

A  
ZULU GRAMMAR

FOR  
BEGINNERS



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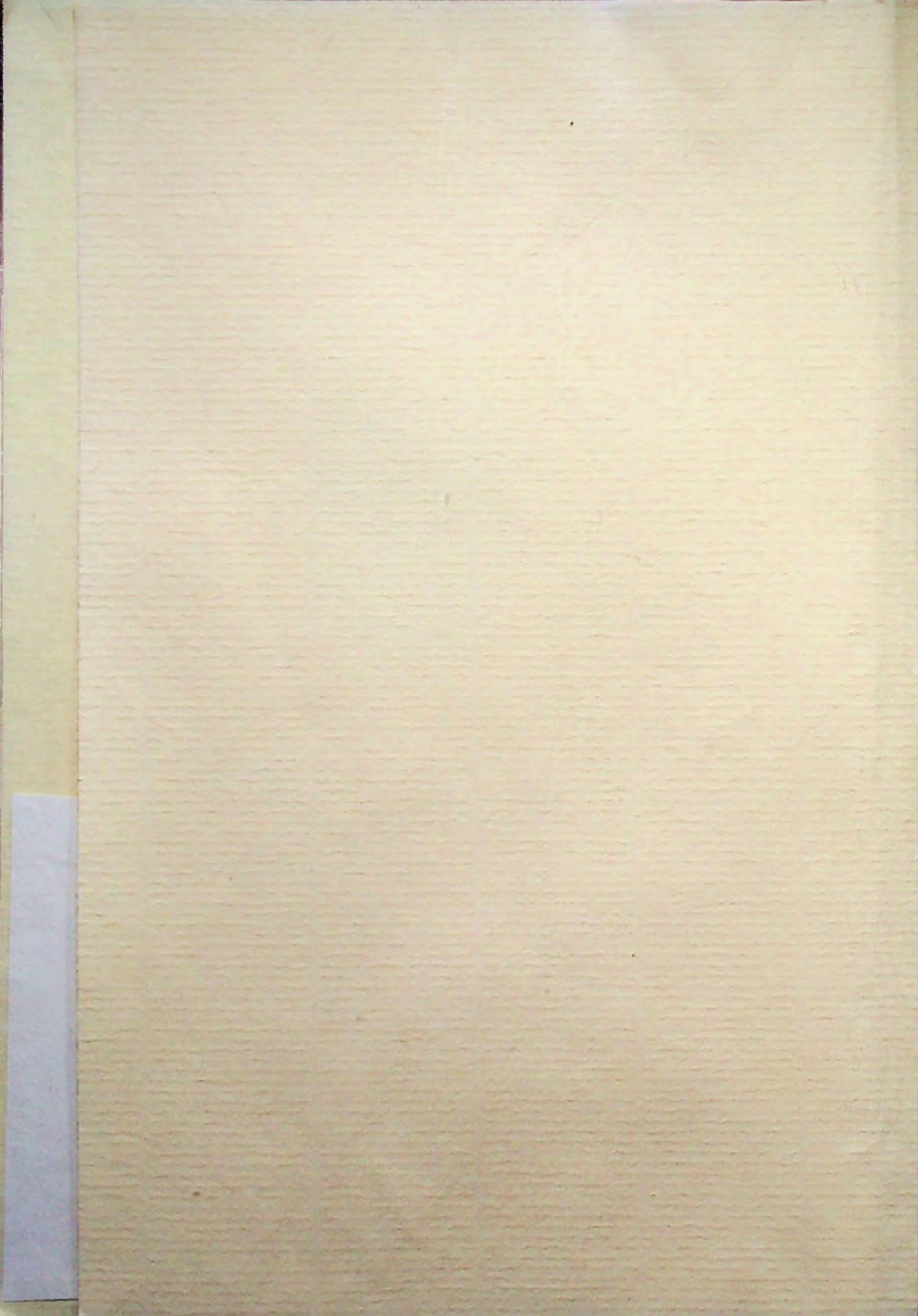
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# A ZULU GRAMMAR

FOR

## BEGINNERS.

A new and simple method of dealing with the main grammatical features of the language.

With Four Hundred useful Phrases and a Vocabulary containing nearly every word in common use.

BY

P. A. STUART

(Native Affairs Department, Transvaal).

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## PREFACE.

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What is contained in this book is intended, and will, it is hoped, prove to be a lucid and yet concise exposition of the main features of Zulu Grammar.

With so many works on the same subject in existence, it was not without some hesitation that the author decided to add the present one to their number. He would not have done so had it not been that (a) there undoubtedly exists the demand for a work dealing with the fundamental principles of the language in a simpler manner than has hitherto been attempted; (b) no Grammar at present to be obtained has been prepared in accordance with the resolutions of the last Zulu Orthography Conference; (c) the requirements of the *beginner* have not apparently been sufficiently recognised in the past.

While an attempt has been made to meet these wants, it should be clearly understood that the main object of the book is to assist the *beginner*—the man who knows nothing whatever, or very little, of the language, and the somewhat bold step of dealing with the subject in a practical, rather than a scientific manner, is primarily due to this cause, and will, it is believed, justify itself by results.

Under such circumstances, no pretensions could be made to literary excellence, and the wisdom of sacrificing a scientific in favour of the practical methods adopted can only be proved by the student himself, and it is to his opinion that the verdict is confidently left.

Errors will doubtless have crept into the work, and if brought to the author's notice will be gratefully acknowledged and corrected by him in future editions.

It is not suggested that the ideal aimed at has been attained, though it is hoped the step is at least one in the right direction.

For the rest, it may be said that the Rules and Exercises given are original; the order in which the Parts of Speech are treated (a most important consideration) is that adopted by Bishop Colenso, to whose "First Steps" I am accordingly much indebted.

The Phrases are put as nearly as possible in the way in which a Native would give expression to them, and not in a simplified form.

The English-Zulu and Zulu-English Vocabularies, for a portion of which I have to thank Colenso's excellent Dictionary, will be found to contain nearly every word of daily use.

I have also to acknowledge valuable assistance given me by my brother, Mr. J. Stuart, of Durban, in connection with several portions of the book.

P. A. STUART.

Johannesburg,  
December, 1907.



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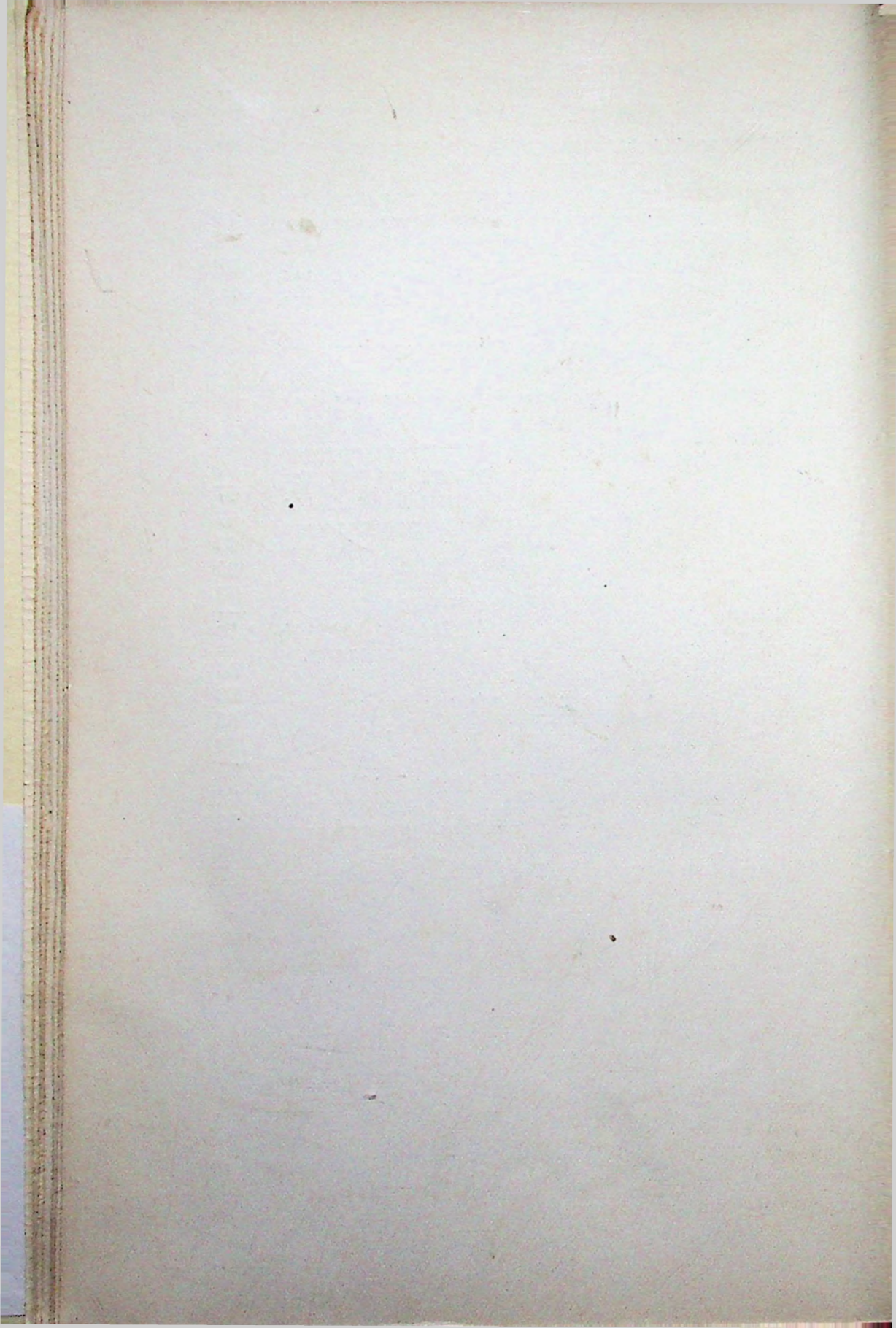
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# ZULU GRAMMAR FOR BEGINNERS.

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## LESSON I.

### LETTERS AND PRONUNCIATION.

#### Letters.

As the English Alphabet has now been universally adopted, we have 21 consonants and 5 vowels used in writing the Zulu language.

Three of the consonants (c, q, x,) are employed to represent the peculiar sounds known as the "clicks," and another (r) to represent the "guttural" sound.

#### Pronunciation.

##### (a) Consonants.—

g is always hard, as in "give."

b, p, t and k, as well as the click letters c, q, and x, are sometimes hard and sometimes soft. No hard and fast rule can be given as to when these consonants are aspirated or inspirated, except that, whatever method is adopted (for the sake of euphony or otherwise) in any given word, it remains, as a rule, constant throughout such word's modifications, and wherever it may stand in the sentence.

As the beginner's acquaintance with the language increases, especially by listening to Natives speaking, he will readily overcome the difficulties in this connection that confront him at the outset.

r is never trilled as in English; it is used to represent the guttural sound found in Zulu, similar to that of the Dutch "g."

hl in Zulu is a sound similar to that represented by "ll" in Welsh, whilst the stronger form of the same sound is expressed by dhl.

The click-letters represent sounds formed as follows:

c, by placing the tongue against the front teeth and then suddenly withdrawing it.

q, by placing the tongue against the roof of the mouth and then suddenly withdrawing it.

**x**, by placing the tongue against the side teeth and then suddenly withdrawing it.

There is a fourth click (**hx**), not so common as the other three, which is formed by closing the throat and then forcing air through, the result somewhat resembling a choking sound.

The correct pronunciation of these clicks is of importance to the student, and should be learnt from a Native, or some competent linguist.

The remaining consonants are pronounced as in English.

(b) Vowels.—

These are a, e, i, o, and u, and are sounded thus:—

a as in “father.”

e as in there.”

i as in “ravine.”

o as aw in “shawl.”

u as oo in “moon.”

**Accent.**—As a general rule, the accent falls on the penultimate, or last syllable but one, of a word.

e.g., inkósi (chief), hámba (go), lahlekíle (lost).

## LESSON II.

### NOUNS.

There are eight Classes of Nouns.

Upon a thorough mastery of these Classes and their pronouns very largely depends the success of the student, and failure to understand them means failure in the whole language.

Fortunately, the task of learning the nouns is not so difficult as seems at first sight, and, having acquired this knowledge, the student may congratulate himself that he will then have mastered, not only the nouns themselves, but the principal parts of speech in the language, for a knowledge of the latter depends, to a great extent, on one's knowledge of the former.

The rules for ascertaining to which Class a given noun belongs will be found set forth below. Though exceptions will be met with occasionally, it is hoped these rules will be found useful throughout the study of the language.



Every noun consists of a **Prefix** and a **Root**, e.g.:—

Noun.	Prefix.	Root.
umuntu	<b>umu</b>	<b>ntu</b> (singular)
abantu	<b>aba</b>	<b>ntu</b> (plural)
isilevu	<b>isi</b>	<b>levu</b> (singular)
izilevu	<b>izi</b>	<b>levu</b> (plural)

The essential portion of each prefix is used as a personal pronoun of the 3rd person, to represent any noun of the Class to which that prefix belongs.

The following are the eight Classes of nouns, with their pronouns:—

Class.	Singular.				Plural.			
	Prefix.	Personal Pronoun.	Example.	Meaning.	Prefix.	Personal Pronoun.	Example.	
1.	<b>umu</b> <b>um</b> <b>u</b>	u u u	umuntu umfazi uMagwaza	person woman Magwaza	aba aba o	ba ba ba	abantu abafazi oMagwaza	
2.	<b>ili</b> or <b>i</b>	li	itshe	stone	ama	a	amatshe	
3.	<b>im</b> <b>in</b>	i i	imvu indhlu	sheep house	izim izin	zi zi	izimvu' izindhlu	
4.	<b>isi</b>	si	isitsha	plate	izi	zi	izitsha	
5.	<b>umu</b> <b>um</b>	u u	umuti umgodi	tree hole	imi imi	i i	imiti imigodi	
6.	<b>ulu</b> or <b>u</b>	lu	upape uti	feather stick	izim izin	zi zi	izimpape izinti	
7.	<b>ubu</b> or <b>u</b>	bu	ubavila	laziness		No Plural.		
8.	<b>uku</b>	ku	ukudhla	food		No Plural.		

Rules for ascertaining to which Class a given noun belongs:—

NOUNS BEGINNING WITH “U” (5 CLASSES).

Rule 1. If a noun begins with “u,” and is a person, it must belong to Class 1; plural “aba.”

Rule 2. If a noun begins with “u,” followed by “m,” it must belong to Class 5; plural “imi.”

Rule 3. If a noun begins with “ubu” in full, it must belong to Class 7; no plural.

Rule 4. If a noun begins with “uku” in full, it must belong to Class 8; no plural.

Rule 5. If a noun begins with “u” and (a) is not a person (Rule 1), (b) is not followed by m (Rule 2), (c) is not followed by “bu” or “ku” (Rules 3 and 4), it must belong to Class 6, which has plural in “izim” or “izin.” In other words: All nouns beginning with “u,” which do not come under Rules 1, 2, 3, and 4, must belong to Class 6.

NOUNS BEGINNING WITH “I” (3 CLASSES).

Rule 6. If a noun begins with “i,” followed by m or n, it must belong to Class 3, the plural being “izim” and “izin” respectively.

Rule 7. If a noun begins with “i,” and is followed by si, it must belong to Class 4; plural “izi.”

Rule 8. If a noun begins with “i,” and is not followed by m, n, or si, it must belong to Class 2; plural “ama.”

Examples.

Umfana (boy)	must belong to Class 1	because of Rule 1.
Umudwa (line)	”	” 5 ” ” 2.
Ubude (height)	”	” 7 ” ” 3.
Ukudhla (food)	”	” 8 ” ” 4.
Ukope (eyelash)	”	” 6 ” ” 5.
Impuku (mouse)	”	” 3 ” ” 6.
Into (thing)	”	” 3 ” ” 6.
Isitsha (plate)	”	” 4 ” ” 7.
Isango (gate)	”	” 2 ” ” 8.



**Notes and Exceptions.**

**Class 1.**—(a) Nouns of Class 1 which do not begin with “um,” as well as all proper names of persons, will have their plurals in “o,” e.g., udade (sister), odade (sisters), uMpande (Mpande), oMpande (the Mpandes).

(b) Any noun beginning with the prefix “uno” will have its plural in “o,” e.g., unogwaja (hare), onogwaja (hares).

(c) Words of foreign origin beginning with “u” will belong to Class 1, and have their plurals in “o,” e.g., usheleni (shilling), osheleni (shillings).

Nouns of Class 1 may be formed from almost any verb by prefixing “um” to the root, and changing the final vowel to “i.” The word so formed is a personal noun, and is the agent of the action expressed by the verb, e.g., “hamba” means “to go”; prefix “um” and change the final “a” into “i,” and we get the word “umbambi,” which means “a traveller” (or, literally, “a goer”). So also with “pata” (take care of), we get “umpati” (a guardian), and so on.

N.B.—Exception to Class 1:—Umhlobo (friend), imihlobo (friends).

**Class 2.**—The rule given for this Class is practically invariable, but note these exceptions:—Isandhla (hand) makes plural izandhla, isono (crime) makes plural izono; iso (eye), and iva (thorn) have plurals amehlo and ameva, respectively.

The following words occur only in the plural of this Class:—

amate (spittle)	amanga (lies)	amandhla (strength)
amacebo (lies)	amanzi (water)	amasi (sour milk)
amafuta (fat)	amafinyila (mucus from nose)	amaka (scent)
amakaza (cold)	amabibi (weeds)	amanyala (filth)
amasimba (excrement of dogs, fowls, etc., but not of cattle)	amazolo (dew)	

**Class 3.**—It should be carefully noted that where the noun begins with “im” the plural will be “izim,” and that “in” will have “izin” for the plural.

The following nouns are exceptions to the rule. They belong to Class 3 in the Singular, and to Class 2 in the Plural:—

Singular.	Plural.
inxeba (wound)	amanxeba (wounds).
indoda (man)	amadoda (men)
inxiswa (old mealie garden)	amanxiswa (old mealie gardens)
insimu (garden)	amasimu (gardens)
inkonyana (calf)	amankonyana (calves)
inkosi (chief)	amakosi (as well as izinkosi—chiefs)
intombazana (girl).	amantombazana (girls)
indodana (son)	amadodana (sons)
inxele (left-handed person)	amanxele (left-handed persons)

**Class 4.**—The rule given for this class is invariable.

**Class 5.**—It is safe to rely on the rule given (Rule 2), (but N.B.: “unyaka” (year) has plural “iminyaka,” “umese” (knife) has plural “imese”).

**Class 6.**—The rule for this Class is quite sound, though its application may at first present difficulties.

This class is the most difficult to learn, and therefore requires special study.

The difficulty arises only because the prefixes of both this and Class 7 nouns may be contracted into “u”; it is found in practice, however, that this contraction invariably takes place with Class 6 nouns, while the full prefix “ubu” is seldom contracted in Class 7 nouns. It is quite safe to assume, therefore, that Class 6 nouns will always adopt the short prefix “u,” while those of Class 7 will, in practically every instance, occur with the full prefix “ubu.” The main distinction between the two Classes is that the nouns of Class 6 are not abstract, while those of Class 7 are.

N.B.—“Utshani” (grass) is Class 7 (pronoun “bu”) although it should really belong to Class 6 because (a) of its prefix, (b) it is not abstract. So also “utshwala” (beer, liquor).

Another difficulty in learning Class 6 is that there are two forms of prefix in the plural (“izim” and



“izin”). The way to determine when to use the one and not the other is:—**Rule:** If the prefix “u” is followed by **b** or **p**, the plural will be “**izim**”; in all other cases the plural will be “**izin**”—e.g.:

ubambo (rib)	has plural	izimbambo
upape (feather)	. . . . .	izimpape
ukezo (spoon)	. . . . .	izinkezo
uti (stick)	. . . . .	izinti

N.B.—Some authors give a third prefix in the plural of this Class, viz. :—“izi,” but for sake of convenience this prefix, which does exist, is treated as an exception to the rule just given. This prefix “izi” occurs in the plurals of Class 6 nouns when the prefix “u” in the singular is followed by **l**, e.g.—“ulimi (tongue) izilimi.

Attention should be drawn here also to the colloquial practice of dropping the **z** in *any* plural prefix “izim,” “izin,” and “izi,” the two “i’s” thus coming together not being pronounced or written separately, but as one long “i,” thus:

the cattle have eaten—inkomo zi dhlile.

It is better, perhaps, to drop the **z** only when the pronoun “zi” comes immediately after the noun (as in the example just given), and not in such cases as:

they have fetched the cattle—ba zi landile izinkomo.

**Class 7** (see above, Class 6).—Nouns of Class 7 are derived, as a rule, from **nouns** and **adjectives**, e.g. :—

ubude (height) is derived from the adjective “de” (tall).

ubuvila (laziness) is derived from the noun “ivila” (lazy person).

**Class 8.**—Note carefully that the prefix for this class is “uku” in full, for if not it will belong to some other class, e.g.—

ukamba (clay pot) is Class 6, plural izinkamba.

ukezo (spoon) . . . . . izinkezo.

Exception: Ukuni (piece of wood) has plural izinkuni, and belongs to Class 6.

Nouns of this Class are derived from verbs, e.g.—ukutanda (love) from the verb tanda (to love).

### EXERCISE.

Give the plurals of the followings nouns:—Unyawo (foot), isikati, umntwana (child), umunwe (finger), indaba, indhlela, iqupa, uzipo (finger nail), isango, unudwa (line), umhla (day), intamo, intambo, itambo,

indhlu, ubaba (my father), unkumbi (ship), ingalo, unkono (forearm), izinyo, ixegu, isikwebu, umfula (river).

### LESSON III. PRONOUNS (PART I).

It is unnecessary, at this stage, to go into the Pronouns fully, but, having just learnt the nouns, it will be more convenient and simpler to learn their corresponding pronouns (which are the pronouns of the 3rd person), These pronouns, in their nominative or simple form, are given in the table of nouns (p. 3), and are repeated below.

The pronoun in Zulu plays a much more important part than it does in English. The Zulus bring it in in many places where it is not required in English, thus, a Zulu, instead of saying "the man has gone," would say "the man he has gone"; for "the man has seen the child" he would say "the man he it has seen the child"; for "where is the man?" he would say "he where is the man?" and so on.

Each Class of noun has its pronoun, one for the Singular and one for the Plural.

The pronoun is part and parcel of the prefix of the noun to which it refers.

The following is a table of the prefixes and pronouns arranged according to the eight classes of nouns:—

Class.	Singular.		Plural.	
	Prefix.	Pronoun.	Prefix.	Pronoun.
1.	umu	<b>u</b>	aba	<b>ba</b>
2.	ili	<b>li</b>	ama	<b>a</b>
3.	im in	<b>i</b> <b>i</b>	izim izin	<b>zi</b> <b>zi</b>
4.	isi	<b>si</b>	izi	<b>zi</b>
5.	umu	<b>u</b>	imi	<b>i</b>
6.	ulu	<b>lu</b>	izim izin	<b>zi</b> <b>zi</b>
7.	ubu	<b>bu</b>	<b>No Plural.</b>	
8.	uku	<b>ku</b>	<b>No Plural.</b>	



The **prefix** of a noun always indicates what the pronoun is, but the student will at first experience difficulty in mastering the pronouns of Classes 2 and 6, because, as already shown, the prefixes of these classes are, in the Singular, generally contracted into "i" and "u," respectively, and therefore afford no clue that their pronouns will be "i" and "u."

Obs.—If two or more nouns of different classes are used with a single verb, the pronoun to be used must be either that of the last noun mentioned, or the Indefinite Pronoun "ku" (see page 77).

If, however, a noun of Class 1 is one of the nouns used, the pronoun of that Class will be required, e.g.—

the houses and trees have fallen—	izindhlu nemiti <b>i</b> wile
	or
	inzindhlu nemiti <b>ku</b> wile.
	but
the woman and the dog have gone—	umfazi nenja <b>u</b> hambile.
	("ne" in the above examples stands for "and.")

EXERCISE.

Give the pronouns of the following nouns:—

Umhlana, intaba, utango, umgodini, ukope, umkumbi, imbada, amanzi, izinto, imikuba, ikanda, ukudhla, isitsha, unkuba, unlomo, uti, izinyo, imigodi, abafana, oBambata, insimu, ulimi, itafa, izandhla.

For convenience, and in order to enable the student to do the following exercise, it should be noted:—

(a) The Past Participle of a verb is formed by changing the final vowel into "ile," e.g.—

tanda (love): Past Participle tandile (loved).
fa (die): . . . . . file (dead).
hamba (go) . . . . . hambile (gone).

(b) The auxiliary verbs "to have" and "to be" do not exist in Zulu. Their presence in a sentence can only be gathered from the context.

(c) The pronoun of any noun in a sentence must, as a general rule, be mentioned, so that:—

"the person is dead" will be "umuntu u file" (the person **he** is dead): "the people have gone," "abantu ba hambile" (the people **they** have gone), etc., etc.

## VOCABULARY.

Baleka, v., run away.	Umuntu, n., person.
Buya, v., return.	Umkumbi, n., ship.
Dhla, v., eat.	Inkunzi, n., bull.
Fa, v., die.	Inkabi, n., ox.
Gijima, v., run.	Inkomazi, n., cow.
Hamba, v., go.	Inkonyana, n., calf.

## EXERCISE.

1. The cows have returned. 2. The people have eaten. 3. The calf is dead. 4. The ox has run away. 5. The person has gone. 6. The ship has returned. 7. The bull has run. 8. The people are dead.

1 Abantu ba dhlile. 2. Imikumbi i buyile. 3. Umuntu u gijimile. 4. Inkabi i file. 5. Amankonyana a dhlile. 6. Inkomazi i hambile. 7. Izinkunzi zi balekile. 8. Izinkomazi zi buyile.

## LESSON IV.

## GENDER.

A noun is made feminine by the addition of "kazi," e.g., inkosi (chief), inkosikazi (chieftainess), imvu (sheep), imvukazi (ewe).

The word "inkomo" is the generic name of a bullock of any kind, and is used in the same way as we use the word "beast" when referring to cattle.

The commonest method of denoting "bull," "ox," "cow," is by using the words "inkunzi," "inkabi," "inkomazi," respectively.

To denote the sex of other animals, especially the larger ones (such as horses, mules, etc.), the above three words are used in the following manner:—

ihashi lenkunzi (horse of a bull), i.e., stallion.  
ihashi lenkabi (horse of an ox), i.e., gelding.  
ihashi lenkomazi (horse of a cow), i.e., mare.

Another way of expressing the sex of animals is by using the words "iduna" (male) and "insikazi" (female). Although it is permissible to apply these two words to any kind of animal, it is, perhaps, better to use



them only when referring to (a) the young of the larger animals, and (b) the smaller animals, both young and full-grown, e.g. :—

inkonyana yeduna (calf of a male), i.e., bull calf.  
 ihashi lensikazi (young horse of a female), i.e., filly.

The male and female of persons is, strictly speaking, defined by using the words “*isilisa*” (male) and “*isifazana*” (female), e.g. :—

umntwana wesilisa (child of a male), i.e., male child.  
 umntwana wesifazana (child of a female), i.e., female child.

But the more common way is by using the words “*umfana*” (boy) and “*intombazana*” (girl), to denote the sex of children, and “*indoda*” (man) and “*umfazi*” (woman) to denote the sex of adults.

Of course, if the language already contains a word which in itself denotes the sex of the animal or person referred to, the rules just given do not come into force, e.g. :—

iqude (cock); isikukukazi (hen).

### VOCABULARY.

Fika, v., arrive.	Itshe, n., stone.
Kala, v., cry.	Umfula, n., river.
Lahleka, v., get lost.	Indoda, n., man.
Lima, v., plough.	Inja, n., dog.
Puka, v., get broken.	Imbuzi, n., goat.
Sebenza, v., work.	Imvu, n., sheep.

### EXERCISE.

1. The she-goats are lost.
2. The ewes have arrived.
3. The stallions are dead.
4. The bull-dog has gone.
5. The oxen have ploughed.
6. The bitches have eaten.
7. The she-goat is lost.
8. The he-goats are lost.

1. Invukazi i lahlekile.
2. Izinjakazi zi balekile.
3. Inkomazi i file.
4. Umuntu \*wesilisa u limile.
5. Abantu \*besifazana ba fikile.
6. Izimbuzi \*zeduna zi kalile.
7. Inkonyana \*yensikazi i lahlekile.
8. Amankonyana \*eduna a gijimile.

\*These prefixes (we, be, ze, ye and e) are Possessive Particles, (“of”) and will be fully explained in Lesson VIII.

## LESSON V.

## DIMINUTIVES.

**Rule 1.**—Diminutives are formed by adding “ana” or “anyana” to the noun or adjective, the final vowel of the root being elided, e.g.:—

itshe (stone), itshana (little stone, pebble).

**Rule 2.**—If the final vowel is o or u, it is changed to w and “ana” is added, e.g.:—

inkuku (fowl)	inkukwana (little fowl)
isilo (wild animal)	isilwana (small wild animal)
indhlu (house)	indhlwana (small house)

**Rule 3.**—If the final consonant is l, change it to “dhl” and add “ana,” e.g.:—

itole (bullock)	itodhlana (small bullock)
umfula (river)	Umfudhlana (streamlet)
umbila (mealies)	umbidhlana (small quantity of mealies)

**Rule 4.**—If the final consonant is b, p, or m,

b and p change to tsh	} and “ana” is added.
m            ”       ny	
mb           ”       nj	

e.g.:—

ingubo (blanket)	ingutshana (small blanket)
impupu (mealie meal)	imputshana (small quantity of meal)
intamo (neck)	intanyana (small neck)
intambo (string)	intanjana (small piece of string)

Summary:—

“Ana” must always be the ending of a Diminutive. If the last vowel be o or u, the ending will be “wana.” If the last consonant is b, p, or m, all other rules are superseded, and **Rule 4** comes into force.

Therefore the diminutive of “intambo” is not “intambana” (Rule 1) or “intambwana” (Rule 2), but “intanjana” (Rule 4).

N.B.—Rule 4 is the most important and most difficult one to remember; special attention should be paid to it.



EXERCISE.

Give the Diminutives of the following words:—  
inkomo, insimu, ukudhla, utango, umuuwe, ukamba,  
indawo, indhlela, intaba, iqupa, isilima, iqaqa, unlomo,  
unkumbi, imvu, iso, uti, ubuso, inkabi.

LESSON VI.

CASES OF NOUNS.

There are three cases:—The **Nominative**, **Vocative**, and **Locative**.

The other cases (Accusative, Dative, and Possessive) are formed separately from the noun itself, and will be discussed later.

(a) The Nominative case requires no explanation, as it is the noun in its simplest or uninflected form.

(b) The Vocative case is formed by dropping the initial vowel of the prefix, e.g.—

Cetshwayo! Cetshwayo! (for uCetshwayo)

(c) The Locative case denotes “at,” “to,” “from,” “on,” or “in” anything. It is formed:—

**Rule 1.**—By changing the initial vowel into **e**, while the termination of the word undergoes these changes:—

Final **a** is changed into **eni**.

”	<b>e</b>	”	”	<b>eni</b> .
”	<b>i</b>	”	”	<b>ini</b> .
”	<b>o</b>	”	”	<b>weni</b> .
”	<b>u</b>	”	”	<b>wini</b> .

N.B.—**w** is omitted in the last two cases when the preceding consonant is **f** or **v**.

Examples:—

umfula (river)	”	emfuleni (in, at, etc., the river).
ingalo (arm)	”	engalweni (on the arm, etc.).
itshe (stone)	”	etsheni (on the stone, etc.).
umuti (tree)	”	emutini (on a tree, etc.).
ukudhla (food)	”	ekudhleni (in the food, etc.).
inkuku (fowl)	”	enkukwini (on a fowl, etc.).
imvu (sheep)	”	emvini (in or on a sheep, etc.).

**Rule 2.**—If the last consonant is **b**, **p**, or **m**, it is changed in the same way as was laid down in the case of Diminutives, i.e.—

b and p change to **tsh**.  
 m changes to **ny**.  
 mb " " **nj**.

When circumstances necessitate these changes, the final ending of the locative will be either “eni” or “ini,” but never “weni” or “wini,” e.g.—

The locative of intambo requires, first of all, that the mb should be changed to nj; to this, “eni,” and not “weni” (the result of changing the final o as laid down in Rule 1) must be added, the resulting word being entanjeni.

Examples:—

ingubo	makes	engutsheni.
umkumbi	„	emkunjini.
iqupa	„	equtsheni.
umlomo	„	emlonyeni.
intamo	„	entanyeni.
indhlebe	„	endhletsheni.

**Rule 3.**—The locative of nouns of Class 6 will vary according as the full or contracted prefix (ulu or u) is used. (The use of one or the other is purely optional, although, as already stated, the contracted form is more usual).

If the full prefix (ulu) is used, the above rules will hold good; but if the contracted prefix (u) be adopted, the initial letter must be changed to o instead of e, the termination of the word undergoing the usual changes.

Examples:—

udaka makes odakeni, but uludaka makes eludakeni.  
 ukezo makes okezweni, but ulukezo makes elukezweni.

**Rule 4.**—Locatives of proper names of persons are expressed by the preposition “ku,” the initial u of the name (all names of persons must begin with u) being dropped. No change takes place in the end of the name, e.g.—

uMpande makes ku Mpande (at, to, from, etc., Mpande)  
 uTshaka makes ku Tshaka (at, to, from, etc., Tshaka).



**Rule 5.**—Proper names of places, rivers, etc., form their locatives by prefixing *e*, no change taking place at the end of the word, e.g.:—

*e*Johannesburg—at, to, from, etc., Johannesburg.

**Rule 6.**—The locative of **Pronouns** (e.g., “on it,” “to him,” “in them,” etc.) is also expressed by using the proposition “*ku*,” the pronoun in such cases being placed in the Prepositional form (See Lesson IX), e.g.:—

*kulo*, *kuyo*, *kuzo*, *kuye*, etc.

The following locatives, exceptions to the above rules, should be learnt by heart:—

*ikanda* (head) makes *ekanda*.

*umhlana* (back) makes *emhlana*.

*indhlu* (house) makes *endhlini*.

*ikaya* (home) makes *ekaya*.

*intaba* (hill) makes *entabeni*.

*unmyango* (door) makes *emnyango*.

*umzimba* (body) makes *emzimbeni*.

*impumalanga* (East) makes *empumalanga*.

*intshonalanga* (West) makes *entshonalanga*.

*ihlobo* (summer) makes *ehlobo*.

*ubusika* (winter) makes *ebusika*.

**Rule 7.**—The locative takes *s* before it whenever it follows:—

(a) a personal pronoun,

(b) a possessive particle,

(c) the verb “to be” (*ba*),

(d) the words “*na*,” “*nga*,” and “*njenga*.”

“*na*” means “and,” “*nga*” means “near,” “*by*,” “close to,” etc., and “*njenga*” means “like as.”

N.B.—This *s* is inserted to prevent crasis (the contraction of two vowels into one).

Examples:—

(a)

the food is in the mouth—*ukudhla ku semlonyeni*.

the people are at home—*abantu ba sekaya*.

(b) and (c)

To save confusion, examples of the locative when used with possessive particles and the verb “to be” will not be given at this stage. (See p. 70.)

(d)

the people have gone to the river and to the hill—abantu  
ba hambile emfuleni na sentabeni.

the woman is near home—umfazi u nga sekaya.

like as (or just as) at home—njenga sekaya.

The locative is not really difficult, but as it expresses so much and is therefore so often used, it has been found advisable to go fully into it.

**Summary:—**

The beginning of the locative is nearly always “e,” the ending nearly always “ni.”

The locative of persons is expressed by “ku.”

The locative takes s before it when it is preceded by a pronoun, possessive particle, the verb “to be,” or “na,” “nga,” or “njenga.”

The locative of names of places is formed merely by prefixing e—no change at the end of the word.

NOTE.—Exceptions to the rule governing the locative of proper names of places will occur in those cases where the name of the place has the meaning of some common object. When this is so, the locative will be formed in the usual way, e.g. :—

Iteku (bay) also means Durban, therefore “at Durban” will not be eTeku, but eTekwini. So also with itala (shelf) which is also the name of a well-known mountain, the locative will be eTalenl.

**VOCABULARY.**

Puza, v., drink, delay.	Indhlu, n., house.
Pela, v., get finished.	Insimu, n., garden.
Dhlula, v., pass.	Umgodi, n., hole, mine.
Dabuka, v., get torn.	Ikanda, n., head.
Tenga, v., buy.	Isandhla, n., hand.
Puma, v., go out.	Iso, n., eye.
Sina, v., dance.	Umlomo, n., mouth.
Geza, v., wash.	Amanzi, n., water.

**EXERCISE.**

1. The men have worked on a mine. 2. The person has gone to the ship. 3. The gardens are near the river. 4. Water is in the garden. 5. The natives have gone out of the house. 6. The hands are on the head. 7. The women have danced in the house. 8. The work near the river is finished.



1. Izinkabi zi fikile ensimini. 2. Indhlu i nga semgodini. 3. Umkumbi u fikile emfuleni. 4. Amatshe a sezandhleni. 5. Iso li sekanda. 6. Izinja zi nga sendhlini. 7. Indoda i puzile emfuleni. 8. Abantu ba file nga sematsheni.

## LESSON VII.

### ELISION OF VOWELS.

The student will have noticed that all nouns begin and end with a vowel. Now, as nearly every other word in the language ends with a vowel, it continually happens that two vowels come together, e.g.:—abantu ba hambile emfuleni.

Here we have two “e’s” coming together, but as the language is spelt *phonetically*, and consequently every letter must be sounded, it would be impossible to sound the two “e’s” in the example given without making a pause after the word “hambile,” which would be ridiculous and would effectually prevent rapid enunciation, therefore:—

**Rule.**—When two vowels come together, one of two things must happen, viz.:—Either the final vowel of the first word is elided (or done away with), or the two merge into one another to form a single vowel (or coalesce).

With the coalescing of vowels we have nothing to do just yet, but in regard to the elision of vowels, the student should note that:—

**Rule.**—The final vowel of a word is nearly always elided when it is immediately followed by the initial vowel of the next word, e.g.:—abantu ba hambil’ ekaya.

Whenever a vowel is elided in this way, an apostrophe must be inserted to account for the missing letter (vide example).

(An exercise on this lesson is hardly necessary.)

## LESSON VIII.

## POSSESSIVE PARTICLES.

We now come to the **Possessive** or **Genitive Case**.

The Genitive in Zulu is expressed by a particle which may be called the **Possessive Particle**, and which is equivalent to the English word "of."

In English we may say either "the man's house" or "the house of the man," but in Zulu only the latter form of expression is possible.

There is a possessive particle for each class of noun, one for the Singular and one for the Plural (like the pronouns).

**Rule 1.**—The possessive particle is formed by adding "a" to the pronoun.

The following table will illustrate this rule:—

Class.	Singular.		Plural.	
	Pronoun.	Possessive Particle.	Pronoun.	Possessive Particle.
1.	u	<b>wa</b>	ba	<b>ba</b>
2.	li	<b>la</b>	a	<b>a</b>
3.	i	<b>ya</b>	zi	<b>za</b>
4.	si	<b>sa</b>	zi	<b>za</b>
5.	u	<b>wa</b>	i	<b>ya</b>
6.	lu	<b>lwa</b>	zi	<b>za</b>
7.	bu	<b>bwa</b>	No Plural.	
8.	ku	<b>kwa</b>	No Plural.	

Note first that possessive particles have only one syllable.

According to the rule, the possessive particles formed from the pronouns u, i, a, and ba, should be "ua," "ia," "aa," and "baa." but, although they are not written in this way, the sounds which these combinations represent are "wa," "ya," "a," and "ba"; for these, therefore, the rule is good.



But the pronouns "li," "si," "zi," should, if the rule is applied, become "lia," "sia," and "zia." This, however, is not the case, chiefly, it seems, because the particle must contain one syllable only.

**Rule 2.**—The possessive particle must always agree with the thing possessed, so that in the sentence "the man's house" (which in Zulu will read, "the house of the man") the possessive particle must agree with "house," and not with "man."

It will greatly simplify matters if it is borne in mind that the thing possessed always comes before the person or thing possessing it. (See examples given below.)

**Rule 3.**—The "a" of the possessive particle coalesces with the initial vowel (if there is one) of the following word, thus:—

a	and	a	become	a.
a	„	i	„	e.
a	„	u	„	o.

So that:—

the plough of the people will be igeja labantu.  
 the plough of the man „ igeja lendoda.  
 the plough of the person „ igeja lomuntu.

Of course, if the word following the possessive particle does *not* begin with a vowel, no coalescence takes place, e.g.:—"the plough of this person" will be "igeja la lo muntu" (the "lo" here means "this").

N.B.—When the "a" of the possessive particle coalesces (as in the three examples given above) it (the poss. part.) must be joined to the word with which it conjoins, otherwise it must be written separately (as in "igeja la lo muntu,") but see Rules on Orthography p. 103.

**Rule 4.**—The possessive particle of proper names of persons is always "ka," no matter what class of noun the thing possessed is.

The "a" of "ka" does *not* coalesce with the initial "u" (all names of persons begin with "u"), but the "u" itself is dropped.

The pronoun of the thing possessed (which is always mentioned first) is prefixed to "ka," e.g.:—"the children of Dhlozi" will *not* be "abantwana boDhlozi,"

“abantwana ba Dhlozi,” “abantwana koDhlozi,” but  
“abantwana ba ka Dhlozi.”

If the pronoun is “u,” it is not prefixed to “ka,” e.g. :  
“the child of Dhlozi”—umntwana ka Dhlozi.”

### VOCABULARY.

Bila, v., boil.	Uzipo, n., finger (or toe). nail.
Dhlala, v., play.	Isikumba, n., skin.
Suka, v., go away, depart.	Ikasi, n., leaf.
Duka, v., wander.	*Inkomo, n., beast (cattle).
Umunwe, n., finger.	Imfene, n., baboon.
Umuti, n., tree.	Umuzi, n., kraal (Native)

\*“Inkomo” has the same meaning as the Latin word  
“bos,” i.e., “bullock,” “ox,” or “cow” (vide Lesson  
IV.—Gender).

### EXERCISE.

1. The people’s mine (umgodi) is near the river. 2.  
The man’s fingers. 3. The huts (indhlu) of the kraal. 4.  
The baboons are in the woman’s garden. 5. The huts  
of the Natives of the kraal are finished. 6. The ships of  
the people have returned. 7. The sheep’s skin is lost.  
8. The chief’s man’s cattle have drunk.

1. Amakasi emiti a semitini. 2. Izinzipo zeminwe.  
3. Izinkomo zendoda zi dukile. 4. Izimfene zi fikile en-  
simini yomuntu. 5. Iminwe yesandhla i pukile. 6.  
Abantu bomuzi ba sukile emfuleni. 7. Amanzi omfula a  
pelile. 8. Isikumba sembuzi si lahlekile.

## LESSON IX.

### PRONOUNS (Part 2).

Pronouns are of three Persons.

	Singular.	Plural.
1st Person	I	we
2nd Person	thou (you)	ye (you)
3rd Person	he, she, or it	they

We already know something of the pronouns of the  
3rd Person, having learnt them (with the nouns) in their



Nominative Case. It will be seen below that they occur in four other cases. The Personal Pronouns are shown in all their cases in the following tables:—

**Pronouns of the 1st Person—**

Case	Singular.		Plural.	
	Pronoun.	Meaning.	Pronoun.	Meaning.
Nominative	ngi	I	si	we
Accusative	ngi	me	si	us
Possessive	mi	my	itu	our
Prepositional	mi	me	ti	us
Emphatic	mina	I	tina	we

**Pronouns of the 2nd Person—**

Nominative	u	thou (you)	ni	ye (you)
Accusative	ku	thee (you)	ni	ye (you)
Possessive	ko	thy (your)	inu	your
Prepositional	we	thee (you)	ni	ye (you)
Emphatic	wena	thou (you)	nina	ye (you)

**Pronouns of the 3rd Person—**

SINGULAR.						PLURAL.				
Class.	Nom.	Acc.	Poss.	Prep.	Emph.	Nom.	Acc.	Poss.	Prep.	Eph.
1.	u	m	ke	ye	yena	ba	ba	ho	bo	bona
2.	li	li	lo	lo	lona	a	wa	wo	wo	wona
3.	i	yi	yo	yo	yona	zi	zi	zo	zo	zona
4.	si	si	so	so	sona	zi	zi	zo	zo	zona
5.	u	wu	wo	wo	wona	i	yi	yo	yo	yona
6.	lu	lu	lo	lo	lona	zi	zi	zo	zo	zona
7.	bu	bu	bo	bo	bona					
8.	ku	ku	ko	ko	kona					
									No Plural.	
									No Plural.	

The student should notice the following:—

The Nominative and Accusative of the pronoun are always the same, **except** when the Nominative is a vowel by itself.

The Possessive is practically a repetition of the Possessive Particle, except that the final letter is “o,” instead of “a.” (Special forms, however, exist for the possessives of “ngi,” “si,” “u” (you), “u” (he), and “ni.”)

The Prepositional of all **impersonal** nouns is always the same as the Possessive.

The Emphatic is formed by adding “na” to the Prepositional.

Let us now consider each of these five Cases in detail:—

### (1) The Nominative Case—

We have seen above (Lesson III) how the Nominative of the pronoun is used, e.g., “*imvu i balekile*” (the sheep **it** has run away), “*abantu ba hambile*” (the people **they** have gone), etc. This construction is, of course, the same for any class of noun.

If it is not required to mention the noun (“*imvu*” and “*abantu*” in the above examples), but merely to say “**it** has run away,” or “**they** have gone,” the pronoun of the noun to which “**it**” and “**they**” refer is used. For instance, if we wish to say, “**he** is dead,” the “**he**” to refer to a **man** (*indoda*) “*i file*” is the sentence, or “**they** are dead,” the “**they**” to refer to **sheep** (*izimvu*), “*zi file*” is the sentence.

The pronouns of the 1st and 2nd Persons cannot, of course, refer to a noun, and their use in the Nominative is precisely the same as in the last two examples, e.g.:—

I have arrived—*ngi fikile*.  
 we have returned—*si buyile*.  
 you have eaten—*u dhlile*.  
 ye have seen—*ni bonile*.

### (2) The Accusative Case—

The Accusative of the pronoun is the most difficult Case to learn, for two reasons:—(1) It is irregular, i.e., it is not always the same as the Nominative. (2) Its position in a sentence is the reverse of what it is in English.

In English we have one Accusative, but in Zulu there are **two**.

In English we say, “I saw the person,” “person” being the Accusative (or object) of the verb “saw.”

In Zulu the same sentence would be expressed, “I **him** saw the person” (both “**him**” and “person” being in the Accusative.)

The noun (“person” in the example) does not undergo any change, nor does the pronoun, **except** when its Nominative is a vowel by itself (vide Table).



**Rule.**—When the pronoun is in the Accusative, it is placed immediately **before** the **root** of the verb.

The following examples will serve as illustrations:—

he has taken the bucket— u li tatile itnuga.

the man has seen the indoda i m bonile umfazi.  
woman—

I have seen you at home— ngi ku bonile ekaya.

the man's child has fetched umntwana wendoda u ku  
the food from the river— landile ukudhla em-  
fuleni—

The Accusative is sometimes called the Objective, i.e., it is the object of an action. Such verbs as “bona” (see), “geza” (wash), “qeda” (finish), “dhla” (eat), and hundreds of others, generally take an Accusative, because some object must have been “seen,” “washed,” “finished,” or “eaten,” and the pronoun of that object must be placed, in its Accusative Case, immediately **before** the verb.

Reference should be made here to the construction necessary when using such verbs as “to give” and “to tell,” which, in English, take the Dative case, as well as the Accusative.

We say in English either “he has given the money to the man” or “he has given the man the money,” “man” (the recipient) in both these examples is in the Dative case.

There is no Dative case of a noun in Zulu.

The difficulty is got over in two ways:—First, by treating “man” as the Accusative, and, secondly, by putting the pronoun of “man” into the Dative.

In regard to the first method, we know that the pronoun of “money” (which is the direct object of the verb “give”) should be placed in the Accusative, and if “man” (as we have just pointed out) must also be treated as an Accusative, we will have two pronouns occurring in their Accusative thus:—“u yi yi nikile indoda imali,” the first “yi” referring to “indoda” and the second to “imali.”

This is not done. The second Accusative (that referring to “imali”) is omitted. The sentence will therefore be “u yi nikile indoda imali.”

In regard to the second method, the Dative of the pronoun is formed by using the Preposition "ku," the pronoun with which it is used being, of course, placed in the Prepositional Case, e.g.:—"u yi nikile imali kuyo indoda" ("he it (referring to "imali") has given the money to him the man").

### (3) The Possessive Case—

The Possessive Case of nouns has already been learnt (Lesson VIII), and we then saw that:—

(a) The possessive particle must agree with the thing possessed.

(b) The "a" of the possessive particle must coalesce with the initial vowel (if there is one) of the word following it.

Both these rules hold good in the case of pronouns.

Now, although the noun does not undergo any change when used with a possessive particle (except that the "a" of the possessive particle coalesces with the noun's initial vowel), the pronoun does, i.e., there is a special form of the pronoun when it is used with a possessive particle, and this form (or case) is called the Possessive Case, e.g.:—

his house—indhlu yake (the house of him).

In this sentence "ya" is the possessive particle agreeing with "indhlu" (the thing possessed); while "ke" is the possessive form (or case) of the pronoun "u" (Class 1).

Again, if we wish to say "its food," it will depend, of course, on what the "its" refers to, as to which pronoun will be used, and then, having decided that, the pronoun must be put in the Possessive Case.

Supposing, therefore, that the "its" in the above sentence refers to a sheep (imvu), the sentence will be "ukudhla kwayo," but if the "its" refers to a horse (ihashi) the sentence will be "ukudhla kwalo."

"Yo" and "lo" in these examples are the possessive forms of the pronouns ("i" and "li") of "imvu" and "ihashi" respectively.

Of course, if the sentence had been "the sheep's food" or "the horse's food," the sentences would be (as we already know) "ukudhla kwemvu" and "ukudhla kwehashi."



The following examples will fully illustrate the use of the possessive forms of the pronouns:—

my food—ukudhla kwami.    their food—ukudhla kwabo.  
 your food—ukudhla kwako.    our food—ukudhla kwetu.  
 his food—ukudhla kwake.    your (Pl) food—ukudhla  
 its food (referring to a    kwenu.  
 noun of Class 2)—  
 ukudhla kwalo.

N.B.—In the last two examples it will be noticed that the “a” of the possessive particle “kwa” has coalesced with the “i” of “**itu**” and “**Inu**” (the possessive forms of the pronouns “si” and “ni”), in accordance with the rule.

#### (4) The Prepositional Case—

This, as its name implies, is the form which the pronoun takes, when it is used **with a preposition**.

For instance:—“na” (with) and “ku” (to, from, etc.) are prepositions, therefore when they are used with pronouns, those pronouns must be placed in their Prepositional Cases, e.g.:—It is not permissible to say “umntwana u hambile naba” (for “the child has gone with them”), because “ba” is not in its Prepositional form after the preposition “na.”

Examples:—Izinja zi hambile nabo—the dogs have gone with them (referring to a noun of Class 1, Pl.); umntwana u hambile nayo—the child has gone with it (referring to a noun of Class 3, Sing.); abafazi ba sebenzile nati—the women have worked with us.

N.B.—“To me,” “to us,” and “to ye” are “**kimi**,” “**kiti**,” “**kini**” respectively.

#### (5) The Emphatic Case—

This case of the pronoun is used only for emphasis.

It cannot stand by itself, **except** when used in **reply** to a question.

If in such a sentence as “I have asked the man,” it is required to emphasise the fact that “I” and no one else “asked the man,” the sentence would be either “**Mina ngi yi buzile indoda**” or “**Ngi yi buzile mina indoda**,” but it certainly could not be “Mina yi buzile indoda,” therefore:—

**Rule.**—The simple (or Nominative) form of a pronoun must always accompany the Emphatic, except when a question is answered by a pronoun alone, in which case the Emphatic only, and not the simple form, must be used, so that—

In reply to such a question as “Who did this?” if the answer is to be “I,” “he,” “they,” etc., “*mina*,” “*yena*,” “*bona*,” etc., must be used, and not “*ngi*,” “*u*,” “*ba*,” etc.

### VOCABULARY.

Geza, v., wash.	Ieansi, n., mat, carpet.
Bona, v., see.	Ukezo, n., spoon.
Ruta, v., collect, gather.	Isikati, n., time, clock.
Buza, v., ask for, enquire.	Umkonto, n., assegai.
Landa, v., fetch.	Into, n., thing.
Leta, v., bring.	Uswazi, n., switch.
Utuli, n., dust.	Isibaya, n., cattle kraal.
Inyoni, n., bird.	Indaba, n., affair.
Umntwana, n., child.	Ingubo, n., blanket.

(a) Exercise on the **Accusative** of the pronoun—

1. The child has seen the dog. 2. The dogs have seen the children. 3. The man has bought a blanket. 4. A person has fetched the clock. 5. The men have seen the dust. 6. The woman has passed the house.

1. Umfazi u zi letile izingubo. 2. Indoda i m buzile umntwana. 3. Inyoni i yi bonileinja. 4. Amadoda omuzi a wa letile amacansi. 5. Umfazi u wu landile umkonto. 6. Abafazi ba ba gezile abantwana.

(b) Exercise on the **Possessive** of the pronoun—

1. Your cow is in my kraal. 2. The woman has found her spoon. 3. The men have fetched their assegais. 4. You have brought his switch. 5. Our fingers are broken. 6. The dog has drunk its water.

1. Umfazi u ba bonile abantwana bake. 2. Indoda i yi limile insimu yayo. 3. Izinkomo zi si bonile isibaya sazo. 4. Si yi gezile indhlu yetu. 5. Ni wu tengile umkumbi wenu. 6. Ngi ni bonile endhlini yami.

(c) Exercise on the **Prepositional** of the pronoun—

1. They have eaten with us. 2. The children have played with me. 3. The dogs have run to us. 4. The men have worked with us. 5. I have returned to you. 6. We have worked with them.



1. Si wa letile amanzi etu kuye. 2. Ba limile nati.  
3. Indoda i yi tengile imvu kuye. 4. Abafazi ba hambile nabo. 5. Indoda i buzile kimi. 6. Umntwana u hambile kuwo amasimu.

(d) Exercise on the **Emphatic** of the pronoun—

1. **I** have seen the sheep. 2. **You** have washed the clothes (izingubo). 3. The ox has eaten **its** food. 4. **We** have seen the people. 5. The people have seen **us**. 6. The man's **child** has brought the water to me.

1. Imvu yona i sensimini. 2. Abantu bona ba sekaya. 3. Umuntu yena u sebenzile. 4. Wena u ngi bonile ekaya. 5. Ba si bonile tina. 6. Ngi wu tengile mina ukumbi.

## LESSON X.

### DEMONSTRATIVE PRONOUNS.

We now come to Demonstrative Pronouns, which, in English, are expressed by the words "this" and "that" and "these" and "those."

There is a Demonstrative pronoun for each class of noun—one for the Singular and one for the Plural.

The Demonstratives "this" and "these" are formed as follows:—

#### Rule 1.—

If the noun begins with **u** its Demonstrative will begin with **lo**

" " " **i** " " " " **le**

" " " **a** " " " " **la**

and to this "lo," "le," and "la" the pronoun of the noun must be added, e.g:—

"**Leli**" is the Demonstrative (meaning "this") for any singular noun of Class 2, because this Class, in the singular, begins with "i," and its pronoun is "li."

"**Loku**" is the Demonstrative (meaning "this") for any noun of Class 8, because this Class begins with "u," and its pronoun is "ku."

"**Laba**" is the Demonstrative (meaning "these") for any plural noun of Class 1, because such nouns begin with "a," and their pronoun is "ba."

**Rule 2.**—The initial vowel of the noun to which the Demonstrative refers is dropped, e.g.:—

this bucket—      leli tunga (not itunga)  
 this food—        loku kudhla (not ukudhla)  
 these people—     laba bantu (not abantu)

The Zulu for “that” and “those” will depend on the sense in which the words are used. For instance, in the sentence, “where is **that** man you were speaking of?” the word “that” has a different meaning to the “that” in the following sentence: “**that** house over there belongs to me,” and consequently the word for “that” in Zulu will differ in each case.

**Rule 3.**—When the object referred to is indicated, and may be said to be “that (or those) **yonder**,” the “**ya**” form of the Demonstrative (see Table below) will be used; but when the object referred to is either **not pointed out**, or may be said to be “that (or those) to which I refer,” then the “**o**” form of the Demonstrative will be used (see Table below).

As will be seen from the Table, the “**ya**” form of the Demonstrative is formed by adding “**ya**” to the words for “this” and “these,” e.g.:—this plough—leli geja, that plough (yonder)—leliya geja.

The “**o**” form of the Demonstrative is formed by changing the final vowel of the words for “this” and “these” into “**o**,” e.g.:—Leli geja (this plough), lelo geja (that plough (to which I refer) ).

In the following Table a few exceptions to the rules will be found:—

Class.	Singular.			Plural.		
	This.	That (in reference.)	That (yonder.)	These.	Those (in reference.)	Those (yonder.)
1.	lo	lowo	lowaya	laba	labo	labaya
2.	leli	lelo	leliya	la	lawo	lawaya
3.	le	leyo	leya	lezi	lezo	leziya
4.	lesi	leso	lesiya	lezi	lezo	leziya
5.	lo	lowo	lowaya	le	leyo	leya
6.	lolu	lolo	loluya	lezi	lezo	leziya
7.	lobu	lobo	lobuya		No Plural.	
8.	loku	loko	lokuya		No Plural.	



## VOCABULARY.

Funa, v., want,	Ukudhla, n., food.	*Umsila, n., tail.
search for.		
Luma, v., bite.	*Itshoba, n., tail.	Upondo, n., horn.
Faka, v., put in.	Indhlela, n., road.	Isango, n., gate.
Beka, v., put or	Bheka, v., look at.	Hlupa, v., worry,
place upon.		tease, annoy.

\*Any **smooth** tail is called "umsila," but if, as in the case of cattle, a portion of the tail be smooth and a portion bushy, then (because the bushy portion is the article of value) the whole tail will be called "itshoba." A horse's, or any similar tail, is called "itshoba."

## EXERCISE.

1. This dog has bitten that sheep. 2. This person has seen that woman. 3. Those oxen have eaten their food. 4. Those people have searched for these houses. 5. I have bought this spoon. 6. That dog has worried this child.

1. Leso sandhla si pukile. 2. Labo bafazi ba fikile ekaya. 3. Upondo lwa leya nkomazi lu pukile. 4. Lowaya muzi u nga semfuleni. 5. Le ndoda i ngi bonile ekaya. 6. Lowaya mfazi u ba fakile abantwana bake endhlini.

N.B.—When the locative is **immediately** preceded by a demonstrative pronoun, the rules already learnt for the locative do not apply, i.e., the noun does not undergo any change.

The locative in such cases is expressed by the word "ku," e.g.:—in the house—endhlini; but, in **that** house—**ku leya ndhlu**. at the river—emfuleni; but, in **that** river—**ku lowaya mfula**. near the hill—nga sentabeni; but, near **this** hill—**nga ku le ntaba**.

## LESSON XI.

## RELATIVE PRONOUNS.

The Relative Pronoun in English is "who" (for persons) and "which" (for animals and things).

In Zulu the Relative, in its simple form, is "a."

This "a" must be made to coalesce with the initial vowel of the noun to which it (the Relative) refers, and after that is done, the **pronoun** of that noun must be added.

We know that the initial vowels of nouns can only be "a" (in the plural of Classes 1 and 2), "u" (in the singular of Classes 1, 5, 6, 7 and 8), and "i" (either in the singular or plural of the remaining Classes).

The Relative "a" will have to coalesce with one or other of these vowels in the ordinary way, viz. :—

a and a will coalesce into a

a „ u „ „ o

a „ i „ „ e

To the "a," "o," and "e" thus formed, the pronoun of the noun must be added, e.g. :—

the people who have gone— abantu a ba hambile.

the sheep which are dead— izimvu e zi file.

the food which is finished— ukudhla o ku pelile.

"a ba," "e zi," and "o ku" in the above examples are the result of the Relative "a" coalescing with the initial vowels of the words "abantu," "izimvu," and "ukudhla," while, in accordance with the rule, the pronouns of these nouns ("ba," "zi," and "ku") have been added.

Now supposing we wish to say "the person who is dead," it is not permissible to say "umuntu o u file," because it is a rule of the language (with few exceptions) that no two vowels can come together. This difficulty is got over by the following rule :—

**Rule.**—When the pronoun is a vowel by itself, it cannot be added to the Relative, but must be left out altogether. Therefore :—

the sheep which is dead— imvu e file (not e i file).

the men who have gone— amadoda a hambile (not a a hambile).

the tree which is dead— umuti o file (not o u file).

It is necessary, perhaps, to remind the student that the locative takes s (inserted for the purpose of euphony) before it when it is preceded by a pronoun (see Lesson VI).

This rule holds good whether the pronoun be in its simple or Relative form, e.g. :—

the bucket is in the house— itunga li sendhlini.

the bucket which is in the house— itunga e li sendhlini.



the person is at home— umuntu u sekaya.  
 the person who is at home— umuntu o sekaya.  
 the sheep is in the kraal— imvu i sesibayeni.  
 the sheep which is in the kraal— imvu e sesibayeni.

When the verb, in Zulu, comes at the end of the Relative clause, "yo" is generally added to it for the sake of euphony, e.g.:—abantu a ba hambileyo, indoda e fileyo, umfazi o limileyo.

N.B.—By the addition of the extra syllable in the above words, the emphasis or accent is brought one syllable forward, and their pronunciation is, therefore, "hambiléyo," "filéyo," "limiléyo."

The Relative also occurs in another case—the Accusative.

(NOTE.—When in the Accusative, the Relative presents difficulties to the beginner, and it has been decided here, as throughout the book, to place the subject before the student in a practical rather than a scientific manner.)

Rule.—When the Relative, in English, is followed by a pronoun, it (the Relative) will take the following forms, no matter to what Class of noun such Relative refers:—

"whom" or "which" I			will always be e ngi
"	"	you	o
"	"	he or she	a
"	"	it (Class 2)	e li
"	"	it (Class 3)	e
"	"	it (Class 4)	e si
"	"	it (Class 5)	o
"	"	it (Class 6)	o lu
"	"	it (Class 7)	o bu
"	"	it (Class 8)	o ku
"	"	we	e si
"	"	ye	e ni
"	"	they (Class 1)	a ba
"	"	they (Class 2)	a
"	"	they (Class 3)	e zi
"	"	they (Class 4)	e zi
"	"	they (Class 5)	e
"	"	they (Class 6)	e zi

Examples of the Relative in the Accusative (i.e., when followed by a pronoun):—

the man whom you have indoda o yi tandileyo.  
liked—

the people whom we have abantu e si ba bonileyo.  
seen—

the cattle which he has izinkomo a zi tolileyo.  
found—

the food which I have ukudhla e ngi ku dhlileyo.  
eaten—

the child which you have umntwana o m landileyo.  
fetched—

the water which the leopard has drunk— amanzi e wa puzile ingwe.

the child whom the man umntwana e m tandile  
liked— indoda.

the cattle which the woman izinkomo a zi butile umfazi.  
has collected—

A somewhat peculiar construction will be noticed in the last three examples (where the Relative is followed by a noun), but, although it may not seem so, it is in reality precisely the same construction as that which occurs in the other examples. All the student has to remember is that in such a sentence as "the dogs which the people have bought," he must paraphrase it to read "the dogs which they them have bought the people," which, according to the rule, will be "izinja a ba zi tengile abantu."

#### VOCABULARY.

Shiya, v., leave.	*Uzwane, n., toe.	Itunga, n., bucket.
Tela, v., pour.	Ingalo, n., arm.	Igeja, n., plough, hoe.
pay.		
T'sha, v., get burnt.	Umkono, n., fore- arm.	Utshani, n., grass.
Tshisa, v., burn.	Inkosi, n., chief.	Umzimba, n., body
Vula, v., open.	Unyawo, n., foot.	Inkuku, n., fowl.
Vala, v., shut.	Inhliziyo, n., heart.	Umlenze, n., leg.
Tshaya, v., beat, strike.	Umnyango, n., door	Ibizo, n., name.

\*The Zulu for "toe" is either "uzwane" (plural, izinwane) or "izwane" (plural, amazwane).



## EXERCISE.

1. The door which is in the house. 2. The man who has beaten us. 3. The toes which are on the foot, which is on the leg. 4. The cattle which we have bought. 5. The grass which the oxen have eaten. 6. The hearts of the people, which are in their bodies. 7. The bucket which he has left at the river. 8. The legs which are on the body.

1. Ba bu tshisile utshani o bu nga sensimiui. 2. Amanzi e ni wa telile etungeni. 3. Igeja a li landile umfazi. 4. Umyango o wu vulile u pukile. 5. Umfazi a ba m landileyo. 6. Inkuku e yi shiyile indoda. 7. Amadoda a wa tshayile amakosi. 8. Izingalo e zi semzimbeni.

## LESSON XII.

## ADJECTIVES.

There are not many Adjectives proper in Zulu, but the lack of this important part of speech is largely supplied by the use of—

1. **Participles.**
2. **Nouns in their simple form.**
3. **Nouns in their possessive form.**
4. **“Na” with a noun.**

(Examples will be given further on.)

An Adjective, in English, may be used either before or after a noun. When it is used before a noun it is called an **epithet**, and when used after a noun it is called a **predicate**.

When an adjective is used as an **epithet**, the construction, in Zulu, will differ from those cases where it is used as a **predicate**.

**Rule 1.**—When the adjective comes **before** the noun in the English sentence, it must, in Zulu, prefix the **relative pronoun** of the noun it qualifies, e.g. :—

a big plate—isitsha esikulu (the plate which is big).

**Rule 2.**—When the adjective, in the English sentence, comes **after** the noun, in Zulu it must prefix the **simple pronoun**, e.g. :—

the plate is big—isitsha sikulu.

So far, then, we have merely to remember that the position of the adjective, *in the English sentence*, will decide whether a simple or relative pronoun will be prefixed to it in Zulu.

**Rule 3.**—Adjectives of one syllable, whether they come before or after a noun in English, must prefix “*mu*,” “*ma*,” and “*mi*” when they qualify “*umu*” (Classes 1 and 5), “*ama*” (Class 2, plural), and “*imi*” (Class 5, plural) nouns.

Examples of Rule 3:—

1. Adjective used as an epithet—

the tall person— *umuntu omude* (the person who is tall).  
 the bad water— *amanzi amabi* (the water which is bad).  
 the tall trees— *imiti emide* (the trees which are tall).

2. Adjective used as a predicate—

the person is tall— *umuntu mude*.  
 the trees are tall— *imiti mide*.  
 the water is bad— *amanzi mabi*.

**Rule 4.**—The adjectives “*dala*,” “*kulu*,” “*ningi*,” “*futshane*,” and “*ncane*” prefix “*ma*” and “*mi*” when they qualify “*ama*” and “*imi*” nouns (see above), and “*m*” only when they qualify “*umu*” nouns (see above).

Examples of Rule 4:—

1. Adjective used as an epithet—

many buckets— *amatunga amaningi*.  
 large trees— *imiti emikulu*.  
 an old woman— *umfazi omdala*.  
 a short person— *umuntu omfutshane*.

2. Adjective used as a predicate—

the buckets are many— *amatunga maningi*.  
 the trees are large— *imiti mikulu*.  
 the woman is old— *umfazi umdala*.  
 the person is short— *umuntu umfutshane*.

**Rule 5.**—Adjectives of one syllable, as well as “*dala*,” “*kulu*,” “*ningi*,” “*futshane*,” and “*ncane*” prefix *m* or *n* when they qualify nouns of Class 3, either singular or plural.

**N.B.**—*m* will be prefixed when the adjective begins with a labial (*b*, *p*, *f* and *v*)—and *n* in all other cases.



Miscellaneous examples of Rule 5:—

the sheep is old—	imvu indala.
an old sheep—	imvu endala.
the houses are big—	izindhlu zinkulu.
big houses—	izindhlu ezinkulu.
the road is bad—	indhlela imbi.
a bad road—	indhlela embi.
the string is long—	intambo inde.
a long string—	intambo ende.
the man is nice—	indoda inhle.
a nice man—	indoda enhle.

It should be carefully noted that every adjective **must** prefix the pronoun, in some form or another, of the noun it qualifies.

This rule holds good even where it is necessary to prefix “**mu**,” “**ma**,” and “**mi**,” for in reality the “**u**,” “**a**,” and “**i**” contained in these prefixes are the pronouns of the nouns to which they refer.

Where, however, **m** or **n** only must be prefixed to the adjective (and because these prefixes do not in themselves (like “**mu**,” “**ma**,” and “**mi**”) contain the pronouns), the pronoun must be specially introduced, e.g.:—

the garden is large—	insimu inkulu (not nkulu).
the person is big—	umuntu unkulu (not mkulu).

When an adjective qualifies a pronoun only, the prefixes to be adopted will be as shown in the following examples:—

I am nice—ngi <b>muhle</b> .	we are nice—si <b>bahle</b> .
you are nice—u <b>muhle</b> .	ye are nice—ni <b>bahle</b> .
he is nice— <b>muhle</b> .	they are nice— <b>bahle</b> .
it (Cl. 2) is nice—lihle.	they are nice— <b>mahle</b> .
it (Cl. 3) is nice—inhle.	they are nice— <b>zinhle</b> .
	etc. etc. etc.

### VOCABULARY.

Dala, adj., old.	Mnandi, adj.,	Muncu, adj., sour,
		sweet. acid, salt.
Kulu, adj., big,	Banzi, adj., broad,	Zibadu, adj.,
great.	flat.	speckled.
Ningi, adj., many,	Lukuni, adj., hard,	Mhlope, adj., white.
much.	difficult.	

VOCABULARY (*contd.*).

Futshane, adj., short.	Qoto, adj., honest, reliable.	Mnyama, adj., black.
Neane, adj., small, few.	Tsha, adj., young, fresh.	Luhlaza, adj., green, blue.
De, adj., long, tall, deep.	Mnene, adj., generous.	Nsundu, adj., brown, bay.
Bi, adj., bad, nasty, wicked.	Nzima, adj., heavy.	Mpofu, adj., dun, roan, poor.
Hle, adj., nice, beautiful.	Mtoti, adj., sweet. Butuntu, adj., blunt.	Bukali, adj., sharp.

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Vuna, v., reap.	Ifu, n., cloud.	Isinkwa, n., bread.
Hlala, v., stay, re- main, live.	Isibane, n., candle.	Impi, n., army.
Kwela, v., mount, climb.	Umbala, n., colour, shin.	Umtshanelo, n., broom.
Peka, v., cook.	Induku, n., stick.	Umngane, n., friend.
Limala, v., get hurt.	Umbila, n., mealies.	Unogwaja, n., hare-
Limaza, v., dam- age, hurt.	Isitsha, n., plate.	Itambo, n., bone.

## EXERCISE.

1. The old man has reaped much mealies. 2. The woman is small. 3. His fingers are long. 4. The wicked army has beaten many people. 5. The beautiful mats are in the old house. 6. A little child has died near the long river. 7. This person is generous. 8. A speckled ox is in the new kraal.

1. Umuntu oqoto muhle. 2. Izinkomo ezimnyama zi bu dhlile utshani a bu shiyile endhleleni. 3. Lo muti umkulu. 4. Iminwe yako mide. 5. Si ku pekile ukudhla okuningi. 6. Lawaya matshe a nga sekaya anzima. 7. Leliya sango elimhlope li pukile. 8. Umfazi omdala wa le ndoda u file.





that (one). 4. These cattle are the best in the country (izwe). 5. Their sheep are whiter than ours. 6. That ship is the biggest on the river.

1. Indhlu yami i ya yi dhlula indhlu yako ngobukulu. 2. Lo muti mude kakulu kuna leya. 3. Umsebenzi wami ulukuni kakulu. 4. Amanzi a ku lo mfula maningi kunamanzi a ku lowaya. 5. Izinja ezinkulu zinhle kune (kuna e) zineane. 6. Ukudhla kuhle kunamanzi.

## LESSON XIV.

### HOW THE WANT OF ADJECTIVES IS SUPPLIED.

It was stated at the beginning of Lesson XII that the want of adjectives proper is supplied in four different ways.

Each way will now be taken separately:—

#### 1. Adjectives formed from Participles—

We already know how to form a Past Participle, e.g.—ukufa (to die), Past Participle “file” (dead).

The Present Participle is the root of the verb, i.e., “fa” (dying) in the verb “ukufa,” “hamba” (going) in the verb “ukuhamba,” etc., e.g.: a dead person—umuntu ofileyo; a dying person—umuntu ofayo.

#### 2. Adjectives formed from nouns in their simple form—

The following examples will illustrate this kind of adjective:—

this water is cold—	la manzi makaza (from “amakaza”—cold).
cold water—	amanzi amakaza.
the tooth is sharp—	izinyo libukali (from “ubukali”—sharpness).
a sharp tooth—	izinyo elibukali.

#### 2. Adjectives formed from nouns in their possessive form—

We have seen that nouns of Class 8 are verbal nouns (see Notes and Exceptions, Lesson II). These nouns are, in fact, identical with the Infinitives of verbs (which see later), so that the word “ukutanda” might mean either



(a) **to love** (i.e., the full infinitive of the verb "tanda"), or (b) **the act of loving** (i.e., love), and would in the latter case therefore be a noun of Class 8.

It is these "uku" nouns which are so largely drawn upon to supply the want of adjectives, and it must be remembered that they are used with the Possessive Particles, thus:—

For "washing soap" (as opposed to soft soap, for instance) one would say "the soap of (or for) washing." "Washing" here is a noun, and is expressed in Zulu by the word "ukugeza" (i.e., a noun of Class 8, and the full infinitive of the verb "geza"). The full sentence, therefore would be "insipo yokugeza" ("the soap of (or 'for the purpose of') washing"). So also:—

riding saddle— isihlalo sokukwela (from "ukukwela," to ride).  
 lesson book— incwadi yokufunda (from "ukufunda," to read or learn).  
 cooking water— amanzi okupeka (from "ukupeka," to cook).  
 drinking water— amanzi okupuza (from "ukupuza," to drink).  
 and so on.

The possessive particle is often used with a noun in the locative case, thus:—

a Durban man— indoda ya seTekwini (a man of at Durban).  
 mine work— umsebenzi wa sengodini (work of at a mine).  
 forest trees— imiti ya sehlatini (trees of at a forest).

Obs.—It will be remembered that the locative takes "s" before it when it is preceded by a possessive particle (page 15).

#### 4. Adjectives formed from "na" used with a noun—

"Na," amongst other things, means "to be with" (i.e., to possess), e.g.:—

the river is stony— umfula u namatshe (the river is with stones).  
 a stony river— umfula onamatshe (a river which is with stones)  
 the man is strong— indoda i namandhla (the man is with strength).

a strong man—	indoda enamandhla (a man who is with strength).
the hands are filthy—	izandhla zi nensila (the hands are with filth).
the filthy hands—	izandhla ezinensila (the hands which are with filth).

N.B.—The “a” of “na” must coalesce, in the usual way, with any vowel immediately following it.

To the beginner, not only the want of simple adjectives, but the different methods of making up the deficiency will no doubt prove confusing.

It is difficult to frame definite rules as to when one or other of these four methods should be used to form the required word, but the student will go a long way towards overcoming the difficulty if he first thoroughly masters the few adjectives proper which exist in the language (the majority of these have been given in the Vocabulary to Lesson XII), and, after that, to set himself to grasp the four principles just laid down. When this has been done, it is practice, and practice only (with a competent linguist for preference) that will give the best results.

### VOCABULARY.

Funda, v., learn.	Isihlalo, n., chair, saddle.
Gaya, v., grind.	Umhlabati, n., earth.
Bhala, v., write.	Umudwa, n., line.
Bala, v., count.	Imali, n., money.
Mila, v., grow.	Umusi, n., smoke, steam.
Sula, v., clean, wipe.	Inewadi, n., letter, book.
Ufakazi, n., witness.	Intaba, n., hill, mountain.
Umfana, n., boy.	Uti, n., stick, twig.
Umfazi, n., woman, wife.	Umlilo, n., fire.

### EXERCISE.

1. The pen (stick for writing) is lost. 2. The lesson book (book for learning) which you have bought is in my house. 3. The duster (cloth for wiping) is in the house. 4. The mealie garden (garden of mealies) is damp (with water). 5. Working men are many. 6. Sharp sticks are on growing trees. 7. Hot plates (use Pres. Part. “being hot”) are on the fire. 8. The stones are cold.



1. Indhlela enamatshe imbi. 2. Isikati esikulu esipelileyo. 3. Imali yokutela iningi. 4. Ukezo lwokudhla lu lahlekile. 5. Umkumbi omkulu umanzi. 6. Amageja okulima a semasimini a nga semitini. 7. Indwangu yokusula izitsha i semnyangweni. 8. Indhlela yokuhamba entabeni i nga ku lowaya mfula.

LESSON XV.

NUMERAL ADJECTIVES.

These may be either **Cardinals** (one two, three, etc.) or **Ordinals** (first, second, third, etc.).

1. Cardinal Numbers—

These are as follows:—

No.	Root.	Form when used as a Predicate.
1	nye	Into inye
2	bili	Izinto zimbili
3	tatu	„ zintatu
4	ne	„ zine
5	hlanu	„ zinhlanu
6	isitupa	„ ziyisitupa
7	isikombisa	„ ziyisikombisa
8	ishiyangalombili	„ ziyishiyangalombili
9	ishiyangalolunye	„ ziyishiyangalolunye
10	ishumi	„ ziyishumi
11	ishumi na nye	„ ziyishumi na nye
12	ishumi na mbili	„ ziyishumi na mbili
13	ishumi na natu	„ ziyishumi na natu
14	ishumi na ne	„ ziyishumi na ne
15	ishumi na nhlanu	„ ziyishumi na nhlanu
16	ishumi nesitupa	„ ziyishumi nesitupa
17	ishumi nesikombisa	„ ziyishumi nesikombisa
18	ishumi neshiyangalombili	„ ziyishumi neshiyangalombili
19	ishumi neshiyangalolunye	„ ziyishumi neshiyangalolunye
20	amashumi amabili	„ zi amashumi amabili
21	amashumi amabili na nye	„ zi amashumi amabili na nye
&c.	&c.	&c.
30	amashumi amatatu	„ zi amashumi amatatu
40	amashumi amane	„ zi amashumi amane
50	amashumi amahlanu	„ zi amashumi amahlanu
60	amashumi ayisitupa	„ zi amashumi ayisitupa
70	amashumi ayisikombisa	„ zi amashumi ayisikombisa
80	amashumi ayishiyangalombili	„ zi amashumi ayishiyangalombili
90	amashumi ayishiyangalolunye	„ zi amashumi ayishiyangalolunye
100	ikulu	„ ziyikulu
101	ikulu na nye	„ ziyikulu na nye
&c.	&c.	&c.
200	amakulu amabili	„ zi amakulu amabili
&c.	&c.	&c.
1000	inkulungwane	„ ziyinkulungwane.

The following rules should be carefully learnt:—

**Rule 1.**—“**Bili**” (two), “**tatu**” (three), and “**hlanu**” (five), prefix “**ma**” and “**mi**” when they qualify “**ama**” and “**imi**” nouns.

(N.B.—Of course, these three words being plural in themselves cannot qualify “**umu**” nouns (for such occur only in the Singular) and therefore never take the third irregular prefix “**mu**.”)

**Rule 2.**—“**Bili**” prefixes “**m**” after the pronoun “**zi**,” and the conjunction “**na**” (and).

**Rule 3.**—“**Tatu**” and “**hlanu**” prefix “**n**” after the pronoun “**zi**” and the conjunction “**na**” (and).

Examples:—

the buckets are two—	amatunga <b>mabili</b> .
two buckets—	amatunga <b>amabili</b> .
the trees are three—	imiti <b>mitatu</b> .
three trees—	imiti <b>emitatu</b> .
the cattle are two—	izinkomo <b>zimbibli</b> .
two cattle—	izinkomo <b>ezimbibli</b> .
the fingers are five—	iminwe <b>mihlanu</b> .
five fingers—	iminwe <b>emihlanu</b> .
the houses are three—	izindhlu <b>zintatu</b> .
three houses—	izindhlu <b>ezintatu</b> .
the plates are five—	izitsha <b>zinhlanu</b> .
five plates—	izitsha <b>ezinhlanu</b> .

In any Future Tense, and particularly when giving an instruction, such as “bring three plates,” “tell four men,” there is, besides the construction we have just seen, another and somewhat peculiar method of expressing the idea, viz.:—

bring three plates—	leta izitsha <b>zi be ntatu</b> .
tell four men—	tshela amadoda <b>a be mane</b> .

The “**zi be**” and “**a be**” mean “**let them be**.” Literally, therefore, the translations of these sentences are “fetch the plates, **let them be three**,” and “tell the men, **let them be four**.”

And so also in—

we will bring five trees— si ya ku leta imiti **i be mihlanu**.

(Here the Future Tense is used).

kill one fowl— bulala inkuku **i be nye**.





root, the resulting word becoming a noun. This must be preceded by the possessive particle of the noun which the Ordinal qualifies, e.g. :—

bili—two.	isibili—second.
hlanu—five.	isihlanu—fifth.

So that :—

the second dog—	inja yesibili (the dog of the second).
the fifth dog—	inja yesihlanu (the dog of the fifth).
the sixth child—	umntwana wesitupa (the child of the sixth).
the second day—	usuku lwesibili (the day of the second).

(Obs. "isitupa," "isikombisa" do not prefix a second "isi.")

"First" is expressed by ukuqala	} Each of these must of course be used with the proper possessive particle as above.
"Tenth" is expressed by ishumi	
"Eleventh" is expressed by ishumi na nye	

**How to express "both," "all three," etc.—**

This form of expression is only in use up to "all five," after that the word "onke" (all, every) is used (see later).

The following examples will fully illustrate the way in which these expressions are formed in Zulu :—

all three people—	abantu bo ba tatu.
both buckets—	amatunga o mabili.
all three sheep—	izimvu zo ntatu.
all four hands—	izandhla zo ne.
all five trees—	imiti yo nhlanu.
both spoons—	izinkezo zo mbili.

Note here that "bili," "tatu," and "hlanu" prefix "m" or "n" under the same circumstances as was laid down above.

**How to express "one by one," "two by two," etc.**

This is done as follows :—

**Nganye, ngambili, ngantatu, ngane, nganhlanu, etc., etc.**



## VOCABULARY.

Pula, v., break.	Imvula, n., rain.
Songa, v., fold.	Intamo, n., neck.
Siza, v., assist, help.	Intaba, n., hill, mountain.
Susa, v., take away.	Insimbi, n., iron.
Tshela, v., tell.	Intete, n., grasshopper.
Tsheleka, v., lend or borrow.	Intombi, n., maiden, girl.
Isele, n., frog.	Isono, n., crime, fault.
Isela, n., thief.	Insila, n., filth.
Intambo, n., string.	Udaka, n., mud.

## EXERCISE.

1. The men have bought six ploughs. 2. The person has seen one soldier. 3. The food of five people. 4. The fifth child has arrived. 5. All three sheep are in the kraal. 6. Both my eyes are sore. 7. We have bought one ship. 8. All four people who are on the ship have died.

1. Izinja zabantu zine. 2. Indoda i wa tengile amageja amatatu. 3. Si wa gezile amatunga ayisitupa. 4. Abantu aba semgodini ba ikulu namashumi amabili. 5. Indhlu yokuqala i pelile. 6. Inkabi i yi pulile imilenze yayo yo mbili. 7. Izinkezo ezintatu zi lahlekile. 8. Izinduku ezimbili zi sekaya.

## LESSON XVI.

## INDEFINITE ADJECTIVES.

The following are those in common use:—

1. Nye—other, another, e.g.:—

another person has gone—	umuntu omunye u hambile..
they have found other ploughs—	ba wa tolile amanye amageja.
another time—	esinye isikati.
another house—	enye indhlu.

2. **Onke**—All, every. This takes the following prefixes—

Class.	Singular.		Plural.	
	Prefix.	Example.	Prefix.	Example.
1.	w	<b>wonke</b>	b	<b>bonke</b>
2.	l	<b>lonke</b>	—	<b>onke</b>
2.	y	<b>yonke</b>	z	<b>zonke</b>
4.	s	<b>sonke</b>	z	<b>zonke</b>
5.	w	<b>wonke</b>	y	<b>yonke</b>
6.	l	<b>lonke</b>	z	<b>zonke</b>
7.	b	<b>bonke</b>	No Plural.	
8.	k	<b>konke</b>	No Plural.	

N.B.—**Sonke**—all of us, **nonke**—all of ye.

3. **Edwa** or **Odwa**—Alone, only, takes the following prefixes:—

Class.	Singular.		Plural.	
	Prefix.	Example.	Prefix.	Example.
1.	y	<b>yedwa</b>	b	<b>bodwa</b>
2.	l	<b>lodwa</b>	—	<b>odwa</b>
3.	y	<b>yodwa</b>	z	<b>zodwa</b>
4.	s	<b>sodwa</b>	z	<b>zodwa</b>
5.	w	<b>wodwa</b>	y	<b>yodwa</b>
6.	l	<b>lodwa</b>	z	<b>zodwa</b>
7.	b	<b>bodwa</b>	No Plural.	
8.	k	<b>kodwa</b>	No Plural.	

N.B.—**Ngedwa**—I alone; **sodwa**—we alone; **wedwa**—thou alone; **nodwa**—ye alone.



4. **Nansika** or **ntokanje**—"what do you call him?" e.g.—**unansika**, uMagwaza u file—what do you call him, Magwaza is dead.

The plurals are **onansika** and **ontokanje**.

N.B.—**Unansika** and **untokanje** must be treated as proper names of persons, e.g.—what do you call him's money—**imali i ka ntokanje**.

5. **Ngaka**—As big as this.

**Ngako**—As big as that (when the thing is referred to, but not pointed out).

**Ngakaya**—As big as that (when the object is pointed out).

e.g. :—

my child is as big as this— **umntwana wami u ngaka**.

your child is as big as **umntwana wako u ngako**.

that (some object referred to)—

my house is as big as that **Indhlu yami i ngakaya**.  
one (pointed out)—

6. **Nje**—Like this.

**Njalo**—Like that (a thing referred to, but not pointed out).

**Njeya**—Like that yonder (when the object is pointed out).

e.g. :—

our ploughs are like this— **amageja etu a nje**.

his food is like that— **ukudhla kwake ku njalo**.

their dogs are like that— **izinja zabo zi njeya**.

7. **Nganga**—As big as.

The student should not confuse this word with "ngaka," etc. (see above).

"Ngaka" is used when the name of the object is not mentioned, while to use "nganga" the name of the object must be mentioned.

Note also that the final a of "nganga" must coalesce, in the usual way, with the initial vowel (if there is one) of the word following it, e.g. :—

the dog is as big as the **inja i ngangempisi (impisi)**.  
**hyaena**—

houses are as big as stones— **izindhlu zi ngangamatshe**.

my child is as big as that **umntwana wami u nganga**.  
one— **lowaya**.

## 8. Njani—How? . What sort of? e.g.:—

how are you?	u njani?
what is your house like?	indhlu yako i njani?
what is the plough like?	igeja li njani?
what is it like?	ku njani?

N.B.—“Ku,” in the last example, is the indefinite pronoun “it.”

## 9. Ngakanani—How big? How great? etc., e.g.:—

how big is your child?	umntwana wako u ngakanani?
how big are their gardens?	amasimu abo a ngakanani?
how big are the sheep?	izimvu zi ngakanani?

## 10. Ubani (Pl. Obani)—Who?

This word, as in English, can be used only when referring to persons, and is used interrogatively (when asking a question), e.g.:—

who is that man?	ubani leya ndoda?
who are these people?	obani laba bantu?

(See also page 56.)

## 11. Ngaki—How much? How many? etc.

how many are the children?	abantwana ba ngaki?
how much grass has the ox eaten?	inkabi i bu dhlile utshani obu ngaki?
how much water?	amanzi a ngaki?
how much money?	imali e ngaki?
how many people are there?	abantu ba ngaki?
how many people?	abantu aba ngaki?

## 12. Pi—Where?

where is the person?	upi umuntu? (he where is the person?).
where are the gardens?	api amasimu? (they where are the gardens?).
where are the houses?	zipi izindhlu? (they where are the houses?).

“Pi” (with the pronoun, as above) may be placed either at the beginning of a sentence (as in the examples) or at the end, e.g.:—umuntu upi? amasimu api? izindhlu zipi? etc.



It is unnecessary to give any further explanation of the use of the foregoing Indefinite Adjectives. The student will now see for himself, from the examples given, what construction is to be adopted in each case. It is well, however, to observe that Indefinite Adjectives, because they are adjectives, must take the prefixes which ordinarily apply to such, so that:—

another bucket— itunga elinye.  
 other buckets— amatunga amanye.

In these two examples, the relative must be used, because the adjectives (“another” and “other”) are epithets, i.e., they come before the nouns; moreover, because “nye” is an adjective of one syllable, it takes those prefixes which have been laid down by rule for monosyllabic adjectives.

### EXERCISE.

(For Vocabulary, refer to the end of the book.)

1. All the people who are in this house have seen us.  
 2. He has found another employer. 3. What's his name—Mbulawa is in the garden by himself (alone). 4. My dog is as big as a sheep. 5. What sort of ox (is it) which is lost? 6. Where have you left the others (people)?

1. Obani aba ku pile leyo mali? 2. Umfazi u fikile yedwa. 3. Si zi gezile ezinye izingubo futi. 4. Indhlu i ka ntokanje i ngakaya. 5. Umntwana wa lo mfazi u ngakanani? 6. La madoda a sebenzapi?

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## LESSON XVII.

### ADVERBS.

1. **Once, twice, thrice**, etc., are formed by prefixing “ka” to the root of the Cardinal number, e.g.:—**Kanye** (once), **kabili** (twice), **katatu** (thrice) **kane** (four times), etc.

2. Many other adverbs are formed from adjectives by prefixing “ka” and sometimes “ku.” The following are those in every-day use:—

**kakulu**—greatly, very.                      **kaningi**—abundantly, frequently.  
**kahle**—nicely, well.

kangakaya—so greatly as that.	kangaka—so greatly as this.
kabi—badly, evilly.	kude—far off.
kangkanani—how greatly?	kangaki—how many times? how often?

3. A noun may be used adverbially by prefixing the preposition "nga" (the final "a," as usual, coalescing with the initial vowel of such noun), e.g.:—

ngokuhlakanipa—cleverly, prudently.	ngokulunga—righteously, properly.
ngomusa—kindly, graciously.	ngokujabula—joyfully, gladly.
ngamandhla—strongly, quickly.	ngobuvila—lazily.

and numerous others, some examples of which occur below.

#### 4. Adverbs of Time—

namhla—to-day.	namhlanje—this very day.
namuhla—to-day.	kutangi—day before yesterday.
izolo—yesterday.	kutangi kwa kutangi—day before day before yesterday.
ngomso—to-morrow.	ngomuso—to-morrow.
ngomhlomunye—day after to-morrow.	ngomhlomunye kwa ngomhlomunye—three days hence.
nonyaka—this year.	nyakenye—last year.
nyakomunye—year before last.	

#### 5. Parts of the Day—

ekuseni—in the morning.	ekuseni kakulu—very early.
ekupumeni kwelanga — at sunrise.	emini—at noon.
entambama—in the afternoon.	ngokutshona kwelanga—at sunset.
kusihlwa—in the evening.	cbusuku—at night.
mpondozankomo—early dawn.	ngokukala kwezinkuku—at cock-crow.



## 6. Miscellaneous Adverbs.

The student is advised to learn the following common adverbs, with their meanings, as he would an ordinary vocabulary. Their position in a sentence is, as a rule, the same as that occupied by them in English, and the construction of the sentences in which they occur is not affected by them, except that those given in List (a) are followed by the preposition "kwa," the "a" of which must be made to coalesce with the initial vowel (if any) of the word following.

## List (a)—

ealeni—on one side of.	eduze—near.
enhla—above, North.	emuva—behind.
ezansi—below, South.	ngalapa—in this direction.
ngalapaya—over there.	nganeno—on this side of.
nganxenye—on one side of.	ngapakati—inside.
ngapansi—beneath, down.	ngapetsheya—on the other side of (a road or river).
pakati—within, in.	pambili—in front, before.
pansi—down.	pezulu—up, above, on top of.

## List (b)—

futi—again, too, more.	kodwa—but.
kepa—however, but.	kumbe—perhaps.
kude—far off.	lapo—there (in reference, or "where you are").
lapa—here, now, when, while.	masinya } immediately,
manje—now.	masinyane } quickly.
mdhla } on the day when.	ngemihla—daily.
mhla }	njalo—continually, always.
nini?—when?	nqa } when, if.
nje—merely, only, simply.	nxa }
obala—openly.	uma—when, if.
kade—long ago.	

"bo" and "ke" are two particles which are added to a verb; the former amounts almost to our word "must," and the latter to "then," e.g.:—

**hambabo**—do go (go along, will you!)

**hambake**—go then (you may go).

## EXERCISE.

(For Vocabulary, refer to the end of the book.)

1. I have told him twice. 2. We have seen them frequently. 3. You have worked lazily. 4. The man whom you struck went yesterday. 5. His house is on one side of the hill. 6. Have you told him again?

1. Lo muntu u m limazile kakulu. 2. Ngi yi shiyile ingubo ngapansi kwetafula. 3. Ba godukile kutangi kwakutangi. 4. U m tshaye (for "tshayile") kangaki? 5. Hambake manje—isikati si dhlulile. 6. Umuzi wako u kude na?

## INTERJECTIONS.

The following interjections will be found useful:—

ai!—no!	ehe! (assent)
ca!—no!	hau! (displeasure)
ha! (astonishment).	maye! (pain, grief, distress).
kahle!—gently, wait a bit!	pepa!—pardon!
musa!—don't!	utini!—you don't say so!
suka!—get away with you!	yebo!—yes!
x! (anger).	yekinhlola! — what nonsense!
yekani!—the idea!	
au! (wonder).	

## LESSON XVIII.

## GENERAL INFORMATION NOT CONTAINED IN THE PRECEDING LESSONS.

## 1. The use and meaning of "sa" and "se"—

These two little particles are constantly used, and should be carefully learnt.

(a) **Sa** is always placed immediately after the pronoun. The principal meaning of "sa" is "still," e.g.:—  
the people are still eating— abantu ba sa dhla.  
the sheep is still sick— invu i sa gula.

"Sa," as a general rule, is used with the Present, Imperfect, and Future Tenses (see verbs), but note well that:—

**Rule.**—"Sa" can never be used with the **Emphatic Present** (for which see the lesson on verbs).



(b) **Se**—The principal meanings of “se” are “now” and “yet.” “Se” is generally placed **before** the pronoun. The exceptions to this rule are that “se” can never be placed before a pronoun which is a vowel by itself.

Now we know that there are six pronouns which are vowels by themselves, e.g. :—

u (thou, you)	i (it) Class 3 Sing.
u (he or she) Class 1.	i (they) Class 5 Pl.
u (it) Class 5 Sing.	a (they) Class 2 Pl.

So that in these six cases “se” will be placed **after** the pronoun.

In four of them, the “e” of “se” is merged in the vowel of the pronoun (see below).

“Se” may be used with most tenses of the verb.

The following Table will fully illustrate the foregoing :—

Singular.			Plural.		
Pronoun.	Example.	Meaning.	Pronoun.	Example.	Meaning.
ngi	se ngi hamba	I am going now	si	se si gezile	we now have washed
u	u su hamba	you are going now	ni	se ni wile	ye now have fallen
u	u se hamba <sup>a</sup>	he is now going	ha	se ba wile	they now have fallen
li	se li wile	it has now fallen	a	a se file	they are now dead
i	i si file	it is dead now	zi	se zi file	they are now dead
si	se si hambile	it has now gone	zi	se zi file	they are now dead
u	u su file	it is now dead	i	i si file	they are now dead
lu	se lu pukile	it is now broken	zi	se zi pukile	they are now broken
bu	se bu pelile	it is now finished		No Plural.	
ku	se ku pelile	it is now finished		No Plural.	

\*To say “he is going now,” etc., the word “manje” is used, e.g. :—u hamba manje.

“sa” and “se” used in the negative—

There will be no difficulty in using “sa” with a negative verb—in fact, neither its form nor its position in a sentence is affected in such cases—but “se” in the negative requires special mention.

When "se" is used in the negative, it is changed to "ka," and its English meaning in such cases is "yet." This word "ka" is placed immediately before the verb, e.g. :—

the cattle have not arrived yet—	izinkomo a zi <b>ka</b> fiki.
the food is not finished yet—	ukudhla a ku <b>ka</b> peli.
the sheep is not dead yet—	imvu a i <b>ka</b> fi.

The student need not worry about the negative "a" in the above examples, nor about the verb ending in "i." It is the ordinary negative, and will be easily learnt when the verbs are reached.

"Se" is often used where not interpreted in English, e.g. :—upi uNgwenya? u **se** hambile—where is Ngwenya? he has gone. **se** ngi yi telile imiti—I have watered the trees.

"Sa" and "se" have other meanings besides those already given to them above. These will depend upon the tense of the verb used. In the following examples, both the literal and correct translations are given :—

a ngi <b>sa</b> yi funi imali—	I don't want money <b>any more</b> (I don't <b>still</b> want money).
abantu a ba <b>sa</b> sebenzi—	the people are not working <b>any longer</b> (the people are not <b>still</b> working).
u <b>se</b> hambile lowo muntu	has that person gone yet? (he <b>now</b> has gone that person has he?).

## 2. How to express "which?" (used interrogatively):—

We have already seen (Lesson XVI) that the interrogative "who?" is expressed in Zulu by the word "ubani?" which has plural "obani?" "Which?" is expressed by using the word "pi" with the relative, in the following manner :—

<b>which</b> is your plough?	elipi igeja lako?
<b>which</b> are their children?	abapi abantwana babo?

The locative of "which?" i.e., "at which?" "on which?" &c., is expressed by prefixing "ku" to it, but it should be noted that, as the "ku" in such cases will in-



variably be followed by a vowel (that of the relative), the "u" will always be changed to "w" for the sake of euphony, e.g. :—

which is the plough?	elipi igeja?
on which plough?	kwelipi igeja? (for "ku elipi?").
which house is it?	eipi indhlu?
in which house?	kweipi indhlu?

N.B.—"Pi" in the above examples is a pronominal adjective, and as such must take the usual prefixes of adjectives of one syllable, so that:—

which buckets are they?	amapi amatunga?
which child is it?	omupi umntwana?
which trees are they?	emipi imiti?

### 3. How to express "mine," "yours," "ours," &c.

This is always done by using the relative, and will be best learnt from the following examples:—

this plough is mine—	leli geja elami (which is of me).
those children are ours—	labaya bantwana abetu (which are of us).
this house is his—	le ndhlu eyake (which is of him).
this food is its—	loku kudhla okwayo (which is of it—refer- ring to a noun of Class 3)

N.B.—If the order of the words in the above examples were changed to "this is my plough," "those are our children," "this is his house," and "this is its food," the Zulu sentences would still be the same.

It should be noted also that the above construction is adopted in sentences such as the following:—

whose is this horse?	the eli ka bani leli hashi?	e
chief's—		lenkosi.
whose is this child?	the o ka bani lo mntwana?	o
man's—		wenkosi.
and so on.		

"Ka bani" in these examples stands for "whose?"  
—see next page.

## 4. How to express "Who?"

The word "who?" (used interrogatively) is "ubani?" In a sentence such as "who is that man?" "ubani" is sufficient to express "who?" e.g. :—"ubani leya ndoda?" but in such sentences as "who took your money?" "ubani" alone will not be sufficient to express "who?" This sentence, paraphrased in English, really reads, "who is it who took your money?" This is the method of expressing the idea in Zulu, so that the sentence in Zulu will be "ubani o yi tatile imali yako?"

It may be given as a general rule that "ubani" must be used with the relative (as above) when, in English, "who" is immediately followed by a verb (not an auxiliary verb), while it may stand alone when not immediately followed by a verb (unless it be an auxiliary), e.g. :—

who is this person?	ubani lo muntu?
who told this person?	ubani o m tshelile lo muntu?

We know that the plural of "ubani" is "obani" (i.e., it is treated as a noun of Class 1), therefore its relative in the plural will be "aba," e.g. :—

who are those people?	obani labaya bantu?
who (pl.) saw ye?	obani aba ni bonile?

(See also page 48.)

## 5. How to express "Whose?"

This is done by using the words "ka bani" with the relative.

It should be noted that (as in the case of proper names of persons) "ka" is the only possessive particle used with "ubani." Examples :—

whose are these children?	aba ka bani laba bantwana?
whose is this plough?	eli ka bani leli geja?
whose are those ploughs?	a ka bani lawaya mageja?
whose is this food?	oku ka bani loku kudhla?
whose is this child?	o ka bani lo mntwana?



## 6. The use and meaning of "ni."

"Ni" means "what?" (used interrogatively). It is generally placed after and joined to the verb or pronoun, e.g. :—

what do you want?	u funani? (you want <b>what?</b> )
what did they hit you with?	ba ku tshaye ngani? ( <b>they</b> beat you with <b>what?</b> ).
what is the time?	isikati sini? (the time it is <b>what?</b> )

N.B.—"Ni" is an indefinite adjective, and as it is a monosyllable it takes the prefixes proper to such (see adjectives), so that:—

what tree is that?	umuti muni lowaya?
what tribe is this person?	lo muntu u luhlobo luni.
what trees are those?	leya miti imiti mini?

"Yini?" is a form of expression in common use. It means "what is it?" It may be used either by itself or in sentences such as the following:—

what are these people?	ba yini laba bantu?
what is to "londoloza"?	ku yini "ukulondoloza"?
what is your child? (i.e., what sex?)	u yini umntwana wako?

N.B.—When used with pronouns alone, the following construction is adopted (note the emphatic of the pronoun):—

what are you?	u yini wena?
what are we?	si yini tina?
what is he?	u yini yena?
what is it? (Class 2)	li yini lona?
what are they? (Class 2, Pl.)	a yini wona?

and so on.

Obs.—In the above examples, the emphatic of the pronoun is given as being perhaps a better way of speaking. It may be left out altogether, e.g. u yini? what is he.

## 7. How to express "Where?"

The Zulu for "where?" is "pi?"

Its use will present no difficulties if it be remembered that it is found in two forms of construction—the one when "pi" is added to the pronoun of the subject of the sentence, while in the other it is added to the verb.

The following examples will illustrate the two ways in which "pi" is used:—

where are our ploughs?	api amageja etu?
where are the woman's children?	bapi abantwana bomfazi?
where is that man's food?	kupi ukudhla kwa leya ndoda?
where are the children playing?	abantwana ba dhlalapi?
where are the cattle eating?	izinkomo zi dhlapi?

### 8. The verb "to have," in the sense of possessing—

The words "have" and "has," in English, are used in two ways, the one to express possession, and the other to indicate the tense of a verb e.g.:—"the man has sheep." "the man has gone."

The first "has" expresses possession, while the second merely indicates the time at which the action took place.

With "have" and "has," as indicating time, we have nothing to do just yet.

"Have" and "has," in the sense of possessing, are expressed by "na" (with), the "a" of which must coalesce in the ordinary way with the initial vowel (if there is one) of the word immediately following it, e.g.:—

the chief has a forest—	inkosi i nehlati.
women have children—	abafazi ba nabantwana.
the boy has a spoon—	umfana u nokezo.

### 9. How to express "and."

"Na," besides meaning "with" (see above), also means "and."

It was laid down in a previous Lesson (page 15) that, when the locative is preceded by "na," "s" must be inserted between "na" and such locative.

"And" is a conjunction, and in English joins either words or sentences together, but in Zulu it is used only to join words together, e.g.:—

cattle and sheep—	izinkomo nezimvu.
the people have gone to Durban and to Johannesburg—	abantu ba hambile eTekwini na seJohannesburg.



In these two sentences, the use of "na" is necessary, because in the one sentence "cattle" and "sheep" are the words joined together, while in the other "Durban" and "Johannesburg" are joined together. In the sentence "the man has many sheep and many dogs," "na" will be used to express "and," because "sheep" and "dogs" are the words clearly joined together by "and." This latter sentence will therefore be:—indoda i nezimvu eziningi nezinja eziningi" (the first "ne," of course, stands for "has," i.e., "possesses," and the second for "and").

In "the man has many sheep, and he will sell them," "na" will not be used, because the "and" clearly joins two sentences. The Zulu for this sentence will be: "indoda i nezimvu eziningi, i zo ku zi tengisa" ("zo ku" stands for "will").

Where "and" is expressed in the English sentence, but not required in Zulu (as in the example just given), it will be sufficient merely to make a slight pause at that point in the sentence where the junction occurs.

#### 10. How to express "with."

This word, in English, may mean either "in company with" or "by means of." In Zulu, these meanings are expressed by two different words.

One of these, as we have already seen, is "na," and the other is "nga." The former expresses "in company with," and the latter "by means of," so that to say "he has gone with a horse," it will be necessary to determine whether "in company with" (e.g., leading it) or "by means of" (e.g., riding it) is the sense intended, e.g.:—

he went with (in company with) u hambe nehashi.

a horse—

he went with (by means of) a u hambe ngehashi.

horse—

Note.—"Nga" coalesces, in the ordinary way, with any vowel immediately following it.

Whether "na" is used in the sense of "having" (i.e., to be with) or in the sense of "in company with," it must be borne in mind that it is a preposition, and,

consequently, any pronoun used with it must be placed in its prepositional form, e.g. :—

the man has gone with them— indoda i \*hambe nabo.  
the cattle have it (referring to izinkomo zi nako.  
food)—

\*“hambe” is the contracted form of “hambile” (see Notes on Regular Verbs, page 94).

### 11. How to express “When?”

The word “when?” (when used interrogatively) is expressed, in Zulu, by “nini?” which is always placed immediately after the verb, e.g. :—

when will the people come abantu ba ya ku za nini  
here? lapa?

### 12. How to express “on,” “at.”

We have seen (when doing Locatives) that “on” and “at,” when they mean “place where,” are expressed by the ordinary locative, e.g. : endhleleni—on the road; ekaya—at home, &c.

But when these two words are used in connection with *time*, they are expressed by “nga” (the “a” of which must coalesce in the usual way), e.g. :—

on Monday— ngomsombuluko (nga umsombuluko).  
on the arrival— ngokufika (nga ukufika).  
at bed-time— ngesikati sokulala (at the time of sleeping).

N.B.—Hours of the day are expressed by the English words “one,” “two,” “three,” &c., as follows :—

at one o'clock— ngowani (nga uwani).  
at five o'clock— ngofaivi (nga ufaivi).  
and so on.

### 13. How to express “there is,” “there are,” &c.

“There is” and “there are” are expressed :—

(1) By the word “kona,” used with the pronoun of the thing referred to; or



(2) By using the expression "ku kona," no matter what the thing referred to happens to be, e.g.:—

- |                    |                     |
|--------------------|---------------------|
| there is a person— | (1) u kona umuntu.  |
|                    | (2) ku kona umuntu. |
| there is a bucket— | (1) li kona itunga. |
|                    | (2) ku kona itunga. |
| there are people—  | (1) ba kona abantu. |
|                    | (2) ku kona abantu. |

and so on.

The negatives, "there is not," "there are no," &c., are formed by using "ko," and placing the negative particle "a" at the beginning of the sentence, e.g.:—

- |                     |  |
|---------------------|--|
| there is no house—  | a iko indhlu, or a kuko indhlu<br>(or indhlu a iko).   |
| there are no sheep— | a ziko izimvu, or a kuko izimvu<br>(or izimvu a ziko). |

As the negative of No. 1 form of expression varies somewhat with certain classes of nouns, the following Table will be found useful:—

(N.B.—The negative of No. 2 form of expression is regular throughout; it is "a kuko" for all classes of nouns.)

Class.	Singular.	Plural.
	"There is no" (or "not").	"There are no" (or "not").
1.	a muko	a bako (or "a beko").
2.	a liko	a wako (or "a weko").
3.	a iko	a ziko.
4.	a siko	a ziko.
5.	a uko	a iko.
6.	a luko	a ziko.
7.	a buko	No plural.
8.	a kuko	No plural.

Obs.—Both the forms of expression given above, whether affirmative or negative, are commonly used.

## 14. How to express "more," "some more," &amp;c.

This is done by using one or other, or both, of the words futi" (again) and "nye" (other, another), e.g. :—

the man has drunk more	indoda i wa puzile futi
water—	amanzi.
the people have fetched	abantu ba ku landile futi
some more food—	(or "okunye") ukudhla.
the person has found more	umuntu u yi tolile enye
money—	imali futi.

It must be noted that "futi," being an adverb, requires no prefix, while "nye," because it is an adjective, does.

## 15. How to express "to come and do" and "to go and do" anything (an instruction).

This form of expression will be best understood after the verbs have been learnt.

The sentence, "tell the person to fetch the bucket," paraphrased, reads, "tell the person he must go to fetch the bucket," which, in Zulu, is "m tshele umuntu a ye ku li landa itunga."

Now "ya ku" (and "ye ku") is generally contracted into "yo," with the result that the above sentence becomes "m tshele umuntu a yo li landa itunga."

The same thing happens in the sentence "tell the person to come and see me," where, instead of saying "m tshele umuntu a ze ku ngi bona," we will have, "m tshele umuntu a zo ngi bona" ("ze ku" contracting into "zo").

Note first that "to go and do" anything is expressed by "yo," while to "come and do" anything is expressed by "zo."

"Yo" and "zo" are derived from the verbs "ya" (to go) and "za" (to come) respectively.

Note secondly, that the pronoun of the 1st Class of nouns becomes "a," all the others being regular.

## 16. How to express "to come to do" and "to go to do" anything.

This construction is the same as above, except that when used with (1) verbs of one syllable (such as dhla,



zwa, fa, &c.), and (2) vowel-verbs (i.e., verbs beginning with a vowel), such verbs prefix "ku," e.g. :—

the people have come to hear— abantu ba zo ku zwa.

the men have gone to eat— amadoda a yo ku dhla.

the person has come to do work— umuntu u zo kwenza umsebenzi.

but, of course—

the horses have gone to drink— amahashi a yo puza.

the dog has come to bite you—inja i zo ku luma.

N.B.—The pronoun of Class 1 does not, in this case, become "a," as laid down in 15.

### 17. The Relative Pronoun used with a negative verb.

We know that the Zulu for "the person who is working" is "umuntu o sebenzayo," but how should we express "the person who is not working"?

In such cases (i.e., in English, when the relative is followed by a negative), the word "not" is always expressed by "nga."

It does not matter what tense of the verb is used—"nga" will always stand for "not."

The position of "nga" in such sentences is immediately before the verb, except when "ya ku" (see verbs) occurs in the tense, in which case its position is just before the "ya ku."

N.B.—The verb itself undergoes precisely the same changes as in the ordinary negative (see verbs).

The following examples will be better understood after the verbs have been learnt :—

the woman who is not ploughing— unfazi o nga limi.

the women who are not ploughing— abafazi aba nga limi.

the men who have not worked— amadoda a nga sebenzanga.

the people who were not wanting— abantu aba be nga funi.

the man who used not to work— indoda e ya i nga sebenzi.

the ox which would not have died— inkabi e ya i nga yi ku fa.

The last three examples require some explanation.

When we come to verbs, we shall find that "the people were not working" is "abantu be be nga sebenzi."

Now, if the relative is used with this negative, and the above construction followed, we would have (for "the people who were not working") "abantu aba be be nga nga sebenzi," a far too cumbersome and redundant method of dealing with the sentence.

It should be remembered, therefore, that the combinations "nga nga" and "ba be be" cannot occur in the language.

#### 18. How to express "by which," "by whom," &c.

These expressions require the use of the Passive both in English and in Zulu. They will be better understood after the Passives have been mastered.

The word "by" is expressed by "ngu" in the singular only of nouns of Class 1, and by "yi" in all other cases, including the plural of nouns of Class 1.

The following examples will assist the student more, perhaps, than an elaborate rule on the construction of such sentences:—

the man by whom I was seen— indoda e nga bonwa yiyo  
(the man whom I was seen by him).

the dog by which he was bitten— inja a wa lunywa yiyo (the dog which he was bitten by it).

the thorn by which you were pricked— iva o wa hlatshwa yilo  
(the thorn which you were pricked by it).

the woman by whom they were bewitched— umfazi a ba takatwa nguye (the woman whom they were bewitched by her).

the ox by which the horse was kicked— inkabi e ya kahlelwa ihashi  
(the ox which was kicked (by) the horse).



the person who was seen umuntu o wa bonwa  
by men— amadoda (the person  
who was seen (by) the  
men).

In the last two examples (and, of course, all similar sentences) the word "by" is not expressed in Zulu. It will be useful, in this connection, to remember that when "by which," &c., is followed merely by a pronoun, the construction will be the same as that shown in the first four examples; while if "by which," &c., is followed by a noun, the construction adopted in the last two examples will hold good.

N.B.—(a) "With which," &c., is expressed in the same way, "na" being used when the sense "in company with" is intended, and "nga" when the sense is "by means of," e.g.:—

the person with whom I umuntu e nga hamba naye.  
travelled—

(b) "On which," &c., is expressed by using the preposition "ku" with the pronoun, the rest of the construction being the same as above, e.g.:—

the house in which you indhlu o hlala kuyo.  
live—

the house in which you indhlu o wa hlala kuyo.  
lived—

(c) The last form of expression also expresses "to which," "to whom," &c., e.g.:—

the house to which I indhlu a nga hambela kuyo.  
went—

the children to whom you abantwana o wa kuluma  
spoke— kubo.

### 19. How to express "Whose" (when NOT used interrogatively).

The student must be careful not to confuse this "whose" with the one used when asking a question, which, as shown above, is done by using "ka bani?"

The "whose" which we are now referring to, and its construction, is illustrated in the following examples, which will serve as examples for any other similar sentences:—

the man whose horse I took—	I indoda e nga tata ihashi layo (the man which I took the horse of him).
the children whose food we cooked—	abantwana e sa peka ukudhla kwabo (the children which we cooked the food of them).
the man whose money the boy found—	indoda a tola imali yayo umfana (the man which he found the money of him the boy).
the chief whose men the lion killed—	inkosi eli bulele amadoda ayo ibubesi (the chief which them has killed the men of him the lion).
the woman whose dog is lost—	umfazi oinja yake i lahlekile (the woman who the dog of her is lost).

Obs.—(1) The accusative of the pronoun (li, ku, yi and wa, in the first four examples) is hardly necessary, and has been omitted. (2) In the last example, it is better to say “o 'nja,” instead of “o inja” as shown. This elimination of the initial vowel of the noun (done merely for euphony) should always be adopted in sentences of this kind, when the “whose” necessitates the relative “o” (Classes 1 and 5) being used, e.g.:—

the boy whose water is finished—	umfana o manzi ake a pelile.
the finger whose nail is broken—	umunwe o zipo lwawo lupukile.

## 20. How to express “Did you ever?” “Have you ever?” &c.

### (1) Did you ever?”

This is done by using the pronoun in its Past Tense both before and after the word “ke,” e.g.:—

did you ever work on a mine?	wa ke 'wa sebenza emgodini?
did they ever plough here?	ba ke ba lima lapa?
did the dog ever bite you?	inja ya ke ya ku luma?



## (2) "Have you ever?"

This expression denotes more recent action than the above. It is formed as above, except that the first pronoun must be in its simple form, e.g.:—

have you ever paid tax?	hut- u ke wa tela?
have they ever seen this person?	ba ke ba m bona lo muntu?
has the water in this river ever got finished?	Amanzi ku lo mfula a ke a pela?
have mealies ever grown here?	umbila u ke wa mila lapa?

## 21. How to express "Until."

This is done by using the word "ze" (from "ukuza," to come) in the following manner:—

stay here until I come back—	hlala lapa ngi ze ngi buye.
pour water into the bucket until it fills—	tela amanzi etungeni li ze li gewale.
it will be cold until summer arrives—	ku ya ku ba makaza ku ze ku fike ihlobo.
we will work until he sees us—	si ya ku sebenza a ze a si bone.
wait for me until the woman calls you—	ngi linde a ze a ku bize umfazi.

It should be noted that:—

(a) The simple pronoun (of the noun upon which "until" depends) is used **twice**—once before and once after "ze." This construction is quite regular, except that (as in the last two examples) the pronoun of Class I becomes "a" (instead of "u").

Obs.—This change of the pronoun is required by the Present Tense Subjunctive—see verbs.

(b) The verb dependent upon "until" must be put into the **Present Subjunctive** ("buye," "gcwale," "fike," &c., in the examples).

N.B.—There is another way of expressing "until"—by using the indefinite pronoun "ku," no matter what class of noun is referred to, the resulting expression being

“ku ze ku.” While the student should know both forms of the expression, he is advised to adopt, as a general rule, the one shown above.

22. How to express “When” (when not used interrogatively).

“When?” (asking a question) is, we already know, “nini?”

In English, “when” has various other meanings, which in Zulu are rendered by different words. For instance:—

when I speak to you, you must listen.

when the sun sets.

when the people arrived.

In each of these examples, “when” has a different shade of meaning. It might be interpreted by “if” in the first example, “at the hour when” in the second example, and by “on the day when” in the last example. Accordingly, in Zulu, when these different meanings have to be rendered, the proper word must be used to express the idea intended in each case.

“when,” in the sense of “if,” will be either “uma” or  
“nxa.”

“when,” in the sense of “at the hour when,” will be  
either “nga” or “lapa.”

“when,” in the sense of “on the day when,” will be  
either “mdhla,” “mhla,” or “mzukwana.”

e.g.:—

when I speak to you you must listen—	uma ngi kuluma nawe u bo lalela.
when the sun sets—	ngokutshona kwelanga (at the setting of the sun) or lapa li tshona ilanga.
when the people arrived—	mdhla (also “mhla” or “mzukwana”) abantu ba fika.

Obs.—Conversely, the Zulu for “if” is “uma” or “nxa.”



## 23. The use of the Relative with other tenses.

Hitherto we have confined our use of the relative to the simpler tenses. The following examples will serve to illustrate its use in some of the other tenses:—

the person who used to go—	umuntu o wa e hamba.
the horse which used to go—	ihashi e la li hamba.
people who were eating—	abantu a ba be dhla.
horses which were eating—	amahashi a be dhla.
the horse which was eating—	ihashi e be li dhla.
the person who had eaten—	umuntu o be dhlile.
the horses which had eaten—	amahashi a be dhlile.
the sheep which died—	imvu e ya fa.
the cattle which will die—	izinkomo e zi ya ku fa.
the work which we liked—	umsebenzi *e sa wu tanda.

(\*“e” is the relative in this sentence, because it is followed by the pronoun “si” (in its past tense form), see Relative when followed by a pronoun, page 31).

money which might finish—	imali e nga pela.
the dog which would have bitten him—	inja e ya i ya ku m luma.

## 24. How to express “didn’t,” “won’t,” &amp;c.

(1) “Bonanga” and (2) “ngeze” are two expressions used for emphasis. The former means “didn’t” and the latter “won’t.” For the purpose of comparison, the emphatic and non-emphatic (or literal) translations are given in the following examples:—

## (a) The use of “bonanga”—

Emphatic—	I didn’t hit him—	bonanga	ngi m tshaye.
Non-emphatic—	“ ”	a	ngi m tshayanga.
Emphatic—	he didn’t take the money—	bonanga	a yi tate imali.
Non-emphatic—	“ ”	a	ka yi tanga imali.
Emphatic—	the dog didn’t bite you—	inja bonanga	i ku lume.
Non-emphatic—	“ ”	inja	a i ku lumanga.

## (b) The use of "ngeze"—

Emphatic—	I won't hit you—	ngi ngeze ngi ku tshaye.
Non-emphatic—	„ „	a ngi yi ku ku tshaya.
Emphatic—	the dog won't bite him—	inja i ngeze i m lume.
Non-emphatic—	„ „ „	inja a i yi ku m luma.

Note that both "bonanga" and "ngeze" require the use of the Present Subjunctive.

Another way of expressing "won't" is by using "na" with the Infinitive thus:—

I won't give him—	a ngi na kumnika.
we won't tell the chief—	a si na kuyitshela inkosi.
he won't see me—	a ka na kungibona.

It will be observed that the initial "u" of the infinitive ("ukunika," "ukubona," "ukutshela," in the examples) is dropped.

It might be noted here that "**musa**" means "don't!" (emphatic), and must be followed by the infinitive, thus:

don't go!	<b>musa</b> ukuhamba!
don't play!	<b>musa</b> ukudhlala!
don't (ye) worry me!	<b>musani</b> ukungifundekela!

Obs. - The infinitive, with all the particles which may be included between the prefix and the root, must be written together as one word.

## 25. The Possessive Particle and the verb "to be" before the Locative.

It was said, on page 15, that the locative, takes "s" before it when preceded by a possessive particle or the verb "to be."

The following examples will illustrate this construction:—

a Durban man—	indoda ya seTekwini (of at Durban).
a person from the East—	umuntu wa sempumalanga (of at the East).
we will be in the house—	si ya ku ba sendhlini.
they were at home—	be be sekaya.



## 26. How to express "It is not this—that—those," &amp;c.

it is not that (referring to a noun of Class 2)— a kulo leliya.

Class 2)—

it is not this person— a kuye lo muntu.

it is not those (referring to a noun of Class 3, plural)— a kuzo lezo.

Class 3, plural)—

An alternative way of expressing the same idea is by inserting "si" between "ku" and "lo," "ye," and "zo" in the above examples, e.g.:—a ku silo leliya, &c.

## 27. How to express "and then."

This is done by using "se."

The nature of the expression ("and then") would seem to indicate either a past or a future action, but it may (in narrative) be used in the present as well, e.g.:—

and then I go out— se ngi ya puma.

Here we have the use of the present tense (ngi ya puma), but remember that this is only done in narrative. For instance, in making a deposition, the complainant may use the present tense to describe some past action, viz.:—

I go into the hut, and then ngi ya ngena endhlini, u  
he follows me, and then se ya ngi landela, se  
I run away— ngi ya baleka.

The Imperfect might also be used here, viz.: ngi ya ngena endhlini u be se ngi landela, be se ngi baleka, &c.

This form of expression, though common enough in narrative, is not in such common use as that used in the future and past tenses.

It will suffice here to give two examples of each of the commonly used tenses.

let the cattle drink and a zi puze izinkomo, be se  
then we will go— si ya ku hamba.

finish your work and then qeda umsebenzi wako be  
I will give you your se ngi ya ku nika imali  
money— yako.

he gave us our things and wa si nika izimpahla zetu  
then we went— sa se si hamba.

the dog ate poison, and inja ya dhla ubuti, ya i si  
then it died— fa.

I would have told ye, and    nga ngi ya ku ni tshela,  
 then ye would have        na se ni ya ku hleka.  
 laughed—

you would have left the    wa u ya ku wa shiya.  
 horses outside, and then    pandhle amahashi, a e  
 they would have died—     se ya ku fa.

The particle “ke” also expresses the idea of “and then,” e.g.:—

and then I went—            nga hambake.  
 and then we beat them—    sa ba tshayake.  
 the child cried then—      ingane ya kalake.

N.B.—“Ke” must be joined to the verb.

Note.—It should be borne in mind that the form of “se” varies with the different classes of nouns. (See the Table on page 53.)

### 28. How to express “so that.”

This is done by using the word “kona,” e.g.:—

stand here so that I shall    yima lapa kona ngi zo ku  
 see you—                        bona.

hold this person so that he    bamba lo muntu kona a  
 may not run away—            nga baleki.

### 29. How to express “I think” (consider).

This is done by using the verb “ti,” e.g.:—

I think this person is        ngi ti lo muntu mubi.  
 wicked—

he thinks you are telling      u ti u m tshela amanga.  
 him lies—

do you think you will        u ti u zo li bamba ihashi?  
 catch the horse?

he will think I have told     u ya ku ti ngi ku tshelile.  
 you—

Obs.—As a general rule, such verbs as “tell,” “see,” “think,” &c., require the use of “that” (expressed or implied in English, but always expressed in Zulu).



“Ti,” however, must never be followed by “that” (“ukuba” or “ukuti”), e.g.:—

tell this man that I don't tshela le ndoda ukuti a  
want him any longer— ngi sa yi funi.

but

do you think it will rain? u ti li ya ku na?  
(that it will rain)—

(“li,” in the last example, refers to “izulu”—sky.)

### 30. How to express “Here it is,” “Here they are,” &c.

A separate word is required for each class of noun referred to, e.g.:—

Class.	“Here it is.”	“Here they are.”
1.	nangu	nampa
2.	nanti	nanka
3.	nansi	nazi
4.	nasi	nazi
5.	nanku	nansi
6.	nantu	nazi
7.	nampu	No plural.
8.	naku	No plural.

To express “there it is” or “there they are,” merely add “ya” to the word meaning “here it is” or “here they are” (see above), e.g.:—

here it is (a horse)—nanti. here it is (a dog)—nansi.  
there it is —nantiya. there it is—nansiya.

As in the case of Demonstratives (Lesson X), so it is possible with this expression to have what might be termed the middle or “o” form, which may be interpreted by the words “there where you are” (as opposed to “there yonder”).

This middle or “o” form is formed by changing the final vowel into “o,” e.g.:—

there it (a house) is (meaning “there it is where you are”)— nanso.  
there they (horses) are (meaning “there where you are”)— nanko.

## 31. How to express "and that."

This is done literally, e.g.:—"Nokuba," "nokuti"  
(from "na" and "ukuba" and "ukuti"), e.g.:—

tell him that it is raining, m tshele ukuti li ya na  
and that the calves are nokuti amankonyana a  
outside— pandhle.

Obs.—Of course "and that" when the "that" refers to some object will be expressed by using the ordinary demonstrative, e.g., bring this horse **and that** (one)—leta leli hashi **na** letiya.

## 32. How to express "whether...or."

This is done by "noma...noma," e.g.:—

tell me **whether** you have ngi tshele noma u telile,  
or have not paid (tax)— noma a u telanga.

## 33. "Kwami," "kwetu," "kwabo," &amp;c.

The expressions "kwami," "kwetu," "kwako," "kwenu," "kwake," and "kwabo" are in common use.

The "kwa" is recognisable as the possessive particle of Class 8.

This "kwa" is much the same kind of word as "chez" in French, and has the same meaning, viz., "at the house of," e.g.:—

at my house—kwami. at your house—kwako.  
at our house (or home)—kwetu.

"Kwa," in this form of expression, has all the different shades of meaning of the locative, and may thus indicate either "at," "to," "from," "on," or "in" the house of."

Somewhat similar expressions to the above are "kiti," "kini," and "kibo."

"ki" here means "in the country of," and, like "kwa," has all the meanings of the locative.

Unlike "kwa," "ki" requires the use of the prepositional form of the pronoun (not the possessive). It also differs from "kwa" in that it may be used only with the plurals of the three pronouns given. ("ki" is another form of "ku," "to"), e.g.:—

I come from your country— ngi vela kini.  
the people went to their abantu ba hamba kibo.  
part of the country—



## 34. Relationship.

The following are some of the degrees of relationship:—

ubaba—my or our father.	umame—my or our mother.
uyihlo—your father.	unyoko—your mother.
uyise—his or her father.	umina—his or her mother.
umfo—brother.	udade—sister.
ubabekazi my or our paternal uncle.	umamekazi—my or our maternal aunt.
umalume—my or our ma- ternal uncle.	ubaba—my or our pater- nal aunt.
uyihlokazi—your maternal uncle.	unyokokazi—your mater- nal aunt.
unyokolume—your mater- nal uncle.	uyihlo—your paternal aunt.
umkwe—father-in-law.	umkwekazi—mother-in-law.
umlamu—brother-in-law.	umlamu—sister-in-law.
umkwenyana—son-in-law.	umalokazana—daughter-in- law.
ubabamkulu—grandfather.	ukulu—grandmother.

It should be noted that “my” or “our father” is expressed by the one word “ubaba” (not “ubaba wami”), and so also with “your father”—“uyihlo” (not “uyihlo wako”), &c.

“Umfo” and “udade,” however, merely stand for “brother” and “sister” respectively. In connection with these two words, it should be further borne in mind that it is not permissible to say “umfo wami” or “udade wami” for “my brother” and “my sister.” These and similar expressions require the possessive form of the pronoun to be placed in the plural thus:—

my brother—	umfo wetu (the brother of us).
his (or her) sister—	udade wabo (the sister of them).
your brother—	umfo wenu (the brother of ye).
and so on.	

Note.—(a) “Umtaka” and “umka” are contractions for “umntwana ka” and “umfazi ka” (“the child of” and “the wife of”). The former may only be used when the parent’s name is mentioned, e.g.:—

Magwaza’s wife—	umka Magwaza.
Magwaza’s child—	umtaka Magwaza.
my wife—	umkami.

When the parent's name is not mentioned, the contraction "umtana" (with the "ka") is used, thus:—

my child— umtanami.  
your child— umtanako.

### 35. Days of the Week.

Sunday— Isonto. Thursday— Olwesine.  
Monday— Umsombuluko. Friday— Olwesihlanu.  
Tuesday— Olwesibili. Saturday— Umgqibelo.  
Wednesday —Olwesitatu.

It should always be borne in mind that "on" and "at," in reference to time, are expressed by the word "nga," the "a" of which must coalesce in the ordinary way, e.g.:—

on Sunday—ngesonto.  
on Friday— ngolwesihlanu.

N.B.—It would be as well, perhaps, to point out that "olwesibili," "olwesitatu," &c., are contracted forms of the expressions "usuku o lwesibili, lwesitatu," &c., "the second—third day," &c.

If the student will refer to Ordinal Numbers (p. 43), he will find that the above construction is quite regular.

### 36. Seasons of the Year.

The Native year is divided into a number of seasons, which are marked by the happening of natural annual events (such as harvesting).

At the best, the happening of these events can only approximate the months of the English year, and cannot therefore be said to properly stand for what are (with us) the fixed periods of January, February, March, &c.

The principal seasons of the year are as follows:—

Spring— Isilimela.  
Mid-Summer— Ihlobo elikulu.  
Winter Ubusika.  
Autumn— Ikwindhla.  
Summer— Ihlobo.  
Mid-Winter— Ubusika obukulu.

Note that (a) the locative of the above words is formed by changing the initial vowel into "e," no change taking place at the end of the words.



(b) "Ukutwasa" (from the verb "twasa," to set in, as a moon, month or year) means "the beginning," and is used in connection with months or seasons in the following manner:—

at the beginning of next ekutwaseni kwenyanga e  
month— zayo.

(Lit.—at the beginning of the month which is coming.)

### 37. The Indefinite Pronoun "ku."

The use of "ku" (it), its demonstrative "loku" (this thing), and its relative "oku" (which) is constantly adopted, e.g.:—

what is this? ku yini loku? (it is what is it this  
(thing)?)

whose is that? oku ka bani lokuya? (whose is it  
that (thing)?)

what is it like? ku njani? (it is like what?)

It is used in all those cases where either (a) the name of the object referred to is unknown to the speaker, or (b) where, although the name of the object is known to him, he wishes to refer to it in an indefinite way.

It may be laid down as a general rule that where "it," in English, may be said to refer to the word "thing" (used indefinitely), the Zulu equivalent will be "ku."

There is a well-known exception to this rule:—

When referring to the weather (izulu) as "it," the proper pronoun of "izulu" (li) will be used, e.g.:—

it will rain— li ya ku na.

it is changeable— li ya pendula.

it has thundered— li dumile.

It should be noted that:—

"it is warm" is "ku fudumele," and

"it is cold" is "ku makaza."

### 38. Asking a question.

The asking of a question in Zulu is done either by a change (inflection) in the voice, or by adding "na?" to a sentence, which is the statement of a fact, e.g.:—

“I told you.” This is a statement of fact. To put this in the form of a question (as, for example, “did I tell you?”), merely raise the voice, or add “na” to “nga ku tshela” (I told you), e.g.:—

have you finished? (1) u qedile? (with inflection)  
(2) u qedile na?

### 39. “It is necessary.”

This is expressed by the words “ku fanele,” e.g.:—  
it is necessary for us to go— ku fanele ukuba si hambe.

Note the use of “ukuba” (that) and the Present Subjunctive.

### EXERCISE.

(For Vocabulary, see the end of the book.)

1. Whose horses are those in the kraal? 2. When did this man pay tax? 3. Which is the dog which bit him? 4. Are there many stones on this road? 5. There is no time for playing now. 6. I have seen the cattle, but they are still eating. 7. Who is the man who has left all his things here? 8. We don't work there any more. 9. Are the boys ploughing by themselves (alone)? 10. Have you washed all the plates? 11. The men are going to work here until their employer returns. 12. He stayed here a long time and then went. 13. Did you ever see me at home? 14. Have you ever worked in a garden? 15. I want the water which is not boiling.

1. Obani aba zi tatile izimpahla zako? 2. Umntwana wako u se file na? 3. Ca, ka ka fi. 4. Leli xegu li zo hlala lapa li ze li fe. 5. Lo muzi o ka bani na? O ka Msindo. 6. Inja ya ngi luma emlenzeni nga se ngi yi tshaya. 7. Inyoni i ndiza ngampiko, umuntu u hamba ngezinyawo. 8. Amapi amankonyana e ni wa tengile? 9. Umsebenzi aba nga wu qedanga namuhla, ba ya ku wu qeda ngolwesine. 10. U sa lima wena? Ca a ngi sa limi. 11. Zi kona inyamazana ehlatini? Zi kona kodwa zi ncane. 12. A ku ko amanzi ku lo mfula. 13. Inkomo e ya ke ya gwaza umuntu imbi. 14. Se ni ngi tshelileke. 15. Omupi umntwana o gulayo?



## LESSON XIX.

## REGULAR VERBS.

## 1. Active Voice.

Verbs may be classified generally into:—

- (1) **Monosyllabic** (verbs of one syllable).
- (2) **Dissyllabic and Polysyllabic** (verbs of two or more syllables).
- (3) Such as begin with a vowel (**Vowel-verbs**).

**Monosyllabic and Vowel-verbs** are irregular; these will therefore be discussed further on.

The majority of verbs consist of two syllables and end with the letter "a," e.g.:—hamba, buta, buya, geza, hleka, tola, &c., &c.

Such as have three and more syllables also end with the letter "a," e.g.:—sebenza, hlakula, hlepula, limala, zabalaza, hlanganisela, namatisela, etc.

As a rule, each verb has six forms:—

- |                   |                |                            |
|-------------------|----------------|----------------------------|
| 1. Simple         | <b>tanda</b>   | like                       |
| 2. Objective      | <b>tandela</b> | like for                   |
| 3. Reciprocal     | <b>tandana</b> | like one another.          |
| 4. Causative      | <b>tandisa</b> | cause or make to like.     |
| 5. Neuter-Passive | <b>tandeka</b> | lovable (fit to be liked). |
| 6. Reflexive      | <b>zitanda</b> | like one's self.           |

Each of these forms has a complete conjugation, except that Nos. 5 and 6 have no Passive (See conjugation of "tanda").

1. **The Simple Form.**—This requires no explanation.

2. **The Objective Form.**—This is formed by changing the final vowel into "ela," e.g.:—bambela, gijimela, gezela, patela, &c., from the verbs bamba gijima, geza, pata, &c.

3. **The Reciprocal Form.**—This is formed by changing the last vowel into "ana," e.g.:—bekana, lingana, kuluma, xubana, &c., from the verbs beka, linga, kuluma, xuba, &c.

4. **The Causative Form.**—This is formed by changing the final vowel into "isa," e.g.:—hambisa, hlekisa, gulisa, sebenzisa, hlakulisa, &c., from the verbs hamba, hleka, gula, sebenza, hlakula, &c.

5. **The Neuter-Passive.**—This is formed from transitive verbs by changing the final vowel into “**eka**,” e.g.:—**gezeka**, **hlupeka**, **sabeka**, **funeka**, &c., from the verbs **geza**, **hlupa**, **saba**, **funa**, &c.

N.B.—The Neuter-Passive of “**bona**” is “**bonakala..**”

6. **The Reflexive.**—This is formed from transitive verbs by prefixing “**zi**” to the root of the verb, e.g.:—**zihlupa**, **zilimaza**, **zikataza**, **zitunuka**, &c.

The above are the general rules by which one can make a regular verb either Objective, Reciprocal, Causative, Neuter-Passive, or Reflexive. These rules hold good in every case, but note the following exceptions to the formation of the Causative:—

**vela** (come from, appear) makes **veza** (show) (not **velisa**).

**limala** (be hurt, injured) makes **limaza** (hurt, injure) (not **limalisa**).

**sondela** (approach, come near) makes **sondeza** (bring near) (not **sondelisa**).

**kumbula** (remember) makes **kumbuza** (remind) (not **kumbulisa**).

**suka** (get away) makes **susa** (take away) (not **sukisa**).

**goduka** (go home) makes **godusa** (send home) (not **godukisa**).

**katala** (be tired) makes **kataza** (tire, annoy) (not **katalisa**).

## 2. Passive Voice.

So far rules have been given, by using which the student may, at will, make any one of the five special forms of a verb in the Active Voice.

Given any one of these forms (including the Simple Form), how should the **Passive** be formed?

In the first place, only the following Forms have Passives:—Simple, Objective, Reciprocal, and Causative.

The Passive of a regular verb is formed by inserting “**w**” before the final vowel, e.g.:—

**geza** (wash)

**gezwa** (be washed).

**gezela** (wash for)

**gezelwa** (be washed for).



gezana (wash one another)	gezanwa (be washed by one another).
gezisa (cause to wash)	geziswa (be made to wash).

but

if the consonants **b**, **p**, or **m** occur in any syllable but the first, the Passive is formed by changing those consonants in the same way as was laid down in the Locative Case (see p. 14) and then inserting "w" before the final vowel as above, e.g. :—

	Simple.	Objective.	Causative.	Reciprocal.
hamba	hanjwa	hanjelwa	hanjiswa	hanjanwa
kumbula	kunjulwa	kunjulelwa	kunjuliswa	kunjulanwa
bamba	banjwa	banjelwa	banjiswa	banjanwa
kaba	katshwa	katshelwa	katshiswa	katshanwa
hlupa	hlutshwa	hlutshelwa	hlutshiswa	hultshanwa

The following is the conjugation of "tanda" (to like) in all its forms.

Only what may be called the more commonly used tenses have been given. To quote the other tenses would be out of place in an elementary work of this kind. Moreover, some of the tenses thus omitted are obsolete.

To the left of the bracket in each tense are the pronominal prefixes and other particles, which, together with the root of the verb, go to make up the complete tense required in each case.

The English of the 1st Person Singular only is given.

All pronouns and other particles following "&c." (in the first column) are regular.

Where difficulty is likely to arise in forming these pronouns and particles, the complete list is given.

The pronoun and particles of the 1st person, as well as all irregularities are shown in heavy type.

To avoid confusion, the English of the Reciprocal has been omitted. Generally speaking, only the plural pronouns can be used with the Reciprocal form of the verb, e.g. :—

we like each other—	si ya tandana.
they like each other—	ba ya tandana.
ye will like each other—	ni ya ku tandana, &c.

**Present Tense (Affirmative).**

ngi	Active	tanda	I like
	Passive	tandwa	I am liked
u	Active	tandela	I like for
u	Passive	tandelwa	I am liked for
&c.	Active	tandana	
si	Passive	tandanwa	
ni	Active	tandisa	I cause to like
ba	Passive	tandiswa	I am made to like
&c.	Active	tandeka	I am lovable
	Active	zitanda	I like myself

**Present Tense (Negative).**

a ngi	Active	tandi	I do not like
a u	Passive	tandwa	I am not liked
a ka	Active	tandeli	I do not like for
a li	Passive	tandelwa	I am not liked for
&c.	Active	tandani	
a si	Passive	tandanwa	
a ni	Active	tandisi	I do not cause to like
a ba	Passive	tandiswa	I am not made to like
a ka	Active	tandeki	I am not lovable
a zi	Active	zitandi	I do not like myself
&c.			

**Present Tense Emphatic (Affirmative).**

ngi ya	Active	tanda	I am liking
u ya	Passive	tandwa	I am liked
u ya	Active	tandela	I am liking for
li ya	Passive	tandelwa	I am liked for
&c.	Active	tandana	
si ya	Passive	tandanwa	
ni ya	Active	tandisa	I am causing to like
ba ya	Passive	tandiswa	I am being made to like.
&c.	Active	tandeka	I am being lovable
	Active	zitanda	I am liking myself

**Present Tense Emphatic (Negative).**

N.B.—There is no special form for the negative of this tense. The negative used is the same as that for the Present Tense (see above).



**Future Tense (Affirmative).**

ngi ya ku	Active	tanda	I will like
u ya ku	Passive	tandwa	I will be liked
u ya ku	Active	tandela	I will like for
li ya ku	Passive	tandelwa	I will be liked for
&c.	Active	tandana	
si ya ku	Passive	tandanwa	
ni ya ku	Active	tandisa	I will cause to like
ba ya ku	Passive	tandiswa	I will be made to like
&c.	Active	tandeka	I will be lovable
	Active	zitanda	I will like myself

**Future Tense (Negative).**

a ngi yi ku	Active	tanda	I will not like
a u yi ku	Passive	tandwa	I will not be liked
a ka yi ku	Active	tandela	I will not like for
a li yi ku	Passive	tandelwa	I will not be liked for
&c.	Active	tandana	
a si yi ku	Passive	tandanwa	
a ni yi ku	Active	tandisa	I will not cause to like
a ba yi ku	Passive	tandiswa	I will not be made to like
a ka yi ku	Active	tandeka	I will not be lovable
a zi yi ku	Active	zitanda	I will not like myself
&c.			

N.B.—The negative of this tense may be contracted to “a ngi ku tanda,” &c.

**Perfect Tense (Affirmative).**

ngi	Active	tandile	I have liked
u	Passive	tandiwe	I have been liked
u	Active	tandele	I have liked for
li	Passive	tandelwe	I have been liked for
&c.	Active	tandene	
si	Passive	tandenwe	
ni	Active	tandisile	I have caused to like
ba	Passive	tandisiwe	I have been made to like
&c.	Active	tandekile	I have been lovable
	Active	zitandile	I have liked myself

## Perfect Tense (Negative).

a ngi	Active	tandanga	I have not liked
a u	Passive	tandwanga	I have not been liked
a ka	Active	tandelanga	I have not liked for
a li	Passive	tandelwanga	I have not been liked for
&c.	Active	tandananga	
a si	Passive	tandanwanga	
a ni	Active	tandisanga	I have not caused to like
a ba	Passive	tandiswanga	I have not been made to like
a ka			like
a zi	Active	tandekanga	I have not been lovable
&c.	Active	zitandanga	I have not liked myself

## Past Tense (Affirmative).

nga	Active	tanda	I liked or did like
wa	Passive	tandwa	I was liked
wa	Active	tandela	I liked for
la	Passive	tandelwa	I was liked for
&c.	Active	tandana	
sa	Passive	tandanwa	
na	Active	tandisa	I caused to like
ba	Passive	tandiswa	I was made to like
a	Active	tandeka	I was lovable
&c.	Active	zitanda	I liked myself

## Past Tense (Negative).

a ngi	Active	tandanga	I did not like
a u	Passive	tandwanga	I was not liked
a ka	Active	tandelanga	I did not like for
a li	Passive	tandelwanga	I was not liked for
&c.	Active	tandananga	
a si	Passive	tandanwanga	
a ni	Active	tandisanga	I did not cause to like
a ba	Passive	tandiswanga	I was not made to like
a ka	Active	tandekanga	I was not lovable
a zi	Active	zitandanga	I did not like myself
&c.			



## Imperfect Tense (Affirmative).

be ngi	}			
u bu				
u be				
be li				
i bi		Active	tanda	I was liking
be si		Passive	tandwa	I was being liked
u bu		Active	tandela	I was liking for
be lu		Passive	tandelwa	I was being liked for
be bu		Active	tandana	
be ku		Passive	tandanwa	
be si		Active	tandisa	I was causing to like
be ni		Passive	tandiswa	I was being made to like
be be		Active	tandeka	I was being lovable
a be		Active	zitanda	I was liking myself
be zi				
be zi				
i bi				
be zi				

## Imperfect Tense (Negative).

be ngi nga	}			
u bu nga				
u be nga				
be li nga		Active	tandi	I was not liking
i bi nga		Passive	tandwa	I was not being liked
be si nga		Active	tandeli	I was not liking for
u bu nga		Passive	tandelwa	I was not being liked for
be lu nga				
be bu nga		Active	tandani	
be ku nga		Passive	tandanwa	
be si nga		Active	tandisi	I was not causing to like
be ni nga				
be be nga		Passive	tandiswa	I was not being made to like
a be nga				
be zi nga		Active	tandeki	I was not being lovable
be zi nga		Active	zi tandi	I was not liking myself
i bi nga				
be zi nga				

## Past Imperfect Tense (Affirmative).

nga ngi	}			
wa u				
wa e				
la li				
ya i		Active	tanda	I used to like
sa si		Passive	tandwa	I used to be liked
wa u		Active	tandela	I used to like for
lwa lu		Passive	tandelwa	I used to be liked for
bwa bu		Active	tandana	
kwa ku		Passive	tandanwa	
sa si		Active	tandisa	I used to cause to like
na ni		Passive	tandiswa	I used to be made to like
ba be		Active	tandeka	I used to be lovable
a e		Active	zitanda	I used to like myself
za zi				
za zi				
ya i				
za zi				

## Past Imperfect Tense (Negative).

nga ngi nga	}			
wa u nga		Active	tandi	I used not to like
wa e nga		Passive	tandwa	I used not to be liked
la li nga				
ya i nga		Active	tandeli	I used not to like for
sa si nga				
wa u nga		Passive	tandelwa	I used not to be liked for
lwa lu nga				
bwa bu nga		Active	tandani	
kwa ku nga		Passive	tandanwa	
sa si nga		Active	tandisi	I used not to cause to like
na ni nga				
ba be nga		Passive	tandiswa	I used not to be made to like
a e nga				
za zi nga		Active	tandeki	I used not to be lovable
za zi nga				
ya i nga		Active	zitandi	I used not to like myself
za zi nga				



## Ineffective Tense (Affirmative).

be ngi ya ku	}			
u bu ya ku				
u be ya ku				
be li ya ku				
i bi ya ku		Active	tanda	I would like
be si ya ku		Passive	tandwa	I would be liked
u bu ya ku		Active	tandela	I would like for
be lu ya ku		Passive	tandelwa	I would be liked for
be bu ya ku		Active	tandana	
be ku ya ku		Passive	tandanwa	
be si ya ku		Active	tandisa	I would cause to like
be ni ya ku		Passive	tandiswa	I would be made to like
be be ya ku				
a be ya ku		Active	tandeka	I would be lovable
be zi ya ku		Active	zitanda	I would like myself
be zi ya ku				
i bi ya ku				
be zi ya ku				

## Ineffective Tense (Negative).

be ngi nga yi ku	}			
u bu nga yi ku		Active	tanda	I would not like
u be nga yi ku		Passive	tandwa	I would not be liked
be li nga yi ku		Active	tandela	I would not like for
i bi nga yi ku		Passive	tandelwa	I would not be liked for
be si nga yi ku				
u bu nga yi ku		Active	tandana	
be lu nga yi ku		Passive	tandanwa	
be bu nga yi ku		Active	tandisa	I would not cause to like
be ku nga yi ku		Passive	tandiswa	I would not be made to like
be si nga yi ku				
be ni nga yi ku		Active	tandeka	I would not be lovable.
be be nga yi ku				
a be nga yi ku		Active	zitanda	I would not like myself
be zi nga yi ku				
be zi nga yi ku				
i bi nga yi ku				
be zi nga yi ku				

N.B.—This tense may be contracted into “be ngi nga ku tanda,” &c., &c.

## Past Ineffective Tense (Affirmative).

nga ngi ya ku			
wa u ya ku			
wa e ya ku	Active	tanda	I would have liked
la li ya ku	Passive	tandwa	I would have been liked
ya i ya ku	Active	tandela	I would have liked for
sa si ya ku	Passive	tandelwa	I would have been liked for
wa u ya ku			
lwa lu ya ku	Active	tandana	
bwa bu ya ku	Passive	tandanwa	
kwa ku ya ku	Active	tandisa	I would have caused to like
sa si ya ku			
na ni ya ku	Passive	tandiswa	I would have been made to like
ba be ya ku			
a e ya ku	Active	tandeka	I would have been lovable
za zi ya ku			
za zi ya ku	Active	zitanda	I would have liked myself
ya i ya ku			
za zi ya ku			

## Past Ineffective Tense (Negative).

nga ngi nga yi ku	Active	tanda	I would not have liked
wa u nga yi ku			
wa e nga yi ku	Passive	tandwa	I would not have been liked
la li nga yi ku			
ya i nga yi ku	Active	tandela	I would not have liked for
sa si nga yi ku			
wa u nga yi ku	Passive	tandelwa	I would not have been liked for
lwa lu nga yi ku			
bwa bu nga yi ku	Active	tandana	
kwa ku nga yi ku	Passive	tandanwa	
sa si nga yi ku	Active	tandisa	I would not have caused to like
na ni nga yi ku			
ba be nga yi ku	Passive	tandiswa	I would not have been made to like
a e nga yi ku			
za zi nga yi ku			
za zi nga yi ku	Active	tandeka	I would not have been lovable
ya i nga yi ku			
za zi nga yi ku	Active	zitanda	I would not have liked myself

N.B.—This Tense may be contracted into “nga ngi nga ku tanda,” &c.



## Pluperfect Tense (Affirmative).

be ngi			
u bu			
u be			
be li			
i bi	Active	tandile	I had liked
be si	Passive	tandiwe	I had been liked
u bu	Active	tandele	I had liked for
be lu	Passive	tandelwe	I had been liked for
be bu	Active	tandene	
be ku	Passive	tandenwe	
be si	Active	tandisile	I had caused to like
be ni	Passive	tandisiwe	I had been made to like
be be	Active	tandekile	I had been lovable
a be	Active	zitandile	I had liked myself
be zi			
be zi			
i bi			
be zi			

## Pluperfect Tense (Negative).

be ngi nga			
u bu nga			
u be nga	Active	tandanga	I had not liked
be li nga	Passive	tandwanga	I had not been liked
i bi nga	Active	tandelanga	I had not liked for
be si nga	Passive	tandelwanga	I had not been liked for
u bu nga			
be lu nga	Active	tandananga	
be bu nga	Passive	tandanwanga	
be ku nga	Active	tandisanga	I had not caused to like
be si nga			
be ni nga	Passive	tandiswanga	I had not been made to like
be be nga			
a be nga	Active	tandekanga	I had not been lovable
be zi nga			
be zi nga	Active	zitandanga	I had not liked myself
i bi nga			
be zi nga			

**Present Tense Subjunctive (Affirmative).**

a ngi	}	Active	tande	let me like
a u		Passive	tandwe	let me be liked
a ka		Active	tandele	let me like for
a li		Passive	tandelwe	let me be liked for
&c.		Active	tandane	
a si		Passive	tandanwe	
a ni		Active	tandise	let me cause to like
a ba		Passive	tandiswe	let me be made to like
a ka		Active	tandeki	let me be lovable
a zi		Active	zitande	let me like myself
&c.				

**Present Tense Subjunctive (Negative).**

a ngi nga	}	Active	tandi	let me not like
a u nga		Passive	tandwa	let me not be liked
a ka nga		Active	tandeli	let me not like for
a li nga		Passive	tandelwa	let me not be liked for
&c.		Active	tandani	
a si nga		Passive	tandanwa	
a ni nga		Active	tandisi	let me not cause to like
a ba nga		Passive	tandiswa	let me not be made to like
a ka nga		Active	tandeki	let me not be lovable
a zi nga		Active	zitandi	let me not like myself
&c.				

N.B.(1) The above tense is sometimes used as an **Imperative**.

(2) The initial "a" in this tense is sometimes spoken (and written) as "ma," e.g.:—"ma ngi tande, ma ngi nga tandi (Negative), ma ka tande, ma ka nga tandi (Negative).

**Present Tense Potential (Affirmative).**

ngi nga	}	Active	tanda	I may, might, could, would, or should like.
u nga		Passive	tandwa	I may be liked
a nga		Active	tandela	I may like for
li nga		Passive	tandelwa	I may be liked for
&c.		Active	tandana	
si nga		Passive	tandanwa	
ni nga		Active	tandisa	I may cause to like
ba nga		Passive	tandiswa	I may be made to like
a nga		Active	tandeka	I may be lovable
zi nga		Active	zitanda	I may like myself
&c.				



**Present Tense Potential (Negative).**

ngi nge	}	Active	tande	I may not like
u nge		Passive	tandwe	I may not be liked
a nge	}	Active	tandele	I may not like for
li nge		Passive	tandelwe	I may not be liked for
&c.	}	Active	tandene	
si nge		Passive	tandenwe	
ni nge	}	Active	tandise	I may not cause to like
ba nge		Passive	tandiswe	I may not be made to like
a nge	}	Active	tandeka	I may not be lovable
&c.		Active	zitande	I may not like myself

**Imperative.**

Active	tanda!	like!
Passive	tandwa!	be liked!
Active	tandela!	like for!
Passive	tandelwa!	be liked for!
Active	tandana!	like one another!
Passive	tandanwa!	be liked by one another!
Active	tandisa!	cause to like!
Passive	tandiswa!	be made to like!
Active	tandeka!	be lovable!
Active	zitande!	like thyself!

N.B.—The above forms are for the singular only—to form the Plural add “ni” (ye) to the Singular form, e.g.:—

tanda!	like thou!	tandani!	like ye!
zitande!	like thyself!	zitandeni!	like yourselves!

The negative of the Imperative is the same as the negative of the Present Subjunctive (see supra).

**Participles (Present) (Affirmative).**

ngi	}	Active	tanda	I liking
u		Passive	tandwa	I being liked
e	}	Active	tandela	I liking for
li		Passive	tandelwa	I being liked for
&c.	}	Active	tandana	
si		Passive	tandanwa	
ni	}	Active	tandisa	I causing to like
be		Passive	tandiswa	I being made to like
e	}	Active	tandeka	I being lovable
zi		Active	zitanda	I liking myself
&c.				

## Participles (Present) (Negative).

ngi nga	}	Active	tandi	I not liking
u nga		Passive	tandwa	I not being liked
e nga	}	Active	tandeli	I not liking for
li nga		Passive	tandelwa	I not being liked for
&c.	}	Active	tandani	
si nga		Passive	tandanwa	
ni nga	}	Active	tandisi	I not causing to like
be nga		Passive	tandiswa	I not being made to like
e nga	}	Active	tandeki	I not being lovable
zi nga		Active	zitandi	I not liking myself
&c.				

## Participles (Past) (Affirmative).

ngi	}	Active	tandile	I having liked
u		Passive	tandiwe	I having been liked
e	}	Active	tandele	I having liked for
li		Passive	tandelwe	I having been liked for
&c.	}	Active	tandene	
si		Passive	tandenwe	
ni	}	Active	tandisile	I having caused to like
be		Passive	tandisiwe	I having been made to like
e	}	Active	tandekile	I having been lovable
zi		Active	zitandile	I having loved myself
&c.				

## Participles (Past) (Negative).

	}	Active	tandanga	I not having liked
		Passive	tandwanga	I not having been liked
ngi nga	}	Active	tandelanga	I not having liked for
u nga		Passive	tandelwanga	I not having been liked for
e nga	}	Active	tandananga	
li nga		Passive	tandanwanga	
&c.	}	Active	tandisanga	I not having caused to like
si nga		Passive	tandiswanga	I not having been made to like
ni nga	}	Active	tandekanga	I not having been lovable
be nga		Active	zitandanga	I not having liked myself
e nga				
zi nga				
&c.				



## Infinitive.

Affirmative..		Negative.	
ukutanda	to like	ukungatandi	not to like
&c.	&c.	&c.	&c.

## Notes on the Regular Verbs.

1. When a noun is the object of a verb, the accusative of its pronoun may be used with every tense, except the Present, e.g.:—"I like people" may be either "ngi tanda abantu" or "ngi ya **ba** tanda abantu" (Present Emphatic), but it could not be "ngi **ba** tanda abantu." Of course, if a pronoun only, and no noun, occurs in the accusative, then even the Present tense may be used, e.g.:—

I like **them** because they ngi **ba** tanda ngoba bahle.  
are nice—

It is difficult to lay down a hard and fast rule as to when the Present and not the Present Emphatic should be used, and vice versa.

It seems, however, that the former implies some **precise** or **definite**, while the latter denotes **continuous** action.

2. The **Future** occurs in two other forms, e.g.:—

ngi **zo** tanda (from ngi za ku tanda, I come to like).  
ngi **yo** tanda (from ngi ya ku tanda, I go to like).

Were it not that these contracted forms have slightly different shades of meaning, and, therefore, serve a good purpose, they might be dispensed with here, for, strictly speaking, such contractions are ungrammatical, but, because of their utility and their frequent use in consequence, a passing reference is advisable.

ngi **zo** ba bona (sometimes written ngi za ku ba bona) implies a **probability** that "I will see them."

ngi **yo** ba bona (more properly written ngi ya ku ba bona) implies a **possibility** that "I will see them."

Both "zo" and "yo" may be interpreted by our words "shall" and "will" in their future as well as their imperative sense.

3. The **Perfect** tense is one of the most frequently used.

One very important rule to remember in connection with this tense is that the ending "ile" is frequently contracted into "e" (i.e., tande, instead of tandile).

Generally speaking, this contraction will occur in all cases except when the verb (a) is followed by a noun in its simple form, (b) comes at the end of the sentence, e.g. :—

the person has gone home—	umuntu u ye ekaya.
the soldiers have died near the road—	amabuto a fe nga sendhle- leni.
where have you paid hut- tax?	u telepi?
he has told me everything—	u ngi tshele konke.
we sent them to that river—	si ba tume ku lowaya mfula.
the man struck him with a stone—	indoda i m tshaye ngetshe.

but

the people have returned—	abantu ba buyile.
have you fetched the water?	u wa landile amanzi?

N.B.—It will be remembered that the full or "ile" form has always been given in the exercises and examples, and even in those cases where—if in accordance with the rule just given—it should not have been used. This has been done only in order to avoid the confusion which would have followed had the student been burdened with this or any other tense of the verb in the earlier stages of study.

Very little practice will be required now to enable him to use the contracted and full forms of this tense in their proper places.

The Perfect Tense expresses **recent action**. Now, it often happens in English that the Past Tense is used to describe recent action, e.g.: "the man died to-day."

In this example, "to-day" shows the event to have been of recent occurrence, but, while the English sentence is no doubt correct as it stands, the Zulu equivalent for it will be better expressed by the use of the Perfect, e.g. :—

"indoda i fe namhlanje," and not "indoda ya fa namhlanje" (which is the literal translation into Zulu of the English sentence).

4. Note that the Negatives of both the Perfect and Past Tenses are the same.



5. The English of the Past Imperfect is given as "I used to like." It might also have been shown as "I was liking," but, as this is the meaning assigned to the Imperfect, it has—to save confusion—been deemed advisable to make some distinction between the two.

There is no objection to the student translating both "be ngi tanda" and "nga ngi tanda" as "I was liking," provided that he remembers that the former expresses recent, and the latter long-past action.

In a sentence such as "nga ngi m sebenzela lo mlungu, kodwa a ngi sa m sebenzeli," the English would be rightly given either as "I used to work for this employer, but I don't work for him any longer," or "I was working (some time ago) for, etc." So also we might interpret "nga ngi sebenza kona nga leso sikati" by "I was working there at that time," or "I used to work there at that time."

6. It will be noticed that both the Ineffective and the Present Potential tenses ("be ngi ya ku tanda" and "ngi nga tanda") express "I would like." The former expresses the will, but not the power to do the act, while the latter (as its name implies) denotes both the will and the power to do it if necessary, thus:—

I would catch the horse— be ngi ya ku li bamba ihashi.

Here we have the will, but not necessarily the power, to catch the horse, but in—

I would catch the horse— ngi nga li bamba ihashi

both the will and the power (might) to achieve the object are clearly expressed.

The Present Potential (which see), expressing, as it does, so much, should be carefully learnt, particular attention being paid to its various English meanings, viz.: —may, might, could, would or should (in the sense just given).

7. The following observations in regard to the Imperative are noteworthy:—

In conjugating the verb, we have seen that "a ngi tande" (Present Subjunctive) may be used as an Imperative. This tense, however, is used more in the form

of a request (or as expressing "ought," e.g.:—"I ought to like") than a direct instruction (an idea which only the Imperative proper can convey).

It should be borne in mind here that there is no equivalent in Zulu for our word "please," and that the nearest approach we can get to it is by using the tense just referred to (Present Subjunctive), e.g.:—a u ngi nike lokuya—you might give me that (or "please give me that").

The Imperative proper (when conveying an instruction or command) is expressed as already shown (see Imperative).

The two following methods of giving an instruction may be given here:—

fetch that horse!

(1) landa leliya hashi!

(2) li lande leliya hashi!

Both these constructions are in common use.

(Note that whenever the Accusative of the Pronoun is placed before the Imperative, the verb changes its last letter into *e*, see (2) above.)

There is another way of expressing "must" or "should," and that is by using "bo" or "wo" in the following manner:—

you must (or should) tell me— u bo ngi tshela; or  
wo ngi tshela.

he should fetch the water:— a ka bo wa landa amanzi.

Obs.—"wo" is only used in the second person Singular.

Note also that the "a u" and "a ka" (as indeed the rest of the pronominal prefixes) are derived from the Present Subjunctive, while the verb ("tshela" and "landa" in the examples) does not change its final vowel into "e."

#### 8. General—

(a) "kuluma" (speak) takes either "na" or "ku" ("with" or "to"), according as the sense is "speaking" or "talking" (both of which meanings "kuluma" has), e.g.:—

we were speaking to him— be si kuluma kuye.

we were talking to him— be si kuluma naye.

"Speaking" and "talking," however, are so easily interchangeable in English that the above rule will not apply in every case.





## LESSON XX.

## IRREGULAR VERBS.

In Zulu, as in other languages, Irregular Verbs present one of the greatest difficulties to the scholar, but the difficulty in this case is very much lessened by our being able to lay down definite and simple rules for determining, by means of simple inspection:—

(1) What verbs are necessarily irregular.

(2) What form certain portions of irregular verbs must necessarily take.

The remaining irregularities cannot be learnt by rule, but the Table at the end of this Lesson will afford the student valuable assistance, and he should, from the intercourse which he should now be able to have with the Natives, find no difficulty in picking up much of what remains to be learnt in this connection.

All verbs are regular, except those that are:—

(1) **Monosyllabic** (verbs of one syllable).

(2) **Vowel-verbs** (verbs beginning with a vowel).

## (1) Irregularities of Verbs of One Syllable.

These occur as follows:—

(a) By changing the final letter into “iwa” (instead of “wa” only) when forming the Passive, e.g.:—

uku-sa (to send) makes ukusiwa (to be sent) (not ukuswa).

(b) In the 2nd person **Imperative**, by prefixing “yi” to the root, e.g.:—

ukuma (to stand), yima! (stand!), yimani! (stand ye!)

(c) In special tenses, which, however, vary according to the meaning of the verb (see Table at end of this Lesson, giving a number of the commonest irregular verbs, particularly “ti” and “tsho”).



## 2. Irregularities of Verbs beginning with a vowel (Vowel-Verbs).

These occur as follows:—

(a) In the Infinitive, when the final “u” of “uku” is changed to “w,” e.g.:—

ukwaka, to build (not ukuaka).

ukweba, to steal (not ukueba).

(b) In the 2nd person Imperative, which prefixes “y,” e.g.:—

yenza! (do thou!)      yenzani! (do ye!)

yala! (refuse thou!)      yalani! (refuse ye!)

(c) When any vowel immediately precedes the verb. In this case, if the vowel is any but “u,” it is dropped altogether, but if it is “u” it must be changed to “w,” e.g.:—

ng'enza—I do; ngi ya kwenza,—I will do; s'ebile—we have stolen; nga ngi ya kwazi—I would have known; be ng'cpa—I was bleeding; ngi wenzile umsebenzii—I have done the work; u l'ebile itunga—he has stolen the bucket; and so on.

(d) The Passive is sometimes formed by changing the final letter to “iwa” (instead of “wa” only), e.g.:—

azi—aziwa; enza—enziwa; ona, oniwa.

(e) The different forms of irregular verbs are arrived at where possible (common sense will tell us when this is the case) in the same way as with regular verbs (which see), but note that:—The Neuter-Passive of “zwa” and “ona” is “zwakala” and “onakala” (instead of zweka and oneka).

(f) If the letter “a” immediately precedes the verbs “mba” (dig), “zwa” (hear, understand), “za” (come), or “ma” (stand), it must be changed into “e,” e.g.:—

ngi ye zwa (not ngi ya zwa).

ngi nge za (not ngi nga za)

a ngi nge zi (not a ngi nga zi)

nga ngi nge mbi (not nga ngi nga mbi).



Table showing the conjugation of some of the commonest Irregular Verbs (in their simple forms only) :—

Verb.	Voice.	Aff. or Neg.	Present.	Present Emph.	Future.	Perfect.	Past.	Imperf.	Past Imp.	Ineffec.	Past In-effective.	Plup.	Present Subjunc-tial.	Poten-tial.	Impera-tive.
Aka (to build)	Act	A. aka	aka	aka	aka	aka	aka	aka	aka	aka	aka	akile	ake	aka	yaka
	Pass	N. aki	akiwa	akiwa	akiwa	akiwa	akiwa	akiwa	akiwa	akiwa	akiwa	akiwe	akiwe	akiwe	yakiwa
	N. akiwa	akiwa	akiwa	akiwa	akiwa	akiwa	akiwa	akiwa	akiwa	akiwa	akiwa	akiwanga	akiwa	akiwe	akiwa
Azi (to know)	Act	A. azi	azi	azi	azi	azi	azi	azi	azi	azi	azi	azile	azi	azi	yazi
	Pass	N. azi	aziwa	aziwa	aziwa	aziwa	aziwa	aziwa	aziwa	aziwa	aziwa	aziwe	aziwe	aziwe	yaziwa
	N. aziwa	aziwa	aziwa	aziwa	aziwa	aziwa	aziwa	aziwa	aziwa	aziwa	aziwa	aziwanga	aziwa	aziwe	aziwa
Ehla (to descend)	Act	A. ehla	ehla	ehla	ehla	ehla	ehla	ehla	ehla	ehla	ehla	ehle	ehle	ehla	yehla
	Pass	N. ehli	ehli	ehli	ehli	ehli	ehli	ehli	ehli	ehli	ehli	ehlanga	ehli	ehli	ehli
	N. ehli	ehli	ehli	ehli	ehli	ehli	ehli	ehli	ehli	ehli	ehli	ehlanga	ehli	ehli	ehli
Enza (to do or make)	Act	A. enza	enza	enza	enza	enza	enza	enza	enza	enza	enza	enzile	enzi	enza	yenza
	Pass	N. enzi	enziwa	enziwa	enziwa	enziwa	enziwa	enziwa	enziwa	enziwa	enziwa	enziwe	enziwe	enziwe	enziwa
	N. enziwa	enziwa	enziwa	enziwa	enziwa	enziwa	enziwa	enziwa	enziwa	enziwa	enziwa	enziwanga	enziwa	enziwe	enziwa
Eqa (to jump or desert)	Act	A. eqa	eqa	eqa	eqa	eqa	eqa	eqa	eqa	eqa	eqa	eqile	eqe	eqa	yeqa
	Pass	N. eqi	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwe	eqiwe	eqiwe	eqiwa
	N. eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwanga	eqiwa	eqiwe	eqiwa
Ona (to spoil)	Act	A. ona	ona	ona	ona	ona	ona	ona	ona	ona	ona	onile	one	ona	yona
	Pass	N. oni	oniwa	oniwa	oniwa	oniwa	oniwa	oniwa	oniwa	oniwa	oniwa	oniwe	oniwe	oniwe	oniwa
	N. oniwa	oniwa	oniwa	oniwa	oniwa	oniwa	oniwa	oniwa	oniwa	oniwa	oniwa	oniwanga	oniwa	oniwe	oniwa
Pa (to give)	Act	A. pa	pa	pa	pa	pa	pa	pa	pa	pa	pa	pile	pe	pa	yipa
	Pass	N. pi	piwa	piwa	piwa	piwa	piwa	piwa	piwa	piwa	piwa	piwe	piwe	piwe	piwa
	N. piwa	piwa	piwa	piwa	piwa	piwa	piwa	piwa	piwa	piwa	piwa	piwanga	piwa	piwe	piwa
Sa (to send)	Act	A. sa	sa	sa	sa	sa	sa	sa	sa	sa	sa	sile	se	sa	yisa
	Pass	N. si	siwa	siwa	siwa	siwa	siwa	siwa	siwa	siwa	siwa	siwe	siwe	siwe	siwa
	N. siwa	siwa	siwa	siwa	siwa	siwa	siwa	siwa	siwa	siwa	siwa	siwanga	siwa	siwe	siwa
Ti (to say)	Act	A. ti	ti	ti	ti	ti	ti	ti	ti	ti	ti	te	ti	ti	yiti
	Pass	N. ti	tiwa	tiwa	tiwa	tiwa	tiwa	tiwa	tiwa	tiwa	tiwa	tanga	tiwe	tiwe	tiwa
	N. tiwa	tiwa	tiwa	tiwa	tiwa	tiwa	tiwa	tiwa	tiwa	tiwa	tiwa	tiwanga	tiwa	tiwe	tiwa
Tsho (to speak)	Act	A. tsho	tsho	tsho	tsho	tsho	tsho	tsho	tsho	tsho	tsho	tshilo	tsho	tsho	yitsho
	Pass	N. tsho	tsho	tsho	tsho	tsho	tsho	tsho	tsho	tsho	tsho	tshongo	tsho	tsho	tsho
	N. tsho	tsho	tsho	tsho	tsho	tsho	tsho	tsho	tsho	tsho	tsho	tshongo	tsho	tsho	tsho
Tshiwo (to speak)	Act	A. tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	yitshiwo
	Pass	N. tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo
	N. tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo

The Negative of the Present Potential of the above verbs is the same as that of the Present Subjunctive.



## LESSON XXI.

## THE VERB "TO BE."

The following Table will serve to illustrate the conjugation, in the useful tenses only, of the verb "to be."

It will be noticed that in some of the tenses the verb itself does not exist, the sense of what is intended in such cases being sufficiently clear from the form which the pronouns and particles take, and which we have already become accustomed to in the conjugation of Regular verbs.

Tense.	Affirmative.	Meaning.	Negative.	Meaning.
Present	ngi	I am	a ngi	I am not
Present Emph.	(Sense expressed by the Present.)			
Future	ngi ya ku ba	I will be	a ngi yi ku ba	I will not be
Perfect.	("I have been" is expressed by the Imperfect, see below.)			
Past.	("I was" is expressed by the Past Imperfect, see below.)			
Imperfect	be ngi	I was (lately)	be ngi nga	I was not.
Past Imperfect	nga ngi	I used to be I was (long ago)	nga ngi nga	I used not to be
Ineffective.	be ngi ya ku ba	I would be	be ngi nga yi ku ba	I would not be
Past Ineffec.	nga ngi ya ku ba	I would have been	nga ngi nga yi ku ba	I would not have been
Pluperf.	(Same as the Imperfect, see above.)			
Pres. Subj.	a ngi be	let me be	a ngi nga ba	let me not be
Present Potential	ngi nga ba	I may or might be	ngi uge be	I may or might not be
Imperative	yiba, yibani	be thou, ye	(Same as Subj.)	

It will assist the student if a few examples are given illustrating the use of the above tenses:—

ngi lapa—	I am here..
ba semfuleni—	they are at the river.
amashi maningi—	the horses are many.
ukudhla ku ya ku ba seziko—	the food will be on the hearth.
lo mntwana u ya ku ba mdala—	this child will be old.
be si semfuleni—	we were at the river.
nga ngi umfana—	I used to be (was) a boy.
abantu be be semseben- zini—	the people have been at work.
amashi a e maningi—	the horses used to be (were) many.

Obs.—It will be noticed that the Perfect and Past are merely the Imperfect and Past Imperfect over again (see Table). It is not contended that no forms of the verb “to be” exist for these tenses, but it is certain that they are nearly always expressed by the Natives themselves in the manner indicated.

<b>be ni lapi?</b>	where were ye?
amahashi a be kona—	there were horses there.
abantwana be be pandhle—	the children were outside.
izinkezo za zi ningi—	the spoons were many.
ingonyama ya i sehlatini—	the lion used to be (was) in the forest.
abantu be be ya ku ba sekaya—	the people would be at home.
izinja za zi ya ku ba kona—	the dogs would have been there.
amanzi a e ya ku ba maningi—	the water would have been much.
a si be nga sekaya—	let us be near home.
amahashi a ka be lapa—	let the horses be here.
izinkomo zi nga ba sen- simini—	the cattle might be in the garden.
indhlala i nga ba kona—	famine might be there.





Rules for writing the Zulu Language, as passed by the Zulu Orthography Conference (May, 1907), and revised by Committee.

1. The different Parts of Speech shall be written separately, except as modified by these Rules.

*E.g. Ilanga li ya kanya ; isinkwa ngi ya si tanda ; umuti u baba kakulu ; abantu ba npojfu ; ba kona abantu ; izwe li ka Mpande ; ngi ya m tanda.*

2. The prefix of the Noun shall not be separated from the root.

*E.g. Umuntu ; indhlela ; amabele.*

3. Adeptival, Adverbial, Conjunctival, and Prepositional phrases shall be written as single words.

*E.g. Olungileyo ; ngokufanele ; njengokuba ; ngapesheya, okwapezulu.*

4. The Infinitive, with all the Particles which may be included between the prefix and the root, shall be written together as one word.

*E.g. Ukutanda ; ukumtanda ; ukungamtandi ; ukungazinaki.*

5. The Reflexive Particle "zi" shall be united to the Verb which it precedes.

*E.g. Wa zisika ; sa zifaka ecaleni.*

6. The unaltered forms of Prepositions, when used in connection with Pronouns, shall be written separately from the emphatic, but joined to the monosyllabic forms.

*E.g. Ku yena ; ku bona ; kuye ; ngaye ; naye ; kubo ; ngabo ; njengaye ; ngangaye ; but, kimina ; kitina ; kinina.*

7. Whenever a coalescence of the final vowel of one word with the initial vowel of the following word occurs, as in the case of Possessive Particles, Prepositions, and Relative Pronouns, the two words shall be written together.

*E.g. Inja yomfana ; u ngi tshaye ngenaku ; ukozi olupezulu.*

8. Particles, acting as Enclitics, shall be affixed to the words they follow.

*E.g. Nakoke ; hambani ; unfula muni ? ; u funani ? ; ba kulelapi ?*

9. The Euphonic or Epenthetic letters "s," "ng," "w," and "y" shall be joined to the words they precede. "W" shall always be prefixed to the Pronouns "a" and "u," and "y" to "i," when in the Accusative case.

*E.g. U semfuleni ; ngumuntu ; ku yinkomo ; amanzi u wa puzile ; u wu bonile umuhwa ; ka wu tandi lo muti ; u yi tshayile inyoni.*

When the Vowel "u" changes to "w" before a Verb beginning with a vowel, that "w" may be joined to the Verb.

*E.g. Umunga ngi wenza unuti ; ukudhla ngi kwamkela esandhleni ; ngi ya kwazi ukwenza konke.*

10. The Apostrophe shall be used to indicate the elision of a final vowel only.

*E.g. Namp' abantu ; ngi fun' ukudhla ; ezami n'ezako ; but, le nkomo ; leyo nkomo ; ku muntu ; a ngi na nto ; a ku ko sinkwa ; umfana ka Mpande.*

The elision of the final vowel of the Pronoun or Auxiliary Verb, coming before a Verb beginning with a vowel, need not be indicated by an Apostrophe, but the two words shall be joined.

*E.g. Ngì y'aka or ngi yaka ; u s'eza or u seza.*

11. The Aspiration of consonants shall be indicated by an "h" (following them), only where ambiguity is likely to occur.

*E.g. Bheka ; bhala.*

12. The letter "r" shall represent the sound existing in such words as "rola," "rara," "ruba."

13. The letters "hx" shall represent the harsh sound known as the "guttural click."

*E.g. Hxebula ; ihxoba.*

14. "hl" and "s" after "n," as in the words "inhliziyo" and "insimbi," shall not be substituted by "tl" and "ts."



15. There shall be no doubling of the “n” in words of the class to which the Nouns *inja*, *inewadi*, *inyoni*, belong. They should not be written thus: *innja*, *innewadi*, *innyoni*.

16. “Sh” shall represent the sound similar to that of “sh” in the English words “shall,” “should,” etc.

*E.g. Shiya; shuka. etc.*

and “tsh” shall represent the sharper sound similar to that of “ch” in the English words “church,” “chance,” etc.

*E.g. Tshala; itshe; ntshinga, etc.*

17. Capitals:—

(a) The first letter of the word beginning a sentence.

*E.g. Izulu l' omisile; Ilanga li balele.*

(b) The first consonant of every Proper Noun.

*E.g. Umteto ka Nkulunkulu; u hambile uMalambule.*

N.B.—When, of course, a Proper Noun begins a sentence, both its initial vowel and first consonant shall be Capitals.

*E.g. UTshaka noDingane.*

18. Foreign names, except those which have become Zuluized, shall retain their original spelling:—

(a) In the case of persons—with the ordinary prefix “u.”

(b) In the case of places—with appropriate prefixes.

*E.g. ILondon, iWashington.*



## PHRASES OF DAILY USE.

A somewhat large number of hybrid words has been reluctantly included, not only in the following phrases, but here and there in the examples given to illustrate grammatical construction, and in the Vocabulary. Such a course was, at the outset, inevitable, but every endeavour has been made to minimise the evil by adopting hybrid words only in those cases where there is no proper Zulu equivalent for the idea to be expressed.

A Zulu was recently asked what "ukoko" meant, and the unhesitating reply was "a thing for stopping up bottles"! So great is the present-day tendency to hybridise or Zuluise English words that it never struck the Native that his reply should have been "ancestor."

### I.—DOMESTIC WORK.

What is your name?	Ubani igama lako?
Do you want work?	U ya funa ukusebenza?
What sort of work do you want?	U funa umsebenzi onjani?
Do you want to do kitchen work;	U tanda umsebenzi wa sekitshini?
Have you worked in a kitchen?	Wa ke wa sebenza ekitshini?
Can you cook?	U ya kwazi ukupeka?
I cannot cook well.	A ngi kwazi kakulu ukupeka.
How much money do you want per month?	U funa malini ngenyanga?
I want £2 10s. per month.	Ngi funa ompondwe ababili neshumi ngenyanga.
I want someone who understands house work.	Ngi funa umuntu o kwazi ukusebenza endhlini.
Wash the plates.	Geza izitsha.
Fetch the water.	Landa amanzi.
Are the potatoes cooked yet?	Amazambane a se vutiwe manje na?
You should work quickly.	Wo sebenza masinyane.
Is the water boiling yet?	Amanzi a se bila manje?
No, it is not boiling yet.	Ca, ka ka bili.
Have you chopped the wood?	U su zi candile inkuni?
Where is the coal?	Amalahle api?
If you don't listen to me when I speak to you, you will get into trouble.	Uma u nga laleli lapa ngi kuluma nawe, u yo ba necala.
You should answer when you are called.	U bo sabela nxa u bizwa.



<p>           Lay the table.            Dish up (the food).            Tell the woman to wash the clothes.            Where have you put the soap?            Put the pot on the fire.            Wait a bit!            I want some cold water.            I didn't call you.            Dig up the potatoes, I want to cook them.            You must behave respectfully.            Have you swept the room?            I have not swept it yet.            Which water is boiling?            Light the fire.            Put out the candle.            Shut the door.            Open the window.            I don't see the boots.            You are telling lies.            If you don't understand, tell me.            Pour water into the bucket.            Alright, go then.            Have you eaten yet?            I was still eating.            Who killed this fowl?            Your month is not finished yet.            Have you ever been in gaol?            Don't get into the light.            You must get up early.            Go to bed.         </p>	<p>           Deka itafula.            Apula ukudhla.            Tshela umfazi a geze izingubo.            U yi bekepi insipo?            Beka ibodwe eziko.            Kahle!            Ngi funa amanzi nqandayo.            A ngi ku bizanga.            Yimba amazambane, ngi funa uku-wapeka.            U bo hlonipa.            U yi tshanele indhlu?            A ngi ka yi tshaneli.            Amapi amanzi abilayo?            Pemba umlilo.            Cima isibane.            Yala umnyango.            Vula ifastela.            A ngi zi boni izicatulo.            U qamba amanga.            Unu u nga qondi, wo ngi tshela.            Tela amanzi etungeni.            Ku lungile, hambake.            U su dhlile?            Be ngi sa dhla.            Ubani, o bulele le nkuku?            Inyanga yako a i ka peli.            Wa ke wa botshwa?            Yeka ukungisita.            U bo yuka ekuseni.            Hamba u yo lala.         </p>
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## II.—AGRICULTURAL WORK.

<p>           Can you plough?            Put the horses in the stable.            Can you herd cattle?            Have the cows been milked?            Water the plants well.            Is it going to rain to-day?            Saddle up the bay horse.            Inspan ten oxen.            Plant mealies in this garden, in that one plant potatoes.            How many cattle are in the kraal?            Have you given the ducks water?            The cattle are near the river.            I want three natives for work.         </p>	<p>           U ya kwazi ukulima ngezinkabi?            Faka amahashi esitebelweni.            U ya kwazi ukwalusa izinkomo?            Izinkomo se zi sengiwe?            Fafazela kakulu amiti.            Li zo ku na namhlanje?            Bopela ilhashi elibomvu.            Bopela izinkabi ezi lishumi.            Tshala umbila ku le nsimu, ku leya tshala amazambane.            Zi ngaki izinkomo esibayeni?            U wa nikile amadada amanzi?            Izinkomo zi nga semfuleni.            Ngi funa abantu abatatu bokusebenza.            Hamba u yo wa landa amanzi emtonjeni.            Musa ukutshaya izinkabi.            U su wa sulile amahashi?            Kalima izimvu.            U ya gula? U bulawa yini?            U ya kwazi ukwenza izitini?            U hlakulile ini ensimini?         </p>
<p>           Go and fetch water from the spring.            Don't beat the oxen.            Have you cleaned the horses yet?            Round up the sheep.            Are you sick? What ails you?            Can you make bricks?            Have you weeded the garden?         </p>	<p>           U ya kwazi ukulima ngezinkabi?            Faka amahashi esitebelweni.            U ya kwazi ukwalusa izinkomo?            Izinkomo se zi sengiwe?            Fafazela kakulu amiti.            Li zo ku na namhlanje?            Bopela ilhashi elibomvu.            Bopela izinkabi ezi lishumi.            Tshala umbila ku le nsimu, ku leya tshala amazambane.            Zi ngaki izinkomo esibayeni?            U wa nikile amadada amanzi?            Izinkomo zi nga semfuleni.            Ngi funa abantu abatatu bokusebenza.            Hamba u yo wa landa amanzi emtonjeni.            Musa ukutshaya izinkabi.            U su wa sulile amahashi?            Kalima izimvu.            U ya gula? U bulawa yini?            U ya kwazi ukwenza izitini?            U hlakulile ini ensimini?         </p>

Take the goats out of the kraal.	Kipa izimbuzi esibayeni.
Follow that man, and tell him that I want him.	Landela leya ndoda, u yi tsebele ukuti ngi ya yi iuna.
Cut some branches.	Gaula izihlalaha.
Take care the horse doesn't kick you.	U bo qapela li nga ku kahleli ihashi.
Whose dog is that? Mine.	E ka bani leya nja? E yami.
Who told you to bring the cattle back?	Ubani o te buyisa izinkomo?
Take the stones out of the garden.	Kipa amatshe ensimini.
Cut grass for the horses.	Sika utshani bamahashi.
If it rains to-day, I want to plough.	Uma li na namhlanje ngi funa ukulima.
This work is sufficient for three persons.	Lo msebenzi u lingene abantu abatatu.
Grass is burnt in winter.	Utshani bu tshiswa ebusika.
Wake me very early.	Ngi vuse ekuseni kakulu.
Call that person and tell him to come here.	Memeza lowa muntu u m tsele e ze lapa.
Cut twelve poles.	Gaula izibonda ezi lishumi nambili.
Fetch the oxen; I want to plough with them.	Landa izinkabi, ngi funa ukulima ngazo.
I will allow you to go for a walk on Saturday afternoons.	Ngi yo ku dedela u vakatshe ntambama ngemigqibelo.
Water leaks from this bucket.	Amanzi a ya vuza ku leli bakede (tunga).
Feten my gun, be quick!	Landa isibamu sami, tshetsha!
How did the cattle get into the garden?	Izinkomo zi ngene kanjani ensimini?
Pick up this.	Cotsha loku.
It will get lost if you leave it there.	Ku ya ku lahleka uma u ku tshiya lapa.
How many are there at your kraal?	Ba ngaki emuzini wako?
Had the sheep drunk when you left the kraal?	Izimvu be se zi puzile ngokusuka kwako esibayeni?
Plants won't grow if you don't water them.	Imiti a i yi ku mila uma u nga yi teli ngamanzi.
Are you working alone?	U sebenza wedwa?
What ails the sheep?	Imvu i kwelwe yini?
What has killed the horse?	Ihashi li bulewe yini?
Drive the fowls out of the garden.	Xotsha izinkuku ensimini.
Have you finished the big garden?	U su yi qedile insimu enkulu?
Don't plough on this side of the river.	U nga limi nganeno kwomfula.

### III.—PASS OFFICES.

What is your name?	Ubani igama lako?
Who is your father?	Uyihlo ubani?
Where do you live?	Wakepi?
Is your kraal a big one?	Umuzi wako mkulu?
What river do those living at your kraal drink at?	Ni puza mupi umfula?
Have you been engaged to work?	U su toliwe na?
How much have you been engaged for?	U tolwe ngemali engaki?
Do you agree to that wage?	U ya yi vuma leyo mali?



Your employer says he will give you £2 10s. per month.	Umlungu wako u ti u zo ku nika ompondwe ababili neshumi ngenyanga.
Where does your employer live?	Umlungu wako u hlalapi?
Have you ever worked here before?	Wa ke wa sebenza lapa kuqala?
How many months do you consent to work?	U vuma ukusebenza izinyanga ezingaki?
If you don't work well, you will get into trouble.	Uma u nga sebenzi kahle u yo velelwa icala.
You must carry this pass on the person.	Wo li pata leli pasi kuwe emzimbeni.
Have you finished your month?	U su yi qedile inyanga yako?
Your month is not finished yet.	Inyanga yako a i ka peli.
Hasn't your employer paid you?	Umlungu wako ka ka ku roleli?
I haven't received all my wages.	A ngi yi tolanga yonke imali yami.
Did your employer strike you?	Umlungu wako u ku tshayile?
What did he beat you with?	U ku tshaye ngani?
Is your pass lost?	Ipasi lako li lahlekile?
Where did it get lost?	Li lahlekepi?
Have you paid hut-tax?	Izindhlu zako u su zi telele?
When did you pay hut-tax?	U tele nini?
How many huts are there in your kraal?	Zi ngaki izindhlu emuzini wako?
Did you pay the tax last year?	Wa tela nyakenye?
Hut-tax is paid in the winter.	Ku telwa ebusika.
Does your employer feed you.	Umlungu wako u ya ku pa ukudhla?
Do you want mine work?	U funa umsebenzi wa sengodini?
Have you come with a gang?	U ze nesikwata?
Was your contract fully explained to you when you were engaged?	Ukuvumelwana kwenu nomlungu wako u ku tshelwe kahle mzuwana u tolwayo na?
Don't say afterwards that you didn't understand the contract.	U nga tsho ngomso ukuti isivumelwana senu a u si qodanga.
Have you been vaccinated?	U su wa cazwa na?
The office is closed at three.	Iofisi li valwa ngotlreec.
Speak louder!	Pimisela! (or Pakamisa izwi!).
Take off your hat.	Etula isigqoko.
Your employer says you don't work properly.	Umlungu wako u ti a u sebenzi kahle.
You should pay attention when your employer speaks to you.	U bo lalela nxa umlungu e kuluma nawe.
Take this letter to your master.	Yisa le newadi ku mlungu wako.
Where is your identification pass?	Lipi ipasi lako lomzimba?
Give me the money for the pass.	Ngi nike imali yepasi.
Have you got a travelling pass?	U nalo ipasi lendhlela?
Your pass is out of order.	Ipasi lako a li lungile.
What day did you start work?	Wa qala ukusebenza ngelipi ilanga?
How many months have you finished?	U su qede izinyanga ezingaki?
Return to where you are working.	Pindela lapo u sebenza kona.
Where did you get this pass?	Wa li tolapi leli pasi?
You should give notice when you want to leave.	Wo notisa (valelisa) uma u funa ukupuma.
A month's notice is necessary.	Ku notiswa (valeliswa) ngenyanga..
This pass is held by the employer.	Leli pasi li patwa umlungu.

## IV.—MAGISTRATES' COURTS.

## (a) Civil Cases—

What is your complaint?	U mangaleleni?
A man owes me money.	Umuntu u nemali yami.
How much does he owe you?	Ingaki imali yako kuye?
His debt is £12. 7s. 6d.	Isikwleti sake si ngompondwe aba ishumi nambili na osheleni aba isikombisa nosispense.
How did this debt come about?	Sa qambeka kanjani lesi sikweleti?
This man married my daughter.	Le ndoda ya tata umntanami.
He paid me eight cows.	Wa lobola ngezinkomo ezishiyangalombili.
He still owes me two cattle.	Ku sa sele nkomo mbili nga kuye.
The value of the two cows is £10.	Inana lezinkomo li ngompondwe aba ishumi.
The case will be tried on Tuesday.	Icala li yo qulwa ngolwesibili.
You must bring all your witnesses.	U bo leta bonke ofakazi bako.
Have you any who is prepared to witness in your favour?	U naye ini o nga ku fakazelayo?
When did you marry?	Wa ganwa nini?
What arrangement was made about lobola?	Kwa vuyelwana ngokutini ngelobolo?
Who is the defendant's lawyer?	Umeli womangelelwe ubani?
Are you the plaintiff in this case?	U wena o mangele ku leli cala?
Have you often asked for the money?	U su ze wa yi biza kaningi imali?
Did you tell the defendant that you were taking the matter to Court?	U m tshelile e ni mangalelene naye ukuti indaba u yi leta enkantolo?
The Magistrate says your case is not strong enough.	Inkosi i ti amazwi ako a lula.
I think you had better let the matter stand over for the present.	Ngi ti nga u yi yeka indaba i ke i me kancane.
Whom do you wish to sue?	U funa ukumangalela bani?
Does the man really owe you all you claim?	Imbala umuntu lona wa ku tata konke loku o ku bizayo?
Did you get a receipt from the white man to whom you sold the mealies?	Inewadi u yi tolile ku mlungu o tengise kuye ngombila yokuti wamukele?
You are being sued for debt.	U mangalelwe ngesikweleti o wa senzayo.
Do you admit the claim?	U ya yi vuma impahla a yi bizayo?
I admit part of it, not all.	Okunye ngi ya ku vuma, kodwa a ngi ku vumi konke.
What part of it do you admit?	Ingxenye o yi vumayo i yipi?
Why haven't you paid the amount?	U yeke leni ukuyikipa imali e bizwayo?
Have you got any assets?	Izimpahla o nazo zi kona?
When and where did you receive the summons?	Isamaniso wa li nikwa nini? Nxa-yipi?
Have you ever been in debt before?	Wa ke wa nawo umlandu kuqala na?
Do you owe anything to anybody else?	U kona ini umlandu o wa wenzayo futi wena na?
When will you be in a position to pay?	U nga yi koka so kuze kwa njani?
You ought to have reduced the debt by giving him part of your wages.	Nga isikweleti wa si diliza ngokumnika ingxenye yemali o yi rolayo.
Do you know that one may be imprisoned for debt?	U yazi ukuti umuntu a nga botshwa ngomlandu?



Answer my question, don't make rambling statements!	Ngi pendule, u yeke ukundanda ngamagama onke!
The case has been remanded for eight days.	Icala se li hlehlwe emuva izinsuku ezi shiyangalombili.
You must attend Court, with your witnesses, at 10 o'clock on Monday.	U ze u fike enkantolo ngoteni ngom-sombuluko nofakazi bako.
You are sued for breach of contract.	U mangalelwe ngoba wapule isivumelwana.
Your contract was to supply 10 bags of mealies during the winter.	Isivumelwana sako e sokunikeza amasaka a ishumi ku se sebusika.
You have broken your contract.	Isivumelwana sako u sapulile.
Didn't you understand the terms?	U bu nga wa qodanga ini amazwi e na vumelana ngawo?
Was there anybody present when you held the conversation?	U be kora ini umuntu lapa ni vumelanayo?
Did you make any offer to settle the matter?	U ke wa linga ini ukumnika loku a ku bizayo?
I made an offer, but he wouldn't accept it.	Ngi ke ngati ukupungula kowda ka za vuma.
The evidence has been carefully weighed.	Amazwi onke a bekisisiwe kahle.
I am satisfied that the plaintiff's story is true.	Ngi koliwe ukuti amazwi a tatwa o mangaleleyo a weqiniso.
Judgment is therefore for plaintiff, with costs.	Ngalokoke icala li teta o mangaleleyo nezindhleko zi piwa yena.
You must satisfy the judgment within one month, failing which execution will be taken out against you.	U bo kipa ku pele ngenyanga e yodwa, u nga puta, ku yo tunyelwa ku pangwe izimpahla zako.
Silence in Court!	A ku tule umsindo endhlini!

V.—MAGISTRATES' COURTS.

(b) Criminal Cases—

Swear to speak the truth, and nothing but the truth.	Funga ukuti u zo kuluma iqiniso lodwa i nga biko into ngapandhle kweqiniso.
What is your charge?	U mangele ngokutini?
Whom do you charge with the crime?	U ti isono lesi senziwe ubani?
Do you charge the man with assault?	Indoda u yi beka icala lokuti i ku tshayile?
How were you assaulted?	U tshaywe kanjani?
He struck me on the head with a stick.	U ngi tshaye ekanda ngenduku.
Were you doing anything to cause a breach of the peace?	U bwenzeni ku ze ku vele umsindo na?
Had you ever quarrelled with the man before?	Na ke na xabana ini na lo muntu kuqala na?
Were you always good friends?	Yiloku na tandana njalo na?
What led up to the assault?	U ze wa tshaywa nje, kwenze njani na?
Did you use abusive language?	U bu nga m tuki na?
What did you say to him?	U teni kuye?

- Were you sitting down or standing up? U bu hlezi pansi noma u bu mi?
- When did the assault take place? Kwenzeke nini ukutshaywa kwako?
- Did anybody see it happen? U kona ini o ku bonile na?
- Did you strike him back? Nawe u buye wa m tshaya?
- When you were struck, did you lose consciousness? Ngokutshaywa kwako u fike wa fa na?
- Is the prisoner connected with your family in any way? Isibotshwa lesi si luhlobo lwa kini ini?
- You are charged with the theft of three sheep. U bekwe icala lokweba izimvu ezintatu.
- What do you plead? Guilty or not guilty? U tini, u ya li vuma noma u ya li pika?
- Were you working for the complainant? U bu m sebenzela lo o manglele?
- Why did you desert from him? Weqe leni kuye?
- How did the sheep come to be in your possession? Izimvu be zi kuwe nje, be zi letwe yini?
- Do you admit a previous conviction for theft? U ya vuma ukuti wa ka wa botshwa ngokweba?
- Where did you sleep on Friday? Ngolwesihlanu u bu lelepi?
- What conversation took place in the hut? Ukukuluma kuni o be ku kulunywa endhlini?
- How do you account for your presence at Msindo's kraal? Wenziwe yini ukuba u be semuzini ka Msindo na?
- You are found guilty. Li ya ku lahla icala.
- The sentence is six months' hard labour. U nqunyelwa izinyanga ezi isitupa kanye nomsebenzi onzima.
- You must pay a fine of £10, or go to gaol for three months. U zo hlaula ompondwe aba ishumi, nxa u nge nayo u zo botshwa ejele izinyanga ezintatu.
- You are charged with murder. U rilwe ngecala lokumbulala umuntu u m cebile.
- You are cautioned not to make any statement. Anything you say will be used in evidence against you. U ya yalwa ukuba u nga kulumi luto. U nga kuluma, ku zo fakazelwa ngamazwi ako lawo mzukwana kwecala.
- Where were you on Wednesday night? U bupi ngolwesitatu kusihlwa?
- Did you know the deceased? U bu m azi lo ofileyo?
- When did you last see him? Wa geina nini ukumbona?
- Did you part on friendly terms? Na hlukana naye ngesihle na?
- Do you recognise that assagai? Lo mkonto u ya wu qonda?
- When did you last use it? Wa geina nini ukuwupata?
- Will you swear that you have never threatened the deceased? U nga funga ini ukuti ka u bonanga u m songele lo ofileyo na?
- Did you have a conversation with Dhlolzi just before deceased's death? Ukukuluma ku kwa ba kona ini pakati kwenu noDhlolzi nga pam-bilana kwokufa kwomuntu na?
- What was said at that interview? Ku kulunywe kwa tiwani lapo na?
- Do you ever drink? Did the deceased? Utshwala u ke u bu puze? o tshonileyo yena?
- Were you quite sober at the time? U bu pela ini wena nga leyo nkati?
- Why did you disappear from your kraal? Wenziwe yini ukuba u nyamalale emuzini wako?
- Did you attend the beer-drink? Wa u kona etshwaleni?
- Were you jealous of the deceased? U bu nomona ini nofileyo?
- Was the deceased there too? Ofileyo naye wa e kona?
- You are found guilty of culpable homicide. Ku funyaniswa icala kuwe lokubulala umuntu, u nga qondile kodwa ukumbulala.



The sentence is two years' hard labour and twenty-five lashes. Icala li nqunywa ngokuti u zo botshwa iminyaka embili, u sebenze umsebenzi onzima, u tshaywe imvimbo e mashumi mabili na nhlanu.

Take care how you behave in the future. U ze u qapele ukuzipata kwako ngomuso.

VI.—MINE WORK.

Do you understand mine work? U wazi kahle umsebenzi wa sengo-dini?

Which shaft are you working in? U sebenza ku mupi umgodini?

Can you drill well? U ya kwazi kahle ukutshaya ijombolo?

Which mine do you work at? U sebenza ku mupi umgodini?

When you have drilled three feet, I will mark your ticket. U ya kuti u nga tshaya amafidi a yisitupa be se ngi li bala itikiti lako.

You must drill where you are told to. U bo bola lapo u konjiswe kona.

You must go down by the ladder, and come up by the cage. U bo kwehla ngelede, u kupuke ngeketshi.

Where did you put the detonators? Amatopi u wa bekepi?

Give me two sticks of gelatine. Ngi nike izitiki zi ka danameti zi be mbili.

Don't play with dynamite. U nga dhlali ngodanameti.

Are you working in the stope? U sebenza esaidini na?

Take this note to the Mine Captain. Yisa le newadi ku volomana womgodini.

Which is your skip? Isikolipati sako i sipi na?

Load the "stuff" into the truck. Laisha isitofu engolovaneni.

Put your shovels into the box. Beka amafosholo ako ebokisini.

Take care the trucks don't capsize. U bo bheka ingolovane zi nga wi.

Don't lean out of the skip. U nga veli eceleni kwesikolipati.

When did your shift start work? Isikwata senu si qale nini ukusebenza?

You will get into trouble if you loaf. Uma u hamba u zula, u nga sebenzi, u ya ku velelwa ukuhlupeka.

Fetch three empty trucks. Landa izingolovane zi be ntatu ezi ngena luto.

Take the rails to the timber man. Yisa iziporo ku mlungu wotimba.

How many holes have you drilled? U tshaye iholo ezingaki?

Do you work on the surface. U sebenza ngapezulu ini?

You will be paid overtime. U ya ku tola ihova.

I want a hammer, chisel, and saw. Ngi funa isando, neshizela nesara.

Are you a hammer boy? U ngumtshayi wejombolo na?

You must always clean the machinery. U ze u wesule njalo umtshini.

Has the engine been oiled? Isitimela si teliwe amafuta na?

Who charges the holes? Ubani o cobelela amaholo?

Was the hole plugged? Iholo be li gqitshiwe ina na?

You must report to the Compound Manager. U bo bikela umpati wenkomponi.

Bring all the tools with you. Leta zonke izinto oku setshenzwa ngazo.

If you are sick you must go to the hospital. Uma u gula kuhle u ye esibedhlela.

Where were you recruited?	Wa tolwapi na?
Did you understand the terms of your contract?	Wa ku qonda kahle e na vumelana ngako?
Are you satisfied with the food you get?	U kolisekile ini ngokudhla o ku tolayo?
Did you report this matter?	Wa yi bika ini le ndaba?
Were you there when the accident happened?	U bu kona ini ngokuvela kwengozi?
You cannot have a special pass to-day.	A u na ku si tola isipeshele namuhla.
Are you working on the dump?	U sebenza endundumeni na?
Are you accustomed to the work yet?	U su wu jwayele ini umsebenzi?
Are you afraid of stope work?	Umsebenzi wa semasaidini u ya wesaba?
You must never touch this bell.	U nga ze wa yi tinta le nsimbi.
Who marks your tickets?	Ubani o bhala amatikiti enu?
Is there much water in the shaft?	Ungodi u namanzi amaningi na?
You are delaying the others.	U libazisa abanye.
Shovel the "stuff" into the box.	Laisha isitofu ebokisini.
The fumes will overcome you.	U yo bulawa umusi.
Go up one by one.	Kupukani nganye, nganye.
Four men are required to each truck.	Ku dingeka abantu bane ngengolovane.

## VII.—POLICE WORK.

What are you doing here?	Wenzani lapa?
Are you working in the town?	U ya sebenza edolobeni? (etawini).
Let me see your passes.	Leti amapasi ako ngi wa bone.
Where did you get that watch?	Wa li tolapi lelo watshi?
I arrest you for theft?	Ngi ku bopa ngokweba.
Which room do you live in?	U hlala ku ipi indhlu?
I am going to search the premises.	Ngi zo cinga endhlini.
Give me the keys of all the rooms.	Ngi nike izihlutulelo zawo onke amakamelo.
I shall shoot you if you attempt to escape.	Ngi yo ku dubula u nga linga ukweqa.
You have been watched for three days.	So ku azinsuku ezintatu u hlolwa.
Have your finger impressions been taken before?	Ya ke ya cindezelwa iminwe yako na?
Don't move from here till I come back.	U nga suki lapa koze ku buye mina.
What have you got in that bag?	U peteni ku leso sikwama na?
You are driving too quickly.	U tshayela ngokutshetsha oku nga faneli.
Keep to the left of the road.	Hambela ngohlangoti lobunxele bomgwaqo.
Where were you working last year?	Nyakenye wa u sebenzapi?
What district do you live in?	U hlala ku sipi isizwe (or isifunda)?
Who is your Magistrate?	Inkosi ya kini e teta amacala ubani?
You can be fined heavily for doing that.	U nokuhlaluliswa kanzima ngokwenza njalo.
Tell me all your movements to-day.	Landa u ngi tshele konke ukuhamba kwako namuhla.



You will be taken before the Magistrate at once.	U zo tatwa u siwe enkosini kona kaloku.
Isn't your name "Jim"?	Igama lako a u si yena uJimu?
Was there anybody present at the time?	U be kona ini omunye nga leyo nkati?
Come quickly, don't offer any resistance.	Woza nje kahle, u yeke ukuzama ukulwa.
Show me your purse.	Ngi tshengise isikwama sako semali.
This coin was marked by me.	Upawu lu bekwe yimi ku le mali.
Help me to arrest this person.	Nge lekelela u ngi bambise lo muntu.
You must be handcuffed.	U nokufakwa uzankosi.
I have seen you before. Where was it?	Nga ke nga ku bona. Kwa kupi?
Where is your permit to drive cattle?	Lipi ipasi lako lokuquba izinkomo?
What time did you leave that place?	U pume nini ku leyo ndawo?
When did you return?	U buye nini?
I will help you if I can.	Ngo kwelekelela uma ngi noto lokukusiza.
Explain everything carefully.	Ku cansise kahle konke.
You must come with me to identify the man.	Woza nani u zo m komba umuntu.
I am searching for stolen property.	Ngi einga izimpahla ezebiweyo.
When were you born?	Wa zalwa nyakana ku njani?
Answer my question.	Pendula e ngi li buzayo.
You will be required to find £10 bail.	Ku yo funeka u bope ompondwe aba ishumi onduba u pume.
Give me your Native name.	Ngi tshele igama lako lesintu.
Your things will be returned to you at the expiration of your sentence.	Izimpahla zako zi yo buyiselwa kuwe ngokupela kwesikati o nqunyelwe sona.
Your employer charges you with refusing to work.	Umlungu wako u ku beka icala lokunqaba ukusebenza.
You are discharged.	U ya kitshwa ecaleni.
What was the man like who assaulted you?	U be njani umuntu o ku tshayileyo?
It is illegal to do that.	Wapula umteto ngokwenza njalo.
Do you owe him any money?	(a) Umlandu wemali u wenzile kuyena? (b) U uaso ini isikweleti kuyesemali na?
You should have complained to the police.	Nga wa mangala emapoliseni.
That has nothing to do with the case.	A ku ngeni ecaleni loko.
Don't do it again.	U nga pindi u kwenze.

VIII.—POST OFFICES.

What sort of stamps do you want?	U funa izitempu ezinjani?
This letter is overweight.	Le newadi i nzima kakulu.
The mail from Durban has not arrived yet.	Iposi la seTekwini a li ka fiki.
There is 2d. to pay on this letter.	Ku funeka u hlaule izindibilishi ezimbili ku le newadi.
The office closes at 5.	Iofisi li valwa ngofaivi.
There are no letters for you.	A ziko izinewadi zako.

- Parcels must not be put in the letter boxes.
- Do you want to register this letter? The registration fee is 4d.
- You must not put coin in a letter.
- If there was a parcel for you, you would have received a parcel slip.
- If you put only a 4d. stamp on, you must leave the letter open.
- The address is not clearly written.
- Registered and parcel slips must be signed by the person to whom they are made out.
- It will take three days for this letter to reach its destination.
- The mail from Ermelo arrives here twice a week.
- This letter was posted at Lady-smith.
- Your letter is too late for this mail.
- The mail for Capetown closes at 4.
- It appears from the date stamp that the letter was posted two days ago.
- There is no Post Office at Melville. It is quite safe to remit money by postal order.
- Do you want a postal order? The charge for a postal order is 1d. for 2s. 6d.
- The highest value of a postal order is £1.
- You must keep the counterfoil of the postal order.
- Postal orders are payable only at the Offices named thereon.
- Postal orders must be signed by the payee.
- Postal orders are negotiable after they have been signed by the payee.
- Do you want to send a telegram? There is no Telegraph Office there.
- You must write distinctly.
- You may send twelve words for 1s.
- Every additional word costs 1d.
- Sign your name here.
- Letters must be put in the letter-box, not handed over the counter.
- I cannot attend to you just yet.
- When you have once put a letter in the letter-box, it cannot be handed back to you.
- The letters have not been sorted yet.
- Imishugulu a i nga bo fakwa ebokisini (or esikaleni) le newadi.
- Le newadi u funa ukuyiregister ini? Imali yokuregister zindibilishi ezine.
- U nga faki uqobo lemali enewadini.
- Uma be ku kona impahla yako, u bu ya kwamkela ipetshana lempahla.
- Uma u fake isitempu sesigamu sendibilishi imvelopu u nga yi vali.
- Indawo a i baliwe ngokucaecile.
- Ipetshana eli bika impahla e seposini, nenewadi yeregister, li bo sainwa (or balwa) ngumnni mpahla.
- Ku ya ku pela izinsuku ezintatu le newadi i fike lapo i ya kona.
- Iposi la seMlomo li fika kabili ngeviki.
- Le newadi ya fakwa eposini eMnam-biti.
- Inewadi yako yepuzile, a i na ku hamba nga leli posi.
- Iposi e li ya eCapetown li valwa ngofour.
- Ku bonakala ngosuku olu tshaywe pezu kwencwadi ukuti le newadi i nezinsuku ezimbili i posiwe (fakiwe eposini).
- EMelville a liko iposi.
- I ya tembeka imali e tunyelwa ngepepa lemali la seposini.
- U funa ipepa lemali na?
- Ipepa lemali li ka fagolweni li biza indibilishi.
- Ubuningi bemali bepepa ngumpondwe.
- U bo si dabula isigetshana semali yepepa u si londoloze kuwe.
- Imali yamapepa i hlulwa eposini kupela eli lotshwe ku wona.
- Owamkela imali, nguyena o fanele ukusaina ipepa lemali.
- Uma ipepa lemali se li sainwe ngum-nini, se i nokukokwake.
- U funa ukutumela ucingo na?
- A liko iposi locingo lapo.
- U bo loba ngokucaecile.
- U nga tumela amazwi a be lishumt nambili ngosheleni.
- Ngapezu kwa lawo, izwi li linye indibilishi.
- Saina igama lako lapa.
- Izinewadi zi fakwa ebokisini (esikaleni) a zi nikezelwa etafuleni.
- A ngi ka bi nesikati sako manje.
- U nga yi faka inewadi ebokisini lezinewadi a i na ku buye i nikezelwe kuwe futi.
- Izinewadi a zi ka ketwa.



- Perhaps there will be a letter for Mhlaumbe u ya ku ba nenenwadi  
you to-morrow. ngomuso.
- Are you sure you have given the U qinisekile ukuti u lobe eyona  
correct address? udawo ngempela na?
- Don't forget to close the envelope. U nga kohilwa ukuvala imvelope.
- Do you know a person by the name U ya m azi umuntu o nguMbulawa?  
of Mbulawa?
- See if there is a letter for you Bheka ukuba ku kona e yako in-  
among these. ewadi ku lezi.
- The postage on a newspaper is ½d. Epepeni lendaba. ku bekwa isitempu  
sesigamu sendibilishi.

## ZULU-ENGLISH VOCABULARY.

(Note.—To find a **noun**, look for it under the first letter of its root, e.g. for "ukudhla" look under "D" ("uku" being the prefix and "dhla" the root).

The **roots** of a few nouns whose prefix is "Im," "In" or "Umu," begin with the letters **m** or **n**, e.g.—"Inyoni" is given under "N" thus "Nyoni (In)" (and not under "Y" as "Yoni (In)"). In such cases therefore the word, if it cannot be found under the first letter of what is apparently its root, should be looked for under the **m** or **n** of its prefix. Double consonants in the language are not permissible, consequently the above word is not **written** as "innyoni" but "inyoni."

The Parts of Speech to which the words belong are not indicated by signs or letters placed after them ("n" for "noun," "adj." for "adjective," &c.)

Words shewn with a prefix in parenthesis "( )" (e.g. "ntu (umu)") are **nouns**.

Verbs will be known to be such by the word "to" given in their meanings (e.g. hamba—to go) it having been considered unnecessary to give the full Infinitive (e.g. ukuhamba) in each case.

The meanings of all other words will indicate sufficiently to what part of speech they belong.)

Those words marked with an asterisk (\*) are of foreign origin.

Aba	to deal out, appor-	Ambata	to cover with a cloth or blanket.
Ahlukana	to separate, part-	Ambula	to strip off, remove.
Ahlula	company.	Amuka	to take away by force.
Ahluleka	to overcome, con-	Amukela	to receive.
Ai!	quer.	Anci (Is)	heavy rain.
Aka	to be unable.	Andhla (Ama)	strength.
Ala	no!	Andhla (Is)	hand.
Aluka	to build, dwell.	Andhle (Ulw)	sea.
	to refuse.	Ando (Is)	hammer.
	to weave, plait,	Andula	to begin.
	twist.	Anela	to suffice, satisfy.
Alukazi (Is)	old woman.	Anga	to kiss.
Ambane (Is)	ant-bear.		

Anga (Ulw)	palate.	*Bantshi (I)	coat.
Angiti?	is it not so?	Banzi	broad, flat, wide.
Anula	to open out (as a bag).	Banzi (Ubu)	breadth, width.
Anusi (Is)	wizard.	Baru (I)	skin petticoat.
Apuca	to take away by force.	Basa	to kindle a fire.
Apula	to break.	Bavumula	to growl.
Atshi!	no!	Baxa (I)	hook, fork in branch of tree.
Au!	(used to express astonishment)	Baya (Isi)	cattle kraal.
Azi	to know, understand.	Bayete!	hail!
Azi (U'kw)	knowledge.	Baza	to carve (wood).
Ba	to be.	Bazelo (I)	chip of wood.
Baba	to be bitter (to the taste).	Beca	to smear, paint.
Baba (U)	my (or our) father.	Bece (I)	water melon.
Baba (Uku)	bitterness.	Beda	to talk nonsense.
Babala (Im)	bushbuck (female).	Beja	to be red, fiery.
Babama	to flutter.	Bejane (U)	rhinoceros.
Babamkulu (U)	my (or our) grandfather.	Beka	to put or place upon.
Babaza	to praise.	Bekelo (Isi)	pot lid.
Babazane (Im)	nettle.	Bele (I)	female breast.
Babekazi (U)	paternal uncle.	Bele (Ama)	kafir corn.
Baca	to hide one's self.	Bele (Isi)	male breast.
Baceka	to besmear, plaster.	Bele (Ubu)	tenderness.
Bada (Im)	oyster.	Beleta	to give birth to a child.
Bakabaka (Isi)	empty space.	Belo (Ulu)	swiftness, speed.
Pakabu (Isi)	large wound.	Bema	to take snuff, smoke.
*Bakela	to beat with the fists.	Bembe (Im)	battle axe.
Bala	to count.	Bende (Ulu)	spleen.
Bala (I)	spot.	Benge (Im)	Native basket.
Bala (Um)	colour, shin.	Beta	to beat, strike, or hammer.
Baleka	run away.	Betshu (I)	skin worn behind by men.
Bali (Im)	flower.	Bhala	to write.
Balo (Isi)	gang of enrolled servants.	Bheka	to look at.
Bamba	to catch, grasp, seize.	Bi	nasty, bad, wicked.
Bambela	to hold for.	Bi (Izi)	rubbish, sweepings.
Bambo (Isi)	fact.	Biba (Im)	field mouse.
Bambo (Ulu)	rib.	Bibi (Ama)	weeds.
Bamu (Isi)	gun, rifle.	Bici (Ulu)	humour from the eyes.
Banda	to be cool.	Bidhlika	to fall to pieces.
Banda (Im)	slope.	Bidi (Izi)	sediment.
Bandamu (Um)	ringworm.	Bika	to report.
*Bande (I)	belt, strap.	Liko (Um)	message.
Bandhla (I)	all the men in one place.	Bila	to boil.
Bando (Isi)	frivolous excuse.	Bila (Im)	rock rabbit.
Bane (Isi)	candle.	Bila (Um)	mealies, or a mealie.
Bane (Ulu)	lightning.	Bilapo (Im)	groin.
Banga	to claim, dispute.	Bili	two.
Banga (I)	distance.	Bili (Isi)	real truth.
Bango (Um)	family quarrel.	Binca	to gird on loin covering.
Bani (U)	who?	Bindi (Isi)	liver.
Bansa	to slap.	Bindi (Izi)	entrails, offal.
Bansi (I)	greyhound.	Bingelela	to salute.
		Bisi (Ulu)	milk.
		Biya	to make a fence.
		Biza	to call, summon.



Biza (Im)	pot.	Bumbulu (Im)	anything round and hard.
Bizo (I)	name.	Bungu (I)	young lad.
Bo (Im)	dysentery.	*Bunu (I)	Boer.
Bobé (Um)	buttermilk.	Bunzi (I)	forehead.
Bobo (Um)	tube, pipe.	Busa (Uku)	habits.
Boboka	to get broken open.	Busa	to rule, govern.
Boboza	to break open.	Buso (Um)	kingdom, govern-ment.
Boco (Isi)	dent.	Buta	gather, collect.
Bodhla	to belch.	Buto (I)	soldier.
Bodhla (Im)	wild cat.	Butuka	crumble away.
Bodhloza	to smash.	Buya	to return, come back.
Bodwe (I)	pot.	Buya (Im)	spinach.
Bohla	to sink down, sub- side.	Buza	to ask, enquire.
Bojane (I)	habitual liar.	Buzi (I)	field rat.
Boko (Um)	elephant's trunk.	Buzi (Im)	goat.
Bokondo (Im)	Native grindstone.	Bwadhia	to bubble.
Bola	to rot, decay, turn sour.	Bwamanzi (I)	bubble.
Boleka	to borrow, lend.	Bwidiza	to speak indistinctly.
Bolo (Ulu)	private parts of a man.	Ca!	no!
Bombo (Um)	bridge of nose.	Caba (Isi)	door, window.
Bomu (Isi)	purpose.	Cabanga	to think, imagine.
Bomvana (Aba)	Bushmen.	Caca	to be clear, plain.
Bomvu	red, crimson.	Caka	to be in bad condi- tion.
Bomvu (I)	red clay.	Caka (Isi)	slave, drudge.
Bomvu (Isi)	red soil.	Cakide (U)	weasel.
Bona	to see.	Cako (Um)	lime.
Bonakala	to appear, be visible.	Calá (I)	fault, blame, guilt.
Bonda	to stir, mix.	Cama	to void urine.
Bonda (Isi)	pole, stake.	Camanga	to think, imagine.
Bonga	to thank, praise.	Camango (Um)	thought.
Bongo (Isi)	tribal designation.	Cambusa	to make a hole (not in the earth).
Bongo (Izi)	praise, of a person.	Camelo (Isi)	pillow.
Bongolo (Im)	mule, donkey.	Camo (Um)	urine.
Bongwana (Um)	windpipe.	Camuka	to break out in sores.
Bopa	to bind, imprison.	Canguza	to dance.
Bopela	to inspan, saddle up.	Cansa	to be clear, distinct.
Bovane (Im)	weevil.	Cansi (I)	mat, carpet.
Bovu (Ulu)	pus, matter from abscess.	Cansisa	to make clear, ex- plain.
Boxa	to knead.	Capuna	to take out a little of something.
Boxongo (I)	liar.	Catsha	to hide, conceal one's self.
Boya (Ubu)	hair (animal) fur, wool.	Catshalala	to stoop.
Buba	to perish.	Catshana (I)	dot, point.
Bubesi (I)	lion.	Catulo (Isi)	boot, shoe.
Buka	to look at fixedly.	Caiza	to vaccinate, cut the skin.
Bukali	sharp, keen.	Ce (I)	good fortune, luck.
Buko (Isi)	looking-glass, win- dow.	Ceba	to be wealthy, fat.
Bukuda	to bathe.	Ceba	to accuse falsely.
Bula	to thresh out.	Cebo (I)	plan, device, strata- gem.
Bulala	to hurt, kill, injure.		
*Buloro (I)	bridge.		
Bululu (I)	puff-adder.		
Bumba	to work in clay.		
Bumba (I)	clay.		
Bumbe (Isi)	dull or stupid person.		

Cebo (Ama)	lies.	Dawo (In)	place.
Cela	to ask for, beg, request.	De	tall, long, high, deep.
Centa	to clear ground of weeds.	De (Ubu)	height, length, depth.
Cevuza	to talk incessantly.	Debe (Ulu)	lip.
Cezu (Ulu)	splinter of wood.	Deda	to get out of the way.
Cibi (I)	pool, pond.	Deka	to lay a table-cloth.
Cibitshelo (Um)	bow, arrow.	Dela	to give up.
Cicima	to overflow.	Deleli (Isi)	careless person.
Cide (I)	one-eyed person.	Denda (Ulu)	foam (from the mouth).
Cikitshane (U)	little finger.	Depa	to grow tall.
Cilo (Um)	reim.	Devu (Izin)	beard, moustache.
Cima	to extinguish (as a candle).	Devu (In)	chin.
Cindezela	to squeeze, press.	Dhla	to eat.
Cinga	to look carefully.	Dhla (Uku)	food.
Cita	to destroy, waste, spill.	Dhlala	to play.
Coco (Isi)	Native head ring.	Dhlalifa (In)	hair.
Consa	to drop, trickle, leak.	Dhlambi (I)	wave.
Consi (I)	drop.	Dhlambila (Um)	large rock snake.
Copo (Ubu)	brain.	Dhlebe (In)	ear.
Coto (Isi)	hail.	Dhlela (In)	path.
Coyacoya	to be shy, timid.	Dhlelo (I)	snuff-box.
Cula	to sing hymns.	Dhlelo (In)	crop of fowl.
Cunuka	to be annoyed, vexed.	Dhlovu (In)	elephant.
Cupa	to lay a trap or snare.	Dhlozi (I)	spirit.
Cwane (I)	chicken.	Dhlozi (Isi)	nape of the neck.
Cwata	hairless.	Dhlu (In)	hut, house, room.
Cwata (Ulu)	hairless person.	Dhlula	to pass on, advance, go on.
Cwazima	to wink.	Dhluzele (In)	hartbeeste.
Cwazimula	to shine, glitter.	Dhlunkulu (In)	great house, chief hut.
Cwila	dive, plunge, sink (in water).	Dida	to put out, confuse.
Cwilisa	to steep, dip into, soak.	Dikazi (I)	widow.
Da (Umu)	boundary line.	Diki (In)	little finger with last joint off.
Daba (In)	affair, matter, story.	Dilika	to fall down in pieces.
Dabuka	to get torn, heart-broken.	Diliza	to pull or push down in pieces.
Dabuko (In)	original custom.	Dima (In)	row, furrow.
Dabula	to tear.	Dina	to be irksome to.
*Dada (I)	duck.	Dindi (Isi)	clod, sod.
Dade (U)	sister.	Dinga	to be in want, destitute.
Daka	to intoxicate, make drunk.	Dingeka	to be scarce.
Daka (Isi)	black soil.	Dobela (I)	tide.
Daka (Ulu)	mud, mortar.	Dobo (Ulu)	fish hook.
Dakwa (Isi)	drunkard.	Doda (In)	man.
Dala	old.	Doda (Ubu)	manliness.
Dala (I)	old person.	Dodakazi (In)	daughter.
Dalisa	to exchange.	Dodana (In)	son.
Dandato (In)	ring.	Dolo (I)	knee.
Danga (I)	neglected thing.	Dololwane (In)	elbow.
Dangu (I)	pool of stagnant water.	Douda	to be unwilling.
		Dondi (Isi)	unwilling, sulky person.
		Donga (Ulu)	bank, wall.
		Donsa	to pull, draw, drag.



Donsi (Ulu)	sting.	Fa	to die, be sick, faint.
Duba	to disdain, slight,	Fa (Uku)	sickness, disease.
	reject.	Fafa	to sprinkle.
Dube (I)	zebra.	Faka	to place, put in.
Dubula	to shoot.	Fakazi (U)	witness.
Duda	to excite, stimulate.	Famona (Isi)	jealous person.
Duhluzo	to thump.	Fana	to be like, resemble.
Duka	to wander, go as-	Fana (Um)	boy.
	tray.	Fanekiso (Isi)	image, statue.
Duku (In)	stick.	Fanekiso (Um)	picture.
Duli (Isi)	ant heap.	Fanela	to be fit, proper, ne-
Dumela	to rush at angrily.		cessary.
Dumo (Ulu)	reputation, fame.	Fanguba (Isi)	small-pox.
Duna (In)	petty chief.	Fazana (Isi)	female (of persons).
Dundubala	to reach the top of	Fazi (Um)	woman, wife.
	a hill.	Fe (Im)	Native sugar-cane.
Dunga	to disturb sediment	Febe (Isi)	immoral person.
	in water.	Fehlano (Ulu)	ague.
Dunguza (I)	swelling.	Fekela	to fade, wither.
Dwa (Umu)	line.	Fela	to spit, expectorate.
Dwaba (Isi)	skin petticoat.	Feleba (U)	an excellent fellow.
Dwangu (In)	cloth, rag.	Fene (Im)	baboon.
Dweba	to fish.	Feteza	to chatter.
		Fezela (U)	scorpion.
Eba	to steal, rob.	Fica	to overtake, come up
Ebusika	Winter time.		with.
Ecaleni	on one side of.	Fihla	to hide, conceal.
Eduze	close to, near.	Fihlo (Im)	secret.
Edwa	only, alone.	Fika	to arrive.
Ehe!	yes!	Findo (I)	knot (in string).
Ehla	to come down, alight,	Fingo (Isi)	utter darkness.
	descend.	Fingqa	to double up the
Ehlobo	Summer time.		legs.
Ekaya	at home.	Fino (Imi)	herbs, vegetables.
Elama	to follow in age.	Finya	to blow the nose.
Elapa	to treat (as a doc-	Finyila (Ama)	mucus from the
	tor).		nose.
Elula	to stretch out, ex-	Fipala	to be um, indistinct.
	tend.	Fo (Um)	brother.
Emana	to be stingy.	Fohla	to break through.
Embata	to clothe one's self.	Fokazana (Um)	poor person.
Emini	mid-day.	Fola	to sink down.
Empumalanga	East.	Fu (Ili)	cloud.
Emsamu	back of a hut (in-	Fu (Isi)	stone trap for birds.
	side).	Fu (Ulu)	tripe.
Emuka	to depart.	Fuba (Isi)	chest.
Emuva	behind, afterwards.	Fundu (Ulu)	tortoise.
Endhlala	to make up a bed.	Fudumala	to be warm.
Endhle	outside (in the veld).	Fukamela	to sit on eggs (as a
Endulo	ancient times.		hen).
Engula	to skim (as milk).	Fukula	to lift up.
Enhla	above, North.	Fula (Um)	river.
Enqaka	to catch (as a ball).	Fulateia	to turn the back to.
Enwaya	to scratch (an itch).	Fulela	to thatch.
Enyuka	to go up, ascend.	Fumana	to find, overtake.
Enza	to do, make.	Fumbata	to hold in the hand.
Enzansi	down below, South.	Fumfuta	to grope.
Epula	to remove food from	Funa	to want, seek.
	the fire.	Funda	to learn, read.
Eqa	to jump, escape.	Fundekela	to tease, worry.

Fundisa	to teach.	Godi (Um)	hole, mine.
Funeka	to be necessary, wanting.	Godi (I)	grave (before burial)
Funga	to take an oath, swear.	Godlo (Isi)	post, pillar, stake.
Funza	to feed.	Godola	to be cold.
Fupi	short.	Goduka	to go home.
Fusi (I)	old mealie ground.	Godusa	to send home.
Futa	to blow, inflate.	Gogo (I)	klipspringer.
Futa (Ama)	fat.	Gogoza	to rattle.
Futa (Ulu)	stench.	Golo (I)	anus.
Futamisa	to suffocate.	Gologoqa	to turn head over heels.
Futi	again, too, more.	Gongoloza	to persist.
Futshane	short.	Gonondo (I)	haunch, buttock.
Fuya	to accumulate pro- perty.	Gonyama (In)	lion.
Gaba (I)	bottle, twig, small branch.	Goqa	to ward off a blow.
Gaba (In)	large branch.	Gosi (In)	corner, nook.
Gabade (I)	clod of earth.	Govuza	to stir up.
Galela	to strike at with a stick.	Gozi (In)	wound on the head, accident.
Galo (In)	arm.	Gqetshana (In)	piece, portion.
Galo (Ulu)	forearm.	Gqiba	to fill in, bury.
Gama (I)	name.	Gqibelo (Um)	Saturday.
Gamula	to hew, cut down.	Gqiki (Isi)	Native chair, pillow.
Gana	to marry (females).	Gqilaza (U)	mumps.
Ganekwana (In)	nursery tale.	Gqinsi	heavy.
Ganga	to be naughty, mis- behave.	Gqogqoza	to knock (as at a door).
Gangi (Isi)	mischievous person.	Tqoka	to dress, attire.
Ganwa	to be married (males).	Gqoko (Isi)	hat, cap.
Gaqa (Isi)	lump.	Gqubu (I)	spite, grudge.
Gawula	to hew, cut down.	Gqukuza	to shake.
Gaya	to grind (as corn).	Gquma	to throb.
Gazi (I)	blood.	Gubo (In)	garment, blanket.
Geija	to sharpen (as a pen- cil).	Gubu (Isi)	hollow vessel, drum.
Geina	to finish off, com- plete.	Gudhla	to rub against.
Geoba	to anoint, grease.	Gudhluka	to move a little way.
Gewala	to be full (as with water).	Gudu (I)	horn for smoking.
Gebe (Ulu)	precipice.	Guga	to grow old.
Geja	to miss aim.	Gugu (I)	cockroach.
Geja (I)	Native pick, plough.	Guguda	to grind the teeth.
Genca	to chop, hack.	Gula	to be sick, ill.
Geza	to wash.	Gula (I)	Native milk gourd.
Gibela	to ride.	Guli (Isi)	conformed invalid.
Gidi (Isi)	1,000.	Gulube (In)	pig.
Gijima	to run, be quick.	Gumbi (I)	corner.
Gijimi (Isi)	runner, messenger.	Gumbuxa	to hoax.
Gila (In)	gizzard.	Gunda	to cut the hair.
Gila (Isa)	knobkerrie.	Gundane (I)	common rat.
Ginqa	to roll (as a stone).	Gupa	to kneel.
Goba	to bend.	Guguka	to turn, change.
Gobongo (I)	eggshell.	Gwababa (I)	white-necked raven.
		Gwai (U)	tobacco, snuff.
		Gwala (I)	coward, cur.
		Gwala (Uku)	rust.
		Gwaqa (In)	stony, rough place.
		Gwaqo (Um)	road.
		Gwavuma	to growl.
		Gwaza	to stab.
		Gwe (In)	leopard.



Gweba	to round up.	Hlanzi (In)	fish.
Gwebu (In)	foam (on milk).	Hlasela	to go out to war.
Gwedhla	to row, paddle.	Hlali (I)	forest, wood.
Gwenya (In)	crocodile.	Hlali (Um)	jaw.
Gwinya	to swallow.	Hlali (Isi)	check.
Gxaba (I)	worn-out garment.	Hhula	to pay a fine.
Gxogxo (I)	toad.	Hhulisa	to fine.
Gxuba	to clean the teeth.	Hhulo (In)	a fine.
		Hhava (In)	grub (mealie).
Ha!	(used to express astonishment).	Hle	nice, good, pretty.
Hamba	to go, travel, march, walk.	Hle (Ubu)	beauty, niceness.
Hambi (Um)	traveller.	Hleba	to speak evil of.
*Hashi (I)	horse.	Hlehla	to step backwards.
Hau (I)	Native shield.	Hleka	to laugh at.
Hau!	(used to express dis- pleasure).	Hlenga	to aid, assist, help.
Hibe (Isi)	loop.	Hlepuni (Isi)	piece, fragment.
Hila	to catch by a snare.	Hlepuka	to get broken off.
Hla (Um)	day.	Hlepula	to break off.
Hlaba	to pierce, prick, stab.	Hleza (I)	mealie cob.
Hlaba (Um)	aloe plant, the earth, country.	Hlinza	to skin.
Hlabati (Um)	ground, earth, soil.	Hliziyo (In)	heart.
Hlabati (Isi)	sand, gravel.	Hlobo (I)	Summer.
Hlabela	to sing.	Htobo (Ulu)	species, kind, race.
Hlafuna	to chew, masticate.	Hlobo (Ubu)	relationship.
Hlahla (Isi)	clump of trees.	Hlofoza	to crush (as an egg)-
Hlaka (In)	gum, glue.	Hlohla	to thrust into, load (as a gun).
Hlakala (Isi)	wrist.	Hloko (In)	head.
Hlakanipa	to be clever, sensible.	Hlola	to spy, survey, ex- plore.
Hlakaza	to scatter, disperse.	Hloli (In)	spy (in war).
Hlakula	to weed.	Hloma	to arm.
Hlala	to stay, remain, dwell.	Hlombe (I)	shoulder.
Hlalela	to await.	Hlonhlo (I)	temple (of the head).
Hlali (In)	cotton made from sinew.	Hloni (In)	bashfulness, modesty.
Hlalo (Isi)	chair, saddle.	Hlonipa	to behave modestly, respectfully.
Hlalu (Ubu)	beads.	Hluba	to peel, husk, strip.
Hlamba	to bathe, swim.	Hlule (I)	clot of blood.
Hlambi (Um)	herd, flock.	Hluma	to grow, shoot, sprout.
Hlamvu (Ulu)	single grain, coin, bullet.	Hlungu (I)	patch of burnt grass.
Hlamvu (In)	berry.	Hlungu (Ubu)	pain.
Hlana (Um)	the back.	Hlupa	to annoy, tease,
Hlanga (Um)	reed.	Hluta	to pull or pluck off (as feathers).
Hlangabeza	to meet.	Hluzi (Um)	gravy, soup.
Hlangana	to meet, fall in with.	Hlwa (Umu)	white ant or ants.
Hlanganisa	to bring or mix to- gether.	Hlwa	to become dark.
Hlangano (In)	treaty, alliance.	Hlwanyela	to sow.
Hlangu (Isi)	war shield.	Hlwenga (Um)	mane.
Hlangula	to wipe, rub, brush.	Hlobe (I)	dove.
Hlansi (In)	spark.	Imbala	truly, in fact.
Hlanu	five.	Imi (Ulw)	tongue.
Hlanya (Ulu)	madman.	Impela	completely, entirely.
Hlanza	to vomit, bear fruit.	Indhla (Ukw)	Autumn, harvest time.
Hlanze (I)	bushy country.	Ingabe	it may be, perhaps.

Ingani	whereas.	Kangaki	how often?
Isibili	indeed, in truth.	Kangela	to look out, beware.
Izolo	yesterday.	Kanengi	frequently, abundantly.
Jabula	to be glad.	Kanjalo	likewise.
Jama	to look sternly, fiercely.	Kanjani?	how?
Jamela	to glare at.	Kanti	whereas, and yet.
Jara (I)	fine young man.	*Kantini (In)	canteen.
Jezisa	to blame.	*Kantolo (In)	office.
Jingijolo (I)	blackberry.	Kanya	to be light, shine.
Jingo (Isi)	nape of the neck.	Kanya (Uku)	light.
Jiya	to become thick (as porridge).	Kanye	once.
*Joka (I)	yoke.	Kanyekanye	all together.
Juba (I)	pigeon.	Kanyezi (In)	star.
Jubajuba	to flutter.	Kanyisa	to light.
Jubane (I)	speed.	Kasi (I)	leaf, husk.
Jugujela	to sling (as a stick or stone).	Katala	to be weary, tired.
Juluka	to perspire.	Kataza	to tire.
Jwayela	to become accus-tomed to.	Katazo (In)	annoyance.
Ka (Ama)	scent (pleasant).	*Kati (I)	cat.
Ka	to pluck (as fruit), dip out (water).	Kati (Isi)	time, clock, watch.
Kaba	to kick.	Kati (Um)	space between.
Kaba (In)	navel.	Katshana	rather far.
Kabe (I)	water melon.	Kau (In)	monkey.
Kabi	badly.	Kaula	to terminate, put an end to.
Kabi (In)	ox.	Kaula	to hasten.
Kabili	twice.	Kaula (Um)	boundary, limit.
Kade	long ago.	Kaya (I)	home.
Kahle	nicely, gently.	Kaza (Ama)	cold.
Kahle!	gently! wait a bit!	Kaza (Um)	red tick.
Kahlela	to kick, blossom.	Ke	and so, then, well then.
Kakulu	greatly.	Kedama (In)	orphan.
Kala	to cry, crow.	Kefuzela	to pant.
Kala (In)	crab.	Kehla (I)	man with head ring.
Kala (Isi)	gap, opening.	Kehli (In)	woman's top knot.
Kala (I)	nostril.	Keke (I)	honeycomb.
Kali (Ubu)	sharpness.	Keke (Ulu)	deformed person.
Kalima	to round up.	Kekela	to cackle.
*Kalitshi (I)	carrriage.	Kelengu (I)	artful dodger.
Kalo (Ulu)	loin, ridge of a hill.	Kepa	but, well but, however.
Kaloku	now.	Keta	to choose, select, pick out.
Kalufifi	injustinctly.	Kezo (Ulu)	spoon.
Kamba (Ulu)	clay pot.	Kini	among your people.
Kambe	well? well then.	Kipa	to take out, extract.
Kamisa	to open the mouth, gape.	Kitakita }	to tickle.
Kamnandi	nicely, pleasantly.	Kataza }	"
Kamuva	afterwards.	Kiti	among our people.
Kancane	a little.	Kitinkiti (In)	miscellaneous mixture.
Kanda	to pound, forge.	Kiwane (I)	fig.
Kanda (I)	head.	Kiwane (Um)	figtree.
Kane	four times.	Kiza	to drizzle.
Kangakanani?	how great? how long?	Kizane (Um)	tick.
		Kizo (Um)	drizzle.
		Kobe (In)	boiled mealies (shelled).



Koboka (I)	bastard.	Kosana (In)	petty chief.
Kodwa	but, only, however.	Kosazana (In)	chief's daughter.
*Kofi (I)	coffee.	Kosi (In)	king, chief, magis- trate.
Kohla (In)	puzzle, problem.	Kosi (Um)	feast of first fruits.
Kohlania	to deceive, cheat.	Kosi (Ubu)	chieftainship, royalty.
Kohlela	to cough.	Kosikazi (In)	chief's wife, queen.
Kohlela (In)	spittle, expectora- tion.	Kota	to lick, absorb.
Kohlisa	to deceive, cheat.	Kota (In)	seven, forefinger.
Kohlo (I)	left side.	Kota (Isi)	rank grass.
Kohlwa (Isi)	forgetful person.	Kotama	to bow, stoop.
Koka	to pay, replace by.	Kotomfe (I)	humbug.
Koko (U)	ancestor.	Koto (In)	groove, cleft, hollow.
Kokoba	to stoop, crouch.	Kova (Isi)	owl, banana field.
Kokobane (Ulu)	finger or toe nail.	Kova (Ulu)	banana plant.
Kokoma (Ama)	stoop in the back.	Kowankowane (In)	mushroom.
Kola	to satisfy, surfeit.	Kowe (I)	large edible mush- room.
Kolokobe (Ulu)	hopping.	Koza (I)	flame.
Kolongwane (In)	sable antelope.	Kozi (Ulu)	grey hawk.
Kolweni (Ulu)	wheat.	Kuba	to trip up.
Komane (Isi)	tree fern.	Kuba (I)	hoc.
Komazi (In)	cow.	Kuba (Um)	custom.
Komba	to point, point out.	Kubalo (I)	charm.
Komba (In)	forefinger.	Kubi	badly.
Kombe (I)	wing.	Kubo	to them.
Kombe (Um)	tray, platter (wooden).	Kucula	to gather up.
Kombisa	to show.	Kudala	of old.
Kombisa (Isi)	seven.	Kude	far, far off.
Komo (In)	head of cattle, beast.	Kufupi	near.
Komo (Um)	whale.	Kuhla	to scrape, rub.
Komololo (Isi)	grief, mourning.	Kuhlakuhla (Isi)	infirm person, in- valid.
Kona	it, so that	Kuhlane (Um)	cold, influenza, fever.
Kondo (Um)	track, trace, scent.	Kuhle	it is well.
Konjane (In)	swallow.	Kuko	whether.
Konje!	by the way! let me see!	Kuko..Kuko	whether..or.
Konkobala	to be uneasy, de- jected.	Kuku (I)	pocket.
Konkota	to bark at, abuse.	Kuku (In)	fowl.
Konkwane (Isi)	peg (as for a tent).	Kukukazi (Isi)	hen.
Kono (I)	dexterity, skill.	Kukula	to rake up.
Kono (Isi)	wrist, bracelet.	Kukumala	to swell, expand.
Kono (Um)	forearm, foreleg (of animal).	Kukumeza	to inflate.
Konona	to demur, hesitate.	*Kula (I)	coolie.
Konono (Ulu)	dissatisfaction, hesi- tation.	Kula	to grow in bulk or height.
Konto (Um)	spear, assegai.	Kula (Ulu)	weeds.
Konya	to bellow, roar.	Kuleka	to salute, do re- verence.
Konyana (In)	calf.	Kulisa	to magnify.
Konza	to serve, wait upon.	Kulu	great, large.
Konzi (Isi)	servant, messenger.	Kulu (U)	grandmother.
Konzo (In)	service.	Kulu (Ubu)	greatness.
Kope (Ulu)	eyelid, eyelash.	Kulu (I)	100.
		Kulula	to loosen, release.

Kuluma	to speak, talk dis-	Kwazi	to know how, be
	cuss.		able.
Kulumi (Isi)	talkative person.	Kwebu (Isi)	ear of corn.
Kulumo (In)	conversation, discus-	Kwehle (Isi)	pheasant.
	sion.	Kwehlela	to cough.
Kulungwane (In)	1,000.	Kwehlela (In)	stye on eyelid.
Kulupala	to be in good con-	Kwekazi (Um)	wife's mother.
	dition, fat.	Kwela	to mount, climb, step
Kumba (Izin)	sea shells.		up.
Kumba (Isi)	skin, hide.	Kwele (Ubu)	jealousy.
Kumbe	perhaps.	Kweleti (Isi)	debt.
Kumbi (Um)	ship.	Kweleza	to be jealous.
Kumbi (In)	locust.	Kwelo (I)	whistling.
Kumbula	to remember, recol-	Kwenyana	son-in-law.
	lect.	(Um)	
Kumbulo (Um)	memorial.	Kwetu	our place or home.
Kumbuzana	to remind.	Kwetu (In)	scale (fish).
Kume (In)	centinède.	Kweza	to keep, put aside,
Kumuka	to come off, get		preserve.
	loose.	Kwezi (I)	morning star.
Kumula	to undo, off-saddle,	Kwifa	to spit out between
	outspan.		the teeth.
Kumutsha	to interpret.	Kwingca	to choke (as with
Kundhla (Isi)	place or position re-		food).
	cently occupied.	Kwitiza	to speak indistinctly.
Kunene	rightly, truly.	Kwitshiza	to be gusty (as the
Kungati	seemingly, probably.		weather).
Kungeso	except.		
Kuni (Ulu)	log of wood.	Lahla	to throw away, bury
Kunjalo	it is so.		a corpse.
Kunta	to be mouldy, mil-	Lahle (I)	charcoal.
	dewed.	Lahleka	to get lost.
Kunzi (In)	bull.	Laka (I)	tonsil.
Kupa (Isi)	yolk (of egg).	Laka (Ulu)	anger, temper.
Kupe (Um)	fowl lice.	Lala	to lie down, sleep.
Kupela	that is all, only.	Lalaza	to act recklessly.
Kupuka	to go up, ascend.	Laleka	to listen, pay atten-
Kupula	to bring up.		tion.
Kuqala	at first, before.	Laleli (Um)	listener.
Kusasa	in the morning.	Lamba	to hunger.
Kusihlwa	in the evening.	*Lambu (I)	lamp.
Kutala	to be industrious,	Lamula	to mediate between.
	clever.	*Lamula (U)	lemon.
Kutali (Isi)	industrious person.	Landa	to fetch.
Kutangi	day before yester-	Landela	to follow.
	day.	Landula	to reply in the nega-
Kutula	to shave, slice, graze.		tive, deny.
Kuza	to sympathise with.	Langa (I)	sun, day.
Kwa	at the house of.	Langabi (I)	flame.
Kwabo	their home or place.	Lani?	why?
Kwake	his place or home.	Lapa	here, when, if.
Kwama (Isi)	small bag, pocket,	Lapaya	there.
	purse.	Lapi?	where?
Kwami	my place or home.	Lapo	there (where you
Kwanini?	how soon?		are).
Kwantshu (In)	cramp.	Lau (I)	bachelor's hut, Hot-
Kwapa (I)	armpit.		tentot.
Kwapa (In)	flank of animal.	Laula	to joke, jest.
		Lauli (Isi)	joker.
		Laya	to warn, correct.



Layitsha	to load up.	Lunga	to be correct, right, good.
Laza (Ulu)	cream.	Lungisa	to make right, adjust.
Le	far off.	Lungu (Um)	white man, employer (white).
Le (Umu)	soot.	Lungu (I)	joint, knuckle.
*Lede (I)	ladder.	Lungu (Isi)	white people, English language.
Lekelela	to help.	Lusizi	wretched, sorrowful.
Lembu (Ulu)	spider, web, veil.	Lwa	to fight, quarrel.
Lenga	to hang down, dangle.	M (U)	wife.
Lengiso (I)	sling.	Ma	to stand, stop, halt.
*Lentshisi (U)	orange.	Ma	if, when.
Lenze (Um)	leg.	Ma (Uku)	habit.
Leta	to bring.	Makoti (U)	bride, young wife.
Levu (Isi)	chin, beard.	Makula	to cuff.
Lwala	to delay, loiter.	*Mali (Im)	money.
Libazisa	to detain, delay.	Malume (U)	my mother's brother.
Lilo (Um)	fire.	Mamba (Im)	very deadly snake.
Lilo (Isi)	mourning.	Mame (U)	my or our mother.
Lima	to plough, cultivate.	Mamekazi (U)	maternal aunt.
Lima (Isi)	idiot, cripple.	Mamekulu (U)	grandmother.
Limala	to get hurt, injured.	Mandulo	formerly.
Limaza	to hurt, injure.	Mangala	to make a charge or complaint.
Lini (Ulu)	tongue, language.	Mangaliso (Isi)	strange affair.
Linda	to wait for, guard, watch.	Manje	now.
Linga	to try, attempt.	Manzi	moist, watery, wet.
Lingana	to be equal to.	Masinya }	immediately,
Linganisa	to measure.	Masinyane }	quickly.
Lingo (Um)	trial, experiment.	Maye!	(used to express grief or pain).
Lingoza	to sob.	Mba	to dig up.
Lisa (Isi)	male (of persons).	*Mbaimbai (U)	cannon.
Lo	since.	Mbala	really, truly.
Lo (Isi)	wild animal.	Mbambata	to pat (as a dog).
Lo (Izi)	intestinal worms.	Mbebeza	to slap in the face.
Loba	to fish, write.	Mbumbulu	deceitful, treacherous.
Lobokazi (Um)	bride.	Mdhla	on the day when.
Lobola	to pay for a wife.	Mema (Ulu)	cock's comb.
Loku	since.	Memeza	to shout, call out for.
*Lokwe (I)	frock, dress.	*Mese (Um)	knife.
Lola	to grind, sharpen.	Mezala (U)	husband's father.
Lolonga	to polish, smooth.	Mhla	on the day when.
Lolwazi (Um)	grindstone.	Mhlaumbe	perhaps.
Lomo (Um)	mouth, beak.	Mhlolo!	nonsense!
Londa (Isi)	sore.	Mhlope	white, clean, pure.
Longwe (I)	dry cow dung.	Mila	to shoot, grow (as a plant).
Longwe (Ubu)	fresh cow dung.	Mina!	here! this way!
Lota (Ama)	siemen virile.	Mini (Im)	day, midday, noon.
Lota (Um)	ashes.	Minya	to drink to the last drop.
Loya	to bewitch.	Minya (Isi)	truth.
Luhlaza	green, blue.	Minza	to gorge, gulp.
Lukuni	hard, difficult.		
Lula	to be light (in weight).		
Lula (I)	sponge.		
Lula (Ubu)	lightness, easiness.		
Luleka	to straighten.		
Luma	to bite.		
Lunama	tough.		
Lunda (I)	hump (of cattle).		

Minzi (Isi)	glutton.	Ncotula	to pull out (as hair)
Mita	to be pregnant.	Neozana (In)	a little.
Mnandi	sweet, delicious.	Ncungulu (In)	tadpole.
Mnyama	black.	Newadi (In)	paper, letter, book.
Mo (Isi)	form, shape.	Neweddo (Um)	prepuce cover.
Moba (U)	sugar cane.	Ndawo	anywhere.
Moya (Um)	wind, breath, air.	Ndawonye	in one place.
Mpahla (Im)	furniture, baggage, property.	Ndhla (Ama)	strength, power.
Mpofu	brown, yellow.	Ndikindiki	numbed.
Mpondo (I)	Pondo.	Ndiza	to fly (as a bird).
Mpumpute (I)	blind man.	Ne	four.
Mpumpute (Ubu)	blindness.	Neke (Isi)	care, trouble, anxiety.
Mpunga	grey, speckled.	Nembala	indeed! in truth!
Mpungutshe (Im)	jackal.	Nembe (In)	pit of the stomach.
Mpunzi (Im)	duiker.	Nene	kind, gentle.
Mtoti	sweet.	Nenga	to disgust.
Mtoto	red.	Nenke (Um)	snail.
Mukula	to slap.	Neno	on this side.
Muma (Isi)	pod of a plant.	Neta	to get wet (with rain).
Munca	to suck.	Nevu (In)	birdlime.
Muncu	acid, sour, salt.	Nga (Ama)	lies.
Mungulu (Isi)	dumb person.	Ngabe }	perhaps.
Munya (Isi)	thief.	Ngaba }	
Musa!	don't!	Ngaka	so large, so many, so few.
Mzukwana }	on the day when.	Ngakanani?	how large? great? many?
Mzolo }		Ngaki?	how many?
Na	and, with.	Ngako	on that account.
Na	to rain.	Ngakona	exactly so.
Na (Um)	younger brother.	Ngakwesokohlo	towards the left hand.
Nakancane	at all, in the least.	Ngakwesokunene.	towards the right hand.
Nakanye	once for all, at all.	Ngalapa	in this direction.
Nakuba	even though, although.	Ngalapaya	on that side of, over there.
*Nalidi (I)	needle.	Ngaloko	on that account.
Naloku	notwithstanding.	Ngaloku	on this account.
Namatela	to adhere, stick to.	Ngamandhla	violently, by force, quickly.
Namblanje }	to-day.	Ngane (In)	child, infant.
Namhla }		Ngane (Ubu)	infancy.
Nana (I)	equivalent, price, value.	Ngane (Um)	friend, companion.
Napakade	to drink.	Nganekwana	nursery tale.
Nata	ever.	(In)	
Nca (In)	grass.	Nganeno	on this side of.
Ncane	small, few, young.	Nganga	so great as, so small as.
Ncela	to suck.	Nganhlaye	on one side of.
Ncenga	to beseech, entreat.	Ngani?	why? on what account?
Nci	little.	Nganxenye	on one side of.
Ncibālika	to melt, dissolve.	Ngapakati	within.
Ncinci	very small.	Ngapambili	in front of.
Ncinyane	little, small.	Ngapandhle	outside.
Ncinza	to pinch, nip.	Ngapansi	below, beneath.
Ncipa	to dwindle, diminish.	Ngapetsheya	across (as a river).
Ncitshana	to be stingy.		
Ncola	to be filthy, dirty.		
Neotuka	to get pulled out (as hair).		



Ngapezulu	above.	Ninda	to soil, stain.
Ngapi?	where? whither?	Ningi	much, many.
Ngasekohlo	on the left side.	Ningo (I)	Native forge.
Ngasekunene	on the right side.	Nini?	when?
Ngasemuva	behind.	Nini (Um)	owner.
Ngasendhle	out in the veldt.	Nja (In)	dog.
Ngasenhla	up, upwards. North.	Nja (Ubu)	rudeness, impu- dence.
Ngasenzansi	down, downwards, South.	Njalo	always, continually.
Ngasese	secretly, privately.	Njani?	how? what sort?
Ngeanga (In)	dog.	Nje	in this way, just like this.
Ngekingeki (Isi)	scraps of food.	Njenga	like.
Ngeili (In)	tapeworm.	Nkafunkafu	coarsely ground.
Ngewengewe (U)	corrugated iron.	Nkani (In)	quarrel, dispute.
Ngedwa	I alone.	Nkanka (In)	root of the nose.
Ngemihla	daily.	Nkantsha (Um)	marrow (of a bone).
Ngempela	entirely.	Nkazana (In)	young married girl.
Ngemuva	behind.	Nkemba (In)	sword.
Ngena	to enter, go in.	Nkenketa	to throb, tingle.
Ngenisa	to bring in.	Nkentshane (In)	wild dog, fox.
Ngesita	privately, secretly.	Nkona	to doubt.
Ngeze	to no purpose.	Nkone	striped.
Ngezinyawo	on*foot.	Nkonka (U)	bushbuck.
*Ngisi (I)	Englishman.	Nkonkoni (In)	wildebeeste.
Ngoba	because.	Nkulunkulu (U)	God, Creator.
Ngofozo	to peck.	Nkwa (Isi)	bread, loaf.
Ngokuba	because.	Nogwaja (U)	hare, rabbit.
Ngokuhlwa	about evening time.	Nohoha (U)	baboon.
Ngokusa	about morning time.	Noko	however, notwith- standing.
Ngokwami	on my part.	Nokuba	although.
Ngoma (Isi)	wizard.	Nokuti-nokuti	etcetera.
Ngomhlomunye	day after to-morrow.	Noma	whether, or, or else.
Ngomuso	to-morrow.	Nomadudwane (U)	scorpion.
Ngoni (In)	bend of a river.	Nomagendane (U)	mole.
Ngqanga (Ama)	curdled milk.	Nomfi (In)	birdlime.
Ngqoqwane (U)	frost.	Nomtebe (U)	queen of white ants.
Ngqoza (In)	cock.	Nona	to be fat, sleek.
Ngqukumbana (In)	Scotch cart.	Nondindwa (U)	prostitute.
Ngquma (Isi)	hail.	Noni (I)	piece of fat.
Ngqumbana (In)	small heap.	Nono (I)	neat, tidy person.
Ngqwababa (In)	collar bone.	Nonyaka	this year.
Ngungumbane (In)	porcupine.	Nota	to be wealthy.
Ngwevu	grey.	Nqa	when, if.
Ngxakangxaka	higgeldy-piggeldy.	Nqaba	to refuse, reject, de- cline.
Ngxongolo (In)	faction, gang, party.	Nqaba (In)	fort, stronghold.
Ngxota (In)	brass armlet.	Nqamu (Isi)	piece torn or broken off.
Nhinhiza	to mumble.	Nqamuka	to be broken off.
Nhlakanhlaka	unwholesome.	Nqamukana	to separate.
Ni?	what?	Nqamula	to cut or break off.
Nika	to give, deliver.	Nqe (In)	vulture.
Nikazi (Um)	owner.	Nqe (Isi)	buttock.
Nikina	to shake (as the hand).	Nqekuza	to toss the head.
Nikiniki	tattered, ragged.		
Nina (U)	his or her mother.		

Nqena	to be disinclined, unwilling.	Nyazi (Ulu)	lightning.
Nqindi (In)	list.	Nye	one, another.
Nqola (In)	wagon.	Nye (Isi)	bladder.
Nqomfi (I)	South African lark.	Nyembezi (Ulu)	tear.
Nquma	to cut off, amputate.	Nyengeleza	to slink away.
Nqumuza	to plot, conspire.	Nyezane (Um)	willow tree.
Nqwaba (In)	heap.	Nyezi (Um)	moonlight.
Nsakansaka	all in pieces.	Nyoka (In)	snake.
Nsini (In)	laugh.	Nyoko (U)	your mother.
Nsundu	brown, bay.	Nyongo (In)	gall, bladder.
Ntanta	to float.	Nyoni (In)	bird.
Ntshe (In)	ostrich.	Nyonyoba	to go softly, tiptoe.
Ntshebe (In)	beard.	Nyosi (In)	bee, honey.
Ntshengula (In)	snuff spoon.	Nyovane	backwards.
Ntshinga	to fling or throw away.	Nyovu (Um)	hornet.
Ntshontsha	to steal, filch.	Nyumba (In)	barren person or animal.
Ntu (Umu)	person.	Nyundu (Um)	leech.
Ntu (Isi)	mankind.	Nzi (Ama)	water.
Ntu (Ubu)	human nature.	Nzima	heavy, serious.
Ntwana (Um)	child.	Obala	openly, plainly.
Nuka	to smell strongly, stink.	Odwa	only, alone.
Numzana (Um)	headman.	Cma	to be dry, thirsty.
Nungu (In)	porcupine.	Cna	to do wrong, dam- age, spoil.
Nunusa	to frighten, terrify.	Ondhla	to nourish, nurture.
Nwe (Umu)	finger.	Onga	to be economical.
Nwele (Ulu)	human hair.	Ongula	to skim (as milk).
Nweba	to stretch.	Ono (Is)	crime, bad or wicked act.
Nxa	when, if.	Opa	to bleed.
Nxama	to be cross.	Osa	to grill, roast.
Nxanye	on one side.	Ota	to warm one's self.
Nxeba (I)	wound.	Pa	to give (as a pre- sent).
Nxele (I)	left-handed person.	Pacaza	to prevaricate.
Nxele (Isi)	left hand.	Pahla (I)	twin.
Nxemu (In)	squinting person.	Pahlaza	to dash to pieces.
Nxepezela	to soothe, beg par- don.	Pakade	long ago.
Nxiwa (I)	deserted kraal site.	Pakama	to rise up.
Nya	to stool, relieve the bowels.	Pakamisa	to lift or pick up.
Nyaka (Um)	year.	Pakapaka (I)	timid person.
Nyakama	to frown.	Pakati	within, in.
Nyakaza	to move about, be restless.	Pako (Isi)	opportunity, occasion.
Nyakenye	last or next year.	Pala	to scrape (as a skin), canter.
Nyakomunye	year before last.	*Palasini (U)	paraffin.
Nyala (Ama)	filth.	*Palitshi (I)	porridge.
Nyaluti	grey.	Pambana	to pass one another.
Nyama (In)	meat.	Pambili	in front of.
Nyama (Um)	rainbow.	Pampata	to rap with a stick.
Nyamalala	to vanish, disappear.	Pamuza (I)	bubble, blister.
Nyamazana (In)	wild animal.	Pana	to be generous.
Nyanga (In)	month, moon, doc- tor.	Panda	to scratch up earth.
Nyango (Um)	door, doorway.	Pande (Im)	root of tree.
Nyatela	to tread on.	Pandhla (Im)	bald person.
Nyati (In)	buffalo.		
Nyawo (Ulu)	foot.		



Pandhle	outside.	Pini (I)	oar.
Panga	to do hurriedly.	Pini (Um)	handle of pick, axe, etc.
Pangane (Isi)	rogue, rascal.	Pisa	to press, urge.
Pangapanga (Isi)	harebrained person.	Pisi (Im)	hyaena.
Pangele (Im)	guinea fowl.	Piti (I)	bluebuck.
Pangisa	to hasten.	Po?	well?
Pango (I)	hunger.	Po (Isi)	gift.
Pansi	below, beneath.	Pohlongo (Isi)	eight.
Panyeka	to hang up, suspend.	Pola	to become cool, healed.
Papa	to fly (as a bird).	Polisa (I)	policeman.
Papa (Im)	rump.	Pompolo (Isi)	black ant.
Papateka	to be nervous.	Pondo (Ulu)	horn, tusk.
Papu (I)	lung.	Pongolo (Um)	cask, tub, barrel.
*Pasi (I)	pass (document).	Ponsa	to throw, toss, sling.
Pata	to touch, take care of.	Popome (Im)	waterfall.
Pefumula	to breathe.	Poqa (Im)	imposter, humbug.
Pefumulo (Um)	breath.	Posisa	to mistake, blunder.
Pehla	to churn.	Poxa (Isi)	violent, reckless per- son.
Pehlwa (I)	butter.	Pubuza	to slap in the face.
Peka	to cook.	Puca	to shave, scrape off.
Peki (Um)	cook.	Puco (Im)	razor.
Pela	wherefore, and so.	Pucule (Im)	bald person.
Pela	to come to an end, be finished.	Pukane (Im)	fly.
Pela (I)	cockroach.	Puku (Im)	mouse.
Pela (Im)	entirely.	Pukupuku (Isi)	silly fellow, block- head.
Pela (Uku)	end, finish.	Pukuta	to entice, tempt.
Pelekezela	to escort, accom- pany.	Pukuza	to act foolishly.
*Pelepele (U)	pepper.	*Pulangwe (I)	plank.
Peleti (Isi)	pin.	*Pulazi (I)	furn.
Pemba	to make up the fire.	Puma	to go out, come out.
Penduka	to be changed, turned.	Pumalanga (Im)	East.
Pendula	to change, turn.	Pumula	to rest.
Pendolo (Um)	answer.	Pundu (Isi)	back of head.
*Peni (U)	threepenny piece.	Punga (I)	odour, scent.
Penya	to open (as a book).	Pungo (Isi)	ladle.
Penyane (Ulu)	fowl disease.	Pungula	to lighten, diminish.
Pepa!	never mind! (par- don!)	Punyuka	to slip or break loose from the grasp.
Pepeta	to blow (as wind).	Pupa	to dream.
Petu (Im)	maggot.	Pupo (I)	dream.
Peza	to cease, desist, stop.	Pupu (Im)	mealie meal, flour.
Pezulu	above, on top, high up.	Pusa	to dry up (as a cow).
Pi?	where?	Putu (I)	haste, hurry.
Pi (Im)	army.	Putuka	to get rubbed, grazed.
Picika	to get out of joint.	Putuma	to fetch hastily (as help).
Pika	to argue, deny, con- tend.	Puza	to drink.
Piko (I)	wing (of a bird).	Puza	to loiter, delay.
Pila	to live, be in good health.	Puzi (I)	pumpkin.
Pimbo (Um)	throat.	Fuzu (I)	knot (in wood).
Pinda	to do again.	Qa!	no!
Pindel!	never again!	Qa (Umu)	furrow.
Pinga	to commit adultery, copulate (as dogs)		

Qabo!	no!	Qopa	to notch.
Qabuka	to come into sight.	Qoqoqo (Ulu)	windpipe.
Qabula	to kiss.	Qoto	upright, honest, sincere.
Qadolo (Um)	"Black Jack" (weed).	Qoto (Isi)	hail.
Qagela	to guess.	Qotshama	to squat.
Qakala (I)	ankle.	Qotuka	to get chafed, rubbed.
Qala	to begin.	Qu (Isi)	stump of a tree.
Qala (Um)	back of neck.	Quba	to push on, drive (as cattle).
Qala (Uku)	beginning.	Quba (Um)	manure (of animals)
Qalo (Ulu)	bamboo.	Qubu (I)	tumour.
Qamba	to invent.	Qubuka	to break out with sores.
Qambela	to accuse falsely.	Qude (I)	cock.
Qamuka	to come into sight.	Qula	to be lame.
Qanda (I)	egg.	Qulo (Um)	stitch in the side.
Qangu (I)	young wether.	Quma	to pop, crack, burst.
Qapela	to attend, take care.	Qumba	to swell up.
Qaqa (I)	polecat.	Qumqumu (U)	Cape gooseberry.
Qaqamba	to throb.	Qumutsha (I)	interpreter.
Qata (I)	small piece of meat.	Qunga (Isi)	thatch grass.
Qata (Isi)	chop.	Qunsuka	to become distorted.
Qatane (Um)	biscuit.	Qunsula	to twist out of joint.
Qataza	to be very angry.	Qupa (I)	finger knuckle.
Qatshuka	to get broken (as string).	Quta	to pull out (as hair).
Qatshula	to break (as string).	Quzi (Isi)	lizzard.
Qawe (I)	brave man.	Quzuka	to stumble.
Qaza	to look, examine.	Qwa (I)	snow.
Qeda	to finish.	Qwara (I)	quagga.
Qede	as soon as.	Qwengu (I)	sharp, clever person.
Qeduba	after that.	Rala (U)	cotton, thread.
Qele (I)	gentle slope.	Ralavu (I)	spade, shovel.
Qembuka	to get parted, separated.	Rara	to be greedy.
Qenya	to strut.	Ratshu (Ama)	tape worms.
Qepu (Isi)	scrap.	Rau (I)	Native shield.
Qezu (I)	splinter, chip.	Robotsha (I)	glutton.
Qika	to understand, ap- prehend.	Rola	to drag, draw, take wages.
Qiki (Um)	buttermilk.	Rolo (Um)	cave, den.
Qili (I)	clever, wily person.	Rona	to snore.
Qili (Ubu)	cleverness, cunning.	Rotsha	to drag along.
Qina	to be sturdy, strong.	Ruda	to stool (as diar- rhoea).
Qina (I)	steinbok.	Rudula	to drag along the ground.
Qingi (Isi)	island.	Rulumeni (U)	the Government.
Qinisa	to make strong, firm.	Rwatshaza	to rustle.
Qiniso (I)	truth.	Sa	to dawn.
Qoba	to chop, slice, cut up.	Sa	to bring, send.
Qobo (Ulu)	reality, a fact.	Sa (Umu)	kindness.
Qolo (I)	small of the back.	Saba	to fear, be afraid.
Qoma	to choose, select, de- sire.	Sabeka	to be wonderful, strange.
Qoma (I)	large basket.	*Saka (I)	sack.
Qoma (Isi)	temple (of the head).	Sakaza	to scatter, strew.
Qonda	to make for, under- stand.	Sala	to remain, be left.
Qonga (Isi)	peg, stake.		
Qongqota	to knock (as at a door).		



Sali (In)	remainder.	Sita	to screen from view.
Sango (I)	gate.	Siza	to help, oblige.
Sangu (In)	wild hemp.	Sizi (Um)	gunpowder.
*Sawoti (U)	salt.	Sizwa (In)	young bachelor.
*Sayina	to sign.	So (I)	eye.
Sebenza	to work.	So (Umu)	to-morrow.
Sebenzi (Um)	work.	So (Ubu)	face.
*Sefa	to sift.	Soka (I)	handsome young man.
Sekela	to prop under, support.	*Sokisi (I)	sock.
Sekungati	it seems as if.	Sombuluka	to be unfolded, unloosened.
Sela (I)	thief.	Sombuluko (Um)	Monday.
Sele (I)	toad.	Sombulula	to unfold, loosen.
Sele (Um)	ditch, gutter.	Sondela	to approach, come near.
Selo (In)	hoof.	Sondeza	to bring near.
Seme (I)	pauw.	Sondo (I)	footprint, wheel, bicycle.
Sende (I)	testicle.	Songa	to fold, roll up.
Senga	to milk.	Songo (I)	brass armlet.
Sepe (In)	springbok.	Sonta	to twist (as an ankle).
*Sheleni (U)	shilling.	Sonto (I)	week, Sunday, seven.
Shinga	to misbehave.	*Sotsha (I)	soldier.
Shingana (I)	rascal, scamp.	Su (Isi)	stomach.
Shiya	to leave behind.	Suduka	to get out of the light.
Shiyi (I)	eyebrow.	Suka	to get up, move, be off.
Shumayela	to address, preach.	Suka!	get away with you!
Shumi (I)	ten.	Sukela	to jump or spring at.
Si (Ama)	sour or curdled milk.	Suku (Ulu)	day.
Si (Umu)	smoke, steam.	Suku (Ubu)	night.
Siba (Ulu)	feather.	Sukuma	to stand up.
Sibekela	to cover (as a pot).	Sula	to wipe, clean, brush.
Sika	to cut.	*Sulimana (I)	Arab.
Sika (In)	post, pillar.	Sumo (In)	fairy tale, silly thing.
Sika (Ubu)	Winter.	Sumpa (In)	wart.
Sikazi (In)	female (of beasts).	Sungulo (Ulu)	needle, awl.
*Sikela (I)	sickle.	Susa	to take away.
*Sikotshimane (I)	florin.	Suta	to be satisfied (with food).
Sila (In)	filth.	Suza	to break wind.
Sila (Isi)	tail of a bird.	Suzela	to sting (as a bee).
Sila (Um)	tail (smooth) of an animal.	Swazi (Ulu)	switch.
*Silara (I)	butchery.	Swazi (I)	Swazi (Native).
Simba (Ama)	dung (of dogs, fowls, etc., but not of cattle).	Swela	to want, need, lack.
Simbi (In)	iron, metal, bell.	Sweli (I)	onion.
Simbula	to pull up by the roots.	Swempe (In)	partridge.
Simu (In)	garden.	Ta (Um)	the child of.
Sina	to dance.	Ta (Isi)	enemy.
Sinda	to be heavy.	Taba	to rejoice.
Sinde (Isi)	sod, turf.	Taba (In)	hill, mountain.
Sindo (Um)	noise.	Tabata	to take, catch.
Sineka	to grin.	Tafa (I)	plain, flat.
Singa (Um)	deep pool.		
Singizi (In)	bug.		
Sini (In)	gum of mouth.		
Sipa (Um)	tendon, sinew.		
Sipula	to pull up (as weeds)		

*Tafula (I)	table, counter.	*Timela (Isi)	train (railway).
Taka (In)	finch.	Timula	to sneeze.
Takata	to bewitch, poison.	*Tini (Isi)	brick.
Takati (Um)	wizard, villain.	Tinta	to touch.
Tala (I)	shelf.	Tintita	to shake (as a carpet).
*Paladi (Isi)	street.	Titihoya (I)	plover.
Tamba	to be soft, tender.	Tiya	to trap, snare.
Tambama (In)	afternoon.	*Tiye (I)	tar, tea.
Tambisa	to soften.	To (In)	thing.
Tambo (I)	bone.	To (Isi)	calf of leg.
Tambo (In)	string.	To (Ulu)	something, anything.
Tambo (Um)	vein.	Toba	to bend, bow down.
Tamo (In)	neck.	Toba (I)	nine.
Tanda	to love, like, admire.	Tobo (Um)	abscess.
Tandatu (Isi)	six.	Toboza	to flatter.
Tanga (I)	thigh, pumpkin.	*Tofu (Isi)	stove.
Tanga (In)	person of same age.	Tokazi (I)	heifer.
*Tange (I)	tank.	Tokoza	to rejoice.
Tango (Ulu)	fence.	Tola	to get, find.
Tapa	to take out (as honey from a hive).	Tole (I)	calf (about six months old).
Tata	to take.	Tole (Isi)	young heifer.
Tatu	three.	*Tolo (Isi)	store.
Te (Ama)	spittle, saliva.	Tomba	to menstruate for first time, to rust.
Tebe (In)	arum lily.	Tombazana (In)	young girl.
Tebe (Isi)	eating mat.	Tombe (Isi)	photograph.
Tebelo (Isi)	stable.	Tombi (In)	girl.
Teku (I)	bay.	*Tomu (I)	bridle.
Tela	to pour (as water), pay tax.	Tondo (Um)	urine, penis.
Telo (Izi)	fruit.	Tonga (In)	stick.
*Telosi (I)	sailor.	Tongo (I)	ancestral spirit.
Temba	to trust, hope.	Tongo (Ubu)	sleep.
Tembiso (Isi)	promise.	Tonsa	to drop, trickle.
Tena	to castrate.	Tonsi (I)	drop.
Tende (Isi)	heel.	*Topi (I)	percussion cap, detonator.
*Tende (U)	tent.	Totoba	to go very quietly.
Tende (Um)	stripe.	Tsalo (Um)	bow (in archery).
Tendele (I)	partridge.	Tsha	to be burned.
Tenetsha (I)	hare.	Tsha	young, fresh, new.
Tenga	to buy.	Tsha ('Isi)	plate, any eating vessel.
Tengisa	to sell.	Tsha (Umu)	men's afterdress.
*Tesheni (Isi)	station.	Tshada	to be married.
Teta	to discuss, try a case.	Tshala	to plant, sow.
Tete (In)	locust, grasshopper.	Tshanela	to sweep.
Tetiwamacala (Um)	judge, magistrate.	Tshanelo (Um)	broom.
Teza	to collect firewood.	Tshani (Ubu)	grass.
*Tezi (Isi)	stairs.	Tshaya	to beat, strike, hit.
Ti	to think, say.	Tshayela	to drive.
Ti (Umu)	tree, plant, medicine.	Tshayeli (Um)	driver.
Ti (Ulu)	small stick.	Tshe (I)	stone.
Ti (Ubu)	poison.	Tshela	to tell.
*Tibili (Isi)	stirrup.	Tsheleka	to borrow or lend.
*Tikiti (I)	ticket.	Tshelela	to slip, slide.
*Tilamu (I)	tram.	Tshelelezi (Ubu)	slipperiness.
*Tilongo (I)	prison, gaol.	Tshengisa	to show, point out.



Tshetsha	to make haste.	Vala	to shut up.
*Tshiki (U)	cheek, impudence.	Valo (Isi)	door.
*Tshintshi (U)	change.	Valo (Ulu)	fright, alarm.
Tshisa	to burn, set on fire, heat.	Vama	to abound in.
Tsho	to say, speak, mean.	Vama (Im)	majority.
Tshoba (I)	tail (bushy).	Vanga	to mingle, mix.
Tshona	to sink, go down, die.	Vela	to come from, appear.
*Tshugela (U)	sugar.	Vemvane (Ulu)	butterfly.
Tshungu (I)	snuff box.	Veza	to show, exhibit.
Tshwala (Ubu)	kafir beer, liquor.	Vika	to parry, ward off.
Tubi (Um)	first milk from cow.	Vila (I)	lazy person.
Tuka	to abuse, swear at.	Vilapa	to be idle, lazy.
Tuka	to start, jump, be astonished.	vumba	to block up, stop, close.
Tukulula	to loosen, untie.	Vimbo (Isi)	cork, stopper.
Tukusa	to conceal, hide.	*Vina (I)	grape.
Tukutela	to be angry.	*Vinikili (I)	shop.
Tula	to be silent, still, quiet.	Vondwe (I)	cane rat.
Tuli (Ulu)	dust.	Vova	to strain, filter.
Tulu (Isi)	deaf person.	Vu (Im)	sheep.
Tuma	to send.	Vubu (Im)	hippopotamus, sjambok.
Tumba (I)	boil.	Vuka	to rise up from sleep, awake.
Tumbane (I)	pimple.	Vukazi (Im)	ewe (sheep).
Tumbu (I)	bowel.	Vukudu (I)	rock-pigeon.
Tuna (I)	grave.	Vula	to open (as a box or door).
Tunda	to void urine.	Vula (Im)	rain.
Tunga	to sew.	Vuma	to allow, assent.
Tunga (I)	bucket.	Vuna	to reap, harvest.
Tuntu (Ubu)	bluntness.	Vusa	to arouse, awaken.
Tunuka	to hurt.	Vuta	to blaze, burn (as fire).
Tunzi (I)	shade.	Vutela	to blow the fire.
Tupa (Isi)	thumb, six.	Vutwa	to be cooked.
Tusa	to startle, frighten.	Vuvuka	to swell (as from a blow).
Tusi (I)	brass, brass armlet.	Vuza	to leak.
Tuta	to collect.	Vuzamanzi (I)	water-snake.
Tuta (Isi)	stupid person.	Wa	to fall.
Tutu (In)	smoke, steam.	Wa (Isi)	cliff, precipice.
Tuvi (Ubu)	excrement of man.	*Watshi (I)	watch.
Twabi (In)	hiccough.	Wela	to cross (as a river)
Twala	to carry.	Wisa	to throw down.
Twala (In)	louse.	Wisa (I)	knobkerry.
Twalo (Um)	burden.	X!	(used to express anger).
Twasa	to set in (as the new moon).	Xabana	to quarrel.
Ukuti	that, to wit, viz.:	Xamu (U)	iguana.
Ula (I)	oribi.	Xapozi (I)	marsh.
Ula (Isi)	fool.	Xaula	to shake hands.
Ula (Ubu)	folly.	Xayi (I)	hook.
Uma	if, when.	Xega	to be loose (as a tooth).
Uma..uma.	whether..or.		
Unguza (Isi)	hail-storm.		
Utini!	you don't say so!		
Va (I)	thorn.		
Vakatsha	to make a visit.		

Xezisa	to loosen.	Zala	to bear young.
Xegu (I)	old man.	Zala (Um)	cousin.
Xiba (I)	garden hut.	Zala (Uku)	birth.
Xoka	to tell lies.	Zalo (In)	interest on money.
Xoki (I)	liar.	Zambane (I)	potato.
Xopa	to be blind tempor- arily.	Zamcolo (U)	flood.
Xotsha	to drive away, pur- sue.	Zamula	to yawn.
Xotshwa	to be blinded (as with dust).	*Zankosi (U)	handcuff.
Xova	to mix up, knead.	Ze	empty, naked, value- less, nothing.
Xoxa	to tell, narrate.	Zeka	to mount (as a bull).
Xuba	to clean the teeth.	Zembe (I)	axe.
Xuga	to be lame.	Zenze (I)	flea.
Xuma	to spring up.	Zi (Umu)	Native kraal.
hXweba	to scratch.	Ziba (Isi)	pool, pond.
		Zibadu	speckled.
		Zibuko (I)	ford, drift.
Ya	to go.	Ziki (Um)	reedbuck.
Yulela	to direct the way.	Ziko (I)	hearth.
Yatayata (I)	slovenly person.	Zila (Um)	track.
Yebo!	yes!	Zilo (I)	worms (intestinal).
Yeka	to leave alone, let go.	Zimba (Um)	body.
Yekani!	the idea!	Zingela	to hunt.
Yekinhlola!	what nonsense!	Zinyane (I)	chick.
*Yembe (I)	shirt.	Zinyo (I)	tooth.
Yence (Isi)	sword.	Zipo (Ulu)	nail (finger or toe), claw.
Yenga	to entice, tempt, se- duce.	Zolo (Ama)	dew.
Yeni (Um)	bridegroom.	Zonda	to hate, loathe.
Yezi (Isi)	giddiness.	Zondo (In)	grudge, spite.
Yihlo (U)	your father.	Zula	to wander.
Yini?	what is it?	Zululwane (In)	dizziness.
Yisa	to send.	Zuza	to get, acquire.
Yise (U)	his or her father.	Zwa	to feel, hear, taste, smell, understand.
		Zwane (Ulu or I)	toe.
Za	to come.	Zwe (I)	country.
Zaca	to become lean, thin.	Zwe (Isi)	tribe, nation.
Zagiga (U)	mumps.	Zwi (I)	word, order, mes- sage.
		Zwilili (Um)	canary.





## ENGLISH-ZULU VOCABULARY.

Able, to be	kwazi.	Always	njalo.
Abound in, to	vama.	Amputate, to	nquma.
Above	ngapezulu,	Ancestor	ukoko.
	enhla,	Ancestral spirit	itongo.
	pezulu.	Ancient times	endulo.
Abscess	umtobo.	And	na.
Absorb, to	kota.	And so	ke, pela.
Abundantly	kaningi.	And yet	kanti.
Abuse, to	tuka, konkota.	Anger	ulaka.
Accident	ingozi.	Anger, to express	x!
Accompany, to	pelekezela.	Angry, to be	tukutela.
Account, on that	ngaloko, ngako.	Angry, to be very	qataza.
Account, on this	ngaloku.	Animal, wild	inyamazana, isilo.
Account, on what	ngani?	Ankle	iqakala.
Accumulate	profuya.	Annoint, to	geoba.
perty, to		Annoy, to	hlupa.
Accuse falsely, to	qambela.	Annoyance	inkatazo.
Acid	muncu.	Another	nye.
Acquire, to	zusa.	Answer	umpendulo.
Across (as	ngapetsheya.	Ant, black	asipompolo.
river)		Anteater	isambane.
Act, wicked	isono.	Antheap	isiduli.
Address, to	shumayela.	Ants, white	umuhlwa.
Adhere, to	namatela.	Anus	igolo.
Adjust, to	lungisa.	Anxiety	isineke.
Admire, to	tanda.	Anywhere	ndawo.
Adultery, to com-	pinga.	Appear, to	bonakala, vela.
mit		Apportion, to	aba.
Affair	indaba.	Apprehend, to	qika, hamba.
Affair, strange	isimangaliso.	Approach, to	sondela.
Afraid, to be	saba.	Arab	iSulimana.
Afternoon	intambama.	Argue, to	pika.
After that	qeduba.	Arm, to	hloma.
Afterwards	emuva, kamuva.	Arm	ingalo, umkono.
Again	futi.	Arm (fore)	umkono, ugalo.
Age, to follow in	elama.	Armlet, brass	itusi, ingxota,
Age, person of	intanga.		isongo.
same		Armpit	ikwapu.
Age, long	pakade.	Army	impi.
Ague	ufehlane.	Arrive, to	fika.
Aid, to	hlenga.	Arouse, to	vusa.
Air	umoya.	Artery	umtambo.
Alarm	uvalo.	Artful dodger	ikelengu.
Alight, to	ehla.	Arum lily	intebe.
Alliance	inhlangano.	Ascend, to	enyuka, kupuka.
Allow, to	vuma.	Ashes	umlota.
All together	kanyekanye.	Assegai	umkongo.
Aloe	umhlaba.	Assent to, to	vuma.
Alone, I	ngedwa.	Assist, to	hlenga, lekelela.
Alone, to leave	yeka.	As soon as	qede, qeduba.
Although	nakuba.	Astonished, to be	tuka.

Astonishment, to express	to au! ha!	Beginning	ukuqala.
At all	nakancane.	Behave modestly, to	hlonpa.
At first	kuqala.	Behind	emuva, ngase- muva.
At home	ekaya.	Belch, to	bodhla.
Attempt, to	linga.	Bell	insimbi.
At the house of	kwa.	Bellow, to	konya.
Aunt, maternal	unamekazi.	Below	ngapansi, pansi.
Autumn	ukwindhla.	Bend, to	goba.
Awake, to	yuka.	Bend down, to	toba.
Awaken, to	vusa.	Bend of a river	ingoni.
Awl	usungulo.	Beneath	pansi.
Axe	izembe, imbazo.	Berry	inhlanvu.
Baboon	imfene, unohoha.	Beseech, to	ncenga.
Bachelor, young	insizwa.	Bewitch, to	takata, loya.
Back of neck	unqala.	Bicycle	isondo.
Back of hut (inside)	emsamu.	Bind, to	bopa.
Back, the	umhlana.	Bird	inyoni.
Back, small of	iqolo.	Birdlime	inevu, inomfi.
Backwards, to step	hlehla.	Birth, to give	beleta, zala.
Backwards	nyovane.	Birth	ukuzala.
Bad act	isono.	Biscuit	umqatane.
Badly	kubi, kabi.	Bite, to	luma.
Bag, small	isikwama.	Bitter, to be	baba.
Baggage	impahla.	Bitterness	ukubaba.
Bald person	impandhla, impucule.	Black	mnyama.
Bamboo	uqalo.	Blackberry	qjingijolo.
Banana	ukova.	Black "Jack" (weed)	umqadolo.
Bank (river)	udonga.	Black soil	isidaka.
Bark, to	konkota.	Bladder	inyongo, isinye.
Barren person (or animal)	inyumba.	Blame, to	jezisa.
Bashfulness	inhloni.	Blanket	ingubo.
Basket	imbenge, iqoma.	Blaze, to	vuta.
Bastard	ikoboka.	Bleed, to	opa.
Bathe, to	bukuda, hlamba.	Blind temporarily, to	xopa.
Battle axe	imbembe.	Blinded (as with dust), to be	xotshwa.
Bay	iteku.	Blind man	impumpute.
Be, to	ba.	Blindness	ubumpumpute.
Beads	ubuhlalu.	Blister	ipumuza.
Beak	umlomo.	Blockhead	isipukupuku.
Bear young, to	zala.	Block up, to	vimba.
Beard	indevu, intshebe, isilevu.	Blood	igazi.
Bear fruit, to	hlanza.	Blossom, to	kahlela.
Beast (of cattle)	inkomo.	Blow, to	futa.
Beat, to	tshaya, beta.	Blow (as the wind), to	pepeta.
Beat with fists, to	bakela.	Blow the fire, to	vutela.
Beauty	ubuhle.	Blow the nose, to	finya.
Because	ngoba.	Blue	luhlaza.
Bed, to make up	endhlala.	Bluebuck	ipiti.
Bee	inyosi.	Blunder, to	posisa.
Beer	utshwala.	Bluntness	ubutuntu.
Before	kuqala.	Body	umzimba.
Beg, to	cela.	Boer	iBunu.
Begin, to	andula, qala.	Boil	itumba.
		Boil, to	bila.



Boiled mealies	inkobe.	Brown	nsundu, mpofu.
Bone	itambo.	Brush, to	sula, hlangula.
Book	incwadi, ibuku.	Bubble	ipumuza, ibwa- mazi.
Boot	isicatulo.	Bubble, to	bwadhla.
Borrow, to	boleka, tsheleka.	Buffalo	inyati.
Bottle	igaba, ibodhlela.	Bug	insingisi.
Boundary	umuda.	Build, to	aka.
Bow (in archery)	umcibitshelo, umtsalo.	Bull	inkunzi.
Bow, to	kotama.	Bullet	inhlamvu.
Bow the knee, to	guqa.	Burden	umtwalo.
Bow down, to	toba.	Burn, to	tshisa, vuta.
Bowel	atumbu.	Burned, to be	tsha.
Box	ibokisi.	Burst, to	quma.
Boy	umfana.	Bury, to	gqiba.
Bracelet	isikono.	Bury a corpse, to	lahla.
Brain	nbucopo.	Bushbuck, male	unkonka.
Branch, large	ingaba.	Bushbuck, female	imbabala.
Branch, small	igaba.	Bushmen	abaBovana.
Brass	itusi.	Bushy country	ihlanzi.
Brave man	iqawe.	But	kodwa, kepa.
Bread	isinkwa.	Butchery	isilara.
Breadth	ububanzi.	Butter	ipehlwa, ibotela.
Break, to	apula.	Butterfly	uvmvane.
Break loose from	punyuka.	Buttermilk	umbobe.
grasp, to		Buttock	isinqe.
Break off, to	nqamula, hlepula.	Buy, to	tenga.
Break open, to	boboza.	By the way	konje.
Break out into	camuka, qubuka.	Cad	isicaka.
sores, to		Cackle, to	kekela.
Break through, to	fohla.	Calf	inkonyana.
Break wind, to	suza.	Calf (six months	itole.
Break (as string),	qatshula.	old).	
to		Calf of leg	isito.
Breast, female	ibele.	Call, to	biza.
Breast, male	isibele.	Call out for, to	memeza.
Breath	umoya, umpefu- mulo.	Canary	umzwilili.
Breathe, to	pefumula.	Candle	isibane, ikandhle- la.
Brick	isitini.	Cane rat	ivondwe.
Bride	umakoti, umlobo- kazi.	Cane, Native	imfe.
Bridegroom	umyeni.	sugar	
Bridge of nose	umbombo.	Cannon	umbaimbai.
Bridge	ibuloro.	Canteen	inkantini.
Bridle	itomu.	Canter, to	pala.
Bring, to	leta.	Cap	isigqoko.
Bring near, to	sondeza.	Cap, percussion	itopi.
Bring in, to	ngenisa.	Care	isineke.
Bring together, to	hlanganisa.	Careless person	isideleli.
Bring up, to	kupula.	Care of, to take	londoloza.
Broad	banzi.	Carpet	icansi.
Broken, to get	puka, qatshuka, nqamuka, hlepuka.	Carriage	ikalitshi.
Broken open, to	boboka.	Carry, to	twala.
be		Cart, Scotch	ingqukumbana.
Broom	umtshanelo.	Carve (in wood),	baza.
Brother	umfo.	to	
Brother, younger	umna.	Case, Court	icala.
		Case, to try a	teta.
		Cask	umpongolo.

Castrate, to	tena.	Clever person	iqili, iqwengu.
Cat (domestic)	ikati.	Cliff	istwa.
Cat (wild)	imbodhla.	Climb up, to	kwela.
Catch by a snare,	hila.	Clock	isikati.
to		Clod of earth	igabade.
Catch (as a ball),	enqaka.	Clod	isidindi.
to		Close, to	vala, vimba.
Catch, to	bamba, tabata.	Clot of blood	ihlule.
Cave	umrolo.	Cloth	indwangu.
Cease, to	peza.	Clothe one's self,	embata.
Centipede	inkumo.	to	
Chafed, to get	qotuka.	Cloud	ifu.
Chair	isihlalo.	Clump of trees	isihlahla.
Chair, Native	isigqiki.	Coal, a live	ilahle.
Change, to	guquka, pendula.	Coal	amalahle.
Changed, to be	penduka.	Coarsely ground	nhlafunhlafu.
Charcoal	ilahle.	Coat	ibantshi.
Charge, to make a	mangala.	Cob, mealie	ihleza.
Chatter, to	feteza.	Cock	inqoza, iqude.
Cheat, to	kohlisa.	Cockroach	ipela, igugu.
Cheek	isihlati.	Coffee	ikofi.
Cheek (impu-	utshiki.	Coin	uhlamvu.
dence)		Cold	amakaza.
Chest	isifuba.	Cold, a	umkuhlane.
Chew, to	hlafuna.	Cold, to be	godola banda.
Chick	izinyane.	Collar-bone	inqwababa.
Chicken	iewane.	Collect, to	tuta, buta.
Chief	inkosi.	Colour	umbala.
Chief's daughter	inkosazana.	Comb (cock's)	umema.
Chief's hut	indhlunkulu.	Come, to	za.
Chief, petty	induna.	Come back, to	buya.
Chief's wife	inkosikazi.	Come down, to	ehla.
Chieftainship	ubukosi.	Come from, to	vela.
Child	umntwana.	Come into sight,	qabuka, qamuka.
Childhood	ubuntwana.	to	
Child of, the	umta.	Come near, to	sondela.
Chin	indevu, isilevu.	Come off, to	kumuka.
Chip of wood	ibazelo.	Come out, to	puma.
Choke (with food)	kwingca.	Come to an end, to	pela.
Choose, to	keta, qoma.	Come up with, to	fica.
Chop, to	genca.	Companion	umnganc.
Chop up, to	goba.	Complaint, to	mangala.
Chop (mutton)	iqata.	make a	
Churn, to	pehla.	Completely	impela.
Claim, to	banga.	Conceal, to	fihla, tukusa.
Clay, red	ibomvu.	Condition, to be	kulupala.
Clay, potter's	ibumba.	in good	
Clay pot	ukamba.	Confuse, to	dida.
Clay, to work in	bumba.	Conquer, to	ahlula.
Claw	uzipo.	Conspire, to	nqumuza.
Clean	mhlope.	Contend, to	pika.
Clean, to	sula.	Continually	njalo.
Clean the teeth, to	xuba.	Conversation	inkulumo.
Clear, to be	caca.	Cook, to	peka.
Clear, to make	cansisa.	Cook	umpeki.
Clear weeds, to	centa, hlakula.	Cooked, to be	rutwa.
Cleft	inkoto.	Cool, to be	pola, banda..
Clever, to be	hlakanipa, kutala.	Coolie	IKula.
Cleverness	ubuqili, ukuhla-	Copulate (as	pinga.
	kanipa.	dogs), to	



Cork	isivimbo.	Day when, on the	mhla, mdhla,
Corner	ingosi.		inzukwana.
Corn, kaffir	amabele.	Deaf person	isitulu.
Correct, to be	lunga.	Deal out, to	aba.
Correct, to	laya, lungisa.	Debt	isikweleti.
Corrugated iron	ugncwewe.	Decay, to	bola.
Cotton	urala.	Deceitful	mbumbulu.
Cough, to	kohlela, kwehlela.	Deceive, to	kohlalisa,
Count, to	bala.		kohlisa.
Cousin	umzala.	Decline, to	nqaba.
Cover (as a pot), to	sibekela.	Dejected, to be	konkobala.
Cover (as with a cloth), to	ambata.	Delay, to	libala, puza, libazisa.
Cover, prepuce	umnewedo.	Delicious	mnandi.
Cow	inkomazi.	Deliver, to	nika.
Coward	igwala.	Demur, to	konona.
Crab	inkala.	Den	umrolo.
Crack, to	quma.	Dent	isiboco.
Cramp, the	inkwantshu.	Deny, to	landula.
Cream	ulaza.	Depart, to	emuka.
Creator, The	Unkulunkulu.	Depth	ubude.
Cripple, a	isilima.	Descend, to	chla.
Crocodile	ingwenya.	Desert, to	eqa, baleka.
Crop (of a bird)	ingila.	Deserted kraal site	inxiba.
Cross (as a river), to	wela.	Desire, to	funa, qoma.
Cross, to be	nxama.	Desist, to	peza.
Crouch, to	kokoba.	Destroy, to	ona, cita.
Crow, to	kala.	Detain, to	libazisa.
Crumble away, to	butuka.	Detonator	itopi.
Crush, to	hlofoza.	Device	icebo.
Cry, to	kala.	Dew	amazolo.
Cuff, to	makula.	Dexterity	ikono.
Cultivate, to	lima.	Die, to	fa, tshona.
Cunning	ubuqili.	Difficult	lukuni.
Custom	unkuba.	Dig up, to	mba.
Cut, to	sika.	Diminish, to	pungula, ncipa.
Cut down, to	gamula, gabula, gawula.	Dip into, to	ewilisa.
Cut off, to	nqamula, nquma.	Direct the way, to	yalela.
Cut the hair, to	gunda.	Direction, in this	ngalapa.
Cut the skin, to	caza.	Dirty, to be	ngcola.
Cut up, to	qoba.	Disappear, to	nyamalala.
Daily	ngemihla.	Discuss, to	kuluma, teta.
Damage, to	ona.	Discussion	inkulumo.
Dance, to	sina, canguza.	Disdain, to	duba.
Dangle, to	lenga.	Disease	ukufa.
Dark, to become	hlwa.	Disgust, to	nenga.
Darkness, utter	isifingo.	Disinclined, to be	nqena.
Dash to pieces, to	pahlaza.	Disperse, to	hlakaza.
Daughter	indodakazi.	Displeasure, to express	hau!
Dawn, to	sa.	Dispute	inkani.
Day	usuku, ilanga, umhla.	Dissatisfaction	ukonono.
Day after to-morrow	ngomhlomunye.	Dissolve, to	ncibilika.
Day before yesterday	kutangi.	Distance	ibanga.
		Distinct, to be	cansa.
		Distorted, to become	qunsuka.
		Ditch	umsele.
		Dive, to	cvila.

Dizziness	inzululwane.	Dwindle, to	ncipa.
Do again, to	pinda.	Dysentery	imbo.
Dog	inju.		
Dog, wild	inkentshane.	Ear	indhlebe.
Don't!	musa!	Ear of corn	isikwebu.
Door	umnyango, isiva- lo, isicaba.	Easiness	ubulula.
Doorway	umnyango.	East	impumalanga.
Dot	icatshana.	Eat, to	dhla.
Double up the legs, to	fiingqa.	Eating mat	isitebe.
Doubt, to	nkona.	Economical, to be	onga.
Dove	ihobe.	Egg	iqanda.
Down	pansi, ngasenzau- si, enzansi.	Eggshell	igobongo.
Down, to go	tshona, ehla.	Eight	isipohlango, in- xongo.
Down, to sink	bohla.	Elbow	indololwane.
Downwards	ngasenzansi.	Elephant	indhlovu.
Drag, to	donsa, rola.	Elephant's trunk	umboko.
Drag along, to	rotsha.	Else, or	noma.
Drag along the ground, to	rudula.	Empty	ze.
Draw, to	rola, donsa.	Empty space	isibakabaka.
Dream, to	pupa.	End	ukupela.
Dream	ipupo.	Enemy	isita.
Dress, to	gqoka.	Englishman	iNgisi.
Dress	ilokwe.	Enter, to	ngena.
Dress, man's after	umutsha.	Entice, to	yenga, pukuta.
Drift	izibuko.	Entirely	impela, ngempela.
Drink, to	puza, nata.	Entrails	izibindi.
Drink to the last drop, to	minyanya.	Entreat, to	ngenga.
Drive (as cattle), to	quba.	Equal to, to be	lingana.
Drive, to	tshayela.	Equivalent	inana.
Drive away, to	xotsha.	Escape, to	eqa.
Driver	umtshayeli.	Escort, to	pelekezela.
Drizzle, to	kiza.	Etcetera	nokutinokuti.
Drizzle	umkizo.	Evening, in the	kusihlwa.
Drop, to	consa, tonsa, wa.	Even though	nakuba.
Drop	iconsi, atonsi.	Ever	napakade.
Drudge	isicaka.	Ewe	invukazi.
Drum	isigubu.	Exactly so	ngakona.
Drunkard	isidakwa.	Examine, to	qaza.
Dry, to be	oma.	Excellent fellow	ufeleba.
Dry up (as a cow), to	pusa.	Except	kungeso.
Duck	idada.	Excrement (of man)	utuvi (for ubutuvi).
Duiker	impunzi.	Excite, to	duda.
Dull person	isibumbe.	Exhibit, to	veza.
Dumb person	isimungulu.	Expand, to	kukumala.
Dun, to be	figala.	Experiment	umlingo.
Dung (dry cattle)	ilongwe.	Explain, to	cansisa.
Dung (fresh cattle)	ubulongwe.	Explore, to	hlola.
Dung (dogs, fowls, &c., not cattle)	amasimba.	Extend, to	elula.
Dust	utubi.	Extinguish, to	cima.
Dwell, to	hlala, aka.	Eye	iso.
		Eyebrow	ishiyi.
		Eyelash	ukope.
		Eyelid	ukope.
		Face	ubuso.
		Fact	isibambo, uqobo.
		Fact, in	imbala.



Faction	ingxongolo.	Finished, to be	pela.
Fade, to	fekela.	Finish off, to	qinisa.
Faint, to	fa.	Fire	umhlo.
Fall, to	wa.	Fire, to kindle a	basa.
Fall down, to	dilika.	Fire, to set on	tshisa.
Falsely, to accuse	ceba.	Firm, to make	qinisa.
Family quarrel	umbango.	First, at	kuqala.
Farin	ipulazi.	Fish	inhlanzi.
Far off	kude, le.	Fish, to	dweba, loba.
Fat	amafuta.	Fish hook	udobo.
Fat, piece of	inoni.	Fist	inqindi.
Fat, to be	ceba, nona, kulu- pala.	Fit, to be	fanela.
Father, my or our	ubaba.	Five	hlanu.
Father, his or her	uyise.	Flame	ilangabi.
Father, your	uyihlo.	Flank of animal	inkwapa.
Fault	icala.	Flat, a	itafa.
Fear, to	saba.	Flatter, to	toboza.
Feast of first fruits	umkosi.	Flea	izenze.
Feather	upape.	Fling, to	jukujela, ponsa.
Feather (small)	usiba.	Float, to	ntanta.
Feed, to	funza, dhla.	Flood	uzamecolo.
Feel, to	zwa.	Florin	isikotshimane.
Female (of beasts)	insikatzi.	Flour	inpupu.
Female (of persons)	isifazana.	Flutter, to	jubajuba.
Fence	utango.	Flower	imbali.
Fence, to make a	biya.	Fly	impukane.
Fern tree	isikomane.	Fly, to	ndiza, papa.
Fetch, to	landa.	Foam (on milk)	ingwebu.
Fetch hastily, to	putuma.	Foam (from mouth)	udenda.
Fever	umkuhlane.	Fold, to	songa.
Few	ncane.	Follow, to	landela.
Few as, as	ngaka.	Follow in age, to	elama.
Fiercely, to look	jama.	Food	ukudhla.
Fiery, to be	beja.	Food, scraps of	ingcikingciki.
Fig	ikiwane.	Fool	isiula.
Fight, to	lwa.	Foolishly, to act	pukuza.
Fig tree	umkiwane.	Foot	unyawo.
Fileh, to	ntshontsha.	Foot, on	ngezinyawo.
Fill in, to	gqiba.	Footprint	isondo.
Filter, to	vova.	Force, by	ngamandhla.
Filth	insila, amanyala.	Force, to take away by	amuka, apuca.
Filthy, to be	ncola.	Ford	izibuko.
Finch	intaka.	Forearm	ugalo, umkono.
Find, to	tola, fumana.	Forefinger	inkota, inkoinba.
Fine	inhlaulo.	Forehead	ibunzi.
Fine, to	hlaulisa.	Fore leg (of beast)	umkono.
Fine, to pay a	hlaula.	Forest	ihlati.
Fine young fel- low	ijara.	Forge, to	kanda.
Finger	umunwe.	Forge, Native	iningo.
Finger, little	ucikitshane.	Forget, to	kohla.
Finger, little, with joint off	indiki.	Forgetful person	isikohlwa.
Finger nail	uzipo, ukokobane.	Fork, in branch of tree	ibaxa.
Finish, to	qeda.	Fork	imfoloko.
Finish, the	ukupela.	Form (shape)	isimo.
		Formerly	mandulo.
		Fort	inqaba.

Four	ne.	Glare at, to	jamela.
Four times	kane.	Glass, looking	isibuko.
Fowl	inkuku.	Glitter, to	ewazimula.
Fowl lice	umkupe.	Glue	inhlaka.
Fowl disease	upenyane.	Glutton	isiminzi, irobo- tsha.
Fox	inkentshane.	Go, to	hamba, ya.
Fragment	isihlepu.	Go astray, to	duka.
Frequently	kaningi.	Goat	imbuzi.
Fresh	tsha.	God	Unkulunkulu.
Friend	umngane.	Go down, to	ishona.
Fright	uvalo.	Good	hle.
Frighten, to	nunusa, tusa.	Good, to be	lunga.
Frivolous excuse	isibando.	Good condition, to	kulupala.
Froek	ilokwe.	be in	
Front of, in	pambili, ngapam- bili.	Good fortune	ice.
Frost	inqoqwane.	Go in, to	ngena.
Frown, to	nyakama.	Gooseberry	uqunqumu.
Fur	uboya.	(Cape)	
Fruit, to bear	hlanza.	Go very quietly, to	totoba.
Fruit	izitelo.	Go, to let	yeka.
Furniture	impahla.	Go out, to	puma.
Furrow	uauqa.	Go out to war, to	hlasela.
Gall	inyongo.	Gorge, to	minza.
Gang	ingxongolo.	Go up, to	enyuka, kupuka.
Gang of servants	isibalo.	Gourd	igula.
Gaol	itilongo, ijele.	Government, to	busa.
Gap	isikala.	Government	uhulumeni.
Gap, to	kamisa.	Grain of corn	inhlamvu.
Garden	insimu.	Grandfather	ukulu.
Garment, worn	igxaba.	Grandmother	unamekulu, ukulu.
Garment	ingubo.	Grape	ivina.
Gate	isango.	Grasp, to	bamba.
Gather up, to	kucula.	Grass	utshani.
Gather, to	buta.	Grass (thatch)	isiqunga.
Generous, to be	pana.	Grave	ituma.
Gentle	mnene.	Gravel	isihlabati.
Gently	kahle.	Gravy	umhluzi.
Gently!	kahle!	Gray	mpunga.
Get, to	zuza, tola.	Graze, to	kulula, dhla.
Get out of the	suduka.	Grazed, to get	putuka.
light, to		Grease	amafuta.
Get out of the	deda.	Grease, to	geoba.
way, to		Great	kulu.
Get away, to	suka.	Great as, so	nganga.
Get away with	suka!	Great, how?	ngakanani?
you!		Great house	indhlunkulu.
Giddiness	isiyezi.	Greatly	kakulu.
Girl	intombi.	Greatness	ubukulu.
Girl, young	intombazana.	Greedy, to be	rara.
Girl, young mar- ried	inkazana.	Green	luhlaza.
Give (as a pre- sent) to	pa.	Grey	nyaluti, ngwevu.
Give, to	nika.	Greyhound	ibansi.
Give up, to	dela.	Grief (to express)	maye!
Gizzard	ingila.	Grill, to	osa.
Glad, to be	jabula, tokoza.	Grin, to	sineka.
		Grind, to	lola, gaya.
		Grindstone	imbokondo.
		(Native)	



Grindstone	umlolwazi.	Haste	iputu.
Grind the teeth,	guguda.	Haste, to make	tshetsha.
to		Hasten, to	kauleza, pangisa.
Groin	imbilapo.	Hat	isigqoko.
Groove	inkoto.	Hate, to	zonda.
Grope, to	fumfuta.	Haunch	igonondo.
Ground	umhlabati.	Hawk	ukozi.
Ground, coarsely	nkafunkafu.	Head	ikanda, inhloko.
Grow, to	mila, kula,	Head, back of	isipundu.
	hluma.	Head over heels,	gologoqa.
Grow old, to	guga.	to turn	
Grow tall, to	depa.	Headman	umuumzana.
Growl, to	gwavuma, bavu-	Head ring	isicoco.
	mula.	Head ring, man	ikehla.
Grub (mealie)	inhlava.	with	
Grudge	inzondo, igqubu.	Healed, to become	pila, pola.
Guard, to	linda.	Heap	inqwaba.
Guess, to	qagela.	heap, ant	isiduli.
Guilt	icala.	heap, small	ingqumbana.
Guinea fowl	impangele.	Heat, to	tshisa.
Gulp, to	minza.	Hear, to	zwa.
Gum	inhlaka.	Heart	inhliziyo.
Gum of mouth	insini.	Hearth	iziko.
Gun	isibamu.	Heavy, to be	sinda.
Gunpowder	umsizi.	Heavy	nzima, gqinsi.
Gusty, to be	kwitshiza.	Heavy rain	isanci.
Gutter	umsele.	Heel	isitende.
		Heifer	itokazi.
Habit	ukuma, umkuba.	Height	ubude.
Habitual liar	ibojane.	Heir	indhlalifa.
Hack, to	genca.	Help, to	lekelela, siza,
Hail	isingquma, isi-		hlenga.
	qoto.	Hemp, wild	insangu.
Hail!	bayete!	Hen	isikukukazi.
Hailstorm	isiunguza.	Herbs	imfino.
Hair (human)	unwele.	Herd	umhlambi.
Hair (animal)	uboya.	Herd, to	alusa.
Hair, to cut	gunda.	Here	lapa.
Hairless	cwata.	Here!	mina!
Hairless person	ucwata.	Hesitation	ukonono.
Halt, to	ma.	Hide, to	tukusa, fihla.
Hammer	isando.	Hew, to	gaula.
Hammer, to	beta, kanda.	Hiccough	intwabi.
Hand	isandhla.	Hide	isikumba.
Hand, left	inxele.	Hide one's self, to	bacha.
Handcuff	uzankosi.	Higgledy-piggledy	ngxakangxaka.
Handle (wooden)	umpini.	High up	pezulu.
Handle (ordinary).	isibambelo.	Hill	intaba.
Handle, to	pata.	Hill, ridge of	ukalo.
Handsome young	isoka.	Hippopotamus	invubu.
man		Hit, to	tshaya.
Hang down, to	lenga.	Hoax, to	gumbuxa.
Hang up, to	panyeka.	Hoe	ikuba, igeja.
Hard	lukuni.	Hoe, to	hlakula.
Hare	unogwaja, itene-	Hold, to	bamba.
	tsha.	Hold in the hand,	fumbata.
		to	
Harm	ingozi.	Hold for, to	bambela.
Hartebeeste	indhluluzele.	Hole (in the	umgodi.
Harvest, to	vuna.	ground)	
Harvest time	ukwindhla.		

Hole through anything	imbobo.	Immoral person	isifebe.
Hollow	inkoto, isigodi.	Imposter	impoqa.
Hollow vessel	isigubu.	Impudence	ubunja.
Home	ikaya.	In	pakati.
Home, to go	goduka.	Indeed!	nembala! yebo!
Home, to send	godusa.	Indistinct	kalufifi.
Honest	qoto.	Indistinctly, to speak	kwitiza.
Honey	inyosi.	Industrious, to be	kutala.
Honeycomb	ikeke.	Industrious person	isikutali.
Hoof	inselo.	Infant	umntwana.
Hook	inkilela.	In fact	imbala.
Hook, fish	udobo.	Infirm person	isikuhlakuhla.
Hope, to	temba.	Inlute, to	futa, kukumeza.
Hopping	ukolokobe.	Influenza	umkuhlane.
Horn	upondo.	Injure, to	bulala, limaza.
Horn, smoking	igudu.	Injured, to get	limala.
Hornet	umnyovu.	In one place	ndawonye.
Horse	ihashi.	Inspire, to	bopela.
Hottentot	iLau.	Interest (on money)	inzalo.
House	indhlu.	Interpret, to	kumutsha.
House, great	indhhunkulu.	Interpreter	iqumutsha.
How?	kanjani? njani?	Intoxicate, to	daka.
However	kepa, kodwa, noko	In truth	imbala.
How great?	kangakanani?	Invalid, confirmed	isiguli.
How often?	kangaki?	Invent, to	qamba.
How soon?	kwanini?	Irrksome, to be	dina.
Human nature	ubuntu.	Iron, corrugated	ungewecwe.
Humbug	ikotomfe, impoqa.	Iron	insimbi.
Humour from eyes	ubici.	Is it not so?	angiti?
Hump of cattle	ilunda.	Island	iqingi.
Hundred	ikulu.	It is so	kunjalo.
Hunger	ipango.	It	kona, ku.
Hunger, to	lamba.	It is well	kuhle.
Hunt, to	zingela.	Jackal	impungutshe.
Hurriedly, to do	panga.	Jealous, to be	kweleza.
Hurry	iputu.	Jealous person	isifamona.
Hurt, to	tunuka, limaza, bulala.	Jealousy	ubukwele.
Hurt, to get	limala.	Jest, to	laula.
Husband's father	umezala.	Joint	ilunga.
Husk, to	hluba.	Joint, to get out of	picika.
Hut	indhlu.	Joke, to	laula.
Hut, bachelor's	ilau.	Joker	isilauli.
Hut, garden	ixiba.	Judge	umtetiwamacala.
Hyaena	impisi.	Jump, to	eqa.
Hymns, to sing	cula.	Jump at, to	sukela.
I alone	ngedwa.	Just	nje.
Idea! the	yekani!	Keep, to	kweza.
Idle, to be	vilapa.	Kick, to	kahlela, kaba.
Idiot	isilima.	Kidney	inso.
If	uma, ma, nqa.	Kill, to	bulala.
Iguana	uxamu.	Kind	mnene.
Ill, to be	gula.	Kind (species)	uhlobo.
Image	umfanekiso.	Kindle fire, to	basa.
Imagine, to	cabanga, camanga.	Kindness	umusa.
Immediately	masinyane, masinyaya.		



King	inkosi.	Lid, pot	isibekelo.
Kingdom	umbuso.	Lies	amanga, amacebo.
Kiss, to	qabula, anga.	Lies, to tell	xoka.
Klipspringer	igogo.	Lie down, to	lala.
Knead, to	xova, boxa.	Lift, to	pakamisa.
Kneel, to	guqa.	Lift up, to	iukula.
Knife	umese.	Light, to	kanyisa.
Knobkerry	iwisa, isagila.	Light, the	ukukanya.
Knock, to (as at a door)	qongqoza.	Light in weight, to be	lula.
Knock down, to	wisa.	Lighten, to	pungula.
Knot	ifindo.	Lightness	ubulula.
Knot (in wood)	ipuza.	Lightning	unyazi, ubane.
Know, to	azi.	Like, to	tanda.
Know how to, to	kwazi.	Like, to be	fana.
Knowledge	ukwazi.	Like	njenga.
Knuckle	iqupa, ilunga.	Likewise	kanjalo.
Kraal, cattle	isibaya.	Lily, arum	intebe.
Kraal, Native	umuzi.	Lime (for building)	umcako.
Lack, to	swela.	Line	umudwa.
Ladder	ilede.	Lion	ibubesi, ingonyama.
Ladle	isipungo.	Lip	udebe.
Lame, to be	xuga, qula.	Liquor	utshwala (ubu).
Lamp	ilambu.	Listen, to	lalela.
Language	ulimi.	Little	ncane.
Large	kulu.	Little, a	kancane, incozana
Large? how	ngakanani?	Little finger	ucikitshane.
Large, so	ngaka.	Live, to	hlala, aka, pila.
Lark (South African)	inqomfi.	Liver	isibindi.
Laugh	insini.	Lizzard	isiyuzi, isibaukwa.
Lay a cloth, to	deka.	Load up, to	layitsha.
Laziness	ubuvila.	Loaf	isinkwa.
Lazy, to be	vilapa.	Loathe, to	zonda.
Lazy person	ivila.	Locust	intete, inkumbi.
Lead	umtofu.	Log of wood	ukuni (ulu).
Leaf	iqabunga, akasi.	Loin	ukalo.
Leak, to	vuzza, consa.	Loin covering, to gird on	binca.
Lean, to become	zaca.	Loiter	libala, puza.
Learn, to	funda.	Long	de.
Least, in the	nakancane.	Long ago	pakade, kade.
Leave alone, to	yeka.	Look, to	bheka, qaza.
Leave behind, to	shiya.	Looking-glass	isibuko.
Leech	umnyundu.	Look fixedly at, to	buka.
Left, to be	sala.	Look sternly, to	jama.
Left-handed person	inxela.	Look out for, to	kangela.
Left side	ikohlo.	Loop	isihibe.
Left side, on the	ngasekohlo.	Loose, to be (as a tooth)	xega.
Leg	umlenze.	Loose, to get	kumuka.
Lemon	ulamula.	Loosen, to	tukulula, sombulula, kulula, xegisa.
Lend, to	tsheleka, boleka.	Lost, to get	lahleka.
Length	ubude.	Louse	intwala.
Leopard	ingwe.	Love, to	tanda.
Let go, to	yeka.		
Letter	incwadi.		
Liar	umxoki, iboxongo.		
Lice, fowl	umkupe.		
Lick, to	kota.		

Luck	ice.	Menstruate, to	tomba.
Lump	isigaxa.	Message	umbiko, izwi.
Lung	ipapu.	Messenger	isikonzi.
Madman	uhlanya.	Metal	insimbi.
Maggot	impetu.	Midday	emini.
Magistrate	umtetiwamacala.	Mildewed, to be	kunta.
Magnify, to	kulisa.	Milk	ubisi.
Maiden	intombi.	Milk, to	senga.
Majority	invama.	Milk, curdled	amasi, amanqanga.
Make clear, to	cansisa.	Milk, first from	untubi.
Make drunk, to	daka.	cow	
Make for, to	qonda.	Mingle, to	vanga.
Make up the fire,	pemba, basa.	Misbehave, to	ganga, shinga.
to		Miscellaneous	inkitinkiti.
Male (of persons)	isilisa.	mixture	
Male (of animals)	iduna.	Mischievous per-	isigangi.
Man	indoda.	son	
Mankind	isintu.	Miss aim, to	geja.
Manliness	ubudoda.	Mix, to	vanga, hlanganisa
Man with a head-	ikehla.	Mix up, to	xova.
ring		Modestly, to be-	hlonipa.
Mane	umhlwenga.	have	
Manure of ani-	umquba.	Moist	manzi.
mals		Mole	unomagendane.
Many	ningi.	Monday	umsombuluko,
Many? how	ngaká?		umvulo.
Many, so	ngaka.	Money	imali.
March, to	hamba.	Monkey	inkau.
Married, to be	tshada.	Month	inyanga.
Marry, to	gana.	Moon	inyanga.
(females)		Moonlight	umnyezi.
Married, to be	ganwa.	More	futi.
(males)		Morning, in the	kusasa.
Marrow (bone)	umkantsha.	Morning star, the	ikwezi.
Marsh	ixapozi.	Mortar	udaka.
Masticate, to	hlafuna.	Mother's brother	umalume.
Mat	icansi.	Mother, his or	unina.
Mat, eating	isitebe.	her	
Matter (from	ubovu.	Mother, my or	umame.
abscess)		our	
Matter (affair)	indaba.	Mother, thy or	unyoko.
Mealie cob	ihleza.	your	
Mealiemeal	impupu.	Mother, wife's	umkwekazi.
Mealie	umbila.	Mouldy, to be	kunta.
Mealies (loose,	izinkobe.	Mount, to (as a	kwela.
boiled)		bull)	
Mean, to	tsho.	Mount, to	kwela.
Measure, to	linganisa.	Mountain	intaba.
Meat	inyama.	Mourning	isikomololo.
Meat, small piece	iqata.	Mouse	impuku.
of		Mouse, field	imbiba.
Mediate, to	lamula.	Moustache	izindevu.
Medicine	umuti.	Mouth	umlomo.
Meet, to	hlangana.	Mouth, to open	kamisa.
Meet at destina-	hlangabeza.	the	
tion, to		Move about, to	nyakaza.
Melon, water	ikabe, ibece.	Move a little	gudhluka.
Melt, to	ncibilika.	way, to	
Memorial	umkumbulo.	Move off, to	suka.



Much ningi.  
 Mucus from the nose amafinyila.  
 Mud udaka.  
 Mule imbongolo.  
 Mumble, to nhinhiza.  
 Mumps uzagiga, ugilaza.  
 Mushroom, large inkowane.  
  
 Nail (finger) uzipo.  
 Nail (metal) isipikili.  
 Naked ze.  
 Name ibizo, igama.  
 Nape of the neck isidhlozi.  
 Narrate, to xoxa.  
 Nasty bi.  
 Nation isizwe.  
 Navel inkaba.  
 Naughty, to be ganga.  
 Near eduze, kufupi.  
 Neat person inono.  
 Neck intamo.  
 Neck, back of umqala.  
 Need, to swela.  
 Needle inalide, usungulo.  
 Neglected thing idanga.  
 Neigh, to kala.  
 Nervous, to be papateka.  
 Never again! pinde!  
 Never mind! pepa!  
 New tsha.  
 Nice hle.  
 Nicely kahle, kamnandi.  
 Niceness ubuhle.  
 Night ubusuku.  
 Nine itoba.  
 Nip, to neinza.  
 No! ca! qa! atshi!  
 Noise umsiindo.  
 Nonsense ize.  
 Nonsense! mhlo! suka!  
 Nonsense, what! yekinhlo!  
 Nonsense, to talk beda.  
 Noon imini.  
 North enhla.  
 Nose impumulo.  
 Nose, bridge of umbombo.  
 Nose, root of inkanka.  
 Nose, to blow the finya.  
 Nostril ikala.  
 Notch, to gopa.  
 Nothing ize.  
 Notwithstanding naloku, noko, nalapa.  
 Nourish, to ondhla.  
 Now manje, kaloku.  
 Numbed ndikindiki.  
 Nursery tale inganekwane.  
 Nurture, to ondhla.

Oar ipini.  
 Oath, to take an funga, nyanisa.  
 Oblige, to siza.  
 Occasion isipako.  
 Odour ipunga.  
 Off, to be suka.  
 Off, to come kumuka.  
 Office iofisi, inkantolo.  
 Off-saddle, to kumula.  
 Old dala.  
 Old, of kudala.  
 Old, to grow guga.  
 Old man ixegu.  
 Old woman isalukazi.  
 Old person idala.  
 On this side of nganeno, ngalapa.  
 Once kanye.  
 Once for all nakanye.  
 One nye.  
 One-eyed person icide.  
 Onion isweli.  
 Only edwa, odwa.  
 Open, to (as a book) penya.  
 Open, to (as a box or door) vula.  
 Open, to break boboza.  
 Open out, to anula.  
 Openly, to obala.  
 Opportunity isipako.  
 Or noma.  
 Orange ulentshisi.  
 Order (command) izwi.  
 Oribi iula.  
 Original custom indabuko.  
 Orphan inkedama.  
 Ostrich intshe.  
 Outside pandhle, ngapan-dhle.  
 Outside in the veldt endhle, ngasen-dhle.  
 Outspan, to kumula.  
 Overcome, to ahlula.  
 Overflow, to cicima, citeka.  
 Overtake, to fumana.  
 Owl isikova.  
 Owner umnini, umnikazi.  
 Ox inkabi.  
 Oyster imbada.  
  
 Paddle, to (a boat) gwedhla.  
 Pain ubuhlungu.  
 Pain (to express) maye!  
 Paint, to beca.  
 Palate ulwanga.  
 Pant, to kefuzela.  
 Paper incwadi.  
 Paraffin upalafini.  
 Pardon! pepa!

Parry, to	vika.		Place, their	kwabo.
Part, on my	ngokwami.		Place in, to	faka.
Parted, to get	qembuka,	pam-	Place upon, to	beka.
	bana.		Place, in one	ndawonye.
Partridge	inswempe,	iten-	Place lately occu-	isikundhla.
	dele.		pied	
Party	ingxongolo.		Plague, to	hlupa.
Pass	ipasi.		Plain	itafa.
Pass on, to	dhlula.		Plainly	obala.
Pass one another,	pambana.		Plain, to be	caca.
to			Plank	ipulangwe.
Pat, to	mbambata.		Plant, to	tshala, lima.
Patch of burnt	ihlungu.		Plant, a	unuti.
grass			Plant (aloe)	umhlaba.
Paternal uncle	ubabekazi.		Plaster, to	beceka.
Path	indhlela.		Plate	isitsha, ipuleti.
Pauw	iseme.		Platter	umkombe.
Pay a fine, to	hlaula.		Play, to	dhlala.
Pay for a wife, to	lobola.		Pleasantly	kamnandi.
Pay tax, to	tela.		Plot, to	nqumuza.
Peel, to	hluba.		Plough, to	lima.
Peg	isikonkwane.		Plough	igeja.
Penis	umtondo.		Plover	ititihoya.
Pepper	upelepele.		Pluck, to	ka.
	( mhlauembe		Pluck off, to (as	hluta.
Perhaps	ingabe		feathers)	
	kumbe		Plunge, to	cwila.
Perish, to	buba.		Pocket	ikuku, isikwama.
Persist, to	yongoloza.		Pod	isimuma.
Person	umuntu.		Point	icatshana.
Perspire, to	juluka.		Point, to	komba.
Petticoat (skin)	ibaru, isidwaba.		Point out, to	kombisa,
Petty chief	inkosana, induna.			tshengisa.
Pheasant	isikwehle.		Poison, to	takata, loya.
Photograph	isitombe.		Pole	isibonda.
Pick (Native)	igeja.		Polecat	iqaqqa.
Pick out, to	keta.		Policeman	ipolisa.
Pick up, to	pakamisa.		Polish, to	lolonga.
Picture	umfanekiso.		Pond	icibi, isiziba.
Piece	isihlepu,		Pondo	iMpondo.
	ingqetshana.		Pool, deep	umsinga.
Pieces, all in	nsakansaka,		Pool, stagnant	idangu.
Piece broken off	isingamu.		Pop, to	quma.
Pieces, to fall to	bidhuka.		Porcupine	inungu, ingukum-
Pierce, to	hlaba.			bane.
Pig	inguluwe.		Porridge	ipalitshi.
Pigeon, rock	ivukudu.		Portion	ingqetshana,
Pigeon (ordinary)	ijuba.			inxenye.
Pillar	isigodo, insika.		Position lately	isikundhla.
Pillow	isicamelo.		occupied	
Pimple	itumbane.		Post	insika, isibonda.
Pin	isipeleti.		Post (mail)	iposi.
Pinch, to	ncinza.		Pot	imbiza, ibodwe.
Pipe (smoking)	ipipi.		Pot (clay)	ukamba.
Pipe (water, &c.)	umbobo.		Potato	izambane.
Pipe (wind)	umbongwana.		Pot lid	isibekelo.
Place	indawo.		Pound (£)	umpondwe.
Place, his	kwake.		Pound, to	kanda.
Place, our	kwetu.		Pour, to	tela.
Place, my	kwami.		Power	amandhla.



Pox, small	isifanguba.	Queen of ants	uomtebe.
Praise, to	bonga, babaza.	Quick, to be	tshetsha.
Praises of a person	izibongo.	Quiet, to be	tula.
Preach, to	shumayela.	Ragged	nikiniki.
Precipice	isiwa, ugebe.	Rain	invula.
Pregnant, to be	mita.	Rain, heavy	isipihli, isanci.
Prepuce cover	umnwedo.	Rain, to	na.
Preserve, to	londolozela, kweza.	Rainbow	umnyama.
Press, to	cindezela, pisa, fica.	Rake up, to	kukula.
Pretty	hle.	Rap with a stick, to	pampata.
Prevaricate, to	pacaza.	Rascal	ishingana, isipangane.
Price	inana.	Rat, field	ibuzi.
Prick, to	hlaba.	Rat, common	igundane.
Prison	itilongo, ijele.	Rat, cane	ivondwe.
Private parts of man	ubolo.	Rather far	katshana.
Probably	kungati.	Rattle, to	goqoza.
Problem	inkohla.	Raven	igwababa.
Promise	isitembiso.	Razor	impuco.
Promise, to	tembisa.	Reach the top of a hill, to	dundubala.
Proper, to be	fanela, lunga.	Read, to	funda.
Property	impahla.	Real truth	isibili.
Property, to accumulate	fuya.	Reality	uqobo.
Prop under, to	sekela.	Really	mbala.
Prostitute	unondindwa.	Reap, to	vuna.
Puff-adder	ibululu.	Receive, to	amukela.
Pull, to	donsa, rola.	Reckless, to be	lalaza.
Pull out, to	hluta, ncotula, kipa.	Reckless person	isipoxo.
Pull down, to	diliza.	Recollect, to	kumbula.
Pull up by the roots, to	simbula.	Red	mtoto, bomvu.
Pull out (as the hair), to	quta.	Red, to be	beja.
Pull up (as weeds), to	sipula.	Red tick	umkiza.
Pumpkin	ipuzi, itanga.	Reed	unhlanga.
Pure	mhlope.	Reedbuck	umziki.
Purpose	isibomu.	Refuse, to	ala, nqaba.
Purpose, to no	ngeze.	Reim	umcilo.
Purse	isikwama.	Reject, to	nqaba.
Pursue, to	xotsha.	Rejoice, to	tokoza, taba, jabula.
Pus	ubovu.	Relationship	ubuhlobo.
Push down, to	diliza.	Release, to	kulula, dedela.
Push on, to	quba.	Relieve the bowels, to	nya.
Put an end to, to	kaula.	Remain	sala, hlala.
Put aside, to	kweza.	Remainder	insali.
Put in, to	faka.	Remember, to	kumbula.
Put out, to (con-fuse)	dida.	Remind, to	kumbuza.
Put upon, to	beka.	Remove, to	susa, ambula.
Puzzle	inkohla.	Repeat, to	pinda.
Quagga	iqwara.	Reputation	udumo.
Quarrel, to	xabana.	Request, to	cela.
Quarrel	inkani.	Resemble, to	fana.
Queen	inkosikazi.	Rest, to	pumula.
		Restless, to be	nyakaza.
		Return, to	buya.
		Reverence, to do	kuleka.
		Rhinoceros	upejane.

Rib	ubambo.	Satisfied with	suta.
Ride, to	kwela, gibela.	food, to be	
Ridge of a hill	ukalo.	Saturday	umgqibelo.
Right, to be	lunga.	Say, to	ti, tsho.
Right, to make	lungisa.	Say so! you don't	utini!
Rightly	kunene.	Scale, fish	inkwetu.
Right side, on the	ngasekunene.	Scamp	ishingana.
Ring	indandato.	Scarce, to be	ungeka.
Ringworm	umbandamu.	Scatter, to	hlakaza, sakaza.
Rise up, to	pakama, sukuma.	Scent	amaka, umkondo.
Rise from sleep,	vuka.	Scent (bad)	ipunga.
to		Scold, to	tetisa.
River	umfula.	Scorpion	ufezela, unomadu- dwane.
Road (wagon)	umgwaqo.	Scotch cart	ingqukumbana.
Road (ordinary,	indhlela.	Scrap	isiqepu.
or path)		Scrape, to	kuhla, pala.
Roar, to	konya.	Scrape off, to	puca.
Roast, to	osa.	Scratch, to	uxweba, enwaya.
Kob, to	eba.	Scratch up the	panda.
Rock pigeon	ivukudu.	earth, to	
Rock rabbit	imbila.	Screen from view,	sita.
Rock snake	umdhlabila.	to	
Rogue	isipangane.	Sea	ulwandhle.
Roll, to	ginqa.	Secret	umfihlo.
Roll up, to	songa.	Secretly	ngasese, ngesita.
Room	indhlu.	Sediment	izibidi.
Root (tree)	impande.	Seduce, to	yenga.
Rot, to	bola.	See! let me	konje!
Rough place	ingwaqa.	See, to	bona.
Round up, to	kalima, gweba.	Seek, to	funa.
Row	indima.	Seize, to	bamba.
Row, to	gwedhla.	Select, to	keta, qoma.
Royalty	ubukosi.	Sell, to	tengisa.
Rub, to	hlangula, kuhla.	Seemingly	kungati.
Rub against, to	gudhla.	Seems as if, it	sekungati.
Rubbed, to get	gotuka, putuka.	Send, to	sa, tuma.
Rubbish	izibi.	Send home, to	godusa.
Rudeness	ubunja.	Sensible, to be	nlakanipa.
Rule, to (govern)	busa.	Separate, to	ahlukana, nqamu- kana.
Rump	impapa.	Separated, to get	qembuka.
Run, to	gijima.	Servant	isikonzi, isicaka (white).
Run away, to	baleka.	Servants, gang of	isibalo.
Runner	umgijimi.	Serve, to	konza.
Rush at angrily,	dumela.	Service	inkonzo.
to		Set on fire, to	tshisa.
Rust, to	tomba.	Set, to (as a	tswasa.
Rust	ukugwala.	moon)	
Rustle, to	rwatshaza.	Seven	isikombisa, isonto, inkota.
Sable antelope	inkolongwane.	Sew, to	tunga.
Sack	isaka.	Shade	itunzi.
Saddle	isihlalo.	Shake, to (as a	tintita.
Saddle up, to	bopela.	carpet)	
Sailor	itelosi.	Shake, to	gqukuza.
Saliva	amate.	Shake hands, to	xaula.
Salt	usaoti.	Shape	isimo.
Salt (acid)	muncu.	Sharp	bukalā.
Salute, to	kuleka, bingelela.		
Sand	isihlabati.		
Satisfy	kola, anela.		



Sharpen, to	lola, geija.	Slap, to, in the	mbebeza, pubuza.
Sharp person	iqwengu.	face	
Sharpness	ubukali.	Slave	isicaka.
Shave, to	puca, kutula.	Sleek, to be	nona.
Sheep	imvu.	Sleep	ubutongo.
Shelf	itala.	Sleep, to	lala.
Shells (sea)	izinkumba.	Slice, to	kutula.
Shield (Native)	irau.	Slice up, to	qoba.
Shield (of war)	isihlangu.	Slide, to	tshelela.
Shilling	usheleni.	Slight, to	duba.
Shine, to	cwazimula, kanya.	Sling	isilengiso.
Ship	umkumbi.	Slink away, to	nyengeleza.
Shirt	iyembe.	Slip, to	tshelela.
Shoe	isicatulo.	Slip from the	punyuka.
Shoot, to	dubula.	grasp, to	
Shoot (as plant), to	a hluma.	Slipperiness	ubutshелеlezi.
Shop	isitolo, ivinkili.	Slope	imbanda.
Short	futshane, fupi.	Slope, gentle	iqela.
Shoulder	ihlombe.	Slovenly person	iyatayata.
Shout for, to	memeza.	Small	ncane.
Show, to	kombisa, tshengisa, veza.	Small as, as	nganga.
		Small-pox	isifanguba.
		Small, very	ncinci.
Shut up, to	vala.	Smash, to	bodhloza.
Shy, to be	coyacoza.	Smear, to	beca.
Sickness	ukufa.	Smell, to	zwa.
Sick, to be	gula, fa.	Smell strongly, to	nuka.
Sickle	isikela.	Smoke, to	bema.
Side, left	ikhohlo.	Smoke	intutu, umusi.
Side, on one	nxanye, nganxanye, ecaleni.	Smoking horn	igudu.
		Smoothe, to	lolonga.
Side, on the left	ngasekohlo.	Snail	umnenke.
Side, on the right	ngasekunene.	Snake (water)	ivuzamanzi.
Side of, this	nganeno.	Snake (deadly)	imaniba.
Semen, virile	amalota.	Snake (ordinary)	inyoka.
Sift, to	sefa.	Snake (large	umhdlambila.
Silent, to be	tula.	rock)	
Silly fellow	isipukupuku.	Snare, to	tiya.
Silly thing	insumo.	Sneeze, to	timula.
Since	loku.	Snore, to	rona.
Sincere	qoto.	Snow	iqwa.
Sinew	umsipa.	Snuff	ugwai.
Sing, to	hlabela.	Snuff, to take	bema.
Sing hymns, to	cula.	Snuff box	idhlelo, itshungu.
Sink, to	tshona.	Snuff spoon	intshengula.
Sink down, to	fofa.	Soap	insipo.
Sink, to (in water)	cwila.	Sob, to	lingoza.
		Sock	isokisi.
Sit on eggs, to	fukamela.	Sod	isidindi, isoyi.
Six	isitupa, isitanda-tu.	So? is it not	angiti?
		So it is	kunjalo.
Sjambok	imvubu.	So that	kona.
Skill	ikono.	Soft, to be	tamba.
Skim, to	ongula, engula.	Soften, to	tambisa.
Skin	isikumba.	Softly, to go	nyonyoba.
Skin petticoat	ibaru, isidwaba.	Soil	umhlabati.
Skin worn behind	ibetshu.	Soil, to	ninda.
by men		Soldier	ibuto, isotsha.
Skin, to	hlinza.	Something	uto.
Slap, to	bansa.	Son-in-law	umkwenyana.

Son of	ka.	Star, morning	ikwezi.
Soon as, as	gede.	Start, to	qala.
Soon? how	kwanini?	Start, to (jump)	tuka.
Soot	umule.	Startle, to	tusa.
Soothe, to	nxepezela.	Station	isitesheni.
Sore	isilonda.	Stay, to	hlala.
Sores, to break out into	camuka, qubuka.	Steal, to	eba, ntshontsha.
Sorrowful	lusizi.	Steam	umusi, intutu.
Soup	umhluzi.	Steep, to	cwilisa.
Sour	muncu.	Steinbok	iqina.
Sour, to turn	bola.	Stench	ufuta.
South	euzansi.	Step backwards, to	hlehla.
Sow, to	tshala, hlwanyela.	Step up, to	kwela.
Space	umkati.	Sternly, to look	jama.
Spade	iralavu, ifosholo.	Stick, small	uti.
Spade	kuluma, tsho.	Stick	induku.
Speak, to	bwidiza, kwitiza.	Stick to, to	namatela.
Speak indis-		Sill, to be	tula.
tinctly, to		Stimulate, to	duda.
Speak evil of, to	hleba.	Sting (as a bee)	suzela.
Spear	umkonto.	to	
Speckled	zibadu, mpunga.	Sting	udonsi.
Speed	ijubane, ubelo.	Stingy, to be	emana, ncutshana.
Spider	ulembu.	Stink, to	nuka.
Spill, to	cita.	Stir, to	bonda.
Spinach	imbuya.	Stirrup	isitibili.
Spirit (the human)	idhlozi.	Stir up, to	govuza.
Spirit (ancestral)	itongo.	Stitch in the side	umqulo.
Spirit (liquor).	utshwala.	Stomach	isisu.
Spit, to	fela.	Stomach, pit of	isinembe.
Spit, to, through the teeth	kwifa.	Stone	itshe.
Spite	inzondo, igqubu.	Stone, grind	umlolwazi.
Spittle	amate, isikohlela.	Stone trap for birds	isifu.
Spleen	ubende.	Stony place	ingwaqa.
Splinter of wood	ucezu.	Stool, to	nya.
Spoil, to	ona.	Stool, to (as in diarrhoea)	ruda.
Sponge	ilula.	Stoop in the back	amakokoma.
Spoon	ukezo.	Stoop, to	kokoba, catsha-
Spot	ibala.		lala.
Spring at, to	sukela.	Stop, to	vimba, ma.
Spring up, to	xuma.	Stopper	isivimbo.
Springbok	insepe.	Store	isitolo, ivinkili.
Sprout, to	hluma.	Story	indaba.
Spy (in war)	inhloli.	Stout	qata.
Spy, to	hlola.	Stove	isitofu.
Squat, to	gotshama.	Straighten	luleka.
Squinting person	inxemu.	Strain, to	vova.
Stab, to	gwaza, hlaba.	Strange affair	isimangaliso.
Stable	isitebelo.	Strange, to be	sabeka.
Stagnant pool of water	idangu.	Stratagem	icebo.
Stain, to	ninda.	Street	isitaladi.
Stairs	isitezi.	Strength	amandhla.
Stake	isibonda, isigodo, isiqonga.	Stretch, to	nweba.
Stand, to	ma.	Stretch out, to	elula.
Stand up, to	sukuma.	Strew, to	sakaza.
Star	inkanyezi.	Strike, to	tshaya, beta.
		Strike, with a stick, to	galela.



String	intambo.	Take out, to	kipa.
Strip, to	hluba.	Take out (as	tapa.
Strip off, to	ambula.	honey), to	
Stripe	umtende.	Tale, nursery	inganekwane.
Striped	inkone.	Tale, fairy	inumko.
Strong, to make	qinisa.	Talk, to	kuluma.
Strong, to be	qina.	Talkative person	isikulumi.
Stronghold	ingaba.	Talk nonsense, to	beda.
Strut, to	qenya.	Tall grass	isikota.
Stumble	quzuka.	Tall	de.
Stump of a tree	isiqu.	Tall, to grow	depa.
Stupid person	isibumbe.	Tank	itange.
Sturdy, to be	qina.	Tape worm	ingcili.
Stye on eyelid	inkwehlela.	Tar	itiye.
Subside, to	bohla.	Taste, to	zwa.
Suck, to	nunca, ncela.	Tattered	nikiniki.
Suffice, to	anela.	Tax, to pay	tela.
Suffocate, to	futamisa.	Tea	itiye.
Sugar	ushugela.	Teach, to	fundisa.
Sugar cane	umoba.	Teacher	umfundisi.
Sugar cane	imfe.	Tear	unyembezi.
(Native)		Tear, to	dabula.
Summer	ihlobo.	Tease, to	hlupa, fundekela.
Sun	ilanga.	Tell, to	tshela, xoxa.
Sunday	isonto.	Tell lies, to	xoka.
Support with a	sekela.	Temper	ulaka.
prop, to		Temple (of head)	ihlonhlo, isiqoma.
Surfeit, to	kola.	Tempt, to	yenga, pukuta.
Survey, to	hlola.	Ten	ishumi.
Suspend, to	panyeka.	Tender, to be	tamba.
Swallow, to	gwinya.	Tenderness	ububele.
Swallow	inkonjane.	Tendon	umsipa.
Swear, to	funga, nyanisa.	Tent	utende.
Swear at, to	tuka.	Terminate, to	kaula, gcina.
Sweep, to	tshanela.	Terrify, to	nunusa.
Sweepings	izibi.	Testicle	isende.
Sweet	mnandi, mtoti.	Thank, to	bonga.
Swell, to (as the	vuvuka.	That	ukuti, ukuba.
body)		That is all	kupela.
Swell, to	kukumala.	Thatch	isiqunga.
Swell up, to	qumba.	Thatch, to	fulela.
Swiftness	ubelo.	There (yonder)	lapaya.
Swim, to	hlamba.	There	kona.
Switch	uswazi.	Thick, to become	jiya.
Sword	inkemba,	Thief	isimunya, isela.
	isiyence.	Thigh	itanga.
Sympathise with,	kuza.	Thin, to become	zaca.
to		Thing	into.
		Think, to	camanga, caban-
Table	itafula.		ga, ti.
Tadpole	incungulu.	Thirsty, to be	oma.
Tail (of an ani-	umsila, itshoba.	This direction, in	ngalapa.
mal)		This, like	nje.
Tail (of a bird)	isisila.	This side, on	nganeno, ngalapa.
Take, to	tata, tabata.	This way!	mina!
Take an oath, to	funga, nyanisa.	Thorn	iva.
Take away, to	susa.	Thought	umcamango.
Take care of, to	londoloza, pata.	Thousand	inkulungwane.
Take out a little,	capuna.	Thread	urala.
to		Three	tatu.

Threepenny piece	upeni.	Trouble	isineke.
Throat	umpimbo.	Truly	kuncne.
Throb, to	qaqamba, gquma, nkenketa.	Trust, to	temba.
Throw, to	ponsa.	Truth	isiminya, iqiniso.
Throw away, to	lahla.	Try, to	linga.
Thrust into, to	hlohla.	Try a case, to	teta.
Thumb	isitupa.	Tub	umpongolo.
Thump, to	duhluzo.	Tube	umbobo.
Thus	nje, njalo.	Tumour	iqubu.
Ticket	itikiti.	Turf	isinsinde, isoyi.
Tickle, to	kitiza, kitakita.	Turn, to	pendula, guquka.
Tidy person	inono.	Turn the back, to	fulatela.
Time	isikati.	Turn head over heels, to	gologoqa.
Times, ancient	endulo.	Turned, to be	penduka.
Timid, to be	coyacoza.	Tusk	upondo.
Timid person	ipakapaka.	Twice	kabili.
Tingle, to	nkenketa.	Twig	igaba, uti.
Tiptoe, to	nyonyoba.	Twin	ipahla, ivele.
Tire, to	kataza.	Twist, to (plait)	aluka.
Tired, to be	katala.	Twist (as an ankle), to	sonta.
Toad	isele, igxogxo.	Twist out of joint, to	qunsula.
Tobacco	ugwai.	Two	bili.
To-day	namhlanje, nam- hla, namuhla.	Unable, to be	ahluleka.
Toe	izwane (or uzwane).	Unclean, to be	ngcola.
To-morrow	ngomuso, kusasa.	Understand, to	zwa, qonda, qika
Tongue	ulimi.	Undo, to	kumula.
Tonsil	ilaka.	Uneasy, to be	konkobala.
Too	futi.	Unfold, to	sombulula.
Tooth	izinyo.	Unfolded, to be	sombuluka.
Tortoise	ufudu.	Unloosen, to	sombulula.
Toss, to	ponsa.	Unloosened, to be	sombuluka.
Toss the head, to	nqekuza.	Untie, to	tukulula.
Touch, to	tinta, pata.	Unwholesome	nhlakanhlaka.
Tough	lunama.	Unwilling, to be	nqena.
Trace (track)	umkondo.	Unwilling person	isidondi.
Track	umkondo, umzila.	Up	pezulu, ngasenhla.
Train	isitimela.	Upright	qoto.
Tram	itilamu.	Upwards	ngapezulu, ngasenhla.
Trap, to	tiya.	Urge, to	pisa.
Travel, to	hamba.	Urine	umtondo, umca- mo.
Tray	umkombe.	Urine, to void	tunda, cama.
Treacherous	mbumbulu.	Used to, to be	jwayela.
Tread on, to	nyatela.	Valueless	ze.
Treat, to (as a doctor)	elapa.	Vanish, to	nyamalala.
Treaty	inhlanganiso.	Vegetables	imifino.
Tree	umuti.	Veil	ulembu.
Tree, willow	umnyezane.	Vein	umtambo.
Tree fern	isikomane.	Veldt, out in the	ngasendhle.
Trees, clump of	isihlahla.	Villain	umtakati.
Trial	umtingo.	Violently	ngamandhla.
Tribal designation	isibongo.	Violent person	isipoxo.
Tribe	isizwe.	Visible, to be	bonakala.
Trickle, to	consa, tonsa.	Visit, to make a	vakatsha.
Tripe	ufu.		
Trip up, to	kuba.		
Trot, to	quqa.		



Void urine, to	tunda, cama.	Whether	kuko.
Vulture	inqe.	Whether. . or	uma. . uma, kuko . . kuko.
Wagon	inqola.	While	ingani, lapa.
Wagon road	ungwaqo.	Whipstick	uqalo.
Wait a bit!	kahle!	Whistling	ikwelo.
Wait for, to	linda.	White	mhlope.
Wait upon, to	konza.	White man	umlungu, iNgisi.
Walk, to	hamba.	Whither?	ngapi?
Wander, to	zula, duka.	With	na, nga.
Want, to	funa, swela.	Who?	ubani?
Want, to be in	dinga.	Why?	lani? leni? ngani?
Wanting, to be	funeka.	Within	pakati, ngapakati.
Ward off, to (as a blow)	vika.	Wicked	bi.
Warm, to be	fudumala.	Wicked act	isono.
Warm one's self, to	ota.	Widow	idikazi.
to		Wife	umfazi, um.
Warn, to	laya.	Wife's mother	umkwekazi.
Wart	insumpa.	Wife, young	umakoti.
Wash, to	geza.	Wild animal	isilo.
Watch, to	linda, buka.	Wild	luhlanya.
Watch	isikati, iwatshi.	Wildebeeste	inkonkoni.
Water	amanzi.	Wily person	iqili.
Waterfall	impopomo.	Wind	umoya.
Water melon	ikabe, ibece.	Window	isicaba, isibuko, ifastela.
Water snake	ivuzamanzi.	Windpipe	umbongwana, uqoqoqo.
Watery	manzi.	Windy, to be	kwitshiza.
Wave	idhlambi.	Wing	ikombe.
Way! by the	konje!	Wing (of a bird)	ipiko.
Way, the	indhlela.	Wink, to	cwazima.
Way, in this	nje.	Winter	ubusika.
Way, to direct the	yalela.	Winter time	ubusika.
Wealthy, to be	nota, ceba.	Wipe, to	sula.
Weary, to be	katala.	Wither, to	fekela.
Weasel	ucakide.	Witness	ufakazi.
Weave, to	aluka.	Wizard	isanusi, umtakati.
Web	ulembu.	Woman	umfazi.
Weeds	ukula, amabibi.	Woman, old	isalukazi.
Week	isonto, iviki.	Woman's top-knot	inkehli.
Weevil	imbovane.	Wonderful, to be	sabeka.
Well?	po? kambe? ke?	Wonder (to ex- press)	aul
Wet	manzi.	Wood, log of	ukuni.
Wet, to get	neta.	Wood	izinkuni.
wether	iqangu.	Wood (thicket)	ihlati.
Whale	umkomo.	Wool	uboya.
What?	ni?	Word	izwi.
What's his name?	untasike, unansi- ka, untokanje.	Work, to	sebenza.
What is it?	yini?	Work	umsebenzi.
Wheat	ukolweni.	Worm, ring	umbandamu.
Wheel	isondo.	Worms, intestinal	izilo, ingcili, amaratshu.
When?	nini?	Worn out gar- ment	igxaba.
When	uma, ma, nqa, lapa.	Worry, to	fundekela.
When, on the day	mdhla, mhla, mzukwana.	Wound	inxeba.
Where?	pi? lapi? ngapi?	Wound on the head	ingozi.
Whereas	kanti, ingani.		
Wherefore	pela.		

Wretched	lusizi.	Yesterday	izolo.
Wrist	isikono.	Yesterday, day	kutangi.
Write, to	bhala, loba.	before	
Yawn, to	zamula.	Yoke, to	bopela.
Year	unyaka (pl. imi).	Yoke	ijoka.
Year, this	nonvaka.	Yolk of egg	isikupa.
Year before last	nyakomunye.	Young	tsha, ncane.
Year, last or next	nyakenye.	Young girl	intombazana.
Yellow	nipofu.	Young man	insizwa.
Yes	yebo, ehe.	Zebra	idube.





