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# FIRST STEPS IN ZULU-KAFIR :

AN ABRIDGEMENT

OF THE

## ELEMENTARY GRAMMAR

OF THE

ZULU-KAFIR LANGUAGE.

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BY THE BISHOP OF NATAL.

*Solomon*

*303. g. 321.*

PRINTED AT EKUKANYENI.

1859.

~~295. c. 33.~~

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1. THE sounds of the Zulu-Kafir tongue are usually expressed by means of the twenty-six letters of the Roman alphabet, five being employed for the *vowels*, seventeen for the *consonants*, three for the *clicks*, and one for a harsh *guttural*.

2. The five vowels, in *simple* syllables, (those, namely, which end in a vowel, as most syllables do in Zulu), are sounded as follows:

<i>a</i>	as	<i>a</i>	in the English word	<i>father</i>
<i>e</i>	as	<i>e</i>	— —	<i>there</i>
<i>i</i>	as	<i>i</i>	— —	<i>ravine</i>
<i>o</i>	as	<i>o</i>	— —	<i>pole</i>
<i>u</i>	as	<i>oo</i>	— —	<i>pool</i>

In *compound* syllables, the sounds of the vowels, though similar to the above, are necessarily closer and shorter.

3. From the fact of the natives generally throwing the accent very strongly on the last syllable but one (*penultimate*)

▲



100

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80

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In *compound* syllables, the sounds of the vowels, though similar to the above, are necessarily closer and shorter.

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of each word, the final vowel is often very indistinctly heard, particularly if *e* or *i*, and, indeed, if *i*, is often not heard at all.

Ex. *ihash'*, horse, *inkos'*, chief, for *ihashi*, *inkosi*.

4. There are no diphthongs in Zulu. But the sound of the vowels *au*, when uttered rapidly, approaches to that of the diphthong *ou* in English.

Ex. *au!* oh! (expressing dislike or astonishment.)

5. The seventeen consonants are those of the English language, except *c*, *q*, *r*, and *x*; and they are pronounced as in English, except that *g* is always sounded hard, as in *go*, *give*.

6. The two English sounds of *c* are represented by *k* and *s*, and that of *q* by *kw*, and that of *x* is not required, since the combination of sounds, *ks*, does not occur in Zulu. The English sound of *r* is also foreign to the Zulu tongue.

7. The letters, *c*, *q*, *x*, (or *e*, *q*, *ɣ*,) are taken to represent the *clicks*, which are sounds not heard in any European language; being used to denote the *dental*, the *palatal*, and the *lateral*, clicks, so called from their being uttered, respectively, by thrusting the tongue against the *top of the front teeth*, the *roof of the mouth*, and the *side-teeth*, and suddenly withdrawing it.

The remaining letter *r* is taken to represent the *guttural*, which sounds like the strong German *ch*, as heard in *auch*, *noch*.

8. There is another sound occurring in a few Zulu words, which may be pronounced either as a guttural from the bottom of the throat, or as a click in a peculiar way. But the sound must be heard in order to be imitated. We shall denote it by *x*; and the student may get a native to sound it for him.

Ex. *ixwa*, a sort of *umkonto*, or assagai.

9. There is a slight aspiration heard in very many words (as in Hebrew), after either of the letters *b*, *g*, *d*, *k*, *p*, *t*. This will account for some roots, which in the dictionaries appear identical, having a difference of meaning, which a native would distinguish by his enunciation, though it will require a fine ear to detect it.

Ex. *kona*, it; but *kona* (pronounced *khona*), there;  
*kwako*, its; but *kwako* (pronounced *kwakho*), thine.

10. The student must be careful to distinguish between the sounds of *hl* and *dhl*; since there are some words, essentially

different in meaning, which only differ in sound by the insertion of the *d*. Compare in English *thigh* and *thy*.

Ex. *hlala*, sit, stay; *dhlala*, play, frolic.  
*b'ehlile*, they having descended; *bedhlile*, they having eaten.  
*b'ahlulile*, they have conquered (by might, &c.);  
*badhlulile*, they have surpassed (in speed, height, &c.).

11. No consonant can end a syllable in Zulu, except *m* or *n*; and these frequently express *initial* nasal sounds, when it might be supposed that they were final.

Ex. *ha-mba*, *a-ba-ntu*, *be-ngi-ta-nda*; not *ham-ba*, *a-ban-tu*, *ben-gi-tan-da*. But *um-bu-so*, *in-ko-si*, *i-zim-vu*, *i-zin-ti*, *um-ntwa-na*. The student will easily learn to make these distinctions as he proceeds.

12. The accent in Zulu words falls always, as a rule, on the *penultimate* syllable of each word.

Ex. *inkósi*, chief; *igáma*, name; *yéna*, he; *kambáni*, go ye; *njáló*, so.

13. The interrogative particle *na*, (which is equivalent to a Note of Interrogation in English, and need not generally be translated in words), takes the accent with emphasis.

Ex. *lo'múntu ung'ubáni ná?* this man, he is who?

14. But the particle *ke*, when placed after a word, forms, as it were, a part of the word itself, and acts as an *enclitic*, that is, draws the accent forward upon the final syllable of the word.

Ex. *yená-ke*, he then; *kambaní-ke*, go ye then; *njaló-ke*, so then.

15. And the interrogative particles, *ni*, what, *pi*, where, placed after a verb, have a similar effect upon the accent of the verb.

Ex. *nifuná-ni na?* you seek what?  
*waké-pi na?* where dost thou live?—literally, where hast thou built?

16. In like manner, when a noun or verb is closely connected with a succeeding monosyllable, or with a dissyllable, whose initial vowel has been elided, so as to form, as it were, one word with it, the accent is naturally drawn backwards.

Ex. *indhlu*, house; *indhlu'nye*, one house.  
*umnini*, owner; *umnini-lo*, its owner.

17. Some words, which are spelt alike, are distinguished in utterance, by the voice being *depressed* on certain syllables, the accent remaining as usual on the penultimate.

Ex. *béka*, put down; *bèka*, look.

N. B. The difference in sound in the case of *beka* may be easily heard by making a native read the following sentence, in which the word occurs twice in each sense.

Wabeka isandhla pezu kwayo, wabuza, wati, 'Ubona'luto na?' Yona yapakamisa ubuso, yabeka yati, 'Ngibona abantu abahambayo, bafana nemiti.' uJesu wabuya wabeka isandhla futi pezu kwamehlo ayo, wati, 'Beka-ke.

18. In conjugating verbs, it will be seen that the second and third persons singular are often alike in form. But a stress is thrown on the *pronoun* in the former case, and on the *verb-root* in the latter.

Ex. *úyatanda*, thou lovest; *uyatánda*, he loves.  
*wátanda*, thou lovedst; *watánda*, he loved.

19. Some other words, which are spelt alike, are distinguished by the sound of the vowels being more or less broad.

Ex. *bála*, write, (*á* as *a* in calm); *bála*, count, (*á* as *a* in cavil).

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## CHAPTER II.

### CLASSIFICATION AND DERIVATION OF NOUNS.

20. THERE is no *article* in Zulu; but the definiteness or indefiniteness of a noun must be gathered from the context.

21. Every Zulu noun consists of two parts, the *root* and the *inflex*, the latter being a small particle, which is set before the root, forming with it the complete noun.

Ex. *u-Mpande*, Panda; *aba-ntu*, people; *in-dhlu*, house; *imi-ti*, trees.

22. We give the name of inflex to this *initial* particle, because, by changes of it, certain modifications of the noun are effected, as they are in Latin and Greek, by means of *terminal* particles, or inflexes set after the root.

Thus in the Latin word, *homo*, man, the root is *hom*, and the inflex, *o*, which is changed to *ines* for the plural, and the whole word becomes *homines*, men; just as in the Zulu word *umuntu*, person, the root is *ntu*, and the inflex *umu*, which is changed to *aba* for the plural, and the whole word becomes *abantu*, people.

23. In Zulu there are *eight* singular nominative inflexes, six of which have plural forms; and thus we shall have eight different classes of nouns, of which two have no plural.

24. A portion of each inflex, which may be considered its characteristic portion, is used as a personal pronoun of the third person, to represent any noun of the class in question.

25. The following are the eight Classes of Zulu Nouns.

Class.	Sing. Inflex.	Pers. Pro.	Examples.	Plur. Inflex.	Pers. Pro.	Examples.
I.	<i>umu, um, u</i>	<i>u</i>	<i>umuntu</i> , person <i>umfazi</i> , wife <i>uMpande</i> , Panda	<i>aba</i> <i>o</i> <i>ama</i>	<i>ba</i> <i>a</i>	<i>abantu</i> <i>abafazi</i> <i>oMpande</i> <i>amazwi</i> <i>amahashi</i>
II.	<i>ili</i> , contr. <i>i</i>	<i>li</i>	<i>izwi</i> , word <i>ihashi</i> , horse			
III.	<i>im, in</i>	<i>i</i>	<i>imvu</i> , sheep <i>indhlu</i> , house	<i>izim, izin</i>	<i>zi</i>	<i>izimvu</i> <i>izindhlu</i>
IV.	<i>isi</i>	<i>si</i>	<i>isilo</i> , leopard	<i>isi</i>	<i>zi</i>	<i>izilo</i>
V.	<i>umu, um, u</i>	<i>u</i>	<i>umuti</i> , tree <i>umhla</i> , day <i>unyaka</i> , year	<i>imi</i>	<i>i</i>	<i>imiti</i> <i>imihla</i> <i>iminyaka</i>
VI.	<i>ulu</i> , contr. <i>u</i>	<i>lu</i>	<i>ubambo</i> , rib <i>uti</i> , stick, rod <i>ulwanga</i> , palate	<i>izim, izin, isi</i>	<i>zi</i>	<i>izimbambo</i> <i>izinti</i> <i>izilwanga</i>
VII.	<i>ubu</i> , contr. <i>u</i>	<i>bu</i>	<i>ubukosi</i> , royalty <i>utyani</i> , grass			
VIII.	<i>uku</i>	<i>ku</i>	<i>ukukanya</i> , light			

26. When any inflex, ending in a vowel, is prefixed to a root, which begins with a vowel, the terminal vowel of the inflex is dropped, except in the case of *uku*, when it is usually changed to the semivowel, *w*.

Ex. *isandhla*, hand; *ukwenza*, doing: for *isi-andhla*, *uku-enza*.

Before *o*, however, the final *u* of *uku* is often dropped.

Ex. *ukwona* or *ukona*, sin.

### *Remarks on the Table of Nouns.*

27. Nouns of Class I are almost all *personal* nouns, and those of Classes V and VI are *impersonal*.

28. Names of persons invariably take the inflex *u*, plural *o*, which latter is probably a contraction of *aba*, as it is represented by the same personal pronoun, *ba*.

Ex. *uMpande*, *uNgoza*, *uZatshuke*, names of chiefs.

29. The plural of proper names of persons is often used (i) for a single person, as a *pluralis excellentiæ*, (ii) to express a person and the people who are with him.

Ex. *oSomseu*, Mr. Shepstone.

*oZatshuke*, the *Zatshukes* = *Zatshuke*, and his people.

30. Certain other nouns, which have the force of proper names, take the inflex *u*, plural *o*.

Ex. *ubaba*, my or our father;

*uyihlo*, thy or your father;

*uyise*, his, her, or their father;

*umame*, my or our mother.

*unyoko*, thy or your mother.

*unina*, his, her, or their mother.

31. The names of many birds, trees, and plants, form their singular in *u*, plural *o*.

Ex. *ujojo*, long-tailed finch; *umalibombo*, name of a plant.

32. So also do a few words of foreign origin.

Ex. *umponde*, a pound; *ushelene*, a shilling; *upeni*, three-pence; *umba-imbai*, a cannon; *umese*, a knife; *usaoti*, salt; *ugwai*, tobacco, snuff; *ukolweni*, wheat.

33. The full form, *umu*, in Classes I and V, may be employed or not, at pleasure, but chiefly before monosyllabic roots.

Ex. *umuntu* or *umntu*, person; *umuhla* or *umhla*, day.

34. Names of countries are usually of Class II.

Ex. *iBotwe*, Natal; *iEngland*, *iJudia*.

35. National names are of Class I, or, more commonly, of Class II.

Ex. *umSutu*, plur. *abaSutu* or *abeSutu*;  
*iZulu*, *iMpondo*, *iXosa*, plur. *amaZulu*, *amaMpondo*, *amaXosa*.

So *iNgisi*, an Englishman; *iBunu*, Dutch boer.

36. But the singular noun, *uZulu*, Class I, is used to express collectively, the *whole people* of the Zulus; while the plural form *amaZulu* denotes only a certain number of Zulus. And so in other instances.

37. The inflexes, *ili* of Class II, and *ulu* of Class VI, are very frequently contracted into *i* and *u*, respectively; and the *i* or *u* is then pronounced *long*, as if a double *i* or *u*.

Ex. *idada*, duck; *utango*, hedge.

So *izibúko*, (Class II), a ford or drift; but *izibúko* (Class IV), windows or spectacles.

38. Some few nouns, not of Class II in the singular, form their plurals in *ama*.

Ex. *indoda*, husband, *amadoda*; *indodana*, son, *amadodana*.  
*insimu*, garden, *amasimu*; *inkosi*, chief, *amakosi*.

39. *Usuku*, a day (Class VI), makes its plural both *izinsuku* and *amasuku*; and *intombi*, girl, makes its plural *izintombi*, while *intombazana*, young girl, makes its plural *amantombazana*.

40. The noun *iso* or *iliso*, eye, makes its plural *amehlo*, as if from another singular.

41. Some, especially of Class II, are only used in the plural.

Ex. *amandhla*, power; *amanzi*, water; *amasi*, sour-milk; *amafuta*, fat.

42. In Class III, *im* is used before a vowel or a labial (*b*, *p*, *m*, *f*, *v*,), *in* in all other cases; and so with *izim* and *izin*.

Ex. *imbuzi*, goat; *impisi*, hyæna; *imfuyo*, treasure; *imvu*, sheep.



43. The same rule holds for the plural prefixes in Class VI, except that *izi* is always used before a root beginning with *h* or *l*.

Ex. *upape*, feather, plur. *izimpape*; *uzipo*, claw, plur. *izinzipo*;  
*uhududu*, old worn-out blanket, plur. *izihududu*;  
*ulimi* or *ulwimi*, tongue, plur. *izilimi* or *izilwimi*.

44. The plural inflexes, *izim* and *izin*, are frequently contracted to *im* and *in*, where the *i* must be pronounced *long*, as if *ii*.

Ex. *inkomo lezo*, those oxen, for *izinkomo*.

### *Derivation of Nouns.*

45. Nouns of Class I are derived from verbs, by changing the final *a* of the verb-root into *i*, and prefixing the inflex *um*. Such nouns express the *agents* of the verb's action.

Ex. From *funda*, learn, is formed *umfundi*, learner, disciple.  
*fundisa*, make to learn, *umfundisi*, teacher.

The above words, however, and most of the above kind which appear in printed books, are formed by *Missionaries*, not by the *Natives*, who employ these derivatives much more sparingly.

46. Nouns of Class VII are derived from nouns and adjectives, by prefixing the inflex *ubu* to the root, and express the abstract idea corresponding to the meaning of the root.

Ex. From *inkosi*, chief, is formed *ubukosi*, chieftainship  
*kulu*, great, *ubukulu*, greatness

47. Nouns of Class VIII are all verbal substantives, being, in fact, identical in form with the *infinitives* of verbs.

Ex. From *kanya*, shine, is formed *ukukanya*, light  
*tanda*, love, *ukutanda*, love  
*azi*, know, *ukwazi*, knowledge  
*ng'azi*, not know, *ukung'azi*, ignorance

48. A noun is made feminine by the addition of *kazi*.

Ex. *inkosi*, chief, king; *inkosikazi*, female chief, queen.

49. Male and female of *persons* may be defined by the use of the *possessive particle* (72) with the words *isilisa* and *isifazana*.

Ex. *umntwana wesilisa*, a male child; *abantwana besifazana*, female children.

50. Male and female of animals are defined by the use of the *possessive particle*, with the words *induna* and *insikazi*, and their plurals, as follows.

Ex. *ihashi lenduna*, a male horse; *amahashi ezinsikazi*, female horses.

51. Sometimes the termination *kazi* is added to a noun, in order to magnify or intensify its meaning. It may be added to the adjective joined to a noun, as well as to the noun itself.

Ex. *ityekazi*, a great stone; *umutikazi*, a great shrub.  
*intombikazi endekazi*, a fine, tall, girl.

52. The particle *ndini* is added to nouns, as follows.

Ex. *mina, ndodandini*, here my poor man!  
*wo! mfazindini!* alas! poor woman!  
 but *mina, shingandini*, here you rascal!

53. Diminutives are formed by adding to the noun the termination *ana* or *anyana*, the final vowel of the root being elided before the affix, or, in the case of *o* or *u*, being changed to *w*, unless the preceding consonant be one of the five labials (*b, p, m, f, v,*), which can never be followed by *w*.

Ex. *umntu*, person; *umntwana*, child.  
*imvu*, sheep; *imvana*, lamb.  
*isilo*, wild-animal; *isilwana*, small animal; *isilwanyana*, insect.

In the diminutive, *l* is often changed to *y* before *ana*.

Ex. *umfula omkulu*, a great river; *umfuyana omkuyana*, a little brook.

54. If the last consonant of the noun be *b, p, or m*, it *generally* undergoes a change before the diminutive termination;

<i>b</i>	being changed to	<i>j</i> or <i>ty</i>
<i>p</i>	. . . . .	to <i>ty</i>
<i>m</i>	. . . . .	to <i>ny</i>
<i>mb</i>	. . . . .	to <i>nj</i>
<i>mp</i>	. . . . .	to <i>nty</i>

Ex. *intaba*, hill, mountain, makes diminutive *intatyana*  
*ingubo*, blanket, . . . . . *ingutyana*  
*inkomo*, bullock, . . . . . *inkonyana*  
*intambo*, cord, . . . . . *intanjana*  
*insumpa*, wart, . . . . . *insuntjyana*

## CHAPTER III.

## ELISION AND COALITION OF VOWELS.

55. THE vowels *a*, *e*, *i*, are often elided at the end of a word, when the next word is closely connected with it, and begins with a vowel.

Ex. *let'ihashi*, bring the horse, for *leta*.

So, too, a weak final *o* may be elided.

Ex. *lap'ehlezi kona*, where he sits, for *lapo*.

Sometimes, on the other hand, a weak *initial* vowel may be elided after a stronger final one.

Ex. *abendhlu'nkulu*, those of the (great) royal house, for *enkulu*.

56. The vowel of a personal pronoun is dropped before a *vowel-verb*, that is, before a verb beginning with a vowel.

Ex. *b'eza abantu*, the people came, for *ba eza*.

*'eza amahashi*, the horses came, for *a eza*.

57. But the *u* of *u*, *lu*, *bu*, *ku*, is changed to *w*, and the vowel-pronoun *i* to *y*.

Ex. *ngibona intombi yehla entabeni*, I see a girl descending from the hill, for *i ehla*.

58. When a demonstrative pronoun precedes its noun, its final vowel causes the initial vowel of the noun to be dropped.

Ex. *laba'bantu*, these people, for *laba abantu*.

*le'ngubo*, this coat, for *le ingubo*.

Except *a* before *o*.

Ex. *laba onina*, these mothers; but *labo'nina*, those mothers.

59. When the preposition *ku*, to or from, precedes a noun singular of Class I, the *u* in *ku* expels the initial vowel of the noun's inflex, if it be *a* or *u*, but is itself changed to *w* before *i*, and dropped before *o*.

Ex. *ku'bantu*, to or from the people, for *ku abantu*.

*ku'Mpande*, to or from Panda, for *ku uMpande*.

*kokohlakeleyo*, from the wicked one, for *ku okohlakeleyo*.

60. When any one of the *Possessive Particles*, *wa*, *la*, *ya*, &c., (73) or the words *na*, *nga*, *kwa*, *njenga*, precedes a noun, its

final *a* coalesces with the initial vowel of the noun's inflex, according to the following rules:—

<i>a</i> and <i>a</i>	coalesce into	<i>a</i>
<i>a</i> and <i>i</i>	. . . . .	<i>e</i>
<i>a</i> and <i>o</i>	. . . . .	<i>o</i>
<i>a</i> and <i>u</i>	. . . . .	<i>o</i>

Ex. *inKosikazi yamaNgisi*, for *ya amaNgisi*, Queen of the English.  
*njengoyise babo*, for *njenga oyise*, like their fathers.  
*amanzi nemiti notyani*, for *na imiti*, *na utyani*, water, and trees,  
 and grass.

61. In all other cases, if two vowels come together, they must be sounded separately.

Ex. *ugwai*, snuff; *inkau*, a monkey; *ubuula*, folly.

## CHAPTER IV.

### CASES OF NOUNS.

62. NOUNS are used in three Cases :

1. The *Simple*, = *Nominative* or *Accusative* ;
2. The *Vocative* ;
3. The *Oblique* (or *Locative*), = *Dative* or *Ablative*.

We shall see afterwards, how the want of a *Possessive* or *Genitive* is remedied.

63. The *Simple* Case is the primitive noun, inflex and root.

64. The *Vocative* is formed by eliding the initial vowel.

Ex. *Mpande*, O Panda; *bantu*, O people: from *uMpande*, *abantu*.

65. The *Oblique* or *Locative* Case, (so called, because it is often used to denote the *place*, at, to, or from, which the action in any case proceeds), is formed by changing the noun's initial vowel into *e*, and its final vowel, if *a* or *e*, into *ini*, if *o*, into *weni*, if *u*, into *wini*, except that (53) the *w* must be omitted in the last two cases, when the preceding consonant is any one of the labials (*b*, *p*, *m*, *f*, *v*).

Moreover, when the last consonant of the noun is *b*, *p*, or *m*, the rules of (54) will come into operation, *almost always*, if the final vowel be *o*,—*frequently*, if it be *u*,—*more rarely*, if it be any other vowel.

Ex. <i>entabeni</i> ,	from <i>intaba</i> , mountain.
<i>ezulwini</i> ,	<i>izulu</i> , heaven.
<i>emacetyeni</i> ,	<i>amacebo</i> , deceits.
<i>emputyeni</i> ,	<i>impupu</i> , flour, meal.
<i>emlonyeni</i> ,	<i>umlomo</i> , mouth.
<i>emkunjini</i> ,	<i>umkumbi</i> , ship.

66. Nouns in *u*, contracted for *ulu*, have, besides the above, another form of the Locative, made by changing the *u* into *o*, and altering the termination, as before.

Ex. *eludakeni* or *odakeni*, from *udaka*, mud, marsh, mortar.  
*okukweni*, from *ukuko*, mat.

67. Proper names of places, rivers, &c., unless they are also *common* nouns, (like *iteku*, bay of the sea, which is used for Durban, and makes regularly *eTekwini*), form their Locatives by merely changing their initial vowels to *e*.

Ex. *eBotwe*, from *iBotwe*, Natal.  
*emGungunhlovu*, from *umGungunhlovu*, Maritzburg.

But such nouns, with initial *u* for *ulu*, change *u* into *o*.

Ex. *oTukela*, from *uTukela*, name of a river.  
*oKahlamba*, from *uKahlamba*, Drakensberg Mountains.

68. Several nouns, which denote a particular *situation*, or a definite period of *time*, form also their Locatives by merely changing their initial vowels to *e*.

Ex. *ekaya*, at home, from *ikaya*.  
*emmini*, by day, from *imuini*.  
*ebusuku*, by night, from *ubusuku*.  
*obala*, in the open plain, from *ubala*.  
*empumalanga*, in or from the East, from *impumalanga*.  
*entyonalanga*, in or from the West, from *intyonalanga*.

69. The Locative takes an *s* before it, whenever it follows either of the words *na*, *nga*, *kwa*, *njenga*, or a Personal Pronoun, or any part of the verb *ba*, to be.

Ex. *kwasempumalanga*, from the direction of the East.  
*njengas'ezulwini*, like as in heaven.  
*ns'ekufeni*, he (is) at the point of death (lit. in dying).  
*bas'ekaya*, they (are) at home.  
*kwaba s'obala*, it was plain (lit. in the plain).

70. The Oblique or Locative Case is that in which a noun is placed, when it follows a verb, of which it is not the direct object; and it will need to be rendered variously in English, (like the Latin Dative and Ablative), by means of a preposition, *in, to, from, at, among, before, &c.*, according to the context.

Ex. *waya wangena endhlini*, he went he entered *into* the house.  
*yabona isitunzi emanzini*, it saw the shadow *in* the water.  
*kwapuma emlonyeni*, it came *out of* the mouth.  
*ulele okukweni*, he is laid *on* a mat.  
*ekuvukeni kwake*, *at* his waking.

71. Particularly, the name of a place, *at* which any one is residing or acting, or *to* or *from* which he is proceeding, is always put in the Locative form.

Ex. *us'emGungunhlovu*, he is at Maritzburg.  
*bavela eTekwini na?* do they come from the Bay.

## CHAPTER V.

### POSSESSIVE PARTICLES.

72. THE want of a *Possessive* or *Genitive* Case in Zulu is supplied by means of a *Possessive Particle*, which is set before the governed noun, or its representative pronoun.

Ex. *ubuso bentombi* (for *ba-intombi*), the face of the girl; where *ba* is the Possessive Particle set before the governed noun, *intombi*.

73. This possessive particle, in any case, consists of the personal pronoun, which corresponds to the governing noun, followed by the vowel *a*, before which the vowel of the pronoun is either dropped, or, when *u*, is changed to *w*, and when *i*, to *y*. But the *u* of *lu* is very frequently dropped before *o*, and the *u* of *bu* altogether.

Thus *u-a* becomes *wa*, *li-a* becomes *la*, *i-a* becomes *ya*, &c. : so that the different possessive particles, according to the Class of the governing noun, will be

Sing. *wa, la, ya, sa, wa, lwa* or *la, bwa* or *ba, kwa*.

Plur. *ba, a, za, za, ya, za*.

74. The possessive particles, when placed before the governed noun, will coalesce with the initial vowel, by (60).

Ex. *indhlu yamacala*, house of causes, for *ya-amacala*.  
*uti lwendoda*, rod of the man, for *lwa-indoda*.  
*usuku lokupumula*, day of rest, for *lwa-ukupumula*.  
*okoko babantu*, ancestors of the people, for *ba-abantu*.  
*amashi amakosi*, horses of the chiefs, for *a-amakosi*.  
*amanzi omfula*, water of the river, for *a-umfula*.  
*amaqanda enmyoni*, eggs of the bird, for *a-inmyoni*.  
*amakanda onina*, heads of the mothers, for *a-onina*.

75. The *a* in the possessive particle appears to be simply a connecting vowel; so that the expression, *ubuso bentombi*, = *ubuso bu-a-intombi*, = face, it of the girl.

76. But the particle may precede a personal pronoun in the possessive form, or a demonstrative pronoun, or an adverb; and it will then usually appear in its full form, as it will not then precede a vowel.

Ex. *indhlu yako*, thy house; *umuntu walapa*, a man of here.

77. Proper Names, however, drop the inflex, and prefix *ka*, preceded by the personal pronoun, which corresponds to the governing noun. This pronoun, however, may be omitted, if it be *a*, *i*, or *u*.

Ex. *uMpande ka'Senzangakona*, Panda (son) of Senzangakona.  
*ikaya lika'Ngoza*, home of Ngoza.  
*umzi ka'Mfulatelwa*, kraal of Fulatelwa.  
*isitya sika'Ndiane*, plate of Undiane.  
*una ka'Jojo*, mother of Jojo (*una* contracted for *unina*).  
*umka'Zatshuke*, wife of Zatshuke (*um* contracted for *umfazi*).  
*ukutanda kuka'Kristo*, Christ's loving (Christ's love to us).  
*ukutandwa kuka'Kristo*, Christ's being loved (*by us*).

N. B. Notice the difference of meaning in the last two examples, arising from the use of an *active* or *passive* verb.

78. All other words which form their singular in *u*, plur. *o*, take the possessive particles as proper names.

Ex. *ihashi lika'baba*, horse of my father.  
*ingubo ka'nina*, blanket of his mother.  
*umfunzi ka'gwai*, bundle of tobacco.

79. Proper names of places express the Possessive, by prefixing the possessive particles to their Locative Case, with the letter *s* between them.

Ex. *izwe las'eBotwe*, land of Natal.  
*abantu bas'emVoti*, people of the umVoti.

80. Certain adverbs of place, which are merely nouns in the Locative Case, are treated like proper names of places in expressing the Possessive.

Ex. *izwe las'enzansi*, land of (down below) the east.  
*izilo zas'endhle*, wild animals of the veldt.  
*imiti yas'ehlanze*, trees of the bush.

81. The possessive particles are often used to express *fitness* or *capability* for an action.

Ex. *isikati sokusebenza*, time for working.  
*ukudhla kwokupekwa*, food for being cooked.

82. The Possessive form is also used in expressions like the following, where the English idiom would require an adjective.

Ex. *ihashi lenduna*, *lensikazi*, a male horse, a female horse.  
*abantu besilisa*, *besifazana*, male people, female people.  
*inkabi yesibili*, the second ox.  
*itole leshumi*, the tenth calf.  
*umuntu wejara*, a person who is a young dandy.  
*umuntu wa'luto*, a person who is a something.

83. The noun *uto* or *uluto* takes the possessive particle as above, when it is used generally for 'a something,' or 'anything,' and not specially for a 'certain thing.'

Ex. *akuso'nto ya'luto*, it is not a thing of anything (worth anything).  
*bengena'cala la'luto*, they not being in fault for anything.

In like manner, *umuntu* is used with a possessive in the sense of 'a person,' or 'any one.'

Ex. *angiteti'cala la'muntu*, I do not judge a cause of any man.

Such expressions generally occur, as above, after a *negative*.

84. The noun *umnini*, owner, is formed into a compound word with the noun it governs, as follows.

Ex. *umnini'ndhlu*, master of the house.  
*abanini'mizi*, headmen of the kraals.

So also with pronouns.

Ex. *umnini-lo*, owner of it (*ihashi*).  
*abanini-zo*, owners of them (*izinkomo*).



## CHAPTER VI.

## PREPOSITIONS.

85. *Na*, with, is used with a noun to express the idea of *having, possessing, &c.*, for which no verbs exist in Zulu.

In this way also the lack of adjectives is largely supplied.

Ex. *uDio unobubele*, God he (is) with mercy, = God is merciful.  
*inkosikazi inomusa*, the queen (is) with grace, = is gracious.  
*ihashi li-namandhla*, the horse (is) with strength, = is strong.

86. When *na* is used in the sense of *having, &c.*, in a *negative* or *interrogative* sentence, the noun which follows it loses the initial letter of its inflex.

N. B. In the following examples, the *negative particle* takes the form of a prefix, *a*, or of an inserted *nga* or *nge*, according to rules which will be given hereafter.

Ex. *angina'muntu*, I have no person, from *umuntu*.  
*akuna'luto*, it is of no consequence, from *uluto*.  
*ungabi na'mona*, be not thou envious, from *umona*.  
*ngingena'hashi*, I having no horse, from *ihashi*.  
*ungena'bantwana*, thou having no children, from *abantwana*.  
*una'hashi lini na?* what horse hast thou?

87. *Na* also expresses *and, also, both, too, even, &c.*

Ex. *emhlabeni na s'emanzini*, in the earth and in the water.  
*uJojo wahamba naye*, Jojo went also, or Jojo went, he too.

88. *Na* may be prefixed either to the noun itself, or to the corresponding pronoun, with the noun following *in apposition*.

Ex. *nezinto zonke*, or *nazo zonke izinto*, and all things.

And the same is the case with the other prepositions *ku, kwa, nga, njenga, &c.*

89. *Na* is also used after verbs in *ana*, and some others, which imply a mutual action.

Ex. *salahlekana nezindhlela zako*, we erred from thy ways (lit. we and thy ways were lost to each other).  
*kulunge nezwi lako*, (that) it may be right (agree) with thy word.

The same thing occurs in such negative or interrogative sentences as the following.

Ex. *ningapangi'muntu*, do not ye plunder any man.  
*ubona'luto na?* dost thou see anything?

90. *Ku* is used to express the force of the Locative in all its different shades of meaning, *to, from, at, among, &c.*

Ex. *kuyavela kuwe*, it comes *from* thee.  
*ngiya ku'malume*, I am going *to* my (maternal) uncle.  
*ngiya kwomalume (= ku-omalume)*, I am going *to* my (two or more) uncles.

91. As proper nouns have no Locative forms, *ku* will always be used with them, to express the sense of the Locative. Or, when emphasis is required, *ku* may be used with the personal pronoun, followed by the noun in apposition.

Ex. *indhlela eya ku'Dio*, or *kuye uDio*, a path which goes to God.

92. *Ku* is also used with a *Plural* Personal Pronoun, to express *my* or *our people, &c.* ;

thus, *kuti*, or *kiti*, or *kitina*, my or our people, (lit. among us);  
*kuni*, or *kini*, or *kinina*, thy or your people ;  
*kubo* or *kubona*, his or their people.

Ex. *abafazi bakiti*, women of ours; *izinkomo zakini*, cattle of yours.  
*izwe lakubo*, land of theirs, that is, of his or their people.  
*uye ekaya kubo*, he is gone home to his people, = to his tribe.  
*hambani niye kini*, (walk ye, go ye =) be off to your tribe.

So also with a *Plural* Proper Name.

Ex. *kwoNgoza* for *ku-oNgoza*, = *kubo baka'Ngoza*, the people of Ngoza.

93. *Kwa* is used with a *Plural* Personal Pronoun, to express *at, to, or from* the hut, or kraal, of the person referred to.

Ex. *uhlezi endhlini kwabo*, he is staying at home, at his father's.  
but *uhlezi ekaya kubo*, he is staying at home, with his tribe.

But, when used with a proper name, *kwa* indicates the people under the person spoken of.

Ex. *bahlezi endhlini ka'Mfulatelwa kwa'Ngoza*, they are stopping at Mfulatelwa's hut, among Ngoza's people. [Hence *kwa'Ngoza* is equivalent to *kwoNgoza*].

94. *Nga* is used for *through, by means of, for, by reason of, concerning, on account of, &c.*

Ex. *ngamandhla amakulu*, through mighty power.  
*ngazo zonk'izinto*, or *ngezinto zonke*, on account of all things.

95. Diversity of number, time, place, &c., is expressed by means of *nga*, and a repetition of the noun.

Ex. *esakuluma imihla ngemihla*, he still speaking day by day.  
*ningayi ngezindhlu ngezindhlu*, go not ye from house to house.

96. *Nga* is used to express 'two and two,' &c.

Ex. *baya ngababili, ngabatatu*, &c., they went by two's, by three's, &c.

97. *Nga* is used also in the sense of *about* or *towards*.

Ex. *uvela ngapi*, or *uvela ngapi na?* thou' comest from whereabouts?  
 but *uvela-pi na?* thou comest from where?  
*uye ngalapa*, he is gone there-about.  
*izwe langas'emVoti*, land of about the Umvoti.  
*uye ngakubo*, he is gone towards his people.  
*izwe langakwa'Ngoza*, land about Ngoza's (people).

So we have *pezu*, above, *ngapezu*, somewhere above; *pansi*, below, *ngapansi*, somewhere below; &c.

98. *Nga* is also used for the purpose of (*ukubonga*) extolling or expressing admiration.

Ex. *uNgoza ngehashi lake!* Ngoza for his horse! = what a fine horse has Ngoza!  
*wo! ngebandhla lika'Jojo!* what a troop of men has Jojo!

99. From the word *nga* are compounded many words, used as adverbs or conjunctions, such as, •

*ngako*, therefore, = *ngako*, on account of it.

*ngokuba*, because, = *nga ukuba*, on account of the being.

100. From the same root *nga*, are probably formed the prepositions, *njenga*, like as, *nganga*, as great or as many as.

Ex. *njengokukanya kwelanga*, like as the light of the sun.  
*u ngangawe na?* is he as large as thou art?

101. The *direct agent* after any Passive (or Neuter) Verb or Participle, may be denoted by prefixing *ng'* to the noun which expresses it, if its inflex begins with *u* or *a*, or *y'* if the noun's inflex begins with *i*.

Ex. *kutyiwo ng'uNgoza loko*, it is said by Ngoza, that.  
*wadhliwa y'inkato*, he was chosen (eaten) *by* the lot.  
*ngilibele y'imisebenzi*, I have been delayed *by* works.  
*ningakolwa y'iloko*, do not (be satisfied *by* =) credit that.

The above particles, however, are very often omitted, and the agent stands after the verb without any sign to distinguish it.

Ex. *kutyiwo uNgoza loko; wadhliwa inkato.*

102. In point of fact, the particles *ng'*, *y'*, in the above, are not prepositions, as they seem to be, but are employed as a kind of *copula*, in place of the substantive-verb—perhaps, merely for euphony, to avoid an hiatus. We shall call them the *Substantive Particles*.

Ex. *lowo'muntu ung'ubani na?* that man he is who?  
*sing'abantu baka'Ngoza,* (or *s'abantu baka'Ngoza*), we are people of Ngoza.  
*ngiy'indodana yako,* I am thy son.  
*izinkomo ziy'inncozana,* the cattle are a few.

103. Hence it would appear that the real construction of such expressions, as those in (101), is as follows.

Ex. *kutyiwo—uNgoza* or *ng'uNgoza*, it is said—it is Ngoza (who says it).

## CHAPTER VII.

### PERSONAL AND DEMONSTRATIVE PRONOUNS.

104. Personal Pronouns, besides *Simple* or *Primitive* forms for the Nominative and Accusative, have also *Possessive* and *Prepositional* Forms. The former are those which they assume after the Possessive Particle of a noun, and in this way is supplied the want of Possessive Pronouns, for which no separate forms exist in Zulu. The latter are assumed after the prepositions, *na*, *nga*, *ku*, *njenga*, *nganga*, &c., and also after the *Substantive Particles*.

They have also *Emphatic* Forms, which may be used separately, after a verb or preposition (not *before* a verb), or in apposition to either of the other forms.

105. *Personal Pronouns of the First Person.*

	Sing.		Plur.
N. A.	<i>ngi</i> , I or me.	N. A.	<i>si</i> , we or us.
Poss.	<i>mi</i> , as <i>wami</i> , <i>lami</i> , &c.	Poss.	<i>itu</i> , as <i>wetu</i> , <i>letu</i> , &c.
Prep.	<i>mi</i> , as <i>nami</i> , <i>kumi</i> , &c.	Prep.	<i>ti</i> , as <i>nati</i> , <i>kuti</i> , &c.
Emph.	<i>mina</i> , I or me.	Emph.	<i>tina</i> , we or us.

106. *Personal Pronouns of the Second Person.*

Sing.		Plur.	
Nom.	<i>u</i> , thou.	Acc.	<i>ku</i> , thee.
Poss.	<i>ko</i> , as <i>wako</i> , <i>lako</i> , &c.	N. A.	<i>ni</i> , ye or you.
Prep.	<i>we</i> , as <i>nawe</i> , <i>kuwe</i> , &c.	Poss.	<i>inu</i> , as <i>wenu</i> , <i>lenu</i> , &c.
Emph.	<i>wena</i> , thou or thee.	Prep.	<i>ni</i> , as <i>nani</i> , <i>kuni</i> , &c.
		Emph.	<i>nina</i> , ye or you.

N. B. *Kuti* and *kumi* are frequently pronounced *kiti* and *kini*, or sometimes *kwiti* and *kwini*; so also, *kitina*, *kinina*.

107. *Personal Pronouns of the Third Person.*

These, in their Simple *Nominative* Forms, are merely (24) the characteristic portions of the inflexes of the different classes of nouns. These serve also as *Accusatives*, being then placed immediately before the Verb-Root; except that the Vowel-Pronouns *a*, *i*, *u*, usually take the semivowel *w* or *y* before them, as below, when used as Accusatives.

It will be seen that the Possessive and Prepositional Nouns are identical, except in the case of the Singular of the First (or Personal) Class of Nouns.

N. B. The *k*, which occurs in the pronouns of the *Third* Person *ke*, *ku*, *ko*, *kona*, is *soft*, while that of *ko* for the *Second* Person is *aspirated*.

108. *Table of Personal Pronouns of the Third Person.*

Inflex.	Nom.	Acc.	Poss.	Prep.	Emph.
<i>umu, um, u</i>	<i>u</i>	<i>m</i>	<i>ke</i>	<i>ye</i>	<i>yena</i>
<i>ili</i>	<i>li</i>		<i>lo</i>		<i>lona</i>
<i>im, in</i>	<i>i</i>	<i>yi</i>	<i>yo</i>		<i>yona</i>
<i>isi</i>	<i>si</i>		<i>so</i>		<i>sona</i>
<i>umu, um, u</i>	<i>u</i>	<i>wu</i>	<i>wo</i>		<i>wona</i>
<i>ulu</i>	<i>lu</i>		<i>lo</i>		<i>lona</i>
<i>ubu</i>	<i>bu</i>		<i>bo</i>		<i>bona</i>
<i>uku</i>	<i>ku</i>		<i>ko</i>		<i>kona</i>
<i>aba, o</i>	<i>ba</i>		<i>bo</i>		<i>bona</i>
<i>ama</i>	<i>a</i>	<i>wa</i>	<i>wo</i>		<i>wona</i>
<i>izim, izin, izi</i>	<i>zi</i>		<i>zo</i>		<i>zona</i>
<i>imi</i>	<i>i</i>	<i>yi</i>	<i>yo</i>		<i>yona</i>

N. B. The form *mu* is often used for *m* in the Accusative, to help the voice before a monosyllabic verb.

Ex. *umupe ukusindisa kwako*, thou grant him thy salvation.

Some natives, however, will sound *m*, and not *mu*, even in this case; while others sound *mu* in other cases.

The forms *wu* and *yi* are often heard as *u* and *i*, without the semi-vowel; and *i*, when uttered with emphasis, will sometimes be sounded as *yi*, when a nominative.

109. The Personal Pronouns are used as above given, with *Participles* as well as *Verbs*, except that, for participles, changes are made in the pronouns of the *Third Person Nominative*—*u* personal, *ba*, *a*, being changed to *e*, *be*, *e*, respectively.

Ex. *ekwazi loko*, he knowing that.  
*behamba ngendhlela*, they walking by the path.  
*amehlo abo evuliwe*, their eyes having been opened.

110. It will be seen also, when we come to speak of verbs, that some other changes are made in the pronouns of the *Third Person Nominative*.

111. Wherever it is necessary to treat the Personal Pronouns as nouns, (as, for instance, after the substantive particles, *ng'*, *y'*,) *wena*, and *yena* prefix the inflex *u*, as *uwena*, *uyena*, and all the others prefix *i*, except *mina*, which takes either *u* or *i*: thus,

<i>y'imina</i> , <i>y'imi</i> , or <i>umina</i> , it is I	<i>y'itina</i> , <i>y'iti</i> , it is we.
<i>uwena</i> , <i>ng'uwena</i> , <i>uwe</i> , <i>ng'uwe</i> , it is thou	<i>y'inina</i> , <i>y'ini</i> , it is ye.
<i>uyena</i> , <i>ng'uyena</i> , <i>uye</i> , <i>ng'uye</i> , it is he, &c.	<i>y'ibona</i> , <i>y'ibo</i> , it is they.
<i>y'ilona</i> , <i>y'ilo</i> , <i>iyona</i> , <i>iyo</i> , &c., it is it. plur.	<i>y'iwona</i> , <i>y'iwo</i> , <i>y'izona</i> , <i>y'izo</i> , &c

Ex. *umina owabulala lowo'muntu*, it (is) I, who killed that man.  
*y'inina ababepika*, it (is) you, who were quarrelling.

112. *It is not* is expressed with the personal pronouns, as follows, the first form being that most used.

Ex. *akuso mina*, or *akusimi*, or *asi mina*, or *asimi*, it is not I.

N. B. In the above expressions *a* is the negative particle, *ku* the indefinite pronoun, *it*, and *si* or *so* appears to represent the substantive verb; while *asi* appears to be contracted from *akusi*.

Ex. *akuso mina*, *owabulala umuntu lowo*, it is not I, who hurt that man.  
*akuso nina*, *abakulumayo*, it is not ye, who speak.

For the participle, *kungeso* is used instead of *akuso*.

Ex. *kungeso yena*, it not being he.

113. In like manner, such expressions as these, 'I am he,' 'I am not he,' &c., are rendered into Zulu, as follows.

Ex. *lo'muntu ung'uye*, this man is he.  
*angisiye uKristo*, I am not he, the Christ.

And participially (109, 86 N. B.).

Ex. *engesiko ukukanya*, he not being it, the light.  
*ungesiye uKristo*, thou not being he, the Christ.

### *Remarks on the Pronouns.*

114. The direct *Subject* of a verb is always a *Primitive Personal Pronoun*.

Ex. *inKosi iyabasiza*, the Lord, he helps them.

115. The direct *Object* of a verb is always a Noun or a Pronoun; and the Pronoun may be either *Emphatic* or *Primitive*. In the latter case it will be placed *immediately before the verb-root*, in apposition, frequently, to some Noun or *Emphatic Pronoun* also expressed.

Ex. *babona umuntu*, they saw a man.  
*batyaya uMpengula*, they beat Pengula.  
*wawugona umnqamlezo*, he embraced it, the cross.

116. The noun, to which a *Personal Pronoun* refers, may be expressed after its *possessive* also, for the sake of distinctness.

Ex. *ukufika kwake uNgoza*, the arrival of him, Ngoza.

117. The *emphatic forms* may be used with *ku*, but not with any other prepositions.

Ex. *ungamuki kitina*, go not thou away from us.

118. Nouns, when used in apposition with the *emphatic personal pronouns*, lose their initial vowels.

Ex. *tina'bantu baka'Zatshuke*, we, people of Zatshuke.

119. *Um*, short for *umfazi*, wife, is used with *ka*, and the *Possessive Forms*; as *umkani*, *umkako*, *umkake*, my, thy, his, wife.

120. The plural form *kiti* (92) expresses *at our kraal*, indicating only the kraal or place where the speaker's people live; while *kwetu* (93) or *endhlini yakwetu*, or *emzini wakwetu*, would be used to express *at our's*, *at our hut*, or *at our kraal*, where the hut or kraal belongs to the *family* of the speaker, he not being himself the master of it. The master (or his wife) would say *kwami*, or *endhlini kwami*, or *emzini wami*; and so with *kini* and *kwenu*.

121. In forming possessive pronouns to agree with nouns, which express *paternity*, *maternity*, *fraternity*, &c., the plural form of the pronoun, which represents the noun, whose father, mother, &c., is spoken of, is always employed, whether that be singular or plural.

Ex. *ubaba wetu*, my or our father; *unyoko wenu*, thy or your mother.  
*umfo wabo*, his or their brother; *udade wabo*, his or their sister.

122. *Umfo* is used for *umfana*, 'boy or son,' and *umta* for *umntwana*, 'child,' male or female; but *umfo wabo* means 'brother'.

Ex. *uNdiane*, *umfo ka'Zatshuke*, Undiane, son of Zatshuke.  
*uMfulatelwa*, *umfo wabo ka'Ngoza*, Fulatelwa, brother of Ngoza.

Also, *umfo waka* is used to point to an illustrious ancestor; *umfo ka*, to the *father*.

A wife is commonly called by her father's name, with *uma* (contracted for *umta ka*) prefixed to it.

Ex. *woza lapa*, *ma'Zatshuke*, come here, child of Zatshuke.

The natives *very frequently* omit the name of a person, and merely call him the son of the father or ancestor.

Ex. *uyabaceka nje umta ka'Mvubu*, the son of Vubu is slandered.  
*upi owaka'Majozi?* where is the son (descendant) of Majoza?  
(where *o* is the *relative* = he who is the son, &c.).

123. The word *umnawe*, 'brother,' is used with a *singular* pronoun, either of an *older* or *younger* brother; so that two brothers can say of each other *umfo wetu*, or *umnawe wami*.

But *umne* can only be used of an *elder* brother, or of any *older* friend or companion, and, like *umfo*, takes always the *plural* pronoun.

The brother of a female will also always be spoken of as *umne wetu*, *wenu*, *wabo*, not *umfo wetu*, &c.



Ex. *uBetyu umne wabo ka'Jojo*, Betyu, elder brother of Jojo.  
*sakubona, mne wetu, Mabuto*, Good-day! friend Mabuto.

124. On the other hand, the plural forms, *abafo*, *odade*, are used with the same possessive forms as the singular *umfo* and *udade*.

Ex. *abafo wetu ababili*, my or our two brothers.  
*odade wenu abatatu*, thy or your three sisters,

The above rules are observed in the case of some few other nouns of relationship.

125. *Mina* is often used to summon a person, and *wetu* is employed as a term of friendship to one of the same age (*intanga*), or to a familiar acquaintance.

Ex. *mina, wetu!* to me here, friend!

126. *Umntwana* and *abantwana* are contracted in familiar discourse, when used with a possessive pronoun.

Ex. *umtanami*, my child, for *umntwana wami*.  
*abantabami*, my children, for *abantwana bami*.

So *umtanako*, *umtanake*, *abantabako*, *abantabake*.

127. The pronoun *ku*, with the corresponding prepositional and emphatic forms, is very often used *indefinitely*, for *it*, to express any number of nouns or pronouns, taken collectively, whether singular or plural, personal or impersonal.

Ex. *kutyo ubani na?* there says it who? = who says it?  
*kwatyo mina*, said I; *kwatyo tina*, said we.  
*kudhlule oNgoza kusasa*, there passed the Ngozas this morning.

128. *Demonstrative Pronouns* are formed from the inflexes of the different Classes of Nouns, as a general rule, as follows:

(1) By prefixing *la* to signify *this* or *these*;

(2) By prefixing *la*, and changing the final vowel to *o*, to signify *that* or *those*;

(3) By appending *ya* (pronounced with an elevation of the voice) to the first of the above two forms, to signify *this* or *these here*, or *that* or *those there*, when an object is pointed out.

It will be seen, however, in the following Table, that the forms for the monosyllabic inflexes are slightly exceptional.

129. *Table of Demonstrative Pronouns.*

Inflex.	This.	That.	This here, That there.
<i>u</i>	<i>lo, lona</i>	<i>lowo</i>	<i>lowa, lowaya</i>
<i>ili</i>	<i>leli</i>	<i>lelo</i>	<i>leliya</i>
<i>i</i>	<i>le, lena</i>	<i>leyo</i>	<i>leya</i>
<i>isi</i>	<i>lesi</i>	<i>leso</i>	<i>lesiya</i>
<i>u</i>	<i>lo, lona</i>	<i>lowo</i>	<i>lowa, lowaya</i>
<i>ulu</i>	<i>lobu</i>	<i>lolo</i>	<i>lobuya</i>
<i>ubu</i>	<i>lobu</i>	<i>lobo</i>	<i>lobuya</i>
<i>uku</i>	<i>loku</i>	<i>loko</i>	<i>lokuya</i>
Inflex.	These.	Those.	These here, Those there.
<i>aba</i>	<i>laba</i>	<i>labo</i>	<i>labaya</i>
<i>a</i>	<i>la, lawa</i>	<i>lawo</i>	<i>lawaya</i>
<i>izi</i>	<i>lezi</i>	<i>lezo</i>	<i>leziya</i>
<i>i</i>	<i>le, lena</i>	<i>leyo</i>	<i>leya</i>

N. B. *lowo* is often pronounced as *lo*, with a long *o*, or as *lo'o*, and *laba* as *la* or *la'a*. Also nouns in *isi* may reduce their inflex to the simple vowel, (like those in *ili*, *ulu*, and *ubu*,) after the demonstrative *lesi*.

Ex. *lo'muntu*, that man; *la'bantu*, these people; *lesi'tya*, this cup.

130. The Demonstrative Pronouns, when treated as nouns (111) take all the inflex *i*.

Ex. *y'iloku engikwaziyo*, it is this, which I it know.

## CHAPTER VIII.

## RELATIVE PRONOUNS.

131. The Relative is expressed in Zulu, for all persons, genders, numbers, cases, by the vowel *a*, set at the beginning of the relative clause, but generally in combination with another vowel, so as to appear (60) in the form *a*, *e*, or *o*.

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The use of the Relative is somewhat peculiar in the Kafir dialects. But a little attention will enable the student perfectly to master it, by observing the following rules.

132. (1) If the Relative, in the English relative clause, be the *Subject* of the verb, (e. g. a man *who* sees, a horse *which* is strong, people *who* are weeping), then the vowel, with which the relative-vowel *a* combines in Zulu, is the initial vowel of the inflex, which belongs to the *antecedent*, (*man, horse, people*, in the above instances).

Ex. *umuntu obona* or *obonayo*, a man who sees; where *o* = *a-u*, the relative-vowel *a* being combined with the *u* of *umu*, the inflex of the antecedent, *umuntu*.

*ihashi elinamandhla*, a horse which is strong; where *e* = *a-i*, the relative-vowel *a* being combined with the *i* of *ili*, the inflex of the antecedent *ihashi*.

*abantu abakala* or *abakalayo*, people who are weeping; where *a* = *a-a*, the relative-vowel *a* being combined with the *a* of *aba*, the inflex of the antecedent, *abantu*.

N. B. The syllable *yo* is frequently appended, as above, to the verb in a relative clause.

133. (2) If the Relative, in the English relative clause, be in the *Possessive Form*, (e. g. a man *whose* hands are white, = a man *who-his* hands are white,) the same rule holds, and the noun, which expresses the thing possessed, follows after the relative, with the loss of its own initial vowel.

Ex. *umuntu, o'zandhla zimhlope*, a man whose hands are white.

*ihashi, eli'zindhlebe zalo zinde*, a horse whose ears are long.

Or, to make the sense more clear, a possessive pronoun may be inserted after the noun aforesaid.

Ex. *umuntu, o'zandhla zake zimhlope*.

*ihashi, eli'zindhlebe zalo zinde*.

Or the Relative may be omitted altogether, its place being supplied by the possessive pronoun just spoken of.

Ex. *umuntu, izandhla zake zimhlope*, a man, his hands are white.

*ihashi, izindhlebe zalo zinde*, a horse, its ears are long.

134. (3) If the Relative, in the English relative clause, be the *object* of the verb, or occur in any other *oblique* form, (e. g. a man *whom* I see, a horse *about which* thou art speaking, people *with whom* we are living), then the vowel, with which

the relative-vowel *a* combines in Zulu, is the initial vowel of the inflex, which belongs to the *Subject of the verb in the English relative clause.*

Ex. *umuntu engimbonayo*, a man whom I see him; where *e* = *a-i*, the relative-vowel *a* being combined with *i*, which (111) is the inflex belonging to *ngi*, I, the subject to the verb in the English relative clause.

*ihashi okuluma ngalo*, a horse which thou art speaking about it; where *o* = *a-u*, the relative-vowel *a* being combined with *u*, which (111) belongs to *u*, thou, the subject to the verb in the English relative clause.

*abantu esihlezi nabo*, people, whom we are living with them; where *e* = *a-i*, the relative-vowel *a* being combined with *i*, which (111) corresponds to *si*, we, the subject to the verb in the English relative clause.

135. (4) When, however, the nominative to the *verb* in the English relative clause is a Personal Noun Singular, or a Pronoun of the *Third Person Singular*, the relative-vowel *a* alone stands as the nominative to the Zulu verb.

Ex. *umuntu ambonayo*, a man whom *he* sees.

*ihashi, akuluma uJojo ngalo*, a horse about which *Jojo* is speaking.

136. The following are further illustrations of the use of the Relative.

N. B. The Noun or Pronoun, which determines in any case the vowel with which the relative-vowel *a* is to be combined, is printed in *Italics* in the English sentence.

Ex. 1. *uMpande oy'inkosi yamaZulu, Panda*, who is chief of the Zulus. *inkosi, enginike loku*, (it is) the *chief*, who has given me this. *utyani, obufulela izindhlu, grass*, which covers huts. *abantu, ab'exa kumina*, the *people* who came to me.

2. *umfazi, o'buso bake bumhlope*, the *woman*, whose face is white. *imvu, e'boya bude*, the *sheep*, whose wool is long. *uwemvane, olu'mabala azibadu*, the *butterfly*, whose colours are speckled. *amahashi, a'matyoba amnyama*, the *horses*, whose tails are black.

3. *umuzi engiwubone kusasa*, the *kraal*, which *I* it saw this morning. *abantu bako, obatumayo*, thy *people*, which *thou* sentest. *lezo'zinto esiz'enzileyo*, these things, which *we* have done. *amadoda, eniwatyoyo*, the *men*, about whom *you* speak. *umuti, liya kuwo ihashi*, the *tree* to which the *horse* is going. *intaba, owake pansi kwayo umuzi*, the *hill* under which the *kraal* is settled.

*umfana, esinolaka nje, sinolaka ngaye, isalukazi*, the *boy*, about whom the *old-woman*, is angry truly, angry about him.

4. *inkosi, akuluma nayo uNgoza*, the chief, with whom *Ngoza* spoke.  
*umfazi, amapuca isipuku uNongoma*, the woman, from whom  
*Nongoma* took away the blanket.  
*indoda, asebenza kuyo umfazi*, the man, for whom the woman  
 worked.  
*ihashi, atenga ngalo*, the horse which *he* (exchanged for) bought.

*kukona okufihlileyo*, there is (that) which *thou* hast hid ;  
*kukona abakufihlileyo*, there is (that) which *they* have hid ;  
*kukona esikufihlileyo*, there is (that) which *we* have hid ;  
*kukona akufihlileyo*, there is that which *he* has hid.

*izwe, azakuninika lona*, the land, which *he* is going to give you it ;  
*izwe, engizakuninika lona*, the land which *I* am going to give  
 you it ;

*izwe elona ngizakuninika lona*, the land, which is it, *I* being  
 about to give you it, (where *ngizakuninika* is the participle,)  
 = the identical land which *I* am going to give you ;

*izwe elona ezakuninika lona*, the identical land, which *he* is going  
 to give you, (where the *participial* form, *e* (109), of the pro-  
 noun for the 3rd Pers, Sing. is used in *ezakuninika*) ;

*izwe, elona bezakuninika lona*, the very land which they are  
 going to give you.

*isimemezelo, esaninika sona*, the command, which *we* gave you ;  
*isimemezelo esona nganinika sona*, the very command, which *I*  
 gave you ;

*isimemezelo aninika sona*, the command, which *he* gave you ;

*isimemezelo esona baninika sona*, the very command, which they  
 gave you.

*isikati, abafika ngaso*, the time, at which *they* came ;

*isikati, esona wafika* (or *eson'afika*) *ngaso*, the very time, at  
 which *he* came ;

*isikati, afika ngaso amantombazana*, the time, at which the  
*maidens* came ;

*isikati, esona bafika ngaso*, the very time, at which they came.

137. When the Relative occurs in the form *o* or *e* before a vowel-verb, the semi-vowel *w* or *y*, respectively, is introduced before the verb, as *owenza, eyenza*, for *o-enza, e-enza*. This may be either done to assist the enunciation, or, more probably, it results from a repetition of the pronoun *u* or *i*, which is combined with the relative *a*. Thus, *owenza* = *o-uzenza, eyenza* = *e-ienza* ; and it is possible that the same repetition is made in other cases, (as in *otanda* = *o-utanda*, just as *elitanda* = *e-litanda*,) though it may not be so distinctly caught by the ear, being absorbed before a consonant in the strong sound of the *o* or *e*.

When the Relative occurs in the form *a* before a vowel-verb, it is absorbed in the vowel of the verb; as 'enza for *aenza*, = (probably, as just explained,) *a-aenza*.

138. When special emphasis is laid on a possessive pronoun in English, it may be expressed in Zulu, by setting, before the noun possessed, the corresponding possessive pronoun, with the proper relative prefixed.

- Ex. *ezami izinkomo*, my own cattle.  
*elake izwi*, his own word.  
*ngawake amehlo*, with his own eyes.  
*asilo elami izembe*; *elika'baba*, it is not my axe; it is my father's.

In the third of the above examples, the relative-vowel *a* is prefixed to the possessive form *ake*, with the semi-vowel *w* interposed.

139. *By myself, of my own accord, &c.*, is expressed by *ngokwa*, followed by the possessive form of the personal pronoun; as *ngokwami*, by myself, = *nga-okwami*, by (that) which is of me.

- Ex. *umfana us'ehamba ngokwake*, the boy now walks alone.  
 So *ngokwamahloni*, with shame, lit. by (that) which is of shame.  
*ngokwamandhla etu*, by our power.

## CHAPTER IX.

### ADJECTIVES.

140. There are very few proper *Adjectives* in Zulu; and most of those, which exist, express either *colour* or *dimension*.

- Ex. *mhlope*, white; *mnyama*, black; *bomvu*, red.  
*kulu*, great; *banzi*, wide, broad; *de*, long, high, deep.

141. The want of proper adjectives is largely supplied by the use of (1) particles, (2) nouns in the simple form, (3) nouns in the possessive form, and (4) *na* with a noun.

- Ex. (1) *umuntu ogulayo*, the man who is sick, = the sick man.  
*inhliziyu etobekileyo*, the humble heart.

- (2) *ku'makaza*, it is (coldness) cold; *ku'manzi*, it is (water) wet.  
*okuy'inngcwele*, that which is holiness, = holy.  
*oku'bukali*, sharp; *oku'budoda*, manly.  
*intando e'bunene*, the will which is graciousness, = the gracious will.
- (3) *usuku lokuqala*, day of the beginning, = first day.  
*isikati sokupela*, time of the ending, = last time.
- (4) *namandhla*, strong; *namanga*, false; *nejubane*, swift;  
*negazi*, bloody; *nolaka*, violent: *nomsindo*, noisy.

142. An adjective, in any case, (or its substitute,) will take an inflex, corresponding to that of the noun to which it refers. This inflex, however, will differ according as the adjective is used, (1) as a *Predicate*, (2) as an *Epithet*.

143. When an adjective is used as a *Predicate*, and is, consequently, separated from its noun by some tense of the substantive verb, expressed or implied, (as when we say, *the man is white*), it takes before it merely the personal pronoun corresponding to the noun.

Ex. *izulu lihle*, *libomvu*, the sky it is fair, it is red.  
*iso lako limhlope*, *limnyama*, thine eye it is white, it is black.  
*kuhle*, it is well; *kumnandi*, it is pleasant; *kulukuni*, it is hard.  
*lo'muntu umhlope*, this man he is white.  
*leli'hashi linejubane*, this horse it is swift.  
*udaka loluya lu'manzi*, that mortar is moist.

144. But note, first, that,

(1) All monosyllabic roots, except *ze*, take *mu* (or *m*), *ma*, *mi*, as the personal pronouns for nouns in *umu* (*um* or *u*), *ama*, *imi*; and so do also some few other adjectives, as *dala*, *kulu*, *ningi*, *futyane*, *ncinyane*, as well as the indefinite and interrogative adjectives, *tile*, *ngaka*, *ngako*, *nje*, *ngaki*, *ngapi*, &c.

Ex. *lo'mfazi mude*, this woman she is tall.  
*le'mixi mikulu*, these kraals they are large.  
*la'matye mafutyane*, these stones they are short.  
*a u muncinyane* or *a u mncinyane*, thou art not small.  
*es'emudala* or *es'emdala*, he being now old.

145. Note, secondly, that,

(2) All the above adjectives (except those which already begin with *n*) assume also an initial *m* or *n* (42) after the pronouns *i* and *zi*, corresponding to nouns of Class III; and *dala* and *kulu* assume an *n* also after *zi* of Class VI.

Ex. <i>le'mvu</i> or <i>le'nto</i>	<i>lezi'zimvu</i> or <i>lezi'zinto</i>	<i>lezi'zitya</i>
<i>indala</i>	<i>zindala</i>	<i>zindala</i>
<i>inkulu</i>	<i>zinkulu</i>	<i>zinkulu</i>
<i>inde</i>	<i>zinde</i>	<i>zide</i>
<i>inhle</i>	<i>zinhle</i>	<i>zihle</i>
<i>intya</i>	<i>zintya</i>	<i>zitya</i>
<i>imbi</i>	<i>zimbi</i>	<i>zibi</i>
<i>imfutyane</i>	<i>zimfutyane</i>	<i>zifutyane</i>

So *izitya zindala*, the plates they (are) old; but *izitya ezidala*, the old plates.

146. Note, thirdly, that,

(3) After every part of the substantive verb, whether expressed or implied, except when it is employed as a simple copula, as in the examples of (143), all the above adjectives take their own prefixes as above, *in addition* to any pronoun which may express the substantive verb; while other adjectives take no prefixes.

Ex. *iso lako lihle, libi*, thine eye it is sound, it is evil;  
 but *uma iso lako li lihle, li libi*, if thine eye it be sound, it be evil;  
 and *uma iso lako li mhlope, li mnyama*, if thine eye it be white, it be black.

So *amehlo ako mahle, mabi*, thine eyes they are sound, they are evil;  
 but *uma amehlo ako e mahle, e mabi*, if thine eyes they be sound, they be evil;

and *umo amehlo ako e mhlope, e mnyama*, if thine eyes they be white, they be black.

So *uyakuba mukulu* or *mkulu*, he shall be great;  
 but *kwoba mnandi*, it will be pleasant.

147. When an adjective is used as an *Epithet*, and, consequently, accompanies its noun, (as when we say, *the white man*), it is usually placed after it in Zulu, with the noun's inflex before it, with which is combined the relative vowel *a*.

Ex. *umuntu omubi*, for *a-umubi*, a man who he is bad, = a bad man.  
*ihashi elinejubane*, a horse which is swift, = a swift horse.

But, if special stress is laid upon the adjective in English, the Zulu adjective may be set before its noun.

Ex. *enobuhle intombi leyo!* a beautiful girl that!

148. But note, that,

(1) All monosyllabic roots, except *ze*, take the full forms *omu, ama, emi*: and so do also the few adjectives referred to in (144), except that these latter, take *om* instead of *omu*.



All other adjectives take only *o*, *a*, *e*, instead of *omu*, *ama*, *emi*.

Ex. *umfazi omuhle*, a beautiful woman. *amadoda amade*, tall men.  
*imiti emidala*, old trees. *umfana omfutyane*, short boy.  
*amehlo anzima*, heavy eyes. *imilomo ebanzi*, wide mouths.

(2) The above-named adjectives take also the *m* or *n* of *em* or *en*, *ezim* or *ezin*, when used with nouns in *im* or *in*, *izim* or *izin*, respectively; whereas all others reject it.

Ex. *indhlela embi*, a bad way.  
*izintaba ezinkulu*, great mountains.  
*izilo ezikulu*, large wild-animals.  
*izinti ezilukuni*, hard sticks.

149. The following Table will illustrate the above remarks.

Noun.	mhlope.	kulu.	bi.	ze.	ningi.
<i>umuntu</i>	<i>omhlope</i>	<i>omkulu</i>	<i>omubi</i>	<i>oze</i>	<i>omningi</i>
<i>iso</i>	<i>elimhlope</i>	<i>elikulu</i>	<i>elibi</i>	<i>elize</i>	<i>eliningi</i>
<i>into</i>	<i>emhlope</i>	<i>enkulu</i>	<i>embi</i>	<i>eze</i>	<i>eningi</i>
<i>isitya</i>	<i>esimhlope</i>	<i>esikulu</i>	<i>esibi</i>	<i>esize</i>	<i>esiningi</i>
<i>umuzi</i>	<i>omhlope</i>	<i>omkulu</i>	<i>omubi</i>	<i>oze</i>	<i>omningi</i>
<i>uti</i>	<i>olumhlope</i>	<i>olukulu</i>	<i>olubi</i>	<i>oluze</i>	<i>oluningi</i>
<i>ubuso</i>	<i>obumhlope</i>	<i>obukulu</i>	<i>obubi</i>	<i>obuze</i>	<i>obuningi</i>
<i>ukudhla</i>	<i>okumhlope</i>	<i>okukulu</i>	<i>okubi</i>	<i>okuze</i>	<i>okuningi</i>
<i>abantu</i>	<i>abamhlope</i>	<i>abakulu</i>	<i>ababi</i>	<i>abaze</i>	<i>abaningi</i>
<i>amehlo</i>	<i>amhlope</i>	<i>amakulu</i>	<i>amabi</i>	<i>aze</i>	<i>amaningi</i>
<i>izinto</i>	<i>ezimhlope</i>	<i>ezinkulu</i>	<i>ezimbi</i>	<i>ezize</i>	<i>ezinningi</i>
<i>izitya</i>	<i>ezimhlope</i>	<i>ezikulu</i>	<i>ezibi</i>	<i>ezize</i>	<i>eziningi</i>
<i>imizzi</i>	<i>emhlope</i>	<i>emikulu</i>	<i>emibi</i>	<i>eze</i>	<i>eminingi</i>

150. The *Comparative* of adjectives is expressed by the use of the compound preposition *kuna*, placed after the adjective, and before the thing compared, as follows.

Ex. *sinokwazi kunabo*, we have knowledge more than they.  
*indoda inamandhla kunomfana*, a man is stronger than a boy.  
*leli'tole likulu kunalelo*, this calf is larger than that.  
*lo'mfazi mude kunodade wabo*, this woman is taller than her sister.

151. The *Superlative* is expressed by strengthening the comparative by an adverbial epithet, (as *kakulu*, greatly,) or by

using *onke*, all, with the noun or pronoun concerned, or some other equivalent expression.

Ex. *imfene inkulu kakulu kunenkau*, a baboon is much greater than a monkey.

*lo'mfana muncinyane kubo bonk'abanye*, this boy is smaller than all the others.

### *Indefinite Adjectives.*

152. *Nye*, other, another.

Ex. *ngesinye isikati*, at another time, once upon a time.

*ezinye izinkomo*, other oxen.

*imizi eminye*, other kraals.

*bati omunye kwomunye*, they said one to another.

153. *Onke*, all, is only used as an epithet, but takes as prefixes the personal pronouns. Thus we have *sonke* for *si-onke*, we all, all of us; *nonke* for *ni-onke*, all of you; and for nouns and pronouns of the third person, we have—

Sing. *wonke, lonke, yonke, sonke, wonke, lwonke* or *lonke, bonke, kwonke* or *konke*.

Plur. *bonke, onke, zonke, yonke*.

Ex. *bonke la'bantu bang'abafokazana*, all these people are needy-persons.

154. *Every* is expressed by *y'ilowo, y'ilelo, &c.*

Ex. *y'ilowo ulinde okwake ukuba angafi*, every one looks after his own, that he may not die.

155. *Edwa* or *odwa*, alone, only, takes also the personal pronouns as prefixes, as follows:

*ngedwa*, I only; *wedwa*, thou only; *sodwa*, we only; *nodwa*, ye only; and for the third person,

Sing. *yedwa, lodwa, yodwa, sodwa, wodwa, lodwa, bodwa, kodwa*.

Plur. *bodwa, odwa, zodwa, yodwa*.

Ex. *ung'uDio wedwa*, thou art God, thou alone.

*udumo lwako lodwa*, thy glory, it alone.

156. *Tile*, certain, as in the phrase, 'certain man.'

Ex. *ecela into etile kuye*, he asking a certain thing of him.

*abantu abatile, abapuma kiti*, certain men, who went out from us.

157. *Ntasike*, = let me see, or what do you call him, it, &c., when a person is trying to remember the name.

Ex. *kwenziwa—untasike* — *uSicongwana*, it was done by — what do you call him? — *Sicongwana*.  
*kwafika ontasike* — *oNgoza*, there came — let us see, who were they? — *Goza* and his party.

158. *Ngaka*, so great (as this); *ngako*, so great (as that); *nje*, such (as this); *njalo*, such (as that); *nganga*, so great as.

Ex. *ihashi elingaka*, a horse of this size.  
*ihashi elingako*, a horse of that size.  
*umntwana onje*, a child such as this.  
*amaza anjalo*, such waves.  
*ungangawe*, he is as great as thou.

159. *Ni*, who or what, may be used as an adjective.

Ex. *umuntu muni lona na?* what man is this?  
*inkomo'ni le na?* what ox is this?

160. In the following instances the prefix *i* appears to refer to *into*, thing, understood.

Ex. *ni y'ini na?* what are ye?  
*y'ini loku akwenzileyo?* what is this which he has done?

161. The force of *y'ini* may often be expressed in English by the words, 'or not.'

Ex. *ngilinda umfo wetu, y'ini na?* do I watch my brother or not?  
*utanda uma sigoduke, siye kiti, y'ini na?* do you wish that we go home, that we go to our kraal or not?

162. In the following instances the verb is in the *objective* form, (ending in *ela*, perf. *ele*), and, when followed by *ni*, will have its force expressed in English by 'what for,' or 'why.'

Ex. *ubabele-ni* (or *uzele-ni*) *lapa na?* what art thou come for here?  
*umbulalele-ni na?* he has killed him for what?  
*y'ini na? nibalekela-ni na?* what is it? what do you run away for?  
*ung'enzela-ni njalo na?* what dost thou do to me thus for?

163. *Ni* may be used also as a noun.

Ex. *niti-ni na?* what do you say?  
*ufuna-ni na?* what dost thou seek?  
*utyo ngani na?* for what (= why) do you say it.  
*wazi ngani na?* by what (=how) do you know it?  
*ang'azi ngiyakuba nani na,* I do not know what I shall be with, = what is going to happen to me.

*akuyikuba nani*, it will not be with what, = it will be of no consequence.

*ngiswel'umuntu. wani na? wokwalusa izinkomo*, I want a man.  
For what? For herding cattle.

164. *Njani*, what sort of, how.

Ex. *ihashi elinjani na? elibomvu*, what sort of a horse? a bay.  
*kunjani namhlanje? ai-ke, nkosi; akunjani manje*, how is it to-day?  
no, sir: it is not of what sort to-day, = it is neither one thing  
nor the other, neither better nor worse.

165. *Ngakanani*, how great, = *ngaka nani*, so great with what?

Ex. *utanda uti olungakanani na? olungaka*, how large a rod dost thou wish for? so large as this.

166. *Ngapi* or *ngaki*, how many (= *nga pi*, about where).

Ex. *mangaki amahashi? matatu*, the horses (are) how many? three.

167. *Ubani*, plur. *obani*, who.

Ex. *ubani lo*, who is this person?  
*ubani igama lako na*, who art thou, thy name?  
*obani laba*, who are these?  
*elika'bani leli'hashi*, whose is this horse?

168. *Ubani* is used for 'what d'ye call him?'

Ex. *izinkomo zika'bani zafela lapaya*, the cattle of—what d'ye call him?—died over there.  
*ubabize bonke, uNgoza, noMfulatelwa, nobani, nobani*, call them all, Goza, and Fulatelwa, and so and so, and so and so.

*Ukuti* is used in the same way for 'such and such a thing.'

Ex. *wati hambani niye ensimini, n'enze ukuti nokuti nokuti*, he said, go ye into the garden, and do so and so, and so and so, and so and so.

169. *Pi*, where.

Ex. *upi umuntu na*, or *up'umuntu na*, where is the man?  
*lipi ihashi na*, where is the horse?

170. *Pi* is also used with the possessive particles.

Ex. *uswela umuntu wapi na, wakulipi izwe na? was'emSunduze*, thou wantest a man of where—from what country? a man of the Umsunduze.

171. *Pi* is also used to express 'which is it?' of two or more persons or things, in one of the following forms, according to the class of noun referred to:

Sing. *umupi, y'ilipi, iy'ipi, y'isipi, umupi, y'ilupi, y'ibupi, y'ikupi.*

Plur. *y'ibapi, awapi, y'izipi, imipi.*

Ex. *y'ilipi ihashi okuluma ngalo na? y'ilelo, elisunjwana*, which is the horse you are speaking of? it is that light bay.

*y'isipi isalukazi osityoyo, oti-ke siyateta? y'ilesiya esi'zinyo linye*, which is the old woman of whom you speak, of whom you say (that) she scolds? it (is) that one there, whose tooth it (is) one.

As the *object* of the verb, in the same sense, *mupi, lipi, ipi, &c.*, are used.

Ex. *utanda sipi na*, which (*isitya*, plate) do you choose?

## CHAPTER X.

### NUMERAL ADJECTIVES.

172. The Zulus count with their fingers, beginning with the *little* finger of one (generally the *left*) hand, and stretching out each finger that is counted, leaving the uncounted one closed. Then the fingers of the other hand are counted in the same way, beginning with the *thumb*; and it matters not whether the fingers of the first hand are now kept open or not. When the number *ishumi*, ten, is completed, the two palms are clapped together, and the counting proceeds again, as before.

Thus, if a native wished to mention the number 37, he might clap his hands three times, and hold up the *little and next two* fingers of the *left* hand, saying *a'matatu*, (that is, 'they are three,' viz., tens, *amashumi*,) and then the *thumb and fore-finger* of the *right-hand*, (which indicates 'seven.')

Hence 6 is called *isitupa*, the thumb.

- 7 — *isikombisa*, the pointing-finger (fore-finger).
- 3 — *shiya'ngalo'mbili* (contr. for *shiya izingalo (zibe) zimbili*, leave out fingers (that they be) two.
- 9 — *shiyu'galo'lunye* (contr. for *shiya ugalo (lube) lunye*, leave out a finger (that it be) one.

N. B. Notice that *bili* (like *bi*) prefixes *m* after *i* and *zi* (when it stands for *izim* or *izin*), and that *tatu* and *hlanu* (like *kulu*) prefix *n* under similar circumstances.

The same takes place also after *na*, and the verb *ba*.

Also *bili, tatu, and hlanu*, may follow, or not, the rule in (146).

173. *Table of Cardinal Numbers.*

No.	Root.	USE AS PREDICATES.
1	nye ... ..	into inye
2	bili ... ..	izinto zimbili
3	tatu ... ..	zintatu
4	ne ... ..	zine
5	hlanu ... ..	zinhlanu
6	isitupa ... ..	ziisitupa
7	isikombisa ... ..	ziisikombisa
8	shiyangalombili ... ..	zishiyangalombili
9	shiyagalolunye ... ..	zishiyagalolunye
10	ishumi ... ..	ziishumi
11	ishumi-nanye or ishumi linanye ...	ziishumi-nanye
12	ishumi-nambili or ishumi linambili	ziishumi-nambili
13	ishumi-nantatu or ishumi linantatu	ziishumi-nantatu
16	ishumi-nesitupa or ishumi linesitupa	ziishumi-nesitupa
19	ishumi-nashiyagalolunye ... ..	ziishumi-nashiyagalolunye
20	amashumi'mabili ... ..	z'amashumi'mabili
21	amashumi'mabili nanye or ananye ...	z'amashumi'mabilinanye
30	amashumi'matatu ... ..	z'amashumi'matatu
31	amashumi'matatu nanye or ananye...	z'amashumi'matatananye
60	amashumi ay'isitupa ... ..	z'amashumi ay'isitupa
80	amashumi ashiyangalombili ...	z'amashumi ashiyangalombili
99	amashumi ashiyagalolunye nashiyagalolunye or anashiyagalolunye ...	z'amashumi, &c.
100	ikulu ... ..	ziikulu
101	ikulu nanye or linanye ... ..	ziikulu nanye
137	ikulu (li) namashumi'matatu nesikombisa ... ..	ziikulu, &c.
169	ikulu (li) namashumi ay'isitupa nashiyagalolunye ... ..	ziikulu, &c.
185	ikulu (li) namashumi ashiyangalombili nesihlanu ... ..	ziikulu, &c.
200	amakulu'mabili ... ..	z'amakulu'mabili
555	amakulu'mahlanu namashumi'mahlanu nanhlanu ... ..	z'amakulu, &c.
1000	inkulungwane ... ..	ziinkulungwane
1858	inkulungwane namakulu ashiyangalombili namashumi'mahlanu nashiyangalombili ... ..	ziinkulungwane, &c.
2000	izinkulungwane ezimbili ... ..	ziizinkulungwane ezimbili
10000	itye ... ..	ziitye
100000	isigidi ... ..	ziisigidi

174. The word *nye*, when used, whether as predicate or epithet, *numerically*, in the sense of 'one,' always takes its prefixes as a *predicate*, (144) as *munye, linye, inye, &c.*: whereas, when used *distributively*, in the sense of 'other,' or 'another,' it takes its prefixes as an *epithet*, as *omunye, elinye, &c.* The other numerals follow the rule of other adjectives.

175. In the following the reference is to *Present* time.

Ex. *munye uDio*, God is one.

*kunye okwami, okwako kubili, okwake kutatu*, mine is one, yours is two, his is three.

*inye inkomo eyako, ezami zimbili*, one ox is yours, mine are two.

*linye elami ihashi, awako mabili*, one horse is mine, yours are two.

*isitya sinye silapa*, one plate is here.

*uti lunye engifike nalo*, it is one stick that I have come with.

176. In the following the reference is to *Past* time, all of them being different ways of expressing the same English words, 'There arrived one man.'

Ex. *kwafika umuntu munye* (or *emunye*), there arrived a man one (or he being one).

*umuntu munye* (or *emunye*) *wafika*, a man one (or being one) arrived.

*munye umuntu owafika*, (it is) one man who arrived.

In the above, the time referred to may be *any* past time, near or distant, the verb being in the Aorist, or Indefinite, *Past* Tense; and the substantive verb is either not expressed at all, or *indicated* by the participial pronoun *e*.

But the substantive verb might also be expressed in the Aorist, or indicated by its pronoun, as follows.

Ex. *kwafika umuntu waba munye*, or *wa munye*.

*wangipa izinkomo ezine*, or *zaba zine*, or *za zine*, or *zaba ne*, or *za ne*, he gave me four beasts.

*baleta amahashi aishumi*, or *aba ishumi*, they brought ten horses.

*wangipa kusasa izinti za'mashumi'mabili*, he gave me this morning twenty rods.

N. B. When the substantive verb is either expressed, or indicated, attention is drawn more distinctly to the *number* in question.

If, however, it be desired distinctly to express a *recently-past* time, the *Present-Perfect* Tense must be used, as follows.

Ex. *kufike umuntu munye* or *emunye*, or *munye umuntu ofikile*.

*ungipe izinkomo ezine*, or *za zine*.

*ngibone kule'ndawo imizi e isitupa*, I saw in this place six kraals.

*ungipe kusasa izinti zangaki na? bezi'mashumi'mabili*, or *za'mashumi'mabili*, how many rods didst thou give me this morning? they were twenty.

177. When reference is made to *future* time, (future either in fact or in the sequence of thought,) the subjunctive mood of the substantive verb, *ba*, will be used.

Ex. *tuma umuntu abe munye*, send a man (so that) he be one, = send one man.

*ngipe inkomo ibe'nye*, give me one beast.

*ngiyakukupa isinkwa sibe sinye*, I will give thee one loaf.

*ngipe ube munye umkonto*, give me one assagai.

*ubone imixi emingaki na? ib'i isitupa, ngityo*, how many kraals did you see? they were six, I (should) say.

*ngipe zibe'mashumi'mabili izinkomo*, give me twenty beasts.

178. Expressions like the following, are often met with.

Ex. *wabona nga'so linye*, he saw with one eye, instead of *ngeso laba linye*;

so *nga'lunyawo lunye, nga'sandhla sinye, nga'ndhlebe'nye*, with one foot, hand, ear, &c.

again *nga'ndhlebe'mbili, nga'nyawo'ntatu*, with two ears, three feet, &c.

179. *Both two, all three, &c.*, are expressed as follows.

Ex. *abantu bobabili, bobatatu, bobane, bobahlanu, &c.*

*amazwi omabili, omatatu, omane, omahlanu, &c.*

*izimvu zombili, zontatu, zone, zonhlanu, &c.*

*imiti yombili, yontatu, yomine, yonhlanu, &c.*

So also *tina sobabili, sobatatu, &c.*, we two, three, &c.

*nina nobabili, nobatatu, &c.*, ye two, three, &c.

Beyond five the natives do not carry the above forms, but point with their fingers, and say, *abantu bobatile, amazwi omatile, izimvu zontile, imiti yontile*, so many people, words, sheep, trees.

180. *Two and two* (persons), *three and three* (persons), &c., is expressed by *ngababili, ngabatatu, &c.*

Two or three (persons) is expressed by *babili batatu*.

Ex. *uma kuhlangene babili batatu*, if there be gathered two or three.

181. To express *Ordinal Numbers* under 'tenth,' the roots in (173) prefix *isi*, and so become nouns, which are put in a state of possessive construction after the noun to which they refer. The word *ukuqala*, beginning, is, however, used as the noun corresponding to the numeral *nye*.

Ex. *abantu bokuqala*, the first people (Adam and Eve).

*into yesibili*, the second thing.

*isahluko sesitatu*, the third chapter.

*igama lesishiyangalombili*, the eighth name (or hymn).



*Second, third, fourth, and fifth*, may also be expressed by means of the nouns *ububili, butatu, &c.*, instead of *isibili, isitatu, &c.*, only that, after *fth*, *ubutile* will be used in this form of expression, and the number shown upon the fingers.

Ex. *inkomo yobubili, igama lobutatu, uti lwobutile.*

*uzakufika ngolobune usuku*, he will arrive on the fourth day (of the week) = Thursday.

*bafika ngolwesibili*, they came on the second (day of the week) = Tuesday.

It is to be regretted that the Natives, generally, have acquired the habit of calling *Monday* the *first* day of the week, *Tuesday* the *second*, &c. So that, if the expression were used *ngosuku lobutatu*, the *third* day, a native would probably understand by it *Wednesday*, unless advised beforehand upon the subject. This is to be regretted, inasmuch as, so far as it goes, it destroys altogether the idea of the Lord's Day, as the *first* day of the week, and distinguished from the Jewish Sabbath, or *seventh* day; and must confuse in their minds the whole story of the Resurrection, unless special care be taken to obviate the difficulty.

182. For 'tenth,' and upwards, the simple cardinal is used, in a state of construction after the noun to which it refers; with the aid of the noun *umuvo*, 'that which comes after,' as follows, (the word *weshumi* being generally omitted in 11th, 12th, &c.).

10th *weshumi, leshumi, yeshumi, &c.*

11th *womuvo (weshumi), lomuvo, &c.*

12th *womuvo wesibili, lomuvo wesibili, &c.*

13th *womuvo wesitatu, lomuvo wesitatu, &c.*

16th *womuvo wesitupa, lomuvo wesitupa, &c.*

19th *womuvo wesishiyagalolunye, &c.*

20th *weshumi lesibili, leshumi lesibili, &c.*

21st *womuvo wamashumi'mabili, &c.*

100th *wekulu, lekulu, yekulu, &c.*

1000th *wenkulungwane, lenkulungwane, yenkulungwane, &c.*

Ex. *lo'nyaka wanamuhla ung'unyaka wenkulungwane, enamakulu ashinyagalombili, enamashumi'mahlanu anashiyagalolunye, ngas'emuva kwokuzalwa kuka'Jesu-Kristo, inKosi yetu*, this year is the 1859th year since the birth of Jesus Christ our Lord.

183. It will be observed that in the last example the connecting letters are used, *enamakulu, enamashumi, anashiyangalombili*, in order to connect these numerals with *inkulungwane*, and so with the possessive particle *wa*, which precedes it.

We may illustrate this by another instance.

- Ex. *izinkulungwane eziy'ikulu elinamashumi'mane anane*, thousands which are a hundred and forty and four, = 144000.  
 but *izinkulungwane eziy'ikulu, namashumi'mane, nane*, thousands which are a hundred, and forty, and four, 100044;  
 and *izinkulungwane eziy'ikulu elinamashumi'mane, nane*, thousands which are a hundred and forty, and four, = 140004.

## CHAPTER XI.

### ADVERBS.

184. Numeral Adverbs for *once, twice, thrice, &c.*, are formed by prefixing *ka* to the cardinal roots in (173).

Ex. *kanye, kabili, katatu, kane, &c., kaishumi, &c.*

In speaking of *past* time, the following forms may be used with numerals, where *kwa* is the pronoun, which is used with the substantive verb (*ba*, understood) in the past tense.

Ex. *kwa kunye, kwa kubili, kwa kutatu, kwa kune, kwa kuhlanu, kwa isitupa, kwa isikombisa, &c., kwa ishumi.*  
*kwa ishumi-nashiyagalolunye*, it was nineteen times.  
*kwa ikulu, kwa inkulungwane*, it was a hundred, a thousand, times.

185. Many other adjectives are converted into adverbs, by prefixing *ka*.

Ex. *kakulu*, greatly; *kaningi*, abundantly.  
*kahle*, pleasantly, prettily, well; *kabi*, evilly, ill.  
*kangaka*, so greatly (as this); *kangako*, so greatly (as that).  
*kangapi* or *kangaki*, how many times, how often.  
*kangakanani*, how greatly, how much.

N. B. *kangaka* or *kangakanana* is used, (not to ask a question, but to express admiration,) for 'how greatly.'

Ex. *igama lako lidumile kangaka* (or *kangakanana*) *emhlabeni wonke!* thy name is how glorious in all the world!

186. Any noun may be used adverbially, by prefixing the preposition *nga*.

Ex. *ngokuhlanipa* or *ngokwokuhlakanipa*, (139) prudently.  
*ngokwenama*, contentedly; *ngamandhla*, mightily.  
*ngomusa*, graciously; *ngokujabula*, joyfully; *ngeqiniso*, truly.

In like manner, nouns, adjectives, and verbs in the participial form, may be used adverbially with the preposition *nga*, and the indefinite relative prefixed, as follows.

- Ex. *ngokuy'iqiniso*, by that which is truth, = truly.  
*ngokutya*, newly.  
*ngokunjalo*, in such a manner.  
*ngokwesabekayo na ngokumangalisayo*, fearfully and wonderfully.

187. *Adverbs of time.*

*namhla*, or *namuhla*, or *namhlanje*, to-day.

*izolo*, yesterday.

*itangi* or *kutangi*, day before yesterday.

*itangi kwetangi*, day before the day before yesterday.

- So *ngomuso* or *ngomso*, to-morrow, = *nga umso*.

*ngomhl'omunye*, day after to-morrow, = *ngomhla omunye*.

*ngomhl'omunye kwangomhl'omunye*, third day forward.

- Ex. *umsebenzi wanamuhla*, work of to-day.

*izwi laizolo*, word of yesterday.

*ukudhla kwangomuso*, food of to-morrow.

*umvumbi waitangi*, heavy-rain of the day before yesterday.

188. When reckoning forward, a native might make use of the expression, (*usuku*) *olwesibili*, *olwesitatu*, *olwesine*, &c. ; or, better, *olobubili*, *olobutatu*, *olobune*, &c., for second, third, fourth, &c., day.

Ex. *uyakuza ngolobutatu*, or *ngosuku lwesitatu*, he will come on the third day.

So, too, a native might say, *ngapuma—olwobune namhlanje*, I started—(it is) the fourth day to-day, = I started four days ago.

189. Certain adverbs of place take *kwa* before the noun, which follows them. This *kwa* is not the *preposition*, but the Indefinite Possessive Particle; and before Proper Names it is accordingly replaced by *kuka*.

Among these adverbs, the following are in common use, and are often found with *nga* prefixed (97).

<i>ekunene</i> , on the right hand	<i>ekohlo</i> , on the left
<i>enhla</i> , high up, above, N.W. of	<i>enzansi</i> , low down, below, S.E. of
<i>pakati</i> , within, among	<i>pandhle</i> , without
<i>pambi</i> , before	<i>emuva</i> , behind
<i>peru</i> , above	<i>pansi</i> , beneath
<i>nemo</i> , on this side	<i>petsheya</i> , on the other side

- Ex. *ngapetsheya kwoTukela*, on the other side of the Tukela.  
*pambi kuka'Dio*, before God.  
*nganeno kwomGeni*, on this side of the Umgeni.  
*opezu kwako konke*, he who is above all.

190. Certain other adverbs, as *eduze* and *kufupi*, near, and *kude*, far off, take, in like manner, either *ku* or *na* before their nouns: others, as *malunga*, opposite to, take only *na*.

- Ex. *kwakukona kude nabo*, there was far from them.  
*safika malunga nomuzi*, we arrived opposite the kraal.

191. The verb *ti* is often found in combination with a particle, used adverbially, (generally, a fragment of a verb,) as follows.

- Ex. *wawutetisa umoya omubi, wati*, 'Tula, uti nya,' he rebuked it, the evil spirit, he said, 'Silence! be still.'  
*ilanga lite nqo*, the sun is vertical.  
*kusati nwi*, it is still breaking, (spoken of the peep of day).  
*sokute juqu*, now it has shot forth, (spoken of the first ray of the sun).

192. *Demonstrative Adverbs* for 'here he, (she, it,) is,' are formed as follows for the different classes of nouns.

Sing. *nangu, nanti* (or *nali*), *nansi, nasi, nangu* (or *nanku*),  
*nantu* (or *nalu*), *nabu* (or *nampu*), *nanku*.

Plur. *nabo* (or *nampa*), *nawo, nazi, nansi*.

- Ex. *nangu'muntu*, here is a man!  
*nanti'hashi*, here is a horse!

193. *Demonstrative Adverbs* for 'there he, (she, it,) is,' 'there they are,' are formed from the former, by simply adding *ya* (which is strongly accentuated). But the preceding vowel, together with the *ya*, may be contracted to *o*.

- Ex. *nantuya unyazi lunyazima*, there is the lightning a-flashing!  
*nankuya kuza*, there it is a-coming!  
*nabo* (or *nampaya*) *betwele*, there they are a-carrying!  
*nansiya imiti*, there are trees.

194. The particles *bo*, *ke*, are used at the end of a word, with the meanings indicated in the following examples.

(1) *bo* is a rather rough or strong interjection of entreaty, or authority.

- Ex. *tula bo*, do be quiet.  
*mina bo*, here, I say (lit. to me)!  
*suka bo*, get up, I say.

(2) *ke* is a more courteous and persuasive interjection of the same kind.

Ex. *tula-ke*, please to be quiet; *kepa-ke*, still, however.

195. The salute of one person on meeting another, is *saku-bona*, lit. 'we saw thee!' or, on meeting more than one, *sani-bona*, 'we saw you!'

On parting from him (or them) staying behind, he might say *sala (salani) kahle*, or *sala njalo*, or *hlala kahle* or *njalo*: while to him (or them) going away, might be said *hamba (hambani) kahle*, or *hambani njalo*.

A salute on parting, to the people of a kraal, would be, *yakani kahle-ke, muzi wakwetu*, dwell happily, kraal of ours!

196. The following are some of the principal interjections.

*ai nga*, (98) expressive of admiration.

*atyi*, expressive of disgust or disapprobation.

*au*, . . . . wonder.

*ehe*, . . . . assent.

*ha*, . . . . astonishment.

*hau*, . . . . displeasure.

*kahle*, . . . . gently, not so fast.

*mame, mamo*, . . . wonder.

*maye*, . . . . grief.

*musa*, . . . . vexation.

*wau, wu*, . . . . wonder.

*x*, . . . . contempt or anger.

*wo*, . . . . contempt, anger, admiration.

*yetshe*, . . . . a hunting-word.

## CHAPTER XII.

### FORMS OF VERBS.

197. Verbs are of various forms, all derived from the simple root, some of them existing both in the simple and derived forms, others only in some of the latter.

198. The simple form is usually a word of two syllables ending in *a*, and may be either transitive or intransitive.

Ex. *bona*, see; *tanda*, love; *bamba*, hold; *hamba*, go; *buya*, return.

199. But some few verbs are monosyllabic, and others polysyllabic, in their simple forms.

Ex. *ba*, be; *dhla*, eat; *fa*, die; *pa*, give; *wa*, fall; *ya*, go.  
*andula*, be first; *babaza*, extol; *sebenza*, work.

200. There are only three or four verbs, which do not end in *a*, in their simple forms.

Ex. *azi*, know; *ti*, say; *tyo*, speak.

201. There are certain verbs, which prefix an *e* to the root in all their forms, whether simple or derived, whenever, in the process of conjugation, it would otherwise be preceded by *a*, which latter vowel is then elided.

Ex. *ng'emba*, I dug, for *nga emba*; *b'eza*, they came, for *ba eza*.  
*b'ezwile*, they have heard, for *ba ezwile*.  
*w'emuka*, he went away, for *wa emuka*.

but *ngimbile*, I have dug; *sizwile*, we have heard; *umukile*, he has departed.

202. The primitive root is often reduplicated, by which its original meaning is either *intensified*, or *reduced* in force.

Ex. *xama*, strive; *zamazama*, shake, quiver (as with effort of striving)  
*hamba*, walk; *hambahamba*, walk about, or by fits and starts.  
*cita*, scatter; *citacita*, destroy utterly, or waste a little.

203. *Intransitive* or *neuter* verbs are formed from simple transitives, some by adding the termination *kala* to the simple form, others by changing its final vowel to *eka*.

N. B. These are distinguished from *passive* verbs, (for which there are proper forms,) by the fact that passive verbs refer to an action, to which a person or thing is subjected, while neuter-passive verbs refer to a *state* or *condition*, in which a person or thing exists, so that the action is at any moment *possible*.

Ex. *bona*, see; *bonwa*, be seen; *bonakala*, be visible, appear.  
*tanda*, love; *tandwa*, be loved; *tandeka*, be fit to be loved.  
*zwa*, hear, feel, perceive; *zwiwa*, be heard; *zwakala*, be audible, &c.  
*saba*, fear; *satywa*, be feared; *sabeka*, be formidable.  
*umuti owapuliweyo*, a tree which has been broken (by some one);  
*umuti owapukileyo*, a tree which is broken, is in a broken state.

204. Simple transitives in *ula* form their neuters by changing *ula* into *uka*.

Ex. *apula*, break; *apuka*, be broken.

205. *Causative* verbs are formed by inserting *is* before the final *a* of the simple forms.

Ex. *hamba*, go; *hambisa*, make to go.  
*za*, come; *zisa*, make to come, bring.

206. Simple verbs in *la*, form their causatives usually by changing *la* into *za*, which appears to be a contraction of *lisa*.

Ex. *vela*, come forth; *velisa* or *veza*, bring forth.  
*katala*, be weary; *kataza*, weary, vex, tease.

207. Some few verbs in *ka* form their causatives by changing *ka* to *sa*.

Ex. *suka*, get away; *susa*, take away.  
*goduka*, go home; *godusa*, take home, or send home.

208. Verbs of the causative form may imply to make a person do a thing by *helping* him.

Ex. *ningisengise kusasa*, help me to milk this morning.

209. The causative form is also used to express *energy* in doing a thing, to do a thing thoroughly.

Ex. *umntwana wamunyisa unina*, the child sucked its mother heartily :  
but *unina wamanyisa umntwana*, the mother made the child suck, =  
gave it suck, suckled it.

210. The causative form is sometimes reduplicated, by changing its final *a* to *isa*, and then implies special *energy* or *purpose* in the act, either of the simple or causative.

Ex. *buzza*, inquire; *buzisisa*, inquire diligently.  
*limala*, be hurt; *limazisa*, hurt much or designedly.  
*oma*, be dry; *omisisa*, be thoroughly dry, or dry thoroughly.

211. *Objective* verbs, so called, because they express that the action of the verb is done with a purpose, or is for or towards some special object, expressed or implied, are formed by inserting *el* before the final *a* of the simple form.

Ex. *hlala*, sit; *hlalela*, sit for, await.  
*buya*, return from; *buyela*, return to.

N. B. *tyo*, speak, makes *tyolo*, speak for, in this form.

212. The objective form is frequently used, when the verb precedes adverbs of place, or nouns and pronouns in the locative, or governed by *ku*.

- Ex. *bafela lapo, ngapandhle, endhlini, pakati kwomuzi*, they died there, without, in the hut, at the river, within the kraal.  
*ngizakuhambela kulowo'muzi*, I am going to walk to that kraal.  
*ahlanganiselwa pakati amahashi*, the horses were collected inside.  
 So *indawo yokubulalela abantu*, a place for killing men in.

213. The simple form, however, will be used of any verb, expressing motion *from* a place, and the objective form, if it express motion *to* a place.

- Ex. *ubuyele ekaya namhlanje*, he has returned *to* his kraal to-day;  
 but *ubuyile ekaya namhlanje*, he has come back *from* his kraal to-day.  
*wabuya eTekwini*, he returned from the Bay;  
 but *wabuyela eTekwini*, he returned to the Bay.

214. *Reciprocal* verbs are formed by inserting *an* before the final *a* of the simple form.

- Ex. *tanda*, love; *tandana*, love one another.  
*linga*, strive; *lingana*, vie with each other, match, be equal.

N. B. *tyo*, speak, makes *tyono*, in this form.

215. The above form may be used either with a singular or plural noun or pronoun.

- Ex. *ngilingana nawe*, or *siyalingana tina*, I and thou are of a match.  
*siyasizana tina nawe*, you and I are helping each other.

216. *Reflective* verbs are formed by prefixing *zi* to the form, whose meaning is to be reflected.

- Ex. *tyo*, speak; *zityo*, speak of one's-self.  
*dhla*, eat; *zidhla*, eat one's-self, = be proud.  
*sinda*, safe; *sindisa*, make safe; *zisindisa*, save one's-self.  
*kala*, cry; *kalela*, cry for; *zikaleta*, bemoan one's-self.

217. The *Simple*, *Causative*, and *Objective* forms have each a *Passive Voice*, for which they are modified by inserting *w* before their final vowel.

- Ex. *tanda*, love; *tandwa*, be loved.  
*tandisa*, make to love; *tandiswa*, be made to love.  
*tandela*, love for; *tandelwa*, be loved for.

218. If the consonant in any but the first syllable of the *simple* form be *b*, *p*, or *m*, then, in addition to the insertion of



the *w*, the same changes are made in it, for the formation of the passive, as in the formation of the locative ; that is,

<i>b</i>	will be changed to	<i>j</i> or <i>ty</i>
<i>p</i>	. . . . .	to <i>ty</i>
<i>m</i>	. . . . .	to <i>ny</i>
<i>mb</i>	. . . . .	to <i>nj</i>
<i>mp</i>	. . . . .	to <i>nty</i>

Ex. <i>bubisa</i> , destroy	pass. <i>bujiswa.</i>
<i>tabata</i> , take	<i>tatyatya.</i>
<i>hlupa</i> , vex	<i>hlutywa.</i>
<i>dumisa</i> , worship	<i>dunyiswa.</i>
<i>bamba</i> , hold	<i>banywa.</i>

219. Monosyllabic verbs insert *iw* before the final *a*, to form the passive.

Ex. *piwa*, *tyiwo*, from *pa*, give, *tyo*, speak.

220. Dissyllabic vowel-verbs observe the same rule.

Ex. *akiwa*, *enziwa*, (or *enzwa*), from *aka*, build, *enza*, do, make.

So, also, *tiwa*, *aziwa*, *liwa*, from *ti*, say, think, do, *azi*, know, *lwa*, fight.

## CHAPTER XIII.

### MOODS OF VERBS.

221. The verb is used in six Moods,—Imperative, Infinitive, Indicative, Potential, Optative, Subjunctive ; and it is also used as a Participle.

222. IMPERATIVE MOOD. The *Imperative Second Person Singular*, (as in Hebrew,) exhibits the *root* of the verb in its most simple form, to which the pronoun *ni* is appended, in order to form the second person plural.

Ex. *ianda*, love thou ; *tandani*, love ye.

The *ni* may be reduplicated for special emphasis.

Ex. *bekanini ke bandhla*, look you, good folk !

The other persons of the Imperative are supplied by means of the particle *ma* or *a*, and the *Subjunctive*.

Ex. *mangitande* or *angitande*, let me love.  
*asitande*, let us love.

223. Monosyllabic verbs prefix *yi* to the imperative.

Ex. Sing. *yiba*, be ; *yima*, stand ; *yiti*, say ; *yityo*, speak.  
Plur. *yibani*, *yimani*, *yitini*, *yityoni*.

224. Vowel-verbs (that is, verbs, which begin with a vowel,) in like manner prefix *y* to the imperative.

Ex. *yenza*, do ; *yaka*, build ; *yalusa*, herd ; *yenzeni*, *yakani*, *yalusani*.

225. The verbs in (201), which take *e* before the root after the vowel *a*, vary in their practice, some prefixing *yi* to the unaugmented root, others, like the vowel-verbs, prefixing *y* to the root with *e*, and others not doing either.

Ex. *yizwa*, hear ; *yesaba*, fear ; *muka*, depart.

226. INFINITIVE MOOD. The Infinitive is found only in one tense, the *Present*, and consists of the verb-root, preceded by *uku*. With very few exceptions, the Infinitive always ends in *a*.

Ex. *ukutanda*, to love ; *ukutandwa*, to be loved.  
*ukwazi*, to know ; *ukuti*, to say, think, &c. ; *ukutyo*, to speak.

227. The initial *u* of the prefix *uku* is dropped after any tenses of the auxiliary verb *ya* or *za*.

Ex. *ngiyakutanda*, I shall or will love ; lit. I go to love.  
*ngizakutanda*, I am coming to love.  
*uyekuzingela*, he has gone to hunt.  
*sizekusiza*, we have come to help.

228. INDICATIVE MOOD. The Indicative contains *three* Simple Tenses. Other Compound Tenses are formed by using the *Participial* forms of these in combination with the auxiliaries, *ba*, be, *ya*, go, *za*, come.

229. The following are the Simple Tenses of the regular verb, *tanda*, love, in the Indicative Mood.

1. PRESENT, I love, ... .. *ngitanda*.
2. PERFECT, I loved (*lately*) or have loved, *ngitandile*.
3. PAST OR AORIST, I loved, ... .. *ngotanda*.

230. The pronouns are prefixed in their simple forms to the *Present* and *Perfect* tenses, varying, of course, according to the subject, or nominative to the verb.

Sing. 1st Pers. <i>ngi.</i>	2nd Pers. <i>u.</i>
3rd Pers. <i>u, li, i, si, u, lu, bu, ku.</i>	
Plur. 1st Pers. <i>si.</i>	2nd Pers. <i>ni.</i>
3rd Pers. <i>ba, a, zi, i.</i>	

231. In the *Past* tense they are all prefixed with *a* for their final vowel, *u* and *i* being changed before it to *w* and *y*, respectively.

Sing. 1st Pers. <i>nga.</i>	2nd Pers. <i>wa.</i>
3rd Pers. <i>wa, la, ya, sa, wa, lwa, bwa</i> or <i>ba, kwa.</i>	
Plur. 1st Pers. <i>sa.</i>	2nd Pers. <i>na.</i>
3rd Pers. <i>ba, a, za, ya.</i>	

232. Participles may be formed for all the Tenses, and their pronouns are the same as those for the Tenses, except that *u* personal, *ba*, and *a*, are in all Participles, except the Past, changed to *e*, *be*, and *e*.

233. Another form of the Present, which we may call the *Emphatic Present*, appears to be formed from the auxiliary *ya*, *go*, followed by the verb-root, or, as some explain it, by the Present Participle, with its pronoun dropped.

Ex. *ngiyatanda* (= *ngiya ngitanda*, I go I loving), I am loving, or do love. This tense is used when the action is a *continuing* one, (not sudden or momentary,) or when the idea in the verb is to be brought out *strongly*.

Ex. *utanda ukudhla na ?* do you wish for food? *ngiyatanda*, I do.  
*lezi'zinhlavu ziyadhliwa na ?* are these berries eaten (habitually)?  
 i. e. are they wholesome, not poisonous ?

234. The *Past Tense* or *Aorist* is used of any time whatever. The *Perfect* is used of an action completed in *Past* time, but so as to have a special reference to the *Present* ; as,

(i) When it is spoken of as *completed*, at the present moment.

Ex. *nidhlile na ?* have you eaten ? that is, have you done eating ?  
*lityonile ilanga*, the sun has set.

(ii) When it is spoken of as *completed* in *what may be called* present time, varying according to the nature of the action, as, very lately, just now, to-day, yesterday, the day before yesterday, &c, *the action not having been repeated since*.

Ex. *kudhlulile kutangi oNgoza*, there has gone by, the day before yesterday, Ngoza and his people.

Here it is implied that they have not yet returned, so far, at least, as the speaker knows. If, however, he knew that they had returned, he would say, *kwadhulula*, &c, there went by, &c., in the *Past Tense*.

(iii). When the act is spoken of as past, but *abiding in its effects*, at the present time.

Ex. *uMpande wenzile into enkulu*, Panda has done a great thing.

235. Hence neuter verbs are used in the *Perfect Tense*, to express the permanent *state, character, property, or quality*, of an object.

Ex. *ulele*, he is lying (237); *bahlezi*, they are sitting (238).  
*kulungile*, it is right; *kufanele*, it is proper.

236. The syllable *il* is frequently omitted in the *Perfect*, more especially if the verb-root be polysyllabic. In that case the final *e* is pronounced strongly, as a double vowel.

Ex. *ngitande, kusite, ulondoloze*, for *ngitandile, kusitile, ulondolozile*.

N. B. Thus *be, ye, ze*, are used as the *Perfects* of *ba, ya, za*.

237. Verbs in *ala, ela, ana, ata*, make their *Perfects* in *ele, ele, ene, etc.*

Ex. *lele, qapele, hlungene, pete*, from *lala*, lie down, *qapela*, attend to, *hlangana*, meet together, *pata*, carry in the hand.

238. Some few *Perfects* are formed irregularly.

Ex. *hlezi. hluti, esuti, mi, miti, tyilo*, from *hlala*, sit, *hluta*, strip (a tree) *esuta*, be full, *ma*, stand, *mita*, be pregnant, *tyo*. speak.

239. The syllable *yo* or *ko* is frequently appended to any *Tense* or *Participle* of a *Verb*, apparently, for the purpose of resting the speaker's voice for a moment, when there is a pause, either in the sense, or in his own mind. This usually occurs after a *relative* or an *adverb*.

Ex. *njenguloko owakutyoyo*, according to that which thou saidst.

*mhla sifkayo*, on the day (when we were) arriving = when we arrived.

240. The *Future* is expressed by combining the present of *ya*, go, with the infinitive of the verb, as *ngiyakutanda* (lit. I go to love =) I shall or will love.

241. An *Immediate* or *Emphatic Future* is formed by combining the present of *za*, with the infinitive of the verb, as *ngizakutanda*, (lit. I come to love, =) I shall or will love, where

is implied a *tendency, desire, impulse, &c.*, to love, as well as the mere futurity of the act of loving. Hence this form of future with *za* is used to express that the action will *speedily, or certainly*, take place.

N. B. The Future will very frequently be heard with the *k* of *ku* omitted as *ngiya'utanda, uya'utanda, &c.* or *ngiza'utanda, uza'utanda, &c.*: and these may be contracted to *ngiyotanda, ugotanda, &c.*, or *ngizotanda, uzotanda, &c.*

The form *ngiyotanda, ugotanda, &c.*, may be still further contracted to *ngotanda, wotanda, &c.*, without apparently any change of meaning.

So the negative form *angiyikutanda* may be contracted to *angiyotanda*.

Notice also the expressions, formed with the perfect and subjunctive of *ya* and *za*: as,

*uyekuzingela*, contr. *uyozingela*, he is gone to hunt.  
*bazekusiza*, contr. *bazosiza*, they have come to help.  
*asiyekupuza*, contr. *asopuza*, let us go to drink.  
*aniyekugeza*, contr. *anogeza*, go ye and bathe.

242. Other compound tenses are formed by combining the Perfect and Past tenses of *ba*, (namely *ngibe, ngaba,*) with the participles of the verb.

Thus *ngibe* produces:

IMPERFECT, *ngibe ngitanda*, I was loving, or I loved (*lately*).  
 PLUPERFECT, *ngibe ngitandile*, (I was having loved =) I had been loving, or I had loved (*lately*).  
 INEFFECTIVE, *ngibe ngiyakutanda*, (I was about to love =) I should have been loving, or I should have loved (*lately*).

So *ngaba* produces:

PAST-IMPERFECT, *ngaba ngitanda*, I was loving, or I loved.  
 PAST-PLUPERFECT, *ngaba ngitandile*, I had been loving, or I had loved  
 PAST-INEFFECTIVE, *ngaba ngiyakutanda*, I should have been loving or I should have loved.

243. It will be seen in the above, that the participle in each case is put in that tense, which would be proper for the action, as *contemplated from the point of time in question*.

Ex. *ngaba ngitanda*, I was I-loving.  
*ngaba ngitandile*, I was I-having-loved.  
*ngaba ngiyakutanda*, I was I-about-to-love.

244. In conjugating the above tenses, the natives usually employ an *abridged, or contracted* form.

Thus, for *ngibe ngitanda* they use *bengitanda*  
*ube utanda* *ub'utanda*

*ube etanda*  
&c.

*ub'etanda*  
&c.

the rule being, obviously, to omit the initial pronoun, if it begin with a consonant, but otherwise to contract the auxiliary *be* with the pronoun of the participle.

So, too, for *ngaha ngitanda* they use *ngangitanda*  
*waba utanda*                      *wautanda*  
*waba etanda*                      *wab'etanda*  
 &c.                                      &c.

the rule being to omit the auxiliary *ba*, except where the pronoun of the participle of *tanda* is the vowel *e* or *i*.

But note that in the 3rd Pers. Sing. Plur., it is more common to hear *way'etanda*, *ay'etanda*, the auxiliary *ya* being used, (apparently for ease of utterance,) instead of *ba* in this case.

245. The Ineffective tenses are mostly used to express that the act in question would have come to pass, but for some reason has not been carried into effect; as in such sentences as these, 'I should have gone to Maritzburg—but for the rain,' 'I should have been killed—but for his coming,' &c.

246. The Ineffective tenses may be made emphatic, by using *za* instead of *ya*.

Ex. *bengizakutanda ukwenza loko*, I should have particularly liked to do that.

247. POTENTIAL MOOD. The tenses of this mood are formed by inserting *nga* immediately before the verb-root, in certain tenses of the indicative.

PRESENT,	<i>ngingatanda</i> , I am willing to love, = I may, can, might, could, would, should, love.
IMPERFECT,	<i>bengingatanda</i> , I was willing to love ( <i>lately</i> ), = I might, could, would, should, have loved, ( <i>lately</i> ).
PAST-IMPERFECT,	<i>ngangatanda</i> , I was willing to love, = I might, could, would, should, have loved.

248. The potential tenses take the pronouns just as the indicative tenses do, except that, in the 3d Pers. Sing. of the potential present, *a* is used for *u* personal.

Ex. *angatanda*, he would love.

249. In the above tenses, *nga* is always used with a *subjective* reference to something in the mind of the speaker—to the possibility

of an event happening, as far as his *judgment* or *will* is concerned. Hence the potential forms are used to imply *willingness* or *consent*, (not a *wish*.) for an act, or to express the probability of an occurrence, *in the apprehension of the speaker*.

- Ex. *ngingahamba, uma utyo njalo*, I (may) would go, if you insist.  
*innqola ingawa namhlanje, ku'butyelezi*, the wagon (may) is likely to fall (be upset) to day, it is slippery.  
*bengingavuma, uma ub'utyo namhlanje*, I should have been willing, if thou hadst said to-day.  
*sasingatanda, uma way'esibiza*, we should have liked, if he had called us.

250. The potential present serves also for a future action.

- Ex. *ngingaya kona ngomuso, uma utyo njalo*, I may (can, might, could, would, should) go there to-morrow, if you say so.

251. OPTATIVE MOOD. The tenses of this mood are formed by prefixing *nga* to the *participles* of certain tenses of the indicative.

- PRESENT, *nga ngitanda*, I should, would, must, ought to, love.  
 PERFECT, *nga ngitandile*, I should, would, must, ought to, have loved (*lately*).  
 PAST, *nga ngatanda*, I should, would, must, ought to, have loved.  
 IMPERFECT, *nga ngibengitanda*, I should, would, must, ought to, have been loving (*lately*) [at the time referred to.]  
 PLUPERFECT, *nga ngibengitandile*, I should, would, must, ought to, have loved (*lately*) [at that time].  
 PAST-IMPERFECT, *nga ngangitandu*, I should, would, must, ought to, have been loving [at that time].  
 PAST-PLUPERFECT, *nga ngangitandile*, I should, would, must, ought to, have loved [at that time].

252. In the above tenses *nga* has the same *subjective* reference to something in the mind of the speaker as before. But, whereas the potential tenses express *his* sense of the *possibility* or *probability* of an event happening, in the expectation of the speaker, the optative tenses express the *expediency* or *propriety* of its happening, in his judgment.

- Ex. Pot. *ngingabulala leyo'nja, uma eyami*, I could (or would be willing to) kill that dog, if it were mine.  
 Opt. *nga ngibulala leyo'nja, uma eyami*, I would, (should, ought to,) kill that dog, if it were mine.  
 Pot. *angabotywa amahashi*, the horses might be tied up.  
 Opt. *nga ebotywa amahashi*, the horses ought to be tied up.  
 Pot. *ung'enza loku, uma unesikula*, thou wouldst do this, if thou hast opportunity.  
 Opt. *ngawenza loku, usizwa uyena*, thou *shouldst* do this, being helped by him.

253. Hence these tenses are used to express a *wish* or *prayer*, from whence is derived their name of *optative* tenses.

Ex. *nga etanda*, he ought to love, = would that he could love.

254. In the above tenses, *nja*, which in reality is the root of a verb, may take its pronouns like any other present, except that for the 3rd Pers. Sing. Personal *a* is used instead of *u*, as in the present potential. And the pronoun before *nga* is not unfrequently expressed by the natives, particularly when it happens to be a vowel.

Ex. *unga utanda*, thou oughtest to love.

*anga etandile*, he ought to have loved.

*anga ebotywa amahashi*, the horses ought to be tied up.

*unga ubulala leyo'nja, uma eyako*, thou oughtest to kill that dog, if it is thine.

*anga ebulala leyo'nja, uma eyake*, he ought to kill that dog, if it is his.

*nga behulala leyo'nja, uma eyabo*, they ought to kill that dog, if it is theirs.

*ang'ebulala leyo'nja, uma eyiwo*, they (*amadoda*) ought to kill that dog, if it is theirs.

255. The optative present serves also for a future action.

Ex. *ngaukwenza ngomuso, uma utyo njalo*, thou shouldst do it to-morrow, if thou sayest so.

256. Hence, when *nga* is found before a *future* or *ineffective* tense, it is not the mark of an optative tense, but is used only to express, *perhaps, it may be, &c.*, being, in fact, an abbreviation, as will be seen hereafter.

Ex. *nga ngiyakukwenza ngomuso, uma etyo njalo*, perhaps I shall do it to-morrow, if he says so.

*ngingahamba, uma nga uyakunginika imali*, I may go, if may-be thou wilt give me money.

257. SUBJUNCTIVE MOOD. This mood has only one tense, which takes the same pronouns as the present indicative, except that the 3d Pers. Sing. Personal takes *a* instead of *u*.

Ex. *ngitande*, (that) I may love; *atande*, (that) he may love.

285. The Subjunctive is often used also for the English Imperative, when it expresses *persuasion* or *entreaty*, not *command*; and the pronoun may then be placed after the verb-root.

Ex. *yibongeni inkosi*, thank ye the chief.



## CHAPTER XIV.

## CONJUGATION OF VERBS.

## Conjugation of the Regular Verb, TANDA, love.

## IMPERATIVE MOOD.

Sing. *tanda*, love.                      Plur. *tandani*, love ye.

## INFINITIVE MOOD.

*ukutanda*, to love.

## INDICATIVE MOOD.

## 1. PRESENT : love.

Sing. *ngitanda*.                              *utanda*.  
*utanda, litanda, itanda, sitanda,*  
*utanda, lutanda, butanda, kutanda.*  
 Plur. *sitanda*,                              *nitanda*.  
*batanda, utanda, zitanda, itanda.*

*Participle* : loving.

Sing. *ngitanda*.                              *utanda*.  
*etanda, litanda, &c.*  
 Plur. *sitanda*.                              *nitanda*.  
*betanda, etanda, &c.*

N. B. The Participle may be formed, as above, for any Tense, by the Rule in (232).

*Emphatic Present* : am loving, or do love.

Sing. *ngiyatanda*.                              *uyatanda*.  
*uyatanda, liyatanda, iyatanda, siyatanda,*  
*uyatanda, luyatanda, buyatanda, kuyatanda.*  
 Plur. *siyatanda*.                              *niyatanda*.  
*bayatanda, ayatanda, ziyatanda, iyatanda.*

2. PERFECT : loved (*lately*), or have loved.

Sing. *ngitandile*.                              *utandile*.  
*utandile, litandile, itandile, sitandile,*  
*utandile, lutandile, butandile, kutandile.*  
 Plur. *sitandile*,                              *nitandile*.  
*batandile, atandile, zitandile, itandile.*

3. PAST : loved.

Sing.	<i>ngatanda.</i>	<i>watanda.</i> <i>watanda, latanda, yatanda, sutanda,</i> <i>watanda, lwatanda, bwatanda, kwatanda.</i>
Plur.	<i>satanda.</i>	<i>natanda.</i> <i>butanda, atanda, zatanda, yatanda.</i>

4. Future : shall, or will, love.

Sing.	<i>ngiyakutanda.</i>	<i>uyakutanda.</i> <i>uyakutanda, liyakutanda, iyakutanda, siyakutanda,</i> <i>uyakutanda, luyakutanda, buyakutanda, kuyakutanda.</i>
Plur.	<i>siyakutanda.</i>	<i>niyakutanda.</i> <i>buyakutanda, ayakutanda, ziyakutanda, iyakutanda.</i>

Contracted Future.

Sing.	<i>ngotanda.</i>	<i>wotanda.</i> <i>wotanda, lotanda, yotanda, sotanda,</i> <i>wotanda, lwotanda, botanda, kwotanda.</i>
Plur.	<i>sotanda.</i>	<i>notanda.</i> <i>botanda, otanda, zotanda, yotanda.</i>

5. IMPERFECT : was, or have been, loving (*lately*).

Sing.	<i>bengitanda.</i>	<i>ub'utanda.</i> <i>ub'etanda, belitanda, ib'itanda, besitanda,</i> <i>ub'utanda, belutanda, bebutanda, bekutanda.</i>
Plur.	<i>besitanda.</i>	<i>benitanda.</i> <i>bebetanda, ab'etanda, bezitanda, ib'itanda.</i>

6. PLUPERFECT : had loved (*lately*).

Sing.	<i>bengitandile.</i>	<i>ub'utandile.</i> <i>ub'etandile, &amp;c.</i>
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7. INEFFECTIVE : should have loved (*lately*).

Sing.	<i>bengiyakutanda,</i>	<i>ub'uyakutanda.</i> <i>ub'eyakutanda, &amp;c.</i>
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8. PAST-IMPERFECT : was, or have been, loving.

Sing.	<i>ngangitanda.</i>	<i>wautanda.</i> <i>way'etanda, lalitanda, yaitanda, sasitanda,</i> <i>wautanda, lwalutanda, bwabutanda, kwakutanda.</i>
Plur.	<i>sasitanda.</i>	<i>nanitanda.</i> <i>babetanda, ay'etanda, zazitanda, yaitanda.</i>

9. PAST-PLUPERFECT : had loved.

Sing.	<i>ngangitandile.</i>	<i>wautandile.</i> <i>way'etandile, &amp;c.</i>
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10. PAST-INEFFECTIVE : should have loved.

Sing.	<i>ngangiyakutanda.</i>	<i>wauyakutanda.</i> <i>wab'eyakutanda, &amp;c.</i>
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## POTENTIAL MOOD.

1. **PRESENT** : may, can, might, could, should, would, love, or be loving.

Sing. *ngingatanda.*                      *ungatanda.*  
*angatanda, lingatanda, &c.*

2. **IMPERFECT** : might, could, &c. have loved, or been loving (*lately*).

Sing. *bengingatanda.*                      *ub'ungatanda.*  
*ub'angatanda, belingatanda, &c.*

3. **PAST-IMPERFECT** : might, could, &c. have loved, or been loving.

Sing. *ngangingatanda.*                      *waungatanda.*  
*way'angatanda, lalingatanda, &c.*

## OPTATIVE MOOD.

1. **PRESENT** : would, should, must, ought to, love.

Sing. *ngangitanda.*                      *ngautanda,*  
*ngatanda, ngalitanda, &c.*

2. **PERFECT** : would, should, must, ought to, have loved (*lately*).

Sing. *ngangitandile.*                      *ngautandile.*  
*ngatandile, ngalitandile, &c.*

3. **PAST** : would, should, must, ought to, have loved.

Sing. *ngangatanda.*                      *ngawatanda.*  
*ngawatanda, ngalatanda, &c.*

4. **IMPERFECT** : would, should, must, ought to, have been loving (*lately*).

Sing. *ngangibengitanda.*                      *ngaub'utanda.*  
*ngaeb'etanda, ngalibelitanda &c.*

5. **PLUPERFECT** : would, should, must, ought to, have loved (*lately*).

Sing. *ngangibengitandile*                      *ngaub'utandile.*  
*ngaeb'etandile, ngalibelitandile, &c.*

6. **PAST-IMPERFECT** : would, should, must, ought to, have been loving.

Sing. *ngangangitanda.*                      *ngawautanda.*  
*ngaway'etanda, ngalalitanda, &c.*

7. **PAST-PLUPERFECT** : would, should, must, ought to, have loved.

Sing. *ngangangitandile.*                      *ngawautandile.*  
*ngaway'etandile, ngalalitandile, &c.*

## SUBJUNCTIVE MOOD.

(that I) may, might, should, &amp;c., love.

Sing.	<i>ngitande.</i>	<i>utande.</i>
	<i>atande, litande, itande, sitande,</i>	
	<i>utande, lutande, butande, kutande.</i>	
Plur.	<i>sitande</i>	<i>nitande.</i>
	<i>batande, atande, zitande. itande.</i>	

*Subjunctive, used as Imperative : let me love, &c.*

Sing.	<i>angitande.</i>	<i>utande.</i>
	<i>katande or atande, alitande, &amp;c.</i>	
Plur.	<i>asitande.</i>	<i>anitande.</i>
	<i>abatande, katande or atande, &amp;c.</i>	

*Contracted Future, used as Imperative : let me love, &c.*

Sing.	<i>angotanda,</i>	<i>wotanda or awotanda.</i>
	<i>kotanda, alotanda, ayotanda, usotanda,</i>	
	<i>owotanda, alwotanda, abotanda. akotanda.</i>	
Plur.	<i>asotanda.</i>	<i>anotanda.</i>
	<i>abotanda, kotanda, azotanda, ayotanda.</i>	

## CHAPTER XV.

## NEGATIVE VERBS.

259. The *Imperative* and *Infinitive* MOODS are made *negative*, by inserting *nga* immediately before the verb-root, and changing the final *a* of the latter to *i*, except in the case of *tyo* and *zwa*, and all *passive* forms, which do not change their final vowels.

260. The above form of imperative is rather *dissuasive* and *dehortatory*. But the imperatives *musa* and *musa: i* are used, as below, with the infinitive, to *forbid* an action.

Ex. *musa ukutanda.* do not thou love; *musa ukwenza njalo,* do not do so. *musani ukuya kona,* don't go there; *musani ukukuluma,* don't talk.

261. The three simple tenses of the indicative are made *negative* by prefixing *ka* or *a* to the pronoun, and changing the *a* of the present into *i*, and annexing *nga* to the *a* of the past.

**Ex.** *kangitandi* or *angitandi*, I do not love; *autandi*, thou dost not love. *angitandile*, I loved not, or have not loved (*late*ly); *autandile*, &c. *angitandanga*, I loved not, or have not loved; *autandanga*, &c.

The tenses are conjugated throughout as above, except that *ka* is always used in the negative forms corresponding to *u*, 3rd Pers. Sing. Personal, and to *a*, 3rd Pers. Plural, as *katandi*, *katandile*, *katandanga*.

262. The two expressions *angitandile*, *angitandanga*, might be used about the same object. But the former would express the *settled* feeling, state, &c, the latter only the *momentary* action.

**Ex.** *ngihlezi ngokutile angitokozile kahle*, I continue for a certain reason not in a happy state. *angitokozanga ngaleso'sikati*, I did not rejoice at that time.

263. The negative Participles, corresponding to the above three tenses, are formed, like the negative imperative, as follows.

**Ex.** *ngingatandi*, I not loving; *ungutandi*, *engatandi*, &c. *ngingatandile*, I not having loved (*late*ly); *ungatandile*, *engatandile*, &c. *ngingatandanga*, I not having loved; *ungatandanga*, *engatandanga*, &c.

264. The compound tenses of the indicative follow one or other of the above rules, according to their composition.

Thus the future takes the negative in the *present* of *ya*.

**Ex.** *angiyikutanda*, I shall or will not love; Part. *ngingayikutanda*. *auyikutanda*, thou shalt or wilt not love. *kayikutanda*, he or she shall or will not love.

And the *Imperfects*, *Pluperfects*, and *Ineffectives*, take the negative in the *participle* of the principal verb.

**Ex.** *bengingatandi*, I was not loving (*late*ly). *bengingatandile* or *bengingatandanga*, I had not loved (*late*ly). *bengingayikutanda*, I should not have loved (*late*ly). *ngangingatandi*, I was not loving. &c. &c.

265. After a *Relative*, the simple tenses take the negative in the same way as participles, avoiding thus the collision of the *relative* vowel with the *negative* vowel *a*.

**Ex.** *yena ongalaliyo* (= *a-ungalaliyo*), he, who does not sleep. *abangayikutanda*, they who will not love.

266. The negative forms for the *Potential* are as follows.

Ex. *ngingetande*, I may or might, &c. not love.  
*beningetande*, I might, &c. not have loved (*lately*).  
*ngangingetande*, I might, &c. not have loved.

267. Those for the *Optative* are formed by prefixing *nga* (or *nginga*, *unga*, &c.) to the *negative* forms of the corresponding indicative participles.

Ex. *nga ngingatandi*, I should, &c., ought, not to love.  
*nga ngingatandile*, I should, &c., ought, not to have loved (*lately*).

268. The *Subjunctive* takes for its negative form, *ngingatandi* (that) I may or might not love.

269. The following are examples of the conjugation of the principal tenses of a verb, taken negatively, by means of which, as models, all the others may be conjugated.

#### IMPERATIVE MOOD.

Sing. *ungatandi*, do not thou love. Plur. *ningatandi*, love ye not.

#### INDICATIVE MOOD.

PRESENT : love not, or am not loving.

Sing.	<i>angitandi.</i>	<i>autandi.</i>
	<i>katandi, alitandi, aitandi, asitandi.</i>	
	<i>autandi, ulutandi, abutandi, akutandi.</i>	
Plur.	<i>asitandi.</i>	<i>anitandi.</i>
	<i>abatundi, katandi, azitandi, aitandi.</i>	

Participle : not loving.

Sing.	<i>ngingatandi.</i>	<i>ungatandi.</i>
	<i>engatandi, lingatandi, &amp;c.</i>	
Plur.	<i>singatandi.</i>	<i>ningatandi.</i>
	<i>bengatundi, engatandi, &amp;c.</i>	

IMPERFECT : was, or have been, not loving (*lately*).

Sing.	<i>beningatandi.</i>	<i>ub'ungatandi.</i>
	<i>ub'engatandi, belingatandi, ib'ingatandi, besingatandi,</i>	
	<i>ub'ungatandi, belungatandi, bebungatandi, bekungatandi.</i>	
Plur.	<i>besingatandi.</i>	<i>beningatandi.</i>
	<i>bebengatandi, ab'engatandi, bezingatandi, ib'ingatandi.</i>	

**PAST-IMPERFECT** : was, or have been, loving.

Sing. *ngangingatandi.*                      *waungatandi.*  
*way'engatandi, lalingatandi, yaingatandi, sasingatandi,*  
*waungatandi, lwalungatandi, bwabungatandi, kwakungatandi.*

Plur. *sasingatandi.*                      *naningatandi.*  
*babengatandi, ay'engatandi, zazingatandi, yaingatandi.*

#### POTENTIAL MOOD.

**PRESENT** : may, can, &c. not love.

Sing. *ngingetande.*                      *ungetande.*  
*angetande, &c.*

**IMPERFECT** : might, could, &c. not have been loving, or loved (*lately*).

Sing. *bengingetande.*                      *ub'ungetande.*  
*ub'engetande, &c.*

**PAST-IMPERFECT** : might, could, &c. not have been loving, or loved.

Sing. *ngangingetande.*                      *waungetande.*  
*way'engetande, &c.*

#### OPTATIVE MOOD.

**PRESENT** : should, would, must, ought, not to love.

Sing. *ngangingatandi.*                      *ngaungatandi.*  
*ngaengatandi, &c.*

#### SUBJUNCTIVE MOOD.

(that I) may, or might not love.

Sing. *ngingatandi.*                      *ungatandi.*  
*angatandi, &c.*

*Subjunctive, used as Imperative* : let me not love.

Sing. *angingatandi.*                      *aungatandi.*  
*kangatandi, alingatandi, &c.*

## CHAPTER XVI.

## USE OF THE PARTICLES SA AND SE.

270. The particle *sa* (probably, a fragmentary present from the verb *sala*) is inserted as below, in the present, or perfect, tense or participle, (including, therefore, the future forms, and others compounded with a participle,) to express the *continuance* or *progression* of an action. It may generally be represented in English by *now*, *still*, *yet*, &c.

Ex. *ngisatanda*, I am still loving.  
*ngisalele*, I am still lying down.

&c.

&c.

271. This particle, *sa*, when used with a negative verb, may be generally expressed by *any more*, *any longer*, &c.

Ex. *anizatandi*, ye do not any longer love. Part. *ningasatandi*.  
*kasayikutanda*, he will no more love.

272. Instead of *sa*, *se* is used in the same sense before a noun, adjective, adverb, or adverbial expression.

Ex. *siselapa*, we are still here; *usekona*, he is still (here=) alive.  
*uma kusenjalo*, if it (is) still so.

273. The particle *ka* is used like *sa*, with a negative verb, to express 'not yet.'

Ex. *asikatandi*, we do not yet love; Part. *singakatandi*.  
*kakaboni*, he does not yet see; Part. *engakaboni*.  
*ub'engakafiki*, he had not yet arrived.  
*si&ke bengakafiki bona*, we are come before them.

274. The particle *se* (probably a fragmentary perfect from *sala*), is prefixed to a *participle*, with the force of *now*, *just now*, = *by* this time, or, *then*, *just then*, = *by* that time, —marking the exact *commencement*, or *completion*, of an action.

Ex. *sengitan la*, by this time I love, = I begin now to love.  
*s'etanda*, by this time he is loving.  
*seutandile*, by this time thou hast loved, = thou hast done loving.  
*seniyakutanda*, now ye will love, = ye will begin now to love.



275. In point of fact, the pronoun of *se* is omitted in the above expressions, just as that of *be* is in the imperfect ; and the whole tense *sengitanda* may be conjugated like *bengitanda*.

Sing.	<i>sengitanda.</i>	<i>us'utanda.</i>
	<i>us'etanda, selitanda, is'itanda, sesitanda,</i>	
	<i>us'utanda, selutanda, sebutanda, sekutanda.</i>	
Plur.	<i>sesitanda.</i>	<i>senitanda.</i>
	<i>sebetanda, as'etanda, sexitanda, is'itanda.</i>	

And the same forms serve for the participle, except that, for *us'etanda* and *as'etanda*, the participial form will be *es'etanda*.

276. Frequently, however, *seitanda*, *scutanda*, are used for *is'itanda*, *us'utanda* : and, whenever *se* comes before the sound of *u* in the next syllable, it may be strengthened to *so*.

**Ex.** *sokwanele*, it is enough ; *sowafa*, he was already dead.  
*sobufikile utywala*, the *tywala* has already arrived.  
*sokuy'isikali sokudhla*, it is now the time for eating.

N. B. Instead of *sowafa*, in the preceding set of examples, it is more common, where a person is spoken of, to hear *us'afa*, = *usewafa*.

So, *us'afika*, he was already come ; *us'abulawa*, he was already killed ; *us'emuka*, he was already gone ; *us'agoduka*, he was already gone home ; *us'ahola*, he has already drawn (his pay) ; but *usahola*, he is now drawing his pay.

The plural forms of the above would be *sebaka*, *sebakika*, &c.

277. From the following examples, the student will see how to conjugate the other tenses with *se*.

#### IMPERFECT.

Sing.	<i>besengitanda.</i>	<i>ub'us'utanda.</i>
	<i>ub'es'etanda, beselitanda, ib'is'itanda, besesitanda,</i>	
	<i>ub'us'utanda, beselutanda, besebutanda, besekutanda.</i>	
Plur.	<i>besesitanda.</i>	<i>besenitanda.</i>
	<i>besebetanda, ab'es'etanda, besexitanda, ib'is'itanda.</i>	

#### PAST-IMPERFECT.

Sing.	<i>ngasengitanda.</i>	<i>waus'utanda.</i>
	<i>way'es'etanda, laselitanda, yais'itanda, sasesitanda.</i>	
	<i>waus'utanda, lwaselutanda, bwasebutanda, kwasekutanda.</i>	
Plur.	<i>sasesitanda.</i>	<i>nasenitanda.</i>
	<i>basebetanda, ay'es'etanda, zasesitanda, yais'itanda.</i>	

POTENTIAL PRESENT: may, can, &c., by this time love.

Sing. *sengingatanda.* *us'ungatanda.*  
*us'engatanda, selingatanda, is'ingatanda, es'ingatanda,*  
*us'ungatanda, selungatanda, sebungatanda, sekungatanda.*  
 Plur. *sesingatanda.* *seningatanda.*  
*sebengatanda, as'engatanda, sezingatanda, is'ingatanda.*

OPTATIVE PAST-PLUPERFECT: should, &c., by that time have loved.

Sing. *ngangasengi'andile.* *ngawaus'utandile.*  
*ngaway'es'etandile, ngalaselitandile, ngayais'itandile, nga-*  
*sasesitandile,*  
*ngawaus'utandile, ngalwaselutandile, ngabwasebutandile, nga-*  
*kwasekutandile.*  
 Plur. *ngasasesitandile.* *nganasenitandile.*  
*ngabasebetandile, ngaay'es'etandile, ngazabazitandile, nga-*  
*yais'itandile.*

278. The relative vowel is set before *se*.

Ex. *lowo'muntu osowafa* or (*osafa*), *kwakung'owaka'Zatshuke*, that man  
 who died it was one of *Zatshuke's*.  
*labo'bantu asebafa, kwaku abantu baka'Ngoza.*

## CHAPTER XVII.

### SUBSTANTIVE, VOWEL, AND PASSIVE VERBS.

#### 279. SUBSTANTIVE VERB.

The following are the regular tenses of the verb, *ba*, to be.

#### IMPERATIVE.

Positive.	Negative.
<i>yiba, yibani.</i>	<i>ngabi, ningabi.</i>

#### INFINITIVE.

<i>ukuba.</i>	<i>ukungabi.</i>
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## INDICATIVE.

Present.	<i>ngiba, ngiyaba.</i>	Part. <i>ngiba. angibi.</i>	Part. <i>ngingabi.</i>
Perfect.	<i>ngibe.</i>		<i>angibanga.</i>
Past.	<i>ngaba.</i>		<i>angaba.</i>
Future.	<i>ngiyakuba, contr. ngoba.</i>		<i>angiyikuba.</i>
Ineffective.	<i>bengiyakuba.</i>		<i>bengingayikuba.</i>
Past-Ineffective.	<i>ngangiyakuba.</i>		<i>ngangingayikuba.</i>

## POTENTIAL.

Present.	<i>ngingaba.</i>	<i>ngingebe.</i>
Imperfect.	<i>bengingaba.</i>	<i>bengingebe.</i>
Past-Imperfect.	<i>ngangingaba.</i>	<i>ngangingebe.</i>

## OPTATIVE.

Present.	<i>ngangiba.</i>	<i>ngangingabi.</i>
Perfect.	<i>ngangibe.</i>	<i>ngangingahanga.</i>
Past.	<i>ngangaba.</i>	<i>ngangingabanga.</i>

## SUBJUNCTIVE.

<i>ngibe.</i>	<i>ngingabi.</i>
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280. The Potential *kungaba*, is may be, (or *ingabe*, for *ingaba*, (284) where *i* refers to *into* understood,) is often abridged to *nga*, it may be, perhaps, &c.

Ex. *ang'azi uma uCololo, nga uyise, nga udade wabo, y'ini na*, I don't know whether Cololo is, perhaps, his father, perhaps, his sister.

281. In Zulu, the root of the substantive verb is not generally expressed in the present tense or its participle, and frequently, not in the positive past; the pronoun being used directly before nouns, adjectives, adverbs, &c.

Ex. *ngilapa*, I am here; *kukona*, it is there; *akukona*, it is not there. *beku kuhle*, it was well; *kwaku kubi*, it was ill; *ngaku kuhle*, it would be well. *besi* (= *besiba*) *babisi*, we were two; *na* (= *naba*) *abantwana*, ye were children.

N. B. *Kona* or *ko* is used, as above with the substantive verb, whether expressed or implied; in order to denote 'being present.'

Ex. *ngikhona*, I am here; *us'ukona*, (or *soukona*), thou art now here. *kako* or *kakona*, he is not here.

282. Hence, we can conjugate whole tenses with *kona* (or some other adverb) in place of a verb-root.

- Sing. *bengikona.* *ab'ekona.*  
*ub'ekona,* (Part. *eb'ekona*), *betikona,* *ib'ekona,* *bebekona,*  
*ub'ukona,* *betukona,* *bebakona,* *bekukona.*
- Plur. *besikona.* *benikona.*  
*bebekona,* *ab'ekona,* (Part. *eb'ekona*), *bezikona,* *ib'ikona.*
- Sing. *ngangikona.* *waukona.*  
*wuy'ekona,* *lalikona,* *yaikona,* *sasikona,*  
*waukona,* *lwalukona,* *bwabukona,* *kwakukona.*
- Plur. *sasikona.* *nanikona.*  
*babekona,* *ay'ekona,* *zazikona,* *yaikona.*

Ex. *kwakukona abanye abantu abatile,* there were certain other persons present.  
*belikona ihashi elihle,* there was a beautiful horse there.

So, also, with *se,* we have,

- Sing. *sengikona.* *us'ukona* or *soukona.*  
*us'ekona,* (Part. *es'ekona*), *selikona,* *is'ukona* or *seikona,* *sesikona,*  
 &c. &c.

Ex. *wapama sebekona,* he went out, they being by this time there;  
 but *wapama besekona,* he went out, they being still there.  
 So *bafika es'ekona,* they arrived, he being now there,  
 but *bafika esekona,* they arrived, he being still there.

283. In the negative participle, *nje* is used before a noun, adjective, adverb, &c. instead of *nga*, just as *se* (263) is used instead of *sa*.

- Ex. *ngingeko,* I not being present; *kungeko,* it not being there.  
*kwankungeko'cala,* there was no fault.  
*benzeko,* they not being present;  
*sebengeko,* they being by this time not present.  
*ben'aseko,* they being no longer present.

284. The terminal vowel *a* of *ba, ya, za,* or any verb, used as an auxiliary or help out the meaning of a former verb, is frequently changed in utterance to *e*, apparently in the effort to make the whole expression more distinctly one, by getting rid of the interrupting vowel sound of *a*.

- Ex. *niyakube nitanda,* (for *nijakubi*), ye will be loving.  
*niyakaze nife,* ye will come to die.  
*anisozé n'enze loku,* (for *anisagik-za*), you will never come to do this.

## 285. VOWEL VERBS.

In conjugating *Vowel-Verbs*, some very natural elisions, &c., take place, which do not require any particular notice.

**Ex.** *niy'aka*, ye are building, for *ni ya aka*.  
*nis'esaba*, ye still fear, for *nisaesaba*.  
*siyakwazi*, we shall know, for *siyakuazi*.  
*sowahlulile*, for *souahlulile*, thou hast low overcome.

286. The Relative, as we have seen, always appears in one or other of the forms, *a*, *e*, *o*. When the relative comes before a vowel-verb, the sound of *w* is inserted after *a* or *o*, and that of *y* after *e*.

**Ex.** *umuti owembelwayo*, a tree that has been dug up.  
*inkliziyoye-pukileyo*, a broken heart.

### 286. PASSIVE VERBS.

In conjugating Passive Verbs, it must be noted that,

(1.) The *Perfect* drops the *l* of its termination *ile* before the *w*, which is the sign of the passive voice.

**Ex.** *ngitandiwe*, for *ngitandilwe*, I have been loved (*lately*).

(2.) The *Subjunctive Mood* does not change the final *a* into *e*.

**Ex.** (*ukuba*) *ngitandwa*, not *ngitandwe*, (that) I may be loved.

287. Otherwise, the different tenses are formed and conjugated for the passive voice, just as for the active, with corresponding variations of meaning.

**Ex.** *ngitandwa*, *ngiyatandwa*, *ngitandiwe*, *ngatandwa*, &c.  
*ngiyakutandwa*, &c. *bengitandwa*, &c. *ngangitandwa*, &c.

So, also, negatively,

*angitandwa*, *angitandiwe*, *angitandwanga*, &c.

**Part.** *ngingatandwa*, *ngingatandiwe*, *ngingatandwanga*, &c.

288. The Perfect is often *abridged* as in the active voice.

**Ex.** *tandwe*, *londoloxwe*, *lungiselwe*, &c.  
for *tandiwe*, *londoloxiwe*, *lungiseliwe*, &c.

N. B. The verb *tyo*. say, makes its perfect thus: Active, *tyilo*, Passive, *tyiwa*, with the corresponding negatives, *tyongo* and *tyiwongo*.

The present form, *tyo*, remains the same, whether taken positively or negatively; and it is also used for the potential present negative, and the subjunctive mood, positive and negative.



**Ex.** *bati, ukufika kwabo, bambamba, bamtyaya*, they, at their arrival, seized him, and beat him.

Sometimes the voice is rested, as it were, on this verb, at the beginning of a sentence.

**Ex.** *kuti odelelwayo kanti uyenayena*, he who is despised is the very man.

291. The verb *ti* is also used impersonally to express the sense 'come to pass.'

**Ex.** *ngesikati okwatingaso uTyaka wapumesa impi*, at the time, at which it happened (that) Tyaka sent out an impi.

292. The potential tenses of *ti* are used to express 'it may be,' 'perhaps,' 'probably,' 'very likely,' with subjective reference to that which is passing in the thought of the speaker.

**Ex.** *kungati bangafika eTekwini*, perhaps (I should say) they may reach the Bay.

*lezi zinto kungati zihlakanipile*, these things very likely are clever.  
*kungati ngibona indhlu*, it may be (that) I see a house, = imagine that I do, as in a dream, or in fancy.

*kwangati ngihamba entabeni*, it might have been (that) I was walking on a mountain, = I fancied (in my dream) I was, &c.

293. The expressions *kungatiti* (= *kungati iti*), or *sekungatiti*, (contr. *sengatiti*) or *sokungatiti*, (contr. *sokungati*), are used with like meaning.

**Ex.** *kungatiti amasi*, it seems to be amasi.

*sokungatiti uyena uNgoza*, it looks like him, Ngoza.

*sekungatiti ngingalala*, I may lie down, it seems.

*sengatiti lizakuna kusihlwa*, it looks as if it will rain this evening.

So in other Tenses.

**Ex.** *ng'ezwa kwangatiti abantu bedhla utwyala*, I heard, seemingly, people eating tywala.

*kongatiti loko wenzele ukuba umkohlise*, it will seem as if you had done that in order to deceive him.

*bekungatiti umuntu ebesikubona lapaya kusasa*, it was probably a man, that we saw over there this morning.

*kwakungatiti indhlovu; sakubona kulolu'kalo; naku! kusisiteka*, it was very likely an elephant; we saw it on this ridge; there! it moves along.

294. The above expressions are often contracted to *kunga*, *kwanga*, *konga*, *bekunga*, *kwakunga*, &c.

Ex. *kunga uy'emuka*, it seems you are for going away.  
*kwanga w'etemba ijubane lalo elikulu*, very likely you trusted to its great speed.

N. B. *Kungaloku* or *kungeloku*, *kwangaloku*, *kongaloku*, &c., are used in the same way as *kungatiti*, &c.

295. The above expressions, in their different forms, may be used to express a wish.

Ex. *kunga (kungati, kungatiti, kungaloku) ngingatunda*, me-seems I might be loving, = would that I loved.  
*kunga ning'azi*, would that ye knew.  
*kunga ngabemukile*, it seems to me they ought to have gone, = would that they had gone.  
*kwanga kungebe njalo impela*, I trust it may not have been so entirely.  
*kungaloku kung'enzeke loko okunjalo*, would that such a thing might not be done.  
*kungaloku ngakung'enzekanga loko*, me-seems that ought not to have been done, = would that it had not been done.

296. The verb *ti* appears primarily to mean, to 'think' or say within the heart.

Ex. *niti-ni nina na ?* what do you think ?  
*bengili nazalwa nako*, I thought you were born with it.

But it is also used to express to 'speak,' or say with the mouth.

Ex. *wati yena, ngiza'ubuya masingane*, said he, I will return presently.  
*bati abafundisi isibane, beti bati okubankayo*, missionaries say isibane (for candle) thinking they say, that which gives light.

297. *Ukuti* may of en be rendered *to-wit*, *that is to say*, &c.

Ex. *ebona ukuti, amuk'muntu lapa*, he seeing, to-wit, there is no one here.

298. The verb *ti* is often found in combination with a particle, (oftentimes a fragment of a verb,) used adverbially. The verb in such cases is regularly conjugated; and, when its meaning is transitive, the pronoun which refers to the object is inserted, as usual, immediately before the verb-root.

Ex. *ngaziti shwangatazi lezo'zinto zonke*, I swept all those things away.  
*uti xafuxafu*, he eats like a dog.  
*akuti ncimiji*, it (nyaka, year) is not yet quite completed.  
*lite namanamu kubusa*, it (izulu) rained very gently this morning.



*yiti bobo leti'planke*, bore a hole in this plank.  
*batula bati tu*, they were silent, they had no more to say.  
*sadhla sati du*, we ate, and finished (our meal).  
*intambo iti nwi*, the string is stretched.  
*wambulala wamuti du*, (or *nyu*), he killed and made an end of him.

299. *Ti* is also used, without an adverb, to indicate the *direction* in which a person goes, or the *action* which he does, or a *number* which he indicates, &c., that which is meant being shown in each case, while the word is used, by the hand, or a motion of the head, &c.

Ex. *badhlula bati, b'euka baqonda chlanzeni*, they passed by (that way) going down straight for the bush.  
*wati uma aqede loko, wadhulu wati*, when he had finished that, he went on (that way).  
*ngamuti ngamehlo*, I did (so) to him with the eyes = I winked at him.  
*ngamuti ngendolwane*, I did (so) to him = nudged him with the elbow.

300. Or the thing implied by the use of *ti* may be indicated in *words*, in which case the force of *ti* may often be expressed in English by *just*.

Ex. *sati sofika, s'ezwa isalukazi sikala*, just as we arrived, we heard an old woman lamenting.  
*wati uy'esuko-ke, ngawa*, just as he was for getting up, I fell.

## CHAPTER XIX.

### AUXILIARY VERBS AND PARTICLES.

301. *Ake* is used with a subjunctive verb, to express a polite request.

Ex. *ake uhlale lapa*, or *ak'uhlale lapa*, please stop here.

*Ke* is used in the same way, but implies rather the action of the *speaker*, of his own accord.

Ex. *kengibone-ke, mgane*, let me see, friend.

302. *Andula*, to be before, contracted to *and'*, is inserted with its pronoun before an infinitive, to express that the action of the verb has, or had, only *just taken place*. This particle always takes *se* before it, and so appears in the form *s'and'*.

Ex. *sasis'and'ukufika*, we had but just arrived.  
*es'and'ukushumayela*, just as he had spoken.  
*wabatyela loko konke, es'and'ukufika*, he told them all that, as soon as he arrived.  
*s'esuka lis'and'ukupuma ilanga*, we started just after sunrise.

303. *Anduma* (= *and'uma*) or *andume* is used before a subjunctive, to express 'just before that'; or it may often be rendered in English by 'and then,' 'and after,' &c.

Ex. *o ! yebo-ke, bandhla ; ake ngiye lapo anduma ngibuye*, O yes, good folk ! please let me go there, and return afterwards.  
*ake uye kwoSizana ; andume ubuye uze lapa*, be so good as to go to Sizana's people, and then return here.

304. *Anela*, to do nothing but, to do no more than, (used with an infinitive); it may be often expressed by *merely* or *just* : see *hla*, *simza*.

Ex. *w'anela ukulengisa ; kahonanga efika lapa pambi kwami*, he merely shouted from a distance ; he never came here before me.  
*wanele ukubeka nje, wadhula*, he just merely looked and went on.

305. *Bona*, see, is used negatively with a participle, to express the coming or happening to do anything : see *ka*, *za*.

Ex. *angibonanga ngiyibona inkunzi ihlaba kangakaya*, I have not come to see (= I have never seen) a bull pushing in that fashion.  
*aukabonanga umbona na ? qa ! angibonanga ngimbona*, did you never once see him ? no ! I never once saw him.

306. *Buya*, is used to indicate that something is done *after* something else, and may often be expressed by *then* or *after that*.

Ex. *ubuy'uhlangane nabo*, do thou after that join with them.  
*kona siza'ubuye sihambe*, then we will be on our way again.

N. B. The verb in such a case shou'd properly come immediately after *buya*.

Ex. *wabuya wati uTyaka*, then Chaka said.  
*wabuya uTyaka wati*, Chaka returned, and said.

307. *Citya*, (perf. *citye*), to be on the point of doing something unintentionally : see *ponsa*.

Ex. *ngicitye ukuwa*, I was on the point of falling.  
*wucitya ukukuluma*, he was on the point of speaking.

308. *Fika* (perf. *fike*), is used as an expletive, with very indistinct, if any, meaning, like *hla*; but, when used in the perfect, followed by a *subjunctive*, both *fike* and *hle* (like *hlezi*, *libele*, *zinge*, &c.) express 'wont, custom, habit,' &c.

Ex. *ufik'uti (uhle uti)*, *angihambe*; *upind'uti*, *buya*, you said let me go (= I was to go); again you say, come back.  
*abalungu, ukwaka kwabo izindhlu, bafike babangqe izinti pezulu*, white men, in their building houses, are wont to join together beams above.

309. *Hambe*, is used to express, having been 'continually, all along, constantly,' doing something, &c. : see *hlezi*, *libele*, *zinge*.

Ex. *uhambe eti*, *bazinge bemtyaya lowo'mfana*, he has been all along saying, they are continually beating that boy.  
*uhambe utyaya le'ntombazana*, you have been continually beating this girl.

310. *Funa*, to be 'on the point of doing' a thing *on purpose*, or as if on purpose : see *tanda*.

Ex. *ufuna ukuwa*, he means to fall.  
*ufuna ukulimala*, he intends to be hurt.

311. *Hla* (perf. *hle*) is used as below, to introduce a statement, but as an expletive, like *fika*, with very little definite meaning.

Ex. *kuhle* (perf.) *kwati*, or *kwahle* (past) *kwati*, it came to pass.  
*kuhle wati* or *uhle wati*, he said.  
*buhle basiyenge basiyenge*, *bangabe besaya*, they kept enticing us, (and after that) they were no more going (themselves).  
*ngihle ngimtyele*; *ahl'apind'uti* (plur. *buhle bapinde bati*) *angimtyelanga*, I told him; and then he says, I have not told him.

312. *Ahle kube* is used in the sense, 'perhaps.'

Ex. *ahle kube way'eye ekaya*, it may have been that he had gone home.  
*ahle kube wausukile umuzi*, it may have been that the kraal (people of the kraal) had started.

313. *Ahle* or *ng'ahle*, is used with the subjunctive to express a conviction of certainty.

Ex. *ahle ngilweqe lolw'dongana*, I could certainly leap this little ditch.  
*ahle ngiwudabule umSunduze ugcwele*, I could ford the umSunduze, if full.

*ahle liwe leli'tala, uma ngilidonsa nga'sandhla'sinye*, this shelf would fall, if I pull it with one hand.

*ahle ngiyifukule le'ncwadi nga'sandhla'sinye*, I could lift this book with one hand.

*ung'ahle* (or *ahle*) *utye, uma uhamba lapa*, you will burn yourself, if you walk here.

*bang'ahle* (or *ahle*) *bawe, uma behamba lapa, ku'butyelezi*, they will fall, if they walk here ; it is slippery.

314. *Hlezi*, continually, constantly : see *hamba, libele, zinge*.

Ex. *uhlezi umtyaya lowo'mfana*, you are continually beating that boy.  
*leyo'nnyoni, engihlezi ngiyibona*, that bird, which I constantly see.

315. *Ka*, literally to cull (flowers) or dip (water), is used to express to 'just reach, effect, compass,' a thing, to 'manage to do it, do it a bit,' &c. : see *bona, za*.

Ex. *uke wambona na?* did you ever see him ?  
*kok'eze*, = *koka 'eze*, he shall (= let him) manage to come.  
*uyakuku uhlale na?* will he just stop a bit ?  
*waka wuyu y'ini kwa'Zulu na?* did you ever or not go to Zululand ?

316. *Ke* or *ake*, (possibly connected with *ka*, as *ahle* with *hla*.) is used with a subjunctive verb, to express a polite request.

Ex. *ake uhlale lapa, or ak'uhlale lapa*, please stop here.  
*ake nisuke kule'ndawo*, be so good as to get up from this place.  
*ake wenze kahle inncozana, = ak'uhlale inncozana, = kahle inncozana*, just please to wait a little.

*Ke* is used in the same way, but implies rather the action of the speaker, of his own accord.

Ex. *kengibone-ke, mgane*, let me see, friend.

317. *Kade*, long ago.

Ex. *kade 'emuka*, he went away long ago.  
*kude sikufuna*, we have been long seeking you.  
*kade bengikuhlupa*, I have been long vexing you.  
*kade sikwele inncwadi le*, we have been long about this book.

318. *Libele*, continually, constantly : see *hamba, hlezi, zinge*.

Ex. *ulibele utyaya lowo'mfana*, you are continually beating that boy.

319. *Mane*, is used to express strong entreaty, = 'O do.'

Ex. *mane uhambe, mgane, siza*, do go, friend, oblige (me).  
*sizani, bangane, ekaleni, mane ming'ishiyele*, oblige me, friends, (with snuff) for the nostril ; do leave (some) for me.

320. *Nca*, is used as a verb to express presently, bye-and-bye, after a short while.

- Ex. *unce uye lapaya kwoKabinala*, go over there bye-and-bye to Kabinala's people.  
*wanca wati. kasayikukunikainja*, after a while he said, he will no longer give you the dog.  
*ngiza'unce ngihambe; naku kungatiti liyahloma*, I will go presently; since it seems it (*izulu*) is arming, = there will be a storm.  
*bebence bati abasayikufnyelesa kwoMahlwane*, presently they said, they will never reach Mahlwane's people.

321. *Pinda*, is used to express the *repetition* of an action.

- Ex. *upind'uhlangane nabo*, join with them again.  
*musa ukupinda wenze njalo futi*, do not repeat to do so again.  
*wapinda w'enza. akuzwileyo*, he repeated and did (that) about which he heard (was scolded)  
*siza'upinda siye kona.* (or *siza'upindela kona.*) *lapa saka saya kona*, we will go thither, whither we managed to go.

322. *Ponsa*, to be 'on the point of' doing something unintentionally: see *citya*.

- Ex. *ngiponse ukuwa*, I was on the point of falling (lately).  
*ngaponsa ukuminza*, I was on the point of sinking.

323. *Sa* (perf. *se*), is used like *fika* and *hla*, as an expletive, with no distinct meaning.

- Ex. *kwasa (kwahla) kw'esukela*, it came to pass = once upon a time.  
*use (uhle) w'enza nje engapizekele, eti, okwami, y'ini?* he did it, not having taken care, saying, is it mine, or not?

324. *Sala, sale, or asale*, (like *ahle, ake, &c.*), is used in the sense 'it remains that, &c.', 'there is nothing to be done but, &c.'

- Ex. *ngisale sengiyeka*, I must now leave it.  
*asale siye eTekwini*, we must go to Durban.  
*usal'us'uhlala*, you had to stop.  
*basale sebebuya*, they had to return.  
*wasal'us'ugoduka*, you had to go home.  
*ub'uya'usal'us'udhla*, you would have had then to eat.

325. *Sala* is also used to express that one event has followed another in sequence of time, when there is no reference (as when *buya* and *pinda* are used) to the agent being the same in each case.

Ex. *kwasale kwafa inkosi*, after that the chief died.  
*sasale r'eqa*, then we ran away.

326. *Simza* or *simuza*, is used (like *fika*, *hla*, &c.) as an expletive, with no very distinct meaning, except when it is used in the perfect, followed by the subjunctive, when it expresses, 'wont, custom, habit, &c.'

Ex. *usimze wabeka nje wadhlula*, he looked merely, and went on.  
*simz'utate* (= *tata* or *uhl'utate*) *nje konke, uyakutela emanzini*, take it all, and pour it in the water  
*usimz'akulume* (or *uhl'akulume*) *nje engaqondile*, he talks continually, without having considered.  
*wasimza wafika kodwa*; *waseuyapenduka*, he only arrived; he was at once for retuning.

327. *Suka* (perf. *suke*), to 'start forth,' is used to express a thing 'happening.'

Ex. *usuk'etanda*, (plur. *basuke betanda*), he happened to be loving.  
*ngisuke ngingeko*, I happened not to be present.  
*usuk'ukona*, you happened to be present.  
*asuk'emukile*, they (*amadoda*) happened to have departed.

328. *Ta*, to pour, is used much like *bona*, *ka*, &c.

Ex. *angitanga ukwenza*; *ngashiya inncwadi, eyonu yayiyakungikombisa lapa ngiya kona*, I did not complete my job; I left (behind) the note, which would have shown me where I was going to.

329. *Tanda* and *zingela* are used like *funa*, to express, by way of ridicule, a person's seeming to do a thing on purpose.

Ex. *utand'ukuwa lowo'muntu*, or *uzingel'ukuwa lowo'muntu*, that man means to have a fall.

330. *Tyaya*, to do a thing violently, might and main, &c.

Ex. *utyaye watyantyula*, he went off at full speed.  
*utyaye wabedula wahamba*, he walked away with might and main!

331. *Vama* is used to express the frequency of an action.

Ex. *kwavama ukubola osuke kutyalwe lapa kwezilimo*, it is wont to rot, whatever happens to have been planted here among the vegetables.  
*uvame ukuhlala*; *ngako-ke izindima zake kazilingene zonke*, he is given to sitting down; and so his furrows are not even, all of them.  
*wavama ukulima*; *w'epuza ukuhlwayela*, he did plenty of ploughing; he loitered in sowing.  
*bayakuwama ukulibala, loku bebodwa nje abafana laba*, they will have plenty of loitering, since these lads here are alone.

332. *Za* (never in the form *eza*) is used, in connection with another verb, to express a *progressive* 'becoming,' or 'coming to do,' what that other verb indicates. Its force may be often express by 'at length,' or 'until.'

Ex. *iminyaka yaza yaba'mashumi'matatu*, the years came to be thirty.  
*woza ugedede nini na?* when at length will you finish?  
*uz'ugede leyo'ndaba*, make an end at length of that story.  
*ngoza ngifike kona*, I shall get there some time or other.

333. *Zinge* is used to express 'repeatedly,' 'continually,' 'habitually,' &c. : see *hambe*, *hlezi*, *libele*.

Ex. *uzing'uloba*, you are continually writing.  
*uzinge esukasuka*, he is constantly getting up.  
*bazinge bebuzo*, they are for ever asking questions.  
*zizinge zihamba (izinkomo)*, they are accustomed to go.

## CHAPTER XX.

### PECULIARITIES OF CONSTRUCTION.

334. An oath is expressed by the vocative of the person or thing sworn by (unless the verb *funga* is introduced); and the natives are accustomed to swear by their chief, if a great one, (as Panda,) or his wife, if they are under her, or, if their chief is not famous, then by their oldest sister.

Ex. *uma kungenjalo, Tyaka ! uyakubulawa*, if it be not so, by Tyaka ! you shall be killed.

335. The Infinitive Tense is often used as an Interjection.

Ex. *ukushinga kwake !* his rascality !

336. It is the practice in Zulu, as in English, to assert a thing very decidedly, (ironically, *ukubingqa*,) by denying it.

Ex. *kana'lulaka yena*, he is not passionate, he ! = he is very passionate.

337. Frequently a noun, and especially an infinitive verbal noun, with a possessive pronoun, is used in *apposition* to the pronoun, which marks the subject or object of the principal verb, in order to develop more fully the meaning of the said pronoun.

Ex. *wamsonga amaxeba ngendwangu*, he bound him his wounds, with a cloth.

338. A noun or infinitive may be repeated with *nga*, in order to increase the intensity of an expression.

Ex. *bebengelibone (ihashi) ngokulibona*, they could not have seen the horse distinctly.

Or the infinitive may be used without a preposition.

Ex. *ngibulaleni ukungibulala*, kill me outright.

339. When two nouns in the possessive form are dependent on the same antecedent noun, the proper relative is prefixed to the second noun, if it is desired expressly to draw attention to it as distinct from the first.

Ex. *inkosikazi yetu, eyamaNgisi namaBunu nabantu*, our Queen, who is (Queen) of the English and Dutch and Natives. but *inkosikazi yamaNgisi, neyamaBunu, neyabantu futi*, Queen of the English, and of the Dutch, and of the Natives too.

340. When one possessive refers to two or more antecedents, it is used in the form proper for the nearest of them.

Ex. *izinkomo namahashi enkosi*, cows and horses of the chief. *amahashi nezinkomo zenkosi*, horses and cows of the chief.

341. When two or more adjectives refer to the same noun, the copulative, by which they are connected in English, is omitted in Zulu.

Ex. *w'aka indhlu enkulu enhle*, he built a large and beautiful house.

342. When a verb has two or more nominatives of the same class of nouns, it may take the corresponding plural pronoun.

Ex. *uyihlo nonyoko bahlezi kahle*, your father and mother, they are well. *leli'hashi na leliya ayakuhamba*, this horse and that there, they will go.



343. When a verb has two or more nominatives not of the same class of nouns, they may be treated (if possible) as *persons*, and be represented by the pronoun *ba* ; otherwise the impersonal form may be used.

Ex. *leyo'ndoda nomkayo babotywa*, that man and his wife were bound.  
*lo'mfana na le'nja, okwake*, this boy and this dog, are his.

344. When two or more verbs have the same accusative, the accusative pronoun, if inserted in one, must be inserted in each of them.

Ex. *bambamba, bamtyaya, bambopa ngentambo*, they caught him, beat him, and bound him with a rope.

345. The verbs *ya* and *za*, go and come, are regularly inserted after verbs, expressing the particular kind, or cause, of motion in any case, to complete the sense where one verb would suffice in English.

Ex. *wakupuka waya kwomkulu*, he went up to the chief's place.  
*ngitunywe ukuza'kukutyela*, I have been sent to tell you.

So, too, *vela*, come from, is similarly used.

Ex. *sebefkile bevela emGungundhlovu*, they are now arrived, coming from Maritzburg.

346. Neuter verbs are often followed by a noun in the simple form, which, though the same in form as the nominative case, we may regard as somewhat analogous to an accusative absolute.

Ex. *walala ubutongo*, he lay in sleep.  
*yaigrwele amanzi*, it (*imbiza*, pot) was full of water.  
*basebekatele ukuhamba*, they were now tired with walking.  
*icweba lokungena imikumbi*, a lagoon for entering with ships.

347. Nouns expressing length of time or distance are used in the accusative.

Ex. *wahlala nati ubusuku bonke*, he stayed with us the whole night ;  
but *baza'ufiku ebusuku*, they will arrived at night.

348. Some verbs as *pa*, *nika*, *amuka*, and *objective* verbs, take a double accusative.

Ex. *u'npa u'Ngoza inncwadi*, he gave Ngoza a letter.  
*bas'amukile ukudhla kwetu*, they took away our food from us.

*bamambula izingubo*, they stripped off him his clothes.  
*wazikipa umehlo izinkhloli*, he put out the eyes of the spies.

349. Some verbs, as *bonga*, *buza*, *temba*, *konza*, may be used either with the *accusative* or *dative* of the person thanked.

Ex. *babonga uTyaka*, or *babonga ku'Tyaka*, they thanked Tyaka.  
*wabuza uSomseu*, or *wabuza ku'Somseu*, he asked of Somseu.

But there is a shade of difference in these two forms of expression; the accusative being used when the act is done *directly*, with reference to *actual personal* communication with the person acted on.

Ex. *wabuza uSomseu*, he asked Somseu;  
*wabuza ku'Somseu*, he asked of Somseu, (perhaps, by a messenger.)

350. Verbs, expressing motion to or from a place, are generally used with the locative.

Ex. *waya wangena endhlini*, he went and entered into the hut.  
*wadabula emasimini*, he went through the gardens.

351. Verbs in *ana*, and some others, as *duka*, *lunga*, &c., are regularly used with *na*.

Ex. *uduke nendhlela, waya wafika kwa'Ngoza*, he missed the path, and went on and got to Ngoza's.  
*w'ala nezinkomo*, he refused the cows.

352. Passive verbs, formed from active *transitives*, are used with an *accusative*. This is somewhat in accordance with the English idiom; but in Zulu, the construction is very remarkable in the case of verbs of the objective form.

Ex. *unikwe imali yake*, he has been given his money.  
*kuyiwa ennyangeni yokulameka*, it is gone to the cupping-doctor.  
*babaselwa umlilo*, they were kindled-for with a fire, = a fire was kindled for them.  
*s'ehlelwa ukufa*, we were come down upon by sickness.  
*bawelwa impqola*, they were filled upon by a waggon.  
*abantwana abafelwa oyise*, children whose fathers are dead.

353. The passive form is often used in Zulu, where in English the active would be employed; and, in such a case, the impersonal form is frequently used.

Ex. *kwaza kwachanjwa ngezansi*, it came to be walked on foot.  
*kwatalosa lwa'Ngoza, bese bappt* (they slept) at Ngoza's hut.  
*ab'asabunjwa namhla*, the ... are going to-day.

*kuhlezi kahle kona?* is it lived (do they live) pleasantly there?

354. As noticed already, tenses, which express *present* or *future* time, will often be used with reference to time, which is actually past, but was present or future at the time referred to in the narrative. This makes it often impossible to translate Zulu expressions, word for word, by corresponding English ones.

Ex. *b'azi ukuba ukuluma ngabo*, they knew that he (is) was speaking about them.

*way'eng'azi uma uza'uti-ni na*, he did not know what he (shali) should say.

355. When two verbs are connected in English by either of the words, 'and, nor, neither,' the conjunction is usually omitted in Zulu, and the second verb put in the *subjunctive* mood—more particularly, if the action expressed by the second verb is consequent in time, or dependent in any way, on that of the first.

Ex. *yalusa izinkomo, uzibekisise, zingadhli amasimu*, herd the cattle, and look well after them, that they eat not the mealie-grounds.

*gaula izihonda, wake isanda*, cut down poles, and construct an *isanda* (place for keeping grain).

356. Except that, if the first verb in such a case is in the *perfect* or *past* tense, the second verb is put in the *past* tense.

Ex. *simfune samfuna uKati*, we sought and sought for Kati.

357. Adverbs, such as *uma, lapo, loku, mhla, njengaloko, kungako*, &c., are generally followed by a participle.

Ex. *uma behamba, ngiya'uhamba nabo*, if they go, I will go with them.

358. The *w* of the 3rd Pers. Sing. Personal, or 3rd Pers. Plur., of the Indicative Past is sometimes omitted in rapid enunciation, especially after an adverb.

Ex. *lap'avela kona*, or *la'vela kona*, = *lapo wavela kona*, whence he came.

*seloku tzalwa yena*, ever since he was born.

*kunini afika?* when did he arrive?

*kaz'abona'luto*, for *kaza wabona'luto*, he did not see anything.

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