

# 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.

**REVISED EDITION**

by

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SHUTER & SHOOTER,  
BOOK & STATIONERY SPECIALISTS  
PIETERMARITZBURG

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# STUART'S ZULU GRAMMAR.

## PART I.

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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 (aspirated), and sometimes soft (inspired). No hard and fast rule can be given as to when these consonants are aspirated or inspired, 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," as in *groot*.

**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 great 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 are in "spare."

i as ee in "seen."

o as aw in "shawl."

u as oo in "moon."

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

e.g., inkósi (chief), hámba (go), lahlekile (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 classes of 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 are given 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 (person)	<b>umu</b>	<b>ntu</b> (singular).
abantu	<b>aba</b>	<b>ntu</b> (plural).
isilevu (beard)	<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 the pronouns :—

Class.	SINGULAR.				PLURAL.		
	Prefix	Pers. Pron.	Example	Meaning	Prefix	Pers. Pron.	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> <i>or i</i>	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	isiwa	precipice	izi	zi	iziwa
5	<b>umu</b> <b>um</b>	u u	umuti umgodi	tree hole	imi imi	i i	imiti imigodi
6	<b>ulu</b> <i>or u</i>	lu	upape uti	feather stick	izim izin	zi zi	izimpape izinti
7	<b>ubu</b> <i>or u</i>	bu	ubuvila	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," and not being a person, 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.
Isihlangu (shield)	" " 4	" " 7.
Isango (gate)	" " 2	" " 8.

**Notes and Exceptions.**

**Class I.**—(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).

N.B. umlungu (whiteman) and umSutu (Basuto) have plurals abelungu and abeSutu.

Ubejane (rhinoceros) and umiyane (mosquito) have plurals obejane and omiyane.

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

(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 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 “umhambi,” 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 it should be noted here that there are a few nouns beginning with “isa” which form their plurals by changing the s into z.

These nouns belong to Class 4, and have pronouns si and zi, e.g.,:—

isando (hammer)	isangoma (wizard)
isalukazi (old woman)	isandhla (hand)

So also isono (crime, fault) has plural izono.

Note also that iso (eye) and iva (thorn) have plurals amehlo and ameva.

The following words occur only in the plural of this class;—

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



**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
indoda (man)	amadoda
inxiba (old kraal site)	amanxiwa
insimu (garden)	amasimu
inkonyana (calf)	amankonyana
inkosi (chief)	amakosi (as well as izinkosi)
iNgisi (Englishman)	amaNgisi
intombazana (girl)	amantombazana
indodana (son)	amadodana
inxele (left-handed person)	amanxele

N.B.—The pronouns of inxeba, inxele and iNgisi in the above list are *li*; the others have the pronoun *i*.

**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”).

It should be noted that the plural of both “umu” and “um” is “imi” thus, *umuti* has plural *imiti* (not *imimuti*), etc.

**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 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), *uboya* (fur, hair of animals, and on arms and legs of human beings), *utuvi* (foeces).

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.

**NOTE:**—If the u is followed by l the plural will be **izi**, e.g., ulimi (tongue) izilimi.

Attention should be drawn here to the colloquial practice of dropping the z in *any* plural prefix "izim," or "izin," 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 usual 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, or length) is derived from the adjective "de" (tall, or long).

**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.

Exceptions: Ukuni (piece of wood) (izinkuni) belongs to Class 6; Ukuko (sleeping mat) belongs to Class 2 or 6 (plural amakuko or izinkuko).

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

### EXERCISE.

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

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

### LESSON III.

#### PRONOUNS (Part I).

Having just learnt the nouns, it will be more convenient and simpler here to learn their corresponding pronouns. 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** is 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 particular form of 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 um u	u	aba	ba
2.	ili	li	ama	a
3.	im in	i	izim izin	zi zi
4.	isi	si	izi	zi
5.	umu um	u	imi	i
6.	ulu	lu	izim izin	zi zi
7.	ubu	bu	No Plural.	
8.	uku	ku	No Plural.	

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 "li" and "lu."

**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 76).

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 i wile  
or  
! izindhlu nemiti **ku** wile.

but

the woman and the dog have gone—umfazi nenja **u** hambile.  
 ('ne' in the above examples stands for "and.")

The next Lesson dealing with Pronouns will be found on Page 20.

### EXERCISE.

Give the pronouns of the following nouns:—

Umhlana, intaba, utango, umgodì, ukope, umkumbi, imbada, amanzi, izinto, imikuba, ikanda, ukudhla, isitsha, umkuba, umlomo, 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 verb "to have" does not exist in Zulu, while the verb "to be" is rarely found. 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 the bovine species, 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 kind), i.e., male.

umntwana wesifazana (child of a female kind), 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), umyeni (bridegroom), umakoti (bride), unkonka (bushbuck ram), imbabala (bushbuck doe).

## VOCABULARY.

Fika, v., arrive.

Kala, v., cry.

Lahleka, v., get lost.

Lima, v., plough.

Puka, v., get broken.

Sebenza, v., work.

Itshe, n., stone.

Umfula, n., river.

Indoda, n., man.

Inja, n., dog.

Imbuzi, n., goat.

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).

It would seem that **anyana** is only added to nouns which are already in their Diminutive form, e.g. :—

umntwana is the diminutive of umuntu;  
umntwanyana is the diminutive of umntwana.

**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)

**Exception:**—If the final “l” is followed by “o,” the Diminutive is formed as in Rule 2—the “l” NOT being changed to dhl, e.g. :—

isilo (wild animal)	isilwana.
umlilo (fire)	umlilwana.

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

b and p change to <b>tsh</b>	}	and “ana” is added.
mb                    „ <b>nj</b>		
m                     „ <b>ny</b>		
ingubo (blanket)		
impupu (mealie meal)		imputshana (small quantity of meal)
intamo (neck)		intanyana (small neck)
intambo (string)		intanjana (small piece of string)

Summary:—

“Ana” is always 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, umunwe, ukamba, indawo, indhlela, intaba, iqupa, isilima, iqaqqa, umlomo, umkumbi, 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, and will be discussed later.

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

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

Cetshwayo! (for nominative uCetshwayo).

(c) The Locative case denotes "at," "to," "from," "on," or "in." 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**.

„ **e** „ „ **eni**.

„ **i** „ „ **ini**.

„ **o** „ „ **weni**.

„ **u** „ „ **wini**.

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

Examples:—

umfula (river) makes emfuleni (in, at, etc., the river).

ingalo (arm) „ engalweni (on the arm, etc.):

itshe (stone) „ etsheni (on the stone, etc.).



umuti (tree)	makes	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	„	entanjeni.

**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 among the Natives of Zululand.)

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).

(N.B.—The locative of umlungu (whiteman) is **ku** mlungu, i.e., it is treated as the proper name of a person.

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

eMnambiti—at Ladysmith.

**Rule 6.**—The locative of Pronouns (e.g., “on it,” “to him,” “in them,” etc.) is also expressed by using the preposition “**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)	<b>ekanda</b>
ikaya (home)	<b>ekaya</b>
impumalanga (East)	<b>empumalanga</b>
ihlobo (Summer)	<b>ehlobo</b>
iziko (hearth)	<b>eziko</b>
ukwindhla (harvest)	<b>ekwindhla</b>
ihlombe (shoulder)	<b>ehlombo</b>
intaba (hill)	<b>entabeni</b>
insimu (garden)	<b>ensimini</b>
umhlana (back)	<b>emnyango</b>
umnyango (door)	<b>emhlana</b>
intshonalanga (West)	<b>entshonalanga</b>
ubusuku (night)	<b>ebusuku</b>
ubusika (Winter)	<b>ebusika</b>
indhlu (house)	<b>endhlini</b>
umzimba (body)	<b>emzimbeni</b>

**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 page 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 eTaleni.

## VOCABULARY.

Puza, v., drink; delay.

Pela, v., get finished.

Dhlula, v., pass.

Dabuka, v., get torn.

Tenga, v., buy.

Puma, v., go out.

Sina, v., dance.

Geza, v., wash.

Indhlu, n., house.

Insimu, n., garden.

Umgodi, n., hole; mine.

Ikanda, n., head.

Isandhla, n., hand.

Iso, n., eye.

Umlomo, n., mouth.

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 sezandhlani. 5. Iso li sekanda. 6. Izinja zi nga sendhlani. 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 also ends with a vowel, it continually happens that two vowels come together, e.g.:—abantu ba hambile emfuleni;—the people have gone to the river.

Here we have two “e’s” coming together, but as the language is spelt **phonetically**, and consequently every letter has to 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 undesirable 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 the two merge into one another to form a single vowel.

With the coalescing of vowels we have nothing to do just yet, but in regard to elision, 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	wa	ba	ba
2.	li	la	a	a
3.	i	ya	zi	za
4.	si	sa	zi	za
5.	u	wa	i	ya
6.	lu	lwa	zi	za
7.	bu	bwa	No Plural.	
8.	ku	kwa	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, for the sake of euphony.

**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 can take 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. 102.

**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" 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,” (the children **they** of 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).

### 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  
 ensimini 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 II.)

We already know something of the pronouns of the  
 3rd Person, having learnt them (with the nouns) in the  
 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.	Emph.
1.	u	m	(ke)	(ye)	yena	ba	ba	(bo)	(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	(bo)	(zo)	zona
7.	bu	bu	(bo)	(bo)	bona	No Plural. No Plural.				
8.	ku	ku	(ko)	(ko)	kona					

Obs.—The forms in brackets in the three foregoing tables are never used except when preceded by and joined to possessive particles and prepositions.

The student should notice the following:—

1. The *Nominative* and *Accusative* of the pronouns are always the same, **except** when the Nominative consists of a **single letter** (vowel).

2. The *Possessive* is practically a repetition of the Possessive Particle, except that the final letter is “o,” instead of “a.”

3. The *Prepositional* of common nouns is always the same as the possessive.

4. 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”) here does not undergo any change, nor does the pronoun, **except when its nominative is a vowel by itself** (vide Table on preceding page).

**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 itunga.  
 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 emfuleni.

The Accusative is sometimes called the Objective, i.e., it is the object of an action. All transitive verbs, such as “bona” (see), “geza” (wash), “qeda” (finish), “dhla” (eat), and hundreds of others, 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 root of 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 Man” (the recipient) in both these examples is in the to the man” or “he has given the man the money.” 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” (he it has given the man the money).

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 illustrate the use of the possessive forms of the pronoun:—

my food—ukudhla kwami. their food—ukudhla kwabo.  
your food—ukudhla kwako.

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

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.

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

(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 umkumbi.

## 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—	<b>leli tunga</b> (not itunga).
this food—	<b>loku kudhla</b> (not ukudhla).
these people—	<b>laba bantu</b> (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, search for.

Luma, v., bite.

Faka, v., put in.

Beka, v., put or place upon.

Ukudhla, n., food.

\*Itshoba, n., tail.

Indhlela, n., road.

Bheka, v., look at.

\*Umsila, n., tail.

Upondo, n., horn.

Isango, n., gate.

Hlupa, v., worry, 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—nge sentabeni; but near this hill—**nga ku le ntaba**.

## LESSON XI.

## RELATIVE PRONOUNS.

The Relative Pronouns 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 with 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** 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 **e** 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.

The student may have noticed that the Relative Pronoun is practically a repetition of the Demonstrative, (which he has just learnt), the only difference being that the initial “i,” which always begins the Demonstrative, is dropped in the Relative.

If the student will remember this, he will have little trouble in learning the Relative, i.e., if he has already mastered the Demonstrative.

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 hambile**yo**, indoda e file**yo**, umfazi o limile**yo**.

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 (Cl.1)	"	"	"	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

**Alternative Rule.**—When the Relative, in **English**, is followed by a **pronoun**, the "a" coalesces with the initial vowel of that pronoun. There is an **imaginary** vowel in front of every pronoun which does not happen to be a vowel by itself. This imaginary vowel is the same as that contained in the pronoun, e.g.:—

The imaginary vowel in front of Ngi is "i," in front of lu is "u," in front of ba is "a," etc.

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 amanzi e wa puzile ingwe.  
leopard has drunk—

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

the cattle which the izinkomo a zi butile umfazi.  
woman 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, pay.	Ingalo, n., arm.	Igeja, n., plough, hoe.
Tsha, v., get burnt.	Umkomo, 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.

## 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 sensimini. 2. Amanzi e ni wa telile etungeni. 3. Igeja a li landile umfazi. 4. Umnyango 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, and may then stand either before or after the noun, e.g.:—

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

(N.B.—The latter construction is used for the purpose of emphasising the fact that the plate is a large one.)

**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 si kulu.

So far, then, we have merely to remember that the **position** of the adjective, in *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:—**

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:—**

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.

**Examples :—**

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

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

## VOCABULARY (contd.)

Futshane, a., short.	Qoto, a., honest, reliable.	Butuntu, a., blunt.
Ncane, a., small, few.	Tsha, a., young, fresh.	Mnyama, a., black.
De, a., long, tall, deep.	Mnene, a., gener- ous.	Luhlaza, a., green, blue.
Bi, a., bad, nasty, wicked.	Nzima, a., heavy.	Nsundu, a., brown, bay.
Hle, a., nice, beautiful.	Mtoti, a., sweet.	Mpofu, a., dun, roan, poor.
Bomvu, a., red.	Ngwevu, a., grey.	Bukali, a., sharp.
Buhlungu, a., painful.	Makaza, a., cold.	Manzi, a., wet, saturated.
	Lula, a., light (in weight).	Mpunga, a., grey.
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 many 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 a nzima. 7. Leliya sango elimhlope li pukile. 8. Umfazi omdala wa le ndoda u file.

1. Water is better than food. 2. My child is stronger than your child. 3. This road is longer than



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 u lukuni kakulu. 4. Amanzi a ku lo mfula maningi kunamanzi a ku lowaya. 5. Izinja ezinkulu zinhle kune zincane. 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 of these ways will now be considered separately:—

#### 1. Adjectives formed from particles:—

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

The present particle 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.

#### 3. 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 present 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 <b>sokukwela</b> (from ukukwela, to ride).
lesson book—	incwadi <b>yokufunda</b> (from ukufunda, to learn or read).
cooking water—	amanzi <b>okupeka</b> (from ukupeka, to cook.)
drinking water—	amanzi <b>okupuza</b> (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 <b>ya</b> seTekwini (a man of <b>at</b> Durban).
mine work—	umsebenzi <b>wa</b> semgodini (work of <b>at</b> a mine).
forest trees—	imiti <b>ya</b> sehlatini tree of <b>in</b> 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 “**with**” (i.e., to possess), e.g.:—

the river is stony—	umfula u <b>namatshe</b> (the river is <b>with</b> stones).
a stony river—	umfula <b>onamatshe</b> (a river which is <b>with</b> stones).
the man is strong—	indoda i <b>namandhla</b> (the man is <b>with</b> 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.
Bhlala, v., write.	Umudwa, n., line.
Bala, v., count.	Imali, n., money.
Mila, v., grow.	Umusi, n., smoke, steam.
Sula, v., clean, wipe.	Incwadi, 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 esipileleyo. 3. Imali yokutela iningi. 4. Ukezo lokudhla lu lahlekile. 5. Umkumbi omkulu umanzi. 6. Amageja okulima a semasimini a nga semitini. 7. Indwangu yokusula izitsha i semnyango. 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 Precidate.
1	nye	Into inye
2	bili	Izinto zimbili
3	tatu	„ zintatu
4	ne	„ zine
5	hlanu	„ zinhlanu
6	isitupa	„ ziyisitupa
7	isikombisa	„ ziyisikombisa
8	isishiyangalombili	„ ziyishiyangalombili
9	isishiyangalolunye	„ ziyishiyangalolunye
10	ishumi	„ ziyishumi
11	ishumi na nye	„ ziyishumi na nye
12	ishumi na mbili	„ ziyishumi na mbili
13	ishumi na ntatu	„ ziyishumi na ntatu
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
etc.	etc.	etc.
30	amashumi amatatu	„ zi amashumi amatatu
40	amashumi amane	„ zi amashumi amane
50	amashumi amhlanu	„ zi amashumi amhlanu
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
etc.	etc.	etc.
200	amakulu amabili	„ zi amakulu amabili
etc.	etc.	etc.
1,000	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).

Obs.—"Nye" (one) and "ne" (four), being adjectives of one syllable, require the prefixes "mu," "ma" and "mi" in the ordinary way.

Examples:—

the buckets are two—	amatunga mabili.
two buckets—	amatunga amabili.
the trees are three—	imiti mitatu.
three trees—	imiti emitatu.
the cattle are two—	izinkomo zimbili.
two cattle—	izinkomo ezimbili.
the fingers are five—	iminwe mihlanu.
five fingers—	iminwe emihlanu.
the houses are three—	izindhlu zintatu.
three houses—	izindhlu ezintatu.
the plates are five—	izitsha zinhlanu.
five plates—	izitsha ezinhlanu.

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.:—

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

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 the Future tense.

we will bring five trees—	si ya ku leta imiti <b>i be</b> mihlanu.
---------------------------	--

Where “**na**” (and) is required to make up a number (e.g., twelve—ishumi **nambili**), there are two ways of construction commonly employed, e.g.:—

I want twelve shillings—      ngi funa osheleni aba  
  ishumi **na** mbili; or  
  ngi funa osheleni aba  
  ishumi **nosheleni** aba  
  bili.

Literally, the translation of the second form is “I want shillings which are ten and shillings which are two.”

So also:—

we gave him fifteen  
cattle—

sa m nika izinkomo ezi  
ishumi **nanhlanu**; or  
sa m nika izinkomo ezi  
ishumi **nezinkomo** ezin-  
hlanu.

Both forms of expression are frequently used, though the second is, perhaps, more commonly adopted.

In counting money, the basis of calculation is shillings, and as this is thoroughly understood among Natives, the word "shillings" is very often omitted altogether, e.g. :—

how much do you want for your dog? · I want £1.  
u funa malini ngenja yako? ngi funa amashumi  
amabili.

I receive £2 per month—ngi rola amashumi amane ngenyanga.

Obs. (a) "malini"—derived from "imali" (money) and "ni" (what?) means "how much"? (money).

(b) In the first example "ngenja yako" means "on account of your dog."

In the second example "ngenyanga" has the meaning of "per month."

(c) We will see later (Indefinite Adjectives, p. 45) that "ngaki"? means "how much"?—"imali engaki" is therefore another way of expressing "how much money?"

## 2. Ordinal Numbers—

These (except “first” and “tenth” and those following) are expressed by prefixing “**isi**” to the root of the Cardinal number, 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— umuntwana **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.

“Tenth” is expressed by ishumi.

“Eleventh” is expressed by ishumi

na nye.

Each of these must, of course, be used with the proper possessive particle as above.

### 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 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 nganye** (one by one), **ngambili ngambili** (two by two), **ngantatu ngantatu** (three by three), **ngane ngane** (four by four), **nganhlanu nganhlanu** (five by five), etc., etc.

N.B.—This form of expression cannot be used to denote dimension (as for instance, “a room ten by ten”).

## 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 sengodini 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	ba wa tolile amanye ama-
ploughs—	geja.
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	wonke	b	bonke
2.	l	lonke ..	—	onke
3.	y	yonke	z	zonke
4.	s	sonke	z	
5.	w	wonke	y	yonke
6.	l	lonke	z	zonke
7.	b	bonke	No Plural.	
8.	k	konke	No Plural.	

N.B.—Sonke—all of us, nonke—all of you.

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

Class,	Singular.		Plural.	
	Prefix.	Example.	Prefix.	Example.
1.	y	yedwa	b	bodwa
2.	l	lodwa	—	odwa
3.	y	yodwa	z	zodwa
4.	s	sodwa	z	zodwa
5.	w	wodwa	y	zodwa
6.	l	lodwa	z	yodwa
7.	b	bodwa	No Plural.	
8.	k	kodwa	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 name 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 that umntwana wako u **ngako**.  
 some object referred to)—  
 my house is as big as that indhlu yami i **ngakaya**.  
 one (pointed out)—

6. **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** (im  
 hyaena— pisi).  
 houses are as big as izindhlu zi **ngangamatshe**.  
 stones—  
 my child is as big as that umntwana wami u **nganga**  
 one— lowaya.

7. **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**.

If a pronoun follows **nganga** is must be put in its **prepositional** form (see Lesson IX), e.g.:—

ngangami.	as big as me—
ngangawe.	as big as you—
ngangati.	as big as us—

#### 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 sort of person?	umuntu onjani?
what sort of food?	ukudhla okunjani?
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. Njenga—Like.

This word, like **nganga**, is only used when the object is **mentioned**, thus:—

a goat is like a sheep—	imbuzi i njengemvu.
a man who is like a boy—	indoda e njengomfana.

N.B.—The final a of both **njenga** and **nganga** must coalesce with any vowel immediately following it.

If a pronoun follows **njenga** it must be put in its **prepositional** form (see Lesson IX), e.g.:—

Like me—**njengami**; like you—**njengawe**, etc., etc.

#### 11. Ubani? (Pl. Obani)—Who?

This word, as in English, can be used only when referring to **persons**, and is used interrogatively, e.g.:—

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

(See also Lesson XVIII).

#### 12. Ngaki—How much? How many? etc.

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?

N.B.—Ngaki, more often than not, takes the prefixes “ma” and “mi” (like adjectives of one syllable), e.g.:—

how many trees?	imiti emingaki?
how many men?	amadoda amangaki?

### 13. 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?

## 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:—

<b>kakulu</b> —greatly, very.	<b>kaningi</b> —abundantly,
<b>kahle</b> —nicely, well.	frequently.
<b>kangakaya</b> —so greatly as that.	<b>kangaka</b> —so greatly as this.
<b>kabi</b> —badly, evilly.	<b>kude</b> —far off.
<b>kangakanani</b> —how greatly?	<b>kangaki</b> —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.:—

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

and numerous others, some examples of which occur below.

## 4. Adverbs of Time—

<b>namhla</b> —to-day.	<b>namhlanje</b> —this very day.
<b>namuhla</b> —to-day.	<b>kutangi</b> —day before yesterday.
<b>izolo</b> —yesterday.	<b>kutangi kwa kutangi</b> —day before day before yesterday.
<b>ngomso</b> —to-morrow.	<b>ngomuso</b> —to-morrow.
<b>kusasa</b> —tomorrow, to-morrow morning.	
<b>ngomhlomunye</b> —day after to-morrow.	<b>ngomhlomunye kwa ngomhlomunye</b> —three days hence.
<b>nonyaka</b> —this year.	<b>nyakenye</b> —last year.
<b>nyakomunye</b> —year before last.	

## 4. 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.	ebusuku—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, e.g. :—

beneath the table—	ngapansi <b>kwetafula</b> .
near the house—	eduze <b>kwendhlu</b> .

## List (a)—

ecaleni—on one side of; beside.	eduze.—near.
enhla—above.	emuva—behind.
ezansi—below.	ngalapa—in this direction.
ngalapaya—over there.	nganeno—on this side of.
nganxeny—on one side of.	ngapakati—inside.
ngapansi—beneath, under.	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.	kade—long ago.
kepa—however, but.	kumbe—perhaps.
kude—far off.	kodwa—but.
lapa—here, now, when, while.	mhlaumbe—perhaps.
manje—now.	lapo—there (in reference, or “where you are”).
mdhla	masinyane } immediately,
mhla	masinya } quickly.
mzukwana	ngemihla—daily.
nini?—when?	njalo—continually, always.

nje—merely, only, simply,	nqa	} when, if.
just.	nxa	
obala—openly.	uma	

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

hambabo—do go (go along, will you!)

hambake—go then (you may go).

wa buyake—and he returned.

### 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!—I’m sorry!
musa!—don’t!	utini!—you don’t say so!
suka—get away with you!	yebo!—yes!
x! (anger).	yekimihlola! — what non-
yekani!—the idea!	sense!
au! (wonder).	pinde!—never again!

\*Used only to one hurting himself by accident.

## 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— imvu 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).

The following table will 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	he is now going	ba	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 dead now
si	se si hambile	it has now gone	zi	se zi file	they are now dead
u	u se 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.	



**"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 ka fiki.  
the food is not finished **yet**— ukudhla a ku **ka** peli.  
the sheep is not dead **yet**— imvu a i **ka** fi.

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

"Se" is often used where its sense is not expressed 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 **sa** yi funi imali— I don't want money **any**  
more (I don't **still** want  
money).  
abantu a ba **sa** sebenzi— the people are not work-  
ing **any longer** (the people  
are not **still** working).  
u **se** hambile lowo muntu? has that person gone yet?  
(he **now** has gone that  
person has he?).

**2. How to express "which?"**

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:—

**which** is your plough? **elipi** igeja lako?  
**which** are their children? **abapi** abantwana babo?

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

invariably 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,” etc.

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

this plough is <b>mine</b> —	leli geja <b>elami</b> (which is of me).
those children are <b>ours</b> —	labaya bantwana <b>abetu</b> (which are of us).
this house is <b>his</b> —	le ndhlu <b>eyake</b> (which is of him).
this food is <b>its</b> —	loku kudhla <b>okwayo</b> (which is of it—referring 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 <b>chief's</b> —	eli ka bani leli hashi? e <b>lenkosi.</b>
whose is this child? the <b>man's</b> —	o ka bani lo mntwana? o <b>wendoda.</b>
and so on.	

“Ka bani” in these examples stands for “whose?”—see 5 of this lesson.

#### 4. How to express "Who?"

the word "**who?**" 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, is "**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 a 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 you (pl.)?    **obani aba ni bonile?**

(See also page 48.)

The following examples will suffice to illustrate the use of "**ubani**" when in the accusative:—

**whom** has he beaten?        **ubani a m tshayile?**  
**whom** (pl.) have ye seen?   **obani e ni ba bonile?**

#### 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? they 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 monosyllabic adjectives, so that:—

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

The construction in the last example requires explanation.

In this kind of sentence, when the Demonstrative comes **before** the noun *in Zulu*, it (the noun) is mentioned **twice**, thus:—

what is that person?	lowaya muntu, <b>umuntu</b> muni?
what are those cattle?	leziya zinkomo <b>izinkomo</b> zini?

“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 <b>yini</b> laba bantu?
what is to “londoloza”?	ku <b>yini</b> “ukulondoloza”?
what is your child?	u <b>yini</b> umntwana wako?*

(i.e., what sex?.

\*(Or umntanako; see page 75.)

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

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

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**.

"Pi" is added to the pronoun when there is no other verb than the auxiliary in the clause, and to the verb in all other cases.

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 too 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 nezinvu.
the people have gone to	abantu ba hambile eTekwini
Durban <b>and</b> to Johan-	na seJohannesburg.
nesburg—	

In these two sentences, the use of "na" is necessary, because in the one case "**cattle**" and "**sheep**" are the words joined together, and "**Durban**" and "**Johannesburg**" in the other. 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 za ku zi tengisa" ("za 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 in conversation merely to make a slight pause at that point in the sentence where the junction occurs.

A common method of expressing "and," where an **instruction** is given, is by changing the final a of the verb into "e," thus:—

sweep this room <b>and</b>	tshanyela le ndhlu, u yi
wash it <b>and</b> clean the	geze, u sule izitsha.
plates—	

(Note the repetition of the pronoun "u.")

## 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 u hambe nehashi.  
with) a horse—

he went with (by means of) u hambile ngehashi.  
a 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 indoda i \*hambe nabo.  
them—

the cattle have it (refer- izinkomo zi nako.  
ring to food)—

\*“hambe” is the contracted form of “hambile” (see Notes on Regular Verbs, page 92).

### 11. How to express “When?”

The word “when?” is expressed, in Zulu, by “nini?” which is always placed immediately after the verb, e.g.:  
when will the people come abantu ba ya kuza 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, etc.

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).

**Hours of the day** are expressed by the English words “one,” “two,” “three,” etc., as follows:—

at one o'clock— ngowani\* (nga uwani).

at five o'clock— ngofaivi (nga ufaivi).

and so on.

\*Corruptions of “one” and “five.”

**Days of the month** are expressed as follows:—

the 10th—

usuku lweshumi.

the 25th—

usuku lwamashumi amabili  
nesihlanu.

## 13. How to express "there is," "there are," etc.

"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) <b>u kona</b> umuntu.  |
|                    | (2) <b>ku kona</b> umuntu. |
| there is a bucket— | (1) <b>li kona</b> itunga. |
|                    | (2) <b>ku kona</b> itungu. |
| there are people—  | (1) <b>ba kona</b> abantu. |
|                    | (2) <b>ku kona</b> abantu. |

and so on.

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

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

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.	<b>a muko</b>	<b>a bako</b>
2.	<b>a liko</b>	<b>a wako</b>
3.	<b>a iko</b>	<b>a ziko</b>
4.	<b>a siko</b>	<b>a ziko</b>
5.	<b>a uko</b>	<b>a iko</b>
6.	<b>a luku</b>	<b>a ziko</b>
7.	<b>a buko</b>	No plural.
8.	<b>a kuko</b>	No plural.

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



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	umuntu u yi tolile enye
more money—	imali futi.

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

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**”) are generally contracted into “**yo**,” with the result that the above sentence becomes “**m tshela 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 “mtshele 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.

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

zwa, fa, etc.), and (2) vowels-verbs (i.e., verbs beginning with a vowel), such verbs prefix “ku,” e.g.:—

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

the men have gone to eat— amadoda a yo ku dhla.  
the person has come to umuntu u zo kwenza um-  
do work— sebenzi.

but, of course—

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

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

N.B.—The pronoun of Class 1 does not, in this case, become “a,” as laid down in Section 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 umfazi o nga limi.  
ploughing—

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

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

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

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 should have for "the people who were not working," "abantu **aba be be nga nga** sebenzi," a cumbersome and redundant method of dealing with a sentence.

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

#### 18. How to express "by which," "by whom," etc.

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. (See Verbs).

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

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 person who was seen by men—umuntu o wa bonwa ama-  
doda (the person who was seen (by) the men).

In the last example (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," etc., is followed merely by a **pronoun**, the construction will be the same as that shown in the first four examples; while if "by which," etc., is followed by a **noun**, the construction adopted in the last example will hold good.

N.B.—(a) "**With which**," etc., 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**," etc., 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**," etc., e.g.:—

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

the children to whom abantwana o wa kuluma  
you 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 indoda e nga tata ihashi  
took— layo (the man which I  
took the horse of him).

the children whose food abantwana e sa peka  
we cooked— ukudhla kwabo (the children  
which we cooked the  
food of them).

- the man whose money indoda a tola imali **yayo**  
 the boy found— umfana (the man which  
 he found the money of  
 him the boy).
- the chief whose men the inkosi eli bulele amadoda  
 lion killed— ayo ibubesi (the chief  
 which them has killed the  
 men of him the lion).
- the woman whose dog is umfazi oinja **yake** i  
 lost— 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 “oinja” 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 umfana o manzi ake a  
 finished— pelile.
- the finger whose nail is—umunwe o zipo lwawo lu  
 broken— pukile.

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

### (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 wa ke wa sebenza em-  
 mine? godini?
- 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 hut- u ke wa tela?  
 tax?
- have they ever seen this ba ke ba m bona lo muntu?  
 person?

has the water in this river    amanzi ku lo umfula a ke  
     ever got finished?              a pela?  
 have mealies ever grown    umbila u ke wa mila lapa?  
     here?

## 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    hlala lapa **ngi ze ngi** buye.  
     back—

pour water into the    tela amanzi etungeni li **ze**  
     bucket **until** it fills—    li gcwale.

it will be cold **until** sum-    ku ya ku ba makaza li **ze**  
     mer arrives              li fike ihlobo.

we will work **until** he    si ya ku sebenza a **ze** a si  
     sees us—              bone.

wait for me **until** the    ngi linde a **ze** a ku bize  
     woman calls you—    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 1 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**," etc., 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.

### 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 the last 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 become imali e nga pela.  
finished—

the dog which would have inja e ya i ku luma.  
bitten him—

#### 24. How to express "didn't," "won't," etc.

(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 ku m nika.

we won't tell the chief— a si na ku yi tshela inkosi.

he won't see me— a ka na ku ngi bona.

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:

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

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 <b>ya</b> seTekwini (of at Durban).
a person from the East—	umuntu <b>wa</b> sempumalanga (of at the East).
we will be in the house—	se <b>ya</b> ku <b>ba</b> sendhlini.
they were at home—	be <b>be</b> sekaya.

## 26. How to express “It is not this—that—those,” etc.

it is not that (referring to a noun of Class 2)—**a kulo** leliya.  
 it is not this person—**a kuye** lo muntu.  
 it is not those (referring to a noun Class 3, plural)—**a kuzo** lezo.

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, etc.

## 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 ngi  
     I run away—                    ya baleka.

The Imperfect might also be used here, viz., ngi ya ngena endhlini, u **be se** ngi landela, **be se** ngi baleka, etc.

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, <b>be se</b>
then we will go—	si ya ku hamba.
finish your work and then	qeda umsebenzi wako <b>be</b>
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 <b>si</b>
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 amashashi, a <b>e</b>
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 added 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).

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," etc., 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 ngi  
want him any longer—        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," etc.

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      **nanso**.  
 where you are”)—  
 there they (horses) are (meaning “there      **nanko**  
 where you are”)—

### 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 drizzling, m tshele ukuti li ya **kiza**  
**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 leliya.

### 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**,” etc.

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 "kubo."

"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 kubo.  
part of the country—

### 34. Relationship.

The following are some of the degrees of relationship:—

ubaba—my or our father.	ubabamkulu—grandfather.
uyihlo—your father.	umame—my or our mother.
uyise—his or her father.	unyoko—your mother.
umfo—brother.	unina—his or her mother.
ubabekazi—my or our paternal uncle.	udade—sister.
umalume—my or our maternal uncle.	umamekazi—my or our maternal aunt.
uyihlokazi—your maternal uncle.	ubaba—my or our paternal aunt.
unyokolume—your maternal uncle.	unyokokazi—your maternal aunt.
umzala—cousin.	uyihlo—your paternal aunt.
umkwe—father-in-law.	umkwekazi—mother-in-law.
umlamu—brother-in-law.	umlame—sister-in-law.
umkwenyana—son-in-law.	umalokazana—daughter in law.
	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"), etc.

"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 <b>wetu</b> (the brother of us).
his (or her) sister—	udade <b>wabo</b> (the sister of them).
your brother—	umfo <b>wenu</b> (the brother of ye).
and so on.	

N.B.—"My brothers" is abafowetu (NOT abafobetu)

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—	<b>umka</b> Magwaza.
Magwaza's child—	<b>umtaka</b> Magwaza.
my wife—	<b>umkami</b> .

When the parent's name is not mentioned, the contraction "umntwana" (short for "umntwana wa") is used, thus:—

my child—	<b>umntanami</b> .
your child—	<b>umntanako</b> .

### 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—	<b>ngesonto</b> .
on Friday—	<b>ngolwesihlanu</b> .

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

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 stand for what are (with us) the fixed periods of January, February, March, etc.

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 hanging 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?	<b>ku</b> yini <b>loku</b> ? (it is what is it this (thing)?).
whose is that?	<b>oku</b> ka bani <b>lokuya</b> ? (whose is it that (thing)?).
what is it like?	<b>ku</b> 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.”

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 is warm" is "ku fudumele," and  
"it is cold" is "ku makaza."

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) uqedile **na**?

This is expressed by the words “ku fanele,” e.g.:—  
it is necessary for us to go— ku fanele ukuba si hambe.  
it is not necessary for us to a ku fanele ukuba si  
go— 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. Umntanako 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 ngamapiko, umuntu u hamba ngezi-nyawo. 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.**
- (2) **Dissyllabic and Polysyllabic.**
- (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, etc., etc.

Such as have three or 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**, etc., from the verbs **bamba, gijima, geza, pata**, etc.

This form is sometimes used to convey the meaning “**for the purpose of**,” e.g.:—

I have come **for the purpose of** (to) seeing you. Ngi **zele** ukubona wena.

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

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

This form is sometimes used to mean “**to help to do**” a thing, e.g.:—

come and **help me to work**—woza u zo ngi **sebenzisa**.

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

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**, etc.

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	kunjuzwa	kunjulanwa
bamba	banjwa	banjelwa	banjiswa	banjanwa
kaba	katshwa	katshelwa	katshiswa	katshanwa
hlupa	hlutshwa	hultshelwa	hlutshiswa	hultshanwa
luma	lunywa	lunyelwa	lunyiswa	lunyanwa

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 "etc." (in the first column) are regular.

Where irregularities occur 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 verbs, 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, etc.

### Present Tense (Affirmative).

ngi u u etc. si ni ba etc.	}	Active	<b>tanda</b>	<b>I like</b>
		Passive	tandwa	I am liked
		Active	tandela	I like for
		Passive	tandelwa	I am liked for
		Active	tandana	
		Passive	tandanwa	
		Active	tandisa	I cause to like
		Passive	tandiswa	I am made to like
		Active	tandeka	I am lovable
		Active	zitanda	I like myself

### Present Tense (Negative).

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

**Present Tense Emphatic (Affirmative).**

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

**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).**

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

**Future Tense (Negative).**

<b>a ngi yi ku</b>	Active	<b>tanda</b>	<b>I will not like</b>
<b>a u yi ku</b>	Passive	<b>tandwa</b>	<b>I will not be liked</b>
<b>a ka li ku</b>	Active	<b>tandela</b>	<b>I will not like for</b>
<b>a li yi ku</b>	Passive	<b>tandelwa</b>	<b>I will not be liked for</b>
etc.	Active	<b>tandana</b>	
<b>a si yi ku</b>	Passive	<b>tandanwa</b>	
<b>a ni yi ku</b>	Active	<b>tandisa</b>	<b>I will not cause to like</b>
<b>a ba yi ku</b>	Passive	<b>tandiswa</b>	<b>I will not be made to like</b>
<b>a ka yi ku</b>	Active	<b>tandeka</b>	<b>I will not be lovable</b>
<b>a zi yi ku</b>	Active	<b>zitanda</b>	<b>I will not like myself</b>
etc.			

N.B.—The negative of this tense may be contracted to “a ngi ku tanda,” etc.

**Perfect Tense (Affirmative).**

<b>ngi</b>	Active	<b>tandile</b>	<b>I have liked</b>
<b>u</b>	Passive	<b>tandiwe</b>	<b>I have been liked</b>
<b>u</b>	Active	<b>tandele</b>	<b>I have liked for</b>
<b>li</b>	Passive	<b>tandelwe</b>	<b>I have been liked for</b>
<b>etc.</b>	Active	<b>tandene</b>	
<b>si</b>	Passive	<b>tandenwe</b>	
<b>ni</b>	Active	<b>tandisile</b>	<b>I have caused to like</b>
<b>ba</b>	Passive	<b>tandisiwe</b>	<b>I have been made to like</b>
<b>etc.</b>	Active	<b>tandekile</b>	<b>I have been lovable</b>
	Active	<b>zitandile</b>	<b>I have liked myself</b>

**Perfect Tense (Negative).**

<b>a ngi</b>	Active	<b>tandanga</b>	<b>I have not liked</b>
<b>a u</b>	Passive	<b>tandwanga</b>	<b>I have not been liked</b>
<b>a ka</b>	Active	<b>tandelanga</b>	<b>I have not liked for</b>
<b>a li</b>	Passive	<b>tandelwanga</b>	<b>I have not been liked for</b>
<b>etc.</b>	Active	<b>tandananga</b>	
<b>a si</b>	Passive	<b>tandanwanga</b>	
<b>a ni</b>	Active	<b>tandisanga</b>	<b>I have not caused to like</b>
<b>a ba</b>	Passive	<b>tandiswanga</b>	<b>I have not been made to like</b>
<b>a ka</b>			<b>like</b>
<b>a zi</b>	Active	<b>tandekanga</b>	<b>I have not been lovable</b>
<b>etc.</b>	Active	<b>zitandanga</b>	<b>I have not liked myself</b>

**Past Tense (Affirmative).**

<b>nga</b>	Active	<b>tanda</b>	<b>I liked or did like.</b>
<b>wa</b>	Passive	<b>tandwa</b>	<b>I was liked</b>
<b>wa</b>	Active	<b>tandela</b>	<b>I liked for</b>
<b>la</b>	Passive	<b>tandelwa</b>	<b>I was liked for</b>
<b>etc.</b>	Active	<b>tandana</b>	
<b>sa</b>	Passive	<b>tandanwa</b>	
<b>na</b>	Active	<b>tandisa</b>	<b>I caused to like</b>
<b>ba</b>	Passive	<b>tandiswa</b>	<b>I was made to like</b>
<b>a</b>	Active	<b>tandeka</b>	<b>I was lovable</b>
<b>etc.</b>	Active	<b>zitanda</b>	<b>I liked myself</b>

**Past Tense (Negative).**

<b>a ngi</b>	Active	<b>tandanga</b>	<b>I did not like</b>
<b>a u</b>	Passive	<b>tandwanga</b>	<b>I was not liked</b>
<b>a ka</b>	Active	<b>tandelanga</b>	<b>I did not like for</b>
<b>a li</b>	Passive	<b>tandelwanga</b>	<b>I was not liked for</b>
<b>etc.</b>	Active	<b>tandananga</b>	
<b>a si</b>	Passive	<b>tandanwanga</b>	
<b>a ni</b>	Active	<b>tandisanga</b>	<b>I did not cause to like</b>
<b>a ba</b>	Passive	<b>tandiswanga</b>	<b>I was not made to like</b>
<b>a ka</b>	Active	<b>tandekanga</b>	<b>I was not lovable</b>
<b>a zi</b>	Active	<b>zitandanga</b>	<b>I did not like myself</b>
<b>etc.</b>			

## Imperfect Tense (Affirmative).

be ngi	}	Active	tanda	<b>I was liking</b>
u bu				
u be		Passive	tandwa	I was being liked
be li				
i bi		Active	tandela	I was being liked for
be si				
u bu		Passive	tandelwa	I was liking for
be lu				
be bu		Active	tandana	
be ku				
		Passive	tandanwa	
		Active	tandisa	I was causing to like
be si		Passive	tandiswa	I was being made to like
be ni				
be be		Active	tandeka	I was being lovable
a be				
be zi		Active	zitanda	I was liking myself
be zi				
i bi				
be zi				

## Imperfect Tense (Negative).

be ngi nga	}	Active	tandi	<b>I was not liking</b>
u bu nga				
u be nga		Passive	tandwa	I was not being liked
be li nga				
i bi nga		Active	tandeli	I was not liking for
be si nga				
u bu nga		Passive	tandelwa	I was not being liked for
be lu nga				
be bu nga		Active	tandanwa	
be ku nga				
		Passive	tandani	
		Active	tandisi	I was not causing to like
be si nga		Passive	tandiswa	I was not being made to like
be ni nga				
be be nga		Active	tandeki	I was not being lovable
a be nga				
be zi nga		Active	zi tandi	I was not liking myself
be zi nga				
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	
		Active	tandisa	I used to cause to like
sa si		Passive	tandiswa	I used to be made to like
na ni		Active	tandeka	I used to be lovable
ba be		Active	zitanda	I used to like myself
a e				
za zi				
za zi				
ya i				
za zi				

## Past Imperfect Tense (Negative).

nga ngi nga	}	Active	tandi	I used not to like
wa u nga		Passive	tandwa	I used not to be liked
wa e nga				
la li nga		Active	tandeli	I used not to like for
ya i nga				
sa si nga		Passive	tandelwa	I used not to be liked for
wa u nga				
lwa lu nga		Active	tandani	
bwa bu nga		Passive	tandanwa	
kwa ku nga		Active	tandisi	I used not to cause to like
sa si nga				
na ni nga		Passive	tandiswa	I used not to be made to like
ba be nga				
a e nga		Active	tandeki	I used not to be lovable
za zi nga				
za zi nga		Active	zitandi	I used not to like myself
ya i nga				
za zi nga				



## Ineffective Tense (Affirmative).

be ngi ya ku			
u bu ya ku			
u be ya ku			
be li ya ku			
i be 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	
	Active	tandisa	I would cause to like
be si ya ku	Passive	tandiswa	I would be made to like
be ni ya ku			like
be be ya ku	Active	tandeka	I would be lovable
a be ya ku	Active	zitanda	I would like myself
be zi ya ku			
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			
u be nga yi ku	Active	tanda	I would not like
be li nga yi ku	Passive	tandwa	I would not be liked
i bi nga yi ku	Active	tandela	I would not like for
be si nga yi ku	Passive	tandelwa	I would not be liked for
u bu nga yi ku			
be lu nga yi ku	Active	tandana	
be bu nga yi ku	Passive	tandanwa	
be ku nga yi ku	Active	tandisa	I would not cause to like
			to like
be si nga yi ku	Passive	tandiswa	I would not be made to like
be ni nga yi ku			made to like
be be nga yi ku	Active	tandeka	I would not be lovable
a be nga yi ku			lovable
be zi nga yi ku	Active	zitanda	I would not like myself
be zi nga yi ku			myself
i bi nga yi ku			
be zi nga yi ku			

N.B.—This tense may be contracted into “be ngi nga ku tanda,” etc., etc.

## Past Ineffective Tense (Affirmative).

nga ngi ya ku			
wa u ya ku	Active	tanda	I would have liked
wa e ya ku	Passive	tandwa	I would have been liked
la li ya ku			
ya i ya ku	Active	tandela	I would have liked for
sa si ya ku			
wa u ya ku	Passive	tandelwa	I would have been liked for
lwa lu ya ku			
kwa ku ya ku	Active	tandana	
	Passive	tandanwa	
sa si ya ku	Active	tandisa	I would have caused to like
na ni ya ku			
ba be ya ku	Passive	tandiswa	I would have been made to like
a e ya ku			
za zi ya ku	Active	tandeka	I would have been lovable
za zi ya ku			
ya i ya ku	Active	zitanda	I would have liked myself
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	
	Active	tandisa	I would not have caused to like
sa si 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,” etc.

## Pluperfect Tense (Affirmative).

be ngi	}	Active	tandile	I had liked
u bu		Active	tandiwe	I had been liked
u be		Active	tandele	I had liked for
be li		Active	tandelwe	I had been liked for
i bi		Active	tandene	
be si		Active	tandenwe	
u bu		Passive	tandisile	I had caused to like
be lu		Passive	tandisiwe	I had been made to like
be bu		Passive	tandekile	I had been lovable
be ku		Passive	zitandile	I had liked myself
be si				
be ni				
be be				
a be				
be zi				
be zi				
i bi				
be zi				

## Pluperfect Tense (Negative).

be ngi nga	}	Active	tandanga	I had not liked
u bu nga		Passive	tandwanga	I had not liked
u be nga		Active	tandelanga	I had not been liked
be li nga		Passive	tandelwanga	I had not liked for
i bi nga				I had not been liked
be si nga		Active	tandananga	for
u bu nga		Passive	tandanwanga	
be lu nga		Active	tandisanga	I had not caused to like
be bu nga		Passive	tandiswanga	I had not been made to like
be ku nga		Active	tandekanga	I had not been lovable
be si nga		Active	zitandanga	I had not liked myself
be ni nga				
be be nga				
a be nga				
be zi nga				
be zi nga				
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
etc.	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	tandeke	let me be lovable
a zi	Active	zitande	let me like myself
etc.			

**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
etc.	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
etc.			

N.B.—(1) The above tense is sometimes used as an Imperative.

I must like—

a ngi tande

I must not like—

a ngi nga tandi

(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
u nga			would, or should like
a nga	Passive	tandwa	I may be liked
li nga	Active	tandela	I may like for
etc.	Passive	tandelwa	I may be liked for
si nga	Active	tandana	
ni nga	Passive	tandanwa	
ba nga	Active	tandisa	I may cause to like
zi nga	Passive	tandiswa	I may be made to like
etc.	Active	tandeka	I may be lovable
	Active	zitanda	I may like myself

**Present Tense Potential (Negative).**

<b>ngi nge</b>	}	Active	<b>tande</b>	I may not like
<b>u nge</b>		Passive	<b>tandwe</b>	I may not be liked
<b>a nge</b>		Active	<b>tandele</b>	I may not like for
<b>li nge</b>		Passive	<b>tandelwe</b>	I may not be liked for
<b>etc.</b>		Active	<b>tandene</b>	
<b>si ngi</b>		Passive	<b>tandenwe</b>	
<b>ni nge</b>		Active	<b>tandise</b>	I may not cause to like
<b>ba nge</b>		Passive	<b>tandiswe</b>	I may not be made to like
<b>a nge</b>		Active	<b>tandeke</b>	I may not be lovable
<b>etc.</b>		Active	<b>zitande</b>	I may not like myself

**Imperative.**

Active	<b>tanda!</b>	<b>like!</b>
Passive	<b>tandwa!</b>	<b>like for!</b>
Active	<b>tandela!</b>	<b>be liked!</b>
Passive	<b>tandelwa!</b>	<b>be liked for!</b>
Active	<b>tandana!</b>	<b>like one another!</b>
Passive	<b>tandanwa!</b>	<b>be liked by one another!</b>
Active	<b>tandisa!</b>	<b>cause to like!</b>
Passive	<b>tandiswa!</b>	<b>be made to like!</b>
Active	<b>tandeka!</b>	<b>be lovable!</b>
Active	<b>zitande!</b>	<b>like myself!</b>

N.B.—The above forms are for the Singular only—to form the Plural add “ni” (ye) to the Singular form, e.g. :—

<b>tanda!</b>	<b>like thou!</b>	<b>tandani!</b>	<b>like ye!</b>
<b>zitanda!</b>	<b>like thyself!</b>	<b>zitandeni!</b>	<b>like yourselves!</b>

The negative of the Imperative is the same as the negative of the Present Subjunctive (see supra).

**Participles (Present) (Affirmative).**

<b>ngi</b>	}	Active	<b>tanda</b>	I liking
<b>u</b>		Passive	<b>tandwa</b>	I being liked
<b>e</b>		Active	<b>tandela</b>	I liking for
<b>li</b>		Passive	<b>tandelwa</b>	I being liked for
<b>etc.</b>		Active	<b>tandana</b>	
<b>si</b>		Passive	<b>tandanwa</b>	
<b>ni</b>		Active	<b>tandisa</b>	I causing to like
<b>be</b>		Passive	<b>tandiswa</b>	I being made to like
<b>e</b>		Active	<b>tandeka</b>	I being lovable
<b>zi</b>		Active	<b>zitanda</b>	I liking myself
<b>etc.</b>				

**Participles (Present) (Negative).**

<b>ngi nga</b>	}	Active	<b>tandi</b>	<b>I not liking</b>
<b>u nga</b>		Passive	tandwa	I not being liked
<b>e nga</b>		Active	tandeli	I not liking for
<b>li nga</b>		Passive	tandelwa	I not being liked for
etc.		Active	tandani	
<b>si nga</b>		Passive	tandanwa	
<b>ni nga</b>		Active	tandisi	I not causing to like
<b>be nga</b>		Passive	tandiswa	I having been made to like
<b>e nga</b>				
<b>zi nga</b>		Active	tandeki	I not being lovable
etc.		Active	zitandi	I not liking myself

**Participles (Past) (Affirmative).**

<b>ngi</b>	}	Active	<b>tandile</b>	<b>I having liked</b>
<b>u</b>		Passive	tandiwe	I having been liked
<b>e</b>		Active	tandele	I having liked for
<b>li</b>		Passive	tandelwe	I having been liked for
etc.		Active	tandene	
<b>si</b>		Passive	tandenwe	
<b>ni</b>		Active	tandisile	I having caused to like
<b>be</b>		Passive	tandisiwe	I having been made to like
<b>e</b>				
<b>zi</b>		Active	tandekile	I having been lovable
etc.		Active	zitandile	I having loved myself

**Participles (Past) (Negative).**

<b>ngi nga</b> --	}	Active	<b>tandanga</b>	<b>I having not liked</b>
		Passive	tandwanga	I not having been liked
		Active	tandélanga	I not having liked for
		Passive	tandelwanga	I not having been liked for
		Active	tandananga	
		Passive	tandanwanga	
		Active	tandisanga	I not having caused to like
		Passive	tandiswanga	I not having been made to like
		Active	tandekanga	I not having been lovable
		Active	zitandanga	I not having liked myself

### Infinitive.

Affirmative		Negative	
ukutanda	to like	ukungatandi	not to like
etc.	etc.	etc.	etc.

### 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 <b>ye</b> ekaya.
the soldiers have died near	amabuto a <b>fe</b> nga sendhle-
the road—	leni. -----
where have you paid hut-	
tax?	u telepi?
he has told me everything—	u ngi tshele konke.
we sent them to that	si ba tume ku lowaya
river—	mfula.
the man struck him with	indoda i m tshaye ngetshe.
a stone—	

but

the people have returned—	abantu ba bayile.
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— **bengi 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	u <b>bo</b> ngi tshela; or
me—	<b>wo</b> ngi tshela.
he should fetch the water—	a ka <b>bo</b> wa landa amanzi.

Obs.—“**wo**” is only used in the **second person Singular**.

Note also that the “a u” and “a ka” 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 with 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.

The idea is that a **general conversation** is expressed by "kuluma na," while to make a **direct** or **special** statement, the construction should be "kuluma **ku**."

(b) "**Funa**" (want) is used in the ordinary way, except that when the Infinitive occurs after it in English, it will also be required in Zulu, e.g.:—

I want money—                      **ngi funa imali**

but

I want to get money—      **ngi fuma ukutola imali**

(c) The negative particle "a" may always be **omitted** when it is followed by "**ka**," e.g.:—

he does not like—                      **ka tandi** (for a **ka tandi**)

the water is not finished      **amanzi ka ka peli** (for a  
yet—                      **ka ka peli**)

(d) Special attention should be drawn to the use of the Present Subjunctive (a **ngi tande**).

We have seen that it must be used to express "until," e.g.:—

**ngi ze ngi buye—**      until I return (should return) (p. 67).

In **asking questions** such as the following, the Present Subjunctive must be used:—

shall we hold him?      **si m bambe?**

so also after the words "**funa**" (lest), "**ukuba**" and "**ukuti**" (that), e.g.:—

leave the dog alone **lest** it      **yekainja, funa i ku lume**  
should bite you—

have you told the boy **that**      **u m tshelile umfana ukuti**

he should fetch the cattle?      **a ka zi lande izinkomo?**

he has bought the horse      **u li tengile ihashi ukuba**

**that** he should ride it—      **a li kwele.**

Again, when **two or more** verbs, in their Present or Future tenses, are joined together by "**and**" (in English), the second and succeeding ones must be put into the Subjunctive, e.g.:—

you work, **and eat and**      **u ya sebenza, u dhle, u lale.**  
**sleep—**

(Note the repetition of the pronoun "u").

go **and** fetch a bucket—      **hamba u li lande itunga.**

(This latter is an alternative method of expressing to "go and"—see page 62.)

## 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 ukusi**wa** (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 meanings 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'opa—I was bleeding; ngi wenzile umsebenzi—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), “ze” (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 Imperf.	Ineffec.	Past Ineffective.	Pluperfect.	Present Subjunc.	Potential.	Imperative.
<b>aka</b> (to build)	Act.	A.	aka	aka	aka	akile	aka	aka	aka	aka	aka	akile	ake	aka	yaka
	Pass.	N.	aki	aki	akanga	akiwe	akanga	aki	aki	aki	aki	akanga	akiwe	aki	aki
		N.	akiwa	akiwa	akiwa	akiwanga	akiwanga	akiwa	akiwa	akiwa	akiwa	akiwanga	akiwanga	akiwa	yakiwa
<b>azi</b> (to know)	Act.	A.	azi	azi	azi	azile	azi	azi	azi	azi	azi	azile	azi	azi	yazi
	Pass.	N.	aziwa	aziwa	aziwa	aziwanga	aziwanga	aziwa	aziwa	aziwa	aziwa	aziwanga	aziwanga	aziwa	yaziwa
		N.	aziwa	aziwa	aziwa	aziwanga	aziwanga	aziwa	aziwa	aziwa	aziwa	aziwanga	aziwanga	aziwa	—
<b>ehla</b> (to descend)	Act.	A.	ehla	ehla	ehla	ehille	ehla	ehla	ehla	ehla	ehla	ehille	ehle	ehla	yehla
	Pass.	N.	ehli	ehli	ehlanga	ehlanga	ehli	ehli	ehli	ehli	ehli	ehlanga	ehli	ehli	ehli
		N.	ehli	ehli	ehlanga	ehlanga	ehli	ehli	ehli	ehli	ehli	ehlanga	ehli	ehli	—
<b>enza</b> (to do or make)	Act.	A.	enza	enza	enza	enzile	enza	enza	enza	enza	enza	enzile	enze	enza	yenza
	Pass.	N.	enzi	enzi	enzanga	enziwe	enziwa	enziwa	enziwa	enziwa	enziwa	enzanga	enziwe	enziwa	enziwa
		N.	enziwa	enziwa	enziwanga	enziwanga	enziwa	enziwa	enziwa	enziwa	enziwa	enziwanga	enziwanga	enziwa	enziwa
<b>eqa</b> (to jump or desert)	Act.	A.	eqa	eqa	eqa	eqile	eqa	eqa	eqa	eqa	eqa	eqile	eqe	eqa	yeqa
	Pass.	N.	eqi	eqi	eqanga	eqiwe	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqanga	eqiwe	eqiwa	eqiwa
		N.	eqiwa	eqiwa	eqiwanga	eqiwanga	eqiwa	eqiwa	eqiwa	eqiwa	eqiwa	eqiwanga	eqiwanga	eqiwa	eqiwa
<b>ona</b> (to spoil)	Act.	A.	ona	ona	ona	onile	ona	ona	ona	ona	ona	onile	one	ona	yona
	Pass.	N.	oni	oni	onanga	oniwe	oniwa	oniwa	oniwa	oniwa	oniwa	onanga	oniwe	oniwa	oniwa
		N.	oniwa	oniwa	oniwanga	oniwanga	oniwa	oniwa	oniwa	oniwa	oniwa	oniwanga	oniwanga	oniwa	oniwa
<b>pa</b> (to give)	Act.	A.	pa	pa	pa	pile	pa	pa	pa	pa	pa	pile	pe	pa	yipa
	Pass.	N.	pi	pi	panga	piwe	piwa	piwa	piwa	piwa	piwa	piwe	piwe	piwa	yipiwa
		N.	piwa	piwa	piwanga	piwanga	piwa	piwa	piwa	piwa	piwa	piwanga	piwa	piwa	piwa
<b>sa</b> (to send)	Act.	A.	sa	sa	sa	sile	sa	sa	sa	sa	sa	sile	se	sa	yisa
	Pass.	N.	si	si	sanga	siwe	siwa	siwa	siwa	siwa	siwa	sanga	si	si	si
		N.	siwa	siwa	siwanga	siwanga	siwa	siwa	siwa	siwa	siwa	siwanga	siwa	siwa	yisiwa
<b>ti</b> (to say)	Act.	A.	ti	ti	ti	tile	ti	ti	ti	ti	ti	te	ti	ti	yiti
	Pass.	N.	tiwa	tiwa	tiwanga	tiwe	tiwa	tiwa	tiwa	tiwa	tiwa	tanga	ti	tiwa	yitiwa
		N.	tiwa	tiwa	tiwanga	tiwanga	tiwa	tiwa	tiwa	tiwa	tiwa	tiwanga	tiwa	tiwa	tiwa
<b>tsho</b> (to speak)	Act.	A.	tsho	tsho	tsho	tshilo	tsho	tsho	tsho	tsho	tsho	tshilo	tsho	tsho	yitsho
	Pass.	N.	tsho	tsho	tshongo	tshongo	tsho	tsho	tsho	tsho	tsho	tshongo	tsho	tsho	tsho
		N.	tshiwo	tshiwo	tshiwanga	tshiwanga	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwanga	tshiwo	tshiwo	tshiwo
		N.	tshiwo	tshiwo	tshiwongo	tshiwongo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwo	tshiwongo	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.

The verb "to be" in Zulu is uku-ba.

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	nga ngi nga	I used not to be
		I was (long ago)		
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
Pluperfect . .		(Same as the Imperfect, see above.)		
Present 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 nge be	I may or might not be
Imperative . .	yiba, yibani	be thou, ye	(Same as Subjunctive.)	

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.
amashashi maningi—	the horses are many.
ukudhla ku ya ku ba	the food will be on the
seziko—	hearth.
lo mntwana u ya ku ba	this child will be old.
mdala—	
be si semfuleni—	we were at the river.
nga ngi umfana—	I used to be (was) a boy.
abantu be be semseben—	the people have been at
zini—	work.
amashashi 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.

be ni lapi?	where <b>were</b> ye?
amashashi a be kona—	there <b>were</b> horses there.
abantwana be be pandhle—	the children <b>were</b> outside.
izinkezo za zi ningi—	the spoons <b>were</b> many.
ingonyama ya i sehlatini—	the lion used to be (was) in the forest.
abantu be be ya ku ba sekaya—	the people <b>would</b> be at home.
izinja za zi ya ku ba kona—	the dogs <b>would</b> have been there.
amanzi a e ya ku ba maningi—	the water <b>would</b> have been much.
a si be nga sekaya—	let us be near home.
amashashi a ka be lapa—	let the horses be here.
izinkomo zi nga ba sen-simini—	the cattle <b>might</b> be in the garden.
indhlala i nga ba kona—	famine <b>might</b> be there.





**Rules for writing the Zulu Language, as passed by the Zulu Orthography Conference (May, 1907), and revised by Committee.**

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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 mpofu; 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. Adjectival, 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 ngenduku; ukozi olupezulu.*

8. Particles, acting as Enclitics, shall be affixed to the words they follow.

E.g., *Nako*; *hambani*; *umfula 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 umuhlwa*; *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 umuti*; *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'ezabo*; *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., *Ngi y'aka* or *ngi yaka*; *u s'eza* or *u seza*.

1. The Aspiration of consonants shall be indicated by an “h” (following them), only where ambiguity is likely to occur.

E.g., *Bheka*; *bhlala*.

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 “inhliziy” 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*, *incwadi*, *inyoni*, belong. They should not be written thus: *innja*, *inncwadi*, *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 no Dingane*.

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 Zuluisse 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 itisha.
Fetch the water.	Landa amanzi.
Are the potatoes cooked yet?	Amazambane e sevutiwe 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?	Analahle api?
If you don't listen to me when I speak to you, you will get into trouble.	Uma u nga lalali lapa ngi kuluma nawe, u yo ba necala.
You should answer when you are called.	U bo sabela nxa u bizwa.

Lay the table.	Deka itafula.
Dish up (the food).	Apula ukudhla.
Tell the woman to wash the clothes.	Tshela umfazi a geze izingubo.
Where have you put the soap?	U yi bekepi insipo?
Put the pot on the fire.	Beka ibodwe eziko.
Wait a bit.	Kahle!
I want some cold water.	Ngi funa amanzi aqandayo.
I didn't call you.	A ngi ku bizanga.
Dig up the potatoes, I want to cook them.	Yimba amazambane, ngi funa ukwapeka.
You must behave respectfully.	U bo hlonipa.
Have you swept the room?	U yi tshanele indhlu?
I have not swept it yet.	A ngi kayi tshaneli.
Which water is boiling?	Amapi amanzi abilayo?
Light the fire.	Pemba umlilo.
Put out the candle.	Cima isibane.
Shut the door.	Vala umnyango.
Open the window.	Vula ifastela.
I don't see the boots.	A ngi zi boni izicatulo.
You are telling lies.	U qamba amanga.
If you don't understand, tell me.	Uma u nga qondi, wo ngi tshela.
Pour water into the bucket.	Tela amanzi etungeni.
Alright, go then.	Ku lungile, hambake.
Have you eaten yet?	U su dhile?
I was still eating.	Be ngi sa dhla.
Who killed this fowl?	Ubani o bulele le ukuku?
Your month is not finished yet.	Inyanga yako a i ka peli.
Have you ever been in goal?	Wa ke wa botshwa?
Don't get into the light.	Yeka ukungisita.
You must get up early.	U bo vuka ekuseni.
Go to bed.	Hamba u yo lala.

## II.—AGRICULTURAL WORK.

Can you plough?	U ya kwazi ukulima?
Put the horses in the stable.	Faka amahashi esitebelweni.
Can you herd cattle?	U ya kwazi ukwalusa izinkomo?
Have the cows been milked?	Izinkomo se zi sengiwe?
Water the plants well.	Faiazela kakulu imiti.
Is it going to rain to-day?	Li zo ku na namhlanje?
Saddle up the bay horse.	Bopela ihashi elibomvu.
Insban ten oxen.	Bopela izinkabi ezi lshumi.
Plant mealies in this garden, in that one plant potatoes.	Tshala umbila ku le nsimu, ku leya tshala amazambane.
How many cattle are in the kraal?	Zi ngaki izinkomo esibay e ni?
Have you given the ducks water?	U wa nikile amadada amanzi?
The cattle are near the river.	Izinkomo zi nga semfuleni.
I want three natives for work.	Ngi funa abantu abantu bokusebenza.
Go and fetch water from the spring.	Hamba u yo wa landa amanzi emtonjeni.
Don't beat the cattle.	Musa ukutshaya izinkabi.
Have you cleaned the horses yet?	U su wa sulile amahashi?
Round up the sheep.	Kalima izimvu.
Are you sick? What ails you?	U ya gula? U bulawa yini?
Can you make bricks?	U ya kwazi ukwenza izintini?
Have you weeded the garden?	U hlakulile ini ensimini?

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 tshele ukuti ngi ya yi funa.
Cut some branches.	Gaula izihlahla.
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.	Sikela amahashi utshani.
If it rains to-day I want to plough.	Uma li na namhlanje ngi fun uku- lima.
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 tshele 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 afternoon.	Ngi yo ku dedela u vakatshe ntam- bama ngemigqibelo.
Water leaks from this bucket.	Amanzi a ya vuza ku leli bakede (tunga).
Fetch my gun, be quick!	Landa isibamu sami, tshetsha!
How did the cattle get into the garden?	Izinkomo zi ngene kanjani ensimini?
Pick this up.	Cotsha loku.
It will get lost if you leave it there.	Ku ya ku lahleka uma u ku shiya lapo.
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 sezenza 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 umkulu?
What river do these living at your kraal drink at?	Ni puza mupi umfula?
Have you been engaged to work?	U su qatshiwe na?
How much have you been engaged for?	U qatshwe 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 yelelwa 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 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 your 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?
- Have you come with a gang? U ze nesikwata?
- Do you want mine work? U funa umsebenzi wa semgodini?
- Was your contract fully explained to you when you were engaged? Ukuvumelwana kwenu nomlungu wako u ku tshelw kahle mzu-kwana u qatshwayo na?
- Don't say afterwards that you didn't understand the contract. U nga tsho ngomso ukuti isivumelwana senu a u si qondanga.
- Have you been vaccinated? U zu wa cazwa na?
- The office is closed at three. Iofisi li valwa ngothre.
- 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 lalala nxa umlungu wako e kuluma nawe.
- Take this letter to your master. Yisa le ncwadi 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.	Isikweleti sake si ngompondwe aba ishum 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.	Ya lobola ngezinkomo ezishiyanganolmbili.
He still owes me two cattle.	Ku sa sele nkomo mbili nga kuye.
The value of the two cows is £10.	Insha lezinkomo li ngompondwe aba ishum.
The case will be tried on Tuesday.	Icala li yo qulwa ngowesibili.
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 ngo ku fakazelayo?
When did you marry?	Wa ganwa nini?
What arrangement was made about lobola?	Kwa vunyelwana 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 kenke loku o ku bizayo?
Did you get a receipt from the white man to whom you sold the mealies?	Incwadi 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!  
 The case has been remanded for eight days.  
 You must attend Court, with your witnesses, at 10 o'clock on Monday.  
 You are sued for breach of contract.  
 Your contract was to supply 10 bags of mealies during the winter.  
 You have broken your contract. Didn't you understand the terms?  
 Was there anybody present when you held the conversation?  
 Did you make any offer to settle the matter?  
 I made an offer, but he wouldn't accept it.  
 The evidence has been carefully weighed.  
 I am satisfied that the plaintiff's story is true.  
 Judgment is therefore for plaintiff, with costs.  
 You must satisfy the judgment within one month, failing which execution will be taken out against you.  
 Silence in Court?
- Ngi pendule, u yeke ukundanda ngamagama onke?  
 Icala se li hlehliwe emuva izinsuku ezi shiyangalombili.  
 U ze u fike enkantolo ngoteni ngom-sombuluko nofakazi bako.  
 U mangalelwe ngoba wapule isivumelwana.  
 Isivumelwana sako e sokunikeza amasaka ombila a ishumi ku se sebusika.  
 Isivumelwana sako u sapuilile.  
 U bu nga wa qondanga ini amazwi e na vumelana ngawo?  
 U be kona ini umuntu lapa ni vumelanayo?  
 U ke wa linga ini ukumnika loku a ku bizayo?  
 Ngi ke ngati ukupungula kodwa ka za vuma.  
 Amazwi onke a bhekisisiwe kahle.  
 Ngi koliwe ukuti amazwi a tatwa o mangaleleyo a weqiniso.  
 Ngalokoke icala li teta o mangaleleyo nezindhleko zi piwa yena.  
 U bo kipa ku pele ngenyanga e yodwa, u nga puta, ku yo tunyeliwa ku pangwe izimpahla zako.  
 A ku tule umsindo endhlini!

## V.—MAGISTRATES' COURTS.

### (b) Criminal Cases—

- Swear to speak the truth, and nothing but the truth.  
 What is your charge?  
 Whom do you charge with the crime?  
 Do you charge the man with assault?  
 How were you assaulted?  
 He struck me on the head with a stick.  
 Were you doing anything to cause a breach of the peace?  
 Had you ever quarrelled with the man before?  
 Were you always good friends?  
 What led up to the assault?  
 Did you use abusive language?  
 What did you say to him?
- Funga ukuti u zo kuluma iqiniso lodwa i nga biko into ngapandhle kweqiniso.  
 U manglele ngokutini?  
 U ti isono lesi senziwe ubani?  
 Indoda u yi beka icala lokuti i ku tshayile?  
 U tshaywe kanjani?  
 U ngi tshaye ekanda ngenduku.  
 U bwenzeni ku ze vele umsindo na?  
 Na ke na xabana ini na lo muntu kuqala na?  
 Yiloku na tandana njalo na?  
 U ze wa tshaywa nje, kwenze njani na?  
 U bu nga m tuki na?  
 U teni kuye?

- Were you sitting down' or standing up?  
 When did the assault take place?  
 Did anybody see it happen?  
 Did you strike him back?  
 When you were struck, did you lose consciousness?  
 Is the prisoner connected with your family in any way?  
 You are charged with the theft of three sheep.  
 What do you plead? Guilty or not guilty?  
 Were you working for the complainant?  
 Why did he desert from him?  
 How did the sheep come to be in your possession?  
 Do you admit a previous conviction for theft?  
 Where did you sleep on Friday?  
 What conversation took place in the hut?  
 How do you account for your presence at Msindo's kraal?  
 You are found guilty.  
 The sentence is six month's hard labour.  
 You must pay a fine of £10, or go to gaol for three months.  
 You are charged with murder.  
 You are cautioned not to make any statement. Anything you say will be used in evidence against you.  
 Where were you on Wednesday night?  
 Did you know the deceased?  
 When did you last see him?  
 Did you part on friendly terms?  
 Do you recognise that assegai?  
 When did you last use it?  
 Will you swear that you have never threatened the deceased?  
 Did you have a conversation with Dhlozi just before deceased's death?  
 What was said at that interview?  
 Do you ever drink? Did the deceased?  
 Were you quite sober at the time?  
 Why did you disappear from your kraal?  
 Did you attend the beer-drink?  
 Were you jealous of the deceased?  
 Was the deceased there too?  
 You are found guilty of culpable homicide.
- U bu hlezi pansi noma u bu mi?  
 Kwenzeke nini ukutshaywa kwako?  
 U kona ini o ku bonile na?  
 Nawe u buye wa m tshaya?  
 Ngokutshaywa kwako u fike wa fa na?  
 Isibotshwa lesi si ulhlobo lwa kini ini?  
 U bekwe icala lokweba izimvu ezintatu.  
 U tini, u ya li vuma noma u ya li pika? (icala).  
 U bu m sebenzela lo o mangele?  
 Weqe leni kuye?  
 Izimvu be zi kuwe nje, be zi letwe yini?  
 U ya vuma ukuti wa ka wa botshwa ngokweba?  
 Ngolwesihlanu u bu lelepi?  
 Ukukuluma kuni o be ku kulunywa endhlini?  
 Wenziwe yini ukuba u be semuzini ka Msindo na?  
 Li ya ku lahla icala.  
 U nqunyelwa izinyanga ezi isitupa kanye nomsebenzi onzima.  
 U zo hlalwa ompondwe aba ishumi, nxa u nge nayo u zo botshwa ejele izinyanga ezintatu.  
 U rilwe ngecala lokumbulala umunti u m cebile.  
 U ya yalwa ukuba u nga kulumi into. U nga kuluma, ku zo fakazelwa ngamazwi ako lawo mzikwana kwecala.  
 U bupi ngolwesitatu kusihlwa?  
 U bu m azi lo ofileyo?  
 Wa gcina nini ukumbona?  
 Na hlukana naye ngesihle na?  
 Lo mkonto a ya yu qonda?  
 Wa gcina nin ukuwupata?  
 U nga funga ini ukuti ka u bonanga u m songele lo ofileyo na?  
 Ukukuluma ku kwa ba kona ini pakati kwenu noDhlozi nga pam-bilana kwokufa kwomuntu na?  
 Ku kulunywe kwa tiwana lapo?  
 Utshwala u ke u bu puze? O tshonileyo yena?  
 U bu pela ini wena nga leyo kati?  
 Wenziwe yini ukuba u nyamalale emuzini wako?  
 Wa u kona etshwaleni?  
 U bu nomona ini nofileyo?  
 Ofileyo naye wa e kona?  
 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 se benze umsebenzi omzima, 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 semgodini?

Which shaft are you working on?  
Can you drill well?

U sebenza ku mupi umgodi?  
U ya kwazi kahle ukutshaya ijombolo?

Which mine do you work at?  
When you have drilled three feet,  
I will mark your ticket.

U sebenza ku mupi ungodi?  
U ya kuti u nga tshaya amafidi a yisitupa be se ngi bhala 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 ncwadi ku volomana womgodi.

Which is your skip?

Isikolipati sako i sipi na?

Load the "stuff" into the truck.

Laisha isitofu engolovaneni.

Put your shovels in the box.

Faka amafosholo, ako ebokisini.

Take care the trucks don't capsizes.

U bo bheka ingolovana 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 iznigolovana zi be ntatu ezi ngena luto.

Take the rails to the timber man.

Yisa isiporo 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, netshizela 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?

You must report to the Compound Manager.

U bo bikela umpati wenkomponi.

Was the hole plugged?

Iholo, be li gqitshiwe ini na?

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 esibedhlehla.

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 isipeshela namuhla.
Are you working on the dump?	U sebenza endundumeni na?
Are you accustomed to the work yet?	U su wu jwyaale umsebenzi?
Are you afraid of stopping work?	Umsebenzi wa semasaidini u ya wesaba?
You must never touch this bell.	U nga ze wa yi tinta le nsimbi.
Who marks your ticket?	Ubani o bhala amatikiti enu?
Is there much water in the shaft?	Umgodi 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 ngengolovana.

## 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 izinsuku 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 fanele.
Keep to the left of the road.	Hambela ngohlangoti lobunxele bomgwago.
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 heavily fined for doing that.	Unokuhlawuliswa 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 quietly, don't offer any resistance.	Woza nje kahle, u yeke ukuzama ukulwa.
Show me your purse.	Ngi tshengise isikwana sako semali.
This coin was marked by me.	Upawu lu bekwe yini ku le mali.
Help me to arrest this person.	Nge lekelela u ngi bambise lomuntu.
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 nami u zo m komba umuntu.
I am searching for stolen property.	Ngi cinga 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 a ishumi onduba u pume.
Give me your Native name.	Ngi tshele igama lako lesintu.
You 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 kuye na? (b) U naso ini isikweleti kuye semali 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 OFFICE.

What sort of stamps do you want ?	U funa izitempu ezinjani?
This letter is overweight.	Le ncwadi 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 ncwadi.
The office closes at 5.	Iofisi li valwa ngofaivi.
There are no letters for you.	A ziko izincwadi 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 ½d. 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 are negotiable after they have been signed by the payee.
- Postal orders must be 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.
- Imishungula a i nga bo fakwa ebokisini (or esikaleneni) le ncwadi.
- Le ncwadi u funa ukuyiregister ini?
- Imali yokuregister zindibilishi ezine.
- U nga faki uqobo lemali encwadini.
- 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 bhaliwe ngokucacile.
- Ipetshana eli bika impahla e seposini, nencwadi yeregister, li bo sainwa (or balwa) ngumnini mpahla.
- Ku ya ku pela izinsuku ezintatu le ncwadi i fike lapo i ya kona.
- Iposi la seMlomo li fika kabili ngeviki.
- Le ncwadi ya fakwa eposini em-Nambiti.
- Incwadi 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 ncwadi 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.
- Uma ipepa lemali se li sainwe ngumnini, se i nokukokwake.
- Owamkela imali, nguyena o fanele ukusaina ipepa lemali.
- U funa ukutumela ucingo na?
- A liko iposi locingo lapo.
- U bo loba ngokucacile.
- U nga tumela amazwi a be lishumi nambili ngosheleni.
- Ngapezu kwa lawo, izwi li linye indibilishi.
- Saina igama lako lapa.
- Izincwadi zi fakwa ebokisini (esikaleneni) a zi nikezelwa etafuleni.
- A ngi ka bi nesikati sako manje.

When you have once put a letter in the letter-box, it cannot be handed back to you.	U nga yi faka incwadi ebokisini lencwadi a i na ku buye i nikelwe kuwe futi.
The letters have not been sorted yet.	Izincwadi a zi ka ketwa.
Perhaps there will be a letter for you to-morrow.	Mhlaumbe u ya ku ba nencwadi ngomuso.
Are you sure you have given the correct address?	U qinisekile ukuti u lobe eyona ndawo ngempela na?
Don't forget to close the envelope.	U nga kohlwa ukuvala imvelope.
Do you know a person by the name of Mbulawa?	U ya m azi umuntu o nguMbulawa?
See if there is a letter for you among these.	Bheka ukuba ku kona e yako incawdi ku lezi.
The postage on a newspaper is $\frac{1}{2}$ d.	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**,” etc.).

Words shown 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 meaning (e.g., **hamba—to go**).

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, ap-portion.	Ambata	to cover with a cloth or blanket
Ahlukana (intr.)	to separate, part company.	Ambula	to strip off, remove.
Ahlukanisa (trans.)	to separate.	Amuka	to take away by force.
Ahlula	to overcome, conquer.	Amukela	to receive.
Ahluleka	to be unable.	Anci (Is)	heavy rain.
Ai!	no!	Andhla (Ama)	strength.
Aka	to build, dwell.	Andhla (Is)	hand.
Ala	to refuse.	Andhle (Ulw)	sea.
Aluka	to weave, plait, twist.	Andula	to begin.
Alukazi (Is)	old woman.	Ando (Is)	hammer.
Ambane (Is)	ant-bear.	Anela	to suffice, satisfy.
		Anga	to kiss.

Anga (Ulw)	palate.	Bane (Ulu)	lightning.
Angiti?	is it not so?	Banga	to claim, dispute.
Anula	to open out (as a bag).	Banga (I)	distance.
Anusi (Is)	wizard.	Bango (Um)	family quarrel.
Apuca	to take away by force.	Bani (U)	who?
Apula	to break.	Bansa	to slap.
Atshi!	no!	Bansi (I)	greyhound.
	(used to express astonishment).	*Bantshi (I)	coat.
Au!		Banzi	broad, flat, wide.
Azi	to know, understand.	Banzi (Ubu)	breadth, width.
Azi (Ukw)	knowledge.	Baru (I)	skin, petticoat.
		Basa	to kindle a fire.
Ba	to be.	Bavumula	to growl.
Baba	to be bitter (to the taste).	Baxa (I)	hook, fork in branch of tree.
Baba (U)	my (or our) father.	Baya (Isi)	cattle kraal.
Baba (Uku)	bitterness.	Bayete!	Hail!
Babala (Im)	bushbuck (female).	Baza	to carve (wood).
Babama	to flutter.	Bazelo (I)	chip of wood.
Babamkulu (U)	my (or our) grandfather.	Beca	to smear, paint.
Babaza	to praise.	Bece (I)	water melon.
Babazane (Im)	nettle.	Beda	to talk nonsense.
Babekazi (U)	paternal uncle.	Beja	to be red, fiery.
Baca	to hide.	Bejane (U)	rhinoceros.
Baceka	to besmear, plaster.	Beka	to put or place upon.
Bada (Im)	oyster.	Bekelo (Isi)	pot lid.
Bakabaka (Isi)	empty space.	Bele (I)	female breast.
Bakabu (Isi)	large wound.	Bele (Ama)	kafir corn.
*Bakela	to beat with the fists.	Bele (Isi)	male breast.
Bala	to count.	Bele (Ubu)	tenderness.
Bala (I)	spot.	Beleta	to give birth to a child.
Bala (Um)	colour, shin.	Belo (Ulu)	swiftness, speed.
Baleka	run away.	Bema	to take snuff, smoke.
Bali (Im)	flower.	Bembe (Im)	battle axe.
Balo (Isi)	gang of enrolled servants.	Bende (Ulu)	spleen.
Bamba	to catch, grasp, seize.	Benge (Im)	native basket.
Bambela	to hold for.	Beta	to beat, strike, or hammer.
Bambo (Isi)	fact.	Betshu (I)	skin worn behind by men.
Bambo (Ulu)	rib.	Bhala	to write.
Bamu (Isi)	gun, rifle.	Bheka	to look at.
Banda	to be cool.	Bi	nasty, bad, wicked.
Banda (Im)	slope.	Bi (Izi)	rubbish,
Bandamu (Um)	ringworm.	Biba (Im)	sweepings.
*Bande (I)	belt, strap.	Bibi (Ama)	field mouse.
Bandhla (I)	all the men in one place.	Bici (Ulu)	weeds.
Bando (Isi)	frivolous excuse.	Bidhlika	humour from the eyes.
Bane (Isi)	candle.	Bidi (Izi)	to fall to pieces.
		Bika	sediment.
		Biko (Um)	to report.
		Bila	message.
			to boil.



Bila (Im)	rock rabbit.	Bopela	to inspan, saddle up.
Bila (Um)	mealies or mealie.	Bovane (Im)	weevil.
Bilapo (Im)	groin.	Bovu (Ulu)	pus, matter from abscess.
Bili	two.	Boxa	to knead.
Bili (Isi)	real truth.	Boxongo (I)	liar.
Binca	to gird on loin covering.	Boya (Ulu)	hair (animal) fur, wool.
Bindi (Isi)	liver, courage.	Buba	to perish.
Bindi (Izi)	entrails, offal.	Bubesi (I)	lion.
Bingelela	to salute.	Buka	to look at fixedly,
Bisi (Ulu)	milk.	Bukali	sharp, keen.
Biya	to make a fence.	Buko (Isi)	looking-glass, window.
Biza	to call, summon.	Bukuda	to bathe.
Biza (Im)	pot.	Bula	to thresh out.
Bizo (I)	name.	Bulala	to hurt, kill, injure.
Bo (Im)	dysentery.	*Buloro (I)	bridge.
Bobo (Um)	buttermilk.	Bululu (I)	puff-adder.
Bobo (Um)	tube, pipe.	Bumba	to work in clay.
Boboka	to get broken open.	Bumba (I)	clay.
Boboza	to break open.	Bumbe (Isi)	dull or stupid person.
Boco (Isi)	dent.	Bumbulu (Im)	anything round and hard.
Bodhla	to belch.	Bungu (I)	young lad.
Bodhla (Im)	wild cat.	*Bunu (I)	Boer.
Bodhloza	to smash.	Bunzi (I)	forehead.
*Bodwe (I)	pot.	Busa (Uku)	habits.
Bohla	to sink down, subside.	Busa	to rule, govern.
Bojane (I)	habitual liar.	Buso (Um)	kingdom, government.
*Bokisi (I)	box.	Buta	gather, collect.
Boko (Um)	elephant's trunk.	Buto (I)	soldier.
Bokondo (Im)	Native grindstone	Butuka	crumble away.
Bola	to rot, decay, turn sour.	Butuntu	blunt.
Boleka	to borrow, lend.	Buya	to return, come back.
Bolo (Ulu)	private parts of a man.	Buya (Im)	spinach.
Bombo (Um)	bridge of nose.	Buza	to ask, enquire.
Bomu (Isi)	purpose.	Buzi (I)	field rat.
Bomvana (Aba)	Bushmen.	Buzi (Im)	goat.
Bomvu	red, crimson.	Bwadhla	to bubble.
Bomvu (I)	red clay.	Bwamanzi (I)	bubble.
Bomvu (Isi)	red soil.	Bwidiza	to speak indistinctly.
Bona	to see.	Ca!	no!
Bonakala	to appear, be visible.	Caba (Isi)	door, window.
Bonda	to stir, mix.	Cabanga	to think, imagine.
Bonda (Isi)	pole, stake.	Caca	to be clear, plain.
Bonga	to thank, praise.	Caka	to be in bad condition.
Bongo (Isi)	tribal designation.	Caka (Isi)	slave, drudge.
Bongo (Izi)	praise, of a person	Cakide (U)	weasel.
Bongolo (Im)	mule, donkey.		
Bongwana (Um)	windpipe.		
*Bontshisi (U)	beans.		
Bopa	to bind, imprison.		

Cako (Um)	lime.	Copo (Ubu)	brain.
Cala (I)	fault, blame, guilt.	Coto (Isi)	hail.
Cama	to void urine.	Coyacoya	to be shy, timid.
Camanga	to think, imagine.	Cula	to sing hymns.
Camango (Um)	thought.	Cunuka	to be annoyed, vexed.
Cambusa	to make a hole (not in the earth)	Cupa	to lay a trap or snare.
Camelo (Isi)	pillow.	Cwane (I)	chicken.
Camo (Um)	urine.	Cwata	hairless.
Camuka	to break out in sores.	Cwata (Ulu)	hairless person.
Canguza	to dance.	Cwazima	to wink.
Cansa	to be clear, distinct.	Cwazimula	to shine, glitter.
Cansi (I)	mat, carpet.	Cwila	dive, plunge, sink (in water).
Cansisa	to make clear, explain.	Cwilisa	to steep, dip into, soak.
Capuna	to take out a little of something.		
Catsha	to hide, conceal one's self.	Da (Umu)	boundary line.
Catshalala	to stoop.	Daba (In)	affair, matter, story.
Catshana (I)	dot, point.	Dabuka	to get torn, heart- broken.
Catulo (Isi)	boot, shoe.	Dabuko (In)	original custom
Caza	to vaccinate, cut the skin.	Dabula	to tear.
Ce (I)	good fortune, luck.	*Dada (I)	duck.
Ceba	to be wealthy, fat	Dade (U)	sister.
Ceba	to accuse falsely.	Daka	to intoxicate.
Cebo (I)	plan, device, stratagem.		make drunk.
		Daka (Isi)	black soil.
Cebo (Ama)	lies.	Daka (Ulu)	mud, mortar.
Cela	to ask for, beg, request.	Dakwa (Isi)	drunkard.
Centa	to clear ground of weeds.	Dala	old.
Cevuza	to talk incessantly	Dala (I)	old person.
Cezu (Ulu)	splinter of wood.	Dalisa	to exchange.
Cibi (I)	pool, pond.	Dandato (In)	ring.
Cibitshelo (Um)	bow, arrow.	Danga (I)	neglected thing.
Cicima	to overflow.	Dangu (I)	pool of stagnant water.
Cide (I)	one-eyed person.	Dawo (In)	place.
Cikitshane (U)	little finger.	De	tall, long, high, deep.
Cilo (Um)	reim.	De (Ubu)	height, length, depth.
Cima	to extinguish (as a candle)	Debe (Ulu)	lip.
Cindezela	to squeeze, press.	Deda	to get out of the way.
Cinga	to look carefully.	Deka	to lay a table- cloth.
Cita	to destroy, waste, spill.	Dela	to give up.
Coco (Isi)	Native head ring.	Deleli (Isi)	careless person.
Consa	to drop, trickle, leak.	Denda (Ulu)	foam (from the mouth).
Consi (I)	drop.	Depa	to grow tall.
		Devu (Izin)	beard, moustache.

Devu (In)	chin.	Duku (In)	stick.
Dhla	to eat.	Duli (Isi)	ant heap.
Dhla (Uku)	food.	Dumela	to rush out angrily
Dhlala	to play.	Dumo (Ulu)	reputation, fame.
Dhlalifa (In)	heir.	Duna (In)	petty chief.
Dhlambi (I)	wave.	Dundubala	to reach the top of a hill.
Dhlambila (Um)	large rock snake.	Dunga	to disturb sedi- ment in water.
Dhlebe (In)	ear.	Dunguza (I)	swelling.
Dhlela (In)	path, road.	Dwa (Uma)	line.
Dhlelo (I)	snuff-box, grazing ground.	Dwaba (Isi)	skin petticoat.
Dhlelo (In)	crop of fowl.	Dwangu (In)	cloth, rag.
Dhlovu (In)	elephant.	Dweba	to fish.
Dhlozi (I)	spirit.		
Dhlozi (Isi)	nape of the neck.	Eba	to steal, rob.
Dhlu (In)	hut, house, room.	Ebusika	Winter time.
Dhlula	to pass on, ad- vance, go on.	Ecaleni	on one side of.
Dhluzele (In)	hartebeeste.	Eduze	close to, near.
Dhlunkulu (In)	great house, chief hut.	Edwa	only, alone.
Dida	to put out, confuse	Ehe!	yes!
Dikazi (I)	widow.	Ehla	to come down, alight, descend.
Diki (In)	little finger with last joint off.	Ehlobo	Summer time.
Dilika	to fall down in pieces.	Ekaya	at home.
Diliza	to pull or push down in pieces.	Elama	to follow in age.
Dima (In)	row, furrow.	Elapa	to treat (as a doctor).
Dina	to be irksome to.	Elula	to stretch out, extend.
Dindi (Isi)	clod, sod.	Emana	to be stingy.
Dinga	to be in want, destitute.	Embata	to clothe one's self
Dingeka	to be scarce.	Emini	mid-day.
Dobela (I)	tide.	Empumalanga	East.
Dobo (Ulu)	fish hook.	Emsamu	back of a hut (inside).
Doda (In)	man.	Emuka	to depart.
Doda (Ubu)	manliness.	Emuva	behind, afterwards
Dodakazi (In)	daughter.	Endhlala	to make up a bed.
Dodana (In)	son.	Endhle	outside (in the veld).
Dolo (I)	knee.	Endulo	ancient times.
Dololwane (In)	elbow.	Engula	to skim (as milk).
Donda	to be unwilling.	Enhla	above, North.
Dondi (Isi)	unwilling, sulky, person.	Enqaka	to catch (as a ball)
Donga (Ulu)	bank, wall.	Enwaya	to scratch (itch).
Donsa	to pull, draw, drag	Enyuka	to go up, ascend.
Donsi (Ulu)	sting.	Enza	to do, make.
Duba	to disdain, slight, reject.	Enzansi	down below, South.
Dube (I)	zebra.	Epula	to remove food from the fire.
Dubula	to shoot.	Eqa	to jump, escape.
Duda	to excite, stimulate		
Duhluzi	to thump.		
Duka	to wander, go astray.	Fa	to die, be sick, faint.
*Duku (I)	handkerchief		

Fa (Uku)	sickness, disease.	Fumbata	to hold in the hand
Fafaza	to sprinkle.	Fumana	to find, overtake.
Faka	to place, put in.	Fumfuta	to grope.
Fakazi (U)	witness.	Funa	to want, seek.
Famona (Isi)	jealous person.	Funda	to learn, read.
Fana	to be like, resemble.	Fundekela	to tease, worry.
Fana (Um)	boy.	Fundisa	to teach.
Fanekiso (Isi)	image, statue.	Funeka	to be necessary, wanting
Fanekiso (Um)	picture.	Funga	to take an oath, swear.
Fanela	to be fit, proper, necessary.	Funza	to feed.
Fanguba (Isi)	small-pox.	Fupi	short.
Fazana (Isi)	female (of persons).	Fusi (I)	old mealie ground
Fazi (Um)	woman, wife.	Futa	to blow, inflate.
Fe (Im)	Native sugar-cane.	Futa (Ama)	fat.
Febe (Isi)	immoral person.	Futa (Ulu)	stench.
Fehlane (Ulu)	ague.	Futamisa	to suffocate.
Fekela	to fade, wither.	Futi	again, too, more.
Fela	to spit, expectorate	Futshane	short.
Feleba (U)	an excellent fellow	Fuya	to accumulate property.
Fene (Im)	baboon.		
Feteza	to chatter.		
Fezela (U)	scorpion		
Fica	to overtake, come up with.	Gaba (I)	bottle, twig, small branch.
Fihla	to hide, conceal.	Gaba (In)	large branch.
Fihlo (Im)	secret.	Gabade (I)	clod of earth.
Fika	to arrive.		
Findo (I)	knot (in string).	Galela	to strike at with a stick.
Fingo (Isi)	utter darkness.	Galo (In)	arm.
Fingqa	to double up the legs.	Galo (Ulu)	forearm.
Fino (Imi)	herbs, vegetables.	Gama (I)	name.
Finya	to blow the nose.	Gamula	to hew, cut down.
Finyila (Ama)	mucus from the nose.	Gana	to marry (females).
Fipala	to be dim, indis- tinct.	Ganekwana (In)	nursery tale.
Fo (Um)	brother.	Ganga	to be naughty, misbehave.
Fohla	to break through.	Gangi (Isi)	mischievous person.
Fokazana (Um)	poor person.	Ganwa	to be married (males).
Fola	to sink down.	Gaqa (Isi)	lump.
*Foloko (Im)	fork.	Gawula	to hew, cut down.
Fu (Ili)	cloud.	Gaya	to grind (as corn)
Fu (Isi)	stone trap for birds.	Gazi (I)	blood.
Fu (Ulu)	tripe.	Gcija	to sharpen (as a pencil).
Fuba (Isi)	chest.	Gcina	to finish off, complete.
Fudu (Ulu)	tortoise.	Gcoba	to anoint, grease.
Fudumala	to be warm.	Gcwala	to be full (as with water).
Fukamela	to sit on eggs (as a hen).	Gebe (Ulu)	precipice.
Fukula	to lift up.	Geja	to miss aim.
Fula (Um)	river.		
Fulatela	to turn the back to		
Fulela	to thatch		

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)	confirmed 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)	knobkerre.	Gundane (I)	common rat.
Ginqa	to roll (as a stone)	Guqa	to kneel.
Goba	to bend.	Guquka	to turn, change.
Gobongo (I)	eggshell.	Gwababa (I)	white-necked raven.
Godi (Um)	hole, mine.	Gwai (U)	tobacco, snuff.
Godi (I)	grave (before burial).	Gwala (I)	coward, cur.
Godo (Isi)	post, pillar, stake.	Gwala (Uku)	rust.
Godola	to be cold.	Gwaqa (In)	stony, rough place
Goduka	to go home.	Gwaqo (Um)	road.
Godusa	to send home.	Gwavuma	to growl.
Gogo (I)	klipspringer.	Gwaza	to stab.
Gogoza	to rattle.	Gwe (In)	leopard.
Golo (I)	anus.	Gweba	to round up.
Gologoqa	to turn head over heels.	Gwebu (In)	foam (on milk).
Gongoloza	to persist.	Gwedhla	to row, paddle
Gonondo (I)	haunch, buttock.	Gwenya (In)	crocodile.
Gonyama (In)	lion.	Gwinya	to swallow.
Goqa	to ward off a blow.	Gxaba (I)	worn-out garment.
Gosi (In)	corner, nook.	Gxogxo (I)	toad.
Govuza	to stir up.	Gxuba	to clean the teeth.
Gozi (In)	wound on the head, accident.	Ha!	(used to express astonishment).
Gqetshana (In)	piece, portion.	Hamba	to go, travel, march, walk.
Gqiba	to fill in, bury.	Hambi (Um)	traveller.
Gqibelo (Um)	Saturday.	*Hashi (I)	horse.
Gqiki (Isi)	Native chair. pillow.	Hau!	(used to express displeasure).
Gqilaza (U)	mumps.	Hibe (Isi)	loop.
Gqinsi.	heavy.	Hila	to catch by a snare
Gqogqoza	to knock (as at a door).	Hila (Um)	day.
Gqoka	to dress, attire.	Hlaba	to pierce, prick, stab.
Gqoko (Isi)	hat, cap.	Hlaba (Um)	aloe plant, the earth, country.
Gquba (I)	spite, grudge.	Hlabati (Um)	ground, earth, soil
Gqukuza	to shake.	Hlabati (Isi)	sand, gravel.
Gquma	to throb.	Hlabela	to sing.
Gubo (In)	garment, blanket.	Hlafuna	to chew, masticate
Gubu (Isi)	hollow vessel, drum.	Hlahla (Isi)	clump of trees.
Gudhla	to rub against.	Hlaka (In)	gum, glue.
Gudhluka	to move a little way.	Hlakala (Isi)	wrist.
Gudu (I)	horn for smoking.	Hlakanipa	to be clever, sen- sible.
Guga	to grow old.	Hlakaza	to scatter, disperse
Gugu (I)	cockroach.		

Hlakula	to weed.	Hlohla	to thrust into, load (as a gun).
Hlala	to stay, remain, dwell.	Hloko (In)	head.
Hlalela	to wait.	Hlola	to spy, survey, explore.
Hlali (In)	cotton made from sinew.	Hloli (In)	spy (in war).
Hlalo (Isi)	chair, saddle.	Hloma	to arm.
Hlalu (Ubu)	beads.	Hlombe (I)	shoulder.
Hlamba	to bathe, swim.	Hlonhlo (I)	temple (of the head).
Hlambi (Um)	herd, flock.	Hloni (In)	bashfulness, modesty.
Hlamvu (Ulu)	single grain, coin, bullet.	Hlonipa	to behave modest- ly, respectfully.
Hlamvu (In)	berry.	Hluba	to peel, husk, strip
Hlana (Um)	the back.	Hlule (I)	clot of blood.
Hlanga (Um)	reed.	Hluma	to grow, shoot, sprout.
Hlangabeza	to meet.	Hlungu (I)	patch of burnt grass.
Hlangana	to meet, fall in with.	Hlungu (Ubu)	pain.
Hlanganisa	to bring or mix together.	Hlupa	to annoy, tease.
Hlangano (In)	treaty, alliance.	Hluta	to pull or pluck off (as feathers)
Hlangu (Isi)	war shield.	Hluzi (Um)	gravy, soup.
Hlangula	to wipe, rub, brush	Hlwa (Umu)	white ant or ants.
Hlansi (In)	spark.	Hlwa	to become dark.
Hlanu	five.	Hlwanyela	to sow.
Hlanya (Ulu)	madman.	Hlwenga (Um)	mane.
Hlanza	to vomit, bear fruit.	Hobe (I)	dove.
Hlanze (I)	bushy country.		
Hlanzi (In)	fish.	Imbala	truly, in fact.
Hlasela	to go out to war.	Imi (Ulw)	tongue, language.
Hlati (I)	forest, wood.	Impela	completely, entirely.
Hlati (Um)	jaw.	Indhla (Ukw)	Autumn, harvest time.
Hlati (Isi)	cheek.	Ingabe	it may be, perhaps
Hlaula	to pay a fine.	Ingani	whereas.
Hlaulisa	to fine.	Isibili	indeed, in truth.
Hlaulo (In)	a fine.	Izolo	yesterday.
Hlava (In)	grub (mealie).	Jabula	to be glad.
Hle (Ubu)	beauty, niceness.	Jama	to look sternly, fiercely.
Hle	nice, good, pretty.	Jamela	to glare at.
Hleba	to speak evil of.	Jara (I)	fine young man.
Hlehla	to step backwards.	Jezisa	to blame.
Hleka	to laugh at.	Jingijolo (I)	blackberry.
Hlenga	to aid, assist, help.	Jingo (Isi)	nape of the neck.
Hlepuka	to get broken off.	Jiya	to become thick (as porridge).
Helpula	to break off.	*Joka (I)	yoke.
Hleza (I)	mealie cob.	Juba (I)	pigeon.
Hlinza	to skin.	Jubjuba	to flutter.
Hliziyo (In)	heart.		
Hlobo (I)	Summer.		
Hlobo (Ulu)	species, kind, race.		
Hlobo (Ubu)	relationship.		
Hlofoza	to crush (as an egg).		

Jubane (I)	speed.	Kanyekanye	all together.
Jugujela	to fling (as a stick or stone).	Kanyezi (In)	star.
Juluka	to perspire.	Kanyisa	to light.
Jwayela	to become accustomed to.	Kasi (I)	leaf, husk.
		Katala	to be weary, tired.
		Kataza	to tire.
		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.	Kauleza	to hasten.
Kabili	twice.	Kaulo (Um)	boundary, limit.
Kade	long ago.	Kaya (I)	home.
Kahle	nicely, gently.	Kaza (Ama)	cold.
Kahle!	gently! wait a bit!	Kaza (Um)	red tick.
Kahlala	to kick, blossom.	Ke	and so, then, well then.
Kakul	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)	carriage.	*Kele (Isi)	scissors.
Kalo (Ulu)	loin, ridge of a hill	Kelengu (I)	artful dodger.
Kaloku	now.	Kepa	but, well but, however,
Kalufifi	indistinctly.	Kezo (Ulu)	spoon.
Kamba (Ulu)	clay pot.	Keta	to choose, select, pick out.
Kambe	well? well then.	Kini	among your people
Kamisa	to open the mouth, gape.	Kipa	to take out, extract.
Kamnandi	nicely, pleasantly.	Kitakita	to tickle.
Kamuva	afterwards.	Kitaza	to tickle.
Kancane	a little.	Kiti	among our people.
Kanda	to pound, forge.	Kitinkiti (In)	miscellaneous mixture.
Kanda (I)	head.	Kiwane (I)	fig.
Kane	four times.	Kiwane (Um)	figtree.
Kangakanani?	how great? how long.	Kiza	to drizzle.
Kangaki	how often?	Kizane (Um)	tick.
Kangela	to look out, beware.	Kizo (Um)	drizzle.
Kanengi	frequently, abundantly.	Kobe (In)	boiled mealies (shelled)
Kanjalo	likewise.	Koboka (I)	bastard.
Kanjani?	how?	Kodwa	but, only, however
Kanti	whereas, and yet.	*Kofi (I)	coffee.
*Katini (In)	canteen.	Kohla (In)	puzzle, problem.
*Kantolo (In)	office.	Kohlaniisa	to deceive, cheat.
Kanya	to be light, shine.	Kohlela	to cough.
Kanya, (Uku)	light.		
Kanye	once.		

Kohlela (In)	spittle, expectoration.	Kosi (Ubu)	chieftanship, royalty.
Kohlisa	to deceive, cheat.	Kosikazi (In)	chief's wife, queen
Kohlo (I)	left side.	Kota	to lick, absorb.
Kohlwa (Isi)	forgetful person.	Kota (In)	seven, forefinger.
Koka	to pay, replace by.	Kota (Isi)	rank grass.
Koko (U)	ancestor.	Kotama	to bow, stoop.
Kokoba	to stoop, crouch.	Kotomfe (I)	humbug.
Kokobane (Ulu)	finger or toe nail.	Koto (In)	groove, cleft,
Kokoma (Ama)	stoop in the back.		hollow.
Kola	to satisfy, surfeit.	Kova (Isi)	owl, banana field.
Kolokobe (Ulu)	hopping.	Kova (Ulu)	banana plant.
Kolongwane (In)	sable antelope.	Kowankowane	mushroom.
Kolweni (Ulu)	wheat.	(In)	
Komane (Isi)	tree fern.	Kowe (I)	large edible mush-
Komazi (In)	cow.		room.
Komba	to point, point out.	Koza (I)	flame.
Komba (In)	forefinger.	Kozi (Ulu)	grey hawk.
Kombe (I)	wing.	Kuba	to trip up.
Kombe (Um)	tray, platter	Kuba (I)	hoe.
	(wooden).	Kuba (Um)	custom.
Kombisa	to show.	Kubalo (I)	charm.
Kombisa (Isi)	seven.	Kubi	badly.
Komo (In)	head of the cattle,	Kubo	to them.
	beast.	Kucula	to gather up.
Komo (Um)	whale.	Kudala	of old.
Komololo (Isi)	grief, mourning.	Kude	far, far off.
Kona	it, so that,	Kufupi	near.
Kondo (Um)	track, trace, scent.	Kuhla	to scrape, rub.
Kojane (In)	swallow.	Kuhlakuhla (Isi)	infirm person,
Konje!	by the way!		invalid.
	let me see!	Kuhlane (Um)	cold, influenza.
Konkobala	to be uneasy, de-		fever.
	jected.	Kuhle	it is well.
Konkota	to bark at, abuse.	Kuko	whether.
Konkwane (Isi)	peg (as for a tent)	Kuko . . Kuko	whether . . or.
Kono (I)	dexterity, skill.	Kuku (I)	pocket.
Kono (Isi)	wrist, bracelet.	Kuku (In)	fowl.
Kono (Um)	forearm, foreleg	Kukukazi (Isi)	hen.
	(of animal).	Kukula	to rake up.
Komona	to demur, hesitate.	Kukumala	to swell, expand.
Konono (Ulu)	dissatisfaction,	Kukumeza	to inflate.
	hesitation.	*Kula (I)	coolie.
Konto (Um)	spear, assegai.	Kula	to grow in bulk or
Konya	to bellow, roar.		height.
Konyana (In)	calf.	Kula (Ulu)	weeds.
Konza	so serve, wait	Kuleka	to salute, do re-
	upon.		verence.
Konzi (Isi)	servant, messenger	Kulisa	to magnify.
Konzo (In)	service.	Kulu	great, large.
Kope (Ulu)	eyelid, eyelash.	Kulu (U)	grandmother.
Kosana (In)	petty chief.	Kulu (Ubu)	greatness.
Kosazana (In)	chief's daughter.	Kulu (I)	100.
Kosi (In)	king, chief,	Kulula	to loosen, release.
	magistrate.	Kuluma	to speak, talk,
Kosi (Um)	feast of first fruits		discuss.
		Kulumu (Isi)	talkative person.



Kulumo (In)	conversation, discussion.	Kwapa (In)	flank of animal.
Kulungwane (In)	1,000.	Kwazi	to know how, be able.
Kulupala	to be in good condition, fat.	Kwebu (Isi)	earn of corn.
Kumba (Izin)	sea shells.	Kwehle (Isi)	pheasant.
Kumba (Isi)	skin, hide.	Kwehlela	to cough.
Kumbe	perhaps.	Kwehlela (In)	stye on eyelid.
Kumbi (Um)	ship.	Kwekazi (Um)	wife's mother.
Kumbi (In)	locust.	Kwela	to mount, climb, step up.
Kumbula	to remember, recollect.	Kwele (Ubu)	jealousy.
Kumbulo (Um)	memorial.	Kweleti (Isi)	debt.
Kumbuza	to remind.	Kweleza	to be jealous.
Kume (In)	centipede.	Kwelo (I)	whistling.
Kumuka	to come off, get loose.	Kwenyana (Um)	son-in-law.
Kumula	to undo, off-saddle, outspan.	Kwetu	our place at home.
Kumutsha	to interpret.	Kwetu (In)	scale (fish).
Kundhla (Isi)	place or position recently occupied	Kweza	to keep, put aside, preserve.
Kunene	rightly, truly.	Kwezi (I)	morning star.
Kungati	seemingly, probably.	Kwifa	to spit out between the teeth.
Kungeso	except.	Kwingca	to choke (as with food).
Kuni (Ulu)	log of wood.	Kwitiza	to speak indistinctly.
Kunjalo	it is so.	Kwitshiza	to be gusty (as the weather).
Kunta	to be mouldy, mildewed.	Lahla	to throw away, bury a corpse.
Kunzi (In)	bull.	Lahle (Ama)	coal, ashes.
Kupa (Isi)	yolk (of egg).	Lahle (I)	charcoal.
Kupe (Um)	fowl lice.	Lahleka	to get lost.
Kupela	that is all, only.	Laka (I)	tonsil.
Kupuka	to go up, ascend.	Laka (Ulu)	anger, temper.
Kupula	to bring up.	Lala	to lie down, sleep.
Kuqala	at first, before.	Lalaza	to act recklessly.
Kusasa	in the morning.	Lalela	to listen, pay attention.
Kusihlwa	in the evening.	Laleli (Um)	listener.
Kutala	to be industrious, clever.	Lamba	to hunger.
Kutali (Isi)	industrious person	*Lambu (I)	lamp.
Kutangi	day before yesterday.	Lamula	to mediate between
Kutula	to shave, slice, graze.	*Lamula (U)	lemon.
Kuza	to sympathise with	Landa	to fetch.
Kwa	at the house of.	Landela	to follow
Kwabo	their home or place.	Landula	to reply in the negative, deny.
Kwama (Isi)	small bag, pocket, purse.	Langa (I)	sun, day.
Kwami	my place or home.	Langabi (I)	flame.
Kwanini?	how soon?	Lani?	why?
Kwantshu (In)	cramp.	Lapa	here, when, if.
Kwapa (I)	armpit.	Lapaya	there.
		Lapo	there (where you are).

Lau (I)	bachelor's hut, Hottentot.	Lula	to be light (in weight).
Laula	to joke, jest.	Lula (I)	sponge.
Lauli (Isi)	joker.	Lula (Ubu)	lightness, easiness.
Laya	to warn, correct.	Luleka	to straighten.
Layitsha	to load up.	Luma	to bite.
Laza (Ulu)	cream.	Lunama	tough.
Le	far off.	Lunda (I)	hump (of cattle).
Le (Umu)	soot.	Lunga	to be correct, right, good.
*Lede (I)	ladder.	Lungisa	to make right, adjust.
Lekelela	to help.	Lungu (Um)	white man, em- ployer (white).
Lembu (Ulu)	spider, web, veil.	Lungu (I)	joint, knuckle.
Lenga	to hand down, dangle.	Lungu (Isi)	white people, English language.
Lengiso (I)	sling.	Lusizi	wretched, sorrow- ful.
*Lentshisi (U)	orange.	Lwa	to fight, quarrel.
Lenze (Um)	leg.		
Leta	to bring.	M (U)	wife.
Levu (Isi)	chin, beard.	Ma	to stand, stop, halt if, when.
Libala	to delay, loiter.	Ma	habit.
Libazisa	to detain, delay.	Ma (Uku)	cold.
Lilo (Um)	fire.	Makaza	bride, young wife.
Lilo (Isi)	mourning.	Makoti (U)	to cuff.
Lima	to plough, cultivate.	Makula	money.
Lima (Isi)	idiot, cripple.	*Mali (Im)	my mother's brother.
Limala	to get hurt, injured	Malume (U)	very deadly snake.
Limaza	to hurt, injure.	Mamba (Im)	my or our mother.
Limi (Ulu)	tongue language.	Mame (U)	maternal aunt.
Linda	to wait for, guard, watch.	Mamekazi (U)	grandmother.
Linga	to try, attempt.	Mamekulu (U)	formerly.
Lingana	to be equal to.	Mandulo	to make a charge or complaint.
Linganisa	to measure.	Mangala	
Lingo (Um)	trial, experiment.		
Lingoza	to sob.	Mangaliso (Isi)	strange affair.
Lisa (Isi)	male (of persons).	Manje	now.
Lo	since.	Manzi	moist, watery, wet
Lo (Isi)	wild animal.	Masinya	immediately.
Lo (Izi)	intestinal worms.	Masinyane	quickly.
Loba	to fish, write.	Maye!	(used to express grief or pain).
Lobokazi (Um)	bride.		
Lobola	to pay for a wife.	Mba	to dig up.
Loku	since.	*Mbaimbai (U)	cannon.
*Lokwe (I)	frock, dress.	Mbala	really, truly.
Lola	to grind, sharpen.	Mbambata	to pat (as a dog).
Lolonga	to polish, smooth.	Mbebeza	to slap in the face.
Lolwazi (Um)	grindstone.	Mbumbulu	deceitful, treacher- ous.
Lomo (Um)	mouth, beak.		
Londa (Isi)	sore.	Mdhla	on the day when.
Longwe (I)	dry cow dung.	Mema (Ulu)	cock's comb.
Longwe (Ubu)	fresh cow dung.		
Lota (Ama)	semen virile.		
Lota (Um)	ashes.		
Loya	to bewitch.		
Luhlaza	green, blue.		
Lukuni	hard difficult.		

Memeza	to shout, call out for.	Namhlanje	{	to-day.
*Mese (Um)	knife.	Namhla		
Mezala (U)	husband's father.	Nana (I)		equivalent; value, price.
Mhla	on the day when.	Napakade		ever.
Mhlaumbe	perhaps.	Nata		to drink.
Mhlolo!	nonsense!	Nca (In)		grass.
Mhlope	white, clean, pure.	Ncane		small, few, young.
Mila	to shoot, grow (as a plant).	Ncela		to suck.
Mina!	here! this way!	Ncenga		to beseech, entreat
Mini (Im)	day, midday, noon	Nci		little.
Minya	to drink to the last drop.	Ncibilika		to melt, dissolve.
Minya (Isi)	truth.	Ncinci		very small.
Minza	to gorge, gulp.	Ncinyane		little, small.
Minzi (Isi)	glutton.	Ncinza		to pinch, nip.
Mita	to be pregnant.	Ncipa		to dwindle, diminish.
Mnandi	sweet, delicious.	Ncitshana		to be stingy.
Mnyama	black.	Ncola		to be filthy, dirty.
Mo (Isi)	form, shape.	Ncotuka		to get pulled out (as hair).
Moba (U)	sugar cane.	Ncotula		to pull out (as hair)
Moya (Um)	wind, breath, air.	Ncozana (In)		a little.
Mpahla (Im)	furniture, baggage property.	Ncungulu (In)		tadpole.
Mpofu	brown, yellow, poor.	Ncwadi (In)		paper, letter, book.
Mpondo (I)	Pondo.	Ncwedo (Um)		prepuce cover.
Mpumpute (I)	blind man.	Ndawo		anywhere.
Mpumpute (Ubu)	blindness.	Ndawonye		in one place.
Mpunga	grey, speckled.	Ndhla (Ama)		strength, power.
Mpungutshe (Im)	jackal.	Ndikindiki		numbed.
Mpunzi (Im)	duiker.	Ndiza		to fly (as a bird).
Mtoti	sweet.	Ne		four.
Mtoto	red.	Neke (Isi)		care, trouble.
Mukula	to slap.			anxiety.
Muma (Isi)	pod of a plant.	Nembala		indeed! in truth!
Munca	to suck.	Nembe (In)		put of the stomach
Muncu	acid, sour, salt.	Nene		kind, gentle.
Mungulu (Isi)	dumb person.	Nenga		to disgust.
Munya (Isi)	thief.	Nenke (Um)		snail.
Musa!	don't	Neno		on this side.
Mzukwana }		Neta		to get wet (with rain).
Mzolo }	on the day when.			birdlime.
		Nevu (In)		lies.
		Nga (Ama)		
		Ngaba	{	perhaps.
Na	and, with.	Ngabe		
Na	to rain.	Ngaka		so large, so many, so few.
Na (Um)	younger brother.			
Nakancane	at all, in the least.	Ngakanani?		how large? great?
Nakanye	once for all, at all.			many?
Nakuba	even though, although.	Ngaki?		how many?
*Nalidi (I)	needle.	Ngako		on that account.
Naloku	notwithstanding.	Ngakona		exactly so.
Namatela	to adhere, stick to.	Ngakwesokohlo		towards the left hand.

Ngakwesokunene	towards the right hand.	Ngoma (Isa)	wizard.
Ngalapa	in this direction.	Ngomhlomunye	day after to-morrow.
Ngalapaya	on that side of, over there.	Ngomuso	to-morrow.
Ngaloko	on that account.	Ngoni (In)	bend of a river.
Ngaloku	on this account.	Ngqanga (Ama)	curdled milk.
Ngamandhla	violently, by force, quickly.	Ngqoqwane (U)	frost.
Ngane (In)	child, infant.	Ngqoza (In)	cock
Ngane (Ubu)	infancy.	Ngqukumbana (In)	Scotch cart.
Ngane (Um)	friend, companion.	Ngquma (Isi)	hail.
Nganekwana (In)	nursery tale.	Ngqumbana (In)	small heap.
Nganeno	on this side of.	Ngqwababa (In)	collar bone.
Nganga	so great as, so small as.	Ngungumbane (In)	porcupine.
Nganhlanje	on one side of.	Ngwevu	grey.
Ngani?	why? on what account?	Ngxakangxaka	higgledy-piggledy.
Nganxenye	one one side of.	Ngxongolo (In)	faction, gang, party.
Ngapakti	within.	Ngxota (In)	brass armlet.
Ngapambili	in front of.	Nhinhiza	to mumble.
Ngapandhle	outside.	Nhlakanhlaka	unwholesome.
Ngapansi	below, beneath.	Ni?	what?
Ngapeshya	across (as a river)	Nika	to give, deliver.
Ngapezulu	above.	Nikazi (Um)	owner.
Ngapi	where? whither?	Nikina	to shake (as the hand).
Ngasekohlo	on the left side.	Nikiniki	tattered, ragged.
Ngasekunene	on the right side.	Nina (U)	his or her mother.
Ngasemuva	behind.	Ninda	to soil, stain.
Ngasendhle	out in the veld.	Ningi	much, many.
Ngasenhla	up, upwards.	Ningo (I)	Native forge.
Ngasenzansi	down, downwards.	Nini?	when?
Ngase	secretly, privately.	Nini (Um)	owner.
Ngcanga (In)	dog.	Nja (In)	dog.
Ngcikingciki (Isi)	scraps of food.	Nja (Ubu)	rudeness, impudence.
Ngcili (In)	tapeworm.	Njalo	always, continually
Ngcwengcwe (U)	corrugated iron.	Njani?	how? what sort?
Ngedwa	I alone.	Nje	in this way, just like this.
Ngemihla	daily.	Njenga	like.
Ngempela	entirely.	Nkafunkafu	coarsely ground.
Ngemuva	behind.	Nkani (In)	quarrel, dispute.
Ngena	to enter, go in.	Nkanka (In)	root of the nose.
Ngenisa	to bring in.	Nkantsha (Um)	marrow (of a bone).
Ngesita	privately, secretly.	Nkazana (In)	young married girl
Ngeze	to no purpose.	Nkemba (In)	sword.
Ngezinyawo	on foot.	Nkenketa	to throb, tingle.
*Ngisi (I)	Englishman.	Nkentshane (In)	wild dog, fox.
Ngoba	because.	Nkona	to doubt.
Ngofozo	to peck.	Nkone	striped.
Ngokuba	because.	Nkonka (U)	bushbuck.
Ngokuhlwa	about evening time.	Nkonkoni (In)	wildebeeste.
Ngokusa	about morning time.	Nkulunkulu (U)	God, Creator.
Ngokwami	on my part.	Nkwa (Isi)	bread, loaf.
		Nogwaja (U)	hare, rabbit.

Nohoha (U)	baboon.	Nwe (Umu)	finger.
Noko	however, notwithstanding.	Nwele (Ulu)	human hair.
Nokuba	although.	Nweba	to stretch.
Nokuti-nokuti	etcetera.	Nxa	when, if.
Noma	whether, or, or else	Nxama	to be cross.
Nomagendane (U)	mole.	Nxanye	on one side.
Nomadudwane (U)	scorpion.	Nxeba (I)	wound.
Nomfi (In)	birdlime.	Nxele (I)	left-handed person
Nomtebe (U)	queen of white ants	Nxele (Isi)	left-hand.
Nona	to be fat, sleek.	Nxemum (In)	squinting person.
Nondindwa (U)	prostitute.	Nxepezela	to soothe, beg pardon.
Noni (I)	piece of fat.	Nxiwa (I)	deserted kraal site.
Nono (I)	neat, tidy person.	Nya	to stool, relieve the bowels.
Nonyaka	this year.	Nya (Ulu)	wrath.
Nota	to be wealthy.	Nyakama	to frown.
*Notisa	to give notice.	Nyakaza	to move about, be restless.
Nqa	when, if.	Nyakenye	last or next year.
Nqaba	to refuse, reject, decline.	Naykomunye	year before last.
Nqaba (In)	fort, stronghold.	Nyala (Ama)	filth.
Nqamu (Isi)	piece torn or broken off.	Nyaluti	grey.
Nqamuka	be broken off.	Nyama (In)	meat.
Nqamukana	to separate.	Nyama (Um)	rainbow.
Nqamula	to cut or break off	Nyamalala	to vanish, disap- pear.
Nqe (In)	vulture.	Nyamazana (In)	wild animal.
Nqe (Isi)	buttock.	Nyanga (In)	month, moon, doctor.
Nqekuza	to toss the head.	Nyango (Um)	door, doorway.
Nqena	to be idsinclined, unwilling.	Nyatela	to tread on.
Nqindi (In)	fish.	Nyati (In)	buffalo.
Nqola (In)	wagon.	Nyawo (Ulu)	foot.
Nqomfi (I)	S. African lark	Nyazi (Ulu)	lightning.
Nquma	to cut off, ampu- tate.	Nye	one another.
Nqumuza	to plot, conspire.	Nye (Isi)	bladder.
Nqwaba (In)	heap.	Nyembezi (Ulu)	tear.
Nsakansaka	all in pieces.	Nyengeleza	to slink away.
Nsini (In)	laugh.	Nyezane (Um)	willow tree.
Nsundu	brown, bay.	Nyezi (Um)	moonlight.
Ntanta	to float.	Nyoka (In)	snake.
Ntshe (In)	ostrich.	Nyoko (U)	your mother.
Ntshebe (In)	beard.	Nyongo (In)	gall, bladder.
Ntshengula (In)	snuff spoon.	Nyoni (In)	bird.
Ntshinga	to fling or throw away.	Nyonyoba	to go softly, tiptoe
Ntshontsha	to steal, filch.	Nyosi (In)	bee, honey.
Ntu (Umu)	person.	Nyovane	backwards.
Ntu (Isi)	mankind.	Nyovu (Um)	hornet.
Ntu (Ubu)	human nature.	Nyumba (In)	barren person or animal.
Ntwana (Um)	child.	Nyundu (Um)	leech.
Nuka	to smell strongly, stink.	Nzi (Ama)	water.
Numzana (Um)	headman.	Nzima	heavy, serious.
Nungu (In)	porcupine.	Obala	openly, plainly.
Nunusa	to frighten, terrify	Odwa	only, alone.

Oma	to be dry, thirsty.	Pehlwa (I)	butter.
Ona	to do wrong, <sup>1</sup> damage, spoil.	Peka	to cook.
Ondhla	to nourish, nurture.	Peki (Um)	cook.
Onga	to be economical.	Pela	wherefore, and so.
Ongula	to skim (as milk).	Pela	to come to an end, be finished.
Ono (Is)	crime, bad or wicked act.	Pela (I)	cockroach.
Opa	to bleed.	Pela (Im)	entirely.
Osa	to grill, roast.	Pela (Uku)	end, finish.
Ota	to warm one's self	Pelekezela	to escort, accom- pany.
Pa	to give (as a pre- sent).	*Pelepele (U)	pepper.
Pacaza	to prevaricate.	*Peleti (Isi)	pin.
Pahla (I)	twin.	Pemba	to make up the fire
Pakade	long ago	Penduka	to be changed, turned.
Pahlaza	to dash to pieces.	Pendula	to change, turn.
Pakamisa	to lift or pick up.	Pendulo (Um)	answer.
Pakapaka (I)	timid person.	*Peni (U)	threepenny piece.
Pakati	within, in.	Penya	to open (as a book)
Pako (Isi)	opportunity, occasion.	Penyane (Ulu)	fowl disease.
Pala	to scrape (as a skin), canter.	Pepa!	never mind! (pardon!)
*Palufini (U)	paraffin.	Pepeta	to blow (as wind).
*Palitshi (I)	porridge.	Petu (Im)	maggot.
Pambana	to pass one another.	Peza	to cease, desist, stop.
Pambili	in front of.	Pezulu	above, on top, high up.
Pampata	to rap with a stick.	Pi?	where?
Pamuza (I)	bubble, blister.	Pi (Im)	army.
Pana	to be generous.	Picika	to get out of joint.
Panda	to scratch up earth	Pika	to argue, deny.
Pande (Im)	root of tree.	Pikili (Isi)	nail (metal).
Pandhla (Im)	bald person.	Piko (I)	wing (of a bird).
Pandhle	outside.	Pila	to live, be in good health.
Panga	to do hurriedly.	Pimbo (Um)	throat.
Pangane (Isi)	rogue, rascal.	Pinda	to do again.
Pangapanga (Isi)	harebrained person.	Pinde!	never again!
Pangele (Im)	guinea fowl.	Pinga	to commit adultery, copulate (as dogs)
Pangisa	to hasten.	Pini (I)	oar.
Pango (I)	hunger.	Pini (Um)	handle of pick, axe, etc.
Pansi	below, beneath.	Pisa	to press, urge.
Panyeka	to hang up, suspend	Pisi (Im)	hyaena.
Papa	to fly (as a bird).	Piti (I)	bluebuck.
Papa (Im)	rump.	Po?	well?
Papateka	to be nervous.	Po (Isi)	gift.
Pape (Ulu)	feather.	Pohlongo (Isi)	eight
Papu (I)	lung.	Pola	to become cool, healed.
*Pasi (I)	pass (document).	Polisa (I)	policeman.
Pata	to touch, take care of.	Pompolo (Isi)	black ant.
Pefumula	to breathe.	Pondo (Ulu)	horn, tusk.
Pefumulo (Um)	breath.	Pongolo (Um)	cask, tub, barrel.
Pehla	to churn.		

Ponsa	to throw, toss, fling.	Qamba	to invent.
Popoma (Im)	waterfall.	Qambela	to accuse falsely.
Poqa (Im)	imposter, humbug	Qamuka	to come into sight
Posisa	to mistake, blunder	Qanda (I)	egg.
Poxa (Isi)	violent, reckless person.	Qangu (I)	young wether.
Pubuza	to slap in the face.	Qapela	to attend, take care
Puco (Im)	razor.	Qaqa (I)	polecat.
Pucule (Im)	bald person.	Qaqamba	to throb.
Puka	to get broken.	Qata (I)	small piece of meat
Pukane (Im)	fly.	Qata (Isi)	chop.
Puku (Im)	mouse.	Qatane (Um)	biscuit.
Pukupuku (Isi)	silly fellow, block-head.	Qataza	to be very angry.
Pukuta	to entice, tempt.	Qatshuka	to get broken (as string).
Pukuza	to act foolishly.	Qashula	to break (as string)
*Pulazi (I)	farm.	Qawe (I)	brave man.
*Pulangwe (I)	plank.	Qaza	to look, examine.
Puma	to go out, come out.	Qeda	to finish.
Pumalanga (Im)	East.	Qede	as soon as.
Pumula	to rest.	Qeduba	after that.
Pundu (Isi)	back of head.	Qele (I)	gentle slope.
Punga (I)	odour, scent.	Qembuka	to get parted, separated.
Pungo (Isi)	ladle.	Qenya	to strut.
Pungula	to lighten, diminish.	Qepu (Isi)	scrap.
Punyuka	to slip or break loose from the grasp.	Qezu (I)	splinter, chup.
Pupa	to dream.	Qika	to understand, apprehend.
Pupo (I)	dream.	Qiki (Um)	buttermilk.
Pupu (Im)	mealie meal, flour.	Qili (I)	clever, wily person
Pusa	to dry up (as a cow).	Qili (Ubu)	cleverness, cunning
Putu (I)	haste, hurry.	Qina	to be sturdy, strong
Putuka	to get rubbed, grazed.	Qina (I)	steinbok.
Putuma	to fetch hastily (as help).	Qingi (Isi)	island.
Puza	to drink.	Qinisa	to make strong, firm.
Puza	to loiter, delay.	Qiniso (I)	truth.
Puzi (I)	pumpkin.	Qoba	to chop, slice, cut up.
Puzu (I)	knot (in wood).	Qobo (Ulu)	reality, a fact.
Qa!	no!	Qolo (I)	small of the back.
Qa (Umu)	furrow.	Qoma	to choose, select, desire.
Qabo!	no!	Qoma (I)	large basket.
Qabuka	to come into sight.	Qoma (Isi)	temple (of the head).
Qabula	to kiss.	Qonda	to make for, understand.
Qadolo (Um)	"Black Jack" (weed).	Qonga (Isi)	peg, stake.
Qagela	to guess.	Qongqota	to knock (as at a door).
Qakala (I)	ankle.	Qota	to notch.
Qala	to begin.	Qoqoqo (Ulu)	windpipe.
Qala (Um)	back of neck.	Qoto	upright, honest, sincere.
Qala (Uku)	beginning.	Qoto (Isi)	hail.
Qalo (Ulu)	bamboo.	Qotshama	to squat.

Qotuka	to get chafed, rubbed.	Sala	to remain, be left.
Qu (Isi)	stump of a tree.	Sali (In)	remainder.
Quba	to push on, drive (as cattle).	Sango (I)	gate.
Quba (Um)	manure (of animals).	Sangu (In)	wild hemp
Qubu (I)	tumour.	*Sawoti (U)	salt.
Qubuka	to break out with sores.	*Sayina	to sign.
Qude (I)	cock.	Sebenza	to work.
Qula	to be lame.	Sebenzi (Um)	work.
Qulo (Um)	stitch in the side.	*Sefa	to sift.
Quma	to pop, crack, burst	Sekela	to prop under, support.
Qumba	to swell up.	Sekungati	it seems as if.
Qumqumu (U)	Cape gooseberry.	Sela (I)	thief.
Qumutsha (I)	interpreter.	Sele (I)	toad.
Qunga (Isi)	thatch grass.	Sele (Um)	ditch, gutter.
Qunsuka	to become distorted	Selo (In)	hoof.
Qunsula	to twist out of joint.	Seme (I)	pauw.
Qupa (I)	finger, knuckle.	Sende (I)	testicle.
Quta	to pull out (as hair).	Senga	to milk.
Quzi (Isi)	lizard.	Sepe (In)	springbok.
Quzuka	to stumble.	*Sheleni (U)	shilling.
Qwa (I)	snow.	Shinga	to misbehave.
Qwara (I)	quagga.	Shnigana (I)	rascal, scamp.
Qwengu (I)	sharp, clever person.	Shiya	to leave behind.
Rala (U)	cotton, thread.	Shiyi (I)	eyebrow.
*Ralavu (I)	spade, shovel.	*Shukela (U)	sugar.
Rara	to be greedy.	Shumayela	to address, preach.
Ratshu (Ama)	tape worms.	Shumi (I)	ten.
Rau (I)	Native shield.	Si (Ama)	sour or curdled milk.
Robotsha (I)	glutton.	Si (Umu)	smoke, steam.
Rola	to drag, draw, take, wages.	Siba (Ulu)	feather.
Rolo (Um)	cave, den.	Sibekela	to cover (as a pot)
Rona	to snore.	Sika	to cut.
Rotsha	to drag, along.	Sika (In)	post, pillar.
Ruda	to stool (as diarrhoea).	Sika (Ubu)	Winter.
Rudula	to drag along the ground.	Sikazi (In)	female (of beasts)
*Rulumeni (U)	the Government.	*Sikela (I)	sickle
Rwatshaza	to rustle.	*Sikotshimane (I)	florin.
Sa	to dawn.	Sila (In)	filth.
Sa	to send.	Sila (Isi)	tail of a bird.
Sa (Umu)	kindness.	Sila (Um)	tail (smooth) of an animal.
Saba	to fear, be afraid.	*Silara (I)	butchery.
Sabeka	to be wonderful, strange.	Simba (Ama)	dung (of dogs, fowls, etc., but not of cattle).
*Saka (I)	sack.	Simbi (In)	iron, metal, bell.
Sakaza	to scatter, strew.	Simbula	to pull up by the roots.
		Simu (In)	garden.
		Sina	to dance.
		Sinda	to be heavy.
		Sinde (Isi)	sod, turf.
		Sindo (Um)	noise.
		Sineka	to grin.
		Singa (Um)	deep pool.



Singizi (In)	bug.	*Swebu (I)	whip.
Sini (In)	gum of mouth.	Swela	to want, need lack.
Sipa (Um)	tendon, sinew.	Sweli (I)	onion.
Sipula	to pull up (as weeds).	Swempe (In)	partridge.
Sita	to screen from view.	Ta (Um)	the child of.
Siza	to help, oblige.	Ta (Isi)	enemy.
Sizi (Um)	gunpowder.	Taba	to rejoice.
Sizwa (In)	bachelor.	Taba (In)	hill, mountain.
So (I)	eye.	Tabata	to take, catch.
So (Umu)	to-morrow.	Tafa (I)	plain, flat.
So (Ubu)	face.	*Tafula (I)	table, counter.
Soka (I)	handsome young man.	Taka (In)	finch.
*Sokisi (I)	sock.	Takati (Um)	wizard, villain.
Sombuluka	to be unfolded, unloosened.	Tala (I)	shelf.
Sombuluko (Um)	Monday.	*Taladi (Isi)	street.
Sombulula	to unfold, loosen.	Tamba	to be soft, tender.
Sondela	to approach, come near.	Tambama (In)	afternoon.
Sondeza	to bring near.	Tambisa	to soften.
Sondo (I)	foot or hoof print, wheel, bicycle.	Tambo (I)	bone.
Songa	to fold, roll up.	Tambo (In)	string.
Songo (I)	brass armlet.	Tambo (Um)	vein.
Sonta	to twist (as an ankle).	Tamo (In)	neck.
Sonto (I)	week, Sunday, seven.	Tanda	to love, like, admire.
*Sotsha (I)	soldier.	Tandatu (Isi)	six.
Su (Isi)	stomach.	Tanga (I)	thigh, pumpkin.
Suduka	to get out of the light.	Tanga (In)	person of same age
Suka	to get up, move, be off.	*Tange (I)	tank.
Suka!	get away with you!	Tango (Ulu)	fence.
Sukela	to jump or spring at.	Tapa	to take out (as honey from a hive).
Suku (Ulu)	day.	Tata	to take.
Suku (Ubu)	night.	Tatu	three.
Sukuma	to stand up.	Te (Ama)	spittle, saliva.
Sula	to wipe, clean, brush.	Tebe (In)	arum lily.
*Sulimana (I)	Arab.	Tebe (Isi)	eating mat.
Sumo (In)	fairy tale, silly thing.	*Tebelo (Isi)	stable.
Sumpa (In)	wart.	Teku (I)	bay.
Sungulo (Ulu)	needle, awl.	Tela	to pour (as water) pay tax.
Susa	to take away.	Telo (lzi)	fruit.
Suta	to be satisfied, (with food).	*Telosi (I)	sailor.
Suza	to break wind.	Temba	to trust, hope.
Suzela	to sting (as a bee).	Tembiso (Isi)	promise.
Swazi (Ulu)	switch.	Tena	to castrate.
Swazi (I)	Swazi (Native).	Tende (Isi)	heel.
		*Tende (U)	tent.
		Tende (Um)	stripe.
		Tendele (I)	partridge.
		Tenetsha (I)	hare.
		Tenga	to buy.
		Tengisa	to sell.
		*Teshini (Isi)	station.
		Teta	to discuss, try a case.

Tete (In)	locust, grasshopper	Tsha (Isi)	plate, any eating vessel.
Tetiwamacala (Um)	judge, magistrate.	Tsha (Umu)	men's afterdress.
Teza	to collect firewood	Tshada	to be married.
*Tezi (Isi)	stairs.	Tshala	to plant, sow.
Ti	to think, say.	Tshanela	to sweep.
Ti (Umu)	tree, plant, medicine.	Tshanelo (Um)	broom.
Ti (Ulu)	small stick.	Tshani (Ubu)	grass.
Ti (Ubu)	poison.	Tshaya	to beat, strike, hit.
*Tibili (Isi)	stirrup.	Tshayela	to drive.
*Tikiti (I)	ticket.	Tshayeli (Um)	driver.
*Tilamu (I)	tram.	Tshe (I)	stone.
*Tilongo (I)	prison, gaol.	Tshe (In)	ostrich.
*Timela (IIsi)	train (railway).	Tshela	to tell.
Timula	to sneeze.	Tsheleka	to borrow or lend.
*Tini (Isi)	brick.	Tsheleleka	to slip, slide.
Tinta	to touch.	Tshelelezi (Ubu)	slipperiness.
Tintita	to shake (as a carpet).	Tshengisa	to show, point out.
Titihoya (I)	plover.	Tshetsha	to make haste.
Tiya	to trap, snare.	*Tshiki (U)	cheek, impudence.
*Tiye (I)	tar, tea.	*Tshintshi (U)	change.
To (In)	thing.	Tshisa	to burn, set on fire, heat.
To (Isi)	calf of leg.	Tsho	to say, speak, mean
To (Ulu)	something, anything.	Tshoba (I)	tail (bushy).
Toba	to bend, bow down.	Tshona	to sink, go down, die.
Toba (I)	nine.	*Tshugela (U)	sugar.
Tobo (Um)	abscess.	Tshungu (I)	snuff box.
Toboza	flatter.	Tshwala (Ubu)	kaffir beer, liquor.
*Tofu (Isi)	stove.	Tuba (I)	opportunity.
Tokazi (I)	heifer.	Tubi (Um)	first milk from cow
Tokoza	to rejoice.	Tuka	to abuse, swear at
Tola	to get, find.	Tuka	to start, jump, be astonished.
Tole (I)	calf (about six months old).	Tukulula	to loosen, untie.
Tole (Isi)	young heifer.	Tukusa	to conceal, hide.
*Tolo (Isi)	store.	Tukutela	to be angry.
Tomba	to menstruate for first time, to rust.	Tula	to be silent, still, quiet.
Tombazana (In)	young girl.	Tuli (Ulu)	dust.
Tombe (Isi)	photograph.	Tulu (Isi)	deaf person.
Tombi (In)	girl.	Tuma	to send.
*Tomu (I)	bridle.	Tumba (I)	boil.
Tondo (Um)	urine, penis.	Tumbane (I)	pimple.
Tonga (In)	stick.	Tumbu (I)	bowel.
Tongo (I)	ancestral spirit.	Tuna (I)	grave.
Tongo (Ubu)	sleep.	Tunda	to void urine.
Tonsa	to drop, trickle.	Tunga	to sew.
Tonsi (I)	drop.	Tunga (I)	bucket.
*Topi (I)	percussion cap, detonator.	Tuntu (Ubu)	bluntness.
Totoba	to go very quietly.	Tunuka	to hurt.
Tsalo (Um)	bow (in archery).	Tunzi (I)	shade.
Tsha	to be burned.	Tupa (Isi)	thumb, six.
Tsha	young, fresh, new.	Tusa	to startle, frighten
		Tusi (I)	brass, brass armlet.
		Tuta	to collect.

Tuta (Isi)	stupid person.	Vuvuka	to swell (as from a blow).
Tutu (In)	smoke, steam.	Vuza	to leak.
Tuvi (Ulu)	excrement of man.	Vuzamanzi (I)	water-snake.
Twabi (In)	hiccough.		
Twala	to carry.	Wa	to fall.
Twala (In)	louse.	Wa (Isi)	cliff, precipice.
Twalo (Um)	burden.	*Watshi (I)	watch.
Twasa	to set in (as the new moon).	Wela	to cross (as a river).
Ukuti	that, to wit, viz.:	Wisa	to throw down.
Ula (I)	oribi.	Wisa (I)	knobkerry.
Ula (Isi)	fool.		
Ula (Ubu)	folly.	X!	(used to express anger).
Uma	if, when.	Xabana	to quarrel.
Uma . . . uma	whether . . . or.	Xamu (U)	iguana.
Unguza (Isi)	hail-storm.	Xapoz (I)	marsh.
Utini!	you don't say so!	Xaula	to shake hands.
Va (I)	thorn.	Xayi (I)	hook.
Vakatsha	to make a visit.	Xega	to be loose (as a tooth).
Vala	to shut up.	Xegisa	to loosen.
Valo (Isi)	door.	Xegu (I)	old man.
Valo (Ulu)	fright, alarm.	Xiba (I)	garden hut.
Vama	to abound in.	Xoka	to tell lies.
Vama (Im)	majority.	Xoki (I)	liar.
Vanga	to mingle, mix.	Xopa	to blind temporarily.
Vela	to come from, appear.	Xotsha	to drive away, pursue.
Vemvane (Ulu)	butterfly.	Xotshwa	to be blinded (as with dust).
Veza	to show, exhibit.	Xova	to mix up, knead.
Vi (I)	kneecap.	Xoxa	to tell, narrate.
Vika	to parry, ward off.	Xuba	to clean the teeth,
Vila (I)	lazy person.	Xuga	to be lame.
Vilapa	to be idle, lazy.	Xuma	to spring up.
Vimba	to block up, stop, close.	hXweba	to scratch.
Vimbo (Isi)	cork, stopper.		
*Vina (I)	grape.	Ya	to go.
*Vinikili (I)	shop.	Yalela	to direct the way.
Vondwe (I)	cane rat.	Yatayata (I)	slovenly person.
Vova	to strain, filter.	Yebo!	yes!
Vu (Im)	sheep.	Yeka	to leave alone, let go.
Vubu (Im)	hippopotamus, sjambok.	Yekani!	the idea!
Vuka	to rise up from sleep, awake.	Yekinhlo!	what nonsense!
Vukazi (Im)	ewo (sheep).	*Yembe (I)	shirt.
Vukudu (I)	pigeon.	Yence (Isi)	sword.
Vula	to open (as a box or door).	Yenga	to entice, tempt.
Vula (Im)	rain.		
Vuma	to allow, assent.	Yeni (Um)	bridegroom.
Vuna	to reap, harvest.	Yezi (Isi)	giddiness.
Vusa	to arouse, awaken.	Yihlo (U)	your father.
Vuta	to blaze, burn (as fire).	Yini?	what is it?
Vutela	to blow the fire.	Yisa	to send.
Vutwa	to be cooked.		

Yise (U)	his or her father.	Ziko (I)	hearth.
Za	to come.	Zila (Um)	track.
Zaca	to become lean,	Zilo (I)	worms (intestinal)
	thin.	Zimba (Um)	body.
Zagiga (U)	mumps.	Zingela	to hunt.
Zala	to bear young.	Zinyane (I)	chick.
Zala (Um)	cousin.	Zinyo (I)	tooth.
Zala (Uku)	birth.	Zipo (Ulu)	nail (finger or
Zalo (In)	interest on money.		toe), claw.
Zambane (I)	potato.	Zolo (Ama)	dew.
Zamcolo (U)	flood.	Zonda	to hate, loathe.
Zamula	to yawn.	Zondo (In)	grudge, spite.
*Zankosi (U)	handcuff.	Zula	to wander.
Ze	empty, naked,	Zuluwane (In)	dizziness.
	valueless, nothing	Zuza	to get, acquire.
Zembe (I)	axe.	Zwa	to feel, hear, taste,
Zenze (I)	flea.		smell, understand
Zi (Umu)	Native kraal.	Zwane (Ulu or I)	toe.
Ziba (Isi)	pool, pond.	Zwe (I)	country.
Zibadu	speckled.	Zwe (Isi)	tribe, nation.
Zibuko (I)	ford, drift.	Zwi (I)	word, order, mes-
Ziki (Um)	reedbuck.		sage.
		Zwilili (Um)	canary.



# ENGLISH-ZULU VOCABULARY

Able, to be	kwazi.	Ancestor	ukoko.
Abound in, to	vama.	Ancestral spirit	itongo.
Above	ngapezulu.	Ancient times	endulo.
	pezulu.	And	na.
	enhla.	And so	ke, pela.
Abscess	umtobo.	And yet	kanti.
Absorb, to	kota.	Anger	ulaka.
Abundantly	kaningi.	Anger, to express	!
Abuse, to	tuka, konkota.	Angry, to be	tukutela.
Accident	ingozi.	Angry, to be very	qataza.
Accompany, to	pelekezela.	Animal, wild	inyamazana, isilo.
Account, on that	ngaloko, ngako.	Ankle	iqakala.
Account, on this	ngaloku	Anoint, to	gcoba.
Account, on what	ngani?	Annoy, to	hlupa.
Accumulate	pro-fuya.	Annoyance	inkatazo.
perty, to		Another	nye.
Accuse falsely, to	qambela.	Answer	umpendulo.
Acid	muncu.	Ant, black	isipompolo.
Acquire, to	zuza.	Anteater	isambane.
Across (as a river)	ngapetsheya.	Antheap	isiduli.
Act, wicked.	isono.	Ants, white	umuhlwa.
Address, to	shumayela.	Anus	igolo.
Adhere, to	namatela.	Anxiety	isineke.
Adjust, to	lungisa.	Anywhere	ndawo.
Admire, to	tanda.	Appear, to	bonakala, vela.
Adultery, to com-		Apportion, to	aba.
mit	pinga.	Apprehend, to	qika, bamba.
Affair	indaba.	Approach, to	sondela.
Affair, strange	isimangaliso.	Arab	iSulimana.
Afraid, to be	saba.	Argue, to	pika.
Afternoon	intambama.	Arm, to	hloma.
After that	qeduba.	Arm	ingalo, umkono.
Afterwards	emuva, kamuva.	Arm (fore)	umkono, ugalo.
Age, to follow in	elama.	Armlet, brass	itusi, ingxota,
Again	futi.		isongo.
Age, person of	intanga.	Armpit	ikwapa.
same		Army	impi.
Ago, long	pakade.	Arrive, to	fika.
Ague	ufehlana.	Arouse, to	vusa.
Aid, to	hlenga.	Artery	umtambo.
Air	umoya.	Artful dodger	ikelengu.
Alarm	uvalo.	Arum lily	intebe.
Alight, to	ehla.	Ascend, to	enyuka, kupuka.
Alliance	inhlango.	Ashes	umlota.
Allow, to	vuma.	Assegai	umkonto.
All together	kanyekanye.	Assent to, to	vuma.
Aloe	umhlaba.	Assist, to	hlenga, lekelela.
Alone, I	ngedwa.	As soon as	qede, qeduba.
Alone, to leave	yeka.	Astonished, to be	tuka.
Although	nakuba.	At the house of	kwa.
Always	njalo.	Astonishment, to	au! ha!
Amputate, to	nquma.	express	

At all	nakancane.	Beginning	ukuqala.
At first	kuqala.	Behave modestly,	hlonipa.
At home	ekaya.	to	
Attempt, to	linga.	Behind	emuva, ngasemuva
Aunt, maternal	umamekazi.	Belch, to	bodhla.
Autumn	ukwindhla.	Bell	insimbi.
Awake, to	vuka.	Bellow, to	konya.
Awaken, to	vusa.	Below	ngapansi, pansi.
Awl	usungulo.	Bend, to	goba.
Axe	izembe, imbazo.	Bend down, to	toba.
Baboon	imfene, unohoha.	Bend of a river	ingoni.
Bachelor, young	insizwa.	Beneath	pansi.
Back of neck	umqala.	Berry	inhlamvu.
Back of hut (in- side)	emsamu.	Beseech, to	ncenga.
Back, the	umhlana.	Bewitch, to	takata, loya.
Back, small of	iqolo.	Bicycle	isondo.
Backwards, to	helhla.	Bind, to	bopa.
step		Bird	inyoni.
Backwards	nyovane.	Birdlime	inevu, inomfi.
Bad act	isono.	Birth, to igve	belela, zala.
Badly	kubi, kabi.	Birth	ukuzala.
Bag, small	isikwama.	Biscuit	umqatane.
Baggage	impahla.	Bite, to	luma.
Bald person	impandhla, impu- cule.	Bitter, to be	baba.
Bamboo	uqalo.	Bitterness	ukubaba.
Banana	ukova.	Black	mnyama.
Bank (river)	udonga.	Blackberry	ijingijolo.
Bark, to	konkota.	Black "Jack"	umqadolo.
Barren person	inyumba.	(weed)	
(or animal)		Black soil	isidaka.
Bashfulness	inhloni.	Bladder	inyongo, isinye.
Basket	imbenge, iqoma.	Blame, to	jezisa.
Bastard	ikoboka.	Blanket	ingubo.
Bathe, to	bukuda, hlamba.	Blaze, to	vuta.
Battle axe	imbembe.	Bleed, to	opa.
Bay	iteku.	Blind temporarily	xopa.
Be, to	ba.	to	
Beads	ubuhlalu.	Blinded (as with xotshwa. dust), to be	
Beak	umlomo.	Blind man	impumpute.
Beans	ubontshisi.	Blindness	ubumpumpute.
Bear, young, to	zala.	Blister	ipamuza.
Beard	indevu, intshebe. isilevu.	Blockhead	isipukupuku.
Bear fruit, to	hlanza.	Block up, to	vimba.
Beast (of cattle)	inkomo.	Blood	igazi.
Beat, to	tshaya, beta.	Blossom, to	kahlala.
Beat with fists, to	tobakela.	Blow, to	futa.
Beauty	ubuhle.	Blow (as the wind), to	pepeta.
Because	ngoba.	Blow the fire, to	vutela.
Bed, to make up	endhlala.	Blow the nose, to	finya.
Bee	inyosi.	Blue	luhlaza.
Beer	utshwala.	Bluebuck	ipiti.
Before	kuqala.	Blunder, to	posisa.
Beg, to	cela.	Blunt	butuntu.
Begin, to	andula, qala.	Bluntness	ubutuntu.
		Body	umzimba.
		Boer	iBunu.

Boil	itumba.	Broken open, to	boboka.
Boil, to	bila.	be	
Boiled mealies	inkobe.	Broom	umtshanelo.
Bone	itambo.	Brother	umfo.
Book	incwadi, ibuku.	Brother, younger	umna.
Boot	isicatulo.	Brown	nsundu, mpofu.
Borrow, to	boleka, tsheleka.	Brush, to	sula, hlangula.
Bottle	igaba, ibodhlela.	Bubble	ipamuza, ibwa-
Boundary	umuda.		manzi.
Bow (in archery)	umcibitshelo, umtsalo.	Bubble, to	bwadhla.
Bow, to	kotama.	Buffalo	inyati.
Bow the knee, to	guqa.	Bug	isingizi.
Bow down, to	toba.	Build, to	aka.
Bowel	itumbu.	Bull	inkuzi.
Box	ibokisi.	Bullet	inhlamvu.
Boy	umfana.	Burden	umtwalo.
Bracelet	isikono.	Burn, to	tshisa, vuta.
Brain	ubucopo.	Burned, to be	tsha.
Branch, large	ingaba.	Burst, to	quma.
Brass	itusi.	Bury, to	qgiba.
Branch, small	igaba.	Bury, a corpse to	lahla.
Brave man	iqawe.	Bushbuck, male	unkonka.
Bread	isinkwa.	Bushbuck, female	imbabala.
Breadth	ububanzi.	Bushmen	abaBovana.
Break, to	apula.	Bushy country	ihlanze.
Break loose from	punyuka.	But	kodwa, kepa.
grasp, to		Butchery	isilara.
Break off, to	nqamula, hlepula.	Butter	ipehlwa, ibotela.
Break open, to	boboza.	Butterfly	uvenvane.
Break out into	camuka, qubuka.	Buttermilk	umbobe.
sores, to		Buttock	isinqe.
Break through, to	fohla.	Buy, to	tenga.
Break wind, to	suza.	By the way	konje.
Break (as string) to	qatshula.		
Breast, female	ibele.	Cad	isicaka.
Breast, male	isibele.	Cackle, to	kekela.
Breath	umoya, umpefu-	Calf	inkonyana.
	mulo.	Calf (six months old)	itole.
Breathe, to	pefumula.	Calf of leg	isito.
Brick	isitini.	Call, to	biza.
Bride	umakoti, umlobo-	Call out for, to	memeza.
	kazi.	Canary	umzwilili.
Bridegroom	umyeni.	Candle	isibane, ikandhlela
Bridge of nose	imbombo.	Cane rat	ivondwe.
Bridge	ibuloro.	Cane, Native	imfe.
Bridle	itomu.	sugar	
Bring, to	leta.	Cannon	umbaimbai.
Bring near, to	sondeza.	Canteen	inkantini.
Bring in, to	ngenisa.	Canter, to	pala.
Bring together, to	hlanganisa.	Cap	isigqoko.
Bring up, to	kupula.	Cap, percussion	itopi.
Broad	banzi.	Care	isineke.
	puka, qatshuka.	Careless person	isideleli.
Broken, to get	nqamuka.	Care of, to take	londoloza.
	hlepuka.	Carpet	icansi.
		Carriage	ikalitshi.
		Carry, to	twala.

Cart, Scotch	ingqukumbana.	Clean the teeth, to	xuba.
Carve (in wood), to	baza.	Clear, to be	caca.
Case, Court	icala.	Clear, to make	cansisa.
Case, to try a	teta.	Clear weeds, to	centa, hlakula.
Cask	umpongolo.	Cleft	inkoto.
Castrate, to	tena	Clever, to be	hlananipa, kutala.
Cat (domestic)	ikati.	Cleverness	ubuqili, ukuhla-kanipa.
Cat (wild)	imbodhla.	Clever person	iqili, iqwwengu.
Catch by a snare, to	hila.	Cliff	isiwa.
Catch (as a ball), to	enqaka.	Climb up, to	kwela.
Catch, to	bamba, tabata.	Clock	isikati.
Cave	umrolo.	Clod of earth	igabade.
Cease, to	peza.	Clod	isidindi.
Centipede	inkume.	Close, to	vala, vimba.
Chafed, to get	qotuka.	Clot of blood	ihlule.
Chair, Native	isigqiki.	Cloth	indwangu.
Change, to	guquka, pendula.	Clothe one's self, to	embata.
Changed, to be	penduka.	Cloud	ifu.
Charcoal	ilahle.	Coal, a live	ilahle.
Charge, to make	amangala.	Coal	amalahle.
Chatter, to	feteza.	Coarsely ground	nhlafunhlafu.
Cheat, to	kohlisa.	Coat	ibantshi.
Cheek	isihlati.	Cob mealie	ihleza.
Cheek (impudence)	utshiki.	Cock	inqoza, iqude.
Chest	isifuba.	Cockroach	ipela, igugu.
Chew, to	hlafuna.	Coffee	ikofi.
Chick	izinyane.	Coin	uhlamvu.
Chicken	icwane.	Cold	amakaza.
Chief	inkosi.	Cold (adj)	makaza.
Chief's daughter	inkosazana.	Cold, a	umkuhlane.
Chief's hut	indhlungulu.	Cold, to be	godola, banda.
Chief, petty	induna.	Collar-bone	inqwababa.
Chief's wife	inkosikazi.	Collect, to	tuta, buta.
Chieftainship	ubukosi.	Colour	umbala.
Child	umntwana.	Comb (cocks)	umema.
Childhood	ubuntwana.	Come, to	za.
Child of, the	umta.	Come back, to	buya.
Chin	indevu, isilevu.	Come down, to	ehla.
Chip of wood	ibazelo.	Come from, to	vela.
Choke (with food)	kwingca.	Come into sight, to	qabuka, qamuka.
Choose, to	keta, qoma.	Come near, to	sondela.
Chop, to	genca.	Come off, to	kumuka.
Chop, up, to	qoba.	Come out, to	puma.
Chop (mutton)	iqata.	Come to an end, to	topela.
Churn, to	pehla.	Come up with, to	fica.
Claim, to	banga.	Companion	umngane.
Clay, red	ibomvu.	Complaint, to make a	mangala.
Clay, potter's	ibumba.	Completely	impela.
Clay pot	ukamba.	Conceal, to	fhla, tukusa.
Clay, to work in	bumba.	Condition, to be in good	kulupala.
Claw	uzipo.	Confuse, to	dida.
Clean	mhlope.	Conquer, to	ahlula.
Clean, to	sula.	Conspire, to	nqumuza.
		Content, to	pika.



Continually	njalo.	Dark, to become	hlwa.
Conversation	inkulumo.	Darkness, utter	isifingo.
Cook, to	peka.	Dash to pieces, to	pahlaza.
Cook	umpeki.	Daughter	indodakazi.
Cooked, to be	vutwa.	Dawn, to	sa.
Cool, to be	pola, banda.	Day	usuku, ilanga, umhla.
Coolie	iKula.	Day after	ngomhlomunye.
Copulate (as dogs), to	pinga.	to-morrow.	
Cork	isivimbo.	Day before	kutangi.
Corner	ingosi.	yesterday.	
Corn, kaffir	amabele.	Day when, on	mhla, mdhla,
Correct, to be	lunga.	the	mzukwana.
Correct, to	laya, lungisa.	Deaf person	isitulu.
corrugated iron	ungcwecwe.	Deal out, to	aba.
Cotton	urala.	Debt	isikweleti.
Cough, to	kohlela, kwehlela.	Decay, to	bola.
Count, to	bala.	Deceitful	mbumbulu.
Cousin	umzala.	Deceive, to	kohlanisa, kohlisa.
Cover (as a pot), to	sibekela.	Decline, to	nqaba.
Cover (as with a cloth), to	ambata.	Dejected, to be	konkobala.
Cover, prepuce	umnwedo.	Delay, to	libala, puza, libazisa.
Cow	inkomazi.	Delicious	mnandi.
Coward	igwala.	Deliver, to	nika.
Crab	inkala.	Demur, to	konona.
Crack, to	quma.	Den	umrolo.
Cramp, the	inkwantshu.	Dent	isiboco.
Cream	ulaza.	Deny, to	landula.
Creator, The	uNkulunkulu.	Depart, to	emuka.
Cripple, a	isilima.	Depth	ubude.
Crocodile	ingwenya.	Descend, to	ehla.
Crop (of a bird)	ingila.	Desert, to	eqa, baleka.
Cross (as a river), to	wela.	Deserted kraal site	inxiswa.
Cross, to be	nxama.	Desire, to	funa, qoma.
Crouch, to	kokoba.	Desist, to	peza.
Crow, to	kala.	Destroy, to	ona, cita.
Crumble away, to	butuka.	Detain, to	libazisa.
Crush, to	hlofoza.	Detonator	itopi.
Cry, to	kala.	Device	icebo.
Cuff, to	makula.	Dew	amazolo.
Cultivate, to	lima.	Dexterity	ikono.
Cunning	ubuqili.	Die, to	fa, tshona.
Custom	umkuba.	Difficult.	lukuni.
Cut, to	sika.	Dig up, to	mba.
Cut down, to	gamula, gabula. gawula.	Diminish, to	pungula, ncipa.
Cut off, to	nqamula, nquma.	Dip into, to	cwilisa.
Cut the hair, to	gunda.	Direct the way, to	yalela.
Cut the skin, to	caza.	Direction, in this	ngalapa.
Cut up, to	qoba.	Dirty, to be	ngcola.
		Disappear, to	nyamalala.
		Discuss, to	kuluma, teta.
Daily	ngemihla.	Discussion	inkulumo.
Damage, to	ona.	Disdain, to	duba.
Dance, to	sina, canguza.	Disease	ukufa.
Dangle, to	lenga.	Disgust, to	nenga.

Disinclined, to be nqena.  
 Disperse, to hlakaza.  
 Displeasure, to hau!  
 express.  
 Dispute. inkani  
 Dissatisfaction ukonono.  
 Dissolve, to ncibilika.  
 Distance ibanga.  
 Distinct, to be cansa.  
 Distorted, to qunsuka.  
 become.  
 Ditch umsele.  
 Dive, to cwila.  
 Dizziness inzululwane  
 Do again, to pinda  
 Doginja.  
 Dog, wild inkentshane.  
 Don'tmusa!  
 Doorumnyango, isivalo,  
 isicaba.  
 Doorwayumnyango.  
 Doticatshana.  
 Double up the fingqa.  
 legs, to  
 Doubt, to nkona.  
 Doveihobe.  
 Downpansi, ngasenzansi,  
 enzansi.  
 Down, to go tshona, ehla.  
 Down, to sink bohla.  
 Downwards. ngasenzansi.  
 Drag, to donsa, rola.  
 Drag along, to rotsha.  
 Drag along the rudula.  
 ground, to  
 Draw, to rola, donsa.  
 Dream, to pupa.  
 Dream ipupo.  
 Dress, to gqoka.  
 Dress ilokwe.  
 Dress, man's after umutsha.  
 Drift izibuko.  
 Drink, to puza, nata.  
 Drink to the last minya.  
 drop, to  
 Drive (as cattle), quba,  
 to  
 Drive, to tshayela.  
 Drive away, to xotsha.  
 Driver umtshayeli.  
 Drizzle, to kiza.  
 Drizzle umkizo.  
 Drop, to consa, tonsa, wa.  
 Drop iconsi, itonsi.  
 Drudge isicaka.  
 Drum isigubu.  
 Drunkard isidakwa.  
 Dry, to be oma.

Dry up (as a pusa.  
 cow), to  
 Duck idada.  
 Duiker impunzi.  
 Dull person isibumbe.  
 Dumb person isimungulu.  
 Dun, to be fipala.  
 Dung (dry cattle) ilongwe.  
 Dung (fresh cattle) ubulongwe.  
 Dung (dogs, fowls, amasimba.  
 etc., not cattle)  
 Dust utuli.  
 Dwell, to hlala, aka.  
 Dwindle, to ncipa.  
 Dysentery imbo.  
 Ear indhlebe.  
 Ear of corn isikwebu.  
 Easiness ubulula.  
 East impumalanga.  
 Eat, to dhla.  
 Eating mat isitebe.  
 Economical, to be onga.  
 Egg iqanda.  
 Eggshell igobongo.  
 Eight isipohlango, in-  
 xongo.  
 Elbow indololwane.  
 Elephant indhlovu.  
 Elephant's trunk umboko.  
 Else, or noma.  
 Empty. ze.  
 Empty space isibakabaka.  
 End ukupela.  
 Enemy isita.  
 Englishman iNgisi.  
 Enter, to ngena.  
 Entice, to yenga, pukuta.  
 Entirely impela, ngempela.  
 Entrails izibindi.  
 Entreat, to ncenga.  
 Equal to, to be lingana.  
 Equivalent inana.  
 Escape, to eqa.  
 Escort, to pelekezela.  
 Etcetera nokutinokuti.  
 Evening, in the kusihlwa.  
 Even though nakuba.  
 Ever napakade.  
 Ewe imvukazi.  
 Exactly so ngakona.  
 Examine, to qaza.  
 Excellent fellow ufeleba.  
 Except kungeso.  
 Excrement (of utuvi (for  
 man) ubutuvi)  
 Excite, to duda.  
 Exhibit, to veza.

Expand, to	kukumala.	Filth	insila, amanyala.
Experiment	umlingo.	Filthy, to be	ncola.
Explain, to	cansisa.	Finch	intaka.
Explore, to	hlola.	Find, to	tola, fumana.
Extend, to	elula.	Fine	inhlaulo.
Extinguish, to	cima.	Fine, to	hlaulisa.
Eye	iso.	Fine, to pay a	hlaula.
Eyebrow	ishiyi.	Fine young fellow	wijara.
Eyelash	ukope.	Finger	umunwe.
Eyelid	ukope.	Finger, little	ucikitshane.
Face	ubuso.	Finger, little, with	indiki.
Fact	isibambo, uqobo.	joint off	
Fact, in	imbala.	Finger nail.	uzipo, ukokobane.
Faction	ingxongolo.	Finish, to	qeda.
Fade, to	fekela.	Finish, the	ukupela.
Faint, to	fa.	Finished, to be	pela.
Fall, to	wa.	Finish off, to	gcina.
Fall down, to	dilika.	Fire	umlilo.
Falsely, to accuse	ceba.	Fire, to kindle a	basa.
Family quarrel	umbango.	Fire, to set on	tshisa.
Farm	ipulazi.	Firm, to make	qinisa.
Far off	kude, le.	First, at	kuqala.
Fat	amafuta.	Fish	inhlanzi.
Fat, piece of	inoni.	Fish, to	dweba, loba.
Fat, to be	ceba, nona, kulu-	Fish hook	udobo.
	pala.	Fist	inqindi.
Father, my or our	ubaba.	Fit, to be	fanela.
Father, his or her	uyise.	Five	hlanu.
Father, your	uyihlo.	Flame	ilangabi.
Fault	icala.	Flank of animal	inkwapa.
Fear, to	saba.	Flat, a	itafa.
Feast of first	umkosi.	Flatter, to	toboza.
fruits		Flea	izenze.
Feather	upape.	Fling, to	jukujela, ponsa.
Feather (small)	usiba.	Float, to	ntanta.
Feed, to	funza, dhla.	Flood	uzamcolo.
Feel, to	zwa.	Florin	isikotshimane.
Female (of	insikazi.	Flour	impupu.
beasts)		Flutter, to	jubajuba.
Female (of	isifazana.	Flower	imbali.
persons)		Fly	impukane.
Fence	utango.	Fly, to	ndiza, papa.
Fence, to make a	biya.	Foam (on milk)	ingwebu.
Fern tree	isikomane.	Foam (from	udenda.
Fetch, to	landa.	mouth)	
Fetch hastily, to	putuma.	Fold, to	songa.
Fever	umkuhlane.	Follow, to	landela.
Few	ncane.	Follow in age, to	elama.
Few as, as	ngaka.	Food	ukudhla.
Fiercely, to look	jama.	Food, scraps of	ingcikingciki.
Fiery, to be	beja.	Fool	isiula.
Fig	ikiwane.	Foolishly, to act	pukuza.
Fight, to	lwa.	Foot	unyawo.
Fig tree	umkiwane.	Foot, on	ngezinyawo.
Filch, to	ntshontsha.	Footprint	isondo.
Fill in, to	gqiba.	Force, by	ngamandhla.
Filter, to	vova.	Force, to take	amuka, apuca.
		away by	

Ford	izibuko.	Gather, to	buta.
Forearm	ugalo, umkono.	Generous, to be	pana.
Forefinger	inkota, inkomba.	Gentle	mnene.
Forehead	ibunzi.	Gently	kahle.
Foreleg (of	umkono.	Gently!	kahle!
beast)		Get, to	zuza, tola.
Forest	ihlati.	Get out of the	suduka.
Forge, to	kanda.	light, to	
Forge, Native	iningo.	Get out of the	deda.
Forget, to	kohla.	way, to	
Forgetful person	isikohlwa.	Get away, to	suka.
Fork, in branch	ibaxa.	Get away with	suka!
of tree		you!	
		Giddiness	isiyezi.
Fork	imfoloko.	Girl	intombi.
Form (shape)	isimo.	Girl, young	intombazana.
Formerly	mandulo.	Girl, young	inkazana.
Fort	inqaba.	married	
Four	ne.	Give (as a	pa.
Four times	kane.	present), to	
Fowl	inkuku.	Give, to	nika.
Fowl lice	umkupe.	Give up, to	dela.
Fowl disease	upenyane.	Gizzard	ingila.
Fox	inkentshane.	Glad, to be	jabula, tokoza.
Fragment	isihlepu.	Glare at, to	jamela.
Frequently	kaningi.	Glass, looking	isibuko.
Fresh	tsha.	Glitter, to	cwazimula.
Friend	umngane.	Glue	inhlaka.
Fright	uvalo.	Glutton	isiminzi, irobo-
Frighten, to	nunusa, tusa.	tsha.	
Frivolous excuse	isibando.	Go, to	hamba, ya.
Frock	ilokwe	Go astray, to	duka.
Front of, in	pambili, ngapam-	Goat	imbuzi.
bili		God	uNkulunkulu.
		Go down, to	tshona.
Frost	inqoqwane.	Good	hle.
Frown, to	nyakama.	Good, to be	lunga.
Fur	uboya.	Good condition,	kulupala.
Fruit, to bear	hlanza.	to be in	
Fruit	izitelo.	Good fortune	ice.
Furniture	impahla.	Go in, to	ngena.
Furrow	umuqa.	Gooseberry	uqumqumu.
		(Cape)	
		Go very quietly,	totoba.
		to	
Gall	inyongo.	Go, to let	yeka.
Gang	ingxongolo.	Go out, to	puma.
Gang of servants	isibalo.	Go out to war, to	hlasela.
Gaol	itilongo, ijele.	Gorge, to	minza.
Gap	isikala.	Go up, to	enyuka, kupuka.
Gape, to	kamisa.	Gourd	igula.
Garden	insimu.	Govern, to	busa.
Garment, worn	igxaba.	Government	uhulumeni.
out		Grain of corn	inhlamvu.
		Grandfather	ukulu.
Garment	ingubo.	Grandmother	umamekulu,
Gate	isango.	ukulu.	
Gather up, to	kucula.	Grape	ivina.

Grasp, to	bamba.	Hail	isingquma, isiqoto.
Grass	utshani.	Hail!	bayete!
Grass (thatch)	isiqunga.	Hailstorm	isiunguza.
Grave	ituna.	Hair (human)	unwele.
Gravel	isihlabati.	Hair (animal)	uboya.
Gravy	umhluzi.	Hair, to cut	gunda.
Gray	mpunga.	Hairless	cwata.
Graze, to	dhla.	Hairless person	ucwata.
Grazed, to get	putuka.	Halt, to	ma.
Grease	amafuta.	Hammer	isando.
Grease, to	gcoba.	Hammer, to	beta, kanda.
Great	kulu.	Hand	isandhla.
Great as, as	nganga.	Hand, left	inxele.
Great, how?	ngakanani?	Handcuff	uzankosi.
Great house	indhhlunkulu.	Handkerchief	iduku.
Greatly	kakulu.	Handle (wooden)	umpini.
Greatness	ubukulu.	Handle (ordinary)	isibambelo.
Greedy, to be	rara.	Handle, to	pata.
Green	luhlaza.	Handsome young man	isoka.
Grey	nyaluti, ngwevu.	Hang down, to	lenga.
Greyhound	ibansi.	Hang up, to	panyeka.
Grief (to express)	maye!	Hard	lukuni.
Grill, to	osa.	Hare	unogwaja, itenetsha.
Grin, to	sineka.	Harm	ingozi.
Grind, to	lola, gaya.	Hartebeeste	indhluzele.
Grindstone	imbokondo.	Harvest, to	vuna.
(Native)		Harvest time	ukwindhla.
Grindstone	umlolwazi.	Haste	iputu.
Grind the teeth, to	guguda.	Haste, to make	tshetsha.
Groin	imbilapo.	Hasten, to	kauleza, pangisa.
Groove	inkoto.	Hat	isigqoko.
Grope, to	fumfuta.	Hate, to	zonda.
Ground	umhlabati.	Haunch	igonondo.
Ground, coarsely	nkafunkafu.	Hawk	ukozi.
Grow, to	mila, kula, hluma.	Head	ikanda, inhloko.
Grow old, to	guga.	Head, back of	isipundu.
Grow tall, to	depa.	Head over heels, to turn	goloqoqa.
Growl, to	gwavuma, bavumula.	Headman	umnumzana.
Grub (mealie)	inhlava.	Head ring	isicoco.
Grudge	inzondo, igqubu.	Head ring, man with	ikehla.
Guard, to	linda.	Healed, to become	pila, pola.
Guess, to	qagela.	Heap	inqwaba.
Guilt	icala.	Heap, ant	isiduli.
Guinea fowl	impangele.	Heap, small	ingqumbana.
Gulp, to	minza.	Heat, to	tshisa.
Gum	inhlaka.	Hear, to	zwa.
Gum of mouth	insini.	Hearth	inhliziyi.
Gun	isibamu.	Heavy, to be	sinda.
Gunpowder	umsizi.	Heavy rain	isanci, gqinsi.
Gusty, to be	kwitshiza.	Heel	isitende.
Gutter	umsele.	Heifer	itokazi.
Habit	ukuma, umkuba.		
Habitual liar	ibojane.		
Hack, to	genca.		

Height	ubude.	How soon?	kwanini?
Heir	indhlalifa.	Human nature	ubuntu.
Help, to	lekelela, siza. hlenga.	Humbug	ikotomfe, impoqa.
Hemp, wild	insangu.	Humour (from eyes)	ubici.
Hen	isikukukazi.	Hump (of cattle)	ilunda.
Herbs	imfino.	Hundred	ikulu.
Herd	umhlambi.	Hunger	ipango.
Herd, to	alusa.	Hunger, to	lamba.
Here	lapa.	Hunt, to	zingela.
Here!	mina!	Hurriedly, to do	panga.
Hesitation	ukonono.	Hurry	iputu.
Hide, to	tukusa, fihla.	Hurt, to	tunuka, limaza, bulala.
Hew, to	gaula.	Hurt, to get	limala.
Hiccough	intwabi.	Husband's father	umezala.
Hide	isikumba.	Husk, to	hluba.
Hide, one's self, to	tobaca.	Hut	indhlu.
Higgledy-piggledy	ngxakangxaka.	Hut, bachelor's	ilau.
High up	pezulu.	Hut, garden	ixiba.
Hill	intaba.	Hyaena	impisi.
Hill, ridge of	ukalo.	Hymns, to sing	cula.
Hippopotamus	invubu.		
Hoax, to	gumbuxa.	I alone	ngedwa.
Hoe	ikuba, igeja.	Idea! the	yekani!
Hoe, to	hlakula.	Idle, to be	vilapa.
Hold, to	bamba.	Idiot	isilima.
Hold in the hand, to	fumbata.	If	uma, ma, nqa.
Hold for, to	bambela.	Iguana	uxamu.
Hole (in the ground)	umgodi.	Ill, to be	gula.
Hole through anything	imbobo.	Image	umfanekiso.
Hollow	inkoto, isigodi.	Imagine, to	cabanga, camanga.
Hollow vessel	isigubu.	Immediately	masinyane, masinya.
Home	ikaya.	Immoral person	isifebe.
Home, to go	goduka.	Imposter	impoqa.
Home, to send	godusa.	Impudence	ubunja.
Honest	qoto.	In	pakati.
Honey	inyosi.	Indeed!	nembala! yebo!
Honeycomb	ikeke.	Indistinct	kaluffi.
Hoof	inselo.	Indistinctly, to speak	kwitiza.
Hoofprint	isondo.	Industrious, to be	kutala.
Hook	inkilela.	Industrious person	isikutali.
Hook, fish	udobo.	Infant	umntwana.
Hope, to	temba.	In fact	imbala.
Hopping	ukolokobe.	Infirm person	isikuhlakuhla.
Horn	upondo.	Inflate, to	futa, kukumeza.
Horn, smoking	igudu.	Influenza	umkuhlane.
Hornet	umnyovu.	Injure, to	bulala, limaza.
Horse	ihashi.	Injured, to get	limala.
Hottentot	iLau.	In one place	ndawonye.
House	indhlu.	Inspan, to	bopela.
House, great	indhhlunkulu.	Interest	inzalo.
How?	kanjani? njani?	(on money)	
However	kepa, kodwa, noko.	Interpret, to	kumutsha.
How great?	kangankanani?	Interpreter	iqumutsha.
How often?	kangaki?		

Intoxicate, to	daka.	Lack, to	swela.
In truth	imbala.	Ladder	ilede.
Invalid, confirmed	isiguli.	Ladle	isipungo.
Invent, to	qamba.	Lame, to be	xuga, qula.
Irksome, to be	dina.	Lamp	ilambu.
Iron, corrugated	ungcwecwe.	Language	ulimi.
Iron	insimbi.	Large	kulu.
Is it not so?	angiti?	Large? how	ngakanani?
Island	isiqingi.	Large, so	ngaka.
It is so.	kunjalo.	Lark (South African)	inqomfi.
It	kona, ku.	Laugh, to	hleka.
It is well	kuhle.	Laugh	insini.
Jackal	impungutshe.	Lay a cloth, to	deka.
Jealous, to be	kweleza.	Laziness	ubuvila.
Jealous person	isifamona.	Lazy, to be	vilapa.
Jealousy	ubukwele.	Lazy person	ivila.
Jest, to	laula.	Lead	umtofu.
Joint	ilunga.	Leaf	iqabunga, ikasi.
Joint, to get out of	picika.	Leak, to	vuzza, consa.
Joke, to	laula.	Lean, to become	zaca.
Joker	isilauli.	Learn, to	funda.
Judge	umtetiwamacala.	Least, in the	nakancane.
Jump, to	eqa.	Leave alone, to	yeka.
Jump, at, to	sukela.	Leave behind, to	shiya.
Just	nje.	Leech	umnyundu.
Keep, to	kweza.	Left, to be	sala.
Kick, to	kahlela, kaba.	Left-handed person	inxele.
Kidney	inso.	Left side	ikohlo.
Kill, to	bulala.	Left side, on the	ngasekohlo.
Kind	mnene.	Leg	umlenze.
Kind (species)	uhlobo.	Lemon	ulamula.
Kindle fire, to	basa.	Lend, to	tsheleka, boleka.
Kindness	umusa.	Length	ubude.
King	inkosi.	Leopard	ingwe.
Kingdom	umbuso.	Let go, to	yeka.
Kiss, to	qabula, anga.	Letter	incwadi.
Klipspringer	igogo.	Liar	umxoki, iboxongo
Knead, to	xova, boxa.	Lice, fowl	umkupe.
Knee	idolo.	Lick, to	kota.
Kneecap	ivi.	Lid, pot	isibekelo.
Kneel, to	guqa.	Lies	amanga, amacebo.
Knife	umese.	Lies, to tell	xoka.
Knobkerry	uwisa, isagila.	Lie down, to	lala.
Knock, to (as at a door)	qongqoza.	Lift, to	pakamisa.
Knock down, to	wisa.	Lift up, to	fukula.
Knot	ifindo.	Light, to	kanyisa.
Knot (in wood)	ipuzu.	Light, the	ukukanya.
Know, to	azi.	Light (in weight)	lula.
Know how to, to	kwazi.	Lighten, to	pungula.
Knowledge	ukwazi.	Lightness	ubulula.
Knuckle	iqupa, ilunga.	Lightning	unyazi, ubane.
Kraal, cattle	isibaya.	Like, to	tanda.
Kraal, Native	umuzi.	Like, to be	fana.
		Like	njenga.
		Likewise	kanjalo.

Lily, arum	intebe.	Male (of animals)	iduna.
Lime	umcako.	Man	indoda.
(for building)		Mankind	isintu.
Line	umudwa.	Manliness	ubudoda.
Lion	ibubesi, ingonyama.	Man with a head-	ikehla.
Lip	udebe.	ring	
Liquor	utshwala (ubu).	Mane	umhlwenga.
Listen, to	lalela.	Manure of animals	sumquba.
Little	ncane.	Many	ningi.
Little, a	kancane, incozana.	Many? how	ngaki?
Little finger	ucikitshane.	Many, so	ngaka.
Live, to	hlala, aka, pila.	March, to	hamba.
Liver	isibindi.	Married, to be	tshada.
Lizzard	isiyuzi, isibankwa.	Marry, to	gana.
Load up, to	layitsha.	(females)	
Loaf	isinkwa.	Married, to be	ganwa.
Loathe, to	zonda.	(males)	
Locust	intete, inkumbi.	Marrow (bone)	umkantsha.
Log of wood	ukuni, (ulu)	Marsh	ixapozi.
Loin	ukalo.	Masticate, to	hlafuna.
Loin covering, to	binca.	Mat	icansi.
gird on		Mat, eating	isitebe.
Loiter	libala, puza.	Matter (from)	ubovu.
Long	de.	abscess	
Long ago	pakade, kade.	Matter (affair)	indaba.
Look, to	bheka, qaza.	Mealie cob	ihleza.
Looking-glass	isibuko.	Mealie meal	impupu.
Look fixedly at,	buka.	Mealie	umbila.
to		Mealies (loose,	izinkobe.
Look sternly, to	jama.	boiled)	
Look out for, to	kangela.	Mean, to	tsho.
Loop	isihibe.	Measure, to	linganisa.
Loose, to be (as	xega.	Meat	inyama.
a tooth)		Meat, small piece	iqata.
Loose, to get	kumuka.	of	
Loosen, to	tukulula, sombu-	Mediate, to	lamula.
	lula, kukula, xe-	Medicine	umuti.
	gisa.	Meet, to	hlangana.
Lost to get	lahleka.	Meet at destina-	hlangabeza.
Louse	intwala.	tion, to	
Love, to	tanda.	Melon, water	ikabe, ibece.
Luck	ice.	Melt, to	ncibilika.
Lump	isigaxa.	Memorial	umkumbulo.
Lung	ipapu.	Menstruate, to	tomba.
		Message	umbiko, izwi.
Madman	uhlanya.	Messenger	isikonzi.
Maggot	impetu.	Metal	insimbi.
Magistrate	umtetiwamacala.	Midday	emini.
Magnify, to	kulisa.	Mildewed, to be	kunta.
Maiden	intombi.	Milk	ubisi.
Majority	invama.	Milk, to	senga.
Make clear, to	cansisa.	Milk, curdled	amasi, amanqan-
Make drunk, to	daka.		ga.
Make for, to	qonda.	Milk, first from	umtubi.
Make up the fire,	pemba, basa.	cow	
to		Mingle, to	vanga.
Male (of persons)	isilisa.	Misbehave, to	ganga, shinga.



Miscellaneous mixture	inkitinkiti.	Nasty	bi.
Miscievous person	isigangi.	Nation	isizwe.
Miss aim, to	geja.	Navel	inkaba.
Mix, to	vanga, hlanganisa.	Naughty, to be	ganga.
Mix up, to	xova.	Near	eduze, kufupi.
Modestly, to be-	hlonipa.	Neat person	inono.
have		Neck	intamo.
Moist	manzi.	Neck, back of	umqala.
Mole	unomagendane.	Need, to	swela.
Monday	umsombuluko:	Needle	inalide, usungulo.
Money	imali.	Neglected thing	idanga.
Monkey	inkau.	Neigh, to	kala.
Month	inyanga.	Nervous, to be	papateka.
Moon	inyanga.	Never again!	pinde!
Moonlight	umnyezi .	Never mind!	pepa!
More	futi.	New	tsha.
Morning, in the	kusasa.	Nice	hle.
Morning star, the	ikwezi.	Nicely	kahle, kamnandi.
Mortar	udaka.	Niceness	ubuhle.
Mother's brother	umalume.	Night	ubusuku.
Mother, his or her	unina.	Nine	itoba.
Mother, my or our	umame.	Nip, to	ncinza.
Mother your	unyoko.	No!	ca! qa! atshi!
Mother, wife's	umkwekazi.	Noise	umsindo.
Mouldy, to be	kunta.	Nonsense	ize.
Mount, to (as a	kwela.	Nonsense!	mhlolo! suka!
bull)		Nonsense, what!	yekinhloa!
Mount, to	kwela.	Nonsense, to talk	beda.
Mountain	intaba.	Noon	imini.
Mourning	isikomololo.	North	enhla.
Mouse	impuku.	Nose	impumulo.
Mouse, field	imbiba.	Nose, bridge of	umbombo.
Moustache	izindevu.	Nose, root of	inkanka.
Mouth	umlomo.	Nose, to blow the	finya.
Mouth. to open	kamisa.	Nostril	ikala.
the		Notch, to	qopa.
Move about, to	nyakaza.	Nothing	ize.
Move, a little	gudhluka.	Notice, to give	notisa.
way, to		Notwithstanding	naloku, noko, na-
Move off, to	suka.		lapa.
Much	ningi.	Nourish, to	ondhla.
Mucus from the	amafinyila.	Now	manje, kaloku.
nose		Numbed	ndikindiki.
Mud	udaka.	Nursery tale	inganekwane
Mule	imbongolo.	Nurture, to	ondhla.
Mumble, to	nhinhiza.		
Mumps	uzagiga, ugqilaza.	Oar	ipini.
Mushroom, large	inkowane.	Oath, to take an	funga, nyanisa.
		Oblige, to	siza.
Nail (finger)	uzipo.	Occasion	isipako.
Nail (metal)	isipikili.	Odour	ipunga.
Naked	ze.	Off, to move	suka.
Name	ibizo, igama.	Off, to come	kumuka.
Nape of the neck	isidhlozi.	Office	iofisi, inkantolo.
Narrate, to	xoxa.	Off-saddle, to	kumula.
		Old	dala.
		Old, of	kudala.

Old, to grow	guga.	Pass	ipasi.
Old man	ixegu.	Pass on, to	dhlula.
Old woman	isalukazi.	Pass one another, to	pambana.
Old person	idala.	Pat, to	mbambata.
On this side of	nganeno, ngalapa.	Patch of burnt grass	ihlungu.
Once	kanye.	Paternal uncle	ubabekazi.
Once for all	nakanye.	Path	indhlela.
One	nye.	Pauw	iseme.
One-eyed person	icide.	Pay a fine, to	hlaula.
Onion	isweli.	Pay for a wife, to	lobola.
Only	edwa, odwa.	Pay tax, to	tela.
Open, to (as a book)	penya.	Peel, to	hluba.
Open, to (as a box or door)	vula.	Peg	isikonkwane.
Open, to break	boboza.	Penis	umtondo.
Open out, to	anula.	Pepper	upelepele.
Openly	obala.	Perhaps	mhlalumbé. ingabe. kumbe.
Opportunity	isipako, ituba.	Perish, to	buba.
Or	noma.	Persist, to	yongolozo.
Orange	ulentshisi.	Person	umuntu.
Order (command)	izwi.	Perspire, to	juluka.
Oribi	iula.	Petticoat (skin)	ibaru, isidwaba.
Original custom	indabuko.	Petty chief	inkosana, induna.
Orphan	inkedama.	Pheasant	isikwehle.
Ostrich	intshe.	Photograph	isitombe.
Outside	pandhle, ngapan-dhle.	Pick (native)	igeja.
Outside, in the veldt	endhle, nagsen-dhle.	Pick out, to	keta.
Outspan, to	kumula.	Pick up, to	pakamisa.
Overcome, to	ahlula.	Picture	umfanekiso.
Overflow, to	cicima, citeka.	Piece	ishilepu, ingqe tshana.
Overtake, to	fumana.	Pieces, all in	nsakansaka.
Owl	isikova.	Piece broken off	isinqamu.
Owner	umnini, umnikazi.	Pieces, to fall to	bidhlika.
Ox	inkabi.	Pierce, to	hlaba.
Oyster	imbada.	Pig	ingulube.
Paddle, to (a boat)	gwedhla.	Pigeon	ijube.
Pain	ubuhlungu.	Pillar	isigodo, insika.
Pain (to express)	maye.	Pillow	isicamelo.
Paint, to	beca.	Pimple	itumbane.
Palate	ulwanga.	Pin	isipeleti.
Pant, to	kefuzela.	Pinch, to	ncinza.
Paper	incwadi.	Pipes (smoking)	ipipi.
Paraffin	upalafinni.	Pipe (water, &c.)	umbobo.
Pardon!	pepa!	Pipe (wind)	umbongwana.
Parry, to	vika.	Place	indawo.
Part, on my	ngokwami.	Place, his	kwake.
Parted, to get	qembuka, pambana.	Place, our	kwetu.
Partridge	inswempe, itendele.	Place, my	kwami.
Party	ingxongolo.	Place, their	kwabo.
		Place in, to	faka.
		Place upon, to	beka.
		Place, in one	ndawonye.

Place lately occu- pied	isikundhla.	Praise, to	bonga, babaza.
Plague, to	hlupa.	Praises of a per- son	izibongo.
Plain	itafa.	Preach, to	shumayela.
Plainly	obala.	Precipice	isiwa, ugebe.
Plain, to be	caca.	Pregnant, to be	mita.
Plank	ipulangwe.	Prepuce cover	umncwedo.
Plant, to	tshala, lima.	Preserve, to	londoloza, kweza.
Plant, a	umuti.	Press, to	cindezela, pisa, fica.
Plant (aloe)	umhlaba.	Pretty	hle.
Plaster, to	beceka.	Prevaricate, to	pacaza.
Plate	isitsha, ipuleti.	Price	inana.
Platter	umkombe.	Prick, to	hlaba.
Play, to	dhala.	Prison	itilongo, ijele.
Pleasantly	kamnandi.	Private parts of man	ubolo.
Plot, to	nqumuza.	Probably	kungati.
Plough, to	lima.	Problem	inkohla.
Plough	igeja.	Promise	isitembiso.
Plover	ititihoya.	Promise, to	tembisa.
Pluck, to	ka.	Proper, to be	fanela, lunga.
Pluck off, to (as feathers)	hluta.	Property	impahla.
Plunge, to	cwila.	Property, to ac- cumulate	fuya.
Pocket	ikuku, isikwama.	Prostitute	unondindwa.
Pod	isimuma.	Prop under, to	sekela.
Point	icatshana.	Puff-adder	ibululu.
Point, to	komba.	Pull, to	donsa, rola.
Point out, to	kombisa, tshengisa.	Pull out, to	hluta, ncotula, kipa.
Poison, to	takata, loya.	Pull down, to	diliza.
Pole	isibonda.	Pull up by the roots, to	simbula.
Polecat	iqaq.	Pull out, (as the hair), to	quta.
Policeman	ipolisa.	Pull up (as weeds), to	sipula.
Polish, to	lolonga.	Pumpkin	ipuzi, itanga.
Pond	icibi, isiziba.	Pure	mhlope.
Pondo	iMpondo.	Purpose	isibomu.
Pool, deep	umsinga.	Purpose, to no	ngeze.
Pool, stagnant	idangu.	Purse	isikwama.
Pop, to	quma.	Pursue, to	xotsha.
Porcupine	inungu, ingukum- bane.	Pus	ubovu.
Porridge	ipalitshi.	Push down, to	diliza.
Portion	ingqetshana, inxenye.	Push on, to	quba.
Position lately occupied	isikundhla.	Put an end to, to	kaula.
Post	insika, isibonda.	Put aside, to	kweza.
Post (mail)	iposi.	Put in, to	faka.
Pot	imbiza, ibodwe.	Put out, to (con- fuse)	dida.
Pot (clay)	ukamba.	Put upon, to	beka.
Potato	izambane.	Puzzle	inkohla.
Pot lid	isibekelo.	Quagga	iqwara.
Pound (£)	umpondwe.	Quarrel, to	xabana.
Pound, to	kanda.		
Pour, to	tela.		
Power	amandhla.		
Pox, small	isifanguba.		

Quarrel	inkani.	Rest, to	pumula.
Queen	inkosikazi.	Restless, to be	nyakaza.
Queen of ants	ivomtebe.	Return, to	buya.
Quick, to be	tshetsha.	Reverence, to do	kuleka.
Quiet, to be	tula.	Rhinoceros	ubejane.
		Rib	ubambo.
Rabbit	unogwaja.	Ride, to	kwela, gibela.
Ragged	nikiniki.	Ridge of a hill	ukalo.
Rain	invula.	Right, to be	lunga.
Rain, heavy	isipihli, isanci.	Right, to make	lungisa.
Rain, to	na.	Rightly	kunene.
Rainbow	umnyama.	Right side, on the	engasekunene.
Rake up, to	kukula.	Ring	indandato.
Rap with a stick,	pampata.	Ringworm	umbandamu.
to		Rise up, to	pakama, sukuma.
Rascal	ishingana, isipan-	Rise from sleep,	vuka.
	gane.	to	
Rat, field	ibuzi.	River	umfula.
Rat, common	igundane.	Road (wagon)	umgwaqo.
Rat, cane.	ivondwe.	Road (ordinary)	indhlela.
Rather far	katshana.	or path)	
Rattle, to	goqoza.	Roar, to	konya.
Raven	igwababa.	Roast, to	osa.
Razor	impuco.	Rob, to	eba.
Reach the top of	dundubala.		
a hill, to		Rok rabbit	imbila.
Read, to	funda.	Rock snake	umdhlabila.
Real truth	isibili.	Rogue	isipangane.
Reality	uqobo.	Roll, to	gingqa.
Really	mbala.	Roll up, to	songa.
Reap, to	vuna.	Room	indhlu.
Receive, to	amukela.	Root (tree)	impande.
Reckless, to be	lalaza.	Rot, to	bola.
Reckless person	isipoxo.	Rough place	ingwaqa.
Recollect, to	kumbula.	Round up, to	kalima, gweba.
Red	mtoto, bomvu.	Row	indima.
Red, to be	beja.	Row, to	gwedhla.
Red tick	umkiza.	Royalty	ubukosi.
Reed	umhlanga.	Rub, to	hlangula, kuhla.
Reedbuck	umziki.	Rub against, to	gudhla.
Refuse, to	ala, nqaba.	Rubbed, to get	qotuka, putuka.
Reim	umcilo.	Rubbish	izibi.
Reject, to	nqaba.	Rudeness	ubunja.
Rejoice, to	tokoza, taba,	Rule, to (govern)	busa.
	jabula.	Rump	impapa.
Relationship	ubuhlobo.	Run, to	gijima.
Release, to	kulula, dedela.	Run away, to	baleka.
Relieve the	nya.	Runner	umgijimi.
bowels		Rush at angrily,	dumela.
Remain	sala, hlala.	Rust, to	
Remainder	insali.	to	tomba.
Remember, to	kumbula.	Rust	ukugwala.
Remind, to	kumbuza.	Rustle, to	rwatshaza.
Remove, to	susa, ambula.		
Repeat, to	pinda.	Sable antelope	inkolongwane.
Reputation	udumo.	Sack	isaka.
Request, to	cela.	Saddle	isihlalo.
Resemble, to	fana.	Saddle up, to	bopela.

Sailor	itelos.	Seven	isikombisa, isonto,
Saliva	amate.		inkota.
Salt	usaoti.	Sew, to	tunga.
Salt (acid)	muncu.	Shade	itunzi.
Salute, to	kuleka, bingelela.	Shake, to (as a	tintita.
Sand	isihlabati.	carpet)	
Satisfy	kola, anela.	Shake, to	gqukuza.
Satisfied with	suta.	Shake hands, to	xaula.
food, to be		Shape	isimo.
Saturday	umgqibelo.	Sharp	bukali.
Say, to	ti, tsho.	Sharpen, to	lola, gcija.
Say so! you don't	utini!	Sharp person	iqwengu.
Scale, fish	inkwetu	Sharpness	ubukali.
Scamp	ishingana.	Shave, to	puca, kutula.
Scarce, to be	dingeka.	Sheep	invu.
Scatter, to	hlakaza, sakaza.	Shelf	itala.
Scent	amaka, umkondo.	Shells (sea)	izinkumba.
Scent (bad)	ipunga.	Shield (native)	irau.
Scissors	isikele.	Shield (of war)	isihlangu.
Scold, to	tetisa.	Shilling	usheleni.
Scorpion	ufezela, unomadu-		
	dwane.	Shine, to	cwazimula, kanya.
Scotch cart	ingqukumbana.	Ship	umkumbi.
Scrap	isiqupu.	Shirt	iyembe.
Scrape, to	kuhla, pala.	Shoe	isicatulo.
Scrape off, to	puca.	Shoot, to	dubula.
Scratch, to	hxweba, enwaya.	Shoot (as a	hluma.
Scratch up the	panda.	plant)	
earth, to		Shop	isitolo, ivinkili.
Screen from	sita.	Short	futshane, fupi.
view, to		Shoulder	ihlombe.
Sea	ulwandhle.	Shout for, to	memeza.
Secret	umfihlo.	Show, to	kombisa,
Secretly	ngasese, ngesita.		tshengisa, veza.
Sediment	izibidi.	Shut up, to	vala.
See! let me	konje!	Shy, to be	coyacoya.
See, to	bona.	Sickness	ukufa.
Seek, to	funa.	Sick, to be	gula, fa.
Seemingly	kungati.	Sickle	isikela.
Seems as if, it	sekungati.	Side, left	ikohlo.
Seize, to	bamba.	Side, on one	nxanye, nganxa-
Select, to	keta, qoma.		nyc, ecaleni.
Sell, to	tengisa.	Side, on the left	ngasekohlo.
Semen, virile	amalota.	Side, on the right	ngasekunene.
Send, to	sa, tuma.	Side of, the	nganeno.
Send home, to	godusa.	Sift, to	sefa.
Sensible, to be	hlakanipa.	Silent, to be	tula.
Separate, to	ahlukana,	Silly fellow	isipukupuku.
(intr.)	ngamukana.	Silly thing	insumo.
Separate, to (trs.)	ahlukanisa.	Since	loku.
Separated, to get	qembuka.	Sincere	qoto.
Servant	isikonzi, isicaka.	Sinew	umsipa.
Servants, gang	ofisibalo.	Sing, to	hlabela.
Serve, to	konza.	Sing hymns, to	cula.
Service	inkonzo.	Sink, to	tshona.
Set on fire, to	tshisa.	Sink down, to	fola.
Set, to (as a	twasa.	Sink, to (in	cwila.
moon)		water)	

Sit on eggs, to	fukamela.	Sob, to	lingoza.
Six	isitupa, isitandatu.	Sock	isokisi.
Sjambok	imvubu.	Sod	isidindi, isoyi.
Skill	ikono.	So? is it not	angiti?
Skim, to	ongula, engula.	So it is	kunjalo.
Skin	isikumba.	So that	kona.
Skin petticoat	ibaru, isidwaba.	Soft, to be	tamba.
Skin worn behind	ibetshu.	Soften, to	tambisa.
by men		Softly, to go	nyonyoba.
Skin, to	hlinza.	Soil	umhlabati.
Slap, to	bansa.	Soil, to	ninda.
Slap, to, in the	mbebeza, pubuza.	Soldier	ibuto, isotsha.
face		Something	uto.
Slave	isicaka.	Son-in-law	umkwenyana.
Sleek, to be	nona.	Son of	ka.
Sleep	ubutongo.	Soon as, as	qede.
Sleep, to	lala.	Soon? how	kwanini?
Slice, to	kutula.	Soot	umule.
Slice up to	qoba.	Soothe, to	nxepezela.
Slide, to	tshela.	Sore	isilonda.
Slight, to	duba.	Sores, to break	camuka, qubuka.
Sling	isilengiso.	out into	
Slink away, to	nyengeleza.	Sorrowful	lusizi.
Slip, to	tshela.	Soup	umhluzi.
Slip from the	punyuka.	Sour	muncu.
grasp, to		Sour, to turn	bola.
Slipperiness	ubutshela.	South	enzansi.
Slope	imbanda.	Sow, to	tshala, hlwanyela.
Slope, gentle	iqele.	Space	umkati.
Slovenly person	iyatayata.	Spade	iralavu.
Small	ncane.	Speak, to	kuluma, tsho.
Small as, as	nganga.	Speak, indis-	bwidiza, kwitiza.
Small-pox	isifanguba.	tinctly, to	
Small, very	ncinci.	Speak evil of, to	hleba.
Smash, to	bodhloza.	Spear	umkonto.
Smear, to	beca.	Speckled	zibadu, mpunga.
Smell, to	zwa.	Speed	ijubane, ubelo.
Smell strongly, to	tonuka.	Spider	ulembu.
Smoke, to	bema.	Spill, to	cita.
Smoke	intutu, umusi.	Spinach	imbuya.
Smoking horn	igudu.	Spirit (the	idhlozi.
Smoothe, to	lolonga.	human)	
Snail	umnenke.	Spirit (ancestral)	itongo.
Snake (water)	ivuzamanzi.	Spirit (liquor)	utshwala.
Snake (deadly)	imamba.	Spit, to	fela.
Snake (ordinary)	inyoka.	Spit, to through	kwifa.
Snake (large	umdhlabila.	the teeth	
rock)		Spite	inzondo, igquba.
Snare, to	tiya.	Spittle	amate, isikohlala.
Sneeze, to	timula.	Spleen	ubende.
Snore, to	rona.	Splinter of wood	ucezu.
Snow	iqwa.	Spoil, to	ona.
Snuff	ugwai.	Sponge	ilula.
Snuff, to take	bema.	Spoon	ukezo.
Snuff box	idhlelo, itshungu.	Spot	ibala.
Snuff spoon	intshengula.	Spring at, to	sukela.
Soap	insipo.	Spring, up to	xuma.
		Springbok	insepe.

Sprout, to	hluma.	Stop, to	vimba, ma.
Spy (in war)	inhloli.	Stopper	isivimbo.
Spy, to	hlola.	Store	isitolo, ivinkili.
Squat, to	qotshama.	Story	indaba.
Squinting person	inxemu.	Stout	qata.
Stab, to	gwaza, hlaba.	Stove	isitofu.
Stable	isitebelo.	Straighten	luleka.
Stagnant pool	idangu.	Strain, to	vova.
of water		Strange affair	isimangaliso.
Stain, to	ninda.	Strange, to be	sabeka.
Stairs	isitezi.	Stratagem	icebo.
Stake	isibonda, isigodo.	Street	isitaladi.
	isiqonga	Strength	amandhla.
Stand, to	ma	Stretch, to	nweba.
Stand up, to	sukuma.	Stretch out, to	elula.
Star	inkanyezi.	Strew, to	sakaza.
Star, morning	ikwezi.	Strike, to	tshaya, beta.
Start, to	qala.	Strike with a	galela.
Start to, (jump)	tuka.	stick, to	
Startle, to	tusa.	String	intambo.
Station	isiteshini.	Strip, to	hluba.
Stay, to	hlala.	Strip off, to	ambula.
Steal, to	eba, ntshontsha.	Stripe	umtende.
Steam	umusi, intutu.	Striped	nkone.
Steep, to	cwilisa.	Strong, to make	qinisa.
Steinbok	iqina.	Strong, to be	qina.
Stench	ufuta.	Stronghold	inqaba.
Step backwards, to	hlehla.	Strut, to	qenya.
Step up, to	kwela.	Stumble	quzuka.
Sternly, to look	jama.	Stump of a tree	isiqu.
Stick, small	uti.	Stupid person	isibumbe.
Stick	induku.	Sturdy, to be	qina.
Stick to, to	namatela.	Stye on eyelid	inkwehlela.
Still, to be	tula.	Subside, to	bohla.
Stimulate, to	duda.	Suck, to	munca, ncela.
Sting (as a bee),	suzela.	Suffice, to	anela.
to		Suffocate, to	futamisa.
Sting	udonsi.	Sugar	ushukela.
Stngy, to be	emana, ncitshana.	Sugar cane	umoba.
Stink, to	nuka.	Sugar cane	imfe.
Stir, to	bonda.	(Native)	
Stirrup	isitibili.	Summer	ihlobo.
Stir up, to	govuza.	Sun	ilanga.
Stich in the side	umqulo.	Sunday	isonto.
Stomach	isisu.	Support with a	sekela.
Stomach, pit of	isinembe.	prop, to	
Stone	itshe.	Surfeit, to	kola.
Stone, grind	umlolwazi.	Survey, to	hlola.
Stone trap for	isifu.	Suspend, to	panyeka.
birds		Swallow, to	gwinya.
Stony place	ingwaqa.	Swallow	inkonjane.
Stool, to	nya.	Swear, to	funga, nyanisa.
Stool, to (as in	ruda.	Swear at, to	tuka.
diarrhea		Sweep, to	tshanela.
Stoop in the back	amakokoma.	Sweepings	izibi.
Stoop, to	kokoba, catsha-	Sweet	mnandi, mtoti.
	lala.	Swell, to (as the	vuvuka.
		body)	

Swell, to kukumala.  
Swell up, to qumba.  
Swiftness ubelo.  
Swim, to hlamba.  
Switch uswazi.  
Sword inkemba, isiyence.  
Sympathise with, kuza.  
to

Table itafula.  
Tadpole incungulu.  
Tail (of an animal) umsila, itshoba.

Tail (of a bird) isisila.  
Take, to tata, tabata.  
Take an oath, to funga, nyanisa.  
Take away, to susa.  
Take care of, to londoloza, pata.  
Take out a little, capuna.  
to

Take out, to kipa.  
Take out (as honey), to tapa.

Tale, nursery inganekwane.  
Tale, fairy insumo.

Talk, to kuluma.  
Talkative person isikulumi.

Talk nonsense, to beda.

Tall grass isikota.

Tall de.

Tall, to grow depa.

Tank itange.

Tape worm ingcili.

Tar itiyi.

Taste, to zwa.

Tattered nikiniki.

Tax, to pay tela.

Tea itiyi.

Teach, to fundisa.

Teacher umfundisi.

Tear unyembezi.

Tear, to dabula.

Tease, to hlupa, fundekela.

Tell, to tshela, xoxa.

Tell lies, to xoka.

Temper ulaka.

Temple (of head) ihlonhlo, isiqoma.

Tempt, to yenga, pukuta.

Ten ishumi.

Tender, to be tamba.

Tenderness ububele.

Tendon umsipa.

Tent utende.

Terminate, to kauka, gcina

Terrify, to nunusa.

Testicle isende.

Thank, to bonga.

That ukuti, ukuba.

That is all kupela.

Thatch isiqunga.

Thatch, to fulela.

There (yonder) lapaya.

There kona.

Thick, to become jiya.

Thief isimunya, isela.

Thigh itanga.

Thin, to become zaca.

Thing into.

Think, to camanga, cabanga,

ti.

Thirsty, to be oma.

This direction, in ngalapa.

This, like nje.

This side, on nganeno, ngalapa.

This way! mina!

Thorn iva.

Thought umcamango.

Thousand inkulungwane.

Thread urala.

Three tatu.

Threepenny piece upeni.

Throat umpimbo.

Throb, to qaqamba, gquma.

nkenketa.

Throw, to ponsa.

Throw away, to lahla.

Thrust into, to hlohla.

Thumb isitupa.

Thump, to duhlula.

Thus nje, njalo.

Ticket itikiti.

Tickle, to kitiza, kitakita.

Tidy person inono.

Time isikati.

Times, ancient endulo.

Timid, to be coyacoya.

Timid person ipakapaka.

Tingle, to nkenketa.

Tiptoe, to nyonyoba.

Tire, to kataza.

Tired, to be katala.

Toad isele, igxogxo.

Tobacco ugwai.

To-day namhlanje, namhla,

namuhla.

Toe izwane (or

uzwane).

To-morrow ngomuso, kusasa.

Tongue ulimi.

Tonsil ilaka.

Too futi.

Tooth izinyo.

Tortoise ufudu.

Toss, to ponsa.

Toss the head, to nqekuza.



Touch, to	tinta, pata.	Unfolded, to be	sombuluka
Tough	lunama.	Unloosen, to	sombuluka.
Trace (track)	umkondo.	Unloosened, to be	sombulula.
Track	umkondo, umzila.	Untie, to	tukulula
Train	isitimela.	Unwholesome	nhlakanhlaka.
Tram	itilamu.	Unwilling, to be	nqena.
Trap, to	tiya.	Unwilling person	isidond.
Travel, to	hamba.	Up	pezulu, ngasenhla.
Tray	umkombe.	Upright	qoto.
Treacherous	mbumbulu.	Upwards	ngapezulu.
Tread on, to	nyatela.		ngasenhla.
Treat, to (as a doctor)	elapa.	Urge, to	pisa.
Treaty	inhlanganiso.	Urine	umtondo, umcamo
Tree	umuti.	Urine, to void	tunda, cama
Tree, willow	umnyezane.	Used to, to be	jwayela.
Tree fern	isikomane.	Valueless	ze.
Trees, clump of	isihlahla.	Vanish, to	nyamalala.
Trial	umlingo.	Vegetables	imifino.
Tribal designation	isibongo.	Veil	ulembu.
Tribes	isizwe.	Vein	umtambo.
Trickle, to	consa, tonsa.	Veldt, on the	ngasendhle.
Tripe	ufu.	Villain	umtakati.
Trip up, to	kuba.	Violently	ngamandhla.
Trot, to	quqa.	Violent person	isipoxo.
Trouble	isineke.	Visible, to be	bonakala.
Truly	kunene.	Visit, to make a	vakatsha.
Trust, to	temba.	Void, urine, to	tunda, cama.
Truth	isiminya, iqiniso.	Vulture	inqe.
Try, to	linga.	Wagon	inqola.
Try a case, to	teta.	Wagon road	umgwaqo.
Tub	umpongolo.	Wait a bit!	kahle!
Tube	umbobo.	Wait for, to	linda.
Tumour	iqubu.	Wait upon, to	konza.
Turf	isisinde, isoyi.	Walk, to	hamba.
Turn, to	pendula, guquka.	Wander, to	zula, duka.
Turn the back, to	fulatela	Want, to	funa, swela.
Turn head over heels, to	gologoqa.	Want, to be in	dinga.
Turned, to be	penduka	Wanting, to be	funeka.
Tusk	upondo.	Ward off, to (as a blow)	vika.
Twice	kabili	Warm, to be	fudumala.
Twig	igaba, uti	Warm one's self, to	ota.
Twin	ipahla, iwele.	Warn, to	laya.
Twist, to (plait)	aluka.	Wart	insumpa.
Twist (as an ankle), to	sonta.	Wash, to	geza.
Twist out of joint, to	qunsula.	Watch, to	linda, buka.
Two	bili	Watch	isikati, iwatshi.
Unable, to be	ahluleka	Water	amanzi.
Unclean, to be	ngcola.	Waterfall	impopoma.
Understand, to	zwa, qonda, qika.	Water melon	ikabe, ibece.
Undo, to	kumula.	Water snake	ivuzamanzi.
Uneasy, to be	konkobala.	Watery	manzi.
Unfold, to	sombulula	Wave	idhlambi.

Way! by the	konje!	Wife, young	umakoti.
Way, the	indhlela.	Wild animal	isilo.
Way, in this	nje.	Wild	luhlanya.
Way, to direct	yalela.	Wildebaste	inkonkoni.
the		Wily person	iqili.
Wealthy, to be	nota, ceba.	Wind	umoya.
Weary, to be	katala.	Window	isibuko, ifastela.
Weasel	ucakide.	Windpipe	umbongwana,
Weave, to	aluka,		uqoqoqo.
Web	ulembu.	Windy, to be	kwitshiza.
Weeds	ukula, amabibi.	Wing	ikombe.
Week	isonto, iviki.	Wing (of a bird)	ipiko.
Weevil	imbovane.	Wink, to	cwazima.
Well?	po? kambe? ke?	Winter	ubusika.
Wet	manzi.	Winter time	ebusika.
Wet, to get	neta.	Wipe, to	sula.
Weather	iqangu.	Wither, to	fekela.
Whale	umkomo.	Witness	ufakazi.
What?	ni?	Wizard	isanusi, umtakati.
What's his	untasike, unansi-	Woman	umfazi.
name?	ka, untokanje.	Woman, old	isalukazi.
What is it?	yini?	Woman's topknot	inkehli.
Wheat	ukolweni.	Wonderful, to be	sabeka.
Wheel	isondo.	Wonder (to ex-	au;
When?	nini	press)	
When	uma, ma, nqa,	Wood, log of	ukuni.
	lapa.	Wood	izinkuni.
When, on the day	mdhla, mhla,	Wood (thicket)	ihlati.
	mzukunftwana.	Wool	uboya.
Where?	pi? lapi? ngapi?	Word	izwi.
Whereas	kanti, ingani.	Work, to	sebenza.
Wherefore	pela.	Work	umsebenzi.
Whether	kuko.	Worm, ring	umbandamu.
Whether . . . or	uma . . . uma, kuko	Worms, intestinal	izilo, ingcili.
	. . . kuko.		amaratshu.
While	ingani, lapo.	Worn out gar-	igxaba.
Whip	iswebu.	ment.	
Whipstick	uqalo.	Worry, to	fundekela.
Whistling	ikwelo.	Wound	inxeba.
White	mhlope.	Wound on the	ingozi.
White man	umlungu, iNgisi.	head	
Whither?	ngapi?	Wrath	ulunya.
Yellow	mpofu.	Wretched	lusizi.
Yes	yebo, ehe.	Wrist	isikono.
Yesterday	izolo.	Write, to	bhala, loba.
Yesterday, day	kutangi.	Yawn, to	zamula.
before		Year	unyaka (pl. imi).
Yoke, to	bopela.	Year, this	nonyaka.
Yoke	ijoka.	Year before last	nyakomunye.
With	na, nga.	Year, last or next	nyakenye.
Who?	ubani?	Yolk of egg	isikupa.
Why?	lani? leni? ngani?	Young	tsha, ncane.
Within	pakati, ngapakati.	Young girl	intombazana.
Wicked	bi.	Young man	insizwa.
Wicked act	isono.		
Widow	idikazi.		
Wife	umfazi, um.		
Wife's mother	umkwekazi.	Zebra	idube.



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