

STEWART :

Outlines of Kaffir
Grammar.

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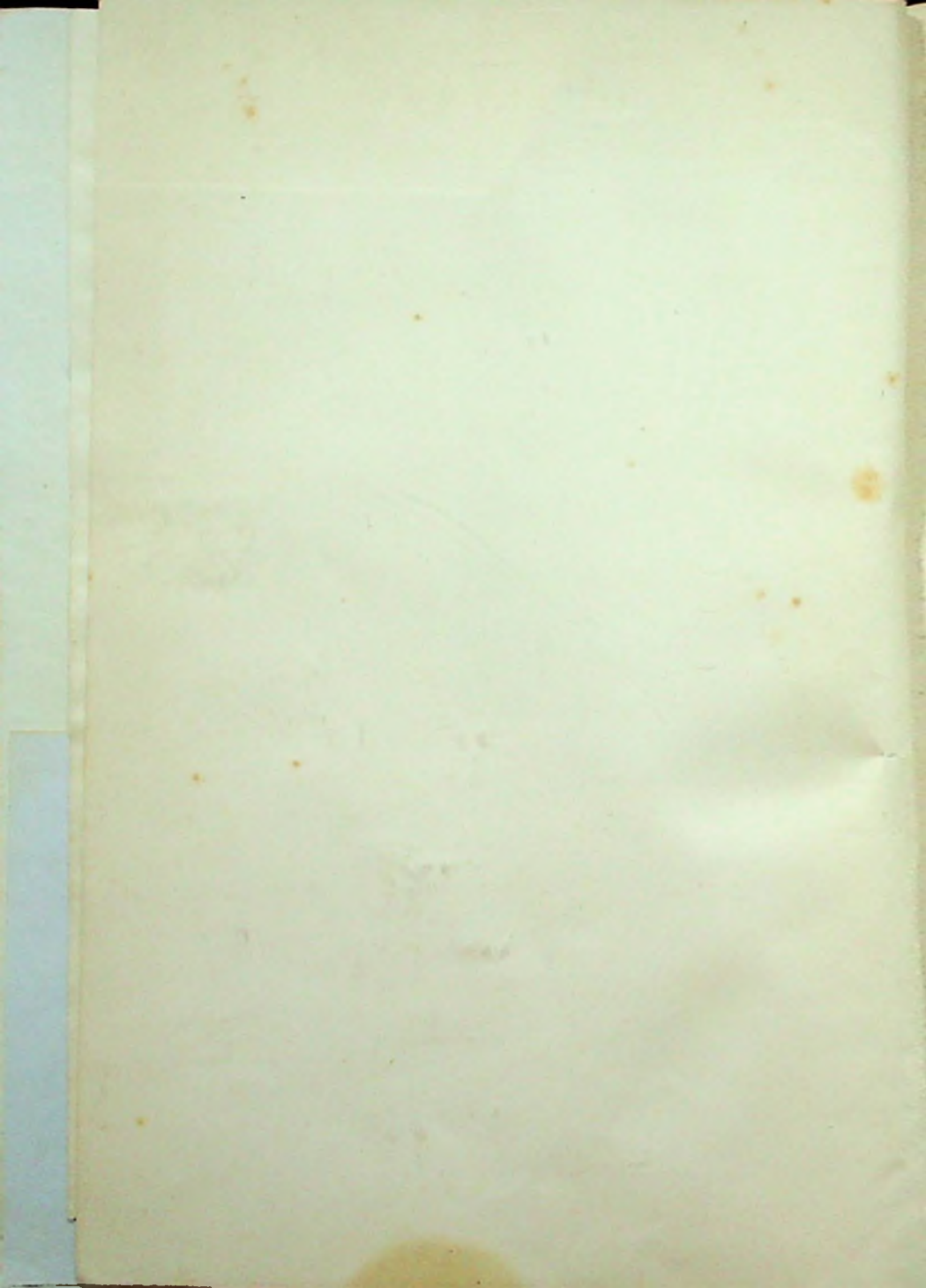
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OUTLINES
OF
KAFFIR GRAMMAR



OUTLINES
OF
KAFFIR GRAMMAR

WITH PRACTICAL EXERCISES

BY
JAMES STEWART
MISSIONARY

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PREFACE.

THOUGH several Kaffir Grammars have been published, at the present time there are none to be had—all being out of print. This is so far the reason that is offered for the appearance of these "Outlines." The title indicates the ground intended to be gone over. The method followed has been to give what is most essential for any one desiring to acquire a knowledge of Kaffir. Undue detail on the one hand and excessive condensation on the other, have as far as possible been avoided, and simplicity and plainness have been chiefly aimed at.

A further object in the method followed is to illustrate nearly every statement by examples accompanied by their equivalents in English.

Any exhaustive statement giving all that can be said on the different divisions of Kaffir Grammar has not been attempted. In acquiring a new language, especially one so unlike any European language, the mind of the learner will only receive a certain amount of pure Grammar, whether as rules or examples. The stage of complete mental saturation is soon reached.

One object in the present "Outlines" has been to give in full, the Kaffir Verb in its most essential tenses

with the English expression, as far as it can be exactly stated. That portion of the book may serve as a guide to the Verb, which, in its many forms, is sufficiently puzzling at first to the learner.

The Practical Exercises are purposely kept simple, as the difficulty of most who endeavour to acquire Kaffir is to possess it in common every-day colloquial forms, ready at hand for use.

Some errors have almost certainly crept in; one occurs on page 63. These can be rectified in a future edition. I have also to express my obligations to the Rev. Dr. Kropf for reading some of the proof sheets.

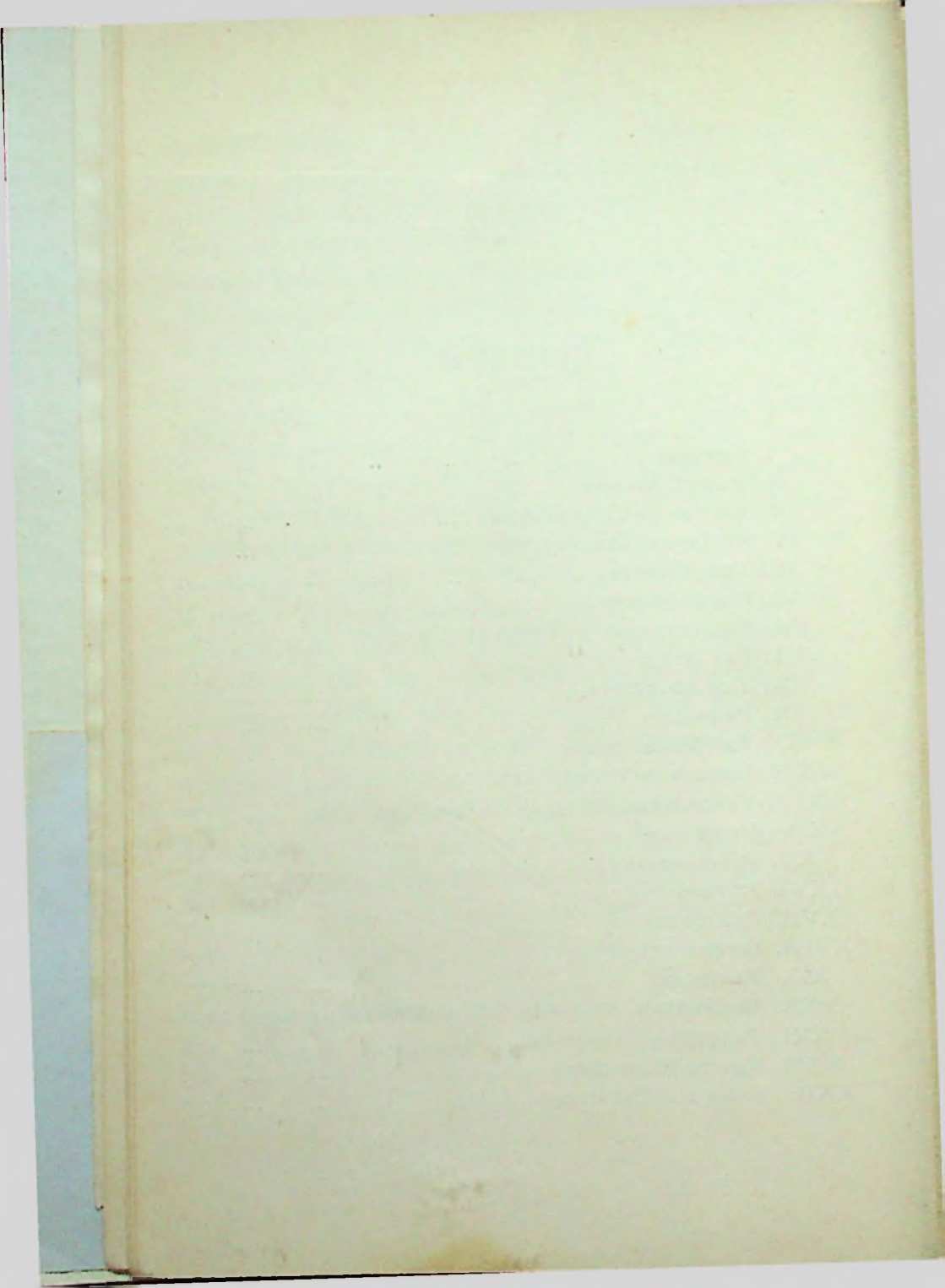
Sometimes statements are made about the beauty of the Kaffir language. On this the writer can offer no opinion. But it is impossible to acquire even a moderate acquaintance with Kaffir without being struck with wonder and also with regret, that a people possessing a language grammatically so complete and flexible, so capable of indefinite extension by a process of natural evolution, and so full of transferred or secondary and figurative meanings, should have remained so long and so far behind in the arts of civilized life, and have all their progress among the civilized nations yet to secure. By steady work and the stimulus of Christianity they may yet rise—but only by such means.

LOVEDALE MISSION.

SOUTH AFRICA, DECEMBER, 1901.

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OUTLINES OF KAFFIR GRAMMAR.

I. LETTERS.

There are twenty-six letters in the Kaffir alphabet, as in English. The vowels are the same as in English—*a e i o u*. The consonants also are the same, and are fully sounded in speaking or reading. Three of these have a sound quite different from that used in English, and are called *Clicks*.

CLICKS.

Three letters known in Kaffir as *Clicks* are *c*, *q*, and *x*; while *r* is a guttural.

The letter *c* is called the *dental click*. It is produced by bringing the point of the tongue close to the front teeth, and quickly withdrawing it to its natural position.

The letter *q* is called the *palatial click*. It is produced by raising the point of the tongue to the front of the palate or top of the mouth, and quickly or sharply withdrawing it to its natural position.

The letter *x* is called the *lateral click*. It is produced by pressing the tongue against the side of the mouth and bringing it again sharply to its natural position. These sounds are best learned from a native.

The letter *r* has in most words two strong *guttural* sounds, one strong and sharp, marked thus *ṛ*: the other softer, marked thus *ṝ*. In words drawn from English and foreign sources, it has the same sound as in English.

INSERTED LETTERS.

There are four letters, *s*, *l*, *m*, *n*, which are used to prevent the too close connection of vowels when such vowels come together. This may happen in the case of a word or particle ending in a vowel, and a noun beginning with a vowel.

These are generally called in grammars *epenthetic* letters, which simply means letters inserted or placed in or between certain words.

EXAMPLES OF INSERTED *s* AND *l*.

Nga- <i>s</i> -elwandle,		<i>By the sea.</i>
Nga- <i>s</i> -endleleni,		<i>By the road.</i>
Kwa- <i>l</i> -apa		<i>Even here.</i>

The use of *s* and *l* in these examples will be clearly seen if the reader tries to pronounce the words *kwa-apa*, *nga endleleni*, without the *l* or *s*.

M and *n* are used in certain positions in the same way, where they cannot be accounted for as parts of the words in which they occur. This occurs chiefly with a small number of adjectives when used in connection with nouns of the *first*, *third*, and *sixth* classes. Thus in the word *umntu*, a man; *indlu*, a house; *umlambo*, a river; when used with the adjective *kulu*. great, *m* and *n* are so used, being placed between the adjective and the connecting word or particle, mostly a relative, and the sentence reads: the man who is great, *i.e.*, a great man; the house which is large, *i.e.*, a large house.

EXAMPLES OF INSERTED *m* AND *n*.

Um-ntu <i>om</i> -kulu,		<i>A great man.</i>
In-dlu en-kulu,		<i>A large house.</i>
Um-lambo <i>om</i> -kulu,		<i>A large river.</i>

II. VOWEL SOUNDS.

The Vowel Sounds are pronounced full and long—though in some words they have a short, rather than a long sound. In all accented syllables they are long, as *wena*, thou; in unaccented syllables they are short, as *kuye*, to him. The following will serve as examples of these sounds.

EXAMPLES OF VOWEL SOUNDS.

A is pronounced as *a* in *father*, as *hamba*, go;

or when short, like *a* in *mat*, as *teta*, speak.

E is pronounced like *e* in *there*, as *wena*, thou; or like *a* in *pale*, as *wetu*, our;

or when short, like *e* in *then*, as *wake*, his.

I is pronounced long like *ee* in *seen*, as *tina*, we;

or when short, like *i* in *pity*, as *indawo*, a place.

O is pronounced long like *o* in *bore*, as *bonke*, all; or like *a* in *all*, as *bona*, see, look;

or when short, like *o* in *on*, as *into*, a thing.

U is pronounced long like *oo* in *moon*, as *kum*, to me;

or when short, like *u* in *fuel*, as *wetu*, ours.

Ai is pronounced like *i* in *island*; *au* like *ou* in *hour*,

or *ow* in *how*.

When two vowels come together, the first at the end of a word or syllable, and the second at the beginning of the next word—*coalition*, as it is called, or the union of two vowels, takes place; or *elision*, that is, the throwing out of a vowel, may occur.

The changes in coalition are as follows:—

COALITION AND ELISION OF VOWELS.

<i>A</i>	and	<i>a</i>	become	<i>a</i>
<i>a</i>	and	<i>e</i>	„	<i>e</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>o</i>	„	<i>o</i>

The following examples with several words commencing with the different vowels, taken along with *nga*, meaning *by* or *through*, will make plain these changes. They are of constant occurrence in the innumerable contractions which take place in the Kaffir language. A knowledge of them therefore is of importance.

EXAMPLES OF COALITION OF VOWELS.

<p><i>A</i> and <i>a</i> become <i>a</i>, as Ngamandla, Ngamanzi, Ngabo bantu,</p>	<p><i>By strength</i>, for <i>ngaa amandla</i>. <i>By water</i>, for <i>nga amanzi</i>. <i>By those people</i>, <i>nga abo bantu</i>.</p>
<p><i>A</i> and <i>e</i> become <i>e</i>, as, Ngelilizwi, Ngelo 'cebo, Ngenye indlela,</p>	<p><i>By this word</i>, for <i>nga eli-ilizwi</i>. <i>By that plan</i>, for <i>nga elo icebo</i>. <i>By another way</i>, for <i>nga enye indlela</i>.</p>
<p><i>A</i> and <i>i</i> become <i>e</i>, as, Ngenteto, Ngezenzo, Ngenkohliso,</p>	<p><i>By speech</i>, for <i>nga inteto</i>. <i>By acts</i>, for <i>nga izenzo</i>. <i>By fraud</i>, for <i>nga inkohliso</i>.</p>
<p><i>A</i> and <i>o</i> become <i>o</i>, as, Ngomnye, Ngonyana balomntu, Ngodade balomfazi</p>	<p><i>By another</i>, for <i>nga omnye</i>. <i>By the sons of that man</i>, for <i>nga onyana balomntu</i>. <i>By the sisters of that woman</i>, <i>nga odade balomfazi</i>.</p>
<p><i>A</i> and <i>u</i> become <i>o</i>, as, Ngomteto, Ngomlilo, Ngobubele.</p>	<p><i>By law</i>, for <i>nga umteto</i>. <i>By fire</i>, for <i>nga umlilo</i>. <i>By kindness</i>, for <i>nga ububele</i>.</p>

EXAMPLES OF ELISION OF VOWELS.

<p>Zonk' izinto, Nants' imali yako,</p>	<p><i>All things</i>, for <i>zonke izinto</i>. <i>Here is your money</i>, for <i>nantsi imali yako</i>.</p>
<p>Suk' ume, Suk' apa,</p>	<p><i>Get up</i>, for <i>suka ume</i>. <i>Get away from here</i>, for <i>suka apa</i>.</p>
<p>Mus' ukuteta,</p>	<p><i>Don't speak</i>, for <i>musa ukuteta</i>.</p>

III. SOUNDS OF CONSONANTS.

Consonants, as already stated, are all fully and clearly sounded, though in certain combinations they may not be clearly recognised by English ears, nor easily pronounced at first. The sounds of these combinations of consonants can only be learned gradually.

The clicks have already been described. There are a few consonants which require remark.

B in addition to the ordinary soft sound in English, as in the words *rib*, *fib*, *map*—has an aspirated or slightly explosive sound, as in the English words *burst*, *blow*, *breathe*. The same rule applies to the letter *p*. The mark of the aspirate is put on the vowel following, though its significance belongs to the consonant.

EXAMPLES OF THE ASPIRATE.

Uku-bála.	<i>To write.</i>
Uku-bádula,	<i>To wander.</i>
Uku-bida.	<i>To puzzle.</i>
Uku-bóla,	<i>To bore.</i>
Uku-pépa,	<i>To evade.</i>

B and *mb* change, in the passive of verbs, before the termination *wa*, and in the locative of nouns, into *j*, or *nj*, or *ty*, or *ny*, as :

EXAMPLES OF CHANGE OF CONSONANTS IN PASSIVE AND LOCATIVE.

<i>B</i> changing into <i>j</i>	
Uku-bubisa,	<i>To destroy.</i>
Uku-buyíswa,	<i>To be destroyed.</i>
<i>B</i> changing into <i>ty</i>	
Uku-dubula.	<i>To shoot.</i>
Uku-duťrulwa,	<i>To be shot.</i>

M and *mb* changing into *nj*
and *ny*

Uku-bamba,	<i>To seize.</i>
Uku-banjwa,	<i>To be made a prisoner.</i>
Uku-kumbula,	<i>To remember.</i>
Uku-kunzulwa,	<i>To be remembered.</i>
Um-lambo,	<i>A river.</i>
Em-lanzeni.	<i>In the river.</i>
Um-lomo.	<i>The mouth.</i>
Emlo-nyeni.	<i>In the mouth.</i>

IV. SYLLABLES AND ACCENTS.

SYLLABLES.

All syllables end in vowels, and not in consonants, except in the case of *m* and *n*, which in some words end the syllable. In writing and reading, this rule requires to be carefully attended to. All consonants are sounded.

The importance of rightly accenting the proper syllable, whatever language may be used, is well known. This is specially the causes of the difficulty, at first, of understanding the language when spoken.

A European hears the word *indawo*, a *matter*, *subject*, *point in dispute*, as well as a *place* or *locality*; and there is a clear distinct accent on the *a*, or second last syllable.

But the next time he hears the word, it may be in the form of a question, and combined with an interrogative:—"What is the matter?" *Yi-ndawó-ni?* with an accent perhaps still more clear on the *o*, or last syllable of the word. At first he therefore fails to recognise a word which he knows quite well when accented as a simple nominative by itself.

GENERAL RULE FOR ACCENT.

The accent is generally on the penultimate or *second last syllable*. In consequence, the tendency of the accent is always to move forward to that syllable, *when the word is inflected*. And a word is said to be inflected when, as a verb, it undergoes certain changes in order to form different tenses; and as a noun when it is changed to form certain cases different from the nominative.

This tendency of the accent to move forward to the second last syllable will be clearly seen in the following examples from the verb *ukubona*, to see:—

EXAMPLES.

Ndi-bóna,	<i>I see,</i>	accent on 2nd syllable.
Ndi-boníle,	<i>I have seen,</i>	accent on 3rd syllable.
Andi-bonánga,	<i>I did not see,</i>	accent on 4th syllable.
Andiyi-kubóna,	<i>I shall not see,</i>	accent on 5th syllable.

Accent must be chiefly acquired by observation and oft-corrected practice; but to the general rule already given of the penultimate, as the chiefly accented syllable, there may be added some special rules and examples as given by Appleyard. These may assist the reader.

SPECIAL RULES FOR ACCENT.

1. When a word is *followed by a particle or monosyllable*, it generally takes the accent on the *last syllable of that word*, not on the particle, or on the penultimate of the word, as,

Hambá ke,		<i>Go then,</i>
Wenjé nje,		<i>He did so.</i>

But sometimes the accent remains on the penultimate, as,

Súka ke,		<i>Be off then.</i>
Kúbe le,		<i>Let it not be—let it be fa.</i>

2. When a word takes a particle such as *yo*; or a termination to form a new word, such as a diminutive by the termination *ana*; or a different case, such as the *locative*; or *na* to express a question, the compound word so formed has the accent on the penultimate of the newly formed word.

EXAMPLES.

Tandíwe.	<i>Beloved.</i>
Otandiwéyo,	<i>He who is loved.</i>
Intáka,	<i>A bird.</i>
Intakána,	<i>A little bird.</i>
Injá.	<i>A dog.</i>
Injána,	<i>A little dog.</i>
Kwóba,	<i>There will be.</i>
Kwobáko,	<i>There will be present.</i>
Kúko umntu apo,	<i>There is a man there.</i>
Kukó-na umntu apo,	<i>Is there a man there.</i>

3. The elision of a letter or syllable at the beginning or end of a word, alters the accent of the second word by removing it—the accent—from the last word to the last syllable of the preceding word.

EXAMPLES.

Ilitye élinye,	<i>One stone.</i>
Zisa ilitye libé linye,	<i>Bring one stone.</i>
Utéta nína?	<i>What are you saying?</i>
Utetá ni?	

But if the word consists of three or more syllables, the elision of the last syllable throws *the accent back on the penultimate or second last syllable of the contracted form.*

EXAMPLES.

Ninína?	<i>When?</i>
Nīnī?	<i>When?</i>
Nganína?	<i>Why? how?</i>
Ngáni?	<i>Why?</i>
Nguwupína?	<i>Which?</i>
Nguwúpi?	<i>Which?</i>

4. Some words whose roots are monosyllables have the accent on the *last syllable*, as,

Umá,		<i>My mother.</i>
Kulé,		<i>To this.</i>
Njengalé,		<i>Like this.</i>
Upaú.		<i>A mark or sign.</i>

5. A few words have the accent on the *antepenultimate or third last syllable*, as,

Nókuba,		<i>Or, whether.</i>
Ngókuba,		<i>Because, for.</i>
Súkuba,		<i>Whosoever, whatsoever.</i>

V. THE ARTICLE.

According to the earlier Grammars there is no Article—definite or indefinite—in Kaffir; that is, if we mean, by an Article, an entirely separate, distinct, and easily recognisable word or syllable such as the English *the* or *a*. Some regard the article as existing in the prefix to the noun; or that the articles are shortened pronouns.

The definite article can, however, be expressed by inserting the accusative in the verb, as *nda-li-kwela ihashe*, I rode (it) the horse; or *nda kwela ihashe eli*, meaning the horse in question.

In the following Outlines, the principle followed is that of the earlier Grammars, not only in the article, but also in the classification of Nouns and the scheme of the Verb.

VI. PARTS OF SPEECH.

There may be recognised as existing in Kaffir the following parts of speech; Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, Interjection and Particles. These latter play an important part in the formation and modification of words; and are therefore in a true sense *parts of speech*. In some Grammars a smaller list is given.

VII. ALLITERATION OR EUPHONIC CONCORD.

There is a peculiarity of the Kaffir language called *Alliteration*, which requires to be noticed early. Alliteration means the commencement of several words in a sentence with the same letters or syllables. It is of constant use in Kaffir, and is known generally in Grammars as Euphonic Concord.

There is another peculiarity called *Agglutination*, which will be noticed further on. It would only confuse the student to deal with it now.

The examples given below will make plain what Alliteration is. It will also illustrate the power or influence of the noun, and so far show what this Euphonic Concord really is.

Let us take the word *i-nto*, a thing, plural *izi-nto*, things, with an adjective, a pronoun, and a verb, or with several of these in the same sentence. The adjective for all is *onke*; the root of the possessive pronoun for our, is *etu*, the adjective for good, is *lungile*; for pleasant, is *muandi*; the verb to get or obtain, is *uku-zuza*; and to buy *uku-tenga*.

The noun *izi-nto*, things, has its prefix in *izi*. It will therefore require the letter *z*, or *zi*, which is the euphonic syllable for the same class, to be used before all those words *which fall under the influence of the noun*; that is, such words as are connected with it in bringing out the meaning or idea intended to be expressed. Let us now add on these different parts of speech one by one.

EXAMPLES.

<i>Izi-nto zonke,</i>	<i>All things.</i>
<i>Izi-nto zetu, zonke,</i>	<i>All our things.</i>
<i>Izi-nto zetu zonke ezi-lungileyo ne-zimnandi,</i>	<i>All our good and pleasant things.</i>
<i>Izi-nto zetu zonke ezi-lungileyo ne-zimnandi zi-zuzwango'msebenzi, mhlambi sitengwa ngémali.</i>	<i>All our good and pleasant things are obtained by labour or bought with money.</i>

The same changes would take place with any other euphonic syllable or letter, *b* or *bu*; *l* or *li*; *y* or *yi*; etc.

Abantu bonke,	All people.
Abantu bonke aba-lungileyo.	All good people.
Abantu bonke aba-lungileyo bateta myaniso ba-kwenze okulungileyo.	All good people speak the truth and do that which is right.

The above illustrations will be sufficient to explain the meaning of the Euphonic Concord, or, which is the same thing, Alliteration; and also to show the power of the noun in the sentence.

VIII. THE NOUN.

POWER AND INFLUENCE OF THE NOUN.

The *Noun* is all important in Kaffir. It shapes and rules the sentence; it gives form to the Adjective, the Pronoun, and the Verb; and it is the chief cause of that peculiarity in the Kaffir language known as *Alliteration*, explained in the last section.

CLASSES OF NOUNS.

There are *Eight Clauses, species, or kinds* of nouns in Kaffir according to Appleyard and Davis.

Some recent Grammars have given *thirteen* classes. This number can only be got by converting the plurals of certain nouns into a separate class. This is hardly a sufficient basis for the creation of a *class*.

These Classes are distinguished by their *prefixes* or *initial syllables*, and are as follows: —

FIRST CLASS.

This Class, species, or declension, contains nouns whose prefixes are *Um* and *U*. They form their plurals by changing *Um* and *U* into *Aba* and *O*.

EXAMPLES.

Sing. Um-ntu, <i>a man</i> ,	Plur. Aba-ntu, <i>men</i> .
Um-fazi, <i>a woman</i> ,	Aba-fazi, <i>women</i> .
U-kumkani, <i>a king</i> ,	O-kumkani, <i>kings</i> .
U-nyana, <i>a son</i> ,	O-nyana, <i>sons</i> .

These are distinguished from nouns in *um*, of the *sixth* class, by their being mostly *personal* nouns. But nouns commencing with *uno*, names of months, and a few others also belong to the first.

SECOND CLASS.

This Class contains nouns whose prefixes are *Ili* and *I*. These form their plurals by changing *Ili* or *I* into *ama*.

EXAMPLES.

Sing. Ili-zwe, <i>a country</i> ,	Plur. Ama-zwe, <i>countries</i> .
Ili-zwi, <i>a word</i> ,	Ama-zwi, <i>words</i> .
I-hashe, <i>a horse</i> ,	Ama-hashe, <i>horses</i> .
I-tole, <i>a calf</i> ,	Ama-tole, <i>calves</i> .

THIRD CLASS.

This Class contains nouns whose prefixes are *Im*, *In*, or *I*. These form their plurals by changing the first syllable into *Izi*, *Izim* or *Izin*, *In*, and *I*. But these plurals are usually

contracted into *I, Im, or In*; thus *izim-azi* becomes *im-azi*, *izi-nyoka* becomes *i-nyoka*—*i* in the plural pronounced long to distinguish it from the singular.

EXAMPLES.

Sing.	<i>Im-azi, a cow,</i> <i>I-hangu, a pig,</i> <i>I-nyoka, a snake,</i> <i>In-dlu, a house.</i>		Pl.	<i>Im-azi, cows.</i> <i>I-hangu, pigs.</i> <i>I-nyoka, snakes.</i> <i>Izi-ndlu, houses.</i>
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The difficulty of distinguishing the singular from the plural in the class is got over by the *form of the pronoun, adjective, or verb, in which* the sign of the uncontracted form reappears in the plural, as: my stick is broken, *In-tonga yam yapukile*; my sticks are broken, *In-tonga zam yapukile*.

FOURTH CLASS.

This Class contains nouns whose prefix is *Isi*. These form their plurals by changing *Isi* into *Izi*.

EXAMPLES.

Sing.	<i>Isi caka, a servant,</i> <i>Isi-tya, a basket,</i> <i>Isi-bane, a candle,</i> <i>Isi-hlalo, a seat,</i>		Pl.	<i>Izi-caka, servants.</i> <i>Izi-tya, baskets.</i> <i>Izi-bane, candles.</i> <i>Izi-hlalo, seats.</i>
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FIFTH CLASS.

This Class contains nouns whose prefixes are *Ulu* and *U*. They form their plurals by changing *U* and *Ulu* into *Izim, Izin, or Izi*; but generally contracted into *I, Im, In*.

EXAMPLES.

Sing.	<i>Ulu-ti, a rod,</i> <i>U-bambo, a rib,</i> <i>U-lwimi, a tongue,</i> <i>U-nyawo, a foot,</i>		Pl.	<i>Izi-nti, rods.</i> <i>Im-bambo, ribs.</i> <i>I-lwimi, tongues.</i> <i>I-nyawo, feet.</i>
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There are very few nouns with the prefix in *Ulu*. But before nouns whose roots begin with *b*, *p*, *v*, *m*, and *f* (called labial consonants) *Izim* or *im* is used to form the plural.

The *General Rule* on contractions of the third and fifth class plurals is this. The long form *Izim*, *Izin*, is used with nouns whose roots consists of one syllable, as *ulu-ti*, given above; also *ulu-su*, a skin, plural *Izi-utsu*; *Ulu-vo*, or *Im-vo*, feeling, opinion, plural *Izim-vo*. Most others whose roots are of more than one syllable take *Im* and *I*.

SIXTH CLASS.

This class contains nouns whose prefix is *Um*. These form their plurals in *Imi*.

EXAMPLES.

Sing.	<i>Um-lambo, a river,</i>	Pl.	<i>Imi-lambo, rivers.</i>
	<i>Um-ti, a tree,</i>		<i>Imi-ti, trees.</i>
	<i>Um-nyaka, a year,</i>		<i>Imi-nyaka, years.</i>
	<i>Um-tandazo, a prayer,</i>		<i>Imi-tandazo, prayers.</i>

This Class, though similar in its prefix to the first class, contains mostly nouns of the neuter gender, as the instances given sufficiently show. There are, however, a few personal nouns including in this class, which form their plurals both in *imi* as in class. vi., and in *aba* as in class i., as *um-melwane*, a neighbour, plural, *imi-melwane*.

SEVENTH CLASS.

This Class contains nouns whose prefix is *Ubu*. The plural and the singular are alike, as the nouns of the class are chiefly abstract.

EXAMPLES.

<i>Ubu-lumko, wisdom</i>	}	No plural.
<i>Ubu-hle, beauty</i>		
<i>Ubu-kulu, greatness</i>		
<i>Ubu-bele, kindness</i>		

Many nouns belong to this class which at first sight appear to belong to nouns in *u* of class v. Thus *U-tyani*, grass, is a contraction for *abu-tyani*. *U-tyalwa*, beer, is a contraction for *abu-tyalwa*. They have no plural, like a few other nouns, as, *umsi*, smoke; just as there are some nouns which have no singular, as *ama-nzi*, water, *ama-ndlu*, power.

Many are formed like those of the next or eighth class chiefly from the infinitives of verbs. They differ from those of the eighth class, in the change of *b* for *k* in the prefix; and the change of the final *a* of the verb into *o*, as *uku-lunka*, to be wise, *ubu-lunko*, wisdom.

EIGHTH CLASS.

This Class contains nouns whose prefix is *Uku*. This class also, like the seventh, has no plural.

EXAMPLES.

<i>Uku-fa, death</i>	} No plural.
<i>Uku-lunga, goodness</i>	
<i>Uku-tya, food</i>	
<i>Uku-qala, a beginning</i>	

The two last classes contain abstract and common nouns formed from the infinitive moods of verbs, sometimes with slight changes, as in a class VII., and sometimes without, as in class VIII.

A few nouns are of more than one class; and some have the singular of one class—while the plural may be of another; or it may occur in both forms, as *ixi-hlobo*, seldom *aba-hlobo*, friends.

SUMMARY OF NOUN PREFIXES.

It will be seen from the above that Nouns are divided into Classes chiefly by the form of their prefixes or initial syllables. These necessarily are different in the plural, in order to mark the distinction of number.

The following table will make plain the different forms according to their Classes.

CLASS	SINGULAR		PLURAL	
	PREFIXES.	EXAMPLES.	PREFIXES.	EXAMPLES.
I.	Um,	<i>Um-ntu.</i>	Aba,	<i>Aba-ntu.</i>
	U,	<i>U-kumkani.</i>	O,	<i>O-kumkani.</i>
II.	I,	<i>I-hashe.</i>	Ama,	<i>Ama-hashe,</i>
	Ili,	<i>Ili-zwe.</i>		<i>Ama-zwe.</i>
III.	I,	<i>I-nyosi.</i>	Izi, Izim, Izin,	<i>I-nyosi.</i>
	Im,	<i>Im-azi.</i>		<i>Contracted into Im-azi.</i>
	In,	<i>In-dlu.</i>	I, Im, In,	<i>Izi-ndlu.</i>
IV.	Isi,	<i>Isi-caka.</i>	Izi,	<i>Izi-caka.</i>
V.	Ulu,	<i>Ulu-ti.</i>	Izim, Izin, I,	<i>Izi-nti.</i>
	U,	<i>U-bambo.</i>	<i>Contr. Im, In, I,</i>	<i>Im-bambo.</i>
VI.	Um,	<i>Um-lambo.</i>	Im,	<i>Imi-lambo.</i>
VII.	Ubu,	<i>Ubu-lumko.</i>	} No plural.	
VIII.	Uku,	<i>Uku-tya.</i>		

ON NOUN PREFIXES.

It may be thought, on looking the columns, above that these Noun prefixes are mere collection of arbitrary syllables, serving no purpose except to distinguish Nouns into certain classes.

It does not seem, however, that these prefixes can be thus easily disposed of. The origin of these initial syllables by which the nouns of the Kaffir language fall into definite classes, is like the origin of the roots of words themselves. It lives in that obscurity which hangs over the early condition or first necessities of speech; or in those modifications which have given rise to tribal dialects and new languages.

Probably more is expressed in these apparently arbitrary symbols than appears on a hasty examination of the first

columns of the above table. Distinctions are indicated, or may have been intended, that have not been quite fully brought out. Generally, this rule may be accepted, that a different prefix gives a different meaning to the root, wider or narrower, as the case may be.

The first word given below, in the column of examples, namely, *um-ntu*, may be taken as an instance. The root of the word is *ntu*. The following changes of meaning take place according to the variations of the prefix—that is, as the prefix is one of the *first* class, or of the *fourth* or *fifth* class, or of the *seventh* class.

EXAMPLES OF VARIATION OF MEANING BY PREFIXES.

<i>Um-ntu,</i>	<i>A person, a human being.</i>
<i>Isi-ntu,</i>	<i>Human race, or species.</i>
<i>Ulu-ntu,</i>	<i>Humanity, mankind.</i>
<i>Ubu-ntu,</i>	<i>Human quality, manhood.</i>
<i>Ili-zwe,</i>	<i>A country.</i>
<i>Isi-zwe,</i>	<i>A people, nation, tribe.</i>
<i>I-cunka,</i>	<i>A wolf, hyana.</i>
<i>Ubu-ncuka,</i>	<i>Fierceness, ferocity.</i>

Other examples might be given. The object of what has been stated will be attained, if it induces the reader not to pass over the prefixes as if they indicated nothing more than distinctions of Nouns into numerical classes.

A knowledge of these prefixes, and of the classes to which they belong, is essential to any comprehension of Kaffir Grammar, or ability to use the language. The reason is, that all the subsequent changes in the sentence, on the Adjective, the Pronoun, and the Verb, depend on the prefix or first syllable of the Noun, as distinguished from the remaining portions—the root of the Verb, or any additions that may be made to the Noun as in the Locative case.

To the European, this knowledge is essential. No Native is likely to make a mistake in the use of a prefix; yet unless he has studied the grammar, which few natives as yet have done, he may be unable to assign the Noun to its proper class.

It may interest senior students to quote here a few sentences on the nature of Noun prefixes.

“The *significance of these prefixes is obscure on account of their abstract nature, and it is difficult to state the distinction between one species of Nouns and another.* The first prefix, however, is almost confined to *personal Nouns*, the seventh to Nouns which express the idea of a root, though abstractly, as a substantive object, and the eighth to verbal or infinitive Nouns. In some instances different prefixes are used without essentially altering the meaning: as, *um-hlobo* friend. But generally a different prefix gives a difference of signification; as, *in-kiwane*, a fig, *um-kiwane*, a fig tree; *ili-zwe*, country, *isi-zwe*, nation; *u-mntu*, human being; *isi-ntu*, human species; *abantu*, human race; *ubuntu*, human nature. And no doubt even when the difference of prefix seems to bring with it no difference of meaning, the Nouns do really express ideas in which the object is differently thought.

“These prefixes express a distinct thought of the object to which, as to its substance, the nature denoted by the radical part belongs. They express of themselves elements of thought so excessively fine and abstract, that it is difficult or impossible to explain each prefix by a statement of its abstract meaning. And in their abstract sense they may sometimes occur in nouns, expressing a shade of meaning which will escape every one except a Native.

“But what is most remarkable about them is that though they are so abstract in their signification, they for the most part supply such strong distinctions of meaning in their applications. In the Noun *isi-ntu*, the human species, when it is compared with the kindred words given above, *isi* seems to mean species.

But there is no such meaning in *isi-kalo*, a cry, from *kala*, to cry out; ; *isa-ndla*, the hand, from *andlala*, to spread out; *isi-ncoko*, conversation, from *ncokola*, to converse; *isitya*, a basket or dish, from *tya*, to eat.

“And yet there must be common element expressed by the prefix in all these substantive ideas, or they would not be put in so marked a manner by the prefix into the same category.”*

ON THE FORMATION OF NOUNS.

To the question which may arise in the readers’s mind :— How are Nouns formed in Kaffir, and from what sources do they come, the following answer may be given :—chiefly from Verbs, Adjectives, and other Nouns.

First.—Largely from Verbs. And the part of the Verb which is taken to form the body of the Noun, along with the prefix, is the second person singular of the imperative mood. This is called the *root* of the Verb.

Two changes are then made on this root in order to form the Noun.

(1) A suitable prefix, that is, one which expresses the idea intended to be conveyed, is attached or placed before the root. If the noun is to convey the idea of a *person*, the prefix *um* or *u* of the first class will be generally used. If an *abstract quality* is to be expressed, the prefix *ubu* of the seventh class will be used. Or any intermediate prefix between those, of these two classes, may be used to express the names of things with or without life; of different natural objects; of localities, of animals and also even of qualities.

(2) A change is almost always, though not in variably, made on the last vowel of the Verb; *a* is changed into *i* or *o*. See example given below.

* Byrne’s “Principles of the structure of Languages.”

The exceptions to this rule are in Nouns of the eighth class; also in some Kaffirized foreign words, as *i-hashe*, a horse, which according to one view comes from the English word "horse"; according to another, and probably more correct view from the Hottentot *haas*. Foreign words have often *sha* or *she* at the end as, *bedesha*, to pray, etc. *Ukutya* and *ukudla*, food, from the Verbs *uku-tya* and *uku-dla*, to eat, are Nouns of the eighth class, and in these the last vowel *a*, remains unchanged.

There are also a few exceptions in connection with the final vowel of Nouns in other classes; and in Verbs which end in *ana*, which sometimes have the last vowel of Nouns in *e* or *i*.

EXAMPLES OF FORMATION OF NOUNS FROM VERBS.

Verbs.	Nouns formed from Verbs.
Uku-hamba, <i>to travel.</i>	<i>Um-hamb-i, traveller.</i>
Uku-teta, <i>to speak.</i>	<i>U-hamb-o, a journey.</i>
	<i>Um-tet-i, a speaker.</i>
	<i>In-tet-o, a speech.</i>
Uku-fundisa, <i>to teach.</i>	<i>Um-fundis-i, a teacher.</i>
	<i>Im-fund-iso, instruction.</i>
Uku-shumayela, <i>to preach.</i>	<i>Um-shumayel-i, a preacher.</i>
	<i>In-tshumayel-o, sermon.</i>
Uku-lumka, <i>to be careful,</i> <i>to beware.</i>	<i>Ubu-lumk-o, wisdom, caution.</i>

The above is the general mode of formation. It is simple and easily understood; but, as might be expected, there are variations and exceptions. Sometimes the last syllable of the Verb is thrown out, especially in verbs which end in *la*, as *u-pau*, a mark, from *uku-paula*, to mark.

Second.—Nouns are also formed from Adjectives and other Nouns. With other Nouns they may be formed by combination with them, or with a different prefix, simply to express a new meaning.

EXAMPLES OF FORMATION OF NOUNS FROM ADJECTIVES.
AND OTHER NOUNS.

Adjectives and Nouns.	Nouns.
Kulu, <i>great</i> .	Ubu-kulu, <i>greatness</i> .
Bi, <i>bad</i> .	Ubu-bi, <i>badness</i> .
Hle, <i>beautiful</i> .	Ubu-hle, <i>beauty</i> .
In-kosi, <i>a chief</i> .	Ubu-kosi, <i>authority</i> .
I-gwala, <i>a coward</i> .	Ubu-gwala, <i>cowardice</i> .

PREFIXES AND EUPHONIC LETTERS IN CONNECTION
WITH NOUNS.

Before proceeding to deal with the subject of the *Case* of Nouns it is necessary to study what are the euphonic letters or syllables. These are certain letters or syllables used as prefixes to Nouns, as well as to other parts of speech. They are used to produce or secure that alliterative or euphonic concord which is peculiar to the Kaffir language, and also to express certain relations or connections between Nouns, as well as with Adjectives and Verbs. When so used they are prefixed to the Noun in addition to the regular fixed prefix which belongs to each Noun of each Class. It will thus be seen that the business of Kaffir grammar is largely carried on by means of prefixes.

Meantime, to show the use of these euphonic letters or syllables in connecting Nouns, let us suppose it is necessary to express in Kaffir the words *a man's child*. The form in Kaffir would be *un-ntwana wo-mntu*, child of the man. This relation or connection between the two words is effected by the euphonic syllable, or letter, of the word *un ntwana*, which is the governing Noun.

The euphonic *letters*, which are all consonants, except one, are used before vowels; and the euphonic *syllables*, which are the same letters, with vowels added, are used before consonants.

The euphonic letters belonging to different classes of Nouns are as follows—and they are given here, because a knowledge of them is necessary in order to understand the formation of Cases in Nouns, especially of the Possessive case:—

CLASS	PREFIXES		EUPHONIC		PREFIXES		EUPHONIC	
	SINGULAR.	LETTERS.	SYLLABLES.		PLURAL.	LETTERS.	SYLLABLES.	
I.	Um, U,	w	wu		Aba, O,	b	ba	
II.	Ili, I,	l	li		Ama,	a	wa	
III.	Im, In, I,	y	yi		{ Izim, Izin, Izi, }	z	zi	
IV.	Isi,	s	si		{ Im, In, I, }	z	zi	
V.	Ulu, U,	l	lu		Izi,	z	zi	
VI.	Um,	w	wu		{ Izim, Izin, Izi, }	z	zi	
VII.	Ubu,	b	bu	}	{ Im, In, I, }	y	yi	
VIII.	Uku,	k	ku		No plural.			

AFFIXES AND INFIXES.

Besides Prefixes there are other sets of syllables used in Kaffir, namely *Affixes*. There are also what for want of a better name may be termed *Infixes* or *Medials*.

The former, *Affixes*, are syllables joined to the end of words in certain cases, as in the Locative, where such affixes as *eni, ini, weni, wini*, are used. Thus, *indlela*, a road becomes by its affix, *endleleni*, in the road; *indlu*, a house, becomes *endlwini*, in the house.

Those which are called *Infixes* are syllables or letters placed in the middle of words, such as the tenses or moods of verbs, to modify the meaning of the verb; or to supply a near or immediate accusative or objective to the the verb itself. Thus, *ka* is a particle signifying *not yet* when used with a

verb; *wa* is a particle signifying *always, constantly, in the habit of*; *sa* is a particle signifying *still doing so, yet*.

Se is a particle signifying *already, by this time, now, or by that time*. These particles are generally, though not always, placed before the root of the verb. This is specially the case with *se* which often begins the word. The following examples will show the use of these *Infixes*.

EXAMPLES OF INFIXES.

Aka-fiki.	He has not come.
Aka- <i>ka</i> -fiki,	He has <i>not yet</i> come.
Uya-teta.	He is speaking.
Uya- <i>wa</i> -teta.	He is <i>always</i> speaking.
Uya-fofa.	He is grumbling.
U- <i>sa</i> -fofa,	He is <i>still</i> grumbling.
Uya-sebenza.	He is working.
U- <i>sa</i> -sebenza	He is <i>still</i> working.
Ma-sihambe	Let us go.
Ma- <i>se</i> -sihamba.	Let us <i>not</i> go.

GENDER IN NOJNS.

Gender is of very *little importance* in Kaffir Grammar. The reason of this is, that the Pronoun goes with the Noun according to its class. Thus in English the word *man*, or male person, would take the pronoun *he*; the word *girl*, the pronoun *she*; and *book, box, house*, the pronoun *it*. But in Kaffir, because all these Nouns come under Class III., they would all be represented by the Pronoun of that class, *yona*.

Any distinctions of gender which have been made, are those of *personal* and *neuter* gender; while the *feminine* is expressed by a different word, or by the termination *kazi*.

EXAMPLES OF GENDER AS FORMED.

By a different word.

In-kwenkwe, <i>a boy.</i>		In-tombi, <i>a girl.</i>
I-ndoda, <i>a man, a husband.</i>		Um-fazi, <i>a married woman.</i>

By the termination 'kazi.'

In-kosi, <i>a chief.</i>		In-kosi-kazi, <i>a female chief.</i>
I-hashe, <i>a horse.</i>		I-hashe-kazi, <i>a mare.</i>

The word *father* and *mother* are also distinguished by different words, according as they refer to the first, second or third persons. These words are of constant occurrence, and should be carefully distinguished by Europeans.

U-bawo, <i>my father.</i>		U-ma, <i>my mother.</i>
U-yihlo, <i>your father.</i>		U-nyoko, <i>your mother.</i>
U-yise, <i>his father.</i>		U-nina, <i>his mother.</i>

The last two of these, when compounded to express other relations, are contracted into *Uso* and *Uno*—as

<i>Uso-mfazi, father-in-law.</i>		<i>Uno-mfazi, mother-in-law.</i>
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CASE OF NOUNS.

We proceed now to Case in Kaffir Nouns. In English, there are three cases—the Nominative, Possessive, and Objective. In Latin there are six cases. In Kaffir, according to the older Grammars, there are as many as twelve principal forms or cases of Nouns; and as many as *thirteen compound* forms, or twenty-five in all. This is the number given by Appleyard and Boyce.

In M'Laren's Grammar we find the attempt at a simpler arrangement. He regards the compound forms mostly as Nouns connected with Prepositions or other particles. It seems a pity to load the study of the Noun with as many as *twenty-five different case-forms.*

From what has just been stated, it will be evident that the subject of *Case* in Kaffir Nouns is still somewhat unfixed. Some writers give a large and some smaller number of cases; some give two datives, and others one.

The following arrangement, given below, is that which is attempted in these short Outlines of Kaffir Grammar. It is a middle course, and rests on the meaning of the word *case*, as used generally in Grammar, and on the form or condition in which we find words existing in the Kaffir language.

If we define *Case* to be the *form or inflexion* of the Noun, that is, the *changes made upon it by means of syllables attached to it, either before or after, or by syllables left out*, as in the vocative, and which alterations or changes serve to *show the relation of the Noun to other words in the sentence*, then the following cases at least seem to require recognition:—

NOMINATIVE,	showing the <i>subject</i> of the verb.
POSSESSIVE	{ expressing the <i>idea of property</i> or { <i>quality</i> , or some relation.
DATIVE	{ or case which follows a verb ex- { pressing an act directed to an object (such as <i>giving to</i> , or <i>speaking to</i> .
OBJECTIVE.	expressing the <i>object</i> of the verb.
VOCATIVE,	or case of <i>address</i> , and of <i>calling</i> .
LOCATIVE,	{ expressing the <i>idea of locality</i> , { equal to the Latin Ablative.

These are all recognized forms of *Case relations* existing in several other languages, though not all of them in every language. They are also to be found in Kaffir, and are marked and distinguished as follows:—

Two of them have prefixed particles, namely, the Possessive and Dative.

Two of them are unchanged in form, but are indispensable in the instructure of a sentence, namely, the Nominative and Accusative, which mark out the *subject* and the *object* of the verb.

One of them, the Vocative, is marked by the elision of the first letter of an important syllable, the regular prefix, and sometimes by a case ending.

Another, the Locative, is marked by a case ending when occurring with ordinary Nouns at least.

It may be said that these six cases do not entirely exclude each other, and that the Possessive, Dative, and Locative touch each other, and express meanings not strictly confined within the usual limits of each particular case. It may also be urged that there are cases beyond these six, namely, the Instrumental and the Causal, and the many compound cases given by Appleyard.

These however, can be dealt with as additional or compound forms. They are given as such in various grammars. In reality they are Nouns combined with Prepositions and other particles. Their existence need not complicate the study of the Kaffir Noun in its simplest and most essential case forms.

NOMINATIVE CASE.

The Nominative Case needs no remark. It means, and is *Noun, name, subject*, or anything we may call it which will express the *subject, agent, or actor* in connection with a Verb or other word; or the thing or person meant, when it stands by itself. The Nominative in Kaffir is the Noun in its full form, that is, the root and its prefix.

POSSESSIVE CASE.

The next case to be dealt with is the Possessive or Genitive. This is the most difficult and complicated of all the cases, as it involves a great number of changes. These changes vary:

- (1) According as it appears with *common Nouns*. It then varies with the class of Noun, and also as it may be singular or plural.
- (2) As it occurs with *proper names*.
- (3) As it occurs with *names of places*.

In English the Possessive Case is expressed an apostrophe and *s* ('*s*) or by the preposition *of*. In some other languages it is expressed by changes on the last syllable of the word, called *case endings*, as in Latin or German. But in Kaffir this is done by *prefixing* certain syllables, such *wa, la, ya*, etc. These possessive prefixes are given below in the next table.

Two things will be noticed about them—*first*, that they all end in the vowel *a*, whatever changes may occur later on from the coalition or elision of vowels; *second*, that the consonants are simply the euphonic letters of the various classes of Nouns. The only exception is in the plural of Class II.

POSSESSIVE PREFIXES.

The Prefixes by which the Possessive Case is formed are the following:—

<i>Class</i>	<i>Sing.</i>	<i>Plur.</i>
I.	wa	ba
II.	la	a
III.	ya	za
IV.	sa	za
V.	lwa	za
VI.	wa	ya
VII.	ba	No plural
VIII.	kwa	

Mnemonic words for possessive prefixes—

Singular. wa-la; ya-sa-lwa; wa-ba-kwa.

Plural. ba-a-za; za-za-ya.

For illustration, let us take a Noun of each class with the word *man* so as to express the idea of *the man's child*, *the man's house*, and so on.

The Prefix to be used in each case is that of the governing Noun according to the table of the different classes given above, whether singular or plural. *Umntu*, a man; plural *aba-ntu*, persons. The noun here is one of the *first* class, and *um-ntwana*, a child, is also of the *first* class.

But *ihashe*, a horse, is noun of the *second* class, and the prefixes to be used are therefore those of the *second* class.

Rule for formation.—Prefix the Possessive Particle which corresponds to the class of Noun used for the object referred to. Apply the rule for the coalition of vowels in prefixes, namely, *a* and *u* become *o*; *a* and *e* become *e*; *a* and *i* become *e*; *a* and *o* become *o*.

Use or meaning.—To express the sense of *of*, or the idea of possession, quality, or relation.

EXAMPLE OF THE POSSESSIVE.

1. Possessive with Common Nouns of each Class.

CLASS. I.

Um-ntwana *wo-mntu*,

The man's ~~horse~~.

Aba-ntwana *bo-mntu*,

The man's ~~horses~~.

Aba-ntwana *ba-bantu*,

The men's ~~horses~~.

Here the possessive particle or prefix of Class I. singular is *wa*; and the final vowel *a*, coalescing with *u* of *umntu*, produces *wo-mntu*. In the plural *ba* and *u* coalescing produce *bo-mntu*.

I-hashe *lo-mntu*,

The man's ~~child~~.

Ama-hashe *omntu*,

The man's ~~children~~.

Ama-hashe *a-bantu*.

The men's ~~children~~.

CLASS I.

Here the possessive particle or prefix of the second class is *la*; *a*, coalescing with *u* of *umntu*, produces *lo-mntu*.

CLASS III.

In-dlu <i>yo</i> -mntu,		<i>The man's house.</i>
Izin-dlu <i>zo</i> -mntu,		<i>The man's houses.</i>
Izin-dlu <i>za</i> -bantu,		<i>The men's houses.</i>

Here the Possessive Prefix is *ya* or *za*: *a*, coalescing with *u*, again produces *yo* and *zo*.

CLASS IV.

Izi-caka <i>so</i> -mntu,		<i>The man's servant.</i>
Izi-caka <i>zo</i> -mntu,		<i>The man's servants.</i>
Izi-caka <i>sa</i> -bantu,		<i>The men's servants.</i>

Here the same rule applies: *sa* and *za* become by coalition *so* and *zo*.

CLASS V.

Usana <i>l(w)o</i> -mntu,		<i>The man's infant.</i>
Intsana <i>zo</i> -mntu,		<i>The man's infants.</i>
Intsana <i>za</i> -bantu,		<i>The men's infants.</i>

Here the same rule as to coalition of final and initial vowels applies: *lwa* and *za* become *lwo* and *zo*.

CLASS VI.

Um-yezo <i>wo</i> -mntu,		<i>The man's garden.</i>
Imi-yezo <i>yo</i> -mntu,		<i>The man's gardens.</i>
Imi-yezo <i>ya</i> -bantu,		<i>The men's gardens.</i>

The same rule of coalition: *wa* and *ya* become *wo* and *yo*.

CLASS VII.

Ubu-lumko <i>bo</i> -mntu,		<i>The man's wisdom.</i>
Ubu-lumko <i>ba</i> -bantu,		<i>The people's wisdom.</i>

The same rule of coalition: *a* and *u* produce *o* in *bo*-mntu, *a* and *a* become *a* in *ba*-bantu.

CLASS VIII.

Uku-tya <i>k(w)o</i> -mntu,		<i>The man's food.</i>
Uku-tya <i>k(w)a</i> -bantu,		<i>The men's food.</i>

The same rule of coalition: *a* and *u* become *o*.

2. Possessive with Proper Names.

With Proper Names, and a few designations, such as *father*, *mother*, *chief*, *God*, the formation of the possessive is different from that of ordinary Nouns.

This different consists *in the use of ka before the name*. But this syllable *ka* is again preceded in most cases by the euphonic syllable of the Noun, according to its class. Thus, Soga's son, would be, *unyana ka-Soga*; but Soga's horse, *ihasha lika-Soga*. This latter is the rule with *five* exceptions, which occur in the singular of the *first*, *third*, and *sixth* classes, and in the plural of the *second* and *sixth* classes, which take *ka* only.

Examples with several proper names, as Soga, Saudili, Kreli, and Umlanjani, through the eight classes, will make this plain.

Rule for formation.—*Prefix ka before the name, and also the euphonic syllable of the class of noun, except in the cases given above.*

Use or meaning.—To express the idea of possession or property.

EXAMPLES.

CLASS I.

Um-ntwana <i>ka</i> Soga,		<i>Soga's child.</i>
Aba-ntwana <i>ba-ka</i> Soga,		<i>Soga's children.</i>

CLASS II.

I-hasha <i>li-ka</i> Sandile,		<i>Sandile's horse.</i>
Ama-hasha <i>ka</i> Sandile.		<i>Sandile's horses.</i>

CLASS III.

I-ndlu <i>ka</i> Sarili,		<i>Kreli's house.</i>
Izi-ndlu <i>zi-ka</i> Sarili,		<i>Kreli's houses.</i>

CLASS IV.

Isi-caka <i>si-ka</i> Maqoma,		<i>Macomo's servant.</i>
Izi-caka <i>zi-ka</i> Maqoma,		<i>Macoma's servants.</i>

CLASS V.

U-kolo <i>lu-ka</i> Soga,		<i>Soga's belief.</i>
I-nkolo <i>zi-ka</i> Soga,		<i>Soga's beliefs.</i>

CLASS VI.

Um-ti ka Mlanjeni,		<i>Mlanjeni's tree.</i>
Imi-ti ka Mlanjeni,		<i>Mlanjeni's trees.</i>

CLASS VII.

Ubu-lumko bu-ka Soga,		<i>Soga's wisdom.</i>
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CLASS VIII.

Uku-lunga ku-ka Soga,		<i>Soga's goodness.</i>
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3. Possessive Case with names of places.

Rule for formation.—Prefix the Possessive Particle of the class to which the governing Noun belongs, and the particle *se* to the possessive prefix, and elide the initial vowel of the Noun governed—i.e., that which is in the possessive form. Thus *I Monti*, is the Kaffir name for East London; *I-Rini* for Grahamstown, and a man of Grahamstown, would be, *um-ntu wase Rini*.

Use or meaning.—To express the idea of relation to a place.

EXAMPLES.

CLASS I.

Um-ntu wase-Monti,		<i>A man of East London.</i>
Aba-ntu base-Monti,		<i>Men of East London.</i>

CLASS II.

I-hashe lase-England,		<i>A horse of England, or an English horse.</i>
Ama-hashe ase-England,		<i>English horses.</i>

CLASS III.

I-nyoka yase-India,		<i>A snake of India, or an Indian snake.</i>
I-nyoka zase-India,		<i>Indian snakes.</i>

CLASS IV.

Isi-caka sase-Rini,		<i>A servant of Grahamstown.</i>
Izi-caka zase-Rini,		<i>Grahamstown servants.</i>

CLASS V.

U-sana lwase-Africa,		<i>An infant of Africa, or an African infant.</i>
In-tsana zase-Africa,		<i>African infants.</i>

CLASS VI.

Um-lambo *wase*-Africa,*A river of Africa, or an African river.*Imi-lambo *yase*-Africa,*African rivers.*

CLASS VII.

Ubu-moyama *base*-*The darkness of the East.*

Mpumalanga,

CLASS VIII.

Uku-kanya *kwase*-*The brightness of the West.*

Ntshonalanga.

DATIVE CASE.

The Dative Case is exceedingly simple in comparison with the Possessive, which is very complicated from the number of changes it involves. The form given below is that called the Second Dative by Appleyard.

As used by Natives, this form is a true Dative, expressing *action directed to a person* especially after some Verbs as of *asking* and *speaking to*. Hence long after a native has begun to learn English he will use his own idiom, in which he is thinking, and say, 'he asked *to him*,' *wacela kuye*.

The Dative Case is formed by prefixing *ku* to the simple form of the noun, the first vowel of which is thrown out.

But before Nouns beginning with *i*, *ku* becomes *kwi* or *kw*, as in examples below.

Before Nouns beginning with *o*, the *u* of the *ku* is generally thrown out, as, *o-nyana*, sons; *ko-nyana* to the sons. This rule is not invariable, the *u* is sometimes changed into *w*, as *kwo-nyana*, to the sons.

There are also slight variations in words beginning with *a*, as *ku-bantu* and *ku-madoda* to the men.

Rule of formation — *Prefix ku to the simple form of the Noun, the initial vowel of which is thrown out or changed.*

*i.e. with suffix
prefix*

Use or meaning.—To express the idea of *to, at, from*, also of *in* the sense of *some of*, in relation chiefly to persons or things after certain verbs.

EXAMPLES.

Umntu,	<i>A man or person.</i>
Ku-umntu,	<i>To a man or person.</i>
In-kosi,	<i>A chief.</i>
Kwi-nkosi,	<i>To the chief.</i>
Isi-caka,	<i>A servant.</i>
Kwi-sicaka,	<i>To the servant.</i>
O-kumkani,	<i>Kings.</i>
Ko-kumkani,	<i>To the kings.</i>
Uya-teta <i>ku</i> -nyana wake,	<i>He is speaking to his son.</i>
Uya-kangela <i>ku</i> -mutwana wake	<i>He is looking at his child.</i>
Ndi-vela <i>ku</i> -bawo,	<i>I come from my father.</i>
Teta <i>kwi</i> -sicaka,	<i>Speak to the servant.</i>
Tenga <i>kwe</i> -zinkuku,	<i>Buy some of these fowls.</i>

The student, however, should notice carefully that this Dative is frequently expressed by the Locative, especially when the Noun indicates a person, as *wateta esi-cakeni*, he spoke to the servant.

OBJECTIVE OR ACCUSATIVE CASE.

Like the Nominative, this case hardly needs any remark. Its use in the sentence is to express or *show the object, or thing acted on*, in connection with the verb. As a case, however, its recognition is grammatically necessary. It is the Noun in its *full and unaltered form*, that is, the root and its prefix.

There is often a *second objective* expressed by a pronoun particle in the verb. It is placed immediately before the root and is called the *pronoun objective* or *pronominal objective*.

EXAMPLES.

Indoda (<i>nom.</i>) yayibeta inkwe- nkwe (<i>objec.</i>).		<i>The man struck the boy.</i>
Inkwenkwe (<i>nom.</i>) yayibeta i- ndoda (<i>objec.</i>).		<i>The boy struck the man.</i>
Ihashe layikaba inkwenkwe.		<i>The horse kicked the boy.</i>
Inkwenkwe yalibeta ihashe.		<i>The boy beat the horse.</i>

VOCATIVE CASE.

This is also very simple. It is merely the Nominative, with first vowel of the prefix left out.

EXAMPLES.

'Nkosi!		<i>Chief! O Chief!</i>
'Nyana! Nyana wam!		<i>Son! My son!</i>
'Madoda!		<i>Men!</i>

An emphatic or augmented form of the Vocative is produced by adding the termination—*ndini*, as,

'Mntu- <i>ndini</i> ,		<i>Man! You man!</i>
'Mfo- <i>ndini</i> ,		<i>You fellow! Fellow</i>
'Nkwe- <i>dini</i> ,		<i>Boy! You boy!</i>
'Mhanahanisi- <i>ndini</i> ,		<i>Hypocrite! You hypocrite!</i>

LOCATIVE CASE.

The next case is an important one and is called the Locative. It is so called because it is chiefly used to express *locality* or *place*; though it is also used to express a *point of time*, or *duration of time*. It is formed by a slight change on the first vowel of the word, and an addition to the end called a case ending.

In this change, the last vowel of the word or noun gives place *generally* to the following terminations, *eni* with nouns

which end in *a*; *ini* nouns which end in *i*; *weni* with nouns which end in *o*; and *wini* with nouns which end in *u*; as *indlela*, a road or way, *e-ndlel-eni*, in the way; *um-lilo*, fire; *e-mlil-weni*, in the fire.

It ought to be stated that *this case has also a dative meaning*, and is so regarded and named in some grammars; while it is called the *locative* in others. It is used no doubt to express the sense of *to*, as *wateta emntwini*, he spoke *to* the man.

But the idea of *place* or *locality*, or *motion to a place*, is so strongly marked in the use of this form or case, that it is perhaps most exactly named when it is called the *Locative case*. All nouns marked by its case changes are therefore placed under it. And those words which express the idea of *being in*, or *within a certain place or time*, belong necessarily to the Locative, even when not occurring in the full form, as *ekaya*, at home, from *ikaya*; *ebusuku* in the night time, from *abusuku*. These may be called *irregular locatives*.

1. Locative with Common Nouns.

Use or meaning.—To express the idea of locality or place with the meaning of *at*, *in*, *on*, *to*, *from*, *among*. It also expresses the idea of *time*, meaning *at*, or *in*, such a time.

Rule of formation.—*Change the first vowel of the noun into e, and the last vowel into eni, ini, weni, or wini.* The last vowel of the noun whether *a*, *e*, *i*, *o*, *u*, determines the particular ending.

EXAMPLES.

In-dlela, a road.	E-ndlel-eni, in the road.
Ili-zwe, a country.	E-liz-weni, in the country.
In-cwadi, a book.	E-ncwad-ini, in the book.
Um-lilo, a fire.	E-mlil-weni, in the fire.
In-dlu, a house.	E-ndl-wini, in the house.

The changes described on the previous page may be expressed or exhibited thus:—

Final *a* changes into *eni*

„ <i>e</i>	„	„	<i>weni</i>
„ <i>i</i>	„	„	<i>ini</i>
„ <i>o</i>	„	„	<i>weni</i>
„ <i>u</i>	„	„	<i>wini</i>

2. Locatives with names of places, towns, rivers.

Rule of formation.—*Throw out the first vowel of the prefix and substitute e simply, without further change, in some cases, kwa.*

EXAMPLES.

I-Rini,	<i>Grahamstown.</i>	E-Rini,	<i>At Grahamstown.</i>
I-Monti,	<i>East London.</i>	E-Monti,	<i>At East London.</i>
I-Xesi,	<i>The Keiskama.</i>	E-Xesi,	<i>At the Keiskama.</i>
I-Nciba,	<i>The Kei.</i>	E-Nciba,	<i>At the Kei.</i>

3. Locative with names of persons.

Use or meaning.—*To express the idea of place in connection with a person, with the meaning of to, at, or from.*

Rule of formation.—*Prefix kwa to the name of the person.*

This form is also used with the names of localities, where these are connected with a person's name.

EXAMPLES.

<i>Kwa-Sandile.</i>	<i>At Sandile's place.</i>
<i>Kwa-Sarili.</i>	<i>To Krel's place.</i>
<i>Kwa-Mhlontlo.</i>	<i>From Mhlontlo's place.</i>
<i>Ndaya kwa-Gaga,</i>	<i>I went to the Gaga, i.e.,</i>
	<i>Gaga's place.</i>
<i>Kwa-Komani,</i>	<i>At Queenstown.</i>

It may puzzle the student at first when he observes that the same word *kwa* expresses equally *to, at, and from a place,* ideas which are naturally opposed, and in English and many other languages, are expressed by distinct terms

This difficulty is got over in Kaffir chiefly by the use of the verb *ukwela* to come from, to appear as *Ndivela E-Bayi*, I come from Port Elizabeth.

Though the locative case or form in some grammars is the Dative in others, the sense or meaning is not affected by this change of term, provided the same meanings are attached to the different particles used.

In connection with this third form of the Locative, it must also be stated that some do not recognise the existence of this form in connection with proper nouns at all, but regard the *kwa* simply as a preposition in connection with the noun. By the adoption of this principle a large number of *Cases* especially those called the *Compound Case Forms*, may be more simply disposed of. This would simplify considerably the study of Case in Kaffir nouns.

4. Variations in the Locative from the preceding Forms.

1. Some nouns are used both with a change on the *final vowel*, and without.
2. Some nouns ending in *o* and *u* change their final vowel into *eni* or *ini*—not into *veni* and *wini* as given above.
3. Still further, some nouns, chiefly, though not exclusively those of Class v., require the full form of the euphonic syllable, before taking the Locative Case.

EXAMPLES.

- | | | | |
|----|--|--|--|
| 1. | Ubu-suku, <i>night</i> .
Ulwandle, <i>the sea</i> .
Intloko, <i>the head</i> . | | <i>E-busuku, in the night</i> .
<i>E-lwandle, in the sea</i> .
<i>E-ntloko, in the head</i> . |
| 2. | In-dawo, <i>a place</i> .
Ili-fu, <i>a cloud</i> . | | <i>E-ndaw-eni, in the place</i> .
<i>E-lif-ini, in the cloud</i> . |
| 3. | Udaka, <i>mud</i> .
Ukúko, <i>mat, bed</i> .
Igusha, <i>sheep</i> . | | <i>Elu-dakeni, in the mud</i> .
<i>Elu-kúkweni, on the mat</i> .
<i>Ezi-gusheni, among the sheep</i> . |

There are still other changes which take place with some nouns in the formation of this Case.

When certain consonants precede the final vowel, they are also changed in the formation of the Locative. These consonants are *b, p, m, mb, mp*.

The same changes take place in the formation of the Passive from the Active Voice in verbs, when these consonants occur in the same connection. Thus,

<i>B</i>	changes into	<i>ty</i>
<i>p</i>	„	„ <i>tsh</i>
<i>m</i>	„	„ <i>ny</i>
<i>mb</i>	„	„ <i>nj</i>
<i>mp</i>	„	„ <i>ntsh</i>

This rule, however, is not invariable. It holds good chiefly in nouns ending in *o*. Some examples given by Appleyard and Davis are as follows:—

EXAMPLES.

<i>B</i> nto <i>ty</i> as <i>i-ngubo, a garment.</i> <i>P</i> „ <i>tsh</i> „ <i>u-zipo, a nail.</i> <i>M</i> „ <i>ny</i> „ <i>umlomo, a mouth.</i> <i>Mb</i> „ <i>nj</i> „ <i>umlambo, a river.</i> <i>Mp</i> „ <i>ntsh</i> „ <i>ama-hlwe-mpu,</i> <i>poor people.</i>	<i>E-nguty-eni, in the garment.</i> <i>E-luzitsh-eni. in the nail.</i> <i>E-mlony-eni, in the mouth.</i> <i>E-mlanj-eni, in the river.</i> <i>E-mahlwentsh-ini. among poor</i> <i>people.</i>
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CASE OR DECLENSION OF THE NOUN.

The noun in Kaffir does not admit of the form of a Declension as in English or Latin, and in many other languages. This arises from there being eight classes of nouns, each of which would require a separate declension. For the sake of illustration a Kaffir noun of the First Class may be shewn in the Singular only.

NOMINATIVE.	Umntu,	<i>A man.</i>
POSSESSIVE. CLASS I.	Um-ntwana wo-mntu,	<i>The man's child.</i>
	II. I-hashe lo-mntu,	<i>The man's horse.</i>
	III. I-ndlu yo-mntu,	<i>The man's house.</i>
	IV. Isi-caka so-mntu,	<i>The man's servant.</i>
	V. U-sana l(w)o-mntu,	<i>The man's infant.</i>
	VI. U-myezo wo-mntu,	<i>The man's garden.</i>
	VII. Ubu-lumko bo-mntu,	<i>The man's wisdom.</i>
	VIII. Uku-tya ko-mntu,	<i>The man's food.</i>
DATIVE.	Ku-mntu,	<i>To the man.</i>
OBJECTIVE.	U-mntu,	<i>The man.</i>
VOCATIVE.	'Ntu-ndini,	<i>O man! You man!</i>
LOCATIVE.	E-mnt-wini,	<i>To or at the man.</i>

It thus appears that the Possessive Case is the only one which presents real difficulty. But this difficulty is increased by the fact that the above form, as already stated, only serves for a noun of one class in the singular.

ADDITIONAL OR COMPOUND FORMS.

In addition to the above Six Cases, which correspond to those found in other languages, there are certain forms of the noun, which have been differently regarded. In some grammars they are elevated to the rank of "forms or cases." In others, they are regarded simply as *nouns in composition with prepositions* and with various particles.

Of the latter the Conjunctive Form may be taken as an instance. In reality this is merely a second noun united in sense or meaning to the first by the particle *na*, equivalent in such a connection to *and*; *um-ntu* a man, *um-fazi* a woman or wife, *umntu no-mfazi wake*, a man *and* his wife.

It seems hardly desirable or necessary to regard such a change as equivalent to a separate form or Case, and appears a needless multiplication of noun forms. In any grammatical analysis the noun would be better parsed, if assigned to the Case, nominative or objective, to which it really belongs as determined by the sense and grammatical construction.

Thus, "the man and the woman are walking near the river," *umntu nomfazi bayahamba ngase mlanjeni*. But the Conjunctive form along with certain others usually given, is shown below.

THE CAUSAL FORM.

The most important among these additional or compound forms is the Causal.

It is so called because it expresses the sense of *by, of, or for, in their causal connection* with the noun; and the verb following is in the Passive Voice. The Causal is not readily distinguished from the Instrumental. It is formed by prefixing certain letters to the full form of the noun. These letters are the euphonic letter or letters of the noun itself, except in four cases, where *ng* is used instead.

Rule of formation.—*Prefix the Euphonic letter of the noun to the noun itself, except in Class I.; also in the plural of Class II.; and the singular of Class VI.—where ng is used instead of the Euphonic letter.*

EXAMPLES.

CLASS.

I. Wabetwa <i>ngu</i> -mfazi,		<i>He was beaten by a woman.</i>
Wabetwa <i>nga</i> -bafazi,		<i>He was beaten by women.</i>
II. Wakatywa <i>li</i> -hashe,		<i>He was kicked by a horse.</i>
Wakatywa <i>nga</i> -mahashe,		<i>He was kicked by horses.</i>
III. Ndalunywa <i>yi</i> -nyoka,		<i>I was bitten by a snake.</i>
Salunywa <i>zi</i> -nyoka,		<i>We were bitten by snakes.</i>
IV. Wabetwa <i>si</i> -sicaka,		<i>He was beaten by a servant.</i>
Babetwa <i>zi</i> -zicaka,		<i>They were beaten by servants.</i>
V. Ndahlatywa <i>lu</i> -pondo,		<i>I was gored by a horn.</i>
Sahlatywa <i>zim</i> -pondo,		<i>We were gored by horns.</i>
VI. Wabulawa <i>ngu</i> -mkonto,		<i>He was killed by an assegai.</i>
Babulawa <i>yi</i> -mikonto,		<i>They were killed by assegais.</i>
VII. Wanxila <i>bu</i> -tywala,		<i>He was made drunk by beer.</i>
VIII. Badliswa <i>ngo</i> -kutya.		<i>They were poisoned by food.</i>

THE INSTRUMENTAL FORM.

This is simply the Noun in conjunction with the Preposition or particle *nga*. In this connection it means *by, through, with, concerning, on account of, according to*, etc., as related to the *instrument*. The vowel of the particle coalesces with the first vowel of the noun, according to the usual rules (see page 4).

Wabulawa *ngu*-mlenze
wenqwelo,

*He was killed by a waggon
wheel.*

Wakunjuzwa *nge*-ncwadi,

He was reminded by a letter.

THE CONJUNCTIVE FORM.

This also is simply the Noun in connection with the Conjunction *na*. Its vowel coalesces with the first vowel of the noun, as in the previous case. The same form applies also to pronouns.

EXAMPLES.

Ukukanya *no*-bumnyama,

Light and darkness.

Ubomi *no*-kufa.

Life and death.

Umlilo *na*-manzi,

Fire and water.

Amahashe *ne*-zinja,

Horses and dogs.

Izolo *ne*-mini.

Yesterday and to-day.

Wena *na*-ye,

You and he.

Umfazi *no*-mntwana wake,

A woman and her child.

Indoda *ne*-hashe layo,

A man and his horse.

Ubutsha *no*-budenge babo,

Youth and its folly.

Obubomi *na*-mapupa abo,

This life and its dreams.

COMPOUND DATIVE, LOCATIVE, AND VOCATIVE FORMS.

These appear to be simply nouns with possessive and other particles prefixed.

These latter particles are *nga* which has several significations, namely, *about, near, by, according to*, and so on; or *njenga*, meaning *as, like as, according to*; and also various possessive particles such as *wa, ba, za*, followed by *ku, se*, etc.

These particles might probably in many cases be separated from the noun with advantage, and without rendering the meaning less intelligible. The mark of elision, where the vowels unite, would be sufficient indication of the composition of the noun and the particle.

EXAMPLES.

Wafika <i>nga-kwa</i> Sandile,	<i>He arrived near Sandile's.</i>
Abantu <i>ba-kwa</i> Sarili,	<i>Kreli's people.</i>
Izinto <i>za-semhlabeni</i> ,	<i>Things of the earth.</i>
Umi <i>nga-semlanjani</i> ,	<i>He is standing near the river.</i>

DIMINUTIVES.

There are other ways in which the forms of nouns are affected, and that is by new terminations or by composition with other nouns to express new meanings. Of this formation of Diminutives by the addition of certain terminations may be taken as an instance.

By adding *ana*, *anyana*, *azana*, to the noun, and by a slight change on the last vowel, Diminutives are formed. If the last vowel of the noun is *o* or *u*, it is changed into *wana*. If it is *a*, *e*, or *i*, it coalesces with the first vowel of the added termination.

In forming *diminutives*, certain changes also take place on the consonants *b*, *p*, *m*, *mb*, and *mp*, when they occur in nouns of more than one syllable. These changes are made according to the rules given on pages 5 and 6.

EXAMPLES OF DIMINUTIVES.

In-to,	<i>a thing.</i>	In-twana,	<i>a little thing.</i>
In-dlu,	<i>a house.</i>	In-dlwana,	<i>a little house.</i>
In-cwadi,	<i>a book.</i>	In-cwadana,	<i>a little book.</i>
Inja,	<i>a dog.</i>	In-jana,	<i>a little dog.</i>
In-kabi,	<i>an ox.</i>	In-katyana,	<i>a small ox.</i>
In-komo,	<i>a cow.</i>	In-konyana,	<i>a calf.</i>
Um-lambo,	<i>a river.</i>	Um-lanjana,	<i>a little river.</i>

There are other points still requiring to be stated in connection with Nouns, as to their formation, composition, and modification, but what has already been given will serve meantime as foundation for the student's knowledge, if that is thoroughly mastered.

THE NOUN AND ITS RELATIONS.

Before leaving the subject of the Noun the reader's attention is here called to certain general laws or rules constantly affecting the words related to the Noun in Kaffir. This may serve to throw light on the changes required according as the noun is used with a *verb*, an *adjective*, the *different pronouns*, possessive, relative and demonstrative, or with other words such as *adverbs*, and *prepositions* as these may be connected with the different classes of nouns.

Little progress can be made till the student can readily connect the noun with all its related words, whether adjective, pronoun, verb, or other parts of speech.

GENERAL RULES.

1. *Each Class of Nouns takes its own special prefix singular and plural with the Verb, through all the different tenses of the verb.*

EXAMPLES

Of the Noun with Present Indicative.

CLASS I. Um-ntu u-ya-teta,	<i>The man is speaking.</i>
II. I-hashe li-ya-hamba,	<i>The horse is walking.</i>
III. I-nja i-ya-konkota,	<i>The dog is barking.</i>
IV. Isi-caka si-ya-sebenza,	<i>The servant is working.</i>
V. Usana lu-ya-lila,	<i>The infant is crying.</i>
VI. Umti u-ya-wa,	<i>The tree is falling.</i>
VII. Ubulumko bu-ya-teta,	<i>Wisdom is speaking.</i>
VIII. Ukutya ku-ya-dliwa.	<i>The food is eaten.</i>

And so on, with the other Classes, singular and plural. These prefixes for the verb will be given further on.

2. *Each Class of Nouns takes its own special prefix singular and plural with the Adjective, when that Adjective is used as a predicate, that is, as an assertion or statement about the person or thing spoken of.*

Here fortunately the prefixes are exactly the same as those given above for the Verb.

EXAMPLES

Of the Noun with the Adjective.

CLASS I. Um-ntu <i>u-lungile,</i>	<i>The man is good.</i>
II. I-hashe <i>li-lungile,</i>	<i>The horse is good.</i>
III. I-nja <i>i-lungile,</i>	<i>The dog is good.</i>
IV. Isitya <i>si-ze,</i>	<i>The basket is empty.</i>
V. Usana <i>lu-lambile,</i>	<i>The infant is hungry.</i>
VI. Umlambo <i>u-zele,</i>	<i>The river is full.</i>
VII. Ubudenge <i>bu-bi,</i>	<i>Folly is bad.</i>
VIII. Ukutya <i>ku-lungile,</i>	<i>Food is good.</i>

A change occurs when the Adjective is used as an *attribute*, i.e., when the expression is "a good man." This will be explained under the chapter dealing with Adjectives.

3. *Each Class of Nouns takes its own Demonstrative Pronouns.*

EXAMPLES

Of the Noun with the Demonstrative Pronoun.

CLASS I. Lo-'mntu,	<i>This man.</i>
II. Eli-'hashe,	<i>This horse.</i>
III. Le-'nja,	<i>This dog.</i>
IV. Esi-'sicaka,	<i>This servant.</i>
V. Olu-sana,	<i>This infant.</i>
VI. Lo-mti,	<i>This tree.</i>
VII. Obu-bele,	<i>This kindness.</i>
VIII. Oku-kutya,	<i>This food.</i>

4. Each Class of Nouns takes its own Possessive Pronoun through a great variety of forms.

EXAMPLES

Of the Noun with the Possessive Pronoun.

CLASS I. Um-ntu <i>wam</i> ,	<i>My man.</i>
II. I-hashe <i>lam</i> ,	<i>My horse.</i>
III. In-ja <i>yam</i> ,	<i>My dog.</i>
IV. Isi-caka <i>sam</i> ,	<i>My servant.</i>
V. Usana <i>kwam</i> ,	<i>My infant.</i>
VI. Umti <i>wam</i> ,	<i>My tree.</i>
VII. Ubu-bele <i>ham</i> ,	<i>My kindness.</i>
VIII. Ukutya <i>kwam</i> ,	<i>My food.</i>

5. Each Class of Nouns takes its own Relative Pronoun, with or without the Euphonic Syllable.

EXAMPLES

Of the Noun with the Relative Pronoun.

CLASS I. Um-ntu <i>o-lungileyo</i> ,	<i>A man who is good.</i>
II. I-hashe <i>eli-lungileyo</i> ,	<i>A horse which is good.</i>
III. Inja <i>e-lungileyo</i> ,	<i>A dog which is good.</i>
IV. Isi-caka <i>esi-lungileyo</i> ,	<i>A servant who is good.</i>
V. Usana <i>olu-lungileyo</i> ,	<i>The infant which is good.</i>
VI. Umti <i>o-lungileyo</i> ,	<i>The tree which is good.</i>
VII. Ubuso <i>obu-lungileyo</i> ,	<i>The face which is good.</i>
VIII. Ukutya <i>oku-lungileyo</i>	<i>The food which is good.</i>

6. Each Class of nouns takes its own prefix with certain Irregular Adjectives, with some Numerals or Numeral Adjectives; and with certain words called Demonstrative Pronouns or Adverbs.

These Irregular Adjectives are, *onke*, all; *mbi* other, another; *nye* one, other, another; *tile* certain, a certain one; *edwa* and *odwa* only, alone, and some others.

These Demonstrative Pronouns, as they are called, are *nanku*, *nanko*; *nali*, *nalo*; *nantsi*, *nanzi*; meaning—Here he is and There he is; Here it is; There it is; and so on through the different classes. See under Pronouns.

IX. THE ADJECTIVE.

When the student first looks at the Kaffir Adjective he is apt to be confused by what appears to him an irregular or complicated method of connecting it with the Noun. Sometimes it is used with a prefix and the termination *yo*. At other times it is used with a different prefix and without any termination; while a small class of adjectives seem to conform fully to neither rule.

If we take the two adjectives *good* or *great* in English, we find they are applied without variation to all nouns in the language with which it may be necessary to use them. And we say "a good man," or "the man is good;" but in Kaffir, considerable changes would be made on the simple form of the Adjective *lungile*, to suit these forms of expression.

The key to the comprehension of the method by which the Adjective is connected with the noun in Kaffir, lies in carefully considering the *sense or form in which the adjective is used, or intended to be used*.

There are two ways in which an adjective may be attached to a noun. Either first as a descriptive word, as for example in the expression, "a good man." In this form the adjective is called an *attribute*. Or second, it may be used in the sense declaring or affirming something about him with the aid of a verb, as, "the man is good." In the latter sense it is used as a *predicate*.

As an *attribute*, the adjective is connected with the noun in Kaffir by one set of prefixes when it is derived from verbs, and in certain cases when used with relative pronouns, the termination *yo* is added to the simple form of the word, as *umntu o-lungile-yo*, a good man.

As a *predicate*, the adjective is connected with the noun by another set of prefixes, namely, the verbal prefixes, and without any termination added to the adjective in its simple form as, *umntu u-lungile*, the man is good.

Further, the student cannot too carefully notice that there is a class of adjectives, many of them common words, in constant use, such as *kulu*, great; *dala*, old; *tsha*, new; *bi*, bad, which do not take the termination *yo*. These with some classes of nouns, require inserted letters such as *m* or *n* after the prefix, and before the adjective itself.

To meet this difficulty a classification of adjectives has accordingly been given in some grammars, by which adjectives are divided into

- I. Those which take *m* or *n* after their prefix.
- II. Those which take *m* only.
- III. Those which take neither.

But this classification is only so far useful to the learner, from the difficulty of its application. See remarks on Adjectives under that section.

PREFIXES OF THE ADJECTIVE.

The Adjective, like the Noun, takes certain prefixes. There is the difference, however, that while the *prefixes of the noun are fixed, and not separable from the noun itself, the prefix of the adjective is separable*. A noun can take only one prefix, that of the class to which it belongs. An adjective on the other hand, may take any one of eight different prefixes, the reason being, that the adjective must adapt itself to the noun, according to the class to which the noun belongs.

Adjectives are thus said to agree with their nouns *according to their class*. In other words, the prefix of the adjective must be varied according to the class of noun with which it is employed.

The Prefixes used with the Adjective as a Predicate are those given in the first table on the following page. They are prefixes used with verbs in the present indicative, with the various classes of nouns, and serve to express the idea of *is* and *are* in the sense of the substantive verb.

The Prefixes used with the Adjective as an Attribute, are those given in the following page. They are formed by the Relative pronoun *a, e, o,* with the same prefixes as those used for the predicate in some classes, or with the Relative pronoun alone in others. For instances, see classes *first, third,* and *sixth* singular, and *second* and *sixth* plural, where the relative pronoun alone is used.

The termination *yo* adds nothing to the meaning of the adjective itself. It is used apparently for the sake of euphony and emphasis, in order to throw the accent forward. It also serves this purpose with some tenses of verbs in distinguishing the affirmative from the negative form.

This syllable *yo*, used as an affix, and now met with for the first time, occurs most commonly in connection with the Relative Pronoun, either as here, when connected with an Adjective, or in other cases with certain tenses of verbs. It is, however, sometimes omitted, as in the classes of adjectives which take inserted letters, as well as with tenses of verbs under certain conditions.

We proceed now to the application of these rules, as shown in the tables and examples which follow.

Table of Prefixes with the Adjective as a Predicate.

CLASS	PREF. SING.	PREF. PLUR.
I.	U	Ba
II.	li	a
III.	i	zi
IV.	si	zi
V.	lu	zi
VI.	u	i
VII.	bu)
VIII.	ku) no plural

1. Examples of an Adjective used as a Predicate.

Prefix with Nouns of the 1st Class.

CLASS	sing. <i>u</i> ; plural <i>ba</i> .	
I.	Um-ntu <i>u</i> -lungile, Aba-ntu <i>ba</i> -lungile,	<i>The man is good.</i> <i>The men are good.</i>
	Prefix sing. <i>li</i> ; plural <i>a</i> .	
II.	I-hashe <i>li</i> -lungile, Ama-hashe <i>a</i> -lungile,	<i>The horse is good.</i> <i>The horses are good.</i>
	Prefix sing. <i>i</i> ; plural <i>zi</i> .	
III.	In-dlu <i>i</i> -lungile, Izi-ndlu <i>zi</i> -lungile,	<i>The house is good.</i> <i>The houses are good.</i>
	Prefix sing. <i>si</i> ; plural <i>zi</i> .	
IV.	Isi-caka <i>si</i> -lungile, Izi-caka <i>zi</i> -lungile,	<i>The servant is good.</i> <i>The servants are good.</i>
	Prefix sing. <i>lu</i> ; plural <i>zi</i> .	
V.	U-sana <i>lu</i> -lungile, In-tsana <i>zi</i> -lungile,	<i>The infant is good.</i> <i>The infants are good.</i>
	Prefix sing. <i>u</i> ; plural <i>i</i> .	
VI.	Um-lambo <i>u</i> -lungile, Imi-lambo <i>i</i> -lungile,	<i>The river is good.</i> <i>The rivers are good.</i>
	Prefix sing. <i>bu</i> ; no plural.	
VII.	Ubu-lumko <i>bu</i> -lungile,	<i>Wisdom is good.</i>
	Prefix sing. <i>ku</i> ; no plural.	
VIII.	Uku-tya <i>ku</i> -lungile,	<i>The food is good.</i>

Tables of prefixes with an Adjective as an Attribute.

CLASS.	<i>Singular.</i>			<i>Plural.</i>		
I.	O	with	yo	Aba	with	yo
II.	eli	„	yo	a	„	yo
III.	e	„	yo	ezi	„	yo
IV.	esi	„	yo	ezi	„	yo
V.	olu	„	yo	ezi	„	yo
VI.	o	„	yo	e	„	yo
VII.	obu	„	yo	no plural		
VIII.	oku	„	yo	„	„	

The table above shows the Adjective as connected with the Noun, in the simplest form, as affirming something about the person or thing—technically called—the *Adjective used as a Predicate*.

The table below shows the Adjective used in a different way, and without the use of the substantive verb or copula, as it is called. In Kaffir the sentence reads not “the good man” or “the good country,” but “the man who is good”; “the country which is good,” and so on.

The Relative Pronouns *a, e, o*, which are used as part of the prefix, sometimes with, and sometimes without the euphonic syllable involves this.

2. Examples of an Adjective used as an Attribute.

Prefix with Nouns of the 1st Class,

CLASS	sing. <i>o</i> ; plural <i>aba</i> .	
I.	Um-ntu <i>o</i> -lungile- <i>yo</i> , Aba-ntu <i>aba</i> -lungile- <i>yo</i> ,	<i>A good man.</i> <i>Good men.</i>
	Prefix sing. <i>eli</i> ; plural <i>a</i> .	
II.	Ili-zwe <i>eli</i> -lungile- <i>yo</i> , Ama-zwe <i>a</i> -lungile- <i>yo</i> ,	<i>A good country.</i> <i>Good countries.</i>
	Prefix sing. <i>e</i> ; plural <i>ezi</i> .	
III.	In-dlu <i>e</i> -lungile- <i>yo</i> , Izi-ndlu <i>ezi</i> -lungile- <i>yo</i> ,	<i>A good house.</i> <i>Good houses.</i>
	Prefix sing. <i>esi</i> ; plural <i>ezi</i> .	
IV.	Isi-caka <i>esi</i> -lungile- <i>yo</i> , Izi-caka <i>esi</i> -lungile- <i>yo</i> ,	<i>A good servant.</i> <i>Good servants.</i>
	Prefix sing. <i>olu</i> ; plural <i>ezi</i> .	
V.	U-sana <i>olu</i> -lungile- <i>yo</i> , In-tsana <i>ezi</i> -lungile- <i>yo</i> ,	<i>A good infant.</i> <i>Good infants.</i>
	Prefix sing. <i>o</i> ; plural <i>e</i> .	
VI.	Um-lambo <i>o</i> -lungile- <i>yo</i> , Imi-lambo <i>e</i> -lungile- <i>yo</i> ,	<i>A good river.</i> <i>Good rivers.</i>
	Prefix sing. <i>obu</i> ; no plural.	
VII.	Ubu-so <i>obu</i> -lungile- <i>yo</i> ,	<i>A good face.</i>
	Prefix sing. <i>oku</i> ; no plural.	
VIII.	Uku-tya <i>oku</i> -lungile- <i>yo</i> ,	<i>Good food.</i>

3. Adjectives which require inserted Letters.

There are also adjectives which are connected with nouns somewhat differently from those in the forms already given. Of those now to be dealt with, some require the letters *m* or *n* inserted between the prefix and the adjective; some require *m* only; and both take *ma* and *mi* with the plural in some cases.

They take however these inserted letters *only with nouns of a certain class*. Thus the letter *m* is used with nouns of the *first* and *sixth* classes singular; the letter *n* is used with the *third* class singular and plural; and also the *fifth* plural; while *ma* and *mi* are used in the plurals of the *second* and *sixth* classes.

In addition to this peculiarity, adjectives of this class do not take the termination *yo*.

Examples with the word *kulu*, great, large, or big, will shew this mode of connection more clearly.

EXAMPLES.

CLASS.

I.	Um-ntu <i>o-m</i> -kulu, Aba-ntu aba-kulu,	<i>A great man.</i> <i>Great people.</i>
II.	I-hashe eli-kulu, Ama-hashe <i>ama</i> -kulu,	<i>A big horse.</i> <i>Large horses.</i>
III.	In-dlu <i>en</i> -kulu, Izin-dlu <i>ezin</i> -kulu,	<i>A large house.</i> <i>Large houses.</i>
IV.	Isi-tya esi-kulu, Izi-tya ezi-kulu,	<i>A big basket.</i> <i>Big baskets.</i>
V.	U-sana olu-kulu, In-tsana <i>ezin</i> -kulu,	<i>A big infant.</i> <i>Big infants.</i>
VI.	Um-lambo <i>o-m</i> -kulu, Imi-lambo <i>emi</i> -kulu,	<i>A large river.</i> <i>Large rivers.</i>
VII.	Ubu-lumko obu-kulu,	<i>Great wisdom.</i>
VIII.	Uku-lunga oku-kulu,	<i>Great goodness.</i>

Generally, nouns which have *m* or *n* in their prefixes require *m* or *n* in their adjective prefix. This corresponds nearly with

those classes of nouns whose prefixes are *um*, *in*, *in*, namely the *first*, *third*, and *siath* classes. Thus *um-ntu* a man, *in-dlu* a house, and *um-lambo* a river, are nouns of these classes, in the order in which they stand; and an adjective of the class we are now dealing with, is expressed thus, *um-ntu om-kulu*, a great man; *in-dlu, en-kulu*, a large house; *um-lambo om-kulu*, a large river, as shown above.

4. Irregular and Indefinite Adjectives.

In Kaffir, as in most other languages, there are adjectives which are irregular in their form. Amongst these the following *onke*, all; *mbi*, other, another; *nye*, one, other, another; *tile*, certain, in the sense of a certain one; *edwa* and *odwa* signifying alone, only, are the examples of this class. *These take the euphonic letter—if the adjective begins with a vowel; the euphonic syllable if the adjective begins with a consonant*, according to the class of noun.

EXAMPLES WITH ADJECTIVE BEGINNING WITH A VOWEL.

CLASS I.	Um-ntu <i>w</i> -onke,		<i>Every man.</i>
	Aba-ntu <i>b</i> -onke,		<i>All men.</i>
II.	Ili-zwe <i>l</i> -onke,		<i>Every country.</i>
	Ama-zwe <i>o</i> -nke,		<i>All countries.</i>
III.	In-dlu <i>y</i> -onke,		<i>Every house.</i>
	Izin-dlu <i>z</i> -onke,		<i>All the houses.</i>
VI.	Isi-tya <i>s</i> -onke		<i>Every basket.</i>
	Izi-tya <i>z</i> -onke,		<i>All the baskets.</i>
V.	U-sizi <i>l</i> -onke,		<i>Every sorrow.</i>
	In-tsizi <i>z</i> -onke,		<i>All sorrows.</i>
VI.	Um-lambo <i>w</i> -onke,		<i>Every river.</i>
	Imi-lambo <i>y</i> -onke,		<i>All rivers.</i>
VII.	Ubu-lumko <i>b</i> -onke,		<i>All wisdom.</i>
VIII.	Uku-lunga <i>k</i> -onke,		<i>All goodness.</i>

EXAMPLES WITH ADJECTIVE BEGINNING WITH A CONSONANT.

CLASS

I.	Um-ntu <i>wu-mpi</i> , Aba-ntu <i>ba-mpi</i> ,		<i>Another man.</i> <i>Other people.</i>
II.	Ili-zwe <i>li-mpi</i> , Ama-zwe <i>wa-mpi</i> ,		<i>Another country.</i> <i>Other countries.</i>
III.	In-dlu <i>yi-mpi</i> , Izin-dlu <i>zi-mpi</i> ,		<i>Another house.</i> <i>Other houses,</i>
IV.	Isi-caka <i>si-mpi</i> , Izi-caka <i>zi-mpi</i> ,		<i>Another servant.</i> <i>Other servants.</i>
V.	U-sizi <i>lu-mpi</i> , In-tsizi <i>zi-mpi</i> ,		<i>Another sorrow.</i> <i>Other sorrows.</i>
VI.	Um-sebenzi <i>wu-mpi</i> , Imi-sebenzi <i>yi-mpi</i> ,		<i>Another work.</i> <i>Other works.</i>
VII.	Ubu-denge <i>bu-mpi</i> ,		<i>Other folly.</i>
VIII.	Uku-tya <i>ku-mpi</i> ,		<i>Other food.</i>

These forms take prepositions before them, or can be put in the dative, according to the meaning, as,

Wateta ku- <i>wumbi</i> ,		<i>He spoke to another (person).</i>
Wafika kwi- <i>yimbi</i> indawo,		<i>He arrived at another place.</i>

INDEFINITE ADJECTIVES.

There are also several words which are used as adjectives, and require to be noticed under the section of Indefinite Adjectives.

Nye, used to express the cardinal number *one*, is also used to express *other*, *another*, *the other*, as opposed to *one* in the same sentence; or *some* as opposed to *others* in the plural. As a numeral signifying *one* only, its use will be found under the head of numerals further on. The following are examples of *nye* used as an indefinite adjective.

CLASS I.

Omnye umntu ububile, kodwa
omnye uhleli,
Abanye abantu bamkile kodwa
abanye basele,

One man died but *other*
lived.
Some people went away but
others remained.

CLASS II.

Elinye ihashe lantywiliselwa ko-
dwa *elinye* lipuma emlanjeni,
Amanye amahashe alahlekile,
amanye ebiwe,

One horse was drowned but
the other got out of the river.
Some horses strayed and *others*
were stolen.

CLASS III.

Enye indlu yatsha, kodwa *enye*
ayitshanga,
Ezinye izindlu zacitwa kodwa
ezinye zashiywa,

One house was burnt but *the*
other house was not.
Some houses were pulled down
but *others* were left.

CLASS IV.

Esinye isicaka sikutele kodwa
esinye siyanqena,
Ezinye izicaka zitembekile ko-
dwa *ezinye* azinjalo,

One servant is active but *the*
other is idle.
Some servants are trustworthy
but *others* are not.

Edwa meaning *alone* or *only* generally in the form of *odwa* may also be noticed here. It is regarded as an adverb, but it takes euphonic letters and follows the form of an adjective with nouns and pronouns. With pronouns its forms are—*Ndedwa* or *ndodwa*, *I*, *alone* or *only*; *wedwa*, *you only*; *yedwa*, *he only* or *alone*. In the plural *sedwa* or *sodwa*, *nedwa* or *nodwa*, and *bolwa*, meaning *we*, *you*, or *they alone* or *only*.

With different classes of nouns it stands :—

EXAMPLES.

CLASS

- | | | |
|-----|---|---|
| I. | Um-ntu <i>y-edwa</i> ,
Aba-ntu <i>b-odwa</i> , | A man <i>only</i> or <i>alone</i> .
People <i>only</i> or <i>alone</i> . |
| II. | I-hashe <i>l-odwa</i> ,
Ama-hashe <i>o-dwa</i> , | A horse <i>only</i> , or <i>alone</i> .
Horses <i>only</i> or <i>alone</i> . |

III.	In-dlu <i>y-odwa</i> ,	The house <i>only</i> .
	Izin-dlu <i>z-odwa</i> ,	Houses <i>only</i> .
IV.	Isi-caka <i>s-odwa</i> ,	A servant <i>only</i> .
	Izi-caka <i>z-odwa</i> ,	Servants <i>only</i> .
V.	U-sana <i>l-odwa</i> ,	An infant <i>only</i> .
	In-tsana <i>z-odwa</i> ,	Infants <i>only</i> .
VI.	Um-lambo <i>w-odwa</i> ,	A river <i>only</i> .
	Imi-lambo <i>y-odwa</i> ,	Rivers <i>only</i> .
VII.	Ubu-lumko <i>b-odwa</i> ,	Wisdom <i>only</i> .
VIII.	Uku-tya <i>k-odwa</i> ,	Food <i>only</i> .

There are also several words regarded as adjectives which take the prefixes of the adjectives used as an attribute. These are *ngaku* expressing *so*, *such*, *such a*, *ngakanana*, *so great*, *so large*, &c., as,

Isi-pitipiti <i>e-singaka</i> ,	<i>Such a great</i> disturbance.
Ingozi <i>e-ngaka</i> ,	<i>So great a</i> danger.
Ubu-tyebi <i>obu-ngakanana</i> ,	<i>Such great</i> riches.
Ama-ndla <i>a-ngakanana</i> ,	<i>Such great</i> power.
In-katazo <i>e-ngakanana</i> ,	<i>Such great</i> trouble.
In-katazo <i>ezi-ngakanana</i> ,	<i>So many</i> great troubles.

COMPARISON OF ADJECTIVES.

In Kaffir there are no regular changes on the simple form of the Adjectives to express the Comparative and Superlative degree. as in English and some other languages. In English the addition of *er* or *est* to the adjective in the simple form gives the two other degrees of comparison, as in the expressions 'He is taller than his brother' 'He is the tallest of these men.'

There are several ways of forming the Comparative degree in Kaffir.

First Method of forming the Comparative.

By the use of the particle ku prefixed to the noun or pronoun with which the object or person is compared. It is thus

in form like the Dative as in the wards *nli-mlala ku-we*. 'I am older than you,' literally, 'I am old to you,' or alongside of, or in comparison with you.

EXAMPLES OF METHOD OF FORMING THE COMPARATIVE.

CLASS I.

U-John <i>mtsha kuna-lamntu</i> ,	John <i>is younger than</i> that man.
Aba-bantwana <i>badala kuna-bo</i> ,	These children <i>are older than</i> those.

CLASS II.

Eli-hashe <i>li-kulu kune-lo</i> .	This horse <i>is bigger than</i> that.
La-mahashe <i>makulu kuna-lawo</i> ,	These horses <i>are bigger than</i> those.

CLASS III.

Le-nto <i>i-nkulu kuna-leyo</i> ,	This thing <i>is bigger than</i> that.
Ezi-zinto <i>zi-nkulu kune-zo</i> ,	These things <i>are bigger than</i> those.

CLASS IV.

Esi-sitya <i>si-kulu kune-so</i> ,	This basket <i>is larger than</i> that.
Ezi-zitya <i>zi-kulu kune-zo</i> ,	These baskets <i>are larger than</i> those.

CLASS V.

Olu-nyawo <i>lu-ncinane kuno-lo</i> .	This foot <i>is smaller than</i> that.
Ezi-nyawo <i>zi-ncinane kune-zo</i> .	These feet <i>are smaller than</i> those.

CLASS VI.

Lo-mlambo <i>u-nzulu kuna-lowa</i> ,	This river <i>is deeper than</i> that yonder.
Le-milambo <i>i-nzulu kuna-leya</i> ,	These rivers <i>are deeper than</i> those yonder.

CLASS VII.

Obu-buso <i>bu-hle kuno-bo</i> ,	This face <i>is prettier than</i> that.
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CLASS VIII.

Oku-kutya <i>ku-lungile kuno-ko</i> ,	This food <i>is better than</i> that.
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Second Method of forming the Comparative.

There is another method by which the comparison of adjectives is formed. It is by the use *first*, of *pezu*, or *ngapezu*, or *ngapezulu*, meaning *above* or *more than*; *second* of *kakulu* in the sense of *great* or *much*; and *third* of *ngakumbi*, in the sense of *more*, or increase of quality or action. The last word

is used generally with verbs, or when comparison is made with a previous state.

These words are followed by *kuna* or *kwa* before the noun or the pronoun with which comparison is made. And by the rule for change of vowels, *kwa* becomes *kwe* before a noun with its first letter in *i*; or *kwo* before a noun in *o* or *u*. The following examples will illustrate this without varying them through all the eight classes.

EXAMPLES.

Ubu-lumko <i>bu-lungile ngapezu kwa-mandla,</i>	Wisdom is better than strength.
Im-pilo <i>i-lungile ngapezu kwe-ndvebo,</i>	Health is better than wealth.
Ndi-mdala <i>ngapezu kwako,</i>	I am older than you.
Ihashe <i>li-kulu kakulu kune-nja,</i>	A horse is much bigger than a dog.
I.e-ndlela <i>i-banzi ngapezu kwa-leya,</i>	This road is broader than that other.
Omnye umntu <i>usebenza ngapezu kwo-mnye,</i>	One man works more than another.
Abanye abantu <i>basebenza ngapezu kwa-banye,</i>	Some people work more than others.
Abanye abantu <i>batyebi ngapezu kwa-banye,</i>	Some people are richer than others.
Ezi-zinto <i>zi-nzima ngapezulu kakulu kune-zo,</i>	These things are much heavier than those.
Uyafa <i>ngakumbi namhlanje,</i>	He is worse to-day, <i>lit.</i> , he is more sick.

Third Method of expressing the Comparative.

There is a third method of expressing the Comparative. It is by the use of the verbs *uku-gqita*, and *uku-dlula*, to pass by, to excel, to go beyond.

EXAMPLES.

<i>Ugqita bonke abanye ngobulumko,</i>	He is wiser than all the others: <i>i.e.</i> , he exceeds them in wisdom.
<i>Udlula abamelwane bake ngobutyebi,</i>	He is richer than his neighbours: <i>i.e.</i> , he passes them in riches.

THE SUPERLATIVE.

Method of forming the Superlative.

The Superlative in the sense of *very*, and more with the meaning of absolute greatness of quantity or quality than of comparison with lower degrees, may be expressed by *kunene*, in the sense of *very, very much, strongly* or *certainly*; by *kakulu*, *very much*; or by the termination *kazi*, added to the adjective or noun, or following the verb.

The Superlative is also expressed by the negative particle *asi* prefixed to the noun or other word used; and usually, though not exclusively with a Superlative sense, by the peculiar idiom *asikuko nokuba*. Neither of these forms is easily translatable in expression, taken in connection with the words which follow. But when so used they become a strong negation, almost excluding comparison—hence a Superlative degree.

The full emphatic form of the personal pronoun before the adjective, may also express the Superlative.

EXAMPLES.

Umvuzo omkulu <i>kunene</i> ,	A <i>very</i> great reward.
Waqumba <i>kunene</i> ,	He was <i>very</i> angry.
Waye tyebile <i>kakulu</i> ,	He was <i>very</i> rich.
Kulungile <i>kakulu</i> ,	It is <i>very</i> good.
Kukude <i>kakulu</i> ,	It is <i>very</i> far.
Ebe mdala <i>kakulu</i> ,	He was <i>very</i> old.
Umsingakazi omkulu,	A <i>very</i> great flood.
Ilityekazi elikulu,	A <i>very</i> large stone.
<i>Asikuko nokuba</i> ndiyavuya ukuva ukuba usapila.	I am <i>very</i> glad to hear that you are still well.
<i>Asikuko nokuba</i> ndingavuya uku- ba uyakufika kamsinya,	I should be <i>very</i> glad if he would come soon.

The following are also examples of the Superlative as expressed by the particle *asi* used before pronouns in what is called their causal forms.

<p><i>Asi-nguye</i> umntu ; or, <i>asinguye</i> 'mntu ; or, <i>asinguye</i> no-mntu, <i>Asi-lilo</i> ihashe ; or, <i>asi-lelo</i> 'hashe ; or, <i>asi-lelo</i> ne-hashe, <i>Asi-yiyo</i> indlu ; or, <i>asi-yiyo</i> 'ndlu ; or, <i>asi-yiyo</i> ne-ndlu, <i>Asi-siso</i> isicaka ; or, <i>asi-siso</i> 'sica- caka ; or, <i>asi-siso</i> ne-sicaka,</p>	<p>He is not (<i>merely</i>) a man ; or, more than an ordinary man. It is not (<i>merely</i>) a horse ; or, an uncommon horse. It is not (<i>merely</i>) a house ; or, it is something better (or worse). He is not (<i>merely</i>) a servant ; or, he is something more.</p>
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The above forms are used to express strongly the possession of certain qualities. They may be used therefore to express extreme goodness or badness, according to the adjective previously used or implied ; according to the general sense, as expressed by the fact or circumstances of the occasion.

The Superlative is also expressed by the use of the personal pronoun in its full form with the relative, as in the following examples.

<p><i>Oyena</i> 'mntu, 'mkulu, <i>Eloa</i> hashe linamendu,</p>	<p>The greatest man. The swiftest horse.</p>
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GENERAL SUMMARY ON ADJECTIVES.

1. Pure adjectives, as original and distinct parts of speech, are comparatively few in Kaffir. Of this class may be taken as examples such words as:—*mhlope*, white ; *myama*, black ; *bonvu*, red ; *gwangqa*, brown ; *kulu*, large ; *ncinane* ; small ; *hle*, beautiful ; *bi*, ugly ; *dala*, old ; *tsha*, young, new ; *lula*, light, easy ; *nzima*, heavy ; *nzulu*, deep ; *shushu*, hot ; *ze*, empty ; *fupi*, short ; *msulwa*, innocent ; *mnundi*, sweet ; *rara*, bitter.

In form or appearance the above differ considerably from those given as examples in the next paragraph.

2. Many Adjectives are formed from the perfect tense indicative mood of intransitive verbs, and also from the same tense of such verbs in the subjective or stative forms. These

mostly end in *ile* or *ele*, as *pilile*, well; *file*, dead; *lungile*, good, right; *fanele*, proper; *kohlakela*, bad, wicked; *lunkile*, wise; *sinlile*, safe; *sile*, rude; *tambile*, supple; *tyebile*, fat; *zele*, full.

3. Others are formed by using nouns as adjectives. This may be done.

(a) By placing the noun used as an adjective in the Possessive case as,

U-bomi <i>be-nkatazo</i> ,		<i>A troubled life; or a life of trouble.</i>
Um-hla <i>wo-kuqala</i> ,		<i>The first day; or the day of the beginning.</i>

(b) By the use of the Conjunctive form of the noun, with the Relative Pronoun. The euphonic syllable requires also to be taken along with some classes of nouns. The words *umntu*, a man or person; *i-hashe*, a horse, taken with the nouns *amandla*, strength; *ubulumko* wisdom, and *umendu*, speed, swiftness, will illustrate this.

Um-ntu <i>o-na-mandla</i> ,		<i>A strong man, or, a man who has strength.</i>
Um-ntu <i>o-no-bulumko</i> ,		<i>A wise man, or, a man who has wisdom.</i>
I-hashe <i>eli-na-mendu</i> ,		<i>A swift horse, or, a horse which has speed.</i>

Another method, by which adjectives are expressed in Kaffir is by the use of a class of nouns which contain the idea of the adjective. Examples of these are, *isi-tyebi*, a rich man; *isi-denge*, a foolish man; *isi-lumko*, a wise man. In this way as well as by those mentioned above the scarcity of simple or pure adjective in Kaffir is so far remedied.

IX. PRONOUNS.

In Kaffir the different Pronouns are as follows:—Personal, Relative, Demonstrative, Possessive, and Interrogative.

I. PERSONAL PRONOUNS.

The Personal Pronouns and those for the eight classes of Nouns, are given below, for both the nominative and the objective.

Pronous of first, second, and third persons.

Mina or mna	<i>I</i>	Tina	<i>we</i>
Wena	<i>thou</i>	Nina	<i>you or ye</i>
Yena	<i>he, she</i>	Bona	<i>they</i>

Pronouns with classes of Nouns.

CLASSES

I.	Yena	<i>he, she</i>	Bona	<i>they</i>
II.	lona	<i>he, she, it</i>	wona	<i>„</i>
III.	yona	<i>„ „ „</i>	zona	<i>„</i>
IV.	sona	<i>„ „ „</i>	zona	<i>„</i>
V.	lona	<i>„ „ „</i>	zona	<i>„</i>
VI.	wona	<i>„ „ „</i>	yona	<i>„</i>
VII.	bona	<i>it, they</i>	<i>no plural</i>	
VIII.	kona	<i>it, they</i>	<i>„ „</i>	

Pronoun Forms with Verbs.

The above forms of the Personal Pronouns, as given in the first table, are not those which are used with verbs as their prefixes, indicating the first, second, and third persons in the different tenses. Instead of these, certain forms are used to represent the different persons as, *ndi*, I, *u* thou, *u* he; *si* we, and so on, according to the tables given below.

Pronoun Forms as Nominatives or Verbal prefixes

Ndi	<i>I</i>	Si	<i>We</i>
u	<i>thou</i>	ni	<i>you</i>
u	<i>he, she</i>	ba	<i>they</i>

CLASSES	I. Sing.	U	Pl.	Ba
	II.	li		a
	III.	i		zi
	IV.	si		zi
	V.	lu		zi
	VI.	u		i
	VII.	bu		<i>no plural.</i>
	VIII.	ku		” ”

These forms of pronouns used with verbs, and which are called in some grammars *verbal prefixes*, and in others *pronominal subjects*, will be most clearly shown by attaching them to a tense of the verb. The syllables in italics mark the forms of the pronoun used with the verb, when used in the present tense indicative mood.

In these examples another peculiarity of the Kaffir language appears, namely its tendency to repeat the pronoun, as *umntu u-ya-teta*, the man *he* speaks; *ihashe li-ya-baleka*, the horse *it* runs.

EXAMPLES.

Of Personal Pronoun Forms, with Verbs.

<i>Ndi-ya-tanda,</i>	<i>I love.</i>
<i>U-ya-tanda,</i>	<i>Thou lovest.</i>
<i>U-ya-tanda,</i>	<i>He loves.</i>
<i>Si-ya-tanda,</i>	<i>We love.</i>
<i>Ni-ya-tanda,</i>	<i>You love.</i>
<i>Ba-ya-tanda,</i>	<i>They love.</i>

Of Pronoun Forms, of the different Classes, with Verb

CLASS

Singular.

I. Umntu <i>u-ya-teta,</i>	<i>The man speaks.</i>
II. Ihashe <i>li-ya-baleka,</i>	<i>The horse runs.</i>
III. Inkosi <i>i-ya-laula,</i>	<i>The chief rules.</i>
IV. Isicaka <i>si-ya-sebenza,</i>	<i>The servant works.</i>
V. Usana <i>lu-ya-lila,</i>	<i>The infant cries.</i>
VI. Umti <i>u-ya-kula,</i>	<i>The tree grows.</i>
VII. Ubulumko <i>bu-ya-teta,</i>	<i>Wisdom speaks.</i>
VIII. Ukutya <i>ku-ya-xasa,</i>	<i>Food nourishes.</i>

CLASS	Plural.	
I. Aba-ntu <i>ba-ya-teta</i> ,		<i>People speak.</i>
II. Amahashe <i>a-ya-baleka</i> ,		<i>Horses run.</i>
III. Inkosi <i>zi-ya-laula</i> ,		<i>Chiefs rule.</i>
IV. Izicaka <i>zi-ya-sebenza</i> ,		<i>Servants work.</i>
V. Intsana <i>zi-ya-lila</i> ,		<i>Infants cry.</i>
VI. Imiti <i>i-ya-kula</i> ,		<i>Trees grow.</i>

Pronouns Forms as Objectives—inserted into Verbs.

There are also certain Particles used to represent or *express* the Pronoun in the Objective case, that is, when it is governed by the verb. These receive the name in most grammars of *Verbal Medials*—because they are inserted in the verb before the root and form one word with it, as, *ndiya-ku-m-beta*, *I shall beat him*.

These Objectives are used for two reasons; first, to closely connect the verb and its object by repeating the pronoun or its equivalent: second, to carry on the euphonic concord or Alliteration. These Objective Pronoun Forms correspond to the prefixes of the noun, each class having its own form.

Objective Forms of Personal Pronouns with Verbs.

Ndi	<i>Me</i>	Si	<i>Us</i>
ku	<i>thee</i>	ni	<i>you</i>
m	<i>him, &c.</i>	ba	<i>them, &c.</i>

Objective Forms with Nouns of different Classes.

Class	I.	Sing.	m	Pl.	ba
	II.		li		wa
	III.		yi		zi
	IV.		si		zi
	V.		lu		zi
	VI.		wu		yi
	VII.		bu		<i>no plural.</i>
	VIII.		ku		" "

EXAMPLES.

Of Objective Pronoun Forms inserted into the Verb.

Weza uku- <i>ndi</i> -bona.	<i>He came to see me.</i>
Waya uku- <i>ba</i> -bona,	<i>He went to see them.</i>
Bafika ngexesha uku- <i>si</i> -nceda,	<i>They came in time to help us.</i>
Ndiya kuya, 'ku- <i>yi</i> -bona inkwenkwe,	<i>I will go and see (him) the boy,</i>

II. RELATIVE PRONOUNS.

The Relative Pronouns *Who*, *Which*, and *That*, in Kaffir are expressed by the vowels *a*, *e*, *o*.

The Noun with which the Relative is connected is called the Antecedent, and according to its initial letter, it fixes which vowel of the three shall be used. Thus a noun whose initial vowel is *u* takes the vowel *o*; a noun in *i* takes *e*; and a noun in *a* takes *a*. The Relative generally takes the particle *yo* as an affix with some tenses of verbs, and with some adjectives formed from verbs. In some classes of nouns the sign of the substantive verb appears after the vowels *a*, *e*, *o*.

CLASS

I. Umntu <i>o</i> -sebenzayo, Abantu <i>aba</i> -sebenzayo,	<i>The man who works.</i> <i>The men who work.</i>
II. Ihashe <i>eli</i> -balekayo, Amahashe <i>a</i> -balekayo.	<i>The horse which runs.</i> <i>The horses which run.</i>
III. Inyosi <i>e</i> -sebenzayo, Inyosi <i>ezi</i> -sebenzayo,	<i>The bee which works.</i> <i>The bees which work.</i>
IV. Into <i>e</i> -tetwayo, Izinto <i>ezi</i> -tetwayo,	<i>The thing which is spoken.</i> <i>The things which are spoken.</i>
V. Ubambo <i>o</i> -lwapukileyo, Imbambo <i>eza</i> -pukileyo.	<i>The rib which is broken.</i> <i>The ribs which are broken.</i>
VI. Umlambo <i>o</i> -zeleyo, Imilambo <i>e</i> -zeleyo,	<i>The river which is full.</i> <i>The rivers which are full.</i>
VII. Ubuso <i>obu</i> -xwebileyo,	<i>The face which is pale.</i>
VIII. Ukutya <i>oku</i> -pekiweyo,	<i>The food which is cooked.</i>

III. DEMONSTRATIVE PRONOUNS.

The Demonstrative Pronouns *This, That* in the singular, and in the plural *These, Those*, are used in English without alteration, with all the nouns in the language, to which they may be applied.

In Kaffir it is not so. Each class of nouns takes its own special Demonstrative Pronoun, with an additional or third form, expressing an individual or thing a little further off, as, *that man there*. Thus a noun of the first class takes *lo* to express *this* as *lo-'mntu, this man*; a noun of the second class takes *eli* to express *this*, as *eli-'hashe, this horse*; a noun of the third class takes *le* as *le-'ndlu, this house*; and so on both in the singular and plural.

There are thus as many as twenty-four forms for the demonstrative pronouns in the singular alone, inasmuch as there are eight classes of nouns with three forms each. In the plural there are four less, as two classes have no plural.

Fortunately these are not all entirely new forms, quite different from any of those that have already been acquired by the student. If he will carefully look over the column given below in the singular, he will see that a *certain principle runs through the formation of these numerous Demonstrative Pronouns*. It will be noticed that the consonant chiefly used is the euphonic letter of the different classes of nouns, and that the vowel which precedes this in the singular is *e* or *o*. The same is the case in the plural, with different vowels *a* and *e*, and the plural euphonic letter. The exceptions are in those classes which have been exceptional more or less all along—the *first* and *sixth* singular, and *second* plural.

As the Demonstrative Pronouns are constantly occurring, both in speech and writing, examples for these numerous forms for each class, are given below.

CLASS I.

Lo this; *lowo* that.

Lowwa that there, or yonder.

Lo-'mntu, *this* man,

Lowo-'mntu, *that* man,

Lowwa-'mntu, *that* man *there*.

Aba these; *abo* those.

Abaya those there or yonder.

Aba-'bantu, *these* people.

Abo-'bantu, *those* people.

Abaya-'bantu, *those* people
yonder.

CLASS II.

Eli this; *elo* that.

Eliya, that there, or yonder.

Eli-'hashe, *this* horse.

Elo-'hashe, *that* horse.

Eliya-'hashe, *that* horse *there*.

La, these; *lawo*, those.

Lawa, those there.

La-'mahashe, *these* horses.

Lawo-'mahashe, *those* horses.

Lawa-'mahashe, *those* horses
yonder.

CLASS III.

Le, this; *leyo*, that.

Leya, that there.

Le-'ndlu, *this* house.

Leyo-'ndlu, *that* house.

Leya-'ndlu, *that* house *there*.

Ezi, these; *ezo*, those.

Eziya, those there.

Ezi-'zindlu, *these* houses.

Ezo-'zindlu, *those* houses.

Eziya-'zindlu, *those* ,, *there*.

CLASS IV.

Esi, this; *eso*, that.

Esiya, that there.

Esi-sicaka, *this* servant.

Eso-sicaka, *that* servant.

Esiya-sicaka, *that* servant
there.

Ezi, these; *ezo*, those.

Eziya, those there.

Ezi-zicaka, *these* servants.

Ezo-zicaka, *those* servants.

Eziya-zicaka, *those* servants
there.

CLASS V.

Olu, this; *olo*, that.

Oluya, that there.

Olu-'sana, *this* infant.

Olo-'sana, *that* infant.

Oluya-'sana, *that* infant *there*.

Ezi, these; *ezo*, those.

Eziya, those there.

Ezi-ntsana, *these* infants.

Ezo-ntsana, *those* infants.

Eziya-ntsana, *those* infants *there*.

CLASS VI.

<i>Lo</i> , this ; <i>lowo</i> , that.	<i>Le</i> , these ; <i>leyo</i> , those.
<i>Lowo</i> , that there.	<i>Leya</i> , those there.
<i>Lo</i> -mlambo, <i>this</i> river.	<i>Le</i> -milambo, <i>these</i> rivers.
<i>Lowo</i> -mlambo, <i>that</i> river.	<i>Leyo</i> -milambo, <i>those</i> rivers.
<i>Lowo</i> -mlambo, <i>that</i> river <i>there</i> .	<i>Leya</i> -milambo, <i>those</i> rivers <i>there</i> .

CLASS VII.

<i>Obu</i> , this ; <i>obo</i> , that.	<i>Obuya</i> , that there.
<i>Obu</i> -buso, <i>this</i> face.	<i>no plural</i>
<i>Obo</i> -buso, <i>that</i> face.	" "
<i>Obuya</i> -buso, <i>that</i> face <i>there</i> .	" "

CLASS VIII.

<i>Oku</i> this ; <i>oko</i> that.	<i>Okuya</i> that there.
<i>Oku</i> -kutya, <i>this</i> food.	<i>no plural</i>
<i>Oko</i> -kutya, <i>that</i> food.	" "
<i>Okuya</i> -kutya, <i>that</i> food <i>there</i> .	" "

CONTRACTIONS.

The constant tendency to contraction in the Kaffir language is seen in the use of these pronouns, especially in the spoken form. And the following contractions in the first and some of the following classes occur.

Lo-*mntu*, with very long *o*, for *lowo*-*mntu*. *La*-*mntu*, with very long *a*, for *lowa*-*mntu*, *aba*-*bantu* for *abaya*-*bantu*.

<i>Ela</i> -hashe	for	<i>Eliya</i> -hashe,	That horse yonder.
<i>La</i> -mahashe	"	<i>Lawa</i> -mahashe,	those horses "
<i>Esa</i> -sicaka	"	<i>Esiya</i> -sicaka,	that servant "
<i>Eza</i> -zicaka	"	<i>Eziya</i> -zicaka,	those servants "
<i>Ola</i> -sana	"	<i>Oliya</i> -sana,	that infant "
<i>Eza</i> -ntsana	"	<i>Eziya</i> -ntsana,	those infants "
<i>La</i> -mlambo	"	<i>Lowa</i> -mlambo,	that river "
<i>Lo</i> -milambo	"	<i>Leyo</i> -milambo,	those rivers "
<i>La</i> -milambo	"	<i>Leya</i> -milambo,	those rivers "

Some of the above can be put into the possessive case by simply prefixing the Possessive Particle of each class of noun, thus:—

<i>Um-ntwana wa-lomfazi.</i>	The child <i>of this</i> woman.
<i>Abu-ntwana ba-babafazi.</i>	The children <i>of these</i> women.
<i>I-hashe la-lomntu.</i>	The horse <i>of that</i> man.
<i>Ama-hashe aba-bantu.</i>	The horses <i>of these</i> men.

IV. POSSESSIVE PRONOUNS.

To form the Possessive Pronouns in Kaffir, it will be necessary to recollect the Possessive Particles used with the different classes of nouns. These it will be remembered were *wa, la, ya, sa, hwa, wa, ba,* and *kwa*, in the singular, according to the class of nouns with which they may be used. By joining the possessive particles with certain elements or *parts of the personal pronouns* given above, the Possessive Pronouns are formed.

On looking carefully at the table of Personal Pronouns it will be seen that they are composed of two syllables; and, further, that the second syllable, namely *na*, is the same from beginning to end of the table, *in other words it is common to all the different forms, personal and noun forms alike.*

By *throwing out this last syllable na, and prefixing the possessive particle* required with each class, the *possessive pronouns are formed.* Thus *mi-na* is the Personal Pronoun I. By rejecting the *na*, and prefixing the *wa*, we get *wa-mi*, my or mine, generally contracted into *wam*; as *umntwana wam*, my child, with a noun of the first class; or, *ihashe lam*, my horse, with a noun of the second class.

The only exceptions to this rule are in the *second and third singular*, and *first and second plural*, which are *wako* thine, and *wake*, his or hers; *wetu*, our or ours, and *wenu*,

your or yours, as *umntwana wako*, your child; *umntwana wake* his or her child; *umhlobo wetu*, our friend; *umhlobo wenu*, your friend.

The form of the Possessive Pronouns are exceedingly numerous, there being fourteen singular and fourteen plural with each class, besides the four forms for the first and second persons. These multiplied by eight,—the number of the classes of nouns,—makes a formidable list of Possessive Pronouns. It is almost impossible to commit these to memory, and some simple rule for their formation from the Personal Pronouns is therefore necessary. This may be stated as follows:—

Rule for formation.—Reject the *na*, or last syllable of the personal pronoun, and prefix the possessive particle of the class of noun used, namely *wa*, *la*, *ya*, &c., except in the four cases already mentioned, the second and third singular, and first and second plural.

A limited number of examples may now be given, and from these others may be formed by the application of the rule.

EXAMPLES.

CLASS I.	<i>Umntwana wam,</i>	<i>My child.</i>
	<i>Abantwana bam,</i>	<i>My children.</i>
	<i>Umntwana wetu,</i>	<i>Our child.</i>
	<i>Abantwana betu,</i>	<i>Our children.</i>
	<i>Umntwana wako,</i>	<i>Your child.</i>
	<i>Abantwana bako,</i>	<i>Your children.</i>
	<i>Umntwana wenu,</i>	<i>Your child.</i>
	<i>Abantwana benu,</i>	<i>Your children.</i>
II.	<i>Itole lam,</i>	<i>My calf.</i>
	<i>Amatole am,</i>	<i>My calves.</i>
	<i>Itole letu,</i>	<i>Our calf.</i>
	<i>Amatole etu,</i>	<i>Our calves.</i>
	<i>Itole lako,</i>	<i>Your calf.</i>
	<i>Amatole ako,</i>	<i>Your calves.</i>
	<i>Itole lenu,</i>	<i>Your calf.</i>
	<i>Amatole enu,</i>	<i>Your calves.</i>

iv.	Isihlobo sam,	<i>My friend.</i>
	Izihlobo zam,	<i>My friends.</i>
	Isihlobo setu,	<i>Our friend.</i>
	Izihlobo zetu,	<i>Our friends.</i>
	Isihlobo sako,	<i>Your friend.</i>
	Izihlobo zako,	<i>Your friends.</i>
	Isihlobo senu,	<i>Your friend.</i>
	Izihlobo zenu,	<i>Your friends.</i>
vi.	Umzi zam,	<i>My kraal or village.</i>
	Imizi yam,	<i>My kraals.</i>
	Umzi wetu,	<i>Our kraal.</i>
	Imizi yetu,	<i>Our kraals.</i>
	Umzi wako,	<i>Your kraal.</i>
	Imizi yako,	<i>Your kraals.</i>
	Umzi wenu,	<i>Your kraal.</i>
	Imizi yenu,	<i>Your kraals.</i>
viii.	Ukuza kwam,	<i>My coming.</i>
	Ukuza kwetu,	<i>Our coming.</i>
	Ukuza kwako,	<i>Your coming.</i>

INTERROGATIVE PRONUNS,

with some Interrogative Adverbs.

The Interrogative Pronouns are mainly *Ubanina*, who, and *Nina*, what; and the interrogative adverbs *Pina*, where, and *Ninina*, when. These appear in a variety of forms as they become joined to particles, prepositions, the possessive, the dative, and other cases. *From these four* the following are formed by composition.

Ubanina	or	ubani	or	'bani?	<i>Who?</i>
Ka-banina	or	ka-bani?			<i>Whose?</i>
Lika-banina	„	lika-bani?			<i>Whose?</i>
Ku-banina	„	ku-bani?			<i>To whom?</i>
Na-banina	„	na-bani?			<i>With whom?</i>
Nga-banina	„	nga-bani?			<i>By whom?</i>
Ngu-banina	„	ngu-bani?			<i>Who is it?</i>
Ungu-banina	„	ungu-bani?			<i>Who are you?</i>

Nina or ni?		<i>What?—what sort?</i>
Yinto-nina or yintoni?		<i>What is it? what thing is it?</i>
'Nto-nina „ ntoni?		<i>What?</i>
Ninina or nini?		<i>When?</i>
Yi-nina „ yini?		<i>Why, why is it?</i>
Nanto-nina „ nantoni?		<i>With what? what is the matter?</i>
Njanina, „ 'njani?		<i>How? like what?</i>
Enini?		<i>In what or into what?</i>
Nganina „ 'ngani?		<i>How, why, through, by what?</i>
Kusinina, „ 'sinina?		<i>Which of two, whether?</i>
Kangakana-nina?		<i>How much?</i>
Pina or pi?		<i>Where, in what direction?</i>
Nga-pina or ngapi?		<i>Where, in what direction?</i>
Kangapina „ kangapi?		<i>How many times?</i>

DEMONSTRATIVE PRONOUNS OR ADVERBS.

There is a group of words called by some Demonstrative Adverbs, and by others Demonstrative Pronouns. They are in reality, words composed of the particle *na* and the euphonic syllable of the noun, sometimes modified, sometimes not. Thus *Nanku*, *Here or there he is*, appears to be *na* and *ngu*, euphonic syllable, first class, the *ng* being changed to *k*. *Nali*, *Here or there it is*, is *na* and *li* unchanged. They are in constant use and vary according to the class of nouns.

CL. I. <i>Nanku</i> , <i>Here or there he is.</i>	<i>Naba</i> , <i>Here or there they are.</i>
II. <i>Nali</i> , <i>Here or there it is—the horse.</i>	<i>Nanga</i> , <i>Here or there they are—the horses.</i>
III. <i>Nantsi</i> , <i>Here or there it is—the dog.</i>	<i>Nanzi</i> , <i>Here or there they are—the dogs.</i>
IV. <i>Nasi</i> , <i>Here or there it is—the basket.</i>	<i>Nazi</i> , <i>Here or there they are—the baskets.</i>
V. <i>Nalu</i> , <i>Here or there it is—the infant.</i>	<i>Nanzi</i> , <i>Here or there they are the infants.</i>
VI. <i>Nangu</i> , <i>Here or there it is—the river.</i>	<i>Nantsi</i> , <i>Here or there they are—the rivers.</i>

XI. THE VERB.

ON THE GENERAL FORM OR OUTLINE OF THE KAFFIR VERB.

The Kaffir Verb, in its full form as given in some grammars, is a vast and formidable expanse of printed matter, and to the eye of the student seems at first a trackless wilderness. The complete table as given in the excellent Grammar of the Rev. John Appleyard, with explanations of the forms and modifications of the Verb, the Irregular Verbs, and remarks on the Moods and Tenses, occupies nearly ninety pages.

In some grammars, again, the Verb is so much condensed as to be practically useless to a beginner. In the present Outlines, the space allotted will be very considerable, on account of the arrangement adopted to assist the student. That arrangement separates entirely the Negative from the Affirmative form. It also gives the Pronoun form of the first, second, and third persons separate from the form used with Nouns of all the eight Classes.

The space required is also due in part to the fact that the Kaffir Verb has two principal forms of assertion or statement—one an Affirmative, and the other a Negative form. In English and most other European languages, the negative is a word or part of speech by itself. Thus, *I speak*, is affirmative; *I do not speak*, negative, the negative being expressed by the adverb *not*. In Kaffir this negative statement forms part of the Verb itself; thus, *nditeta*, I speak; *andi-teti*, I do not speak. This necessitates a double form through all the Moods and Tenses of the Verb.

In this estimate of the area or extent of the Kaffir Verb, are not included those separate or specific forms, such as the Causative, the Objective, the Reflexive, the Reciprocal, and Subjective, or Stative form as it is sometimes called. These in reality are separate verbs. Their different forms are con-

jugated in the same way as the ordinary simple form, at least, so far as the sense or meaning requires or allows of that being done. A further explanation and also examples of these different forms will be found on pages 78, 79.

There are four great land marks through the vast expanse of slightly varying and not very readily distinguishable changes which make up the Conjugation of the Kaffir Verb. These are the auxiliary Verbs, whose Infinitives are;

Uku-ya, <i>to go.</i>	Uku-nga, <i>to wish.</i>
Uku-ba, <i>to be.</i>	Uku-ma, <i>to stand.</i>

The reader will be greatly assisted in his study of the Verb if he will bear in mind that each of these is assignable to, or is used for the most part with, a particular Mood.

1. The auxiliary **Ya**—root of *uku-ya*, to go—is chiefly used in the Present and Future tenses of the Indicative Mood—and in both the Future and Perfect, when the verb is in the Affirmative.

EXAMPLES.

Ndiya teta,	Present Tense,	<i>I speak.</i>
Ndiya kuteta,	Future Tense,	<i>I shall speak.</i>
Ndiya kuba ndi-tetile,	Future Perfect,	<i>I shall have spoken.</i>

This last form is frequently shortened to *Ndakuba nditetile*.

2. The auxiliary **Ba**—root of Substantive Verb *uku-ba*, to be—is used in the Imperfect, Pluperfect, and Future Perfect tenses of the Indicative Mood. The form in which it appears is *be*, the past or perfect tense of *uku-ba*.

EXAMPLES.

Ndibe nditeta,	Imperfect,	<i>I was speaking.</i>
Ndibe nditetile,	Pluperfect,	<i>I had spoken.</i>

These forms are shortened into *Bendi-teta*, *Bendi-tetile*, by striking out the pronoun prefix *ndi* from the first Auxiliary Verb.

3. The auxiliary *Nga*—root of the verb *uku nga*, to wish—is used through nearly all the tenses of the Potential Mood.

EXAMPLES.

Ndinga-teta,	Present Pot.	<i>I may or can speak.</i>
Ndibe ndinga-teta,	Imperfect, ,,	<i>I might or could or would speak.</i>

The last form is shortened into *Bendinga-teta* by striking out the Pronoun Prefix of the first Auxiliary Verb, which here is the past tense of *uku-ba*, namely, *be*.

4. The auxiliary *Ma*—root of the verb *uku-ma*, to stand—is used with the Present Subjunctive, when that tense appears as an Augmented form and in the sense of a mild imperative or as an entreaty.

EXAMPLES.

Ma-nditete,	Present Subjunctive,	<i>Let me speak.</i>
Ma-sitete,	„ „	<i>Let us speak.</i>
Ma-ka-hambe,	„ „	<i>Let him go.</i>
Ma-si-hambe,	„ „	<i>Let us go.</i>

The above rules as here given apply to the Verb in the Affirmative form; though the same auxiliary verbs, especially *Nga*, are extensively used in the Negative form also. This auxiliary *Nga*, in the *negative form of the verb*, is used in nearly all the Tenses of the Indicative, Potential, and Subjunctive Moods.

ON ROOTS, CONJUGATION, TENSES, MOODS, AND VOICES.

The *Root* of a verb means the primary word, which in its barest form and original meaning expresses the idea intended to be conveyed. This root is found in the second person singular Imperative of the Kaffir verb. Thus, *Teta*, speak, Imperative; *Uku-teta*, to speak, Infinitive; *Ndi-teta*, I speak, first singular, Present Indicative.

The Conjugation of a verb, means the changes which take place by additions to its root, in order to express differences or changes of meaning, as to persons, time, or conditions, and also to shew whether the agent is active or passive. Such changes are denoted ;

1. **By Pronouns**—Differences among the persons acting, are expressed by means of pronouns, or in Kaffir by pronoun forms of the first, second, or third persons. These are prefixed to the root of the verb, with or without the aid of auxiliary verbs.

2. **By Tenses**.—Differences of time, whether present, past or future, are expressed by the use of tenses which form the Conjugation of the different moods, as *Ndi-teta*, I speak, *Nda-teta*, I spoke, *Ndi-tetile*, I have spoken.

3. **By Voices**.—Whether Active or Passive there is expressed the idea that the subject, or nominative of the verb is acting, or is acted upon. Thus *Ndiya-beta*, I beat, Active voice ; *Ndiya-betwa*, I am beaten, Passive voice.

4. **By Moods**—Various differences are expressed by Moods, as *e.g.* whether what is affirmed by the verb, is so, simply and absolutely, or is conditional, or merely possible, or expresses a command. Thus:—

The **Indicative Mood** simply states or affirms or indicates that an act is done or not done, as *Ndi-hamba*, I walk ; *U-teta*, He speaks ; *Aka-kafiki*, He has not yet arrived.

The **Subjunctive Mood** expresses condition, or doubt, or contingency. It is therefore sometimes called the Conditional Mood. In English it may be preceded by *if* or *when*, or *that*, as "if I love," though it is not invariably so in Kaffir, thus:—"I may speak," *Ndi-tete*.

The Present Subjunctive is also used in Kaffir to express a form of the Imperative as an entreaty or request, as *Ndipe isonka*, give me bread : *Sipe amanzi*, give us water.

The **Potential Mood**, expresses power, possibility, or liberty, as *Ndinga-hamba*, I may or can go. *Anga-teta*, He can speak.

The **Imperative Mood**, expresses command or entreaty. It can only be used in the second person singular or plural, as *Hamba*, go ; *Hambani*, go ye.

The **Infinitive Mood** expresses neither affirmation, request, nor command. It has no reference to time or number. It simply denotes the act or fact, as *Uku-teta*, to speak. It takes the prefix *uku* before the root of the verb in order to complete its formation. It requires another verb to complete a sentence.

AUGMENTED FORMS OF THE TENSES.

The tenses of the Kaffir verb have also what are called Augmented forms. These tenses are used to express some connection with the preceding statement, or in the sense of *and*, in addition to their own usual meanings. These are chiefly found in the Indicative and Potential and Subjunctive Moods. And these augmented tenses mostly begin with prefixes which end in *a*, as *nda*, *wa*, *wa*, *sa*, *naba*, which are the prefixes of the Past or Aorist Indicative Mood, and they are prefixed to the participles of the verb, as *Ndandi-tetile* I have spoken.

COMPOUND FORMS OF TENSES.

The use of these Compound Tenses is to express greater precision, especially in reference to future time, as *Ndiya-kuhamba*, I shall walk. *Ndiya-kuba ndi-hamba*, I shall be walking at a certain time. They are used in the Indicative Mood chiefly with past or future time.

In the Potential they are used with present, past and future time, as *Ndinga-teta*, I may speak. *Ndingaba-ndi-teta* I may be speaking.

In the Subjunctive they are used with present and past time, as *Ndi-tete*, that, or if, I may speak. *Ndibe-ndi-tete*, that I may be speaking.

GENERAL CLASSIFICATION.

Kaffir verbs are usually classed as *Regular* and *Irregular*.

1. **Regular Verbs** are those which take the pronoun prefixes and their tense forms in a regular or fixed manner; as, *Uku-tetu*, to speak; *uku-hamba*, to walk; *uku-tunda*, to love; etc.

Uku-bona,		<i>To see.</i>
Uku-temba,		<i>To hope.</i>
Uku-nceda,		<i>To help.</i>
Uku-sebenza,		<i>To work.</i>

2. **Irregular verbs** are those whose roots are formed of one syllable, *i.e.* monosyllables; and also vowel verbs, whose initial letter is *a, e, i,* or *o*.

EXAMPLES OF VOWEL AND MONOSYLLABIC VERBS.

Uku-aka,	<i>to build.</i>		<i>contracted to ukw-aka.</i>
uku-enza,	<i>to make.</i>		„ <i>to ukw-enza.</i>
uku-eba,	<i>to steal.</i>		„ <i>to uku-ba.</i>
uku-iba,	<i>to be.</i>		„ <i>to uku-ba.</i>

AFFIRMATIVE AND NEGATIVE FORMS.

Kaffir verbs have also an *Affirmative* and *Negative* form.

The *Negative form* is produced by prefixing *a* to the affirmative form and in some tenses changing the final vowel into *i*,—but *ak* is used in the second and third persons of some tenses.

The *Negative* is further formed by the use of particle *nga*, added or subjoined to the root of the verb, or placed before the root. *Nga* is also changed into *nge* in some tenses of the Potential Mood, and in certain combinations of the verb with other particles.

Of these changes the following examples may now be given—

Nditeta, <i>I speak.</i>	A-nditeti, <i>I am not speaking.</i>
Ndambona, <i>I saw him.</i>	A-ndimbona-nga, <i>I did not see him.</i>
Uteta, <i>He is speaking.</i>	Aku-teti, <i>He is not speaking.</i>

SPECIAL FORMS.

I. SIMPLE FORM.

Use or Meaning.—Simple affirmation, as

Uku-tanda, <i>to love.</i>	Ndiya-tanda, <i>I love or am loving.</i>
Uku-teta, <i>to speak.</i>	Ndiya-teta, <i>I speak or am speaking.</i>

II. OBJECTIVE FORM.

Use or Meaning.—To express the idea of *action on behalf of, or in connection with, some object.*

Formation.—Insert *el* before the final *a* of the Simple Forms, as

Uku-tanda, <i>to love.</i>	Uku-tandela, <i>to love for.</i>
Uku-teta, <i>to speak.</i>	Uku-tetela, <i>to speak for.</i>
Uku-bamba, <i>to hold.</i>	Uku-bambela, <i>to hold for.</i>

III. CAUSATIVE FORM.

Use or Meaning.—To express the idea of *causing, helping, or making a thing to be done.*

Formation.—Insert *is* before the final *a* of the Simple Form, as

Uku-tanda, <i>to love.</i>	Uku-tandisa, <i>to cause to love.</i>
Uku-hamba, <i>to walk.</i>	Uku-hambisa, <i>to cause to walk.</i>

IV. REFLEXIVE FORM.

Use or meaning.—To express the idea that the action of the verb is *reflected back on the agent, or subject of the verb.*

Formation.—Prefix *zi* to the root of the verb, as

Uku-zi-tanda, <i>to love yourself.</i>	Uku-zi-fihla, <i>to hide yourself.</i>
Uku-zi-toba, <i>to bend yourself.</i>	Uku-zi-temba, <i>to trust yourself.</i>

V. RECIPROCAL FORM.

Use or Meaning.—To express *mutual action or advantage*.

Formation.—Insert *an* before the final vowel of the root, as,

Uku-tanda, <i>to love.</i>	Uku-tandana, <i>to love one another.</i>
Uku-siza, <i>to help.</i>	Uku-sizana, <i>to help each other.</i>

VI. SUBJECTIVE FORM.

Use or Meaning.—To express *condition or state*.

Formation.—Insert *ek* after the final vowel of the root, as,

Uku-tanda, <i>to love.</i>	Uku-tandeka, <i>to be lovable.</i>
Uku-lahla, <i>to cast away.</i>	Uku-lahleka, <i>to become lost.</i>

VOICES.

Kaffir verbs have two Voices, the Active and the Passive, and the latter is easily recognized by the *w* before the final *a*, as

Uku-tanda, <i>to love.</i>	Uku-tandawa, <i>to be loved.</i>
Uku-beta, <i>to beat.</i>	Uku-betawa, <i>to be beaten.</i>

Monosyllabic Verbs, however, insert *i* before the *w*, as

Uku-ti, <i>to say.</i>	'Kutiwa, <i>to be said.</i>
Uku-va, <i>to hear.</i>	'Kuviwa, <i>to be heard.</i>
Uku-bá, <i>to steal.</i>	'Kubiwa, <i>to be stolen.</i>

MOODS, TENSES, PERSONS AND CLASSES.

These are, as indicated generally above and as given more fully in the Table or Conjugation of the Verb beginning at page 81.

SUMMARY ON THE VERB.

In the following pages the Table or *Paradigm*—as it is some times called—that is, the *example* or *model, shape* or *plan* of the verb when conjugated in its various Moods, Tenses, and Persons is given in full—in its Essential Tenses at least. To the

forms in Persons, first, second, and third, have to be added the *forms in Nouns from one to eight* on account of the power of the noun as shaping the Kaffir sentence.

Some of the *Augmented Forms* of the tenses are omitted. They can be studied when an acquaintance has been made with the general outline or main structure of the Kaffir verb in the form in which it is most frequently and generally used. This of itself is no slight tax on the memory of the student.

Further, no beginner is able with any degree of ease or accuracy to construct the table or paradigm of the verb at the commencement of his study of Kaffir. When he begins to read Kaffir, the multiform and closely resembling terms in which the various meanings of the Verb are expressed, hopelessly confuse, then irritate him, and finally lead him to abandon the study of the language altogether. The remedy and encouragement seems to be, to give the *Essential Tenses* in full, with the English *equivalent in every case both in the Pronoun and Noun form*. The student will then probably be able to identify the form he meets on the page he is reading, and assign to it the proper Tense and Mood and English meaning. Hence the method now adopted possibly for the first time, even though the space so occupied is considerable, in consequence of each Kaffir form being accompanied by its corresponding English translation.

CONJUGATION OF THE REGULAR VERB,

'UKU-TANDA,' TO LOVE.

ESSENTIAL TENSES.

THE AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

The Present Indicative Affirmative has two forms—a long and a contracted form.

Pronoun full form—

	Singular	
Ndi-ya-tanda, ¹		<i>I am loving.</i>
U-ya-tanda,		<i>Thou art loving.</i>
U-ya-tanda,		<i>He is loving.</i>
	Plural.	
Si-ya-tanda,		<i>We are loving.</i>
Ni-ya-tanda,		<i>You are loving.</i>
Ba-ya-tanda,		<i>They are loving.</i>

Noun form—

Class	Singular	
1. Umntu uya-teta,		<i>The man is speaking.</i>
2. Ihashe liya-baleka,		<i>The horse is running.</i>
3. Inkosi iya-laula,		<i>The chief is ruling.</i>
4. Isicaka siya-sebenza,		<i>The servant is working.</i>
5. Usana luya-lila,		<i>The infant is crying.</i>
6. Umti uya-kula,		<i>The tree is growing.</i>
7. Ubulumko buya-teta,		<i>Wisdom is speaking.</i>
8. Ukutya kuya-xasa,		<i>Food is nourishing.</i>

¹ This is the emphatic form and can be used alone, as "Are you going," *Uya-hamba-na?* "Yes, I am going," *Ewe, ndiya-hamba.*

Class	Plural.	
1. Abantu baya-teta,		<i>The people are speaking.</i>
2. Amahashe aya-baleka,		<i>The horses are running.</i>
3. Inkosi ziya-laula,		<i>The chiefs are ruling.</i>
4. Izicaka ziya-sebenza,		<i>The servants are working.</i>
5. Iutsana ziya-lila,		<i>The infants are crying.</i>
6. Imiti iya-kula,		<i>The trees are growing.</i>

Pronoun form contracted—

	Singular.	
Ndi-tanda, ¹		<i>I love.</i>
U-tanda,		<i>Thou lovest.</i>
U-tanda,		<i>He loves.</i>
	Plural.	
Si-tanda,		<i>We love.</i>
Ni-tanda,		<i>You love.</i>
Ba-tanda,		<i>They love.</i>

Noun form contracted—

Class	Singular.	
1. Umntu u-teta.		<i>The man speaks.</i>
2. Ihashe li-baleka.		<i>The horse runs.</i>
3. Inkosi i-laula,		<i>The chief rules.</i>
4. Isicaka si-sebenza,		<i>The servant works.</i>
5. Usana lu-lila.		<i>The infant cries.</i>
6. Umti u-kula.		<i>The tree grows.</i>
7. Ubulumko bu-teta,		<i>Wisdom speaks.</i>
8. Ukutya ku-xasa.		<i>Food nourishes.</i>
Class	Plural.	
1. Abantu ba-teta.		<i>People speak.</i>
2. Amahashe a-baleka,		<i>Horses run.</i>
3. Inkosi zi-laula,		<i>Chiefs rule.</i>
4. Izicaka zi-sebenza.		<i>Servants work.</i>
5. Iutsana zi-lila,		<i>Infants cry.</i>
6. Imiti i-kula.		<i>Trees grow.</i>

¹ This form cannot be used alone, but requires a noun or other word following, as "A woman loves her child," *Umfazi atanda umalwana wake*,

PAST OR IMPERFECT TENSE.

The Past Indicative Affirmative has two forms—a long and a contracted form.
Pronoun form—

		Singular.	
Ndibe	ndi-tanda,		<i>I was loving.</i>
Ube	u-tanda,		<i>Thou wast loving.</i>
Ube,	or ebe e-tanda,		<i>He was loving.</i>
		Plural.	
Sibe	si-tanda,		<i>We were loving.</i>
Nibe	ni-tanda,		<i>You were loving.</i>
Bebe	be-tanda, ¹		<i>They were loving.</i>

Noun form—

Class			Singular.
1.	Umntu	ube or ebe e-teta,	<i>The man was speaking.</i>
2.	Iha-she	libe li-baleka.	<i>The horse was running.</i>
3.	Inkosi	ibe i-laula.	<i>The chief was ruling.</i>
4.	Isicaka	sibe si-sebenza.	<i>The servant was working.</i>
5.	Usana	lube lu-lila,	<i>The infant was crying.</i>
6.	Umti	ube u-kula.	<i>The tree was growing.</i>
7.	Ubulumko	bube bu-teta.	<i>Wisdom was speaking.</i>
8.	Ukutya	kube ku-xasa,	<i>Food was nourishing.</i>
Class			Plural.
1.	Abantu	bebe be-teta.	<i>People were speaking.</i>
2.	Amah-she	ebe e-baleka.	<i>Horses were running.</i>
3.	Inkosi	zibe zi-laula.	<i>Chiefs were ruling.</i>
4.	Izicaka	zibe zi-sebenza.	<i>Servants were working.</i>
5.	Intsana	zibe zi-lila,	<i>Infants were crying.</i>
6.	Imiti	ibe i-kula.	<i>Trees were growing.</i>

Pronoun form contracted—

		Singular
Bendi-	tanda,	<i>I was loving.</i>
Ubu-	tanda,	<i>Thou wast loving.</i>
Ube,	or ebe-tanda,	<i>He was loving.</i>

¹ The ordinary usage is *Bebe-tanda*, though grammatically the above requires to be given.

	Plural.	
Besi-tanda,		<i>We were loving.</i>
Beni-tanda,		<i>You were loving.</i>
Bebe-tanda,		<i>They were loving.</i>
Noun form contracted—		
Class	Singular.	
1. Umntu ube <i>or</i> ebe-teta,		<i>The man was speaking.</i>
2. Ihashe beli-baleka,		<i>The horse was running.</i>
3. Inkosi ibi-laula.		<i>The chief was ruling.</i>
4. Isicaka besi-sebenza.		<i>The servant was working.</i>
5. Usana belu-lila,		<i>The infant was crying.</i>
6. Umti ubu-kula,		<i>The tree was growing.</i>
7. Ubulumko bebu-teta,		<i>Wisdom was speaking.</i>
8. Ukutya beku-xasa,		<i>Food was nourishing.</i>
Class	Plural.	
1. Abantu bebe-teta,		<i>People were speaking.</i>
2. Amahashe ebe-baleka,		<i>Horses were running.</i>
3. Inkosi bezi-laula,		<i>Chiefs were ruling.</i>
4. Izicaka bezi-sebenza,		<i>Servants were working.</i>
5. Intsana bezi-lila,		<i>Infants were crying.</i>
6. Imiti ibi-kula,		<i>Trees were growing.</i>

AORIST, OR PAST INDEFINITE TENSE.

The Aorist Indicative Affirmative has one form, as below.

Pronoun form—

	Singular.	
Nda-tanda,		<i>I loved.</i>
Wa-tanda,		<i>Thou lovedst.</i>
Wa-tanda,		<i>He loved.</i>
	Plural.	
Sa-tanda,		<i>We loved.</i>
Na-tanda,		<i>You loved.</i>
Ba-tanda,		<i>They loved.</i>

The Aorist is here given as recognised under that name both by the Rev. J. Kropf—at present the chief authority on Kaffir; and also by the Rev. John Appleyard, whose opinion had similar weight in the past. The Aorist refers to *indefinite past time*.

Noun form—

Singular.

1. Umntu wa-teta,	<i>The man spoke.</i>
2. Ihashe la-baleka,	<i>The horse ran.</i>
3. Inkosi ya-laula,	<i>The chief ruled.</i>
4. Isicaka sa-sebenza,	<i>The servant worked.</i>
5. Usana lwa-lila,	<i>The infant cried.</i>
6. Umti wa-kula,	<i>The tree grew.</i>
7. Ubulumko ba-teta,	<i>Wisdom spoke.</i>
8. Ukutya kwa-xasa,	<i>Food nourished.</i>

Class

Plural.

1. Abantu ba-teta,	<i>People spoke.</i>
2. Amahashe a-baleka,	<i>Horses ran.</i>
3. Inkosi za-laula,	<i>Chiefs ruled.</i>
4. Izicaka za-sebenza,	<i>Servants worked.</i>
5. Intsana za-lila,	<i>Infants cried.</i>
6. Imiti ya-kula,	<i>Trees grew.</i>

PERFECT TENSE.

The Perfect Indicative Affirmative has one full form, and also a shortened form, as below.

Pronoun form—

Singular.

Ndi-tandile,	<i>I have loved.</i>
U-tandile,	<i>Thou hast loved.</i>
U-tandile,	<i>He has loved.</i>

Plural.

Si-tandile,	<i>We have loved.</i>
Ni-tandile,	<i>You have loved.</i>
Ba-tandile,	<i>They have loved.</i>

Noun form—

Singular.

1. Umntu u-tetile,	<i>The man has spoken.</i>
2. Ihashe li-balekile,	<i>The horse has run.</i>
3. Inkosi i-laulile,	<i>The chief has ruled.</i>
4. Isicaka si-sebenzile,	<i>The servant has worked.</i>
5. Usana lu-lilile,	<i>The infant has cried.</i>
6. Umti u-kulile,	<i>The tree has grown.</i>
7. Ubulumko bu-tetile,	<i>Wisdom has spoken.</i>
8. Ukutya ku-xasile,	<i>Food has nourished.</i>

The shortened form is *Nditande, utande, atande*, "I have loved," et and requires a noun or word following. See note, page 82.

Class	Plural.
1. Abantu ba-tetile.	<i>People have spoken.</i>
2. Amahashe a-balekile,	<i>Horses have run.</i>
3. Inkosi zi-laulile,	<i>Chiefs have ruled.</i>
4. Izicaka zi-sebenzile,	<i>Servants have worked.</i>
5. Intsana zi-lilile,	<i>Infants have cried.</i>
6. Imiti i-kulile,	<i>Trees have grown.</i>

PLUPERFECT TENSE.

The Pluperfect Indicative Affirmative has a long and two contracted forms
Pronoun form—

	Singular.
Ndibe ndi-tandile,	<i>I had loved.</i>
Ube u-tandile,	<i>Thou hadst loved.</i>
Ube or ebe e-tandile,	<i>He had loved.</i>
	Plural.
Sibe si-tandile,	<i>We had loved.</i>
Nibe ni-tandile,	<i>You had loved.</i>
Bebe be-tandile,	<i>They had loved.</i>

Noun form—

Class	Singular.
1. Umntu ube or ebe e-tetile,	<i>The man had spoken.</i>
2. Ihashe ibe li-balekile,	<i>The horse had run.</i>
3. Inkosi ibe i-laulile,	<i>The chief had ruled.</i>
4. Isicaka sibe si-sebenzile.	<i>The servant had worked.</i>
5. Usana lube lu-lilile,	<i>The infant had cried.</i>
6. Umti ube u-kulile,	<i>The tree had grown.</i>
7. Ubulumko bube bu-tetile.	<i>Wisdom had spoken.</i>
8. Ukutya kube ku-xasile,	<i>The food had nourished.</i>
Class	Plural.
1. Abantu bebe be-tetile,	<i>People had spoken.</i>
2. Amahashe ebe-ebalekile,	<i>Horses had run.</i>
3. Inkosi zibe zilaulile.	<i>Chiefs had ruled.</i>
4. Izicaka zibe zi-sebenzile,	<i>Servants had worked.</i>
5. Intsana zibe zi-lilile,	<i>Infants had cried.</i>
6. Imiti ibe i-kulile,	<i>Trees had grown.</i>

Ndabe, wabe, etc. are also used for *Ndibe, ube, yibe*, when more remote time is referred to.

Pronoun form contracted—

		Singular.
Bendi-tandile,		<i>I had loved.</i>
Ubu-tandile,		<i>Thou hadst loved.</i>
Ebe-tandile,		<i>He had loved.</i>
		Plural.
Besi-tandile,		<i>We had loved,</i>
Beni-tandile,		<i>You had loved.</i>
Bebe-tandile,		<i>They had loved.</i>

Noun form contracted—

Class		Singular.
1.	Umntu ube or ebe-tetile,	<i>The man had spoken.</i>
2.	Ihashe beli-balekile,	<i>The horse had run.</i>
3.	Inkosi ibi-laulile,	<i>The chief had ruled.</i>
4.	Isicaka besi-sebenzile,	<i>The servant had worked.</i>
5.	Usana belu-lilile,	<i>The infant had cried.</i>
6.	Umti ubu-kulile,	<i>The tree had grown.</i>
7.	Ubulumko bebu-tetile,	<i>Wisdom had spoken.</i>
8.	Ukutya beku-xasile,	<i>The food had nourished.</i>
Class		Plural.
1.	Abantu bebe-tetile,	<i>People had spoken.</i>
2.	Amahashe ebe-balekile,	<i>Horses had run.</i>
3.	Inkosi bezi-laulile,	<i>Chiefs had ruled.</i>
4.	Izicaka bezi-sebenzile,	<i>Servants had worked.</i>
5.	Intsana bezi-lilile,	<i>Infants had cried.</i>
6.	Imiti ibi-kulile,	<i>Trees had grown.</i>

Pronoun form -contracted from Ndaye nditandile.

		Singular.
Ndandi-tandile,		<i>I had loved.</i>
Wawu-tandile,		<i>Thou hadst loved.</i>
Waye-tandile,		<i>He had loved.</i>
		Plural.
Sasi-tandile,		<i>We had loved,</i>
Nani-tandile,		<i>You had loved.</i>
Babe-tandile,		<i>They had loved.</i>

Noun form—

Class	Singular.
1. Umntu waye-tetile,	<i>The man had spoken.</i>
2. Ihashe lali-balekile,	<i>The horse had run.</i>
3. Inkosi yayi-laulile,	<i>The chief had ruled.</i>
4. Isicaka sasi-sebenzile,	<i>The servant had worked.</i>
5. Usana lwalu-lilile,	<i>The infant had cried.</i>
6. Umti wawu-kulile,	<i>The tree had grown.</i>
7. Ubulunko babu-tetile,	<i>Wisdom had spoken.</i>
8. Ukutya kwaku-xasile,	<i>The food had nourished.</i>

Class	Plural.
1. Abantu bebe-tetile,	<i>People had spoken.</i>
2. Amahashe aye-balekile,	<i>Horses had run.</i>
3. Inkosi zazi-laulile,	<i>Chiefs had ruled.</i>
4. Izicaka zazi-sebenzile,	<i>Servants had worked.</i>
5. Intsana zazi-lilile,	<i>Infants had cried.</i>
6. Imiti yayi-kulile,	<i>Trees had grown.</i>

FUTURE TENSE

The Future Indicative Affirmative has two forms—a long and a contracted form.

Pronoun form—

Singular
Ndiya ku-tanda, <i>I shall or will love.</i>
Uya ku-tanda, <i>Thou shalt or wilt love.</i>
Uya ku-tanda, <i>He shall or will love.</i>

Plural.
Siya ku tanda, <i>We shall or will love.</i>
Niya ku-tanda, <i>You shall or will love.</i>
Baya ku tanda, <i>They shall or will love.</i>

Noun form—

Class	Singular.
1. Umntu uya ku-teta,	<i>The man shall or will speak.</i>
2. Ihashe liya ku-baleka,	<i>The horse shall or will run.</i>
3. Inkosi iya ku-laula,	<i>The chief shall or will rule.</i>
4. Isicaka siya ku-sebenza,	<i>The servant shall or will work.</i>

Class

- | | |
|---------------------------|--|
| 5. Usana luya ku-lila. | <i>The infant shall or will cry.</i> |
| 6. Umti uya ku-kula, | <i>The tree shall or will grow.</i> |
| 7. Ubulumko buya ku-teta, | <i>Wisdom shall or will speak.</i> |
| 8. Ukutya kuya ku-xasa, | <i>The food shall or will nourish.</i> |

Class

Plural.

- | | |
|-----------------------------|-------------------------------------|
| 1. Abantu baya ku-teta, | <i>People shall or will speak.</i> |
| 2. Amahashe aya ku-baleka, | <i>Horses shall or will run.</i> |
| 3. Inkosi ziya ku-laula, | <i>Chiefs shall or will rule.</i> |
| 4. Izicaka ziya ku-sebenza, | <i>Servants shall or will work.</i> |
| 5. Intsana ziya ku-lila, | <i>Infants shall or will cry.</i> |
| 6. Imiti iya ku-kula, | <i>Trees shall or will grow.</i> |

Pronoun form contracted—

Singular.

- | | |
|------------|---------------------------------|
| Ndo-tanda, | <i>I shall or will love.</i> |
| Wo tanda, | <i>Thou shalt or wilt love.</i> |
| Wo-tanda, | <i>He shall or will love.</i> |

Plural.

- | | |
|-----------|---------------------------------|
| So tanda, | <i>We shall or will love.</i> |
| No-tanda, | <i>You shall or will love.</i> |
| Bo-tanda, | <i>They shall or will love.</i> |

Noun form contracted—

Class

Singular.

- | | |
|------------------------|--|
| 1. Umntu wo-teta, | <i>The man shall or will speak.</i> |
| 2. Ihashe lo-baleka, | <i>The horse shall or will run.</i> |
| 3. Inkosi yo-laula, | <i>The chief shall or will rule.</i> |
| 4. Isicaka so-sebenza, | <i>The servant shall or will work.</i> |
| 5. Usana lo-lila, | <i>The infant shall or will cry.</i> |
| 6. Umti wo-kula, | <i>The tree shall or will grow.</i> |
| 7. Ubulumko bo-teta, | <i>Wisdom shall or will speak.</i> |
| 8. Ukutya ko-xasa, | <i>The food shall or will nourish.</i> |

Class

Plural.

- | | |
|------------------------|-------------------------------------|
| 1. Abantu bo-teta, | <i>People shall or will speak.</i> |
| 2. Amahashe o-baleka, | <i>Horses shall or will run.</i> |
| 3. Inkosi zo-laula, | <i>Chiefs shall or will rule.</i> |
| 4. Izicaka zo-sebenza, | <i>Servants shall or will work.</i> |
| 5. Intsana zo-lila, | <i>Infants shall or will cry.</i> |
| 6. Imiti yo-kula, | <i>Trees shall or will grow.</i> |

FUTURE PERFECT TENSE.

The Future Perfect Indicative Affirmative has two forms—a long and a contracted form.

Pronoun form—

Singular

Ndiya kuba nditandile,		<i>I shall or will have loved.</i>
Uya kuba utandile,		<i>Thou shalt or will have loved.</i>
Uya kuba etandile,		<i>He shall or will have loved.</i>

Plural.

Siya kuba sitandile,		<i>We shall or will have loved.</i>
Niya kuba nitandile,		<i>Ye shall or will have loved.</i>
Baya kuba betandile,		<i>They shall or will have loved.</i>

Noun form—

Class

Singular.

1. Umntu uya kuba etetile,		<i>The man shall have spoken.</i>
2. Ihashe liya kuba libalekile,		<i>The horse shall have run.</i>
3. Inkosi iya kuba ilaulile,		<i>The chief shall have ruled.</i>
4. Isicaka siya kuba sisebenzile,		<i>The servant shall have worked.</i>
5. Usana luya kuba lulilile,		<i>The infant shall have cried.</i>
6. Umti uya kuba ukulile,		<i>The tree shall have grown.</i>
7. Ubulumko buya kuba butetile,		<i>Wisdom shall have spoken.</i>
8. Ukutya kuya kuba kuxasile,		<i>Food shall have nourished.</i>

Class

Plural.

1. Abantu baya kuba betetile,		<i>People shall have spoken.</i>
2. Amahashe aya kuba ebalekile,		<i>Horses shall have run.</i>
3. Inkosi ziya kuba zilaulile,		<i>Chiefs shall have ruled.</i>
4. Izicaka ziya kuba zisebenzile,		<i>Servants shall have worked.</i>
5. Intsana ziya kuba zililile,		<i>Infants shall have cried.</i>
6. Imiti iya kuba ikulile,		<i>Trees shall have grown.</i>

Pronoun form contracted—

Singular.

Ndoba nditandile,		<i>I shall have loved.</i>
Woba utandile,		<i>You shall have loved.</i>
Woba ctandile,		<i>He shall have loved.</i>

Plural.

Soba sitandile,		<i>We shall have loved.</i>
Noba nitandile,		<i>Ye shall have loved.</i>
Boba betandile,		<i>They shall have loved.</i>

Noun form contracted—

Class	Singular.
1. Umtnu woba etetile,	<i>The man shall have spoken.</i>
2. Ihashe loba libalekile,	<i>The horse shall have run.</i>
3. Inkosi yoba ilaulile,	<i>The chief shall have ruled.</i>
4. Isicaka soba sisebenzile,	<i>The servant shall have worked.</i>
5. Usana loba luhlile,	<i>The infant shall have cried.</i>
6. Umti woba ukulile,	<i>The tree shall have grown.</i>
7. Ubulumko boba butetile,	<i>Wisdom shall have spoken.</i>
8. Ukutya koba kuxasile,	<i>Food shall have nourished.</i>

Class	Plural.
1. Abantu boba betetile,	<i>People shall have spoken.</i>
2. Amahashe oba ebalekile,	<i>Horses shall have run.</i>
3. Inkosi zoba zilaulile,	<i>Chiefs shall have ruled.</i>
4. Izicaka zoba zisebenzile,	<i>Servants shall have worked.</i>
5. Intsana zoba zililile,	<i>Infants shall have cried.</i>
6. Imiti yoba ikulile,	<i>Trees shall have grown.</i>

POTENTIAL MOOD.

PRESENT TENSE.

The Present Potential Affirmative has one form, as below.

Pronoun form—

	Singular.
Ndingatanda,	<i>I may or can love.</i>
Ungatanda,	<i>Thou mayst or canst love.</i>
Angatanda,	<i>He may or can love.</i>
	Plural.
Singatanda,	<i>We may or can love.</i>
Ningatanda,	<i>You may or can love.</i>
Bangatanda,	<i>They may or can love.</i>

Noun form—

Singular.

1. Umntu unga-teta,	<i>The man may or can speak.</i>
2. Ihashe linga-baleka,	<i>The horse may or can run.</i>
3. Inkosi inga-laula,	<i>The chief may or can rule.</i>
4. Isicaka singa-sebenza,	<i>The servant may or can work.</i>
5. Usana lunga-lila,	<i>The infant may or can cry.</i>
6. Umti unga-kula,	<i>The tree may or can grow.</i>
7. Ubulumko bunga-teta,	<i>Wisdom may or can speak.</i>
8. Ukutya kunga-xasa,	<i>Food may or can nourish.</i>

Class

Plural.

1. Abantu banga-teta,	<i>People may or can speak.</i>
2. Amahashe anga-baleka,	<i>Horses may or can run.</i>
3. Inkosi zinga laula.	<i>Chiefs may or can rule.</i>
4. Izicaka zinga-sebenza,	<i>Servants may or can work.</i>
5. Iantsana zinga-lila,	<i>Infants may or can cry.</i>
6. Imiti inga-kula,	<i>Trees may or can grow.</i>

PAST OR IMPERFECT TENSE.

The Past Potential Affirmative has two forms, as below.

Pronoun form—

Singular.

Ndibe ndingatanda, ¹	<i>I might or could love.</i>
Ube ungatanda,	<i>Thou mightst or couldst love.</i>
Ube or ebe engatanda,	<i>He might or could love.</i>

Plural.

Sibe singa-tanda, ¹	<i>We might or could love.</i>
Nibe ninga-tanda,	<i>Ye might or could love.</i>
Bebe bengatanda.	<i>They might or could love.</i>

Noun form—

Singular.

1. Umntu ube or ebe unga-teta,	<i>The man might or could speak.</i>
2. Ihashe libe linga-baleka,	<i>The horse might or could run.</i>
3. Inkosi ibe inga-laula,	<i>The chief might or could rule.</i>
4. Isicaka sibe singa-sebenza,	<i>The servant might or could work.</i>
5. Usana lube lunga-lila,	<i>The child might or could cry.</i>
6. Umti ube unga-kula,	<i>The tree might or could grow.</i>
7. Ubulumko bube bunga-teta,	<i>Wisdom might or could speak.</i>
8. Ukutya kube kunga-xasa,	<i>Food might or could nourish.</i>

¹ When this form is used, and specially when it closes a sentence, it always ends in *yo* as, Umti ube unga kulayo, "the tree might grow."

Class	Plural.
1. Abantu babe be-nga teta,	<i>People might or could speak.</i>
2. Amahashe abe e-nga baleka,	<i>Horses might or could run.</i>
3. Inkosi zibe zi-nga laula.	<i>Chiefs might or could rule.</i>
4. Izicaka zibe zi-nga sebenza,	<i>Servants might or could work.</i>
5. Intsana zibe zi-nga lila,	<i>Infants might or could cry.</i>
6. Imiti ibe i-nga kula,	<i>Trees might or could grow.</i>

Prououn form contracted—

	Singular.
Bendinga-tanda, ¹	<i>I might or could love.</i>
Ubunga-tanda,	<i>Thou mightst or couldst love.</i>
Ube or ebenga-tanda,	<i>He might or could love.</i>
	Plural.
Besi-ngatanda.	<i>We might or could love.</i>
Beni-ngatanda.	<i>You might or could love.</i>
Bebe-ngatanda,	<i>They might or could love.</i>

Noun form contracted—

Class	Singular.
1. Umntu ebenga-teta,	<i>The man might, etc. speak.</i>
2. Ihashe belinga-baleka.	<i>The horse might, etc. run.</i>
3. Inkosi ibinga-laula,	<i>The chief might, etc. rule.</i>
4. Isicaka besinga-sebenza,	<i>The servant might, etc. work.</i>
5. Usana belunga-lila.	<i>The infant might, etc. cry.</i>
6. Umti ubunga-kula,	<i>The tree might, etc. grow.</i>
7. Ubulumko bebunga-teta,	<i>Wisdom might, etc. speak.</i>
8. Ukutya bekunga-xasa,	<i>Food might, etc. nourish.</i>

Class	Plural
1. Abantu bebenga-teta,	<i>People might or could speak.</i>
2. Amahashe ebenga-baleka,	<i>Horses might or could run.</i>
3. Inkosi bezinga-laula,	<i>Chiefs might or could rule.</i>
4. Izicaka bezinga-sebenza,	<i>Servants might or could work.</i>
5. Intsana bezinga-lila,	<i>Infants might or could cry.</i>
6. Imiti ibinga-kula,	<i>Trees might or could grow.</i>

¹ See note on previous page.

PERFECT TENSE.

The Perfect Potential Affirmative has one form, as below.

Pronoun form—

Singular.

Ndinga nditandile,¹

I should or would have loved

Unga utandile,

Thou wouldst have loved.

Anga etandile,

He would have loved.

Plural.

Singa sitandile,

We would have loved.

Ninga nitandile,

Ye would have loved.

Banga betandile,

They would have loved.

Noun form—

Singular.

1. Umntu anga etetile.

The man should, etc., have spoken

2. Ihashe linga libalekile.

The horse should, etc., have run.

3. Inkosi inga ilaulile.

The chief should, etc., have ruled.

4. Isicaka singa sisebenzile.

The servant should, etc., have worked

5. Usana lungu lulilile.

The child, should, etc., have cried.

6. Umti unga ukulile.

The tree should, etc., have grown.

7. Ubulumko bunga butetile,

Wisdom should, etc., have spoken.

8. Ukutya kunga kuxasile.

The food should, etc., have nourished.

Class

Plural.

1. Abantu banga betetile,

People should, etc., have spoken.

2. Amahashe anga ebalekile.

Horses should, etc., have run.

3. Inkosi zinga zibaulile.

Chiefs should, etc., have ruled.

4. Izicaka zinga zisebenzile,

Servants should, etc., have worked.

5. Intsana zinga zililile.

Children should, etc., have cried.

6. Imti inga ikulile.

Trees should, etc., have grown

PLUPERFECT.

The Pluperfect Potential Affirmative has one form, as below.

Pronoun form—

Singular.

Ndinga ndibe nditandile,¹

I might, could, or would have loved.

Unga ube utandile,

Thou mightst or couldst have loved.

Anga ebe etandile,

He might or could etc., have loved.

Plural.

Singa sibe sitandile,

We might or could etc., have loved

Ninga nibe nitandile,

Ye might or could, etc., have loved.

Banga bebe betandile.

They might or could, etc., have loved.

¹This form is contracted to *Ngendi tandile*, I should or would or ought, etc.

Noun form—

Class	Singular.
1. Umntu unga ebe etetile, ¹	<i>The man might etc. have spoken.</i>
2. Ihashe linga libe libalekile	<i>The horse might etc. have run.</i>
3. Inkosi inga ibe ilaulile,	<i>The chief might etc. have ruled.</i>
4. Isicaka singa sibe sisebenzile.	<i>The servant might have worked.</i>
5. Usana lunga lube lulilile,	<i>The infant might etc. have cried.</i>
6. Umti unga ube ukulile,	<i>The tree might etc. have grown.</i>
7. Ubulumko bunga bube butetile.	<i>Wisdom might etc. have spoken.</i>
8. Ukutya kunga kube kuxasile,	<i>The food might have nourished.</i>
Class	Plural.
1. Abantu banga bebe betetile.	<i>People might etc. have spoken.</i>
2. Amahashe anga ebe balekile,	<i>Horses might etc. have run.</i>
3. Inkosi zinga zibe zilaulile,	<i>Chiefs might etc. have ruled.</i>
4. Izicaka zinga zibe zisebenzile.	<i>Servants might etc. have worked.</i>
5. Iutsana zinga zibe zililile,	<i>Infants might etc. have cried.</i>
6. Imiti inga ibe ikuliile,	<i>Trees might etc. have grown.</i>

SUBJUNCTIVE MOOD²

PRESENT TENSE.

The Present Subjunctive Affirmative has one form, as below.

Pronoun form—

	Singular.
1. Nditande,	<i>I may or might or would love.</i>
2. Utande,	<i>Thou mayst or wouldst love.</i>
3. Atande,	<i>He may, might or would love.</i>
	Plural.
1. Sitande,	<i>We may, might, or would love.</i>
2. Nitande,	<i>Ye may, might or would love.</i>
2. Batande,	<i>They may, might or would love.</i>

¹The contracted forms of the Pluperfect are omitted.

²The Subjunctive Mood by some is called the Conjunctive Mood. It requires to be prefaced or introduced by certain words expressed or understood. These are *Ukwe*, "that," "in order that," *Ukabi*: "that."

Noun form—

1. Umntu atete,
2. Ihashe libaleke,
3. Inkosi ilaule,
4. Isicaka sisebenze,
5. Usana lulile,
6. Umti ukule,
7. Ubulumko butete,
8. Ukutya kuxase,

Singular.

The man may or might speak.
The horse may or might run.
The chief may or might rule.
The servant may or might work.
The infant may or might cry.
The tree may or might grow.
Wisdom may or might speak.
Food may or might nourish.

Plural.

1. Abantu batete,
2. Amahashe abaleke,
3. Inkosi zilaule,
4. Izicaka zisebenze,
5. Intsana zilile,
6. Imiti ikule,

The people may or might speak.
The horses may or might run.
The chiefs may or might rule.
The servants may, etc., work.
The infants may or might cry.
The trees may or might grow.

TEMPORAL OR INDEFINITE TENSE.

The Temporal Subjunctive Affirmative has one form, as below.

Pronoun form—

Ndaku tanda,
 Waku tanda,
 Aku tanda,

Singular.

When I love or loved.
When thou lovest or lovedst.
When he loves or loved.

Plural.

Saku tanda,
 Naku tanda,
 Baku tanda,

When we love or loved.
When ye love or loved.
When they love or loved.

Noun form—

1. Aku teta umntu,
2. Aku baleka ihashe,
3. Aku laula inkosi,
4. Saku sebeza isicaka,
5. Lwaku lila usana,
6. Waku kula umti,
7. Bakuteta ubulumko,
8. Kwaku pekwa ukutya,

Singular.

When man speaks or spoke.
When the horse runs or ran.
When the chief rules or ruled.
When the servant works.
When the infant cries or cried.
When the tree grows or grew.
When wisdom speaks or spoke.
When food is or was cooked.

The Past or Indefinite tense is sometimes called the Aorist Subjunctive. It also requires to be prefaced or introduced by another word "When," as above.

Noun form—

	Plural.
1 Bakuteta abantu.	<i>When people speak or spoke.</i>
2 Akubaleka amahashe,	<i>When horses run or ran.</i>
3 Zaku laula inkosi,	<i>When chiefs rule or ruled.</i>
4 Zaku sebenza izicaka,	<i>When servants work or worked.</i>
5 Zaku lila intsana,	<i>When infants cry or cried.</i>
6 Yakukula imiti,	<i>When trees grow or grew.</i>

TEMPORAL PERFECT TENSE.

Pronoun form—

	Singular.
Ndakuba nditandile, ¹	<i>When I have loved.</i>
Wakuba utandile,	<i>When thou hast loved.</i>
Akuba etandile,	<i>When he has loved.</i>
	Plural.
Sakuba sitandile,	<i>When we have loved.</i>
Nakuba nitandile,	<i>When ye have loved.</i>
Bakuba betandile,	<i>When they have loved.</i>

Noun form—

	Singular.
1. Akuba umntu etetile,	<i>When the man has spoken.</i>
2. Lakuba ihashe libalekile.	<i>When the horse has run.</i>
3. Yakuba inkosi ilaulile,	<i>When the chief has ruled.</i>
4. Sakuba isicaka sisebenzile,	<i>When the servant has worked.</i>
5. Lwakuba usana lulilile,	<i>When the infant has cried.</i>
6. Wakuba umti ukulile,	<i>When the tree has grown.</i>
7. Bakuba ubulumko butetile,	<i>When wisdom has spoken.</i>
8. Kwakuba ukutya kuxasile.	<i>When food has nourished.</i>

Plural.

1. Bakuba abantu betetile,	<i>When people have spoken.</i>
2. Akuba amahashe ebalekile,	<i>When horses have run.</i>
3. Zakuba inkosi zilaulile,	<i>When chiefs have ruled.</i>
4. Zakuba izicaka zisebenzile,	<i>When servants have worked.</i>
5. Zakuba intsana zililile,	<i>When infants have cried.</i>
6. Yakuba imiti ikulile.	<i>When trees have grown.</i>

1 A shortened form is produced by dropping the *ile* as, *ndakuba nditande*, when I have loved, etc. This form is mostly used with a noun or other word following, though with various exceptions.

IMPERATIVE MOOD.

SIMPLE FORM.

Singular.	Plural.
Tanda, <i>Love thou.</i>	Tandani, <i>Love ye.</i>

AUGMENTED FORM.

1. Manditande, <i>Let me love.</i>	Masitande, <i>Let us love.</i>
2. Mautande, <i>Do thou love.</i>	Manitande, <i>Do ye love.</i>
3. Makatande, <i>Let him love.</i>	Mabataunde, <i>Let them love.</i>

Noun form—

Singular.

1. Makatete umntu.	<i>Let the man speak.</i>
2. Malibaleke ihashe.	<i>Let the horse run.</i>
3. Mayilaule inkosi.	<i>Let the chief rule.</i>
4. Masisebenze isicaka.	<i>Let the servant work.</i>
5. Malulile usana.	<i>Let the infant cry.</i>
6. Maukule umti.	<i>Let the tree grow.</i>
7. Mabutete ubulumko.	<i>Let wisdom speak.</i>
8. Makuxase ukutya.	<i>Let the food nourish.</i>

Plural.

1. Mabutete abantu.	<i>Let the people speak.</i>
2. Makabaleke amahashe.	<i>Let the horses run.</i>
3. Mazilaule inkosi.	<i>Let the chiefs rule.</i>
4. Mazisebenze izicaka.	<i>Let the servants work.</i>
5. Mazilile intsana.	<i>Let the infants cry.</i>
6. Mayikule imiti.	<i>Let the trees grow.</i>

PARTICIPLES.

PRESENT PARTICIPLE.

Singular.

Nditanda, *I loving* Utanda, *thou loving*; Etanda, *he loving*.

Plural.

Sitanda, *We loving*; Nitanda, *ye loving*; Betanda, *they loving*.

Noun form—

Singular.

1. Umntu eteta,		<i>The man speaking.</i>
2. Ihashe libaleka,		<i>The horse running.</i>
3. Inkosi ilaula,		<i>The chief ruling.</i>
4. Isicaka sisebenza,		<i>The servant working.</i>
5. Usana lulila,		<i>The infant crying.</i>
6. Umti ukula,		<i>The tree growing.</i>
7. Ubulumko buteta,		<i>Wisdom speaking.</i>
8. Ukutya kuxasa,		<i>Food nourishing.</i>

Plural.

1. Abantu beteta,		<i>Trees growing.</i>
2. Amahashe ebaleka,		<i>Infants crying.</i>
3. Inkosi zilaula,		<i>Servants working.</i>
4. Izicaka zisebenza,		<i>Chiefs ruling.</i>
5. Intsana zilila,		<i>Horses running.</i>
6. Imiti ikula,		<i>People speaking.</i>

PERFECT PARTICIPLE.

Singular.

Nditetile, *I having spoken.* Utetile, *thou having spoken.*
 Etetile, *he having spoken.*

Plural.

Sitetile, *We having spoken.* Nitetile, *ye having spoken.*
 Betetile, *they having spoken.*

FUTURE PARTICIPLE.

Ndiza kuteta, *I about to speak.* Uza kuteta, *thou about etc.*
 Eza kuteta, *he about to speak.*

PRESENT INFINITIVE.

Uku-tanda, | *to love,*

It will be seen from the above that the Participles resemble the simpler forms of the tenses in all except the third singular and plural—where *e* is substituted for *u* and *be* for *ba*.

THE PASSIVE VOICE.

The Passive Voice of the Kaffir Verb is simple in its formation. No separate table or paradigm is required as, excepting in the Negative Form, it closely resembles the Active Voice. The Passive is formed from the Active Voice by inserting *w* before the final vowel of the root. But in verbs which are monosyllables, and also in some of two syllables, *iw* is inserted before the last vowel.

EXAMPLES.

Uku-tanda, <i>to love.</i>	Uku-tandwa, <i>to be loved.</i>
Uku-biza, <i>to call.</i>	Uku-bizwa, <i>to be called.</i>
Uku-tusa, <i>to startle.</i>	Uku-tuswa, <i>to be startled.</i>
Uku-vusa, <i>to awakened.</i>	Uku-vuswa, <i>to be awakened.</i>
Uku-tetisa, <i>to reprove.</i>	Uku-tetiswa, <i>to be reprov'd.</i>

Monosyllable verbs and a few others form the Passive in *iwa*.

Uku-ti, <i>to say.</i>	Uku-tiwa, <i>to be said.</i>
Uku-pa, <i>to give.</i>	Uku-piwa, <i>to be given.</i>
Uku-ba, <i>to steal.</i>	Uku-bi-wa, <i>to be stolen.</i>
Ukw-aka, <i>to build.</i>	Ukw-akiwa, <i>to be built.</i>

But the following changes on consonants in the formation of the Passive Voice require to be noticed.

IN TENSES.

In the Perfect Indicative, the Passive becomes *iwe* as:—

Nditandile, *I have loved* | Nditandiwe, *I have been loved.*

In the Present Subjunctive, expressed by *I may love*; or, *And I love*, the Passive becomes *we*, as:—

Nditande, *I may love* | Nditandwe, *I may be loved.*

CERTAIN CHANGES IN CONSONANTS.

B preceded by a vowel, is changed into *ty* as:—

Uku-gweba, *to judge.*

Uku-gwetywa, *to be judged.*

Uku-libala, *to forget.*

Uku-lityalwa, *to be forgotten.*

B preceded by a vowel and followed by another vowel *i* or *a*, is changed into *j*, as

Uku-bubisa, *to cause to
perish, to destroy.*

Uku-bujiswa, *to be caused to
perish; to be destroyed.*

M changes into *ny*, as:—

Uku-tuma, *to send.*

Uku-tunywa, *to be sent.*

Uku-tyumza, *to bruise.*

Uku-tyunyuzwa, *to be bruised.*

Mb changes into *nj*, as:—

Uku-bamba, *to seize.*

Uku-banjwa, *to be seized.*

Uku-kumbuza, *to remind.*

Uku-kunjuzwa, *to be reminded.*

P changes into *tsh*, as:—

Uku-bopa, *to bind.*

Uku-botshwa, *to be bound.*

Uku-kupa, *to put out.*

Uku-kutshwa, *to be put out.*

CONJUGATION OF THE REGULAR VERB,
'UKU-TANDA,' TO LOVE.

ESSENTIAL TENSES.

THE NEGATIVE FORM.
INDICATIVE MOOD.

PRESENT TENSE.

The Present Indicative Negative has one form.

Pronoun form.

	Singular.	
Andi-tandi,		<i>I love not.</i>
Aku-tandi,		<i>Thou lovest not.</i>
Aka-tandi,		<i>He loves not.</i>
	Plural.	
Asi-tandi,		<i>We love not.</i>
Ani-tandi,		<i>You love not.</i>
Aba-tandi,		<i>They love not.</i>

Noun form—

Class	Singular.	
1. Umntu aka-teti,		<i>The man speaks not.</i>
2. Ihashe ali-baleki,		<i>The horse runs not.</i>
3. Inkosi ayi-lauli,		<i>The chief rules not.</i>
4. Isicaka asi-sebenzi,		<i>The servant works not.</i>
5. Usana alu-lili,		<i>The infant cries not.</i>
6. Umti awu-kuli,		<i>The tree grows not.</i>
7. Ubulumko abu-teti,		<i>Wisdom speaks not.</i>
8. Ukutya aku-xasi,		<i>The food nourishes not.</i>

Class	Plural.
1. Abantu aba-teti,	<i>People speak not.</i>
2. Amahashe aka-baleki,	<i>Horses run not.</i>
3. Inkosi azi-lauli,	<i>Chiefs rule not.</i>
4. Izicaka azi-sebenzi,	<i>Servants work not.</i>
5. Intsana azi-lili,	<i>Infants cry not.</i>
6. Imiti ayi-kuli,	<i>Trees grow not.</i>

THE IMPERFECT OR PAST TENSE.

The Imperfect or Past Indicative Negative has two forms as below.

Pronoun form—

	Singular.
Ndibe ndinga tandi,	<i>I was not loving.</i>
Ube unga tandi,	<i>Thou wast not loving.</i>
Ebe enga tandi,	<i>He was not loving.</i>

	Plural.
Sibe singa tandi,	<i>We were not loving.</i>
Nibe ninga tandi,	<i>You were not loving.</i>
Bebe benga tandi,	<i>They were not loving.</i>

Noun form—

Class	Singular.
1. Umntu ebe enga teti,	<i>The man was not speaking.</i>
2. Ihashe libe linga baleki,	<i>The horse was not running.</i>
3. Inkosi ibe inga lauli,	<i>The chief was not ruling.</i>
4. Isicaka sibe singa sebenzi,	<i>The servant was not working.</i>
5. Usana lube lunga teti,	<i>The infant was not crying.</i>
6. Umti ube unga kuli.	<i>The tree was not growing.</i>
7. Ubulumko bube bunga teti,	<i>Wisdom was not speaking.</i>
8. Ukutya kube kunga xasi,	<i>The food was not nourishing.</i>

Class	Plural.
1. Abantu bebe bengateti,	<i>People were not speaking.</i>
2. Amahashe ebe engabaleki,	<i>Horses were not running.</i>
3. Inkosi zibe zingauli,	<i>Chiefs were not ruling.</i>
4. Izicaka zibe zingasebenzi,	<i>Servants were not working.</i>
5. Intsana zibe zingalili,	<i>Infants were not crying.</i>
6. Imiti ibe ingakuli,	<i>Trees were not growing.</i>

Pronoun contracted form—

		Singular.
Bendinga tandi,		<i>I was not loving.</i>
Ubunga tandi,		<i>Thou wast not loving.</i>
Ebenga tandi,		<i>He was not loving.</i>
		Plural.
Besinga tandi,		<i>We were not loving.</i>
Beninga tandi.		<i>You were not loving.</i>
Bebenga tandi,		<i>They were not loving.</i>

Noun contracted form—

Class	Singular.	
1. Umntu ube <i>or</i> ebenga teti,		<i>The man was not speaking.</i>
2. Ihashe belinga baleki,		<i>The horse was not running.</i>
3. Inkosi ibinga lauli,		<i>The chief was not ruling.</i>
4. Isicaka besinga sebenzi,		<i>The servant was not working.</i>
5. Usana belunga lili,		<i>The infant was not crying.</i>
6. Urti ubunga kuli,		<i>The tree was not growing.</i>
7. Ubulumko bebunga teti,		<i>Wisdom was not speaking.</i>
8. Ukutya bekunga xasi,		<i>The food was not nourishing.</i>
		Plural.
1. Abantu bebenga teti,		<i>People were not speaking.</i>
2. Amahashe ebenga baleki,		<i>Horses were not running.</i>
3. Inkosi bezinga lauli,		<i>Chiefs were not ruling.</i>
4. Izicaka bezinga sebenzi,		<i>Servants were not working.</i>
5. Intsana bezinga lili,		<i>Infants were not crying.</i>
6. Imiti ibinga kuli,		<i>Trees were not growing.</i>

AORIST TENSE.

The Aorist Indicative Negative has one form. as below.

Pronoun form—

		Singular.
Anda-tanda,		<i>I loved not.</i>
Akwa-tanda,		<i>Thou lovedst not.</i>
Aka-tanda,		<i>He loved not.</i>
		Plural.
Asa-tanda,		<i>We loved not.</i>
Ana-tanda,		<i>You loved not.</i>
Aba-tanda,		<i>They loved not.</i>

Noun form—

Class	Singular.
1. Umntu aka-teta,	<i>The man spoke not.</i>
2. Ihashe ala-baleka,	<i>The horse ran not.</i>
3. Inkosi aya-laula,	<i>The chief ruled not.</i>
4. Isicaka asa-sebenza,	<i>The servant worked not.</i>
5. Usana alwa-lila,	<i>The infant cried not.</i>
6. Umti awa-kula,	<i>The tree grew not.</i>
7. Ubulumko aba-teta,	<i>Wisdom spoke not.</i>
8. Ukutya akwa-xasa,	<i>The food nourished not.</i>

Class	Plural.
1. Abantu aba-teta,	<i>People spoke not.</i>
2. Amahashe aka-baleka,	<i>Horses ran not.</i>
3. Inkosi aza-laula,	<i>Chiefs ruled not.</i>
4. Izicaka aza-sebenza,	<i>Servants worked not.</i>
5. Intsana aza-lila,	<i>Infants cried not.</i>
6. Imiti aya-kula,	<i>Trees grew not.</i>

PERFECT TENSE.

The Perfect Indicative Negative Tense has two forms—a full and a contracted form.

Pronoun form—

	Singular.
Audi-tandile,	<i>I have not loved.</i>
Aku-tandile,	<i>Thou hast not loved.</i>
Aka-tandile,	<i>He has not loved.</i>
	Plural.
Asi-tandile,	<i>We have not loved.</i>
Ani-tandile,	<i>Ye have not loved.</i>
Aba-tandile,	<i>They have not loved.</i>

Noun form—

	Singular.
1. Umntu aka-tetile,	<i>The man has not spoken.</i>
2. Ihashe ali-balekile,	<i>The horse has not run.</i>
3. Inkosi ayi-laulile,	<i>The chief has not ruled.</i>
4. Isicaka asi-sebenzile,	<i>The servant has not worked.</i>
5. Usana alu-lilile,	<i>The infant has not cried.</i>
6. Umti awu-kulile,	<i>The tree has not grown.</i>
7. Ubulumko abu-tetile,	<i>Wisdom has not spoken.</i>
8. Ukutya aku-xasile,	<i>The food has not nourished.</i>

Plural.

- | | |
|---------------------------|---------------------------------|
| 1. Abantu aba-tetile, | <i>People have not spoken.</i> |
| 2. Amahashe aka-balekile, | <i>Horses have not run.</i> |
| 3. Inkosi azi-laulile, | <i>Chiefs have not ruled.</i> |
| 4. Izicaka azi-sebenzile, | <i>Servants have not ruled.</i> |
| 5. Intsana azi-lilile, | <i>Infants have not cried.</i> |
| 6. Imiti ayi-kulile, | <i>Trees have not grown.</i> |

Pronoun second form—

Singular.

- | | |
|----------------|-----------------------------|
| Andi-tandanga, | <i>I have not loved.</i> |
| Aku-tandanga, | <i>Thou hast not loved.</i> |
| Aka-tandanga. | <i>He has not loved.</i> |

Plural.

- | | |
|---------------|-----------------------------|
| Asi-tandanga, | <i>We have not loved.</i> |
| Ani-tandanga, | <i>You have not loved.</i> |
| Aba-tandanga. | <i>They have not loved.</i> |

Noun second form—

Class

Singular.

- | | |
|----------------------------|------------------------------------|
| 1. Umntu aka-tetanga, | <i>The man has not spoken.</i> |
| 2. Ihashe ali-balekanga, | <i>The horse has not run.</i> |
| 3. Inkosi ayi-laulanga, | <i>The chief has not ruled.</i> |
| 4. Isicaka asi-sebenzanga, | <i>The servant has not worked.</i> |
| 5. Usana alu-lilanga, | <i>The infant has not cried.</i> |
| 6. Umti awu-kulanga, | <i>The tree has not grown.</i> |
| 7. Ubulumko abu-tetanga, | <i>Wisdom has not spoken.</i> |
| 8. Ukutya aku-xasanga, | <i>The food has not nourished.</i> |

Class

Plural.

- | | |
|----------------------------|----------------------------------|
| 1. Abantu aba-tetanga, | <i>People have not spoken.</i> |
| 2. Amahashe aka-balekanga, | <i>Horses have not run.</i> |
| 3. Inkosi azi-laulanga, | <i>Chiefs have not ruled.</i> |
| 4. Izicaka azi-sebenzanga, | <i>Servants have not worked.</i> |
| 5. Intsana azi-lilanga, | <i>Infants have not cried.</i> |
| 6. Imiti ayi-kulanga, | <i>Trees have not grown.</i> |

¹ There is a third form used with relatives, as *Ihashe endingantetangungulo*, the horse which I have not spoken about. *Umntu endingantabwangu*, the man whom I have not seen.

PLUPERFECT TENSE.

The Pluperfect Indicative Negative has three forms.

Pronoun form—

Singular.

Ndibe ndinga tandile,	<i>I had not loved.</i>
Ube unga tandile,	<i>Thou hadst not loved.</i>
Ebe enga tandile,	<i>He had not loved.</i>

Plural.

Sibe singa tandile,	<i>We had not loved.</i>
Nibe ninga tandile,	<i>You had not loved.</i>
Bebe benga tandile,	<i>They had not loved.</i>

Noun form—

Class

Singular.

1. Umntu ebe enga tetile,	<i>The man had not spoken.</i>
2. Ihashe libe linga balekile,	<i>The horse had not run.</i>
3. Inkosi ibe inga laulile,	<i>The chief had not ruled.</i>
4. Isicaka sibe singa sebenzile,	<i>The servant had not worked.</i>
5. Usana lub: lunga lilile,	<i>The infant had not cried.</i>
6. Umti ube unga kulile,	<i>The tree had not grown.</i>
7. Ubulumko bube bunga tetile,	<i>Wisdom had not spoken.</i>
8. Ukutya kube kunga xasile,	<i>The food had not nourished.</i>

Class

Plural.

1. Abantu bebe benga tetile,	<i>People had not spoken.</i>
2. Amahashe ebe enga balekile,	<i>Horses had not run.</i>
3. Inkosi zibe zinga laulile,	<i>Chiefs had not ruled.</i>
4. Izicaka zibe zinga sebenzile,	<i>Servants had not worked.</i>
5. Intsana zibe zinga lilile,	<i>Infants had not cried.</i>
6. Imiti ibe inga kulile,	<i>Trees had not grown.</i>

Pronoun contracted form—

Singular.

Bendinga tandanga.	<i>I had not loved.</i>
Ubunga tandanga,	<i>Thou hadst not loved.</i>
Ebenga tandanga,	<i>He had not loved.</i>

Plural.

Besinga tandanga,	<i>We had not loved.</i>
Beninga tandanga,	<i>You had not loved.</i>
Bebenga tandanga.	<i>They had not loved.</i>

Noun contracted form—

Class

Singular.

1. Umntu ube <i>or</i> ebenga tetanga,	<i>The man had not spoken.</i>
2. Ihashe belinga balekanga,	<i>The horse had not run.</i>
3. Inkosi ibinga laulanga,	<i>The chief had not ruled.</i>
4. Isicaka besinga sebezanga,	<i>The servant had not worked.</i>
5. Usana belunga lilanga,	<i>The infant had not cried.</i>
6. Umti ubunga kulanga,	<i>The tree had not grown.</i>
7. Ubulumko bebunga tetanga,	<i>Wisdom had not spoken.</i>
8. Ukutya bekunga xasanga,	<i>The food had not nourished.</i>

Class

Plural.

1. Abantu bebenga tetanga,	<i>People had not spoken.</i>
2. Amahashe ebenga balekanga,	<i>Horses had not run.</i>
3. Inkosi bezinga laulanga,	<i>Chiefs had not ruled.</i>
4. Izicaka bezinga sebezanga,	<i>Servants had not worked.</i>
5. Intsana bezinga lilanga,	<i>Infants had not cried.</i>
6. Imiti ibinga kulanga,	<i>Trees had not grown.</i>

Pronoun second form—

Singular.

Ndandi-nga tandanga,	<i>I had not loved.</i>
Wawu-nga tandanga,	<i>Thou hadst not loved.</i>
Waye-nga tandanga,	<i>He had not loved.</i>

Plural.

Sasi-nga tandanga,	<i>We had not loved.</i>
Nani-nga tandanga,	<i>You had not loved.</i>
Babe-nga tandanga,	<i>They had not loved.</i>

Noun second form— Singular.

- | | |
|--------------------------------|------------------------------------|
| 1. Umntu wayenga tetanga, | <i>The man had not spoken.</i> |
| 2. Ihashe lalinga balekanga, | <i>The horse had not run.</i> |
| 3. Inkosi yayinga laulanga, | <i>The chief had not ruled.</i> |
| 4. Isicaka sasinga sebenzanga, | <i>The servant had not worked.</i> |
| 5. Usana lwalunga lilanga, | <i>The infant had not cried.</i> |
| 6. Umti wawunga kulanga, | <i>The tree had not grown.</i> |
| 7. Ubulumko babunga tetanga, | <i>Wisdom had not spoken.</i> |
| 8. Ukutya kwakunga xasanga. | <i>The food had not nourished.</i> |

Class Plural.

- | | |
|--------------------------------|---------------------------------|
| 1. Abantu babenga tetanga, | <i>People had not spoken.</i> |
| 2. Amahashe ayenga balekanga, | <i>Horses had not run.</i> |
| 3. Inkosi zazinga laulanga, | <i>Chiefs had not ruled.</i> |
| 4. Izicaka zazinga sebenzanga, | <i>Servants had not worked.</i> |
| 5. Intsana zazinga lilanga, | <i>Infants had not cried.</i> |
| 6. Imiti yayinga kulanga, | <i>Trees had not grown.</i> |

FUTURE TENSE.

The Future Indicative Negative has one form as below.¹

Pronoun form— Singular.

- | | |
|-----------------|-------------------------------------|
| Andiyi kutanda, | <i>I shall or will not love.</i> |
| Akuyi kutanda, | <i>Thou shall or wilt not love.</i> |
| Akavi kutanda, | <i>He shall or will not love.</i> |

Plural.

- | | |
|----------------|-------------------------------------|
| Asiyi kutanda, | <i>We shall or will not love.</i> |
| Aniyi kutanda, | <i>You shall or will not love.</i> |
| Abayi kutanda, | <i>They shall or will not love.</i> |

Noun form— Singular.

- | | |
|-----------------------------|--|
| 1. Umntu akayi kuteta, | <i>The man shall or will not speak.</i> |
| 2. Ihashe aliyi kubaleka, | <i>The horse shall or will not run.</i> |
| 3. Inkosi ayi kulaula, | <i>The chief shall or will not rule.</i> |
| 4. Isicaka asiyi kusebenza, | <i>The servant shall or will not work.</i> |
| 5. Usana aluyi kulila, | <i>The infant shall or will not cry.</i> |
| 6. Umti awuyi kukula, | <i>The tree shall or will not grow.</i> |
| 7. Ubulumko abuyi kuteta, | <i>Wisdom shall or will not speak.</i> |
| 8. Ukutya akuyi kuxasa, | <i>Food shall or will not nourish.</i> |

¹ There is also a contracted form *Andi kutanda, Aku kutanda, Aka kutanda,* I shall not love, etc.

Class.	Plural.
1. Abantu abayi kuteta,	<i>People shall or will not speak.</i>
2. Amahashe akayi kubaleka,	<i>Horses shall or will not run.</i>
3. Inkosi aziyi kulaula,	<i>Chiefs shall or will not rule.</i>
4. Izicaka aziyi kusebenza,	<i>Servants shall or will not work.</i>
5. Intsana aziyi kulila,	<i>Infants shall or will not cry.</i>
6. Imiti ayi kukula,	<i>Trees shall or will not grow.</i>

FUTURE PERFECT TENSE.

The Future Perfect Indicative Negative Tense has two forms.

Pronoun form—

	Singular.
Ndoba ndinga tandile, ¹	<i>I shall not have loved.</i>
Woba unga tandile,	<i>You shall not have loved.</i>
Woba enga tandile,	<i>He shall not have loved.</i>
	Plural.
Soba singa tandile,	<i>We shall not have loved.</i>
Noba ninga tandile,	<i>Ye shall not have loved.</i>
Boba benga tandile,	<i>They shall not have loved.</i>

Noun form—

Class.	Singular.
1. Umntu woba enga tetile,	<i>The man shall not have spoken.</i>
2. Ihashe loba linga balekile,	<i>The horse shall not have run.</i>
3. Inkosi yoba inga laulile,	<i>The chief shall not have ruled.</i>
4. Isicaka soba singa sebenzile,	<i>The servant shall not etc. worked.</i>
5. Usana loba lunga lilile,	<i>The infant shall not have cried.</i>
6. Umntu woba unga kulile,	<i>The tree shall not have grown.</i>
7. Ubulumko boba bunga tetile,	<i>Wisdom shall not have spoken.</i>
8. Ukutya koba kunga xasile,	<i>Food shall not have nourished.</i>

Class.	Plural.
1. Abantu boba benga tetile,	<i>People shall not have spoken.</i>
2. Amahashe oba enga balekile,	<i>Horses shall not have run.</i>
3. Inkosi zoba zinga laulile,	<i>Chiefs shall not have ruled.</i>
4. Izicaka zoba zinga sebenzile,	<i>Servants shall not have worked.</i>
5. Intsana zoba zinga lilile,	<i>Children shall not have cried.</i>
6. Imiti yoba inga kulile,	<i>Trees shall not have grown.</i>

Another form is *Ndoba ndinga taulanga*, I shall not have loved etc.

POTENTIAL MOOD.

PRESENT TENSE.

The Present Potential Negative has one form as below.

Noun form—

	Singular.
Andinge tandi, ¹	<i>I may not love.</i>
Akunge tandi,	<i>Thou mayest not love.</i>
Akange tandi,	<i>He may not love.</i>
	Plural.
Asinge tandi,	<i>We may not love.</i>
Aninge tandi,	<i>You may not love.</i>
Abange tandi,	<i>They may not love.</i>

Noun form—

Class.	Singular.
1. Umntu akange teti,	<i>The man may not speak.</i>
2. Ihashe alinge baleki,	<i>The horse may not run.</i>
3. Inkosi ayinge lauli,	<i>The chief may not rule.</i>
4. Isicaka asinge sebenzi,	<i>The servant may not work.</i>
5. Usana alunge lili,	<i>The infant may not cry.</i>
6. Umntu awunge kuli,	<i>The tree may not grow.</i>
7. Ubulumko abunge teti,	<i>Wisdom may not speak.</i>
8. Ukutya akunge xasi,	<i>Food may not nourish.</i>
Class.	Plural.
1. Abantu abange teti,	<i>People may not speak.</i>
2. Amahashe akange baleki,	<i>Horses may not run.</i>
3. Inkosi azinge lauli,	<i>Chiefs may not rule.</i>
4. Izicaka azinge sebenzi,	<i>Servants may not work.</i>
5. Intsana azinge lili,	<i>Infants may not cry.</i>
6. Imiti ayinge kuli,	<i>Trees may not grow.</i>

¹ *Andinge tandi* is often contracted to *andinge tandi* by dropping the initial *a*, the negative being expressed in the *ng*.

PAST TENSE.

The Past Potential Negative has a full and a contracted form.

Pronoun form—

	Singular.
Ndibe ndingetandi,	<i>I might, could, etc., not love.</i>
Ube ungetandi,	<i>Thou mightst, etc., not love.</i>
Ube engetandi,	<i>He might, could, etc., not love.</i>
	Plural.
Sibe singetandi,	<i>We might, could, etc., not love.</i>
Nibe ningetandi,	<i>Ye might, could, etc., not love.</i>
Bebe bengetandi,	<i>They might, could, etc., not love.</i>
Contracted to—	Singular.
Bendinge tandi,	<i>I might or could not love.</i>
Akunge tandi,	<i>Thou mightst, etc. not love.</i>
Ebenge tandi,	<i>He might or could not love.</i>
	Plural.
Besinge tandi,	<i>We might or could not love.</i>
Beninge tandi,	<i>You might or could not love.</i>
Bebenge tandi,	<i>They might or could not love.</i>

Noun form—

Class.	Singular.
1. Umntu ube or ebenge teti,	<i>The man might, etc., not speak.</i>
2. Ihashe belinge baleki,	<i>The horse might, etc., not run.</i>
3. Inkosi ibinge lauli,	<i>The chief might, etc., not rule.</i>
4. Isicaka besinge sebenzi,	<i>The servant might, etc., not work.</i>
5. Usana belunge lili,	<i>The infant might, etc., not cry.</i>
6. Umti ubunge kuli,	<i>The tree might, etc., not grow.</i>
7. Ubulumko bebunge teti,	<i>Wisdom might, etc., not speak.</i>
8. Ukutya bekunge xasi,	<i>The food might, etc. not nourish.</i>
Class.	Plural.
1. Abantu bebenge teti,	<i>People might, etc., not speak.</i>
2. Amahashe ebenge baleki,	<i>Horses might, etc., not run.</i>
3. Inkosi bezinge lauli,	<i>Chiefs might, etc. not rule.</i>
4. Izicaka bezinge sebenzi,	<i>Servants might etc. not work.</i>
5. Intsana bezinge lili,	<i>Infants might, etc., not cry.</i>
6. Imiti ibinge kuli,	<i>Trees might etc., not grow.</i>

PERFECT POTENTIAL.¹

The Perfect Potential Negative has a full and a contracted form.

Pronoun form—(for "May, can, would, should not have loved.")

Singular.

Ndinga ² ndingatandile,		<i>I may, can, etc., not have loved.</i>
Unga ungatandile,		<i>Thou mayst, etc. not have loved.</i>
Anga engatandile,		<i>He may, can, etc. not have loved.</i>

Plural.

Singa singatandile,		<i>We may, etc., not have loved.</i>
Ninga ningatandile,		<i>Ye may, etc., not have loved.</i>
Banga bengatandile,		<i>They may, etc., not have loved.</i>

Noun form—

Singular.

1. Umntu anga engatetile,		<i>The man cannot etc. have spoken.</i>
2. Ihashe linga lingabalekile,		<i>The horse cannot etc. have run.</i>
3. Inkosi inga ingatandile,		<i>The chief cannot etc. have ruled.</i>
4. Isicaka singa singasebenzile,		<i>The servant cannot etc. worked.</i>
5. Usana lunga lungalile,		<i>The infant cannot etc. have cried.</i>
6. Umti unga ungakulile,		<i>The tree cannot etc. have grown.</i>
7. Ubulunko bunga buogatetile,		<i>Wisdom cannot etc. have spoken.</i>
8. Ukutya kunga kungaxasile,		<i>The food cannot etc. nourished.</i>

Plural.

1. Abantu banga benga tetile,		<i>The people cannot, etc. spoken.</i>
2. Amahashe anga engabalekile,		<i>The horses cannot, etc. run.</i>
3. Inkosi zinga zinga laulile,		<i>The chiefs cannot, etc. ruled.</i>
4. Izicaka zinga zinga sebenzile,		<i>The servants cannot, etc. worked.</i>
5. Intsana zinga zinga lilile,		<i>The infants cannot, etc. cried.</i>
6. Imiti inga ingakulile,		<i>The trees cannot, etc. grown.</i>

Pronoun form contracted—

Singular.

Nga-ndingatandile,		<i>I may, can, etc., not have loved.</i>
Nga-ungatandile,		<i>Thou mayst, etc. not have loved.</i>
Nga-engatandile,		<i>He may, etc., not have loved.</i>

¹ The Potential is sometimes called the Conditional Mood

² *Ndinga* or *Ndinge*, the forms are interchangeable.

Plural.

Nga-singatandile,	<i>We may, etc., not have loved.</i>
Nga-ningatandile,	<i>You may, etc., not have loved.</i>
Nga-bengatandile,	<i>They may, etc., not have loved.</i>

Noun form contracted— Singular.

1. Umntu nga-engatetile,	<i>The man may, etc. not have spoken.</i>
2. Ihashe nga-lingabalekile,	<i>The horse may, etc. not have run.</i>
3. Inkosi nga-ingalaulile,	<i>The chief may, etc. not have ruled.</i>
4. Isicaka nga-singasebenzile,	<i>The servant, etc. not have worked.</i>
5. Usana nga-lungalilile,	<i>The infant, etc. not have cried.</i>
6. Umti uba-ungakulile,	<i>The tree may, etc. not have grown.</i>
7. Ubulumko nga-bungatetile,	<i>Wisdom may, etc. not have spoken.</i>
8. Ukutya nga-kungaxasile,	<i>The food etc. not have nourished.</i>

Plural.

1. Abantu nga-bengatetile,	<i>People may, etc., not have spoken.</i>
2. Amahashe nga-engabalekile,	<i>Horses may, etc., not have run.</i>
3. Inkosi nga-zingalaulile,	<i>Chiefs may, etc., not have ruled.</i>
4. Izicaka nga-zingasebenzile,	<i>Servants, etc., not have worked.</i>
5. Intsana nga-zingalilile,	<i>Infants may, etc., not have cried.</i>
6. Imiti nga-ingakulile,	<i>Trees may, etc., not have grown.</i>

FUTURE TENSE.

The Future Potential has a full and a contracted form.

Pronoun form—(for "It may be that I shall or will not love.")

Singular.

Ndinga ndingayi kutanda,	<i>It may be I will, etc. not love.</i>
Unga ungayi kutanda,	<i>It may be thou will not love.</i>
Anga engayi kutanda,	<i>It may be he will not love.</i>

Plural.

Singa singayi kutanda,	<i>It may be we will not love.</i>
Ninga ningayi kutanda,	<i>It may be you will not love.</i>
Banga bengayi kutanda,	<i>It may be they will not love.</i>

Noun form—(for “It may be that the man, etc., will not speak.”)

Singular.

- | | |
|-------------------------------------|---|
| 1. Umntu anga engayi kuteta, | <i>It, etc., the man will not speak.</i> |
| 2. Ihashe linga lingayi kubaleka, | <i>It, etc., the horse will not run.</i> |
| 3. Inkosi inga ingayi kulaula, | <i>It, etc., the chief will not rule.</i> |
| 4. Isicaka singa singayi kusebenza, | <i>It, etc., the servant will not work.</i> |
| 5. Usana lunga lungayi kulila, | <i>It, etc., the infant will not cry.</i> |
| 6. Umti unga ungayi kukula, | <i>It, etc., the tree will not grow.</i> |
| 7. Ubulumko bunga bungayi kuteta, | <i>It, etc., wisdom will not speak.</i> |
| 8. Ukutya kunga kungayi kuxasa, | <i>It, etc., the food will not nourish.</i> |

Plural.

- | | |
|-------------------------------------|---|
| 1. Abantu banga bengayi kuteta, | <i>It may, etc., people will not speak.</i> |
| 2. Amahashe anga engayi kubaleka, | <i>It may, etc., horses will not run.</i> |
| 3. Inkosi zinga zingayi kulaula, | <i>It may, etc., chiefs will not rule.</i> |
| 4. Izicaka zinga zingayi kusebenza, | <i>It, etc., servants will not work.</i> |
| 5. Intsana zinga zingayi kulila, | <i>It may, etc., infants will not cry.</i> |
| 6. Imiti inga ingayi kukula, | <i>It may, etc., trees will not grow.</i> |

SUBJUNCTIVE MOOD.

PRESENT TENSE.

The Present Subjunctive Negative has one form as below.

Pronoun form (for “That I may, might, would, or should not love.”)

Singular

- | | |
|--------------|--|
| Ndingatandi, | <i>That I may, etc. not love.</i> |
| Ungatandi, | <i>That thou mayst, etc. not love.</i> |
| Angatandi, | <i>That he may, etc. not love.</i> |

Plural.

- | | |
|-------------|--------------------------------------|
| Singatandi, | <i>That we may, etc. not love.</i> |
| Ningatandi, | <i>That you may, etc. not love.</i> |
| Bangatandi, | <i>That they may, etc. not love.</i> |

Noun form (for "That he may, might, would or should not love.")

Singular.

1. Umntu angateti,	<i>That the man may, etc. not speak.</i>
2. Ihashe linga baleki.	<i>That the horse may, etc. not run.</i>
3. Inkosi ingalauli,	<i>That the chief may, etc. not rule.</i>
4. Isicaka singa sebenzi,	<i>That the servants may, not work.</i>
5. Usana lungalili,	<i>That the infant may, etc. not cry.</i>
6. Umti ungakuli,	<i>That the tree may, etc. not grow.</i>
7. Ubulumko lungateti,	<i>That wisdom may, etc. not speak.</i>
8. Ukutya kungaxasi.	<i>That the food may, not nourish.</i>

Plural.

1. Abantu bangateti.	<i>That people may, etc. not speak.</i>
2. Amanihashe angabaleki,	<i>That horses may, etc. not run.</i>
3. Inkosi zingalauli.	<i>That chiefs may, etc. not rule.</i>
4. Izicaka zingasebenzi,	<i>That servants may, etc. not work.</i>
5. Intsana zingalili,	<i>That infants may, etc. not cry.</i>
6. Imiti ingakuli,	<i>That trees may, etc. not grow.</i>

TEMPORAL OR INDEFINITE TENSE.

The Temporal Subjunctive Negative has one form, as below.

Singular.

Ndakunga tandi,	<i>When I love or loved not</i>
Wakunga tandi,	<i>When thou lovest or loved not</i>
Akunga tandi,	<i>When he loves or loved not.</i>

Plural.

Sakunga tandi,	<i>When we love or loved not.</i>
Nakunga tandi,	<i>When ye love or loved not.</i>
Bakunga tandi,	<i>When they love or loved not.</i>

Singular.

1. Umntu akunga teti,	<i>When the man speaks or spoke not.</i>
2. Ihashe lakungabaleki.	<i>When the horse runs or ran not.</i>
3. Inkosi yakungalauli.	<i>When the chief rules or ruled not.</i>
4. Isicaka sakungasebenzi,	<i>When the servant works, etc., not.</i>
5. Usana lwakungalili,	<i>When the infant cries, etc., not.</i>
6. Umti wakunga kuli,	<i>When the tree grows, etc. not.</i>
7. Ubulumko bakunga teti,	<i>When wisdom speaks or spoke not.</i>
8. Ukutya kwakunga xasi,	<i>When food nourishes, etc., not.</i>

Plural.

- | | |
|------------------------------|---------------------------------|
| 1. Abantu baku-nga teti, | When people speak or spoke not. |
| 2. Amahashe akunga baleki, | When horses run or ran not. |
| 3. Inkosi zaku-ngalauli, | When chiefs rule or ruled not. |
| 4. Izicaka zaku-nga sebenzi, | When servants work, etc., not. |
| 5. Intsana zaku-nga lili, | When infants cry or cried not. |
| 6. Imiti yaku-ngakuli, | When trees grow or grew not. |

PARTICIPLES.

The Participles in the Negative, as in the Affirmative, closely resemble the simple forms of the different Tenses.

PRESENT¹ PARTICIPLE NEGATIVE.

Pronoun form—

- Sing. Ndinga-tandi, *I not loving*; Unga-tandi, *Thou not loving*;
 Enga-tandi, *He not loving*.
- Pl. Singa-tandi, *We not loving*; Ninga-tandi, *Ye not loving*;
 Benga-tandi, *They not loving*.

Noun form—

- | | |
|--------------------------|--------------------------|
| 1. Umntu engateti, | The man not speaking. |
| 2. Ihashe lingabaleki, | The horse not running. |
| 3. Inkosi ingalauli, | The chief not ruling. |
| 4. Isicaka singasebenzi, | The servant not working. |
| 5. Usana lungalili, | The infant not crying. |
| 6. Umti ungakuli, | The tree not growing. |
| 7. Ubulumko bungateti, | Wisdom not speaking. |
| 8. Ukutya kunga xasi, | The food not nourishing. |
-
- | | |
|--------------------------|-----------------------|
| 1. Abantu bengateti, | People not speaking. |
| 2. Amahashe engabaleki. | Horses not running. |
| 3. Inkosi zingalauli, | Chiefs not ruling. |
| 4. Izicaka zingasebenzi. | Servants not working. |
| 5. Intsana zingalili. | Infants not crying. |
| 6. Imiti ingakuli, | Trees not growing. |

PERFECT PARTICIPLE NEGATIVE.

- Sing. Ndinga-tandile,¹ *I not having loved*; Unga-tandile, *Thou not having loved*; Enga-tandile, *He not having loved*.
- Plur. Singa-tandile, *We not having loved*; Ninga-tandile, *Ye not having loved*; Benga-tandile, *They not having loved*.

IMPERATIVE MOOD NEGATIVE.

Ngaungatandi,		<i>Love thou not.</i>
Nganingatandi,		<i>Love ye not.</i>

or

Musa ukutanda,		<i>Do not thou love.</i>
Musani ukutanda,		<i>Do not ye love.</i>

INFINITIVE MOOD NEGATIVE.

Ukunga tandi,		<i>Not to love.</i>
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¹ A contracted form is produced by dropping *il*, thus *Ndinga-tande*, *I not having loved*.

XII. IRREGULAR VERBS.

The Irregular Verb in Kaffir has already been referred to at page 77. Verbs coming under this class may be grouped as follows:—

1. Verbs whose roots are Monosyllables.
2. Verbs whose roots commence with a Vowel.
3. Verbs which are called Idiomatic Verbs from certain peculiarities in their use.

EXAMPLES OF MONOSYLLABIC VERBS.

Uku-ba,	<i>To be ; also to think, to steal—different accent.</i>
Uku-fa,	<i>To die, to be sick—according to tense.</i>
Uku-hla,	<i>To go down, to descend, to happen.</i>
Uku-mka,	<i>To go away, to depart.</i>
Uku-pa,	<i>To give—es a gift.</i>
Uku-ti,	<i>To say, to call ; with other meanings.</i>
Uku-wa,	<i>To fall.</i>
Uku-ya,	<i>To go.</i>
Uku-za,	<i>To come.</i>

No separate table or paradigm is generally given to those verbs—it being sufficient to give some of their tense forms and some of those peculiarities which belong to their use.

In Monosyllable Verbs *yi* is prefixed to the Imperative Mood. In the case of vowel verbs which are not Monosyllabic, *y* only is prefixed as below.

EXAMPLES OF THE IMPERATIVE.

<i>Yi-za,</i>	<i>Come.</i>	<i>Yi-vani,</i>	<i>Hear ye, listen, etc.</i>
<i>Yi-ya,</i>	<i>Go.</i>	<i>Yi-mani,</i>	<i>Stay ye, stop, etc.</i>
<i>Yi-va,</i>	<i>Hear, listen.</i>	<i>Yi-yani,</i>	<i>Go ye.</i>
<i>Yi-ma,</i>	<i>Stand, stop, stay.</i>	<i>Yi-zani,</i>	<i>Come.</i>
<i>Yaka,</i>	<i>Build.</i>	<i>Fakaani,</i>	<i>Build ye.</i>
<i>Yenza,</i>	<i>Make.</i>	<i>Yenzaoi,</i>	<i>Make.</i>
<i>Yoyika,</i>	<i>Fear.</i>	<i>Yoyikani,</i>	<i>Be ye afraid.</i>

The Present Participle, Past Participle and Present Tense Potential take *si* before the root as follows:—

<i>Pres. Part.</i>	Ndi- <i>si</i> -ya,	<i>I (am) going.</i>
	Ndi- <i>si</i> -za,	<i>I (am) coming.</i>
	Ndi- <i>si</i> -ti,	<i>I (am) saying.</i>
	Ku- <i>si</i> -tiwa,	<i>It (is) said.</i>
	Ku- <i>si</i> -hla,	<i>It (is) happening.</i>
<i>Past. Part.</i>	Bendi- <i>si</i> -ya,	<i>I was going.</i>
	Bendi- <i>si</i> -za,	<i>I was coming.</i>
	Bendi- <i>si</i> -ti,	<i>I was saying.</i>
	Kwaku- <i>si</i> -tiwa.	<i>It was said.</i>
<i>Pres. Pot.</i>	Ngendi- <i>si</i> -ya,	<i>I would or should go.</i>
	Ngendi- <i>si</i> -za,	<i>I would or should come.</i>
	Ngerdi- <i>si</i> -ti,	<i>I would or should say.</i>

But when a Verbal Medial is used, or the particle *sa* is inserted, the *si* omitted.

THE SUBSTANTIVE VERB.

The Verb *Uku-ba* is regarded as the Substantive Verb in Kaffir. It is, however, frequently omitted, and its place is supplied by the use of euphonic letters or syllables before nouns and pronouns. When used by itself as an independent verb it has rather the sense of "becoming" than of "being"; and it expresses a change of condition or state rather than that of simple existence.

From this use of the Pronoun Prefixes and the Euphonic syllables, the words *am* or *are* of the Substantive Verb are expressed thus:—

Ndi- <i>ngu</i> -mntu,		<i>I am a man.</i>
Si- <i>nga</i> -bantu,		<i>We are men (persons).</i>

The first is a contraction for *ndi-ba ngu-mntu*; and the second for *si ba-nga bantu*.

As a verb, *Uku-ba* is defective in the Present Tense Indicative, though it is used as an auxiliary in the Past or Imperfect

and Pluperfect Tenses of the Indicative, and in the Past and Pluperfect Potential and also in the Imperative Mood. The form for the Past Tense of *Uku-ba* is as follows:—

PAST OR PERFECT TENSE.

Pronoun Form—

	Singular.	
Ndibe...nditanda,		<i>I was...loving.</i>
Ube...utanda,		<i>Thou wast...loving.</i>
Ube or ebe...tanda,		<i>He was...loving.</i>
	Plural.	
Sibe...tanda,		<i>We were...loving.</i>
Nibe...tanda,		<i>Ye were...loving.</i>
Bebe...tanda,		<i>They were...loving.</i>

Noun Form—

	Singular.	
1. Umntu ube or ebe . e-teta,		<i>The man was...speaking.</i>
2. Ihashe ibe...li-baleka,		<i>The horse was...running.</i>
3. Inkosi ibe...i-laula,		<i>The chief was...ruling.</i>
4. Isicaka sibe...si-sebenza,		<i>The servant was...working.</i>
5. Usana lube...lu-lifa,		<i>The infant was...crying.</i>
6. Umntu ube...u-kula,		<i>The tree was...growing.</i>
7. Ubulumko bube...bu-teta,		<i>Wisdom was...speaking.</i>
8. Ukutya kube...ku-xasa,		<i>Food was...nourishing.</i>

The Future Perfect Indicative is formed in a similar way, as *Ndi-ya ku-ba nditandile*, *I shall have loved*, etc., etc. Or in the contracted form, *Ndo-ba nditandile*. See pages 90 and 91.

THE VERB TO HAVE.

There is no verb in Kaffir exactly the equivalent of the English verb *To have*. The Idea of possession is expressed by the form "*to be with*," which is produced by the use of the Pronoun prefixes and the particle or Preposition *na*, signifying *with, also, and, even*. The vowel *a* coalesces with the first vowel of the following word.

1. The Perfect Tense is *Ndibe . nditandile, ube...utandile*, etc.

EXAMPLES.

Ndi-ne-mali,		<i>I have money.</i>
Ndi-ne-hashe,		<i>I have a horse.</i>
Ndi-na-yo lonto.		<i>I have that thing.</i>
Ndoba-na-mahashe,		<i>I shall have horses.</i>
Ndoba-ne-ncwadi,		<i>I shall have a book.</i>

In the Future Tense, as is seen above, *ba*, the root of the verb, reappears, though it is not used in the Present Tense.

THE VERB UKU-YA, TO GO.

The Verb *Uku-ya*, to go, is also used as an Auxiliary—as has been shown in the Table of the Regular Verb. It occurs in the Present and Future Indicatives.

The Present and Past Tenses of *Uku-ya* are as follows:—

PRESENT TENSE.

Pronoun Form—

Singular.		Plural.	
Ndi-ya,	<i>I go.</i>	Si-ya,	<i>We go.</i>
U-ya,	<i>Thou goest.</i>	Ni-ya,	<i>You go.</i>
U-ya,	<i>He goes.</i>	Ba-ya,	<i>They go.</i>

Noun Form—

Singular.

1. Uya umntu,		<i>The man goes.</i>
2. Iya ihashe,		<i>The horse goes.</i>
3. Iya inkosi,		<i>The chief goes.</i>
4. Siya isicaka,		<i>The servant goes.</i>
5. Luya usana,		<i>The infant goes.</i>
6. Uya umti,		<i>The tree goes.</i>
7. Buya ubulumko,		<i>Wisdom goes.</i>
8. Kuya ukutya,		<i>The food goes.</i>

Plural.

1. Baya abantu,		<i>The people go.</i>
2. Aya amahashe,		<i>The horses go.</i>
3. Ziya inkosi,		<i>The chiefs go.</i>
4. Ziya izicaka,		<i>The servants go.</i>
5. Ziya intsana,		<i>The infants go.</i>
6. Iya imiti,		<i>The trees go.</i>

PAST TENSE.

Pronoun Form—

Singular.	Plural.
Ndaye, <i>I went.</i>	Saye, <i>We went.</i>
Waye, <i>Thou wentest.</i>	Naye, <i>Ye went.</i>
Waye, <i>He went.</i>	Baye, <i>They went.</i>

Noun Form—

Singular.	
1. Waye umtu,	<i>The man went.</i>
2. Laye ihashe,	<i>The horse went.</i>
3. Yaye inkosi,	<i>The chief went.</i>
4. Saye isicaka,	<i>The servant went.</i>
5. Lwaye usana,	<i>The infant went.</i>
6. Waye umti,	<i>The tree went.</i>
7. Baye ubulumko,	<i>Wisdom went.</i>
8. Kwaye ukutya,	<i>The food went.</i>
Plural.	
1. Baye abantu,	<i>The people went.</i>
2. Aye amahashe,	<i>The horses went.</i>
3. Zaye inkosi,	<i>The chiefs went.</i>
4. Zaye izicaka,	<i>The servants went.</i>
5. Zaye intsana,	<i>The infants went.</i>
6. Yaye imiti,	<i>The trees went.</i>

THE VERB—UKU-TI.

This Verb, which means *to say, to call, to mean, to suppose*, and also in its idiomatic use, *to be so, to do so, after this manner or in this way*, is used with certain words or particles in a peculiar or idiomatic form.

These words are such as *uwaka*, with *uku-ti*, to be silent; *uku-ti shwaka*, to disappear; *ukuti-qipu*, to break open; *uku-ti-nga*, to be surprised,—and many others. It is conjugated through the different tenses, while the word to which it is joined and which immediately follows, remains unaffected. Thus *nga*, to be astonished, is as follows in the Present and Perfect Tenses, Indicative Mood.

PRESENT TENSE.

Pronoun Form—

Singular.

Nditi nqa,		<i>I am astonished.</i>
Uti nqa,		<i>Thou art astonished.</i>
Uti nqa,		<i>He is astonished.</i>

Plural.

Siti nqa,		<i>We are astonished.</i>
Niti nqa,		<i>Ye are astonished.</i>
Bati nqa,		<i>They are astonished.</i>

PERFECT TENSE.

Pronoun Form—

Singular.

Ndite nqa,		<i>I was or have been astonished.</i>
Ute nqa,		<i>Thou wert astonished.</i>
Ute nqa,		<i>He was astonished.</i>

Plural.

Site nqa.		<i>We were astonished.</i>
Nite nqa,		<i>Ye were astonished.</i>
Bate nqa,		<i>They were astonished.</i>

The forms for the Noun follow the same rule and vary according to their Class. In the Present Tense they are *Uti, Liti, Iti, Siti*, with whatever word they may be joined. In the Perfect Tense the noun forms are *Ute, Lite, Ite, Site*, etc. according to the class for which they are used.

Ukuti is often redundant, especially after verbs of *calling, speaking, saying*. It is also used *impersonally*, as *Kute, Kwaye, Kwali*, It was, It happened, It came to pass. It also receives the name of Introductory or Prefatory Predicate, a word on which a temporary halt is made before the chief or real predicate, further on in the sentence, is reached. It is so used throughout the different tenses, and in this use it is translated by *I did so, We did so*, etc.

XIII. VERBS WITH PECULIAR OR
IDIOMATIC USES.

In addition to the Verbs already noticed there is a group of Verbs in Kaffir which are employed in a peculiar way. They are used always in connection with other verbs to *modify, limit, or in some way qualify* the meaning of the latter.

They do so mostly in relation to *time*, as either *before or after*; or to *habit*; or to the *continuance or repetition* of an action; or to *regularity or sequence* in the action of the principal verb.

They are employed in the form of Auxiliary Verbs. Under this class come the following, which are used in the sense or meaning given below, which, in expression, is chiefly Adverbial, that is, these verbs are translated as if they were Adverbs.

UKW ANDULA, sometimes *sandula, sandu'* expresses the idea that the action of the following verb occurred, *late,ly, now, just now.*¹

Ku-sandula uku-fika umtu e- vela pesheya kwe-Nciba.	There <i>arrived late,ly</i> a man from beyond the Kei.
Ndisandula uku-fika.	I <i>have just</i> come.
Unganduli ugoduke.	Don't go home <i>just yet</i> .

UKU-DA is used to express *at length, at last, till, until.*

Bada bafika uku-za kusebenza,	At <i>last</i> they come to work.
Zada inkosi zafika entlanganisweni.	At <i>length</i> the chiefs came to the meeting.

¹ This usage, in which the idiomatic verb is practically an Adverb, may be better understood by a consideration of similar idioms in European languages. In English we can say, "He has gone and broken my pen." where the first verb simply intensifies the action of the second. "You have been and done it" merely means "You have really done it." In French we have the parallel expression in the use of the verb *venir*, as *Je viens d'arriver*, I have just come, and also in some other languages.

UKU-FUDULA means *to be accustomed to do; in the habit of.*

Waye fudula ebanika inxenye ye- | *He used to give them some of*
mali yake. | *his money.*

Ndandifudula ndesenje njalo ka- | *I used to do that also.*
njako.

UKU-FUMANA *To find; but also, to fail in attaining an end; to be baffled.*

Sefumana siteta kubo, | *We speak in vain to them.*
Wati ndifumana ndizama, | *He said, I have laboured in vain.*

UKU-KOVA expresses the action of the chief verb as *having just happened.*

Safika bakukova abantu ukumka, | *We arrived just after the people*
Kweila lakukova ukutshona i- | *went away.*
langa. | *It happened just after sunset.*

UKU-BUYA, means *to return; to go back to what was done before; and represents the action of the next verb as occurring again or afterwards.*

Ndibuya ndibusa ukuba ube | *I again ask where you were*
upina kusasanje. | *this morning.*

Wabuya weza endiwini, | *He afterwards came to the*
house.

Bandula baqala ukulwa. | *They then began to fight.*

UKU-HLA *to descend; to happen,* expresses the action of the following verb as *happening soon; and when used as an adverb, as ekuhleni, as happening openly.*

Sohla sihike ekaya, | *We shall soon reach home.*
Wahla wabeta inkwenkwe, | *He struck the boy immediately.*

UKU-HLALA, *to sit; to dwell; to abide,* expresses the action of the following verb as *constant, regular, frequent or continuous.*

Bahlala beteta omnye nomnye, | *They continued talking to one*
another.

Wayehlala esiza 'kubabona, | *He used to come to see them.*

UKU-KA, *To draw water; to pull off*, expresses *occasional occurrence*, or that the action of the following verb is or was *rarely* or *occasionally*, or in the negative *not yet* performed.

Waka wateta naye?

Laba lixesha elide enge-ka-tumeli
i-mali,

Indoda ibi-ngeka wuqali lom-
sebenzi,

Did you ever speak to him?

It was a long time *before* he sent
the money.

The man had *not yet* begun that
work.

UKU-KOLISA, *to satisfy; to do or give enough*; and in the idiomatic use, *to do effectually, well, thoroughly, perfectly, fully*.

Basebenza ngoku kolisayo,

Ndikolisawa kukuba umntu aka
natyala,

They did their work *thoroughly*
well.

I fully believe that man is in-
nocent.

UKU-MANA, *to continue to act, to stand next or near*, expresses the action following as *continuous* or as *often done*. It and several others of this class may be followed by the Infinitive or Participle.

Wamana ukusebenza.

Ndimana uku-ngena emzini,

Ukuba umane esebenza wofu-
mana umvuzo.

He continued working.

I often go into the town.

If *you continue* working you
will get wages.

UKU-SALA, *to remain*, contracted to *se* from *sela* indicates that the action of the following verb has *already* taken place, or will have taken place at the same time as some other event.

Sendi-kuxelele. Seni-sazi konke,

Ube-sele ezalise umpanda ngama-
nzi,

Indoda ibi-sele ibuyele ekaya,

I have already told you. *You*
already know all.

He had already filled the bucket
with water.

The man *had already* returned
home.

UKU-SUKA, *to get up; to get out of the way*, indicates the action of the next verb as occurring *immediately, then, or thereupon*.

Wasuka ke waya emzini ukaya kubona ibhashe,	He then or thereupon got up and went to the village to see the horse.
Basubile kwa oko bamshiya,	They then got up immediately and left him.

UKU-TI, *to say, speak, think, suppose*, is used with certain other words to form irregular and idiomatic verbs. It has already been stated, see page 124, that *Ukuti* is used as an *Introductory, Temporary, or Prefatory Predicate*, in the sense of. It is said; It was said; That is to say; It happened; It came to pass; and it is also often used *redundantly*; especially after verbs of *naming, calling, etc.* Followed by *nina*, in all the Tenses it means *How*.

Xdingati-nina uku-ku-nceda,	How can I help you.
Bateta pakati kwabo ukuti ma- sigoduke. benka kwa oko.	They talked among themselves (to say) saying let us go home and they went immediately.
Ndiyazi lomlambo ubizwa ngoku- twa li-Nesi.	I know the River is called (by saying) the Keiskama.

UKU-VA *to go*, is used idiomatically with *verbs of motion*, as *uku-fika*, to arrive; *uku-nyuka*, to go up.

Baya-tuma isigidimi siyokuxela.	They are sending a messenger to report.
Uye kunyuka entabeni,	He went to go up the mountain.

UKU-ZA, *to come*, is used to express the *nearness* of the act of the following verb, as *just about, and, and then*, and so to express the idea of *sequence*. It is also used in the negative in the sense of *never*.

Baza bafika emlanjeni. Sendiza kumka kwelilizwe ndi- wele ulwandle,	And then they came to the river I am just about to leave this country and cross the sea.
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XIV. NUMERALS.

Before the introduction of written Numerals and the use of slates and paper, the Kaffir method of counting was upon the fingers, and by certain signs with the hands. In consequence, native numeration is somewhat complex. The combination of units and tens was, and still is, even in the written form, rather perplexing at first to a European.

Even now, where written figures are not used, the method is by extending the fingers for the number intended to be expressed, and beginning with the little finger of one hand. The Kaffirs use the right or left hand, but mostly the right. The Zulus are said to begin with the left hand, and use the right for numbers above five, though this rule is not invariable.

The number Three would thus be expressed by three fingers extended, with thumb and fore finger bent; Four by thumb bent and four fingers extended.

Five would be represented by the whole hand extended. Six by the thumb extended, and all the fingers closed; or by the whole hand and thumb of the other hand extended. Seven by the thumb and the fore-finger extended, the others closed. Eight by the thumb and first two fingers extended, the third and little finger remaining closed.

Nine is usually represented by bending the little finger; Ten by clapping the palms of the hands together once; Twenty by clapping twice; thirty, thrice, and so on. Twenty three, would be represented by clapping the hands twice and extending the last three fingers of either hand, though generally the right. And any further combination of tens and units would be represented in the same way.

The numerals in Kaffir are regarded as to their forms, as being partly nouns and partly adjectives, the first six numbers being reckoned as belonging to the latter. This division is not of consequence, as the mode of union of nouns and numerals is not affected thereby.

CARDINAL, ORDINAL AND ADVERBIAL NUMBERS.

The usual division of numerals in any language is into *Cardinal*, chief or fundamental numbers, as *one, two*; *Ordinal*, expressing the order in which things or events succeed each other, as *first, second*; and *Adverbial*, expressing the number of times an event occurs or a thing is done, as *once, twice*.

A little study will show how Ordinal and Adverbial numbers arise from the Cardinal number by very slight changes. The method of forming the two latter classes of numerals from the first is easily understood if once carefully examined.

The Cardinal numbers may be regarded as the roots. They are given in their barest forms, except the last two, without any prefixes. These prefixes vary, of course, like those of adjectives, with the class of noun to which they belong. These numbers are as follows.

Cardinal.

Nye, <i>one,</i>	Nenxe, <i>seven.</i>
Bini, <i>two,</i>	Bozo, <i>eight.</i>
Tatu, <i>three,</i>	Toba, <i>nine.</i>
Ne, <i>four,</i>	Shumi, <i>ten.</i>
Hlanu, <i>five,</i>	Ikulu, <i>hundred.</i>
Tandatu, <i>six,</i>	Iwaka, <i>thousand.</i>

Let us now try to form the other two classes from the above. It will be seen in the columns given below that, with the exception of *first* and *tenth*, the use of the prefix *isi* with the *Cardinal* number is all that is required to form the *Ordinal* numbers up to ten. Still further, that the use of the prefix

ku with the cardinal number, forms the adverbials *once, twice,* with the simpler numbers at least, as far as *a thousand*.

Ordinal.		Adverbial.	
<i>Ku-qala,</i>	<i>first,</i>	<i>Ka-nye,</i>	<i>once.</i>
<i>Isi-bini,</i>	<i>second,</i>	<i>Ka-bini,</i>	<i>twice.</i>
<i>Isi-tatu.</i>	<i>third,</i>	<i>Ka-tatu,</i>	<i>thrice.</i>
<i>Isi-ne,</i>	<i>fourth,</i>	<i>Ka-ne,</i>	<i>four times.</i>
<i>Isi-hlanu,</i>	<i>fifth,</i>	<i>Ka-hlanu,</i>	<i>five ..</i>
<i>Isi-tandatu,</i>	<i>sixth,</i>	<i>Ka-tandatu,</i>	<i>six ..</i>
<i>Isi-xenxe,</i>	<i>seventh,</i>	<i>Ka-sixenxe,</i>	<i>seven ..</i>
<i>Isi-bozo,</i>	<i>eighth,</i>	<i>Ka-sibozo,</i>	<i>eight ..</i>
<i>Isi-toba,</i>	<i>ninth,</i>	<i>Ka-sitoba,</i>	<i>nine ..</i>
<i>l-shumi,</i>	<i>tenth,</i>	<i>Ka-lishumi,</i>	<i>ten ..</i>
<i>l-kulu,</i>	<i>hundredth,</i>	<i>Ka-likulu,</i>	<i>a hundred ..</i>
<i>l-waka,</i>	<i>thousandth,</i>	<i>Ka-liwaka,</i>	<i>a thousand ..</i>

XV. PREPOSITIONS.

The following is a list of the Kaffir Prepositions chiefly in use. The place of the Preposition is often supplied by the use of Adverbs.

<i>Emva, ngasemva.</i>	<i>Behind.</i>
<i>Emveni, emvenikweni,</i>	<i>After.</i>
<i>Ese, ngasese, ele,</i>	<i>Beyond, out of sight.</i>
<i>Ezantsi, ngezantsi,</i>	<i>Below.</i>
<i>Kamva,</i>	<i>After (in time).</i>
<i>Ku,</i>	<i>To, from.</i>
<i>Malunga, malungana</i>	<i>Opposite to.</i>
<i>Nganeno,</i>	<i>On this side of.</i>
<i>Ngenxa,</i>	<i>On account of.</i>
<i>Pakati, ngapakati,</i>	<i>Within, between, among.</i>

Pambi, ngapambi,	<i>In front.</i>
Pambili, ngapambili,	<i>Before, in front.</i>
Pantsi, ngapantsi,	<i>Beneath, under,</i>
Pandle, ngapandle,	<i>Without, outside, beside.</i>
Pesheya, ngapesheya,	<i>Across, on the other side.</i>
Pezu, ngapezu,	<i>On, upon, over.</i>
Pezulu, ngapezulu,	<i>Above.</i>
Ponoshono,	<i>On this side of the river.</i>

XVI. ADVERBS.

The following list contains most of the common Kaffir Adverbs, but nouns in the locative case, and adjectives with *ka* prefixed, are also used adverbially.

Apa, apo,	<i>Here.</i>
Ewe,	<i>Yes.</i>
Endle, ²	<i>Outside, in the field.</i>
Ekunene, ngasekunene,	<i>To the right.</i>
Ekohlo, ngasekohlo,	<i>To the left.</i>
Ekuhleni,	<i>Openly.</i>
Edwa, odwa,	<i>Alone, only.</i>
Futi,	<i>Often.</i>
Gxebe, kanene,	<i>Please, by the by.</i>
Hayi,	<i>No.</i>
Kakulu,	<i>Greatly.</i>
Kaloku,	<i>Now.</i>
Kakade, kambe,	<i>Of course.</i>
Kamsinya, kamsinyane,	<i>Soon.</i>
Ngenene, kanene,	<i>Truly.</i>
Kangaka,	<i>So much.</i>
Kanjako,	<i>Again.</i>
Kanjalo,	<i>Also.</i>

Kanye,	<i>Altogether, wholly.</i>
Kona,	<i>There.</i>
Kude,	<i>Far off.</i>
Kudala,	<i>Long ago.</i>
Kufupi,	<i>Near.</i>
Kuhle,	<i>Gently, softly.</i>
Kunene,	<i>Very, very much.</i>
Kunye,	<i>Together.</i>
Kupela,	<i>Only, but.</i>
Kuqala,	<i>First.</i>
Kusasa,	<i>Early, in the morning.</i>
Kuseloko, kusoko,	<i>After that, since.</i>
Kutsha,	<i>Lately.</i>
Kwa,	<i>Even as, like as.</i>
Kwakona,	<i>Once more.</i>
Mzuzu, kakade, kade,	<i>Long ago.</i>
Namhla,	<i>To-day.</i>
Napakade,	<i>Never.</i>
Nakanye,	<i>Never.</i>
Ndawonye,	<i>Together, in one place.</i>
Ngabom,	<i>Intentionally, wilfully.</i>
Ngakumbi,	<i>Otherwise.</i>
Ngokuhlwa,	<i>This evening.</i>
Ngapa,	<i>This way.</i>
Ngomso,	<i>To-morrow.</i>
Ngasemva,	<i>Backward.</i>
Ngapandle,	<i>Without, outside.</i>
Ngoku, oku,	<i>Now.</i>
Njalo,	<i>So.</i>
Okanye,	<i>Otherwise.</i>
Oko, kambe,	<i>Then.</i>
Paya,	<i>Yonder.</i>
Pezolo,	<i>Last night.</i>
Tanci,	<i>First.</i>

Ukususela,	<i>From henceforth.</i>
Umhlaumbi,	<i>Perhaps.</i>
Xa,	<i>When.</i>
Xeshikweni,	<i>When.</i>

There is another form of Adverb called the Demonstrative Adverb, as, *Nanku*, "here he is." There is also a variation according to the class of noun with which the word is used: e.g., *Nanku, nali, nantsi, nasi, nalu, nangu*, meaning in general, 'here he is,' 'here it is,' &c.—These have already been referred to, see page 71.

There are Numeral Adverbs which have simply the *ka* prefixed to the words for *one, two, &c.*, as *kanye*.

XVII. CONJUNCTIONS.

Conjunctions are formed from parts of verbs and from prepositions. The verb *Ukuba* is frequently used in various forms.

Hleze, hlezibe,	<i>Lest.</i>
Ingabi,	<i>Lest.</i>
Ize,	<i>That, then, or then.</i>
Kanti,	<i>But.</i>
Kekaloku,	<i>And but now—introducing another subject or paragraph.</i>
Kodwa,	<i>However, but.</i>
Kukona,	<i>Then, in consequence.</i>
Na,	<i>And.</i>
Nakuba, nakubeni,	<i>Although.</i>
Nangona,	<i>Although.</i>
Ngako, ngoko,	<i>Therefore.</i>
Noko,	<i>Yet, nevertheless.</i>
Njengoko,	<i>As.</i>

Njenkokungati,	<i>As if.</i>
Okokuba, ukuba,	<i>That.</i>
Pofu,	<i>But then, how then.</i>
Ukuze,	<i>In order that.</i>
Ukuba,	<i>If, since, that.</i>

FURTHER FORMS OF UKUBA.

Ekubeni,	<i>In that.</i>
Kwokuba,	<i>To that.</i>
Kukuba,	<i>By that.</i>
Ngokuba,	<i>For because, through that.</i>
Nokuba, nakuba,	<i>And that, whether.</i>
Ngangokuba,	<i>So as that.</i>
Njengokuba,	<i>According to that, as.</i>

Several of these Conjunctions are used for the most part either with the Present Subjunctive, or the Future Indicative; as, *Hleze amfumane efile*, lest he find him dead; *Hlezibe uya kuwa*, lest you fall.

Ize and *ukuze* are also used with the Present Subjunctive; as, *Ukuze ubonwe ngabunye*, that you may be seen by others.

Conjunctions may be classified in Kaffir as in English as Copulative, Disjunctive, Conditional, and Causal

For example,

Ke, kanti,	<i>And, whereas,</i>	Copulative.
Kodwa,	<i>But,</i>	Disjunctive.
Ukuba,	<i>If,</i>	Conditional.
Ngokuba,	<i>Because,</i>	Causal.

XVIII. INTERJECTIONS.

The Interjections commonly in use in Kaffir are as follows:

A!	<i>Hail! Salutation to a superior.</i>
Au! or Awu!	<i>O! Alas! Sympathy, pain, regret.</i>
Ati-ke	<i>O! Alas!</i>
Ehla!	<i>Remonstrance.</i>
E!	<i>Dislike, aversion.</i>
Halala! Ta lala!	<i>Joy at some mischief; seeing the</i>
Hoyi!	<i>new moon.</i>
Hayi!	<i>No!</i>
He! He-ke!	<i>Well; Right; That's it!</i>
Hi!	<i>Exultation—in hunting.</i>
Hiwu! or Iwu!	<i>Hallo!</i>
Hina wena!	<i>Hallo you!</i>
Ho! Ho oyi!	<i>Sorrow, reproof, also in striking.</i>
Hoha!	<i>Leave off—in fighting.</i>
Kwowu!	<i>Astonishment, dislike, aversion.</i>
Mawo!	<i>Astonishment; wonderful; depre-</i>
	<i>ciation.</i>
Maye!	<i>Pain, sorrow,</i>
Nci!	<i>Dear me! Let alone, Pain.</i>
Nci!	<i>Pain; displeasure.</i>
Nxatshi-ke!	<i>Well done! Good! So!</i>
Nxatsho-ke!	<i>Well said!</i>
She-he!	<i>Hallo! Ho!</i>
Shu! shushu!	<i>Hot! It is hot. How hot!</i>
Si!	<i>Surprise.</i>
Sinje!	<i>Threatening.</i>
Tshotsho!	<i>Serves you right!</i>
Tshu!	<i>He is in a hurry!</i>
Tyo!	<i>Oh!</i>

Tyu!	<i>Surprise.</i> Tyu amanzi! <i>No water!</i>
X!	<i>Contempt, impatience, disappointment.</i>
Yeba!	<i>Alas! Woe to!</i>
Yinile!	<i>What! Contempt, blame.</i>
Yo!	<i>Surprise; alarm; from pain.</i>
Yu!	<i>Surprise.</i>

XIX. PARTICLES.

There is a considerable number and variety of Particles in Kaffir, and they exercise an extensive influence on the language. They are joined to Verbs and inserted in them; the Possessive Case is formed by their use; and they convert and serve to form Interrogative pronouns and shape adjectives into adverbial forms.

The following are used in combination with Verbs and with some other parts of speech.

ASI.

Asi, a negative particle expressing generally before nouns and pronouns the idea or sense of—It is not, They are not—as *Asi-nguye*, it is not he; *asi-yiyo*, it is not it; *asi-ngumntu*, it is not a man.

It also expresses a high degree of comparison.

KA.

Ka, is inserted into the negative tenses of verbs and means *yet not yet*, or the negative form, as *aka-ka teti*, He has not yet spoken. It also means that the action is *sometimes* performed.

KO.

Ko, when used with the Substantive verb, expresses the idea of being present, as *Ebe-ko kusasa-nje*, He was here this morning.

SA.

SA, or SE, SELE or SEL', a part of the verb *Uku-sala*, to remain, is used to express the idea that the action of the verb is *already*, or *now*, or *still*, or *by this time*, performed, or being performed, or may yet be performed, as *Semkile*, he is already gone.

WA.

WA is inserted between the Pronoun Form and the root of the Verb to express *continued* or *repeated* action.

The Possessive Particles or Prefixes have already been explained—so far as their use in the formation of that Case is concerned. See page 27 to 32.

Many of the so-called particles are gradually falling into their places as Prepositions and other parts of speech, as KWA, NGA, and so on. See Dr. Kropf's Dictionary under several of these words.

EXPLETIVES—KE. NJE. BO.

There is a small group of words or syllables which are true particles, such as KE, NJE, BO, which are used as expletives—that is, to fill up a clause or a sentence, or introduce one; or to form a rest in the sentence for thought or utterance; or in some cases for supposed ornament or rhetoric.

These words are not easily translatable except by *Well*, *then*, *now*, as may suit the expression used. They serve also to give force to the sentence as an *affirmation*, a *request*, or an *inference*.

XX. ON SYNTAX, ALLITERATION, AND
AGGLUTINATION.

The following are the simple and essential rules of Syntax in a Kaffir sentence. The relations or connections of the different parts of speech are chiefly regulated by means of Prefixes. These depend on the Noun, which thus has the chief influence in the sentence. Two other rules or principles affect the construction of the Kaffir sentence, namely, Apposition and the Nominative Absolute, both of which are explained below.

SYNTAX.

1. The Verb agrees with its Nominative in Person, Number and Class.

2. When two or more Singular Nominatives of the *same Class* occur, the verb generally takes the *plural prefix*.

3. When two or more Nominatives of *different Classes* occur, the verb becomes plural, and agrees with the *third person plural*, if referring to persons,—and the *third class plural* if referring to things.

4. The Nominative, when it is a Noun, may come *before* or *after* the verb; when it is a Pronoun Prefix it comes of necessity immediately before the verb.

5. When two nouns come together, the second stands in relation to the first in what is called *Apposition*, that is the one noun describes the meaning of the other, and agrees with it in case.

6. The Nominative may consist of a noun or pronoun, or of a noun and pronoun together, and the repetition of the pronoun both in the Nominative and Accusative Case is one of the peculiarities of the Kaffir sentence.

7. The Accusative may consist of a noun or pronoun or of a noun and pronoun in the form of a verbal *medial*. There may thus be a double Nominative and a double Accusative in a sentence.

8. If the Nominative is the full Personal Pronoun Form *Mina, wena, yena*, etc., see page 61—it is sometimes omitted; or it may be expressed, for the sake of greater precision, though the Pronoun Prefix of the verb serves the purpose of a Nominative.

9. The Nominative Absolute occurs when a Noun, or an Infinitive used as a noun, or pronoun, is found standing by itself—and without any change in the form of the verb following, which would shew it to be nominative to that verb; or without any change on other words following or preceding, which would connect it grammatically with them though there appears to be connection in the sense. Some word or words such as,—*for, to, as to, in respect to, with regard to*; are necessary in order to complete the translation in English.

10. Adjectives agree with their nouns in *Class* and *Number*; and the Adjective generally *follows* the noun, though certain indefinite, numeral, and other adjectives frequently *precede* the noun.

11. Pronouns of the different kinds, Relative, Demonstrative and Possessive, agree with Nouns in Person, Number, and Class.

12. The Relative Pronoun is *prefixed* to the verb,—and the Demonstrative Pronouns may come either *before or after* the Noun.

13. The Demonstrative Pronoun is sometimes used to render the Noun more definite, and in such use serves the purpose of the definite article *the*.

14. When the Relative Pronoun is used in connection with the Possessive Case form it renders the idea of possession more emphatic.

15. Transitive Verbs govern the Verbal Medial in the Accusative or Objective, see page 63. When the object is a noun, there are really two accusatives, the noun and its corresponding medial. The accusative generally though not always *follows* the verb; and it may come between *uku-ti* and the real predicate.

16. The Infinitive Mood is sometimes used as a Noun, as well as a Verb, and it is also used to serve as an Adjective. In the latter case it is put in the Possessive by the use of the Possessive Particles *ua*, etc.

17. The Infinitive Mood is also often repeated or added to the previous verb by the use of the Conjunctive form, or particle *no* in order to give a stronger meaning to the affirmation.

18. The Present Infinitive in English may be expressed in Kaffir by the Infinitive or by the Present Subjunctive, the words *ukuze* or *ukuba* being expressed or understood.

ALLITERATION.

The meaning of this in English is well enough known, and has already been so far explained at page 10. It consists in the repetition of the same letter or syllable in two or in any number of words immediately following each other or at short intervals in the same sentence. There are languages in which alliteration is only tolerated to a very limited extent. In English the effect of its moderate use is to promote smoothness and ease of utterance. Its excessive use becomes trivial and tiresome. Or it may be used to produce a ludicrous effect.

In Kaffir no such effect is intended or is actually produced. Nor is choice possible. The law of alliteration form-

ing what is called the Euphonic Concord is absolute. Two objects are intended to be secured by this concord—precision, and a certain amount of harmony.

It has only further to be added that this principle runs through the great family of African languages to which the Kaffir language belongs.

The following example, already given on page 10, makes the principle of Alliteration as producing the Euphonic Concord more plain than any description, and shows the effect or operation of this law. The noun *i-nto*, a thing, has its plural in *izi-nto*.

All good and pleasant things are obtained by labour or bought with money.	}	<i>Izi-nto zonke ezi-lungileyo nezi- mnanidi zi-zuzwa ngomsebenzi mhlaumbi zi-tengwa ngemali.</i>
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Here the distinctive syllable of the noun is *izi* or *zi*, the prefix. This determines the first letter or syllable of all that follows. It changes the Adjective *onke*, all, into *zonke*. It prefixes the Demonstrative Pronoun *ezi* to the Adjectives *lungile*, good, and *mnanidi*, pleasant. And it requires the Verbs *uku-tenga*, to buy, and *uku-zuza*, to get or obtain, to use the prefix *zi* before the root of the Verb in the Present Indicative. Every word connected with the noun in the entire sentence is bound to the noun by this tie, visible if written, audible if spoken.

That is to say, it takes effect on all words in agreement with or related to the noun; but not on Objectives which are governed by the verb or verbs.

In a short time the principle of Alliteration will be found to be a help rather than a difficulty to the student, as to some extent the ear will assist him; that is, when the limits which guide the application of the principle are known.

AGGLUTINATION.

The second marked characteristic of the Kaffir language may be described by the word *Agglutination*. This term almost explains itself. It means a gluing together, or producing a union or adhesion of different substances, or of parts of the same substance. Its primary or ordinary meaning is also its transferred meaning, when applied to language.

It is probably correct to say, that in all books hitherto published on the Kaffir language, the attention of the reader, so far as the structural peculiarities of the language are concerned, has been called exclusively to the principle of Alliteration.

But the student will hardly have begun to acquire Kaffir, at all events to read and translate, before his attention will be arrested by masses of syllables built up into single words. Or he may find what is still more perplexing, not only a mass of syllables, but a mass of different parts of speech cohering in one word. He finds also that that single word may require to be translated by two or three or even four or five words in English. These different words, it should be understood, are not mere synonyms in English, or amplifications of the idea expressed in Kaffir, which may require to be thus treated, because of some difficulty of rendering the thought of one language into another. They frequently are distinct parts of speech. One word may thus contain a Relative Pronoun, a Personal Pronoun, a Negative Particle, and one conveying an idea of habit, or continuance, an Objective, in the form of pronoun particle referring to a noun elsewhere in the sentence, and finally, the Root of the verb in its Tense form, altered or unaltered as the case may be.

Early in his efforts the student finds himself grounded hard and fast on one of the most constantly recurring

characteristics of the language. Native helpers will tell him the meaning of the word, but they can give him no aid in solving this perplexity of so many parts of speech, which he finds wrought into an amalgam of one word requiring, it may be, nearly half a dozen words to translate it.

Examples, however, will make this subject more clear than any statement of the fact. They will be taken not only from what may be reckoned standard Kaffir, the Rev. Tiyo Soga's translation of the "Pilgrim's Progress"; but also from some recent issues of the native paper; and one or two from the translation of the Bible. Some of the examples are of frequently recurring words. The analysis will help so far to make plain to the student the principle which is at work in producing this Agglutination.

Ngazwinye,	<i>In a word.</i>
Okulungileyo,	<i>That which is right.</i>
Okungalungileyo,	<i>That which is not right.</i>
Andimbonanga,	<i>I did not see him.</i>
Engekafiki,	<i>He, having not yet arrived.</i>
Obungenakutandabuzeka,	<i>That which cannot be doubted.</i>

These words, which may be taken as fair examples of Agglutination, may be thus analyzed and freely translated as to their component parts.

NGAZWINYE—*Nga*, the root of the Verb *Uku-nga*, to wish, to seem, used as an auxiliary verb, but also before nouns in a variety of senses. It expresses *agency* in an instrumental form, and is translated by *through, according to, by, with*, and so on.

Izwi—a contraction from *ilizwi*, a word.

Nye—*one*, here contracted from *elinye*.

OKULUNGILEYO—*O*, a Relative Pronoun equivalent to *that* or *that which*.

Ku—a Particle used as the equivalent of *it* or *it is*.

Lungile—an Adjective signifying *right*.

Yo—a Particle or syllable attached to adjectives ending in *le*, and to some tense of verbs under certain conditions.

Oku-ngalungileyo—the same analysis with the negative particle.

Nga—used as an infix or Medial in the body of the word.

ANDIMBONANGA—*A*, the negative particle used as a prefix in connection with tenses of verbs.

Ndi—the first Personal Pronoun form used as a prefix with tenses of verbs.

M—a letter or particle used as an infix signifying *him*, and as the Objective of the verb—referring to a person already spoken of.

Bona—the root of the Verb *to see*.

Nga—a termination or affix used along with the prefix *a* in the Past tense Indicative Mood, to express the negative sense of the verb—*did not see*.

ENGEKAFIKI—*E*, used as the Relative Pronoun—referring to a person.

Nge—Negative particle *nga* with the last vowel modified through the influence of the succeeding *ka*.

Ka—a particle used as an infix, signifying, with many other meanings, *not yet*.

I—the final vowel of the verb, namely *a* changed into *i*, to express a negative sense.

OBUNGENAKUTANDABUZKA.

Obu—Demonstrative Pronoun, 7th Class signifying *this*.

Nge—Negative particle, signifying *not*.

Na—Conjunctive particle, signifying *with*.

Kutandabuzeka—Infinitive Mood of *Ukutandabuzeka*, to be doubtful; the Subjective Form of *Ukutandabuza*, to doubt.

Many other examples might be given, as they occur frequently. Agglutination is not to be mistaken for *contraction of vowels*, though such contraction no doubt forms part of the process by which it is produced.

XXI. PRACTICAL EXERCISES.

There is given in the following pages a short series of exercises. They are not intended to go over the whole ground given in the previous pages, but simply to deal with some of the common and frequently recurring words, which occasion difficulties in the acquisition of colloquial Kaffir.

They are formed on the method of constructing the sentence from its simplest form. Thus the simplest form in which the learner wishes to express himself is to say "It is"—so and so, good or bad; fit or not fit, as the case may be. Yet it is true that frequently he is long in finding out what is the exact equivalent in Kaffir of the very short statement in English *It is*, when used in an *impersonal form*. There are so many forms in which the same two words require to be expressed when used before a noun.

Repetition of some words or phrases occurs—and that is so far intentional. The Vocabularies are intended to aid in working the exercise immediately following, and in some case such repetitions occur.

No formal order of subjects or grammatical rules is observed. Instead there is simply a gradual extension of the *different subjects* to meet the difficulties of Kaffir conversation. These difficulties occur more in the use of common words, the Substantive verb, prepositions and prefixes, than in the rules of syntax, or use of the tenses.

The Exercises are taken from a more complete series which will be published later.

PRACTICAL EXERCISES IN KAFFIR.

LESSON I.

SUBJECT—To express in Kaffir the English words *It is*, and
It is not.

I. RULE.—Make use of **KU** for *It is*, and of **AKU** for *It is not*, before the word which follows.

II. REMARKS AND EXPLANATION.—*It is*, is thus expressed in Kaffir in an impersonal sense, that is, without a noun or pronoun attached. This form is used before adjectives, parts of verbs, some adverbs and conjunctions—but *not before nouns, excepting with one class*. Thus we can say *Ku-lungile*, “It is good,” but we cannot say *Ku mutu*, “It is a man.” The proper form for *It is* and *It is not*, before nouns will be given further on. *It is not*, is expressed by **AKU** in the same connection.

III. EXAMPLES :—

It is good,	<i>Ku-lungile.</i>
It is so,	<i>Ku-njalo.</i>
It is because,	<i>Ku-ngokuba.</i>
It is not good,	<i>Aku-lungile.</i>
It is not so,	<i>Aku-njalo.</i>
It is not because,	<i>Aku-ngokuba.</i>

IV. EXERCISE :—

Vocabulary.

(Words, chiefly adjectives, to be committed to memory)

Good, right,	<i>lungile.</i>	Heavy,	<i>Nzima.</i>
right, proper,	<i>fanele.</i>	difficult,	<i>ngabile.</i>
bad, wicked,	<i>kohlakele.</i>	large, great,	<i>kulu.</i>
bad, ugly,	<i>bi.</i>	small, little,	<i>ncinane.</i>
sweet, pleasant,	<i>mnandi.</i>	so, in that manner,	<i>njalo.</i>
easy (to do),	<i>lula.</i>	because,	<i>ngokuba.</i>

Write out in Kaffir the following :—

1. It is good. 2. It is not good. 3. It is wicked. 4. It is not wicked.
 5. It is ugly, bad. 6. It is sweet, pleasant. 7. It is not pleasant.
 8. It is heavy. 9. It is easy. 10. It is not easy. 11. It is so. 12. It
 is because. 13. It is not so. 14. It is not because.

LESSON II.

APPLICATION AND EXTENSION OF THE FOREGOING LESSON.

EXERCISE :—

Vocabulary.

To speak,	<i>Uku-teta.</i>	To work,	<i>Uku-sebenza.</i>
to walk,	<i>uku-hamba.</i>	to steal,	<i>uku-bá.</i>
to love,	<i>uku-tanda.</i>	to rob,	<i>uku-panga.</i>
to be loved,	<i>uku-tandwa.</i>	to help,	<i>uku-nceda,</i>
to strike,	<i>uku-beta.</i>	a friend,	<i>umhlobo.</i>
to be beaten,	<i>uku-betwa.</i>	an enemy,	<i>utshaba.</i>

1. It is good to work. 2. It is wicked to steal. 3. It is not
 wicked to speak. 4. It is not good to strike. 5. It is pleasant to
 be loved. 6. It is not pleasant to be beaten. 7. It is right to help
 a friend. 8. It is right to help an enemy. 9. It is wicked to rob a
 friend. 10. It is easy to speak. 11. It is easy to walk.

LESSON III.

SUBJECT—To express in Kaffir the English words **There is, There are, There is not; There are not.**

I. RULE—Make use of *Kuko* for *There is, there are*, and of *Akuko* for *There is not, There are not.*

II. REMARKS AND EXPLANATION.—The noun following, whether in singular or plural, will make plain whether to translate by *There is or There are.*

III. EXAMPLES:—

There is a horse here, *Kuko ihashe apa.*
 There are horses here, *Kuko amahashe apa.*

IV. EXERCISE:—

Vocabulary.

The nouns in this vocabulary are of the I. Class and have their first syllables in *U* or *Um*. They form their plurals by changing the first syllable into *Aba*. A very few change the first syllable into *O*, as *Ukumnkani*, a king; pl. *Okumnkani*, kings. Sometimes a contraction takes place, as *Um-oni*, a sinner; pl. *Ab-oni*, sinners, not *Abi-oni*.

Singular.

Plural.

A man, person,	<i>umntu.</i>	Men, persons, people,	<i>Abantu.</i>
a woman,	<i>umfazi</i>	women,	<i>abafazi.</i>
a child,	<i>umntwana.</i>	children,	<i>abantwana.</i>
a parent,	<i>umzali.</i>	parents,	<i>abazali.</i>
a friend,	<i>umhlobo.</i>	friends,	<i>abahlobo.</i>
a shepherd,	<i>umalusi.</i>	shepherds,	<i>abalusi.</i>
a traveller,	<i>umhambi.</i>	travellers,	<i>abahambi.</i>
a judge,	<i>umgwebi.</i>	judges,	<i>abagwebi.</i>
here,	<i>apa.</i>	there—yonder	<i>paya.</i>
there,	<i>apo or kona.</i>		

Apo and *kona* are often used together, though separated by other words in the sentence.

1. There is a man here. 2. There is not a man here. 3. There are women there. 4. There are not women here. 5. There is not a child here. 6. There are travellers here. 7. There are not shepherds here. 8. There are not judges here. 9. There are friends here. 10. There is not a friend there. 11. There are parents there. 12. There are sinners here. 13. There is a man where you are.

LESSON IV.

SUBJECT—To express in Kaffir the English words, *It was*,
It was not.

I. RULE—Make use of *Beku* or *Kwaku* or *Kwaye ku* for *It was*, and of *Beku-nge* or *Beku-nga*, *Kwaku-nge*, or *Kwaye kunge*, for *It was not*.

II. REMARKS AND EXPLANATION.—*It was* is expressed in these three different forms—*Beku*, refers to more recent time; *Kwaku*, refers to time more remote; *Kwaye ku*, refers to time still more remote. The negative form is expressed by the addition of *nge*, though sometimes of *nga*.

III. EXAMPLES:—

It was hot yesterday, *Beku-shushu izolo*
It was not hot yesterday, *Bekunge-shushu izolo.*

IV. EXERCISE:—

Vocabulary

Hot,	<i>Siushu.</i>	To-day,	<i>namila.</i>
cold,	<i>banda.</i>	to-morrow,	<i>ngomso.</i>
it is hot,	<i>ku shushu.</i>	yesterday,	<i>izolo.</i>
it is cold,	<i>kuya banda.</i>	yesterday evening,	<i>pezolo.</i>
dark, black,	<i>nyama.</i>	in the morning,	<i>kusasa.</i>
white,	<i>mhlope.</i>	in the evening,	<i>ngokuhlwa.</i>

On the first form of, It was, and previous Lessons.

1. It is cold to-day. 2. It was hot yesterday. 3. It was dark yesterday evening. 4. It is not cold to-day. 5. It was cold this morning. 6. It was not cold this morning. 7. It is hot to-day. 8. It was good. 9. It was not good. 10. It was pleasant. 11. It was not heavy. 12. It was easy.

On the second form of, It was—Kwaku, and previous Lessons.

1. It was good to work. 2. It was wicked to steal. 3. It was heavy. 4. It was not easy to speak. 5. It was large. 6. It was not large. 7. It was so. 8. It was not so. 9. It was because. 10. It was pleasant. 11. It was not pleasant to be beaten. 12. It was easy to walk.

LESSON V.

SUBJECT—To express in Kaffir the English words *There was, There were.*

I. RULE.—Make use of *Bekuko, Kwakuko, Kwaye kuko,* for *There was, There were.*

II. REMARKS AND EXPLANATION.—*Bekuko* refers to more recent time and is most commonly used; and *Kwakuko*, or *Kwaye kuko* refers to time more remote.

III. EXAMPLES:—

There was a man here	<i>Bekuko unntu apa kusasa</i>
this morning,	<i>nje.</i>
There were people in the	<i>Kwaye kuko abantu elizweni</i>
world long ago,	<i>kudala.</i>

IV. EXERCISE:—

Vocabulary.

The nouns in this vocabulary belong to the II. Class and have their first syllables in *I* and *Ili*; they form their plurals by changing *I* or *Ili* into *Ama*.

A boy,	Sing. <i>Inkwenkwe.</i>	Plur. <i>Amakwenkwe.</i>
a horse	<i>ihashe.</i>	<i>amahashe.</i>
a name,	<i>igama.</i>	<i>amagama.</i>
a word,	<i>ilizwi.</i>	<i>amazwi.</i>
a country, the world,	<i>ilizwe.</i>	<i>amazwe.</i>
a garden, a field,	<i>intsimi.</i>	<i>amasimi.</i>
a hoe,	<i>igaba</i> or <i>ikuba,</i>	<i>amagaba.</i>
a clod,	<i>igada.</i>	<i>amagada.</i>
a frog.	<i>isele.</i>	<i>amasele.</i>
a butterfly,	<i>ibadi.</i>	<i>amabadi.</i>
a beetle,	<i>ibungane.</i>	<i>amab'ungane.</i>
price, value,	<i>ixabiso.</i>	<i>amaxabiso.</i>
heaven,	<i>izulu.</i>	<i>amazulu.</i>

To express—*In the garden, in the country, in the world*—use the Locative case, which signifies place or locality. This is formed by *changing the first syllable into e, and final a or e into eni, i into ini, o into weni, and u into wini.*

In the name,	<i>Egameni.</i>
in the country or world,	<i>elizweni, or ehiabatini.</i>
in the countries,	<i>emazweni.</i>
in the garden or field,	<i>entsimini.</i>
in the gardens or fields,	<i>emasimini.</i>
at the price,	<i>exabisweni.</i>
in the house,	<i>endlwini.</i>
in heaven,	<i>ezulwini.</i>
now,	<i>ngoku</i> or <i>kaloku.</i>
long ago,	<i>kudala.</i>

1. There was a woman here yesterday.
2. There was a horse in the garden to-day.
3. There were hoes in the garden yesterday.
4. There are no hoes in the garden to-day.
5. There are frogs there.
6. There were no butterflies in the garden; there were beetles.
7. There are horses in the country now; there were no horses in the country long ago.
8. There are people in the world now.
9. There were people in the world long ago.
10. It is pleasant to walk in the garden to-day.
11. It is not good to beat the frog.
12. It was hot in the garden to-day.
13. It was cold yesterday.

LESSON VI.

SUBJECT—To express Kaffir the English words, *There was not, There were not.*

I. RULE.—Make use of *Bekungeko* or *Kwa kungeko* or *Kwaye kungeko*, for *There was not, There were not.*

II. REMARKS AND EXPLANATION.—The above is just the form for *There was, There were*, with *nge* inserted before the last syllable. The same rule applies to time as that given previously; *Bekungeko*, to recent time; *Kwa kungeko*, to time more remote.

III. EXAMPLES:—

There was no horse here this morning,	<i>Bekungeko ihashe apa kusakanje</i>
There were no houses in this place last year,	<i>Kwaye kungeko izindlu kulendawo ngomnyaka odluleyo.</i>

IV. EXERCISE:—

Vocabulary.

The nouns in this vocabulary belong to the III. Class and have their initial syllables in *I, In* or *Im*. Some form their plurals by changing the first syllable into *Izi*; but most take a contracted form like that given immediately below, in which the plural is the same as the singular, except that the initial vowel is lengthened, as *imazi*, a cow; *imazi* cows; *igusha*, a sheep; *igusha*, sheep.

A house,	<i>Indlu.</i>	Houses.	<i>Izindlu.</i>
a dog,	<i>inja.</i>	dogs,	<i>izinja.</i>
a cow,	<i>imazi yenkomo.</i>	an elephant,	<i>indlovu.</i>
an ox,	<i>inkabi yenkomo.</i>	a snake,	<i>inyoka.</i>
a sheep,	<i>igusha.</i>	a stick,	<i>intonga.</i>
a goat,	<i>ibokwe</i> or <i>imbuzi.</i>	a mosquito,	<i>ingcongconi.</i>
a pig,	<i>ihangu.</i>	a fire-fly,	<i>inkanyezi.</i>
a fowl(domestic),	<i>inkuku.</i>	a table,	<i>itafle.</i>
a fowl(of the air),	<i>intaka.</i>	a window,	<i>ifestile.</i>
a ostrich,	<i>inciniba.</i>	firewood,	<i>inkuni.</i>

The plurals of the above are the same as the singulars, the *zi* being elided.

On the table,	<i>etafileni.</i>	In the house,	<i>endlwini.</i>
in the window,	<i>efestileni.</i>	in the cattle kraal,	<i>ebuhlanti.</i>

but, *kodwa.*

There are other words for *but*; make use of *kodwa* in the meantime.

1. There were no people in the house yesterday. 2. There were no horses in the garden to-day; there were oxen. 3. There were no oxen in the cattle kraal this morning. 4. There was not a snake in the house to-day, but there was a pig yesterday. 5. There were boys in the house yesterday evening. 6. There were a snake in the house, but there was no stick. 7. There was no goats in the cattle kraal this morning. 8. There were goats in the garden. 9. There is a mosquito on the table. 10. There was no firewood in the house yesterday. 11. There is firewood to-day. 12. There was a fire-fly in the window last night. 13. There were no butterflies in the garden yesterday.

LESSON VII.

SUBJECT.—To ask a question in Kaffir without the use of an interrogative pronoun.

I. RULE.—Make use of **Na** at the end of the word or clause sentence.

II. REMARKS AND EXPLANATION.—The particle is pronounced as if it formed the last syllable of the word to which it is attached.

Its position in the sentence is frequently at the end, though it may follow the essential word.

The particle *na* almost invariably forms part of interrogatives and adverbs.

III. EXAMPLES:—

Is it good?	<i>Kulungile-na?</i>
Are you willing to go?	<i>Uyavuma-na ukuya?</i>
Is he running?	<i>Uya-baleka-na?</i>
Are you speaking?	<i>Uya-teta-na?</i>

IV. EXERCISE:—

Vocabulary.

(Of Verbs—Infinitive Mood and Present Tense Indicative).

To go,	<i>Ukuya.</i>
to be willing,	<i>ukuvuma.</i>

Singular.		Plural.	
I am willing,	<i>Ndiya vuma.</i>	We are willing,	<i>Siya vuma.</i>
you are willing,	<i>uya vuma.</i>	ye are willing,	<i>niya vuma.</i>
he is willing,	<i>uya vuma.</i>	they are willing,	<i>baya vuma.</i>
A spade, <i>umhlakulo.</i>		Pl., spades, <i>imihlakulo</i>	
Yes,	<i>Ewe.</i>	No,	<i>Hayi.</i>
this,	<i>oku.</i>	that,	<i>oko.</i>
this thing,	<i>lento.</i>	that thing,	<i>lonto.</i>

1. Is there a man here? 2. There is no man here. 3. Are there children here? 4. Are there women here? 5. Are there people here? 6. There are people here. 7. Is there a boy here? 8. Is he willing to go? 9. Is he willing to do this? 10. I am willing to do that. 11. Is it not good to work? 12. Is it not wicked to steal? 13. It is so? 14. Is it not pleasant to help a friend? 15. Yes, it is pleasant. 16. Are there hoes in the garden? 17. No, there are no hoes in garden, there are spades. 18. Is it so? Yes, it is so. 19. Are you willing to work in the garden? Yes, I am willing. 20. Is he willing? No, he is not willing. 21. Were there people here yesterday evening? No, there were no people here yesterday evening. 22. Were there horses in the field this morning? No, there were pigs. There is a cow there now.

pain,	<i>ubuhlungu.</i>	earth,	<i>umhlaba.</i>
a tree,	<i>umti.</i>	a cup,	<i>indebe.</i>
a house,	<i>indlu.</i>	a spoon,	<i>icepe.</i>
an axe,	<i>izembe.</i>	a bird,	<i>intaka.</i>
a cooking pot,	<i>imbiza.</i>	a fish,	<i>intlanzi.</i>

PREPOSITIONS.

Above, <i>pezu</i> or <i>pezulu.</i>	Within, <i>pakati</i> or <i>ngapakati.</i>
below, <i>ezantsi</i> or <i>ngezantsi.</i>	without, <i>pandle</i> or <i>ngapandle.</i>

VERBS.

I see,	<i>Ndi-bona.</i>
I saw,	<i>nda-bona.</i>
I met,	<i>ndi-hlangene</i> (followed by na).
I bought,	<i>ndi-tengile.</i>

1. Fire and water. 2. Life and death. 3. Pain and sorrow.
 4. Wisdom and folly. 5. Soul and body. 6. Heaven and earth.
 7. A tree and a house. 8. A bird and a fish. 9. A spoon and a cup.
 10. A pot and an axe. 11. Above and below. 12. Within and without.
 13. An ox and a horse. 14. A sheep and a goat. 15. A man and a boy.
 16. A woman and a child. 17. A snake and a frog. 18. Men and horses.
 19. A pig and a ostrich. 20. A boy and a horse. 21. A butterfly and beetle.
 22. I bought a pig and a horse. 23. I saw a woman and a child.
 24. I bought a house and a garden.

LESSON IX.

SUBJECT--To express in Kaffir the English verb, **To have.**

I. RULE.—Make use of the Kaffir idiom **to be with**; that is, use the substantive verb **Ukuba**, *to be*, and **Na** in the sense of **with**, and the noun or pronoun required.

II. REMARKS AND EXPLANATION.—The examples given below are really contractions for *Ndi-ba-ne-hashe*, &c. This arises from the usage that in the present indicative, and present participle, the root of the substantive verb *ba*, is omitted. It appears again in other tenses.

The rules for the coalition of *na* with the first vowel of the succeeding word are the same as those given in LESSON VIII.

The pronouns used with verbs, called in Grammars "pronominal verbal prefixes," are as follows, for the Present Tense Indicative:—

I,	<i>Ndi.</i>	We,	<i>Si.</i>
Thou,	<i>U.</i>	Ye,	<i>Ni.</i>
He, she, it,	<i>U.</i>	They,	<i>Ba.</i>

III. EXAMPLES:—

I have a horse,	<i>Ndi-ne 'hashe.</i>
You have a house,	<i>U-ne 'ndlu.</i>
He has a dog,	<i>U-ne 'nja.</i>
We have horses,	<i>Si-na 'mahashe.</i>
Ye have houses,	<i>Ni-ne 'zindlu.</i>
They have dogs,	<i>Ba-ne 'zinja.</i>

NEGATIVE FORM.

I have not,	<i>Andi-na.</i>	We have not,	<i>Asi-na.</i>
You have not,	<i>Aku-na.</i>	Ye have not,	<i>Ani-na.</i>
He has not,	<i>Aku-na.</i>	They have not,	<i>Aba-na.</i>

IV. EXERCISE:—

Vocabulary.

(In the following exercises, nouns are used from previous Vocabularies and of various classes, as well as those given below).

Bread,	<i>Isonka.</i>	Money,	<i>Imali.</i>
coffee,	<i>ikofu.</i>	a coat,	<i>ibatyi.</i>
tea,	<i>iti.</i>	a hat,	<i>umnqwazi pl. imi.</i>
sugar,	<i>iswekile.</i>	a knife,	<i>isitshetshe or imela.</i>
salt,	<i>ityuwa.</i>	a gun,	<i>umpu, pl. imi.</i>
meat, (flesh),	<i>inyama.</i>	a servant.	<i>isicaka, pl. isi.</i>
a wife,	<i>umfazi.</i>	a paper,	<i>ipepa.</i>
a child,	<i>umntwana.</i>	a pen,	<i>usiba.</i>
a book,	<i>incwadi.</i>	a slate,	<i>isileti or ilitye lo- kubala.</i>

I wish to buy, *Ndiya funa ukutenqa.*
 if, *ukuba.*

(There are other words for *if*.)

1. I have a horse. 2. He has a horse. 3. She has a cow. 4. The people have horses. 5. Has he a horse? 6. Has he a dog? 7. Has he a gun? 8. Yes, he has a dog, but I have horses. 9. If I have horses, she has cows. 10. If he has a horse I have a gun. 11. Has the man a gun? 12. Have the people guns?

13. Have you bread? 14. Have you sugar and coffee. 15. I have tea and bread. 16. I wish to buy bread, and coffee, and sugar. 17. Have you money? 18. No, I have no money. 19. I have a hat and a coat. 20. Have you a knife? 21. Have we coffee? No, we have no coffee, but we have bread. 22. We have no meat. 23. I have a servant. 24. He has not a servant. 25. They have not a servant. 26. I have a coat. 27. He has a hat. 28. Has he money? 29. Has he books? 30. No, he has no books. 31. Has he paper? 32. No, he has no paper.

33. Have you a wife? 34. No, I have no wife. 35. Have you children? 36. No, I have no children. 37. Have you friends? 38. No, I have no friends. 39. Have you anything (*nento*, even a thing)? 40. No, I have nothing. 41. I am very sorry (*ndi-lusizi kakulu*).

LESSON X.

SUBJECT—To express in Kaffir the English words **Don't, Do not, You must not.**

I. RULE.—Make use of *Musa*, with the infinitive of the verb required; or use the Negative Form of the verb in the Present Subjunctive.

II. REMARKS AND EXPLANATION.—The rule as given above is sufficient to express **Don't**, etc. The use of the Subjunctive is a milder way of expressing the Imperative, and is equal to *you may not*. Contractions are used colloquially, as *M'sa ukuteta* or *Mus' ukuteta* for *Musa ukuteta*, and so on with other verbs.

III. EXAMPLES:—

Don't speak,
Don't be afraid,

Musa ukuteta, or ungateſi.
Musa ukoyika, or ungoyiki.

IV. EXERCISE:—

Vocabulary.

To go,	<i>uku ya.</i>	To stoop,	<i>uku toba.</i>
to go, to travel,	<i>uku hamba.</i>	to steal,	<i>uku b̄.</i>
to forget,	<i>uku libala.</i>	to tear,	<i>uku razula.</i>
to cry,	<i>uku lila.</i>	to break,	<i>ukw̄ apula or</i> <i>ukw̄ apuka.</i>
to go in,	<i>uku ngena.</i>	there, yonder,	<i>paya.</i>
to go out,	<i>uku puma.</i>	with him,	<i>naye.</i>
to come,	<i>uku za.</i>	with them,	<i>nabo.</i>
to laugh,	<i>uku hleka.</i>	with me,	<i>nam.</i>
to run,	<i>uku baleka.</i>	about that thing,	<i>nga lo'nto.</i>
to stand,	<i>uku ma.</i>	about this thing,	<i>nga le'nto.</i>
to dig,	<i>uku mba.</i>		

1. Don't speak. 2. Don't forget. 3. Don't go. 4. Don't go with him. 5. Don't go out. 6. Don't go with them. 7. Don't go in. 8. Don't go into the house. 9. Don't go into the garden. 10. Don't go into the cattle kraal. 11. Don't dig there. 12. Don't dig here. 13. Don't cry about that (thing). 14. Don't come with me. 15. Don't stand with him. 16. Don't speak to (with) me. Don't stoop. 18. Don't tear the book. 19. Don't laugh.

LESSON XI.

SUBJECT—To express in Kaffir the English words *It will be, It will not be.*

I. RULE.—Make use of *Kuya kuba* or *Kuya ku*, for *It will be*, and of *Akuyi kuba*, for *It will not be*.

II. REMARKS AND EXPLANATION.—This is still the impersonal form of expression. If a nonn were used, as *into*, a thing, the form would be *iya*, not *kuya*, though *kuya* might suit some nouns.

III. EXAMPLES:—

It will be easy, *Kuya kuba lula.*
 It will not be easy, *Akuyi kuba lula.*

IV. EXERCISE:—

Vocabulary.

To do,	<i>Ukw enza.</i>
to take,	<i>uku tabata.</i>
to take, receive from another,	<i>ukw amkela.</i>
to take, remove a thing,	<i>uku susa.</i>
to carry a burden,	<i>uku tswala.</i>
to go up.	<i>uku nyuka.</i>
to go down.	<i>uku hla.</i>
to go or come near.	<i>uku sondela.</i>
to go home,	<i>uku goduka.</i>
to go before, to lead,	<i>uku kokela.</i>
to go behind, to follow,	<i>uku landela.</i>
to go one after another	<i>uku landelana or uku-</i>
in line,	<i>roza.</i>
to do so,	<i>ukw' enjenjalo.</i>

(This is a contraction for *ukw enza njalo*, and is pronounced as one word).

Here, <i>Apa.</i>	That thing, <i>Ló nto.</i>
there, <i>kona or apo.</i>	this thing, <i>lé nto.</i>

1. It will be easy to go there.
2. It will not be easy to go there.
3. It will be good to do that.
4. It will be difficult to carry that thing.
5. It will not be difficult to carry this.
6. It will be easy to carry that.
7. It will be dark to-night.
8. It will be hot to-morrow.
9. It will be cold (*kuya ku*) to-morrow.
10. It will be bad to sleep here.
11. It will be bad to do this.
12. It will be wicked to do that.
13. It will be difficult to go up.
14. It will be easy to go down.
15. It will be pleasant to go there.
16. It will not be far to go there.
17. It will be wrong to carry away (or remove) that thing.
18. It will be right to speak.
19. It will not be right to speak.
20. It will be easy to go behind, to follow.
21. It will not be easy to go in line.

22. It is good to do so. 23. It is not good to receive that thing. 24. It is not good to sleep here. 25. It was not right to go there. 26. It was hot to-day. 27. It was not hot yesterday. 28. It was not cold this morning. 29. It was cold yesterday. 30. It was difficult to go up. 31. It was easy to go down. 32. It was right to speak. 33. It was wrong to speak. 34. It was wrong to beat.

LESSON XII.

SUBJECT—To express in Kaffir the English words *There will be, There will not be.*

I. RULE.—Make use of *Kuya kubako* for *There will be*, and of *Akuyi kubako* or *Kungayi kubako* for *There will not be*.

II. REMARKS AND EXPLANATION.—This is just the form for *It will be*, in the first two forms, with *ko* added.

III. EXAMPLES:—

There will be travellers here *Kuya kubako aba-hambi aya*
to-morrow morning, *kusasa ngomso.*

There will not be children in *Akuyi kubako lusapo esikolweni*
the school to-morrow, *ngomso.*

IV. EXERCISE:—

Vocabulary.

A meeting,	<i>Intlianganiso.</i>
a sermon (preaching),	<i>intshumayelo.</i>
a famine,	<i>indlala.</i>
a battle,	<i>idabi, pl. ama or iduli.</i>
a stranger,	<i>umntu wasemzini.</i>
a school,	<i>isikolo, pl. izi.</i>
in the school,	<i>esikolweni.</i>
sunrise—the coming out of the sun,	<i>ukupuma kwelanga.</i>
sunset—the going down of the sun,	<i>ukutshona kwelanga.</i>
the day after to-morrow, next year,	<i>ngomso omnye.</i> <i>ngomnyaka ozayo.</i>

The particle *Nje* is added to words to give an intensive force. It is applied generally, though not exclusively, to present time, as *to-day, now, to-night, this morning*.

Before, *Pambi* or *pambili*.

(*Pambi* is followed by *kw* in the next word.)

1. There will be a meeting here to-night. 2. There will not be a meeting here to-night. 3. There will be a sermon here to-morrow evening. 4. There will be a battle the day after to-morrow.

5. There will be a person here to-morrow morning. 6. There will be horses here to-morrow morning. 7. There will be a famine in the country next year. 8. There will not be a famine in the country.

9. There will be travellers here to-morrow morning. 10. There will not be horses here to-morrow morning. 11. There will be a stranger here to-morrow at sunset. 12. There will be a friend here at sunrise.

13. There will be children in the school to-day. 14. There will not be children in the school to-morrow. 15. There will be rain to-morrow (*kuya* or *liya kuna*). 16. There will not be rain to-morrow (*aliyi* or *akuyi*).

17. There was a man here this morning. 18. There was a horse in the garden to-day. 19. There was not a horse in the garden to-day. 20. There were pigs in the garden yesterday. 21. There was not a man in the world before Adam.

LESSON XIII.

SUBJECT—To express in Kaffir the English words *is* or *are* as the Substantive verb before nouns—as, *It is a man*; or *It is a horse*.

I. RULE.—Certain prefixes are used. These are called in grammars, substantive verbal noun-prefixes. A list of these is given below.

II. REMARKS AND EXPLANATION.

1. The forms for *am*, *is* and *are*, vary with each of the eight Classes of nouns—with one or two slight exceptions as in the singular of 1st and 6th Classes

2. A different form is used to express *is* and *are* before Adjectives.

3. There is a frequent repetition of these words or particles or syllables, in positions where they would not be expressed in English.

Let us now proceed to illustrate this by examples in the case of the four words, a man or person, *umntu*; a doctor, *iggira*; a chief or master, *inkosi*; a servant, *isicaka*.

In English we say—

I am a man.	I am a chief.
I am a doctor.	I am a servant.

In the above expression, the word *am*, representing the substantive verb, does not vary. But in Kaffir it does, thus:—

I am a man, *Ndi'ngu-umntu*, or *ngu* with a noun in *um* of the 1st Class; pl. *nga* as *Singa-bantu*, We are people.

I am a doctor, *Ndi li-ggira*, or *li* with a noun in *i* or *ili* of the 2nd Class; pl. *nga* as *Singa-maggira*, We are doctors.

I am a chief, *Ndi yi-'nkosi*, or *yi*, with a noun in *i* or *in* of the 3rd Class; pl. *zi* as *Si-zinkosi*, We are chiefs.

I am a servant, *Ndi si-'sicaka*, or *si* with a noun in *isi* of the 4th Class; pl. *zi* as *Si-zizicaka*, We are servants.

Let us take the four other words—the sea, *ulwandle*; a river, *unlambo*; mercy, *ububele*; goodness, *ukulunga*; representing the remaining four classes of nouns.

In English we say—

It is the sea.	It is mercy.
It is a river.	It is goodness.

As in the first four examples, so here also in English there is no change in the substantive verb *is*. But in Kaffir it would stand or be expressed thus:—

It is the sea, *lu-'lwandle*, or *lu* with a noun in *ulu* of the 5th Class; pl. *zi*, as *Zi 'lwandle*, They, *e.g.*, such lakes, are seas.

It is a river, **ngu-'mlambo**, or **ngu** with a noun in *um* of the 6th Class; pl. *yi* as *Yimilambo*, 'They are rivers.

It is mercy, **bu-'bubele**, or **bu** with a noun in *ubu* of the 7th Class; No plural.

It is goodness, **ku-'kulunga**, or **ku** with a noun in *uku* of the 8th Class; No plural.

Further examples—

He is a man,	<i>U-ngu-mntu,</i>	pl. <i>nga.</i>
He is a doctor,	<i>U-li-gqira,</i>	„ <i>nga.</i>
He is a chief,	<i>U-yi-nkosi,</i>	„ <i>zi.</i>
He is a servant,	<i>U-si-sicaka,</i>	„ <i>zi.</i>
It is the sea,	<i>Lu-lwandle,</i>	„ <i>zi.</i>
It is a river,	<i>Ngu-mlambo,</i>	„ <i>yi.</i>
It is kindness,	<i>Bu-bubele,</i>	no plural.
It is goodness,	<i>Ku-kulunga.</i>	„

Mnemonically—for the first four sing., *Ngu-li-yi-si.*
 for the second four sing., *Lu-ngu-bu-ku.*
 for the plural. *Nga-nga zi, Zi-zi-yi.*

LESSON XIV.

SUBJECT—Application of the above.

I. RULE.—To express *am, is* or *are* before a Noun of the 1st Class in *u* or *um*, make use of *ngu* in the singular; *ng'* or *nga* in the plural.

II. EXAMPLES:—

I am a man, *Ndi ngu-mntu.*
 They are people, *Ba nga-bantu.*

III EXERCISE:—

Vocabulary.

The nouns used are those given in Lesson III., page 14. They are all of the first Class in *u* or *um*, and form their plurals by changing the first syllable into *aba* or *o*.

In the water, <i>emanzini.</i>	In the house, <i>endlwini.</i>
in the garden, <i>entsimini.</i>	in the kraal, <i>ebuhlanti.</i>
on the road, <i>endleleni.</i>	in the school, <i>esikolweni.</i>
on the hill, <i>endulini.</i>	beyond, <i>pesheya.</i>

Beyond the river,	<i>Pesheya kwomlambo</i>
Yonder—at a distance, within sight,	<i>Paya.</i>
Yonder—far away or out of sight,	<i>Nga-paya.</i>

1. I am a man. 2. You are (sing.) a child. 3. He is a man.
 4. She is a woman. 5. We are men. 6. They are children. 7.
 They are men. 8. I am a shepherd. 9. I am a judge. 10. We
 are judges. 11. They are travellers. 12. You are friends. 13. He
 is a traveller. 14. They are shepherds. 15. They are judges. 16.
 They are parents. 17. We are travellers. 18. They are women.
 19. We are children. 20. I am a traveller. 21. I am a friend.

22. It is a child I see in the water. It is a traveller I see on the
 road. 24. It is a woman I see in the garden. 25. It is a child I see
 in the house. 26. They are children I see in the school. 27. It is a
 shepherd I see on the hill. 28. They are women I see in the house.

LESSON XV.

SUBJECT—To express in Kaffir the Substantive verb *is* or *are*
 in the negative form with the Personal Pronouns, and with
 nouns of the 1st Class in the sense of *I am not, he is not.*

I. RULE:—Prefix *a* as the negative before the affirmative
 form—as *Ndingumntu*, I am a man; *Andingumntu* I am not a
 man. But notice that in the second and third persons singular,
k is inserted between the two vowels.

II. REMARKS AND EXPLANATION.—*A-ndi-ngu*, is a contraction
 for *A-ndi-ngu-ye*, which again is a contraction for *A-ndi-
 ngu-yena*. I am not he or it—a child. This repetition of
 the pronoun, often expressed as well as implied in Kaffir,
 where it would not be in English, will be the subject of a
 lesson further on.

III. EXAMPLES:—

Singular.

I am a young man,	<i>Ndi-ngu 'mfana.</i>
I am not a child,	<i>A-ndi-ngu 'mntwana.</i>
You are a young man,	<i>U-ngu 'mfana.</i>
You are not a child,	<i>Aku-ngu-mntwana.</i>
He is a young man,	<i>U-ngu 'mfana.</i>
He is not a child,	<i>Aka-ngu 'mntwana.</i>

Plural.

We are young men.	<i>Si-nga 'bafana.</i>
We are not children,	<i>A-si-nga 'bantwana.</i>
Ye are young men,	<i>Ni-nga 'bafana.</i>
Ye are not children,	<i>A-ni-nga 'bantwana.</i>
They are young men,	<i>Ba-nga 'bafana.</i>
They are not children,	<i>A-ba-nga 'bantwana.</i>

IV. EXERCISE:—

Vocabulary.

A young man,	<i>Umfana.</i>	A king,	<i>Ukumkani.</i>
a woman,	<i>umfazi.</i>	a governor,	<i>umlauli.</i>
a parent.	<i>umzali.</i>	a teacher,	<i>umfundisi.</i>
a brother,	<i>umzalwana.</i>	a protector,	<i>umlondolozisi.</i>
a child,	<i>umntwana.</i>	a deceiver,	<i>umkohlisi.</i>
an elder brother,	<i>umkulurwe.</i>	a troubler,	<i>umkatasi.</i>
a younger brother,	<i>umninarwe</i>	a sinner,	<i>umoni.</i>
my father,	<i>ubarwo.</i>	a liar,	<i>ixoki.</i>
your father,	<i>uyihlo.</i>	a white man,	<i>umlungu.</i>
his or her father,	<i>uyise.</i>	a black man,	<i>untsundu.</i>
a sister,	<i>udade pl. o.</i>	a Kaffir,	<i>um-Xosa.</i>
a cook,	<i>umpeki.</i>	a Hottentot,	<i>i-Lawo.</i>

All the above nouns, like all personal nouns of the 1st Class form their plural by changing the first syllable, *u* or *um* into *aba*, as *umntwana*, a child, *abantwana*, children. The exceptions given above, and a few others, form the plural by changing the first syllable into *o*, as *ukumkani*, a king, *okumkani*, kings. *Leoki* forms its plural in *ama*.

1. I am not a child; I am a young man. 2. We are not children; we are young men. 3. You are not a child; you are young man. 4. He is not a child; he is a young man.

5. I am not a traveller; I am a shepherd. 6. I am not a judge; we are not judges. 7. I am not a liar; they are liars. 8. I am not a deceiver; he is a deceiver. 9. We are not deceivers; they are deceivers. 10. I am a white man; he is a black man. 11. I am a Kaffir; you are a Hottentot. 12. He is a Kaffir; he is not a white man; he is a black man. 13. They are not Kaffirs; they are Hottentots. 14. They are not white men.

15. I am not a deceiver; I am a king. 16. I am a governor. 17. I am a protector. 18. My father is a king; your father is a governor. 19. His father is not a king. 20. My elder brother is a deceiver. 21. Your father is a troubler. 22. Your sister is a cook. 23. The woman is a parent; they are not parents. 24. We are not parents; we are not cooks; we are teachers.

LESSON XVI.

SUBJECT—To join a noun with a Demonstrative Pronoun—so as to construct a sentence such as the following:—**This man is a friend; That man is an enemy.**

I. RULE—Make use of the Prefixes given below for nouns of the first Class.

II. REMARKS AND EXPLANATION.—Here again, in order to impress the rule and assist the student, we must compare the English and the Kaffir form of expression. In English when we use the demonstrative pronoun *This*, we affix it without change to any noun in the language—abstract or common.

We say:—

This man,	but in Kaffir it stands,	<i>Lo'mutu.</i>
This doctor,	„ „	<i>Eli'gqira.</i>
This master,	„ „	<i>Le'nkosi.</i>
This servant,	„ „	<i>Esi'sicaka.</i>
This sea,	„ „	<i>Olu'Iwandle.</i>

This river,	but in Kaffir it stands	<i>Lo'mlambo.</i>
This kindness	„ „	<i>Obu'bubele.</i>
This goodness	„ „	<i>Oku'kulunga.</i>

That is to say, the Demonstrative Pronoun varies with the Class of noun. We shall confine ourselves in this exercise to nouns of the first Class.

III. EXAMPLES:—

The Demonstrative Pronouns of the first Class are

Singular.

This :	<i>Lo,</i>	as <i>Lo'mntu,</i>	This man or person.
That :	<i>Lawa, Lawa,</i>	as <i>Lawa'mntu,</i>	That man.
That there :	<i>Lowaya,</i>	as <i>Lowaya'mntu,</i>	That man there.

Plural.

These :	<i>Aba,</i>	as <i>Aba'bantu,</i>	These men or persons.
Those :	<i>Abo,</i>	as <i>Abo'bantu,</i>	Those men.
Those there :	<i>Abaya,</i>	as <i>Abaya'bantu,</i>	Those men there, at a distance, yonder.

IV. EXERCISE:—

Vocabulary.

Use the Nouns in foregoing lessons.

SECTION I.

1. This man is a friend. 2. That man is an enemy. 3. These people are friends. 4. These people are enemies. 5. These people are travellers. 6. That man is a shepherd. 7. That man is not a shepherd; he is a driver (*umbexeshi*). 8. That man there (at a little distance) is a judge. 9. Those people there are judges.

10. That man is not a judge; this man is a judge. 11. This man is not a traveller; that man is a traveller. 12. This lad is a leader of oxen (*umkokeli*). 13. That lad is not a leader.

14. This woman is a cook. 15. That woman is a cook. 16. This woman is not a cook. 17. That woman is not a cook. 18. These women are cooks. 19. Those women are cooks. 20. Those women there are not cooks.

21. This woman is a widow. 22. That woman is not a widow. 23. These women are widows. 24. These women are not widows. 25. Those women are widows. 26. Those women there are not widows.

SECTION II.

1. This man is a king. 2. That man is a governor. 3. That man is not a king. 4. That man is not a governor. 5. These men are kings. 6. These men are not governors. 7. This man is a deceiver. 8. That man is not a deceiver. 9. That man is a troubler. 10. These people are not troublemakers. 11. That man is a sinner. 12. These men are sinners. 13. These men are not sinners. 14. Don't say that (See Lesson X.) these men are not sinners. 15. All men are sinners. 16. Don't say that all men are liars; some men are liars; these men are liars.

17. This man is my father. 18. That man is your father. 19. That man there is his father. 20. This lad is an elder brother. 21. That lad is a younger brother.

SECTION III.

1. This man is a white man. 2. That man is a black man. 3. This man is a Kaffir. 4. That man is a Hottentot. 5. These people are Kaffirs. 6. Those people are Hottentots. 7. That black man is a shepherd. 8. This white man is a driver. 9. That Hottentot is a leader. 10. That person is a child. 11. Those children are friends. 12. Those children are not friends. 13. Those persons I see on the road are travellers. 14. That person I see on the hill is a shepherd. 15. Those persons I see in the school are children. 16. That man I saw (*ndabona*) is a traveller. 17. I see that in the water. 18. I saw that man in the river. 19. I saw those men in the house. 20. The boys see fish in the river.

LESSON XVII.

SUBJECT—To join the Noun to the Adjective with the Substantive verb by the proper form for the adjective, so as to construct the sentences, **That man is hungry, This man is dead.**

I. RULE.—Make use of the Prefixes given below for Nouns of the different Classes.

II. REMARKS AND EXPLANATION.—Of this lesson there are two parts—

I. The Personal Pronoun and the Adjective, as I am hungry. For this, use the same prefixes as those given on page 61, namely :—

<i>Sing.</i> I,	<i>Ndi.</i>	<i>Plur.</i> We,	<i>Si.</i>
„ Thou or you,	<i>U.</i>	„ Ye or you,	<i>Ni.</i>
„ He, she, it,	<i>U.</i>	„ They,	<i>Ba.</i>

These forms are simply prefixes to the adjective, as *lambile*, hungry; *diniwe*, tired. *Ndi-lambile*, I am hungry. *Ba-diniwe*, they are tired.

2. The noun form, In English we should simply say—

The man *is* dead, The chief *is* dead.
The doctor *is* dead, The servant *is* dead.

But in Kaffir the word for the Substantive verb *is* or *are* varies according to the Class of the noun.

III. EXAMPLES :—

The man is dead,	<i>Umntu</i>	<i>u-file,</i>	pl.	<i>ba-file.</i>
The doctor is dead,	<i>Iggira</i>	<i>li-file,</i>	„	<i>a-file.</i>
The chief is dead,	<i>Inkosi</i>	<i>i-file,</i>	„	<i>zi-file.</i>
The servant is dead,	<i>Isicaka</i>	<i>si-file,</i>	„	<i>zi-file.</i>
The sea is deep,	<i>Ulwandle</i>	<i>lu-nzulu,</i>	„	<i>zi-nzulu.</i>
The river is deep,	<i>Umlambo</i>	<i>u-nzulu,</i>	„	<i>i-nzulu.</i>
The mercy is great,	<i>Ububele</i>	<i>bu-kulu.</i>		
The goodness is great,	<i>Ukulunga</i>	<i>ku-kulu.</i>		

There is very little difference between the forms used for *is* and *are* with the Adjective and with the Noun, as the reader may see by comparing the above with those already given.

If the two letters *ng*, in the 1st and 6th Classes and *y* in the 3rd, are thrown out, the forms for the English words *is* and *are* will coincide both for nouns and adjectives.

Considering the constant and inevitable recurrence in speech of these two words—*is* and *are*, as the Present Tense of the

Substantive verb, too much attention cannot be paid by the student to this part of the language.

IV. EXERCISE.—

Vocabulary.

Hungry,	<i>Lambile.</i>	Thirsty,	<i>Nxaniwe.</i>
dead,	<i>file.</i>	large,	<i>nkulu.</i>
small,	<i>ncinane.</i>	good,	<i>lungile.</i>
bad, wicked,	<i>kohlakele.</i>		

1. This man is tired. 2. That man is hungry. 3. That man is not tired. 4. These men are hungry. 5. Those men are thirsty. 6. We are hungry. 7. You are thirsty. 8. He is tired. 9. I am hungry. 10. They are tired.

11. The child is small. 12. That child is large. 13. These children are small. 14. These children are large. 15. That man is bad. 16. That child is bad. 17. My father is hungry. 18. Your father is tired. 19. His father is dead.

LESSON XVIII.

SUBJECT—Some General Rules.

The following general rules may be taken as guides in the study of this language:—

(1) The Initial Syllable of each word is that which requires chief attention.

(2) The Substantive verb is the great stumbling-block in beginning the study of Kaffir.

(3) There is a Substantive verb, *Uku-ba*, to be, but it does not always occupy the same place in Kaffir which the Substantive verb in English does. There are substitutes for it.

(4) The Substantive verb in Kaffir is often represented by a series of particles which are not that verb, but syllables or particles which represent, or are used for, the Substantive verb in conjunction with the regular verb, or in conjunction with auxiliary verbs, as, The horse is running, *Ihashe li-baleka*; literally, the horse *it* running. The man is speaking, *Umntu u-teta* the man *he* speaking.

(5) The Noun, according to its Class, rules the sentence, and effects changes on the initial syllables of verbs, adjectives and pronouns, to an extent quite unknown in English.

(6) The repetition of the Pronoun, or rather of particles or syllables representing it, occurs in Kaffir in various positions where the same would not occur in English. These are sometimes found embedded in verbs, as, He struck John, *Wa-m-beta u-John*; literally, He struck *him*, John. The letter *m* here is not the third personal pronoun, but a syllable or particle used to represent it when employed in conjunction with an active verb.

LESSON XIX.

SUBJECT—Statement on the Substantive Verb.

The object of this lesson is to state and explain the substitutes which are used for the Substantive as mentioned in the previous lesson. Let us deal only with the Present Tense Indicative Mood in the meantime. In English this is expressed by a separate word for each of the six pronouns, singular and plural.

These are—

Sing.	Plural.
1. <i>Am.</i>	1. <i>Are.</i>
2. <i>art.</i>	2. <i>are.</i>
3. <i>is.</i>	3. <i>are.</i>

In reality there are only four words, *am* and *is*, *art* and *are*. These will suit grammatically, not only the pronouns, but two of them, *is* and *are*, will suit all the nouns in the English language, when the Present Indicative is used, as, *I am living. He is learning. The people are learning. The houses are burning.*

But as the Substantive verb varies with each Class of nouns, both in the singular and plural, it is clear that we have *fourteen different forms* which require to be known in order to use *is* or *are* correctly in Kaffir. Children, and those who pick up the language by ear, or who are born in this country, acquire these forms simply and readily by custom and repetition. But usually they cannot assign any cause for these changes, save to say, "it is so." This is an excellent reason, but no explanation.

Still further, if in any sentence there should occur nouns of several classes, both in the singular and plural, we should require as many different forms to express correctly or grammatically the Substantive verb in Kaffir. These forms are as follows for the eight classes of nouns:—

Class. Sing.		Class. Plural.
1. <i>U.</i>		1. <i>Ba.</i>
2. <i>li.</i>		2. <i>a.</i>
3. <i>i.</i>		3. <i>zi.</i>
4. <i>si.</i>		4. <i>zi.</i>
5. <i>lu.</i>		5. <i>zi.</i>
6. <i>u.</i>		6. <i>i.</i>
7. <i>bu.</i>		
8. <i>ku.</i>		

If we have recourse to mnemonic words, these would be as follows:—

Singular.	U-li.	I-si-lu.	U-bu-ku.
Plural.	Ba-a-zi.	Zi-zi-i.	

It is the recurrence of these apparently anomalous variations at the very commencement of the study which prevents so many from acquiring the Kaffir language. A European hears a short Kaffir sentence, such as, *The man is dead*. He tries to vary this and say, *The horse is dead*; and he is immediately told he is wrong, though he has used the correct noun and the correct adjective.

The man is dead—is, *Umntu-u-file.*
 The horse is dead —is, *Ihashe-li-file.*

He thinks he has mistaken the sound of the syllable used for the Substantive verb, and tries again and says, *the dog is dead—Inja li-file.* and again he is told he is wrong, as the correct expression is *Inja i-file.* He makes another trial, and takes the last form he has heard, and says, *The child is dead—Usana i-file,* and is again informed he is wrong, and that he should have said, *Usana lu-file.*

Through all the fourteen forms the beginner at first cannot find his way. He finds himself at the very outset in the quagmire of the Substantive verb, or what he regards as such.

Let us now make some application of these statements, and see whether these numerous variations do actually occur. Suppose it is desired to construct a very simple sentence in Kaffir, such as, *The man is speaking,* or *The horse is running.* The Substantive verb or copula *is,* is the same in English in each. But in Kaffir, as already stated, it is quite different. The following are the forms which require to be used even to express statements so simple. They have been given above, but united to other words they stand thus.

Example of forms used with Verbs, with the Adjective as a Predicate, and with Adverbs and Conjunction:—

Class.

Singular.

- | | |
|--|--------------------------------|
| 1. Umntu <i>u-teta,</i> ¹ | <i>The man is speaking.</i> |
| 2. Ihashe <i>li-baleka,</i> | <i>The horse is running.</i> |
| 3. Inja <i>i-dla,</i> | <i>The dog is eating.</i> |
| 4. Isi-caka <i>si-sebenza,</i> | <i>The servant is working.</i> |
| 5. Usana <i>lu-lila,</i> | <i>The child is crying.</i> |
| 6. Umti <i>u-kula,</i> | <i>The tree is growing.</i> |
| 7. Ubulumko <i>bu-teta,</i> | <i>Wisdom is speaking.</i> |
| 8. Uku-tya <i>ku-xasa,</i> | <i>Food is nourishing.</i> |

¹ As *umntu uteta naye*—The man is speaking to him.

Plural.

- | | |
|---------------------------------|----------------------------------|
| 1. Abantu <i>ba-teta</i> , | <i>The people are speaking.</i> |
| 2. Amahashe <i>a-baleka</i> , | <i>The horses are running.</i> |
| 3. Izi-nja <i>zi-dla</i> , | <i>The dogs are eating.</i> |
| 4. Izi-caka <i>zi-sebenza</i> , | <i>The servants are working.</i> |
| 5. In-tsana <i>zi-lila</i> , | <i>The children are crying.</i> |
| 6. Imi-ti <i>i-kula</i> , | <i>The trees are growing.</i> |

With Adjectives in the sentence, *The man is good*, the same forms are used:—

- | | |
|--------------------------------|------------------------------------|
| 1. Umntu <i>u-lungile</i> , | <i>The man is good.</i> |
| 2. Ihashe <i>li-mnyama</i> . | <i>The horse is black.</i> |
| 3. Inja <i>i-lambile</i> , | <i>The dog is hungry.</i> |
| 4. Isi-caka <i>si kutele</i> , | <i>The servant is industrious.</i> |
| 5. U-sana <i>lu-lambile</i> , | <i>The child is hungry.</i> |
| 6. U-nti <i>u-pukile</i> , | <i>The tree is broken.</i> |
| 7. Ubu-lumko <i>bu-kulu</i> , | <i>Wisdom is great.</i> |
| 8. Uku-tya <i>ku-ncinane</i> , | <i>The food is small.</i> |

With Adverbs and Conjunctions as below:—

- | | |
|----------------------------------|------------------------------|
| 1. Umntu <i>u-lapa</i> , | <i>The man is here,</i> |
| 2. Ihashe <i>li-paya</i> , | <i>The horse is yonder.</i> |
| 3. Inja <i>i-kude</i> , | <i>The dog is far off.</i> |
| 4. Isi-caka <i>si-kufupi</i> , | <i>The servant is near.</i> |
| 5. Usana <i>lu-pandle</i> , | <i>The child is outside.</i> |
| 6. U-nti <i>u-pezulu</i> , | <i>The tree is high.</i> |
| 7. Ubu-lumko <i>bu-njalo</i> , | <i>Wisdom is so.</i> |
| 8. Uku-tya <i>ku-ngapandle</i> , | <i>Food is outside.</i> |

LESSON XX.

SUBJECT—To express in Kaffir the following words:

**Among, Between, Betwixt,
In the midst of, Inside, Within.**

I. RULE.—Make use of the preposition *Pakati* or *Ngapakati*.

II. REMARKS AND EXPLANATION.—*Pakati* and *ngapakati* are always followed by *kwa* commencing the next word. This *kwa* according to the rule for the union of vowels becomes

kwe, kwi, kwo, according to the first vowel of the following word. Or there may be an elision of a vowel. *Ngapakati* is the stronger word, *nga* being here intensive, as it generally is in combination with certain parts of speech.

III. EXAMPLES:—

Among the crowd,	<i>Pakati kwe-ndimbane.</i>
Between the trees,	<i>Pakati kwe-miti.</i>
Between the rows,	<i>Pakati kwe-migca.</i>
Within the gate,	<i>Pakati kwe-sango.</i>

IV. EXERCISE:—

Vocabulary.

A bird,	<i>Intaka,</i>	Plur.	I.
a dog,	<i>Inja,</i>	„	Izi.
an ox,	<i>Inkabi,</i>	„	I from Izi.
a goat,	<i>Ibokwe,</i>	„	I from Izi.
a hare,	<i>Umvundla,</i>	„	Imi.
a snake,	<i>Inyoka,</i>	„	I.
A tree.	<i>Umti,</i>	Plur.	Imiti.
a bridge,	<i>Umcancato,</i>	„	Imicancato.
Amongst us,	<i>Pakati kwetu.</i>		
Amongst you,	<i>Pakati kwenu.</i>		
Amongst them,	<i>Pakati kwabo.</i>		
Amongst you there,	<i>Pakati kwenu apo.</i>		
Amongst you here,	<i>Pakati kwenu apa.</i>		

Translate the following into Kaffir:—

1. He stood (*wema*) among the crowd.
2. There is a hare between the gate and the trees.
3. There is a bird among the branches.
4. There is a snake among the stones.
5. There are two white men (*abelungu ababini*) in the midst of that crowd.
6. There are children inside the house which is burning.
7. He is amongst us.
8. He was amongst them this morning.
9. He is amongst those people over there (*ugapaya*).
10. He was amongst you here a short time ago.

LESSON XXI.

SUBJECT—To express in Kaffir the English words:
 Below, beneath, under, underneath,
 low down, relatively to place; low, in relation
 to years or position.

I. RULE—These may all be expressed by *Pantsi* and *ngapantsi*, though *under*, in relation to years, is always expressed by *ngapantsi*.

II. REMARKS AND EXPLANATION.—There is a similar word *zantsi*, *ezantsi*, *ngase-zantsi*, with the same meaning, but not quite so wide in application.

Pantsi, and *ngapantsi*, which is simply its intensive form, is followed like many other Prepositions and Adverbs by *kwa*, *kwe*, *kwi*, or *kwo*, prefixed to the next word according to its first vowel.

III. EXAMPLES:—

Beneath the stone,	<i>Pantsi kwelitye.</i>
Beneath the table,	<i>Pantsi kwetafile.</i>
Under the roof,	<i>Pantsi kwentungo.</i>
Under authority,	<i>Pantsi kwegunya.</i>
Under ten years,	<i>Ngapantsi kweminyaka elishumi.</i>
Common people,	<i>Abantu abapantsi.</i>

IV. EXERCISE:—

Vocabulary.

A letter,	<i>Incwadi.</i>
knife,	<i>isitshetshe; imela.</i>
table,	<i>itafile.</i>
stone,	<i>ilitye.</i>
owl,	<i>isikova.</i>
roof,	<i>iztungo.</i>
last night,	<i>pezolo.</i>
post office,	<i>i-post ofisi.</i>
to place,	<i>uku-beka.</i>

I do not understand,	<i>andiqondi.</i>
he does not understand,	<i>akaqondi.</i>
I found,	<i>nda-fumana,</i>
he found,	<i>wa-fumana.</i>
you must take care,	<i>uze ulumke.</i>
a fine,	<i>intlaulo, isizi.</i>

Translate into Kaffir:—

1. He found the letter beneath the stone. 2. I found the knife under the tree. 3. He sat beneath the table. 4. I sat also under the table. 5. There were three children under the table. 6. There is an owl beneath the roof. 7. There were two owls beneath the roof last night. 8. I do not understand why he placed the letter underneath the stone. 9. I do not understand why he put it (the letter) underneath the ground and placed a stone above it. Why did he do so? 10. He was too lazy to deliver (carry, *uku-sisa*) it to you; to his master; to the house; to the Post Office. 11. You must take care (beware, *uku-lumka*); you are under authority.

12. He must take care, as he is under law in this country. 13. He is not under law in that country. 14. He is a child under ten years of age. 15. I am a man under thirty years of age. 16. He says he is not a rich man but a poor man, and that he belongs to the common people and cannot pay that large fine.

LESSON XXII.

SUBJECT—To express in Kaffir the following words:—

About, at, by, according to, about that time,
for, in, on, concerning, during, with.

I. RULE.—These may all be expressed by the particles *Nga*, *ngo*, and *ngo*, prefixed to the noun or other word.

II. REMARKS AND EXPLANATION.—The first vowel of the word which follows, determines the last vowel of *nga*. If it is *a*, coalition occurs, as, by strength, *nga'mandla*. If

it is *i* or *e* it becomes *nge*. If it is *u* or *o* it becomes *ngo*. The difficulty is solved in Kaffir orthography by the two words being written as one.

By, meaning agency generally, is often expressed by the Passive Voice of the verb, followed by the Causal form of the Noun, as He was killed by a waggon, *Wabulawa yi-nqwelo*.

In is often expressed by the Locative case of a noun, as a house, *indlu*; in the house, *endlwini*. *Nga* may be used with a pronoun, and the noun be in the nominative, as—

With all my heart, *Ngayo yonke intliziyo yam*.

Ngase is used to express locality proper.

III. EXAMPLES:—

At this time,	<i>Nge-lixesha.</i>
at that time,	<i>nge-loxesha.</i>
about what?	<i>nga-ntonina?</i>
by the sea,	<i>nga-selwandle.</i>
for a reason,	<i>nge-sizatu.</i>
in a way or manner,	<i>ngo-hlobo.</i>
in that manner,	<i>ngo-lohlobo.</i>
in time to come,	<i>nge-xesha elizayo.</i>
on foot,	<i>nge-nyarwo.</i>
on the tenth day,	<i>ngo-mhla we-shumi.</i>
concerning or about these things,	<i>nge-zizinto.</i>
according to his word,	<i>nge-lizwi lake.</i>
with all my heart,	<i>nge-ntliziyo yam yonke.</i>

IV. EXERCISE:—

Vocabulary.

I came,	<i>Ndize.</i>
he arrived,	<i>wafika.</i>
he spoke.	<i>wateta,</i>
he came,	<i>weza.</i>
he stood,	<i>wema,</i>
he went away,	<i>wemka; waya.</i>

cultivation,	<i>ukulima.</i>
times past.	<i>amaxesha adlulileyo.</i>
day by day,	<i>imihla ngenihla.</i>
did you come,	<i>ube wafika na.</i>

Write out in Kaffir the following :—

1. What did he speak about? 2. He spoke about these things.
3. Did you come on foot or by a waggon? 4. I came on foot.
5. I came by waggon. 6. Did he come in a cart, or riding on a horse (horseback)? 7. He spoke to me in that manner. 8. I went away for that reason. 9. He came here yesterday for this reason. 10. In times past there were no people here. 11. They went to live by the sea. 12. Fisherman live by the sea side.
13. There were cattle by the river yesterday, but there are none to-day. 14. He built a house by the river. 15. There were no houses by the river last year, but there are many now.
16. About what were you speaking with him yesterday? 17. I will do that with all my heart. 18. He was killed by a spear.

LESSON XXIII.

SUBJECT—To express in Kaffir the English words :—
On account of, by means of, for the sake of, or because of.

I. RULE—These may be all expressed by *Ngenxa*, or *ngenxa yokuba*.

II. REMARKS AND EXPLANATION.—*Ngenxa* is followed by the euphonic “*y*” prefixed to the next word, whether it be a Noun or Pronoun or the Infinitive of a Verb used as a noun as often occurs.

III. EXAMPLES :—

On account of this,	<i>Ngenxa yoku.</i>
on account of that,	<i>ngenxa yoko.</i>
by means of your generosity,	<i>ngenxa yesisa sako.</i>

for his sake,	<i>ngenxa yake.</i>
for your sake,	<i>ngenxa yako.</i>
for my sake,	<i>ngenxa yam.</i>
for the sake of your great kindness to us.	<i>ngenxa yobubele bako obukulu kuti.</i>

IV. EXERCISE:—

Vocabulary.

To work,	<i>Uku-sebenza.</i>
to steal,	<i>uku-bù.</i>
to be beaten,	<i>uku-betwa.</i>
to love,	<i>uku-tanda.</i>
to be loved,	<i>uku-tandwa.</i>
to strike,	<i>uku-bzta.</i>
to speak,	<i>uku-teta.</i>
to help,	<i>uku-nceda.</i>
a friend,	<i>umhlobo.</i>
an enemy,	<i>utshaba.</i>
bad, wicked.	<i>kohlakele.</i>
it is better,	<i>kulunge ngaphezulu.</i>

Write out the following in Kaffir:—

1. On account of this letter, beware, for his sake.
2. For his sake take care of the knife.
3. On account of the love he has to her.
4. On account of the love she had to him.
5. By means of your generosity he need not work.
6. For my sake do not steal.
7. To be loved you must not be wicked.
8. To help our friend, shows your kindness to us.
9. It is better to be loved than to be beaten.
10. On account of this wicked enemy.
11. It is better to work for your own sake.
12. For his sake it is better to speak.
13. By means of your generosity we can help the poor.

LESSON XXIV.

SUBJECT.—To express in Kaffir the English word, *Because*.

I. RULE.—Make use of *Ngokuba* or *kuba*.

II. EXAMPLES:—

It is because,	<i>Kungokuba.</i>
it is not because,	<i>akungokuba.</i>
it was because,	<i>kube kungokuba.</i>
it was not because,	<i>kube kunge ngokuba.</i>

III. EXERCISE:—

Vocabulary.

To be ill, or (sick)	<i>Uku-gula.</i>
to be hungry,	<i>uku-lamba.</i>
to eat,	<i>uku-tya, or uku-dla.</i>
he cannot eat,	<i>akanako uku-tya, or uku-dla.</i>

Translate into Kaffir:—

1. It is because he is good.
2. It is not because he is good
3. It was because he is wicked.
4. It was not because he is wicked.
5. It is because he did not work.
6. It was because he did not come to school.
7. It was not because he could not sing, but because he was too lazy.
8. He cannot eat because he is too ill.
9. It was because he was there that I went to see him.
10. It is because he is a good chief that his people like him.
11. He has authority because he is wise.
12. We cannot go because we cannot get horses.

LESSON XXV.

SUBJECT.—To express in Kaffir the phrase, *As soon as*

I. RULE.—Make use of the words *Kwa kamsinyane*.

II. EXAMPLES:—

As soon as he arrives,	<i>Kwa kamsinyane akufika.</i>
As soon as we find the way to get out,	<i>Kwa kamsinyane sakuba siyifumene (or siyifumana) indlela yokupuma.</i>

III. EXERCISE:—

Translate the following into Kaffir:—

1. As soon as he comes let us have dinner.
2. As soon as he goes out.
3. As soon as the sun sets, it is cold.
4. As soon as one thing is finished, begin another.
5. As soon as possible.
6. He went as soon as he could.
7. He returned as soon as they sent him.
8. I am asleep as soon as I am in bed.
9. He worked as soon as he was able.
10. As soon as he is better, he will go home.
11. The rain stops as soon as the sun shines.
12. He will be there as soon as you are.
13. They knew him as soon as they saw him.
14. As soon as the doctor came he spoke about the medicine.
15. As soon as I hear about this I shall write to you.

LESSON XXVI.

SUBJECT:—To express in Kaffir the English words I think.

I. RULE—Make use of the verb *Uku-cinga* or *Uku-ba*.

II. EXAMPLES:—

I think it right to go away,	<i>Ndiba kufanelekile ukumka.</i>
I think it is right to pay the money,	<i>Ndicinga ukuba kufanelekile ukuyirola imali.</i>

III. EXERCISE:—

Translate the following into Kaffir:—

1. I think it is good to do so.
2. I think that man is bad.
3. I think that boy is clever.
4. I think this child is pretty.
5. I think that ox is very fat.
6. I think he is better to-day.
7. I think he will go.
8. I think she will come.
9. We think it is necessary for her to come.
10. I think it necessary he should go.
11. They think it is necessary to bring horses.
12. I think it is necessary to bring money.
13. I think it is necessary that he should come.
14. They think it is necessary to go as soon as the work is finished.
15. I think it was not because he was lazy, but because he was ill, that he did not work.

LESSON XXVII.

SUBJECT:—To express in Kaffir the English word **Also**.

I. Rule—Make use of the words **Kanjalo**, and **Kanjako**, *again*, also the particle *na* with nouns and pronouns.

II. EXAMPLES:—

Take the money also,	<i>Tabata kanjalo imali.</i>
Drive the cattle also,	<i>Quba inkomo kanjalo.</i>
You know also that you like to sleep in the morning,	<i>Uyazi kanjalo ukuba utanda ukulala kusasa.</i>
Bring the horses also,	<i>Zisa namahashe kanjalo.</i>

III. EXERCISE:—

Translate the following into Kaffir:—

1. Take that box also.
2. Do this work also.
3. Bring that money also.
4. Send these cattle and horses also.
5. I wish to learn also.
6. They also wish to learn.
7. Their father will come also.
8. My brother will go also.
9. Does your sister go also?
10. Yes, she will also come.
11. I have brought my sheep and also my pigs.
12. He brought his books also.
13. Have you read this book also?

LESSON XXVIII.

SUBJECT:—To express in Kaffir the English word, **Till**, **until**.

I. RULE.—Make use of the tense forms of **Ukude**, an auxiliary verb used idiomatically as an Adverb with other verbs.

II. EXAMPLES:—

Until he arrived,	<i>Wada wafika.</i>
Remain there until I come.	<i>Uze uhlele apo ndide ndi-fike.</i>
He was there until he died,	<i>Waba lapo wada wabuba.</i>
They waited till he came,	<i>Balinde wada wafika.</i>
They went on till they found water,	<i>Bahamba bada bafumana amanzi.</i>

III. EXERCISE:—

Translate into Kaffir:—

1. He must wait until to-morrow. 2. He cannot come until to-morrow. 3. Remain there until he comes. 4. Until he comes, I cannot go. 5. Wait until the rain stops. 6. Wait until the sun shines. 7. I cannot eat until I am better. 8. He cannot run until he can walk. 9. She cannot sing until she can talk. 10. Wait until your books are ready.

LESSON XXIX.

SUBJECT:—To express in Kaffir the English word
Anything, a thing.

I. RULE.—Make use of the word **Into**, a thing, **Nantonina**,
“and a thing what.”

II. EXAMPLES:—

Were you putting anything in the bag,	<i>Ube ufaka into enxoweni. (con- tracted to Ub' ufaka 'nto?)</i>
Anything will do.	<i>Nantonina iyakulunga.</i>
Shall we do anything about this matter,	<i>Siya kwenza ntonina ngalo 'mcimbi?</i>
No, we cannot do anything,	<i>Hayi, asina-kwenza 'nto.</i>

III. EXERCISE :—

Translate into Kaffir the following :—

1. Have you seen anything? 2. Have you seen anything in that house? 3. Have you brought anything with you? 4. I did not bring anything. 5. This boy is poor; can you give him anything? 6. I have nothing to give him (not a thing). 7. I have no money, no clothes, no food, nor anything. 8. He did not steal anything. 9. You could not buy anything. 10. He did not want anything. 11. I cannot eat anything. 12. Were you putting anything on the table? 13. Were you putting anything down on the floor?

LESSON XXX.

SUBJECT—To express in Kaffir the English word, **What**.

I. RULE.—Make use of **Nina**, **Yinina**, **Ntonina**—*often ni*; or *How, in what way*, **Njanina**; *What person*, **Nguwu-pina**?

II. EXAMPLES :—

Tell me what the things are,	<i>Ndixelele ukuba zinto zinina?</i>
What do you say?	<i>Utinina, or uteta nina.</i>
What things are they?	<i>Zinto zinina?</i>
What other things, what else?	<i>Nanto zinina?</i>
What did you say?	<i>Ub'utenina?</i>
What is it now?	<i>Yintoni, or yintonina kaloku?</i>

III. EXERCISE :—

Translate into Kaffir the following :—

1. What is your name? 2. What river is this? 3. What house is that? 4. What sickness has he? 5. What is his sickness? 6. What kind of bread has he? 7. What kind of meat has he? 8. What day of the week is this? 9. What day of the month is this? 10. What place (which place) do you speak of? 11. What are you seeking here? 12. What are you doing? 13. What is the name of your father? 14. What can he do? 15. What can you sing? 16. What do you eat? 17. What kind of man is he? 18. What kind of horse has he? 19. What did he say?

LESSON XXXI.

SUBJECT—To express in Kaffir the English word, **Where**.

I. RULE.—Make use of **Pina** interrogatively, and **Apo** in reply, with **Kona** added, when it refers to the place where the thing is, or the event occurred.

II. EXAMPLES :—

Where shall I fly?	<i>Ndiya kubalekela pina?</i>
Where have you put it?	<i>Uyibeke pina?</i>
It is where you put it,	<i>I-lapo wawibeka kona?</i>
There is the place where the waggon broke down,	<i>Nantsiya indawo apo inqwelo yapukela kona.</i>

III. EXERCISE :—

Translate into Kaffir the following :—

1. Where are you going?
2. Where is he going?
3. Where are we going?
4. Where are ye going?
5. Where are they going?
6. Where did they go?
7. Where I found them.
8. Where there are great woods
9. Where there are not great woods.
10. Where they are sick.
11. Where is your father?
12. He is where he always works.
13. Where is that?

LESSON XXXII.

SUBJECT—To express in Kaffir the English word, **Why**.

I. RULE :—Make use of the words **Yinina**, **Ngani**, **Nganina**, **Kunganina**.

II. EXAMPLES :—

Why have you done this?	<i>Yinina ukuba nyenze lento?</i>
Why are you so lazy?	<i>Kunganina ukuba unqene kangaka?</i>
Why are you so angry?	<i>Kunganina ukuba ube nomsindo kangaka?</i>

III. EXERCISE:—

Translate into Kaffir:—

1. Why are you unwilling to speak?
2. Why are you unwilling to sing?
3. Why are you unwilling to work?
4. Why are you unwilling to eat?
5. Why are you so wicked?
6. Why do you not eat?
7. Why do you not sing?
8. Why do you not work?
9. Why do you not speak?
10. Why did you do it?
11. Why did you leave him?
12. Why did you not try to speak?

LESSON XXXIII.

SUBJECT.—To express in Kaffir the English word *How*.

I. RULE.—Make use of the various forms of *Nina* with proper prefixes, according to the Class of Nouns. Also by the use of *Ukuti* in the proper tense whether present, past, or future, in conjunction with *nina*.

II. EXAMPLES:—

How, how is it?	<i>Njani, injani?</i>
How, how are you?	<i>Njani, unjanina?</i>
How far is it?	<i>Kukude kangakanina?</i>
How much?	<i>Kangaka nanina?</i>
How often, how many times?	<i>Kangapina?</i>
How, why, for what reason?	<i>Ngani, nganina, ngasizatu sinina?</i>
How, by what means?	<i>Ngokutinina, nga ndlelanina?</i>
How large is it?	<i>Ingakanina ukuba nkulu kwayo?</i>
How high is it?	<i>Ingakananina ukupakama kwayo?</i>
How can I get out of this place?	<i>Ndingatinina ukumka kulendarwo?</i>
How can a man say such things?	<i>Angatinina umntu ukuteta ezizinto zinje?</i>

III. EXERCISE:— Vocabulary.

Mountain,	<i>Intaba.</i>
ant,	<i>imbozane.</i>
sheep,	<i>igusha.</i>
cattle,	<i>inkomo.</i>
money,	<i>imali.</i>
to call,	<i>uku-biza.</i>

III. EXERCISE:—

Translate into Kaffir the following:—

1. How much money have you? 2. How can you go? 3. How much does it cost? 4. How many sheep have you? 5. How many cattle? 6. How far is your house? 7. How high is that mountain? 8. How big is that school? 9. How small is the ant? yet how well she works. 10. How often do you pray? 11. How many times did he call? 12. How often can you go?

LESSON XXXV.

SUBJECT—To express into Kaffir the English word, Ought.

I. RULE.—Make use of *Nge*, before the tense forms of the Verb.

II. EXAMPLES:—

I ought to teach them the things they ought to do.	<i>Ngendibafundisa isinto aban- gebezenza.</i>
I ought to speak,	<i>Ngenditeta.</i>
I ought to have spoken,	<i>Ngenditatile.</i>

III. EXERCISE:—

Vocabulary.

To sing,	<i>Uku-cula.</i>
to plough,	<i>uku-lima.</i>
to arrange,	<i>uku-lungisa.</i>
to do,	<i>ukw-enza.</i>

Translate into Kaffir:—

1. I ought not to speak. 2. I ought not to have spoken. 3. You ought to have spoken. 4. You ought not to speak. 5. He ought to do this. 6. They ought to do that. 7. I ought to sing. 8. He ought to sing. 9. They ought to sing, but not to speak. 10. He ought to speak, but he can sing. 11. You ought not to have spoken.

LESSON XXXV.

SUBJECT—To express in Kaffir the English word,
That, in order that.

I. RULE.—Make use of *Ukuze*, or *Ukuba* or *Okokuba* which is simply an intensive form of *Ukuba*.

II. EXAMPLES:—

That it would be so,	<i>Ukuze ku-ngaba njalo.</i>
That it should be so,	<i>Ukuze makube njalo.</i>
That it will be so,	<i>Ukuze kuya kuba njalo.</i>

Translate the following into Kaffir:—

1. That I might see him.
2. That I might love him.
3. That I might speak to him.
4. That I might talk to him.
5. That it would be good.
6. That it would be pleasant.
7. That it will be finished.
8. That he should be beaten.
9. That I might beat him.
10. That he might be taught.
11. That it should be written.
12. That it should not be written.

LESSON XXXVII.

SUBJECT:—To express in Kaffir the English word
Necessary.

I. RULE:—Make use of the word *Kufuneka*, with the verb following in the Infinitive or tense form.

II. EXAMPLES:—

It is necessary to go home now,	<i>Kufuneka ukugoduka ngoku.</i>
it was necessary,	<i>bekufuneka.</i>
it was necessary that,	<i>bekufuneka ukuba.</i>

III. EXERCISE:—

Translate the following into Kaffir:—

1. It was necessary that the man should work. 2. It is necessary for you to work. 3. It is necessary for him to come. 4. That is necessary for her sake. 5. It is necessary for her to wait. 6. It is necessary for us to wait. 7. It is not necessary. 8. It is not necessary for her to come. 9. It is not necessary to do that. 10. It is not necessary for us to come. 11. It is not necessary for us to bring that.

LESSON

SUBJECT—To express in Kaffir, the English words
Some, Others.

I. RULE.—For *Some* use the word *Abanye*, and for *Others* use *Bambi*. Another way is to use *Nxenyé* which must be treated as a noun governing the next word and taking *y* as its euphonic letter.

II. EXAMPLES:—

Some people said it was true,	<i>Abanye abantu bati yinyaniso.</i>
Others said it was not true,	<i>Bambi bati asiyo nyaniso.</i>
Some said that, others said this,	<i>Inxenyé yabantu yateta oko,</i>
and others said a different	<i>abanye bateta oku, bambi</i>
thing.	<i>bateta into eyahlukileyo.</i>

III. EXERCISE:—

Translate into Kaffir the following:—

1. Some had cattle, others had horses. 2. Some had sheep, others had pigs. 3. Some had money, some had none. 4. Some had one child, others had many children. 5. Some walked, others ran. 6. Some came on horses, some on donkeys, others on foot. 7. Some followed gladly, others would not follow. 8. Some are wicked, some are good. 9. Some are little, others are big. 10. Some are poor, others are rich. 11. Some are strong, others are weak. 12. Some work well, other do not (work well.)

LESSON XXXVIII.

SUBJECT :—To express in Kaffir the English word, **Altogether**.

I. RULE.—Make use of the expression **kanye** or **mpela**.

II. EXAMPLES :—

It is altogether bad, *Ikohlakele kanye.*

It is altogether ugly, *Imbi kanye.*

III. EXERCISE :—

Translate into Kaffir :—

1. It is altogether finished. 2. I am altogether tired. 3. That is altogether bad. It was altogether out of place. 5. No man is altogether evil, neither is any man altogether good. 6. He is altogether unworthy. 7. You cannot altogether trust him. 8. He is not altogether honest. 9. She is not altogether foolish. 10. That was altogether wicked.

LESSON XXXIX.

SUBJECT :—To express in Kaffir the English words :

So, so much, so many, so great.

I. RULE.—All these may be expressed by **Ngaka** or **Kangaka**; **kangangokuba**.

II. EXAMPLES :—

So many people, *Abantu abanizikangaka.*

So large a house, *Indlu enkulu kangaka.*

He is tired so that he cannot speak with you, *Udiniwe kangangokuba angabinako ukuteta narwe.*

So many locusts, *Inkumbi ezingakanana.*

III. EXERCISE :—

Vocabulary.

Tall,	<i>Mde.</i>
short,	<i>mfutshane.</i>
to be killed,	<i>uku-bulawa.</i>
to kill,	<i>uku-bulala.</i>
battle,	<i>itabi.</i>
weak,	<i>butataka</i>

Translate into Kaffir :—

1. I have come because there are so many people here. 2. He is so ill. 3. He is so much better. 4. I am so much taller. 5. You are so much shorter. 6. Many go, but so many die. 7. So many are killed. 8. But although it is so. 9. You are so foolish. 10. He is better, but he is so weak. 11. So great a battle.

LESSON XL.

SUBJECT :—To express in Kaffir the English word, *When*.

I. Rule.—*When* is expressed in various ways :—

1. By *ninina* or *nini*, when definite time is referred to.
This form is also used interrogatively.
2. By *Xa*, *Xeshikweni*, when indefinite time is meant.
3. By tense forms of the verb *Ndaku*, *Waku*, *Aku*, *Saku*, *Baku*, etc.
4. By the Perfect Indicative Participle.
5. By *Oko*, meaning a certain point of past time.

II. EXAMPLES :—

When did you come?

Uze nini apha?

When he arrives, I will speak
to him.

Ndateta naye aku fika.

When once they are inside
the gate,

*Xa sakuba sebe ngapakati
esangweni.*

III. EXERCISE :—

Translate into Kaffir :—

1. When did he die? 2. When did he arrive? 3. When did your father give you that book? 4. When I was sick. 5. When he came from Xelo's. 6. When did he come to this house? 7. When will you arrive? 8. When will the train go? 9. When will you visit us? 10. When will you begin work? 11. About the middle of next month. 12. When did you buy that horse?

13. When did that happen? 14. When did the rain begin?
 15. When I got there, I found my brother sick. 16. When I arrived
 I found the children outside the house. 17. When he came to
 that place, he saw the horses which had been stolen. 18. When
 I had finished the work, I came to the house. 19. When he had
 found the house, they (the people) were not at home.

LESSON XLI.

SUBJECT:—To express in Kaffir the English equivalent for
 Time, O'clock, What is the time?

I. RULE.—The Kaffir word for *time* is *Icesha*. Make use
 of *pina* or *nina* with *li* prefixed.

II. EXAMPLES:—

What time is it now? *Lixesha linina ngoku?*

What is the time now? *Kuxesha lipina ngoku?*

It is after eight, *Kusemva kwe-sibozo.*

III. EXERCISES:—

1. What time do you go? 2. What time will he come? 3. It is
 twelve o'clock. 4. It is half past four. 5. It is a quarter to three.
 6. It is time for dinner (dinner time). 7. It is after six. 8. It is
 after ten. 9. What time did you say? 10. It is four o'clock. 11. It
 is time for us to go. 12. It is time for him to come.

LESSON XLII.

SUBJECT:—To express in Kaffir the English words, More than

I. RULE.—Make use of *Ngapezu*, followed by *Kwa*, *kwe*
 or *ko*.

II. EXAMPLES:—

He speaks more than he works, *Uteta ngapezu kokuba esebenza.*

He eats more than he should, *Utya ngapezu kokuba efancle
 ukutya.*

III. EXERCISE:—

Translate into Kaffir:—

1. This man has more than that. 2. He has more than his brother. 3. The boy works more than the man. 4. Wisdom is more than riches. 5. I cannot pay more than this. 6. He will not pay more than this. 7. He eats more than is good for him. 8. He eats more than his father. 9. He cannot do more than I have done. 10. You cannot do more than he has done. 11. Your father works more than mine. 12. My brother works more than yours.

LESSON XLIII.

SUBJECT:—To express in Kaffir the English words **the same**.

I. RULE.—Make use of **Kwa-lo**, lit. **even that**; *lo*, or other particle according to the class of noun.

II. EXAMPLES:—

To do the same work,	<i>Ukwenza kwa lomsebenzi.</i>
It happened on the same day,	<i>Yehla kwa ngalo-mini.</i>
He did it in the same way,	<i>Wayenza kwa ngalo ndlela.</i>
He went by the same road,	<i>Wahamba kwa ngalo ndlela.</i>

III. EXERCISE:—

Translate into Kaffir:—

1. He was born in the same year. 2. He was in the same waggon.
3. He was in the same class. 4. My brother is in the same school.
5. He had the same horse. 6. You have the same cattle. 7. I have the same sheep. 8. She has the same house and the same garden.
9. He did that in the same manner. 10. This is the same dog.
11. This is the same boy. 12. This is not the same child.

LESSON XLIV.

SUBJECT:—To express in Kaffir the English words:

Though, although, even though,
notwithstanding that, even in that case.

I. RULE.—Make use of *Nakuba*, *nakubeni*, and *nasekubeni*.

II. EXAMPLES:—

Though I am a man,	<i>Nakuba ndingumtu.</i>
Though he is a boy,	<i>Nakuba eyinkwenkwe.</i>
Although they are chiefs,	<i>Nakubeni bezinkosi.</i>
Even though all forsake thee,	<i>Nakubeni bonke bekushiya.</i>
Even though they depart,	<i>Nakubeni benduluka.</i>
Notwithstanding their bravery,	<i>Nakubeni bekalipile.</i>
Notwithstanding that he was loved,	<i>Nakubeni wayetadwa.</i>
Notwithstanding that he can- not rule,	<i>Nakubeni engenako ukulaula.</i>

III. EXERCISE:—

Vocabulary.

Weak	<i>Butataka.</i>
he will recover (his health).	<i>nya kupila.</i>
rich.	<i>sityebi.</i>
poor,	<i>lihlwempu.</i>
sick.	<i>gulayo.</i>
money,	<i>imali.</i>
to seek for,	<i>uku-funa.</i>
to borrow.	<i>ukuboleka</i> , with the Locative
to lend,	<i>ukuboleka</i> . with Accusative.

Translate into Kaffir:—

1. Though he is weak, he will recover. 2. Even though he is rich, he will not help the poor. 3. Although he has many horses, he will not lend us one. 4. Although they are poor, they are not wicked. 5. Even though all recover, they will be weak. 6. Even though they are poor, they will not borrow money. 7. Though I am sick, I am not weak. 8. Even though all should go to that place to seek for the horses, I will not go; they are not there. 9. Notwithstanding that there is no money, we must pay. 10. Notwithstanding I have no money, must I pay? 11. Yes, you must pay; you can borrow money. 12. Kaffirs always lend to Kaffirs, and some white men lend them money also.

LESSON XLV.

SUBJECT:—To express in Kaffir the English word, **Probably**, it may be.

I. RULE.—Make use of **Nga** prefixed to **ba** of the verb **uku-ba**, to be; or **ti** of **Uku-ti** as **ngaba**, **ngati**, but change the initial syllable with the noun; also by the word, **Umhlaumbi**.

II. EXAMPLES:—

· It may be, may be,	<i>Kungaba.</i>
Probably it is a cow,	<i>Ingaba yinkomo.</i>
Probably it is a horse,	<i>Ingaba lishashe.</i>
Probably it is a sheep,	<i>Ingaba yigusha.</i>

III. EXERCISE:—**Vocabulary.**

Lost, mislaid,	<i>Lahlekile.</i>
Forgotten,	<i>libele.</i>
he did not go,	<i>aka-yanga.</i>
they did not go,	<i>aba-yanga.</i>
here is,	<i>nali, nantsi.</i>

Translate into Kaffir:—

1. Probably he went home. 2. Probably she is sick. 3. Probably that is mine. 4. Probably it is yours. 5. Here is a horse; probably it is yours. 6. Here is a book; it may be it is his. 7. There is a boy; probably it is his son. 8. He did not come; probably he has forgotten. 9. They did not come; probably they are sick. 10. I cannot find my pen; probably it is lost. 11. Probably it was stolen. 12. Probably that man is his brother.

LESSON XLVI.

SUBJECT:—To express in Kaffir the English words, **Now** and **then**, when the latter word means time.

I. RULE.—Make use of **Ngoku** for **now**, **ngoko** for **then**

II. EXERCISE:—

Translate into Kaffir:—

1. Now you can go.
2. Now is the proper time.
3. What can I do now?
4. Can he do it now?
5. It must be done now.
6. Must I do it then?
7. He must do it then.
8. They will come then.
9. Then is better than now.
10. Where are they now?
11. Now they are gone.
12. Then I must go too.

LESSON XLVII

SUBJECT:—To express in Kaffir the English words, **Let us**, or **Let me**.

I. RULE.—Make use of the particle **Ma**, prefixed to the Present Subjunctive of the verb.

II. EXAMPLES:—

Let us speak,	<i>Ma-sitete.</i>
Let us go,	<i>Ma-sihambe.</i>
Let me speak,	<i>Ma-nditete.</i>
Let me go,	<i>Ma-ndihambe.</i>

Translate into Kaffir:—

1. Let me strike.
2. Let us strike.
3. Let me bring.
4. Let us bring.
5. Let me love.
6. Let us run.
7. Let us build a house on this spot.
8. Let me work for you.
9. Let us work for them.
10. Let me speak for you.
11. Let us speak for them.
12. Let me teach you.
13. Let us help them.

LESSON XLVIII.

SUBJECT:—To express in Kaffir the English word, **Possible**.

I. RULE.—Make use of **Ukw'onzeka**, the Subjunctive form of the verb *ukw'enza*, to do, and meaning, to take effect, to be done, to be possible.

II. EXAMPLES:—

It is possible,	<i>Ku-nokwenzeka.</i>
Is it possible?	<i>Ku-nokwenzeka-na?</i>
It is not possible,	<i>Aku-nakwenzeka.</i>

III. EXERCISE :—

Translate into Kaffir :—

1. It is possible to cross the river? 2. I think it is not possible to do so. 3. It is not possible to plough now, the ground is so hard. 4. Is it possible you have done that? 5. Is it possible you have spent so much money? 6. It is not possible to go there. 7. It will be possible to live there. 8. Will it be possible to do that? 9. It will never be possible. 10. Is it possible for a buffalo to fight a lion?

LESSON XLIX.

SUBJECT—The Personal Pronoun and Pronoun Particles as the Subject of the verb or Nominative.

I. RULE:—The Pronoun may stand alone as *Subject* to a Verb, either because the Subject is thereby sufficiently defined as, *Ndirile*, I have heard; or because it refers to a noun already expressed.

There are slight modifications of these for various tenses. For the Present and Future Indicative they are as follows:—
Pronoun Form—

Singular	Plural.
Ndi, <i>I</i>	Si, <i>We</i>
U, <i>Thou</i>	Ni, <i>Ye</i>
U, <i>He</i>	Ba, <i>They</i>

Noun Form—

CLASS.	I.	U,	<i>He.</i>	CLASS.	I.	Ba,	<i>They</i>
	II.	Li,	<i>It</i>		II.	A,	„
	III.	I,	„		III.	Zi,	„
	IV.	Si,	„		IV.	Zi,	„
	V.	Lu,	„		V.	Zi,	„
	VI.	U,	„		VI.	I,	„
	VII.	Bu.					
	VIII.	Ku.					

II. REMARKS AND EXPLANATION :—

When the Subject is a Noun, the Pronoun of the Class

corresponding to that of the Noun is inserted between the Noun and the Verb; as 'The man works, *Umntu u ya-sebenza*, literally, the man *he* works.

III. EXAMPLES :--

PERSONAL PRONOUN AS SUBJECT.

Ndi-ya-tanda, <i>I love.</i>	Si-ya-tanda, <i>We love.</i>
U-ya-tanda, <i>Thou lovest.</i>	Ni-ya-tanda, <i>Ye love.</i>
U-ya-tanda, <i>He loves.</i>	Ba-ya-tanda, <i>They love.</i>

NOUN AND PERSONAL PRONOUN AS SUBJECT.

Class.	Singular.	
I. Umntu <i>U-ya-teta.</i>		<i>The man speaks.</i>
II. Ihashe <i>li-ya-baleka,</i>		<i>The horse runs.</i>
III. Inkosi <i>i-ya-laula,</i>		<i>The chief rules.</i>
IV. Isicaka <i>si-ya-sebenza,</i>		<i>The servant works.</i>
V. Usana <i>lu-yalila,</i>		<i>The infant cries.</i>
VI. Umti <i>u-ya-kula,</i>		<i>The tree grows.</i>
VII. Ubulumka <i>bu-ya-teta,</i>		<i>Wisdom speaks.</i>
VIII. Ukutya <i>ku-ya-xasa,</i>		<i>Food nourishes.</i>
	Plural.	
I. Abantu <i>ba-ya-teta.</i>		<i>The people speak</i>
II. Amahashe <i>a-yabaleka,</i>		<i>The horses run.</i>
III. Inkosi <i>zi-ya-laula,</i>		<i>The chiefs rule.</i>
IV. Izicaka <i>zi-ya-sebenza,</i>		<i>The servants work.</i>
V. Intsana <i>zi-ya-lila,</i>		<i>The infants cry</i>
VI. Imiti <i>i-ya-kula,</i>		<i>The trees grow</i>

LESSON L.

SUBJECT—The use of Personal Pronouns and Pronoun Particles as Objectives, or Accusatives to the Verb.

I. RULE.—Use the forms given below for the *Objective Case*. The forms are called *Medials* and are inserted before the root of the verb. These are,

Pronoun form—

Sing.	Ndi.	<i>Me.</i>
	Ku.	<i>Thee.</i>
	M.	<i>Him.</i>
Plur.	Si.	<i>Us.</i>
	Ni.	<i>You</i>
	Ba.	<i>Them.</i>

Noun form—

		Singular.	Plural
Class 1.	M.	<i>Him,</i>	<i>Ba¹. Them</i>
	II.	<i>It,</i>	<i>Wa.</i>
	III.	<i>„</i>	<i>Zi.</i>
	IV.	<i>„</i>	<i>Zi.</i>
	V.	<i>„</i>	<i>Zi.</i>
	VI.	<i>„</i>	<i>Yi.</i>
	VII.	<i>„</i>	<i>No Plural.</i>
	VIII.	<i>„</i>	<i>„</i>

II. REMARKS AND EXPLANATION :—

The Pronoun inserted as above may stand alone either because the Object is thereby sufficiently defined as, I hear you. *Ndiya-ku-va*; or because it refers to something already spoken of, and still clearly present to the mind.

PERSONAL PRONOUN AS AN OBJECT.

	Singular.	Plural.
I love him,	<i>Ndiya-ntanda.</i>	We love you, <i>Siya-ku-tanda.</i>
Thou lovest me,	<i>Uya-nditanda.</i>	Ye love us, <i>Niya-si-tanda.</i>
He loves them, (the people).	<i>Uya-ba-tanda.</i>	They love him, (the chief).

III. EXAMPLES :—

I have seen him,	<i>Ndi-m-bonile.</i>
He struck me,	<i>Wa-ndi-beta.</i>
The snake will bite you,	<i>Inyoka iyaku-ku-luma.</i>
I shall take this horse,	<i>Ndiyaku-li-tabata elihashé.</i>

IV. EXERCISE :—

Translate into Kaffir :—

- I see the man.
- I bought the calf.
- I serve the chief.
- I shall call the servant.
- The woman carries the child.
- They are crossing the river.
- He loves wisdom.
- He is removing the food.
- I see the men.
- I bought the calves.
- I broke the ropes.
- I shall call the servants.
- He takes care of the child.
- They will cut down the trees

1 The forms *ba* and *wa* will serve to correct the error on page 63 under Objective Forms.

KEY TO EXERCISES.

LESSON I.

1. Ku-lungile. 2. Aku-lungile. 3. Ku-kohlakele. 4. Aku-kohlakele. 5. Ku-bi. 6. Ku-mnandi. 7. Aku-mnandi. 8. Ku-nzima. 9. Ku-lula. 10. Aku-lula. 11. Ku-njalo. 12. Ku-ngokuba; Kungenxa. 13. Aku-njalo. 14. Aku-ngokuba; Aku-ngenxa.

LESSON II.

1. Ku-lungile ukusebenza. 2. Ku-kohlakele ukuba. 3. Aku-kohlakele ukuteta. 4. Aku-lungile ukubeta. 5. Ku-mnandi ukutandwa. 6. Aku-mnandi ukubetwa. 7. Ku-lungile ukunceda umhlobo. 8. Ku-lungile ukunceda utshaba. 9. Ku-kohlakele ukupanga umhlobo. 10. Ku-lula ukuteta. 11. Ku-lula ukuhamba.

LESSON III.

1. Kuko umntu apa. 2. Akuko¹ 'mntu apa. 3. Kuko abafazi apa. 4. Akuko 'bafazi apa. 5. Akuko 'mntwana apa. 6. Kuko abahambi apa. 7. Akuko 'balusi apa. 8. Akuko 'bagwebi apa. 9. Kuko abahlobo apa. 10. Akuko 'mhlobo apa. 11. Kuko abazali apo. 12. Kuko aboni apa. 13. Kuko umntu apo kona.

¹ With *negative* statements in the impersonal form, the initial vowel of the noun is generally omitted.

LESSON IV.

1. Kuyabanda namhlanje. 2. Bekushushu izolo. 3. Bekumnyama izolo ngokuhlwa. 4. Akubandi namhlanje. 5. Bekubanda kusasanje. 6. Bekungabandi kusasanje. 7. Kushushu namhlanje. 8. Bekulungile. 9. Bekungalungile. 10. Bekumnandi. 11. Bekungenzima. 12. Bekulula.

1. Kwaku lungile ukusebenza. 2. Kwaku-kohlakele ukubá. 3. Kwaku-nzima. 4. Kwakunge-lula ukuteta. 5. Kwaku-kukulu. 6. Kwakungekukulu. 7. Kwaku-njalo. 8. Kwakunge-njalo. 9. Kwaku-ngenxa yokuba. 10. Kwaku mnandi. 11. Kwakunge mnandi ukubetwa. 12. Kwaku-lula ukuhamba.

LESSON V.

1. Bekuko umfazi apa izolo. 2. Bekuko ihashe entsimini namhlanje. 3. Bekuko amagaba entsimini izolo. 4. Akuko 'magaba entsimini namhlanje. 5. Kuko amasele apo. 6. Bekungeko 'mabadi entsimini; bekuko amabungane. 7. Kuko amahashe elizweni ngoku; kwaye kungeko 'mahashe elizweni kudala. 8. Kuko abantu ehlabatini ngoku. 9. Kwaye kuko abantu ehlabatini kudala. 10. Kumnandi ukuhamba esitiyeni namhlanje. 11. Akulungile ukubeta ise. 12. Bekushushu esitiyeni namhlanje. 13. Bekubanda izolo.

LESSON VI.

1. Bekungeko 'bantu endlwini izolo. 2. Bekungeko 'mahashe entsimini namhlanje; bekuko inkabi. 3. Bekungeko 'zinkabi ebuhlanti kusasanje. 4. Bekungeko 'nyoka endlwini namhlanje; kodwa bekuko ihangu izolo. 5. Bekuko amakwenkwe endlwini pezolo. 6. Bekuko inyoka endlwini, kodwa bekuko 'ntonga. 7. Bekungeko 'zibokwe ebuhlanti kusasanje. 8. Bekuko ibokwe entsimini. 9. Kuko ingcongconi etafileni. 10. Bekungeko 'nkuni endlwini izolo. 11. Ziko¹ nkuni namhlanje. 12. Bekuko inkanyezi efestileni pezolo. 13. Bekungeko mabadi entsimini izolo.

LESSON VII.

1. Kuko umntu-na apa? 2. Akuko mntu apa. 3. Kuko abantwana-na apa? 4. Kuko abafazi-na apa? 5. Kuko abantu-na apa? 6. Kuko abantu apa. 7. Kuko inkwenkwe-na apa? 8. Uyavuma-

¹ *There is, there are*, may also be expressed by *Ko* with the proper prefixes to signify *existence*, or things or people are there, as *ziko, bako*.

na ukuya? 9. Uyavuma-na ukuyenza lento? 10. Ndiyavuma ukuyenza lento. 11. Akulungile-na ukusebenza? 12. Akukohlakele-na ukubá? 13. Kunjalo. 14. Akumnandi-na ukunceda umhlobo? 15. Ewe, kumnandi. 16. Kuko amagaba-na entsimini? 17. Hayi, akuko magaba entsimini, kuko imihlakulo. 18. Kunjalo-na? Ewe, kunjalo. 19. Uyavuma-na uku-sebenza entsimini? Ewe, Ndiyavuma. 20. Uyavuma-na? Hayi, akavumi. 21. Bekuko abantu-na apa izolo ngokuhlwa? Hayi, bekungeko bantu apa izolo ngokuhlwa. 22. Bekuko amahashe-na entsimini kusasanje? Hayi, bekuko ihangu. Kuko imazi yenkomo apo ngoku.

LESSON VIII.

1. Umlilo namanzi. 2. Ubomi nokufa. 3. Ubuhlungu nosizi. 4. Ubulumko nobudenge. 5. Umpefumlo nomzimba. 6. Izulu nomhlaba. 7. Umti nendlu. 8. Intaka nentlanzi. 9. Icepe nendebe. 10. Imbiza nezembe. 11. Ngapezulu nanga-pantsi. 12. Ngapakati nanga-pandle. 13. Inkabi nehashe. 14. Igusha rebokwe. 15. Indoda nenkwenkwe. 16. Umfazi nomtwana. 17. Inyoka nesele. 18. Abantu namahashe. 19. Ihangu nenciniba. 20. Inkwenkwe, nehashe. 21. Ibadi nebungane. 22. Nditenge ihangu nehashe. 23. Ndibone umfazi nomtwana. 24. Nditenge indlu nentsimi.

LESSON IX.

1. Ndinahashe. 2. Unehashe. 3. Unemazi yenkomo. 4. Abantu banamahashe. 5. Unehashe-na? 6. Unenja-na? 7. Unompu-na? 8. Ewe, unenja, kodwa ndinamahashe. 9. Ukuba ndinamahashe, unemazi zenkomo. 10. Ukuba unendlu, ndinompu. 11. Umntu unompu-na? 12. Abantu banemipu-na? 13. Unesonka-na? 14. Uneswekile nekofu-na? 15. Ndine-ti nesonka. 16. Ndifuna ukutenga isonka, nekofu neswekile. 17. Unemali-na? 18. Hayi, andinamali. 19. Ndinomnqwazi nebatyi. 20. Unemela-na? 21. Sinekofu-na? Hayi, asinakofu, kodwa sinesonka. 22. Asinanyama. 23. Ndinesticaka. 24. Akanasicaka. 25. Abanasicaka. 26. Ndinebatyi. 27. Unomnqwazi. 28. Unemali-na? 29. Unencwadi-na? 30. Hayi, akanancwadi. 31. Unamapepa-na? 32. Hayi, akanamapepa.

1. Unomfazi-na? 2. Hayi, andinamfazi. 3. Unabantwana-na? 4. Hayi, andinabantwana. 5. Unezihlobo-na? 6. Hayi, andinazihlobo. 7. Unento-na? 8. Hayi, andinanto. 9. Ndilusizi kaku'u.

LESSON X.

1. Musa ukuteta; *or* ungatei.
2. Musa ukulibala; *or* ungalibali.
3. Musa ukuhamba; *or* unгахambi.
4. Musa ukuhamba naye; *or* unгахambi naye.
5. Musa ukupuma; *or* unгахpumi.
6. Musa ukuhamba nabo; *or* unгахambi nabo.
7. Musa ukungena; *or* ungangeni.
8. Musa ukungena endlwini; *or* ungangeni endlwini.
9. Musa ukungena entsimini; *or* ungangeni entsimini.
10. Musa ukungena ebuhlanti; *or* ungangeni ebuhlanti.
11. Musa ukumba apo; *or* ungembi apo.
12. Musa ukumba apa; *or* ungembi apa.
13. Musa ukulila ngalonto; *or* ungalili ngalonto.
14. Musa ukuzi nam; *or* ungezi nam.
15. Musa ukuma naye; *or* ungembi naye.
16. Musa ukuteta nam; *or* ungatei nam.
17. Musa ukutobi; *or* unगतobi.
18. Musa ukuyirazula incwadi; *or* ungayirazuli incwadi.
19. Musa ukuhleka; *or* unгахleki.

LESSON XI.

1. Kuya kuba lula ukuya apo.
2. Akuyi kuba lula ukuya kona.
3. Kuyakulunga ukwenza lonto.
4. Kuyakuba nzima ukutwala lonto.
5. Akuyikuba nzima ukutwala lonto.
6. Kuyakuba lula ukutwala lonto.
7. Kuya kuba mnyama ngokuhlwanje.
8. Kuyakuba shushu ngomso.
9. Kuya kubanda ngomso.
10. Kuya kuba kubi ukulala apa.
11. Kuya kuba kubi ukukwenza lonto.
12. Kuya kuba kukohlakele ukwenza lonto.
13. Kuya kuba nzima ukunyuka.
14. Kuyakuba lula ukuhla.
15. Kuyakuba mnandi ukuya apo.
16. Akuyi kuba kude ukuya kona.
17. Kuya kuba kuposisekile ukusususa lonto.
18. Kuya kulunga ukuteta.
19. Akuyi kulunga ukuteta.
20. Kuya kuba lula ukulandela.
21. Akuyi kuba lula ukuroza.
22. Kulungile ukwenjenjalo.
23. Akulungile ukwamkela lonto.
24. Akulungile ukulala apa.
25. Kwakungile lungile ukuya apo.
26. Bekushushu namhlanje.
27. Bekungeshushu izolo.
28. Bekungabandi kusasanje.
29. Bekubanda izolo.
30. Bekunzima ukunyuka.
31. Bekulula ukuhla.
32. Bekulungile ukuteta.
33. Bekungalungile ukuteta.
34. Bekungalungile ukubeta.

LESSON XII.

1. Kuya kubako intlanganiso apa ngokuhlwa nje.
2. Akuyi kubako intlanganiso apa ngokuhlwanje.
3. Kuya kubako intshumayelo apa ngokuhlwa kwa ngomso.
4. Kuya kubako idabi ngomso omnye.

5. Kuya kubako umntu apa ngomso kusasa.
6. Kuya kubako amahashe apa ngomso kusasa.
7. Kuya kubako indlala elizweni kunyaka ozayo.
8. Akuyi kubako ndlala elizweni.
9. Kuyakubako abahambi apa ngomso kusasa.
10. Akuyi kubako mahashe apa ngomso kusasa.
11. Kuya kubako umhambi apa ngomso ukutshona kwelanga.
12. Kuya kubako umhlobo apa ukupuma kwelanga.
13. Kuya kubako abantwana esikolweni namhlanje.
14. Akuyi kubako bantwana esikolweni ngomso.
15. Kuyakuba ko imvula ngomso *or* iyakuna imvula ngomso.
16. Akuyi kubako mvula ngomso *or* ayikuna imvula ngomso.
17. Bekuko umntu apa kusasanje.
18. Bekuko ihashe esitiyeni *or* entsimini namhlanje.
19. Bekungeko hashe entsimini namhlanje.
20. Bekuko ihangu entsimini izolo.
21. Kwaye kungeko motu ehlabatini pambi ko Adam.

LESSON XIII.

Explanation of Substantive Verb—which see page 163.

No Exercise.

LESSON XIV.

1. Ndingumntu (a person).
2. Ungu-mntwana.
3. Ungu-mntu.
4. Ungumfazi.
5. Singamadoda. (male persons).
6. Bangabantwana.
7. Bangamadoda.
8. Ndingumalusi.
9. Ndingumgwebi.
10. Singabagwebi.
11. Bangabahambi.
12. Ningabahlobo.
13. Ungumhambi.
14. Bangabalusi.
15. Bangabagwebi.
16. Bangabazali.
17. Singabahambi.
18. Bargabafazi.
19. Singabantwana.
20. Ndingumhambi.
21. Ndisihlobo *or* ndingumhlobo.
22. Ngumntwana endimbona emanzini.
23. Ngumhambi endimbona endleleni.
24. Ngumfazi endimbona entsimini.
25. Ngumntwana endimbona endlwini.
26. Ngabantwana endibabona esikolweni.
27. Ngumalusi endimbona endlwini.
28. Ngabafazi endibabona endlwini.

LESSON XV.

1. Andinguye mntwana; ndingumfana.
2. Asingabo abantwana; singamadodana *or* singabafana.
3. Akunguye umntwana; ungumfana.
4. Akanguye umntwana; ungumfana.
5. Andinguye umhambi; ndingumalusi.
6. Andinguye umgwebi; asingabo abagwebi.
7. Andililo ixoki; bangamaxoki.
8. Andinguye umkohlisi; ungumkohlisi.
9. Asingabo abakohlisi; bangabakohlisi.
10. Ndingumntu omhlope

or Ndingumlungu; yena ungumntu ontsundu. 11. Ndingum-Xosa; wena uli-Lawu. 12. Ungum-Xosa; akunguye umlungu; ungumntu omnyama *or* ontsundu. 13. Asingawoma-Xosa; ngama-Lawo. 14. Asingabobelungu *or* abangabobelungu. 15. Andinguye umkohlisi, ndingukumkani. 16. Ndingumlauli. 17. Ndingumlondoloji. 18. Uba-wo ngukumkani; uyihlo ungumlauli. 19. Uyise akanguyekumkani. 20. Umkuiwe wam ngumkohlisi. 21. Uyihlo ngumkatazi. 22. Udade wenu ngumpeki. 23. Umfazi ngumzalikazi; bona asingabobazali. 24. Tina asingabo bazali; asingabo bapeki; singabafundisi.

LESSON XVI.

Section I.

1. Lomntu ngumhlobo. 2. Lamntu lutshaba. 3. Ababantu ngabahlobo. 4. Ababantu zintshaba. 5. Ababantu ngabahambi. 6. Lamntu ngumalusi. 7. Lamntu akanguye umalusi; ngumbe-xeshi. 8. Lowamntu ngumgwebi. 9. Abayabantu ngabagwebi. 10. Lamntu akangomgwebi; lomntu ngumgwebi. 11. Lomntu akanguye mhambi; lamntu ngumhambi. 12. Lomfana ngumkokeli. 13. Lowa umfana akangomkokeli. 14. Lomfazi ngumpeki. 15. Lowa umfazi ngumpeki. 16. Lomfazi akanguye mpeki. 17. Lamfazi akanguye mpeki. 18. Ababafazi ngabapeki. 19. Abaya bafazi ngabapeki. 20. Abobafazi abangabo abapeki. 21. Lomfazi ngumhlokokazi. 22. Lowa mfazi akanguye mhlolokazi. 23. Ababafazi ngabahlolokazi. 24. Ababafazi abangabo bahlolokazi. 25. Abobafazi ngabahlolokazi. 26. Abaya bafazi abangabo bahlolokazi.

Section II.

1. Lomntu ngukumkani. 2. Lowa mntu ungumlauli. 3. Lowa 'mntu akanguye kumkani. 4. Lowa 'mntu akanguye mlauli. 5. Ababantu ngokumkani. 6. Ababantu asingabo balauli. 7. Lomntu ngumkohlisi. 8. Lowa 'mntu akanguye mkohlisi. 9. Lowa 'mntu ngumkatazi. 10. Ababantu asingabo abakatazi. 11. Lowa 'mntu ngumoni. 12. Ababantu ngaboni. 13. Ababantu asingabo aboni. 14. Musa ukutsho *or* ungatsho ukuti ababantu asingabo aboni. 15. Bonke abantu bangaboni. 16. Musa ukuti bonke abantu ngamaxoki; abanye abantu ngamaxoki; ababantu ngamaxoki. 17. Lomntu, ngubawo. 18. Lowa 'mntu nguyihlo. 19. Lowa 'mntu nguyise. 20. Lomfana ngumkuluwe. 21. Lowa 'mfana ngumminawe.

Section III.

1. Lomntu ngumlungu. 2. Lowa 'mtu ngumntu ontsundu.
3. Lomntu ngum-Xosa. 4. Lowa 'mtu li-Lawo. 5. Ababantu ngama-Xosa.
6. Ababantu ngama-Lawo. 7. Lowa 'mtu ontsundu ngumalusi.
8. Lomntu omhlope ngumbexeshi. 9. Ela-Lawo ngumkokeli.
10. Lowa 'mtu ngumntwana. 11. Abaya bantwana ngabahlobo.
12. Abobantwana abazizo zihlobo. 13. Abobantu ndibabona endleleni abangabo bahambi.
14. Lamntu ndimbona endulini ngumalusi.
15. Abobantu ndibabona esikolweni ngabantwana.
16. Lamntu ndimbonileyo ngumhambi. 17. Ndibona lonto emanzini.
18. Ndibone lowa 'mtu emlanjeni. 19. Ndibone abobantu endlwini.
20. Amakwenkwe abona intlanzi emlanjeni.

LESSON XVII.

1. Lomntu udiniwe. 2. Lowa 'mtu ulambile. 3. Lowa 'mtu akadiniwe.
4. Ababantu balambile. 5. Abobantu banxaniwe. 6. Silambile.
7. Ninxaniwe. 8. Udiniwe. 9. Ndilambile. 10. Badiniwe.
11. Umntwana mncinane. 12. Lomntwana mkulu. 13. Ababantwana bancinane.
14. Abaya bantwana bakulu. 15. Lowa umntu ukohlakele.
16. Lowa umntwana ukohlakele. 17. Uba-wo ulambile.
18. Uyihlo udiniwe. 19. Uyise ufle.

LESSONS XVIII AND XIX.

Statement on Substantive Verb with Examples—which see pages 172 to 176. No Exercise.

LESSON XX.

1. Wema pakati kwendimbane *or* esiqwini *or* pakati kwesiqu.
2. Kuko umvundla pakati kwesango nemiti. 3. Kuko intaka emasebeni *or* pakati kwamasebe.
4. Kuko inyoka ematye *or* pakati kwamatye. 5. Kuko abantu ababini abamhlope pakati kwesiya siqu.
6. Kuko abantwana ngapakati kwendlu etshayo. 7. Upakati kwetu.
8. Ubepakati kwabo kusasanje. 9. Upakati kwabobantu bangapaya.
10. Ubepakati kwenu apa kutsha nje.

LESSON XXI.

1. Wayifumana incwadi ngapantsi kwelitye. 2. Ndayifumana imela pantsi kwo-mti. 3. Wahlala pantsi kwe-tafile. 4. Ndahlala kanjalo pantsi kwe-tafile. 5. Bekuko abantwana abatatu pantsi kwe-tafile. 6. Kuko isikova ngapantsi kwo pahla. 7. Bekuko izikova ezibini ngapantsi kwopahla pezolo. 8. Andiyiqondi imbangi yokuba ayibeke incwadi ngapantsi kwelitye. 9. Andiyiqondi imbangi yokuba ayibeke (incwadi) ngapantsi kwomhlaba, aze abeke ilitye pezu kwayo. Kungani ukuba enjenjalo? 10. Ubenqena kakulu ukuyizisa kuwe; kwinkosi yake; endlwini; e-post ofisi. 11. Uze ulumke; upantsi kwe-gunya. 12. Maka-lumke, njengokuba epantsi kwo-mteto-nje kweli lizwe. 13. Akukona pantsi kwo-mteto kwelo lizwe. 14. Ungumntwana ongapantsi kweminyaka elishumi ubudala. 15. Ndiyindoda engapantsi kweminyaka engamashumi amatatu ngobudala. 16. Uti akasiso isityebi, kodwa ulihlwempu, nokuba ulunge kubantu abapantsi, engenako ukulihlaula elotyala elikulu.

LESSON XXII.

1. Utete ngantonina? 2. Utete ngezizinto. 3. Uze ngenyawo nokuba ngenqwelo? 4. Ndize ngenyawo. 5. Ndize ngenqwelo. 6. Uze ngekari, nokuba ngehashe? 7. Utete kum ngolohlobo. 8. Ndinike ngeso sizatu. 9. Ufike apa izolo ngesi sizatu. 10. Ngamaxesha adlulileyo bekungeko bantu apa. 11. Baya kuhlala ngaselwandle. 12. Abalobi bentlanzi bahlala ngaselwandle. 13. Bekuko inkomo ngasemlanjeni izolo, kodwa aziko namhlanje. 14. Wake indlu ngasemlanjeni. 15. Bekungeko zindlu ngasemlanjeni kunyaka opelileyo, kodwa zininzi ngoku. 16. Ubuteta ngantonina naye izolo? 17. Ndiya kuyenza lonto ngentliziyo yam yonke. 18. Wabulawa ngomkonto *or* ngentshuntshe.

LESSON XXIII.

1. Ngenxa yalencwadi, lumka ngenxa yake. 2. Ngenxa yake lumkela imela. 3. Ngenxa yotando analo ngaye. 4. Ngenxa yotando abenalo ngaye. 5. Ngenxa yesisa sako akuko mfuneko yokuba asebenze. 6. Ngenxa yam musa ukuba. 7. Ukuze uta-

ndwe musa ukukohlakala. 8. Ukunceda umhlobo wetu kubonakalisa ububele bako kuti. 9. Kulunge ngapezulu ukutandwa kunokubetwa. 10. Ngenxa yolutshaba lukohlakeleyo. 11. Kulunge ngapezulu ukusebenza ngenxa yako. 12. Ngenxa yake kulunge ngapezulu ukuteta. 13. Ngenxa yesisa sako sokunceda amahlwempu.

LESSON XXIV.

1. Kungokuba elungile. 2. Akungakuba elungile.¹ 3. Kube kungokuba ekohlakele. 4. Kube kungengakuba ekohlakele. 5. Kungokuba engasebenzanga. 6. Kube kungokuba engezanga esikohlweni. 7. Kube kungengakuba engena kucula, kodwa kungokuba ehenqena kakulu. 8. Akanako ukutya, ngokuba egula kakulu. 9. Kungokuba ebe paya ndiye kumbona nje. 10. Kangokuba eyinkosi elungileyo abantu bake bentanda nje. 11. Unegunya ngokuba ulungile. 12. Asinakuhamba kuba asinako ukufumana amahashe.

LESSON XXV.

1. Ize sifumane idinala kwa kamsinyane akufika. 2. Kwa kamsinyane akupuma. 3. Kwa kamsinyane lakutshona ilanga kuyabanda. 4. Kwa kamsinyane yakugqitywa enye into, qala enye. 5. Kwa kamsinyane ngangoko kunokwenzeka. 6. Uhambe kwa kamsinyane ngangoko anako. 7. Wabuya kwa kamsinyane bakumtumela. 8. Kwa kamsinyane ndakuba semandlalweni ndiyalala. 9. Wasebenza kwa kamsinyane akuba nako. 10. Kwa kamsinyane akucaca uyakugoduka. 11. Imvula inqumama kwa kamsinyane lakupuma ilanga. 12. Uyakuba-lapo kwa kamsinyane wakuba lapo. 13. Bamazi kwakamsinyane bakumbona. 14. Kwa kamsinyane lakufika igqira lateta ngeyeza. 15. Kwa kamsinyane ndakuva ngalento ndiya-kukubalela.

LESSON XXVI.

1. Ndinga ukuba kulungile ukwenjenjalo. 2. Ndinga ukuba lamntu ukohlakele. 3. Ndinga ukuba lankwenke ilumkile. 4. Ndinga ukuba lomntwana mhle. 5. Ndinga ukuba lankabi ityebile kakulu. 6. Ndinga ukuba ubetele namhlanje. 7. Ndinga ukuba uya kuya. 8. Ndinga ukuba uya kuza. 9. Sicinga

¹Or *ulungile*, and so on with other forms.

ukuba kufuneka ukuba eze. 10. Ndicinga ukuba kufuneka ukuba aye *or* ahambe. 11. Bacinga ukuba kufuneka ukuzisa amahashe. 12. Ndicinga ukuba kufuneka ukuzisa imali. 13. Ndicinga ukuba kufuneka ukuba eze. 14. Bacinga ukuba kufuneka ukuhamba kwa kamsinyane umsebenzi wakugqitywa. 15. Ndicinga ukuba kwakunge ngakuba wayenqena, kodwa kungokuba wayesifa engasebenzanga nje.

LESSON XXVII.

1. Tabata lotyeya kanjalo. 2. Yenza lomsebenzi kanjalo. 3. Zisa lomali kanjalo. 4. Tumela enzinkomo namahashe kanjalo. 5. Ndifuna ukufunda kanjalo. 6. Bafuna ukufunda kanjalo. 7. Uyise uyakuza kanjalo. 8. Umkuluwe wam uya kuya kanjalo. 9. Udade wenu uyaya kanjalo-na? 10. Ewe, uyakuza kanjalo. 11. Ndizise igusha zam, ne-hngu zam kanjalo. 12. Uzise incwadi zake kanjalo. 13. Uyifundile-na lencwadi kanjalo?

LESSON XXVIII.

1. Makalinde kude kube ngomso. 2. Aka-nakuza kude kube ngomso. 3. Hlala apo ade afike. 4. Andinakuhamba ade afike. 5. Linda ide ipele imvula. 6. Linda kude kukanye ilanga. 7. Andina kutya ndide ndicace. 8. Akanakubaleka ade akwazi ukuhamba. 9. Akana-kucula ade akwazi ukuteta. 10. Linda kude kulunge incwadi zako.

LESSON XXIX.

1. Uke wabona 'nto? 2. Uke wabona 'nto kula 'ndlu? 3. Uzise 'nto nawe? 4. Andi zisanga 'nto. 5. Lenkwenkwe li-hlwempu, una kuyinika 'nto? 6. Andina 'nto yokuyinika. 7. Andina mali, nangubo, nakutya nanto nina. 8. Akebanga 'nto. 9. Ubu ngenakutenga 'nto. 10. Ebengafuni 'nto. 11. Andina kutya 'nto. 12. Ububeka 'nto-na etafileni? 13. Ububeka 'ntoni-na pantsi emngatweni.

LESSON XXX.

1. Ngubanina igama lako? 2. Ngumlambo mnina lo?
3. Yindlu nina leya? 4. Una sifo sinina? 5. Yinto nina isifo sake? 6. Una sonka sinjanina? 7. Una nyama nina?
8. Lolwe singapina usuku evekini? 9. Lolwesingapina usuku enyangeni? 10. Uteta ngandawonina? 11. Ufuna ntonina apa?
12. Wenza ntonina? 13. Igama lika yihlo ngubanina? 14. Unokwenza ntonina? 15. Unokucula ntonina? 16. Udla *or* utya ntonina?
17. Ungumfo onjanina? 18. Une hashe elinjanina? 19. Utete ntonina? *or* utenina?

LESSON XXXI.

1. Uya ngapina? 2. Uya ngapina? 3. Siya ngapina? 4. Niya ngapina?
5. Baya ngapina? 6. Baya pina? 7. Apo ndiba fumeni kona.
8. Apo kuko amahlali amakulu. 9. Apo kungeko mahlali makulu.
10. Apo bagula kona. 11. Uyihlo upina?
12. Ulapo ahlaia esebenza kona. 13. Kupi apo?

LESSON XXXII.

1. Kunganina ukuba ungavumi ukuteta? 2. Kunganina ukuba ungavumi ukucula?
3. Kunganina ukuba ungavumi ukusebenza? 4. Kunganina ukuba ungavumi ukutya?
5. Kunganina ukuba ukohlakale kangaka? 6. Kunganina ukuba ungatyi?
7. Kunganina ukuba ungaculi? 8. Kunganina ukuba ungasebenzi?
9. Kunganina ukuba ungateti? 10. Kunganina ukuba ukwenze?
11. Kunganina ukuba umshiye? 12. Kunganina ukuba ungaliagi ukuteta.

LESSON XXXIII.

1. Unamali nina? 2. Ungatinina ukuya? 3. Idla mali nina?
4. Igusha onazo zingapina? 5. Inkomo zingapina? 6. Indlu yako ikude kangakananina?
7. Ipakame kangaka nanina lantaba? 8. Esiya sikolo sikulu kangakananina?
9. Incinane kangakananina imbovane? kanti noko isebenza kakuhle kangaka.
10. Utandaza kangapina? 11. Ubize amaxesha amangapina? 12. Ungaya kangapina?

LESSON XXXIV.

1. Nge-ndingateti. 2. Nge-ndingatetanga. 3. Nge-nitetile. 4. Nge-ningateti. 5. Nge-engayenzi lento. 6. Nge-beyenza lanto *or* nge-benza lonto. 7. Nge-ndicula. 8. Nge-selecula. 9. Nge-becula kodwa bangateti. 10. Nge-eteta, kodwa unako ukucula. 11. Nge-ungatetanga.

LESSON XXXV.

1. Ukuze ndimbone. 2. Ukuze ndimtande. 3. Ukuze nditete naye. 4. Ukuze ndincokole naye. 5. Ukuze kulunge. 6. Ukuze kube mnandi. 7. Ukuze igqitywe. 8. Ukuze abetwe. 9. Ukuze ndimbete. 10. Ukuze afundiswe. Ukuze ibalwe. 12. Ukuze ingabalwa.

LESSON XXXVI.

1. Bekufuneka ukuba asebenze umntu. 2. Kufuneka ukuba usebenze. 3. Kufuneka ukuba eze. 4. Kufuneka ngenxa yake oko. 5. Kufuneka ukuba alinde. 6. Kufuneka ukuba silinde. 7. Akufuneki. 8. Akufuneki ukuba eze. 9. Akufuneki ukwenza oko. 10. Akufuneki ukuba size. 11. Akufuneki ukuba sizise lonto.

LESSON XXXVII.

1. Abanye babe nenkomo, bambi babe namahashe. 2. Abanye babe negusha, bambi bene-hangu. 3. Abanye babe nemali, bambi benge nayo. 4. Abanye babe nabantwana ngabanye, bambi benabantwana abaninzi. 5. Abanye ba hamba, bambi babaleka. 6. Abanye beza bekwele amahashe, abanye ngo-ndlebende, bambi nge-nyawo. 7. Abanye balandele ngovayo, bambi abalandelanga. 8. Abanye bakohlakele, abanye balungile. 9. Ezinye zincinane, zimbi zinkulu. 10. Abanye ngamahlwempu, bambi zizityebi. 11. Abanye bomelele, bambi babutataka. 12. Abanye basebenza kakuhle, bambi abasebenzi kakuhle.

LESSON XXXVIII.

1. Ipelile kanye; *or* igqityiwe mpela. 2. Ndidiniwe kanye. 3. Lonto imbi kanye. 4. Ibingeko kanye endaweni yayo. 5. Akuko mntu ukohlakele mpela, kungeko mntu ulunge mpela. 6. Akafanelekile kanye. 7. Akuna kumtemba mpela. 8. Akanyanisekanga mpela. 9. Aka siso isidenge kanye. 10. Lonto ibikohlakele kanye.

LESSON XXXIX.

1. Ndize kuba kuko abantu abaninzi kangaka.
2. Ugula kangaka.
3. Ubetele kangaka.
4. Ndimdana kangaka.
5. Umfutshana kangaka.
6. Baninzi abayayo, kodwa baninzi kangaka abafayo.
7. Kubulewe baninzi kangaka.
8. Kodwa noko kunjalo.
9. U-si-sidenge kangaka.
10. Uyacaca *or* ubetele, kodwa ubutataka kangaka.
11. Idabi elikulu kangaka.

LESSON XL.

1. Wabuba *or* wafa ninina?
2. Ufike ninina?
3. Uyihlo wakunika ninina loncwadi?
4. Oko ndandi-gula.
5. Akufika evela kwa Xelo.
6. Weza nini kule-ndlu?
7. Uyakufika ninina?
8. Uloliwe uya kumka ninina?
9. Uya kusityelelela ninina?
10. Uya kuwugqala ninina umsebenzi?
11. Mayela pakati kule-nyanga izayo.
12. Ulitenge ninina eli-tashe?
13. Kwenzeke ninina oko?
14. Imvula iqale ninina?
15. Ndakufika apo, ndimfumene umkuluwa wam egula.
16. Ndakufika, ndafumana abantwana ngapandle kwendlu.
17. Wakufika kulondawo wawabona amahashe awayebiwe.
18. Ndakuwugqiba umsebenzi, ndiza endlwini.
19. Akuyifumana indlu, (abantu) bebengeko ekaya.

LESSON XLI.

1. Uhamba xesha li-pina?
2. Uya kufika xesha li-pina?
3. Yi-yure yeshumi elina-mbini.
4. Sisiqingata seyure yesihlanu.
5. Yikwata pambi kwe-yure yesitatu.
6. Lixesha le-dinala.
7. Kusemva kwe-sitandatu.
8. Kusemva kwe-shumi.
9. Ute lixesha li-pina?
10. Yi-yure ye-sine.
11. Li-xesha lokuba sihambe.
12. Li-xesha lokuba atike.

LESSON XLII.

1. Iomfo una ngapezulu kuna lowa.
2. Una ngapezulu kuno mzalwana wake.
3. Inkwenkwe isebenza ngapezu kwe-ndoda.
4. Ubulumko bungapezu ko butyebi.
5. Andina kuhlaula ngapezu koku.
6. Akayi kuhlaula ngapezu koku.
7. Utya ngapezu ko-kumlungelevo.
8. Utya ngapezu ko-yise.
9. Akana kwenza ngapezu kwendikwenzileyo.
10. Akuna kwenza ngapezu kwakwenzileyo.
11. Uyihlo usebenza ngapezu kobawo.
12. Umkuluwa usebenza ngapezu komkuluwe wako.

LESSON XLIII.

1. Wazalwa kwa ngalo-nyaka. 2. Ube kwa kulo nqwelo. 3. Ube kwa kolo-didi. 4. Umzalwana wam ukwa kweso-sikolo. 5. Ube kwa nelo-hashe. 6. U-kwa nezo-nkomo. 7. Ndi-kwa nezo-gusha. 8. U-kwa nalo-ndlu, nalo-ntsimi. 9. Uyenze lonto kwa ngolo-hlobo. 10. Le ikwa yilo-nja. 11. Le ikwa yilo-akwenkwe. 12. Lo asikwa ngulo-mutwana.

LESSON XLIV.

1. Nakubeni ebutataka, uya kupila. 2. Nakubeni esityebi akayi kuwanceda amahlwempu. 3. Nakuba enamahashe amaninzi, akayi kusiboleka nalinye. 4. Nakubeni bengamahlwempu abakohlakele. 5. Nakuba bepila bonke, baya kuba butataka. 6. Nasekubeni bengamahlwempu abayi kuboleka mali. 7. Nakubeni ndisifa, andibutataka. 8. Nokuba bonke bangade baye kuleya ndawo, ukuya kufuna amahashe, andiyikuya akako ke. 9. Nasekubeni kungeko mahi masihlaule. 10. Nakubeni ndingeva mali, mandihlaule-na? 11. Ewe, mahlaule; unako ukuboleka imali. 12. Ama-Nosa ahla-la eboleka ama-Nosa, nabanye abelungu bayawaboleka imali kanjale.

LESSON XLV.

1. Ngati ugodukile. 2. Ngaba uyafa. 3. Ngati lonto yeyam. 4. Ngati yeyako. 5. Nali ihashe, ngaba lelako? 6. Natsi incwadi, mhlaumbi yeyake. 7. Nantsiya inkwenkwe, mhlaumbi ngunyana wake. 8. Akezanga, mhlaumbi ulibele. 9. Akezanga, ngati bayafa. 10. Andina kulufumana usiba lwam, mhlaumbi lulahlekile. 11. Mhlaumbi lwebiwa. 13. Ngaba lamntu ngumzalwana wake.

LESSON XLVI.

1. Ngoku unokuhamba. 2. Ngoku lelona xesha elifanelekileyo. 3. Ndinokwenza *or* ndingenza ntoni ngoku? 4. Unokuyenza *or* angayenza ngoku-na? 5. Mayenziwe ngoku. 6. Ndiyenze ngoko-na? 7. Makayenze ngoku. 8. Bayakuza ngoko. 9. Ngoko kulungile ngapezu kwa ngoku. 10. Bapina ngoku? 11. Ngoku bahambile. 12. Ngoko mandihambe.

LESSON XLVII.

1. Mandibete. 2. Masibete. 3. Mandizise. 4. Masizise. 5. Manditande. 6. Masibaleke. 7. Masake indlu kule ndawo. 8. Masikusebenzele. 9. Masiba-sebenzele. 10. Mandiku-tetele. 11. Masibatetele. 12. Mandiku-fundise. 13. Masiba-ncede.

LESSON XLVIII.

1. Kuno-kwenzeka *or* kunge-nzeka ukuwela umlambo. 2. Ndinga ukuba akuna-kwenzeka, *or* kunge-nzeki ukwenje njalo. 3. Akuna-kwenzeka *or* kunge-nzeki ukulima ngoku, umhlaba ulukuni kangaka. 4. Kuno-kwenzeka *or* kunge-nzeka ukuba ube oko ukwenzile-na? 5. Kuno-kwenzeka *or* kunge-nzeka ukuba ube ucite imali engaka-na? 6. Akuna-kwenzeka *or* akunge-nzeki ukuya apo. 7. Kuyakuba nokwe-nzeka ukupila kona. 8. Kuyakuba nokwe-nzeka ukwenza oko-na? 9. Akusayi kuze kube nokwenzeka. 10. Kunokwe-nzeka *or* kunge-nzeka ukuba inyati ilwe nengonyama-na?

LESSON XLIX.

NO EXERCISE.

LESSON L.

1. Ndiya-m-bona umntu. 2. Ndi-li-tengile itole. 3. Ndiya-vikonza inkosi. 4. Ndiya-ku-si-ba isicaka. 5. Umfazi uya-m-baleka umntwana. 6. Baya-wu-wela umlambo. 7. Uya-bu-tanda ubulumko. 8. Uya-ku-susa ukutya. 9. Ndiya-wa-bona amadoda. 10. Ndi-wa-tengile amatole. 11. Ndi-zi-qaule intambo. 12. Ndiyaku-zi-biza izicaka. 13. Uya-m-lumkela umntwana. 14. Bayakuyi-gaula imiti.

XXIII. PARSING FORM OR EXAMPLE
OF METHOD¹

LITE ilizwi lika-Tixo, ukuqala kwalo ukungena ema-Xoseni

Lite, "It did so";—3rd Singular, Perfect Indicative Active of the irregular Verb *uku-ti* with a prefix for noun of the II. Class, referring to its nominative *ili-zwi*.

Ili-zwi, "the word"—a noun, II. Class, singular, Nominative to *lite*.

Lika-Tixo, "of God";—the Noun *u Tixo*, I. Class, singular, Possessive case governed by *ilizwi*.

Uku-qala, "the beginning";—the Infinitive Active of the regular Verb *uku-qala*, used here as a Noun, and in the form of the Nominative Absolute, and translated by, *as to its beginning*.

Uku-ngena, "to enter";—the Infinitive Active of the regular Verb *uku-ngena*.

Ema-Xoseni, "among the Kaffirs";—the Locative case of *Ama-Xosa*, Noun of the II. Class, irregular plural, from *um-Xosa*, Noun of the I. Class. This irregularity frequently occurs with the names of tribes and nations.

¹The above is from the form given by the Rev. John Appleyard, but modified and extended to meet the Case forms of Nouns as adopted in the present Grammar. The extract is from the *Isibuto Samazo*, or Collection of Stories.

langena kwa Ngqika; lalipetwe ngu-Nyengana, umfo wapesha kolwandle. Wayete yena, esekwelinye

Langena, "it entered";—3rd singular of the Aorist or Past Indicative Active of the Verb *uku-ngena*, with prefix for a Noun of the II. Class referring to *ilizwi* in the previous sentence. *Izwi langena* "the word entered."

Kwa Ngqika, "at Gaika's place";—the Locative case of *u-Ngqika* a noun of the I. Class singular. See Grammar page 36, for the rule for the formation of the Locative with names of persons.

Lali-petwe, "it was conveyed," third singular, Perfect Indicative Active of the regular Verb *uku-pata*, to carry, to touch, to handle, to treat, with a Prefix of the II. Class referring to *ilizwi*.

Ngu-Nyengana, "by Dr. Vanderkemp"—Causal form of *u-nyengana*—a noun singular of the I. Class. See Grammar page 40. The Causal form is employed after verbs in the Passive Voice to express the agent or cause by whom or which the thing is done.

Umfo "a man";—Noun I. Class singular, in Apposition with *Nyengana*.

Wapesheya "of beyond";—Preposition with the Possessive Particle of I. Class prefixed, referring to *umfo*.

Kolwandle (of) "the sea";—Indefinite or irregular Possessive of *ulwandle*, the sea, a Noun of V. Class,—*pesheya*, being followed by *kwa*, *kwe*, or *kwo*.

Wayete, "he did so";—3rd singular Perfect Indicative Active of the irregular Verb *uku-li* contracted from *waye-ete*, with a Prefix of I. Class.

Yena, "he";—Personal pronoun I. Class singular.

Esekwelinye, "being still in another";—Indefinite Adjective *elinye* and the particle *sa* changed into *se* when used with the Substantive verb without its verbal root.

ilizwe, weva kusitiwa—Kuko isizwe esingama-Xosa. Waza wati kekaloku wanokunga angashumayela ilizwi lika-Tixo kwesosizwe.

Ilizwe, "country";—Noun II. Class singular, plural *amazwe*.

Weva, "he heard";—3rd singular Aorist Indicative, Active of the irregular verb *uku-va* referring to *u-Nyengana*.

Kusitiwa, "it being said,";—Present Participle in the Impersonal form of the Irregular Verb *uku-ti*. Passive *uku-tiwa*—contracted to *tiwa* with *si* which is inserted in the Present Participle of monosyllabic verbs.

Kuko, "there is"—or "there exists";—Particle *ko* derived from *kona* and used with Substantive verb to indicate existence, presence. *Kuko* is the impersonal form, signifying It is, there is.

Isizwe, "a nation";—Noun IV. Class singular.

Esingama-Xosa, "which is the Kaffirs";—The Noun *Ama-Xosa*, used as an Adjective agreeing with *isizwe*. See Grammar page 60.

Waza wati, "He then became so," 3rd singular Past or Aorist, Indicative Active of *Uku-ti*, along with *weza* 3rd singular Past Indicative of *Uku-za* to come, idiomatic verb used to connect propositions, and expressing the sense of *then, and, etc*

Kekaloku, Conjunction, signifying *now, but*.

Wanokunga, "he was desirous";—Infinitive mood of the irregular verb *Uku-nya*, to wish, preceded by the Particle *na*, and by the Prefix of the I. Class Singular Past Indicative of the Substantive verb.

Angashumayela, "that he might publish or preach";—3rd Singular Present Potential Active of the regular verb *Uku-shumayela* (See Grammar page 91 and 92.)

Kweso-sizwe, "to that nation";—Dative case of the noun *isizwe* with Demonstrative Pronoun *eso* of the IV. Class prefixed.

Wasel' ecela indlela ke kubantu abakulu. Wasuka wawela ulwandle, wapumela nganeno apa. Wati akufika wancedwa kakulu ngama-Bulu.

Wasel' ecela, "immediately he asked";—Present Participle of the regular verb *Uku-cela* 3rd person I. Class, preceded by the Perfect Indicative of the Verb *Uku-sula*, "to remain" used idiomatically. *Wasel'* a contracted form of *Wasele*.

Indlela, "a path or road."—Noun III. Class singular.

Ke,—Particle used an expletive.

Kubantu, "from the people"—Dative of *abantu*, noun I. Class plural.

Abakulu, "great"—Adjective I. Class plural agreeing with *abantu*.

Wasuka wawela, "he afterwards crossed";—Third singular Indicative Aorist Active of the regular Verb *Uku-wela*, to cross, with prefix for a noun of the I. Class. It is preceded by the same form of the Verb *ukusuka*, to get up, to get out of the way, used here idiomatically as an auxiliary verb in the sense of "then thereupon—he crossed the sea."

Wapumela, "and he came out";—Third singular Aorist Active Indicative of the regular Verb *Uku-pumela*, the Relative form of *Uku-puma*, with prefix for a noun of the I. Class.

Nganeno, "on this side";—(of the sea)—Adverb.

Apa, "here"—Adverb.

Aku-fika, "when he arrived";—Third singular Aorist Subjunctive Active of the regular Verb *Uku-fika*, to arrive, with prefix for a noun of the I. Class.

Wancedwa, "he was help";—Third singular Aorist Indicative Passive of the regular Verb *Uku-nceda*, with prefix for a noun of the I. Class.

Kakulu "greatly"—Adverb from the Adjective *kulu*, great.

Ngama-Bulu, "by the Dutch";—Causal form of *ama-Bulu*, Noun II. Class plural after the Passive of the Verb *Uku-nceda*.

Amboleka inkabi zenqwelo.

Amboleka, "they lent him";—Third singular Aorist Indicative Active of the regular Verb *Uku-boleka*, II. Class referring to *ama-Bulu*; and also having *m* a Verbal Medial 3rd. Singular, I. Class, referring to *u-Nyengana*, inserted before the root of the Verb.

Inkabi, "oxen";—Noun, plural III. Class, the object of *Uku-boleka*.

Zenqwelo, "of the waggon";—Noun, *inqwelo*, III. Class Singular, Possessive case governed by *inkabi*.

