human property (as distinguished from stock, etc.), as might be applied to



the slaves of a man, or children belonging to a boarding-school; hence, child or children (collect.) born of the Zulu king (and distinguished by this name from the *um-Ndhlukulu*—see *isi-Godho*); that part of the royal kraal occupied by such children; member of a Zulu regiment (= *um-Kulatskane*) formed by Dingane next after the *u(lu)-Dhlambedhlu* = *i-za Vokwe*.

**Vokomala** (*s. k.*), *v.* Swell out, become puffed out, as a handful of dry hops when freed from the hold, or a sponge, or a feather pillow when shaken, or a person with self-conceit. Cp. *fukuza*.

Ex. *uku-vokomalisa ivazi*, to make swell the voice, as a person suddenly assuming a grave tone, or talking in an imposing manner as though he were 'somebody'.

**i-mVokoqo** (*s. k.*), *n.* Spoon with a deep (not the usual shallow) ladle. Cp. *u(lu)-Kezo*.

**u-Vokotane** (*s. k.*; *s. l.*), *n.* (C.N.) = *u-Vokwana*.

**i(li)-Vokoviyana** (*s. k.*), *n.* Utterly helpless individual, without spirit, intelligence, or capability of doing anything or of being of any usefulness.

**Vokoza** (*s. k.*), *v.* = *qobodisa*.

**u-Vokwana** (*s. k.*), *n.* = *isi-Lebe*.

**i-mVokwe** (*s. k.*), *n.* = *i-mVoko*.

**i(li)** or sometimes **ama-Völovolo**, *n.* Fat of meat, of a very soft, juicy nature (= *ama-Livilivi*); also = *i(li)-Fotofoto*.

**Volozela**, *v.* = *folozela*.

**Vondhla**, *v.* = *vorroza*.

**Vöndhlo**, *ukuti* (*ukuthi*), *v.* = *ukuti vorro*.

**Vondhloza**, *v.* = *vorroza*.

**Vöndo** or **Vöndo vöndo**, *ukuti* (*ukuthi*), *v.* = *vouloza*, *ukuti votsho*.

**i-mVöndomvöndo**, *n.* Anything of a limp, flabby, flaccid nature, loosely hanging about, as a wet hide or dress, a long slice of meat, dead snake, or the languid weak-limbed body of a lanky man = *i-mVotshomvotsho*.

**Vondoza**, *v.* Fall about in a heavily loose manner, as any limp, flabby thing; hence, be limp, flaccid, flabby of nature, falling about with a dead looseness, as a wet hide or dress, a dead snake, or long slice of meat, or the long languid body of a lanky man; do anything 'limply, flabbily', as when wearing, handling, eating, etc., anything (acc.) of this nature = *notshoza*, *ukuti vondo*.

**Vondozeza**, *v.* Go along in a 'flabby, limber' way, as a woman wearing a wet

*isidwaba*, or a languid lazy-looking lanky man = *notshozela*.

**i(li)-Vondwe**, *n.* *Cane rat* (*Antucolus swinderianus*), eaten by Natives.

**Vöngo**, *ukuti* (*ukuthi*), *v.* = *ukuti habu*.

**i-mVongololo**, *n.* Tall, lank, feeble person (C.N.).

**Vongota** (*Vongotha*), *v.* = *vongoteka*.

**Vongoteka** (*Vongotheka*), *v.* Fill out (*intrans.*), become full, put on body, as an infant growing, a sick person recovering from sickness, or a young pumpkin filling out in bulk = *ukuti vongoto*, *ukuti vukutu*.

**um-Vongoti** (*Vongothi*), *n.* 5. Single fruit of the *um-Gzamu* tree.

**Vöngoto**, *ukuti* (*Vöngotho*, *ukuthi*), *v.* = *vongoteka*.

**isi-Vongoto** (*Vongotho*), *n.* Thing filling out, or filled out, putting on plumpness, as an infant at about three or four months after birth, a person recovering from sickness, a full plump face, or a young pumpkin beginning to get bulky = *isi-Yukutu*. See *vongoteka*.

**um-Vongoto** (*Vongotho*), *n.* 5. Large full breast (of females), but less in size than the *u(lu)-Beleudhlovu*.

**Vongoza**, *v.* = *habuza*.

**isi-Vongoza** or **Vongozi**, *n.* = *isi-Habuza*.

**u-Vongwe**, *n.* Large-bodied thing of its kind, as a large variety of bee (= *u-Nodongo*), a very big man or woman, etc. (C.N.).

**Vononeka** (*s. k.*), *v.* Exude, sweat out, or ooze out gently but abundantly (without any perceptible motion or agitation), as water through the sides of a porous water-bottle, through a hole dug in the sand by a river, through a small crack in a vessel, or the sap from a tree where it has been cut = *ukuti vo*, *vonono*. Cp. *cinivuka*; *cica*.

**Vönono**, *ukuti* (*ukuthi*), *v.* = *vononuka*.

**Vononoka** (*s. k.*), *v.* = *vononuka*.

**Vonqobala**, *v.* = *gongqobala*.

**Vonxa**, *v.* = *ukuti vaxu*.

Ex. *inkomo igamcira njc*, the cow is taken from in bucketsful, i.e. is a heavy milker.

**Vönxo**, *ukuti* (*ukuthi*), *v.* = *ukuti vaxu*.

**Vonxoza**, *v.* = *vaxulu*.

**Vörrö**, *ukuti* (*ukuthi*), *v.* Break anything with a crashing sound, as an animal the dry bush (acc.) or mealic-stubble when 'crashing' through it = *vorroza*; break (*intrans.*) or get broken, as above = *vorrozeka*, *vorroka*.

Vorroka (*s. k.*), *v.* = *ukuti vorro*.

Vorroza, *v.* = *ukuti vorro, rondhla, vondhlozi*.

Vōsho, *ukuti (ukuthi), v.* = *ukuti vondo*.

i-mVōshomvosho, *n.* = *i-mVondomvondo*.

Voshoza, *v.* = *vondozu*.

Voshozela, *v.* = *vondozela*.

Vōto, *ukuti (Vōtho, ukuthi), v.* Deal a person (acc.), etc., a violent blow with a stick, fist, or foot = *vofaza*.

Votoza (*Vōthoza*), *v.* = *ukuti voto*.

Vōtsho, *ukuti (ukuthi), v.* = *ukuti vondo*.

Votshoza, *v.* = *vondozu*.

Votshozela, *v.* = *vondozela*.

Vova, *v.* Strain, as liquid (acc.) by passing it through a strainer or sieve of some kind; filter (= *hluza*); put a person (acc.) right (*lit.* clear him of his evil ways), 'take the cheek, etc., out of him,' cure him, as one might a bully, a cheeky boy, etc., by giving him once a sound humiliating thrashing [Lat. *colo*, I strain; Ga. *boyo*, a strainer].

Ex. *us'evocokile, kasayikupinda*, he is now cured (of his bad habit), he won't do it again.

i-mVove, *n.* Fat or fatty-juice in the cells of spongy bones, which comes out when sucked or boiled.

um-Voviyane, *n. ō. (N)* = *i-mVamvuvane*.

u-Vovo, *n.* Red flower of the aloe-plant; honey-dew or sweet water found within the cups of same and collected and drunk by children.

Ex. *asiye 'kacor'uroco*, let us go and strain the aloe-flowers *i.e.* collect their sweet water, as above.

i(li) or isi-Vovo, *n.* = *i(li)-Iluzu*.

Vōvololo, *ukuti (ukuthi), v.* = *ukuti fofololo*.

Vovononeka (*s. k.*), *v.* = *ukuti fofololo*.

Vovononisa, *v.* Make a thing (acc.) hang lifelessly, loosely (see *ukuti fofololo*), as famine a man's body.

Vōvonono, *ukuti (ukuthi), v.* = *ukuti fofololo*.

Vōxo, *ukuti (ukuthi), v.* = *ukuti vanxu*.

Voxoza, *v.* = *vanzula*.

Vū, *ukuti (ukuthi), v.* Get up or rise to a standing posture, or in an upward manner, all together or at once, as an assembly of men, or flock of birds (= *ukuti vi*); open one's mouth, say a word (mostly in neg. = *ukuti nka*).

Ex. *hali eu hake abantu*, all the people rose up together.

*katanga en*, he didn't say a word.

i-mVu, *n.* Sheep; applied to a quiet, easily managed person or animal [Lat. *ovis*, sheep; Chw. *n-ku*; Her. *o-ndu*; Kamb. *ngodu*; Sw. *kooloo*; Kag. *khobu*; Heli. *ikhholo*].

Phr. *aku-dhlu iuru*, to eat a sheep (which is held tight at the mouth when being killed), *i.e.* to remain quiet or silent when one ought to speak, as when questioned about anything, or when sent with a message and just remaining silent instead of delivering it. See *i(li)-Masa*.

P. *zife ngo'men'nye*, they (the sheep) die through one sheep (from their habit of following the leader into any danger) = one scabby sheep affects the flock, or one 'black sheep' may lead many astray.

isi-Vu, *n.* = *isi-Vivini*. Cp. *isi-Ju*.

u(lu)-Vu, *n.* = *u(lu)-Vi*.

Vuba, *v.* Mix up together, as two different sorts of things (acc.), or most commonly the *um-caba* (or crushed boiled mealies) with the *amasī*, or people so that they come to quarrel (= *ruba*); eat such thickened *amasī* [Bo. *vuga*, stir together; Her. *runga, zunga*; Sw. *horugya*].

Phr. *lob'lobi ungecube ngabo*, you could not mix (your *amasī*) with that kind of people (*i.e.* from their nature they would not unite, or could not become familiarly associated with, anything nice) — as might be said of some Natives whom one may treat kindly, but who will still only despise you, not joining on to you gratefully on that account.

*koma kusantsheva ngobudala (ukezo)*, there it is still eaten (*amasī*) with the old-fashioned spoon, *i.e.* they still follow the old-fashioned manner of life.

i(li)-Vuba, *n.* Pelican (*Pelicanus rufescens*); also = *u-Nyogo*.

isi-Vuba, *n.* Great African Kingfisher (*Ceryle maxima*). Cp. *isi-Pikeleli; u-Nougozolo*.

Vubela, *v.* Mix up, as the worts of Kafir-beer (acc.) with the malt, sour-milk (*amasī*) with the crushed mealies (*um-caba*), etc.

i-mVubelo, *n.* Anything for mixing into or up with something else, as the leaven, crushed mealies, etc., above (cp. *imi-To-ubo*); also = *i(li)-Xubevanye*.

um-Vubo, *n. ō.* Any food into which some second kind has been mixed, as the *amasī* when already mixed up with crushed boiled mealies (*umcaba*), or squeezed beer-dregs (*umxuku*) similarly mixed.

Vūbu, *ukuti (ukuthi), v.* = *vubula*.



**i-mVubu, n.** Hippopotamus; shambok of such hide; hugely fat person (= *i-mVubuvubu*) = *i-mBoma* [Ga. *mvubu*; MZT. *im-vubu*; Reg. *ugubu*; Bo. *mbu*; Te. *m-buu*; Bor. *nguratu*; Her. *o-nduid*].

**Vubukula (s. k.), v.** = *kupulula*; also *vubula* [Sw. *vumbua*, discover, strike upon; Bo. *vumbula*, discover].

**Vúbukuli, ukuti (ukuthi; s. k.), v.** = *kupulula, vubukula*.

**um-Vubukulo (s. k.), n. 5.** = *um-Qubakusho*.

**Vubula, v.** Provoke, excite to quarrel, as a person (acc.) by saying or doing something hurtful to his feelings = *qala, vubukula, pobola*.

**i-mVúbumvubu, n.** Hugely fat person (mostly used of males) = *isi-Fufununu*.

**isi-Vúbuvubu, n.** Hugely fat person (mostly used of females).

**Vúcu, ukuti (ukuthi), v.** = *fucuzá*.

**u(lu)-Vucu, n.** Large collection, assemblage, or great heap, 'heaps' (metaphor.), as of cattle at a fair, men at a dance, grass or rubbish stacked high. Cp. *i-mFuenmfucu*.

**Vuculula, v.** = *fucuzá*.

**Vúcululu, ukuti (ukuthi), v.** = *fucuzá*.

**i-mVúcumvucu, n.** = *i-mFuenmfucu*.

**Vucuza, v.** = *fucuzá*.

**i-mVucuza, n.** = *i-mFuenmfucu*.

**i-mVu-emnyama, n.** One of a certain section of the *i-nDhluyengwe* regiment, afterwards incorporated with the *um-Lambongwenya* of the *um-Xapo* regiment.

**Vuka (s. k.), v.** Get up or rise from a lying posture, as a person reclining, or a buck starting up from lying in the grass (cp. *suka*); get up, *i. e.* rise from bed or sleep; rise again, from the dead or grave; have the passions or spirit aroused, as a man active with anger, a bull at the start of the breeding season, or a sluggish person now setting vigorously to work (used in perf.); become stiff again, as a hide previously supple with grease [MZT. *buka*, awake; Ga. *staka*, get up; Bo. *yuyuka*, rise from dead; Sw. *fufuka*, rise from dead; *raka*, spring].

Ex. *ini gona eloku ienk'iwila atshunini?* what is that which keeps bobbing up and down in the grass?

*ngafumanisa indoda irukile ngemisbenzi.* I found the old-man all in excitement or eagerness about the works (to be done).

— Phr. *nx'evuko isilekoxaur ezintombini.* he has got his old passion for girls aroused again.

*seberuke (or rukwe) amadlingosi,* they have now got up with an intense excitement, are all in a frenzy, as excited dancers, a frantic witch-doctor, etc.

*kubaruki kaga,* they have not come from any home (but from some strange, inhospitable kraal, whence they were sent off without anything to eat).

**i(li)-Vuka (s. k.), n.** Young bull, just beginning to mount; boy of about sixteen years; young, recently initiated *umagoma*.

**i-mVuka (s. k.), n.** Food prepared for the *indodu* or kraal-head daily, soon after sun-rise, and before which nobody, in polite society, is supposed to eat.

**um-Vuka (s. k.), n. 5.** Any old thing rising up anew, as weeds growing up again after being hoed, pumpkins coming up afresh from old stalks, or an old affair being raked up anew. Cp. *um-Simamat*.

Ex. *uBoni uweke umruka (or uense umruka) ngaleya'nkomo,* So-and-so has risen up (or raised up) a resurrection or new dispute about that there beast, etc.

**i(li)-Vukana (s. k.), n.** Young-bull, just commencing to mount.

**i(li) or isi-Vukazi (s. k.), n.** Young ewe-sheep, that has not yet lambed.

**i-mVukazi (s. k.), n.** Ewe-sheep.

**Vukela (s. k.), v.** Rise up or get up early for, any particular purpose; rise up against, attack, as an angry man or wild-beast violently turning on a person (acc.). See *vuka*.

Phr. *isangoma siga kwenkela ka'Nlabambi.* the witchdoctor has gone to get into a frenzy (*i. e.* dance) at Nlabambi's kraal.

*ngizorukela ugwayi ka'Sibanibani,* I shall go and beg for some tobacco of So-and-so.

**i(li)-Vukusi (s. k.), n.** Mole (with plur.); mole-hill, or lot of hills (collect.) about any particular spot = *i-mVukuzane* [Her. *o-hukuka*, mole].

**Vukuta (Vukutha), v.** = *vongoteka, ukuti vukutu*.

**Vukuteka (Vukutheka), v.** = *ukuti vukutu, vongoteka*.

**Vúkutu, ukuti (Vúkuthu, ukuthi), v.** = *ukuti vancu*; also *vongoteka*.

**i(li)-Vukutu (Vukuthu), n.** Black or Speckled Pigeon (*Columba arquatrix*). See *i(li)-Hobe* [Her. *o-nguti*, pigeon].

**isi-Vukutu (Vukuthu), n.** = *isi-Vongota*.

**Vúku vúku, ukuti (ukuthi; s. k.), v.** = *vukuzá*.

**Vukuza (s. k.), v.** = *fukuza*.

**i-mVukuzane (s. k.), n.** = *i(li)-Vukusi*.

P. *iyadela imvukuzane, yon'ihamba pantsi,*

*umhlaba ingqwaboni*, happy is the mole, who goes underground, and does not see the world! — as might be said by a young-man lamenting the fact that he can do nothing, cannot get to his girl, etc., without everybody seeing and knowing it.

i(li)-Vukuzi (s. k.), n. = i(li)-Vukusi.

i-mVukuzi (s. k.), n. = i(li)-Vukusi.

u(lu)-Vukuzi (s. k.), n. = u(lu)-Vuzi.

Vula, v. Open, actually or metaphor., as a box (acc.), bottle, one's ears, etc.; clear, make open, as a passage or path; branch, tell out, as an affair; open up, restart, as works that have been temporarily closed. Cp. *nala* [MZT. *jula*; Ang. *jikula*; Bo. *vugula*; Sw. *tungua*; Ga. *sumntila*; Mal. *buka*].

Ex. *sesurulwa umehl*, we have now seen, had our eyes opened (to some fact we had hitherto not believed).

- *culumanyano*, open the door (*lu*: at the doorway).

*beribea ng'uBani isango lolapa okaya?* by whom was the gate opened here in this kraal? *i.e.* who was the first wife to get married here?

*ugiyakumel'indibetshum*, I will open his little ears for him *i.e.* make him do what he is told.

i(li)-Vula, n. = un-Vulasango.

i-mVula, n. Rain [Skr. *plu*, flow; Lat. *pluvia*, rain; Gó. Kag. *uvula*; Sw. *m-rua*; Bo. Ngn. Ze. *fula*; Heb. *ufuba*; Kamb. *mbua*; Her. *o-mbura*; Nyanye. *m-bulu*; Congo Forest Dwarfs. *m-bu*; Mamb. *kama*; Ya. *u-la*; Mal. *tudjan*; Bul. *i-por*].

Ex. *ligana imvula*, it (the heavens) sheds forth rain, *i.e.* it is raining.

um-Vulasango, n. ♂. Goat or bullock presented by the bridegroom's people to the bride's party while standing at the gate upon their arrival on the evening preceding the wedding; also applied to the *um-Poso*.

Vuma, v. Assent, agree, agree to, be willing, as to anything being done, or to the terms of an agreement (with *ku*, *ela* form with acc., or *ukuba*); allow, permit, as any action (acc.), or person (acc. with *ela* form and *ukuba*) that he do anything; accept, as a person (acc.) for workman or pupil; admit, as a fault (acc.); approve, admire, a person (acc.) in any of his actions, as his dancing, dressing, disputing, etc. (used in perf.); acknowledge or return a salutation; answer *yizwa* to a witch-doctor during the *bula* process; sound *i.e.* return or give forth a sound, as a musical instru-

ment when played; sing the low accompaniment or second part in any song (comp. *hluba*; *i-uBwazo*); grow well, thrive, as any particular plant or crop; turn out well, as a pot in the baking, or a hide in the dressing. Comp. *ukuti kete*; *uqaba*. See *umela* [Sw. *vuma*, bellow; blow, as wind; Bo. *vumilila*, bear with; Her. *vunu*, agree with].

Ex. *uku-ruma kahle*, to meet a person civilly, obligingly, as to what he says or wants. *Ivuma kahle loluqaba*, it sounds, 'plays' nicely, does this organ.

*ugijumile uBani, egija*, I admire So-and-so as to his dancing.

*ugiyacuma lezi ezimbili, ezinye ugiyazi-pika*, I admit or agree to these two (cattle), the others I deny (know nothing about them).

P. *ukuruma kutamula, kwasha uNtente-mana wakwa-Ndlovu*, to agree to is to say No (with us), as said Ntente-mana of the Ndlovu clan — he having attained notoriety through consenting to everything without having the slightest intention of ever doing what he said.

u-Vuma, n. = isi-Kwali.

i-mVuma, n. Goat or bullock slaughtered by the bridegroom for the bride, at the time of the *uku-baleka* or *uku-ma*.

um-Vuma, n. ♂. Certain tree, whose berries are eaten by bucks.

u-Vumalefati, n. *ama-Lala* dial. = *u-Bafuzini*.

um-Vumaze, n. ♂. Assent given indifferently, not intended to be of any consequence.

u-Vumazonke (s. k.), n. One who assents, saying *yeho*, to everything he may be asked or told.

ubu-Vumba (*Vumbha*), n. (X) = *ubu-Vimba*.

Vümbe, ukuti (*Vümbhe, ukuthi*), v. = *ukuti shume*.

Vumbeka (*Vumbheka*), v. = *shumeka*.

um-Vumbi (*Vumbhi*), n. = *um-Vimbi*.

Vümbu, ukuti (*Vümbhu, ukuthi*), v. = *ukuti qubu*.

Vumbuka (*Vumbhuka*), v. = *ukuti qubu, qubuka, vumbuluka*.

um-Vumbukane (*Vumbhukane*), n. ♂. = *um-Vumbulukane*.

Vumbuluka (*Vumbhuluka*), v. Get unstopped or uncorked, as a bottle or the cork therein; get opened again as to the womb, as a woman beginning again to have children after having been 'stopped up' by an *umtukati*, etc. (= *ukutlwa vumbuluka*); come up suddenly



into sight, appear suddenly rising out of, as a man hiding in the grass or a bush, or coming up out of the water (= *ukuti vumbuluki*); break out all over, on all sides at once, as mealies growing, or a rash (= *ukuti vumba, vumbuka*).

**um-Vumbulukane** (*Vumbulukane*), *n. s.* A rash or eruption, all over the body (= *um-Vumbukane*); also (C.N.) trap-door spider (= *u-Nqouqonqo*).

**Vumbuluki, ukuti** (*Vumbuluki, ukuthi*), *v.* Come up or rise up suddenly into sight see *vumbuluka*.

**Vumbulula** (*Vumbulula*), *v.* Unstopper or uncork, as one might a bottle (acc.) or the cork therein, or a woman that she bear children again = *ukuti vumbulula*.

**Vumbululu, ukuti** (*Vumbululu, ukuthi*), *v.* = *vumbulula*.

**Vumela, v.** object form of *Vuma*, *q. v.* Allow, a person (acc.) or thing; agree with a person (acc.) as to anything (with *ku*); side with, a person (acc.) in any dispute (= *Vana*).

Ex. *uku-vumela pantsi*, to agree or consent reluctantly, not readily.

*uku-vumela pesula*, to agree or consent readily, at once.

Phr. *ngivumela wena nje (owaba w'enza kanje)*, I am just siding with you (who once acted thus), *i. e.* I am merely paying you back in your own coin, doing as you did to me.

**Vumelana, v.** Agree or consent mutually, come to an agreement, make a contract with one another.

**i-mVumelano, n.** Mutual agreement, contract, covenant.

**(li)-Vumelo, n.** General approval or assent, as when a man has the support of all though in the wrong (C.N.).

**isi-Vumelwana, n.** Beast presented by the bridegroom's people to a bride's father, outside of the *lobola* cattle (N).

**Vumisa, v.** Make, or bring a person (acc.) to agree or consent; induce or persuade him, to do anything.

**i-mVumo, n.** Low or deep-toned accompaniment of a song or dance, usually sung by the men. Cp. *i-uKwazo; vuma*.

**um-Vumo, n. s.** = *um-Cwazo*.

**u-Vum-okwenina** (*s. k.*), *n.* = *u-Bafazini*.

**Vūmvu, ukuti** (*ukuthi*), *v.* Scatter a 'pinch' or very small quantity of any powdered substance over anything else (acc.). Cp. *vumvuzela* [Sw. *vumbi*, dust; Ga. *mlulu*, dust].

**i-mVumvu, n.** = *i-mVutuluka*; also *i-mVange*.

**isi-Vūmvu** (*Vūmvu*), *n.* = *isi-Amvu*.

**um-Vumvu, n. s.** Kandeboo Stinkwood (*Celtis Kraussiana*, also *Celtis Burmanni* or *rhamnifolia*).

**Vumvunyeka** (*s. k.*), *v.* = *vunyungeka*.

**i-mVūmvuwane** or **Vūmvuyane** (*Vūmvuwane*), *n.* African Goshawk (*Astur lechiro*); sometimes applied to similar hawks = *u-Kebe*.

**Vumvuzza, v.** = *ukuti vumvu*.

**Vumvuzela, v.** Sprinkle, in any quantity, as salt or nutmeg (acc.) upon food, or the food (acc.) with salt, etc. See *ukuti vumvu*. Cp. *Jafuzela*.

**Vuna, v.** Harvest, reap, gather in crops (acc. = comp. *futa*); side with, take the part of, as of any particular party (acc.) in a dispute or law-case (not in actual fighting) (= *vumela, uku-ma ma*); gather a person (acc.) in *i. e.* pitch into him with sharp vigorous action with a stick, thrash him smartly [Sw. *MZT. vuna*, reap; Her. *rouga*].

Ex. *w'onekukunyeka, wancwacwama ngenduku*, he had no sooner entered, than he pitched into him smartly with a stick.

*umma bona*, he supports them, is on their side.

**uku-Vuna, n.** Harvesting.

**Vunda, v.** Be or become rich, as soil (used in perf.); be or become high or bad, going on to decay or rottenness, as meat, mealies, porridge, or a sore becoming foul; have the sulks against a person (acc.), retain an internal ill-feeling or grudge towards him, *e. g.* because he has done something unfriendly (used in perf. = *qumba*); have abundance of foodstuffs, mealies (acc.), etc., as a man (used in perf. — see *i-mVundo, isi-Vundi*) [Skr. *vridh*, grow, increase; Sw. *Bo. Ga. vunda*, rot; Sw. *u-vundu*, stink; Ang. *ma-vunzu*, dung].

Ex. *vumbhali acandibeyo*, rich soil. *lowo muna-zana vundile (ngambele)*, that gentleman has any amount of food (Kafir-corn, and the like).

*ngivundile*, he is in the sulks with me, is harbouring ill-feeling against me = *ngiqumbile*.

Phr. *ngiyakubaza, kuvunde igondane*, I shall ask you again, when your rat has rotted. *i. e.* when your pet fad or intention has failed — said to one who stubbornly rejects the advice of another, or momentarily despises his elder.

**um-Vundela, n. s.** Anything already stinking, from putrefaction, etc., as meat gone

bad, etc. (cp. *u(tu)-Futa*); long-standing sulks, grumpiness, ill-feeling against a person, kept till it rots in the heart (= *i-nQashumbane, i(li)-Gquba*) = *um-Vundevu* [Sw. *u-vundu*, stink].

*ama, isi* or *um-Vundevu, n. 5.* = *um-Vundela*.

*Vundhla, v.* Go lengthways along the sloping side of a thing, as when walking along the side of hill, or a beetle walking along the length of a wall. Cp. *knyaku*.

Ex. *wdhamba ngezicundhlaya (izindhlaya) njaba*, you must go by side-paths, down where you will not be seen (not by exposed ways), as a person who wants to sneak along unobserved.

*akhe-cundhlisela amehlo*, to turn the eyes around so as to see something alongside without moving the head.

*um-Vundhla, n. 5.* Hare = *u-Nogwaja*.

Phr. *umvundhla o'xikundhla zibili, usungulo oluy'ixidambulwane olucije emca napambili*, a hare whose holes are two, a many-buttocked needle pointed both before and behind — said of a deceptive person who pretends friendship with both of two hostile parties (originally used by Mpande of the *u-Kandempheca* regiment).

*amcundhla zivungande pambili*, they (the dogs) have cut off the hare in front — said of anything whose escape is cut off.

*Vundhla vundhla, ukuti (ukuthi), v.* = *ukuti vungu vungu*.

*isi-Vundhlavundhla, n.* = *isi-Vunyavunya*.

*Vundhlaza, v.* = *vungaza*.

*Vundhlazeke (s.k.), v.* = *vungazeke*.

*Vundhlazele, v.* = *vungazele*.

*um-Vundhlo, n. 5.* Side or face of a hill or ridge. See *vundhla*.

*isi-Vundi, n.* One who has an abundant supply of food.

*i(li)-Vundo, n.* = *i(li)-Gquba*. See *vunda*.

*i-mVundo, n.* Abundant supply of food in any kraal. See *vunda*.

*i-mVunduna, n.* Golden-green Cuckoo (*Chrysocorys capensis*); black ox of a similar colour, having white spottings all over the body (= *i(li)-Hwanya*).

*i-mVundumvundo, n.* Soil soft and loose from abundance of manure, as on an old kraal-site; meat sodden from over-boiling.

*Vunduzo, v.* Have to do with any softly-sinking thing, as when walking on such a soft loose soil as above, or eating a piece of soft meat.

*Vüne, ukuti (ukuthi), v.* (C.N.) = *ukuti name*.

*Vuneka (s.k.), v.* (C.N.) = *nameku*.

*i-mVunga, n.* (C.N.) = *i-mVunge*.

*Vūnga vūnga, ukuti (ukuthi), v.* = *vungazela*.

*Vungama, v.* Murmur *i. e.* utter complaints, etc., in a low, half-suppressed voice; growl, as a dog at a person (acc. with *etu* form) when angry, or distant thunder. Comp. *vungazela; vungunyeka*.

*i-mVungamvunga, n.* = *i-mVunge*.

*Vungazela, v.* Make a low continuous murmuring sound, as of men talking lowly in a quiet place, or bees buzzing a little distance off, or machinery rumbling indistinctly within a factory = *ukuti vungu vungu*. Cp. *vungama; vungunyeka*.

*i-mVunge, n.* Low continuous murmuring sound, as of men talking lowly in a quiet place, bees buzzing at a distance, or machinery making an indistinct rumble within a factory = *i-mVungu*. See *vungazela; vungunyeka*.

Ex. *banemunge nyani*, they are talking (in undertones) about me, have something about me they don't wish me to hear.

*um-Vunge, n. 5.* Tall, robust, broadly built person.

*i-m* or *ubu-Vungu, n.* *Amasi* put aside for an infant as food.

*Vungula, v.* Pick out from between the teeth, as a particle of meat (acc.). Cp. *bangulu; coyiyu*.

*ama-Vungula-mfonono, n.* Nasty, undesirable affairs which an evil-minded busybody gets raking up (used with *bangu*).

*i-mVungula-mfonono, n.* Such a malicious person or talker, as above.

*Vungunyeka (s.k.), v.* Talk together in undertones about some affair (with *nga*) or person, as when a number of discontented or complaining persons talk together about something that has commonly affected them or about something serious that has happened = *vuvunyeka*.

*u(tu)-Vunguvu, n.* Any matter of importance which is a subject of general half-suppressed talk among people.

*isi-Vūnguvungu, n.* Very strong and wildly blowing outbreak or blast of wind, such as lifts huts and breaks trees, as when a furious south-wester rises. Cp. *isi-Pepo; isi-Kwishi* [Sw. *ki-mvunga*, typhoon].

*Vunguzo* or *Vunguzeka (s.k.), v.* Blow very strongly and wildly about, as a south-wester furiously rising [Sw. *vumu*, blow as wind; *ki-mvunga*, typhoon].



**isi-Vunguzane, n.** Strong short sudden gust of wind.

**Vunisa, v.** Assist a person (acc.) with his harvesting; work for food by harvesting at somebody's fields, as in time of dearth.

Ex. *uyiya kuvunisa ubani*, I am going to assist So-and-so with her harvesting.

*uyiya kuvunisa KoBani*, I am going to harvest for food at So-and-so's kraal.

**Vũku, ukuti (ukuthi; s. k.), v.** Break sharply or snap (*trans.*) in two, as a pencil, rafter, bone, snake, or string (= *vunukula*); get so broken or snapped in two, as above (= *vunkuka*) = *ukuti juqu*.

**isi-Vũku (s. k.), n.** Broken piece, as of a stick, rafter, bone, or snake, that has broken, etc., in two = *isi-Juqu*.

**Vunkuka (s. k.), v.** = *ukuti vunuka, juquka*.

**Vunkula (s. k.), v.** = *ukuti vunuka, juquka*.

**Vunula, v.** = *hloha*.

**i-mVunulo, n.** = *i(li)-Hlobo*.

**um or ubu-Vunya, n. 5.** Mites or small maggots found in the inside of foul *umasi*-gourds, and also similar tiny vermin that eats holes in *izidwaba*, etc. = *ubu-Tamushu* [Ga. *mvungu*, maggot; Sw. *funza*; Her. *ora-vungo*, mite].

**Vũnya vũnya, ukuti (ukuthi), v.** = *vũnyaza; vinyazela; vunyazeka*.

**isi-Vũnyavunya, n.** Great big broad person who takes up all the room to himself = *isi-Vundhlavundhla, isi-Fufunoni*.

**Vunyaza or Vunyazela, v.** Spread out broadly, as one's blanket (acc.) when throwing it down unfolded on the floor; spread oneself out or make oneself of big appearance by abundance of trappings or finery, as a woman in her full 'Sunday-best' kilt, or a thin man rigged out with coat and broad trousers = *vundhlaza*.

**Vunyazeka (s. k.), v.** Get put down in a broadly spreading manner, as a blanket; place oneself or sit broadly spread out, in a lounging fashion, so as to take up all the room; sit spread lazily out *i. e.* lounge about doing nothing, as an indolent person = *vundhlazeka*.

**Vusa, v. caus. form of vuka.** Make get up or arise, as a person (acc.) or buck lying in the grass; make get up *i. e.* arouse, or awaken, a person, etc., from sleep or bed; alarm, as people by a disturbing report (see *um-Kosi*); rouse up to activity, rouse up the passions or spirit, as of a bull, or a sluggish man; raise up, as a house or family; renovate, raise up anew, as any old thing rendered useless through want of repair.

**um-Vusa-nkunzi (s. k.), n. 5.** Certain forest shrub, having a pretty white flower.

**i-mVusi, n.** One who rouses people by giving them the alarm. Cp. *ulu-Quwaya*.

**i(li)-Vuso, n.** Alarm, nervous apprehension, remorse, or internal uneasiness generally = *u(lu)-Valo*.

**Vuta (Vutha), v.** Flame, burn (in the sense of showing flame), as a candle, or firewood; blaze, as a gun when fired, or a match when struck; be on fire, burning about something, as one's heart or passions. Cp. *Iunguzu; lunutu; okela* [Skr. *juval*, blaze; Her. *veta*, burn as the sun; Sw. *vuta*, smoke a pipe; *vukutu*, blow with bellows].

Ex. *akuni olucutayo*, a flaming or burning firebrand.

**i(li)-Vuta (Vutha), n.** Very dry soil, where crops do not thrive unless with abundance of rain, getting quickly burned up by the sun.

**Vũte, ukuti (Vũthe, ukuthi), v.** = *vuteleka*.

**Vutela (Vuthela), v.** Blow up a flame (with the mouth) in a newly-made or dull fire; blow into the vagina of a cow to induce it to adopt a calf that is not its own (see *ubu-Vimba*).

*P. go:iyikote; yicutele!* it will come to lick it; keep on blowing it up! *i. e.* persevere in your effort; it will at last take on, be a success, what you are aiming at.

**Vuteleka (Vutheteke), v.** Be nicely filled out, plumpish and round of body, as a person, bullock, etc. (used in perf.) = *ukuti vute*.

**isi-Vũtevute (Vũthevũthe), n.** Hot, burning sun, or wind, or thing generally.

**i(li)-Vutisa-mjadu (Vuthisa-mjadu), n.** A just middling kind of dancer, sufficient to fill a place.

**Vũtu, ukuti (Vũthu, ukuthi), v.** = *vutuzo; vutuka*.

**i-mVutu (Vuthu, no plur.), n.** = *i-mVutubuku*.

**Vutuka (Vuthuka), v.** Get made to fall off in a loose manner or in particles; hence, fall off, as leaves or fruit from a tree, crumbs when eating anything of a crumbling nature, rubbish from a mat, or grass-particles from a coat when shaken; fall out, get shed, as teeth (cp. *kumuka*); get thrown off *i. e.* go off or disperse, as people from a kraal or church in which they were assembled = *vutuluka, ukuti vutu*.

**Vutuluka (Vuthuluka), v.** = *vutuka*.

**i-mVutuluka (Vuthuluka; no plur.), n.** Any-

thing which falls, gets cast or shaken off as negligible particles, as crumbs from a piece of bread one is eating, leaves or fruit fallen from a tree, bits of rubbish falling from a mat or coat when shaken, etc.; also applied to girls left when others of their age have long ago got married = *imVutu*.

Phr. *bay'imratuluka, umcaba osala emasini*, they are the cast-aways, the crushed-medies left (discarded) in the *amasi* — as might be said of old girls, as above.

**Vutulula (Vuthulula), v.** = *vutuzo*.

**u(lu)-Vututu (Vuthuthu), n.** Very large broad *isi-Tuku*, or blanket, that will cover two or three people at once = *u(lu)-Wambalala*.

**Vutuza (Vuthuza), v.** Make to fall off in particles or in a 'shedding' manner; hence, cast off, as a tree its leaves or fruit (acc.), or a man a garment or snake from his body; shake or knock off, as rubbish from a mat or grass-particles from a coat; make crumbs *i.e.* let fall in particles, as when eating anything (acc.) of a crumbling nature = *vutulula, ukenti vutu* [Sw. *pukusa*, shake off; Her. *pukumuna*; Ga. *vuuu*, crumble; *tuka*, fall].

Ex. *wapika, wavutuzo*, he denied, he cast the whole thing away from him (would have nothing to do with it).

*ub'evutuzo*, he was clearing himself, endeavouring to get rid of, as a charge (acc.) brought against him.

*kade sicutuzo injama ka'Sibani*, we have been eating away at meat ever so long at So-and-so's (*lit.* have been shaking it about).

*us'evutuzo ivingabo*, he has already cast off the clothes, as a Christian Native who has returned to Kafir life.

**Vutwa (Vuthwa), v.** Be thoroughly cooked, as meat or vegetables; be or become ripe, or ripened, as grain or fruit on the plant, or a pipe or stick when changing its colour and becoming polished by use; be thoroughly curdled, as *umasi* (cp. *hloba*); be red or dark of colour, as the face from straining or choking (cp. *gunguqa*); be or become sobered down, as a wild youth by aging or education; be thoroughly dressed or rigged out in good form, as a person well dressed up (used in perf. in all cases). Cp. *mutu* [Sw. *perusha*, ripen; Ga. *nuu*, ripe].

Ex. *sekuvutire na? kakukavutwa*, is it already cooked? it is not yet cooked (or ripened, etc.).

*nganufumanisa crabice*, I found him quite dooped up (as when about to go out visiting).

*umuntu uyagadwanqa*, a person who has not ripened or sobered down, as a youth still wild and intractable. See *evato*.

P. *licashaya (izulu, erutivoo amabele)*, it (the heavens or hail) strikes it (the Kafir-corn) down when already ripe = gather your crop without delay; make hay while the sun shines.

*ibele lwahlala kalicubwa* — see *i(li)-Belo*.

**i(li)-Vutwa (Vuthwa), n.** Person who is just ripe, of average kind of appearance, neither very handsome now yet having any ugliness.

**i-mVutwamini (Vuthwamini), n.** Name given to the 'Hickory king' mealie, from its rapidity of growth = *u-Illezane*.

**um-Vutwamini (Vuthwamini), n.** 5. Certain bush (*Plectronia ventosa*), bearing small brownish edible berries; one of the last regiment of girls formed by Shaka, and next after the *um-Cekekeke*.

**isi-Vūvu (Vuvvu), n.** = *is-Amvu*.

**Vuvuka (s. k.), v.** Swell, get swelled, as the body from a blow, etc. Cp. *vuvukala* [Bo. *vidika*].

Ex. *us'evukenke ukanda*, he has swollen or got a swelling on or about the head, as when the side of the face is all swollen.

*us'evukenke ikanda*, he is already swelled up in the head *i.e.* is very angry, in a great rage.

*wururukela unyawo*, he got swollen feet, as from dropsy.

**Vuvukala (s. k.), v.** Be swollen *i.e.* in swelled state, as one's leg (used in perf.). Cp. *vuvuka*.

**isi-Vuvumakazi (s. k.), n.** Plump-bodied child (mostly of girls), well 'swollen' *i.e.* filled out.

**Vuvunyeka (s. k.), v.** = *vungunyeka*.

**Vūza (Vuzo), v.** Reward, give in acknowledgment of good services rendered = *vromela* [Sw. *tuza*, reward].

Ex. *wavuzo ugenbuzi*, he rewarded him with a goat.

**Vuza, v.** Leak, as a vessel with a small hole in it; drip, as a soaking garment from which the water is running. Cp. *huda* [Sw. *nuja*, leak].

Ex. *umkono wake uyavuzo utshwala*, his sleeve is dripping with beer (having fallen into it).

**i(li)-Vuzamanzi, n.** = *i(li)-Vuzimanzi*.

**um-Vuzane, n.** 5. Certain shrub (*Lasiosiphon Kraussii*).

**u-Vuze, n.** Natal Grass Warbler (*Sphenococcus Natalensis*).

**um-Vūzi (Vuzi), n.** 5. Marsh-mongoose (*Herpestes galera*). Cp. *um-Ilungala*.



**u(lu)-Vūzi** (*Vuuzi*), *n.* Thick entanglement of vegetation growing upon the surface of standing water; such an overgrown spot in the water.

**i(li)-Vuzimānzi**, *n.* Certain water-snake, about a yard long, of a black glossy colour, fatally poisonous and generally

living in the crevices between rocks below the water (= *i(li)-Vuzimānzi*); sometimes applied to the eel (= *am-Bokwane*).

**um-Vūzo** (*Vuuzo*), *n.* 5. Reward. See *vuza*.  
**i-mVwana**, *n.* dim. of *i-mVn*. Lamb.

## W.

**W** is much more truly a semi-vowel in the Zulu than in the English language. Its pronunciation must, therefore, not be confounded with the broad mouthful peculiar to the English speech; it is simply the close vowel *u*, as occurring in the English word 'resumé', which, coming before another vowel, glides smoothly into it, combining as a diphthong, though still retaining its original close sound. Thus, the words *woxa* (come) and *wetu* (our) must be pronounced somewhat as *woxa* and *wetu*, the pair of vowels, of course, not being separated, but glided together in one sound. It is precisely this, to our ears, unusually weak pronunciation of the *w* that has so commonly led Europeans to miss its presence in Zulu speech altogether, and to write, as many incorrectly do, *um-Hau* instead of *um-Hawu*, or *isi-Ulu* instead of *isi-Wulu*.

**Wa**, *int.* used to scare away crows from a field or an infant from doing something.

**Wa**, *ukuti* (*ukuthi*), *v.* Deal a person (acc.) a slap with the palm of the hand (= *ukuti wahla*); go to bed on an empty stomach (= *ukuti mahla*).

**Wa**, *v.* Fall, in any sense; set, as a pumpkin which, on attaining a certain size, falls from the erect position on to the ground; do or say an undesirable thing inadvertently or rashly; come down plentifully, in great abundance, as crops, rain, or bees in any particular year, or sickness when very prevalent; fall *i.e.* strike anything, as lightning. See *wela* [Skr. *çad*, *pat*, fall; Hi. *parva*, fall; Ar. *wa' a*, fall; Bo. Ga. Ze. Ngu. *gwa*, fall; MZT. Her. *wa*; Ya. *wa*, die; Go. *kagwa*, fall; Kamb. *vatuka*; At. *wo*].

Ex. *kutlwa livile (izulu) ku'Bani*, they say the lightning has struck at So-and-so's kraal.

*inalu (or amabele) ivile nonyaka*, a food-abundance (or Kafir-corn) has fallen plentifully this year. Cp. *lala*.

*ha! islungu lami livile*, oh! my snuff-box has fallen or dropped (and got lost on the way—said previous to searching for it).

**i(li)-Wa**, *n.* = *isi-Wa*; also (C.N.) forest plant, eaten in time of famine.

**isi-Wa**, *n.* Precipice, cliff, perpendicular

ascent = *i(li)-Wa*. Cp. *i(li)-Lonyelonye*, *i-nKolekete* [Her. *oru-una*, cliff; MZT. *lu-ulu*].

**umu-Wa** (*no plur.*), *n.* 5. Loose grains of Kafir-corn that have fallen to the ground beneath a heap of ears; sick person already unable to walk.

**Wāba**, *ukuti* (*ukuthi*), *v.* = *wabazela*.

**i(li)-Waba**, *n.* Black ox (= *i(li)-Wasukazi* being used for a cow) with a white patch under the belly and running slightly up the flanks or about the stump of the tail; black shield having a white mark at one or both sides = *i(li)-Wasa*. Cp. *i(li)-Bangquta*; *i(li)-Qola*; *i(li)-Lunya*.

**Wabazela**, *v.* Walk with the body hanging loosely or lifelessly, as when tired out on a march, a sick weakly person, or a man going along with the empty hands swinging loosely about (= *wanca*, *wancuzela*); move the wings when flying in a hanging manner, flapping the sides as it were, peculiar to the *i-Sakabuli*, *n-Mawube*, and some other birds = *ukuti waba*.

Ex. *wabuya wabazela nye*, she returned with the arms hanging loose, *i.e.* empty-handed, not having obtained what she had gone for.

**Wabo**, *poss. adj.* Their; its (of the seventh class) — see *abo*.

**u-Wabo**, *n.* One of the same age or *i-nTanga* as he, she, or they. Cp. *n-Wetu*, *n-Wenu*.

Ex. *ung'ocabo*, he is of the same age (as So-and-so).

Phr. *umuntu ougenaye owabo* (= *owakubo*), a person who has nobody of his (family or kraal), *i.e.* who has no relatives of any kind.

**u-Wabokazi** (*s.k.*), *n.* Female of the same establishment *i.e.* wife of the same man as she or they = *n-Zakwabo*.

Ex. *ung'wabokazi*, she is a wife of the same husband as she.

**u(lu)-Waca**, *n.* = *ulu)-Wanca*.

**Wāhla**, *ukuti* (*ukuthi*), *v.* Deal a person a slap with the palm of the hand (= *ukuti*

*wahle*); pour out in one 'slap' *i.e.* bodily, in bulk, but not entirely, as when pouring half a bucket of water on fire at a single go, or half a pot of beer bodily into another vessel.

**Wähla wähla, ukuti (ukuthi), v.** Rattle, as a lot of loose beadwork about the body or rattling ankle-ornaments = *wahlaza, wahlazela*.

**Wahlaza, v.** Rattle, as above; also *ukuti wahla*.

Ex. *uku-wahlaza ihlumbu*, to slap *i.e.* make a clap or clapping (with the hands).

**Wahlazela, v.** Go rattling along, as a woman or man with body ornaments, as above — see *ukuti wahla wahla*.

**Wähle, ukuti (ukuthi), v.** Deal a person (acc.) a slap with the palm = *wahlala, ukuti wahla*. Cp. *i-mPama*.

**Wahlala, v.** = *ukuti wahle, wahlaza*.

**Waka (s.k.), v.** Deal or transact business with intent to cheat or defraud, as an unprincipled trader or 'sharpener' deceiving a purchaser (C.N.) [Eng. *work*].

**u-Waka (s.k.), n.** One given to such practices as above, a cheat, a 'sharpener'.

**ubu-Waka (s.k.), n.** Character, or practices of such a person as above.

**Wake (Wakhe), poss. adj.** His, her, its — see *ake*.

**Wako (Wakho), poss. adj.** Thy; its — see *ako*.

**i(li) or more freq. ama-Wala, n.** Rough, thoughtless, carelessly hasty manner of doing anything, as with some clumsy careless workmen who through rough violence destroy much, or servants roughly handling fragile vessels, or a big boy when using thoughtless violence when playing with a small child = *ama-Gugu; i(li)-Putu*; see *walazela*.

Ex. *umamwala b'umuntu*, he is carelessly hasty, is rough in action, is that person.

**Wálakahla, ukuti (ukuthi; s.k.), v.** Throw down, pour out, etc., bodily, in a heap, all at one go, as a cow when expelling the calf (acc.) right off at one motion, or a person pouring out liquid bodily or at one casting.

**i(li)-Walakahla (s.k.), n.** = *isi-Walakahla*; also any object, aim, etc., which is 'a great thing' *i.e.* of great value or interest to one, as a prized object, a hobby, or specially interesting undertaking one has in hand (= *i(li)-Gugu*).

**isi-Walakahla (s.k.), n.** Any very big broad thing, as a hut, river, field, mat, etc. = *isi-Kelekehle*.

**u(lu)-Walakahla (s.k.), n.** A very tall per-

son, who when lying stretched out, 'covers the whole breadth' of the hut.

**Wāla wāla, ukuti (ukuthi), v.** = *walazela*.

**i(li)-Wālawala, n.** One who is carelessly hasty, rough, thoughtlessly hurried about work or in doing generally = *isi-Putuzeli*. Cp. *i(li)-Xapazapa*.

**Walazela, v.** Do or act generally in an carelessly hasty, rough, thoughtlessly hurried way, in such a manner as generally to spoil or do badly = *guguzela*. Cp. *xapazela; ama-Wala; i(li)-Walawala*.

**Walo, poss. adj.** Its — see *alo*.

**Wāmba, ukuti (Wāmbha, ukuthi), v.** Cover up or over, as a heap of grain (acc.) by a sail-cloth or grass, or the body with a blanket.

**isi-Wamba or Wambana (Wāmbha), n.** Person with the intellect 'muffled up', a naturally stupid fellow, as generally seen from his sleepy idiotic kind of gait or looks.

**um-Wamba (Wāmbha), n. ḡ.** = *um-Shabu*; also sometimes = *u-Mabobe*.

**u(lu)-Wāmba (Wāmbha—no plur.), n.** Lō-cust Bird or Black-winged Pratincole (*Glareola melanoptera*) = *u(lu)-Duku*.

**u(lu)-Wambalala (Wāmbhalala), n.** = *u(lu)-Vututu*.

**u(lu)-Wambazi (Wāmbhazi), n.** = *u(lu)-Vututu*.

**Wami, poss. adj.** My — see *ami*.

**Wanca, v.** = *wabazela*.

**u(lu)-Wanca, n.** Thing hanging loosely, lifelessly down, as a broken arm, long loosely hanging female breasts, or ears of Kafir-corn blown about and bent down by violent winds.

**Wāncu, ukuti (ukuthi), v.** Be loosely, lifelessly hanging, as the limbs of a strengthless person, or long female breasts = *wancuzela; wabazela*.

**Wancuzela, v.** = *ukuti wancu; wabazela*.

**umu-Wane, n. ḡ.** (N) = *u-Nhlizigonkulu*.

**u(lu)-Wangala, n.** Any useless, worthless thing, as a good-for-nothing soil, empty unprofitable talk, or a worthless fellow.

Ex. *ukaluma uwangala* (or *inkungala*), you are talking stuff with nothing in it.

**Wānga wānga, ukuti (ukuthi), v.** = *wanguzela, bunguzela*.

**Wangazela, v.** = *bunguzela*.

**isi-Wānguwangu, n.** A white or very light skinned person, newly born infant, etc.

**Wanqa, v.** Encircle, enclose, wrap round so as to effectually grasp or prevent escape, as an *impi* enclosing an enemy



(acc.), a wrestler enclosing another within his arms, or a person wrapping a blanket closely round the body (comp. *hanqū; ukuti ngei*); hence, bring one (acc.) into a predicament or perplexing position, so that he know not what to do (comp. *yibaza; kohlea*).

**Wānqa, ukuti (ukuthi), v.** = *wānqa*.

**Wānqeka (s. k.), v.** Get so encircled or enclosed in, as above; get placed in a predicament, caught in a perplexing position (used in perf.) — see *wānqa*.

**Wānya wānya, ukuti (ukuthi), v.** = *wānyaza*.

**Wānyaza, v.** Do anything in a scamping, hastily neglectful manner, as when merely bunching clothes together instead of folding them carefully, or when hoeing a field in a superficial imperfect manner, or when chewing one's food only partly from painful teeth or from want thereof.

**i(li)-Wasa, n.** = *i(li)-Waba* (the latter word being mostly used of a bullock or bull).

**i(li)-Wasakazi (s. k.), n.** Cow coloured like the *i(li)-Waba* bullock, q. v.

**Wāsha, ukuti (ukuthi), v.** = *ukuti hu*.

**isi-Wāshawasha, n.** Any very white thing, as a whiteman, white ox, or dress = *um-Gwagwa*. Cp. *um-Hanga*.

**Wāshu wāshu, ukuti (ukuthi), v.** = *washuza*.

**i(li)-Wāshuwashu, n.** Glib, unscrupulous talker, whose word can scarcely be relied on from habitual exaggeration and laxity of truth = *i(li)-Wesheweshe*.

**Wāshuza, v.** Talk glibly away in a loose manner, unscrupulous as to facts. See *i(li)-Wāshuwashu*.

**Waso, poss. adj.** Its — see *iso*.

**u(lu)-Wata (Watha), n.** = *ulu-Watalala*.

**Watalala, ukuti (Wathalala, ukuthi), v.** Lie spread broadly out on the ground, as a great number of sheep or cattle lying down (not moving) on the veldt, corpses spread thickly about after a battle, people lying numerously sick in a kraal, or a large carpet spread over the floor = *ukuti watula*.

**Watalala (Wathalala), v.** = *ukuti watalala*.

**ubu-Watalala (Wathalala), n.** A lying broadly spread out upon the ground, as of cattle, locusts, corpses, etc., as above = *u(lu)-Wata*.

**i(li)-Watanga (Wathanga), n.** Hill-side, slope of a hill = *i(li)-Waba, i(li)-Qele*. Cp. *i(li)-Doba*.

**Wātala, ukuti (Wāthatha, ukuthi), v.** = *ukuti watalala*.

**Wātu, ukuti (Wāthu, ukuthi), v.** Take a small drink, swallow a mouthful.

**Wātu wātu, ukuti (Wāthu, wāthu, ukuthi), v.** Drink away, as from a pot of beer (acc.) or water = *watuzo, ukuti ya ya ga*.

**Watuza (Wathuza), v.** = *ukuti watu wātu*.

**u-Wawa, n.** Stepmother (a term disliked, as expressing more or less contempt). Cp. *u-Babana*.

Ex. *ungina'mame, nyibexi ku'wawa*, I have no mother; I live with a stepmother.

**i(li)-Wawa, n.** 'Big,' exaggerated talk, as of a person boasting or one magnifying the facts of a case; empty barking of a dog without biting = *i(li)-Haba, i(li)-Timo*. See *wawaza*.

**isi-Wawa, n.** = *isi-Wombe*.

**Wawasa, v.** Eat with the gums, mumble, as an infant or old toothless person eating; also = *wawaza*.

**Wawaza, v.** Talk 'big,' exaggerated talk, as a person boasting or one magnifying the facts of a case; bark empty, without biting, as a dog = *hanisa*. Cp. *i(li)-Wawa*.

**Wawo, poss. adj.** Its; their — see *awo*.

**Wāwu, ukuti (ukuthi), v.** = *ukuti twetwe*.

**u-Wāyawaya, n.** A going off for good, never to return.

Ex. *sewaya kwa'wayawaya*, he has gone whence no man returns.

*knugaba wayawaya*, it would be a going off never to return (to go there).

**Wayo, poss. adj.** Its; their — see *ayo*.

**Wazo, poss. adj.** Their — see *azo*.

**We, int.** Heigh! I say! — used in calling a person, or in acknowledging such a call; also sometimes 'catch me! what next! etc.'

Ex. 'we! 'Dani!' 'He!' 'Heigh! So-and-so!' (by the caller); 'Heigh!' (in response by the one called).

*we mina!; we tina!* = what's the use of asking me, us, etc.

**Wē, ukuti (ukuthi), v.** Be or do thoroughly, properly, in a perfect manner, etc., and equivalent to Eng. advs. and adjs. 'altogether, thoroughly, properly, really, perfectly, real, genuine', etc. = *ukuti uwe*.

Ex. *salunga sati we*, it (the vessel in making) came out perfectly.

*ubhikanipile uti we*, he is thoroughly clever.

*u'nye we*, it is his real self.

*unq'woulungu we*, he is a genuine whiteman (out of half-caste tribe).

**i(li) or isi-Webesi, n.** Any 'flabby' or 'flabby' thing hanging in a loose, flaccid manner, as loose drapery covering a

thing, wide trousers on a man, a big pouch or belly when drooping from emptiness.

**Wēbe wēbe, ukuti (ukuthi), v. = webezela.**

**Webezela, v.** Hang in a loose, flaccid, floppy manner, as above.

**i-nWebu, n. — see i-Nwebu.**

**i-nWēbunwebu, n. — see i-Nwebunwebu.**

**isi-Wehle, n.** Large quantity on any place of hard 'rattling' things (giving forth the sound *wehle*), as at a place with a lot of loose stones thickly about, or with a large quantity of bones scattered about, or a large quantity of money on a table or in one's hand. Cp. *n-Weshe; wehleza*.

**Wēhle wēhle, ukuti (ukuthi), v. = wehleza; wehlezele.**

**Wehleza, v.** Rattle, as a lot of beads or bones striking together, small stones in a tin-can, or Native ankle-ornaments in dancing = *ukuthi wehle wehle; ukuthi yehle*.

**ama-Wehleza or Wehlezi, n.** Any rattling ornament, as long strings of large beads about the head or body, or rattles (*ama-Fohlwane*) about the feet.

**Wehlezele, v.** Go along rattling, as a person adorned with much rattling dress-ornamentation.

**Wēke wēke, ukuti (ukuthi; s. k.), v. = wekezela.**

**Wekezela (s. k.), v.** Make a great din or confusion of shrill, high-toned talking, as a lot of women or children at a beer-drink = *tshwekezele, wekezela; cp. xokozela*.

**i(li) or isi-Wēkeweke (s. k.), n.** Great confused high-pitched noise, as of women or children beer-drinking or wrangling, as above = *i(li)-Wekeweke*.

**ubu-Wēkeweke (s. k.), n.** Practice of making, or character of, such a noise, as above.

**Wela, v. obj. form of wa.** Fall upon, into, towards, etc.; ford or cross a river or expanse of water (acc.); cross over, at, etc.; a river (with loc.); go over the sea, to Europe, etc., or over the Tsekela.

Ex. *untungu kaseka, sezwela*, the white-man is no longer here, he has already crossed (the sea, for Europe, etc.).

*nhaba wawela naMpande*, my father crossed over (the Tsekela) with Mpande — the Tsekela being the boundary-line separating Zululand from the White-man's colony of Natal, which latter place is commonly termed *pesheya* in Zululand.

*ugakucela umLalazi, ub-us'wubona*,

you will just cross over the UmLalazi, when you will see it (the kraal).

*ugakucela umLalazi, ugakucela umMlatuze, ugakucela imFobazi*, you will cross the UmLalazi, the UmMlatuze, the ImFobazi, etc. *ungucela ngentlamba, njingakawisi izwi*, he came down upon me with insulting language, before I had spoken a word.

**i(li)-Wele, n.** Twin = *i(li)-Pakla; cp. i-nFusi [comp. billi]*.

*N.B.* A person suffering from a stiff neck, must have it twisted by a twin, and none other, and it will immediately be cured!

**um-Welela, n. 5.** Certain shrub, whose roots are used as a love-enticer, dream-medicine, etc., by young-men in their dealings with the girls, and the leaves as *imifino*.

*N.B.* In spitting out the charm in the direction of the girl he wishes to make dream of him, the young-man would say, *hamba? uwelela-kwelipesheya, 'mxa osikomb'ama-Ngwane!*

**Wēle wēle, ukuti (ukuthi), v. = wekezela.**

**i(li) or isi-Wēlewele, n. = i(li)-Wekeweke.**

**Welezela, v. = wekezela.**

**Welisa, v.** Help, or make, a person (acc.) cross a river (loc., or doub. acc.).

Ex. *womvelisa umLalazi, ubuye*, you shall see him across the UmLalazi, and then return.

**Wena, emph. pron.** Thou; thee.

**i(li)-Wenana, n.** Very last fresh meadles of a season's growing, and following later than the *is-Ancape* = *i-nGumu*.

**izi-Wēnguwengu (no sing.), n.** Great confusion of conflicting noises, some talking loudly, others laughing, other singing or shouting, as at a fair, or noisy marriage feast.

**Wenguzi, v.** Make a great noise, as above.

**Wenu, poss. adj.** Your — see *enu*.

**u-Wenu, n. = u-Wabo**, when applied to the second pers. sing. or plur.

**u-Wenukazi (s. k.), n. = u-Wabokazi**, when applied to the second pers. sing. or plur.

**u-Weshe, n. = u-Kweshe.**

**i(li)-Weshe or Wēsheweshe, n. = i(li)-Washuwasha.**

**Wēshe wēshe, ukuti (ukuthi), v. = washuza.**

**Wesheza, v. = washuza.**

**Wetu (Wethu), poss. adj.** Our — see *ethu*.

**u-Wetu (Wethu), n. = u-Wabo**, when applied to the first pers. sing. or plur. — the common term of familiarity used by one young-man addressing another, even though not of the same age.



Ex. *awangishiyele, wetu!* give us a pinch of snuff, thou of ours, or mate!

**u-Wetukazi** (*Wethukazi*), *n.* = *u-Wabokazi*, when applied to the first person sing. or plur.

**isi-Wewe**, *n.* = *isi-Wa*.

**Wéwele**, *ukuti* (*ukuthi*; *s.t.*), *v.* Just skim off, from, or over, the top of anything, as cream (acc.) from set-milk, a small ladle of *utshwala* from the beer-pot, or a stone just skimming along the top of a thing = *ukuti yeke* or *yekeke*.

**Weza**, *v. caus.* of *wela* = *welisa*.

**Wi**, *ukuti* (*ukuthi*), *v.* Be quite empty, bare, as a room of furniture or a kraal of people = *ukuti he*.

**Wi**, *ukuti* (*ukuthi*) — with prolongation of the vowel), *v.* Flow, run or shower down, as tears, or rain softly falling.

**isi-Wici** (*with plur.*), *n.* Things, happenings, events (gen. of an unpleasant nature) such as befall one from time to time during his precarious existence on earth = *isi-Yiba*.

Ex. *kiti kurele isirici kusihlwa sokuti*, there occurred a happening (something happened) at our kraal last night, namely, etc.

**isi-Widli**, *n.* = *isi-Widili*.

**Widili**, *ukuti* (*ukuthi*), *v.* Sweep off, as a full river sweeping off loose things, crops, persons crossing, etc.; get swept off, as such things, with the water.

**isi-Widili**, *n.* Anything swept off by the current of a full river, as tree-stumps, boxes, etc., floating down; such a river in full flood; heavy rain such as will bring the rivers to a 'sweeping' flood.

**i(li)-Wili**, *n.* *Amabele* that has degenerated or become 'wild', so as to resemble *imfe* and so be of no use as grain; (N.) Green bulbul (*Antropadus infortunus*).

**isi-Wili** or **Wiliwili**, *n.* Loud, hurried and indistinct confusion of voices, as of a lot people arresting some imminent danger, quarrelling, disputing, etc. See *wilizela*.

**Wili wili**, *ukuti* (*ukuthi*), *v.* = *wiliza*, *wilizela*.

**i(li)-Wiliwili**, *n.* Person with a naturally hurried, flurried, indistinct utterance, as though excited.

**Wiliza**, *v.* Speak in a quick, flurried, indistinct manner, as above — see *i(li)-Wiliwili*.

**Wilizela**, *v.* Make a hurried, agitated, indistinct confusion of sound, as above — see *isi-Wiliwili*.

**Wisa**, *v. caus.* form of *wa*. Make or help

a thing to fall; hence, knock down, cast down, etc., as anything (acc.) standing of itself, as a man, tree, pot, etc. (not anything contained in the hand — see *ta-hlu*); cause the fruit to fall, from the erect position on to the ground, as pumpkins when attaining a certain size; put off one's guard, throw dust in one's eyes, by crafty talk or action (= *lutisa*).

Ex. *upawisea ilashi* (or *isho*), I was thrown down by a horse (or caused to fall by a stone).

Phr. *inkomo yami icisile*, my cow has thrown down (its calf before time) = has miscarried.

*izulu lewisile etatini*, the heavens have cast down (hail) at such-and-such a place.

**i(li)-Wisa**, *n.* Large knob on the top of a kerry; hence, such stick or knobkerry entirely. Cp. *i-nTsalungu*; *isi-Monqa*.

**isi-Wisa**, *n.* Very nice beer or snuff. Cp. *isi-Neinzwakanye*.

**Wo**, *int.* expressing amazement (whether of admiration or displeasure), regret, grief, etc., hence, oh! alas! etc.

**isi-Wocongo**, *n.* = *isi-Kopoco*.

**Wöhlo**, *ukuti* (*ukuthi*), *v.* Make a rattling 'showering' sound, as of a lot of bones, mealies, money, poured out in a heap together; rattle down (metaphor.) *i.e.* fall off or down in a shower, shower or fall dropping down, as leaves or fruit falling of themselves off a tree, raindrops from a branch when shaken, tears from a person weeping, loose hair from a person's head = *wohloka*; cause so to rattle 'showeringly', as a lot of bones (acc.) when pouring them out; make shower or fall dropping down, as the raindrops, leaves, etc., as above = *wohlloza*.

**um-Wohlo**, *n. s.* Old dried-up person or animal (= *i-nKohlomba*); old bachelor, or old maid; old-looking, wizened young person = *um-Wohlwohlo*, *um-Wohlkohllo*.

**Wohloka** (*s. k.*), *v.* = *ukuti wohllo*.

**Wohlloza**, *v.* = *ukuti wohllo*.

**Wōko** or **Wōko wōko**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *wokola*; *wokokola*; *wokozela*.

**Wokoka** (*s. k.*), *v.* Get loosely done, or made to hang loosely, as the bundle, gourd, etc. — see *wokozela*.

**Wokola** (*s. k.*), *v.* Touch upon slightly, refer to, a subject (acc. — comp. *puta*); also = *wokozela*.

**Wokomalisa** (*s. k.*), *v.* (C.N.) = *wokozela*.

**isi-Wokoqo** (*s. k.*), *n.* = *isi-Kopoco*.

**i(li) or isi-Wōkowōko** (*s. k.*), *n.* Any loosely

hanging thing, as a loosely tied bundle, trousers hanging loose, an empty bladder, a thin-shelled calabash with soft sides, or mealies hanging loosely about from having been over-run by cattle, marauders, etc. = *i(li)-Wokosi*. Cp. *ukuti woko*.

*i(li)-Wokosi* (*s. k.*), *n.* = *i(li)-Wokowoko*.

**Wokoza** (*s. k.*), *v.* Make hang loosely, do in a loose fashion, as a bundle (acc.) or knot when tying it loosely, trousers when allowing them to hang loosely, mealies or other crops when breaking them about through indiscriminate running or tramping through them, or as a child loosely holding together the hands so that small things contained in them drop out between the fingers = *ukuti woko*.

**Wola**, *v.* Gather up or remove from the ground by a gathering process, as when taking up a small heap of ashes or rubbish between both hands, or when sweeping it into a dustpan, basket or other receptacle [Ga. *yola*, gather into a heap; Her. *wonga*, gather together].

Plur. *uku-wola utshwala*, etc., to gather in heapwise, *i.e.* guzzle or gorge, beer (acc.) or any other foodstuff (prob. from obsolete meaning of *wola* viz. make stream or flow into. See *wolekela*).

**isi-Wolamlota** (*Wolamlotla*), *n.* Any old broken pot used for removing ashes; also = *i-nTlatamazaleni*.

**Wole**, *ukuti* (*ukuthi*), *v.* = *wola*.

**Wolekela** (*s. k.*), *v.* = *tutlekela*.

**Wolokohla** (*s. k.*), *v.* = *ukuti wolokohto*.

**Wolokohlo**, *ukuti* (*ukuthi*; *s. k.*), *v.* Tumble down bodily, as a man over a cliff or a box from an elevated position (cp. *ukuti kalakala*) = *wolokohleka*; make so fall down bodily *i.e.* throw, cast, pour down, as a box (acc.) from the head, a basketful of mealies, etc. = *wolokohla*. Cp. *ukuti yolokocho*.

**isi** or **u(lu)-Wolokohlo** (*s. k.*), *n.* Deep precipice = *i(li)-Lengelenge*. Cp. *i-nKelekele*.

**um-Wolokohlo** (*s. k.*), *n. 5.* = *um-Wohlo*.

**um-Wolonyama**, *n. 5.* Heap of anything fallen one above the other, as of people in a scramble, corpses on a battlefield, corn blown down by wind in a field = *um-Wowane*.

**Womba** (*Wombha*), *v.* = *wonga*.

**isi-Wombana** (*Wombhanna*), *n.* = *isi-Wambana*.

**i(li)-Wombe** (*Wombhe*), *n.* Name first given by Shaka to all the old men remaining

in his time from Sezangakona's reign; then applied by Dingane to a certain regiment of his own formation (= *u(lu)-Kokoti*) and of which his brother Mpande was member; and finally revived again as another regiment following the *i(li)-Maba* (= *n-Ndubakawombe*, *isi-Shozì*) by Mpande after becoming king.

**isi-Wombe** (*Wombhe*), *n.* Single meeting or joining in conflict between two contending armies, charge, onslaught, attack (referring not to the on-rush, but to the actual meeting in conflict) = *isi-Wawa*.

**Wona**, *emph. pron.* It — for nouns of the 5th. cl. sing. with the prefix *umu*; they — for nouns of the 2nd. cl. plur. with the prefix *ama*.

**i(li)-Wonde**, *n.* Species of cormorant (? *Phalacrocorax lucidus*). Cp. *um-Pishamanzi*.

**isi-Wondo**, *n.* = *isi-Danga*.

**Wōndo wōndo**, *ukuti* (*ukuthi*), *v.* = *woundoza*.

**u(lu)-Wondowondwane**, *n.* Little bit of an emaciated person or animal, scarcely able to keep firm on its legs. See *onda*.

**Wondoza**, *v.* Go along in a rickety fashion, like an emaciated person who is merely a pillar of bones. See *onda*.

**Wōngo wōngo**, *ukuti* (*ukuthi*), *v.* = *wongoza*; *wongozela*.

**ama-Wōngowongo** (*no sing.*), *n.* Imagined, dreamed, foundationless statements or reports, as of an old woman seriously relating all kinds of nonsensical rumours (= *ama-Wunguwungu*); also = *ama-Xongorongo*.

**Wongoza**, *v.* Talk as above.

**Wongozela**, *v.* = *bongozela*.

**isi-Wonqo**, *n.* = *isi-Kopoco*.

**isi-Wonqoba**, *n.* = *isi-Kopoco*.

**Wōnxo wōnxo**, *ukuti* (*ukuthi*), *v.* = *wonxozela*.

**um-Wōnxowonxo**, *n. 5.* Person or animal with skin already flabby and loose from emaciation.

**Wonxozela**, *v.* Go with the skin loosely hanging or flabby, as above.

**Woshi**, *int.* expressing surprise, etc., 'oh my! just look!' Cp. *ye-hé-he*.

Ex. *woshi! yek'ivinkomo!* oh! what cattle (*i.e.* what a large number)!

**Wota** or **Wōtawota** (*s. l.*), *v.* Pet, fondle, handle lovingly, as one might a dear child, an infant when humouring it, or a little pet article. Cp. *totosa*.

**i(li)-Wowa**, *n.* = *i(li)-Wōwo*.



**um-Wowane, n. 5.** Certain kind of trap for catching large animals, as leopards, hyenas, etc., in which heavy logs and stones fall crushingly upon them; heap of things lying one upon or overlapping the other, as corpses thick and overlying each other, or corn blown down in a field so that what is before lies overlapping what is behind, or a lot of people sleeping together in a hut the head of one resting upon the body of him above (with *lala*).

**i(li)-Wowo, n.** Large heap or pile, as of firewood, wattles, stones, etc. Cp. *i-Nquba*.

**Woza, impert. sing.** of the verb *za*.

**i(li)-Wōzawoza, n.** Attractiveness, attraction, as of anything which excites a strong desire, as it were, continually saying 'come, come' (*woza, woza*).

**Wu** (very much prolonged in pronunciation), *int.* — a shout of alarm, giving notice of the approach of danger = *i, iwu*.

Ex. *wu! ingene!* hear ye! it (the enemy) has entered *i.e.* is here in our midst!

**Wu, ukuti (ukuthi), v.** Hang strengthlessly or thoroughly done up, as one's body when quite exhausted (= *ukuti dica*); come out, go, etc., in an uninterrupted stream, as people coming out from a church, treacle poured from a pot, or a continual flow of tears (= *ukuti wulu, wululeka, wuza*).

**i(li)-Wuba, n.** Slope of a hill, hillside (= *i(li)-Wutunga*); *plur.* **ama-Wuba**, 'hillsides' *i.e.* hill-side or hidden paths, round which one may sneak without being seen; hence, secret ways generally; *adv.* secretly, in secret.

Ex. *wohamba ngexanucuba* (or *ngamwuba*), you must take hillside-paths or hidden ways (so as not to be seen).

*ngela ukudhlu ngamwuba*, he eats up the food on hillsides, in hidden places, in secret.

**isi-Wukutu (s. k.), n.** Dumb (by birth, incapable of speech, and with the Kafirs gen. more or less idiotic) person (= *isi-Mungulu*; cp. *isi-Tuli*); vessel, gourd, etc., without a hole or mouth made therein (= *isi-Muku*); certain goat or bullock killed for the bride's party on their arrival at the bridegroom's kraal on the evening previous to the wedding (cp. *i-uDhlakudhlu, u-Meke*); (C.N.) certain kind of owl [Sw. *bubu*, dumb].

**ama-Wukuwuku (s. k. — no sing.), n.** = *ama-Wonyowongo*.

**isi-Wukuwuku (s. k.), n.** Speechless idiot,

dumb and intellectually silly person. Cp. *isi-Wukulu*.

**Wukuza (s. k.), v.** Talk, think, see, etc., imaginary things, dreams, empty stuff without substance, as one dreaming all kinds of things while asleep, or talking foundationless nonsensical rubbish. Cp. *pupa; ama-Wukawuku*.

**i(li)-Wula, n.** Oribi antelope (*Calotragus scoparius* or *Ourebia scoparia*).

**isi-Wula, n.** Fool, stupid person, without any natural sense or intellect. Cp. *isi-Tula; isi-Wukuwuku*.

Phr. (*isiventa*) *esatunywa upwayi, sayabozeni* (or *sajimela umlota*), a fool who was sent for tobacco or snuff and went for the *i(b)-boza* plant (or ran for ashes).

**ubu-Wula, n.** Folly; foolishness.

**Wulaza, v.** Make a fool of a person (acc.), make feel foolish = *pukuzza*.

**Wulazeka (s. k.), v.** Get made a fool of, get made to look or feel quite foolish = *pukuzeka*.

**Wuleka (s. k.), v.** Do anything in a stupid manner, act foolishly.

**Wulu, ukuti (ukuthi), v.** = *ukuti wu, wululeka*.

**Wuluka (s. k.), v.** = *wululeka*.

**Wulukuhlu, ukuti (ukuthi; s. k.), v.** Pour or cast out bodily, all at once, as water (acc.) from a bucket, or grain from a basket = *wulukuhlula*; get so thrown or poured out = *wulukuhluka*.

**isi-Wulukuhlu (s. k.), n.** A 'whoppingly' large head, knob of a knobkerry, etc.; a great 'pouring out,' as above, a flowing mass, as of carriages or people coming from a gathering.

**Wulukuhluka (s. k.), v.** = *ukuti wulukuhlu*.

**Wulukuhlula (s. k.), v.** = *ukuti wulukuhlu*.

**Wulula, v.** Make to come forth in an uninterrupted stream, as below = *ukuti wulu*.

**Wululeka (s. k.), v.** Come forth in an uninterrupted stream, as people from a church, treacle from a pot, or a continual flow of tears = *ukuti wulu, wuza*.

**Wuma, v.** Begin to dry up, be getting shrivelled up, as the leaves of a tree recently dead, or a sick person beginning to get thin, or new mealies put out to dry = *huma*.

**Wuma, ukuti (ukuthi), v.** = *wuma*.

**isi-Wumba (Wumbha), n.** Black rust of diseased Kafir-corn, mealies, grass, etc.; such 'rusted,' useless ear of grain, etc.

**isi-Wumbana (Wumbhana), n.** Simpleton,





fix (as, for instance, in the word *i-Nxenyu*, one side), though this is not always the case (as in the word *i-nXukwanku*, a disorder, from the verb *xakana*).

**X**, *int.* expressing vexation, impatience, disappointment. See *uxinula*.

**Xa**, *ukuti* (*ukuthi*), *v.* Spread or open apart, as the legs (acc.) = *ramalaza*.

**i(li)-Xa**, *n.* Cheek or chops on the side of a cow's head, cut off along with the ear and eaten by the herd-boys.

**i(li)-Xa** (*Xha*), *n.* Small bundle, of fire-wood, grass, etc., such as is borne by a child on the head. Cp. *i-Nyanda*.

**isi-Xa**, *n.* Bush-yeldt, or spot therein, densely overgrown with bush, so that a person trawelling through it, does not appear. Cp. *i(li)-Illanze*; *isi-Hoqoba*.

**Xaba**, *v.* Get stuck in across anything, as a small stick might get stuck crosswise within a calabash (acc.), a bone in the throat of a person (acc.), a bit of food between the teeth, or any work that 'makes one stick' *i.e.* puts one in a fix or dilemma (= *xaka*) — often transposed into passive form; stick 'a bone of contention' between two people (acc.), raise strife between them, as a malicious gossip might do; make it 'warm', unpleasant for one, as a master the life of a servant (acc.), or one person the life of another living with him; be fixed firmly in one's evil habits, be gone irredeemably bad, as a youth (used in perf.).

Ex. *yaxatshira intambo empinjeni*, it (the dog) was stuck across for, *i.e.* choked, by a bone in the throat.

**i(li)-Xaba**, *n.* Strife-making, contentious individual. See *u(lu)-Xabosi*.

**Xabalaza**, *v.* Be set or placed far apart, as stripes in a sleeping-mat, or vessels of beer when about to be filled; (C.N.) = *ramalaza*.

**ubu-Xabalazi**, *n.* Condition or quality of an *i-nXabalazi* (q. v.); also = *u(lu)-Titi*.

**Xabana**, *v.* Be at cross purposes *i.e.* quarrel, be at strife one with another (with *na*).

**isi-Xabano**, *n.* Cause of a disagreement or quarrel.

**Xabeka** (*s. k.*), *v.* Get made to stick across, as the stick, etc., above — see *xaba*; be stuck in a fix or difficulty, as a person with his work (used in perf.); get brought into strife, as two men = *xakaka*.

**Xabelela** (*Xabhelela*), *v.* Bring one (acc.) into trouble or involve in blame purposely, as by some underhanded trick-

ery, *e.g.* a servant who secretly breaks a thing for which another will be held responsible and so get blamed, or a man who by wilfully disregarding the superstitious rites accompanying a burial, brings down evil on the kral.

Ex. *nyaxajohela nye*, I was got into trouble by him.

**Xabiya**, *v.* Bar or block up an open space by setting sticks across, as Natives do at the entrance to a cattle-fold (with loc.), or the empty interstices in a branch-built fence, by filling it in with other twigs (= *geizela*).

**i(li)-Xabiyo**, *n.* Forked stick or *i(li)-Bara* for thrusting in the twigs, as above; big broad foot with 'forked' spread-out toes = *i(li)-Xasiyo*, *i(li)-Bara*.

**um-Xabo**, *n. s.* = *isi-Qongqwane*.

**u(lu)-Xabosi**, *n.* Strife-seeking, quarrelsome, splenetic temperament in a person *u(lu)-Shikishi*; cp. *u(lu)-Sikisiki*.

**Xāfu** or **Xāfu xāfu**, *ukuti* (*Xhūfu*, *ukuthi*), *v.* = *xafuza*.

**ubu-Xāfuxafu** (*Xhōfuxhafu*), *n.* Manner of eating with a slushing sound, as of a dog.

**Xafuza** (*Xhafuza*), *v.* Eat with a slushing sound, as a dog (cp. *kamfuzu*); 'tuck into' a person (acc.) like a dog *i.e.* abuse him roughly with low language; mess up talk or an affair (acc.) so that it be unintelligible; do slightly any work (acc.) and then leave it (cp. *xakulaza*).

**Xaka** (*s. k.*), *v.* Get stuck across in or for a thing (acc.), as a bone in one's throat, a bit of food between the teeth, or any work which puts one into a fix or difficulty — often transposed into the passive form (= *xaba*); make eat or drink by forcing into the mouth (perhaps from a custom of keeping the latter open with a stick), as a cow (acc.) by pouring medicine down its throat while the mouth is held open, or an infant when thrusting the food into its mouth by holding the hand with the food firmly before it (cp. *funza*).

Ex. *nyizakwe umsebenzi*, I am stuck in a fix with my work (as when not knowing how to get through it).

**Xaka** (*Xhaka*), *v.* Send off shoots from the root, as a tree or an *i-dumbi* plant, or from an old stem; intrude oneself into other people's affairs (= *xanta*); (N. from Xo.) tie or hook on to something (cp. *bangqa*).

**ubu-Xaka** (*Xhaka*), *n.* Small bundle of nicely cut sticks about a foot and a half in length and bound at one or both ends, and used by girls to hold in the

hand and rattle together when dancing. See *xakaza*.

**Xākālala**, ukuti (*ukuthi*; *s.k.*), *v.* Be in a state of confusion, disorder, turmoil, as things thrown disorderly about a room, or people on a market-place = *ukuti xibitili, bixitili, hlakalala*.

**ubu** or **i-nXakalala** (*s.k.*), *n.* Disorder, confusion, of things or persons, as above = *ubu-Hlakalala*.

**Xakalaza** (*Xhakalaza*), *v.* Do anything just slightly or partially, not finishing it off, as a man who works a bit at anything (acc.) and then leaves it, or who stabs a beast but not sufficiently to have any effect = *ukuti xakalazi*.

**Xākālazi**, ukuti (*Xhakalazi, ukuthi*), *v.* = *xakalaza*.

**i-nXākānxaka** (*s.k.*), *n.* General disorder or confusion, as of things thrown about, or a muddled affair = *i-nXovanxova*; ep. *i-nTlakantlaka*.

**Xākata**, ukuti (*Xhākatha, ukuthi*), *v.* = *ukuti dhlakata*.

**Xākātisi**, ukuti (*Xhākathisi, ukuthi*), *v.* = *ukuti dhlakata*.

**Xakaxa** (*s.k.*), *v.* Disengage or free anything (acc.) that has got fixed into or between something else, hence, pick out, disentangle, as a stone jammed in between two others, a particle of meat stuck between the teeth, pips from among the pulp of a pumpkin, or a complicated mass of string.

**Xāka xāka**, ukuti (*ukuthi*; *s.k.*), *v.* = *xakaza*; *xakazeka*.

**Xāka xāka**, ukuti (*Xhāka xhāka, ukuthi*), *v.* = *xakaza (xhakaza)*.

**ubu-Xākaxaka** (*s.k.*), *n.* State of being disorderly scattered about or in confusion, as of things or persons = *i-nYakaxaka*.

**isi-Xakaxolo** (*Xhakacholo*), *n.* = *isi-Bambane*.

**Xakaza** (*s.k.*), *v.* Make or put in disorder or confusion, as things (acc.) or people. Cp. *hlakaza, uyakaza*.

**Xakaza** (*Xhakaza*), *v.* Rattle together, as assegais (acc.) or the *ubu-Xaka*, when held in the hand.

**Xakeka** (*s.k.*), *v.* = *xabeka*.

**Xakela** (*s.k.*), *v.* Get stuck across for or in, as the body of a child in the womb of its mother when being born—freq. transposed into passive form.

Ex. *uzakheh ingane, kaqimati*, she is stuck across for by the child (lying awkwardly in the womb), it doesn't come forth.

**i(li)** or **isi-Xama** (*Xhama*), *n.* Woman's fibre girdle (= *isi-Fociya*); belt of headwork worn by young-men and girls around the chest or waist (= *i-nFucane*).

**Xamalaza**, *v.* Have the legs wide apart, whether when sitting or standing (used in perf.) = *ukuti xa, xangalaza, dangalaza*; ep. *xabalaza*.

Ex. *ihashi alihlale xamalazile*, he sits astride the horse.

**i(li)-Xāmaxama** (*Xhāmaxhama*), *v.* Impetuous, over-hasty person.

**Xamazela** (*Xhamazela*), *v.* Do with impatient haste, be impetuous.

**u-Xamu**, *n.* Monitor (*M. niloticus*), of which there are several varieties.

P. *ucamu ubamb'udcala*, the monitor clings to the flat-rock (where there is nothing to hold on to)—said of a man making an ineffectual effort to defend himself against a charge of which he is plainly guilty.

**Xangalasa**, *v.* = *xangasa*.

**Xangalaza**, *v.* = *xamalaza*.

**ama-Xangalaza** (*no sing.*), *n.* A spreading apart or straddling of the legs (with *ukwenza*).

**Xangasa**, *v.* Go or walk with the legs far apart, as one with a sore between the thighs = *xangalasa*.

**Xanta** (*Xhanta*), *v.* Send off shoots from the root (as a tree or an *i-dumbi* plant), or from the trunk, branches, or an old stem (as trees in spring, or a cut *ama-bele* stalk sprouting anew); intrude oneself into other people's affairs = *xaka*. See *um-Xantela*.

**i-nXantela**, *n.* = *um-Xantela*.

**um-Xantela** (*Xhantela*), *n.* 5. Shoot or sprout, as growing up from the root of a tree or dumbi plant or along a tree-trunk in spring-time; person who thrusts himself into other people's affairs = *i(li)-Hlumela, i-nXanzatela*; ep. *i(li)-Rume*.

**isi-Xanti** (*Xhanti*), *n.* The row of upper dorsal vertebrae, about the hump in an ox; meat of a beast thereabout; the same locality, or flesh, in human-beings. Cp. *isi-Jingo; isi-Konkosi*.

**i-nXanzatela** (*Xanzathela*), *n.* = *um-Xantela*.

**Xapa** (*Xhapha*), *v.* Lap, as a dog or cat (from the sound produced); splutter or 'boil,' as mealie-grains in a pot (= *xapazela*; ep. *badhla; bila*).

**isi-Xāpa** (*Xhāpaha*), *n.* Calabash of a certain kind = *i(li)-Qaga*.

**Xāpa xāpa**, ukuti (*Xhāpaha xhāpaha, ukuthi*), *v.* = *xapazela*.



**i(li)-Xāpaxapa (Xhāphaxhapha), n.** A wasteful lavish scatterer, a squanderer, through lack of careful economical instincts. Cp. *i(li)-Hlapahlapa*.

**Xapaza (Xhaphaza), v.** Do in a squandering, wasteful way; scatter carelessly, prodigally about, as when distributing food (acc.), making presents, etc.

**Xapazela (Xhaphazela), v.** Splutter up or 'boil,' as mealies or similar food in a pot (= *xapa*; cp. *badhla*); slush through, 'splutter up,' the mud (with loc.), as a person walking in very wet weather; splutter up, boil up, as an angry man getting into a rage.

**um-Xapo (Xhapho), n. ḡ.** Regiment, or member thereof, formed by Mpande next after the *u(lu)-Duludu* = *u(lu)-Hlwayi*.

**u-Xapozi (Xhaphozi), n.** Herb (*Bananea-lus pinnatus*) with yellow flower, growing in marshy places, and whose pungent leaves are used as a febrifuge; another similar marsh-herb, eaten as *imifino*.

**i(li)-Xapozi (Xhaphozi), n.** Marsh, swamp.

**i(li)-Xasiyo, n.** = *i(li)-Xabiyo*.

**isi-Xatu (Xathu), n.** Mark left by pressure on any soft substance (of which a portion adheres to the object pressing), as when one treads on a clayey floor and brings away a portion with the foot, or when one touches wet paint — not used of a simple mark of pressure or indentation. See *xatula*.

**Xatuka (Xathuka), v.** Be or get pulled off or removed by the pressure of something to which it adheres, as the soft wet clay of the floor above, or wet paint when touched, or the skin from a stroke with a shambok.

**Xatukisa (Xathukisa), v.** = *xatula*.

**Xatula (Xathula), v.** Pull off or remove the external soft clay (acc.), paint, or skin as above, by making it adhere to some pressing object; cast off the exterior roughness of the horns, as does a young ox a certain age (= *xebula*). See *isi-Xatu*.

**Xatuxolo, ukuti (Xathuxolo, ukuthi), v.** Be exactly like in appearance, colour, size, etc., as one vase with another (with *na* — not used to express simply 'equal to,' in size — see *ukuti xo*).

**Xāvu, ukuti (ukuthi), v.** Cut or scoop out (C.N.).

**Xawula (Xhawula), v.** Shake hands (C.N.).

*N.B.* The custom of shaking hands is unknown among the Zulus; the kissing of her child by a woman was the only greeting of

this description in vogue before the advent of the whiteman.

**Xāxa, ukuti (ukuthi), v.** Hop about, as a frog; shift about constantly from spot to spot, as a man constantly moving his kraal; go out or away for a moment, take a 'hop' over to, as from a hut or work to any place near by = *xaxama, xoxoma*.

**isi-Xāxa (Xaxa), n.** Any old, battered-in basket or *i-qoma* = *i-nTlāhla*.

**Xaxama, v.** = *ukuti xaxa*.

**Xā xā xā, ukuti (Xhā xhā xhā, ukuthi), v.** = *xaxazo*.

**Xaxaza (Xhaxaza), v.** Make the sound *xa xa*, as rain dripping from all parts of a hut-roof, or a number of people hoeing together (= *qaxa; xakaza*); cause to make such a noise, as a woman the *utshwatu* (acc.) when she squeezes it in the strainer and makes it drip abundantly into the pot, or a young man his sticks (acc.) when he holds them loosely rattling together in the hand (= *xakazisa*).

**i(li)-Xayi, n.** (C.N.) = *i(li)-Xabiyo*.

**ubu-Xayi, n.** (C.N.) — Natal corruption for *ubu-Cayi*.

**Xayiba, v.** (C.N.) = *xabiya*.

**Xazula, v.** = *xazulula*.

**Xazufula, v.** Put asunder, separate forcibly, as things (acc.) firmly joined together, like glued wood, the closed jaws of an ox, or two boys fighting (cp. *hlazulula*); disentangle, pull apart, as a lot of entangled string (acc.); lay out plainly, separate the details clearly, explain, as an intricate matter (= *hlazulula*).

**Xebuka (s. k.), v.** Get stripped or pulled off in long lumps, strips, or cakes, as the woody bark of a tree, or plaster from a wall, or flesh adhering to the hide when skinning a beast; peel off in cakes of itself (*intrans.*), as such a bark, or the dry cowdung smeared on a floor = *sepnka*.

**Xebula, v.** Strip, pull or tear off in heavy strips, lumps or cakes, as the woody bark (acc.), plaster, or flesh, as above; cast or strip off the original external roughness of the horns, as a young ox at a certain age (= *xatula*) = *sepnka*.

**Xega, v.** Be shaky, unsteady, loose, as a fence-post, the leg of a chair, or a wagon-wheel; be loose, slack, not taut or tightly bound, as a rope, bandage, or knot = *zeketa, yeketa*.

**um-Xegefele, n. ḡ.** = *um-Xegegege*.

**um-Xegexe, n. ḡ.** = *um-Xegegege*.

**Xége xége, ukuti (ukuthi), v.** Shake about, as a wagon going on rickety wheels, or an old man whose limbs are infirm.

**um-Xégexege, n. 5.** Any rickety, shaky thing, as an old wagon or chair, or a man whose limbs are shaky.

**Xegisa, v.** Make a thing (acc.) to shake or be loose; let the udder hang loosely so as to shake about, as a cow when approaching its calving time (cp. *faka*) = *xeketisa*.

**i(li)-Xegu (Xhegu), n.** Man in advanced old age and no longer able to get about from feebleness. Cp. *is-Alukazi*; *vegula*.

**Xegula (Xhegula), v.** Attain advanced old age, become an *i(li)-Xegu* — sometimes used by comparison of old women.

Ex. *ungese waxegula*, you will never see old age — said as a reproach, threat, etc.

*N.B.* Very old men and women among the Zulus who succumb to senile decay, are not said to die (*uku-fa*), but to 'go home' (*uku-goduka*), and consequently are not mourned for (*uku-tlala*). Everybody else is supposed to die in 'unnatural' death, which is to be lamented.

**Xeka (s.k.), v.** Put on or wear several waist-bands (or *izi-Fociya*) at one time, so as to form a broad belt, as might a woman. Cp. *gxeka*.

**Xeka (Xheka), v. = xanta.**

**isi-Xeke (Xheke), n. = isi-Hleke, isi-Xobo.**

**um-Xeke (s.k.), n. 5.** Tall or long thing made up of several jointed pieces (C.N.).

**Xeketa (Xeketha), v.** Be loose, shaky, not tight or taut (= *xega*); have a loose tongue, be always talking = *yeketa*.

**Xeketisa (Xekethisa), v.** Make a thing (acc.) be loose, shaky, or not tight; let the udder hang loosely, as a cow when approaching calving = *xegisa, yeketisa*.

**um-Xeka (s.k.), n. 5.** Broad belt composed of several *izi-Fociya* (q.v.) worn at the same time. See *xeka*.

**Xela (Xhela), v.** Be choked, as by food entering the windpipe (C.N.).

**i-nXeleha, n. — see i-Nxeleha.**

**Xépu, ukuti (Xépha, ukuthi), v. = xepuka, xepula.**

**Xepuka (Xephuka), v. = xebuka.**

**Xepula (Xephula), v. = xebula.**

**isi-Xexelégu, n.** A combine or concert against another, as to do him injury, or exclude him from their society (= *i(li)-Ci*; cp. *u(tu)-Mhimbá*; *u(tu)-Zwinyu*); person with a conspicuously broad back (cp. *isi-Xoembe*).

**i(li)-Xiba (Xhiba), n.** A roughly-built or

'makeshift' kind of hut, for merely temporary purposes, or for cooking or keeping goats in; hence, any old, dilapidated hut used for similar purposes (cp. *i(li)-Fokozi*); small temporary watch-hut, built in the fields (cp. *is-Akamukanyu*); company or party, into which a larger body of people may be divided.

**Xibilili, ukuti (Xibhílili, ukuthi; or more freq. with s. b.), v.** Be in a general disorder, confusion or muddled state, as people, things or affairs = *ukuti xakalala, xibilili*.

**i-nXibilili (Xibhílili, or more freq. s. b.), n. = izi-Xibilili.**

**isi or more freq. izi-Xibilili, n.** People, things or affairs in a general state of disorder, confusion or muddle = *ubu-Xakalala*.

**Xibu, ukuti (ukuthi), v.** Make a single cut with the hoe or spade, when turning over the soil.

**Xibula, n.** Dig up, as the ground (acc.), or potatoes therein. Cp. *mba*.

**Xifi, ukuti (Xhífi, ukuthi), v. = xifiza.**

**Xifiza (Xhifiza), v. = eifiza.**

**Xika (s.k.), v.** Anoint the body (acc.) excessively, 'make it run' with oil or grease (with *nga* or acc.). Cp. *gcoba*.

**Xiki, ukuti (ukuthi; s.k.), v.** Be 'running' with oil or grease, as after an excessive anointing of the body or hair = *xika*.

**i(li)-Xikiva (Xhikiva), n.** Slovenly, untidy, careless, indolent person = *i(li)-Vamba*. See *xikiza*.

**ama-Xixixiki (Xhixixhiki), n.** Dirtiness or untidiness, about a thing or an action; the dirty, untidy thing itself, as an unwashed vessel, a dirty-bodied boy, food droppings all over a table or floor, or an untidily kept or badly built hut = *ama-Dhlikidhliki*.

**Xikiza (Xhikiza), v.** Make anything (acc.) be in a disordered, untidy, dirty state, as a goat a hut by pulling about the thatch, a child food by dropping it all about, or its clothes by tearing them = *dhlíkiza*.

**um-Xiliba (Xhiliba), n. 5.** Muscle on each side of the neck when drawn tight and prominent by old age, as in an old woman.

**i(li)-Xilongo, n.** (C.N.) Natal corruption of *i(li)-Cilongo*.

**Xina (Xhina), v.** Cause one (acc.) distress by hampering his movements or free action, as a strict master, or excessive work, or sick children by keeping one at home against his will.



**Xinana** (*Xhinana*), *v.* Distress or hamper mutually, as crowded people, stuffed nostrils, etc. (C.N.).

**Xinanisa** (*Xhinanisa*), *v.* Make be so distressed or hampered, as above (C.N.).

**Xinaniseka** (*Xhinaniseka*), *v.* Get made, *i.e.* be, so distressed or hampered, as above (C.N.).

**Xinanisela** (*Xhinanisela*), *v.* Cause one (acc.) to be hampered or distressed mutually; hence, stop his breath, as by holding the hand over his mouth (C.N.).

**Xineka** (*Xhineka*), *v.* Get distressed or hampered in one's movements or free-action, as by urgent work or sick children which keep one persistently at home (used in perf.).

**Xinela** (*Xhinela*), *v.* 'Woo' the cow (acc.) *i.e.* persistently and lovingly go alongside of it, as does the bull (for the actual mounting, see *zeka*, *kwela*).

**Xinelela** (*Xhinelela*), *v.* Constrain one (acc.) to do, *i.e.* distress or inconvenience him until he do; constrain or force oneself to do something disliked, as when taking disagreeable medicine (C.N.).

**Xinga** (alone, or in reflect. form with *zi*), *v.* Show off, be conceited or proud of one's fine trappings, figure or appearance, go proudly along, as a young man rigged up in all his finery = *qenya*, *fehla*, *fefenyeka*; cp. *nakaza*.

**Xingazela**, *v.* = *xinga*.

**Xingova**, *v.* Mix up together, as food-stuffs (acc.), affairs, or people so that they quarrel.

**i(li)-Xingovu**, *n.* Strife-causing person, who 'mixes' people up, puts them at logger-heads; species of caterpillar or *i(li)-Cimbi* of a variegated black-and-white colour, commonly found on the *um-Ganu* tree; hence, anything of a grey checkered colour, as cloth.

**Xō**, *ukuti* or *ukutana* (*Xhō*, *ukuthi*), *v.* Be equal to, of exactly the same size, as any two things = *ukuba izitupa*; cp. *ukuti xatxolō*, *nale*.

*Ex. zithene xo*, they are exactly equal.

**Xoba**, *v.* Get something extra out of one (C.N.); also = *homa*.

**i(li)-Xoba**, *n.* Reward given one for some work well done (C.N.). See *i(li)-Xoshō*.

**Xobeka** (*s.k.*), *v.* = *hlomeka*.

**Xobisa**, *v.* Bother, trouble, worry, as an outbreak of sickness in a kraal might the owner (acc.), weeds a woman hoeing, or one person another by some annoying treatment. Cp. *qoba*.

**Xobiseka** (*s.k.*), *v.* Get so bothered, troubled, or worried, as above (used in perf.).

**isi-Xobo** (*Xhobo*), *n.* Great collection of large stones or rocks about in one place, as on the tops and sides of some hills; hence, such rocky place (cp. *isi-Qoyo*); group, as of people standing together; cluster, clump, as of meales growing thickly together, trees, or tumboni-grass (the thought referring to the close collection of things above ground — *isi-Xeke*, *isi-Illeke*; cp. *isi-Quudu*). Cp. *i(li)-Xungo*; *isi-Xuku*; *i(li)-Vigo*; *isi-Qumbi*.

**Xobonga**, *v.* = *xokova*.

**i(li)-Xobongo**, *n.* = *i(li)-Xokovu*.

**i-nXobongo**, *n.* = *i-nXobongu*.

**isi-Xōfuxofu**, *n.* (C.N.) = *isi-Hambukamfu*.

**Xoka** (*s.k.*), *v.* Tell lies (C.N. fr. Xo.) [Mpo. *noka*, tell lies].

**i(li)-Xoki** (*s.k.*), *n.* Person intolerable to others by the trouble he causes, by his bad temper, fault finding or quarrelsome nature; (C.N. fr. Xo.) liar.

**ubu-Xoki** (*s.k.*), *n.* Nature of a person or quality of action as above.

**Xokola** (*Xhokola*), *v.* Dig out, cut out, or 'chisel' out, in a pecking kind of a way with an *isi-Xokolo* or similar instrument, as the first portion of a mealie-pit (acc.), or a hole for planting a tree in = *xolosa*.

**isi-Xokolo** (*Xhokolo*), *n.* Short stick with an old hoe-iron stuck in the end and used for digging or pecking out the earth at the mouth of a new mealie-pit (= *isi-Xoloso*); large collection of large stones or rocks (= *isi-Xobo*).

**Xōkololo**, *ukuti* (*ukuthi*; *s.k.*), *v.* = *xokozela*.

**isi-Xokoloto** (*s.k.*), *n.* Confused hubbub or noise of general loud talking, as at a beer-drink or quarrel.

**Xokova** (*Xhokova*), *v.* Make anything (acc.) in a rough, ugly-looking, imperfect kind of way, as a make-shift hut, a roughly-made mat for some purpose, or an unskilled person attempting to make an earthen-pot; hence, make look ugly, as small-pox a person (acc.) = *xobonyā*.

**i(li)-Xokovana** (*Xhokovana*), *n.* dim. of following.

**i(li)-Xokovu** (*Xhokovu*), *n.* Anything of a badly, roughly or imperfectly made nature, as a poorly-made hut, a mat roughly prepared for any common need, or an earthen-pot made by one without any skill = *i(li)-Xobongo*.

- Xokozela** (*s.k.*), *v.* Make a confused hubbub, as a lot of men talking louding or wrangling together at a beer-drink = *nkuli xokolola*; cp. *wekezela*.
- Xola**, *v.* Be at peace, as people or a country (C.N. fr. Xo.).
- Xola** (*Xhola*), *v.* Enquire closely (C.N.).
- Xolela**, *v.* Be at peace for a person (acc.) *i.e.* make it up with him, pardon him (C.N. fr. Xo.).
- i(li)-Xolo** (often used in plur. *ama-Xolo*), *n.* Bark (rough or smooth), of a tree; small veldt-plant [Sw. *gome*, bark].
- u(lu)-Xolo**, *n.* Peace; pardon (C.N. fr. Xo.).
- Xolosa** (*Xholosa*), *v.* Castrate a dog (acc.) — only used of this animal (see *tena*); limp, as a person when lame (= *xuya*); also = *xokola*.
- isi-Xoloso** (*Xholoso*), *n.* = *isi-Xokolo*.
- i-nXolovana**, *n.* (N) = *i-nGrobongo*.
- Xoma** (*Xhoma*), *v.* Raise on high (C.N. fr. Xo.).
- Xomeka** (*Xhomeka*), *v.* Live uncomfortably (C.N. fr. Xo.).
- i(li)-Xongo**, *n.* Small cluster or group, as of three or four people standing; gen. used in plur. *ama-Xongoxongo*, separated groups or clusters of people standing about here and there in one place, as 'crowds' of people attending a wedding-dance or garden-party (= *ama-Wongowongo*) — not gen. applied to parties or people sitting (see *ama-Hengahenga*). Cp. *isi-Xuku*; *i(li)-Viyo*; *isi-Qumbi*.
- Xonxa** (*Xhonxa*), *v.* Plant (by the hand) seeds (acc.) of any kind too closely together, as pumpkins, potatoes, etc. (= *xoxa*) — for broadcast sowing when too thick, see *fumba*, *emana*; also (C.N.) = *xoxa* generally.
- i(li)-Xonxo** (*Xhonxo*), *n.* A planting too closely together, as above; ox with horns coming closely round together, one in front of the other before the face (cp. *i(li)-Nrele*); also (C.N.) = *i(li)-Xoxo*.
- i-nXonxo**, *n.* Certain piece of meat adjoining the thigh-joint, or the place where it lies.
- i(li)-Xonya**, *n.* (C.N.) = *i(li)-Cacane*.
- Xonza** (*Xhonza*), *v.* (C.N.) = *xoxa*.
- Xopa** (*Xhophu*), *v.* Hurt the eye (acc.) in any way so as to render it unable to look, as anything striking it, a particle entering it, or anything dazzling it — mostly transposed into passive form *xoshana*.
- N.B.* The Native method for removing a foreign body from the eye is to hold apart the lids and vigorously blow into it, or sometimes by licking the eyeball.
- um-Xopo** (*Xhopho*), *n.* 5. Species of marsh-grass, used for thatelung; (now nearly obsolete) marshy place; thing of a dark-green colour (darker than the *i(li)-Buma*).
- Plur. '*so-la'mxopo*!' '*so-la'mxopo*!' *kale nyibikile*; *nya!* eye of the marsh! long have I been looking (for you); but nothing appears — a common ejaculation of one who has long expected or waited for a person who never arrives.
- Xosha**, *v.* Drive away, as a cow (acc.) from a field, a person from a kraal, or an army the enemy (properly used only of such things as can run, hence not usually of flies, a headache, etc.); drive away along with, *i.e.* chase after, pursue, as a dog chasing a buck (acc.) in order to catch it (= *huba*); get or receive a present, reward, or token of favour, as a man receiving a beast (acc.) from the chief generally in recognition of some services rendered [Ga. *goba*, drive; Xo. *gkota*; Bo. *engata*].
- i(li)-Xoshelo**, *n.* Pertinacity of pursuit, as in a dog that does not quickly give up the chase (C.N.).
- isi-Xoshi**, *n.* Man who has been favoured by the chief with a present, as a token of regard or recognition.
- Xoshisa**, *v.* Cause a person to receive, *i.e.* give him, a present (doub. acc.) by way of showing regard or recognition of services, as might a chief.
- i(li)-Xosho**, *n.* Present of a beast, an *i-nGzota*, etc., made by a chief to a man as a token of regard or thanks for services rendered.
- Xova**, *v.* Mix up by kneading or pressure, anything (acc.) of a thick consistency, as mortar or dough; mix up people (acc.) in strife, as a mischievous gossip (= *xaba*); mix up one's talk or an affair (acc.), saying one thing here and another there, etc.; have sexual intercourse with a female (acc.) externally (obscene = *jeka*) [Her. *hoveka*, mix].
- i-nXovanova**, *n.* Mixed-up, muddled affair; disorderly state of things; disturbing, muddling action or conduct, mixing affairs or people up in a turmoil or confusion = *i-nXakanzaka*.
- isi-Xovi**, *n.* Mischievous person who, by his talk, mixes up affairs and brings people into strife = *i(li)-Xungebe*.
- Xoxa**, *v.* Tell, relate (in a social, not formal or official manner), as a story or occurrence (acc.), to a person (acc. with *ela* form = *hawuza*, *zeka*, *landisa*); talk nicely with, *i.e.* woo (conversationally),



a girl (acc., or with *na* or loc. = *qomisa*).

**Xoxa** (*Xhorha*), *v.* Poke away at with the pointed end of any instrument; hence, press with a spoon, as fat meat (acc.) when boiling so as to get out the juice, or *abu-bende* so as to soften the small lumps of meat; poke or thrust away at one (acc.) with the point of a stick, as a man might an adversary who has fallen; poke away at the ground with one's staff, as a Native might when standing waiting, or a boy when being scolded; also = *zoxa*.

**i(li)-Xoxo**, *n.* Pleasant talk or conversation about any light topics, adventures, etc. (with *uku-dhlu*, *hlala* — see *xoxa*); any kind of frog or toad (= *i(li)-Sele*).

**i(li)-Xoxo** (*Xhorho*), *n.* Fat pressed out of fat-meat while boiling (see *xoxa*); such piece of fat-meat after the juice has been pressed out.

**Xoxoma**, *v.* = *cocoma*, *xaxama*.

**Xoza**, *v.* Knock or chop away any external irregularities (acc.), as knots or twigs from the outside of a stick (acc.) or similar wooden thing; chip off small pieces from a stake (acc.) and the like, in order to point or shape it evenly; knock off the grains (acc.) from a mealie-cob (acc.), gen. by knocking it with another held firmly within the palm (cp. *gumza*, *hulula*).

**i(li)-Xoza** (*Xhoza*), *n.* Large, powerful male dog (of any breed — cp. *i(li)-Calaha*); one of the Cape Colony Kafirs.

**i-nXoza** (*no plur.*), *n.* Fibre or fibres, for Native sewing, gen. obtained from the *umu-Nga* and similar trees; hence, freq. applied to any kind of fibre.

**Xozeka** (*Xhozeka*), *v.* Be chippable (as above — see *xoxa*) i.e. be miserably thin, merely skin and bone, the latter protruding like knots all over the body.

**Xozomela**, *v.* = *dhlozomela*.

**isi-Xozomeli**, *n.* One of a hot violent temperament.

**Xuba**, *v.* Mingle together, mix up together (*trans.*) as different kinds of beads (acc.), mealies with Kafir-corn, sheep with goats = *xubanisa*, *pitikeza* [Sw. *unyaj*].

**Xuba** (*Xubha*), *v.* Rinse the teeth (acc.) with water after eating (= *xukucu*); also = *hlukuhla*.

**Xubana**, *v.* Mingle or mix together (*intrans.*).

**Xubanisa**, *v.* = *xuba*.

**i(li)-Xube**, *n.* A mixed-up thing, mixture or mingling together of different kinds,

as different kinds of stock, varieties of beads, etc. = *i(li)-Xubevange*, *i(li)-Vange*.

**Xubela**, *v.* Mix up for (acc.).

Ex. *uku-xubela intombi*, to mix up (misdemeanor) for a girl — to be used as a love-charm.

**um-Xubeni** (*Xubheni*), *n.*  $\bar{s}$ . Insipid, under-fermented *umu-Ngyza*.

**i(li)-Xubevange**, *n.* = *i(li)-Xube*.

**Xubeza**, *v.* Mix or mingle together (= *xubanisa*); be turning grey, as a man growing old.

**isi-Xubo**, *n.* = *i(li)-Dhlulu*.

**u-Xubugwegwe**, *n.* (C.N.) = *um-Qumbukwekwe*.

**i(li)-Xubungu**, *n.* Person of a noisily gay disposition, fond of boisterous play or merry-making.

**Xubuza** (*Xubhuza*), *v.* = *grubuza*; also (C.N.) = *xumbuza*.

**Xuga**, *v.* Go or walk lame, as a man or beast with a painful foot (= *hluzela*, *qula*); also = *rega* [Her. *tukara*, go paralysed].

**Xuka**, *ukuti* (*ukuthi*; *s.k.*), *v.* = *ukuti* *tulu*, *ukuti* *tiku*.

**i(li)-Xukazi** (*Xhukazi*), *n.* Young ewe that has not yet had a lamb.

**i(li)** or **isi-Xuku** (*s.k.*), *n.* Group, as of people or cattle (about a dozen); clump or cluster of things standing together, as mealies or tumbottle grass. Cp. *i(li)-Xongo*; *i(li)-Vigo*; *i(li)-Hlokoza*; *isi-Qumbi*; *isi-Xobo* [Skr. *varga*, multitude; Lat. *vulgus*, the common 'crowd'].

**um-Xuku** (*s.k.*), *n.*  $\bar{s}$ . Mixture of *utshwala* dregs and crushed boiled mealies, eaten mostly by women.

**isi-Xukulu** (*s.k.*), *n.* Big, protruding mouth with prognathous jaws, like an ape. Cp. *isi-Mbenye*.

**isi-Xukushwana** (*s.k.*), *n.* Small group or cluster.

**Xukuxa** (*s.k.*), *v.* Shake or pull about vigorously, as a stake (acc.) when withdrawing it from the ground; take the life out of one (acc.), thoroughly exhaust or fatigue him, as heavy work or a tiring journey (= *tuba*); take by the ear, pull the ear (acc. or with *ngu*), as a naughty child (acc.); impress thoroughly on a person (acc.), as an order or message sent from higher authority (= *luyisisa*); also (C.N.) = *xuba* (*xubha*) [Her. *huka*, shake violently; Sw. *sukasuka*, shake].

Ex. *wampraza*, *wamzukuxa*, he stabbed

- him and shook him about (by working the assegai vigorously in the wound).
- Xukuxeka** (*s. k.*), *v.* Be in a knocked-up condition, get thoroughly exhausted, as by heavy work or walking (used in perfect); be in prime condition as to one's body = *tubeka*.
- um-Xukuxo** (*s. k.*), *n. f.* Medicine used for flatulence, from the tree *um-Kuhlu* (C.N.).
- Xūku xūku, ukuti** (*ukuthi; s. k.*), *v.* = *xukuzo*.
- Xukuza** (*s. k.*), *v.* Shake up or about vigorously, as a person a calabash (acc.) of *amasi* or a bottle of medicine, or a wagon a person (acc.) riding therein; hence, metaphor. harass; rake out the inside—a certain method of Native medicinal treatment, chiefly for an *isi-lalō* *q. v.*,—by taking an *um-Xukuzo* whether by mouth or as an enema = *kuxuza* [Her. *huka*, shake violently; Sw. *sukasuka*, shake].
- um-Xukuzo** (*s. k.*), *n. f.* Any one of the several plants used medicinally for *xukuzo* *q. v.*
- Xula**, *v.* Grab at a person (acc.) or thing, or as a dog at a stranger (acc.) in a kraal; take impetuously, grab up or out of, as a person taking from the food-pot while still on the fire, a child grabbing at the food (acc.) being brought in, or a person withdrawing without consideration from another's small food-supply. Cp. *hlwita*.
- isi-Xula**, *n.* Pied Kingfisher (*Ceryle rudis*); by some applied to the Blue or Half-colored Kingfisher (*Alcedo semitorquata*); also to *isi-Xulamasele* *q. v.*
- isi-Xula-masele**, *n.* Stilt (*Himantopus candidus*); also applied by some to the Spoonbill (*Platalea alba*); also to the *isi-Xula*, *q. v.*
- Xuma** (*Xhuma*), *v.* Spring up, spring about, spring along, as an *umngoma* when dancing, a boy dancing wildly about, a wild ox when held by a rein, or a buck when running; join something (acc.) on to the end of a thing so as to make it longer, as one piece of string on to another (= *xumelela*).
- Xūmbu, ukuti** (*Xūmbhu, ukuthi*), *v.* Make the plunging noise of any heavy body falling into deep water; hence, plunge through, as a drift with the water about one's knees; plunge in, fall in, throw in, etc., as into a deep pool = *ukuti gqumbu*.
- Xumelela** (*Xhumelela*), *v.* Join or fasten something (acc.) on to the end of another thing so as to make it longer, as
- one piece of string on to another, or extra oxen on to a span = *xuma, faka-lela, lungelela*.
- isi-Xumu** (*Xhumu*), *n.* Obstinately contentious, cross-tempered, strife-seeking person (= *isi-Xuta*); young of buck, of any kind (cp. *i(li)-Wundhlu*).
- Xunga**, *v.* = *dungu* (mostly used by women).
- Xungazela**, *v.* Make turbid, as the water (acc.) boiling for beer-making, by mixing therewith a little mabele-dough = *dungazela*.
- i(li)-Xungebe**, *n.* Mischievous talker, mischief-maker = *isi-Xovi*.
- Xungula** (*Xhungula*), *v.* Pick up the hair (acc.) with a thorn, so that it stand puffed out in a frizzy fashion, as when combed.
- u(lu)-Xushela**, *n.* = *u(tu)-Cushela*.
- Xuta** (*Xhutha*), *v.* Have an excessively moist, 'oily' skin (disliked by the Natives); behave or speak to one (*ela* form and acc.) in a cross-tempered, quarrelsome manner, as a surly strife-loving man (= *Xutuzela*).
- isi-Xuta** (*Xhutha*), *n.* Person with an excessively moist, 'oily' skin; also = *isi-Xumu*.
- Xutuzela** (*Xhuthuzela*), *v.* = *xuta*.
- Xūxu, ukuti** (*Xhūxhu, ukuthi*), *v.* = *xuzuzela*.
- Xuxuma** (*Xhuxuma*), *v.* Spring about, struggle, as a calf, when tied, to get free; be restless, struggling with strong desire, as a child to get away to play.
- Xuxuzela** (*Xhuxuzela*), *v.* Rumble, as wind in the stomach (nom.), with a liquid sound and pain, as when the bowels are loose with diarrhoea (cp. *kokoza*); also = *Xapazela*.
- isi-Xuxwana** (*Xhuxwana*), *n.* Young of the goat, sheep, and like animals. Cp. *isi-Xumu; i(li)-Wundhlu*.
- um-Xwagele**, *n. f.* Bald Ibis (*Ibis calva*).
- Xwala** (*Xhwala* — perf. *xwalile*), *v.* Go wrong radically, get into a chronically bad state, become corrupted, as a person morally (*intliziyo*), or physically, as to the stomach, etc. Comp. *onakala*.
- i(li)-Xwala** (*Xhwala*), *n.* Consumption, in man (cp. *u(tu)-Fuba*); certain lung-disease in cattle; also = *isi-Xwala*.
- N. B. A person who dies of *i-Xwala* is not mourned or wailed for (*kakaleka*).
- isi-Xwala** (*Xhwala*), *n.* Person gone wrong (morally), become bad or corrupted.
- isi-Xwāngxwangu** (*Xhwāngxwangu*), *n.* Surly-tempered, bad-natured person, who



cannot be touched or spoken to without growling at one.

**Xwanguza** (*Xhwanguza*), *v.* Act in an irritable, bad-tempered manner, as a surly, tetchy individual.

**Xwasa**, *v.* = *ewasa*.

**Xwata** (*Xhwatha*), *v.* = *badhla*.

Ex. *umuntu ongasucile*, a person who has not yet got thoroughly boiled, *i.e.* is still wild and unsobered, as a young man. Cp. *vuba*.

**Xwaya**, *v.* Be cautious (used in perf.), on one's guard, on the look out (with *ela* form and acc. of thing avoided); fight shy of, keep away from, avoid, as any object (acc.) of suspicion or danger, keep away from one (acc.), dislike him, not readily take to him, as certain kinds of food or country to which one is not accustomed (used in perf.); have a 'shy' appearance, not bright and freshly green, be dried up, as the veldt in the summer when burnt up by sun and drought (used in perf.).

**Xwayeka** (*s.k.*), *v.* Be avoidable; be suspicious-looking.

**i(li)-Xwayela**, *n.* Quick-eyed, cautious-going person, habitually on his guard.

**Xwayisa**, *v.* Caution or warn a person (acc.) against anything (with *nga* or *ku*), put on one's guard.

Ex. *uku-xwayisa amchto*, to put the eyes on the look-out—as a cautious person with suspicions aroused.

**isi-Xwāyixwayi**, *n.* Scoundrel, seamp (C.N.).

**isi-Xwazi**, *n.* Internal injury or contusion, or pain therefrom, remaining from an old blow on the body, generally about

the ribs = *isi-Lala*; cp. *i(li)-Tubuyela*.

**isi-Xwe** (*Xhwe*), *n.* = *i(li)-Bimbi*.

**isi-Xwebedu**, *n.* Person having a broad back and loins = *isi-Xwembe*.

**um-Xwebesi** (*Xwebhesi*), *n.* 5. Trousers when big, baggy and falling at the seat; wearer thereof (N).

**Xwebula**, *v.* = *xebula*.

**i(li)-Xwele** (*Xhwele*), *n.* Great snuff-taker, hemp-smoker, or beer-drinker, *i.e.* very fond of partaking of those things. Comp. *i(li)-Broza*.

**um-Xwele** (*Xhwele*), *n.* Throat (internal), of man or beast (= *um-Pimbo*); hence, inner feelings of a man, 'heart,' consciousness, mind, life—the throat being generally pointed to as the seat of these faculties or emotions (= *um-Pimbo*, *i-nTliziyo*).

Ex. *usahlezi ngomxwele* (or *ngentliziyo*), he stills exists by his throat, *i.e.* he is still merely breathing, life is not quite extinct; or may be used *hibernice*.

Phr. *uku-n-hlaba umxwele* (or *intliziyo*), to make one's heart rejoice, please him, do according to his taste.

**i-nXweleha**, *n.* — see *i-Nxeleha*.

**isi-Xwembe** (*Xweembhe*), *n.* Any broadly spread-out, flat thing; hence, very broad-backed person; certain kind of large broad wooden-spoon or ladle for serving out food or eating *abu-bende* (= *i-nGwembe*, *isi-Pakuluzi*; cp. *isi-Fobozu*).

**isi-Xwexwe**, *n.* Broad, thin, flat plate of a thing (whether quite rigid or only stiffish), as oil-cloth, sheet of zinc, or a pane of glass = *isi-Bebe*; comp. *u(lu)-Bembedu*, *i(li)-Keke*.

## Y

**Y** in Zulu is sounded as in English *e.g.* as in the word *yellow*.

**Y** is, in Zulu as in English, a semi-vowel, being simply the vowel *i* coming before another vowel into which it glides, forming a diphthong. Like the *w*, however, it preserves much more of the pure vowel-sound than in English, and, when preceding another *i*, is to English ears so weak and indistinct that its presence is oftentimes quite overlooked—a fact which has led many to write, though incorrectly, such words as *ai* (*no*) and *u-gwai* (*tobacco*), instead of *ayi* and *u-gwayi*.

All words of the 3rd. class, having the prefix *i-n* and the root apparently commencing with a **Y**, will be found entered under *Ny*, we having preferred, in accordance with our rule concerning vowels occurring in a similar position, to regard the *n* in such cases as a part

of the root, the prefix therefore becoming merely a short *i*. Such words must accordingly be sought for under *N*.

**Ya**, *ukuti* (*ukuthi*), *v.* = *ukuti yo*.

**Ya**, *aux. verb. part.* used in formation of pres. prog. and future tenses.

**Ya**, *v.* Go (for 'walk'—see *hamba*) [Skrya, *ga, gam, go*; Hi. *jana*; Ar. *rah*; Lat. *rado, eo*; Orl. *da*; Her. *ya, go, za, go away*; Bo. etc. *ta*; Be. *uiya*; Suk. *dyaya*; At. *ka*; Ha. *za*; Ibo. *ya*; Ev. *yi*].

Ex. *kakulungyi, kuya nyoba*, it does not do well, because (*lit.* it is or goes because).

*kuya nyani ukuba*, why is it that, etc.

*boje-pi?* where have they gone?

*kuyive nyapi?* whereabouts are you going to? or, where have they gone to? (*lit.* it is going, or gone, to whereabouts).

*us'eye pandhle*, he has already gone outside (of the hut).

*usaya nyapandhle*, he is gone out (for the necessities of nature, to stool).

*ugisimze ngaya emca, ngaya pambili*, I just went backwards and forwards (as when continually going about on a fruitless errand).

*beujhya nalo iswi lako*, I was going along with, acting in accordance with, your advice or orders.

*wadimide waya nabo nje (amkahlane)*, it (the fever) just went off with them (as when driving them along *volens volens*).

*ibanga bngakanani, ukuya nokubuya?* how far is it, there and back?

*kuya ngokuya*, it goes by goings or comings thereto *i.e.* by gradual degrees, each one coming gradually thereto in his proper time or turn (not all at once), as the privileges of adult age, any work taken in turns, etc.

*(icala) laya ngokuya tikuta*, it (the law-case) got gradually bigger as it went along.

*un! elwandhle ngibe wayawaya*, oh! to sea! you would be gone for good and all, it would be as good as perishing outright.

*kungiyile ukuba (kunyile, etc.)*, it has gone for me that etc. = it has put me quite at a loss to understand how that; it has done for me, has that, etc. = *kungimi*.

**ama-Ya** (*no sing.*), *n.* Worthless thing, of no use or consequence, as an insignificantly small quantity of food, useless empty talk, etc.

Ex. *kwafa kuseng'amaya*, it (the infant) died while still a nothing (*i.e.* before becoming of any account as an *umuntu*).

**Yāba, ukuti (ukuthi), v.** = *ukuti yabi*.

**u(lu)-Yaba, n.** Thing going loosely all over the place — hence, swarm *i.e.* great wandering number, as a man's very numerous children, a great herd of cattle, or swarm of locusts (= *u(lu)-Buzela*); person leading a loose, vagrant life, going about uncontrolled here and there as he or she likes.

**isi-Yabakazane** (*s. k.*), *n.* = *isi-Yabazane*.

**Yabaza, v.** = *yabiza*.

**isi-Yabazane, n.** Craving or greedy desire, as of a very thirsty or hungry person for drink or food = *isi-Yabakazane, isi-Yanyuzane*. Cp. *i-nKwankwa*.

**Yabazela, v.** Go loosely, carelessly, uncontrolled, about or along, as a man walking out with empty hands, an alarmed person going hastily along careless of persons or obstacles, or a girl leading an uncontrolled, loose life = *yaluzela*. Cp. *vabazela*.

**Yābi, ukuti (ukuthi), v.** Motion a person (acc.) away with the hand = *yabiza, yabuza*.

**Yabiza, v.** = *ukuti yabi*.

**Yābu, ukuti (ukuthi), v.** = *ukuti luku; ukuti yabi; ukuti yabu*.

**u(lu)-Yabu, n.** Restless, roving person, going continually about from place to place; also = *u(lu)-Yaba*. See *yabula*.

**Yabula, v.** Motion a person (acc.) away with a swing of the hand (= *yabiza*); pick or take up anything (acc.) smartly (= *lakuza*); be restless, agitated, moving disturbedly or wildly about, as one throwing himself about with pain, going anxiously about seeking for something lost, water boiling furiously in a pot, etc.; hence, throw oneself about from pain, a thrashing, etc. (= *yabuza*); look or seek about everywhere (even without anxiety) for anything (acc.) lost, as among the goods in a hut, or a beast about the veldt (= *yabula*); boil wildly, as water (= *yabuza*); go roving about here and there, as from a restless nature (= *yabuza*; see *u(lu)-Yabu*).

**i(ii)-Yabulani, n.** = *u(lu)-Yabu*.

**i-nYabule, n.** — see *i-Nyabule*.

**Yābu yābu, ukuti (ukuthi), v.** = *yabuzela, ukuti yabu yabu*.

**Yabuzela, v.** Go smartly or quickly along = *yuzela*.

Ex. *ake uti yabu yabu* (for *uyabuzela*), *nye 'kaka amanzi*, just go along sharply and fetch some water (from the spring).

**Yāca, ukuti (ukuthi), v.** = *yaca, ukuti yapaca*.

**Yaca, v.** Rock bodily to and fro, splash to and fro, as water in a bucket when carried or, by comparison, in the sea, or grain in a basket when shaken = *yacaka; yapaceka*. Cp. *kapu; yenda*.

Ex. *ake ngiye 'kudi yaca emfuleni*, just let me go and have a splash about in the river.

**u(lu)-Yaca, n.** Certain kind of loin-girdle worn originally by girls and consisting of a long fringe of *ub-Endhle* which encircled the whole body.

**Yacaka** (*s. k.*), *v.* = *yaca, yapaceka*; cp. *kapaka*.

**Yacaza, v.** Make so to rock to and fro, as above.

**Yāfu, ukuti (ukuthi), v.** Waft upon, whiff towards a person, as a smell of any kind.

**um-Yagayi, n. 5.** (N) = *um-Hayihayi* (Append.).

**Yaizi, int.** = *yayizi*.

**Yāka, ukuti (ukuthi; s. k.), v.** Be brightly green or bluish, as new grass or clear water = *ukuti cwe*.

**isi-Yaka** (*s. k.*), *n.* Bunch of long feathers



worn at the back of the head; (C.N.) very white tail of an ox.

um-Yaka or Yākayaka (*s. k.*), *n.* 5. An *isi-Giyo* or *isi-Bongo* given to a wildly courageous warrior who rushes boldly on the foe, creating disorder right and left.

Ex. *umyakayaka onga'fu!* a desperately brave fellow who comes on overpoweringly like a great cloud!

i(li)-Ya-kade (*s. k.*), *n.* Long coming or future time (C.N.).

Ex. *kuoba iyakade ngikugomisa*, it will be for a long time that I shall woo you, *i. e.* I am not going to give up because I meet with difficulties at the start.

Yākasha, ukuti (*ukuthi*), *s. k.*, *v.* Rush wildly in among, throw oneself with uncontrolled bravery upon the foe.

Yakashaka (*s. k.*), *v.* = ukuti yakasha.

i-nYakato, *n.* — see *i-Nyakato*.

ama-Yākayaka (*s. k.* — no sing.), *n.* Disorderly mop of a thing, as a head of long hair hanging dishevelled about, an ear of *imfe* when drooping loosely about on all sides instead of being compact and upright, or the thatch on a hut when blown about in all directions by the wind.

Yakaza (*s. k.*), *v.* Rinse out, as a bottle (acc.) or basin with water.

Yakazela (*s. k.*), *v.* Rush courageously, wildly on or among the foe, dealing death right and left, as a brave.

Yake (*Yakhe*), *poss. adj.* His, her, its — see *ake*.

i-nYakeni, *n.* — see *i-Nyakeni*.

Yako (*Yakho*), *poss. adj.* Thy — see *ako*.

Yala, *v.* = *laya*.

i(li)-Yala or Yali, *n.* Certain thorny climbing plant (*Smilax Kraussiana*), used for making hut-doors = *i-nGqaqabulani*.

i-nYala, *n.* — see *i-Nyala*.

Yālala, ukuti (*ukuthi*), *v.* = ukuti zalala.

Yalaza, *v.* Rub over gently, so as to render fine or smooth, as snuff with the stone when grinding, or fine soil over seed in a box (cp. *lolonga*); speak gentle words to a person (acc.), as when soothing anger or smoothing away some misunderstanding = *leleza*.

Yāle, ukuti (*ukuthi*), *v.* Breathe one's last, give up the ghost, depart life = *yalela*, ukuti *laye*.

Ex. *kuyikoti yale*, it (the ox) is not quite dead yet.

Yaleka (*s. k.*), *v.* = *layeka*.

Yalela, *v.* = *layela*; also = ukuti *yale*.

Yaleza, *v.* = *layeza*; also ukuti *yale*.

Yalezela, *v.* = *layezela*.

isi or um-Yalezelo, *n.* 5. Order delivered as message — see *layazela*.

i-nYali, *n.* — see *i-Ngali*.

isi-Yalijana, *n.* = *isi-Halijana*.

Yalo, *poss. adj.* Its — see *alo*.

um-Yalo, *n.* 5. Direction, order, commandment, admonition, etc. — see *laya* (M).

Yālu, ukuti (*ukuthi*), *v.* Burst up or break forth on all sides or everywhere at once, as seed sprouting up all over a field at the same time (= ukuti *dhlengo*), or an eruption over the body; burst forth with commotion, as water from a spring, or the water at the middle of a boiling pot (= *yalula*).

isi-Yalu, *n.* Spring, of water; an unintelligible, muddled-up affair; person whose eyes have the iris unnaturally high, showing the white of the ball below, so that he seems to look out from under the eyelids = *isi-Petu*.

u(lu)-Yalu, *n.* (C.N.) Mixture of pumpkin and mealies (cp. *isi-Hiya*); person with eyes as above — see *isi-Yalu*.

Yaluka (*s. k.*), *v.* Get bursted or broken forth, as above — see ukuti *yalu*; break forth intellectually *i. e.* come to the use of one's reason, or to one's senses, as a child beginning to show understanding, or a drunken man coming round again.

Yalukisa (*s. k.*), *v.* Cause one (acc.) to come to his reason or senses, open his eyes, by giving him advice or explanations about any matter (acc. or more com. with *nga*).

Yalula, *v.* Search everywhere about for something (acc.) lost, as among the goods in a hut, or all about the veldt; burst forth or up in commotion, as water at a spring, or at the middle of a pot boiling furiously (= ukuti *yalu*).

i(li)-Yalule, *n.* = i(li)-*Bukazanu*.

Yalu yālu, ukuti (*ukuthi*), *v.* = *yaluba*.

isi-Yāluyalu, *n.* Anything in a state of commotion, or general confusion of movement, as the waters of a rapid, or a crowd of people moving wildly about.

Yaluzā or Yaluzela, *v.* Move restlessly about, be in a state of agitated movement or commotion, as a person in great pain, a boy when being punished, water when boiling furiously or in the rapids of a river, or a person or beast roving restlessly about the country, or the eyes of a person (see *isi-Yalu*) when rolling

- about and showing the whites. Cp. *yahula*; *yalula*; *ukuti yalu yalu*; *janquza*.
- i-nYama*, *n.* — see *i-Nyama*.
- i-nYamazane*, *n.* — see *i-Nyamazane*.
- i(li)*, *isi* or *um-Yambazi* (*Yambhuzi*), *n.*  
Porridge made of crushed Kafir-corn, or sometimes mealies = *i(li)-Qasha*. Cp. *umu-Nyuza*.
- Yambe*, *ukuti* (*Yāmbhe, ukuthi*), *v.* Cover slightly with some overspreading thing, as a heap of corn (acc.) left outside by slightly covering it with grass, a new hut by hastily putting on a little temporary thatch, or a sleeping child by throwing over him a small cloth or blanket; cover up one's feelings, so as not to let appear in one's speech or actions how angry, displeased, etc., one is = *yambeza, ukuti yembe*.
- Yambeza* (*Yāmbheza*), *v.* = *ukuti yambe*.
- Yami*, *poss. adj.* My — see *ami*.
- i-nYanda*, *n.* — see *i-Nyanda*.
- i-nYandezulu*, *n.* — see *i-Nyandezulu*.
- Yandhlu yāndhlu, ukuti* (*ukuthi*), *v.* = *yandhluzela*.
- Yandhluzela, n.* Get thrown or tossed wildly about in every direction, as a cloth hanging out, boughs of a tree, corn in a field, before a furious gust of wind, or the bed-clothes of a restless sleeper.
- i-nYandula*, *n.* — see *i-Nyandula*.
- i-nYānga*, *n.* — see *i-Nyānga*.
- i-nYanga*, *n.* — see *i-Nyangu*.
- isi-Yanga* or *Yāngayanga, n.* Baboon = *i-nFene*.
- Yānga yānga, ukuti* (*ukuthi*), *v.* = *yangaza*.
- Yangaza* or *Yangazela, n.* Look about moving the eyes shamefully here and there, as a child caught doing wrong (from consciousness of guilt), or who has received nothing at a distribution of good things (from disappointment), or who is agitated or alarmed in the presence of a scolding parent whose attitude is threatening, etc. Cp. *bakaza*.
- isi-Yangazane, n.* = *isi-Yabazane*.
- i-nYango, n.* — see *i-Nyango*.
- ubu-Yānquyanqu, n.* = *ubu-Yabuyalu*.
- Yanquza, v.* = *yaluzela*.
- i-Yantlukano, n.* — see *iy-Antlukano*.
- i-nYantula, n.* — see *i-Nyantulu*.
- i-nYanyadu, n.* — see *i-Nyanyadu*.
- Yāpaca, ukuti* (*Yāphaca, ukuthi*), *v.* (C.N.) = *ukuti yaca*.
- Yapaceka* (*Yāphaceka*), *v.* (C.N.) = *yacaka*.
- Yāpe, ukuti* (*Yāphe, ukuthi*), *v.* = *ukuti shalu*.
- Yapeza* (*Yāpheza*), *v.* = *shaluzela*.
- Yaso, poss. adj.* Its — see *aso*.
- isi-Yatanga* (*Yathanga*), *v.* = *i(li)-Hatanga*.
- i(li)-Yātayata* (*Yāthayatha*), *n.* = *i(li)-Hatanga*.
- Yatazela* (*Yathazela*), *v.* = *yabazela*.
- i-nYatelo, n.* — see *i-Nyatelo*.
- i-nYati, n.* — see *i-Nyati*.
- i-nYatuko, n.* — see *i-Nyatuko*.
- Yātu yātu, ukuti* (*Yāthu yāthu, ukuthi*), *v.* = *ukuti yabu yabu*.
- i(li)* or *isi-Yātuyatu* (*Yāthuyathu*), *n.* Smart, quick walker. See *yatuzela*.
- Yatuzela* (*Yathuzela*), *v.* = *yabuzela*.
- Yāvu yāvu, ukuti* (*ukuthi*), *v.* = *yavuzela*.
- i(li)-Yāvuyavu, n.* One who talks merrily away without cessation, as an amiable gossip at a beer-drink.
- Yavuzela, v.* Talk away merrily without cessation, as above; also = *ishavuzela*.
- Yawo, poss. adj.* Its; their — see *awo*.
- isi-Yaya, n.* String of feathers worn as an ornamental circlet round the neck; also sometimes (incorrectly) applied to *ubu-Tekwane*.
- Yayateka* (*Yayatheka*), *v.* Run quickly along or about in a nervous, agitated manner, as a boy in search of his master's property he has lost, or away from any fearful thing. Cp. *papateka*.
- i(li)-Yayateka* (*Yayatheka*), *n.* A running, nervous fellow; a coward (= *i(li)-Gwala*).
- Ya ya ya, ukuti* (*ukuthi*), *v.* = *ukuti watu*.  
Ex. *ngafumanisa utshwala, ngasacagiti ya ya ya*, I came across some beer and had a good drink.
- Yayizi, ind.* shouted to scare off an ox or wild-beast when attacking anything, or (by comparison) to the chief or a brave displaying himself at the *um-Kosi* or *uku-giya* = *hayizi*.
- Yayo, poss. adj.* Its; their — see *ayo*.
- Yaza, v.* = *ukuti ya, yala*.
- Yazo, poss. adj.* Their — see *azo*.
- i(li)-Ye, n.* Large ant, frequently seen carrying about bits of grass; person given to carrying about tales and reports (= *i-nTateli*).
- isi-Yebukana* (*Yebhukana*), *n.* = *i(li)-Bukazana*.
- Yebo, adv.* Yes, in giving a simple affirmative or assenting reply, or in starting off an important statement or declara-



tion (cp. *ayi-ke*); indeed? is it so? in expressing amazement at a statement made. Comp. *ehé* [Sw. *ivo*; Ya. *helo*; Kam. *vifo*; Khu. *vivo*; Ga. *ye*; Ba. *ya*; Her. *iya*].

**Yebuya** or **Yebuya bo**, *int.* Heigh! as when shouting after a distant companion to draw his attention, call him back, or arrest his action; also used metaphor. for expressing admiration (by drawing attention of others), for checking or reproving, etc.

Ex. *yebuya bo! kutiva kuy'indoda*, I say! oh my! they say this is a man — as a rude boy might call out to his companion when making sport of an old man or cripple.

'*nantsi ingubo entle ka'Booi!*' 'Yebuya bo; *nyangibingqa!*' 'here's a nice dress of So-and-so's!' 'Have done! stay that talk! you are speaking sarcastically of me!'

**i(li)-Yece**, *n.* = *i(li)-Cecé*.

**isi-Yedi**, *n.* (N) = *isi-Yejane*.

**Ye-he-he** (with final particle prolonged), *int.* Oh my! just look! — expressing merry surprise at anything. Cp. *woshi*, *ho-lo-lo*.

Ex. *ye-he-he! namp'abantu!* oh my! there are people for you!

*ye-he-he! nyabinax z'nhuka!* there are fine cattle for you! just look at them going out! — shouted by a gleeful herdboys taking out the cattle to graze.

**Yehle**, *ukuti (ukuthi)*, *v.* Rattle, as a lot of beads or bones together, or as the person rattling them (acc.); hang numerously dangling down, be loaded or in loads, cover with abundance (used properly of hanging things), as a great quantity of fruit on a tree, toys on a Christmas tree, a lot of gourds suspended from a hut-roof, or (metaphor.) a great abundance of pumpkins in a field, seeds of the black-jack weed hanging from one's clothes, or black-beetles covering a wall, or long trappings dangling about a person (= *ukuti yeye*, *ukuti yika*) = *yehleza*, *yehleka*.

**Yehleka** (*s. k.*), *v.* = *ukuti yehle*.

**Yehleza**, *v.* = *ukuti yehle*; (C.N.) strike violently on the head with a stick; break, as a tooth (see *ukuti kehle*).

**isi-Yejane**, *n.* Stupid, silly person, doing wrong things, not wilfully, but from weakness of mind (C.N.).

**Yeka** (*s. k.*), *v.* Leave off, give over, as any action (with *uku* — cp. *peza*); let go, a rope (acc.) or other thing held in the grasp; let alone, as a person (acc.) who has done wrong (cp. *yekela*) or is being tormented by others; leave, as one might

his child (acc.) to stay in another kraal (cp. *shiya*) [Ga. *deka*, leave off!; *laka*, leave; Her. *yesa*, leave off; Sw. *isha*, leave off; Ya. *leka*, leave; Bo. *leka*, let go].

**Yeka** (*s. k.*), *int.* expressing surprise, admiration, displeasure, etc.; also used by females in affirming a truth or taking an oath.

Ex. *yek'ingubo entle!* oh my! what a nice dress!

*yek'mafana eyangile!* just look at this naughty boy!

*yek'unome!* oh, mother! — as a female might say when expressing jocose surprise at anything.

'*kanti nsha iqiniso na?*' 'Yeka! (or Yeku-ke koma!)' 'and are you really speaking a truth?' 'A fact! Don't ask it!'

**Yéke**, *ukuti (s. k.)*, *v.* = *yekeza*; also = *ukuti wewete*.

**isi-Yeke** (*s. k.*), *n.* Bullock with horns standing upright and at the ends bent backwards over the shoulders (cp. *i(li)-Goddhla*); (C.N.) = *isi-Fonyo*.

**Yékeke**, *ukuti (s. k.)*, *v.* = *ukuti wewete*.

**Yekela** (*s. k.*), *v.* Let alone, let go for; hence, let off, as a person (acc.) from punishment or restitution in regard to some fault (cp. *tetelela*); let or allow a person (acc.) to go or do something (with subj.); carry something on the head without holding it.

Ex. *ub'elitala (ibatice)*, *eyekela* (or *eligo-kelele*), she was carrying it (on her head), without holding it (the pot).

Phr. *uku-yekela gqala* — see *gqala*.

**Yekelana** (*s. k.*), *v.* Let one another alone, off, etc.

**Yeketa** (*Yeketha*), *v.* = *xeketa*.

**Yeketisa** (*Yekethisa*), *v.* = *xeketisa*.

**i-nYekevu**, *n.* — see *i-Nykevu*.

**Yekeza** (*s. k.*), *v.* = *xeketisa*; also = *ukuti wewete*.

**Yekezeka** (*s. k.*), *v.* = *xeketu*.

**Yekezisa** (*s. k.*), *v.* = *xeketisa*.

**um-Yeko** (*s. k.*), *n.* 5. Hair (whole head thereof) twisted in long strings (= *u(lu)-Poto*) so as to hang down over the head all round = *isi-Yendane*, *isi-Yendhle*.

**Yela**, *v.* Go for, to, etc.

Ex. *uku-xi-yela*, to go for or of oneself.

**Yela** (= *Eyela*), *v.* Stumble or tumble into or at a hole, whether bodily or merely by the foot. Cp. *ukuti yela*.

Ex. *uxiyelckisele ceatani*, he has caused himself to get fallen into, i. e. mixed up with, a lawcase.

**isi-Yela, n.** Anything into which one could stumble or tumble, as a large hole on one's path; name given to any girl or female child by way of flattery or coaxing, as when begging a favour or admiring.

Ex. *hambani 'ziyela esintle, ninyilandele amanzi*, go nice little girls, and fetch me some water.

**Yêle, ukuti (ukuthi), v.** Go, or make go, or fall, down out of sight, as a person disappearing down beyond a hilltop.

Ex. *ake ngige 'kuthi yele ka'Bani*, just let me disappear for a moment, i.e. run over for a few minutes, to So-and-so's.

**Ye-le-le** (with final particle prolonged), *int.* expressing surprise, grief at, etc.

Ex. *ye-le-le! nazi isintombi!* oh my! here are some fine girls. Cp. *ho-lo-lo*.

*ye-le-le! nautsi indaba!* oh my! here's a fine affair (something wrong).

**i(li)-Yelesi or Yeleswa, n.** Very thin shell-ed gourd. Cp. *i(li)-Henges*.

**Yeleza, v.** = *ukuti yele*.

**i-nYezezele, n.** — see *i-Nyzezele*.

**isi-Yelo, n.** = *isi-Yela*.

**Yēmbē, ukuti (Yēmbhe, ukuthi), v.** = *ukuti yambe*.

**i(li)-Yēmbē (Yeembhe), n.** Shirt [D. *hemd*].

**i-nYembe, n.** — see *i-Nyembe*.

**Yembeza (Yembheza), v.** = *yambeza*.

**Yēme, ukuti (ukuthi), v.** Lean or slant towards one side, as the palisades of a kraal-fence, or pillar of a hut when falling sideways; draw or fall about here and there from side to side, as the members of a hunt or fight when seeing the game, etc., coming on close towards them, so as to confuse it and get out of its way, while at the same time blocking its path = *yemeza*; ep. *eyamu*.

**isi-Yeme, n.** (C.N.) = *isi-Yence*.

**um-Yeme, n. 5.** Delicate, strengthless thing, as a child or invalid; also = *um-Peme*.

**u(lu)-Yeme, n.** Leaning or slanting of a thing towards one side, as of the palisades of a falling kraal-fence or pillars of a hut (with *enza*).

**Yemeza, v.** = *ukuti yeme*.

**Yena, emph. pron.** He, she, it; him, her, it. Cp. *mina*.

Ex. *ngawomnikile yena*, you ought to have given (it) to him himself.

**Yenca, v.** = *yenca*.

**i(li)-Yence, n.** = *i(li)-Cece*.

**isi-Yence, n.** = *i-mBemba*.

**Yenda, v.** Wave or droop continually from

side to side, as a tree-branch or growing grain in the wind or long thin plank stood vertically (= *tengalenga*); drop the head from side to side i.e. be dozy, be sleepy, as a child in the evening; stagger from side to side, as a drunken man. Cp. *ukuti yende; ukuti yendu* [Her. *yendama*, lean; Sw. *inuma*].

**i(li)-Yenda, n.** Variety of *imfe* having a pendulous, drooping panicle = *i(li)-Yengantombi*.

**isi-Yendane, n.** Hair dressed so as to hang in long twisted strings (= *um-Yeko*); person wearing such (= *isi-Yendhle*); plur. *izi-Yendane*, Shaka's name for the *ama-Hlubi*.

**Yēnde, ukuti (ukuthi), v.** Droop or fall pendulously to one side, as a long corn-stalk. Cp. *yenda*.

**i(li)-Yende, n.** = *isi-Qentu*.

**Yendela, v.** Clear grain of foreign-bodies (doub. acc.) by washing, sifting, or other separating process, as when cleaning mealies of sand by washing in water and allowing the sand to sink to the bottom.

Ex. *mi! yendela uank'amabele amakoba*, here! clear this Kafir-corn of empty-husks (by shaking it about in a basket when the lighter husks will rise to the top).

**i-nYendhlane, n.** — see *i-Nyendhlane*.

**i-nYendhle, n.** — see *i-Nyendhle*.

**isi-Yendhle, n.** Person wearing an *um-Yeko*; sometimes applied to the *um-Yeko* itself.

**um-Yendhle, n. 5.** = *um-Yeko*.

**Yēndu, ukuti (ukuthi), v.** Lean over considerably to one side, so as to be ready to fall, stand resting on the edge, as a cupboard standing dangerously on the slant, or a person about to faint = *ye-nduka, ukuti yembeze, ukuti kethu*; ep. *yenuka; qetuka; penuka; yenda* [Her. *yendama*, lean; Sw. *inama*].

**Yenduka (s. k.), v.** = *ukuti yendu*.

**Yenga, v.** Allure, entice, beguile, seduce, or otherwise lead a person (acc.) to do something by plausible, inviting speech or appearances. Cp. *hunga; kanga; golomba* [Sw. *tega*, lure].

**i(li)-Yenga, n.** Seducer, one given to luring others, as a boy or girl given to enticing those of the other-sex into unlawful ways, or a person sent to lead an enemy into a trap = *isi-Yengane*.

**isi-Yengane, n.** = *i(li)-Yenga*.

**i(li)-Yenga-ntombi (Yenga-ntombhi), n.** = *i(li)-Yenda*.

**Yēnge, ukuti (ukuthi), v.** Have the eyes



come over or fill with tears. Cp *yengezela*.

**isi-Yengelele, n.** — *isi-Hlekelele*.

**Yengezela, v.** Have the eyes filled with tears, as when saddened, or from snuff or smoke = *hlegezela*.

**isi or u(lu)-Yengezi, n.** Any very broad-mouthed or broadly spread out vessel or basket; applied to the *i-nDinganiso*; ox with such widely spread-out horns = *u(lu)-Hengezi*.

**isi-Yengo, n.** Anything intended to lure, entice, tempt, or seduce. See *yeuga*.

**um-Yeni, n. l.** Bridegroom; husband, generally; an *ubu-Tumshu* ant (which Natives superstitiously dislike calling by its real name, lest they thereby 'draw these troublesome insects to them'); plur. *aba-Yeni*, bridegroom's people or party — a name given to them in any of the ceremonies accompanying a marriage. Cp. *u-Makoti*.

Ex. *abak'onyeni*, the bridegroom's people. See *i-nTombi*.

P. *waza w'enda, 'nyeni!* so, bridegroom, you at last got to be married! — said of one who has at last got successfully over some difficulty.

N.B. '*us'exühlile unyeni; ayi 'baba! wabuya nazo*', 'the bridegroom has now got possession of them (my cattle — though really referring to her own person); alas! he has got hold of them' — sung by a girl on the evening of the second day succeeding the wedding when she is forcibly driven by the other girls in the kraal into the hut of her husband; to which the other girls reply *haye! uy'indandane, loza lishone* (or *E! uy'indandane, mayixe nenoi*) i. e. yes! you are an orphan or poor helpless body, till the sun goes down, or for all time (or, yes! you are an orphan; let him — the husband — come over to us here).

**Yenu, poss. adj.** Your — see *enu*.

**i-nYenezulu, n.** — see *i-Nyenezulu*.

**Yépe, ukuti (Yépha, ukuthi), v.** Give a person (acc.), etc., a cut or gash, as with a knife or sword, or as coarse grass one's finger = *yepeza*.

**Yepeza (Yepheza), v.** = *ukuti yepu*.

**Yepezeka (Yephezeka), v.** Get so cut or gashed, as above.

**Yepezela (Yephezela), v.** = *kebezela*.

**isi-Yepu (Yephu), n.** Any long-haired fringe-like thing, as the filaments of maize or the long dangling hair of a goat; such a long-haired goat.

P. *nang'umotandakubukwa onyengesiyepu!* there's a person who likes to be looked at,

like a long-haired goat — said to a vain person who likes to be admired.

**Yepuka (Yephuka), v.** = *ukuti yepu yepu*.

**Yépu yépu, ukuti (Yéphu yépha, ukuthi), v.** Wave danglely about (*trans.*), as one might a long loose fringe (acc.) or a goat its long hair = *yepuza*; wave or get shaken thus loosely to and fro (*intrans.*), as the above = *yepuka*.

**Yepuza (Yephuza), v.** = *ukuti yepu yepu*.

**Yepuzela (Yephezela), v.** Go along amidst long waving fringes, as a goat with its long hair waving from side to side, or a man adorned with many long loosely-hanging trappings.

**Yeshe (final syll. accentuated), int.** of address — as below.

Ex. *yeshe! 'ngamazane! sigihlabe, sigibambe; sikulekela uyutakazi olungacw'amazayo!* hail, game! may we stalk and catch it (the game we are going to hunt); we beg for an old-woman of a beast that no longer has any teeth! — said by young-men by way of a prayer to the hunting-god (called for the purpose '*ngamazane*') previous to going out on a hunt.

**Yeshi, int.** = *woshi*.

**Yeshila, int.** (C.N.) = *hushila*.

**Yeta (Yethu), v.** = *tendhla*.

**Yételele, ukuti (Yéthelele, ukuthi), v.** Be drooping, hanging without life or firmness, as the body when quite done up with exhaustion, or a limp supple skin, or the heart of a person when depressed or low-spirited = *ukuti letelele, tendhlelele, lisa, diau*, etc.

**Yeti, pl. Yetini (Yethi, Yethini), int.** the *tefula* form of *leti* q. v. and most commonly used in Natal in this form, probably from the fact of its having been introduced there most widely by the *Qwabe* and other tribes that *tefula*. — The plur. form *yetini* seems to be a corruption (perhaps arising from a misunderstanding of the original meaning of the word) peculiar to Natal; in Zululand it would be *yelani*.

**Yetu (Yethu), poss. adj.** Our — see *etu*.

**i(li)-Yevane, n.** = *i(li)-Yevuyevu*.

**i-nYevu, n.** — see *i-Nyevu*.

**Yévu yévu, ukuti (ukuthi), v.** = *yevuza*.

**i(li)-Yévyevu, n.** One who talks away incessantly anything and everything. Cp. *i(li)-Gevuyevu; yevuza*.

**Yevuza, v.** Talk way without cessation, as above. Cp. *yevuza*.

**i-nYewe, n.** — see *i-Nyewe*.

**i-nYewo, n.** — see *i-nNyewo*.

isi-Yeya, *n.* *tefula* form of *isi-Yela*.

Yéye, *ukuti (ukuthi), v.* = *ukuti yehle*.

Ye ye, *int.* expression of derision, as might be used by a naughty boy calling after an old man.

isi-Yeye, *n.* Certain flat bead necklace (N); also (N.) = *isi-Yela*.

u(lu)-Yeyemana, *n.* A sleepy-going person with no life or energy in him = *um-Lelenu*.

Yeyesa, *v.* Speak as some tribes, substituting a *y* for every *l*, as do the Qwabe and Zulu coast clans generally (C.N.) = *tefula*.

i(li)-Yeyesi, *n.* (C.N.) = *i(li)-Tefula*.

i(li)-Yeyeye, *n.* = *i(li)-Tefula*.

i(li)-Yezane, *n.* = *i(li)-Tongwane*—for which it would seem to be the regular *hloni-pa* word (fr. *i(li)-Yezo*, *hlon.i(li)-Tongo*), although now in universal use even among men.

i-nYezane, *n.* see *iNyezane*.

Yēzi, *ukuti (ukuthi), v.* = *ukuti yози*.

ama-Yezi (no sing.), *n.* Cloudiness of the sky, causing a constant hiding of the sun or moon (prob. originally meaning 'shadows'—see *hlon.* word *i(li)-Yezi*—and only used in connection with the sun or moon, not of the mere clouds themselves).

Ex. *izulu linamayezi namhla*, the sky is cloudy to-day, *i. e.* shadowy, shady, as regards the sun or moon.

isi-Yezi, *n.* Hazines that comes over the eyes, upon the deadening of the senses, when a person is about to faint. Cp. *i-nZubulwane*.

ama-Yēziyezi (no sing.), *n.* = *ama-Hlengehlenge*.

Yēzu, *ukuti (ukuthi), v.* = *ukuti tezu* (used also by women for *hlon.* purposes).

Yezuka (*s. k.*), *v.* = *tezuka*.

um-Yezuka (*s. k.*), *n.* 5. = *um-Tezuka*.

Yiba, *ukuti (ukuthi), v.* = *ukuti ewantalala*, *ukuti yibaba*; also *yibaza*, *yibazeka*.

Ex. *abantu babehleli bete yiba*, the people were sitting spread out in an humouse crowd. *hengiti ngiyakumshela, ngasengili yiba*, I had intended to tell him, and then forgot.

isi-Yiba or Yi bayiba (latter when in plur.), *n.* = *isi-Wēi*.

Ex. *unxayibayiba towo'muxi*, there's always something happening in that kraal.

u(lu)-Yiba, *n.* = *u(lu)-Cwantalala*.

Yibaba, *ukuti (ukuthi), v.* = *ukuti ewantalala*.

isi-Yibayibana, *n.* Stupid, unintelligent person.

Yibaza, *v.* Forget *i. e.* have pass from the memory, as when one had intended doing something and then forgot; be at a loss as to what to do or how to act = *kohlwa*, *ukuti yiba* [Ga. *elabila*, forget].

Yibazeka (*s. k.*), *v.* Get to forget.

Yibazela, *v.* Be dilatory at work, do in an idling manner = *yikiza*.

u-Yihlo, *n.* Thy or your father; or father's own sister (*i. e.* of same hut, a paternal aunt); thy or your master, guardian, or present 'possessor,' of a child or servant (the poss. adjs. are gen. omitted, being used merely for emphasis or distinction). Cp. *u-Baba*; *u-Yihlwana* [Her. *ihō*; Sha. *isho*; Reg. *ishaw*; MZT. *uso*].

u-Yihlokazi (*s. k.*), *n.* Any brother or half-brother of thy or your father (cp. *u-Malume*); any sister or half-sister of your father *i. e.* paternal aunt (cp. *u-Nyokokazi*); any *um-Zala* (male or female) of your father.

u-Yihlomkulu (*Yihlomkhulu*), *n.* Thy or your grandfather, or grandfather's sister or brother (*i. e.* great uncle).

u-Yihlwana, *n.* Thy or your step-father (only used as term of contempt)—the respectful term would be *u-Yihlo* simply, as 'present owner'. Cp. *u-Babana*.

Yika, *ukuti (ukuthi; s. k.), v.* = *ukuti yehle*. Cp. *jika*.

i(li)-Yika (*s. k.*), *n.* = *i-nGqalati* (used now by women to *hlon. i-Saka* (sack).

Yikatisa (*Yikathisa*), *v.* (C.N.) *yikazisa*.

ama-Yikayika (*s. k.*), *n.* Lot of things hanging dangling from the roof of a hut, and gen. referring to miscellaneous articles of Native use that give the hut a loose, slovenly appearance. See *ukuti yika*.

Yikaza (*s. k.*), *v.* Hang dangling abundantly, be loaded or covering in abundance, as a lot of gourds, etc., hung up on a roof, fruit on a tree, or (metaphor.) beetles about a wall, or cattle in a kraal = *ukuti yika*, *ukuti yehle*. Cp. *jika*.

Yikazela (*s. k.*), *v.* Go loaded with clothes or ornaments hanging about the person.

Yikazisa (*s. k.*), *v.* Make hang dangling abundantly as above (see *yikaza*), load, as a person covering his person with an abundance of hanging clothing or finery, etc.

isi-Yikiyiki (*s. k.*), *n.* Dilatory, idling worker. See *yikiza*.



**Yikiza** (*s. k.*), *v.* = *yibazela*.

**isi-Yiko** (*s. k.*), *n.* Any strange, wonderful, unintelligible thing or occurrence; event, happening, generally; defect, blemish, fault, as in a new pot, or on the body of a person deducting from his beauty (= *isi-Yinga*) = *um-Ilola*; *isi-Ci*, *isi-Wiei*; *isi-Yiba*.

*P. aku'gexe lingona'siyiko*, there's no beautiful person without some defect.

**Y'ikona** (*Y'ikhona*), *adv.* It is then or there, equivalent to Eng. thereupon, then, upon this or that, upon doing so; it is now (with participle).

*Ex. ngabwenxa ngeswi lami, y'ikona kuyakulunga*, you shall act in accordance with my instructions, then it will be right.

*y'ikona ngiswayo*, it is now that I understand.

*y'ikona njalo*, it is there precisely.

**i-Nyiki** (*s. k.*), *n.* — see *i-Nyiki*.

**i-Nyikinyiki** (*s. k.*), *n.* — see *i-Nyikinyiki*.

**Y'ikuba** (*s. k.*), *conj.* It is because, by reason that, on account of = *kwazis'ukuti*.

*Ex. akulunganga kahle, y'ikuba umniniyo (mubhu) eb'engeko*, it was not done quite as it ought, (it was) on account of the owner being absent.

**Y'ilapa** (*Y'ilapha*), *prep.; adv.* It is here (in place or time).

**Y'ilapo** (*Y'ilapho*), *prep.; adv.* It is or was there or then = *y'ikona*.

*Ex. yenza ngezwi lami, y'ilapo kuyakulunga*, act in accordance with my directions, (it is) then it will be allright.

*y'ilapo ngaqal'ukuxwa* (or *kway'ilapo ngiqal'ukuxwa*), it was then (or thereupon was it) I began to understand.

**Yilayileka** (*s. k.*), *v.* Be in an agitated, disturbed, restless state internally, as a sick person unable to find rest, or a person whose mind is bothered with many anxieties requiring pressing attention.

**Yilileka** (*s. k.*), *v.* = *hleteleka*.

**Y'ilo** (last syll. accented), **Y'ihle**, **Y'ilo**, **Y'ilo** (*Y'ihloku*), **Y'ilo** (*Y'ihloku*), **Y'ilo** (*Y'ihloku*), **Y'ilo** (*Y'ihloku*), **Y'ilo** (*Y'ihloku*) (most common in the third form), *adv.* All along; ever since, always, continually = *kulo*, etc.

*Ex. way'e y'ilo esho*, he was always saying so.

*waba y'ilo ku elandile*, he was all the time hungry.

*y'ihlokuhle ukutuma*, you have been all along talking.

*y'ihlokuhle agulayo* (or *ayila*), he has been continuously sick.

*waba y'ihloku udhla ezinto ezimnandi*, you will be eating nice things always, perpetually. *y'ihloku kwahle kuhugwa*, it is perpetually being gone about (i.e. there is perpetually some walking to be done).

**i-Nyimfinyimi**, *n.* See *i-Nyibufinyimi*.

**Yinga**, *v.* (C.N.) = *yingiliza*.

**isi-Yinga**, *n.* Certain kind of head neck-lace; blemish, fault, defect, as in a worked article or a person's beauty (= *isi-Yiko*).

**isi-Yingayinga**, *n.* Silly, daft, foolish-looking person who acts as below = *um-Yingwane*, *isi-Yingisa*.

**Yingaza**, *v.* Look about here and there in a stupid, daft kind of way, as a simpleton when spoken to, or when sent to look for some article.

**isi-Yinge**, *n.* = *isi-Yingelezi*.

**Yingeleza**, *v.* = *yingiliza*.

**Yingelezi**, **ukuti** (*ukuthi*), *v.* = *yingiliza*.

**isi-Yingelezi**, *n.* Circle; hence, any circular, round, ring-shaped thing; revolution, or going round of a body on its axis; whirling round, as of water in a whirlpool = *isi-Yinge*, *isi-Zingelezi*.

**Yingili**, **ukuti** (*ukuthi*), *v.* Form together in a circular body or group, as of cattle or a scattered crowd gathering together in a compact clump.

**isi-Yingili**, *n.* = *isi-Yingelezi*; also *isi-Yingayinga*.

**Yingiliza**, *v.* Make or draw a circle, as when moving the finger round in a circular way, or when making anything (see *yingilizisa*) of a circular form; describe a circle, revolve, whirl round, as a wheel, or water of a whirlpool; clear round by a circular motion, as the remnants of food (acc.) from the sides of a pot by sweeping round the extended finger, or the hair from round about a heading; make insinuating remarks about, hint at a person (acc.) = *yingeleza*, *ukuti yingilizi*, *zingeleza*. Cp. *ukuti dingilizisi*.

**Yingilizeka** (*s. k.*), *v.* Get made in a circle or to be of circular form; get made to revolve or whirl round; get cleared off by a circular motion — see above.

*Ex. leli'qona seliyingilizekile*, this basket has already got 'circled' at the bottom i.e. has the bottom no longer lying flat on the ground, but standing on its edges, as on a ring, from the centre having become concave.

**Yingilizisa**, *v.* Make anything (acc.) to be in a circle, or of a circular form.

**Yingilizi**, **ukuti** (*ukuthi*), *v.* = *yingiliza*.

isi-Yingisa, *n.* = *isi-Yingayinga*.

Y'ingoba or Y'ingokuba (*s.k.*), *conj.* It is or was because, by reason that, on account of.

Ex. *karumili kakte. y'ingoba izuto lisuke Pomisile*, it doesn't grow well, (it is) because the heavens have got to dry up *i.e.* on account of scarcity of rain.

ama-Yingoti (*Yingothi*; seldom in sing.), *n.* = *ama-Gemege*.

um-Yingota (*Yingothi*), *n.* 5. = *isi-Yingayinga*.

um-Yingwane, *n.* 5. = *isi-Yingayinga*.

Y'ini, *adv.* What is it? Why is it (with *ukuba*)? Which is it — equivalent to Eng. 'or not, yes or no'. See *ni*.

Ex. *y'ini lokuya okumnyama otshanini?* what is it, that black thing over there in the grass?

*y'ini ukuba ungahambi, es'rkutshelile na?* why is it that you do not go, after his having told you?

*uyahamba, y'ini?* are you going, or not (*lit.* which is it)?

*kawutondi, y'ini?* do you not like (*lit.* you do not like, or which is it)?

Y'inini, *adj.* (C.N.) = *kunini*.

Yiniza, *v.* Be saying *y'ini*, say *y'ini* at.

Ex. *uyiniza-ni?* what are you saying *y'ini* at? — as when a child is told to do something and instead of listening attentively to the order, merely replies *y'ini*.

Yisa, *e. caus.* form of *ya*. Make or cause to go; hence, send; take; bring; (more partic.) send off or hand over a girl to be married, as her father might do.

Ex. *uyiyisa-ni?* where are you taking them (the cattle) to?

*uyigakuyiyisa kusasa*, I shall send it to-morrow (the money).

u-Yisana, *n.* His or her step-father (only used as term of contempt — *u-Yise* being the proper term). Cp. *u-Babana*.

u-Yise, *n.* His, her or their father; father's own sister (*i.e.* of own hut, paternal aunt); his, her or their master, guardian or 'present owner' — see *u-Yihlo*. Cp. *u-Yisana* [Her. *ihe*; Sha. *ishe*; MZT. *n-ise*; Rug. *ishake*].

u-Yisekazi (*s.k.*), *n.* Any brother or half-brother of his, her, or their father, *i.e.* paternal uncle (cp. *u-Mabume*); any sister or half-sister of father, *i.e.* paternal aunt (cp. *u-Ninakazi*); any *um-Zala* (male or female) of father.

u-Yisemkulu (*Yisemkhulu*), *n.* His or their grand-father, or grand-father's sister or brother.

Yishi-ke, *int.* = *ishi-ke*.

Yisi, *int.* (C.N.) = *yizi*.

Yiti (*Yithi*), *imper.* of *uku-ti* — used by a person requesting another to move a little that he pass, or shouted by a boy fighting with another whenever he successfully parries off the stick or stroke of his adversary.

Yiva yiva, *ukuti* (*ukuthi*), *v.* = *yivaza*.

i(li)-Yivayiva, *n.* Person of a slothful, indolent nature, habitually neglecting everything in the way of work or exertion.

Yivaza, *v.* Act, or lead such a life, as above.

Yiya, *int.* = *iya*.

isi-Yiya (*Yiyya*), *n.* (C.N.) = *isi-Hiya*.

i(li)-Yiyane, *n.* Good-for-nothing, bad charactered person, lazy, and loose of life.

um-Yiyane, *n.* 5. = *u-Miyane*.

Yi ye, *int.* Bravo! go it! (C.N.).

Yi yi or Yi yi yi, *int.* a cry of women when showing off their joy at a wedding-dance (= *lilizela*), or their grief when wailing over a dead person (= *lilisela*).

Yiyiteka (*Yiyitheka*), *v.* Go 'loafing' about, roving here and there in an indolent manner, never doing any work; laugh away in a long soft manner, as when 'splitting one's sides' (cp. *gigiteka*).

i(li)-Yiyiteka (*Yiyitheka*), *n.* Idle, loafing fellow, doing no work, but roving indolently about from place to place.

Yiyiza, *v.* Utter the cry *yi yi*, as above; whinny, as a horse.

Yiyizela, *v.* = *lilizela*.

Yizi, *int.* (C.N.) = *yayizi*.

Yo, *verb. suffix* — only used with participles and relative pronouns = *ko*.

Ex. *kuyahamba otandayo* (or *otandoko*), he may go who likes.

Yo, *int.* cry of a woman when wailing. See *yoyoza*.

Yö, *ukuti* (*ukuthi*), *v.* Be perfectly or thoroughly done, with nothing left wanting, as *utshwala* thoroughly fermented, fruit thoroughly ripe, food thoroughly cooked, a garment thoroughly washed, water perfectly clear, or a man thoroughly clever or good = *yola, ukuti ya*.

Yoba, *int.* (C.N.) = *yobe*.

Yobe, *int.* Stop, stay, it's all right! word called after a person sent in order to bring him back or stay his action.

Yöbayoba, *v.* = *shobashoba*.

Yöbe, *ukuti* (*ukuthi*), *v.* Hush (*intrans.*), become quite still or silent, as children



when a stranger enters, or as the wind ceasing = *ukuti nyampu, yobeza*.

**Yobeka** (*s. k.* — used only in reflect form with *zi*), *v.* Get oneself into a scrape or mess, as when a person thinking to make peace between fighters finds himself embroiled = *leba*.

**Yobela, ukuti** (*ukuthi*), *v.* = *ukuti yobe*.

**Yobeza, v.** = *ukuti yobe*.

**isi-Yobi, n.** = *isi-Yobinga*; also (N.) = *u-Nomagende*.

**i(li) or isi-Yobinga, n.** Disorderly tufts of grass, hair, etc., left hanging about, as in a field slovenly hoed, remaining on the head after hair-cutting, or on badly-made tails of a Natives *isi-Tobo*; tuft of hair left purposely remaining on the middle or front of the head as an ornament.

**i (plur. izi)-Yobo, n. 3.** Young man who, at the *u-Nomzimane* or gathering of sweethearts, is rejected by all the girls (C.N.).

**Yöbu, ukuti** (*ukuthi*), *v.* = *yobuka; yobula*.

**Yobuka** (*s. k.*), *v.* Get peeled off so as to reveal the raw substance beneath, as the skin from one's body where scalded, the soft bark from a green switch, or the peel from a sweet-potato when thoroughly boiled; become so peeled, as the body, stick, sweet-potato itself = *ukuti yobu*. Cp. *ukuti lovuvu, lovuka*.

**Yobula, v.** Peel off, or cause to get peeled off, as the skin (acc.) of a thing, or the thing (acc.) itself, as above (= *ukuti yobu*); pull off 'peelingly,' as very sodden meat (acc.) from the bone from which it readily separates (= *yobuzi*); also = *yova*.

**Yobuza, v.** Eat a little meat, *e. g.* a goat or a fowl (acc.) privately with one's family alone; eat *i. e.* be pulling off 'peelingly,' very sodden meat which, through over-boiling, peels from the bone in shreds (= N. *yubuzi*); hence sometimes, pull into shreds any rotten or worn-out thing, as an old blanket (= *cosula*).

**Yoca, v.** Pluck, as a hair (acc.) from the head, the strings from fresh beans or *imifino*, etc.; pull about or pluck a person (acc. metaphor.), as by rating him soundly = *hluta*.

**Yöcu, ukuti** (*ukuthi*), *v.* Take off the skin (acc.) forcibly from a thing (acc.), as by tearing, grazing, ripping, burning, etc. = *yocula*; get so taken off = *yocuka*. Cp. *ukuti hlosu*.

**um-Yocu, n. 5.** Spot on the body, etc., now

raw from having the skin removed.

**Yocuka** (*s. k.*), *v.* = *ukuti yocu*.

**Yocula, v.** = *ukuti yocu*.

**i-nYoka, n.** — see *i-Nyoka*.

**i-nYokayabafazi, n.** — see *i-Nyokayabafazi*.

**Yöku, ukuti** (*s. k.*), *v.* Be quite green or blue (= *luhtaza, ukuti yaka*); be quite raw, as food not thoroughly cooked; cook food (acc.) so as to leave it half raw (= *yokoza*).

**ubu-Yoko** (*s. k.*), *n.* Vomit of the lion, consisting of undigested bones, flesh, etc., and sold in a dry state as a valuable medicine for charming grain-fields into successful bearing.

**Yokoza** (*s. k.*), *v.* Cook food (acc.) so as to leave it half raw; (N) steep crushed-mealies (acc.) in warm, not boiling, water and leave over-night to be ground finely for *utshwala* on the morrow (cp. *fudumezulu*); (C.N.) belch up food into the mouth from the stomach — now obsolete, only used by woman for *hlonu* purposes.

**Yola, v.** Be thoroughly or perfectly well done, leaving nothing further to be desired, as *utshwala* when thoroughly fermented, food of any kind when well cooked, a garment thoroughly washed, water perfectly clear, or a person thoroughly clever or good (= *ukuti yo*); bring down upon a person (acc.) some serious harm or misfortune (sometimes also, by comparison, a good thing) by means of charms, as cause him to go out of his mind, develop a mania for stealing, become dumb, etc. (cp. *tauba*) = *loya*.

Ex. *uku-zi-yola*, bring down trouble on oneself, get oneself into a mess. See *leba*.

**Yolanisa, v.** Wish a person (acc.) some serious harm, as that he die, become insane, bear a monstrosity, etc.; curse him = *qanganisa, qalekisa, lokotela*.

**i(li)-Yoli, n.** *Stramonium*, a common weed on old kraal-sites, whose large moist leaves make an excellent plaster for sores; also = *i(li)-Yolo*.

**Yolisa, v.** Make thoroughly well done or be in perfect condition (see *yola*); also = *yolanisa*.

**isi-Yöliyöli, n.** Any food nicely prepared, so as to be pleasant eating. Cp. *ul-Ocela*.

**i(li)-Yoto, n.** Misfortune or harm (gen. touching the person), as insanity, irresistible mania for stealing, impotency to hear, etc. brought down upon a person by the evil-charms of an *um-Takuti*; such evil charms themselves = *i(li)-Loyo* or *Loyi*. Cp. *i(li)-Lambo*.

um-Yolo, *n.* 5. Person who has 'gone wrong' in some strange, unaccountable manner, as when affected by an *i(li)-Yolo* as above.

*i-nYomfonyomfo, n.* — see *i-Nyomfonyomfo*.

*Yona, emph. pron.* It — for nouns of the 3rd. cl. sing. having the prefix *i-n* or *i-a*; they or them — for nouns of the 5th. cl. plur. having the prefix *imi*.

Ex. *muke yona (imali)*, give him it (the money); or give it to him.

*ngisho yona*, I mean them.

*isi-Yonco, n.* = *isi-Lonco*.

*isi-Yondo, n.* (C.N.) = *isi-Wondo*.

*i-nYonga, n.* — see *i-Nyonga*.

*i-nYongo, n.* — see *i-Nyongo*.

*isi-Yóngoyongo, n.* = *i-nFene*.

*Yongoza, v.* Sing lewd songs (*ama-gamu okubina*), as at the *tomba* ceremonies of a girl, at the *um-Shopi*, etc. Cp. *bina*.

*i-nYoni, n.* — see *i-Nyoni*.

*i-nYosi, n.* — see *i-Nyosi*.

*Yösu, ukuti (ukuthi), v.* = *ukuti hlosu*.

*Yosuka (s. k.), v.* = *hlosuka*.

*Yosula, v.* = *hlosula*.

*isi-Yösuyosu, n.* = *isi-Cosucosu*.

*Yötu, ukuti (Yöthu, ukuthi), v.* = *ukuti lotu*.

*Yotuka (Yöthuka), v.* = *lotuka*.

*Yotula (Yöthula), v.* = *lotula*.

*Yotuzä (Yöthuzä), v.* Pluck out or pull out easily, as weeds (acc.) readily separating from the soil, or the down of a fowl. Cp. *hluta*.

*Yova, v.* Rate or scold a person (acc.) soundly.

*Yövu, ukuti (ukuthi), v.* = *ukuti lovu*.

*isi-Yovu, n.* Anything scalding or burning hot, as food, water, hot-iron, etc.

*Yovuka (s. k.), v.* = *lovuka*.

*Yovula, v.* = *lovula*.

*i(li)-Yövuyovu, n.* Person eating hastily any very hot thing; hence, one who can't keep anything in his mouth, must let out secrets and everything else he knows.

*isi-Yövuyovu, n.* = *isi-Yovu*.

*Yovuzä or Yovuzela, v.* Eat anything (acc.) very hot (from the noise made by the mouth — see *isi-Yovu*); also = *Yova*.

*Yöyi, ukuti (ukuthi), v.* Do anything very slightly *i.e.* in very small quantity, as

when serving out or giving to a person (acc.) an insignificant quantity of food = *ukuti qqobi*.

Ex. *wangiti yoyi ngesijiyana*, he gave me a tiny bit of pumpkin-mash.

*ubu-Yoyi, n.* = *ubu-Yoyo*.

*Yoyiza, v.* = *ukuti yoyi*.

*Yöyo, ukuti (ukuthi), v.* Do very softly, gingerly, with the hands or feet, as a person treading stealthily towards an object so as not to arouse it, or walking in bare feet over stony ground, or when holding a vase (acc.) softly between the hands as though afraid of crushing it, or a person who instead of dealing a dog caught in a trap a decided blow, walks gingerly round about it seeking the most favourable point whereas really half afraid to tackle it = *yoyosa, yoyoza*.

*isi-Yoyo, n.* Tiny little thing, used of an infant just born, or similarly an unfledged bird, rabbit, or other small animal born in a hairless or bare state.

*ubu-Yoyo, n.* A tiny, insignificant quantity or lump of anything, as of food, snuff, a 'tiny bit' of an infant, etc. = *ubu-Yoyi*. See *ukuti yoyi*.

Ex. *ubuyoyo lobu buyakusebenxa-ni?* this little bit of a thing, of what use will it be.

*Yoyosa, v.* = *ukuti yoyo*.

*i(li)-Yoyosi, n.* One who acts in a softly, gingerly manner, as above — see *ukuti yoyo*.

*Yoyoza, v.* = *ukuti yoyo*; also, utter the cry *yo*, as women wailing.

*isi-Yozi, n.* Short or sudden drowsiness, as of one sitting at evening-time (with *fikelwa*).

*Yözi yözi, ukuti (ukuthi), v.* Hang shadowily or hazily about the eyes, as sleepiness, *i.e.* come over drowsily or with drowsiness, as one's eyes (gen. used in the impersonal form or with *ubu-Tongo*) = *ukuti yezi yezi*.

Ex. *sekuti yoyi yoxi ubutongo kimi*, it has now come over hazy with sleepiness to me *i.e.* I am already getting drowsy.

*isi-Yöziyozi (mostly in plur.), n.* Eyes with a great rolling glare, goggle eyes, like those of a cat or owl.

*Yöbu yöbu, ukuti (ukuthi), v.* (C.N.) = *yobuza*.

*Yubuza, v.* (C.N.) = *yobuza*.

*i-nYumba, n.* — see *i-Nyumba*.

*i-nYundu, n.* — see *i-Nyundu*.



## Z

**Z** in Zulu has the same sound as in English; and when immediately following a *u*, approximates to *dz*.

**Za** (= **Eza**), *v.* Come. Cp. *ya*; *fika* [Skr. *gā*, come; Ar. *ga*, come; *zuhab*, go; MZT. *za*, come; Aug. Nyam. *iza*; Bo. *eza*; Ga. Sw. *ja*; Su. *thlu*; Her. *ya*; At. *va*; Son. *ka*; Ibo. *zi*, send; Su. *fa*].

Ex. *waza wawuma*, he came and agreed *i.e.* at last came to agree.

*way'e njalo, waze (or waza) wafu*, he was so, he came to die *i.e.* until he died.

*ngixu'khamba*, I come to go *i.e.* I shall go.

*ib'xa nayo*, it (the impi) was coming along with it (the enemy) *i.e.* was bringing them along forcibly, driving them before it.

*ubaxa* (= *ube xa*), *kubaxa*, *uuboxa*, *buboxa*, *nayo (ukomo)*, may thou, he, you, or they, be coming back with it (the cow) *i.e.* bring it back with you, let him bring it back with him, etc., — a direction given to a person going somewhere that he bring something with him when returning.

**i(li)-Za**, *n.* Wave, of the sea — see **i(li)-Ndhlambi** (C.N. fr. Xo).

**i(li)-Za** (**ii-Za** — the prefix is long), *n.* Yellow rhebuck (*Pelea capreolus*).

**isi-Za**, *n.* Site or spot for building a hut upon within a kraal; site of or for a kraal, upon which it stands; spot prepared for threshing *amabele* upon (= **isi-Buya**).

**u(lu)-Za** (*with plur.*), *n.* Single hair from the armpits or pubes. Cp. **u(lu)-Nwele** [Her. *oty-ezu*, hair on private parts; Ga. *bwiza*, hair on hand; Sw. *singa*, hair of animals; Be. *mu-sisi*, hair; Sum. *mu-sasi*; Reg. *mu-osa*, hair on body].

**Zaba**, *v.* = **ugaba** [Her. *zapa*, refuse].

**i(li)-Zaba**, *n.* (C.N.) = **is-Aba**.

**Zabalaza**, *v.* Plant oneself firmly on one's feet and put forth all one's strength, as when wrestling with another, or pulling at a tug of war, or lifting any very heavy weight; stand thus firmly planted, fixed to the ground, as a man firmly standing with the legs stretched out, or a tree firmly fixed by reason of its fast-holding roots (used in perf.); do generally with all one's strength (in matters of stationary exertion); refuse to budge, remain fixed like a rock, as a person when requested to move. Cp. **ukuti zala**.

**i(li)-Zabela**, *n.* Chip, as of wood when chopping at a tree (= **i(li)-Tubela**); cutting, lopping, *i.e.* small branches and

twigs lopped off as useless from a tree-trunk when cutting a post, or as chopped off from a tree for firewood.

**Zabo**, *poss. adj.* Their — see **abu**.

**Zaca**, *v.* = **onda**.

**um-Zaca**, *n. s.* = **um-Shiza**.

**Zācu**, **ukuti (ukuthi)**, *v.* Take out deeply or largely with both hands or a dish, as mealies or sugar (acc.) from a sack = **zacula**, **zafuna**, **uafuna**. Cp. **ukuti eosu**; **capuna**; **ukuti copolozu**.

**Zacula**, *v.* = **ukuti zacu**. Cp. **cupuna**.

**Zacuna**, *v.* = **ukuti zacu**.

**u-Zadongwe**, *n.* A 'huge' thing — used adjectively of things unusually large of their kind, as a female humble-bee, a 'king' vulture, etc. = **u-Ndonywe**.

Ex. *ingq' lka'zadongwe*, a huge vulture — applied to their supposed king, (?) the marabou stork.

**Zāfu**, **ukuti (ukuthi)**, *v.* = **ukuti zacu**.

**Zafuna**, *v.* = **ukuti zacu**.

**u-Zagiga**, *n.* Mumps = **u-Gqilaza**.

*N.B.* A child with the mumps should go to the hole of white-ants and call into it, very early in the morning (or to the **um-Gaan** tree, and bite a piece off the bark), saying '**Zagiga!** **'zagiga!** **ngiyeki!** (mumps, mumps, leave me!) and indeed they will go away!

**Zāka**, **ukuti (ukuthi; s. k.)**, *v.* = **rakaza**.

**i-nZaka** (*s. k.*), *n.* only in idiom below.

Ex. *in-zaka ngife!* I would die first (rather than that such and such a thing should be!) *kungaba 'nzaka (or kungu nzaka) ngife, kunokuba ngirume loko!* I would rather die than agree to that.

**isi-Zaka** (*s. k.*), *n.* Certain bush in the thorn-country.

**ubu-Zaka** (*s. k.*), *n.* A raising of objections or making of difficulties in the way of doing something, as a disobliving or pig-headed person, or a father raising obstacles as to giving his daughter in marriage (with *na*).

Ex. *umobuzaka, korumi kahle*, he is hard-headed, he doesn't readily consent.

**Zakaza** (*s. k.*), *v.* = **rakaza**.

**Zāka zāka**, **ukuti (ukuthi; s. k.)**, *v.* Go tottering along, shaky or unsteady on the feet, as one without strength to walk or run from great age or fatigue = **zaka-zela**; cp. **gualazela** [Mpo. *i-zage*, duck; Her. *o-mbaka*, duck].

Zakazakaza (*s. k.*), *v.* = *mbuti zaka zaka*.

Zakazela (*s. k.*), *v.* Go along, as above—see *ukuti zaka zaka*, *gurazazela*, *zanga-zela*.

Zakazelisa (*s. k.*), *v.* Drive along, as an enemy (*acc.*) till they become 'wobbly' *i.e.* are quite done up with fatigue.

Zake (*Zakhe*), *poss. adj.* His, her—see *ike*.

Zako (*Zakho*), *poss. adj.* Thy—see *ako*.

Zāku zāku, ukuti (*ukuthi*; *s. k.*), *v.* = *zaku-zisana*.

um-Zakuzakwane (*s. k.*), *n.* *ō.* Tussle, skirmish, short fight, as young men with sticks or two persons wrangling with words.

Zakuzisana (*s. k.*), *v.* Have a tussle, wrestle, skirmish, a short fight, as above.

u-Zakwabo (*s. k.*), *n.* Companion in marriage *i.e.* married to the same man = *u-Ntakazi*, etc.

Ex. *uzakwabo wami* (*wake*, *wobo*, etc.), my (his, their, etc.) companion-wife.

Zāla, ukuti (*ukuthi*), *v.* Be firmly or tightly fixed so as to be unmovable, as a nail in the wall, rope round a box, knot, post firmly planted, or person taking his stand stoutly and unmovably when wrestling or pulling with effort. Cp. *zabalaza*.

Zala, *v.* Beget, generate, as the male animal; give birth to, bear, bring forth, as the female (used also of cattle, horses, pigs, sheep and goats. Cp. *nyelezela*); be full to the brim, as a pail or river (used in perf. *zele* = *gewala*, *ukuti zalala*) [Skr. *jan*; Lat. *na-scor*; *pario*; Ar. *tarah*, bear; as fruit; Ga. *zala*, beget; Sw. *zala*; MZT. *ziata*; Ang. *wala*; Sen. *bala*; Bo. *nyala*; Her. *koata*, bear children; Zara, bear troubles; Sak. *ū-zari*, mother].

Ex. *arokuzalwa* (*amuto*), a native or one belonging by birth to a kraal or country. Cp. *arokumbelwa*.

Plr. *zabawaka*, *umute nyalo*, beget your own (child) and call him by it (that name)

call me by my proper name or name of courtesy—said to check a person who, contrary to Native etiquette, calls a person by his birth-name, not by his *isitakazo*, regiment, or a woman by her father's name.

um-Zāla, *n. l.* Cousin, *i.e.* male or female child born of one's father's sister (not brother—see *um-Fo*) or any other child of such woman's kraal; also any child of one's mother's brother (not mother's sister—see *um-Ntaka mame*).

i(ii)-Zāla (*Zaala*), *n.* Heap of ashes (as where they are thrown away outside of

the kraal), or of mealie-bracts (where the cobs are peeled in the field at the time of harvesting). Cp. *i-nGqumelo*.

i-nZala (*no plur.*), *n.* Seed of any kind of grass (whole tuft or flower = *i-nTshakaza*). Cp. *i-mBewu*.

um-Zāla (*Zaala*), *n. ō.* Ash or ashes = *um-Lota*.

uku-Zala, *n.* Birth; child-bearing.

i-nZalabantu (*s. l.*), *n.* Semen-maris = *ama-Lota*.

Zālakasha, ukuti (*ukuthi*; *s. k.*), *v.* = *ukuti zalatsha*.

Zālala, ukuti (*ukuthi*), *v.* Be full to the brim, as a bucket or river = *ukuti yalala*, *zala*.

i-nZalamizi, *n.* Patriarch or head of a large family of children, each with his own kraal. Cp. *um-Zimkulu*.

Ex. *kus'enzalamizi lapo*, it is at the head of the family's there.

Zalana, *v.* Produce offspring, 'increase and multiply', breed, as any kind of stock, locusts, etc., operating so as to increase in numbers; be of the same 'house' or family (in *near* relationship, not merely of same remote lineage or clan).

Ex. *uBani noBani bayazalana*, So-and-so and So-and-so are of the same house or stock *i.e.* of the one grandfather or great-grandfather—(not merely of remote relationship, as between different members of the same clan, the which = *ba-bhlobo banye*).

Zalanisa, *v.* Make to breed or produce increase, as stock (*acc.*), or nowadays money by speculation or banking.

Zālatsha, ukuti (*ukuthi*; *s. l.*), *v.* Be perfectly level or equal all over, as a floor, beadwork of beads of an identical size, or a person 'equalised' as to body *i.e.* evenly filled out all over, not thin and not fat = *ukuti zalakasha*.

Zaleka (*s. k.*), *v.* Get begotten 'in a right good manner' *i.e.* well left by one's father, be comfortably set up, be well off. Cp. *cēba*, *nota*.

Ex. *uzalekile* (or *wazaleko*) *uBani*, he got begotten *i.e.* has been well placed as to property, has So-and-so (by his father or inheritance).

Zalela, *v.* Bring forth or bear young, used of any animal or bird which produces a litter or numerous offspring and so makes a 'nest' for its young and remains with them after birth, as a buck, cat, pig, or any bird.

Ex. *inkuku yami isiyazalela*, my fowl is now laying (not brooding = *fukomela*).



Phr. *uku-zalela pantsi*, to bear young to no purpose *i. e.* offspring which habitually die.

**u(lu)-Zalela** (*no plur.*), *n.* Hair or hairs straggling out irregularly from the others, not growing in the same direction, or longer than them, as on one's head or moustache; a brimming fullness, as of a river, etc. (see *ukuti zalala*).

Ex. *sekugewele uxalela heabantu eudhlini*, it is already brimming full of people in the hut.

**um-Zalelwane**, *n. I.* = *um-Zalwane*.

**um-Zali**, *n. I.* Parent, of either sex.

**i(li)-Zalibetwe** (*Zalibethwe*), *n.* = *i(li)-Zanankande*.

**i(li)-Zalipetwe** (*Zaliphethwe*), *n.* = *i(li)-Zanankande*.

**Zalisa**, *v.* Assist or cause to bring forth, as a midwife does another woman (*acc.*) at childbirth; hence, help another (*acc.*) generally in any work requiring straining, as to lift a heavy burden (used in this sense by women); help to bring forth talk, as one man another (*acc.*) by suggesting words or prompting; change a larger coin of money into smaller change, apparently 'multiplying' it; fill to the brim, as a bucket (*acc.*) with water (with *nga*); cause money (*acc.*) etc., to bear interest by banking, etc.

Ex. *wox'umyixalise izwi*, come and help me to speak (at the meeting, disputation, or trial) *i. e.* assist me with words and thoughts.

*awungixalise lo'mpondo*, may you change for me this sovereign into smaller coin.

**Zalo**, *poss. adj.* Its — see *alo*.

**i-nZalo**, *n.* Offspring, progeny, children, young; interest, on stock or money.

**isi-Zalo**, *n.* Womb, of a female; origin of a person *i. e.* his tribal name or that of his clan; mouth or outlet of a river *i. e.* where it enters the sea (probably so called from the fact that practically all local rivers pour their waters into a blind lagoon, the water filtering beneath the sand into the sea) — not properly used of the outlet of one river into another — see *i-nTlangano*; source of a river (used thus by up-country Natives, though *um-Tombo* would be the more correct expression).

Ex. *ovupi uena, isixalo sakini? unging'owakwaZungu*, of which clan are you? I am of the Zungu clan.

**u(lu)-Zalo**, *n.* All those descended from the same father. Cp. *um-Quba*.

**um-Zalwane**, *n. I.* One of the same blood, brother (C.N. — M).

**Zama**, *v.* Strive, exert oneself, as to do anything; strive over or about, as any particular work (*acc.*), or a person in order to get him to do something. Cp. *linga*.

**Zamana**, *v.* Do with an effort or exertion, struggle with (metaphor.), as anything requiring an effort, or as a hugely fat person rising from the ground (with *na*).

**Zamazama**, *v.* Shake (*intrans.*), rock, move about with quick vibrations, as a shaky house, the earth in an earthquake, a post unfirmly fixed in the ground, etc. (cp. *xega*; *ukuti zaka zaka*); be shaky or fidgety with desire to leave, do something, etc.

**Zamazamisa**, *v.* Shake (*trans.*), rock about, make move rapidly about, as one might a post (*acc.*) to loosen it from the ground, or a person a rickety box, or a drowsy person to rouse him.

**Zamazisa**, *v.* = *zamazamisa*.

**um-Zamaziso**, *n. 5.* String stretched with feathers attached, to frighten birds, etc. = *um-Shayo*.

**i(li)-Zambane** (*Zambhane*), *n.* Certain vegetable cultivated by the Natives for its small edible tubers; hence, potato (of European variety).

**isi-Zambane** (*Zambhane*), *n.* Garden of *i(li)-Zambane*, as above.

**Zambu**, *ukuti* (*Zambhu*, *ukuthi*), *v.* = *zambula*.

**Zambula** (*Zambhula*), *v.* Deal a person (*acc.*) a violent blow on the body with any stick, rod, or shambok = *vita*, *dantsula*.

**u-Zamcolo** or **Zamcole**, *n.* Flood or deluge — a name given to a certain famous rain of eight days in April, 1856 (and perhaps to other similar rains before it) in which 'whole hillsides were washed away;' hence, applied to Biblical Deluge [cp. No. *v-Nogumbe*, great flood about 1818].

**Zami**, *poss. adj.* My — see *ami*.

**Zamisa**, *v.* Stir about with a spoon or stick, as porridge (*acc.*) or *utshwala*. Cp. *govuza*; *bonda*.

**u-Zamjiki** (*s. k.*), *n.* = *um-Jikeni*.

**u-Zamlandela**, *n.* Camphor, which like many other chemicals is used as a love-charm, girls irresistibly following after a young-man who is carrying it!

**Zamluka** (*s. k.*), *v.* = *zamluka*.

**um-Zamo**, *n. 5.* A striving, a straining effort; great muscular or 'straining' strength, as of a young-man whose

'strain' when wrestling, pulling, etc., is powerful. See *zama*.

**Zamula**, *v.* Gape, yawn, with the mouth when sleepy, etc.

Phr. *uku-zamula ngepimbo*, to yawn with the voice *i.e.* utter a great cry, scream, or shriek = *zawuluka*.

**Zamuluka** (*s. k.*), *v.* Utter a great cry, wail, scream, or shriek, as one being murdered, or a woman when struck = *dazuluka*.

**i(li)-Za-nambeleko** (*Za-nambheleko*), *n.* = *i(li)-Zanankande*.

**i(li)-Za-nankande** (*s. k.*), *n.* Boy (or even girl) who comes to the kraal bearing his playing-darts (see *u(tu)-Kande*) *i.e.* already grown up — a name applied to any child not born in the kraal and therefore not strictly belonging to it, as a child accompanying a widowed mother on her second marriage, an illegitimate child born by one of the wives through adultery, etc. (all these names are of course disliked by the one to whom applied) = *i(li)-Zalibeletwe*, *i(li)-Veza-nhlehle*, *i(li)-Hlabalokumbelwa*, *i(li)-Gologodo*.

**um-Zane**, *n. f.* White ironwood, or Bastard sneezewood (*Toddalia lanceolata*) (C.N.) = *u-Mozane*.

**Zanga**, *v.* Get the better of, be too much for, beat a person (acc.), overcome, as weeds in a field, or an amazing affair = *ahlula, tika*; *op. tantata*.

Ex. *isisu sesimxangile uBani*, the enlarged abdomen of So-and-so (from pregnancy) has quite overcome her (she cannot get up easily, nor walk).

**Zangana**, *v.* = *zanga*.

Ex. *us'erangene umsebenzi*, he is quite overcome or got the better of by (over-abundance of) work.

**i-nZanganzanga**, *n.* A tottering old man or woman already quite rickety on the legs, so as to be unable to rise, walk or run easily = *i-nZanzamba*. See *zangazela*.

**Zānga zānga, ukuti (ukuthi)**, *v.* = *ukuti zaka zaka, zangazela*.

**Zangazela**, *v.* Be 'wobbly' or rickety on the legs, when rising, walking or running, as a tottering old man or woman, or a bullock quite powerless with fatigue = *zakazela, ukuti zanga zanga*.

**u-Zangqovu**, *n.* An *i(li)-Cimbi* found on the *um-Nga* tree.

**u-Zangqozi**, *n.* as below only.

Ex. *'zangqozi, 'zangqozi, besiki siyodhlala, kanti wena uyakala, zangqozi, zangqozi*, we thought we were only playing and yet you,

you are crying — said by children to one of their number whom their play has made cry, etc.

**u-Zankeva** (*s. k.*), *n.* only in prov. below.

Phr. *bengiye kwa'Zankeva, ugafika nyadhla amas'etole*, I have been to Mr. Hungry's (see *uku-ukera*), and got to eat some *amas'etole* (or calf's-milk, this being the name of a tree) — instead of being offered the proper *amasi*.

**u-Zanreni**, *n.* Certain marsh-plant, whose very bitter roots are eaten as a stomach-corrective at the opening of the summer season. See *eshwama*.

**u-Zantleni**, *n.* = *u-Zanreni*.

**i(li)-Zantsi** (*s. t.*), *n.* The country down along the coast; loc. *ezantsi*, down-country. Cp. *i(li)-Ntla* [akin to *pantsi*].

**um-Zantsi** (*s. t.*), *n. f.* South-east wind (= *u-Nomanyewu, um-Bokazana*); lower part of one's body from the hips downwards; hence, frock, of females [akin to *pantsi*].

Ex. *uBani noBani bang'amzantsi*, So-and-so and So-and-so are down-country or coast people (sometimes with *plur.*). Cp. *umu-Ntla*.

**Zantungwana** — see *is-Antungwana*.

**um-Zanyana**, *n. l.* Placenta or afterbirth, of women bearing; nurse-child *i.e.* child to take care of a newly-born infant = *um-Lizanyana*. Cp. *um-Hlapo*.

**i-nZanzamba** (*Zanzambha*), *n.* = *i-nZanganzanga*.

**o-Zaqa** (*Zaqa*), *no sing. n.* Equal rivals, neither able to get the better of another, as in racing, disputing, wrestling, hoeing, etc. See *uku-tana vate*.

Ex. *kwatolana (bambana, etc.) ozaqa*, there got hold of one another equal rivals, Greek met Greek.

**Zaso**, *poss. adj.* Its — see *aso*.

**Zatazela** (*Zathazela*), *v.* = *vubazela*.

**Zāte, ukutana** (*Zāthe, ukuthana*), *v.* = *ukutana vate*.

**Zātu, ukuti** (*Zāthu, ukuthi*), *v.* = *zatula; zatuzu*.

**isi-Zatu** (*Zathu*), *n.* Sharp, ill-tempered, snappish tongue; (C.N. fr. Xo.) starting-point or origin, as of any matter (= *isi-Qu, isi-Deku*).

**Zatula** (*Zathula*), *v.* Strike, or deal a person (acc.) a sharp blow with a stick or shambok (= *zambula*); take out deeply or largely with both hands or a dish, as grain or salt (acc.) from a sack (= *zacula*). See *zatuza*.

**i-nZatula** (*Zathula*), *n.* = *i-nZawu*. See *zatula*.



**Zatuza** (*Zathuza*), *v.* Bite sharply, nip, as a dog, black-beetle, or a snake the body of a person (acc.); also = *zatula*.

**u-Zavolo**, *n.* Goat-sucker, or Nightjar, of which there are five varieties (*Caprimulgus Natalensis*; *C. europaeus*, etc.).

*N.B.* The cry of this bird is said to be 'Zavolo! Zavolo! sengePabantabako! Zavolo! Zavolo! milk for thy children! — which is curiously reminiscent of the old-fashioned European idea that these birds have the custom of sucking the teats of goats during the night.

**Zāvu**, *ukuti* (*ukuthi*), *v.* Open or expose broadly anything (acc.) of a 'cavernous' nature, as the nostrils, a female the *puḍenda*, etc. (= *ukuti habu, zavuza*); also = *zavula*.

**Zavula**, *v.* Bite 'a great hole' in one (acc.), bite severely (generally), as any animal with long tusky teeth.

Ex. *umshaye, wamxavula ebusweni*, he pitched into him, biting great lumps out of his face.

**i-nZavula**, *n.* Long formidable tooth, or tusk, as of a wild-beast, such as can bite a 'great hole' in anything (mostly used in plur.); person with long front-teeth or 'tusks' = *i-nGovolo*.

**Zavuza**, *v.* = *ukuti zavu*.

**Zawo**, *poss. adj.* Its (with nouns of the 5th. cl. sing. having the prefix *umu*); their (with nouns of the 2nd. cl. plur. having the prefix *ama*).

**Zāwu**, *ukuti* (*ukuthi*), *v.* = *zavula; zavuza*.

**i-nZawu**, *n.* Sharp-tongued, angrily snappish, ill-tempered person (= *i-nZatula, u-Nomzatu*); member of the first girl's *i(li)-buto* formed by Dingana, and next following the *i(li)-Cenyane*.

**Zawula**, *v.* Cut small slits or incisions in the skin (acc.), as for rubbing in medicine (= *rrawula, gcaba*; cp. *u(tu)-Ilanga*); also = *zavuza*.

**Zawuza**, *v.* Cut away at a person (acc.) with sharp angry talk, snap away at him, as an ill-tempered sharp-tongued person turning on one, scolding, etc.; also = *zavula*. See *i-nZawu*.

**Zayo**, *poss. adj.* Its (with nouns of the 3rd. cl. sing. having the prefix *i-n*); their (with nouns of the 5th. cl. plur. having the prefix *imi*).

**Zāza** or **Zāzela** (*Zaaza*), *v.* Move round about, here and there, close at hand, seeking a chance of getting at something, as a bull at the cow (acc. with *eta* form), birds at the corn in a field, or a person

seeking an opportunity to fight or speak with another. Cp. *zilazila*.

**u-Zāza** (*Zaaza*), *n.* Certain variety of the Native *i(li)-Dumbi* (not the *u-Dimbedumbe*), having long-shaped tubers. Cp. *i(li)-Dumbi*.

**ili** or **i-nZaza**, *n.* Torpedo-fish (*Torpedo marmorata*) (N) = *isi-Tetemzi*.

**Zazalaza**, *v.* = *ukuti zazalazi*.

**Zazalazeka** (*s. k.*), *v.* = *ukuti zazalazi*.

**Zāzalazi**, *ukuti* (*ukuthi*), *v.* Drop down suddenly or instantly, as an animal shot in a vital part, or a person dying suddenly (= *zazalazeka*); make so drop down, or bring down, instantly, at a single blow, etc., as a buck (acc.), etc. (= *zazalaza*) = *ukuti po, ukuti ntlantlatazi*.

**ubu-Zāze** or **Zāzi** (*Zaaze*), *n.* Reluctance of one thing to allow itself to be got at by another, as the cow keeping the bull constantly on the look out for an opportunity, or its calf whose sucking it dislikes (see *zazela*); tickling sensation, as felt in one's hand when warm.

**Zazo**, *poss. adj.* Their — see *azo*.

**Ze**, *adj.* and *adv.* Empty; emptily; naked; nakedly; worthless, of no value — this word is always joined as a final affix to verbs or pronouns [Her. *omu-zu*, nakedness; *zema*, to empty; Sw. *wazi*, bare; *uehi*, naked; Ga. *erere*, empty, naked].

Ex. *lesiya'sitsha sinani pakati? Qa! sixe nye*, what is there in that vessel? No, it is just empty.

*uku-lala-xe, hlala-xe, hamba-xe, buya-xe, muka-xe*, to lie naked, sit or lie without anything, go naked, or unloaded (as a wagon), come back empty-handed, go away empty-handed.

**i(li)-Ze**, *n.* A nothing, thing of no value or consequence; rubbishly nonsensical talk.

Ex. *ixitsha lexi xobelnqwa xife xxe*, these vessels of the whiteman break at nothing i.e. at a mere touch.

*ngisichenxela xxe*, I work for a mere nothing, a worthless wage. Cp. *isi-Ille*.

*bayang'enx'ixxe nye*, they make me a nothing, a thing of no account, disregard me as worthless.

*uhamba* (or *ukuhama*, etc.) *ngexe*, you go (speak, etc.) in vain, to no purpose.

**ubu-Ze**, *n.* Emptiness; nakedness; nothingness — used adverbially as *ze* in conjunction with verbs e.g. *kamba, lala, buya*, etc.



Ex. *kanti sisahlizibure uje (isitsha)*, it (the vessel) is actually still empty.

**Zeca, v.** = *juqula, ukuti zece*.

**Zéce, ukuti (ukuthi), v.** = *ukuti juqu*.

**i-nZece, n.** Person who habitually thrusts himself abruptly into other people's business, disputes, etc., and, to his own satisfaction, settles them off by a single word. See *ukuti zece*.

**Zéfe, ukuti (ukuthi), v.** = *ukuti zavu*.

**Zefeza, v.** = *ukuti zavu*.

**Zeka (s.k.), v.** Mount or cover the cow (acc.), as the bull—the word is only used of cattle and similar animals (= *zeta*; cp. *beba*—see note below); relate (in social or conversational manner), tell, as a story (acc.) or adventure (= *roxa*; cp. *landisa*); (C.N.) marry (simply), take to wife, as a man any female (acc.) [akin to *jeka*].

*N.B.* Care must be taken in the use of this word. The thought among the Zulus being obscene, referring solely to the male action, its application to human-beings is with them extremely vulgar and never permissible in respectable society, although in reference to cattle (cp. also *beba*) it is the common expression and can be quite decently used by males or females. It is the local equivalent of the Natal word *jeka*, now obsolete in Zululand, save for the purposes of *hlonipa*, and with which it is etymologically identical.

In Natal, on the other hand, the word *zeka*, having altogether lost its original and coarser meaning, can be used in quite respectable society, expressing, as it does, simply 'to marry, take to wife', without any further qualification of thought. In writing literature for Native use, the words *ganwa, tata*, etc., should be adopted.

Ex. *indaba ngiyayizeka, g'ini?* do I then speak of the affair? = it is quite too much for me (as any utterly amazing matter), it quite beats me.

**i-nZeka (s.k.), n.** (C.N.) = *i(li)-Irezelo*.

**u-Zekamanzi (s.k.), n.** Dragon-fly = *u-Jekamanzi*.

*N.B.* The word is disliked in Zululand as vulgar; females there would probably use *n-Jekamanzi* as a euphemistic substitute. The contrary would hold good for Natal.

**isi-Zeke (s.k.), n.** (C.N.) = *isi-Gwadi*.

**Zekeca (s.k.), v.** Carry reports, or inform against a person (acc.) to others or the chief, as to his private doings or sayings = *ceba, hlala*. Cp. *tatela*.

**i(li)-Zekecela (s.k. — gen. used in plur.), n.** Any of the raised projections on the

surface of anything rough with horny protuberances or scaly elevations, as the back of a crocodile, the skin of a monitor, the rough foot-skin of some Natives, or a wall with lumps of dried mud unevenly bespattered upon it. Cp. *i(li)-Zinga*.

**um-Zekeci (s.k.), n. 1. or 5.** One given to acting as above. Cp. *um-Sheshengwana; u-Tasi*.

**Zekela (s.k.), v.** Relate or tell to a person (acc.) in a social or conversational manner, as a story (acc.) or adventure (= *roxela*; cp. *landisa*); (C.N.) engage a wife for a person (doub. acc.), as a father for his son.

**Zekelela (s.k.), v.** Go 'longly' into an affair (acc.) when relating it, multiplying words by going into every circumstance; hence, go a long way round, as to get to any place (= *zombelezela*) = *zengelela*.

**u(lu)-Zékezeke (s.k.), n.** Persistent keeping on at a thing, never giving in or making an end of it, as with any talk, complaint, or work which in spite of recurrent difficulties one still goes on with (with *na* of person) = *u(lu)-Nembe*; also *i-nZenzone*.

**Zekisa (s.k.), v.** Tell or relate thoroughly to a person some affair or story (doub. acc.) in a social or conversational manner. Cp. *zekela; landisa*.

**isi-Zeko (s.k.), n.** Amiable disposition in a husband towards a wife (C.N.).

**Zela, v.** Come for something (acc.).

Ex. *nku-zi-zela*, to come on one's own account.

*kazlanga ukucita unctelo*, he did not come (for) to destroy the law.

**i(li)-Zeke, n.** Stalk of the mealie, *amabele*, or similar reed-like plant, while still green (cp. *u(lu)-Hlanga; i-nRodhlongo*); body of a person when nicely glossy and fresh-looking, showing good health (cp. *u(lu)-Hlanga*).

**i(li)-Zéle (Zeéle), n.** Small conical grass-hut or wigwam for preserving grain in a kraal = *isi-Nyoko*. Cp. *i-nGoma*.

**ubu-Zele, n.** Discharge of blood, etc., from the womb following immediately upon the expulsion of a child = *um-Zenze*.

**Zezeza, v.** Act as a person with *u(lu)-Zekezeke* (N).

**Zezezeka (s.k.), v.** = *ukuti zeke zela*.

**Zéle zéle, ukuti (ukuthi), v.** Be comfortably off, lead a life of ease and plenty, as a rich man, or a woman married into a well-off family. Cp. *bunusa*.



isi, or i-nZema or Zēmazema, *n.* Any very big, heavy, bulky thing, as a great stone, heavy log, or unusually heavy child = *i(li)-Dintsi*. Cp. *uzima*.

um-Zemane, *n.* ♂. Certain soft-wooded coast tree (*N.*).

*i(li)-Zembe (Zembhe)*, *n.* Native axe or hatchet, consisting of a wooden handle with a triangular iron blade fixed in by a spoke near the end and in a direction parallel with the handle (cp. *is-Ampotwe*); small iron instrument for scraping hides; certain disease (really several different diseases), appearing as dysentery, bleeding from bladder, bleeding from the stomach, kidney diseases, culminating sometimes in insanity, and so on, and contracted, only by men, as below (= *u(lu)-Jovela*, *isi-Kubu*, *i-Nyamazane*); medicine, etc., used in the treatment of such disease (in Natal mostly confined to this last sense of 'medicine' only) [Kamb. *zembe*, hoe; Ze. *gembe*; Sw. *jembe*; Ga. *nkumbi*].

*N.B.* When a husband suspects his wife of infidelity, he treats her with certain medicines, which have the magical effect of inducing the *i-Zembe* disease in her paramour on the occasion of their next intercourse, and for which disease turkey-fat, mixed with other ingredients, is a potent remedy! See *um-Sizi*.

Again, a man who, in battle or otherwise, has killed another, contracts (potentially, though not actually) a similar disease; and in order to clear himself of it, he must, before re-entering his kraal, go through an elaborate course of purification (see *qunga*). He must carry on his head a spray of the *i(li)-Pinyantloya* plant, must treat himself with all manner of herbs, must abstain from several kinds of food, and above all must remain and sleep out on the veldt, until he has had sexual intercourse with some strange female (or in case of necessity, any boy) he may chance to come across (*uku-sula izembe*), which female in turn, though experiencing no inconvenience herself, will transmit the disease to her present or even future husband upon the occasion of their intercourse.

ama-Zende, *n.* Certain tree bearing yellow edible berries; berries of same.

Zēnene, *ukuti (ukuthi)*, *v.* = *ukuti ntsenene*.

Zeneneka (*s. k.*), *v.* = *ntseneneka*.

Zeneneza, *v.* = *ntsenenzeza*.

Zenga, *v.* = *denga*; also *tenga*; also *zekelela*.

ama-Zenga or Zengwa, *n.* (C.N.) = *i(li)-Zekcelela*.

i-nZenga, *n.* (C.N.) = *i-Nungu*.

u(lu)-Zenga, *n.* Long, round-about path, or drawn out story. See *zenga*. Cp. *i(li)-Zombe*.

Zēngazenga, *v.* = *tenga (s. t.)*.

ama-Zenge, *n.* (N) = *i(li)-Zekcelela*.

Zengebula, *v.* = *tengu (s. t.)*.

Zengelela, *v.* = *zekelela*.

Zengemula, *v.* = *tenga (s. t.)*.

i-nZēngenzenge, *n.* = *i-nTengantenga*.

Zengezela, *v.* = *tengezela*.

Zenu, *poss. adj.* Your — see *enu*.

Zenzalaza, *v.* = *ukuti po*.

Zēnzalazi, *ukuti (ukuthi)*, *v.* = *ukuti po*.

i-nZenzane, *n.* Itch or scabies, a skin-disease caused by the itch-mite and causing intense itching = *u(lu)-Zekzeke*; cp. *i-mPehla*.

*i(li)-Zenze*, *n.* (C.N.) = *i(li)-Zeze*.

isi-Zenze, *n.* Dwarf, pigmy; (C.N.) scissors, shears (cp. *isi-Ngindi*).

Phr. *ilanga selidhlive izenze*, the sun has now sunk below the horizon (*lit.* has been eaten up by the pigmies, — perhaps the last remaining tradition of the fact that at sometime in their history the Zulus had the pigmy tribes as their western neighbours).

*ukuthla kudhlive izenze*, the food has been eaten up by pigmies *i. v.* has been cleared off in no time, as at a feast when the people are in greater proportion than the food.

um-Zenze, *n.* ♂. = *ubu-Zele*.

Phr. *uBani wazala y'ini? walahla umuntu, webuya nomxoxo*, did then So-and-so bear anything? why she threw away the child, and kept the blood-flow — said of a woman whose parturition has been a failure through the infant dying, etc.

Zeta (*Zetha*), *v.* = *zeka* (not quite so vulgar as latter word).

Zetu (*Zethu*), *poss. adj.* Our — see *etu*.

Zē zē, *ukuti (ukuthi)*, *v.* Be here and there, not close or thick together, scattered about, as when one meets with goats in every third or fourth kraal, or meallies growing in patches in a field (more numerous than *gywaba gywaba*).

*i(li)-Zeze*, *n.* Flea = *i-nTwakumba*, *i(li)-Kululu* [Sw. *izi*, fly — comp. the similarity of the word *i-nTica-kumba* with the word *unu-Tica* (Bushman, dwarf), and that between the word *i(li)-Zeze* or *Zeze* (flea) and *isi-Zenze* (dwarf, pigmy)].

Zi, *pers. pron.* They - used with nouns plur. of the 3rd, 4th, and 6th. classes, having the prefix *izi*.

Zi, *reflect. pron.* Self; selves.



Ex. *ngi-xi-shaya*, I strike myself; *wa-xi-shaya*, he struck himself; *bayaku-xi-shaya*, they will strike themselves.

**isi-Zi (isii-Zi), n.** Confiscated property (collectively) of any and every description (cattle, children, wives, etc.) taken by the chief from any particular kraal, whose owner has been killed by the king's order or has died without heirs.

**u mu-Zi, n. 5.** Kraal; people of a kraal, family; sometimes applied to a whole tribe or nation (cp. *i-nDhlu*) [Her. *oruze*, chief village; Ga. *azi*, village; Sw. *mji*; MZT. *mu-nzi*].

Ex. *amasi as'emxini*, curds of the kraals (i.e. strange kraals, of no relationship with the speaker).

*abantu bas'emxini*, strangers, not of the family or clan.

*kus'emxini*, at the kraal of one's wife's family, one's wife's home = *kus'ebulanda*.

P. *induku kayina'muxi*, the stick has no kraal = where there is much quarrelling and fighting, the family will not flourish.

**umū-Zi (umun-Zi — with plur.), n. 5.** Certain kind of grass, used for plaiting women's girdles, roof-mats, etc.

Ex. *umuxi ofelwe utwale ixinqwaxi remixi*, a family (i.e. wives thereof) who have been died for (by the husband) carry (round their head) circlelets of *umuxi*-grass.

**u(lu)-Zi (no plur.), n.** Sewing-fibre, in any state, whether as the whole growing plant or tree, the rough unstringed bark or stalk brought home from the forest, or the strings when already twisted for use [Sw. *u-zi*, thread; Ga. *bwuzi*; Bo. Sag. *lu-zi*].

Phr. *sadhla isijingi esimnandi, sas'ebula uzi nje*, we ate a nice pumpkin-mash, it was like stripping off the wet fibre-bark (it slid down so softly and pleasantly) — only used of soft semi-solid foods.

**Ziba, ukuti (ukuthi), v. = ukuti zibe.**

**Ziba, v.** Pretend not to hear, as undesirable talk (acc. with *ela* form), or a calling person whom one doesn't wish to listen to; pretend not to see or notice, as undesirable doings of another, or as a lazy person when scamping work; pretend not to understand what one is talking about or referring to (not to openly declare ignorance of), as when a policeman comes for a concealed fugitive; make people (acc.) not to see or notice something by purposely drawing off their eyes or attention to something else, blind one (metaphor.), as a conjurer or a practised thief; make not to be seen, cover over so as to appear as

though there were nothing there, as does the grass the paths (acc.) when growing long in summer, or the wind footmarks in the sand, or as one does seed by raking the soil over it = *siziyela, swelela, talalisa*; cp. *tufela* [Sw. *shiba*, be full up; Ga. *ziba*, close or stop up the eyes].

Ex. *wakutala, esiziba ngendaba*, he took it while blinding us with a story.

*ilanga selixitshwe amafu*, the sun is now covered over by the clouds.

**isi-Ziba, n.** Deep hole-like basin, or deep pool, such as are of frequent recurrence here and there along the course of local rivers and streams. Cp. *u(lu)-Zwa*; *i(li)-Cibi* [Sw. *ki-ziba*, pond; Bo. *ziwa*; Her. *otyzi-zeva*, pool; MZT. *chi-liba*, well].

P. *xonke ixiziba xogwala intlabati*, all river-pools will become filled with earth = everything gets covered up, forgotten, comes to an end in time (N).

**isi-Ziba (Ziiba), n.** Patch of skin for mending the *isidwaba* of a woman; hence, patch generally; skin covering for the penis worn in former times by men = *isi-Cibi*.

**u-Zibandhlela, n.** Month beginning about or after the middle of October, and following next after *u-Mfumfu*, lit. the time when the paths are overgrown = *u-Lwezi, u-Dhlole*.

**i(li)-Zibantonto, n.** Certain fish (*Ecococtus spilonopterus*) (N).

**Zibe, ukuti (ukuthi), v.** Come over dark, hazy, or shadowy, as in the evening time, or during daytime when black clouds cover the sky, or one's vision (*amehlo*) when giddy or about to faint.

**i-nZibe, n.** Darkness or haziness that comes over the eyes from vertigo or fainting. Cp. *isi-Zunguzane*.

**Zibekela (s. k.), v. = sibekela.**

**Zibu, ukuti (ukuthi), v.** Hurl an assegai (acc.) so that it get fixed standing upright in the ground; fix itself upright in the ground, as an assegai so hurled (cp. *ukuti nko*); also = *zibula*.

**i(li)-Zibu (Ziibu), n.** Species of water-lily (*Nymphaea stellata*).

**i(li)-Zibuko (s. k.), n.** Drift, ford, on a river; nocturnal seminal emission (cp. *ama-Ja*) [MZT. *zibuka*, cross a river; Ga. *somoka*; Sw. *nuka*; *ki-zuko*, drift; Bo. *ki-buga*, gonorrhoea; Ga. *n-zaku*].

Phr. *uku-shaywa izibuko*, to have a nocturnal emission, as a young-man. See *ama-Nvi*.

*uku-kupuka ezibukweni*, to come up from



the seminal emission *i.e.* to have it become effective, to conceive, as a wife. See *ama-Nxi*.

*wambonga, wawwelisa ugumazibuko onke*, he praised him and carried him (in triumph) over all the drifts — may mean, he extolled him abundantly, or admsed him roundly.

**Zibukula** (*s. k.*), *v.* = *sibukula*.

**Zibula**, *v.* Bear offspring for the first time, as man or beast.

Ex. *wazibula ugomfaaa*, she opened with a boy-child.

**i(li)-Zibute**, *n.* = *i(li)-Zibulekazana*.

**i(li)-Zibulekazana** (*s. k.*), *n.* Heifer that has already calved once. Cp. *isi-Tole*.

**i(li)-Zibuto**, *n.* First-born, of man or beast. Cp. *i(li)-Tambu*.

Ex. *umntwana wake wazibulo* (or *wawazibulo*), her first-born child.

**u-Zibute** (*Zibuthe*), *n.* Magnetic stone, used as charm for 'drawing' the girls.

**Zica**, *ukuti* (*ukuthi*), *v.* = *ziczazela*.

**u(lu)-Zica**, *n.* Tough-natured thing (= *u(lu)-Nama*, *u(lu)-Zwenda*, *u(lu)-Zoco*, *u(lu)-Sofoto*); used as *adj.* 'luzica — see *Lunama*.

**Zicalazela**, *v.* = *ziczazela*.

**Ziczazela**, *v.* Go in a stiff-legged, stilted manner, as one with some disability in the lower limbs, or as some people naturally.

**Zika** (*s. k.*), *v.* Go down to the bottom, sink to the bottom, as anything heavy thrown into water, or sediment settling in a bottle of liquid; go off out of sight, disappear after being called, as a child; go to the bottom, get dropped, as a law-dispute that has been given up; sing in a deep voice *i.e.* taking on a very low pitch, as men or women; go deeply into an affair, as when examining a witness [Sw. *shuka*, descend].

Ex. *us'ezikile-pi?* where has he disappeared to now? — as one who has been summoned and suddenly disappears.

*indaba iz'ezikile*, the affair has gone to the bottom, been dropped.

**i-nZika** (*s. k.*), *n.* Sediment, dregs, when settled = *izi-Bidi*; cp. *i-nGqubu*.

**Zikalala**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *ukuti lo-toloto*.

Ex. *sekuti zikalala (esiswini)*, it has now calmed down, as the pangs of hunger after one has received food.

**ubu-Zikazikane** (*s. k.*), *n.* Tickling, itching sensation, as sometimes felt in the hand or foot and which makes one scratch. Cp. *i-nZenzane*.

**um-Ziki** (*Ziki*), *n. 5.* = *i-nTlungu*.

**um-Zikilili** (*s. k.*), *n. 5.* (C.N.) = *um-Siyilili*.

**Zikisa** (*s. k.*), *v.* Make go down to the bottom.

Plur. *li'mfazi wazikisa kwesake (isisa)*, this wife is greedy, mean; in giving to others she just takes off the top of the porridge, but for her own belly she makes the spoon go down to the bottom.

**Zikiza** (*s. k.*), *v.* = *junduza*.

**u-Zikiza** (*s. k.*), *n.* Mr. Blunt-one — an *isi-bongo* of some young-men, perhaps because their wooing of the girls somehow never 'cuts home'.

**Ziki ziki**, *ukuti* (*ukuthi*; *s. k.*), *v.* = *junduza*, *zikiza*.

**ubu-Zikiziki** (*s. k.*), *n.* A cutting or 'sawing' away at a thing with a blunt instrument, as a knife (not a saw).

**i(li)-Ziko** (*s. k.*), *n.* Circular earthen border made in the centre of a Native hut to enclose the fire-place; hence, the spot or fire-place enclosed by such a border; hence, any spot whereon fire is habitually made, as the lightning-fireplace (*iziko lezulu*) where medicine is customarily burnt to charm away lightning, or the cattle-fireplace (*iziko lezinkomo*), a spot within the kraal where cattle-charms are burnt at certain periods; *pl.* *ama-Ziko*, encampment of an *impi* [Her. *e-zuko*, fireplace; Sw. *meko*].

Ex. *kubeke eziko*, put it on the fireplace.

**isi-Ziko** (*s. k.*), *n.* Any round mark left by fire or burning, as the circle of baked earth where a fireplace has formerly been, a 'fairy-ring' on the veldt where lightning is said to have struck, a round scar on one's body as where burnt, or a round spot generally, as on any cloth.

**um-Zikululu** (*s. k.*), *n. 5.* (C.N.) = *um-Sinyilili*.

**Zila**, *v.* Abstain from doing something in accordance with custom or ordinance, as from work (acc. — on the morrow of a hail-storm, or at the change of moon), from sleep (at the death of a person in the kraal), from certain words (such as a woman is required to *hlanipa*), from certain kinds of food upon particular occasions, etc. [Bo. *zila*, abhor; *diza*, abstain; Cong. *ki-zila*, a fetish — probably akin to *ukuti zile*].

Ex. *lelo'gane uyipolizila*, I abstain from that word, as a woman might say when she *hlanipa*'s a particular name.

N.B. The *uka-ula* of the Zulus is one and the same thing, under another name,



as the fetish (*ki-zila*) of the Negroes and the *tabu* or taboo of the Polynesians. It is one of the few remaining links still connecting them in origin with this latter race. It may probably be correctly regarded as a part of the 'religion' of these primitive peoples. Its object is to ensure reverence for things that are feared, and flagrant disrespect towards which may result in evil befalling the whole tribe or family. Transgressions of its established ordinances, mainly prohibitory, are, therefore, the 'sacrileges' of this religious system. The custom of *htonipa* is simply the *uku-zila*, or fetish, as applied to language, the *tabu* of certain words.

The Zulu word *uku-zila* is manifestly of one origin with the word *ukuti zile* (to be black, hence by inference, dark, awe-inspiring, feared). As a witness that this was the primary meaning of the word, we find the days of prohibition or abstinence, referred to above, still technically called by the Zulus *u(lu)-Suku olumuyama* (a black day) or *u(lu)-Suku beezilo* (a day of a dark, feared thing).

**um-Zila, n. 5.** Broad track generally consisting of several paths alongside each other, such as are made by a herd of cattle going habitually that way, or by an impi = *um-Kenene*; also = *i-mVi-mba*. Cp. *um-Gudu* [M.Z.T. *in-zila*, road; Lu. *n-jila*; Bo. *sila*; Sw. *n-jia*; Her. *o-ndiyira*].

**um-Zila-nyoni, n. 5.** Certain hard-wooded coast tree, whose bark is used to stay bleeding at the nose; also certain bush supposed to be poisonous, and so avoided by birds, and used by *abatukali* as an *umbulelo*.

Phr. *uBani uy'isihlahla somzilanyoni*, So-and-so is an *umzilanyoni* bush (to which no birds come) — said of a young-man discarded by the girls.

**Zilazila, v.** Move restlessly about, here and there, with some desire or intention, as a stranger who wishes to get the chance of speaking with somebody (acc. with *ela* form), or a thief seeking an opportunity of getting at something, or as a man who, though seated among a company, keeps constantly looking at a person as though he would like to say something to him = *ziyaziya*. Cp. *zaxela*.

**Zile, ukuti (ukuthi), v.** Be quite or very black = *ukuthi kace*. See *zila*.

**Zileba, n.** — see *Lebu*.

**um-Zilikibhi (s.k.), n. 5.** Tall and very fat person, male or female.

**u-Zilile, n.** Variety of *imfe*, q.v.

**u-Zililo, n.** Carrion Flower (*Stapelia gigantea*), a cactus-like creeper used as a love-charm by young-men. See *isi-Betelelo*.

**i(li)-Zilo, n.** An abstaining or abstinence (with *u(lu)-Suku*). See *zila*.

Ex. *ny'olwezilo nanhlanje, kufe inyanga izolo*, it is a day of abstinence (from work) to-day, for yesterday the moon died.

**isi-Zilo (Zilo), n.** Coal shale, or coal itself, taken from near Mpande's Empangisweni kraal, and used by women for blackening their *isi-dwaba*, by blacksmiths for making coke, and (C.N.) put into a basket of seed for good fortune (prob. so called from its black colour — see *zila, ukuthi zile*).

**u-Ziluba, n.** Supposed father of the heron (C.N.) See *u-Tekwane*.

**Zima, adj.** Heavy, as a box or affliction (see *sinda*); weighty, impressing with importance, imposing, as an order from a great person, or the personality itself of such a great one (cp. *isi-Tunzi*); serious, grievous, as an affair or fault; difficult, hard, as work or tasks given to a labourer to do; black or dark-skinned (mostly used of young females and cows); strong, forcible, or awe-inspiring, as the current of a river from its apparent heaviness on the body of one crossing; crowded, full with people, as a kraal or room (see *isi-Kutu*) = *nzima*. See *zimazisa* [Her. *zeu*, heavy; Reg. *nyema*; Sw. *zilo*; Ga. *zitoa*].

Ex. *sekuzima manje, kufike ummuncwana, kade kubula engekho*, it is now weighty (in the kraal) since the kraal-head has arrived; it was quite light while he was away.

*azima amanzi abowo'mfula*, they are heavy (*i.e.* strong) are the waters or current of that river (when they bear down upon one).

**ubu-Zima, n.** Heaviness; seriousness; weight, impressiveness; difficulty, hardness; force, strength — see *zima*.

**i(li)-Zimakazi (s.k.), n.** Dark-skinned girl.

**i-nZimakazi (s.k.), n.** Black cow.

**Zimalaza, v.** (C.N.) = *zabalaza*.

**um-Zimandhlela, n. 5.** (C.N.) = *um-Neele*.

**isi or um-Zimane, n. 5.** Certain forest tree, Black Ironwood (*Olea laurifolia*), used as clyster for backache.

**Zimaza, v.** = *zimazisa*.

**i-nZimazana, n.** Small black cow, or heifer.

**Zimazisa, v.** Give imposingness, impressiveness; weight, prestige, etc., to a person (acc.), etc., as a herd of cattle in a kraal lend it a certain superior appearance,



or as a high-class girl brings a certain importance to the inferior man she has married. Cp. *lulaza*. See *zima*; *zimula*.

**i(li)-Zimba** (*Zimbha*), *n.* Ear or panicle of the *i-m'le* reed; sometimes applied to growing *imfe* generally, by women, who fear to call it by its own name, 'lest it become a failure'; also (N) = *i(li)-Wili*. [Xo. *uma-zimba*, Kafir-corn].

**i-nZimba** (*Zimbha*), *n.* That quality in a person, etc., which imposes, is commanding of respect, impresses with greatness or power; hence, moral weight, prestige, influence; nobleness, dignity, as is manifest in the face and bearing of a high-born person = *isi-Tunzi*.

Ex. *umuntu ongena'nximba*, common-class, low person.

*ubadhula ngenximba*, he overcomes them, gets power over them by his appearance of rank, dignity, weight, etc.

**um-Zimba** (*Zimbha*), *n. s.* Body, of man or animal [Lu. *mu-jimba*; Reg. *ki-tumba*, dead body; Son. *ga*, body].

P. *umximba uxwica ng'umuluco*, the body is felt by its owner = each one feels his own pain (through unknown to others).

**ubu-Zimba** (*Zimbha*), *n.* Normal bodily quality or state, as below; (C. N.) also = *i-nQina*.

Ex. *umximba wake somubuyele chuximbene bawo*, his body has now returned to its proper or normal state (after being emaciated by sickness).

**i(li)-Zimbane** (*Zimbhane*), *n.* Certain striped deep-sea fish (N).

**isi-Zimbati** (*Zimbhathi*), *n.* = *in-Gqikiti*.

**um-Zimb'omubi** (*Zimbh'omubi*), *n. s.* Scrofula, generally recognized by the Natives by scrofulous swellings, glandular tumours, etc.

N. B. This constitutional taint is almost universal among the Zulus, and is a cause of many of their bodily ailments.

**Zimbu, ukuti** (*Zimbhu, ukuthi*), *v.* = *zimbuka*; *zimbula*.

**Zimbuka** (*Zimbhuka*), *v.* Get lifted bodily up, as below.

**Zimbula** (*Zimbhula*), *v.* Lift or raise up bodily anything of bulk or heaviness, as a great stone (acc.), or pot, or as the wind 'lifts out' a tree from the ground, or a man of inferior quality winning for himself a wife in any way much superior to himself (cp. *zimula*). Cp. *fukula*; *sibukula*.

**um-Zime**, *n. s.* Well-built, full-limbed person (male or female), standing well on his pins = *um-Zimelela*.

**u(lu)-Zima**, *n.* Walking-staff (— *u(lu)-Boko*); one of the heads or 'pillars' of a family i. e. one of the chief men thereof.

**Zimelela**, *v.* = *simelela*.

**um-Zimelela**, *n. s.* = *um-Zime*.

**um-Zimkulu** (*Zimkhulu*—loc. *em-Zimkulu*), *n. s.* Chief or head kraal of any family. Cp. *i-nZalanixi*.

**Zimpunyu** (C. N.) — see *i-mPunyu*.

**Zimu, ukuti** (*ukuthi*), *v.* = *zimuka*; *zimula*.

**i(li)-Zimu**, *n.* Cannibal — of whom there were still some in Natal, etc., during the upheaval caused among the clans by Shaka during the early years of last century [see *um-Zimu*].

**um-Zimu** (*Zimu*), *n. s.* Spirit — the word being now obsolete, save in phrase below [Bwa. *mu-zimu*, spirit; Da. *mu-zimo*, ancestral spirit; Sag. *i-zimu*, evil spirit; Bo. *ku-zimu*, place of departed spirits; Ga. *usamiza*, familiar spirit; Her. *mu-sisi*, ancestral spirit; Gu. *u-kisi-si*, ancestral spirit or image thereof; At. *mimi*, ghost].

Phr. *inkomo yomximu* (or *yemizimu*), a beast of the spirit i. e. slaughtered for it.

**Zimuka** (*s. k.*), *v.* Be or get large in body or bulk, as a pumpkin, sweet potato, etc.; be or get big i. e. very fat (not gen. of mere large bony or muscular build — see *jaha*), as a man or bullock (used in perf. — cp. *kulupala*).

Ex. *uximukile b'umlungu*, this whiteman is big i. e. large and stout (*ukulupala*, would mean rather 'he has fattened or grown fat,' as after a previous thinness).

**Zimula**, *v.* Do largely i. e. in a great-sized manner, as a woman bearing an unusually big infant (acc.), a tree growing an unusually large fruit, a man making a very large basket, or the wind blowing down a very large tree.

Ex. *ullati waximula intoubi ka'Bani*, Hlali did off (i. e. got in marriage) the great daughter (i. e. large of body, or great by birth) of So-and-so.

*umuti waximuleka pantsi*, the tree got done hugely down i. e. the huge tree was brought down to the ground (by the wind).

**i(li)-Zimuzimu**, *n.* = *i(li)-Zimu*.

**isi-Zinda** (*Ziinda*), *n.* Contents of any vessel, as water or grain, when filling it somewhat more than half; a 'good half' (somewhat less than an *isi-Qentlu*); certain hut, and more especially the eldest son thereof, appointed by the father of every well-established Zulu kraal to be the 'formal head' of the family in his own stead after his de-



cease; origin, original facts or essence, of an affair.

*N.B.* This hut, or son, though in precedence ranking below the *i-nDhankulu*, *i(li)-Kohlwa*, and *i-nQadi*, is nevertheless called and regarded by them, after their parent's death, as their *ayise*, and consequently all family disputes, etc., are, as a matter of courtesy, invariably referred to him in the first instance. Being the appointed representative of the deceased kraal-head, he always remains as chief occupant of the old kraal, the *inkosana*, *ikohlwa*, and *inqadi* generally moving off, after the father's death, to establish their own kraals. But the position of the *isiZinda* is merely formal; he inherits absolutely no rights nor property of any kind (save that of his own hut), and has no concern with the estate or liabilities left by his father. See *i-nDhankulu*.

**Zindela, v.** Hold back or hesitate in doing, do reluctantly or after doubting delay, as when obeying, or giving consent. Cp. *denga* [Sw. *sita*, hesitate].

**Zindhla, v.** Cogitate, ponder, consider, meditate about any matter (with *nga*), as of one's plans or action. Cp. *cabanya* [Sw. *uzima*, purpose].

**Zindhlekela (s.k.), v.** Think for, presume for a person (acc.), *i.e.* assume a knowledge of his thoughts and actions; hence, imagine for (in a bad sense), suspect knowledge or guiltiness in a person (acc.) = *cabungela*.

Ex. *mus'akuxindhlekele omunye umuntu*, you should not entertain thoughts of suspicion about another.

**i(li)-Zinga** (mostly used in plur. *ama-Zingya*), *n.* Narrow ridge, wrinkle, corrugation, or running elevation as formed between two closely-placed grooves, or by the overlapping of scales, etc., as exist along the belly of a snake or the back of a millipede, or the rings on the horn of a cow, or the grooved patterns of some lamps and vases. Cp. *i(li)-Zekecele* [Sw. *finyo*, wrinkle].

Ex. *isitsha esinamazinga*, a grooved vase (the Native mind, however, thinking of the parallel elevations between the grooves).

**i-nZinga, Zingamawa, Zingamaweni, Zingaweni, n.** = *i-nFene*.

**um-Zingandhlu, n. s.** Small brown and harmless snake, very fond of sleeping in huts; a boy who stays habitually at home, not going out to herd with the others, a molly-coddle (= *um-Nqolo*) = *um-Zingandhlu*.

**i(li)-Zingati (Zingathi), n.** Certain tree resembling the *i(li)-Krolo* (N) = *i(li)-Ciba*.

**Zinge, verb. part.** = *jinge*.

**isi-Zinge, n.** = *isi-Yingelezi*.

**Zingela, v.** Hunt, as game (acc.) of any kind (cp. *i-nQina*); be prowlingly seeking about after something, as an *umtakati*, or a thief about a locality; sometimes used for persecute (M). Cp. *zungeza* [Sw. *winda*, hunt; Ga. *ingo*].

**Zingeza, v.** = *yingiliza*.

**Zingezezi, ukuti (ukuthi), v.** = *yingiliza*.

**isi-Zingezezi, n.** = *isi-Yingelezi*.

**Zingeza, v.** = *zungeza*.

**u-Ziningweni, n.** South African Hoopoe (*Upupa Africana*) (N).

**um-Zinkawu (s.k.), n. s.** Kind of orchid = *i-nFeyenkawu*.

**u-Zintlu, n.** = *u-Zirru*.

**um-Zinyambo (Zinyambho), n.** Sand shark (N).

**i(li)-Zinyane, n.** Young-one, of any animal or bird (though not used of a cow or horse or other 'calving' animal — see *i-nKonyana*; nor yet usually of a dog — see *um-Wundhlcwane*). Cp. *isi-Nokwe* [Sw. *jinga*, young; *kinda*, chick].

**um-Zinyati (Zingathi), n. s.** = *um-Sikaba*.

**Zinyeza, v.** (C.N.) — see *nyeza*.

**i(li)-Zinyo, n.** Tooth [Skr. *jambha*; OB. *zabu*; Lith. *zamba*; Lu. *di-zeu*; Bo. *z-ino*; Sw. *ji-no*; Ya. *li-no*; Sak. *hihi*; Nyanye. *ni-no*; Cong. Forest Dwarfs. *ni-nyo*; Her. *e-yo*; Di. *lu*; Sa. *linde*; At. *engi*].

Phr. *sesakumika amazinyo*, she (the old-woman) has already lost (had fallen out) all her teeth.

*ingane iyabihidhla amazinyo*, the infant is chewing in a dribbling fashion its teeth, *i.e.* is moving about its jaws and dribbling, as though eating, but really rubbing the gums together at the teething period.

*nyadhlha amazinyo chusuku*, he grinds his teeth at night.

*us'chamba ethla amazinyo*, he lives now grinding his teeth *i.e.* only in misery, only to feel pain, having no happiness, as one whom an enduring misfortune has befallen.

Phr. *nyedra, nyenyxinyo libululu*, he is the only one, like a painful tooth — he is a sole child, etc.

*mus'akucenza amazinyo a'bushelaxi*, you mustn't set other people's teeth on edge *i.e.* cause strife or ill-feeling between them.

**Zinza, v.** Be comfortably placed, sit comfortably, as a man well set up with property (used in perf.), or a woman who has married into a well-off family, or a kraal built on a nicely level or a well



sheltered spot (used in perf.) = *nete-zeka, nekendeka*.

Ex. *ngingaxuxa inkomo engaba, ngibe uyixinxile*, if I could get a cow like that. I should consider myself comfortably off.

**isi-Zinzi, n.** Crane, of which there are several varieties—Baillon's C., Rufous-crested C., White-spotted C., etc.; sometimes applied to Adamson's Quail (*Excalfactoria Adamsoni*).

**Zinzi zinzi, ukuti (ukuthi), v.** = *zinza, ukuti nele nele*.

**i(li)-Zipo (Zipho), n.** Claw, as of a beast or bird.

**u(lu)-Zipo (Zipho), n.** Finger-nail, of man.

**Zipu, ukuti (Ziphu, ukuthi), v.** = *zipula*.

**Zipula (Ziphula), v.** = *vita*.

**u-Zirru, n.** Certain tree resembling the *u-Nlangoti*, but of redder wood.

**Zisa, v.** Cause to come; hence, bring; send. Cp. *yisa*.

**Zisisa**—see *sis*a.

**Zisisezela**—see *sisezela*.

**u-Ziwombe (Ziwombhe), n.** = *u-Ziyongo*.

**Ziyaziya, v.** = *zilazila*.

**u-Ziyongo, n.**—only in the prov. below.

P. *woz'abuye njengengaba ka'Ziyongo* (for *Ziwombe*), he'll come back again at last like the blanket of Ziyongo (some legendary person)—said of an undutiful son who has temporarily discarded the old people, or a naughty child who runs away from punishment.

**i(li)-Zizi, n.** Ravenous, greedy lover of meat. Cp. *i(li)-Rroza; i(li)-Zima*.

**um-Zizima, n. 5.** Blurredness, dimness, dark mistiness so as to render one's vision or the appearance of a thing indistinct, hazy, or darkly, as caused by the falling shades of night, or by a fog, or a dark cloud passing over the sky, or the dark mark of a bruise on one's skin.

**i(li)-Zizimane, n.** Certain soft-wooded coast tree (N).

**isi-Zobi, n.** Discoloured spot on the skin (as from the bite of an insect) or on the hide of an ox.

**i(li)-Zoco, n.** Deadly hatred, enmity, as between two families = *i(li)-Fahlela*. Cp. *i(li)-Tambo*.

**u(lu)-Zoco, n.** = *u(lu)-Zica*. See *lanama*.

**Zocola, v.** = *zokoca; zozoza*.

**u(lu)-Zocolo, n.** Short-tempered, irritable person; also = *u(lu)-Zica*. See *lanama*.

**Zocoza or Zocozela, v.** Go or walk in a long slender-bodied manner, like a long limp

switch (= *u(lu)-Zoco*). See *u(lu)-Zokocwana*.

**Zoco zoco, ukuti (ukuthi), v.** = *zozoza*.

**Zokoca (s. k.), v.** Chew or masticate with effort any 'tough' thing (= *u(lu)-Zokoco*), as meat (acc.) or hard mealie-grains.

**u(lu)-Zokoco (s. k.), n.** = *u(lu)-Zica*. See *lanama*.

**u(lu)-Zokocwana (s. k.), n.** Little long limp thing, applied to a person with a long, very thin, slender body, like a long, supple switch. See *zozoza*.

**i-nZokonzoko (s. k.), n.** Shrub (*Senecio coronatus*), used for poultices.

**Zokozela (s. k.), v.** Push persistently on with anything or at anybody (acc.), as when persistently quarrelling with a person about some old fault or grievance, or as a disease which continues persistently progressing forward in spite of every remedy taken = *pokopela*.

**u-Zokozela (s. k.), n.** (C.N.) = *u-Zozo*.

**um-Zokozo (s. k.), n. 5.** Dogged persistency, or continual pushing forward in regard to anything, as above—see *zokozela*.

Ex. *ngangiti leyo'ndaba idlulile, nganti ungibanbele umxokozo*, I had thought that affair had passed, but he retains for me a continual pushing away at it.

Phr. *uyiyakulima, kuxi kuxokose umxokozo ekuleni*, I shall plough away (or do any other action) with dogged persistency (until I get so-and-so far finished, or in spite of somebody else's prohibition)—where the latter part of the sentence is not clear and is probably merely a play on the words, meaning 'until the thrusting forward thing, or point of the nose, gets thrust forward'.

**isi or u(lu)-Zokozoko (s. k.), n.** Persistent impelling forward of the heart or emotions, as when one retains a persistent wish to quarrel with another about some old matter, or has a continued insurmountable longing after anything or for doing anything. Cp. *um-Zokozo*. See *zokozela*.

**um-Zokwe (s. k.), n. 5.** Leech = *um-Nyundu*.

**Zola, v.** Parry, ward, as the stick (acc.) of an adversary (= *vika*); be calm, still, without wind (even when cloudy or with quiet rain = *beka*); be at peace, sit happily, as two sweethearts together (used in perf.).

**u-Zolo, n.** (mod.) = *u(lu)-Putu*.

**ama-Zolo (no sing.), n.** Dew = *um-Bete* [Lat. *ros*, dew; Gā. *nsulo*].

**u(lu)-Zolobela, n.** = *u(lu)-Twa*.

**u(lu)-Zololo, n.** = *u(lu)-Twa*.

i-nZolombela (*Zolombhela*), *n.* = *u(lu)-Twa*.

i-nZolongo, *n.* = *u(lu)-Twa*.

Zolwana, *adv.* (C.N.) = *mzolwana*.

Zomba (*Zombha*), *v.* (C.N.) = *zombeza*.

Zömbe, ukuti (*Zömbhe, ukuthi*), *v.* = *zombeza*.

Zombe (*Zombhe*), *adj.* Crooked, zigzag, as a winding river or road, or 'crooked' ways.

Ex. *barume ukukuluma oku'zombe okupambene nomteto*, they agree (to listen to) unstraightforward or perverse talk, contrary with the law.

i(li)-Zombe (*Zombhe*), *n.* Zigzag, winding, crooked way or path (actual or metaphor.), as a path or river winding here and there so that one can scarcely know in which direction it is actually going, or a crooked 'zigzag' stick = *i(li)-Gwinci*. Cp. *u(lu)-Zungu* [Her. *kombokombo*, zigzag; Sw. *kombokombo*].

Ex. *indulu e'mazombe*, a zigzag *i. e.* spirally carved, screw-shaped stick.

*abantu abany'ondhilela xi'mazombe*, people of crooked, unstraightforward ways.

Zombelezela (*Zombhelezela*), *v.* Wind about, twist round about in a zigzag fashion, as a climbing-plant entwining about a tree or over a bush (loc.); try and get about a person (acc.) in a bad sense, encircle or entangle him in some quarrel or difficulty.

Zombeza (*Zombheza*), *v.* Go in a zigzag, crooked, winding manner, as a path, road, river, or a person in his unstraightforward, crooked ways = *gwinciza, gonceza*. Cp. *zekelele*.

Zömbi, ukuti (*Zömbhi, ukuthi*), *v.* = *zombeza*.

Zombiza (*Zombhiza*), *v.* = *zombeza*.

Zona, *emph. pron.* They; them - used with plur. nouns of the 3rd, 4th, and 6th classes.

Zonda, *v.* Hate, detest; pain persistently, chronically, fixedly (not momentarily - cp. *ubu-Hlungu*); have a strong liking or desire for anything (acc.) [Her. *tondu*, detest].

Ex. *tey'ingubo ngiyayizonda*, oh! I do like or covet that dress.

*ngitratile okuzima, kuzondile esilabeni*, I have been carrying something heavy, and there is a fixed continuous pain in my old wound (consequently).

*ungisibaye, kwazonda lapa entlafunweni*, he struck me and there is now a settled chronic pain here about my cheek-bone.

Zondela or Zondelela, *v.* Have a strong

desire, longing, or liking for anything, or to do anything.

i-nZondela, *n.* Any person or thing much liked by its owner, to which he has strong attachment.

Ex. *iramsoxisela ngenzondela yake*, he deprived her of her much-loved or favourite child.

u-Zondhle, *n.* White-flowered veldt-plant.

i(li)-Zondo, *n.* = *i(li)-Qaza*.

isi or i-nZondo, *n.* Long-settled, continuous and strong ill-feeling or dislike against a person, hatred; fixed, continuous, chronic pain in any part of the body. See *zonda*.

Ex. *sekwahlala inzondo kona*, there is now a fixed chronic pain settled there.

um-Zondo, *n. s.* Name applied to several kinds of small, gen. foul-smelling, garden bugs and beetles.

Phr. *inkabi e'mzondo*, an ox spotted all over with dark-brown and white patches = *i-nZola*.

Zongama, *v.* Do in a slow, deliberate manner (not hurriedly), as a person rising slowly from the ground, or when speaking slowly so that all may understand (C.N.).

Zongela, *v.* (C.N.) = *potela*.

Zongolezela, *v.* = *zongolozela*.

Zongolozela, *v.* Bind, wind, or wrap round, as cotton (acc.) round a reel (loc.) or a bandage round one's leg; try and encircle or embroil a person (acc.) in a quarrel or trouble. Cp. *zombelezela; zungelezela*.

i(li)-Zongwe, *n.* Nape of the neck, or prominent bone at the top of the spine (= *isi-Jingo*); sometimes used for the whole pillar of the neck (*cervical vertebrae*); (C.N.) dog with a white ring about its neck (see *um-Seka*). Cp. *i-nTamo*.

Ex. *unexongwe lo'mantu*, this person has a strong neck (for supporting heavy weights on the head).

*bamnguma izongwe*, they cut through his neck-bone for him.

Zonya, *v.* Dress the hair, as below (N).

um-Zonyo, *n. s.* Small upright pointed tuft of hair, such as are made standing about the head, by means of a hollow reed, in a certain manner of Native head-dressing (N) = *i(li)-Ngele*.

i(li)-Zonzo, *n.* (C.N.) = *i(li)-Nzonzo*.

um-Zonzo (mostly in plur.), *n.* = *um-Condo*. See *nzonzoza*.

Zota (*Zothu*), *v.* Be of a pleasantly subdued, nicely toned down, sobered, calmed state or appearance; hence, be of



a warmly subdued colour or polish, as a nicely browned meerschaum pipe, or polished wood, or a brownish cloth (not glaring red), or the veldt in summer when nicely covered with fresh green grass (after the glaring dryness of winter); be of a calm, sober, agreeably polite, dignified nature or bearing, as a kindly, gentlemanly-mannered person; be pleasantly mild, as the weather or climate; be cozy, comfortably warm, sheltered, etc., as a well-thatched hut or well-protected kraal (in all cases, used in perf.).

**i-nZota (Zotha), n.** Beast spotted all over with chocolate-brown and white patches = *um-Zoulo*.

**isi-Zota or Zoto (Zotha or Zotho), n.** Subdued, sobered, calm quality, nature or condition of a thing — see *zota*.

Ex. *izimpahlu zetu kasikasiki, kasikatoli isizota*, our goods (furniture, etc.) have not yet arrived; we have not yet been able to settle down (at rest).

*umuntu onesizota*, a person of a calm, sober, quiet, gentlemanly nature.

*le'nhuwangu ibomru, koyini'sizoto*, this cloth is red, but not of a subdued, restful nature (*i.e.* it is 'loud', glaringly red, as scarlet).

**Zoto, ukuti (Zotho, ukuthi), v. = zota.**

**Zovo, ukuti (ukuthi), v. = ukuti habu.**

**Zovola, v. = habuza.**

**Zoyi Zoyi, ukuti (ukuthi), v. = zoyiza.**

**izi-Zoyizoyi (no sing.), n.** Confused jumping about *i.e.* the tiny bubbles or sparkling of effervescence, confusion of darting flashes or 'stars', as in the eye after a blow or being dazed, etc.

**Zoyiza, v.** Dance or dart confusedly about with *izi-Zoyizoyi*, throw off 'sparkles' or 'stars', as soda-water when effervescing, or one's eye when struck; simmer, boil with a gentle silent effervescence (previous to the *uku-kuba*), as water in a pot.

**u-Zozo, n.** Natal-sore, an intractable kind of spreading ulcer forming on the feet and shins, etc., in the coast districts.

**Zozozu, v. = nzonzoza.**

**Zozo zozo, ukuti (ukuthi), v. = nzonzoza.**

**Zu, ukuti (ukuthi), v. = ukuti po.**

**Zuba, v. = juba.**

**i(li)-Zubazonzo, n. (C.N.) = i-nVemvane.**

**i(li)-Zube, n. = i(li)-Jubela.**

**i(li)-Zubela, n. = i(li)-Jubela.**

**u(lu)-Zubela (Zubhela), n. = u(lu)-Tshubungu.**

**Zubulunda, v. = ukuti po.**

**Zubulundi, ukuti (ukuthi), v. = ukuti po.**

**u(lu)-Zubungu, n. = u(lu)-Tshubungu.**

**i-nZubunzubu, n.** Any limp, supple thing, as a well dressed skin, a limply pliant shambok, or the strengthless body of a fainting person; also used of calm, pleasant weather — *i-nZubunzutu*. Cp. *i-nTso-bontsobo*.

**Zubuza, v.** Supple, make soft and limp, as one might a skin (acc.) or switch.

**Zucu, ukuti (ukuthi), v. = ukuti juqa.**

**u(lu)-Zucu, n. = u(lu)-Gambu.**

**Zucuka (s. k.), v. = juquka.**

**Zucula, v. = juqula.**

**u(lu)-Zuculu, n. = isi-Jamba.**

**Zuka (s. k.), v.** Break up (*trans.*) into pieces, crumble to bits, as a person a lump of dry bread (acc.) or earth with the hand (cp. *tubaza*); break up crumpling wise, crumple down or up, as a piece of paper (acc.) or long grass by sitting or tramping on it; knock a person (acc.) up physically or mentally, as excessive heat or work, or a master compelling a person so to work and get knocked up, or a heavy affliction befalling one so as to rob him of all courage and spirits; knock a person (acc.) to bits (metaphor.), as with blows of a stick.

Ex. *asibambanga, sasukwa ihaya*, we didn't do any travelling to speak of, we were knocked up by the sun (*i.e.* excessive heat).

**u-Zuka (s. k.), n.** Sixpenny-piece (T).

**Zukeka (s. k.), v.** Be or get so broken or crumbled to bits, crumpled up, or down, knocked up, or knocked to bits, as above (used in perf.).

Ex. *basika, bezukelile kakulu ukubamba*, they arrived quite knocked up with travelling (*i.e.* exhaustion).

**u-Zukela (s. k.), n.** Certain herb whose roots are used as a love-charm by young-men to 'quite knock up' a girl and render her incapable of refusing.

**Zukelekela (s. k.), v.** Creep or crawl under or into, as through the low aperture into a hut (loc.) or under a table (with *ngapantsi*) = *ukuti zukeleki*.

**Zukeleki, ukuti (ukuthi); s. k.), v. = zukelekela.** Cp. *ukuti shume*.

**um-Zuko (s. k.), n. 5.** A trotting (C.N.).

**um-Zukulu (s. k.), n. 1.** = *um-Zukulwana*.

**isi-Zukulu (s. k.), n.** = *isi-Zukulwana*.

**um-Zukululu (s. k.), n. 5.** (C.N.) = *um-Sinyitili*.

**um-Zukulwana (s. k.), n. 1.** Grandchild.



**isi-Zukulwana** (*s. k.*), *n.* Offspring (whether collectively or individually) of a grandchild and beyond; descendant or descendants; generation.

**i(li)-Zukumba** (*Zukumbha*), *n.* Slightly 'pugged' or broken nose; the possessor thereof. Cp. *isi-Kopoco*.

**Zukwana** (*s. k.*), *adv.* (C.N.) = *mzukwana*, *um-Zukuzuku* (*s. k.*), *n. 5.* = *um-Zuzu*.

**Zula**, *v.* Rove about, wander or roam about a place or country (loc. or with *na*), as a man about the town looking for work, or unherded cattle about the veldt, or a bird in search of prey (cp. *shanga*); hang down suspended from any place, as a calabash tied by a string to the roof, or a bunch of bananas from the stem, or a spider from its thread (cp. *jika*) [Sw. *zunguka*, wander].

**u(lu)-Zulane**, *n.* Roamer, wandering person or animal without any home or friends, a waif = *um-Hambuna*.

**Zūlazula**, *v.* = *zula*.

**isi-Zule**, *n.* Anything hanging down suspended from above (see *zula*); anything bound or holding together in a bunch, and gen. suspended or for suspending, as a bunch of mealie-cobs, grapes or bananas.

**u-Zulu**, *n.* Son of Malandela (by Nozidiya), and brother of Qwabe; clan (collectively) originating from him; whole Zulu nation *i. e.* all those (even of different clans) subject to the Zulu king [see *i(li)-Zulu*].

Ex. *nging'ocakwa'Zulu*, I am one of the Zulu clan (having the isibongo 'uZulu' and the isitakazo 'Ndabexita'); or, I am one *i. e.* a person, resident or Native, of Zululand.

*kwa'Zulu*, among the Zulu clan or people; the Zulu country, Zululand.

*N.B.* There are several branches of the Zulu clan, caused by the descendants of any particularly great man therein calling themselves after him and hanging his name on to that of uZulu in their *isibongo*. Thus there is *uZulu ka'Ntombela*; *uZulu ka'Ntampi*; *uZulu ka'Biyela*, etc. These different branches of the original Zulu clan are now intermarrying. The present royal family of the Zulus simply calls itself *uZulu*, which unqualified appellation seems to be now confined to that family alone *i. e.* to the house of Juma. The genealogical descent of this family is *nDinuzulu*, *ka'Celshwayo*, *ka'Mpaule*, *ka'Sezangakana*, *ka'Juma*, *ka'Ndaba*, *ka'Punya*, *ka'Mageba*, *ka'Malandela*, who through his wife *nNozidiya*, begot *uZulu* and *nQwabe*, the originators respectively of the Zulu and Qwabe clans.

**i(li)-Zulu** (*no plur.*), *v.* Sky, heavens; weather; lightning (= *u(lu)-Bani*, — those who, through superstitious fear, dislike to call it by its commoner name of *i-Zulu*, sometimes use the word *um-Pezulu* as a euphemism) [Skr. *dyaus*, *dya*, sky, heaven; *sura*, sublime; *sku*, cover; Gr. *Zeus*, god (fr. Skr. *dyanis*); Lat. *Jupiter*, Father of above, or in heaven; Ga. *gulu*, sky; MZT. *ijulu*; *i-zuba*, sun; Sw. *jua*, above; *jua*, sun; Sa. *ulu*, sun; Her. *e-yuru*, sky; Ang. *ori-e-ulu* and *ka-hunga*, heaven; Reg. *i-yubu*, heaven; Di. *due*, sky; Mamb. *uoro*; Ba. *kuyuno*; Kus. *zu*, fire; Sak. *dzuwa*, sun].

Ex. *linjani izulu?* how is the sky *i. e.* weather?

*savinjelwa izulu*, we were prevented by the weather.

*kuchle izulu izolo ka'Bani*, the lightning struck yesterday at So-and-so's kraal. — When there is lightning about, all white things should be hidden, *e. g.* *amasi*, beads, clothing, as the lightning 'is very fond of white-coloured things'!

*i-zulu diphezulu*, the heavens above — a name of praise sometimes given to the Zulu king.

**i-nZulu**, *n.* Whirl of deep water (C.N.).

**isi-Zulu**, *n.* Language of the Zulu people; (C.N.) = *isi-Julu*; *i-nZulu*.

**u-Zulucwatile** (*Zulucwathile*), *n.* Small very light-blue opaque bead or beads (Mod.). Cp. *i(li)-Juba*.

**Zululeka** (*s. k.*), *v.* Saunter about, stroll idly about, as a lazy fellow at any labour, or a labourer temporarily without work (cp. *zula*; *yuyiteka*); 'swim', as the eyes or head when giddy.

**i-nZululekane** (*s. k.*), *n.* = *i-nZululwane*.

**i-nZululwane**, *n.* Giddiness, dizziness, swimming of the head = *u-Zunguzane*. Cp. *isi-Yezi*; *isi-Ndiyandiya*.

**isi-Zululwane**, *n.* A giddy, whirling motion, or the place thereof, as a whirlpool in a river; also = *i-nZululwane*.

**Zulumba** (*Zulumbha*), *v.* Watch stealthily for a chance, keep the eye on a person (acc.) or thing, as when wanting to get at it unawares or unperceived, as a thief or *umtakati*, or a person who wants an opportunity of speaking with another momentarily engaged. Cp. *zilazila*; *zingela*.

**i(li)-Zulumba** (*Zulumbha*), *n.* Stealthy watcher *i. e.* who keeps on the watch for opportunities to steal — somewhat equivalent to Eng. 'prowler'.

**Zuma**, *v.* = *juma*.



isi-Zumbe (*Zumbhe*), *n.* = *isi-Jumba*.

um-Zumo, *n. 5.* Surprisal, a surprise.

u(lu)-Zuncu, *n.* = *u(lu)-Gamfu*.

i-nZungelezane, *n.* Merry-go-round (T).

Zungelezela, *v.* Surround, encircle, as a wire surrounding a hut (acc.), a man's arms encircling the trunk of a tree, or an *impi* surrounding a kraal in a circle (cp. *kanga*); surround or encircle, as a person might the hut (acc.) above with the wire, or the tree with his arms, etc.; also sometimes used for *zongolozela* = *zungezela*. Cp. *zungeza*.

Zungeza, *v.* Go round, move round, make the circuit of, as a person walking round a hut (acc.), or a wire 'going round' or being taken round any enclosure. Cp. *zungelozela* [Sw. *zungushia*, surround; Bo. *zunguluka*].

Zungezela, *v.* = *zungelozela*.

isi-Zungu, *n.* Feeling of loneliness or solitariness, as of a person living alone, without companions, etc. [Her. *kungu*, lonely; Bo. *u-zungu*, hollowness].

Ex. *unesizungu*, he is lonely, feels loneliness.

P. *isizungu sabulala inkonyana (njengakwa' Masuku)*, a feeling of loneliness was the death of the calf (as at Masuku's) — as might be said of or by anyone feeling the want of a companion, wife, etc.

u(lu)-Zungu, *n.* General combine or complot (public in as far as the particular clan or district is concerned, but secret to the other party), as when a whole locality or tribe conspire together to make away with any particular individual, kraal, etc. (cp. *isi-Gungu*; *u(lu)-Mbimbi*; *u(lu)-Solo*; *isi-Xezelegu*); round-about, circuitous path or way (cp. *i(li)-Zombe*; *zungula*).

Phr. *ingina yoxungu*, a hunting-party which is a combined conspiracy (under the pretence of being a hunt) and to which the whole male portion of the clan or community would be required to go (as to a war); the name is now sometimes applied to a large or general hunt in which the whole district is asked to turn out.

Zungula, *v.* Go by a round-about or circuitous way, as to any place; be persistently at or after a person (acc.) in order to quarrel or fight with him.

um-Zungulu, *n. 5.* Certain bush (*Dalbergia obovata*), whose bark is used as rope, etc., for binding.

P. *umizungulu ubopa womile*, the *umizungulu* bark is just as good for binding a thing up with even when dry = don't make

too small account of a person by reason of his old withered looks.

u or isi-Zunguzane, *n.* = *i-nZululwane*; *isi-Zululwane* [Sw. *kizunguzungu*, giddiness].

i(li)-Zunguzungu, *n.* = *isi-Jingju*.

isi-Zunzubezi, *n.* = *isi-Jungubezi*.

i(li)-Zupe (*Zuphe*), *n.* = *i(li)-Jupe*.

i-nZütunzutu (*Zuthanzuthu*), *n. 3.* = *i-nZubunzubu*.

Zuza, *v.* Get, obtain, acquire anything (acc.) by an effort of any kind, as by working, speculating, trading, fighting, borrowing, etc.; get a person (acc.) *i.e.* succeed in getting hold of him, as one after whom one has been for some time, so as to fight, quarrel, etc., with him.

Ex. *siyakuzuzana ngomiso*, we shall get hold of one another, have it out, some day.

Zūza (*Zuuzā*), *v.* Linger restlessly in parturition, be slow in expulsion of offspring, as a cow, woman, etc. Cp. *gudhla*.

i-nZuzo, *n.* That which is gained, profit.

um-Zūzo (*Zuuzo*), *n. 5.* (N) = *u(lu)-Quqa*.

um-Zuzu, *n. 5.* A while, some little time, as when one stays a whole afternoon on a visit to a friend, or perhaps a month at some friend's place = *um-Zukuzuku*.

Phr. *ukwenza imizuzu*, to take a long time in getting through a piece of work, as when ploughing a field or building a hut in a slow, loitering manner.

um-Zuzwana, *n. 5.* *dīm.* of above. A little while, very short time.

Zwā, ukuti (*ukuthi*), *v.* = *ukuti po*; *ukuti twa*; *nzouzoza*; *zwazwaza*; also = *ukuti gqwaba*.

Zwa, (= *Ezwa*; *imperat.* *yizwa*, *zwana*), *v.* Perceive, as by any of the senses (except sight — see *bona*); hence, feel or experience a thing (acc.), whether as touching or being touched, or as any emotion of body or mind; smell, as the scent (acc.) of a flower, or the flower producing such scent (cp. *nuka*; *sezela*); taste, as food (acc.) of any kind, or as does the mouth; taste or feel with the nose, as snuff (acc.); hear, as a person (acc.) or his speaking; give ear to, hearken to, obey, as one's superior (acc.), or such superior's word; understand, grasp the meaning of, anything (acc.) said (cp. *qonda*); have the senses still active, still perceive. *i.e.* be alive, live, as any animal not dead; be sound, still capable of use, with no flaw of vital importance, as a pot of any kind (cp.



*fa; bulala*) [Skr. *śru*, hear; Ar. *zash*, live; Avest. *sravah*, word; Gr. *zoe*, life; Sw. *jua*, be aware; *jiona*, feel; Ill. *jina*, live; Sha. *iva*; Her. *zuva*, hear; MZT. *mvua*, hear; L. Cong. *ua*; Xo. *va*; Hot. *tsa*, feel].

Ex. *uf'exwa na? ngiy'exwa*, do you understand? Yes.

*lo'mfana k'exwa*, this boy doesn't hearken *i.e.* doesn't obey.

*ngapuma, ngingas'exwa l'uto*, I came out quite dead (with consternation, anger, etc.).  
*uxwa-ni ke!* there you are! just as I told you!

*uku-xi-xwa*, to hearken to oneself *i.e.* have self-control; to feel oneself *i.e.* have self-conceit.

*is'exwa (inkoma)*, it (the beast) is still alive (not quite dead).

**umū-Zwa (umuu-Zwa), n. 5.** Small fibrous rootlet, as of running grasses, etc.; radicle or thread-like shoot, as of any germinating seed (cp. *i(li)-Kaba*); stalk-like rootlet of the mealie-plant.

**u(lu)-Zwa, n. = u(lu)-Twa.**

**Zwacefa, v. = haveléla.**

**Zwakala (s. k. = ezwakala), v.** Get perceived, in any sense — hence, heard, tasted, smelt, understood, etc.; be perceptible, in any sense — hence, audible, tastable, smellable, understandable, etc. See *zwa*.

Ex. *ku'y'ezwakala kannandi*, it is sweet to the ear.

*ak'ezwakali lo'gwayi*, this snuff doesn't get felt *i.e.* has no strength.

**i-nZwakubi (s. k.), n.** Impetuously angry person, one who rushes into a rage, without second thought, upon any slight provocation, as hearing a word, finding something misplaced, etc.; such recklessly angry manner of doing, replying, etc.

**u(lu)-Zwalabela, n. = u(lu)-Twa.**

**u(lu)-Zwāmbuzwambu (Zwāmbhuzwambhu), n.** Small thin-bodied non-poisonous snake, of a light brown colour with dark lines down the back; sometimes applied to any long, thin-bodied person = *i-nTsakalubisi*.

**Zwana (= Ezwana), v.** Understand one another; be on good terms one with another.

**i(li)-Zwandaba, n.** A thing that perceives a (coming) event — applied to a bull, or other cattle, when it does anything uncommonly strange, as when bellowing during the night, etc., which action is supposed to prognosticate some evil. Cp. *i(li)-Bika*.

**um-Zwangedwa, n. 5.** Any affliction, pain, etc., only known to the sufferer.

Ex. *ngiyabulawa unzwangedwa tapa esi-swini*, I am being afflicted here in the stomach by some ailment nobody knows of but myself.

**u-Zwa-ngendaba, n.** Second hand informant, one who hears only from others.

**um-Zwangwenya, n. 5.** Regiment formed after the *is-Angqu* by Mpande, along with or at the same time as the *um-Kuze* and incorporated with the *u(lu)-Dhlambedhlu*.

**i(li) or u(lu)-Zwani, n.** Toe; *pl. ama-Zwani*, toes *i.e.* foot or footprint of a fowl or bird. Cp. *u-Qukulu; u-Cikicane; ama-Zwayiba*.

Phr. *kuhle ukwanda ngamazwani*, it is good to grow as to one's toes (by which one stands) *i.e.* it is well to have a large number of friends, etc., for the more one has, the more support and help he can obtain in life.

**isi-Zwati (s. l.), n.** Small indentation, dimple, or hole on the body, as on the cheeks, or of a healed wound (N.).

**u(lu)-Zwati (Zwathi), n.** Fire-stick *i.e.* either of the sticks used for producing fire by friction (see *pehla*); very thin-bodied person; a 'mere stick' of a leg, as the legs of a bird or of a thin-legged, calfless man (= *imi-Condo; i(li)-Nzonzo*).

Phr. *uku-susa uzwati*, to raise up strife.

**Zwatiza, (Zwathiza), v. = nzonzoza.**

**Zwāti zwāti, ukuti (Zwāthi zwāthi, ukuthi), v. = nzonzoza.**

**Zwatuza (Zwathuza), v.** Just do here and there, far apart, as a few large scattered drops of rain or hail falling. Cp. *ukuti pose pose*.

**Zwātu zwātu, ukuti (Zwāthu zwāthu, ukuthi), v. = zwatuza.**

**imi-Zwayi, n. (C.N.) = izi-Zoyizoyi; u(lu)-Cwazi; imi-Tontsela.**

**ama-Zwayiba (no sing.), n.** Tip-toes — only used as below = *ama-Nzonzo*.

Ex. *uku-ma ngamazwayiba*, to stand (dance, etc.) on tiptoes.

**Zwayiza, v. = ukuti zwayi zwayi.**

**Zwāyi zwāyi, ukuti (ukuthi), v. (C.N.) = zoyiza; ukuti yqwaba; nzonzoza.**

**i(li)-Zwe, n.** Country (in the sense of 'land'; less frequently in the sense of 'kingdom'); the world; sometimes applied as below to all the people of a land or district. Cp. *um-Hlāba* [Gr. *ge*, earth; MZT. *mu-se*; Nya. *li-nze*; Ga. *insi*; Her. *ou-ye*; Sw. *inchi*].



Ex. *angitundi ixwe lakouu*, I don't like the country there.

*chingwe ixwe lolo*, that's another country, another part of the world.

*kwakubutene louke ixwe*, all the land was assembled there.

P. *ixwe lifa ngempofanu*, the country is ruined on account of a pauper i.e. little things lead to grave results.

**isi-Zwe, n.** Clan; tribe; nation. Cp. *u(lu)-Hlolo*.

Ex. *umuntu nezixwe*, a person of the clans or other tribes, i.e. a foreigner (may be applied to one of quite a different race, or merely of a different clan, and the term is quite polite in its meaning).

**Zwebela, v.** Act as below.

**i-nZwebeli, n.** Spying gossip, one who goes, or is sent, to 'spy out' what other people are saying or doing and then proceeds to carry tales abroad.

**i-nZwece, n.** (C.N.) = *u(lu)-Ve*.

**i(li)-Zwekufa (s.k.), n.** Ruined or desolate state of a land owing to famine, the devastations of war, etc.

Ex. *seku izwekufa kwelokiti inhlala*, it is now in a state of desolation in our land owing to famine.

**Zwela, v.** Perceive, hear, etc., for, on behalf of another (acc.); readily feel, be sensitive to, as an impressionable or sensitive person quickly feeling the effect of words, or quickly 'feeling' or suspecting the actions of another (see *nyeza*), or a delicate person being sensitive to pain; readily absorb, as a skin the oil (acc.) with which it is supplied. See *zwa*.

Ex. *umuntu ngaxiceliyo*, a person who is not sensitive or easily impressionable, upon whom the talk or actions of another has little or no effect whether good or ill. *uku-zi-xicela*, to hear for oneself.

*anonyizwela kwenye inyanga*, you shall hear for me, on my behalf, from another witch-doctor i.e. make enquiries, consult for me.

**u(lu)-Zwela, n.** Sensitiveness, impressionableness, readily taking to heart the words or actions of another, in a good or ill sense.

**i-nZwembu (Zwembhu), n.** Species of grass growing in woods and resembling the *n-Kuzikazi*.

**u(lu)-Zwenda, n.** = *u(lu)-Zica*.

**um-Zwezwe, n. 5.** (C.N.) = *um-Hluhlwe* (of cock).

**Zwi, adv.** Only one, one alone = *shulu, qwi*, etc.

Ex. *umuye zwi umkonto kwinu*, I have only one solitary assegai.

**Zwi, ukuti (ukuthi), v.** Throw down bodily, as a person might a burden (acc.), or a strong man another with whom he is wrestling = *ukuti lanqa*.

**Zwi, ukuti (ukuthi), v.** Be a great confusion of noise, so that nothing is distinctly audible, as the noise made by a lot of people loudly quarrelling (= *ukuti ne*); also = *ukuti zwibi*.

**i(li)-Zwi, n.** Word (cp. *i(li)-Gamu*); voice (= *i(li)-Pimbo*); order; message [Lit. *li-zwi*; Bo. *vuzo*, voice — prob. derived fr. *zwa*].

Ex. *wougutuma izwi*, you shall send me a message.

*inkosi yakipa izwi lokuti*, the chief gave an order that, etc.

*kwangati izwi lake*, it seemed to be his voice.

Phr. *caliposa (izwi), ladhla ngokuqina*, he threw it (the word) out and it went firmly home i.e. he hit the nail right on the head, or, he spoke one settling, decisive word (that brought the matter to a head or an end at once).

**Zwiba, v.** = *ukuti zwibi, jiba*.

**Zwibeka (s.k.), v.** = *ukuti zwibi*.

**Zwibi, ukuti (ukuthi), v.** Send 'flying', throw or make go far away, as a stick or other missile (acc.) flung afar (= *zwiba, ukuti ji*); go off far away, as such a stick, or a person travelling to a far place (= *zwibeka*).

**Zwica, v.** = *ukuti zwice*.

**Zwice, ukuti (ukuthi), v.** Hit or strike a person (acc.) violently by some thrown missile, as a stick, clod, or a hard painful word.

**i(li)-Zwili, n.** = *i-mBoma*.

**um-Zwili, n. 5.** = *um-Zwiliti*.

**um-Zwili, n. 5.** Cape Canary (*Scrinus canicollis*) = *um-Zwili*.

**Zwili or Zwili zwili, ukuti (ukuthi), v.** Drop in or arrive, drop away or leave, in ones and twos or in a very slight manner, as people arriving for some assembly, or departing therefrom = *zwiliza*.

Ex. *ake ngiti xwili ka'Bani*, just let me drop in or run over for a moment to So-and-so's.

**Zwiliza, v.** = *ukuti zwili zwili*.

**um-Zwingili, n. 5.** Cabanis Weaver-bird (*Hyphantornis Cabanisi*).

**Zwisa, v.** Cause one (acc.) to perceive, feel, hear, understand, etc.; hear or understand properly, perfectly.

Ex. *angixwisanga kabho loko*, I didn't hear, or understand, that perfectly.

# VOCABULARY

## OF THE

### HLONIPA LANGUAGE OF THE ZULU WOMEN.

An explanation of this custom will be found under the word *hlonipa* in the text. The list here given contains only some of the commoner expressions, which, we may add, differ considerably in different localities. The majority of the words, it will be noticed, are formed for the purpose simply by a change of one or other of the consonants in the pure Zulu word, the consonant substituted being selected to taste according to euphony.

The orthography here used is that of the new system, as indicating more correctly the actual pronunciation of the *hlonipa* words.

The words with an \* are genuine Zulu words, especially adopted for the purposes of *hlonipa*.

<i>Zulu</i>	<i>Hlonipa</i>	<i>Zulu</i>	<i>Hlonipa</i>
is-Adhla	<i>is-Atsha</i>	i(li)-Banga	<i>i(li)-Hanga, i(li)-Xhanga</i>
ahlukana	<i>acukana</i>	um-Bango	<i>um-Hango, um-Xhango</i>
ahlula	<i>acula</i>	um-Bani	<i>um-Tshani</i>
akha	<i>ava; cakula</i>	banzi	<i>tshanzi</i>
ala	<i>uca</i>	basa	<i>ndhlala</i>
aluka	<i>ucuka</i>	isi-Baya	<i>isi-Khwiya, isi-Cwatha</i>
alusa	<i>acusa</i>	baza	<i>nanga</i>
is-Ambhanc	<i>s-Azilana</i>	beka	<i>qitha, citha</i>
ambhula	<i>anjula</i>	(li)-Bele (corn)	<i>i(li)-Centa, i(li)-Khwentsha</i>
anuka	<i>ashuxa</i>		<i>i(li)-Gencwa</i>
anda	<i>angca</i>	i(li)-Bele (breast)	<i>i(li)-Centa, i-Neintiso</i>
am-Andhla	<i>is-Amukelo</i>	beletha	<i>nyabeka, khwezela *</i>
is-Andhla	<i>is-Amukelo</i>	u(lu)-Bende	<i>u(lu)-Gcofi</i>
ulw-Andhle	<i>u(lu)-Nwange</i>	ulu-Bende	<i>ubu-Gcofi</i>
is-Angekolo	<i>is-Anokolo</i>	bhala	<i>jala</i>
aphula	<i>ashula</i>	i(li)-Bhamuza	<i>i(li)-Jamuza</i>
azi	<i>agi, anyei, eyika</i>	i(li)-Bhantshi	<i>i(li)-Cantshi</i>
		um-Bhaqanga	<i>um-Jaqanga</i>
u-Baba	<i>u-Tshatsha, u-Caca</i>	bhebha	<i>jeja</i>
i-mBabala	<i>i-nJabala, i-Nantshala</i>	i(li)-Bhece	<i>u-Jodo</i>
babaza	<i>ncamaza</i>	bheda	<i>jeda</i>
bala	<i>nala</i>	bheka	<i>cida, gqala, * khangela,</i>
i(li)-Bala	<i>i(li)-Cwatha, i(li)-Gecke *</i>		[Kag. <i>langa</i> , see; MZT. <i>langa</i> , look;
u(lu)-Bala	<i>u(lu)-Cwatha *</i>		Sw. <i>angalia</i> , look to].
baleka	<i>cwatheka</i>	bhema	<i>hela, fosa</i>
bambha	<i>xhaza, nanga</i>	i-mBhenge	<i>isi-Sibekelo, i-nGcazi, * i-</i>
u(lu)-Bambho	<i>u(lu)-Xhazo, u(lu)-Nango</i>		<i>nGcelu *</i>
i(li)-Bandhla	<i>i(li)-Tshandhla</i>	i(li)-Bheshu	<i>i(li)-Jeshu</i>
banga	<i>hanga, haga</i>	u(lu)-Bhici	<i>u(lu)-Fishi</i>



Zulu	Hlonipa
bhithlika	<i>jidhlika</i>
izi-Bhidi	<i>izi-Dunge</i>
um-Bhila—see	<i>um-Mbhila</i>
bhina	<i>jina</i>
u(lu)-Bhishi	<i>u(lu)-Geishi</i>
i-mBhiza	<i>i-nKangu</i>
bhobhoza	<i>jojoza</i>
i-mBhobo	<i>i-Ncamu, i-nJobo</i>
isi-Bhobo	<i>isi-Ncamu, isi-Chamu</i>
bhoboza	<i>joboza</i>
i(li)-Bhodlilela	<i>i(li)-Jodhlela</i>
u(lu)-Bhoko	<i>u(lu)-Joko</i>
i-mBhokode	<i>i-Ngakatha, i-nTsilo</i>
i-mBhongolo	<i>i-nJongolo</i>
i(li)-Bhotwe	<i>i(li)-Xhotwe, i(li)-Khanzi*</i>
i-mBhube	<i>i-nTubc</i>
bhubha	<i>juja</i>
isi-Bhuda	<i>isi-Rrwabha</i>
bhula	<i>dibula, cothola, ucibula</i>
i(li)-Bhulukwe	<i>i(li)-Tubukwe</i>
isi-Bhumbhe	<i>isi-Junge</i>
bhuna	<i>tshunu</i>
bhuga	<i>juqa</i>
i-mBhuya	<i>i-Ncandolo</i>
i-mBhuzi	<i>i-nKushu, is-Aga, i-Nya- ngalala, i-Nyqayi, i- nTshitane, i-Ncololo</i>
bi	<i>ntshwama, gribhi</i>
isi-Bi	<i>isi-Tshambhi</i>
bika	<i>ncoma*</i>
bila	<i>chwatha, haza*</i>
bili	<i>ngonga, mbhanga, nkwicca</i>
isi-Bindi	<i>isi-Qhina, isi-Khulhazo</i>
bingelela	<i>cingelela, tshingelela</i>
u(lu)-Bisi	<i>u(lu)-Chago</i>
biza	<i>nconga, longa</i>
bohla	<i>dambha*</i>
bola	<i>thuhla, guea, khenya</i>
ama-Bomu	<i>ama-Ntshomu</i>
bomvu	<i>gebhu, rrudwa, ntongwé</i>
bona	<i>yanu, yonu, tshona</i>
bonakala	<i>tshonakala, yonakala</i>
bonda	<i>conda, nonda</i>
isi-Bondo	<i>isi-Grobo*</i>
bonga	<i>tshonga, nonga</i>
isi-Bongo	<i>isi-Tshongo</i>
bopha	<i>ntsala*</i>
isi-Bopho	<i>isi-Ntsalo</i>
u(bu)-Boya	<i>u(bu)-Tshoya, u(bu)-Khenya</i>
buka	<i>gqala, tshuka</i>
bukhali	<i>bengu</i>
bulala	<i>cishiba, khilala</i>
bumbha	<i>donga, dongoloza</i>
i(li)-Bumbha	<i>i(li)-Douga</i>
bunga	<i>tshunga</i>
busa	<i>tshusa</i>
butha	<i>tshutha, wola*</i>
i(li)-Butho	<i>i(li)-Tshutho, i(li)-Wole</i>
buya	<i>khiya, khwiya, khwishika</i>
buza	<i>ncbunga</i>

Zulu	Hlonipa
caba	<i>zaba</i>
um-Caba	<i>um-Phothulo</i>
cabanga	<i>rabunga</i>
i(li)-Cala	<i>i(li)-Hintsho, i(li)-Bawa</i>
canda	<i>canda</i>
i(li)-Cantsi	<i>ulw-Aluko</i>
casha	<i>zasha</i>
ceba	<i>khwatha; tsheba</i>
i(li)-Cebo	<i>i(li)-Khwatha, i(li)-Xebo</i>
cela	<i>bawa</i>
u-Celembha	<i>n-Gence</i>
i(li)-Chibi	<i>i(li)-Xhibi</i>
isi-Chotho	<i>isi-Nontshe</i>
chuma	<i>numa</i>
cima	<i>khwisha*</i>
i(li)-Cimbhi	<i>i(li)-Xhinji</i>
u(lu)-Cingo	<i>u(lu)-Ningo</i>
isi-Coco	<i>isi-Nono, u-Ngiyane</i>
eontsa	<i>xontsa</i>
cupha	<i>thiya*</i>
ewala	<i>visha*</i>
cwazimula	<i>nazimula</i>
ewe	<i>tshwe</i>
cweba	<i>nentsha</i>
cwenga	<i>ncwenga</i>
cwila	<i>gwinja*</i>
i-nDaba	<i>i-nJusho, i-Moso, i-Mosa, i-Ncingo</i>
dabuka	<i>hantshuka, rrayeka*</i>
u-Dade	<i>u-Nyaze</i>
u(lu)-Daka	<i>u(lu)-Nika, u(lu)-Grusha</i>
dakwa	<i>ngcasha</i>
dala	<i>jata, zica</i>
i-nDawo	<i>i-Mandhlo</i>
de	<i>ntshwe, dephe*</i>
i-nDebe	<i>i-nTskezo, i-Nyeza</i>
u(lu)-Debe	<i>u(lu)-Dengele</i>
dela	<i>jata, ngceshu</i>
dhla	<i>nkiba, maya, uyaza, ngca, munda</i>
dhlala	<i>ngcala, tshékula*</i>
i-nDhlala	<i>i-nKenyane</i>
i-nDhle	<i>u(lu)-Thuvi*</i>
i-nDhlebe	<i>i-Nqotho, i-Phuyu, i-nGá- dhu</i>
i-nDhlela	<i>i-Nyatuko, i-mBhanuko</i>
i(li)-Dhlelo	<i>i(li)-Nkibelo</i>
i-nDhloru	<i>i-nZungu</i>
i(li)-Dhlozi	<i>i(li)-Thonga*</i>
i-nDhlu	<i>i-nKiba, i-Ncumbha, i- Ngrumbha, i-Matsheko, i-nKatsheko.</i>
u(lu)-Dhlubu	<i>i-Nqotho, i-mPunde</i>
dhlula	<i>ngqula, phunda</i>
diliza	<i>khithiza</i>
i-nDima	<i>i-mFezo</i>
dina	<i>khathaza*</i>
u(lu)-Diwo	<i>u(lu)-Nyambha</i>
i-nDoda	<i>i-nJonga, i-Nreza, i-nJeza, i-Yeka</i>

Zulu	Hlonipa	Zulu	Hlonipa
i(li)-Dolo	<i>i(li)-Gqu</i>	fika	<i>khapha</i>
donda	<i>geongca, dinda</i>	i(li)-Findo	<i>i(li)-Thekelezo</i>
u(lu)-Donga	<i>u(lu)-Kkhithiku</i>	ingqa	<i>finyeza *</i>
nm-Doni	<i>um-Jata</i>	imi-Fino	<i>imi-Hana, im-Bhidwa, imi-Caza</i>
doutsa	<i>enyuka *</i>	finyela	<i>goqana *</i>
i(li)-Dube	<i>i(li)-Yezane</i>	finyelela	<i>khaphelela</i>
duka	<i>mmuka, nguka, gcuka</i>	fisa	<i>eisa, khamuka *</i>
i-nDuku	<i>i-mViko, i-nZaca, i-nTsa-ntsi, i-nZambhulo</i>	isi-Fo	<i>isi-Nayo, isi-Khaseko</i>
isi-Duli	<i>isi-Nengele</i>	focoka	<i>toboza *</i>
duma	<i>wanga, ugqiza, huna, goha</i>	i(li)-Fu	<i>i(li)-Yezi, i(li)-Cu, i(li)-Ncu</i>
dumaza	<i>ngcumaza</i>	isi-Fuba	<i>isi-Hana</i>
u(lu)-Dumbha	<i>i-nThumayo u(lu)-Hluma-yo, u(lu)-Nawane</i>	fudumeza	<i>hadameza, chadameza</i>
i(li)-Dumbhi	<i>i(li)-Ngqiza</i>	fukamela	<i>cukamela</i>
isi-Dumbhu	<i>isi-Bili *</i>	fula	<i>watha</i>
i-nDuna	<i>i-nZaka</i>	um-Fula	<i>um-Natho</i>
isi-Dwaba	<i>isi-Nwayi, isi-Newasha</i>	fulathela	<i>culathela</i>
i-nDwangu	<i>i-nKizo, isi-Bangu</i>	fulela	<i>culela</i>
dwoba	<i>rrwebha *</i>	fumana	<i>khaphana</i>
i(li)-Dwala	<i>i(li)-Newasha</i>	funa	<i>hana</i>
eha	<i>nyonka, * munya *</i>	funda	<i>yanda, cunda</i>
ebula	<i>etshula</i>	i-mFunda	<i>i-Neinda</i>
edwa	<i>entshwa (i.e. ngentshwa, wentshwa, yentshwa).</i>	funga	<i>cunga</i>
ehla	<i>ewuka *</i>	fuphi	<i>cuphi</i>
ekuseni	<i>ekuyabukeni, ekuqubukeni</i>	futhi	<i>ekhuthi, euthi</i>
elama	<i>ecama</i>	fuya	<i>fukatha, cuya</i>
elapha	<i>ecapha</i>	i-mFuyo	<i>i-Ncuyo</i>
eleka	<i>eecka</i>	fuza	<i>neza</i>
embhatha	<i>eceza</i>	isi-Ga	<i>isi-Nca, is-Anca</i>
emsamo	<i>emenyuko</i>	isi-Gaba	<i>isi-Naba</i>
emuya	<i>empenda, ctiva</i>	i(li)-Gade	<i>i(li)-Xili, i(li)-Jade</i>
ena	<i>echa</i>	i-nGalo	<i>um-Geono, um-Bambhelo</i>
enla	<i>enea, gana *</i>	i(li)-Gama	<i>i(li)-Qambho</i>
endilala	<i>enjuzi</i>	gana	<i>enda *</i>
endhle	<i>engee, egee</i>	gandaya	<i>gqiba, * gxoba *</i>
eneka	<i>eecka, chuya *</i>	i-nGane	<i>i-Mane</i>
entla	<i>emenyuko</i>	i(li)-Ganga	<i>i(li)-Duli *</i>
enyela	<i>nyanta *</i>	um-Ganrra	<i>um-Zica</i>
enyuka	<i>doutsa *</i>	i(li)-Gatsha	<i>i(li)-Naca, i(li)-Natsha</i>
enza	<i>enga</i>	gawula	<i>ngama *</i>
epa	<i>eza, ngqabitha</i>	isi-Gaxa	<i>isi-Khaxungu</i>
esaba	<i>eyipha, eukaba, eensa</i>	gaya	<i>sila, nosha</i>
eyisa	<i>ecisa</i>	i(li)-Gazi	<i>i-Nconjwa</i>
ezantsi	<i>ewabi, egantsi</i>	gazinga	<i>tshweleza *</i>
fa	<i>nta, naya, nayeka, uoboka, khaseka</i>	geaba	<i>gxaba</i>
u(lu)-Fa	<i>u(lu)-Khasoko</i>	geagea	<i>gida *</i>
faka	<i>huka</i>	geina	<i>grina</i>
fakaza	<i>nakaza, cakaza</i>	geoba	<i>lhambhisa *</i>
fana	<i>hana</i>	gewala	<i>ncwasha, ngewaba</i>
um-Fana	<i>um-Khapha</i>	isi-Gege	<i>isi-Nene *</i>
fanela	<i>hanela</i>	i(li)-Geja	<i>i(li)-Khuba, * i(li)-Lephulo</i>
um-Fanyana	<i>um-Khaphayana</i>	geza	<i>ngwinja, khaphazela</i>
um-Fazi	<i>um-Thekeli, um-Yazi, um-Nazi</i>	in-Gibe	<i>i(li)-Lengiso, i-nKintsho</i>
i-mFene	<i>i-Ncakata, i-Ncene</i>	igjima	<i>qubatha, gicima</i>
feketha	<i>ceketha, utela *</i>	goba	<i>qhothisa *</i>
		i-nGobo	<i>is-Andhhwane *</i>
		isi-Gobongo	<i>isi-Yethezi</i>
		i(li)-Goda	<i>i(li)-Joda</i>
		godhla	<i>jodhla</i>



<i>Zulu</i>	<i>Hlonipa</i>	<i>Zulu</i>	<i>Hlonipa</i>
isi-Godhlo	<i>isi-Nyodhlo</i>	u(lu)-Hlangothi	<i>u(lu)-Cangothi</i>
um-Godi	<i>um-Gintsi, um-Dibi, um-Thili, um-Lindi</i> [M.Z.T. <i>mu-lindi, pit</i> ].	hlanya	<i>khinka</i>
goduka	<i>joduka</i>	u(lu)-Hlanya	<i>u(lu)-Khinka</i>
i(li)-Golo	<i>i(li)-Jolo</i>	hlanza	<i>yokoza, phulazu*</i>
um-Gogo	<i>um-Valo</i>	i(li)-Hlathi	<i>i(li)-Yobo, i(li)-Coki, i(li)-Coboshi</i>
i-nGozi	<i>i-nGongoma, i-nJozi</i>	um-Hlathi	<i>um-Hlafuno</i>
gqiba	<i>ganda*</i>	isi-Hlava	<i>isi-Cavu</i>
isi-Gqiki	<i>isi-Camelo</i>	hlawula	<i>cawula</i>
gqoka	<i>gxoka</i>	u(lu)-Hlaza	<i>u(lu)-Cwambhu</i>
isi-Gqoko	<i>isi-Noko, isi-Gzoko</i>	hle	<i>nke, yotho*</i>
i(li)-Gqubu	<i>i(li)-Gzubu</i>	hleba	<i>ceba*</i>
isi-Gubhu	<i>isi-Gcingi</i>	hleka	<i>ntika, netshu, nkesha</i>
u(lu)-Gubhu	<i>u(lu)-Betho, u(lu)-Geingi</i>	hlela	<i>nela</i>
i-nGubo	<i>i-Nezo</i>	hlephuka	<i>nephuka</i>
i(li)-Gudu	<i>i(li)-Shawule</i>	i(li)-Hlo	<i>i(li)-Qaphelo, i(li)-Klu-ngelo</i>
guga	<i>luphala</i>	hloba	<i>dhlíkila, wuvula*</i>
gula	<i>ntentsa</i>	i(li)-Hlōbo	<i>i(li)-Cōbo</i>
i(li)-Gula	<i>i(li)-Chuthazo, i(li)-Geeka, i(li)-Muku.</i>	isi-Hlobo	<i>isi-Yoco, isi-Cobo</i>
i-nGulube	<i>i-nKothotho</i>	hlola	<i>cola</i>
gunda	<i>geya*</i>	um-Hlola	<i>um-Nola, um-Grolu</i>
i(li)-Gundane	<i>i(li)-Njova, i(li)-Khwenee, i(li)-Phuku</i>	hloma	<i>choma</i>
um-Gwaqo	<i>um-Gadhlu</i>	u(lu)-Hlomo	<i>u(lu)-Chomo</i>
gwaza	<i>gciba</i>	hlubuka	<i>cubuka</i>
i-nGwe	<i>i(li)-Shikane*</i>	hluma	<i>cuma</i>
u(lu)-Gxa	<i>isi-Mbho*</i>	ubu-Hlungu	<i>ubu-Cungu</i>
haha	<i>ha, 'bukali</i>	hlupha	<i>yoca, cupha</i>
hambha	<i>khija, nyumbha, janga</i>	hlupheka	<i>yoceka, eupheku</i>
haqa	<i>kaka*</i>	u(lu)-Hlupho	<i>u(lu)-Cupho</i>
i(li)-Hawu	<i>i(li)-Gqoko</i>	hluzi	<i>ruxa, voru*</i>
um-Hawu	<i>um-Phezane, um-Nawu.</i>	um-Hluzi	<i>um-Thibo</i>
hawukela	<i>nawukela</i>	i(li)-Hluzu	<i>isi-Monyo</i>
i(li)-Hele	<i>i(li)-Numa</i>	hola	<i>kadula*</i>
hila	<i>hintsha*</i>	hona	<i>rona</i>
umu-Hla	<i>umu-Gca</i>	isi-Honqa	<i>i(li)-Guma*</i>
hlaba	<i>gciba</i>	hosha	<i>khokha*</i>
um-Hlaba	<i>um-Gabadi, um-Phantsi</i>	huba	<i>cuba</i>
isi-Hlabathi	<i>isi-Cangathi</i>	huda	<i>shcka*</i>
um-Hlabathi	<i>um-Gabadi, um-Geangathi</i>	hudula	<i>hola*</i>
hlabelela	<i>nyibelela</i>	hulula	<i>gumaza*</i>
hlafuna	<i>cafuna</i>	hlwa	<i>ewa</i>
i(li)-Hlahla	<i>i(li)-Wasa, i(li)-Cuca</i>	umu-Hlwa	<i>umu-Xwa</i>
isi-Hlahla	<i>isi-Visho</i>	hlwabusa	<i>uwabusa</i>
hlakanipha	<i>cakanisha, bakanipha</i>	u(lu)-Hlwayi	<i>u(lu)-Cwayi</i>
hlakaza	<i>cakaza*</i>	impela	<i>intshela</i>
hlakula	<i>yendeza, khwacaza</i>	ukw-Indhla	<i>ukw-Ingca</i>
um-Hlakuva	<i>um-Cakvu, um-Hlafuthwa</i>	izolo	<i>iyabu, iyoco</i>
hlala	<i>shefa, theme, chewa, zonyu</i>	i-nJa	<i>i-Nyanga, i-nBhukisa, um-Hogwane, i-Mulasi</i>
ubu-Hlalu	<i>ubu-Phethu</i>	jabha	<i>uabhu, qabhu</i>
hlambha	<i>cweewa, nyephisa</i>	jabula	<i>nabula, qabula</i>
um-Hlana	<i>um-Beba, umu-Vu</i>	isi-Jingi	<i>isi-Miya*</i>
isi-Hlandhla	<i>isi-Visho</i>	jiya	<i>niya, shuba*</i>
um-Hlandhla	<i>um-Canyca</i>	i-nJobo	<i>i-Nobu</i>
um-Hlanga	<i>um-Khobosi</i>	joja	<i>nona</i>
u(lu)-Hlanga	<i>u(lu)-Khobosi</i>	u(lu)-Jovela	<i>u(lu)-Norelu</i>
hlangana	<i>qinganu</i>	i(li)-Juba	<i>i(li)-Nuba</i>
		i(li)-Jwabu	<i>i(li)-Nwabu</i>

Zulu	Hlonipa
jwayela	<i>erwabela, erxayela</i>
i-nKaba	<i>i-nTunga*</i>
i-nKabi	<i>i-nTena</i>
i-nKala	<i>u(lu)-Gegobu, i-nTshalu</i>
kangaka	<i>kamaka</i>
i-nKani	<i>i-Neopho</i>
i-nKanyezi	<i>i-nKwenkwezi*</i>
i-nKatha	<i>i-Ncelezo, i-nTsitha</i>
kha	<i>cakula</i>
khala	<i>khica</i>
i(li)-Khala	<i>i(li)-Thuba, i-mPumulo,* i(li)-Tshala</i>
izi-Khali	<i>izi-Cishi</i>
khaliima	<i>shalima</i>
khalipha	<i>ntshalipha</i>
u(lu)-Khambha	<i>u(lu)-Lavathi, u(lu)-Nya- mbha</i>
khanda	<i>qonqa,* gzoba*</i>
i(li)-Khanda	<i>i(li)-Choza, i(li)-Chelezo</i>
i(li)-Khanka	<i>i(li)-Shantsha</i>
khankuka	<i>hankuka, fisa*</i>
khanya	<i>thuba, bhaga*</i>
i(li)-Khasi	<i>i(li)-Cuba*</i>
khathala	<i>dinwa*</i>
isi-Khathi	<i>isi-Shathi, isi-Ncathi</i>
khawuka	<i>tshawuka</i>
i(li)-Khaya	<i>i(li)-Batha, i(li)-Chabu</i>
ama-Khaza	<i>ama-Mpoyi</i>
khetha	<i>nyalula,* bandhla*</i>
isi-Khetho	<i>isi-Nyalulo, isi-Bandhlo</i>
u(lu)-Khezo	<i>u(lu)-Qikolo</i>
kipha	<i>shisha</i>
khohlela	<i>shwehlela</i>
khokha	<i>ntshoka, shosha</i>
u-Khokho	<i>u-Nono, u-Ntshotsho</i>
khohwa	<i>enyuka,* nolwa, ntsholwa</i>
i(li)-Kholwa	<i>i(li)-Nyuka</i>
khombha	<i>nombha</i>
um-Khomo	<i>um-Shomo</i>
um-Khondo	<i>um-Shondo</i>
khononda	<i>neononda, tshononda</i>
um-Khonto	<i>um-Bhikudo, um-Phatho</i>
isi-Khonyane	<i>isi-Cwangubane,* isi-Newa- ngubane</i>
khonza	<i>neonza, shonza</i>
um-Khosi	<i>um-Jibu, um-Tshungwe, um- Tshosi</i>
khotha	<i>ceketha</i>
khothama	<i>shothama</i>
um-Khovu	<i>um-Novu</i>
um-Khuba	<i>um-Nuba, um-Shuba</i>
khuhla	<i>shuhlu</i>
um-Khuhlane	<i>um-Yilane, u(lu)-Khevethe,* um-Ngcishane, um-Nyi- mbhane</i>
khula	<i>depha*</i>
khuleka	<i>nileka, ntshuleka</i>
khulu	<i>thulu</i>
khulula	<i>monyula,*</i>

Zulu	Hlonipa
khuluma	<i>nuluma, shuluma, loma.</i>
isi-Khumbha	<i>isi-Bethelo, isi-Shumbha</i>
um-Khumbhi	<i>um-Shumbhi, um-Ncumbhi</i>
khumbhula	<i>ntshumbhula</i>
khumuka	<i>shumuka</i>
isi-Khundhla	<i>isi-Shundhla</i>
u(lu)-Khuni	<i>u(lu)-Thezo</i>
khuza	<i>shuza</i>
isi-Khwama	<i>isi-Ncwama, isi-Tshwama</i>
i(li)-Khwani	<i>i(li)-Ciko</i>
i(li)-Khwapla	<i>i(li)-Shwapla</i>
ubu-Khwe	<i>ubu-Shwe</i>
khwela	<i>enyuka, tshwela, nwela</i>
khweza	<i>shweza</i>
kithi	<i>kinki</i>
i-nKobe	<i>i-mPothulo</i>
kodwa	<i>kontshwa</i>
u-Koko	<i>u-Ntshotsho</i>
i-nKomo	<i>i-nTsitha, i-nTinta, i-Ninga, i-Mesha, i-Mayi, i-nGramu</i>
i-nKonjane	<i>i-Nenjane</i>
i-nKonkoni	<i>i-nJongoni, i-Moboni, i- nTshontshoni.</i>
i-nKonyane	<i>i-nDekane, i-Nenyane, i-Matane</i>
i-nKosana	<i>i-Ngotshana, i-nTshosana</i>
i-nKosi	<i>i-nTshosi, i-Nqobo, i-nTshesi, i-nTsomi</i>
i-nKuku	<i>i(li)-Khwibi, i-nTshingji- ntshingi</i>
i-nKunzi	<i>i(li)-Buso, i-nZetha, i-nZeka</i>
kusihlwa	<i>kusicwa</i>
kwabo	<i>kwatsho</i>
kwakhe	<i>kwale</i>
kwakhlo	<i>kwato</i>
kwami	<i>kwali</i>
kwenu	<i>kwenku</i>
kwethu	<i>kweshu, kwetshu</i>
lahla	<i>ninga, ntshinga *</i>
u(lu)-Laka	<i>u(lu)-Caka</i>
lala	<i>ciyama, giyama</i>
i(li)-Lala	<i>i(li)-Giyamo</i>
isi-Lalo	<i>isi-Giyamo, isi-Ciyamo</i>
lambha	<i>khaca</i>
um-Lamu	<i>um-Camu</i>
landa	<i>nzasa, cauda</i>
landela	<i>nzasela, candela</i>
i(li)-Langa	<i>i(li)-Tshida, i(li)-Dontseto, i(li)-Shisa, i(li)-Cathamo</i>
i(li)-Langabi	<i>i(li)-Gqamuko</i>
lapha-ya	<i>lasha-ya</i>
i(li)-Lawu	<i>i(li)-Shama</i>
lawula	<i>cawula</i>
um-Laza	<i>um or i-Newenga</i>
isi-Lebe	<i>u(lu)-Vokwane*</i>
u(lu)-Lembhu	<i>i(li)-Ntlenga, u(lu)-Cembhu</i>
lenga	<i>juza,* cenga</i>
um-Lenze	<i>um-Simamo, um-Simelelo</i>
letha	<i>cethu</i>



<i>Zulu</i>	<i>Hlonipa</i>	<i>Zulu</i>	<i>Hlonipa</i>
isi-Levu	<i>isi-Hende</i>	u-Moya	<i>um-Phukane, i-nTlengre- thwa, um-Hunguzo</i>
i(li)-Liba	<i>i(li)-Tshiba, i(li)-Thuna *</i>	mpofu	<i>thuwa, utshofu</i>
libala	<i>cibalu</i>	muka	<i>khulalu</i>
lila	<i>khico</i>	na	<i>netha *</i>
isi-Lilo	<i>isi-Khico</i>	naba	<i>thwishika *</i>
um-Lilo	<i>um-Baso, um-Tubiso, um- Khanyiso, um-Phembho</i>	naka	<i>chaka</i>
lima	<i>genca</i>	i-Nala	<i>i-Chalu (3rd. cl.).</i>
u(lu)-Limi	<i>u(lu)-Zeca</i>	namathela	<i>chamathelu</i>
linda	<i>nzasa</i>	nameka	<i>phaqeka *</i>
linga	<i>gema, * cinga</i>	nambha	<i>namidesha</i>
lingana	<i>shikana</i>	i-Nanzi	<i>i-Canzi (3rd. cl.).</i>
isi-Lo	<i>isi-Canukazana</i>	neane	<i>goshane</i>
um-Lobokazi	<i>um-Cobokazi, u-Makoti *</i>	i-Neeku	<i>i-Neku</i>
lobola	<i>cobola</i>	ncela	<i>ncinta, * anyisu *</i>
lodwa	<i>lontshwa</i>	um-Neele	<i>um-Gweshu</i>
lola	<i>jambhela, khaliphisa</i>	i-Ncema	<i>i-nGosha</i>
um-Lomo	<i>um-Sikinyo, um-Gwinyo, um-Hlalu, um-Shido, um-Cimo</i>	ncenga	<i>ngxengya</i>
uba-Longwe	<i>ubu-Shaya, ubu-Njabeko, ubu-Nameko</i>	ncinda	<i>ngxinda</i>
um-Lotha	<i>um-Shubelo, i-Nggubathi, i-Nggumathi</i>	ncinza	<i>ngxinza</i>
um-Lozi	<i>um-Cozi</i>	ncisha	<i>goshu</i>
luhlaza	<i>lucwambha</i>	i-Newadi	<i>i-Mudi (3rd. cl.)</i>
lukhuni	<i>luthezo</i>	neweda	<i>focela *</i>
lula	<i>i(li)-Hengesi *</i>	um-Ndeni	<i>um-Dindo</i>
luma	<i>zeca</i>	i-Nembhe	<i>i-Ngxeze</i>
i(li)-Lunda	<i>i(li)-Dema</i>	isi-Nene	<i>isi-Chene</i>
lunga	<i>cunga</i>	nenga	<i>cega</i>
i(li)-Lunga	<i>i(li)-Depha, i(li)-Cunga</i>	netha	<i>chetka</i>
um-Lungu	<i>um-Qhadasi, um-Gwadi, um-Wezi</i>	ama-Nga	<i>um-Mpoyi, amu-Qambho</i>
lwa	<i>cwa</i>	umu-Nga	<i>umu-Gea</i>
ma	<i>gcula *</i>	ngaka	<i>mashu</i>
u-Makoti	<i>u-Matshoti</i>	i-Ngane — see	<i>i-nGane</i>
i-Mali	<i>i-nDali</i>	um-Ngane	<i>um-Ashe (1st. cl.).</i>
u-Malume	<i>u-Mazeca</i>	i-Ngeuba	<i>i-nTokolo, i-Nggingithwa</i>
mamatheka	<i>nanasheka</i>	ngedwa	<i>ngentshwa</i>
i-Mambha	<i>i-Nyambha</i>	ngena	<i>khatheka</i>
mangala	<i>cangala</i>	u-Ngiyane	<i>um-Bhodiya *</i>
u-Mazwenda	<i>u-Mazece</i>	um-Ngoma	<i>um-Momu (1st. cl.), um- Cothoyi</i>
mbha	<i>xila</i>	ngomuso	<i>ngomgaceka, ngomnyu- buka</i>
um-Mbhila	<i>um-Miliso, um-Ncazu</i>	u-Ngoqo	<i>u-Ngogza</i>
i-Mbho	<i>i-Njo</i>	i-Ngqakala	<i>i-Ngxakala</i>
mbhoza	<i>njoza</i>	i-Ngqatho	<i>i-nZeca</i>
mekeza	<i>lenyeza</i>	i-Ngqondo	<i>i-Nyxondo</i>
mema	<i>cca</i>	umu-Ngu	<i>um-Thukathi *</i>
memeza	<i>lenyeza</i>	i-Ngxotha	<i>i-Methu</i>
mhlophe	<i>ngwayi</i>	nika	<i>entshesa, chika</i>
i-Mini	<i>i-nKwezi</i>	u-Nina	<i>u-China</i>
minyana	<i>yoja *</i>	ninda	<i>nembhu *</i>
mitha	<i>cinana *</i>	ningi	<i>ncama, geezi</i>
muandi	<i>khulelwa *</i>	i-Ningizimu	<i>i-Chingizimu (3rd. cl.)</i>
mnene	<i>mwazi</i>	um-Nini	<i>um-Chini</i>
mnyama	<i>mchene</i>	njalo	<i>nālo, ngralo</i>
u-Mona	<i>mpishoto, mkwawa, mfipha u-Mocu</i>	njani	<i>nāni, nyxani</i>
		nje	<i>ngre</i>
		njenga	<i>nēnga, ngxengya</i>
		u-Nkonka	<i>u-Ntshontshu</i>
		isi-Nkwa	<i>isi-Phoco</i>

Zulu	Hlonipa
nona	<i>ehona</i>
i(li)-Noni	<i>i(li)-Choni</i>
i(li)-Nono	<i>i(li)-Chono</i>
notha	<i>chotha</i>
nqaba	<i>ngxaba</i>
nqanula	<i>zucula</i>
nqanda	<i>ngxanda</i>
i(li)-Nqe	<i>i(li)-Che</i>
isi-Nqe	<i>isi-Bunu,* isi-Ngae, isi-Che</i>
nqema	<i>chena</i>
i-Nqolobana	<i>is-Akhamukhanya *</i>
i-Nqulu	<i>i-Chulu (3rd. cl.)</i>
nquma	<i>zucula, ngxuma</i>
nqanu	<i>bhushu</i>
ntambhama	<i>nkazama</i>
u-Ntloyile	<i>is-Andulela, u-Kholo *</i>
ntshinga	<i>nvinga</i>
umu-Ntu	<i>umu-Sho, um-Abi, um-Enzo</i>
utula	<i>chula</i>
um-Ntwana	<i>um-Bana</i>
nika	<i>ngombha, neyaya, tshoha</i>
um-Numzana	<i>um-Chumzana</i>
umu-Nwe	<i>umu-Chwe</i>
u(lu)-Nwele	<i>u(lu)-Sonto</i>
i(li)-Nxiwa	<i>i(li)-Suko</i>
nxusa	<i>nengu</i>
nya	<i>phumela *</i>
u(lu)-Nya	<i>u(lu)-Cha</i>
um-Nyaka	<i>um-Ntwasa</i>
i-Nyakatho	<i>i-Chakatho (3rd. cl.)</i>
nyakaza	<i>zamazama *</i>
ama-Nyala	<i>ama-Mbhi</i>
i-Nyama	<i>i-Ngcosa, im-Peko, i(li)-Shane</i>
i-Nyamazane	<i>i-nTapazane, i-mPekya-zane</i>
i-Nyanga (doctor and moon)	<i>i-mPengu</i>
um-Nyango	<i>um-Phundo, um-Khothamo um-Khatheko</i>
u(lu)-Nyawo	<i>u(lu)-Sicilo</i>
u-Nyawothi	<i>u-Chawothi</i>
nye	<i>chwe, ghwaba *</i>
isi-Nye	<i>isi-Phenduko, isi-Che</i>
i-Nyoka	<i>i-nTaca</i>
i-Nyongo	<i>i-nTwasa</i>
i-Nyoni	<i>i-mPuphe, i-nTusa, i-Nilizane</i>
i-Nyosi	<i>i-mBhungu</i>
i-Nyumbha	<i>i-Numbha</i>
umu-Nyuza	<i>um-Toliza, u-Malala (5th. cl.)</i>
ama-Nzi	<i>ama-Tshwede, ama-Volhi, ama-Jilimbha, ama-Yiwa, ama-Kubane, ama-Nkweni, ama-Kwetu, ama-Da, ama-Cubane, ama-Ndambhi</i>
nzima	<i>qintsi</i>
obala	<i>owathu</i>
is-Oco	<i>is-Ozo</i>
odwa	<i>ontshwa</i>

Zulu	Hlonipa
okhela	<i>ontshela, lunatha *</i>
oma	<i>ganzingeka *</i>
ona	<i>ochu</i>
onda	<i>caka *</i>
opha	<i>ontsha</i>
ophula	<i>oshula</i>
osa	<i>hamula,* lumeka *</i>
otha	<i>ontsha</i>
ozela	<i>ogela, ocela</i>
i-mPahla	<i>i-nTshahla</i>
i-mPaka	<i>i-Newabi *</i>
i-mPalo	<i>i-nTwisho</i>
i-mPande	<i>i-Ngxabo *</i>
i-mPandhla	<i>i-nTshandhla</i>
i-mPetlu	<i>i-nTshetlu</i>
pha	<i>sha</i>
u(lu)-Phahla	<i>u(lu)-Shahla</i>
phaka	<i>shaka, aba *</i>
phakama	<i>gokama,* shakama</i>
phakathi	<i>chakathi, tshakathi</i>
phala	<i>ntwisha</i>
phalaza	<i>chwambha</i>
phambhana	<i>shanjana</i>
phambhili	<i>shanjili</i>
phanda	<i>mbhulula *</i>
phandhle	<i>shandhle</i>
isi-Phanga	<i>isi-Nisha</i>
phantisi	<i>chintsi, khinya</i>
phanyeka	<i>hloma,* shanyeka</i>
phaphama	<i>shushama</i>
u(lu)-Phaphe	<i>u(lu)-Siba,* u(lu)-Shashe</i>
i(li)-Phaphu	<i>i(li)-Bhakubha *</i>
phiatha	<i>nanya, khazu</i>
u(lu)-Phawu	<i>u(lu)-Bekane</i>
phebla	<i>shikisha,* tshchla</i>
pheka	<i>chela, shela</i>
phela	<i>i(li)-Totoyi</i>
i(li)-Phela	<i>khapha *</i>
phelekezela	<i>basa *</i>
phembha	<i>chengula</i>
phendula	<i>walu</i>
phenye	<i>isi-Hungu</i>
isi-Phepho	<i>ngesheya</i>
phesheya	<i>cheza, sheza</i>
pheza	<i>ekhezo, zhezu</i>
phezulu	<i>phezulu, engeiza, phe-ngquza</i>
u(lu)-Phico	<i>u(lu)-Iido, u(lu)-Sabu *</i>
phika	<i>chopha</i>
phikelela	<i>chophelela</i>
i(li)-Phiko	<i>i(li)-Phaphu</i>
phila	<i>shila</i>
phinda	<i>shinga</i>
i(li)-Phini	<i>i(li)-Zamiso, i(li)-Bondo</i>
i(li)-Phithi	<i>i-nTshudu</i>
phiola	<i>yanda *</i>
u(lu)-Phondo	<i>u(lu)-Shibo</i>
um-Phongolo	<i>um-Lavathi</i>



Zulu	Hlonipa
phoqa	<i>shoqa</i>
phosa	<i>gynza, shosa</i>
photha	<i>swaca</i> *
phucula	<i>singa</i> *
phuma	<i>cabuka, utasha, utaluka,</i> <i>utashuku</i>
phunga	<i>thiba</i>
i(li)-Phunga	<i>i(li)-Thibo</i>
phungula	<i>thibela</i>
phunza	<i>bhutaba</i> *
phupha	<i>lungazela</i>
pluza	<i>musha, matha</i>
i-mPi	<i>i-nThaselo, i-Ngei</i>
i-mPisi	<i>i(li)-Ihewu</i>
i-mPongo	<i>i-nYathuza</i>
i-mPukaane	<i>i-nDova, i-Ndzane</i>
i-mPunzi	<i>u(lu)-Cwambha, u(lu)-</i> <i>Ilaza</i> *
i(li)-Qabi	<i>i(li)-Khetlo, i(li)-Yabi</i>
qabuka	<i>zabuka</i>
u-Qadolo	<i>n-Cucuzi</i> *
i(li)-Qakala	<i>i(li)-Tshakala</i>
qala	<i>siungula, yila</i>
qambha	<i>zambha</i>
i(li)-Qanda	<i>i(li)-Hunga</i>
qaphela	<i>raphela, napela</i>
qatha	<i>zatha</i>
qeda	<i>phica, swazu</i>
qephula	<i>nephula, xephula</i>
qha	<i>zha</i>
qhakaza	<i>khahlela</i> *
qhama	<i>qhama</i>
i(li)-Qhawe	<i>i(li)-Nawe</i>
i(li)-Qhezu	<i>i(li)-Ilephuko</i>
i(li)-Qhikiza	<i>i(li)-Nikiza</i>
qholisa	<i>uothisa</i>
isi-Qhova	<i>isi-Xhova</i>
qhuba	<i>xhuba, wuba</i>
u(lu)-Qhuhqho	<i>u(lu)-Fehlanc</i>
i(li)-Qhwa	<i>ama-Mpoyi</i>
i(li)-Qili	<i>i(li)-Gwayica</i>
qina	<i>xinu</i>
qinisa	<i>bophisa, xinisa</i>
goma	<i>bona, khombha</i>
i(li)-Qoma	<i>isi-Fundelo</i>
isi-Qu	<i>isi-Geino</i>
um-Quba	<i>um-Bhuquzo</i>
qumbha	<i>umbha</i>
isi-Qunga	<i>isi-Bungu</i>
u(lu)-Qweqwe	<i>u(lu)-Khwethulo</i>
sa	<i>gaccka</i>
umu-Sa	<i>um-Gaccka</i>
saba	<i>cyipha</i>
i(li)-Saka	<i>i(li)-Nikino, i(li)-Yika</i> *
sakaza	<i>chithiza</i> *
sala	<i>kwayeka, ukalu</i>
um-Samo	<i>um-Enyuko</i>
i(li)-Sando	<i>is-Agro</i>

Zulu	Hlonipa
i(li)-Sango	<i>i(li)-Chaka, i(li)-Phondo</i>
um-Sebe	<i>um-Kebi</i>
u(lu)-Sebe	<i>u(lu)-Nkebe</i>
sebenza	<i>gimbheka, nebulula, nke-</i> <i>lungu</i>
um-Sebenzi	<i>um-Yimbheko</i>
i(li)-Seko	<i>i(li)-Thiyo</i>
i(li)-Sela	<i>i(li)-Kela, i(li)-Cela</i>
i(l)-Sele	<i>i(li)-Sele, i(li)-Nkele</i>
u(lu)-Selwa	<i>u(lu)-Celwa</i>
i(li)-Sende	<i>i(li)-Kwahla, is-Abu</i>
senga	<i>cheka, chaya, ukuya</i>
ubu-Senge	<i>ubu-Nkenga</i>
sha	<i>babuka, hanyuka</i> *
um-Shaba	<i>um-Yakazo</i>
shanela	<i>cwala</i> *
shaya	<i>ngcayo</i>
um-Shayo	<i>um-Ngcayo</i>
shesha	<i>ucwa</i>
shinga	<i>ngcingu, ningu</i>
shisa	<i>nebulula, babula, ha-</i> <i>nyulu</i> *
shuya	<i>khwayu</i>
i(li)-Shiyi	<i>i(li)-Niyi</i>
sho	<i>no</i>
i(li)-Shoba	<i>i(li)-Noba</i>
shona	<i>tona, ntona</i>
shuka	<i>zuka</i>
shumayela	<i>ncumayela</i>
i(li)-Shungu	<i>i(li)-Yezane</i>
ama-Si	<i>ama-Phicane, umu-Gu-</i> <i>muwe</i>
u(lu)-Si	<i>u(lu)-Nki</i>
sibekela	<i>ukibekela</i>
sika	<i>nkiga, digu, hephulu</i> *
i(li)-Sikela	<i>i(li)-Diyelo, i(li)-Ilephulo</i>
isi-Sila	<i>isi-Nkila</i>
um-Sila	<i>um-Gaca, um-Khwara</i>
sina	<i>ukina, gida</i> *
sinda	<i>nkindu</i>
um-Sinda	<i>um-Yamuko</i>
u(lu)-Singa	<i>u(lu)-Nkingu</i>
um-Siphu	<i>um-Kipha</i>
sitha	<i>ukitha</i>
siza	<i>ukiga, ntshapu</i>
um-Sizi	<i>um-Kiyi</i>
u(lu)-Sizi	<i>u(lu)-Sizi</i>
i(li)-So	<i>i(li)-Gqalo, i(li)-Qaphelo,</i> <i>i(li)-Khangelo</i>
ubu-So	<i>ubu-Gqalo, ubu-Qaphelo,</i> <i>ubu-Ko</i>
sodwa	<i>sontshwa</i>
i(li)-Soka	<i>i(li)-Khwa, i(li)-Coka</i>
sola	<i>nola</i>
sombhuluka	<i>nkombhuluka</i>
sondela	<i>nkondela</i>
i(li)-Sondo	<i>i(li)-Nyina</i>
sonta	<i>uwila, shaya</i>
i(li)-Sonto	<i>i(li)-Shaya</i>
i(li)-Su	<i>i(li)-Nwe, i(li)-Nku</i>

Zulu	Hlonipa
isi-Su	<i>isi-Minzelo, isi-Deni, isi-Nkibelo, isi-Gintsele, isi-Gimbhelo</i>
u(lu)-Su	<i>u(lu)-Cu</i>
suka	<i>lothuka</i>
u(lu)-Suku	<i>u(lu)-Khwashu</i>
ubu-Suku	<i>ubu-Khwashu, ubu-Lothu</i>
sula	<i>cula</i>
i(li)-Sundu	<i>i(li)-Nkundu</i>
u(lu)-Sungulo	<i>u(lu)-Chodoba</i>
sutha	<i>cutha</i>
um-Suthu	<i>um-Khwintshi</i>
suza	<i>mpentsha</i>
u(lu)-Swazi	<i>u(lu)-Cwaci</i>
swela	<i>ewela</i>
i-nTaba	<i>i-nKwasa, i-nPosa</i>
i-nTambho	<i>i-nTsuaco</i>
i-nTebe	<i>i-Ncindo</i>
i-nTelezi	<i>i-nFumbhelo</i>
i-nTethe	<i>i-nTsheshe</i>
tha	<i>catha *</i>
thakatha	<i>khukula *</i>
um-Thakathi	<i>um-Khukuli</i>
i(li)-Thambho	<i>i-nTleza, i(li)-Fahlelo, i(li)-Cabo</i>
i(li)-Thamo	<i>i(li)-Mumatho</i>
thanda	<i>khaza</i>
u(lu)-Thando	<i>u(lu)-Khazo</i>
i(li)-Thanga	<i>i(li)-Phuzi *</i>
u(lu)-Thango	<i>u(lu)-Nango, u(lu)-Thiyo</i>
thatha	<i>cakusha, kwabasha</i>
thathu	<i>kwashu</i>
isi-Thebe	<i>isi-Gayelo</i>
thekela	<i>entshekela</i>
thela	<i>fumbha</i>
thembha	<i>eshembha</i>
isi-Thembhu	<i>isi-Shembhu</i>
thena	<i>ntshena</i>
thenga	<i>hega, hweba (Xo)</i>
thetha	<i>babaza *</i>
thethelela	<i>vecelela</i>
theza	<i>nonka</i>
thezuka	<i>yezuka</i>
um-Thezuka	<i>um-Yezuka</i>
thi	<i>nki</i>
umu-Thi	<i>um-Gawulo, um-Cakathi, um-Shanyuzo, um-Ciwa</i>
um-Thimbha	<i>um-Kimbha</i>
thimula	<i>ghimula</i>
thina	<i>ishina</i>
thinta	<i>ghinya</i>
isi-Tho	<i>isi-Simamo</i>
u(lu)-Tho	<i>ulu-Enzo</i>
thoba	<i>choba</i>
thokoza	<i>utshokoza, ukoza</i>
thola	<i>shola</i>
i(li)-Thole	<i>i(li)-Vanda, i(li)-Qeku</i>
thombha	<i>amka *</i>
um-Thombha	<i>um-Chusha</i>
um-Thondo	<i>um-Gabhazo, um-Chamo</i>

Zulu	Hlonipa
um-Thondolo	<i>i-nTshonjolo</i>
i(li)-Thongo	<i>i(li)-Yezo</i>
ubu-Thongo	<i>ubu-Yezo, ub-Ozelo</i>
thuka	<i>tshuka</i>
thukuthela	<i>janeka, sinama, *sinabala *</i>
thula	<i>mungeka, tshula</i>
u(lu)-Thuli	<i>u(lu)-Suko</i>
thuma	<i>shuma</i>
i(li)-Thumbha	<i>i(li)-Chusha</i>
i(li)-Thumbhu	<i>i(li)-Ncumbhu, isi-Mila</i>
i(li)-Thuna	<i>i(li)-Fipha *</i>
thunda	<i>shobinga</i>
thunga	<i>chusha</i>
i(li)-Thunga	<i>i(li)-Sengelo, i(li)-Chaga</i>
i(li)-Thunzi	<i>i(li)-Sitha</i>
isi-Thupha	<i>u-Gguza *</i>
thusa	<i>ntshusa</i>
isi-Thutha	<i>isi-Luthu</i>
u(lu)-Thuthu	<i>u(lu)-Shushu</i>
thuthumela	<i>gedezela *</i>
i(li)-Thwabi	<i>i-nGwici, i(li)-Chwabi</i>
thwala	<i>cheleza</i>
i(li)-Thwani	<i>i(li)-Vuthuzo</i>
thwasa	<i>entshesa, enkesa</i>
isi-Thwathwa	<i>isi-Ntshwantshwa, isi-Ngguma *</i>
i-nTlahla	<i>i-nGeagea</i>
i-nTlamvu	<i>i-Nunku</i>
i-nTlangu	<i>i-nCangu</i>
i-nTlanzi	<i>i-nCwambhi, i-nCanzi</i>
i-nTliziyo	<i>i-nKedamo, i-nTshelana, i-Ningiyi</i>
i-nTloko	<i>i-nTenca, isi-Foko</i>
i-nTloni	<i>i-nConi</i>
i-nTlonze	<i>i-nConze</i>
i-nTlunu	<i>i-nCunu</i>
i-nTo	<i>i-nTsho</i>
i-nTombhi	<i>i-nTshiki</i>
i-nTongwane	<i>i(li)-Yezane</i>
i-nTothoviyane	<i>i-nConcoviyane</i>
i-nTsangu	<i>i-Notha</i>
i-nTsele	<i>i-nKele</i>
i-nTselo	<i>i(li)-Sondo *</i>
isi-Tsha	<i>isi-Nyazelo, isi-Fundelo, isi-Dhlelo</i>
umu-Tsha	<i>um-Kindi</i>
tshala	<i>hlwanyela *</i>
u(bu)-Tshani	<i>i-nKothu, ubu-Nca, u(bu)-Dwani</i>
i(li)-Tshe	<i>i(li)-Silo, i(li)-Guyo i(li)-Gayezo, i(li)-Fothozo, i(li)-Choba, i(li)-Khinyo</i>
i(li)-Tsheketshe	<i>i(li)-Nekene</i>
tshela	<i>cela</i>
tsheleka	<i>eneleka</i>
u(bu)-Tshwala	<i>ubu-Habulo, i-Ntantiya, u(bu)-Cwanta</i>
i-nTsika	<i>i-nTiyo, i(li)-Bambhetelelo</i>
i-nTsilu	<i>i-Ngxi, *i-Ncalu</i>
i-nTsimbhi	<i>i-nKimbhi</i>





IZIBONGO  
OR  
TRIBAL NAMES.

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(a) The following clans have representatives at the present time in Zululand. A few of the names represent merely stray immigrants from outside tribes, in Tongaland, Sutos of the Transvaal, or Lalas from Natal; but with these, perhaps two or three, exceptions, they are the names of clans aboriginal to the territory between the Tukela and Mzinyati rivers on the south and the Pongolo river on the north (a territory now called Zululand), and they were there previous to the disturbance of the tribes by Shaka. Save in the immediate vicinity of the Tukela below its junction with the Mzinyati (where the eMblo clan was living about the Mfongosi river, the Ngongoma on the lower Ntsuze, and the emaCubeni at the Nkandhla forest), there were no Lala Natives dwelling in Zululand when Shaka was born. There were, however, a few clans, as the emaNewangeni, Mfekane, Msane, Vundhla, Seme, etc., who seemed to possess some taint of Tonga blood, residing about the Mkuze and St. Lucia Lake. For the rest, the whole land was inhabited by the abaNtungwa clans enumerated below. This latter was, no doubt, originally the generic name for the whole Zulu-Kafir family as distinguished from the Tongas and Swazis on the north, the Sutos on the west, the Lalas to the south and the Kosas still south of them. The Lalas having in a remoter period occupied the whole of the coast regions, the name abaNtungwa came therefore to possess a rough signification of 'up-country people'—their route of descent or first appearance having probably been from that direction. In such a sense is it mainly used to-day, and applied to those tribes, as the emaNgwani, the Ndwandwes, the Kumalos, the Zulus, the Butelezis, the emaMbateni, the emaChunwini, and others, who were found occupying the upper-parts of the country prior to their disturbance by Shaka, those resident near the coast, as the Qwabes, the eLangeni, the Mtetwa, the Mkwanzis, etc., and who somehow mostly *tefula'd* in their speech, being called abaZantsi. These abaNtungwa is it, who are said by tradition to have come down with a grain-basket (*b'ehla ngesitulu*).

<i>isibongo</i>	<i>isitakaxelo</i>	<i>isibongo</i>	<i>isitakaxelo</i>
<i>ema-Bheleni = kwa-Ntuli.</i>		<i>ema-Chunwini</i>	<i>Nyanda</i>
<i>kwa-Bhigaha</i> (name now sometimes given to Zibebu's section of the Zulu clan).	<i>Ndabezitha.</i>	<i>ema-Cubeni</i> (Lala)	<i>Shezi</i>
<i>ezi-Bisini</i>	<i>Mlotsha, Phakathi</i>	<i>em-Dhletsheni</i>	<i>Mahlletshe</i>
<i>kwa-Biyela</i> (branch of the <i>emGazini</i> )	<i>Ntshangase</i>	<i>kwa'Dhluhla</i>	<i>Sebeni</i>
<i>kwa-Bathelezi</i>	<i>Shenge, Ndabezitha</i>	<i>kwa'Dubazana</i>	
<i>em-Bhuyeni</i>		<i>e-Gazini</i> (branch of the Zulu)	<i>Ndabezitha</i>
<i>kwa'Cebekhulu</i>	<i>Linda, Mufa</i>	<i>em-Gazini</i> (branch of the Zulu)	<i>Ntshangase</i>
		<i>ema-Genyeni</i>	<i>Mondo</i>
		<i>kwa'Gogo</i>	<i>Ndabezitha</i>



<i>isibongo</i>	<i>isitakazelo</i>	<i>isibongo</i>	<i>isitakazelo</i>
<i>kwa' Illabisa</i>		<i>kwa' Msweli</i>	<i>Nxelo</i>
<i>kwa' Khanyile</i> (branch of the <i>emaChuwini</i> )	<i>Nywana</i>	<i>kwa' Mthabela</i>	
<i>kwa' Khoza</i> (branch of the <i>Qwabe</i> )	<i>Gumede</i>	<i>kwa' Mthexana</i>	<i>Nyumbhose</i>
<i>kwa' Khubisa</i>	<i>Nkomo</i>	<i>kwa' Mthwa</i>	
<i>kwa' Khumalo</i> (branch of the <i>Nzumalo</i> ),	<i>Ndabezitha, Ndaba, Ntungwa</i>	<i>kwa' Mvubu</i>	
<i>kwa' Khuziwayo</i> (branch of the <i>Qwabe</i> ),	<i>Gumede</i>	<i>ema-Neubeni</i>	<i>Mlotshu</i>
<i>kwa' Langa</i> (branch of the <i>Khanyile</i> )	<i>Sothole</i>	<i>ema-Nxwangueni</i>	<i>Phakathi</i>
<i>e-Langeni</i>	<i>Mhlongo</i>	<i>kwa' Ndhlala</i>	
<i>kwa' Linda</i>	<i>Mbhekane</i>	<i>kwa' Ndhlovu</i>	<i>Pheskuthi</i>
<i>kwa' Linyawo</i> = <i>kwa' Nyawo</i>		<i>kwa' Ndumande</i>	<i>Nxwantsu</i>
		<i>kwa' Nduli</i>	<i>Khwelo</i>
<i>kwa' Mabasa</i> (branch of <i>Khumalo</i> )	<i>Ndaba, Ndabezitha</i>	<i>kwa' Ndumaliwe</i> (branch of the <i>Nzumalo</i> ),	<i>Mkhatskwa</i>
<i>kwa' Madontseta</i>	<i>Bunene</i>	<i>kwa' Xene</i>	
<i>kwa' Magwabane</i>		<i>ema-Ngulini</i>	<i>Nyama</i>
<i>kwa' Magwaza</i>	<i>Sengwayo</i>	<i>kwa' Ngongoma</i> (Lala)	<i>Nyobobo</i>
<i>kwa' Makhoba</i>	<i>Ndaba</i>	<i>kwa' Nyubo</i>	<i>Buhlalu</i>
<i>kwa' Manyazi</i>	<i>Mthonya</i>	<i>ema-Ngwanezi</i>	<i>Luhlongane, Sanjweni</i>
<i>kwa' Manyele</i>	<i>Madebe</i>	<i>kwa' Nobetha</i> = <i>eGazini</i>	
<i>kwa' Manyoni</i>	<i>Phumbhu</i>	<i>ema-Nqayini</i>	
<i>kwa' Maphalala</i>	<i>Mphembhu</i>	<i>kwa' Ngiluka</i>	
<i>kwa' Masitudane</i>	<i>Mthethwa</i>	<i>kwa' Ntlanzi</i> (branch of the <i>Zulu</i> ),	<i>Ntombhela, Ndabezitha</i>
<i>kwa' Masondo</i>	<i>Zisongo</i>	<i>kwa' Ntlongahwalo</i> =	<i>kwa' Nyawo</i>
<i>kwa' Masuku</i>	<i>Ncwana</i>	<i>kwa' Ntombhela</i>	
<i>kwa' Mathe</i>	<i>Mthembhwa</i>	(branch of the <i>Zulu</i> )	<i>Mahloto</i>
<i>kwa' Mathontsi</i>	<i>Majola</i>	<i>ema-Ntseleni</i>	<i>Khumalo</i>
<i>kwa' Marundhla</i>		<i>ema-Ntshalini</i>	<i>Ihlanganyo</i>
<i>ema-Mbhathezi</i> (prob. branch of the <i>Khumalo</i> ),	<i>Shandu, Ndabezitha</i>	<i>kwa' Ntuli</i>	<i>Mphembhu, Mbhele</i>
<i>kwa' Mbheje</i>	<i>Shandu</i>	<i>kwa' Nzumalo</i> = <i>Ndumaliwe</i> ; see also <i>Khumalo</i> ,	
<i>e-Mbho</i> (Lala)	<i>Mkhize</i>	<i>ema-Nyandvini</i>	<i>Mnyungwana</i>
<i>kwa' Mbhokazi</i>		<i>kwa' Nyawo</i> (Swazi Tonga)	
<i>kwa' Mbhomambhi</i>	<i>Mbhuyazi, Thekeyi</i>	<i>kwa' Nyembhe</i>	
<i>kwa' Mbhadu</i> (Tonga)		<i>kwa' Nzimande</i>	<i>Mnyani</i>
<i>kwa' Mbhoyisa</i>	<i>Mlotshwa</i>	<i>ema-Nzimelani</i>	<i>Mahloto</i>
<i>kwa' Mdhlalose</i>	<i>Jomela</i>	<i>kwa' Nzusa</i> (branch of the <i>Ntombhela</i> ),	
<i>kwa' Mfekane</i> or <i>Mfekaye</i> (branch of the <i>emaNcwangueni</i> ),	<i>Phakathi</i>	<i>ema-Phiseni</i>	<i>Mkhatskwa</i>
<i>ema-Mfeneni</i> = <i>kwa' Thusi</i>	<i>Ntungwa</i>	<i>kwa' Qwabe</i> (same origin as the <i>Zulu</i> ),	
<i>kwa' Mgabhi</i>	<i>Mbheje</i>	<i>ema-Qungebeni</i>	<i>Gumede</i>
<i>kwa' Mhayi</i>		<i>eh-Qutisini</i> (branch of the <i>Zulu</i> ),	<i>Nyobobo</i>
<i>kwa' Mkwanzazi</i> (branch of the <i>Mtwa</i> ),	<i>Ndoma</i>	<i>kwa' Seme</i> (branch of <i>Mbhomambhi</i> ),	
<i>kwa' Mnomya</i>		<i>kwa' Sibiya</i>	<i>Mbhuyazi</i>
<i>ema-Mpembhene</i> (branch of the <i>emaNcwanezi</i> ),	<i>Mpembhe</i>	<i>kwa' Sikhukhuna</i>	<i>Gumede, Ndaba</i>
<i>kwa' Mpungose</i>		<i>kwa' Sithole</i>	<i>Mbhomo</i>
<i>kwa' Msane</i>	<i>Bunene</i>	<i>kwa' Shaba</i>	<i>Nyqikazi</i>
<i>kwa' Msimamo</i>		<i>kwa' Shobede</i>	
		<i>kwa' Sokhulu</i>	<i>Mlondo</i>
		<i>kwa' Thala</i>	
		<i>eh-Thenjini</i>	<i>Sithole</i>
		<i>kwa' Thusi</i>	<i>Mxhase</i>
			<i>Qwabaza, Nywenya</i>

<i>isibongo</i>	<i>isitakazelo</i>	<i>isibongo</i>	<i>isitakazelo</i>
<i>kwa' Vitakazi</i>	<i>Hwangu</i>	<i>kwa' Zibani</i>	<i>Zikhonjwa</i>
<i>kwa' Vindhla</i>	<i>Buncne</i>	<i>kwa' Zondo</i>	<i>Mthiyane</i>
<i>kwa' Ximbha</i>	<i>Mlaba</i>	<i>kwa' Zulu</i> (same origin as the <i>Qwabe</i> )	<i>Ndabezitha, Lufenuwenja</i> (obsolete)
<i>kwa' Xulu</i>	<i>Madango</i>	<i>kwa' Zungu</i>	<i>Sengwayo</i>

(b) The following clans have representatives mainly in Natal. They are mostly of the aboriginal *ama-Lala* stock, with the exception of stray members of Xosa, Suto and Tonga or other East Coast tribes. There is, of course, in Natal a very large percentage of the population of Zulu origin *i.e.* belonging to tribes, as the *Qwabe*, *Khumalo*, *Khuzwayo*, *Khanyile*, *emaNgwaneni*, *ebaThenjini*, *Zulu*, *emaChunwini*, *eLangeni*, etc., whose original home was in the country north of the *Tukela*. Such tribes will be found entered on the preceding list.

<i>isibongo</i>	<i>isitakazelo</i>	<i>isibongo</i>	<i>isitakazelo</i>
<i>ema-Bhaceni</i> — a modern name given to a collection of remnants of several <i>ama-Lala</i> tribes, of whom the chief is the <i>amaWushe</i> .		<i>e-Mbho</i>	<i>Mkhize</i>
<i>kwa' Bombho</i>		<i>ema-Mbhovani</i>	
<i>ema-Bhomwini</i>	<i>Nyubane</i>	<i>kwa' Mdimu</i>	<i>Shange</i>
<i>kwa' Bhulose</i>	<i>Ndelu</i>	<i>kwa' Memela</i>	
<i>kwa' Cele</i>	<i>Ndosi, Khumbhuza</i>	<i>kwa' Mkhulisa</i>	<i>Mthembhu</i>
<i>kwa' Chili</i>	<i>Lushaba</i>	<i>kwa' Mpandeni</i>	
<i>ema-Cindaneni</i>		<i>kwa' Mpumaza</i>	<i>Nyandu</i>
<i>ema-Dimeni</i> — see <i>kwa' Mdimu</i>		<i>kwa' Mthalane</i>	
<i>kwa' Dube</i>	<i>Bayise</i>	<i>e-Nadi</i>	<i>Zondi</i>
<i>kwa' Dumisa</i>	<i>Duma</i>	<i>kwa' Ndelu</i>	
<i>kwa' Dunge</i>	<i>Mkhatheni; Chilizu</i>	<i>kwa' Ndlhazi</i>	<i>Hudebe</i>
<i>kwa' Fize</i> or <i>Fanze</i> (branch of the <i>Nyuswa</i> ), <i>Ngcobo</i>		<i>kwa' Ndlhovu</i>	<i>Gatsheni, Mwelase</i>
<i>ema-Gwenyaneni</i>		<i>ema-Nwabeneni</i>	<i>Dhlamini</i>
<i>kwa' Hlophe</i>	<i>Samela</i>	<i>kwa' Ndunge</i> — see <i>kwa' Dunge</i>	<i>Makhathini</i>
<i>kwa' Hlongwa</i>	<i>Bhijase</i>	<i>ema-Ngangeni</i>	
<i>ema-Ilutshini</i>	<i>Hudebe</i>	<i>kwa' Ngcolosi</i>	<i>Lushozi</i>
<i>ema-Khabeleni</i>		<i>kwa' Ngwabe</i>	<i>Bhengu; Ngwane</i>
<i>kwa' Khangwayo</i>	<i>Makhaye</i>	<i>kwa' Ngidi</i>	
<i>em-Kulwini</i>		<i>kwa' Ngongoma</i> (branch of the <i>Nyuswa</i> )	<i>Ngcobo</i>
<i>ema-Khuzeni</i>	<i>Dhlamini, Nyubakazi</i>	<i>ema-Nkonyaneni</i>	
"	<i>Zimande</i>	<i>kwa' Nomandhla</i>	
<i>ema-Langeni</i>	<i>Ngcobo</i>	<i>ema-Ntanjeni</i>	
<i>kwa' Luthuli</i>	<i>Ngcolosi</i>	<i>kwa' Ntinga</i>	<i>Mdlhakama</i>
<i>kwa' Macibise</i>		<i>kwa' Ntshangase</i>	
<i>kwa' Madhlata</i>	<i>Mlipha; Ndlhovu</i>	<i>kwa' Nramalala</i>	<i>Zuma</i>
<i>kwa' Magwenya</i> = <i>emaNgangeni</i>		<i>e-Nyamwini</i>	
<i>kwa' Majola</i>	<i>Nqulunga</i>	<i>kwa' Nyuswa</i>	<i>Ngcobo</i>
<i>kwa' Makhanyu</i> (branch of the <i>Qwabe</i> ), <i>Gumede</i>		<i>ema-Phemwini</i>	
<i>kwa' Maphumulo</i>	<i>Masiyane, Zulu</i>	<i>ema-Phephetheni</i>	<i>Gwala</i>
<i>kwa' Mbambho</i>	<i>Thenza, Khumbhuza</i>	<i>kwa' Phewa</i>	<i>Gcwawane</i>
<i>ema-Mbhuyini</i>	<i>Mnguni</i> (Xosa)	<i>ema-Qadini</i> (branch of the <i>Nyuswa</i> )	<i>Ngcobo, Goba</i>
<i>ema-Mbhedwini</i> (prob. branch of the <i>Bombu</i> )	<i>Mpunzi</i>	<i>kwa' Sabela</i>	
<i>ema-Mbhilini</i>	<i>Gwacela</i>	<i>ema-Selekwini</i>	<i>Duma</i>
		<i>kwa' Shabalala</i>	<i>Mshengu</i>
		<i>kwa' Shabane</i>	<i>Sithuba</i>
		<i>kwa' Shabangu</i>	<i>Shabangu</i>
		<i>o-Shabeni</i>	<i>Luthuli</i>
		<i>kwa' Shangase</i> (branch of the <i>Nyuswa</i> )	<i>Shuku, Ngcobo</i>



<i>isibongo</i>	<i>isitakaxelo</i>	<i>isibongo</i>	<i>isitakaxelo</i>
<i>kwa'Sishi</i>	<i>Mthuya</i>	<i>kwa'Thanzi</i>	
<i>ema-Somini</i>	<i>Hlombhe</i>	<i>ema-Vundhleni</i>	
<i>kwa'Sosibo</i>		<i>kwa'Wosiawe</i>	<i>Khungckee</i>
<i>kwa'Thabethe</i>		<i>ema-Washeni</i>	
<i>kwa'Tembhe</i> (Tonga)	<i>Mbhudu, Mwayi</i>	<i>kwa'Yane</i>	<i>Lushozi</i>
<i>e-nThangwini</i> (branch of the <i>emaKhuzeni</i> )	<i>Dhlamini</i>	<i>ema-Zizini</i>	
<i>ema-Tholweni</i>		<i>em-Zulwini</i>	<i>tiwentsa</i>
<i>ema-Thulini</i>	<i>Zuba</i>		

(e) Names of various foreign tribes and people of colour, individuals of which are found scattered about Natal.

- amaAwova*, certain Transvaal Suto tribe.  
*amaBholomane*, Cape Half-castes [? Eng. *brown man*].  
*iziChwe* = *abaThwa*.  
*amaGqwelana*, Griquas (Kimberley).  
*abaHlambheli*, certain Suto tribe.  
*amaKapumana* Cape Half-castes.  
*amaKhabha*, certain Bechwana tribe.  
*amaKhalanga*, the Kalanga tribe, from the Zambezi.  
*amaKhwaa*, the Kua East-Coast tribe  
*amaKwiyikungu* } the Creoles (Durban).  
*amaKushukushu* }  
*amaLala*, Natal tribes (aboriginal).  
*amaLawn*, Hottentots; applied also to Cape Half-castes.  
*amaMpondo*, the Pondo tribe (Cape Colony).  
*amaMpondomise*, tribe bordering on the Pundos.  
*amaNdawo*, certain Lower Zambezi tribe; also indiscriminately applied to Yaos and other East Coast tribes.  
*amaNdebele*, the Matebeles (Rhodesia).  
*oNorrinsi*, Chinamen.  
*amaNtlenga* or *Ntlwenga* = *abaTshweki*.  
*amaNyafokwe* or *Nyamfokwe*, certain East Coast tribe.  
*amaNyembhane*, Inhambane Tongas.  
*amaSalamusi*, Malays (Capetown).  
*amaSanteliya*, Natives of St. Helena.  
*amaShangana*, the people of Ngungunyana (Portuguese East Africa).  
*amaShona*, Natives of Mashonaland (loc. *emaShona*).  
*amaSulumana*, Arabs [Eng. Arab. *Mussulmans*].  
*abeSuthu*, Suto Natives.  
*amaSwazi*, Natives of Swaziland (loc. *eSwazini*).  
*amaThonga*, Tongaland Natives.  
*abaThwa*, Bushmen.  
*abaTshopi* }  
*abaTshweki* } Knob-nosed Tongas.  
*amaXhosa*, the Kafirs of the Cape Colony generally.  
*amaZezembhane*, Natives of Zanzibar and adjacent African coast.

## PROPER NAMES

OF

### PERSONS, RIVERS, MOUNTAINS, etc.

*N.B.* We have preferred to enter all names of places in their *locative* form, as that in which they are practically always used. To have registered them under their nominative form might have been inconvenient and misleading; for instance, people would generally look for the Native name of Durban under *eTekwini*, not under *iTeku*, and they would scarcely expect to find *emTonjweni* under *umTonjana*. Again, had we shown only the nominative form, people might often have been at a loss as to the correct manner of constructing the locative, which, as said, would be the form they would almost always require to use.

We have affixed, wherever necessary, the number of the class to which each name belongs, so that the nominative forms may be easily constructed, when required, by a mere change of the prefix, the root of the word, save in the few exceptions duly marked, remaining the same for both forms.

The improved orthography has been used throughout, showing at once the correct pronunciation of each name.

*es-Andhswana*, hill in the Nqutu district.  
*es-Angqa*, Orange River, in Basutoland [Su. *Senqu*].

*e-Babanango*, 2. hill in the Vryheid District.

*kwa-Bahlakazi*, 1. Leo Kop, Newcastle Dist.

*n-Baleni*, former chief of the enTlangwini clan.

*e-Balshe*, 2. tributary of the Buffalo river, on northern side.

*ema-Bedilane*, 2. *plur.* hill near the Mzimkulu; another hill in Zululand.

*n-Bhacela*, former chief of the emaLangeni clan.

*a-Bhalule*, 6. Limpopo river.

*n-Bhebe*, former chief of the Elangeni clan and father of Mbengi.

*n-Bheja*, former headman in the Nxumalo clan.

*e-mBhekamuzi*, 3. tributary of the Mfolozi river.

*n-Bhekuzulu*, son of Sihayo.

*e-Bheleya*, 2. Bellair.

*e-Bheliya*, 2. Berea.

*em-Bheluzi*, 5. river in Tongaland.

*e-mBhezane*, 3. river in Alfred county.

*n-Bhibhi*, wife of Senzangakona.

*e-mBhokondweni (izi-mBhokondo, 3)*, river in Durban county.

*u-Bhongoza*, certain Zulu who entrapped the Boers at oPate.

*kwa-Bhota*, Botha's Hill, Durban county.

*e-mBhubu*, Zwart Kop, near Maritzburg.

*kwa-Bhulawayo*, 1. principal kraal of Shaka, between the Mlalazi and Mhlataze rivers; principal kraal of Mzilikazi, in Matebeland; Bulawayo town.

*kwa-Bhulihawu*, 1. mountain at Bushman's River Pass in the Drakensberg.

*e-mBhulwana*, 3. mountain in the Moci River Heights.

*u-Bhucwane*, father of Mtimkulu and son of Ntsele.

*u-Bhuni*, son of Mbandeni.

*em-Bilo*, 5. river in Durban county.

*e-Bisi*, 2. tributary of the Mzimkulu, on the south side.

*a-Bivune*, 6. tributary of the Pongolo river.

*a-Bonjeni (u-Bombo, 6)*, range of hills between Swazi and Tonga territory.

*u-Boyiya*, son of Mdakuda.

*esi-Bulazi*, 4. hill in Nvoti county.

*e-Bululwane*, 2. tributary of the White Mfolozi.



*e-Cabhane*, 2, tributary of the Mziinkulu, on south side.  
*kwa Cekwane*, Drong Vlei.  
*e-Chibiwi*, 2, place near Camperdown.  
*e-Cikweni*, 2, Botha's Pass in the Drakensberg, Newcastle district.  
*ebu-Coshi*, 7, tributary of the White Mfolozi.  
*e-Cwebeni*, 2, Mhlataze lagoon; *e-Cwebeni las'eNlengeneni*, St. Lucia Lake.  
*u-Dabulamanzi*, son of Mpande.  
*ema-Dadiyela*, 2, plur. village in Griqualand East.  
*e-nDaka*, 3, Sunday's river, Klip River county.  
*e-Dalagobhe*, 2, Delagoa Bay.  
*e-Dalakubhe*,  
*e-nDaleni*, 3, hill near Richmond.  
*e-Dandi*, 2, Dundee.  
*e-nDawané*, 3, tributary of the Ngwangwane.  
*e-nDayimana*, 3, Diamond Fields, Kimberley.  
*u-Dayingubo*, son of Zwide.  
*u-Delu*, son of Mangcuku.  
*u-Dhladhla*, father of Ntshingwana.  
*kwa Dhlangezwa*, 1, military kraal of Shaka, near the mouth of the Mhlataze.  
*u-Dhlekizela*, father of Manyosi.  
*u-Dhlemdhlemu*, son of Nontsobo, and father of Mhawn.  
*u-Dhlomo*, son of Hadebe.  
*em-Dhlothi*, 5, river in Victoria county.  
*u-Dibandhlela*, former chief of the Cele tribe; also of the Mapumulo tribe.  
*e-nDiko*, 3, Vet river, Orange River Colony.  
*u-Dilikana*, former hereditary chief of the emaMbateni clan.  
*u-Dingana* or *Dingane*, son of Senzangakona, and king of Zululand.  
*u-Dingiswayo*, former chief of the Mtetwa clan, and son of Jobe.  
*u-Dinuzulu*, son of Cetshwayo.  
*e-nDololwane*, 3, hill between the Mkuze and Pongolo rivers.  
*em-Dolombha*, 5, hill in Somkele's district.  
*e-nDonda-kusuka*, 3, flat near the Lower Drift, Tsekela, where Cetshwayo and Mbulazi fought.  
*u-Dubingoma*, son of Ndabayake (Ndhlela).  
*e-Dukuduku*, 2, forest between S. Lucia Lake and the ocean.  
*kwa Dukiza*, 1, kraal of Shaka in Victoria county, where he was assassinated; Stanger town.  
*e-nDalinde*, 3, hill southward of Eshowe.  
*e-nDumeni*, 3, hill in the Biggarsberg range.  
*em-Dunozulu*, 5, kraal of Mpande.  
*u-Dumezweni*, son of Mgitshwa.

*e-Fafa*, 2, river in the Alexandra county.  
*e-Fafa*, 6, river in the Ixopo district.  
*u-Faku*, former chief of the Pondos, and father of Mqikela.  
*e-Filidi*, 2, Vryheid.  
*u-Fodo*, former chief of the emaKuzeni clan.  
*e-nFolozi*, 3, river in Zululand.  
*e-nFongosi*, 3, tributary of the Tsekela, in Zululand.  
*e-nFule*, 3, tributary of the Mhlataze; Melmoth village.  
*u-Gabangaye*, son of Pakale.  
*e-nGagwe*, 3, tributary of the Buffalo river, Newcastle district.  
*kwa Gasa*, 1, Ngungunyana's country, Portuguese territory.  
*e-nGazi*, hill in the Lower Mfolozi district.  
*kwa Geologyolo*, 1, Kelly Hill, Mvoti county.  
*u-Gwabe*, father of Zihlandhlo.  
*e-nGele*, 3, mountain range in Alfred county.  
*e-nGeleni*, 3, hill in Weenen county.  
*em-Geni*, 5, river in Durban county.  
*u-Ghuti*, Gert Maritz.  
*u-Gijima*, daughter of Senzangakona and wife of Mlandela.  
*u-Giluti*, Rev. Mr. Grout, former missionary.  
*u-Godide*, son of Ndhlela.  
*e-nGoyo*, 3, tributary of the Buffalo river, Newcastle district.  
*e-Goli*, 2, Johannesburg, the Gold Fields.  
*em-Golweni*, 5, Spion Kop, Lions River division.  
*e-nGomankulu*, 3, Vaal Kop, near Maritzburg.  
*e-nGome*, 3, Ngome forest, near the source of the White Mfolozi.  
*em-Gonyana*, 5, Crocodile river, Transvaal.  
*u-Gowjana*, son of Senzangakona.  
*kwa Gqikazi*, 1, kraal of Mpande, near Eshowe.  
*u-Gqugqu*, son of Senzangakona.  
*e-Gubazi*, 2, tributary of the Buffalo, in Zululand.  
*u-Gubhela*, father of Gwabe.  
*e-nGuduma*, 3, tributary of the White Mfolozi.  
*e-nGula*, 3, Upper Klip river.  
*em-Gungundhlovu*, 5, chief kraal of Dingana; Maritzburg.  
*em-Gungundhlovana*, 5, Greytown.  
*e-Gunguwanu*, 2, tributary of the Ngwangwane.  
*u-Gungukubantwana*, fabulous monster.  
*u-Guqa-badele*, *isibongo* or praise-name given to God by the early Christian Natives of Natal on account of His au-

- swering their prayers for rain, etc., *lit.* He to whom one kneels and gets his heart's desire.
- e-Gwa*, 2. Vaal river, Transvaal.
- n-Gwababa*, son of Ndabayake (Mtetwa).
- em-Gwahumbhe*, 5. tributary of the Ulovu.
- n-Gwala*, son of Ngonyama and father of Mananga.
- kwa Gwalagwala*, 1. Pomeroy, Klip River division.
- e-nGwangwane*, 3. tributary of the Mzimkulu, on the south side.
- e-nGwanyane*, 3. tributary of the Sand river, Klip River division.
- n-Gwagwana*, *induna* of Hamu.
- em-Gwenya*, 5. tributary of the Bushman's river.
- n-Hadebe*, ancient chief of the Hlubi tribe.
- e-Hadini*, 2. Harding town.
- n-Haga*, probably some former leader of the Boers in Natal.
- kwa Hawana (inqaba)*, Kambula Hill, Vryheid district.
- n-Hhamu*, son of Mpande.
- n-Hhayiyani*, brother of Zibebu, and son of Mapita.
- ema-Hlabathini (ama-Hlabathi)*, country about the lower White Mfolozi, on both sides.
- em-Hlahlana*, 5. tributary of the White Mfolozi.
- em-Hlati*, 5. river in Victoria county; Williamstown village.
- n-Hlange*, 6. river in Victoria county; Phoenix station.
- em-Hlangeni*, 5. Gordon Memorial, Msinga district.
- kwa Hlathikhulu*, 1. forest-covered hill in the Lubombo range, north of Zululand; *ditto* near Washbank, Klip River county; *ditto* in the Mooi River Heights, Weenen county.
- em-Hlathuzana*, 5. tributary of the Mhlataze, Zululand; river in Durban county.
- em-Hlathuze*, 5. river in Zululand.
- n-Hlawe*, 6. river in Victoria county; Victoria village.
- kwa Hlazakazi*, 1. mountain in the Nqutu district.
- e-Hlimbithwa*, 2. tributary of the Mvoti.
- e-Hlobane*, 2. hill in the Vryheid district.
- em-Hlongamvula* or *Hlwengamvula*, hill north of the White Mfolozi; also another in Swaziland.
- ema-Hlongwa*, 2 *plur.* river in Alexandra county.
- n-Hlube*, son of Mbunda, and former chief of a mixed Basuto tribe placed by the Government in Zululand.
- e-Hlubhwe*, 2. river in Zululand, running into St. Lucia Lake.
- n-Hluma*, son of Makasana.
- em-Hlumbha*, 5. mountain in the Mooi River Heights.
- em-Hlungwane*, 5. stream in the Nqutu district.
- e-Hluthankungu*, 2. hill in the Alexandra county.
- em-Hobweni*, 5. Mount West, on the boundary of Weenen county.
- n-Hoqokazi*, fabulous female who ate people.
- em-Hugani*, 5. Caledon river, Basutoland.
- n-Hugu*, certain half-witted man who acted as Shaka's 'jester.'
- ema-Hwaga*, 2. *plur.* mountain near Polela.
- ema-Jalimaneni*, New Germany; New Guelderland.
- n-Jana*, father of Senzangakona, and son of Ndaba; also certain former chief of the Tembu clan.
- kwa Jimu*, Rorke's Drift, on the Buffalo river; Riverside Drift, on the Ngwangwane river.
- n-Jimindi*, nickname for Cetshwayo.
- n-Jobe*, son of Mkayi, and father of Dingiswayo; also certain *induna* of Ngoza, chief of the Tembu clan.
- kwa Jonono*, Elandslaagte.
- e-Jozi*, 2. Johannesburg.
- ema-Juba*, 2. *plur.* mountain in the Newcastle district.
- n-Jubhele*, Genl. Joubert, of the late Transvaal Govt.
- e-nKandhla*, 3. forest-covered hill in Zululand.
- e-nKavini*, 3. former great-place of the Swazi king.
- esi-Kebheni*, 4. Colenso village.
- n-Khazele*, father of Mavovo.
- n-Khahlambheni (n-Khahlambha)*, 6. portion of the Drakensberg bordering on Basutoland.
- e-Khamanzi*, 2. tributary of the Mvoti.
- em-Khambhathini*, 5. Table Mountain, near Maritzburg.
- n-Khambhi*, son of Hamu.
- n-Khamule*, son of Sonqandile, and father of Ndabayake (Ndhlela).
- kwa Khehlelifiantini*, Town Hill, Maritzburg.
- n-Khenkedunusa*, fabulous personage.
- e-Kheteni*, 2. mountain in the Newcastle district.
- em-Khobeni*, 5. tributary of the Mkomazi.
- em-Kholombhe*, 5. mountain in the Mooi River Heights.
- em-Khomazi*, 5. river in Natal.
- n-Khondhlo*, father of Pakatwayo.
- n-Khondela*, *n.* heir of Zibebu.
- em-Khonjane*, 5. hill in the Nqutu dist.



*u-Khopho*, former chief of the emakhebeni clan.

*ema-Khowe*, range of hills in the Lower Mfolozi district.

*em-Khukhuze*, 5. tributary of the Mlalazi.

*u-Khundhlase*, mother of Zibebu.

*em-Khanya*, 5. hill in the Alexandra county.

*em-Khuze*, 5. river to the north of Zululand.

*esi-Khwebezi*, 4. tributary of the Black Mfolozi.

*kwa-Khwela*, Otto's Bluff, near Maritzburg.

*e-nKonzo*, 3. tributary of the Mzimkulu.

*e-nKunzi*, 3. tributary of the Sundays river.

*e-nKuzane*, 3. stream in the Nongoma district.

*ezi-nKwazi*, 3. plur. river in Victoria county.

*e-nKwelo*, 3. mountain in the Newcastle district.

*ebu* or *kwa-Lahlabantu*, precipitous place at the White Mfolozi where people were executed in Mpande's time.

*em-Lalazi*, 5. river in Zululand.

*em-Lamkhomuyi*, 5. Karkloof river, tributary of the Mgeni.

*em-Lambhonywenya*, 5. kraal of Mpande's mother, near the White Mfolozi.

*em-Lambhonja*, 5. tributary of the Tsekela.

*o-Laulandhlovu*, 6. military kraal of Cetshwayo, near Eshowe.

*u-Langa*, father of Zwile (Ndwandwe clan).

*u-Langa*, former chief of the Sokulu clan, and father of Mazwi.

*u-Langanasibi*, certain chief driven northwards by Shaka.

*u-Langa-tibalele*, former chief of the emahutshini clan in Natal, son of Mtimkulu.

*u-Langazana*, wife of Senzangakona.

*e-Langwane*, 2. Volksrust, Transvaal.

*ema-Lani*, mountain in the Drakensberg, in Newcastle dist.

*kwa-Lasha*, applied to any 'bottomless' place, abyss or chasm, such as are frequently used for executions.

*em-Lazi*, 5. river in Durban county.

*e-Lenge*, 2. Job's Kop, Klip River county.

*u-Lokothwayo*, son of Madhlebe.

*e-Lovu* — see *el-Ovu*.

*u-Lukulimbha*, notable Natal man in Shaka's time.

*u-Lukhuni*, Sir. Evelyn Wood.

*u-Mabelemade*, certain queen said to reside 'far away north' (place indicated being probably north Tongaland), who is the reputed cause of the present locust plague. The locusts are said to 'come

forth from the grave of Makasana (see name below), who was the original owner and was buried with his property, the *isi-konyane* — probably from the fact of the locusts having temporarily disappeared about that time. Mabelemade resurrected the pest, and, to wit, as a new species, all her own.

*u-Mabhodhla*, ancient chief of the Mbonambi clan, who 'struck the sea with a brass rod, whereupon it divided and he and his passed over on dry ground.' He probably went north with Ntjaba or Uzangandaba, by whom this same miracle is said to have been worked on the Zambezi.

*u-Mabhoko*, son of Masipula.

*kwa-Mabhulu*, district in Tongaland (probably about the Maputa river).

*u-Mawingwane*, former chief of the emacunwini tribe.

*u-Madhlebe*, headman of the Zungu clan and father of Lokotwayo.

*u-Madango*, son of Xaba, and father of Mkayi.

*kwa-Madhlozi*, hill in the Nkandhla district.

*u-Madipha*, chief son of Shangana, and killed by Dingiswayo.

*u-Madikane*, former chief of the Washe clan.

*u-Madumbha*, son of Mpande.

*u-Magadaza*, former chief living near Mputshini river.

*u-Mafithi*, son of Ndabayake (Mietwa).

*u-Mafongonyana*, younger son of Kandiho.

*u-Magawikazi*, praise-name of Langazana.

*u-Magaye*, son and heir of Dibandhlela.

*u-Mageba*, son of Zulu.

*u-Magele*, uncle of Mniini.

*u-Magembhe*, father of Manukuza of the Mbokazi clan, and son of Ntsibilikazi.

*u-Magenge*, former chief of the eNavi clan.

*u-Magidigidi*, son of Magaye.

*kwa-Magubana*, De Beer's Pass, in the Drakensberg.

*u-Mahawule*, former chief of the Fuzu tribe; also of the emasomini.

*u-Mahhi*, son of Tokotoko.

*kwa-Mahlashanu*, Kearsney village.

*u-Mahllokohla*, early name of Banu.

*u-Majiya*, *induna* of Mpande; former chief of the emapepeteni tribe.

*e-Makhala*, Helpmakaar Village.

*e-Makhaleni*, Kornet Spruit, Basutoland.

*u-Makhandhlane*, former chief, father of Mdlulayi, and driven northward by Shaka.

*u-Makhasana*, son of Mwayi, and father of Noziyngili.

*u-Makhedama*, former chief of certain up-country tribe.

*u-Makhosana*, son of Sigewelegewe.  
*kwa Malakatha*, place in Nqutu district.  
*u-Malamulela*, Swazi name for Sir Francis de Winton.  
*u-Malanda*, father of Soukele, and *induna* of Dingiswayo.  
*u-Malandela*, father of Qwabe and Zulu.  
*u-Malimade*, Sir Melmoth Osborn.  
*e-Malivana*, 2. Malvern.  
*u-Mambha*, father of Masipula.  
*e-Mambha*, 3. river in the Eshowe division, tributary of the Tukela.  
*u-Mambhame*, former chief of the emKulwini clan.  
*kwa Mamponsthe*, certain former chief living 'far, far away.'  
*u-Mananga*, son of Gwala and father of Ngiba.  
*u-Mande*, son of Dibandhlela.  
*kwa Mandhlakazi*, country inhabited by Zibebu's following, who are called by this name. Cp. *e-Sulu*.  
*u-Mangcuku*, former chief of the Ndelu tribe.  
*u-Mangobe*, father of Mwayi, a former Tonga chief, and from whose country cats were first brought into Zululand.  
*u Mangondowane*, chief said to reside 'far away north', and who possesses a leopard as watch-dog.  
*u-Mankulumane*, son of Somapunga.  
*u-Mantantashiya*, son of Mpande.  
*u-Mantathisi*, father of Sigonyela.  
*u-Manukuza*, subsequent name of Soshangana when in Portuguese territory; also certain son of Magembe and chief of the Mbokazi clan.  
*u-Manyonyo*, former chief of the emAmbedwini or Bombo clan.  
*u-Manyosi*, of the emAmbateni clan, and *inceku* of Shaka.  
*u-Manzini*, father of Ngqumbazi.  
*u-Manzolvandhle*, son of Cetshwayo.  
*u-Maphitha*, son of Sojyisa.  
*u-Mapholoba*, former chief of the Nyuswa clan.  
*kwa Maphumulo*, locality in the Victoria county.  
*u-Maqhwakazi*, mountain in Zululand, near Eshowe.  
*kwa Masende*, 1. Mount Erskine, Bushman's, River Range.  
*u-Mashiya*, son of Dhlomo.  
*u-Mashobana*, father of Mzilikazi, and headman of the Kumalo clan.  
*u-Mashonywe*, man who became famous through having his eyes plucked out by Shaka.  
*u-Masiphulu*, chief *induna* of Mpande.  
*u-Matiwana* or *Matiwane*, former chief of the emaNwaneni clan.

*kwa Matiwana*, certain ridge opposite Dingana's Mgungundhlovu kraal, where executions took place.  
*u-Matshana*, son of Mondise.  
*u-Mavovo*, father of Gubela.  
*u-Marumengwana*, son of Ndhlela.  
*u-Mawa*, wife of Senzangakona, who, in 1843, fled from Mpande into Natal.  
*u-Mazwi*, son of Langa (Sokulu), and father of Nontsobo.  
*u-Mawewe*, son of Jobe, and elder brother of Dingiswayo.  
*u-Mawera*, son of Soshangana.  
*u-Mbelebele*, son of Pakade.  
*emu-Mbha*, 5. hill in the Klip River district.  
*u-Mbhandeni*, former king of Swaziland, and father of Bunu.  
*u-Mbhekane* or *Mbhekwane*, father of Nqaba.  
*u-Mbhengi*, son of Bebe, and father of Nandi.  
*e-Mbho*, 3. country inhabited by the eMbo clan, now about the middle Ulovu; Xosa name for Natal generally.  
*u-Mbhulazi*, son of Mpande by Monase.  
*u-Mbiya*, son of Shangana.  
*u-Mbilini*, certain Swazi chief.  
*u-Mbopha*, *inceku* of Shaka, who assisted in his assassination; also a former chief of the Hlabisa clan.  
*u-Meclosi*, former chief of the eNyamvini clan.  
*u-Mdebula*, son of Mfanawendhlela.  
*u-Mdebuda*, former chief of the Dunge tribe.  
*u-Mdava*, man of the Dunge clan who introduced cannibalism into Natal in Shaka's time.  
*kwa Mdedelele* or *Mdedeleku*, Cathkin Peak in the Drakensberg.  
*u-Mahlalose*, *n.* headman in Shaka's time.  
*u-Mahlayi*, son of Makandhlana.  
*u-Mdindwa*, certain brave in Shaka's time.  
*u-Mdingazwe*, brother of Ngungunyana.  
*u-Mehllokazulu*, son of Sihayo.  
*u-Menzi*, another name for Senzangakona.  
*u-Mepha*, former chief of the Ngecolosi tribe.  
*u-Mfana-wendhlela*, hereditary chief of the Zungu clan.  
*u-Mfihlo*, son of Senzangakona, killed by Dingana.  
*u-Mfinyeli*, hereditary chief of the Xulu clan.  
*u-Mfunda*, daughter of Pakatwayo and mother of Nandi.  
*u-Mgabi*, *n.* former chief of the eLangeni clan.  
*u-Mgamule*, son of Nzobo.  
*u-Mgengi*, praise-name of Shaka.  
*u-Mgidhlana*, son of Mpande.  
*u-Mgitskwa*, son of Mvundhlana, and *induna* of Cetshwayo.



*u-Mgojana*, son of Somapunga.  
*u-Mhawu*, son of Dhlémudhlelenu, and prospective hereditary chief of the Sokulu clan.  
*u-Mhlaba-wadabuka*, son of Sigode and brother of Soshangana.  
*u-Mhlungana*, son of Senzangakona, who helped to assassinate Shaka.  
*u-Mjadu*, son of Ngeubula, and father of Songandile.  
*u-Mjulela*, former chief of Hlongwa tribe.  
*u-Mkhabayi*, daughter of Jama and full-sister of Senzangakona.  
*u-Mkhaliphi*, former chief of the eNyanwini tribe.  
*u-Mkhangeli*, another name for Nobeta.  
*u-Mkhayi* or *Mkhali*, father of Jobe, chief of the Mtetwa clan.  
*u-Mkhonto*, son of Magaye.  
*u-Mkhosana*, father of Somlomo, and son of Sigota.  
*u-Mchwungo*, son of Mpande.  
*u-Mlandela*, son of Mbiya, and father of Sokwetshata.  
*u-Mlotshwa*, former headman of the Kumalo clan.  
*u-Mncimbhatha*, former chief of the emaNewanganeni clan.  
*u-Mvini*, chief of the emaTulini tribe.  
*u-Muyamana*, son of Ngqengecele, and a chief *induna* of Cetshwayo.  
*u-Monakali*, former chief of a section of the emaHlutshini tribe.  
*u-Monase*, wife of Mpande, and mother of Mbulazi.  
*u-Mondise*, son of Jobe, *induna* of the Tembu clan.  
*u-Mondiso*, brother of Dingiswayo.  
*u-Moni*, father of Neozana.  
*u-Moyeni*, former chief of one branch of the emaSomini tribe.  
*u-Mpande*, son of Senzangakona, and father of Cetshwayo.  
*u-Mpanyazitha*, former chief of a portion of the emaHlutshini tribe.  
*u-Mpehlala*, mountain in Zululand, near Eshowe.  
*u-Mpepha*, son of Zwide.  
*kwa Mpukanyoni*, country north of the Lower Mfolozi, inhabited by Somkele's people.  
*u-Mpanyose*, *induna* of the ancient chief Zulu.  
*u-Mqikela*, son of Faku, and father of Sigcawu.  
*u-Mquidane*, *induna* of Sir T. Shepstone, and placed by him over the umTintandaba tribe.  
*u-Msholozì*, former chief of the Nxamalala tribe.  
*u-Msasane*, certain brave in Shaka's time.  
*u-Mshiyane*, former chief of the Nshangase tribe.

*u-Msushwana*, hereditary chief of the Mhletshe clan.  
*u-Msuthu*, son of Mpande.  
*u-Mswazi*, father of Mbandeni.  
*u-Mthimkhulu*, son of Lungame, and chief of the emaHlutshini clan.  
*u-Mthonyu*, son of Mpande.  
*kwa Mshanjato*, St. John's (Durban Point name), Pondoland.  
*u-Musi*, younger son of Kondele.  
*u-Mvundhane*, father of Ngqislawu.  
*u-Mwazi*, son of Mangole.  
*u-Myradya* = *u-Mlondela*.  
*u-Mzidoni*, John Dunn.  
*u-Mzila*, son of Soshangana.  
*u-Mzilikazi*, son of Mashobana, and father of Nombengula.  
*u-Mzinyeli*, former chief of the Mfekane clan.  
*u-Mzintlanya*, oldest daughter of Senzangakona by his first wife.  
*e-Nadi*, tributary of Tsekela in Natal.  
*u-Nanabakule* or *Nanghule*, fabulous animal living in river pools.  
*em-Nambhithi*, 5. Klip river and its upper tributary the Sand river; town of Lady-smith.  
*e-Nanda*, 3. range of hills in Victoria county.  
*e-Ncandu*, 3. tributary of the Ngazane river.  
*e-Ncibidwana*, 3. tributary of the Bushman's river.  
*e-Ncome*, 3. Blood River, tributary of the Buffalo.  
*e-Nconosi*, 3. tributary of the Tsekela.  
*u-Ncozana*, certain brave in Shaka's time.  
*e-Ncuba*, tributary of the Buffalo, north side; town of Utrecht.  
*e-Ncwacube*, 3. Lindley.  
*e-Ncwadi*, 3. tributary of the Mkomazi.  
*u-Ndaba*, son of Punga.  
*u-Ndabayakhe*, son of Kawule, and hereditary chief of the Ndhlala clan.  
*u-Ndabayakhe*, son of Dingiswayo (Mtetwa chief).  
*u-Ndabuko*, son of Mpande, and full-brother of Cetshwayo.  
*u-Ndeto*, former chief of the Bombo clan.  
*kwa Ndhlalanyubo* or *Ndhlalanyubo*, 1. kraal of Shaka's on a ridge between the Ngoye hills and the Mhlatuze, and where Nandi died.  
*ema-Ndhlalathi*, 2. *plur.* tributary of the Tsekela in Natal.  
*u-Ndhlaleni*, former chief of the Kanywayo tribe.  
*u-Ndhlala*, a chief *induna* of Dingana.  
*kwa Ndhlolokazi*, Lesseyton.  
*u-Ndini* (*u-Ndi*, 6.), Drakensberg range; kraal of Mpande between the Ngoye

hills and the Mhlatuze, afterwards moved to Nodwengu.

*kwa'Ndintsa*, place near Delagoa Bay.

*u-Ndulunga*, son of Mnyamana.

*u-Ndungunya*, father of Sobuza.

*ema-Ngana*, 2. plur. tributary of the Mgeni.

*u-Ngawonde*, ancient chief of the Mbonambi clan.

*u-Ngendeyana*, reputed father of Ngwadi.

*ema-Ngeni*, 3. plur. hill in the Nqutu district.

*u-Ngiba*, father of Sigota and son of Mananga.

*u-Ngcubula*, father of Mjadu.

*u-Ngodongwana*, early name of Dingiswayo.

*u-Ngomang*, *induna* of Dingiswayo, and of the Mdhletshe tribe.

*e-Ngome* — see *e-nGome*.

*u-Ngonyama*, son of Ngawonde, and father of Gwala; also former chief of the emaKuzeni clan.

*u-Ngotsha*, father of Songiya.

*o-Ngoye*, 6. range of forest-covered hills between the Malazi and Mhlatuze rivers.

*u-Ngoza*, former chief of the Tembu tribe.

*u-Ngoza*, *induna* of Sir T. Shepstone, and placed over part of the Tintandaba tribe.

*u-Nggengelele*, father of Mnyamana.

*kwa'Ngqumbhu*, certain pool in the Nyezane river where criminals were thrown.

*u-Ngqumbhazi*, mother of Cetshwayo.

*u-Nguungunya*, son of Mzila, and king of the Gasa Tongas.

*u-Ngwadi*, son of Nandi by Ngendeyana.

*u-Nguwane*, father of Ndungunya.

*ema-Nguweni*, 2. plur. military kraal of Cetshwayo, in which remnants of Mpande's regiments were re-assembled.

*u-Njakaba*, son of Sojana.

*u-Njenje*, former chief of the Madhlala clan.

*u-Njoli*, former chief of the emaXasibeni clan.

*e-Njisuthi*, 3. Little Tukela river.

*u-Njunju-wohlanga*, praise-name of Dingana.

*ema-Nkamane*, 2. plur. portion of the Biggarsberg Range.

*u-Nkankane*, son of Nobeta.

*kwa'Nkatha*, hill near the White Mfolozi, where criminals were executed.

*kwa'Nkosinkulu*, certain spot, marked by a euphorbia tree, in the vicinity of Dingana's Mgungundhlovu kraal, where trials used to be held and where probably some ancestor was buried.

*u-Nkulunkulu*, the Great-great-ancestor or ancestral-spirit (of mankind), the first man who is supposed to have made most of the things round about; hence, adopted

by missionaries to express God, Creator.

*u-Nkuna*, former chief of one branch of the emaSomini tribe.

*kwa'Nobambha*, kraal of Senzangakona; Weenen village.

*u-Nobanda*, certain brave in Shaka's time.

*u-Nobetha*, son of Zivalela and originator of the eGazini clan.

*u-Nocandambhedu*, former chief of the emaGwenyaneni clan.

*u-Nobhadu* — see Dictionary.

*u-Nomagaga*, former chief of the Nadi clan.

*u-Nomcoba*, daughter of Senzangakona by Nandi.

*u-Nodumehlezi*, praise-name of Shaka.

*kwa'Nodwengu*, principal residence of Mpande.

*kwa'Noggaza*, Howick.

*u-Nomaguma*, father of Ngiba.

*u-Nomahlanjana*, heir of Zwide.

*u-Nombheigula*, son of Zwide; also son of Mzilikazi and king of Matebeleland (known as Lobengula).

*u-Nombhevu*, former chief of the enTlangwini clan.

*u-Nomganga*, former chief of the Dhlanyoka clan.

*u-Nomkhubulwana* — see Dictionary.

*u-Nomo*, uncle of Kondhlo.

*u-Nomgotho*, daughter of Senzangakona, and wife of Mlandela.

*u-Nondaba*, former chief of the Wushe tribe.

*e-Nondweni*, 3. tributary of the Nguduma; gold-fields thereabout.

*u-Nongalaza*, chief *induna* of Mpande.

*u-Nongidi*, cluster of hills near the lower Mfolozi.

*e-Nonothi*, 3. river in Victoria county.

*u-Nontsobo*, son of Mazwi, and father of Dhlemudhlemu.

*u-Nozidiya*, wife of Mlandela, and mother of Zulu.

*u-Noziyigili*, son of Huma, and chief of the Tongas north of Zululand.

*u-Nyaba*, son of Mbekwane, of the Kumalo clan, driven northward by Shaka.

*u-Nqabeni*, son of Langa, and brother of Zwide.

*u-Nqinambhzi*, former chief of the Wushe clan.

*e-Nquthu*, 3. hill in Zululand.

*u-Ntaba*, former chief of the emaTulini tribe.

*kwa'Ntaba-kayikhonjwa*, Blinkwater Mountain, in Myoti county.

*kwa'Ntabankhlope*, mountain in Weenen county.

*kwa'Ntabankulu*, mountain in the Vryheid district.



*u-Ntanyana*, daughter of Macingwane.  
*u-Ntombhazi*, mother of Zwide.  
*kwa'Ntoningi*, Mount Arrochar, Weenen county.  
*u-Ntsele*, son of Mashiya.  
*u-Ntshilikazi*, father of Magembe.  
*u-Ntshingwana*, son of Dhladhla, driven north by Shaka.  
*u-Ntshingwayo*, son of Maholi, and commander of the Zulu troops at Isandhlwana.  
*ka'Ntunjambhili*, Krans Kop, in the Mvoti county; Fort Buckingham.  
*e-Nukhasela*, 3. Newcastle.  
*emu-Nweni*, 5. tributary of the Tsekela.  
*e-Nyamakazi*, 3. Wilge river, Orange River Colony.  
*e-Nyamazane*, 3. hill in the Mvoti county.  
*esi-Nyambothi*, 4. Eland's Kop, Mvoti county.  
*e-Nyamvubu*, 3. tributary of the Mooi River; Riet Vlei.  
*ema-Nyane*, 2. *plur.* tributary of the Tsekela, in Zululand.  
*kwa'Nyawo*, Sambane's territory (from Nyawo, his father).  
*u-Nyembhezi*, son of Ndabayake (Mtetwa).  
*e-Nyengezi*, 3. Marburg.  
*e-Nyezane*, 3. river in Zululand.  
*e-Nyoni*, 3. two rivers in Zululand.  
*u-Nzenze* — see Dictionary, under *i(li)-Fa*.  
*ema-Nzimtoti*, 2. *plur.* river in Durban county.  
*u-Nzibe*, son of Senzangakona, and full-brother of Mpande.  
*u-Nzobo*, a chief *induna* of Dingana.  
*u-Nzwakele*, certain *induna* under Cetshwayo.  
*el-Ovu* or *ol-Ovu* (*ul-Ovu*, 6.; occasionally, though incorrectly, *il-Ovu*, 2.), river in Durban county.  
*e-mPandhleni*, 3. hill in the Nkandhla district.  
*e-mPangeni*, 3. tributary of the Mlilatuze.  
*e-mPaphala*, 3. tributary of the Tsekela, in Zululand.  
*u-Phalane*, uncle of Ndabayake (Ndhlala).  
*u-Phakade*, son of Macingwane; also son of Sikunyana.  
*e-Phayindi*, 2. Point, Durban.  
*e-Phayindana*, 2. Pinetown.  
*e-mPembheni*, 3. tributary of the White Mfolozi.  
*e-mPendhle*, 3. hill in the Lion's River division.  
*u-Pewula*, Paul Krüger.  
*e-Phakwe*, 2. Mount Allard, Mvoti county.  
*em-Phambhanyoni*, 5. river in Alexandra county.  
*o-Phalke*, 6. place in the Nongoma district.

*esi-Phezi*, 4. mountain in the Nqutu district.  
*o-Phindo*, 6. mountain in the Nkandhla district.  
*esi-Phingo*, 4. village in Durban county.  
*o-Phisweni*, 6. mountain in Mvoti county.  
*e-Pholela*, 2. tributary of the Mzinkulu; Bulwer village.  
*o-Phongolo*, 6. tributary of the Usutu.  
*kwa'Phontshawa*, Gant's Castle, in the Drakensberg.  
*emu-Phothweni*, 2. *plur.* kraal of Mpande.  
*u-Phunga*, son of Mageba.  
*e-Pikinini* (*i(li)-Pikinini*), Verulam.  
*e-mPisi*, 3. tributary of the Tsekela, in Natal.  
*u-Piti*, Piet Retief.  
*e-mPotana*, 3. Mooi river; Weston village.  
*e-mPotanyana*, 3. Sterk Spruit; Lion's river, tributary of the Mgeni; a tributary of the Mooi river.  
*e-mPotweni*, 3. tributary of the Mgeni.  
*e-mPondo*, 3. tributary of the Ngagane.  
*e-mPumulonja*, 3. Mount Gilboa, Lion's River division.  
*u-Phungashe*, former chief of the Bawelezi clan.  
*kwa'Qathaza*, Highflats.  
*em-Qeku*, 5. tributary of the Mgeni.  
*e-Qhuleni*, 2. forest-covered hill in the Nkandhla dist.  
*u-Qili*, another name for *u-Nkudukulu* (Callaway).  
*ema-Qongqo*, 2. *plur.* two adjoining mountains in the Nongoma dist.  
*e-Qwaba*, 2. Modder river, Orange River Colony.  
*esi-Rrebheni*, kraal of Tshaka.  
*u-Sambhane*, independent Swazi chief, north of Zululand.  
*e-Sandhlwana* — see *es-Anthlwana*.  
*kwa'Sanguwana*, Little Noodsberg.  
*e-Sayide*, 2. Port Shepstone.  
*u-Sathane*, Satan, the Devil.  
*u-Sekelhwayo*, *induna* of Cetshwayo, and of the Mlilalose clan.  
*u-Senzangakhona*, son of Jama, and father of Shaka.  
*u-Shaka*, 2. son of Senzangakona.  
*e-Shalistanini*, Charlestown.  
*u-Shanyana*, son of Jobe, and brother of Dingiswayo.  
*u-Shingana*, son of Mpande.  
*emu-Shishini*, Lydenburg.  
*e-Showe*, 2. town and forest in Zululand.  
*em-Shicathi*, 5. New Hanover.  
*u-Sibanda*, certain chief north of Zululand.  
*u-Sidumo*, son of Mafongonyana and father of Sigxotshana.  
*u-Sigcawa*, son of Mqikebi, and chief of the Pongos.

*u-Sigewelegewele*, *induna* of Cetshwayo and hereditary chief of the emaNgadini clan.  
*u-Sigidi*, praise-name of Shaka.  
*u-Sigode*, younger son of Lauga, and father of Soshlangana.  
*u-Sigonyela*, son of Mantatisi, and former chief of the Tlokwa Sutos, on the Caledon.  
*u-Sigotha*, son of Ngiba and father of Mkosana.  
*u-Sigotshana*, son of Sidumo.  
*u-Sihayo*, certain headman under Cetshwayo.  
*u-Sikhotha*, son of Mpande and full-brother of Mbulazi.  
*u-Sikhukhuku*, son of Sikwata.  
*u-Sikhunyana*, eldest son of Zwide.  
*o-Sikisiki*, 6. forest on the Qudeni hill, in Zululand.  
*u-Sikwata*, father of Sikukuku, and chief of the Peda Sutos.  
*u-Silomo*, Swazi name for Sir Ashmead Bartlett.  
*u-Silosimaphundu*, fabulous animal.  
*u-Simamana-wengwe*, ancient chief of the Mtetwa tribe, and father of Xaba.  
*em-Singa*, 5. hill in the Msinga district.  
*u-Sintwangu*, son of Mpande.  
*u-Sishemane*, son of Zwide.  
*u-Sitheku*, son of Mpaude.  
*u-Sitimela*, adventurer, who called himself the son of Somveli.  
*u-Siyephu*, son of Langalibalele.  
*u-Siyiyela*, son of Zihlandhlo.  
*u-Sobhuza*, father of Mswazi.  
*u-Sokhotha*, former chief of the emaNgagweni clan.  
*u-Sojiyisa*, son of Jama, and brother of Senzangakona.  
*u-Sokwetshatha*, son of Mandela.  
*u-Sidoyi*, former chief of the emaKuzeni clan.  
*u-Somaphunga*, son of Zwide.  
*u-Somcuba*, brother of Sobuza.  
*u-Somhlola*, father of Ndungunya.  
*u-Somkhele*, son of Malanda, and chief of the Mkwanzazi clan.  
*u-Somlomo*, son of Mkosana, and descendant of Mabodhla.  
*u-Somnganiso*, praise-name for God, probably coined by the early Christians of Natal.  
*u-Songiya*, mother of Mpande.  
*u-Songandile*, son of Mjadu, and father of Kawule.  
*u-Somveli*, heir of Dingiswayo, who migrated into Portuguese territory.  
*u-Sophana*, son of Pakatwayo.  
*u-Soshangana*, son of Sigode, and father of Mzila.  
*u-Sukani*, son of Mpande.  
*em-Subazi*, 5. Blauwkrantz river.

*em-Sunduze*, 5. tributary of the Mgeni; *ditto* of the Matigulu in Zululand; *ditto* of the Isiteza.  
*e-Sungubala*, 2. Olivier's Hoek Pass, in the Drakensberg.  
*o-Sulhu*, 6. the country of the Sutos; country inhabited by Cetshwayo's following (as opposed to that of Mbulazi) and now applied to that where Dinuzulu resides; river north of Zululand.  
*e-nTa*, Valsh river, Orange River Colony.  
*e-nTanyane*, Pakadi's Peak, Mooi Range; also hill in the Nqutu district.  
*e-nTabazwe*, Harrismith.  
*ema-Tatiyele* — see *ema-Dadiyela*.  
*kwa-Thahana*, pool in the Kula stream, used as place of execution by Cetshwayo.  
*o-Thaka*, 6. Wakkerstroom.  
*e-Thalastoni*, 2. Standerton.  
*ema-Thamo*, 2. *plur.* Little Bushman's River.  
*em-Thamvuna*, 5. river in Alfred county.  
*e-Thawini*, 2. Maritzburg.  
*e-Thekwini (i(li)-Theku)*, Durban (name prob. imported by Xosa-speaking pioneer Colonists, from Xo. *i(li)-Teko*, place of meeting).  
*e-Thelezini (i(li)-Thelezi)*, mountain near the Blood River.  
*esi-Theza*, coast stream in Zululand.  
*em-Thin-emide*, place north of the middle Mhlatuze.  
*um-Thintandaba*, mixed tribe formed by Sir T. Shepstone and placed under Mqundane and others.  
*e-Thintwa*, 2. mountain in the Drakensberg, in the Klip river division.  
*u-Thixo*, Xosa name for God.  
*o-Thongathi*, 6. river in Victoria county.  
*em-Thonjaneni*, 5. hill-range beyond Melmoth, in Zululand.  
*o-Thukela*, 6. river between Natal and Zululand.  
*em-Thwalume*, 5. river in the Alexandra county.  
*em-Thwashini*, 5. Doesburg.  
*ema-Tigulu*, 2. *plur.* river in Zululand, next beyond the Tukela.  
*e-nTili*, 3. hill in the Biggarsberg.  
*e-nTimbhankulu*, 3. place near the middle Ulovu; forest-clad hill near the lower Mzimkulu.  
*e-nTimini*, 3. tributary of the White Mfolozi.  
*e-nTlangakazi*, 3. Mount Sargeant, in the Noodsberg.  
*e-nTlaveni*, 3. = *i(li)-Xobho*.  
*e-nTluzatshe*, 3. mountain beyond the upper White Mfolozi.



- e-nThazuka*, 3. mountain in the Richmond division.
- e-nThomula*, 3. mountain in the Biggarsberg Range.
- e-nThosane*, 3. mountain in the Lion's River division.
- e-nThumayo*, 3. mountain in the Klip River division.
- e-nThuzela*, 3. mountain in the Lion's River division.
- u-Tokoloko*, brother of Mapita.
- e-nTolwane*, 3. hill between Eshowe and Nkandhla.
- e-nTonteleni*, 3. kraal of Shaka, south of the lower Mlalazi.
- e-nTsangwini*, 3. Richmond Road Station.
- e-nTseleni*, 3. river in Zululand.
- e-nTshangwe*, 3. hill near Camperdown.
- em-Tshezana*, 5. Rensburg Spruit.
- em-Tshezi*, 5. Bushman's River; Estcourt town.
- u-Tshonkweni*, son of Mpande.
- e-nTsikazi*, 3. hill in Alexandra county.
- e-nTsikeni*, 3. hill in Griqualand East.
- e-nTsonge*, 3. tributary of the Mooi River.
- e-nTsuze*, 3. tributary of the Tukela, in Zululand.
- e-nTulwini*, 3. Fort Nottingham.
- e-nTumeni*, 3. hill and forest near Eshowe.
- e-nTweeka*, 3. Spitz Kop, in the Mgeni division.
- em-Vothi*, 5. river in the Mvoti county; Groutville.
- e-mVukasha*, 3. One Tree Hill, in the Biggarsberg.
- e-Vuna*, 2. tributary of the Isikwebezi.
- u-Vundisa*, *ineeku* of Shaka at Dukuza.
- e-mVuzane*, 5. tributary of the Tukela, in Zululand.
- e-Wombhane*, 2. hill near Eshowe.
- u-Xaba*, son of Simamanga, and father of Madungo.
- e-Xedeni*, kraal of Zibela.
- u-Xhabashe*, son of Maude.
- em-Xhakeni*, 5. hill near Maritzburg.
- u-Xhaka*, originator of the Bixela clan.
- e-Xobhu*, 3. tributary of the Mkomazi; Ixopo village.
- kwa-Xolozolo*, 1. mountain in the Drakensberg at the source of the Ngwangwane.
- e-Xowe*, 2. Bushman's Neck Pass, in the Drakensberg.
- ema-Yiwane*, 2. *plur.* two adjacent hills in the Mahlabatani dist.
- u-Zanganduba* = *u-Xyaba*. —
- u-Zanya*, son of Lokothwayo.
- u-Zihhebhä*, son of Mapita, and 2nd. cousin of Cetshwayo.
- u-Zihlondhlo*, father of Siyingela, and former chief of the eMbo clan.
- em-Zinkhulu*, 5. river in Natal.
- em-Zinkhulwana*, 5. tributary of the Mzimkulu.
- em-Zinto*, 5. river in the Alexandra county; Mziato village.
- em-Zinyathi*, 5. Buffalo River, tributary of the Tukela; also tributary of the Mgeni.
- u-Zivalela*, father of Nobeta.
- u-Zwedu*, son of Mpande.
- u-Ziwombhe*, see Dictionary.
- u-Ziyongo*, see Dictionary.
- em-Zumbhe*, 5. river in Alexandra county.
- ema-Zungeni*, 2. *plur.* hills near the upper White Mfobozi.
- u-Zwanyendaba* = *u-Xyaba*. —
- o-Zwathini (u) Zwathi*, Noodsberg.
- u-Zwebu*, former chief of the Hlongwa tribe.
- u-Zwide*, son of Langa, and former chief of the Nxumalo clan.

APPENDIX  
CONTAINING  
ADDITIONAL WORDS, IMPROVEMENTS,  
CORRECTIONS, etc.

A.

is-Aga, *n.* *Add:* 'something' (in an indefinite sense), as a peculiarity, marked feature, defect, etc., by which anything may be distinguished = *isi-Ci*.

*Ex. aku'nywa tungeni'saga*, everybody's foot has some peculiarity of its own.

Ala (*Aalu*), *v.* *Add:* [Su. *ala*, spread out; Ga. *ch-alu*, field].

is-Amuyisane, *n.* *Insert:* (*Paspalum scorbiolatum*).

is-Anci, *n.* *Delete and substitute:* Aard Wolf (*Proteles cristatus*).

is-Andela, *n.* *Delete and substitute:* Bream (fish) (N).

is-Andhla, *n.* *Add:* [Sak. *ntanga*, hand].

ulw-Andhle, *n.* *Add:* [Za. *lu-anda*, river; Ga. *nyanja*, lake; Kav. *nyanza*; Cong. *i-anga*].

is-Andhlulane, *n.* Jumping hare [Su. *thlu-la*, jump].

is-Andulela, *n.* Certain herb.

is-Angci, *n.* *Add:* sometimes used for *is-Anci*.

is-Ango, *n.* *Add:* [Sw. *anga*, glare].

is-Antiyane or Antunyane (*s.L.*), *n.* Certain sea-fish (N).

iz-Anya, *n.* *Add:* [Sw. *haya*, modesty].

Azi, *v.* *Add:* [Mal. *isau*, know].

B

u-Baba, *n.* *Add:* [Ha. *oba*, father; Bush. *hako*; Wol. *baye*].

i-mBabala, *n.* *Add:* or *Tragelaphus sylvaticus*.

u-Babukeleni (*s.k.*), *n.* Shilling (N).

isi-Babule *After* 'sulphur', *add:* [Dutch].

i(li)-Bada (*Bhada*), *n.* Yellow-breasted Bulbul (*Chlorocichla flaviventris*).

isi-Bahlazi, *n.* Any 'huge' thing, as a kraal, hut, person or pot.

i(li)-Bakajana (*Bhakajana*), *n.* Sharp-eyed, crafty-looking fellow (N).

isi-Bakabu (*Bhakabhu*), *n.* *Delete and substitute:* Great wound, whether deep or broad (C.N.).

i-mBalakacana (*Bhalakacana*), *n.* Single small dropping — see *palakaca*.

u-Balalinye, *n.* Certain sea-fish, the 'Seventy-four'. See *i(li)-Bando* (N).

Baleka (*s.k.*), *n.* *Add:* make the 'sweetheart's flight', as below = *guqa*.

*N.B.* So soon as a sweetheart is desirous of bringing her love-suit to a head and of hastening along her marriage, selecting a companion from among her acquaintances and without informing her parents, she surreptitiously betakes herself to the kraal of her lover. There, so soon as possible, a beast, mostly a heifer (called the *egokume-mexa*), is selected and at once sent to the girl's father, in charge of an elderly male friend or relation of the bride-groom, which person is technically known as the *umkwe-nyana* or *umboboli*. Arrived at the kraal of the girl's people, and while still standing out on the veldt, he lustily shouts out to the kraal inmates, '*Fanelani neno, nina bak'Zungu*' (or whatever the proper *isibongo* may be) *i.e.* 'look for her over here, you of the Zungu clan!' Having delivered his beast, he hears whatever the father may have to say as to consent, or payment of *lobola*,



The girl remains where she is, in the bridegroom's kraal, perhaps a fortnight or a month, and generally until her father has given a satisfactory answer in her regard and the people of the prospective bridegroom have duly accepted it. She then returns home, accompanied by the bridegroom's man or *untoboli* as above, and bringing with her all or some of her *lobola* cattle. The payment of the *lobola* having at length been completed, the girl assumes the reddened top-knot, and awaits the final consent of her father to the celebration of the wedding.

**Bamba** (*Bambha*), *v.* *Add*: [Son. *lam*, catch; Mal. *djabat*, take hold].

**i-mBambela** (*Bhambhela*), *n.* *Delete and substitute*: Poulpe or octopus (N). Cp. *i-Ngwane*.

**i(li)-Banda**, *n.* Certain species of lizard. Cp. *i-nTulo*.

**i(li)-Bando**, *n.* Certain sea-fish, the 'Seventy-four' (= *u-Batalinye*); also the 'Hottentot', and the 'Soldier' (N).

**um-Bane** (*Bhane*), *n.* *δ.* Certain sea-fish (N) = *um-Bwane*.

**isi-Banga**, *n.* Space *i.e.* length or breadth of a section, as between two lines, or of beadwork in a belt (C.N.). Cp. *isi-Gaba*.

**um-Bangaqwa** (*Bangaqwa*), *n.* *δ.* South-African Thick-knee or Dikkop (*Edicnemus capensis*).

**Banguzela** (*Bhanguzela*), *v.* Go along 'empty-handed' *i.e.* without carrying a stick, as a man ought, etc. = *vabazela*.

**u-Bani**, *n.* *Add*: [Ha. *wa*, who?].

**i-mBanjane** (*Bhanjane*), *n.* Certain kind of long reed-like grass, resembling the *u(lu)Hlonga*, but shorter.

**um-Bashelana** (*Bhaskelana*), *n.* *δ.* Very short, 'stunted' person. See *basha*.

**i(li)-Bata** (*Batha*), *n.* *Insert*: [Hi. *bat*, duck].

**i-mBati** (*Bhati*), *n.* *Add*: Kind of hard white sponge-like substance (perhaps coral or alcyonium) imported by Tongas as a powerful charm.

*N.B.* A small quantity of this substance is burnt on a cinder and the smoke then blown away in the direction of the person one wishes to harm. It will reach him, even though he be a hundred miles distant, and will cause the formation of a fatal kind of 'black spots' (? *melasma*, or *purpura*) on the lower limbs.

**u-Batini** (*s. l.*), *n.* Certain tree (*Trema bracteolata*).

**i-mBawula** (*Bhawula*), *n.* Fire-damp, in coal mines (N).

**i(li)-Bayi** (*Bhayi*), *n.* Kind of cotton blanket, or loin-covering made therefrom (N. Fr. Xo). Cp. *u-Gumpokwe*.

**Bāyi bāyi**, *okuti* (*Bhāyi bhāyi, ukuthi*), *v.* = *bayiza*.

**i-mBayimbanjane** (*Bhayimbhanjane*), *n.* = *i-mBanjane*.

**Bayiza** (*Bhayiza*), *v.* Do anything, look, speak, etc., in a 'lost,' confused, helpless kind of way, as when attempting to defend one self but not knowing what to say, or searching for a lost article and not knowing where to look for it, etc.

**u-Baza**, *n.* Natal sardine, or pilchard (N).

**u-Bebezela** (*Bhehhezela*), *n.* (N) = *isi-Pe-kepeke*.

**i-mBedhle** (*Bhedhle*), *n.* = *i-mBedhtane*.

**u-Bejane** (*Bhejane*), *n.* *Add*: certain sea-fish (*Monacanthus scifer. Benn*).

**Beka** (*Bheka*), *v.* *Delete* that portion of the explanation referring to the weather.

**i(li)-Beka** (*s. k.*), *n.* Certain herb.

**isi-Baya**, *n.* *Delete*: *seraya*, camp, fort.

**i(li)-Bekapantsi** (*Bhekaphantsi*), *n.* Large fruit-bat = *i(li)-Gomongo*.

**u-Bek-enyakato** (*Bhek-enyakatho*), *n.* should be *Ist.* class, not *6th*.

**i(li)-Bekezantsi** (*Bhekezantsi*), *n.* *Delete* reference to 'Large bat' — see *i(li)-Bekapantsi*.

**ubu-Bēkubeku**, *n.* should be (*Bhēkubheku*), not (*Bhēkubeku*).

**i(li)-Bele** (Kafir-corn) = *Insert*: [At. *bobu*, sorghum].

**i-mBelu** (*Bhelu*), *n.* Saw-fish (N).

**u(lu)-Belu** (*Bhelu*), *n.* *Substitute*: Afrikan-der cattle, first captured by Dingana from Mzilikazi, after the raids of this latter on the trekking Boers and Sutos (hence, also called *u(lu)-Sutu*) in 1837.

**um-Belume** (*Bhelume*), *n.* *δ.* *Substitute*: Two varieties of Rock-cod (*Epinaephelus lanceolatus* and *Ep. grammatophorus*). Cp. *isi-Dawu*.

**i-mBengula** (*Bhengula*), *n.* (N) = *u-Celumbu*. **Benisisa** (*Bhenisisa*), *v.* Look carefully into; carefully consider, as an affair.

**i-mBewu** (*Bhewu*), *n.* *Add*: [Mal. *biji*, seed].

**u(lu)-Bezenge** (*Bhezenge*), *n.* Certain crested-bird (N).

**i-mBiba** (*Bhība*), *n.* *Insert*: (also sometimes short *l*).

**Bibiya**, *v.* = *bibigela*; (N) fish by a dragging or 'gathering' process of any kind.

u-Bici (*Bhici*), *n.* Insert: in the year 1863.  
i(li)-Bicongo (*Bhicongo*), *n.* Large bush,  
bearing edible berries.

um-Bicongo (*Bhicongo*), *n.* (N) = *um-Gongo*.

um-Bidhli (*Bhidhli*), *n.* 5. Add:—

Phr. *naugombidhli ngasala* (or *sasala*, *hasala*, etc.), yes, and even at the *umbidhli* time I remained behind — a common remark in Natal, and mostly of females, after a departing friend has wished one Good-bye or *Sala kahle*.

Bihliza, *v.* Add: [Ibo. *bibi*, knock to ruins].

i(li)-Bikili (*s.k.*), *n.* Certain sea-fish (N).

i-mBila (*Bhila*), *n.* Insert: or *Procarvia Capensis*.

Bili, *adj.* Add: [Ha. *bii*, two; L. M. *buloara*; Wir. *bula*; Kamil. *bular*; Tur. *büdelä*; Dip. *bular*; Tas. *pia-wa*; Ibo. *abuo*; Fanti. *ebien*; Ef. *iba*].

i(li)-Billidokwe (*Bhididokwe*), *n.* Pointer-dog [Eng. *big dog*].

u(tu)-Bisana, *n.* Certain small tree, having a white bark, and very durable wood when exposed to the weather.

i(li)-Bishoto, *n.* Certain sea-fish (N).

um-Bixi (*Bhixi*), *n.* 5. General mixed-up state or thing, confused mingling together of things. See *ukuti bixilili*.

i(li)-Bobo (*Bhobho*), *n.* Certain plant, growing along river-banks.

isi-Bobo (*Bhobho*), *n.* Certain sea-fish (N).

u(tu)-Bobo (*s.b.*), *n.* = *u(tu)-Tutuwe*.

i-mBodhla (*Bhodhla*), *n.* Add: hence, Wild Cat (*Felis Cafra*).

i-mBodwane (*Bhodwane*), *n.* Bull (fully grown) of the koodoo. See *um-Ganrra*; ep. *i(li)-Velisa*; *um-Shiba*.

u(tu)-Bolo (*Bhato*), *n.* Add: [Sw. *mbo*, penis].

isi-Boma (*Bhoma*), *n.* delete (reference to cattle) and substitute: (N) *izi-Boma*, certain beast brought along by the bride's party, together with the *umbeko*, *isikumba*, *udondolo* and *izimbuzi*, and slaughtered by them on the evening of their arrival for the wedding at the bridegroom's kraal and eaten by them at the *isihlahla* on the following morning. Cp. *isi-Wukulu*.

um-Bombo (*Bombho*), *n.* 5. Add: certain sea-fish, the 'Englishman.'

um-Bomvana, *n.* 5. Insert before (*Ochna arborea*): Redwood or Cape Plane.

i(li)-Bomvwana, *n.* (N) = *isi-Gwe*.

um-Bomvwane, *n.* 5. (N) = *um-Bomvana*.

Bona, *v.* Add: [Mpo. *pona*, see; Wan. *na*; Ibo. *hu*].

Ex. *wofik'uti uBani ubanile* (or *ubonile kwe*), you shall get to say that So-and-so greets you, sends his regards to you = *ukonzile*.

isi or um-Bondwe, *n.* 5. Delete and substitute: Certain tree in the coast districts (C.N.).

ama-Bongo, *n.* should be (*Bhongo*), not (*Bongo*).

um or i-mBotwane (*Bhothwane*), *n.* 5. Cape Salmon or Maigre (*Sciæna aquila*, *Lacep.*).

i-mBube (*Bhubu*), *n.* Insert after 'lion': (*Felis leo*).

isi-Bubu (*Bhubhu*), *n.* Substitute: Certain small tree, used for spoon-making.

u-Bububu (*Bhubhubhu*), *n.* Certain climbing plant, having a milky sap.

isi-Bubulungwana, *n.* Certain sea-fish (N).

i(li)-Bucu, *n.* Certain tree whose bark, introduced from Tongaland, is used as an *umbuleto*, causing swelling of the body (N).

i(li)-Budhle (*Bhudhle*), *n.* read: 'ep. *isi-Puhla*', instead of '= *isi-Puhla*'.

i(li)-Bukesi (*s.k.*), *n.* Hugely fat person. Cp. *i(li)-Tubesi*.

um-Bukwane (*Bhukwane*), *n.* 5. Delete and substitute: Blue Rustard (*Trachelotis caeruleus*).

Bulala, *v.* Add: [Mal. *bunoh*, kill; Ibo. *bu*].

i(li)-Bululu (*Bhululu*), *n.* Add: Certain sea-fish (*Muræna tessellata*) (N).

Buna, *v.* Insert: [Mal. *bunoh*, kill].

Bungazela, *v.* for 'affectation' read 'affectation'.

isi-Bungu, *n.* Add: certain human intestinal parasite, or small white caterpillar with a black head, and really the grub of a certain white-spotted fly; certain large maggot inhabiting the flesh of human beings, giving rise to a kind of tumour from which it can be squeezed; sand-worm; mite, in old *amasi* gourds.

Bünqu, *ukuti* (*Bhünqu, ukuthi*), *v.* Come forth, or rise, in volume, belch forth, as smoke from a furnace-chimney or cannon = *bunquka*; make so to come forth, belch forth, as smoke (acc.) = *bunqukisa*.

Bunquka (*Bhünquka*), *v.* = *ukuti bunqu*.

Bunqukisa (*Bhünqukisa*), *v.* = *ukuti bunqu*.



- isi-Bunu (*Bhunu*), *n.* Boer Dutch, the Taal.  
 um-Buso, *n. 5.* *Add:* might also be used for 'reign'.  
 i-mButuma (*Bhuthuma*), *n.* *Add:* (C.N.) gnu or herd of gnus.  
 i(li)-Buyelakona (*Buyelakhona*), *n.* Certain sea animal (N).  
 Buza, *v.* *Insert:* [Ibo. *dzu*, ask].  
 i-mBuzazana (*Bhuzazana*), *n.* = *i-mBuzana*.  
 i(li)-Buzi, *n.* *Substitute:* Black rat (*Mus rattus*).  
 i-mBuzi (*Bhuzi*), *n.* *Insert:* [Sak. *beagi*, goat].

C.

- i-nCakalala, *n.* *Erpunge.* See *hlonipa* words.  
 u-Cakide (*Chakide*), *n.* *Delete and substitute:* Slender mungoose (*Herpestes gracilis*).  
 i(li)-Cala, *n.* *Insert:* [Skr. *papa*, sin; Mal. *salah*].  
 u-Cambalala (*Cambhalala*), *n.* Certain spreading grass.  
 i-nCapa, read (*Capha*), not (*Chapha*).  
 i-nCape, read (*Caphe*), not (*Chaphe*).  
 i(li)-Cashela, *n.* Certain sea-fish (*Pristipoma hasta*) (N).  
 i(li)-Cezwana, *n.* Certain sea-fish resembling a haddock.  
 i(li)-Cibo (*Chibo*), *n.* Certain tree (*Grewia sp.*) = *i(li)-Zingati*.  
 isi-Cintsi (*Chintsi*), *n.* Certain sea-animal.  
 Cishisa, *v.* (N) = *kohtisa*.  
 i(li)-Cita (*Chitha*), *n.* Certain herb (*Scilla Kraussii*), used by an *untakati* to raise strife and disruption in a kraal or family.  
 u(lu)-Coko (*Choko*), *n.* (N) = *u(lu)-Qoko*.  
 isi-Colo (*Choto*), *n.* *Add:* certain sea-fish (*Pristipoma multimaculatum*).  
 i-nCombo (*Combho*), *n.* *Add:* tiny light-yellow bird.  
 um-Como (*Chomo*), *n. 5.* Kind of *isi-Nene* with the skin-strips cut after a certain fashion (N).  
 i(li)-Copo (*Chopho*), *n.* *Add:* hence also, corner, as of a handkerchief or similar cloth article.  
 isi-Cutamlomo (*Cuthamlomo*), *n.* Certain sea-fish (*Gerres longirostris*) (N).  
 Cwisha or Cwishisa, *v.* (N) = *cisha* and *cishisa*.

D.

- um-Dabu, *n. 5.* *Add:*  
*N.B.* The roots of the plants are also mixed with fat 'by those in the know' and used for rubbing on the feet of a person who wishes to cause a dangerous 'swelling of the lower limbs' in another who may be travelling behind him.  
 i-nDabula-luvalo, *n.* Certain tree, whose bark is used for chest and heart complaints.  
 i-nDabushe, *n.* Caracal (N).  
 i(li)-Dada, *n.* *Substitute:* Generic name for any bird of the 'duck' kind; more especially, Black duck (*Anas sparsa*). Cp. *i(li)-Hoye*; also (N) = *i(li)-Cacane* [see text].  
 u(lu)-Dakalala (*s. k.*), *n.* = *u(lu)-Duduana*.  
 i(li)-Dakane (*s. k.*), *n.* *Delete and substitute:* = *um-Dakane*.  
 um-Dakwa or Dakwa-nezinja (*s. k.*), *n. 5.* = *i(li)-Labaleka*.  
 i(li)-Dambisa or Dambiso (*Dambhiso*), *n.* *Delete and substitute:* Certain running herb (*Senecio concolor*), used for poulticing.  
 Dandabuza, *v.* *Alter to:* = *tandubuza*; cp. *shishizela* (not = *shishimeza*).  
 i-nDawo-lucwata, *n.* *Add:* for children's ailments and also by *aba-Nyomo*.  
 isi-Dawu, *n.* Species of encephalartos (*En. Ghellinckii*) (cp. *um-Nggube*; *i-mFinojo*); (N) kind of rock-cod (cp. *um-Belume*).  
 De, *adj.* *Insert:* [Galla. *dera*, long].  
 i-nDebelele, *n.* Certain kind of fish (N).  
 isi-Derrezana or Devezana, *n.* = *isi-Denjana*.  
 Dhla, *v.* *Insert:* [Wan. *za*, eat; Bush. *ha*, eat].  
 uku-Dhla, *n.* Food — *substitute:* ukū-Dhla, (the second *u* in the prefix is long), *n.* Food, etc.  
 um-Dhlakwe (*s. k.*), *n. 5.* Certain spiny sea-fish (N).  
 u(lu)-Dhlangubo, *n.* Long flowing string of beads worn dangling from over the shoulders.  
 i-nDhlazi, *n.* *Substitute:* South African Coly (*Collus striatus*), whose tail-feathers are used as a head-ornament; also White-backed Coly (*Collus cupensis*). Cp. *uu-Tshirovo*.  
 um-Dhlebe, *n. 5.* *Add:* and bark is used as an *unbutelo*, causing swelling of the limbs.

- Dhledhlezele, *v.* *Insert*: jog along.  
*i-nDhlela, n.* *Insert*: [Malg. *lalana* path].  
*isi-Dhli, n.* (N) = *is-Adhla*.  
*isi-Dhlindhli, n.* (N) = *is-Adhla*.  
*i(li)-Dhliso, n.* Any poison for being introduced by the mouth.  
*um-Dhliwa-ngwenya, n. 5.* Certain tree, whose bark is used as an antidote against an *i(li)-Dhliso*.  
*i(li)-Dhlohdlongwane, n.* Nickname given to the East Coast Natives about the Bluff.  
*i-nDhlöndhlo, n.* Delete and substitute: Very old Black Mamba (see *i-Mamba*), now of a dull lustrous blackish colour and having the shields on the head grown long and raised so as to resemble a crest (see *u(lu)-Pape*), very fierce and venomous.  
*in-Dhlovudawana, n.* Delete (*Potamocheirus chierop.*), and substitute: (*Phacocherus Africanus*). Cp. *i-nGulube*.  
*i-nDhlu, n.* *Insert*: [Mal. *rumah*, house; Esk. *ichdlu*, hut].  
*i(li)-Dhlula, n.* *Add*:

*N.B.* The bulbous root of the above, mixed with the soil from a grave and a little earth from the particular individual's footprint, is placed by an *umtakati* on the edge of a precipice, while he at the same time cries *Dhlula, Bani* (Pass on, So-and-so)! — and So-and-so immediately proceeds to die!

- i-nDhluzele, n.* *Add*: (or *Bubalis Lichtensteini*).  
*Dibana, v.* = *zubana* (mostly used for *hlonipa* purposes—prob. from an obsolete verb *diba*).  
*um-Didi-ka'Ndhlela, n. 5.* see the introductory Sketch of Zulu History, p. 66.  
*i(li)-Dimane, n.* Certain bush, used for sticks = *i(li)-Kikuze*.  
*i-nDindibali, n.* Certain sea-fish (N).  
*i(li)-Dingi, n.* Lighter, barge (N).  
*i-nDoda, n.* *Insert*: [Ha. *da*, son].  
*u(lu)-Donqabatwa (Donqabathwa), n.* Delete: (*Chenopodium murale*), and substitute: (*Ceratotheca triloba*).  
*Du, ukuti (ukuthi), v.* *Add*: [Ha. *da*, entirely].  
*u-Duba (Dubha), n.* Certain love-medicine (N).  
*i-nDudumela, n.* *Read*: Certain forest climbing-plant (= *i(li)-Sendelegulube*); Spur-winged Plover (*Hoplopterus speciosus*).  
*um-Dukudu (s. k.), n. 5.* Certain sea-fish

(*Pereis nebulosus* and *Platycephalus malabaricus*).

- i(li)-Duli, n.* *Add*: [Mal. *bula*, hill].  
*i(li)-Dulushe, n.* Certain disease of dogs (N).  
*um-Dumba (Dumbha), n. 5.* *Add*: hence, pod, of any similar kind.  
*um-Dumbuta (Dumbhulu), n.* Manioc, plant or root (N. prob. from East Coast Natives).  
*i-nDuna, n.* *Insert*: [Ma. *litumu*, captain].  
*i-nDundulu, n.* = *i-nTundu*.  
*isi-Dungulu, n.* = *i-nDungulu*.  
*i-nDwa, n.* *Substitute*: Blue or Stanley Crane (*Tetrapterix paradisea*); also (N) sometimes applied to Wattled Crane (*Bugeranus carunculatus*).  
*i-nDwangu, n.* *Insert*: [cp. also *i-nTwan-kantwanku*].  
*i-nDweba, n.* (T) = *i-Mfengane*.

## E.

*Elula, v.* *Add*:

*N.B.* A person suffering from paralysis of the legs is treated as follows:—a hole is dug in the ground, a great fire is kindled inside and, after the ashes have been withdrawn, the patient enters and is covered up therein and so allowed to perspire freely for some time. He comes out cured (more or less). The whole process is termed *ukw-clula ununtu* (to straighten out a person). Cp. *i(li)-Pungulo*.

- um-Embesa (Embhesa), n. 5.* *Add*: 'poisonous' before 'roots'.  
*is-Engama, n.* Certain tree, whose bark is used for the *misa* (q. v.) of a chief.  
*is-Esulelo, n.* = *isi-Sulclo*.  
*is-Esulo, n.* = *isi-Sulo*.  
*ulw-Ezi, n.* *Add*: certain sea-fish (N).

## F

- Fa, v.* *Insert*: [Malg. *vono*, kill; V. *fa*, die].  
*u-Fagolweni, n.* = *u-Mfagolweni*.  
*um-Fana, n. 1.* *Insert*: [Ha. *yaro*, boy].  
*im-Fanzi, n. 5.* *Read*: Prawn or shrimp, etc. = *um-Dambi*.  
*um-Fazi, n. 1.* *Insert*: [Sak. *natî*, wife; Bush. *cutî*].  
*i(li)-Fefe, n.* Roller, of which there are several varieties (*Coracias garrulus*, etc.).  
*i(li)-Felakona, read*: (*Felakhona*), not (*s. k.*).



**T-mFe-yenkala** (*s. k.*), *n.* Delete and substitute: (N) = *i-mFeysesle*.

**T-mFe-yenkawu** (*s. k.*), *n.* Certain epiphytic orchid, growing in Ngoye Forest, etc. = *um-Zinkawu*.

**T-mFe-yesele**, *n.* Delete the reference to 'epiphytic orchid, etc.' — see *i-mFe-yenkawu*.

**i-mFāzi** (*Feczi*), *n.* Substitute: Species of cobra or naia (cp. *i(li)-Pimpi*); a black ox having white spottings about the throat (cp. *u(lu)-Fukufu*).

**i-mFingo**, *n.* Substitute: Species of cycad (Stangeria *paradoxa*), used as an *i-nTelezi* and as a personal charm for rendering harmless and unsuccessful the machinations of enemies and evil-doers of whatever kind (cp. *um-Nyqabe*; *i-mPundu*); hence, any medicine used for such a purpose (see *linga*); certain kind of climbing fern; (N) shark.

**i-mFingwane**, *n.* (T) = *i-Mfengane*.

**Finini**, *ukuti* (*ukuthi*), *v.* (N) = *ukuti mfinini*.

**Fininiza**, *v.* (N) = *mfininiza*.

**i-mFinyezi**, *n.* Add: (N) = *i(li)-Buyelakona*.

**Fisa**, *v.* Insert: [Mal. *basoh*, wish].

**isi-Fu**, *n.* Add: (N) cuttle-fish = *i-Ngwane*; cp. *i-mBambela*.

**i(li)-Fuba**, *n.* Expunge — see *i(li)-Fuba*.

**i(li)-Fubesi**, *n.* Verreaux's Eagle Owl (*Bubo lacteus*).

**isi-Fuce**, *n.* Add: also similar tree (*Rhus lancea*).

**u(lu)-Fudu**, *n.* Add to *N.B.*:—Further, a mixture of tortoise-flesh, the spine of *imBulu* lizard, the brain of an *iMamba* and the intestinal worms of a puff-adder, is used as a powerful *i(li)-Dhliso* or poison.

**um-Fula**, *n. 5.* Add: [Sw. *mvule*, large tree, used for canoe-making].

**isi-Fulwane**, *n.* Certain sea-fish (N).

**Futa** (*Futha*), *v.* Insert: [Son. *fu*, blow out].

## G

**i-nGalo**, *n.* Insert: [Esk. *talq*, arm].

**i(li)-Gamu**, *n.* Insert: [Son. *ma*, name; Mal. *nama*].

**um-Ganrra**, *n. 5.* should follow after *um-Gano*, not after *ganziya*.

**i(li)-Gazi**, *n.* Insert: [Son. *ga*, body; Mal. *darah*, blood].

**isi-Gcamfu**, *n.* Circlet of headwork having a kind of frilled border and worn on neck, loins or shoulders (N).

**i-nGcelemba** (*Gcelembha*), *n.* (N) = *u-Celemba*.

**i-nGciciyela**, *n.* read: = *i-nGcebenyela*, not *i-nFecebenyela*.

**i-nGcindezi**, *n.* (N) = *i-mBemba*.

**i-nGebe** (*Gebhe*), *n.* Trembling fear, as from imminent danger (with *um*).

**Gemenga**, *v.* (N) = *gemenca*.

**Gemunca**, *v.* (N) = *gemenca*.

**i-nGeqe**, *n.* Bush from a cow's tail worn as a full-dress ornament on the arms or legs. Cp. *i(li)-Shoba*.

**i-nGerre**, *n.* Add: also Short-billed White Egret (*H. brachyrhyncha*).

**i-nGēvu** (*Geevu*), *n.* = *i-nGwēvu*.

**um-Gexo**, *n. 5.* Substitute: Coil of strings (not single string — see *i-nGeje*) of beadwork worn round the neck, wrist, or body. Cp. *um-Gazo*.

**i-nGidi**, *n.* Great heavy stone or rock (nearly obsolete — occurring in the *izibongo* of Senzangakona).

**i-nGila**, *n.* Insert after 'gizzard': also crop.

**um-Gobandhlovu**, *n. 5.* Certain shrub, used as emetic and to *misa* (q. v.) a chief.

**i(li)-Gobe** (*Gobhe*), *n.* Beer prepared by both the bride and bridegroom's people and carried to the kraal of this latter on the day preceding his wedding to be drunk at the feast (N).

**i(li)-Gobongo**, *n.* Instead of: 'wide-mouthed calabash, etc.' read: Empty shell of a gourd or calabash, whether of a large or small size and with or without a head, but having a large hole or mouth (anything larger than one's thumb) and used for water or beer carrying (cp. *isi-Gubu*).

**i(li)-Gōda** (*Gooda*), *n.* Add:

Phr. *iyoda lika'Myaule* — see the Introductory Sketch of Zulu History, p. 15\*.

**isi-Godo**, *n.* Add: [Heb. *u-goda*, tree].

**u-Gogo**, *n.* nearly obsolete = *u-Kako* (*s. k.*).

**i-nGola**, *n.* Substitute: Mole-rat (*Georychus hottentotus*) = *i-mPakubuti* [Heb. *gole*, rat].

**i(li)-Gomonqo**, *n.* Read: = *i(li)-Bekapantsi* (not *i(li)-Bekezantsi*).

**i-nGongoni**, *n.* Coarse long-stalked velvet-grass (*Aristida* sp.) = *i-nKonkoni*.

**isi-Gongoni**, *n.* — *isi-Qopamuti*.

**i(li)-Gongosi** (with plur.), *n.* Large black

- winged ant, that swarms from the earth after rain (N).
- i(li)-Goqo, *n.* *Add:* bull of the koodoo buck (= *i-mBodwane*).
- i-nGōsongoso, *n.* Kind of flutemouth fish (*Fistularia* sp.) (N).
- i-nGqaba, *n. read:* (N) = *i-nCweba* (not *i-nGqalaba*).
- u-Gqaba-maweni (*Gqabha-maweni*), *n.* Species of *bignonia* creeper (N).
- i-nGqapunana (*Gqaphunana*), *n.* *Add:* small bush (*Scaevola Commersoni*), used for making a dog 'sharp' at the chase.
- i-nGqaqabulani, *n.* *Substitute:* Certain creeper covered with small and very sharp thorns (*Smilax Kraussiana*), growing in the woods (= *i(li)-Yala*).
- i-nGqāyingqayi, *n.* not *i-Gqayingqayi*.
- um-Gqobiya (*Gqobhiya*), *n. 5.* *Read:* Fourth (not fifth) milking.
- i-nGqobo (*Gqobho*), *n.* *Read:* = *u-Moho* (not *um-Moro*).
- i-nGqokolo (s. k.), *n.* Stout piece of firewood, as the thicker branches of a tree when dry; (N) also = *i-nQushumbana*.
- um-Gqovu, *n. 5.* Person with a fine, tall, handsome body (not muscularly fine as the *i-Jaha*).
- Gqumisa, *v.* Soak *amabele* (acc.) that is weevil-eaten or on any other account will not sprout, then leaving it to mould (not drying it) for future use in beer-making.
- i-nGqumu, *n.* Certain maetra-like sea-shell.
- i(li)-Gqumusha, *n.* *Substitute:* Name applied to several birds — the Black-headed Oriole (= *u(lu)-Hlaza*, *um-Goqongo*), the Ruddy-breasted Bush Shrike, and the Large Puff-backed Bush Shrike (= *i(li)-Boboni*).
- i-nGqungqulu, *n.* *Substitute:* Bateleur's or the Tumbler Eagle (*Helotarsus ecaudatus*) = (N) *i-nDhlazanyoni*.
- im i-Gquṅqa (no sing.), *n.* Kafir-corn treated as above — see *qumisa*.
- i-nGqwangane, *n.* *Insert* after 'bush': (*Celastrus burifolius*).
- i-nGubo, *n.* *Insert:* [Ha. *tufa*, clothing; Bar. *bonga*, garment].
- isi-Gubu (*Gubhu*), *n.* *Instead of:* 'Gourd or calabash, etc.' *read:* Empty shell of a gourd or calabash, whether of a large or small size, but having a small hole or mouth (not larger than one's thumb) and used as water or beer-vessel (cp. *i(li)-Gobongo*).
- u(lu)-Gubu (*Gubhu*), *n.* Certain small bird of the woods.
- i-nGudhlu, *n.* Kind of sole (*Pseudorhombus Russellii*) (N).
- um-Gudhlula, *n. 5.* (N) = *u-Ngulazibuya*.
- um-Gugwane, *n. 5.* = *u-Fukwe*.
- i(li)-Gula-lomntwana, *n.* = *isi-Pikeleti*.
- i-nGula-mlomo, *n.* Certain sea-fish (N).
- i-nGulube, *n.* *Insert* after 'wild': (*Potamocheirus cheropotamus*); also [Sin. *ura*, pig; Mal. *babi*].
- i(li)-Gūlugulu, *n.* Dull bluish-green fruit of the following, sometimes eaten (cp. *i(li)-Hlala*); hence, a large beared green-looking eye-ball.
- um-Gūlugulu, *n. 5.* *Insert:* Certain tree (*Strychnos Mackenii*), bearing a large fruit resembling the *i(li)-Hlala*: hence, certain dull bluish-green large kind of bead, etc.; *delete* reference to 'eyes.' — see above.
- um-Gulugunqe, *n. 5.* (N) = *um-Gulugulu*.
- um-Guluguza, *n. 5.* *Delete and substitute:* (N) = *um-Gulugulu*.
- i-nGumbane, *n.* *Add* after 'disease': prob. ulcerating granuloma of the *puḍenda*.
- i(li)-Gundane, *n.* *Insert* after 'kind': except the *i-Ngoso* and *i-nGola*.
- i(li)-Gundwane, *n.* (N) = *i(li)-Gundane*.
- um-Gunuguza, *n. 5.* (N) = *um-Gulugulu*.
- um-Gunya, *n. 5.* Certain herb — see *i(li)-Pungulo*.
- u(lu)-Gwaba (*Gwabha*), *n.* Certain climbing plant, eaten as *imifino*.
- isi-Gwaca, *n.* *Substitute:* Common quail (*Coturnix capensis*); also applied to the Harlequin quail.
- i(li)-Gwālagwala, *n.* *Add:* also Purple-crested Lorry (*Gallirix porphyreolophus*).
- i-nGwane, *n.* *Delete and substitute:* Cuttlefish = *isi-Fu*. Cp. *i-mBambela*.
- i-nGwangwa, *n.* Common spreo or Cape starling (*Spreo bicolor*).
- i-nGwavuma, *n.* Certain tree, growing in the Tonga country, whose bark is used for *u-Jovela* and *isi-Luno*.
- um or i-nGwawu, *n. 5.* Certain reddish-colored fish (N).
- u-Gwayi, *n.* *Add:* certain sea-fish (*Holocentrus alternans*).
- i-nGwe, *n.* *Insert* after 'leopard': (*Felis pardus*).
- isi-Gwe, *n.* *Insert* after 'finch': the Bishop-bird (*Pyrometana oryx*).



i-nGwenya, *n.* *Insert:* [Mal. *luoya*, crocodile].

i-nGweyeduhi, *n.* (N) = *i-nTshindane*.

um-Gwinya, *n.* 5. Large tree, bearing a fruit resembling the *i(li)-Vigo*.

um-Gxamu, *n.* 5. *Insert* after 'mimosa': the Boer Bean tree (*Schotia latifolia* or *brachypetala*).

## II.

ubu-Hala or Hale, *n.* *Delete and substitute:* Banded mongoose (*Crossarchus fasciatus*) = *ubu-Haye*.

Hālahala, *int.* *Add:* sometimes equivalent to 'hurrah, bravo' - see *i(li)-Shoba*; and instead of 'address of an *induna*, etc.' *substitute:* 'address of Shaka to his warriors before a battle with the Ndwandwes'.

Hamba (*Hambha*), *v.* *Insert:* [Maf. *mban*, go; Bul. *gbe*].

u-Hambangana (*Hambhangana*), *n.* A 'rough', uncouth-mannered low-class person.

Hame, *int.* (N) = *mame*.

ubu-Haye, *n.* = *ubu-Hale*.

um-Hāyihayi (*Hhāyihayi*), *n.* 5. Kind of milkwood tree (*Mimusops* sp.) = *um-Yagayi*; cp. *um-Nweba*; *um-S'etote*.

isi-Hlabati (*Hlabathi*), *n.* *Alter to:* an *ibuto* *lezintombi* named by Dingana just previous to his overthrow by Mpande, under whom they grew up and married [Mal. *dayal*, sand].

um-Hlabati (*Hlabathi*), *n.* 5. *Insert:* [Skr. *bhūta*, earth].

isi-Hlāhla (*Hlaahla*), *n.* (N) = *i-nTlāhla*.

um-Hlāhle, *n.* 5. *Add:* also (N) certain tree (*Mimusops* sp.), resembling the *um-Nweba*.

um-Hlahlemangcwibi, *n.* 5. (N) = *um-Hlahle* (tree).

isi-Hlakoti (*Hlakothi*), *n.* *Add:* also similar tree (*Rhus lavigata*).

Hlala, *v.* *Insert:* [Mal. *taroh*, place].

um-Hlalamakwabe (*Hlalamakhwabe*), *n.* 5. (N) = *um-Hlalamakwaba*.

isi-Hlalamangcwibi, *n.* (N) = *um-Hlahle* (tree).

Hlambuluka (*Hlambhuluka*), *v.* *Add:*

Phr. *uku-hlambuluka esiswini*, to be relaxed in the bowels, have diarrhoea (used in perf.). Cp. *huda*.

u(lu)-Hlamvu, *n.* should be *without* long *ū*.

um-Hlange, *n.* 5. Yellow-striped rock-wood (*Aulacoccephalus tenuinervis* Ilker.) (N) 5). *um-Belume*.

isi-Hlangozī, *n.* Kind of night hawk, eating fowls (N).

isi-Hlangu, *n.* *Add:* Hartlaub's Cuckoo Shrike (*Campophaga Hartlaubii*).

um-Hlangwe, *n.* 5. *Insert* after 'snake': (*Simoecephalus capensis*).

ama-Hlanze (no sing.), *n.* (N) = *imPuce*.

i(li)-Hlati (*Hlathū*), *n.* *Insert:* [Mal. *abau*, forest].

u(lu)-Hlaza, *n.* *Add* regarding 'bird': also by others Black-headed Oriole (*Oriolus larvatus* *i(li)-Gqumusha*, *um-Gqomqom*), Golden Oriole (*O. guthula*), Natal Bush Shrike (*Laniarius quadricolor*), and Yellow-fronted Bush Shrike.

u(lu)-Hlaza-lwesiwa, *n.* *Delete and substitute:* Babakiri Bush Shrike (*Laniarius babakiri*).

u(lu)-Hlazazana, *n.* Collared Sunbird (*Cyaniris Africa*).

isi-Hlāzi (*Hlazi*), *n.* *Delete and substitute:* Certain herb, whose roots are used as an emetic by *abaNyoma*, and also in coast malarial districts as a valuable remedy for fever; hence, any of the emetics used by *abaNyoma* during their process of initiation, etc.

Hlazulula, *n.* *Rend:* cp. *zazulula* (not = *zazulula*).

isi-Hleke (*s. k.*), *n.* Species of cephalopod, resembling the *imBambata* (N).

i(li)-Hlengetwa (*Hlengethwa*), *n.* *Add:* used medicinally for spinal diseases.

um-Hlezane, *n.* 5. Certain bush (*Ocimum arborea*) (N) = *um-Bamranc*.

um-Hlōbo (*Hloobō*), *n.* 5. *Add:* [V. *bo*, friend].

um-Hlohlongwane, should be *um-Hlohtolongwane*.

i(li)-Hlokolo (*s. k.*), *n.* Grunter, sea-fish (*Tristipoma opercularis*), also (*Tristipoma multimaculatum* = *ise-Cobi*). (N)

um-Hlokoshane (*s. k.*), *n.* 5. (N) = *i-nTlo-koshane*.

isi-Hlonono, *n.* *Delete* reference to 'tree-cricket' and *substitute:* Tree-locust.

um-Hlonono, *n.* 5. Certain sea-fish (N).

um-Hlontlo, *n.* 5. *Add* after 'cancer': also for lung-sickness in cattle, and by *abotlakati* as an *umbuleto*.

um-Hloshazana, *n.* 5. *Add:* certain plant (*Schmidelia melanocarpa*).

- isi-Hlubu, *n.* Delete and substitute: Red rock-cod (N). Cp. *um-Belume*.  
 um-Hluhlube, *n.* 5. Spur, of a cock (N) = *um-Hluhlwe*.  
 isi-Hlungu, *n.* Add: kind of rock-cod (N).  
 isi-Hlute (*Hluthe*), *n.* (N) = *isi-Fuee*.  
 um-Hlwazi, *n.* 5. Insert after 'snake': (? *Philotamius semivariatus*).  
 i(li)-Hoya (*Hhoya*), *n.* correct the *h* = *i(li)-Titihoja*.  
 u(lu)-Hududu, *n.* Add: any 'dirty old' garment (generally), as a worthless ragged blanket, or a woman's old worn-out *isidwaba*.  
 isi-Huhwa, *n.* Substitute: Crowned Hawk-eagle (*Spizactus coronatus*), also Martial Hawk-eagle (*Sp. bellicosus*).  
 isi-Hulane, *n.* = *i(li)-Huzi*; 'slang' or town-Kafir language (N).  
 i(li)-Hungcu, *n.* Blue fish (N).

J

- i-nJa, *n.* Insert: [Mal. *andjin*, dog].  
 ubu-Nja, *read*: *ubu-nJa*.  
 um-Jebelengu, *n.* 5. Certain bird (N).  
 um-Jekejeke (*s.k.*), *n.* 5. Corn-crake (N).  
 um-Jelengi, *n.* 5. (N) = *um-Jeninengu*.  
 i-nJemane, *n.* = *u(lu)-Mpe*.  
 um-Jeninengu, *n.* 5. Trogon (*Hapaloderma narina*).  
 i-nJikinjiki (*s.k.*), *n.* = *um-Tondo* (for which it is a vulgar term, mostly used by females).  
 i(li)-Jingela, *n.* Whiting (sea-fish) (N).  
 i-nJomane, *n.* Add after 'Zululand': and so-called probably from the resemblance of the long flying tail of the horse to the plumes of the Kafir-finch or *u-Jomela*—the root *jom* apparently suggesting the thought.  
 i-nJomela, *read*: *i-nJojomela*, not *i-nJomela*.  
 i(li)-Juba, *n.* *read*: Ga. *j-iba*, pigeon (not *diba*).  
 i(li)-Jubane, *n.* Add: sometimes used in plur. *ama-Jubane*, as below.  
 Ex. *uku-pikisano ngamajubane*, to contend with one another as to speeds, *i.e.* have a race.  
 i-nJumbane (*Jumbhane*), *n.* Add: Certain pod-bearing tree growing about Tongaland, used as a charm for poisoning.

K

Kafuza (*Khafuza*), *n.* instead of: 'in volume' *read*: 'in puffs or jets.'

- i-nKambapantsi (*Kambhaphantsi*), *n.* Delete: (*Anguis fragilis*); add: (N) also applied to eel (*Trichiurus haumela* Forsk.).  
 i(li)-Kanka (*Khanka*), *n.* Delete and substitute: Black-backed jackal (*Canis mesomelas*) and Side-striped jackal (*Canis adustus*).  
 i-nKanku (*s.k.*), *n.* Add: also Black and White Cuckoo (*Coccytes Jacobinus*).  
 isi-Kanya-matumbu (*Khanya-mathumbhu*), *n.* Natal mackerel (*Chirocentrus dorab* Forsk.) (N).  
 isi-Kati (*Khathi*), *n.* Insert: [Mal. *kala*, time].  
 i-nKawu (*s.k.*), *n.* Add: also certain fish (*Antennareus perniceps* C.V.) (N).  
 i-nKaye (*s.k.*), *n.* Natal eel (N). Cp. *um-Bokwane*.  
 i(li)-Kehlane (*Khehlane*), *n.* Certain small tree.  
 i-nKehli (*s.k.*), *n.* Add: also certain tree (*Azelia euanzensis*), having a plum-like fruit.  
 Kikilizela (*s.k.*), *v. read* Kikizela (*s.k.*).  
 isi-Kobo (*Khobo*), *n.* Certain sea-fish (N).  
 Kobonga (*Khobonga*), *v. remove* the marks of parenthesis in the last line.  
 i-nKohlo (*s.k.*), *n.* Add: King-fish (N).  
 um-Kokoba (*Khokhoba*), *n.* 5. Sand fish (N).  
 i(li)-Kokofumba (*Khokhofumbha*), *n.* Certain sea-fish (*Sargus durbanensis*) (N).  
 u-Kokologo, *n.* *Read*: = *u-Kulukulwane* (not *u(lu)-Kulukulwane*).  
 i(li)-Kokoti (*Khokhothi*), *n.* Insert after 'snake': (*Thelotornis Kirtlandii*).  
 Kolo (*Kholo*), *adj.* Of a speckled or mottled colour *i.e.* covered with small black and brown and grey spottings, as the hide of a cow—the exact colour denoted by this word is much disputed (N).  
 u-Kolo (*Khoto*), *n.* Delete and substitute: Yellow-billed Kite (*Milvus Aegyptius*), of a yellowish-brown colour throughout = *u-Nloyile*.  
 i(li)-Kolo (*Khoto*), *n.* Ox marked as above—see *kolo* (N).  
 i(li)-Kolwa (*Kholwa*), *n.* Add: (N) also = *i(li)-Kolo*.  
 i-nKolongwane (*s.k.*), *n.* Large antelope, perhaps Sable Antelope (*Hippotragus niger*), or Hartbeeste (*Bubalis Lichtensteini*).  
 um-Kolwane (*Kholwane*), *n.* 5. Insert: 'or Crowned', after 'Red-billed'.



um-Kombe (*Khombhe*), *n.* 5. read: Gr. *kumbos*, hollow (not 'Ga').

Komkulu (*Komkhulu*), *n.* Add: [Nya. *kwi-kuru*, great place or residence of the king].

i-nKonde (*s. k.*), *n.* Delete and substitute: (N) = *um-Xwagele*.

isi-Konko (*Khonko*), *n.* Insert after 'grass': (*Digitaria eriantha*).

i-nKonkoni (*s. k.*), *n.* Add: also coarse long-stalked veldt-grass (*Aristida sp.* = *i-nGongoni*).

i(li)-Konyana (*Khonyana*), *n.* Certain sea-fish (*Dinoperea Queketti*).

i-nKopoli (*Kopholi*), *n.* Shaft of a mine (N) [? Eng.]

i-nKota (*Kotha*), *n.* Add: also Little Bee-eater (*Militophagus meridionalis*) and the Green Bee-eater (*Merops persicus*).

u-Kotetsheni (*Khothetsheni*), *n.* Add: also (N) certain sea-animal.

isi-Koti (*s. k.*; *s. l.*), *n.* Sunken or hole-like scar, as where a bullet-wound has healed, or on a pumpkin.

isi-Kova (*Khova*), *n.* Delete and substitute: Generic name for owl; (in a particular sense) Cape Eagle-owl (*Bubo capensis*). Cp. *u-Mandubulu*; *i-nKovuna*; *i(li)-Fubesi*; *u-Mabengwane*.

isi-Kovampondo (*Khorampondo*), *n.* (N) = *isi-Kova* (Cape Eagle Owl).

i-nKovana (*s. k.*), *n.* Any small owl; hence, Barn Owl (*Strix flammea*), Short-eared Owl, etc.

u(lu)-Kozi (*Khozi*), *n.* read: (*Aquila Ferrauzi*), instead of: (*Aquila Ferrauzi*); add: also applied to Black-breasted Harrier Eagle (*Circus pectoralis*), Banded Gymnogene (*Polyborides typicus*), and sometimes to the Martial Hawk Eagle (*Spizaetus bellieus* — see *isi-Huhwe*).

um-Kuhlu (*Khuhlu*), *n.* 5. After 'emetica', insert: 'or *Dreyeana*'; and after 'seeds', add: and whose poisonous roots are used medicinally.

i-nKuku (*s. k.*), *n.* Insert: [L. Cong. *nsusu*, hen].

i(li)-Kukuze (*Khukhuzi*), *n.* = *i(li)-Dimane*.

um-Kukuze (*Khukhuzi*), *n.* 5. Certain tree (*Cassine capensis*).

isi-Kukuku (*Khukhuku*), *n.* Instead of: 'echinus or sea-urchin (= *ameva olw-andhle*)', read: certain sea-animals or fish (*Tetrodon inermis*, *T. stellatus*, and *Ostracion cubicus*).

um-Kulukulwane (*Khulukulwane*), *n.* 1. (N) = *u-Kulukulwane*.

i(li)-Kumalo (*Khumalo*), *n.* Add: and whose bark is used for *u-Jareta*.

i-nKumankenke (*s. k.*), *n.* Add [Sw. *kumini*, vagina].

isi-Kumba (*Khumbhu*), *n.* instead of: '*um-Beko*', read: (N) beans sent along with a bride's party by her father and together with the *umBeko*, *uDandob*, *iziBomu* and *izimBuzi* on the day of her going off to be married, and slaughtered in the bridegroom's kraal on the day following that of the wedding-dance (cp. *um-Qoliso*; *i-Mpempu*); also instead of: '[Sw. *sku*, cover]', read: '[Skr. *sku*, cover]'

um-Kumbe (*Khumbhe*), *n.* 5. Insert: (*Cephalophus Natalensis*).

um-Kumulantsika (*Khumulantsika*), *n.* 5. (N) = *um-Kionuladole*.

i(li)-Kunata (*Khanatha*), *n.* Trumpeter hornbill (*Bycanistes buccinator*). Cp. *um-Kolwane*.

u(lu)-Kuni-ng'omile (*Khuni-ng'omile*), *n.* Certain sea-animal (N).

i-nKunzana (*s. k.*), *n.* Delete: Certain bush, bearing red flowers — see *i(li)-Nkunzana*; add before 'small': '(N); also (N) gurnard, sea-fish (*Trigla kumu*)'.

um-Kuwe (*Khuwe*), *n.* 5. (N) = *um-Kiwa-ne*.

i-nKuyeyane (*s. k.*), *n.* Certain sea-fish (*Lepidopus caudatus*, *Euph.*) (N).

i-nKwali (*s. k.*), *n.* Add: also Grey-winged Partridge (*Francolinus Africanus*).

isi-Kwali (*Khwali*), *n.* Certain river-fish (*Tilapia natalensis*) (N).

i(li)-Kwani (*Khwani*), *n.* Instead of: 'bulrush', read: 'rush (*Cyperus sp.*)'

isi-Kwantsese (*Khwantsese*), *n.* Certain sea-fish (N).

u(lu)-Kwatu (*Khwathu*), *n.* Add: [Sw. *kwata*, hoof].

isi-Kwehle (*Khwehle*), *n.* Add: also Smith's Partridge.

isi-Kwenene (*Khwenene*), *n.* Le Vaillant's Parrot (*Procephalus robustus*).

L.

i(li)-Labateka (*Labatheka*), *n.* Certain plant, growing in the woods, and whose very poisonous bulbous root is said to cause insanity and is also put in food to kill vermin (N) = *um-Dakwa*.

- um-Laheni, *n. s.* Certain tree, whose bark, mixed with urine, is smeared round the belly by an *umtakati*, who thereupon proceeds to any gathering of people where all who may come in contact with him will be caused to suffer from stricture (N).
- (li)-Landa, *n. Delete and substitute*: Little Egret (*Herodias garzetta*), and also Great White Heron (*Her. alba*). Cp. *i-nGerre*.
- (li)-Langa, *n. Delete*: [Skr. *laghu*, light]; *insect*: [L. Cong. *langwa*, sun].
- u-Lantunta (*s. l.*), *n.* (N) = *isi-Shimeyana*.
- isi-Lembe (*Lembhe*), *n.* Certain sea-fish (*Gazza equataformis* and *Psettus falciformis*. *Lacep.*) (N).
- (li)-Lefi (*Lethi*), *n.* Small tree, whose bark is used as an emetic, and for smelling for headache (N).
- (li)-Liba, *n. Insect*: [Ga. *m-lamba*, corpse].
- um-Lolwa, *n. s.* Certain tree (*Dombeya rotundifolia*); also another similar tree (*Hibiscus tiliaceus*) (N).
- um-Lonjana, *n. s.* *Add*: [M.Z.T. *mu-longa*, river; Ohw. *mo-latshwana*, small river].
- (li)-Lovwane, *n.* Certain sea-fish, the 'Five-fingers' (*Caranx djeddaba*. *Forsk.*).
- isi-Lumo, *fourth line should be* 'disease of both sexes', not 'of men'.
- um-Lunge, *n. s.* *instead of*: 'gladiolus', read: iridaceous plant (*Antholyza paniculata*), whose bulbous root is a valuable remedy for dysentery and diarrhoea.
- um-Lwalume, *n. s.* Certain tree, used as the *i-nGwawuma*.

M

- u-Mabebane (*Mabhebhane*), *n.* (N) = *isi-Pekepeke*.
- u-Mabilwana, *n. Add*: Bar-throated Warbler (*Apalis thoracica*) (N).
- u-Mabobe, *n. Add* after 'grass': (*Andropogon cymbarius*) = *um-Wamba*.
- u-Mabope (*Mabophe*), *n. Alter to*: Small tree (*Aeridocarpus Natalitius*); also another tree (*Cassine albanensis*).
- u-Mabukula or Mabukule (*s. k.* — gen. in plur.), *n.* Read: cp. *izi-mPengu* (not = *izi-mPengu*).
- u-Madhlozana, *n.* Certain tree (*Turraea heterophylla*); also = *u-Bububu*.
- u-Madulini, *n.* Certain small bird, often seen perching on ant-heaps (N).
- u-Magcagcana, *n.* String of small bead-
- work squares, worn on the neck, head, etc. (N).
- u-Magwanyana, *n.* Certain herb. See *i(li)-Pungula*.
- u-Mahlenevu, *n.* Man with long flowing beard (N) = *u-Celemba*.
- u-Makanda-ka'Ntsele (*Makhandaka'Ntsele*), *n.* Certain veldt-plant (*Eucleonias undulata*), whose large bulb is a remedy for *u(lu)-Jovela*.
- i-Mamba (*Mambha*), *n. Delete and substitute*: Generic name for several varieties of a kind of colubrine snake of similar form and habits, having long slender bodies thicker towards the middle part, the spine slightly prominent, long thin prehensile tails, small clearly cut neck, small heads of a longish narrow shape, eyes unusually large and protruding, all occasionally climbing trees, fond of dung, and venomous [Mpo. *o-mamba*, snake; Sw. Bo. Hch. *mamba*, crocodile; Ga. *sarambwa*, black and white snake; Xo. *i-mamba*, python; Su. *ma-mpharoane*, lizard].
- Phr. *imamba yequbula* (or *yesiqunga*), a mamba of the old grass (or of the tambootie-grass), which is supposed to be fiercer than those met elsewhere (perhaps from its young being in such places).
- N.B. The various kinds of *imamba* as commonly known in Zululand, though in some points the explanations are conflicting, are as follows: —
1. *emnyama*, also called *i-Mambalukoto* (*Dendraspis angusticeps*), colour black, belly white, favourite habitat rocky and bushy places, gen. up to about ten feet in length, and fatally poisonous, death occurring within from two to twenty-four hours.
  2. *i-nDhlondhlo*, or crested-mamba, which is a very old Black Mamba (*emnyama*), of a dull lustrous blackish colour, and having the scales or shields on the head grown long and raised so as to present the appearance of a crest (see *u(lu)-Pape*) living in unfrequented bushy and rocky places, of the same size as the preceding, and equally as venomous, rarely seen, though of a very aggressive nature and much dreaded.
  3. *empofu*, of a lightish dirty-brown colour, slightly yellowish about the belly, not so fierce nor yet so fatally poisonous as both the preceding, being supposed, by the Natives, to be in an intermediary stage of development between that of the *emnyama* and the *i-nDhlondhlo*. It is frequent about watery places, 'because when struck, it makes at once for the water.'
  4. *e'huluxa ewe*, also called *i-Mambabiti*,



of about the same length as the *emnyama*, colour bright unmarked green throughout the whole length of upper-body, belly clear white, much given to climbing trees in bushy-country, and in the grass to standing highly erect 'so as to appear like a stick' (whence the second name), rare, and as fatally poisonous as the *emnyama*; said by some Natives to be of a dark colour when young, assuming the green colour only when about three feet in length.

5. *eluhlava emamasinga* (or *eyipile*), of a green colour, having black stripes running round the sides of the body following the ribs, but somewhat hidden on the back where the green assumes a darker shade; it is of a much smaller size than the preceding, being seldom more than four or five feet long. Though apparently in reality it does not, as all the preceding, belong to the *Dendraspis* family, being technically called a 'green tree-snake' (*Dispholidus*), nevertheless, from the anatomical similarity to them, the Natives class it with the mambas. Its female is of a brown colour.

**u-Mamhlangeni**, *n.* Certain bird of prey, perhaps South-African Marsh Harrier (*Circus ranivorus*) (N).

**u-Mananda**, *n.* Natal Chat Thrush (*Cossypha Natalensis*); also Natal Mocking-bird (*Cossypha bicolor*) (N).

**u-Manaye**, *n.* Certain tree, whose bark is used to *misa* (q. v.) a chief (N).

**u-Mandubuli** or **Mandubulu**, *n.* Delete and substitute: Large kind of owl, prob. Spotted Eagle Owl (*Bubo maculosus*).

**u-Mangobe**, *n.* See Proper Names.

**u-Mankunkunku** (*s. k.*), *n.* Delete and substitute: Certain tree, whose bark, introduced from Tongaland, is placed by an *untakali* in the gill of a crow, which he then sets up in the footprint of his victim, in whom it will cause a 'fatal swelling of the body'; such disease itself; another parasitical plant (*Cuscuta cassythioides*), perhaps also supposed to cause the disease.

**u-Manqina**, *n.* Delete and substitute: (N) = *um-Zungulu*.

**u-Mantunta** (*s. t.*), *n.* (N) = *isi-Shimcyana*.

**u-Manyongana**, *n.* Certain disease (swine fever) of the spine and hinder-quarters in pigs.

**u-Mapili** (*Maphili*), *n.* Yellow-breasted Bulbul (*Chlorocichla flaviventris*); also Sombre Bulbul.

**u-Maqunda**, *n.* Certain tree, whose bark is used against lightning.

**u-Ma-sengakot'idolo** (*Mu-sengakotho filolo*), *n.* African Jacana (*Phylopicus Africanus*).

**u-Masika** (*s. k.*), *n.* Certain small bush bird (N).

**u-Masikwe** (*s. k.*), *n.* Certain bird, resembling a snipe (N).

**isi-Mata**, *n.* (N) = *isi-Mauta*.

**u-Matebeni** (*Mathelweni*), *n.* Substitute South-African Kestrel (*Circus capicola*); also applied to the Pallid Harrier (*Circus macrurus*) = *u-Zungulu*.

**u-Matimula** (*Mathimulati*), *n.* Certain sea-fish (N).

**u-Mayuta** (*Mayutha*), *n.* Certain forest tree, whose reddish wood makes good firewood.

**u-Mayihlwayele**, *n.* Certain bird of prey, perhaps African Buzzard Eagle (*Aeronautes monogrammicus*)—see *u-Arebe*.

**u-Mayime**, *n.* Add: also as *isi-Hluthabezi* to facilitate parturition.

**u-Mazingeli**, *n.* (N) = *i-mPica*.

**u-Mazwenda**, *n.* Read: 'ep. *um-Zungulu*', instead of '— *um-Zungulu*'.

**um-Mba-matsheni** (*Mbha-matsheni*), *n.* Certain bush, growing in rocky places.

**u-Mbayiyana** (*Mbhayiyana*), *n.* Delete and substitute: Bitter coldness (of the atmosphere), as on a frosty winter's morning. Cp. *u(lu)-Gwelo*.

**Mbi** (*Mbhi*), *adj.* Substitute: — *bi*, thus sometimes *mambi*, *kumbi*, *imbhi*, etc.

**isi-Mema**, *n.* Add: also Silver Salmon (N).

**u-Mhlopekazi** (*Mhlopekazi*), *n.* Lesser Puff-backed Bush Shrike (*Dryocopus cubla*) (N).

**i-Mfonyomfonyo**, *n.* 3. not (ii) *Mfonyomfonyo*, *n.* 2, as in text.

**um-Mnyama**, *n.* 5. A reddening or darkening of the skin, appearing in long streaks or patches on the breasts, legs, etc., generally about the time of attaining to puberty.

**um-Mnyamana**, *n.* 5. Black locust (N).

**u-Mombo** (*Moombho*), *n.* 5. — instead of *Mombho*, as in text.

**Monyuka** (*s. k.*), *v.* = *ukuti monyu* (see text).

**Monyula**, *v.* = *ukuti monyu* (see text).

**u-Moyaqongo**, *n.* 5. (N) = *um-Gogqogo*.

**u-Moya-wovungu**, *n.* 1. Certain tree, whose bark is used for heart-disease.

**i-Mpālampala** (*s. p.*), *n.* 3. Big protruding belly, as from pregnancy or abnormal stoutness.

u-Mpandu (*s. p.*), *n.* should follow Mpamuzza, not isi-Mpanisholo.

u(lu)-Mpe (*s. p.*), *n.* *Add.*: [Sw. *tembo*, palm-wine].

u-Mpetwane (*Mpethwane*), *n.* *Add.*:

Phr. (*ikekeba elika'mpetwane*, the last-made, still soft part of a honeycomb.

i-Mpofazana (*s. p.*), *n.* *3.* — see *i-mPofazana*.

i-Mpofu (*s. p.*), *n.* *3.* *Insert* after 'eland': (*Oreas canna*).

u-Mpondonde (*s. p.*), *n.* *1.* *Substitute*: Species of aloe, used to *misa* (q. v.) a chief, though said to cause disease in a kraal if growing near it; also sometimes applied to Afrikaner cattle.

isi-Mwamwa, *n.* Silly, grinning person, or fool (N).

isi-Mwata (*Mwatha*), *n.* Certain sea-fish (N).

Mzukulwana (*s. k.*), *adv.* = *mhla*.

## N

isi-Nama, *n.* *Substitute* after 'grass': (*Setaria verticillata*), not (*Panicum verticillatum*).

um-Nama, *n.* *5.* *Add.*: also used by young-men as a charm to make their sweethearts firm.

i(li)-Namfu, *n.* Nave of wagon-wheel [Eng]. Nangu, *demon. pron.* *Add.*:

Ex. 'ue! 'Mali!' 'heigh! Mali!' 'Nangu!' 'here I am!' (or 'Nangu uMali!' 'here is Mali!')

um-Nanja, *n.* *5.* *Add.*: (*Phytolacca stricta*), and whose poisonous roots are used for lung-sickness and snakebite.

i-Nanzi, *n.* *Read*: third stomach, not fourth stomach. See *u(lu)-Twane*.

umu-Nca, *n.* *5.* Certain wasting disease of cattle in the coast malarial districts. Cp. *u(lu)-Nukane*.

isi-Ndiyandiya, *n.* *Instead of*: certain plants, *read*: certain forest tree on the coast (*Bersama lucens*) having an exceedingly hard bark and used medicinally for the *isi-Lumo* disease, also eaten by a man, etc.; an herbaceous plant (*Spermacoce Natalensis*), used in a similar way.

um-Ndweza, *n.* *5.* *Omit sign*: '(N)'.  
i-Nevu, *n.* *3.* *Add.*: (N) certain sea-animal or fish.

i-Ngcangiyana (*with plur.*), *n.* *Delete and substitute*: (C.N.) nut or underground

berry of the *isi-Tate* or *isi-Nungu* herb. Cp. *u-Nomngcangiyana*.

i-Ngoso, *n.* *3.* *Add.*: any 'mousy' smell, such as some Natives are supposed to have.

Ex. *uengoso*, he has a mice-like body-smell.

um-Ngqabe, *n.* *5.* *Add.*: (N) White-flanked Fly-catcher (*Batis molitor*), also Cape Fly-catcher (*Batis capensis*).

i-Ngungumbane (*Ngungumbhane*), *n.* *3.* *Insert*: (*Hystrix Afric-Australis*), and *add.*: (N) certain sea-fish (*Diodon spinosissimus Cuv.*).

i-Ngwangwa, *n.* *3.* — see *i-nGwangwa*.

um-Nikambiba (*Nikambhūba*), *n.* *5.* (N) = *um-Nukambiba*

u-Nkonka (*s. k.*), *n.* *Delete and substitute*: Bull (fully grown) of the bush-buck or *i-mBabala* — the latter being the proper name of the species, both male and female sexes, the former being used merely as a nickname (= *um-Shiba*; cp. *i-mBodwane*; *i(li)-Velisa*), although in Natal it is used as the actual and only name for the animal.

u-Nkulunkulwane (*s. k.*), *n.* (N) = *u-Kulunkulwane*.

i(li)-Nkunzana (*s. k.*), *n.* Certain bush, bearing red edible flowers.

u-Nobadu (*Nobhadu*), *n.* *Read* in Ex.: *sapika nyonyawo*, instead of: *sapika nonyawo*.

u-Nobatekeli (*Nobathekeli*), *n.* = *u-Mabengwane*.

u-Nobiya, *n.* (N) = *i(li)-Pimpī*.

u-Nogwaja, *n.* *Insert*: after 'bare': (*Lepus saratilis*).

u-Nogwaletiko, *n.* Certain sea-fish (N).

u-Nomacaceni, *n.* *Delete and substitute*: Name of several similar fish — Black-spotted rock-cod, the Fireman, the Devil fish, the Black fish, etc. (N).

u-Nomngcangiyana, *n.* *Read*: = *um-Swempe*.

u-Nondhlande, *n.* Certain sea-fish (N).

u-Nondwayimbane (*Nondwayimbhane* — with plur.), *n.* Sugar ant, a large brown species very fond of sugar (N).

u-Nondwayiza, *n.* Certain bird.

u-Nonkumeyana (*s. k.*), *n.* Certain sea-fish (N).

u-Nonombi (*Nonombhi*), *n.* Certain sea-fish (N).

u-Nonqamunqamana, *n.* (N) = *i(li)-Geuma*.

u-Nonyongwe, *n.* Certain sea-animal or fish (N).



- u-Noswiswi, n. (N)** = *ulw-Eswiswi*.
- u-Nota (Notha), n.** Read: = *u-Nyqqa*, instead of: = *u-Nqqa*.
- i-Nqala, n. 3.** *Add:* also certain herb, used for poulticing.
- isi-Nqāwunqawu, n.** *Delete and substitute:* Any 'stinging' thing *i.e.* causing a burning irritation of the skin, as a nettle, some ants, or blistering medicines; hence, a sharp-tempered, immediately irritated person, not to be touched = *isi-Nqanqa*.
- Nqawuza, v.** Sting or cause prickly, burning irritation of the skin, as a nettle, certain ants, or blistering medicines; show a sharp inflammable temper, fly immediately into an angry passion, as some very short-tempered persons who are not to be touched = *nqanqaza*.
- i(li)-Nqe, n.** *Add:* also applied to the Southern Lammergeyer (*Gypaetus ossifragus*).
- um-Nqendane, n. 5.** = *um-Nqanilane*.
- um-Nqūmo (Nqumo), n. 5.** *Substitute:* Olive-wood tree (*Olea verrucosa*).
- u-Ntelika (s. l.; s. k.), n.** Enteric fever (mod.).
- i(li)-Ntuyane (s. l.), n.** *Add:* and other varieties of Waxbill.
- u-Ntloyile, n.** Yellow-billed kite (*Milvus Egyptianus*), of a light-brown colour throughout = *u-Kolo*.
- u(lu)-Ntontonto (s. l.), n.** Certain tree — sometimes called *u(lu)-Soto* (though not the Flat Crown).
- ubu, uku or i-Ntshindane, n. 3.** Red-headed squirrel (*Sciurus palliatus*), really the whole body is of a reddish-brown colour = *i-nGwejeje*.
- i-Ntshongolo, n. 3.** *Delete and read:* — see *i-nTshongolo*.
- Ntunta (s. l.), v.** Do, go, speak, etc., in a dazed, stupefied kind of way, not knowing where one is going or what one is doing, as a person besotted or light-headed.
- um-Ntwana-wemfingo, n. 1.** Species of remora or sucking-fish (*Echeneis naucrates*) (N).
- um-Nukambiba (Nukambhiba), n. 5.** Read: Horsewood tree.
- i-Nunu, n. 3.** *Add:* also = *i-nGumhane*.
- i(li)-Nxala, n.** *Insert:* or Mountain reed-buck.
- i(li)-Nxenge, n.** *Substitute:* Tiny kind of finch, going in flocks, perhaps the

- Hooded Weaver Finch (*Specaestes virgiceps*).
- um-Nyama, n. 5.** Exjunga — see *um-Magomut*.
- i-Nyambe (Nyambhe), n. 3.** = *i-nKwakwazi*; also (N) certain plant (*Hamalepis debilis*).
- um-Nyankomo (s. k.), n. 5.** *Add:* also another similar grass (*Chloris gayana*).
- um-Nyani, n. 5.** *Add:* (N) certain sea-fish (*Julis trilobata* and *J. lunaris*).
- isi-Nyekefu (s. k.), n.** = *isi-Nyemfu*.
- um-Nyelele, n. 5.** (N) = *um-Shwetele*.
- um-Nyeleza, n. 5.** Certain sea-fish (N).
- i-Nyendhle, n. 3.** *Add:* also (N) large kind of earth-cricket whose shrill chirruping is heard along the coast on early-summer evenings (= *isi-Uhombi*).
- i-Nyoni-ayipumule** see *Phr.* under *i-Nyoni*. *Delete and substitute:* Collection of white cattle formed by Mpande about the time of the marriage of the *i-ntio-sho* (q. v.) girls, whose bridegrooms were each required to pay a tribute of one white beast into the herd.
- isi-Nywane, n.** = *um-Timutane*.

P

- P' or Pa, insert:** (*Ph'* or *Pha*).
- isi-Pambato (Phambatho), n.** *Delete and substitute:* (N) = *isi-Pampato*.
- isi-Pampato (Phampatho), n.** Certain hard-wooded forest tree (*Plectranthia spinosa*), growing along the coast.
- u(lu)-Papa, should be u(lu)-Pape (Phaphe).**
- isi-Pēkepeke (Phekepēke), n.** *Delete the sign '(N)'*.
- i(li)-Pelemvu (Phelemvu), n.** (N) = *i(li)-Pemvu*.
- i(li)-Pembane (Phembhane), n.** Silver Bream (N).
- u-Pezu-kwomkono (Phezu-kwomkhono), n.** Red-chested Curlew (*Cuculus solitarius*), of which the back is dark slate colour (N).
- isi-Petu (Phethu), n.** *Add:* (N) fowl with the feathers naturally ruffled (see *ama-Nyakabana*).
- i(li)-Pikanini (s. p.; s. k.), should be: i(li)-Pikinini.**
- u(lu)-Piko (Phiko), n.** Asbestos, found in Zululand and used medicinally against poisoning (N).
- i(li)-Pimpi (Phimpī), n.** *Insert:* The ring-

hals snake, a species of spitting cobra or naia, etc.

i(li)-Pipi (*s. p.*), *n.* Pipe, whether for water or for smoking [Eng.].

u(lu)-Pōko (*Phooko*), *n.* Instead of: (*Chloris sp.*), read: (*Eleusine corocana*).

u-Putule (*Phutule*), *n.* Certain tree, used for making fire by friction (see *u(lu)-Zwati*).

Puma (*Phuma*), *v.* Add:

Ex. *umti kwakapuni*, the (purgative) medicine has not yet come out *i. v.* worked.

i-mPunzi (*s. p.*), *n.* Add:

P. *kwu'upuu'odh'umini*, there where a buck may eat (the potatoes) in the daytime — see *seupa*.

## Q

Qābavu, ukuti (*ukuthi*), *v.* Read: (*ep. ukuti tutu*), instead of (= *ukuti tutu*).

isi-Qaloshana, *n.* Certain forest tree resembling the *um-Qaloti*.

isi-Qalotana, or isi-Qaloti, *n.* Delete — see *isi-Qaloshana*.

um-Qantondolo, *n. 5.* (N) = *um-Nqanyqandolo*.

Qavita (*Qavitha*), *v.* Add: [Kamb. *tavia*, tell].

i(li)-Qeshela, *n.* Certain sea-fish (*Gerres lineolatus*, *Gthr.*) (N).

isi-Qolo (*Qholo*), *n.* Add: (N) also, certain red-mouthed fish.

um-Qongoto (*Qongotho*), *n. 5.* Long-tailed Bush Shrike (*Urolestes melanoleucus*).

um-Qumane (*Qhumane*), *n. 5.* Add: certain whitish root, used medicinally for goats.

um-Qumbi (*Qumbhi*), *n. 5.* Add:

Phr. *uku-hamba ku'mqumbi*, life is a closed-up ear-bell, the grain about to come forth from which nobody can be sure of = life is a closed book, nobody can foretell what the morrow will bring.

um-Qunge or Qungu, *n. 5.* Add: a striped beast, gen. of shades of brown.

isi-Quzi, *n.* Insert after 'lizard': (*Geophosaurus Bibroni*). *Expunge*: or small iguana.

i(li)-Qwelaba, *n.* Certain very hard-wooded forest tree, growing on the coast.

## R.

u-Rrebe, *n.* Delete and substitute: African Goshawk (*Astur tuckero*); also applied

to African Buzzard Eagle (*Asturina monogrammica*) and African Hawk Eagle = *i-mVuvuvuvane*.

i(li)-Rreledwane, *n.* Grey Cuckoo Shrike (*Graculus castus*) (N).

um-Rrewu, *n. 5.* Grey Loury (*Schizorhis concolor*) (N).

## S.

S The soft sound represented in this work by the sign *Sh* is not exactly identical with the sound represented by an *sh* in English. In the Zulu the sound has a slight almost imperceptible dentalization, which dentalization is by some still further hardened until it approaches the sound of the *ch* in English.

Page 560, third paragraph, second line from bottom — Read:

*salela*, not '*salela*'.

Page 560, fourth paragraph — Read: *N.B.* 'All words whose', instead of 'all words who.'

u-Salakutshelwa (*s. k.*), *n.* *Isibongo* of Senzangakona.

i(li)-Sende-lengulube, *n.* Add: = *i-uDudumela*.

Sesha, *v.* Search a person (acc.), as a detective [Eng.].

isi-Shadi, *n.* Add: also applied metaphor. to any stain or spot where the original ground has been spoiled, as a stain on one's dress, but not to a natural spot as on the skin of an ox.

Shāvu, ukuti (*ukuthi*), *v.* Be of a very fair or light yellowish complexion.

Shāvu shāvu, ukuti (*ukuthi*), *v.* = *shuvuza*.

Shavuza, *v.* Keep the tongue incessantly active, as a loquacious person chattering or scolding.

i(li)-Shavuza, *n.* Such a loquacious talker, as above.

Shēnu, ukuti (*ukuthi*), *n.* = *shenuka*; *shenuka*; also (N) = *ukuti peku*.

isi-Shenu, *n.* Damaged spot or scar, as on a pumpkin that has been bitten about externally by a buck, the cover of a book eaten by beetles, or a dish where the enamel has been knocked off (*ep. isi-Koti*); also (N) = *isi-Pekula*.

Shenuka (*s. k.*), *v.* Get to have such a damaged spot or scar, as above (used in perf.); also (N) = *pekuka*.

Shenuka, *v.* Cause a thing (acc.) to have such a damaged spot or scar, as above; also (N) = *pekula*.



um-Shiba, *n. f.* Bull of the bush-buck = *u-Nkonku*. See *i-mBabalu*; *i(li)-Velisu*.

u(lu)-Shikishi (*s. k.*), *n.* Read: Irritably angry nature.

isi-Shishishi, *n.* Any semi-liquid food when of a very thick consistency.

Shishiza, *v.* Boil with a soft splutter, as any food of a very thick consistency, like porridge, etc.

*i(li)* or *u(lu)-Shiyi, n.* Delete and substitute: Eyebrow *i. e.* single arch of hair above the eye (not merely a single hair therefrom).

*i(li)-Shongololo, n.* Certain sea-animal (N).

um-Shontsholozu, *n. f.* Long, very narrow strip (only used regarding forms in nature, not of cloth, etc.), as of ploughed land, grass left unburnt on the veldt, or a long strip of bush running along a valley.

um-Shwelele, *n. f.* Delete and substitute: Kind of owl, prob. the Grass Owl (*Strix capensis*) (N).

um-Shwenene, *n. f.* (N) = *um-Shwelele*.

Sici, ukuti (*ikuthi*), *v.* read thus, instead of *Sici, ukuti*.

u-Simakabombo (*Simakabombho*), *n.* Certain fish (N).

u-Simbaze (*Simbhaze*), *n.* Certain sea-fish (N).

isi-Simbishana (*Simbishana*), *n.* = *um-Simboshana*.

um-Simbithi (*Simbithi*), *n. f.* Add: [Sw. *imbithi*, beautiful wooded tree, having brown and yellow stripes].

*i(li)-Sita (Sitha), n.* Delete: White sparkling stone, and substitute: Mica, found in Zululand and, etc.

u-Siwetu-emehlweni (*Siwethu*), *n.* One who poses as a friend or comrade only when in the presence of another (no longer caring for him when he is absent).

*i(li)-So, n.* Delete and substitute: Eye (*i. e.* the organ of sight); eye-ball (entirely); etc.

*i(li)-Soka-lakwa'Zulu, n.* Add: used medicinally for thrush and croup in children.

ubu or uku-Sula or Sulu, *n.* Add: [from the Tonga].

u-Sutumbu (*Suthumbu*), *n.* Certain sea-fish (N).

*i(li)-Swifi, n.* Certain sea-fish, the 'Five fingers' (N).

T

Takaza (*Thakaza*), *v.* Delete and substitute: = *tokoza*.

Takazela (*Thakazela*), *v.* Delete and substitute: = *tokazela*.

Takazelana (*Thakazelana*), *v.* Delete and substitute: = *takezela*.

isi-Takazelo (*Thakazelo*), *n.* Read: = *isi-Tokazelo, isi-Takazo*.

isi-Takazo (*Thakazo*), *n.* Read: = *isi-Tokazo, isi-Takazela*.

*i(li)-Tambo (Thambo), n.* Add:

Thr. *uku'ukokali; os'aga ntabo*, it is not an *umakati*; why, he even runs off now with a bone (to prepare his evil medicines therefrom) = he is now an unusually great *umakati*.

*ingobha dumbo, ingayib*, it (a dog) may eat a bone and get (thereby) accustomed = you shouldn't give a dog (*i. e.* a begging person) a bone (*i. e.* throw him a copper), or he will get accustomed.

isi-Tandamanzi (*Thandamanzi*), *n.* Kind of stork (N).

i-nTangu (*s. t.*), *n.* Great abundance of water, 'floods', as of water in a full river, a great quantity of beer at a feast, etc. = *ama-Dumu*.

*i(li)-Tantsi (Thantsi), n.* Certain sea-fish resembling the Torpedo (N).

isi-Tebe (*Thebe*), *n.* Add: (N) also a kind of sea-fish.

i-nTenelsha (*s. t.*), *n.* Delete and substitute: Red hare (*Lepus crassicaudatus*), dwelling in rocky places and much resembling a rabbit in its habits.

*i(li)-Tilongo (s. t.), n.* Add: (N) the Hinge Bird or Bush Weaver Bird (*Sycochilus bicolor*); also = *i(li)-Cilongo*.

*i(li)-Timula (Thimula), n.* Certain sea-fish, the Blacktail (*Sergaster delilei* C. E.) (N).

i-nTlabandhlazi, *n.* Species of above.

i-nTlanganya or Tlanganywa, *n.* Certain sea-fish, resembling salmon (N).

i-nTlangezwa, *n.* Kind of mullet (N). Cp. *i-nTalo*.

i-nTlosi, *n.* Sea-barbel (N).

Tokozelana (*Thakozelana*), *v.* Manifest joy reciprocally; hence, show kindness or friendship towards each other; live as friends together, on friendly terms, as two neighbours, or persons residing at the same place = *takazelana*.

i-nTolobantshi (*Tolobantshi*), *n.* Waistcoat (N) [D. *onder-bantj*].

*i(li)-Tontsi (Thontsi), n.* Add:

Thr. *uye bucha'matantsi shinkisi*, he has gone there where the drops are large, *i. e.* where the drops fall heavily, where he will

be worse off or harder treated than he was before.

i-nTsāyintsayi (*s.t.*), *n.* Certain sea-fish (N).

i(li)-Tshawe, *n.* Certain thorny climber, bearing red edible berries.

i-nTsengetsha (*s.t.*), *n.* Delete and substitute: Kind of white felspar or granitic rock, used in sharp chips for cutting, etc.

i-nTshindane, *n.* Delete and substitute:—see *i-Ntshindane*.

i-nTshingela, *n.* Certain sea-fish (N).

i-nTshubungu, *n.* Certain sea-fish (*Amphisile punctulata*) (N).

i-nTsontswane (*s.t.*), *n.* Certain sea-fish (*Etrumens micropus*) (N).

i(li)-Tubela (*Thubela*), *n.* instead of Tubela (*s.t.*).

i(li)-Tundu (*Thundu*), *n.* Dog-headed skate fish (N)

umu-Twa (*Thwa*), *n.* 1. Add: The word in its origin would seem to have suggested simply 'a very tiny person, a pygmy or dwarf' and is probably related to the words *i-nTwala* and *i-nTwakumba* expressing 'a flea'.

i-nTwenkulu (*s.t.*; *s.k.*), *n.* Certain sea-fish (N).

V

i(li)-Vāyivayi, *n.* = *i(li)-Vatavata*.

Vayizela, *v.* = *vatuzela*.

isi-Veke (*s.k.*), *n.* Certain flying sea-fish (*Pterois volitans*) (N).

u-Vikinduku (*s.k.*), *n.* Certain sea-fish (N).

um-Viyo-totshana (*Viyo-thotshana*), *n.* 5. Certain small tree, resembling the *um-Viyo*.

i(li)-Vuba, *n.* Add: [Ga. *vuba*, to fish].

isi-Vuba, *n.* Add: [Ga. *vuba*, to fish].

i(li)-Vukutu (*Vukuthu*), *n.* Add: also Rameron Pigeon.

Phr. *wetukela pezulu, okwamacukutu*, he started at nothing, like a black-pigeon—

said of a person who starts with pretended surprise at something he knows very well about.

i-mVula-mlomo, *n.* Beast, or its equivalent, demanded by a girl's father previous to his entering into marriage negotiations with her intended (*lit.* a mouth-opener); also (N) = *i-nGudhu*.

i-mVunduna, *n.* Add: also Le Vaillant's Barbet (*Trachyphonus Cafer*).

um-Vusa-nkunzi (*s.k.*), *n.* 5. Add: and red edible fruit like the *i(li)-Tungulu*.

um-Vutu (*Vuthu*), *n.* 5. Kind of goshawk.

u-Vuzi, *n.* Darter (*Plotus Levallanti*).

W

u-Wili, *n.* Green Bulbul (*Antropadus im-portunus*).

i(li)-Wuba, *n.* Add:

Phr. *ukamba ngeyamawuba, njengo Sobuza eya etotoveni*, you steal along by hidden paths, as did Sobuza when he went after the woman who was as harmless as a child—said of one going with needless stealth.

X

i(li)-Xōboxobo, *n.* Certain plant (*Osteospermum grandidentatum*) (N).

i(li)-Xola, *n.* Parrot fish (*Julis hebraica. Lacep.*) (N).

um-Xopo (*Xhopho*), *n.* 5. Insert after 'marsh-grass': (*Fuirena pubescens*).

um-Xozane, *n.* 5. Kind of sedge (*Kyllinga elatior*), used as fibre (N).

Z

u-Zasengwa, *n.* South-African Kestrel (*Cerchneis rupicola*); also applied to the Blue-shouldered Kite (*Elanus caeruleus*) = *u-Matebeni*.

umū-Zi, *n.* 5. Add: = *um-Hlahle*.

u-Zikewana (*Zikhewana*), *n.* Prism glass (from chandeliers), used as love-charm for girls and also against lightning (N).

HISTORY OF THE ZULU PEOPLE.

(Introductory).

page 28\*, line 12, *read*: were the Lala clans—the eMbo about the Mfongosi river, the emaCubeni at the Nkandhla forest, and the Ngongoma at the lower Ntsuze.

page 28\*, line 14, *read*: about Nqutu and away beyond the upper White Mfolozi towards the Ntabankulu mountain, were the emaNgwaneni tribe.

page 28\*, line 17, *read*: about Utrecht

and the sources of the Mzinyati or Buffalo river, were the very large emaHlutshini tribe.

page 28\*, line 21, *read*: while south-east of these latter, from the eTalen hill off towards the Tukela, were the emaCunwini clan under Macingwane, along with the Langa and Kanyile branches of the same tribe.





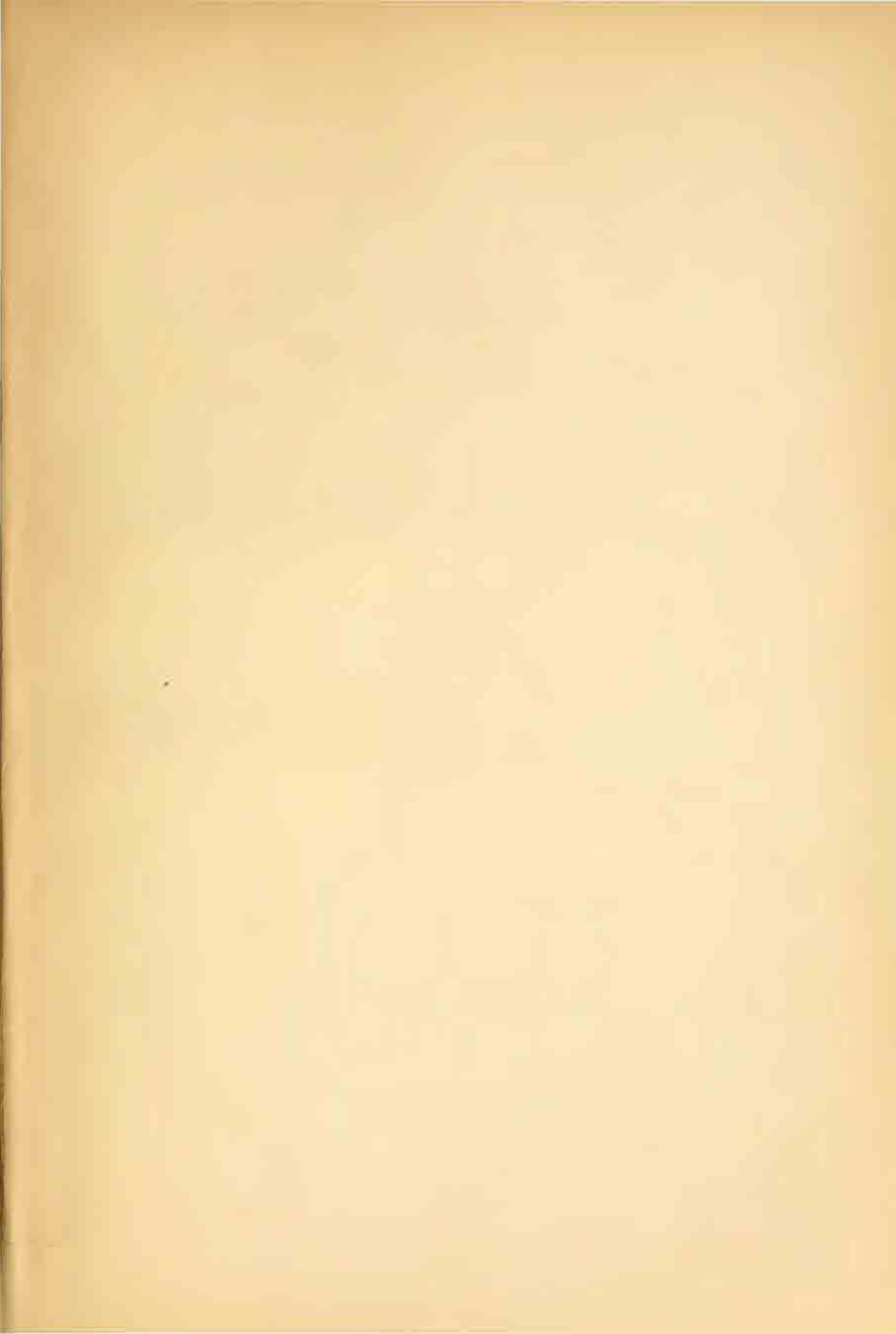


















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