

Oshikwanyama Grammar

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Gamsberg Macmillan

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INTRODUCTION

1. BACKGROUND

Owambo (also erroneously called "Ovamboland") is the traditional home of the majority of the Wambo people, and geographically forms part of northern Namibia and southern Angola. Thus, this is another typical example of a phenomenon so common in Africa - a people divided by arbitrarily drawn international borders. Although the larger part of the Kwanyama territory is situated in Angola, it is estimated that, due to a consistent influx during the past decade or two, the numbers of Oshikwanyama speakers in Namibia and Angola have more or less balanced out, with about 350 000 now living on each side of the border (Legere/Ntondo). This makes the Kwanyama by far the largest Wambo tribe on the Namibian side of the border. It should be noted that subdialects of Oshikwanyama, such as Oshimbadja, Oshivale and Oshikafima, occur in Angola, and all of these are spoken east of the Kunene River.

Of the seven Oshiwambo dialects in Namibia, the two major ones, Oshikwanyama and Oshindonga, have been developed into established written languages. However, due mainly to the influence of the Finnish Mission Society, whose missionaries were active mainly amongst the Ndonga, the other five western dialects, Oshikolonkadi, Oshimbalanhu (or Oshimbalantu), Oshikwaluudhi, Oshingandjera and Oshikwambi, adopted Oshindonga as their written language for educational and religious purposes. As a result, Oshindonga became, as a written language, the largest in the country, with approximately 400 000 users.

All Oshiwambo dialects are closely related and interintelligible. However, both Oshindonga and Oshikwanyama are recognised as national languages in their own right, and this fact could give rise to the question of whether two Oshiwambo languages are justified instead of only one. This is a complex and delicate issue, and one which is not easily answered. For the purposes of this grammar, suffice it to say that various direct as well as more subtle attempts have been made in the past in this respect, all of which, regrettably, have failed. Oshindonga is slightly more advanced as a written language than is Oshikwanyama; on the other hand, it appears as if Oshikwanyama is more commonly used amongst Wambo people outside Owambo. For instance, Oshikwanyama was the language mainly used by SWAPO members in Angola and elsewhere.

Both Oshikwanyama and Oshindonga are taught as subjects (first language) in Namibian schools, and both up to Grade 12. Prior to independence, the then Department of National Education, with the consent of the relevant language committees, introduced a system in secondary schools whereby both language groups had to study the same number of books of prescribed literature in the other language as they did in their own. The University of Namibia does not

offer Oshindonga and Oshikwanyama as separate subjects. Its course is mainly an Oshiwambo course.

2. THE PURPOSE OF THIS GRAMMAR

As far as is known, no modern Oshikwanyama grammar exists, and it is the wish of the authors that this attempt meet a great and long-felt need. This grammar cannot be grouped in any clear-cut category, i.e. it is neither a reference grammar nor descriptive, nor is it functional or comparative, etc. On the one hand, we have attempted to provide a reference for the layperson wishing to learn the language, while, on the other, enough can be extracted from it for a more scholarly approach.

3. LANGUAGE GROUPS

The language situation in Namibia is unique: the country accommodates the following four basic and mainly totally unrelated language groups:

3.1 Khoesaaan Languages

- (a) Khoe (Hottentot), e.g. Khoekhoegowab
- (b) Saan (Bushman)
 - (i) Khoe-speaking Bushmen, e.g. Haikun (Hai om)
 - (ii) Saan-speaking (or "true Bushman"), e.g. Zjuc'hôa (Kung)

3.2 Bantu Languages

- (a) Wambo languages or dialects, e.g. Oshikwanyama and Oshindonga
- (b) Kavango languages, e.g. Rukwangali, Rugcricu, Thimbukushu
- (c) Caprivian languages, e.g. Silozi, Sisubiya, Sifwe
- (d) Ojjiherero
- (e) Setswana

According to Guthrie's language classification map, the Namibian Bantu languages, together with Ojinkumbi and Umbundu in southern Angola, belong to the Western Bantu Language Group.

3.3 Germanic Languages

- (a) Afrikaans
- (b) German
- (c) English

3.4 Romanic Languages

- (a) Portuguese

4. RESEARCH

As yet, very little intensive linguistic research on Namibian languages has been undertaken. This state of affairs may be ascribed to -

- (a) a lack of interest in the languages, and
- (b) a very limited number of available and able linguists.

As the authors of this grammar cannot consider themselves to be well-qualified or experienced linguists, concessions are made wherever there are uncertainties on certain grammatical phenomena. In this regard, we wish to draw the reader's attention to the verbal extensions, especially the various uses of the suffixal extensions *-ika* or *-eka*. Other aspects which require intensive investigation are the tenses, moods and aspects.

5. TONE

Fortunately, Fivaz dealt with tonal patterns in Oshindonga (*A Reference Grammar of Oshindonga*, Windhoek, 1986). Many of his remarks concerning tonal behaviour in Oshindonga also apply to Oshikwanyama. There are, however, also marked differences between the two dialects, e.g. -

- Oshindonga: *Omulimentú ókú lwéte ndjé.*
- Oshikwanyama: *Omuliménhú ókú wéte ngé.*
(The man sees me.)

Although high-low contrasts may create the impression that the tones of the first word (man) are identical in both languages, there are differences in pitch. For example, the Oshindonga high tone on the last syllable has a much higher pitch than that in Oshikwanyama.

Tone will not be discussed in this grammar. However, it may be referred to in instances where this is deemed necessary or where it may prove helpful in explaining certain phenomena. Thus, the tone in Oshikwanyama provides yet another thus far unexplored field of research.

1. PRONUNCIATION

Like all other Bantu languages, Oshikwanyama can boast of a consistent orthography where a letter or combination of letters always represents the same speech sound.

1.1 VOWELS

Oshikwanyama has only 5 vowels, which are either short or long.

(a) Short vowels are represented by a single letter

- a - approximately as in "but"; rather as in Afrikaans "bal"
e.g. *kala* (stay, reside), *mana* (complete, be finished)
- e - approximately as in "bed" or "hat"; rather as in Afrikaans "bek"
e.g. *tete* (first), *eta* (bring), *lekena* (reckon, add)
- i - as in "eat" but shorter; rather as in Afrikaans "sek"
e.g. *tifa* (pour/be frightened), *dinina* (hold, trust)
- o - approximately as in "long", or Afrikaans "pot"
e.g. *toma* (slaughter [of cattle]), *ekola* (crow)
- u - approximately as in "you", but shorter; rather as in Afrikaans "boek"
e.g. *pula* (ask), *futa* (pay), *tuma* (send)

(b) Long vowels are represented by doubling the short vowel concerned

- aa - as in *dipaa* (Kill), *omaanda* (grain basket)
- ee - as in *teelela* (wait), *eengobe* (cattle)
- ii - as in *shii* (know), *oshiimbo* (song), *shiika* (explore)
- oo - as in *koola* (take), *oshoongalele* (gathering, meeting)
- uu - as in *yuuna* (peel), *oshuunda* (kraal)

(c) Juxtaposed vowels

Oshikwanyama has no true diphthongs. When two different vowels stand next to each other, i.e. when they are juxtaposed, each vowel retains its exact phonetic value.

- ai - pronounced as a + i as in *oshiiai* (branch)
 - au - pronounced as a + u as in *omaufku* (nights)
 - ea - pronounced as e + a as in *eameno* (defence)
 - ei - pronounced as e + i as in *eimbilo* (song)
 - eo - pronounced as e + o as in *eonga* (spear)
 - eu - pronounced as e + u as in *enlu* (sky)
 - oi - pronounced as o + i as in *oiti* (weapons)
 - ou - pronounced as o + u as in *oufku* (night)
- This rule also applies to a juxtaposition of more than two vowels, e.g. *otienda* (trips), *otionda* (marriage gifts), *oiunda* (kraals).

1.2 CONSONANTS

Only consonants which could give rise to mispronunciations are discussed below.

(a) k, p and t

Mother-tongue speakers of English (and German) tend to pronounce these plosives with aspiration (depending on the nature of these sounds in their mother tongue). In Oshikwanyama, "k", "p" and "t" are pronounced without aspiration, which is rather similar to French or Afrikaans.

- k - as in Afrikaans "kos", "bok", or approximately as in "parked"
e.g. *kokule* (far)
 - p - as in Afrikaans "pap", or approximately as in "hoped"
e.g. *popepi* (near)
 - t - as in Afrikaans "top" or approximately as the "d" in "marked"
e.g. *tota* (begin, start)
- (b) x
- x - the equivalent of the "g" in the Afrikaans "gaan" or the "ch" in Scotch and German "Loch"
e.g. *xe* (his or her father), *xupi* (short), *xwa* (thresh)

1.3 SEMI-VOWEL COMBINATIONS

Consonants in combination with the semi-vowel "y" are usually accompanied by a sibilant ("s" or "z"), e.g. -

- fyɑ* (die) is heard as "fsa"
- pyɑ* (burn) is heard as "psa"
- vyula* (straighten) is heard as "vzula"

These words are not written as they are pronounced mainly for grammatical reasons:

- (a) In the present tense indicative, the form of the verb *fyɑ* (die) is *fi*, e.g. *Oia fi* (He is going to die.)
- (b) Both the infinitive and the past tense are formed (*inter alia*) by suffixing -a to the verb stem.

Thus -

- fi + -a > fyɑ > "fsa" (die)*
- pi + -a > pyɑ > "psa" (burn)*

It is a consistent phonological rule in most Bantu languages that the vowel "i", when followed by another vowel (except "i"), becomes the semi-vowel "y", and when "u" is followed by another vowel (except "u"), it becomes "w".

Thus -

i + a > ya	u + a > wa
i + e > ye	u + e > we
i + o > yo	u + i > wi
i + u > yu	u + o > wo

The verb *ti* (say, present tense indicative) + *-a* becomes *tya* in its written form. The combination "ty" is similar to the digraph "tj", and pronounced approximately as the "ch" in the English word "child".

1.4 THE PRONUNCIATION OF THE SYLLABLE "MU"

The vowel of the syllable "mu" is not pronounced audibly, and only the "m" is heard. This phenomenon gives rise to the phonological rule that the pronunciation of the "m" is prolonged, i.e. "mm". Thus, the syllabic status of what is referred to as a 'syllabic nasal' has not been lost, e.g. -

omunhu (pronounced as *ommmhu*) - person, human being

ohandi mu kwafa (pronounced as *ohandi mm kwata*) - I him help, i.e. I help him

Omkwanyama (pronounced as *ommmkwanyama*) - a Kwanyama person

The exception to this rule is the objectival concord of the second person plural, namely *mu*, e.g. -

Ohatu ke mu kwafa, opo mu mane dya. (We will help you - pl.)

1.5 ASPIRATED NASALS

(a) mh, nh and ngh

Foreigners find the speech-sounds "mh", "nh" and "ngh" difficult to pronounce, and the help of an Oshikwanyama-speaking person is required to learn the correct pronunciation. All three are devoiced nasals released into voicing, and in all cases the aspiration (push of air through the nose) precedes the voiced part.

mh - whist articulating the "m" (initially without voice), breathe out through the nose, e.g. *omhepo* (wind)

nh - whist articulating the "n" (initially without voice), breathe out through the nose, e.g. *onhapo* (Speed)

ngh - whist articulating the "ng" as in "sing", breathe out through the nose, e.g. *onghenda* (mercy)

(b) Other Digraphs and Trigraphs

dj - as the "j" or "dg" in "judge"

e.g. *djala* (dress), *-djuu* (heavy)

ng - as in "Congo", "Angola"

e.g. *ongonga* (circle, sphere)

ndj - approximately as in "manger", "danger"

e.g. *ondjuwo* (hut, house), *ondjala* (hunger)

2. THE INFINITIVE AND IMPERATIVE FORMS OF THE VERB; THE VOCATIVE

2.1 FORMING THE INFINITIVE

The infinitive is formed by adding the prefix *oku-* before the verb stem, e.g. -

<i>oku- + pula</i>	>	<i>okupula</i> (to ask)
<i>oku- + mona</i>	>	<i>okumona</i> (to find, to get)
<i>oku- + tila</i>	>	<i>okutila</i> (to be afraid; to pour)
<i>oku- + shuna</i>	>	<i>okushuna</i> (to return)
<i>oku- + lima</i>	>	<i>okulina</i> (to toil, to cultivate)

If the infinitive prefix *oku-* appears before a stem commencing with a vowel, the phonetic rule explained in 1.3 comes into force. At the same time, however, another phonetic phenomenon occurs, namely that the initial vowel of the verb stem is lengthened, e.g. -

<i>oku- + amena</i>	>	<i>okwamena</i> (to protect, to defend)
<i>oku- + enda</i>	>	<i>okweenda</i> (to travel, to go)
<i>oku- + imba</i>	>	<i>okwimba</i> (to sing)
<i>oku- + ongala</i>	>	<i>okwoongala</i> (to gather, to assemble)

Note

(a) *oku- + uda* > *okuwuda* (to hear) - a long vowel results

(b) All infinitive verbs end in the vowel "a".

2.1.1 The Dualistic Character of the Infinitive

As will be shown in due course, the prefix *oku-* is nominal in nature and but one of altogether 17 nominal prefixes. It will also be shown that all nominal prefixes can "nominalise" verbs, i.e. they can be used to form nouns. These are referred to as deverbatives, implying that they are nouns derived from verbs, e.g. -

longa (work, v) is transformed into the noun *omlongi* (worker) by adding the nominal -prefix *omu-*.

Depending on the intention of the speaker, an infinitive such as *okupula* (to ask) may be used either nominally or verbally. This implies that infinitives possess features characteristic of both nouns and verbs. When used as a nominal, *okupula* can be translated as "the asking", while it is translated as "to ask" when used as a verbal. Another example is *okwimba* ("to sing" or "the singing") < *oku + imba*.

2.1.2 Negative Formation

The negative of verbal infinitives is formed by inserting the negative particle *ha-* between the infinitive prefix and the verb stem, e.g. -

Positive

okulonga (to work)
okwiimba (to sing)
okutala (to look)
okweenda (to go or travel)

Negative

okuhalonga (not to work)
okuhaimba (not to sing)
okuhatala (not to look)
okuhenda (not to travel), etc.

Some grammarians would refer to *ha-* as a negative infix.

EXERCISES

Form positive and negative infinitives from the following verb stems:

dana (play, dance), *tula* (put down), *ima* (bear fruit), *teta* (cut), *leshá* (read), *wa* (fall), *imba* (fling, toss, shoot), *ifana* (summon, call)

2.2 THE IMPERATIVE

2.2.1 Singular and Plural Forms

Oshikwanyama differentiates between singular and plural imperative forms. In the present tense, the singular is characterised by verb stems ending in the vowel *-a*, while the plural is characterised by the suffix *-eni*, e.g. -

Imperative singular

tala! (look!)
eta! (bring!)
dana! (dance!)
ila! (come hither!)
inda! (go!)

Imperative plural

taleni! (look!)
eteni! (bring!)
daneni! (dance!)
ileni! (come hither!)
indeni! (go!)

'Imperative singular' means that commands are given to one person, while they are given to more than one person in the case of the 'imperative plural'.

2.2.2 The Negative Imperative

Suffice it to note here that the negative of the imperative singular is formed by placing the negative formation *ino* before the verb, while the formation *inamu* is placed before the plural verb, e.g. -

Imperative singular

ino tala! (don't look!)
ino futa! (don't pay!)
ino tila! (don't be afraid!)
ino dana! (don't play!)

Imperative plural

inamu tala! (don't look!)
inamu futa! (don't pay!)
inamu tila! (don't be afraid!)
inamu dana! (don't play!)

Note that the imperative plural suffix *-eni* falls away in the negative form. This can most probably be ascribed to the fact that the reference to the second person

plural is already contained in the concord *-mu* of the negative formation *inamu*. A more detailed explanation is provided in Chapter 4.

2.2.3 Other Imperative Forms

pwilikina nawal! (listen well!)
ka tale eemele! (go and fetch the bucket!)
ila, u lye! (come, that you may eat!)
ileni, mu lye! (come, that you [pl.] may eat!)
tula apal! (put it here!)
ino yola nge! (don't laugh at me!)

2.3 THE VOCATIVE

Imperatives may be introduced by calling a person by his or her name, or by mentioning the person or persons spoken to or addressed, e.g. -

Simon, ka tale eemele! (Simon, go and fetch the bucket!)
Unona, ileni apal! (Children, come here!)
Yamati, pwilikieni nawal! (Boys, listen well!)

The addressees, i.e. Simon, the children and the boys, are vocative forms. In Oshikwanyama, if a vocative is a noun, the initial *o-* of class-prefixes is dropped, e.g. -

Ordinary noun

omulumenhu (man)
ounona (children)
ohamba (king, chief)
oshindele (a white man)

Vocative form

mulumenhu!
unona!
hambal!
shindele!

Should the class-prefix of the ordinary noun be *e-*, the entire prefix is dropped, e.g. -

Ordinary noun

elenga (person of high standing)
eyoka (snake)

Vocative form

lengal!
yokal!

(In the above examples, *omu-*, *ou-*, *o-*, *oshi-* and *e-* are class-prefixes. These are explained in detail in paragraphs 3.2, 3.2.1, 3.2.2 and 4.1.)

Examples

Unona, ileni apal! (Children, come here!)
Mulumenhu, ka tale eemele! [Man (or Sir), go and fetch the bucket!]

EXERCISES

- Form the imperative, singular and plural, positive and negative, of the following verbs:
kala (stay), *imba* (sing), *shanga* (write)

2. Translate the following into Oshikwanyama:
not to play; come! (sing.); go! (pl.); don't listen! (sing.); don't stay here!
(pl.); don't pay! (sing. and pl.); go and fetch the bucket! (sing.)
3. Give the vocative forms of the following:
omnona (children), *ovamati* (boys), *ohamba* (king), *omushamane* (Mister, Sir)

3. FIRST, SECOND AND THIRD PERSON

3.1 PRONOUNS

The above grammatical term refers to the interrelation of speaker, listener and what or who is being talked about in a normal conversational situation. In other words, the speaker refers to himself or herself as "I" or "we" (if more than one is involved), and addresses the listener as "you" (singular and plural), and if he or she is talking about someone else, that person is referred to as "he" or "she". If the latter is not a person, the speaker would refer to it as "it". These words are called **personal pronouns**.

	Singular	Plural
1st person	<i>ame</i> (I)	<i>fye</i> (we)
2nd person	<i>oye</i> (you)	<i>nye</i> (you)
3rd person	<i>ye</i> (he/she)	<i>vo</i> (they) (see paragraph 3.2.4)

3.2 THE NOMINAL CLASS SYSTEM

Oshikwanyama belongs to the Bantu family of languages, which is the largest in Africa. One of the most distinguishing characteristics of this group of languages is the fact that they, as opposed to European languages, normally are not sex-gender-indicating languages, i.e. they do not grammatically differentiate between the sexes. Instead, these languages categorise all nouns into different classes. The classes are marked or recognised by the various class-prefixes. Thus, every noun consists of at least a prefix followed by a stem, e.g. -

Prefix	Stem	
<i>omu-</i>	+ <i>nhu</i>	> <i>omunhu</i> (person)
<i>oshi-</i>	+ <i>nima</i>	> <i>oshinima</i> (thing)
<i>on-</i>	+ <i>gobe</i>	> <i>ongobe</i> (head of cattle)

Note

The word "gender" may cause confusion. Fivaz, for example, in his *A Reference Grammar of Oshindonga*, indeed uses the term "gender" as a classification criterion (p. 34). The word "gender" is derived from the Latin "genus", which is usually translated as "kind", specifically "kind of sex", i.e. either feminine or masculine. Grammarians, however, have extended its meaning and use the term to include other grammatical features. One could, for example, refer to sex-gender as opposed to class-gender in Bantu languages. For Fivaz, a gender is class-denoting and linked to number (singular and plural).

3.2.1 Singular and Plural

The class- or nominal-prefixes have various important semantic, syntactical and grammatical features, one of which is to differentiate between singular and plural, e.g. -

Singular	Plural
<i>omu-nhu</i> (person)	<i>ova-nhu</i> (persons)
<i>oshi-nima</i> (thing)	<i>oi-nima</i> (things)
<i>on-gobe</i> (cow)	<i>een-gobe</i> (cows)
<i>e-mbo</i> (book)	<i>oma-mbo</i> (books), etc.

One therefore distinguishes between singular and plural class-prefixes. It is customary, especially in school grammars, to describe all nouns that have *omu-* in the singular and *ova-* in the plural form as belonging to the *omu-ova-* class. Similarly, there is also an *oshi-oi-* class, an *on-een-* class, an *e-oma-* class, etc. This classification is usually used in school grammars because the arrangement of prefixes in pairs (according to their singular and plural uses) has certain pedagogical advantages. This grammar, however, will follow the standardised arrangement or categorisation used in virtually all acknowledged works of reference.

3.2.2 The Oshikwanyama Class-Prefixes

According to the standardised system, each class is numbered separately, although classes are arranged according to their singular and plural uses, where applicable. In the following columns, the equivalent Oshindonga class-prefixes are shown in brackets (only in cases where they differ):

NOMINAL CLASSES (PREFIXES)

Singular	Plural
1. <i>omu-</i>	2. <i>ova-</i> (<i>aa-</i>)
1a. -	2a. <i>oo-</i>
3. <i>omu-</i>	4. <i>omi-</i>
5. <i>e-</i>	6. <i>oma-</i>
7. <i>oshi-</i>	8. <i>oi-</i> (<i>ii-</i>)
9. <i>o(n)-</i>	10. <i>ee(n)-</i> [<i>oo(n)-</i>]
11. <i>olu-</i>	
12. <i>oka-</i>	
14. <i>ou-</i>	
15. <i>oku-</i> (infinitive class)	
16. <i>pu-</i> (locative class)	
17. <i>ku-</i> (locative class)	
18. <i>mu-</i> (locative class)	

Note that Oshikwanyama has no plural Class 13. In Ojitherero, for example, this class-prefix is *otu-*, e.g. *omuyyo* - *otuyyo* (knife - knives).

Throughout this book, references to the various classes will use mainly the class numbers.

3.2.3 Class-prefix Variations

Most class-prefixes end in "u" or "i". Paragraph 1.3 explains the phonological rules which show that if the vowel "i" is followed by another vowel (except "i"), it becomes the semi-vowel "y", while if the vowel "u" is followed by another vowel (except "u") it becomes the semi-vowel "w". Thus -

i + a > ya	u + a > wa
i + e > ye	u + e > we
i + o > yo	u + i > wi
i + u > yu	u + o > wo

Note

"i" + "i" > "ii" (long vowel) and "u" + "u" > "uu" (long vowel). This rule also applies when a class-prefix ending in "i" or "u" is followed by a stem beginning with a vowel, e.g. -

<i>omu-</i> + <i>ene</i> > <i>omwene</i> (proprietor, owner)
<i>omu-</i> + <i>andi</i> > <i>omwandi</i> (red milkwood tree [<i>Diospiros mespiliformis</i>])
<i>olu-</i> + <i>ishi</i> > <i>olwishi</i> (rice)
<i>oku-</i> + <i>enye</i> > <i>okwenye</i> (hot, dry season)
<i>omi-</i> + <i>andi</i> > <i>omyandi</i> (red milkwood trees)
<i>oi-</i> + <i>ana</i> > <i>oyana</i> (dry, shallow, wide riverbeds)

All class-prefixes ending with "u" have a "w" variant, and those ending with "i", a "y" variant. Thus -

u/w	iy
<i>omu-/omw-</i>	<i>omi-/omy-</i>
<i>olu-/olw-</i>	<i>oi-/oy-</i>
<i>ou-/ow-</i>	
<i>oku-/okw-</i>	
<i>pu-/pw-</i>	
<i>ku-/kw-</i>	
<i>mu-/mw-</i>	

The exception to this rule is the prefix *oshi-*. In this case, the "i" of the prefix is either assimilated to the following vowel, or elided, e.g. -

<i>oshi-</i> + <i>ongo</i> > <i>oshongo</i> (fishing trap)
<i>oshi-</i> + <i>unda</i> > <i>oshunda</i> (cattle kraal)
<i>oshi-</i> + <i>endo</i> > <i>osheendo</i> (trip, n)
<i>oshi-</i> + <i>ana</i> > <i>oshana</i> (dry, shallow, wide riverbed)
<i>oshi-</i> + <i>onda</i> > <i>oshoonda</i> (bride price, marriage gift)

However, "i" persists in words of foreign origin, e.g. *oshapula* (apple), *oshingilisha* (English) and *oshiapilikota* (apricot).

The following are further examples of semi-vowel formation (in the class-prefixes) followed by vowel-lengthening (as explained in paragraph 2.1):

- omu- + endi* > *omweendi* (traveller)
- omu- + idi* > *omwiidi* (grass)
- olu- + imbo* > *olwiimbo* (song)
- ou- + enda* > *oweenda* (pilgrimage)
- oku- + amena* > *okwamena* (to protect, the defending)
- omi- + ongo* > *omyongo* (marula trees)
- oi- + unda* > *oyuunda* (kraals)

3.2.4 The Third Person

As all nouns appear in one or another nominal class in Bantu languages, one could claim that all classes together form the third person. Thus -

	Singular	Plural
1st person	<i>ame</i> (I)	<i>nye</i> (we)
2nd person	<i>ove</i> (you)	<i>nye</i> (you)
3rd person	Nominal classes: <i>omu-</i> <i>omu-</i>	<i>ova-</i> <i>omi, etc.</i>

Each nominal class has its own pronoun; this will be dealt with in paragraph 11.3.2.

EXERCISES

1. Give the pronouns which represent the first and second persons singular and plural.
2. Explain the third person and what it comprises.
3. Which phonological rule applies to the class-prefixes? Provide two or three examples.
4. Explain the dual nature of infinitives, and provide an example.

4. THE CONCORDIAL SYSTEM

The two main characteristics of Bantu grammar which make Bantu languages different from all others, are -

- (a) the nominal classes, and
- (b) the concordial system.

These two features are interdependent, i.e. the one cannot operate without the other in the formation of sentences. **The concordial system, however, is derived from the various class-prefixes.**

4.1 WHAT IS MEANT BY 'CONCORDIAL SYSTEM'?

An answer to this question requires a very brief and basic explanation of the relationships between the main parts of a simple sentence. The following basic sentence pattern (sequence of the parts of the sentence) applies in most, if not all, languages:

1	2	3	4	5
a nominal as subject (head constituent)	nominal extension as attributive/qualifier (optional)	verbal as operative executive of the subject	a nominal as verbal extension and object (transitional or bal) (optional)	verbal extension as attributive to or complement of verbal - sometimes called modifiers or adverbials (optional)

Example

The people	of Namibia	greeted	the guest	most heartily.
<i>Ovanhu</i>	<i>vazNamibia</i>	<i>ova kunda</i>	<i>omweenda</i>	<i>nomutima aushe.</i>

For the purposes of this grammar, the semantical and syntactical relation between the nominal (No. 1), the nominal extension or qualifier (No. 2) and the verbal (No. 3) are relevant. In any Bantu sentence, parts 2 and 3 are brought into grammatical agreement with the nominal (usually nouns or pronouns) to which they refer. This is done by means of a morpheme (word particle) which is derived from the relevant noun class-prefix.

Example

Ovanhu olava kundu omweenda. (The people greet the guest.)

In the second word, the morpheme *-va* is derived from the prefix *ova-*, and its function is to semantically, syntactically and grammatically link or relate the verb to the noun; the verb is thus brought into concordial agreement with the noun.

Example

Oshinima otashi longo nawa. (The thing works well.)

-shi is the link or **concord** which brings the verb into agreement with the noun. The meaning and function of the elements or morphemes *o-* and *-ta-* will be dealt with in chapters 5 and 9.

Example

Okwimba (oku- + imba) otaku hafifa ovanhu. (The singing pleases the people.)

The concord *-ku* is derived from the infinitive prefix *oku-*.

It follows that there are as many concords as there are noun prefixes. Also, concords obviously cannot be translated into English. All concords, however, may function pronominally. If, for example, the subject (noun) is known, any sentence may begin with the concord, leaving out the noun, e.g. -

Otava kundu omuminisitei. (They greet the minister.)

Otashi longo nawa. (It works well.)

Otaku hafifa ovanhu. (It pleases the people.)

This explains why, for example, Bantu-speaking people, when speaking English, sometimes say "The people they greet the minister". This is clearly a case of mother-tongue interference.

It is of the utmost importance that one should know both the class-prefixes and the concords so well that they are used automatically (as is the case with mother-tongue speakers), i.e. they should become automatisms.

It is necessary to point out here that the initial vowel (i.e. the "o") of many class-prefixes is not part of the actual prefix. (Its purpose and probable function will be explained further in paragraph 6.3.) Thus, it could be said that the concords in the above examples are exact replicas of the prefixes concerned. Yet, this is not the case with all concords. The origin of some concords can be explained by means of diachronical (historical) analysis.

4.2 THE OSHIKWANYAMA CONCORD TABLE

Class	Prefix	Concord(s)	Diachronic Origin
1.	<i>omu-</i>	<i>ota (a, u, mu, ku)</i>	See par. 6.3
1a.	-	<i>ota (a, u, mu, ku)</i>	See par. 6.3 and 7.1
2.	<i>ova-</i>	<i>otava (va)</i>	-
2a.	<i>oo-</i>	<i>otava (va)</i>	See par. 7.1
3.	<i>omu-</i>	<i>otau (u, mu)</i>	See par. 10.2
4.	<i>omi-</i>	<i>otadi (di)</i>	See par. 10.2
5.	<i>e</i>	<i>otali (li)</i>	See par. 11.2
6.	<i>oma-</i>	<i>otaa (a, ma, ku)</i>	See par. 11.2
7.	<i>oshi-</i>	<i>otashi (shi)</i>	-

8.	<i>oi-</i>	<i>otai (i)</i>	-
9.	<i>o(n)-</i>	<i>otai (i)</i>	See par. 13.7
10.	<i>ee(n)-</i>	<i>otadi (di)</i>	See par. 13.7
11.	<i>olu-</i>	<i>otali/otalu (li, lu)</i>	See par. 16.3
12.	<i>oka-</i>	<i>otaka (ka)</i>	-
14.	<i>ou-</i>	<i>otava/otau (va, u)</i>	See par. 19.1
15.	<i>oku-</i>	<i>otaku (ku)</i>	-
16.	<i>pu-</i>	<i>otapu/otapa (pu, pa)</i>	See par. 14.7
17.	<i>ku-</i>	<i>otaku (ku)</i>	-
18.	<i>mu-</i>	<i>otamu (mu)</i>	-

Note

The concords *u* and *mu* are obviously derived from the prefix of Classes 1 and 3 (*omu-*). The concords *a* and *ku* will be explained at a later stage. The reader is referred to the basic sentence construction in paragraph 4.1, where it was pointed out that not only the verb is in concordial agreement with the noun prefix (of the subject), but also the qualifiers or attributives of the noun. Such qualifiers may be the following:

- (a) possessive constructions
- (b) adjectives
- (c) enumeratives
- (d) quantitatives
- (e) demonstratives
- (f) relative constructions
- (g) other nominal extensions

Suffice it to say at this stage that although all qualifiers have concords, different concord constructions are often used for each type of qualifier. For example, the adjectives always take concords with the retention of the nasal (*m* and *n*) in cases where class-prefixes contain nasals, e.g. -

	Concord
Classes 1 and 3 (<i>omu-</i>)	<i>mu-</i> (not <i>a</i> or <i>u</i>)
Class 6 (<i>oma-</i>)	<i>ma-</i> (not <i>a</i>)
Class 9 (<i>on-</i>)	<i>n-</i> (not <i>i</i>)

The different qualifiers (and their concords) will be dealt with in detail separately. Note that it is customary to name the different concords according to the type of qualifier involved. In a possessive construction, one would thus speak of a **possessive concord**; in an adjectival construction it would be an **adjectival concord**, etc. Although it is debatable whether such terminology is grammatically correct (as will be shown later), its usage is at least convenient when dealing with the different qualifiers.

4.3 THE SUBJECTIVAL CONCORD

The reader is again referred to paragraph 4.1, in which the basic sentence structure is illustrated. In the analysis of sentences, most grammarians refer to parts 3 to 5 as the predicate. Thus, in a sentence such as -

A		B	
1	2	3	4

Ovanhu aveshwe otava kundu omuministeli.

(All the people greet the minister.)

part A would be the subject, and part B the predicate. It has already been shown that concords are named according to the type of construction of which they are part. In the case of the above sentence, the concord *-va* (in the word *otava*) is called a verbal or predicate concord.

There are two kinds of verbal or predicate concords:

- one referring to the noun or pronoun of the subject, and
- the other referring to the noun or pronoun of the object.

These are referred to as the subjectival predicate concord (cf. *-va* above) and the objectival predicate concord. The terms are shortened to become the subjectival and the objectival concords. (See paragraph 21.1 for examples of objectival concords.)

5. THE INDICATIVE SENTENCE AND THE PRESENT TENSE

5.1 THE INDICATIVE

The word *otava* in the sentence *ovanhu otava kundu omuministeli* consists of three parts or morphemes. Of these, *-va* has already been identified as the **subjectival concord**, referring to class 2 (*ovanhu*). The initial vowel, "o", fulfils at least two functions. It marks -

- a **positive** sentence;
- the sentence as being in the **indicative mood**.

The morpheme *ta-* indicates the present tense.

The problem that now arises is which name or term should be given to a word such as *otava*. It constitutes a word mainly on orthographical grounds, i.e. the Oshikwanyama orthography states explicitly that these constructions should be written as separate words. For the sake of convenience, both the orthography and school grammars (textbooks) refer to these words as 'subjectival concords'. However, it can be clearly shown that only that part of the word which is in concordial agreement with the subject-noun can be referred to as such.

The only feature which all three of these morphemes have in common is the fact that they are **verbally attached** or linked; either to determine mood, positive or negative, or to determine concordial agreement. Thus, one could perhaps consider 'verbal determiner' as an alternative term for this grammatical phenomenon.

5.2 THE NEGATIVE OF THE INDICATIVE

In order to form the negative of a positive indicative sentence in the present tense, the morpheme *o-* is replaced by *i-*, e.g. -

Ovanhu itava kundu omuministeli. (The people do not greet the minister.)
Oshinima itashi longo nawa. (The thing doesn't work or function well!)

EXERCISES

- Provide examples of the 1st, 2nd and 3rd persons, singular and plural.
- Explain, with the aid of an example, what is meant by the term 'concordial agreement'.
- Provide the class-prefixes of Classes 3, 4, 5, 7, 8, 14 and 15.
- What are the concords for Classes 2a, 6, 10, 11 and 13?
- On the basis of the basic structure of a simple sentence (see par. 4.1), provide an example of a minimal sentence.

6. Explain the functions of the morphemes *o-*, *i-*, *ta-*, and *-va* in the words *otava* and *itava*.
7. Form the negative of the following sentences:
Ovahongi otava hongoo oumona. (The teachers teach the children.)
Eengobe otadi it omwiidi. (The cattle eat grass.)

6. CLASSES 1 AND 2 (*omu-*, *ova-*)

6.1 CONTENTS

This class contains only nouns which refer to people, e.g. *omumati* (boy), *omupofi* (a blind person), *omunhu* (person), *omukainhu* (woman), *omulumenhu* (man), *omwene* (proprietor, owner), *omuhongi* (teacher), *omulongi* (worker), *omushamane* (mister/sir), *omulume* (husband), *omukadi* (wife), *Omukriste* (Christian), *omukwaita* (soldier, warrior), *omulandi* (buyer), *Omukwanyama* (a Kwanyama person), *Omwambo* (a Wambo person), *Omuherero* (a Herero person), *Omulowishi* (a German), *Omwingilisha* (an English person), *Ompupu* (a Portuguese).

The noun prefix of Class 2, namely *ova-*, is the regular plural prefix for nouns belonging to Class 1, e.g. -

ovanhu (people), *ovashamane* (sirs), *ovalongi* (workers), etc.

Note the irregular form of *omona* (offspring, daughter or son), the plural of which is *ovana*.

6.2 DEVERBATIVES

Nouns are formed from verbs by prefixing *omu-* (or *ova-*) before the verb stem, e.g. -

<i>-tatelela</i> (inspect, oversee)	- <i>omutaleli</i> (inspector, overseer)
<i>-longa</i> (work)	- <i>omulongi</i> (worker, labourer)
<i>-honga</i> (sharpen, teach)	- <i>omuhongi</i> (teacher, minister)
<i>-amena</i> (defend)	- <i>omwaameni</i> (defender, protector)
<i>-kanda</i> (milk, v.)	- <i>omukandi</i> (milker)
<i>-landa</i> (buy)	- <i>omulandi</i> (buyer)
<i>-futa</i> (pay)	- <i>omufuti</i> (payer)
<i>-lesha</i> (tread)	- <i>omuleshi</i> (reader)
<i>-enda</i> (go, travel)	- <i>omweendi</i> (traveller)
<i>-umba</i> (shoot, fling, throw)	- <i>omumbi</i> (shot, thrower)
<i>-kwafa</i> (help)	- <i>omukwafi</i> (helper)
<i>-hongajifa</i> (agitate, incite)	- <i>omuhongajifi</i> (agitator)
<i>-diinina</i> (keep guard, trust)	- <i>omudiinini</i> (keeper, guardian protector, custodian)

Note

The verb-ending *-a*, changes to *-i* in deverbatives of Classes 1 and 2.

6.3 CONCORDS

The indicative present tense uses *a* as subjectival concord. The well-known German linguist Meinhoff postulated that the original noun prefixes of 'Urbantu' (Proto-Bantu) all contained a pre-morpheme, which he termed a pre-prefix. This

was "aa-" (á = voiced glottal fricative), and thus, in prehistoric times, Class 1 was most probably "aanu-". Possibly, the concord *a* was derived from the pre-prefix "áa-". Class 1 would be the only class to have derived its concord in this fashion.

The plural concord is *-va*, clearly derived from the noun-prefix *ova-*.

Examples

Omhongwi ota hongo nawa. (The teacher teaches well.)

Note that the concord *a* and the *a* of the present-tense morpheme *ta* have been contracted into a single "a": *o + ta + a > otaa > ota*.

Ovamaiti otava kande ongobe. (The boys milk the cow.)

Ilava kande oikombo. (They do not milk goats.)

Omushamane Shipanga ita longo nawa. (Mister Shipanga does not work well.)

Omkwaila ota umbu nonjhebo (ta + onjhebo). (The soldier shoots with a rifle.)

Ota umbu nawa. (He shoots well.)

Ita umbu nai. (He does not shoot badly.)

6.4 THE VOWEL ASSIMILATION RULE OF THE PRESENT TENSE

The above example sentences show that the final vowel of the verb stem (*-a*) sometimes changes. The rule specifies that the final vowel should correspond to the vowel in the stem, i.e. the final vowel assimilates regressively to the vowel of the stem, e.g. -

longa > longo (work)

imba > imbi (sing)

enda > ende (go, travel)

umba > umbu (shoot)

Verbs with "a" in their stems present problems, as they do not comply with specific rules. Some verbs end in *-a*, e.g. *kala > kala* (stay, reside, be), while others end in *-e*, e.g. *kanda > kande* (milk). In this regard, the following guideline may be used: disyllabic verbs tend to end in *-e*, while those with three or more syllables tend to retain the final *-a*. However, it would be advisable to consult a dictionary until such time as one has developed an "instinct" for the correct ending.

7. CLASSES 1a AND 2a (-, oo-)

These classes represent sub-classes of Classes 1 and 2, respectively. The singular has no (visible) prefix. This phenomenon is referred to as a zero-prefix by some grammarians. The plural prefix is *oo-*, e.g. -

meme (my mother) *oomeme* (mother and associates; mothers)

tate (my father) *ootate* (father and company; fathers)

7.1 CONTENTS

The following belong to these classes:

(a) All nouns denoting genetic relationship, e.g. -

tate (my father), *xo* (your father), *xe* (his/her father), *meme* (my mother),

nyoko (your mother), *ina* (his/her mother), *tatekulu* (my grandfather; also

used as a respectful form of address for elderly or important people, translatable with "Sir"), *xokulu* (your grandfather), *xekulu* (his/her grandfather),

xomweno (your father-in-law), *xemweno* (his/her father-in-law)

Plural: *ootate*, *oomeme*, *ooxo*, *ootatekulu*, etc.

To a non-African it may appear rather strange that there should be a plural for *tate* (my father) and *meme* (my mother). In many African cultures, however, it is customary to regard or to address aunts on both parental sides as 'mother', and thus the plural form is quite applicable. The same applies for uncles, i.e. to regard them as 'fathers'.

(b) All personal names, e.g. -

Mufeti, Kautwima, Shipanga, Hangula, Johannes, Miller, Jones, Botha,

Geingob, Josef (or Yosef)

Plural: *ooMufeti*, for example. This could be translated with 'Mufeti and associates', or 'Mufeti and company', or 'Mufeti and those with him'.

(c) Names of personified animals and, to a much lesser extent, of plants and other objects, e.g. -

Shimbungu [*< oshimbungu < embungu* (hyena)]

Kavandje [*< okavandje < ombadje* (jackal)]

Kola [*< ekola* (crow)]

The English equivalents of the above would be 'Mr Hyena', 'Mr Jackal', 'Mr Crow', etc., as they are found in fables and stories. Personifications are formed by an elision of the initial *o-* of class-prefixes, e.g. -

oshimbungu (hyena) > *Shimbungu* (Mr Hyena)

okavandje (jackal) > *Kavandje* (Mr Jackal)

In the case of *ekola*, the entire prefix is elided; i.e. *ekola* (crow) > *Kola* (Mr Crow).

Note

Although the class-prefixes of the original class to which the animals' names normally belong are retained in the personified form, they are **no longer operative** (e.g. *shi-* and *ka-* in the above examples), i.e. they do not govern concordial agreement (see below).

- (d) Names of some animals whose names appear to have been personified but no longer operate as such, e.g. -

<i>halunhi</i> (meercat)	<i>fimba</i> (genet)
<i>nhikifa</i> (hedgheg)	<i>nanghwe</i> (grey lourie)
<i>halilo</i> (fire-fly)	<i>fimbi</i> (chameleon)
<i>kakulu</i> (bush-owl)	<i>lukenghe</i> (plover)

- (e) Note the important form *mwene* (pl. *ovvene*) (owner, master, boss), e.g. -
Mwene weumbo (owner of the house, family head)
Omwene wetu (our Lord)

7.2 CONCORDS

These classes have no concords of their own but use the concords of Classes 1 (for the singular) and 2 (for the plural), i.e. *a*, *mu*, *u* and *ku* (singular); and *va* (plural).

Examples

Kavandje ota ti: "enda nawa, kamme!" (Mr Jackal says: "Travel well, friend!", or "Have a nice trip!")

OoShipanga otava lande eengobe. (Shipanga and his associates are buying cattle.)

Shinbungu ota yolo Kola, ita yolo Kavandje. (Mr Hyena laughs at Mr Crow; he does not laugh at Mr Jackal.)

Tate ota lesha mOmbibeli. (My father reads the Bible.)

Tate nameme otava diinine nge. (My father and mother take care of me.)

7.3 THE CONJUNCTION *na-* (AND, WITH)

According to the orthography, the conjunction *na-* should be written conjunctively with the word following it, e.g. -

tate nameme (father and mother)

When *na-* appears before nouns or other words beginning with a vowel, elision of the vowel "a" occurs, e.g. -

nomulumehu (< *na + omulumehu*) (and the man)

xe nomona (< *na + omona*) (father and son)

oshimbungu nekola (< *na + ekola*) (the hyena and the crow)

8. MONOSYLLABIC VERB STEMS

The following monosyllabic verb stems are given with their present-tense forms in brackets:

<i>lya</i> (<i>li</i>) - eat	<i>ya</i> (<i>i</i>) - go	<i>ɸya</i> (<i>ɸi</i>) - die
<i>pya</i> (<i>pi</i>) - burn	<i>wa</i> (<i>a</i>) - fall	<i>dya</i> (<i>ɸi</i>) - say
<i>nwa</i> (<i>nu</i>) - drink	<i>lwa</i> (<i>lu</i>) - fight	<i>twa</i> (<i>tu</i>) - prod, pound, stab
<i>ka</i> (<i>ke</i>) - chop wood	<i>ma</i> (<i>me</i>) - kneed	<i>pa</i> (<i>pe</i>) - give
<i>fa</i> (<i>fe</i>) - resemble, be like, similar to; to dig		

Also note the present-tense form of *-poppya* (speak), namely *popi*.

Examples

Omuti otau u. (The tree falls.)

Meme ota ti: "Kwafe nge!" (Mother says: "Help me!")

Johannes ota fe omidi. (Johannes digs roots.)

Kavandje ita li nhikifa. (The jackal does not eat the hedgheg.)

Ovanhu otava popi naye. [The people talk to (with) him.]

Otava i kOvenduka. (They are going to Windhoek.)

9. CONCORDS OF THE PERSONAL PRONOUNS; HABITUAL ACTIONS; THE COPULATIVE

9.1 THE CONCORDS OF PERSONAL PRONOUNS

In the case of the personal pronouns, it is not possible to derive concords from prefixes for the simple reason that pronouns do not have prefixes. The concords are given in brackets:

	Singular	Plural
1st person	<i>ame (nai)</i> - I	<i>nye (na)</i> - we
2nd person	<i>ove (u)</i> - you	<i>nye (mu)</i> - you

As regards the 3rd person (which comprises all the noun classes), only the pronouns and concords of Classes 1 and 2 are given at this stage:

Class 1: *ye (a)* - he Class 2: *vo (va)* - they

(As these pronouns are linked to class-prefixes, e.g. *vo*, which is derived from the prefix *ova-*, their concords will obviously be the same as those of the corresponding classes.)

The Oshikwanyama concord construction for the 1st persons singular and plural is somewhat unusual as both use the morpheme *-ha-* instead of *-ta-* in the present tense, e.g. -

Ame ohandi (instead of "otandi") *lande opena*. (I buy a pen.)

Fye ohatu (instead of "otatu") *lande eepena*. (We buy pens.)

[The replacement of *-ta-* by *-ha-* does not occur in the positive (indicative mood) in Oshindonga.] However, *-ta-* returns in the negative, e.g. -

Fye itatu lande eepena. (We do not buy pens.)

Ame itandi lande opena. (I do not buy a pen.)

9.2 HABITUAL ACTIONS

The morpheme *-ha-* is normally used to denote habitual, frequent or regularly occurring actions, e.g. -

Ovdlongi ohava longo. (The workers work always, regularly, habitually.)

Omulandi oha futu. (The buyer pays regularly.)

The habitual aspect is discussed in more detail in paragraph 24.6. As the forms "otandi" and "otatu" have become obsolete in Oshikwanyama, it is no longer possible to distinguish morphologically (grammatically) between the indicative mood and the habitual aspect for the 1st person. Tonal differences do, however, exist. Thus, although the forms "ohandi" and "ohatu" represent both indicative and habitual actions, a distinction is possible on tonal grounds.

Note

"Ohandi" has a contracted form, namely "ohai", which is used more frequently. "Ohandi" is normally used before the verbs commencing with a vowel, while "ohai" may be used before both a consonant and a vowel.

9.3 THE COPULATIVE (IDENTIFIED COPULATIVE)

9.3.1 The Positive Form

The prefix-morpheme *o-* is used to form the copulative, e.g. -

<i>oamé</i> or <i>oaimé</i> (it is I)	<i>oové</i> (it is you)
<i>oyé</i> (it is he)	<i>oñyé</i> (it is we)
<i>oñyé</i> (it is you)	<i>oñó</i> (it is they) (see par. 9.1)
<i>oñaté</i> (it is my father)	<i>oñhikjā</i> (it is a hedgehog)
<i>oñó</i> (it is your father)	<i>oñshipāngā</i> (it is Shipanga)
<i>oñVendūkā</i> (it is Windhoek)	<i>oñKāvāndjé</i> (it is Mr Jackal)

Note that *oame* > *aame* (it is I).

In the case of words commencing with the vowel "o" (which represent the vast majority), the copulative appears to have merged with that vowel, e.g. -

o + omuhongi > *oñuhóngi* (it is a/the teacher)

The same applies to words belonging to Class 5, e.g. -

o + eyoka > *eyókā* (it is a snake)

Thus, no visual differences exist between copulative and non-copulative forms in these cases. Here too, however, tonal differences distinguish between copulatives and non-copulatives in most cases. The copulative formation *o-* always carries a low-tone followed by high-tones in the following syllable, e.g. -

oñmulumenhu (It is a man.)

Shifidi oñumidi. - (Shifidi is a boy.)

Olo eyókā line. (That is a big snake.)

Compare the same nouns in subject (non-copulative) positions:

oñmulumenhu ota longo. (The man works.)

eyókā ohali li ondwi. [The snake (always) eats dust.]

(For the latter examples, the Oshindonga intonation differs from that of Oshikwanyama.)

9.3.2 The Negative of the Copulative

The positive *o-* is replaced by the negative formative *ha-*, e.g. -

oñmumu (it is a human) > *hamumu* (it is not a human)

oye (it is he) > *haye* (it is not he)

oñate (it is my father) > *hatate* (it is not my father)

aame (it is I) > *haame* (it is not I)

ove (it is you) > *haove* or *have* (it is not you)
eyoka (it is a snake) > *havyoka line* (it is not a big snake)

Copulatives are verbals, and if they appear in compound sentences they are always followed by the participial mood. The participial mood is marked by the absence of the initial indicative, positive morpheme *o-*, e.g. *Ojye hatu i kOvenduka*. (It is us travelling to Windhoek.) as opposed to *Fye hatu i kOvenduka*. (We are travelling to Windhoek.). The first of these two sentences is a compound sentence, in which *ojye* (it is us) is the main clause and *hatu i kOvenduka* (travelling to Windhoek) the subordinate clause.

Note that participial clauses are translated either with English participle verbs (verbs marked by “-ing”) or with relative clauses introduced by the word “who”. Thus: *Orye tamu popi naye nena*. (It is you talking with him today, or it is you who talks with him today.)

Non-copulative: *Ame ohai tamu ovamati kofikola*. (I send the boys to school.)
 Copulative: *Aame (o + ame) hai tamu ovamati kofikola*. (It is I sending the boys to school/who sends the boys to school.)

Non-copulative: *Ye ota kwafa ovaenda*. [He helps (or is helping) the guests.]

Copulative: *Oye ta kwafa ovaenda*. (It is he helping the guests/who helps the travellers.)

Non-copulative: *Omwene ota xupifa*. (The Lord saves.)

Copulative: *Omwene ta xupifa*. (It is the Lord saving/who saves.)

A more detailed description of the participial mood is provided in paragraph 24.5.

EXERCISES

- To which class does the noun *mwene* belong? Give its plural form. Use it in a short sentence and underline the subjectival concord, both in the singular and the plural.
- Provide three examples of personification, form a sentence with one, and translate it into English.
- Provide the copulative forms of the following, and give their meanings:
ame, ove, Johannes, fye, vo, kaume, ye, nye and *omulumenhu*.
- Translate the following sentences into Oshikwanyama:
 He and the boy talk/are talking.
 It is they who help the travellers.
 He milks the cows regularly.
 It is not Shiffidi, it is Shipanga.
 We are not travelling to Windhoek.
- Form deverbatives (nouns) from the following verbs:
landa (buy), *imba* (shoot), *amena* (defend, protect), *enda* (travel), *hongaija* (agitate, incite).

10. CLASSES 3 AND 4 (omu-, omi-)

10.1 CONTENTS

The contents of these classes are rather miscellaneous, but the following aspects may serve as guidelines:

(a) Objects associated with cavities, be they of animals, plants or things, e.g. -

<i>omukati</i> (trunk)	<i>omukwa</i> (baobab tree)
<i>omutina</i> (heart)	<i>omutwe</i> (head)
<i>omunino</i> (throat)	<i>omufima</i> (well)
<i>omulonga</i> (river)	<i>omudi</i> (root)
<i>omukala</i> (passage, corridor)	<i>omushi</i> (wooden stamper)

The keyword appears to be *omututu* (a hollow, be it a natural phenomenon or a manufactured article).

(b) Perhaps this is the reason why most trees, shrubs and plants belong to this class, e.g. -

<i>omuti</i> (tree, medicine)	<i>omuyaa</i> (mopane tree)
<i>omlunga</i> (palm tree)	<i>omunghete</i> (mangetti tree)
<i>omwandi</i> (red milkwood tree)	<i>omwoongo</i> (marula tree)
<i>omukwiyu</i> (sycamore, fig tree)	<i>omushii</i> (chivi tree)
<i>ombyupeke</i> (sour kaffir plum)	<i>omwiidi</i> (grass)
<i>omufimano</i> (a kind of runner)	

(c) Natural phenomena, e.g. -

<i>omundilo</i> (fire)	<i>omutenya</i> (heat of the day)
<i>omwedi</i> (moon, month)	<i>omufiu</i> (bush)
<i>omunoko</i> (mud, clay, wet cement)	<i>omudile</i> (shade)
<i>omudimbe</i> (shadow)	

(d) Manufactured articles, e.g. -

<i>omushi</i> (stamper)	<i>omupini</i> (handle)
<i>omupepo</i> (bellows)	<i>omukonda</i> (dagger)
<i>omuhongo</i> (a kind of arrow)	<i>omutala</i> (bed, traditional)
<i>omxuxu</i> (powder)	<i>omukuto</i> (thatching grass)
<i>omwiyvo</i> (snare)	

(e) Negative or derogative associations such as illnesses, bad-tasting, etc., e.g. -

<i>omungongo</i> (gourd, very bitter)	<i>omupandela</i> (bitter, sour milk)
<i>omufu</i> (wind-breaking)	<i>omukolo</i> (bad cough)
<i>omupanu</i> (diarrhoea)	<i>omukifi</i> (epidemic)
<i>omufyvo</i> (a lie)	<i>omudimba</i> (corpse)

(f) Abstractives, e.g. -

- omukalo* (mode of living - lifestyle)
- omutumba* (sitting position)
- omufika* (standing position, state of things)
- omupopyo* (manner of speaking)
- omushangelo* (manner of writing, orthography)

Note the following expressions:

- kala omutumba!* (lit. stay or be in sitting position, i.e. sit or be seated)
- kaleni omutumba!* (imperative, plural)
- ino kala omutumba!* (do not sit!)
- inamu kala omutumba!* [Do not sit! (plural)]
- omufika* (standing position) is derived from the verb *fikama* (stand), thus *fikama!* (stand up!)
- omufika wehongo* (lit. state or standard of education, i.e. qualification)

10.2 CONCORDS

The concords for *omu-* are *u* and *mu*. However, it would serve no purpose at this stage to indicate in which circumstances they are used, as not all qualifiers' grammatical constructions have been dealt with yet. On the other hand, the student should already be familiar with the subjunctive concord, e.g. -

- Omutito otau (o + ta + u) tema nawa.* (The fire is burning well.)
- Omwandi otau yandje omudile.* (The milkwood tree gives shade.)
- Omutuena otau xwike اونونا.* (The day-heat burns the children.)
- Omutshi itau tu nawa.* (The stamper does not pound nicely.)

Contrary to all expectations, the plural prefix of *omu-*, namely *omi-*, takes the concord of Class 10 (*een-*), which is *di*. The historic prefix and pre-prefix of Class 10 was *adi-*, which explains the origin of the concord *di*. Ofjiterero, a related language, retained the real concord of Class 4 (*omi-*), namely *i*. Some Oshikwanyama speakers say: *Omiti otai ima.* (The trees bear fruit.)

Note

Oshikwanyama may use *i* as an alternative in the case of numerals [see paragraph 17.3.1].

Examples

- Omyoongo (omi + ongo) otadi ima nai neudo.* (The marula trees bear fruit badly this year.)
- neudo* = this year; *ima* = bear fruit
- Omikwa okadi mene mOwambo.* (Baobab trees grow in Owambo.)
- menale* = grow

10.3 THE POSSESSIVE CONSTRUCTION

Oshikwanyama (like all Bantu languages) makes use of a so-called possessive construction to indicate possession. Note that in this construction the possessee precedes the possessor (as is also the case in English).

Ovashikuli vohamba. (The followers [possessee] of the king [possessor].)

Possession is indicated by using the concord derived from the class-prefix of the possessee + a. Actually, *a-* is the possessive morpheme. Thus -

- omu-* (Class 1 and 3): *u + a > wa-*
- u* = concord (derived from prefix *omu-*), *a* = possessive morpheme

For the sake of convenience, however, grammarians often refer to *wa-* as the possessive concord.

The orthography prescribes that possessive concords be written conjunctively with the possessor noun following them, e.g. -

- omona waShimbungu* (the son of Mr Hyena, or Mr Hyena's son)
- omukadi waSimon* (the wife of Simon, Simon's wife)

Note that, as is the case with the conjunction *na-*, the vowel "a" is elided when prefixed to a word commencing with a vowel, e.g. -

- omona wohamba (wa + ohamba)* (the son of the King)
- mwene wembo (wa + embo)* (the owner of the book)

10.3.1 Table of Possessive Concords

Class-prefix	Possessive Concord
1, la. <i>omu-</i> , -	<i>wa-</i> (u + a)
2, 2a. <i>ova-</i> , <i>oo-</i>	<i>va-</i> (va + a)
3. <i>omu-</i>	<i>wa-</i> (u + a)
4. <i>omi-</i>	<i>da-</i> (di + a)
5. <i>e-</i>	<i>la-</i> (li + a)
6. <i>oma-</i>	<i>a-</i> (a + a)
7. <i>oshi-</i>	<i>sha-</i> (shi + a)
8. <i>oi-</i>	<i>ya-</i> (i + a)
9. <i>o(n)-</i>	<i>ya-</i> (i + a)
10. <i>ee(n)</i>	<i>da-</i> (di + a)
11. <i>olu-</i>	<i>lwa-</i> (lu + a) or <i>la-</i> (li + a)
12. <i>oka-</i>	<i>ka-</i> (ka + a)
14. <i>ou-</i>	<i>wa-</i> (u + a)
15. <i>oku-</i>	<i>kwa-</i> (ku + a)
16. <i>pu-</i>	<i>pwa-</i> (pu + a)
17. <i>ku-</i>	<i>kwa-</i> (ku + a)
18. <i>mu-</i>	<i>mwa-</i> (mu + a)

The table on the previous page shows that *u* followed by *a* always becomes *wa* and *i* followed by *a* becomes *ya* [with the exception of *sha-* (*shi* + *a*) and *la-* (*li* + *a*)]. If a concord contains an “a”, this is elided, e.g. *ka-* (*ka* + *a*).

EXERCISES

- Translate the following into Oshikwanyama:
 - It is I.
 - You are going to Oshakati.
 - It is my father.
 - Are you helping?
 - We are buying food.
 - The children of your mother are working well.
 - Sit down!
 - Get up!
 - The hedgehog does not eat grass.
 - My mother and I are pounding grain (*oilya*).
 - Johannes is the son of the king.
 - I am writing (*shanga*) with a pen.
 - My father works (habitually).
 - He does not play (*danka*).
 - It is you going to school.
 - You are talking with (*na-*) her.
 - I'm sending the boys to the king (*kohamba*).
 - Where do you stay? [You stay where (*peni*)?]
 - I'm staying here (*apa*).
- Give the possessive concords of Classes 5, 7, 8, 9 and 15.

11. CLASSES 5 AND 6 (*e-*, *oma-*)

11.1 CONTENTS

11.1.1 The Secondary Semantic Functions of Class-prefixes

A logical explanation of the various classes' contents requires a discussion of a very interesting phenomenon, namely the secondary semantic functions of class-prefixes, as it is believed that these so-called secondary functions provide an indication of their primary function and the specific, inherent content of a given class. The secondary function becomes apparent only when a class-prefix is prefixed to the stem of a noun belonging to another class. Thus, class-prefixes are interchangeable. For example, if the prefix of the noun *omunhu* (person, human being) is replaced by the prefix *e-*, this results in a change in meaning:

omunhu (person) > *enhu* (a big, corpulent person)
oshihauto (motor car) > *ehauto* (a big, clumsy motor car)

The stem of the noun *embo* (book), for example, namely *-mbo*, belongs primarily to Class 5, because *embo* merely means “book”, and not “a big, unpractical book”. Similarly, the stem *-nhu* of *omunhu* belongs to Class 1. The secondary function of the class-prefix *e-* becomes operative only when it is prefixed to a noun-stem belonging to another class. On the basis of the above examples one would be justified to conclude that the secondary, semantic function of the class-prefix *e-* is to denote big, oversized objects. Also, it appears to denote conspicuous augmentatives. Possibly, this could be an indication of the contents of this class.

11.1.2 Primary Contents

The contents of Class 5 (and 6) cover a wide range of concepts, and in many cases it is difficult to furnish an explanation. It appears to include both positive and negative concepts, and sometimes even the extremes. Conspicuousness, importance, and life-necessity seem to be involved.

(a) Big, round and wide objects, many of which are impressive phenomena, belong to this class, e.g. -

<i>efuta</i> (sea)	<i>ehulu</i> (sky)
<i>etango</i> (sun)	<i>efiku</i> (day)
<i>edu</i> (earth)	<i>ediva</i> (waterhole, vlei)
<i>etale</i> (earth dam, lake)	<i>ehenene</i> (big, wide patch of sand)
<i>efilu</i> (valley, plain)	

(b) Natural surface phenomena

<i>etunda</i> (hill)	<i>elambo</i> (hole in the ground)
<i>eheke</i> (sand)	<i>epya</i> (field)
<i>epata</i> (space where food is prepared, kitchen)	

- (c) Round objects
- | | |
|-------------------------------------|--|
| <i>eumbo</i> (dwelling) | <i>efo</i> (leaf, page) |
| <i>etwawwa</i> (round form, circle) | <i>evongo</i> (bent form, arch) |
| <i>ekombo</i> (semi-circle) | <i>ei</i> (egg) |
| <i>epalu</i> (baldness) | <i>emanya</i> (stone) |
| <i>enyangwa</i> (pumpkin) | <i>etanga</i> (watermelon, ball) |
| <i>edo</i> (bulb of water-lily) | <i>etindi</i> (kind of bulb) |
| <i>enyanga</i> (wild onion) | <i>epwaka</i> (fruit of Bushman's orange tree) |
- (d) Conspicuous or important organs
- | | |
|-------------------------------|----------------------------------|
| <i>eisho</i> (eye) | <i>eyulu</i> (nose) |
| <i>evele</i> (woman's breast) | <i>edimo</i> (stomach) |
| <i>ekolo</i> (lap) | <i>elaka</i> (tongue, language) |
| <i>exuli</i> (liver) | <i>epunga</i> (lung) |
| <i>epepe</i> (shoulder) | <i>eke</i> (hand) |
| <i>evava</i> (wing) | <i>ekasha</i> (paw of predators) |
| <i>ekondo</i> (hoof, claw) | |
- (e) Important tools
- | | |
|--------------------------|----------------------------------|
| <i>etiemo</i> (hoe) | <i>ekava</i> (axe) |
| <i>etiamba</i> (wagon) | <i>elima</i> (file) |
| <i>ekutu</i> (bag) | <i>elilo</i> (flat, plaited mat) |
| <i>etiti</i> (flat dish) | <i>evonga</i> (assegai, spear) |
- (f) Names of crawling and creeping insects and animals, many with negative connotations
- | | |
|--|--------------------------------------|
| <i>efuma</i> (bullfrog) | <i>ehanjja</i> (cockchafer grub) |
| <i>elolo</i> (large tick species) | <i>emboawe</i> (wasp) |
| <i>engo</i> (edible beetle) | <i>ewashe</i> (kind of horsefly) |
| <i>eyoka</i> (snake) | <i>euta</i> (puffadder) |
| <i>elanvlavi</i> (spider) | <i>efu</i> (cobra species, rinkhals) |
| <i>enyvu</i> (black ant emitting unpleasant odour) | |
| <i>ekakala</i> (iguana) | |
- (g) People with exalting characteristics
- | | |
|--|--|
| <i>eume</i> (very close friend) | <i>elenga</i> (important person, nobleman) |
| <i>enyakwa</i> (virtuoso) | <i>ehelende</i> (Young, marriageable girl) |
| <i>ekomma</i> (crafty, masterful person, expert) | |
- (h) People with negative characteristics
- | | |
|----------------------------|---|
| <i>exumhuki</i> (bachelor) | <i>evava</i> (coward) |
| <i>elai</i> (fool) | <i>eshenge</i> (homosexual) |
| <i>ekishi</i> (albino) | <i>ehengvu</i> (girl expecting illegitimate baby) |

- (i) Other words with negative connotations
- | | |
|---|--|
| <i>eiqfi</i> (hangover) | <i>ehandu</i> (furiousness) |
| <i>efuko</i> (gluttonness) | <i>efupa</i> (jealousy) |
| <i>etimba</i> (guilt, sin) | <i>ehongaifo</i> (instigation, incitement) |
| <i>ekumba</i> (leanness of cattle, famine; padlock) | |
- (j) Important events, incidents
- | | |
|---|--|
| <i>ekulilo</i> (redemption) | <i>ehombolo</i> (marriage) |
| <i>eyelu</i> (great flood) | <i>efunula</i> (initiation festival for girls) |
| <i>efundja</i> (flood-water containing large numbers of fish) | |
- (k) Characteristics with special or elevated connotations
- | | |
|---|---|
| <i>eitavelo</i> (faith) | <i>eyapuko</i> (separateness, holiness) |
| <i>eilikano</i> (plea) | <i>ehalo</i> (will, intention) |
| <i>ehafu</i> (toy) | <i>efimaneko</i> (honour, respect) |
| <i>ekeka</i> (crafty, industrious worker) | <i>edina</i> (name) |

11.1.2 Derivations

Class 5 includes a large variety of derivations, the majority of which contain abstract concepts.

- (a) The prefix of Class 5 serves to form augmentatives of primary stems in other classes, e.g. -
- | |
|---|
| <i>edi</i> (a large horsefly species) < <i>odi</i> [fly (Class 9)] |
| <i>enjila</i> (main road) < <i>ondjila</i> [path, track (Class 9)] |
| <i>edia</i> (great bird, aeroplane) < <i>odila</i> [bird (Class 9)] |
| <i>emibilo</i> (hymn) < <i>oshimbo</i> [song (Class 7)] |
| <i>eume</i> (close friend) < <i>kaume</i> [friend (Class 1a)], etc. |
- The above examples show that the shift in meaning often results in new, though related, concepts.
- (b) Straightforward augmentatives
- | |
|--|
| <i>ekwiyu</i> (large fig tree) < <i>omukwiyu</i> [fig tree (Class 3)] |
| <i>embwa</i> (big, clumsy dog) < <i>ombwa</i> [dog (Class 9)] |
| <i>enhikifa</i> (big, awkward hedgehog) < <i>nhikifa</i> [hedgehog (Class 1a)] |
| <i>Ekwanyama</i> (big, corpulent Kwanyama person) < <i>Omwanyama</i> [Kwanyama person (Class 1)] |
- (c) Abstract concepts (mostly deverbatives)
- | |
|--|
| <i>epangela</i> (government) < <i>pangela</i> (rule, reign, confirm) |
| <i>ehongo</i> (education) < <i>hongga</i> (carve, sharpen) |
| <i>ehafu</i> (joy) < <i>hafu</i> (be pleased, happy) |
| <i>ehalo</i> (will) < <i>halu</i> (want, to have, possess) |
| <i>etilo</i> (fear) < <i>tila</i> (fear, v) |

11. *olu-* *lo* (li + o)
12. *oka-* *ko* (< ka + o)
14. *ou-* *wo* (< u + o)
15. *oku-* *kwo* (< ku + o)
16. *pu-* *po* (< pu + o)
17. *ku-* *ko* (ku + o)
18. *mu-* *mo* (< mu + o)

Note

Absolute pronouns are formed with the aid of the concord + pronoun morpheme *o*, and undergo the same phonological processes as those explained in the formation of possessive concords, i.e. "u" and "i" change to "w" and "y", respectively, or elision of the vowel occurs.

Examples

- Vo otava tungu eumbo.* (They build a dwelling.)
- Ovo tava tungu eumbo.* (It is they building a dwelling.)
- Eumbo lavo oli ti monufiu.* (Their dwelling is in the bush.)
- Omuti otau wile momeva. Wo itau wile momeva, otau wile mepya lelenga.* (The tree falls into the water. It does not fall into the water, it falls in the land of the nobleman.)
- Omidi domukwiyu itadi pi nawa.* (The roots of the fig tree do not burn well.)
- Do otadi pi nai.* (They burn badly.)
- Edina lange oJosefa, haShilongo.* (My name is Josef, it is not Shilongo.)
- Tala eyoka olo! Omayoo alo okwa hongwa.* (Look at that snake! Its teeth/the teeth of it are sharp.)

Note

The copulative morpheme *o-* may voluntarily appear before any word category, as well as before absolute and possessive pronouns, e.g. -

- embo lange* (my book) *olange* (it is mine)
- Do otadi pi nawa.* (They burn well.) *Odo tadi pi nawa.* (It is they burning well.) [See paragraph 9.3.2.]

EXERCISES

1. Explain the construction of possessive concords, and illustrate their use by providing two examples from different classes.
2. Describe the formation of absolute pronouns, and provide examples of their use as possessive stems.
3. Analyse the word *alo* in the last example sentence above, and name each part.

4. Translate the following:
 - Ovana otava imbi mofikola.*
 - Itava imbi meumbo.*
 - Ovo tava imbi nawanawa.*
 - Edina lomukulili (redeemer) wetu olesus Kristus.*
 - Onyoko ta ifana (call), hameme.*
 - Nye otamu ka enda nafye?*
 - Ino yolai!*
 - Kaume kange oShikukumwa.*

Note

Kaume, which is a noun belonging to Class 1a, should take *w-* as possessive concord, i.e. *kaume wange* (my friend). However, *ka-* is used, as if *kaume* belonged to Class 12, i.e. *kaume kange*.

12. CLASSES 7 AND 8 (*oshi-*, *oi-*)

12.1 CONTENTS

- (a) The keyword for these two classes appears to be *oshinima* (thing), plural *oinima*, i.e. things which are of utilitarian value, such as implements, instruments and tools, constitute the majority of the contents, e.g. -
- | | |
|---|--|
| <i>oshikombe</i> (broom) | <i>oshkalo</i> (anvil) |
| <i>oshixipulo</i> (spade) | <i>oshipundi</i> (chair) |
| <i>oshigqula</i> (from Afr. "tafel", table) | <i>oshikonde</i> (scissors) |
| <i>oshini</i> (pounding block) | <i>oshiyaya</i> (from Eng. yard, material) |
| <i>oshkutu</i> (garment) | <i>oshlondele</i> (ladder) |
- (b) Languages as means of communication
- | | |
|--------------------------------|--|
| <i>Oshikwanyama</i> | <i>Oshindawishi</i> (German) |
| <i>Oshiingilisha</i> (English) | <i>Oshimbulu</i> or <i>Oshiqfrikansa</i> (Afrikaans) |
| <i>Oshiputu</i> (Portuguese) | <i>Oshiwambo</i> (Wambo language) |
| <i>Oshihero</i> (Ojibherero) | <i>Oshizulu</i> (Zulu), etc. |
- (c) Two important words are -
- | | |
|----------------------------------|----------------------------------|
| <i>oshiwana</i> (people, nation) | <i>oshilongo</i> (land, country) |
|----------------------------------|----------------------------------|
- (d) Metals or other materials used in manufacturing
- | | |
|---------------------------------|-------------------------------|
| <i>oshivela</i> (iron) | <i>oshikashu</i> (copper) |
| <i>oshingoli</i> (gold) | <i>oshishiliveli</i> (silver) |
| <i>oshiyaya</i> (material) | <i>oshipa</i> (hide) |
| <i>oshiti</i> (a block of wood) | |
- (e) Miscellaneous
- | | |
|--|---|
| <i>oshipala</i> (face, appearance, visage) | <i>oshikuni</i> (piece of firewood) |
| <i>oshimeno</i> (plants) | <i>oshana</i> (wide, dry, flat river bed) |
| <i>oshimati</i> (fruit, berry) | <i>oshiya</i> (grain plant) |
| <i>oshixwa</i> (berry, shrub) | <i>oshipeke</i> (wild sour plum) |

12.1.1 Plural

The regular plural for *oshi-* is *oi-*. The plural Class 8 (*oi-*) contains many collective concepts, e.g. -

<i>oinalwa</i> (money)	<i>oiya</i> (grain)
<i>oia</i> (war)	<i>oipupulo</i> (lies)
<i>oidjalomwa</i> (clothes, dress, attire)	<i>oipindi</i> (wares, merchandise)
<i>oishiwa</i> (created things)	<i>oinuna</i> (livestock, herds)
<i>oikuni</i> (firewood)	<i>oixuna</i> (marvels, omens, misfortune, calamity)

Oto mono oixuna. [You (will) see/find wonders, or, in a figurative sense, you will meet/come across some misfortune; also to suffer.]

12.2 SECONDARY SEMANTIC FUNCTION

It is striking that Class 7 contains both words with extremely laudable connotations and words with extremely despicable characteristics attached to them. The latter represent the majority, e.g. -

<i>oshimbudi</i> (tramp)	<i>oshilema</i> (a cripple)
<i>oshitoma</i> (pneumonia)	<i>oshilulu</i> (spook, ghost)
<i>oshidla</i> (taboo)	<i>oshiponga</i> (danger)
<i>oshimhu</i> (corpse)	<i>oshipute</i> (wound)
<i>oshinhona</i> (epilepsy)	<i>oshivazi</i> (scar, cicatrix)
<i>oshikulo</i> (dangerous, frightening person, terrorist)	
<i>oshipumbu</i> (menacing phenomenon)	

Small wonder, then, that the prefix of this class is used as a derogative formative for nouns of other classes, e.g. -

<i>oshinhu</i> (non-human, monster) < <i>omunhu</i> (person)
<i>oshilenga</i> (ill-famed nobleman) < <i>elenga</i> (nobleman)
<i>oshihongi</i> (bad teacher) < <i>omuhongi</i> (teacher)
<i>Oshiingilisha</i> (useless, vile Englishman) < <i>Omwingilishi</i> (Englishman)
<i>oshimbo</i> (useless, bad book) < <i>embo</i> (book)
<i>oshimukunda</i> (bad, notorious neighbourhood) < <i>omukunda</i> (neighbourhood, region)

12.3 CONCORDS

Singular *shi* (< *oshi-*) and plural *i* (< *oi*).

No irregularities are to be found in the use of these two class-concords.

Possessive concords: *sha-* (< *shi* + *a*), *ya-* (< *i* + *a*)

Absolute pronoun and possessive stem: *sho* (< *shi* + *o*)

12.4 FORMS OF GREETING

It is important to note that there is no similarity whatsoever between Wambo greetings and greetings peculiar to Western cultures. There are many variations, many more than in English, for example. Also, some variations are more common than others. However, not all will be dealt with here.

12.4.1 Greetings in the Morning

Question: *Mwa lele po?* (Have you laid down?, i.e. Have you slept? The nearest English translation would be "Did you sleep well?")

Note that there is no direct equivalent for "Good morning".

The subjectival concord *mwa* is in the plural (2nd person), and is used when greeting both individuals and groups. However, the singular form does exist, but is less common: *Wa lele po?* [Have you (sing.) slept?]

The above, and most other forms of greetings, could also be translated with "How do you do?" or "How are you?"

Answer: *Heeno, twa lele po (nawa)*. [Yes, we/I have slept (well).]

Negative: *Ngti lele po nawa*. (I have not slept well, i.e. I did not sleep well, haven't had a good night.)

The person who started the greeting may then follow up by saying -

Nawa tuu? (Well, or well then?), implying "Have you slept well", i.e. "Did you have a good night's sleep?"

Answer: *Heeno!* (Yes!) or *Heeno, onawa!* (Yes, it is well.)

The form *Mwa penduka?* (Did you awake, or did you get up?) is also used. This, by implication, also means "How did you sleep?"

Answer: *Ehee/Eheeno, nda/twa penduka!* (Yes, I/we awoke, got up, slept well.)

12.4.2 Greetings during Mid-day

Question: *Mwa uhada po?* (Have you passed the time?, implying "Good day!", or "How are you?")

Answer: *Heeno, twa uhada pol* (Yes, I/we have passed the time, implying "I'm well, thank you!")

Return question: *Owe wa* (or *nyel/mwa*) *uhada po?* (And how are you?)

Answer: *As above* or *Heeno. Nawa tuu!* (Yes, well, thank you!)

The person who commenced the greeting could then continue as follows:
Answer: *Ondi li nawa!* (I am well.)
Ombili ngaa? (It is peace?, i.e. "Is it peace?", implying "Are you well?")

Answer: *Heeno, ombili* (Yes, it is peace, implying "I am well.")

The question *Ombili ngaa?* may then be repeated by the second person.

Note

(i) *ngaa* is an adverb and difficult to translate (see paragraph 27.2.2).

(ii) *po* is a locative form derived from the locative prefix *pu-*, and is dealt with in paragraph 14.6.

A general form of greeting is: *Ou li nawa?* (You are well?, i.e. How are you?)

Answer: *Ondi li nawa!* (I'm well!)

12.4.3 Greetings in the Evening

Question: *Mwa tokelwa po?* (Has it become late for you?, i.e. How are you?)

Answer: *Heeno* or *ehee*.

Return question: *Owe wa tokelwa po yo?* (Has it become late for you also?, i.e. And how are you?)

Answer: *Heeno!* (Yes!, implying "I'm well.")

Note

Toka literally means "become white", thus *Elango ola toka* means "The sun becomes white", i.e. the sun is in the western sky). Hence *Outokelo* (west or the West). *Mwa* (or *wa*) *tokelwa* literally means "The sun became white for you", i.e. "It became late for you." Other meanings are *Orda tokelwa* (I am late, I spent the evening).

12.5 THE VERBALS *li* (BE) AND *na* (HAVE)

Oshikwanyama has a small but important and frequently used group of verbs termed 'defective' or 'deficient' verbs. They owe this name to the fact that they deviate from all other verbs either in structure, or in grammatical behaviour, or in both. The above two verbals (verbs) belong to this group.

One of the main characteristics of these verbs is that they do not take the present-tense morpheme or marker *ta-* (or *ha-*) e.g. -

Oshimbudi oshi (not *otashi*) *li meumbo*. (The tramp is in the house/dwelling.)

Elenga oli (not *otali*) *na oimaliwa ihapu*. (The nobleman has a lot of money.)

Ou [not *oto* (< *o + ta + u*)] *li nawa?* (Are you well? How are you?)

Heeno, ondi (not *ohandi*) *li nawa*. (Yes, I'm well.)

Nye omu (not *otamu*) *na oimaliwa?* (Do you have money?)

Otu (not *ohatu*) *na oulunde*. (We are with sin, i.e. we have sin.)

Note

(a) In spoken Oshikwanyama, the final *-a* of the verbal *na* is dropped when prefixed to a word commencing with a vowel, i.e. *Ondi noimaliwa* (< *na + oimaliwa*). In the written language, however, it appears as a separate word. The orthography prescribes that all verbs (or verb stems) must be written disjunctively. In this manner, the orthography unintentionally distinguishes between the conjunctive *na-* (written conjunctively) and the verb *na* (written disjunctively).

(b) It is important to note that Classes 1 (*omu-*), 1a (-) and 6 (*oma-*) take *oku* as subjectival concord with *li* and *na* (and all other defective verbs). As yet, no explanation can be provided for this somewhat illogical phenomenon:

Ye oku li mepya (He is in the garden, land.)

Meme oku li kepata. (Mother is in the kitchen.)
O ماشيني oku li meemele. (The milk is in the bucket.)
(Ye) oku li peni? (Where is he?)
Oku li mOndangwa. (He is in Ondangwa.)
(Ye) oku na omwalikadi? (Has he a wife?)
Heeno, oku na. (Yes, he has.)
Omadia oku na amavava manene. (Big birds have big wings.)

(c) The negative of defective verbs is formed with the morpheme *ka-* (and not *i-*) before the concord, e.g. -

Ke na omwalikadi. (He has not a wife.)
Kandi li meumbo. (I'm not in the house.)
O ماشيني kae li meemele. *Oku li moxupa.* (The milk is not in the bucket.
 It is in the calabash.)
Kamu na oimaliwa. (You don't have money. [pl.])
Katu na omambo. (We don't have books.)
Kave li meni, ove li pondje. (They are not inside, they are outside.)

(d) In some of the above example sentences, the subjectival concord ends with *-e*, and not with *-a*. This complies with the rule that all subjectival concords which end with *-a* become *-e* before defective verbs, irrespective of mood or tense. *na* and *li* belong to this group.

(e) One would expect that the negative formative *ka-* should combine with the concord *oku* (of Classes 1, 1a and 6), e.g. -
 Pos. *oku na ombele.* (He has a knife.) > Neg. **kaku na ombele.* (He has not a knife.)

However, the concord *a* is used instead in negative formations. Thus, *Ke* (< *ka + a*) *na ombele.* (He has not a knife.): *ka + a > ka > ke* before defective verbs.

(f) The negative form *kandi* (1st person sing.) is usually contracted to become *nghi* or, sometimes, *hi*. Thus, *kandi li meumbo* (I am not in the house) becomes *nghi* (or *hi*) *li meumbo* as alternatives.

(g) Oshikwanyama has no equivalent verb for "to live", but uses a construction containing the verb *na* and the noun *omwenyo* (life) to express this concept, e.g. *oku na omwenyo* (He has life = he lives).

12.6 TO EXPRESS "MUST"

When *na* is followed by infinitive verbs (e.g. *okulonga* - to work), this is translated with "must" or "should", e.g. -

Ye oku na okulonga. (pronounced *nokulonga*) (He must work.)
Ame ondi na oku mu futa nena. (I must pay him today.)
Omu na okashuna divadiya. (You must return soon.)

Note that the infinitive prefix *oku-* in the second sentence has been separated from the verb stem *futa* (pay). This can be ascribed to an orthographic rule according to which the prefix is always written separately if a particle (or word) stands between the prefix and the verb stem. In the above example, *mu* (pronounced "mm"), an objectival concord, is such a particle (also see paragraph 21.1).

EXERCISES

- Form derogatives from the following words, and translate them into English:
omukulunhu, etemba, omwoongo, o ماشيني.
- Translate the following sentences into Oshikwanyama, and then change them to the negative:
 They speak Oshikwanyama well.
 I speak my language (*elaka*) well.
 Sit down! (Sing. and plural)
 Get up!
 I have a chair and a table.
 My father and mother are in the kitchen (*epata*).
 Our axes have handles (*omipini*).
 Go and fetch firewood!
 The people have food (*oitulya*).
- Use *lele, uhala, penaka* and *tokelwa* in greetings.
- How does the orthography distinguish between the verb *na* and the conjunctive *na*? Give the common phonological feature of both.

13. CLASSES 9 AND 10 [o(n)-, ee(n)-]

13.1 CONTENTS

The class system reveals two basic or fundamental classes, namely Classes 1 and 2 as the classes for persons and human beings (Classes 1a and 2a are included), and Classes 9 and 10. Basically, the latter two are the classes containing the names of non-human objects. For example, the different animal species need to be "named" to facilitate their identification, and the same applies for inanimate phenomena. This thesis is supported by the fact that the class-prefixes of the basic classes do not reveal secondary semantic functions, nor can they (with very few exceptions) be prefixed to noun-stems of other classes.

The (n) in brackets denotes that it is present in some nouns, but omitted in others. The general rule states that the nasal is omitted where stems begin with "d", "f", "h", "sh" and "x", e.g. *odila* (bird), *ohamba* (king), *oshi* (fish), *ofaka* (bush), *oxupa* (calabash), and in all loan words, e.g. *opena* (pen), *oradio* (radio), *okila* (Germ. "Kühler" - radiator refrigerator, ice-box), *ohema* (Af. "hemp", Germ. "Hemd" - shirt).

(a) Animals

<i>ongobe</i> (cattle, sing.)	<i>oxixwa</i> (fowl, chicken)
<i>onghoshi</i> (lion)	<i>ombwa</i> (dog)
<i>ondjaba</i> (elephant)	<i>ongadu</i> (crocodile)
<i>ongwe</i> (leopard, tiger)	<i>ombabi</i> (duiker)
<i>omhundja</i> (steenbok)	<i>omhuku</i> (mouse)
<i>oholongo</i> (kudu)	<i>ongolo</i> (zebra)
<i>omho</i> (ostrich)	<i>onduli</i> (giraffe)
<i>ona</i> (louse)	<i>onghanga</i> (guinea-fowl)
<i>onghuiti</i> (dove)	<i>onhwa</i> (eagle)
<i>odi</i> (fly, sheep)	<i>onyiki</i> (bee)
<i>ombidi</i> (wild dog)	<i>ohedi</i> (termite)
<i>ombadje</i> (jackal)	<i>omerye</i> (springbok)
<i>ondjabameva</i> (water-elephant, i.e. hippopotamus)	

The Assimilation Rule of the Nasal Prefix

When the denti-alveolar nasal "n" is followed by a bilabial plosive, e.g. "b" or "p", it becomes the bilabial nasal "m"; when "n" is followed by a velar plosive, e.g. "k" or "g", it becomes the velar nasal "ng" [ŋ], and if followed by denti-alveolar plosives, e.g. "t" or "d", it remains denti-alveolar. (Note: "ng" as in "sing".)

Examples

n > n: *onduli* (giraffe) - both "n" and "d" are denti-alveolar

(b) Loan words

n > m: *ombabi* (duiker) - both "m" and "b" are bilabial
 n > ng: *ongolo* (zebra) - both "n" [ŋ] and "g" are velar
 purpose, e.g. -

<i>okofi, okafe</i> (coffee)	<i>otee</i> (tea)
<i>ohema</i> (Af. "hemp" - shirt)	<i>omina</i> (Germ. "Mine" - mine)
<i>ofalama</i> (farm)	<i>ondama</i> (Af. "dam" - dam)
<i>ombike</i> (Af. "pick" - pick-axe)	<i>ovinyu</i> (Port. "vinho" - wine)
<i>okilometra</i> (kilometre)	<i>ongeleka</i> (Af. "kerk" - church)
<i>otivi</i> (TV)	<i>ondokotola</i> (doctor, physician)
<i>ombilitha</i> (Germ. "billig" - cheap)	<i>ombananga</i> (Af. "bank" - bench, bank)
<i>Ombibeli</i> (Bible)	<i>ombulukweva</i> (Af. "broek" - trousers)
<i>ombangi</i> (witness)	<i>ofilipusha</i> (Germ. "Schlips" - tie)
<i>oshuta</i> (suit)	<i>ombakifita</i> (Af. "baadjie" - jacket)
<i>ombelewa</i> (Germ. "Büro" - bureau, office)	
<i>omboola</i> (Germ. "Bohrer", Af. "boor" - auger, drill)	
<i>oskola</i> or <i>ofkola</i> (pron. "oskola", Port. "escola" - school)	
<i>ongeshefa</i> (Germ. "Geschäft" - business, shop)	
<i>ombapila</i> (Af. "papier" - paper, document, exam paper)	
<i>okila</i> (Germ. "Kühler" - radiator, refrigerator, ice-box)	
(c) Natural phenomena	
<i>odula</i> (rain)	<i>omhepo</i> (wind, air, ghost)
<i>onyofi</i> (star)	<i>ondwi</i> (dust)
<i>ohemo</i> (flower)	<i>ongubu</i> (fence, enclosure)
<i>ondjovo</i> (spoken word)	<i>ondjuwo</i> (hut, house)
<i>ombuwa</i> (arid country, desert)	<i>onhele</i> (place, locality, spot, position, room)
(d) Some humans	
<i>ohamba</i> (chief, king)	<i>ondudu</i> (witchdoctor, medicine-man)
<i>ondjai</i> (general, commander)	cf. <i>Hammushanganjai</i> (Secretary-General)
<i>ombuati</i> (evil-doer, thief)	<i>ofyve</i> (orphan)
<i>ondenge</i> (younger brother or sister)	<i>onghwate</i> (prisoner)
<i>ombuvi</i> (addict)	<i>oddale</i> (native)
(e) Parts of the body	
<i>ofyvo</i> (kidney)	<i>ohonde</i> (blood)
<i>ombuda</i> (back)	<i>oshama</i> (gum)
<i>onho</i> (hip)	<i>onhulo</i> (breast, chest)
<i>ofingo</i> (neck)	<i>ongolo</i> (knee)
<i>ongonyo</i> (fist)	<i>onhunda</i> (hunchback)

- (f) Most fruits
- | | |
|---|----------------------------------|
| <i>onghwiyu</i> (wild fig, fig) | <i>ondunga</i> (palm-tree fruit) |
| <i>ongongo</i> (marula) | <i>omanga</i> (mango) |
| <i>omheke</i> (sour or wild plum, plum) | <i>ogranadilla</i> (granadilla) |
| <i>ombe</i> (fruit of <i>omuve</i> tree, resembles wild dates; popular amongst Wambo) | |

Note

- (i) The names of fruits or berries are generally used rather in the plural form, e.g. *eemheke* (plums), *eenghwiyu* (figs).
- (ii) The names of cultivated fruits introduced by Europeans are usually grouped in Classes 5 and 6, e.g. -
- | | |
|-------------------------------|------------------------|
| <i>ebanana</i> (banana) | <i>elitshi</i> (itchi) |
| <i>evokado</i> (avocado pear) | |

- (g) Some edible bulbs and plants, and other foods
- onyanga* (onions and onion-like bulbs)
- ombidi* (wild spinach, weed)
- ongungu, ohapapa, cheva, ondao* (all are bulb species)
- ombutu* (wild potato)
- ombelela* (meat, gravy)
- onghwa* (food prepared for a journey, cf. Afr. "padkos")

Note

The actual Oshikwanyama word for meat is *onyama*, as used by all other Wambo tribes. The name *Kwanzanyama* consists of the morpheme *kwa* + *onyama*, and means "coming or originating from meat", or "those of the meat". Due to earlier inhibited beliefs, the use of the word *onyama* became taboo, and *ombelela, oshivelelwa* or *omuvelelo* is used instead. This word is derived from the verb *velela* (to dip chunks of food, e.g. porridge, into gravy or meat).

- (h) Apparently miscellaneous concepts
- | | |
|--|------------------------------|
| <i>otundi</i> (Germ. "Stunde" - hour) | <i>ovili</i> (watch, time) |
| <i>ongshela</i> (yesterday) | <i>ongzula</i> (morning) |
| <i>onguloshi</i> (evening) | <i>ohani</i> (moon) |
| <i>ongshenda</i> (mercy, grace) | <i>ombili</i> (peace) |
| <i>ondjulume</i> (industriousness, zeal) | <i>omhata</i> (dispute) |
| <i>ongwudu</i> (group, class) | <i>ondjebo</i> (rifle) |
| <i>ondjila</i> (road) | <i>ondubaba</i> (heap, pile) |
| <i>owela</i> [kind of game played with pebbles called <i>eengobe</i> (cattle)] | |
| <i>onghedi</i> (ways, manner, custom, usage, style, fashion) | |

13.2 DEVERBATIVES

13.2.1 The Phonological Effects of the Nasal Prefix

Most Bantu languages, if not all, share the phenomenon that the nasal prefix of Classes 9 and 10 causes certain phonological changes to the initial consonant of the following stem. In the case of Oshikwanyama, the following changes occur:

- n + l > nd, e.g. *on* + *londa* > *ondodo* (step), from *londa* (to climb)
- n + k > ngh, e.g. *on* + *kwata* > *onghwate* (captive), from *kwata* (to catch)
- n + p > mh, e.g. *on* + *pepa* > *omhepo* (wind, air), from *pepa* (to blow)
- n + t > nh, e.g. *on* + *tungo* > *onhungo* (weaving), from *tunga* (build, plait, weave)
- n + v > mb, e.g. *on* + *velela* > *ombelela* (meat), from *velela* (dip food into meat or gravy)
- n + y > ndj, e.g. *on* + *yelaka* > *ondjele* (measure), from *yelaka* (measure)

The original consonant reappears when the noun-stem occurs in other classes, such as -

onhana (calf) > *okatana* (small calf) 12

ombadi (foot) > *olupadi*, adv. *kolupadi* (on foot) 11

eenghaku (shoes) > *olukaku* (shoes) 11

embe (wild dates) > *omune* (wild date tree) 3

ondjashe (wounded man) > *okuyasha* (to shoot) 15

In a few cases, it would appear that phonological changes occur before stems beginning with vowels, e.g. -

on + *ola* > *ombolo* (decayed wood), from *ola* (decay)

on + *umba* > *ongubu* (fence), from *umba* (put up a fence)

on + *unda* > *onguda* (yeast), from *unda* (add yeast, spray)

on + *uluma* > *ondjulume* (haste), from *uluma* (be hasty)

on + *enda* > *ongeda* (pilgrim), from *enda* (travel)

However, it can reasonably be deduced that these stems originally began with the consonants "v", "g" or "y", but that these have been dropped in the course of time. They are "reactivated" in deverbatives only in Classes 9 and 10.

Note the change *on* > *ong*. Oshikwanyama has no stem commencing with "g" as either a voiced velar plosive or fricative, whereas neighbouring languages such as Oshindonga and Rukwangali do have such stems, e.g. -

umba (put up a fence), Oshindonga: *gumba* [áumba]

enda (travel), Rukwangali: *genða*

13.2.2 The Dissimilation Rule of Oshikwanyama

This rule states that if two successive syllables contain nasal compounds, the nasal of the second syllable is dropped, e.g. -

Owa hala shike? (What do you want?)

Onda hala oikatu ei. (I want these garments.)

Ompopolifi okwa hala okulanda eedi dange. (The policeman wants to buy my sheep.)

Ondjashhe oya hala omeva. (The wounded wants water.)

Omwwa hala okakwajfa nge? (Do you want to help me?)

Ehee, otwa kwajfa ovanhu vahapu. (Yes, we helped a lot of people.)

(b) *dula* (be able to, can)

Oto dula okupopya Oshikwanyama? (Are you able to/can you speak Kwanayama?)

Ehee, ondi shi shii. (Yes, I it know, i.e. I know it.)

Otamu dula okulonga nawa? (Are you able to work well?)

Ehee, otu na eenghono. (Yes, we have strength, i.e. we are strong.)

Odila oya kula: otai dula okutuka. (The bird has grown, i.e. it is big: it can fly.)

Note that the infinitive regularly follows *dula*.

(c) *ninga* (make, do, act, become, carry out, execute)

Omprojefiti Samuel okwa ninga David ohamba. (The prophet Samuel made David king.)

Tatekulu ota ningi ondjebo. (Grandfather makes a rifle.)

Ito (< i + ta + u) ningi omukongo nande. (You never will become a hunter, i.e. you'll never make one.)

Ye okwa ninga omuhongi. (He became a teacher.)

Eyoka itali ningi sha. (The snake won't do anything.)

The passive form of *ninga* is *ningwa* (consist of, happen, occur, turn out), e.g. -

Otaku ningwa ... (It happens that ...)

Apa opa ningwa ... (It happened that ...)

Otashi ningwa kuwe. (It is being done by you.)

13.6 THE FORM *okwa ti*

Oshindonga, the neighbouring language of Oshikwanyama, and Ojherero have yet another form of the past tense which differs in form only as regards the verb's ending, e.g. -

Past tense 1

Onda longa (I worked)

Okwa tyá (He said)

Past tense 2

Onda longo [I have worked (recently)]

Okwa ti [He has said (recently)]

Past tense 1 could be compared with the simple past tense in English, and past tense 2 with the present perfect. The latter form shows that the subjunctival concord indicates past tense, while the verb's ending denotes present tense. Past

tense 2 does not usually exist in Oshikwanyama, with the exception of *okwa ti* (he said), and in constructions such as *opo nda longo* ("I have worked", implying that the work was completed recently).

13.7 THE CONCORD TABLE OF THE PAST TENSE

	Concord	Past tense	Negative
1st person sing.	<i>ndi</i>	<i>onda</i>	<i>inandi</i>
<i>Ame</i>			
1st person plural			
<i>Fye</i>	<i>tu</i>	<i>orwa</i>	<i>inatu</i>
2nd person sing.			
<i>Ove</i>	<i>u</i>	<i>owa</i>	<i>ino</i>
2nd person plural			
<i>Mye</i>	<i>mu</i>	<i>omwa</i>	<i>inamu</i>
3rd person			
Class			
1, 1a. (<i>omu-</i>)	<i>a, ku</i>	<i>okwa</i>	<i>ina (< i + na + a)</i>
2, 2a. (<i>ova-, oo-</i>)	<i>va</i>	<i>ova</i>	<i>inava</i>
3. (<i>omu-</i>)	<i>u</i>	<i>owa</i>	<i>inau</i>
4. (<i>omi-</i>)	<i>di</i>	<i>oda</i>	<i>inadi</i>
5. (<i>e-</i>)	<i>li</i>	<i>ola</i>	<i>inali</i>
6. (<i>oma-</i>)	<i>a, ku</i>	<i>okwa</i>	<i>inaa</i>
7. (<i>oshi-</i>)	<i>shi</i>	<i>osha</i>	<i>inashi</i>
8. (<i>oi-</i>)	<i>i</i>	<i>oya</i>	<i>inai</i>
9. [<i>o(n)-</i>]	<i>i</i>	<i>oya</i>	<i>inai</i>
10. [<i>ee(n)-</i>]	<i>di</i>	<i>oda</i>	<i>inadi</i>
11. (<i>olu-</i>)	<i>li/lu</i>	<i>olalowa</i>	<i>inali/inalu</i>
13. (<i>oka-</i>)	<i>ka</i>	<i>oka</i>	<i>inaka</i>
14. (<i>ou-</i>)	<i>u</i>	<i>owa</i>	<i>inau</i>
15. (<i>oku-</i>)	<i>ku</i>	<i>okwa</i>	<i>inaku</i>
16. (<i>pu-</i>)	<i>pal/pu</i>	<i>opalopwa</i>	<i>inapal/inapa</i>
17. (<i>ku-</i>)	<i>ku</i>	<i>okwa</i>	<i>inaku</i>
18. (<i>mu-</i>)	<i>mu</i>	<i>omwa</i>	<i>inamu</i>

EXERCISES

1. Form deverbatives in Class 9 from the following verb stems, and give their meanings in English:
pepa (blowing of wind)
pita (pass someone or pass through)
tunga (plait, weave, make, build, e.g. basket, mats, huts, dwellings)
londa (climb)

landa (buy)

kolwa (be drunk, intoxicated)

yukjifa (straighten, be or put right)

velela (to dip food into meat or gravy)

2. Transfer the following nouns (which belong to Classes 9 or 10) to the classes indicated by means of a number, and give the meaning of each noun formed in this manner, e.g. *ondaka* (voice) - 5: > *elaka* (tongue, language).

ondunga (palm-tree fruit) - 3

onhana (calf, heifer) - 12 (*oka*-)

embe (wild dates) - 4

3. Translate the following sentences into Oshikwanyama:

We tried hard to make peace. (try = *kendabala*)

The policemen (*ovapolifi*) did not catch (*kwata*) the thief (*omlunga* or *ombudi*).

The policemen could not (were not able to) catch the thief.

The aeroplane flew to Windhoek and fell down.

The wind blows in the evening (*onguloshi*), it does not blow in the morning (*ongula*).

My name is Shikongo, it is not Shipanga.

He is in town (*moshilando*), he is not in the land (*mepyva*).

Do the people have money? No, they don't.

The wounded is living, he did not die (*okufya*).

He built the church with stones.

14. THE LOCATIVE CLASSES 16 (*pu*-), 17 (*ku*-) AND 18 (*mu*-)

These classes play an extremely important role in the Oshikwanyama language, and occur frequently.

Their most striking characteristic is the fact that they do not possess stems which could be regarded as belonging primarily to them, i.e. the locative prefixes almost always appear before nouns of all other classes. Also, they do not operate before noun-stems, but before noun prefixes.

Locative prefixes are always written conjunctively with the following word. If a noun commences with a vowel, the "u" of the prefix is elided, e.g. -

pomulonga (< *pu* + *omulonga*) (at the river)

mepyva (< *mu* + *epyva*) (in the garden, land)

koskola (< *ku* + *oskola*) (at, to the school)

kutate (< *ku* + *tate*) (at, to father)

pumeme (< *pu* + *meme*) (at, with mother)

Oku li peni? (Where is he?)

Oku li mepyva (He is in the garden.)

Oto i peni? (Where are you going?)

Ohandi i koshilando. (I am going to town.)

Note the monosyllabic word *dja* (present tense *di*) which enquires about origin, and which can be translated with "coming from", e.g. -

Oto di peni? (Where do you come from?)

Ame ohai di koshakati. (I am coming from Oshakati.)

Vo ova dja peni? (Where did they come from?)

Ova dja kuAngola. (They came from Angola.) (See the note at the end of paragraph 14.2 regarding *kuAngola*.)

14.1 CONTENTS

Basically, these classes denote the locality of objects in relation to the speaker, whether they are near or in the vicinity (*pu*-), far away or in motion away from or towards the speaker (*ku*-), and whether something is close to or inside something else (*mu*-). In English (as in other Germanic languages), these relations of locality are expressed by means of prepositions, and Bantu locatives are thus translated with these, e.g. -

(a) *pu*-

peumbo (*pu* + *eumbo*) - (here) at home

pomeva (*pu* + *omeva*) - (here) by the water

Shi paka pedui (*pu* + *edu*) - Put it on the ground! (cf. *edu* 5 - ground or earth)

Tala pombada! (*pu* + **ombada*) - Look up!

(b) *ku-*

Ohandi i kulate. - I'm going to my father.

Ohandi di kumeme. - I'm coming from my mother.

Oiti oya yaamena komuti. (ku + omuti) - The sticks are leaning against the tree.

Olava londoloka kongulu. (ku + ongulu) - They climb down (descend) from the building (*ongulu* - building).

(c) *mu-*

Ohatu i meumbo. (mu + eumbo) - We are going into the house/dwelling.
Kufa omashini moxupa. (mu + oxupa) - Take the milk out of the calabash.

Ombili oi li muame. - Peace is within me.

It is obvious from the above examples that the correct interpretation of locatives is intimately related to and determined by the meaning of the accompanying verb, as all locatives are by their very nature adverbials.

14.2 LOCATIVE PREFIXES WITH PRONOUNS

When locatives are prefixed to pronouns beginning with vowels, some rather interesting phonological changes occur. In such cases, the orthography allows both a morphologically-based and a phonologically-based spelling, e.g. -

Morphological spelling

puame (at, with me)

kuame (to or from me)

muame (in me)

puove (at, with you)

Phonological spelling

pwame

kwaame

mwaame

pwove

With demonstratives (see paragraph 17.6) -

pueshi (at this, Class 7)

kaei (at this, Class 9)

mueli (in this, Class 5)

puava (at these, Class 2)

muad (in these, Class 6)

pwashi

kwai

mwali

pwava

mwada

Note

These alternatives are not allowed in the case of personal or place names of foreign origin, e.g. -

kuAngola (to or from Angola)

muEuropa (in Europe)

mulndia (in India)

puEricson (at Ericson)

Also note that no elision of the prefix-vowel is permitted.

14.3 ADVERBIAL FUNCTION OF LOCATIVES

On the strength of morphological criteria, i.e. their construction, locatives are nouns or pronouns, sometimes collectively called nominals. Their syntactical function, however, is basically of an adverbial nature, as is proved by their position in the typical sentence structure, as well as by their semantic relation to the verb (they qualify the verb as regards place).

Examples

Unona aveshe ova ya kofikola. (All the children went to school.)

Eemhuku ohadi kala mepya. [The mice are (staying) in the farm land.]

Olava tula omambo avo poshiyfula. (They are putting their books on the table.)

Ombwa otai yya puame or kuame. (The dog is coming to me.)

Omadladilo mai otae yya muame (mwame). (Bad thoughts are coming up in me.)

The nominal character of locatives is proved when nominal extensions are added to form adverbial phrases, e.g. -

Eemhuku ohadi kala mepya letu. (The mice are staying in our farm land.)

Olava tula omambo avo poshiyfula shomuhongi wetu. (They are putting their books on the table of our teacher.)

However, a speaker may shift the locative adverbial to the beginning of the sentence, i.e. into the position of the sentence's subject. In such cases, the locative acts as noun subject both **grammatically and syntactically**, and the verb is governed by the locative prefix, i.e. concordial agreement is determined by the locative prefix, e.g. -

Mepya ohannu kala eemhuku dihapu. [In the land (there) stay many mice.]

Poshiyfula otapu tulwa omambo avo. (On the table are being placed their books.)

Puame otapu ende ombwa. (By me is walking a dog.)

Muame otannu yya omadladilo mai. (In me are coming up bad thoughts.)

The semantic difference between the two positions is merely that of emphasis. In the latter examples, the emphasis lies on locality.

14.4 OTHER LOCATIVES

Locatives can be divided into two main groups:

(a) Those in which locative prefixes appear before existing nouns (or pronouns).

Examples of this group have already been given. As locative prefixes can appear before most, if not all, nouns (and pronouns), their number is by far the greatest. On account of their high frequency, the following require special mention:

(i) *pedu* (< *pu + edu*) - on the ground, down (cf. *edu* - ground, soil, earth)

Tuleni omambo eni pedu. (Put your books down, on the ground.)

- (ii) *koshipala* (< *ku* + *oshipala*) - in front, before (cf. *oshipala* - face)
Fye otwe nyu koshipala shoye. (We came in front or before you.)
- (iii) *komesho* (< *ku* + *omesho*) - ahead or forward, proceed, fig. afterwards or later on (cf. *omesho* - eyes)
Omuhongi okwa fikama komesho yovamati. (The teacher stands in front of the boys.)
Natu xume komesho. [Let us proceed (forward).]
Ehololo oli li komesho yetu. [The choice/election is (lies) before, ahead of us.]
Ohatu longo pafje, ohatu ka danauka komesho. [Now we work, we (will) go playing afterwards, later on.]
- (iv) *kombuda* (< *ku* + *ombuda*) - behind, at the back; fig. eventually, subsequently, afterwards (cf. *ombuda* - back)
Ovakainhu olawa kala kombuda. (The women are staying behind.)
Ino landifa po oikombo yoye shaashi kombuda oto ke lipa onshina. [Don't sell out your goats, because afterwards you will give (bring) yourself in debt.]
- (v) *kombinga* - at the side, sometimes used as alternative for *ombinga* (side); fig. (on my) part, viewpoint.
Okwa yuka kombinga yediva. (He went straight to the side of the vlei.)
Kombinga yoshinima eshi, otwa hala okadladila ko. [Concerning this case, we want to think (about) it.]
Onda mona ombinga yange. (I got my part/share.)
- (b) Those in which the nouns have become obsolete, inoperative or fixed, i.e. such nouns do not appear without locative prefixes. One could say that they appear to be functioning as stems of the locative classes.

Examples

- (i) *poshi* or *koshi* (under, underneath, down). There is no such noun as **oshi*.
Shi tula poshi! (Put it down!)
Popya poshi! (lit. "Speak down!", i.e. lower your voice!)
Tula onambo koshi yoshiigfula! (Put the books underneath the table!)
- (ii) *pokati, mokati* (middle, in the middle, centre, between)
Otwa ende mokati komjila. (They are walking in the middle of the road.)
pokati keu (*ka* + *etu*) *nanye* (between us and you)
pokati kofuka (in the middle of the bush)
 A synonym or near synonym for *pokati* is *poshakati*.

Example

Otwa pumhakana poshakati. (We passed each other half-way).
 The well-known town Oshakati in Owambo would seem to prove that we are dealing with yet another example of an operative noun. *Oshakati*

is derived from the noun *oshakati* or, sometimes, *oishakalakatari*, which means "in the middle". Compare the following:
Ye omushakati. (He is the middle child.)
eumbo lopokati (< *la* + *o* + *pokati*) - the house in, of the middle.

- (iii) *popepi* (near, nearby, close)
Omifina oti li popepi. [The wells (waterholes) are nearby.]
Peumbo letu opopepi. (Our house is nearby.)
Popepi nomufina (< *na* + *omufina*) *ope na omwiidi.* (Near the waterhole, there is grass.)
- (iv) *kokule* (far, distantly)
Ova oja kokule. (They came from far.)
Keumbo leni okokule? (Is your house far away?)
Kaume kange oku li kokule naame. (My friend is far from me.)
 The forms *mokule* (deep within) and *pokule* (on high) also exist, e.g. -
mofuka mokule (deep in the bush)
mokule momufina (from deep within the well)
Okwa londa pokule. (He climbed up high.)
 Cf. also *Shi tulika pokule!* (Hang it or put it high up!)
- (v) *pombada* or *kombada* [above, on (something)]
Onduda oi li pombada. (The roof is above, is up, on top.)
Tula oinima kombada yoshiigfula. (Put the things on the table.)
Oku na omadladilo opombada. (He has thoughts being above, i.e. thoughts above one's grasp.)
Ino popya pombada. [Don't speak (so) loud.]
Eulu oli li pombada yetu. (The sky is above us.)
Omhepo oi li kombada yedu aishje. (The air is above all the earth, i.e. covers the whole earth.)
- (vi) *meni* (in, inside), *pondje, kondje* (outside)
meni longulu (*la* + *ongulu*) (in/inside the building)
omutima womeni (the heart of within, i.e. inward feeling)
Otwa nangala pondje. (We sleep outside.)
Inda pondje! (Get out!)
- Oshikombe oshi li pondje yonhuda* (*ya* + *onhuda*). (The broom is outside the hut.)
- (vii) *poima, moima, koima* (place, at or in the place); alternative: *ponima*
Osha ningwa poima apa. (It happened at this place.)

Figuratively:

Otwa li poima pai. (We were in a bad position, i.e. predicament.)
Ino ya moima omo. (Don't go in that place.)

14.5 LOCATIVES IN POSSESSIVE CONSTRUCTIONS

When possessive concords are prefixed to locatives, they are always accompanied by the copulative *o*, e.g. -

ovanhu vopondje (< *va + o + pondje*: *va* = possessive concord, *o* = copulative, *pondje* = locative adverb) - the people of being outside, i.e. the outside people, excluded people

ovanhu vopopepi (< *va + o + popepi*) - the nearby people, i.e. neighbouring people

ombinga yoposhi (< *ya + o + poshi*) - the side of being under, i.e. under the surface

nondaka yoposhi - with a voice of being under, i.e. with a low voice

Josef oye hamushanga woposhi - Josef (he) is under-secretary, i.e. vice-secretary

eenjhuwo dopombada (< *da + o + pombada*) - the houses of being above, i.e. the houses on top, upper storey.

14.6 THE LOCATIVE ENCLITICS *po*, *ko* AND *mo*

In paragraph 11.3.3, the absolute pronouns of the locative classes are shown to be *po* (pu class), *ko* (ku class) and *mo* (mu class).

The term "enclitic" refers to a phonological phenomenon. The concept is derived from the fact that these locative forms transfer their accent to the last syllable of the preceding word, thus becoming "inclined" to it. They are therefore always pronounced non-accentuated, e.g. *Tulá po!* (Put down here!). The stress lies on the syllable *lá*.

However, when compared with paragraph 11.3.3, it becomes obvious that *po*, *ko* and *mo* are grammatically classified as absolute pronouns. True to the nature of locatives, they may stand at the beginning of a sentence or as an adverbial extension after the verb. They are called enclitics only in the latter case.

Examples

(a) *po*

Po otapa longwa. (There is being worked, i.e. work is being done here.)

In its post-verbal or enclitic position, *po* denotes a place or point close to the speaker, or an action away from the speaker (as determined by the meaning of the verb), e.g. -

eta po (bring here)

tula po (put down here)

dja po (leave, go away from here)

tuma po (send away)

Note also:

pwa po (be used up)

mana po (be finished, ended)

xula po (come to an end, extinct)

(b) *ko*

Ko otaku mene omwiidi. (There grows grass.)

As enclitic, *ko* denotes a point at a distance from the speaker, i.e. not as close

as *po*, e.g. -

okudja ko (to go away from there)

dja ko (come away from there)

okufya ko [leave (someone) behind (there)]

kala ko [stay there, stop there (behind), stay away]

kufa ko (Take away, usually a part of a whole, or something from someone)

(c) *mo*

Mo otamu kombwa. (In here is being swept.)

Mo otamu kala omhepo yombili. (In here stays or resides a spirit of peace.)

As enclitic, *mo* implies a point within somewhere and, according to the meaning of the verb, may be translated with actions going into something or coming out of something, e.g. -

okuya mo (to go in or into)

ila mo (come in)

eta mo (bring in)

kala mo [stay (in) here]

Where the verb implies "out of", the locative prefix *mu-* usually follows *mo* (for purposes of emphasis), e.g. -

Dja mo neumbo lange! (Go or get out of my house!)

Ta mo eembwa mepya! (Drive or chase the dogs out of the garden!)

Shinga mo oimuna moshuunda! (Drive or steer or take the livestock out of the kraal!)

Note also:

wana (suffice, be enough)

wana mo (be roomy in here, i.e. enough space)

tuta mo (carry out of here)

dja mo (go out, depart from in here, i.e. from inside)

Note

po, *ko* and *mo* do not only occur very frequently in the language, but are also highly idiomatic. For this reason, foreigners find it difficult to use them, and there is no alternative but to learn expressions by heart, e.g. -

Positive: *e li po* (he is there, is present)

Negative: *ke li po*, or, with *li* omitted, *ke po* (he is absent)

In a figurative sense, it means "he is away, out of town".

Positive: *e li mo* [he is in (there).]

Negative: *ke mo* (he is not in or in here.)

Figuratively, it may mean "he is out of a place".

Positive: *e li ko* (he is somewhere far out.)

Negative: *ke ko* (he is not far off.)

Figuratively, it may mean "he is dead, has passed away".

14.7 CONCORDS OF LOCATIVE CLASSES

Class	Concord
16. <i>pu-</i>	<i>pa</i> or <i>pu</i>
17. <i>ku-</i>	<i>ku</i>
18. <i>mu-</i>	<i>mu</i>

The original prefix of Class 16 was *pa-*, which explains the origin of the *pa-* concord. *pa* has changed to *pu-*, presumably by analogy of the other two locative prefixes, namely *ku-* and *mu-*.

(a) Both *pa* and *pu* are used as alternative subjectival concords.

Peumbo letu otapa/otapu mene omhangu. (At our house grows mahangu, i.e. millet grain.)

Pomuti wetu opal/opwa mena omwidi mule. (At our tree has grown long grass.)

Poskolapofhoka ope na oinona vahapu. (At the school are many children.)

Note

All concords which end with *-a* change to *-e* before defective verbs; hence *ope* and not "opa" in the last example.

(b) Only *pa* is used when sentences are introduced by locative demonstratives (see paragraph 17.6.1), e.g.

Apa itapa mene sha. (Here grows nothing.)

Opo opa li ovanhu vahapu. (There were many people.)

(c) Only *pa* is used in the formation of absolute and demonstrative pronominals. Absolute pronoun: *po* (< *pa* + *o*)
Demonstratives: See paragraph 17.6.1.

(d) All qualificatives take *pa* as concord (see paragraph 17 - 17.6).

15. ADVERBS OF TIME AND MANNER

15.1 ADVERBS OF TIME

(a) *nena* (today, now)

Ohai twala oinima ei meumbo nena. (I will carry these things into the house now.)

Nena oto mono oixama. (Today you will see or encounter trouble.)

(*oixama* = wonders, marvels, omens, troubles, misfortune)

See also -

Dunyuni wonena (< *wa* + *onena*) - the world of today, i.e. the present world

odula yonena (the rain of today, today's rainfall)

fyo onena (until now, so far)

(b) *paife* (now, at once, immediately)

Ovatungi otava xumu komesho paife. (The builders will go forward, proceed now.)

Ohatu mono oimaliwa yetu paife. (We will get our money immediately.)

See also -

oinima yopaife (*ya* + *opaife*) - the things of now, i.e. current affairs

(c) *mongula, ongula* (*mu* + *ongula*) (in the morning)

Nye otamu ka dja mo naini? (When will you depart?)

Omongula. (In the morning, tomorrow.)

(d) *komutenya* (from *omutenya* - day's heat) - noon, midday

(e) *komatango* (from plural of *etango*, sun) - in the afternoon

Ouinona otava ka shuna komatango. (The children will return in the afternoon.)

(f) *onguloshi* (evening)

(g) *neudo* (this year), *oudwali* (last year), *mondwali* (next year)

Odula oya loka nawa neudo. (The rain has rained good this year, i.e. this year, it rained well.)

oitya yomondwali (next year's crop)

(h) *diva* or *divadiva* (hastily, speedily, quickly, straight away)

Ino kala u nako na sha, ohandi ka tama oinima yoye diva. (Don't worry, I will send your things quickly, straight away.)

(i) *nale* (previously, already, earlier, before), *nalenale* (long ago)

Okwe nya mo nale. (He comes, arrived earlier, before.)

Okwe shi ninga nalenale. (He made it long ago.)

See also -

kaame kange konale (my former friend)
ovanhu vonale (people of bygone times)
ounyuni vonale (past world, past ages)
eenghedi donale (ways of past times = tradition)

(j) *shito* (formerly, previously, before, yet)

Paije okaana inaka hala okutya, ndee taka ka bya shito. (Although the child doesn't want to eat now, it will eat yet, it will yet do so.)

See also -

ovapangeli voshito (va + *oshito*) (the former rulers)

(k) *majika* (from *omajika*, days) - soon, presently, shortly

Ohatu fiki majika. (We shall soon arrive.)

(l) *xuuninwa* (in the end, ultimate, last, final)

Okwa mana oshilonga shaye xuuninwa. (He completed his work in the end, ultimately.)

See also -

efika laxuuninwa (la + *xuuninwa*) (poss. + noun) (the day of the end, the last day, also doomsday)

efikilo laxuuninwa (goal of the last, i.e. final or ultimate goal)

Also:

haxuuninwa (lastly, ultimately)

Also:

Simon oye a xuuninwa (verb) *meumbo.* (Simon was the last to come out of the house.)

15.2 ADVERBS OF MANNER

(a) *nawa* (well, good), *nai* (badly, inefficiently)

nawanawa (very well, excellent)

Oshuunda osha dikwa nai. (The kraal was built badly.)

(b) *unene* (mostly, greatly, hard, much, very)

Omukainhu okwa popya unene. (The woman talked much.)

Ovalongi ova longa unene. (The workers worked hard.)

Okwe shi diladila nawa unene. (He thought it over very well.)

(c) *kanini* (little bit, somewhat)

Ohandi dudu okapopya Oshikwanyama kanini. (I can, am able to speak Oshikwanyama a little bit.)

See also -

nokanini ngoo (quite the opposite)

(d) *nokuli* (besides, moreover, even)

Ombwa nokuli nomakipa ohai li. (The dog eats even the bones.)

(e) *naanaa* (from *nawanawa*) - precisely, exactly, accurately

Omukwata ota umbu naanaa nondjebo yaye. (The soldier shoots accurately with his rifle.)

Note: *naanaa* = short form of *nawanawa*

(f) *ngaha* (thus, so, likewise)

Shi ninga ngaha. (Do it like this, likewise.)

Oimati i li ngaha. (The fruit is so, i.e. such fruit.)

Ereyo la nya ngaha. (The harvest said thus, i.e. such a harvest.)

See also -

Ongcha! (It is so, like this!)

(g) *ngaho* (like that, hardly, so-so, mediocre, inadequately, merely, barely)

Ohatu ende ngaho. (We travel idly, scarcely, getting nowhere.)

Otava longo ngaho. (They work fruitlessly, i.e. there is little progress.)

See also -

omunhu wongaho (person who counts for little, nonentity)

oshinima shongaho (inferior or insignificant thing or business, trifle)

endjovo dongaho (idle or empty words)

The two following adverbs are commonly used, but almost untranslatable:

(h) *ngoo* (approximate translation "rather", "fair", "fairly")

Onda lele po ngoo. (I slept fairly, spent a fair night.)

(i) *tuu*

(i) Comparable with English "somewhat", "rather", "to some extent"

Otava ende tuu. (They progressed somewhat.)

(ii) Adverb of emphasis: "Indeed"

Otava longo natango? Heeno, natango tuu otava longo. (Are they still working? Yes, indeed, they are still at work.)

Note the use of *tuu* in greetings, e.g. -

Mwa uhala po tuu? (How are you, how did you spend the day?)

(j) *shili* (from *oshili* truth) - truly, indeed, really, certainly

Oshoshili ngoo? (Is that indeed a fact, the truth?)

Ondi mu hole shilishili. (I surely, truly like/love her/him.)

See also -

Oshili? (Is it true?)

ovanhu voshili (truthful, trustworthy people)

(k) *oshita* (simultaneously)

Ove yva oshita. (They came simultaneously.)

Note

Interrogative adverbs and adverbs denoting frequency will be dealt with at a later stage.

Note the following verbs:

<i>dipaa</i> (kill)	<i>fajya</i> (lie, tell lies)
<i>pa (pe)</i> (give)	<i>kwafa</i> (help)
<i>nangala</i> (lie down, sleep)	<i>tuma(u)</i> (send)
<i>toma(o)</i> (slaughter animals)	<i>vakal(e)</i> (steal)
<i>palal(e)</i> (shut, close, lock)	<i>ifana</i> (call someone)
<i>limal(i)</i> (till the soil)	<i>tilal(a)</i> (fear, be afraid)
<i>tilal(e)</i> (pour into, spill)	<i>shuna(u)</i> (return, coming back)
<i>lombwela</i> (tell or command someone)	
<i>pial(i)</i> (often with <i>po</i>) - pass through someone	
<i>xupal(u)</i> (dig); see <i>oshixupulo</i> (shovel, spade)	
<i>nyamukula</i> (answer, reply, respond)	
<i>mana</i> (usually with enclitic <i>po</i>) - complete, finish	
<i>teya</i> (often with <i>po</i>) - break, smash, fracture; hence also reap, harvest	
<i>pandula</i> (thank, be obliged), e.g. <i>Onda pandula!</i> (I am thankful, thank you!)	
<i>dimbwa(a)</i> (forget); <i>Ino dimbwa nge!</i> (Do not forget me!)	
<i>diladila</i> (think, ponder, reflect on, imagine); hence <i>omadiladilo</i> (thoughts)	
<i>wana</i> (suffice, be enough, be sufficient or adequate, be fit, suitable), e.g. <i>Osha wana nge</i> (It suffices me.)	
<i>xula(u)</i> (often with <i>po</i>) - end, finish, conclude, terminate, be defunct or out-worn, e.g. <i>Eonga ola xula</i> (The spear is worn out, defunct, finished.)	
<i>pangelal(e)</i> (decide, conspire, plot); hence <i>omhangelal(e)</i> (decision); hence also govern, rule, <i>epangelo</i> (government), <i>pangelal(e)</i> (mend, restore, repair)	
<i>fikal(i)</i> (arrive, reach, attain); <i>Ohatu fiki onguloshi</i> . (We will arrive in the evening); often with the locatives <i>pu-</i> or <i>ku-</i> , e.g. <i>Ohatu fiki kOshakati mongula</i> . (We will arrive in Oshakati tomorrow.); <i>Okwa fika kefitilo laye mukulonga nouidinini</i> . [He has reached, attained his goal in (through) hard work.]	
<i>dala</i> (give birth to, lay eggs, bring forth; also beget); <i>Okwa dala epasha</i> . (She has borne twins.); <i>Epya ola dala</i> . (The garden is productive.)	
<i>denga</i> (hit, strike, knock, beat, be smitten); see <i>denga ongoai</i> (hit the cord, i.e. make a telephone call)	
<i>uda(u)</i> (hear, listen); <i>uda ko</i> (hear, understand); <i>Omunhu tha udu ko</i> (The person does not hear, i.e. he/she is deaf.)	

Note the following deverbatives:

omudipai (killer) < *dipaa*
ovashuni (returners) < *shuna* (return)

exulilo (the end) < *xula* (end)
eteyo (harvest) < *teya* (break or harvest)
nyamukulo (answer) < *nyamukula* (to answer)
omhilo (passage, fig. opportunity: *Onda hala omhilo*. - I want an opportunity, a turn.) < *piala* (to pass)
ofika (height, stature), see *Ou fike peni?* - Up to where do you reach?, i.e. How tall are you?; *Ofika yaye oi fike apa*. (His stature, height reaches up to here, i.e. he is this tall.) < *fikama* (to stand)

EXERCISES

1. Indicate the classes to which the above nouns belong and, where applicable, provide their plural forms.
2. Translate the following sentences into Oshikwanyama:
They are staying with me.
In the bush (*ofika*) there is danger (*oshiponga*).
Peace is within us.
I said to my father: "Don't go inside!"
Where did they come from? They came from Angola.
Put the things down, under the table!
The car is behind the trees.
The election (is) stands before us.
He works during (in) the day and eats in the evening.
In the middle of the town (*oshilando*), there is a church.
Where do you come from and where do you go?
We were in a tight spot (bad position, place).
As far as I am concerned (on/at my side), I do not fear the neighbouring people.
Go out of my house and send the people away!
The meeting (*oshoongalele*) has been adjourned (ended).
Come away from there, there is danger (*oshiponga*).
We will (*ka*) presently arrive at the airport (*okapale*).
We will pass through this passage (*epilo*) and take our things to the car.
3. Translate the following sentences into English:
Mwa lele po tuu? Heena, owe mwa lele po?
Teni mo okombo monopya ndee tamu i (them) shingile moshuunda!
Oio dlu okushinga oshihato?
Meni longulu omu na onhele (space, room) *ihapu* (much).
Owa mana oshilonga shoye?
Ino i tuta mo, i tutila ko!
Kaume kange okwa dimbwa oimaliwa yaye meumbo.
Mongula ohatu ka shuna kOvenduka.
Kwafeni ovanhu okakufa mo oinima yavo!

4. Explain the function, meaning and grammatical exposition of *po* in the following sentences:
Po ohapa kala omayoka.
Omayoka ohaa kala po.

16. CLASS 11 (*olu-*)

16.1 CONTENTS

- (a) It would appear that this class contains mainly objects which are oblong in shape, and many are also thin, e.g. -
- | | |
|--|--|
| <i>olukaka</i> (shoe) | <i>olujipa</i> (sinew, thread) |
| <i>olutu</i> (body) | <i>olupati</i> (rib) |
| <i>olujungu</i> (tail brush) | <i>olwenya</i> (feather) |
| <i>olucini</i> (whiplash) | <i>oluvadi</i> (bolt of lightning) |
| <i>oluvale</i> [leaf (fan) of palm tree] | <i>oluvinga</i> (horn) |
| <i>olumbo</i> (palisade, fenced enclosure) | <i>oluwenda</i> (railway) |
| <i>olupoli</i> (passage, gangway) | <i>olunguto</i> or <i>olujindo</i> (spoon) |
| <i>oludingu</i> (biltong) | <i>olundjajo</i> (fibre, bast) |
| <i>olungu</i> (tube, pipe) | |
| <i>oluvanda</i> (threshold, principal entrance to dwelling) | |
| <i>olupale</i> (entrance space, reception room, parlour) | |
| <i>olupwelele</i> (stalk of plant, slenderness, slinness) | |
| <i>olundiho</i> (measure of length, approximately ½ metre, measured from thumb and forefinger up to the crook of the elbow; girth, girdle) | |
- (b) Certain abstract concepts
- | | |
|---|----------------------------------|
| <i>oluyyo</i> (right, right arm) | <i>olumosho</i> (left, left arm) |
| <i>oluyo</i> (turn, e.g. a turn in a game) | <i>oluhodi</i> (sorrow, sadness) |
| <i>oluhopo</i> (need, want, shortage) | |
| <i>olupe</i> (form, shape, figure, appearance) | |
| <i>olumbubu</i> (width, diameter, thickness) | |
| <i>olungano</i> (fable, legend, myth, tale, riddle) | |
| <i>olweendo</i> (long journey), from <i>enda</i> (travel) | |
| <i>olusheno</i> (electricity), from <i>shena</i> (to flash) | |
| <i>olumbo</i> (round of ammunition), from <i>umba</i> (shoot) | |
| <i>olukaka</i> (shaking, trembling, tremor, shivering), from <i>kakama</i> (to tremble, shiver) | |
| <i>olwisho</i> (desire, covetousness); <i>olwisho launyuni</i> - worldly lusts | |
| <i>owiidi</i> (general term for fever); <i>Okwa fya kolwiidi</i> . - He died of fever. | |
| <i>olupati</i> (foot), used as adverb in expressions such as <i>kolupadi</i> (on foot):
<i>omweendi kolupadi</i> (traveller on foot, pedestrian) | |

16.2 THE PLURAL OF CLASS-11 NOUNS

The nouns in Class 11 do not take a plural prefix which is reserved exclusively for this class, as was the case with all previous classes. Instead, they take the plural prefix *oma-* (Class 6), but retain their singular prefix (*lu-*), e.g. -
olukaku (shoe) > *omalukaku* (shoes)

oluvunga (horn) > *omaluvunga* (horns)
olungano (fable) > *omalungano* (fables)
olutu (human body) > *omalutu* (bodies)

Note that a small group of words which belong to Class 11 is also contained in Classes 9 and 10, with no or only slight differences in meaning, e.g. -

onghaku (shoe); *eenghaku* (shoes)
ombinga (horn); *embinga* (horns)
organo (fable); *eengano* (fables)
omhati (rib); *eemhati* (ribs)
oxwiki (single hair); *eexwiki* (hair)
ohoni (grass stem); *eehoni* (grass)
ondali (fibre); *eendali* (fibres)

Thus, speakers can choose which class to use: either Class 11 (with plural *oma-*) or Classes 9 and 10. In the case of the above examples, however, it would appear that speakers favour Class 11 for the singular and Class 10 for the plural, e.g. -

Singular (Class 11)

oluvunga (horn)
ohthoni (grass)
ohupati (rib)
olungano (fable)

Plural (Class 10)

embinga (or *omaluvunga*)
eehoni (or *omaluhoni*)
eemhati (or *omalupati*)
eengano (or *omalungano*)

Note the phonological changes of certain initial consonants of stems (see explanation in paragraph 13.2.1):

k > ngn: *ohukaku* > *onghaku* (shoe)
v > mb: *oluvunga* > *ombinga* (horn)

16.3 CONCORDS

In some Bantu languages, Class 11 has disappeared altogether and most of this class' nouns have been transferred to Class 5 (*e-*). It would appear that Oshikwanyama holds an interim position, as there is a strong tendency among especially younger people to use the concords of Class 5, namely *li*, rather than *lu*. For the present, however, both forms are recognised, e.g. -

Oluvadi olali/olatu denge omulunga. (The lightning strikes/hits the palm tree.)

Oluvadi ola/olwa denga omulunga. (The lightning struck the palm tree.)
Olufindo latate/lwatate ola/olwa teka. (The spoon of my father has broken.)

The plural forms, of course, take the concords of the classes concerned, i.e. *omalu-* takes *a* (or *okwa* for the past tense) and *ee(n)* takes *di* (*da* for the past tense).

16.4 THE SECONDARY FUNCTION OF *olu-*

When *olu-* appears before noun stems which belong primarily to other classes, it denotes elongated or long and thin objects, e.g. -

omunhu 1 (person) > *olunhu* (long, lean person)
oshihauto (motor car) > *oluhauto* (long, sleek motor car)
ombwa 5 (dog) > *olumbwa* (long, slender dog)
efo 5 (leaf) > *olufo* (elongated leaf)

This phenomenon is not, however, common in Oshikwanyama, though it is in Oshindonga.

16.5 THE FUTURE TENSE

The future tense is formed with the aid of the morpheme *ka*, e.g. -

Oia ka shuna mongula. (He will return tomorrow.)

Bantu linguists often refer to *ka* as a "directive" or "progressive" particle expressing intention and, by implication, also futurity, e.g. -

Ohatu ka landa oikulya. (We are going to buy food, or we shall buy food.)

In Oshikwanyama, however, the identification of a future tense in its own right is justified owing to the following features:

- The verb regularly ends with *-a*.
- The negative is formed with the particles *i + na + concord* or *i + ta + concord* (the same as for the present tense), e.g. *Inatu (i + na + tu) ka landa oikulya.* (We are not going to buy food.), or *(i + ta + tu) ka landa oikulya.*

Examples

Okwa hala oku ka tuma ovamati. (He wants to send the boys.)

ka becomes *ke* before the reflexive *li-* and objectival concords, e.g. -

Oto ke mu futa naini? [When (*naini*) will you pay him?]

Note the use of *ka* with imperatives, e.g. -

ka tale! (go and look/fetch!)

Ka tyave! (Go and fetch firewood!)

Ka teke! (Go and draw water!), etc.

17. QUALIFICATIVES

Definitions are provided in paragraphs 4.1 and 4.2.

17.1 THE ADJECTIVAL CONSTRUCTION

Bantu languages are known to have only a limited number of true adjectives, and they have other means of description, one of which is the secondary semantic function of class-prefixes.

As has repeatedly been pointed out, any attribute to or extension of a noun requires concordial agreement with that noun, and the adjectives are no exception. For example, -

-wa (well, good, handsome):

omukatinhu mawa (pretty or good woman) - *-mu* is the (adjectival) concord
ovaenda vawa (good travellers/guests) - *-va* is the relevant concord
omamba mawa (good books) - *-ma* is the concord
oshilongo shiwa (good country)
olupale lwawa or liwa (good, nice parlour)

Other adjectival stems are *-i* (bad, ugly), *-nene* (big, large), *-nini* (small, little), *-xupi* (short), *-le* (long), *-pu* (light, easy), *-djuu* (heavy, difficult), *-hapu* (many), much, a lot of), *-ishu* (raw, unripe), *-pyu* (hot), *-kulu* (old) and *-pe* (new).

Examples

Omupofi oku na oikatu ikulu unene. (The blind person has very old clothes/garments.)
Epya letu oli li pomulonga mule. (Our land is at the long river.)
ovamati vawa novamati vai (the good guys and the bad guys)
omamanya mapu nomadjuu (na + o + madjuu) [the light and (the) heavy stones]
Petrus Haindongo oye omnyamba, oku na eengobe dilapuri. (Petrus Haindongo is a rich man; he has many cattle.)

Adverbs can be formed from some adjectival stems with the aid of the adverbial morphemes *na-*, *u-* and *ka-*, e.g. -

-nene > *unene* (greatly, hard, much)
-nini > *kanini* (a little bit, somewhat, slightly)
-i > *nai* (badly, poorly)
-wa > *nawa* (good, well, nicely)

17.1.1 Table of Adjectival Concorde

Adjectival concords can be distinguished as a separate series only because they retain the bilabial nasal of the prefixes of Classes 1, 3 and 6. (Class 18 retains its nasal throughout.) To allow a comparison, the subjunctival concords are also given on the next page:

Class		Subjunctival concord	Adjectival concord
1, 1a.	<i>omu-</i>	<i>a, ku (ta)</i>	<i>mu-</i>
2, 2a.	<i>ova-, oo-</i>	<i>va (tava)</i>	<i>va-</i>
3.	<i>omu-</i>	<i>u (tau)</i>	<i>mu-</i>
4.	<i>omi-</i>	<i>di (tadi)</i>	<i>di-</i>
5.	<i>e-</i>	<i>li (tali)</i>	<i>li-</i>
6.	<i>oma-</i>	<i>a, ku (tali)</i>	<i>ma-</i>
7.	<i>oshi-</i>	<i>shi (tashi)</i>	<i>shi-</i>
8.	<i>oi-</i>	<i>i (tai)</i>	<i>i-</i>
9.	<i>o(n)-</i>	<i>i (tai)</i>	<i>i-</i>
10.	<i>ee(n)-</i>	<i>di (tadi)</i>	<i>di-</i>
11.	<i>olu-</i>	<i>li/lu (tali/talu)</i>	<i>li/lu</i>
12.	<i>oka-</i>	<i>ka (taka)</i>	<i>ka-</i>
14.	<i>ou-</i>	<i>u, va (tava)</i>	<i>u, va-</i>
15.	<i>oku-</i>	<i>ku (taku)</i>	<i>ku-</i>
16.	<i>pu-</i>	<i>pa/pu (tapa/tapu)</i>	<i>pa/pu-</i>
17.	<i>ku-</i>	<i>ku (taku)</i>	<i>ku-</i>
18.	<i>mu-</i>	<i>mu (tamu)</i>	<i>mu-</i>

17.2 VERB STEMS ACTING AS ADJECTIVAL STEMS

- (a) *talala* (be/become cold)
- (i) Verbal use: *Mokila omu na omewa a talala.*
(In the refrigerator is water becoming cold.)
- (ii) Adjectival use: *Mokila omu na omewa matalala.*
(In the refrigerator is cold water.)
- (b) *toka* (become white)
- (i) Verbal use: *Omwedi ohau toka oufika.*
(The moon becomes bright in the night.)
- (ii) Adjectival use: *Tala olema itokai!*
(Look at the white clouds!)
- (c) *laua* (become dark or black)
- (i) Verbal use: *Onda mona omunhu ta laua oyo.*
(I saw a person there being black.)
- (ii) Adjectival use: *Onda mona omunhu mlaua* (pronounced "mlaua") *oyo.*
(I saw a black person there.)

Note that a number of these verbs seem to appear in the past tense form denoting habitual or static actions. By virtue of their meaning, they are descriptive.

- (d) *tilyana* (be/become red)
- (i) Verbal use: *Otimati ya tilyana.*
(The fruits are red/ripe.)

- (ii) Adjectival use: *oimari itilyana*
(red fruit)
- (e) *yela* (be/become bright as with daybreak; clean, clear)
 - (i) Verbal use: *omunhu a yela* (not "okwa yela")
(a bright, enlightened person)
 - (ii) Adjectival use: *omunhu myela* (pronounced "myela")
(a bright/clean person)
- (f) *kakula* (be/become dry or hard)
 - (i) Verbal use: *Embe da kakula.*
(The wild dates are dry.)
 - (ii) Adjectival use: *eembe dhukatu* (Note the vowel ending -u instead of -a)
(dry wild dates)
- (g) *tilifa* (frighten, scare)
 - (i) Verbal use: *Ondjila hai tilifa.*
(The road frightens/is frightening.)
 - (ii) Adjectival use: *ondjila itilifa*
(the frightening road)
- (h) *pukifa* (becoming/getting lost, go astray, go wrong)
 - (i) Verbal use: *Ondjila hai pukifa.*
(The road is leading astray.)
 - (ii) Adjectival use: *ondjila ipukifa*
(the astray-leading road)
- (i) *fifita* (of children: be hyperactive, fiddling with everything)
 - (i) Verbal use: *Okana haka fifita.* (Note the habitual form)
(The child is tiresome.)
 - (ii) Adjectival use: *okana kafifiti* (Note that the ending -a changes to -i)
(the tiresome, fidgety child)

17.3 NUMERALS

Numerals behave like adjectives, i.e. numeral stems are brought into concordial agreement with the preceding noun by numeral concords. In Classes 1, 3, 4, 6, 9 and 10, the adjectival concords differ from the numeral concords [Classes 1, 3 and 6 drop the nasal "n" (of the prefix), whereas Classes 9 and 10 drop the nasal "n". For Class 4, a choice between *n-* and *i-* is possible.]

Class	Subjectival concord	Adjectival concord
1, 1a.	<i>omu-</i>	<i>mu-</i>
2, 2a.	<i>ova-, oo-</i>	<i>va</i>
3.	<i>omu-</i>	<i>mu-</i>
4.	<i>omi-</i>	<i>di-</i>
5.	<i>e-</i>	<i>li-</i>

6.	<i>oma-</i>	<i>ma-</i>	<i>a-</i>
7.	<i>oshi-</i>	<i>shi-</i>	<i>shi-</i>
8.	<i>oi-</i>	<i>i-</i>	<i>i-</i>
9.	<i>o(n)-</i>	<i>i-</i>	<i>i(n)-</i>
10.	<i>ee(n)-</i>	<i>di-</i>	<i>n-</i>
11.	<i>olu-</i>	<i>li-/lu-</i>	<i>li-/lu-</i>
12.	<i>oka-</i>	<i>ka-</i>	<i>ka-</i>
14.	<i>ou-</i>	<i>u/va-</i>	<i>u-/va-</i>
15.	<i>oka-</i>	<i>ku</i>	<i>ku-</i>
16.	<i>pu-</i>	<i>pa-/pu-</i>	<i>pa-</i>
17.	<i>ku-</i>	<i>ku-</i>	<i>ku-</i>
18.	<i>mu-</i>	<i>mu-</i>	<i>mu-</i>

Note that Class 16 only uses *pa-* for numerals.

17.3.1 Numeral stems for the cardinal numbers one to eight

- 1. -mwe
- 3. -tatu
- 5. -tano
- 7. -he(y)ali
- 2. -valli
- 4. -ne
- 6. -hamano
- 8. -hetatu

Examples

<i>omunhu umwe</i> (one person)	<i>ovalongi vane</i> (four workers)
<i>embo limwe</i> (one book)	<i>omambo avali</i> (two books)
<i>oshi shimwe</i> (one stick)	<i>oti itatu</i> (three sticks)
<i>olukaku limwe/limwe</i> (one shoe)	<i>omalukaku arano</i> (five shoes)
<i>okakambe kamwe</i> (one horse)	<i>okakambe vahayali</i> (seven horses)
<i>ufjku umwe</i> (one night)	<i>omanjiku ahetau</i> (eight nights)
<i>okufu kumwe</i> (one winter)	<i>omanakufu ahamano</i> (six winters)
<i>poiina pamwe</i> (at one place)	<i>koima kame</i> (to one place)
<i>moima numwe</i> (in one place)	

Notes

(a) It was shown in paragraph 13.2.1 that some initial consonants of noun stems undergo phonological changes when they are preceded by the prefixes of Class 9 [o(n)-] and Class 10 [ee(n)-]. These changes can be ascribed to the influence of the nasal "n". The same rules apply to numeral stems beginning with "v", "t", and "h"; e.g. -
eenjaba mbali (< n + vali) - two elephants
eengwe nhatu (< n + tatu) - three leopards
eedi nhee (< n + ne) - four sheep
eenjabadameva nhano (< n + tano) - five hippopotamuses

(b) Class 4 (*omi-*) allows for alternatives; it either takes the concord of Class 10, or it takes its own concord, *i* (the nasal "m" is dropped), e.g. -

- omiti mbali* or *ivali* (two trees)
- omiti nhatu* or *itatu* (three trees)
- omiti nhee* or *ine* (four trees)
- omiti nhano* or *iano* (five trees)
- omiti hamano* or *ihamano* (six trees)

(c) When a Kwanyama person simply counts, i.e. without referring to specific objects and thus without any specific concordial agreement with one noun class or another, the numerals are used as if they stood in Class 10. The reason for this is that a man's status is determined by the number of his herds, and these are counted in Class 10. Thus: *imwe* (one), *mbali* (two), *nhatu* (three), *nhee* (four), *nhano* (five), *hamano* (six), *heyali* (seven), *hetatu* (eight). [Note that *kashi* and *kali* are alternatives for *imwe* (one) and *mbali* (two).]

(d) The true or actual Oshikwanyama numerals for six to nine are compounds, e.g. -

- 6 = *nhanonaimwe* (< *nhano* + *na* + *imwe*) - five and one
- 7 = *nhanonambali* (five and two)
- 8 = *nhanonanhatu* (five and three)
- 9 = *nhanonanhee* (five and four)

This system presented serious problems in the instruction of arithmetic, which is based on the decimal system. After many years of controversy, the Oshikwanyama Language Committee decided to adopt the Oshindonga way of counting, and thus *hamano* (six), *heyali* (seven) and *hetatu* (eight) are numerals from the sister language. The Oshindonga stem for two is *-yali*, whereas Oshikwanyama uses *-vali*.

(e) The word for ten is a noun from Class 3, namely *omulongo*. The word for nine is also a noun from Class 3, namely *omugoyi*, and was also adopted from Oshindonga. However, as Oshikwanyama speakers find it difficult to pronounce the velar fricative "g", it was changed to *omuiwoi*. As both nine and ten are nouns, they do not take concords. They are merely juxtaposed to the objects being counted, e.g. -

- eengobe omulongo* (ten cattle)
- eepena omuiwoi* (nine pens)

17.4 COUNTING MORE THAN 10

- 100 = *efele*
- 1 000 = *eyuvi/eyovi*
- 1 000 000 = *omilyona/emilyona*

17.4.1 Multiples

(a) Multiples of 10

- 20 = *omilonga mbali* (tens two - two tens)
- 30 = *omilongo nhatu* (tens three - three tens)
- 60 = *omilongo hamano* (tens six - six tens)
- 90 = *omilongo omuiwoi* (tens nine - nine tens)

(b) Multiples of 100

- 200 = *omafele avali* (hundreds two)
- 400 = *omafele ane* (hundreds four)
- 700 = *omafele aheyali* (hundreds seven)
- 800 = *omafele ahetatu* (hundreds eight)

(c) Multiples of 1 000

- 3 000 = *omayuvi/omayovi atatu* (thousands three)
- 5 000 = *omayuvi/omayovi atano* (thousands five)
- 9 000 = *omayuvi/omayovi omuiwoi* (thousands nine)

(d) Multiples of 1 000 000

- 2 000 000 = *eemilyona mbali/omamilyona avali* (millions two)
- 6 000 000 = *eemilyona hamano/omamilyona ahamano* (millions six)
- 60 oxen = *eengobe omilongo hamano*
- 300 people = *ovanhu omafele atatu*
- N\$7 000 = *eedola omayuvi/omayovi aheyali*
- N\$5 000 000 = *eedola eemilyona nhano*

17.4.2 Units between Multiples of 10, 100 or 1 000

- 11 = *omulongo naimwe* (ten and one)
- 12 = *omulongo nambali* (ten and two)
- 13 = *omulongo nanhatu* (ten and three)
- 14 = *omulongo nanhee* (ten and four)
- 15 = *omulongo nanhano* (ten and five)
- 16 = *omulongo nahamano* (ten and six)
- 17 = *omulongo nahaveali* (ten and seven)
- 18 = *omulongo nahetatu* (ten and eight)
- 19 = *omulongo nahetatu* (ten and eight)
- 21 = *omulongo nomuiwoi* (ten and nine)
- 21 = *omilongo mbali naimwe* (tens two and one)
- 32 = *omilongo nhatu nambali* (tens and two)
- 44 = *omilongo nhee nanhee* (tens four and four)
- 55 = *omilongo nhano nanhano* (tens five and five)
- 67 = *omilongo hamano nahaveali* (tens six and seven)
- 213 = *omafele avali nomulongo nanhatu* (hundreds two and ten and three)

- 223 = *omafele avali nomilongo mbali nanhatu* (hundreds two and tens two and three)
 333 = *omafele atatu nomilongo nhatu nanhatu* (hundreds three and tens three and three)
 2675 = *omayuvi avali nomafele dhamano nomilongo hevali nanhano* (thousands two and hundreds six and tens seven and five)
 N\$7 899 = *eedola omayuvi ahevali nomafele ahetatu nomilongo omuwoi nomuwoi* (dollars thousand seven and hundreds eight and tens nine and nine)

okuvula (to count)

Valeni oinima ei! (Count these things!)

Vala naanaa (or nawanawa)! (Count precisely, correctly!)

Note the following:

- omuvulo* or *omuvulu* (sum)
- oshivulo* (number, also manner or style of counting)
- onghedi yo-* or *omukalo wokuvula* (manner of counting, i.e. counting system)
- evulo* or *evuhulo* (census)
- onomola* or *onumeli* (digit)

Oshikwanyama oshi na onghedi yokuvula fiyo opunhano, ndele oya lundululiwa monghedi yokuvula fiyo opomulongo. (Oshikwanyama has a way of counting up to five, but it was changed into a way of counting up to 10, i.e. Oshikwanyama has a quinary counting system, which was changed to a decimal counting system.) See *lundulula* (turn over, change).

17.5 QUANTITATIVES

Grammarians often consider the so-called enumeratives to be a word category which is entirely separate from quantitatives. As regards Oshikwanyama, however, it would appear that such a division is not justified. The term "quantitative" is quite adequate for the purpose, as it, broadly speaking, denotes quantitative expressions as opposed to numerals. The latter clearly pertain to exact counting or number indications, whereas quantitatives do not. The following quantitative stems exist:

- mwe* (certain person or object; other person or object)
- hapu* (many, much)
- lili* (different type, i.e. not of the same kind)
- lipi?*, also *-lipipo?* (which of several, which one?)
- ngapi?* (how many, much?)
- ishe* [all (of them); the whole, e.g. the whole tree]
- ike* (only, alone; only the tree)

-kwa (the other one, the rest, implying that these are known to the speaker and hearer)

17.5.1 Concorde

The stems *-lipi?* and *-ngapi?* could also be treated as interrogatives or quantitative interrogatives. However, they are dealt with here on account of the agreement they require. With the exception of *-hapu*, which takes the same concords as adjectival stems, all others take the same concords as numerals, and it is thus not necessary to repeat the concord tables here. (Note that *-hapu* has also been treated in the discussion of adjectives.)

Examples

- (a) *-mwe* (certain person or object; other person or object)

-mwe is both a numeral and a qualificative stem, and the semantic context in a sentence is usually required to determine which is implied. Thus, *efiku limwe* can mean "one day" (numeral) or a "certain day" (quantitative).

Fiku limwe opwe ile omulumenhu umwe. (On a certain day there came here a certain man.)

Konga natango omifima dimwe! (Look again/still for other waterholes!)

Ka tale omunhu umwe a kwa nge! (Go and look for another person helping me!)

Onda hala omambo amwe. (I want certain/other books.)

See also -

- (i) *oshinima shimwe* (the one, the same thing, the other thing)
Okulima nokakuna oshinima shimwe. (To cultivate and to sow is the same thing.)
- (ii) *shimwe* or *kumwe* (used adverbially: jointly, united, together)
Omunashipundi okwa kwatela kumwe omdladilo aeshe. (The chairman took all the ideas together, i.e. made a summary of them.)
Shingila oikombo needi kumwe/mumwe! (Drive the goats and the sheep together!)
- (iii) *ashishe shimwe* (all is one, it does not matter, immaterial)
Ngee ohai kala apa ile omuSouth Africa ashishe shimwe. (Whether I stay here or in South Africa, is immaterial.)
- (iv) *mumwe* (in one with, incorporate)
Shingila oikombo needi mumwe moshununda. (Bring the goats and the sheep in one into the kraal.)
- (v) *pamwe na-* (together with, along with)
Omukongo ota ende pamwe nombwa yaye. (The hunter goes along with his dog, i.e. his dog is accompanying him.)

(vi) *ooshimwe nooshimwe* (or *shimwe nashimwe*) - one and one, i.e. one by one, one at a time, singly

Oumona nava dje ko kamwe nakamwe. (The children must come out one by one.) (*ka-* is the concord of Class 12, *oka-*, sing. of *oumona*.)
Olava piti apa umwe namwe. (They pass here/go through one by one.)

(b) *-hapu* (many, much)

Oku na odala ihapu newado. (There is much rain this year.)
Mofuka omu na omayoka mahapu. (In the bush there are many snakes.)
Ovanhu vahapu kave na oikuya ya wana. (Many people do not have enough food.)
Oku na omwemvo muhapu. (He has abundant life.)

(c) *-lili* (different type, differ)

ovanhu ove lili (different people), when duplicated, e.g. *ovanhu ove lili nove lili* (different kinds of people)
Eshi oshi lili kwaashinya. (This differs from that one.)
oladi olu lili (a different sort)
apa ope lili (a different place, new locality)

In a figurative sense, *-lili* denotes singularity or isolation, e.g. -

oshinima shi lili (a singular thing)
Omanambo oku lili kokule. (Lit. the dwellings differ in distance, i.e. they are far apart or isolated.)
Omapya oku lili popepi. (The gardens are close to each other.)

Note

-lili is actually a verbal acting as a quantifier. In Oshikwanyama, reflexive actions are formed with the aid of the reflexive morpheme *li-*, e.g. *lihonga* (teach oneself, learn); *ote lidenge* (he hits himself), etc. *-lili* is the reflexive of the auxiliary verb *li* (to be), which was introduced together with *na* (to have) in paragraph 12.5. Thus, *-lili* literally means "being itself", implying singularity, isolation, difference. This also explains why, in accordance with the orthographic rules, the concords are written separately, and why concords ending with *-a* change to *-e*, as all concords ending with "a" become "e" before defective verbs. The issue of whether or not *-lili* should be treated as a quantitative could thus be debated.

(d) *-lipi?* (which of several, which one?)

Ovamati velipi lava ka longa nena? (Which boys are going to work today?)
Okwa yuka kombinga ilipi? (He headed to which side, i.e. in which direction?)
opelipi? (which place, i.e. whereto?)

lipipo? is a popular variation with a slight difference in meaning; *lipi?* means "which", while *lipipo?* means "which one?"

Tala eenghaku di lili nodi lili! Ove owa hala dilipipo? (Look at all the different kinds of shoes! Which ones do you want?)

Note

As concords with *-a* also change to *-e* before *-lipi?*, one could conclude that *li-* or *-lipi?* must originally have been a verbal. The speakers, however, no longer experience it as such, and *-lipi?* and *-lipipo?* are treated as stems to which the concords are attached.

(e) *-ngapi?* (how much, how many?)

Ou na oimaliwa ingapi? (How much money do you have?)
Valeni eeshi adishe! Odi li ngapi? (Count all the fishes. How many are they?)

Oshilongo shetu oshi na ovanhu vangapi? *Ove li omilyona imwe nomgele atano.* (Our country has how many people? They are one million and five hundred.)

Eexuxwa oda dala omai angapi nena? [The hens (fowls) have laid how many eggs today?]

Oho nu okofi lungapi mefiku? (How often do you drink coffee per day?)
(lungapi? = adverbial: how often?)

(f) *-ishe* (> *-eshe*) (all, all of them; the whole)

When concords ending with "a" are prefixeded, the "i" of the stem assimilates to "e", e.g. *ovanhu aveshe* (< *a + va + ishe*) - all the people. The construction consists of an initial "a", followed by the concord plus the stem *-ishe*, e.g. -

omambo aeshe (< *a + a + ishe*) - all the books

oimuna aishe (< *a + i + ishe*) - all the livestock

eexuxwa adishe (< *a + di + ishe*) - all the hens

oimona aveshe (< *a + va + ishe*) - all the children

When used with singular nouns, *-ishe* denotes "the whole", e.g. -

omunhu ashe (the whole person)

oyuni ashe (the whole world)

omuti ashe (the whole tree)

oshinima ashishe (the whole case, thing)

efiku alishe (the whole day)

Ova enda oyfiku ashe fyio ongula. (They travelled the whole night until the morning.)

Note the adverbial formative *alushe* (always, forever), e.g. -

alushe fyio alushe (for ever and ever)

alusheushe (perpetually, eternally)

keshe (each, every)

keshe umwe (each, everyone)

keshe efiku (each day)

keshe oshinina (each thing)

ofuro yakeshe oshivike (each week's pay)

keshe tau omunhu (each person)

keshe apa a enda (everywhere he went)

Note

keshe precedes nouns or other parts of speech and requires no concordial agreement.

(g) *-ike* (only, alone)

The phonological rules which apply to *-ike* are the same as those for *-ishe*, and the constructions are also identical, e.g. -

ovanhu aveke (< *a + va + ike*) (only the people)

Omaloda ake e li po apa. (There is only beer here.)

Elanga oli na okaana kamwe akeke. [The nobleman (VIP) has only one child.]

eedi atike (only the sheep)

ame andike (I alone)

ove auke (you alone)

fy'e auke (we alone)

nye amuke (you alone, pl.)

ye ake (he alone)

eshi shimwe ashike [this is one (case) only, i.e. it's all the same, it's immaterial]

With locatives

opapa apeke (here alone, only here)

okoku akuke (only there)

omomu amuke (only in here)

opopo apeke (only there, near you)

okoko akuke (only there)

omomo amuke (only in there)

opapenya apeke (only there, far from you and me)

okokwinya akuke (only there)

omomwinya amuke (only in there)

These formations are preceded by emphatic demonstratives (see par. 17.6.3).

See also -

lumwe akuke (only once)

luvuli akuke (only twice)

lwomulongo akuke (only ten times)

(h) *-kwao* (the other one, another one of the same kind)

Omutpopi mukwao na popye! (The other speaker must speak!)

Pe nge oshixupulo shikwao! (Give me the other shovel!)

Inandi hala omambo aa, onda hala makwao. (I don't want these books, I want the others.)

Ovaenda vanwe nava kale apa, vakwao nava shikule nge! (Some guests must stay here, the others must follow me!)

ombinga ikwao (the other side, the opposite side)

Shi tala kombinga ikwao! (Look at it from this side, the other viewpoint.)

Note

-kwao would appear to exist in its own right, owing to its frequent occurrence in the language. However, *-kwao* is actually a contracted form of *kwavo* (< *kwa + vo*), *vo* being an absolute pronoun of Class 2 acting as a possessive stem (see paragraphs 11.3.1 and 11.3.2). *kwa-* is a morpheme denoting or inquiring after the kind, kinship, race or origin of someone or something, e.g. *Ove omukwasnike?* (< *omu + kwa + shike*). *shike?* is an interrogative asking "what?", "what kind?", and the foregoing question means "What kind are you?", thus enquiring to which gender, tribe, nation or race the person being asked belongs.

Answers:

Ame omulumenhu. (I am a man.)

Ame Omuwambo. (I am a Warbo.)

Ame Omundonga. (I am a Ndonga.)

Ame Omundowishi. (I am a German.)

Ame Omukwanyama. (I am a Kwanyama.)

When combined with the plural possessive stems *-etu* (ours), *-eni* (yours), and *-vo* (theirs), *-kwa-* denotes someone as being of the same kind, nation, race or kinship group, e.g. -

omukwetu (< *omu + kwa + etu*) - one of ours (be it our family, group of closest friends or kin)

omukweni (< *omu + kwa + eni*) - one of yours, friend or relative

omukwao (< *omu + kwa + vo*) - one of them

Ye omukwetu. (He is one of ours, our friend, relative, fellow kinsman, fellow countryman.)

Ye omukweni. (He is one of yours.)

Ye omukwao. (He is one of theirs.)

Ye oshilumbu shikwetu. (He is a white man of the same kind - a white man like us.)

Ye oshilumbu shikweni. (He is a white man like you.)

Ye oshilumbu shikwao. (He is a white man like him.)
Ye omulaulu mukweni. (He is a black man like you.)

These forms are also used as ordinary nouns (of Class 1a), e.g. -
Mukweni ota ka kwaja nge. (Our friend will help me.)
Oto di peni? (Where do you come from?)

Ohanti di kamukweni. (I came from your friend/relative.)
Onda dja kamukwao. (I came from his friend.) (*ku-* = locative prefix, Class 17)

- (i) *mwene, vene* (own, ones own, itself, himself/herself, themselves)
oshilonga shange mwene (my own work)
ondjwwo yoye mwene (your own house)
okana kohamba yo vene (the chief's own child)
elaka laye lo vene (his/her own language)

The following rules should be borne in mind:

- (i) *mwene* or *vene* must always be accompanied by either a possessive or an absolute pronoun, or by both.
 (ii) When combined with absolute pronouns, *mwene* or *vene* is translated with "itself", "himself/herself", "themselves", e.g. -
ye mwene (he himself)
ove mwene (you yourself)
tate ye mwene (my father himself)
okana ko vene (the child itself)
porima po vene (at the place itself)
 (iii) *mwene* is used only with the first and second person singular, and with nouns from Classes I and 1a. All other classes, both singular or plural, use *vene*. Should there be both a pronoun and a noun, the pronoun determines whether *mwene* or *vene* is used, e.g. -
eedi dange mwene (my own sheep). The possessive pronoun *dange* (mine) corresponds to the 1st person singular (*ame*), and therefore requires *mwene*.
Ota tale omulima waye mwene. (He looks at his own heart.) *waye* corresponds to Class I, and therefore takes *mwene*.
Okajino ko vene ka popya. (It was the donkey itself who spoke.) *ko* is the absolute pronoun of Class 12, and therefore takes *vene*.
Epangelo lo vene la ninga epuko. (It is the government itself who made a mistake.) *lo* is the absolute pronoun of Class 5, and therefore requires *vene*.
 (iv) *mwene* and *vene* do not take concords.

Remark

mwene, which belongs to Class 1a, has the apparently irregular plural *owene*, and means "owners". The plural would suggest that *mwene* in all probability derived from **omwene* (Class 1), with its plural **owene* (< **owawe*) (Class 2).

17.6 DEMONSTRATIVES

The function of demonstratives is to specifically indicate various distances between the speaker and a given object, or between objects. Basically, three distances are distinguished, each with an emphatic variation. These three distances are translated into English with "this, these", "that, those" and "that, those yonder", e.g. -

omunhu ou (this person)
omunhu oo (that person)
omunhu winya (yonder person, that person over there)

Grammarians often refer to these as Demonstratives I, II and III.

17.6.1 Formation of Demonstratives

- (a) Demonstrative I is formed by the morpheme *a* + the concord, e.g. -

Class 1 (*omu-*) - *a + u > ou*
 Class 2 (*ova-*) - *a + va > awa*
 Class 5 (*e-*) - *a + li > eli*
 Class 6 (*oma-*) - *a + a > aa*
 Class 7 (*oshi-*) - *a + shi > eshi*
 Class 11 (*olu-*) - *a + luli > oluleli*

The above examples clearly show the partial progressive assimilation of "a" to become either "o" or "e". If "a" is followed by the vowel "i", it becomes "e", while it becomes "o" when followed by "u". "a" followed by "a" remains "a". Obviously, the meaning "this" or "these" is carried by the morpheme *a*.

- (b) Demonstrative II is formed by "o" + concord + "o", e.g. -

Class 3 (*omu-*) - *o + u + o > owo*
 Class 4 (*omi-*) - *o + di + o > odo*
 Class 5 (*e-*) - *o + li + o > olo*
 Class 6 (*oma-*) - *o + a + o > oo*
 Class 8 (*oi-*) - *o + i + o > oyo*

Various phonological rules are apparent from the above examples. The vowel of the concord is elided in cases where it comprises C + V (consonant plus vowel). In the other cases, "u" becomes "w" and "i" becomes "y". The concord "a" is fully assimilated. The pre- and post-morpheme "o" carries the meaning "that" or "those".

(c) Demonstrative III is formed by the concord + *-inya*. e.g. -

- Class I (*omu-*) - *u + inya > winya*
- Class 2 (*ova-*) - *va + inya > venya*
- Class 6 (*oma-*) - *a + inya > enya*
- Class 7 (*oshi-*) - *shi + inya > shinya*
- Class 13 (*oka-*) - *ka + inya > kenya*
- Class 14 (*ou-*) - *u + inya > winya*
- Class 18 (*mu-*) - *mu + inya > mwinya*

The following phonological rules apply: "u" becomes "w", "i" is elided, and "a" + "i" becomes "e". The morpheme *-inya* carries the meaning "that or those yonder".

Examples

Inandi hala oimati ei, onda hala inya. (Dem. I, Dem. III) - I don't want these fruits, I want those yonder.
Ombwa ei oi li nai, oyo oi li nawwa. (Dem. I, Dem. II) - This dog is bad, that one is nice/good.

Ovanhu vopoina apa ove na onghenda. - The people of this place have mercy, are merciful.

Tula omambo aa koshi yoshitafula! (Dem. I) - Put these books under the table!

Ovanhu ovo aveshwe ovakwetu. (Dem. II) - All those people belong to us, are our friends, relatives.

Tala eenghuri dhapu dinya di li kokale! (Dem. III) - Observe the many doves yonder being far away!

17.6.2 Table of Demonstratives

Class	Dem I	Dem II	Dem III
1, 1a. (<i>omu-</i>)	<i>ou</i>	<i>oo</i>	<i>winya</i>
2, 2a. (<i>ova-, oo-</i>)	<i>ava</i>	<i>ovo</i>	<i>venya</i>
3. (<i>omu-</i>)	<i>ou</i>	<i>oo</i>	<i>winya</i>
4. (<i>omi-</i>)	<i>edi</i>	<i>odo</i>	<i>dinya</i>
5. (<i>e-</i>)	<i>eli</i>	<i>olo</i>	<i>linya</i>
6. (<i>oma-</i>)	<i>aa</i>	<i>oo</i>	<i>enya</i>
7. (<i>oshi-</i>)	<i>eshi</i>	<i>oo</i>	<i>shinya</i>
8. (<i>oi-</i>)	<i>ei</i>	<i>oyo</i>	<i>inya</i>
9. [<i>o(n)-</i>]	<i>ei</i>	<i>oyo</i>	<i>inya</i>
10. [<i>ee(n)-</i>]	<i>edi</i>	<i>odo</i>	<i>dinya</i>
11. (<i>olu-</i>)	<i>olu/eli</i>	<i>olwo/olo</i>	<i>lwinya/linya</i>
12. (<i>oka-</i>)	<i>aka</i>	<i>oko</i>	<i>kenya</i>
14. (<i>ou-</i>)	<i>ou/ava</i>	<i>oo/ovo</i>	<i>winya/venya</i>
15. (<i>oku-</i>)	<i>oku</i>	<i>oko</i>	<i>kwinya</i>

17.6.3 Emphatic Forms of Demonstratives

The emphatic forms of demonstratives are obtained by combining the relevant absolute pronoun in the copulative with the demonstrative, e.g. -

	I	II	III
Abs. pron. + dem.	Abs. pron. + dem.	Abs. pron. + dem.	Abs. pron. + dem.
1. <i>oye + ou > oyou</i>	<i>oye + oo > oyoo</i>	<i>oye + winya > oyowinya</i>	<i>oye + winya > oyowinya</i>
2. <i>ovo + ava > ovava</i>	<i>ovo + ovo > ovovo</i>	<i>ovo + venya > ovavenya</i>	<i>ovo + venya > ovavenya</i>
3. <i>oo + ou > oyou</i>	<i>oo + oo > oyoo</i>	<i>oo + winya > oyowinya</i>	<i>oo + winya > oyowinya</i>
4. <i>odo + edi > odedi</i>	<i>odo + odo > ododo</i>	<i>odo + dinya > odedinya</i>	<i>odo + dinya > odedinya</i>
5. <i>olo + eli > oleli</i>	<i>olo + olo > ololo</i>	<i>olo + linya > oledinya</i>	<i>olo + linya > oledinya</i>
6. <i>oo + aa > ayaa</i>	<i>oo + oo > oyoo</i>	<i>oo + enya > oyaenya</i>	<i>oo + enya > oyaenya</i>
7. <i>osho + eshi > osheshi</i>	<i>osho + osho > oshosho</i>	<i>osho + shinya > osheshinya</i>	<i>osho + shinya > osheshinya</i>
8. <i>oyo + ei > oyei</i>	<i>oyo + oyo > oyoyo</i>	<i>oyo + inya > oyeinya</i>	<i>oyo + inya > oyeinya</i>
9. <i>oyo + ei > oyei</i>	<i>oyo + oyo > oyoyo</i>	<i>oyo + winya > oyeinya</i>	<i>oyo + winya > oyeinya</i>
10. <i>odo + edi > odedi</i>	<i>odo + odo > ododo</i>	<i>odo + dinya > odedinya</i>	<i>odo + dinya > odedinya</i>
11. <i>olo + eli > oleli</i>	<i>olo + olo > ololo</i>	<i>olo + linya > oledinya</i>	<i>olo + linya > oledinya</i>
12. <i>oko + aka > okaka</i>	<i>oko + oko > okoko</i>	<i>oko + kenya > okakanya</i>	<i>oko + kenya > okakanya</i>
14. <i>oo + ou > oyou</i>	<i>oo + owo > oyoo</i>	<i>oo + winya > oyowinya</i>	<i>oo + winya > oyowinya</i>
15. <i>okwo + oku > okuku</i>	<i>oko + oko > okoko</i>	<i>oko + kwinya > okokwinya</i>	<i>oko + kwinya > okokwinya</i>
16. <i>opo + apa > opapa</i>	<i>opo + opo > opopo</i>	<i>opo + penya > opapenya</i>	<i>opo + penya > opapenya</i>
17. <i>oko + oku > okoku</i>	<i>oko + oko > okoko</i>	<i>oko + kwinya > okokwinya</i>	<i>oko + kwinya > okokwinya</i>
18. <i>omo + omu > omomu</i>	<i>omo + omu > omomo</i>	<i>omo + mwinda > omomwinda</i>	<i>omo + mwinda > omomwinda</i>
Class 14 (<i>ou-</i>): <i>o</i> (cop.) + <i>w</i> (abs. pron.) > <i>oo</i> .			

Note

The copulative *o-* is prefixed to the absolute pronoun. An attempt at translating the emphatic demonstrative would render a construction such as "it is he" or "it is this one", i.e. "it is this very one", e.g. -

- omunhu oyoo* (it is this very person)
- omunhu oyoo* (it is that very person)
- omunhu oyowinya* (it is that very person over there)

18. CLASS 12 (*oka-*)

18.1 CONTENTS

Class 12 not only contains small things, but its prefix also forms diminutives of nouns belonging to other classes.

(a) Small things

<i>okahanxwiliti</i> (edible mushroom)	<i>okapuka</i> (insect)
<i>okahanana</i> (baby)	<i>okana</i> (child)
<i>okapambu</i> (crumb, fragment)	<i>okakadona</i> (girl)
<i>okandilili</i> (bat species)	<i>okafifi</i> (small bird species)
<i>okalinga</i> (ring)	<i>okapalwa</i> (match)
<i>okawe</i> (diamond)	

(b) Diminutives

<i>okajo</i> (small leaf) < <i>efo</i> (leaf)
<i>okamati</i> (small boy) < <i>omumati</i> (boy)
<i>okambwa</i> (small dog) < <i>ombwa</i> (dog)
<i>okalukaku</i> (small shoe) < <i>olukaku</i> (shoe)
<i>okanhu</i> (small person) < <i>omunhu</i> (person)
<i>okambo</i> (small book) < <i>embo</i> (book)

(c) Collective concepts

<i>okakungunu</i> (a work-team of girls)	<i>okashapapa</i> (a swarm of locusts)
<i>okadombo</i> (an army of caterpillars)	<i>okanghwenyenyne</i> (measles)

(d) Some negative concepts

<i>okakuku</i> (very old and worn-out hoe)	<i>okandongo</i> (venereal disease, syphilis)
<i>okakulukadi</i> (frail old woman)	<i>okapokole</i> (rinderpest)

(e) Miscellaneous

<i>okanya</i> (mouth)	<i>okajudaela</i> (whirlwind)
<i>okanhonga</i> (something in isolation, secluded, such as a tree standing quite alone)	

(f) Although the prefix *oka-* normally denotes diminutives, it may also be used, as a manner of speech, to indicate exceptionally huge objects

<i>okapale</i> (aerodrome) < <i>oshipale</i> (threshing floor)
<i>okashana</i> (the Etosha Pan) < <i>oshana</i> (wide, dry water-bed)
<i>okajifu</i> (vast bush) < <i>omujifu</i> (bush)
<i>okabeke</i> or <i>okaluheke</i> (large, expansive sandy area) < <i>eheke</i> (sand, patch of sand)

Notes

- (i) A few animals belong to this class, irrespective of their size.
- | | |
|-------------------------|---------------------------|
| <i>okakambe</i> (horse) | <i>okajimo</i> (donkey) |
| <i>okambishi</i> (cat) | <i>okavandje</i> (jackal) |
- okatana* for "calf" is more popular than *onhana* (Class 9)

(ii) The form *okambwale*, derived from *ombwale* and translatable with "chap" or "chappy", is a popular expression. *okambwale Toivo* (the chap Toivo) implies that Toivo is a popular person. The same construction is used for the names of fable characters, which also belong to this class, e.g. -

<i>okandiba</i> (hare) < <i>andiba</i>
<i>okavandje</i> (jackal) < <i>ombadje</i>
<i>okamunghina</i> (baboon) < <i>onghimalongjima</i>

(iii) Some popular nouns which now appear in Class 1a, originally belonged to Class 12, e.g. -

<i>kaume</i> (friend)	<i>kahewa</i> (friend, only girl to another girl)
<i>kadina</i> (namesake)	<i>kaimbi</i> [kite (bird)]
<i>kakulu</i> (scops owl)	

18.2 THE YOUNG OF ANIMALS

The nominal suffix *-ona* or *-ena* is used to indicate the young of animals, e.g. -

<i>ombwa</i> (dog) > <i>ombwena</i> (puppy)
<i>oxuxwa</i> (hen) > <i>oxuxwena</i> (chick)
<i>ondjaba</i> (elephant) > <i>ondjabwena</i> (elephant calf)
<i>odi</i> (sheep) > <i>odjona</i> (lamb)
<i>ongamelo</i> (camel) > <i>ongamelona</i> (the calf of a camel)

The following approximate rule provides guidelines as to when *-ona* and when *-ena* is to be used:

- (i) Words which end with an "i", or the last syllable of a word which contains "dj" or "ny", take *-ona*, e.g. -
- | |
|---|
| <i>omhundja</i> (steenbok) > <i>omhundjona</i> (steenbok lamb) |
| <i>onduli</i> (giraffe) > <i>ondulyona</i> (calf of a giraffe) |
| <i>omenye</i> (springbok) > <i>omenyona</i> (lamb of a springbok) |
- (ii) Words ending with *-lo* may take either *-ona* or *-ena*, e.g. -
- | |
|--|
| <i>ongolo</i> (zebra) > <i>ongolona</i> or <i>ongolwena</i> (zebra-calf) |
|--|
- (iii) All other endings apparently take *-ena*.
- The class-prefix *oka-* can be combined with the suffixes *-ona* or *-ena* to express small young animals, e.g. -
- | |
|--|
| <i>okambwa</i> (small dog), <i>ombwena</i> (puppy), <i>okambwena</i> (small puppy) |
| <i>okamenye</i> (small springbok), <i>omenyona</i> (springbok calf), <i>okamenyona</i> (small springbok calf) |
| <i>okamhuulu</i> (small blue wildebeest), <i>omhuulwena</i> (wildebeest calf), <i>okamhuulwena</i> (small wildebeest calf) |

- oupe* (newness) > *-pe* (adj. stem: new)
oule (distance, depth) > *-le* (adj. stem: long)
owii (evilness, ugliness, wickedness) > *-i* (adj. stem: bad)
outalala (cold, coldness) > *-talala* (cold, green, wet)
ouwa (goodness, beauty) > *-wa* (adj. stem: good, nice)
oululu (bitterness) > *-lulu* (adj. stem: bitter, sour)
oulai (foolishness) > *elai* 5 (fool)
ounhu (humanity) > *ounhu* 1 (person)
oupaani (paganism, heathendom) > *oupaani* 1 (heathen)
ounnati (boyhood) > *okamati* 12 or *ounnati* 1 (boy)
oupopopi (nearness) > *popopi* (adverb: near)
oukulupe (age, maturity) > *oukulupe* 1 (old person)
oupenda (braveness, boldness) > *ependa* 5 (brave person)
oupofo (blindness) > *ounpofo* 1 (blind person)
oukaume (friendship) > *kaume* 1a (friend)
- c) Deverbatives
ouyuki (justice, rectitude, righteousness) > *-yuka* (be right, straight)
ouyelele (brightness) > *-yela* (become bright)
ouhaka (nursing) > *-hakula* [nurse (v)]
oulipamwe (lit. be together: fellowship, comradeship; see also *oulipamwe nyapuki* = Holy Communion)
ouetku (upbringing, raising of children) > *-tekula* (raise, bring up)
oulinawa (well-being, welfare, prosperity)
oukalalo or *oukalo* (condition of service, living condition, position, status, state of affairs) > *-kala* (stay, be)
- (d) With quantifiers
ouhgapu (quantity, abundance, multitude, plentitude) > *-hgapu* (much, many)
owike (being all on ones own, "onlyness") > *-ike* (only)
oulili (difference, unlikeness, inequality) > *-lili* (different)
oulkumwe (co-operation, collaboration, community, society) > *-mwe* (one), *likumwe* (being together); cf. *ouumwe* (oneness, unity)
- (e) Some concrete concepts, most of which have collective connotations
oudyvo (poison) *owengo* (pipe nicotine)
oufila (meal, flour) *oulavi* (brains)
ouhanyo (kindling wood) *outale* (ironstone, iron ore)
owalende (brandy) *owato* (canoe made from tree trunk)
ouvalalo (evening meal) *outa* (bow)
owela (popular game played with pebbles in evenly spaced rows of holes)
- (f) Wind-directions
oushilo (the east) *ouninginino* (the west)

oumbuwanhu/oushinda (the south) *ouvale/oumbalanghanu* (the north)

See also -

oudwaadi (the previous year) *moudwaadi* (the following or next year)

ou- denotes countries and tribal regions, e.g. *Oukwanyama* (Kwanyamaland or Kwanyama country); *Oukwambi* (Kwambi area or region). Some countries or areas, however, belong to Class 9, e.g. *Ondonga* (Ndongaland), *Owambo* ("Owamboland") and *Okavango* (Kavango territory). Note that *Namibia* belongs to Class 1a, as do other newly-coined names such as *Zambia*, *Zimbabwe* and *Tanzania*.

The nouns in Class 14 take the prefix of Class 6 to form plurals, but retain their singular prefix, e.g. -

omata (< *oma* + *u* + *ta*) - bows *omaufla* (lots of flour)

omafika (nights)

omaulunde (sins)

omanyuni (worlds)

Note that there is no certainty amongst speakers as to where the word *owato* (canoe made from a tree trunk) belongs. Although the plural is *omawato*, which would place the singular in Class 14, many speakers place it in Class 9.

The concord is *u*, with the phonological variant *w*.

Examples

Ouwa wOmwene wetu otau kala dushu. (The goodness of our Lord stays forever.)

Ouyuki wnye otau ka dikwa mounyuni omu. (His righteousness will be established in this world.) - *dika* means to plant poles into the ground in order to put up a dwelling, hence "establish" in a figurative sense.

Ounyuni aushe otau ka dulika kuYe. (The whole world will be obedient to him.)

Eshi hatu pumbwa nena, ounongo whapu. (That which we need/lack today, is much wisdom.)

EXERCISES

1. Translate the following sentences into Oshikwanyama:

Electricity is dangerous (has danger: *oshiponga*).

The soldiers (*ovakwaila*) returned on foot.

The waterpipe (pipe of water) has broken.

Our shoes are very old. We want to buy new ones.

We travel by (with) rail because (*shashi*) it is cheap (it has cheapness: *ombitha*).

Six good books are enough (*wana*).

We do not eat raw meat.

Concerning this case, I think it is bad.

20. CLASS 15 AND 15a (*oku-*)

20.1 CONTENTS AND CONCORD

Class 15 is the infinitive class which has already been dealt with in paragraphs 2.1, 2.1.1 and 2.1.2. There are, however, a very few words which also take *oku-* as class-prefix even though they are not infinitives. These are -

- | | |
|--|---------------------------------------|
| <i>okutwi</i> (ear) | <i>okwena</i> (hole, cave, den, lair) |
| <i>okwenye</i> (hot, dry season) | <i>okwooko</i> (arm) |
| <i>okulombo</i> (rainy season) | <i>okufu</i> (winter) |
| <i>okulu</i> (leg of humans, animals, furniture, also wheel) | |

For the sake of convenience, these few nouns are classified as 15a. They always take the same concord as infinitives, namely *ku*, e.g. *Okwenye oku na oupyu zinene*. (The summer has great heat.)

Plurals are formed with the prefix of Class 6, while retaining the singular prefix, e.g. -

- | | |
|-------------------------------------|-----------------------------------|
| <i>omakuwilomatwi</i> (ears) | <i>omakufu</i> (winters) |
| <i>omakwenye</i> (hot, dry seasons) | <i>omakulombo</i> (rainy seasons) |

Note

The singular prefix is not retained in the following two examples:

- | | |
|------------------------------|-----------------------|
| <i>omaulu</i> (legs, wheels) | <i>omazoko</i> (arms) |
|------------------------------|-----------------------|

Oinamwenyo ihapu ohai kofa keshe okufu. (Many animals sleep every winter.)

Okulu kwoshiqula okwa teka. (The leg of the table is broken.)

Omanlu oshihauto otaa endelele/oku na onhapo. (The wheels of the motor car go/move with great speed/it has speed.)

20.2 COMPOUNDS WITH *na* (TO HAVE)

Note that the word *oinamwenyo* (animals) is composed of *oi-* (plural class-prefix) + *na* (verb: to have) + *amwenyo* (noun: life), and could literally be translated with "those having life". This is a very common means of forming new concepts in Oshikwanyama, e.g. -

- omunagfiola* (*omu* + *na* + *ofiola*) - one who has a store = storekeeper
- omunashipundi* (*omu* + *na* + *oshipundi*) - the one having the chair = chair-person
- omunaskepa* (*omu* + *na* + *oskepa*) - boat- or shipowner (from the Afrikaans "skip")
- omunailongo* - one having countries = foreigner, stranger
- omuneumbo* - house-owner or innmate
- oinamakasha* - those having paws = animals belonging to the cat family (*omakashar*: paws of feline animals)
- oinamakondo* - those having hooves = hooved animals (*omakondo*: hooves)

1. I'm much obliged (thankful) on their behalf.
We (always, regularly) drink cold water at noon.
A zebra has black and white stripes (*omakonda*).
They want dry biltong, not wet (*atalala*).
I saw a frightening man in the street yesterday (street: *epandavanda*).
Don't mislead me (*pukifid*), I know (*shivva*) I'm right. (I'm right, be right or correct: *ondi li mondjila* - lit. "I am in the road")
I always stay at a different place (*poima, onhele*).
Only rich people have many cattle. Mister (*Omusamane*) Shipanga possesses 376 sheep and 244 goats.
I have got different kinds of fruit. Which do you want? Do you want the other ones, or (*ile*) do you want different ones? How many do you want? They are expensive (have expensiveness: *ondilo*). How much are they/do they cost (cost: *kosha*)?
On a certain day there came a certain person to me.
The boys and the girls will go together.
Whether we travel by car or by plane is immaterial.
Don't come out together, come out one by one.
He has only one child.
I alone can pick it up [*tumbatu*].
What nation are you? I'm a Herero.
He is a black man (*omilale*) like you.
The little ostrich chick (ostrich: *omho*) is dead (has died).
2. Show how the meanings of the following words differ:
okanhu, oshinhu, omhu, ehhu
3. Provide the following constructions for the noun *onkambe* (horses):
possessive construction
subjectival concord, negative past tense
demonstratives I, II and III
constructions with the number six, *-hapu?*, *-mwe* and *-lipi?*

21. OBJECTIVAL CONCORDS

21.1 THE OBJECT

Usually, the object of a basically structured sentence contains a noun or a pronoun as its main constituent, e.g. -

Eembunga oda kalukila ependa nouladi. (The crowds cheered the brave man with enthusiasm.)

Subject: *eembunga* (the crowds)

Predicate: *oda kalukila ependa nouladi* (cheered the brave man with enthusiasm)

Object: *ependu* (the brave man)

In this sentence, the main constituent of the object is a noun, namely "the man". This noun could be replaced with a pronoun, namely "him"; thus "The crowds cheered him with enthusiasm".

The relation between the various basic parts of a sentence has been shown in paragraphs 4.1, 4.2 and 4.3. The concordial agreement of the verb with the class to which the subject noun belongs, has also been illustrated.

The object nouns (or pronouns) can also be replaced with concord if the former is known to both the speaker and listener. These concord are called objectival concord. This term is not so much morphologically based, but rather of a syntactical nature.

Examples

Eembunga oda kalukila ependa nouladi. (The crowds cheered the brave man with enthusiasm.)

Eembunga ode li kalukila nouladi. (The crowds cheered him with vigour.)

Note

The objectival concord *li* refers to *ependu*, which belongs to Class 5. Note that the objectival concord **stand before the verb.**

Ovungfokola otava pwiilikine nawanawa omuhongi. (The pupils listen carefully to the teacher.)

Ovungfokola otave mu pwiilikine nawanawa. (The pupils listen carefully to him.)

Note

otava became *otave* before the objectival concord *mu*, and *oda* changed to *ode* before *li* in the previous sentence. This illustrates the general rule that the final vowel "a" of all concord changes to "e" before objectival concord.

If *oshihantu* (ear) is the object of discussion, the following sentence is clear:
Ondi shi hole unene. (I like it very much.)

omupofi (blind person)

Tate ode mu kwafa okupita mepandavanda. (My father helps him to pass the street.)

okalinga (ring)

Ommumati ou okwe ka veka monduda yange. (This boy stole it out of my room.)

Shi tula apa. (Put it down here.)

Vo ove tu kwafa oku shi tumba. (They helped us to lift it.)

Note

If an objectival concord stands between an infinitive prefix and a verb stem, both the prefix and the concord are written disjunctively (a debatable orthographic rule).

Oku shi itavela okwilitavela (< *oku + itavela*) *oipupulu.* (To believe it, is to believe lies. [*itavela* - believe])

Note

The objectival concord of the 1st person singular (*ame*), namely *nge*, represents the only exception, in that it follows the verb instead of preceding it, e.g. -

Ommunahongo okwa kwafa nge okuhumbata oshako idjiru. (The foreigner helped me to carry the heavy bag.)

The objectival concord *nge* (*naje* in Oshindonga) is an enclitic, i.e. it carries no stress; the stress lies on the previous syllable, e.g. *kwafé nge*.

21.2 TABLE OF OBJECTIVAL CONCORDS

Person	Objectival concord
I Singular	(<i>ame</i>) <i>nge</i>
Plural	(<i>fyé</i>) <i>tu</i>
II Singular	(<i>ove</i>) <i>ku</i>
Plural	(<i>nyé</i>) <i>mu</i>
III Classes	
1, 1a	(<i>omu-, -</i>) <i>mu</i>
2, 2a	(<i>ova-, oo-</i>) <i>va</i>
3	(<i>omu-</i>) <i>u</i>
4	(<i>omi-</i>) <i>di</i> , occasionally <i>i</i>
5	(<i>e-</i>) <i>li</i>
6	(<i>oma-</i>) <i>a</i>
7	(<i>oshi-</i>) <i>shi</i>
8	(<i>oi-</i>) <i>i</i>
9	[<i>o(n)-</i>] <i>i</i>
10	[<i>ee(n)-</i>] <i>di</i>
11	(<i>olu-</i>) <i>li/tu</i>
12	(<i>oka-</i>) <i>ka</i>
14	(<i>ou-</i>) <i>u/va</i>
15, 15a	(<i>oku-</i>) <i>ku</i>

Note

There are no objectival concords for the locative classes (*pu-*, *ku-* and *mu-*).

21.3 DIRECT AND INDIRECT OBJECT

In the sentence "They give the refugee food", that which is given is the direct object (in case-grammar called the accusative), while the person to whom it is given is the indirect object (dative case).

The Oshikwanyama equivalent for the above sentence is *Orava pe onhaukwii eendja*. In ordinary sentence constructions, the objectival concord representing the direct object stands first, followed by the concord representing the indirect object, e.g. *Orave i di pe*. (They give it to him.) *di* stands for *eendja* (food), Class 10, and *i* stands for *onhaukwii* (refugee), Class 9.

Ora tungile kahewa kaye embale. (She weaves for her friend a hat.) becomes *Oie li mu tungile*. (She weaves it for her.) *li* stands for *embale* (hat) - direct object, Class 5, while *mu* stands for *kahewa* (girlfriend) - indirect object, Class 1a.

Onda pa eengobe omeva. (I gave the cattle water.) becomes *Onde e di pa*. (I gave it to them.) *e* stands for *omeva* (water) - Class 6, and *di* stands for *eengobe* (cattle) - Class 10.

Note

The vowel "a" of objectival concords also changes to "e" before other objectival concords, as may be seen in the foregoing example.

However, the two concords may change places on account of a shift in emphasis, e.g. -

Eengobe, onde di a pa. (The cattle, I gave them it, i.e. water.)
Omeva, onde e di pa. (The water, I gave it to them.)

(The initial nouns - *eengobe* and *omeva* - are usually omitted in speech, and are here given only for the sake of clarity).

22. VERBS, PREFIXAL AND SUFFIXAL MORPHEMES

22.1 DEFECTIVE VERBS

The defective verbs *na* (have, possess) and *li* (to be) have already been introduced in paragraph 12.5.

The term "defective" implies that, compared to other verbs, the verbs in this category lack something, either in form or construction, or in function. (Some grammarians distinguish between "deficient" and "defective"; the former pertaining to deficient functioning, and the latter to a defective form or structure. However, such a distinction is not deemed necessary here.) Ordinary verbs, which are by far in the majority, always end with "a" in the infinitive or in the imperative. This, however, is not the case with defective verbs.

With the exception of *na* and *li*, all other defective verbs have a counterpart among the regular verbs. Thus, one could say that defective verbs have been derived from regular ones. The following defective verbs are found:

<i>shii</i> (<i>shivva</i>)	- know, understand, be acquainted with
<i>fike</i> [<i>fika(i)</i>]	- arrive, reach up to a point, amounts to (used to inquire about measurements such as height, size, comparison)
<i>wete</i>	- see, notice, perceive, observe, be aware Cf. <i>mona(o)</i> (see, find, get, obtain, acquire); <i>emono</i> (Class 5: acquisition, possession)
<i>udite</i> (< <i>uda</i>)	- hear, feel, notice, understand
<i>hole</i>	- like, be dear, beloved
<i>dile</i> [<i>< dila(u)</i>]	- be able to, can, surpass, outdo, outclass, exceed
<i>kwete</i> (< <i>kwata</i>)	- grab, hold, take (<i>kwete</i> is often used as a synonym for the defective verb <i>na</i> - have, possess)

Note

kala (stay, reside), even though it is a regular verb, often acts as a substitute for the verb *li* (to be). *Kala* replaces *li* in the imperative mood, e.g. -

kala nomwenyo (be with life - to live)

kala omunumba (be seated, sit down)

kala ofika (be in an upright, standing position, i.e. be standing, stand up)

Kaleni (pl) *eengolol* (Be on your knees, kneel!)

kala operates in compound sentences, as does *li*, e.g. -

Kala wa dija po diwa opol (Be, or make that you go out quickly, i.e. leave there soon!)

Kaleni mwe ilongekidai (See that you are prepared!) (*longekida* - prepare, equip)

Kala u hole nge! (See that you love me!)

Kala u mu dule! (See that you surpass him!)

Kala nombili! (Be at peace!)

kala moiponga (lit. be in danger, i.e. be up against adversity)

Examples of the use of defective verbs

Note

Although the number of defective verbs is very limited, they are used frequently and should thus be mastered to the extent of automatisms. All defective verbs comply with the rule that they appear without the present-tense morpheme *-ta* in the present-tense concord, e.g. -

(a) *shii*

Ou [not *oto* (< *o* + *ta* + *u*)] *shii Oshikwanyama?* (Do you know Oshikwanyama?)

Heeno, ondi (not *ohandi*) *shi shii.* (Yes, I know it.)

Note

- (i) The negative is formed with the negative morpheme *ka-* as has already been shown with *na* and *li* in paragraph 12.5, e.g. -
Kandi or *nghi shi shii.* (I do not know it.)

- (ii) All concords ending with "a", regardless of their tense, become "-e" before defective verbs, e.g. -

Ove shii okulanga nawa. [They know to work well, i.e. they understand (how) to work well.]

Ove ku (< *ka* + *u*) *shii nge?* (Lit. You do not know me, i.e. don't you know me?)

Aye, nghi ku shii. (No, I don't know you.)

Note that *ku* here is the objectival concord of the 2nd person singular (*ove*) (see paragraph 21.2).

Ou shii okulifa eenhana? (Do you know to herd calves?)

Heeno, ondi ku shii. (Yes, I do know it.)

Note that *ku* here is the objectival concord of Class 15 (infinitive), referring to *okulifa* (to herd).

Meumbo omu ondi shii mo nawa. (In this dwelling/homestead, I know it well, i.e. I know my way around well.)

Ondlenga kae (< *ka* + *a*) *shii oxanhu vomukunda ou.* (The VIPs don't know the people of this region.)

(b) *fike*

Ou fike peni? (Lit. You reach where? i.e. Up to where do you reach? i.e. How tall are you?)

Ondi fike apa, pometa 1,68. (I reach here, i.e. I'm that tall, being 1,68 metres.)

[1,68 metres: *ometa* (*ometeli*) *imwe, oshingwamu hamano hetatu* (one metre comma six eight)]

Oto pe nge ombelala i fike apa? (Will you give me meat so big?) Note the subjectival concord *i* appearing without the initial *o* - **this is a feature of the so-called subjunctive sentences** (see paragraph 24.3).

Onda halda okulanda eengobe omulongo. (I want to buy ten head of cattle.)

Aye, nghi na eengobe di fike opa. (No, I haven't cattle that much.)

Okwa lokwa odula i fike peni? (Lit. It rained rain reaching wheretof? i.e. how much did it rain?)

Oku na oshiponga shi fike opa. (Lit. It has danger it reaches up to there, i.e. there is so much danger.)

Note the following use of the infinitive:

oshokufika (< *osho* + *okufika*) - estimate

Eshi wa lekena, oshokufika peni? (What do you reckon this estimates/ reaches to where?, i.e. What do you estimate is the size of this?)

(c) *wete*

Ondi ku wete. (Lit. I see you; fig. I follow you, understand you.)

Otu mu wete. (We see him.)

Katu va wete. (We don't see or notice them.)

Onghoshi kai wete eengolo. (The lion does not notice the zebras.)

Ondi wete nokutya odula otai nya nena. (I see/foresee that the rain will come today.)

With enclitic *ko*:

Ku (< *ka* + *u*) *wete ko?* (Can't you see?)

Omunhu ou ke (< *ka* + *a*) *wete ko.* (This person cannot see.)

(d) *udite*

Ou udite nge nawa? (Do you hear/understand me well?)

Nghi ku udite nawa. (I do not hear/understand you well.)

Ove udite sha moixwa. (They hear something in the bushes.)

Ondi udite ondjala. (Lit. I feel the hunger, i.e. I'm hungry.)

Eedi otadi ka kala di udite outalala oufiku wonena. (The sheep will feel the cold in this night.)

With enclitic *ko*:

Ou udite ko? (Do you understand?)

Ou udite ko tuu eshi handi ku lombwete? (Do you understand that which

I tell/command you?)

Ondi udite ko. (I understand it.)

(e) *hole*

Ondi mu hole unene. (I like/love him dearly.)

Nghi shi hole, ondi hole shikwaa. (I don't like it, I like the other one.)

Ondi mu hole komesho yavakwaa. (I like him in front/above the others, i.e. I prefer, favour him.)

Note the popular neuter-passive form *holike* (see paragraph 22.3) which is translated with "beloved, favourite".

holike used in comparisons:

Umuna ava ove holike kufye. (Lit. These children are favourites to/with us, i.e. they are favourites of ours.)

Ove ku (ka + u) holike kufye. (You are not a favourite with us.)

Note the use of *holike* in a nominalised form and in apposition to the noun preceding it:

okaana kange okaholike (my beloved or darling child)

ovakweta ovaholike (beloved friends/relatives/brethren)

omona omuholike (dear/beloved son/daughter)

kaume omuholike (dear friend)

holike may also be used as an adjectival stem, e.g. *Ombwa yange iholike oya fya onghela.* (My beloved dog died yesterday.)

(f) *dule*

Ondi dule aweshe. (I surpass all.)

Kave dule nge monhapa. (They don't surpass me with speed.)

Okefi ei oi dule adishe. (This café outclasses all others.)

Eshi oshi dule shikwaa. (This surpasses the other one.)

Ove tu dule ouhapa. [They surpass us (in) quantity, i.e. They are more numerous than we.]

Umungo unene u dule aishe. [Lit: wisdom, greatly it surpasses all others (see *omunungo*, plural of *umungo*), i.e. supreme wisdom]

(g) *kwete*

Omulunga oku kwete oinina yoye aishe? [The thief has (taken) all your things/possessions?]

Aaye, ke kwete sha. [No, he has (taken) nothing.]

Omuifma kanu kwete okupwina. (The waterhole has no drying-up, i.e. it dries up easily.)

Odimbo ei kai kwete okuteka. (This stick has no breaking, i.e. it breaks easily.)

22.2 PASSIVE FORMATION

The sense in which Oshikwanyama employs passive constructions is quite similar to that in European languages. The passive voice is formed with the aid of the passive verbal suffixes *-uw(a)* or *-iw(a)*, e.g. -

Active form

kwata (grab, seize)

tunga (build, weave)

kwatiwa is compiled of *-kwat-* (verb-root) + *-iw-* (passive suffix) + *-a* (infinitive or imperative verb-ending).

Verb-stems ending with *-wa* usually take the passive form *-uw(a)*, e.g. -

dimbwa (forget) > *dimbwa* (be forgotten)

pumbwa (have need of) > *pumbwa* or *pumbiwa* (be in need of)

However, the use of the shortened passive suffix, which consists only of *-w-*, is far more common, e.g. -

shanga (write) > *shangwa* (be written)

denga (hit) > *dengwa* (be hit)

haalola (choose, elect) > *haalolwa* (be chosen)

tunga (build, weave) > *tungwa* (be built)

22.2.1 Passive Forms of Monosyllabic Verbs

ma (form, knead) > *mewa* (be kneaded)

fa (resemble) > *fewa* (be resembled)

ya (say) > *tiwa* (be said)

ka (chop) > *kewa* (be chopped)

lya (eat) > *liwa* (be eaten)

lwa (fight) > *lawwa* (be fought)

nwa (drink) > *nuwa* (be drunk)

pa (give) > *pewa* (be given)

pya (burn) > *piwa* (be burnt)

pwa (be finished) > *puwa* (be finished)

na (have, possess) > *nive* (be possessed)

As regards the passive forms of *ma*, *fa*, *ka* and *pa*, it could be argued that the vowel "e" in these forms has its origin in the coalescence of "i" (< *-iwa*) and the "a" of the verb. The passive form of monosyllabic verbs with "i" in their stem is *-iwa*, while those with "w" take *-uwa*.

There is no explanation for the ending "-e" in the case of *nive*.

The "agent" of the verb action, i.e. the logical subject of the sentence, is prefixed by the morpheme *ku-*, which is most probably derived from the prefix of Class 17.

22.2.2 Examples of Passive Sentences

Onda dengwa kutate. (I was beaten by my father.)

Note the active version of the same sentence:

Tate okwa dengwa nge. (My father beat me.)

The object of the active sentence (*nge*) becomes the grammatical subject in the passive, and the noun/pronoun subject becomes the so-called agent. Simultaneously, subject and object interchange their positions in the sentence.

Semantically, the difference between active and passive sentences is a difference of emphasis. That which comes first carries the emphasis. Also, the passive construction is a widely used stylistic phenomenon, especially when the subject is not mentioned or when it becomes neutral, e.g. -

Okwa lokwa unene. (It rained a lot.)

Okwa udafanwa kutya otava ka popya. (It was agreed that they would talk.)

- *udafana* = lit. hear/understand each other = agree; *popya* = talk.

Inashi shivivika. (It is not known.)

Inashi udika. (It was not understood.) - *i + na + concord (shi)* = negative of

past tense; the suffix *-ika* is discussed in paragraph 22.3.

Okwa tiwa shike? (What has been said?)

Inaku tiwa sha. [Nothing (not a thing) was said.]

Inashi ningwa nawa. (It wasn't made well.)

Other examples

Ondi kweiwe kondjala (< *ku + ondjala*). (I am gripped by hunger; i.e. I'm hungry.)

Oku kweiwe keshikisha (< *ku + eshikisha*). (He is seized by a cold, i.e. he caught a cold.)

Ova kwatwa kovopolifi. (They were caught by the police.)

Oshilonga osha manwa kukame kange. (The work was completed by my friend.)

Ombwa oi niwe kendabi (< *ku + endabi*). (The dog is possessed by rabies, i.e. it has rabies.)

22.3 THE NEUTER-PASSIVE EXTENSION

There are two forms of this suffix, namely *-ik(a)* and *-ek(a)*, and there is apparently no clear rule as to when the one or the other should be applied. However, verbs with the vowels "u" or "i" in their stems will always take *-ika*. Many verbs with "a" in their stems also take *-ika*, while most verbs with "e" or "o" take *-eka*. As already indicated by the name of the extension, this form also denotes "passiveness": e.g. -

Ombelela oya lika (< *li + ika*) *po kombwa* (< *ku + ombwa*). (The meat was eaten by the dog.)

The difference in meaning between the neuter-passive and passive forms is not clear. It would, however, appear that the former is linked with the notion of completeness of action or a state of accomplishment, e.g. -

Omuvelo owa patwa; wa pataka. [The door was closed (passive); it is properly closed (neuter-passive).]

Embo ola tungika nawa. (The homestead was built well.)

Emanguluko loshilongo ola halika (< *hala + ika*) *kukesho umwe*. [The liberation of the country was (or is) wanted by each one.]

Oupote wovakwaila owa shivivika (*shiviva + ika*) *kuavesho*. (The rudeness of the soldiers is known by all.)

Eendokotola doshipangelo eshi odi holike kuavesho/kwavesho. (The doctors of this hospital are beloved by all.)

Osha dulika (< *dula + ika*). (It is possible.)

Itashi dulika. (It is not possible.)

Note that *dulika* has an important transferred meaning, namely "obey" or "submit", e.g. -

Okaana oko ihaka dulika kovakulunhu. [That child does not obey (its) parents, i.e. the child is disobedient.]

Ye okwa dulika ketokolo loshoongalele. (He is submitted to the decision of the meeting.) - *etokolo* (decision, settlement) is derived from the verb *tokola* (decide); *oshoongalele* (meeting - Class 7) is derived from the verb *ongala* (gather).

22.4 THE APPLIED EXTENSION

The applied extension or applicative form of the verb takes the suffix *-ela* (*-ila*). On the one hand, applicative verbs can be compared to the dative case in German, which relates to the indirect object; i.e. the action renders applicability to the indirect object, e.g. -

Onde mu ningila (< *ninga + ila*) *oshiwundi*. (I made her a chair.) - "chair" is the direct and "her" the indirect or applied object.

Ova etela اونونا aikulya. (They brought the children food.) - *etela* < *eta + ela* = bring for, on behalf of

On the other hand, the applicative form implies actions on behalf of, on account of or because of someone or something referring to both direct or indirect objects, e.g. -

Onde mu dengela oupote waye. (I hit him because of his rudeness.)

Tomas oha longele oimaliwa ihapu. (Tomas works for a lot of money.)

Orave mu popile. (They speak for him, on his behalf.)

Note

Vowel assimilation (or vowel harmony) also occurs in the present tense of applicatives (see paragraph 6.4), i.e. applicative verbs end with “-e” in the present tense; thus *popila* > *popile*, etc.

22.4.1 Assimilation Rule of the Applicative Extension

Two kinds of assimilation are distinguished:

(a) Vowel assimilation which affects the vowel “e” of the suffix -ela

Phoneticians denote the vowels “i” and “u” as being high or closed vowels owing to the elevated position of the tongue whilst pronouncing them, and the vowels “a”, “o” [ʔ] and “e” [ʔ] as being low or open vowels on account of the lowered position of the tongue. The rule now states that -*ela* becomes -*ila* when the preceding vowel of the verb root is a closed or high vowel (“i” or “u”), but remains -*ela* if preceded by an open vowel (“a”, “e” or “o”), i.e. if the preceding vowel is a closed one, the vowel of the applicative suffix (“e”) also becomes more closed and changes to “i”, but if the preceding vowel is an open one, the suffix vowel remains open, namely “e”.

Note that a verb-stem morphologically consists of a root followed by an ending, e.g. *tila* < *til-* (root) + *-a* (ending). The vowel of the suffix is influenced by the root’s vowel.

Examples

shinga + ela > *shingila* (drive for)
futa + ela > *futila* (pay for)
nnga + ela > *ningila* (make for)
dula + ela > *dulila* (undress for)

Note that *dula* has two meanings:

- (i) be able to
- (ii) strip of, undress

(b) Consonant assimilation which affects the consonant “r” of the suffix

If the preceding consonant is a nasal (“m” or “n”), the consonant “r” of the suffix also changes to a nasal, namely “n”, e.g. *toma + ela* > *tomena* (slaughter for); *mena + ela* > *menena* (grow for).

Simultaneous vowel and consonant assimilation also occurs.

uma + ela > *umina* (send for)
shuna + ela > *shunina* (return for)
lima + ela > *limina* (cultivate, toil for)
dina + ela > *dinina* (despise, condemn for)

Thus, the applicative suffix or extension has four (phonetic) variants, namely -
(i) -*ela*, e.g. *hongela* (teach for)

- (ii) -*ila*, e.g. *tulila* (put down for)
- (iii) -*ena*, e.g. *monena* (get or find for)
- (iv) -*ina*, e.g. *tumina* (send for)

Note that the stem *popya* (speak) consists of *popi* (root) + *a* (ending), and that the applicative of *popya* is *popila* (talk for, on behalf of; plead for), e.g. -

Aikana, tu popila kohamba! (Please, speak to the chief for us, on our behalf, plead for us!)

Ote mu popile molwi. (Lit. He speaks of him in evilness, i.e. he speaks evil of him.)

Examples with monosyllabic stems

<i>ka + ela</i> > <i>kela</i> (chop for)	<i>pya + ela</i> > <i>pila</i> (burn for)
<i>lwa + ela</i> > <i>lwila</i> (fight for)	<i>nye + ela</i> > <i>nyila</i> (die for)
<i>ta + ela</i> > <i>tela</i> (drive for)	<i>ya + ela</i> > <i>iyila</i> (go for)
<i>ma + ela</i> > <i>mela</i> (mould for)	<i>wa + ela</i> > <i>wila</i> (fall for)
<i>ya + ela</i> > <i>tila</i> (say for)	

Note the exception *na + ela* > *nina* (possess on behalf of)

Tila nge eshi! (Say this on my behalf!)

Note that *wila* (fall for) is also translated with “perch” or “land”, like a bird on a tree, or a plane on an aerodrome, e.g. *Odila otai ka wila pokapale*. (The aeroplane will land on the aerodrome.)

Monosyllabic verb-stems can be divided into the following two groups:

- (a) Those with a root that consists only of a consonant, e.g. *ka* (*k* + ending *a*) - chop, and
- (b) those with a root that consists of both a consonant and a vowel, e.g. *pya* (*pi* + ending *a*) - burn.

22.5 THE CAUSATIVE EXTENSION

As the term suggests, causative actions imply that someone (or something) is caused to act for the subject of the verb, i.e. someone or something lets or makes someone else do something. The causative suffix -*ifa* is, with a very few exceptions, not subjected to any assimilation rules. Also, its ending is not affected in the present tense.

Mangistrata ote mu popifa (< *popya + ifa*). (The magistrate makes/lets him speak, i.e. testify.)

Paife ovanhu ohava lifa (< *hya + ifa*) *eengulo neefoloka*. (Nowadays people are made to eat with spoons and forks.)

Okamati otaka pitifa (< *pila + ifa*) *eengobe*. (The boy lets the cattle go out/pass through.)

Onde mu yala shaashi okwa tukifa (< *tuka* + *ifa*) *nge kumona vaye*. (I reprimanded him because he made/let his children insult me.)

Omalhongi ota imbyifa (< *imba* + *ifa*) *ounona vongandu yaye*. [The teacher made the children sing in his group (choir).]

Kaame kange okwa landifa nge ovili yondilo. (My friend let me buy the expensive watch.) - *ovili* (watch), *ondilo* (expensiveness)

Fikamjifa omona! (Let the children stand up!)

Note that the suffix variant *-efa* occurs with monosyllabic stems *pa* (give), *nwa* (drink), *ka* (chop) and *ma* (knead), e.g. -

Omulunga okwe shi mu pefa (< *pa* + *ifa*). (The thief made it give him.)

Tatekulu ota kefa (< *ka* + *ifa*) *ekuwa la nguda*. (My grandfather made the blunt axe chop, i.e. he chops with it.)

Ino dimbwa okunwefa (< *okunwa* + *ifa*) *okaana koye omashini*. (Don't forget to let your child drink the milk.)

22.6 FURTHER USES OF THE SUFFIX *-ek(a)*, *-ik(a)*

The use and grammatical disposition of this suffix are not quite clear. It would, however, appear that at least three functions can be distinguished.

(a) It performs a kind of passive function, which often cannot be distinguished from the passive formation with the suffix *-(i)wa*, as has already been shown in paragraph 22.3. It was also mentioned that neuter-passive forms render static actions or actions of accomplishment.

(b) It transforms intransitive verbs (verbs which normally do not take an object, e.g. "stand") into transitive verbs closely related to causative verbs, e.g. -

(i) *uluma* (be hurried, intr.)

Onda uluma unene. (I'm much in a hurry.)

ulunika (hasten, trans.)

Ote mu ulumike shaashi efinbo ola pwa po. (He hurries, hastens him because the time is up.)

(ii) *yela* (become bright clean, intr.)

Eenghaku doye oda yela. (Your shoes are clean, are shining.)

yelaka (clean, brighten, trans.)

(iii) *kala* (be, stay, reside, intr.)

Ompangwi ota yeleke ondunda. (The nurse cleans, tidies up the room.)

Ovaxenda ova kala ko ovike itatu. (The guests stayed there three weeks.)

Ovakwawita otava kala ve na outadi. (The soldiers are with bravery, i.e. they are brave.)

kaleka (make someone or something be or stay in a certain state or position, place something)

Ote va kaleke omutumba. (He lets them, makes them be seated.)

Ye ote shi kaleke mokati koshitafula. [He puts, places (lit. lets stay) it in the middle of the table.]

kaleka pondje (lit. place outside, i.e. exclude)

Note that *kala* may also take the causative suffix *-ifa*, e.g. *kalifa* in *Ye ote mu kalifa ofika*. (He made him stand up.) In this sentence, *kalifa ofika* would be synonymous with *fikamjifa* (< *fikama* + *ifa*) (make/let stand up). See also *Okwa kalifa ko eengobe* (Lit. He let stay there the cattle, i.e. he held back or failed to return the cattle.)

(iv) *unda* (of animals: stand at bay, as if frozen, trapped or cornered, intr.)

Omenye oya unda. (The springbok is trapped, cornered.)

undika (hold at bay, cause to become trapped)

Ovdakongo ova undika ongwe nomaonga avo. (The hunters cornered the leopard with their spears.)

(c) When the neuter-passive extension is duplicated, the meaning of the verb is intensified, thus indicating that the action is performed thoroughly, e.g. -

shiva (know) + *ik(a)* + *ik(a)* > *shivikika* (know well)

Osha osha shivikika nawa. (That is very well known.)

longa (work, function, make) + *ik(a)* + *ik(a)* > *longekeka* (work well)

Eshina eli ola longekeka. (This engine was operated, made, put together very well.)

Owa udikika nawa? (Were you understood well?)

Omulumenhu ou okwa hongekeka. (This man is well educated.)

Eengulu adishe oda kombekeka. [All the buildings were cleaned (swept) thoroughly.]

The above examples are all in the past tense and render "stative-passive" actions.

22.7 INTENSIVE FORMS WITH *-el(a)*, *-ilil(a)*, *-enen(a)*, *-inin(a)*

Simon, endelelela (< *enda* + *elela*) *opo u mane oshilonga shoye!* (Simon, hurry so that you may finish your work!)

Endelela po mukweni pamwe ta tambulwa ngaho. [Look (or seek) on behalf of your friend, perhaps he will be accepted, i.e. for a job.]

Vakwetu otava tungilile (< *tunga* + *ilila*) *oimbale ihapu*. [Our family plait much basketry (oimbale) expertly or quickly.]

Eumbo letu ola tungililwa. (Our homestead is built in a short time.) Note the combination of the intensive and passive suffixes: *tunga* + *ilila* + *wa*.

Omutomi womomukunda wetu oha tomenene. (The butcher of our region slaughters expertly.)

Ovakwafi vetu ohava kuninine [< *kuna* (sow) + *inin(a)*] (Our helpers sow expertly.)

Tuli ota vele. Tuminina (< *tuma* + *inina*) *diva omunhu a lombwele xe*. (Tuli is ill. Send hurriedly someone to inform/tell her father.)

Tumtina okaana, ino danauka! (Send the child really/earnestly, don't play or fool around!)

From the examples it is obvious that the intensive suffix is subjected to the same assimilation rules as those of the applied extension.

22.8 THE REVERSIVE OR INVERSIVE EXTENSION -*ulula*, -*olola*, -*ununa*, -*onona*

It should be noted that both vowel and consonant assimilation occur in accordance with the rules set out in paragraph 22.4. Verb-roots with *a*, though, take -*ulula* (and not -*olola*).

Depending on the meaning of the verb, this suffix may have one of two related functions:

(a) Inversive function, i.e. denoting the opposite of the original action, e.g. -

honjola (sew): *honjolola* (undo sewing)

manga (tie, bind): *mangulula* (untie, unbind, loosen)

pata (close, lock, shut, fasten): *patulula* (unlock, unfasten, open; also disclose, reveal)

Ovandowishi otava ka patulula omina ei. (The Germans are going to open, excavate this mine.)

tunga (plat, weave, build): *tungulula* (demolish, break down)

fiia (block, e.g. a road, pipe): *fitulula* (unblock, open)

fula (become inflated, swollen up): *fululula* (deflate)

dinga (wind): *dingununa* (unwind)

tonya (wrap): *tonyanona* (unwrap)

Inversive + neuter-passive: *fululuka* (< *fula* + *ulula* + *ika*) = be deflated, collapsed

Eloia loshithanto osho ola fululuka. (That car tyre is deflated.)

Eyoka ola fula onya. (The snake is blown up, inflated with fury.)

Ola fululuka. (His fury has abated.)

There is only a limited number of inversive verbs.

(b) The second function, namely that of repetitive or iterative actions, occurs more frequently.

dala (give birth): *dalulula* (give birth again)

djala (dress, clothe): *djalulula* (dress again)

komba (sweep): *kombolola* (sweep repeatedly)

lihonga (learn): *lihongolola* (learn again, repeat)

Okwa endulula embo laye opo e li uditie ko nawa. [He revised, went

(over) again his book in order that it is understood well.]

shuna (come, get back, return): *shunununa* (return, come back again, get back)

22.9 THE RECIPROCAL EXTENSION -*afana* (a) AND THE REFLEXIVE, PREFIXAL FORMATIVE *li-*

22.9.1 -*afana*

Actions referring to both the subject and the object may be rendered as "doing to each other", e.g. -

kunda (greet): *kundafana* (< *kunda* + -*afana*) (greet each other)

popya (speak): *popyafana* (speak with each other)

hole (like): *holafane* (like each other)

Vo ove uditafane. (They hear/understand each other.)

Tuli naEira ova faafana (< *fa* + -*afana*). (Tuli and Eira resemble each other.)

Ohatu paafana omaano moKrisimesa. (We give each other presents at Christmas.)

mas.)

Omayoka avali aa otaa kendabala okulyaafana (< *li* + -*afana*). (These two snakes try to eat each other.)

22.9.2 *li-*

The primary function of the prefix *li-* is to render reflexive actions, i.e., the action concerned relates to the subject, e.g. -

Ye ole lidenge. (He hits himself.)

Kavandje oku liwelele momeva. (Mr Jackal sees himself in the water.)

Ye ole lipe omanano. (He gives himself a present.)

Langama, oto linyono po! (Look out, you'll hurt yourself!) [*nyona(o)* = injure, damage, destroy]

Oshikwanyama reveals an interesting phenomenon in that it also uses the reflexive formative *li-* to denote reciprocal actions, i.e. *li-* may be used instead of the suffix -*afana*, without any difference in meaning, e.g. *okulidenga* or *okudengafana*, both meaning "to hit each other". Thus, the prefixal formative *li-* has a dual function, namely to denote both reflexive and reciprocal actions. This phenomenon could be ascribed to the fact that the subject and the object of both reciprocal and reflexive actions are identical.

Kaleni po nawa! Ohatu ke limonenimongafana poshivilo mongula. (Good-bye! We will see each other at the festivity tomorrow.)

Note

The future-tense particle *ka* becomes *ke* before the reflexive *li-*.

22.10 RESTRICTED OR INACTIVE VERBAL EXTENSIONS

There are some verbal extensions which are apparently no longer productive and which are found in only a few stems. Some of these extensions do not have any obvious function.

(a) -*ata*

Omukulakazi okwa ukata okaana kaye. (The woman holds/keeps her child in her lap.)

Ngeenge oto vele momunino, djaata omongwa. [If you have a sore throat, keep salt(water) in the mouth.]

Momanjebebe kamata mo eke limwe, ndee to li. [Take the grapes (omandjebele) with one hand (spread), and eat them.]

(b) -*ata*

Ekombaua outa wa kombatata. (An ekombaua is a bow which is extremely arched.)

(c) -*anga*

Omainyo aeshe ohaa tumbanga. (All worms/larvae crawl, i.e. move in that typical way.)

(d) -*akana*

Okana oka nangala ka kambakana ombete. (The child lies across the bed.)

(e) -*alala*

Ye okwa lyaalala, ta tale odila. (He is face-up, looking at the aeroplane.)

22.11 COMBINATIONS OF VERBAL EXTENSIONS

There are many possible combinations of verbal extensions, and it should be evident that these render a subtlety of expression which is quite astounding. Only a few representative examples are provided here:

(a) **The applied + passive** [-*ela* + (*u/lu/wa*)]

Oitoo chai hongelwa monjibololo. (The pots are made in the pottery.)
Omoma vetu avesho ova shashelwa muAngola. [All our children were baptised (sprinkled) in Angola.]

Ame onda hala okunda kutya okana kange oka dengelwa shke. (I want to hear that my child was hit for what, i.e. what was it punished for.)

(b) **The causative + applied** [-*ifa* + -*ela*]

Eenghwalte okwe di dengifila modolongo. (He let hit the prisoners in the prison.)

Josef, ohandi mu ku dengifile kovamati vange. [Joseph, I will punish him for you (for your sake) by my men.]

Note that the suffix -*ela*, which undergoes vowel and consonant assimilation, becomes -*ila* under the influence of the preceding “r” of the causative extension.

(c) **The causative + applied + passive** [-*ifa* + -*ela* + (*lu/wa*)]

Eenghwalte oda dengifilwa modolongo komukulunhu wadolongo. (The prisoners were caused to be hit in the prison by the head of the prison.)

Josef, onde mu dengifilwa kukame kange. (I have Joseph let hit for me by my friend, i.e. Joseph was being punished on my behalf by my friend.)
Oimaliwa okwe i futifilwa mohofa. (He was made to pay the money in the court.) - *ohofa* = court (from the Afrikaans “hof”)

(d) **The causative + reciprocal** [-*ifa* + -*afana*]

Ovalondi otava fivafanifa po outkambe. [The horsemen (let) compete amongst (against) each other with horses.]

Toivo nashikalo ova futifafana eshi oihauto yavo ye lidenga mumwe. [Toivo and Shikalo made each other pay (each his own) their cars which collided.]

(e) **The applied + neuter-passive** [-*ela* + -(*ive*)*ka*]

Josefina okwa shangelekeka kuAnna. (Josephine was thoroughly “written” by Anna, i.e. severely reprimanded.)

Omushamane okwa dengelekeka meumbo laye koshikumbu shaye. (The man was thoroughly beaten up in his house by his concubine/mistress.)

22.12 REDUPLICATION

Reduplication of stems or words occurs with adverbs, adjectives, some quantifiers, ideophones, verbs and nouns. With the exception of the verbs, reduplication always intensifies the meaning of a word.

Examples

(a) **Reduplication of adverbs**

Kristus ota aluka patjepatje. (Christ will return very soon.)

Ohu na okupentaka ongulangula. (We will have to get up very early.)

Ohatu ka shuna nenanena. (We will return this very day.)

shilishi (truly)

divadiva (very soon)

nawanawa (very good, very nice)

nanana (< *nawanawa*) (exact, precisely)

kokalekale (far away)

menini (deep inside)

kaninini (little bit)

nahnai (very bad)

Ondi shi Oshikwanyama kaninini. [I know Oshikwanyama (only) a little bit.]

(b) **Reduplication of adjectives**

Ovatherero ovalevale. (The Hereros are very tall.)

Oimati yeekwi owaiwa. (The Kiwi fruits are very nice.)

(c) **Reduplication of quantitatives**

Ongela ounona avesheshe *mondjwu omu*. (Gather, assemble all, really all children into this house.)

Lombwela oshinima eshi oshindele shinya ashikesheke. (Tell this thing really only to that white man.)

Okwa teywa omahangu mahapuhapu. (It was harvested plentiful mahangu-millet, i.e. plentiful mahangu was harvested.)

Nghi na nongobe imweimwe. (I do not have a single cow.)

(d) **Reduplication of ideophones** (see chapter 29)

Oshiso oshi yadi: ndoondo omeva. (The vessel was to the brim full with water.)

Elakana olitoka tootoo. (The sheet is pure white.)

(e) **Reduplication of nouns**

Oharu landifa omashinshini aake. (We sell fresh, true milk only.)

Ye Ombulumbulu. (He is a true Afrikaner.)

Ye enyakwawakwa mokushika okaxumba. (He is an expert in playing the piano, i.e. he is a piano virtuoso.)

Note that two methods of reduplication can be employed for nouns:

(i) Doubling the stem, as in *omashinshini* (fresh, full milk)

(ii) Doubling only the last syllable of the stem, as in *enyakwawakwa*. Note, however, that in this case the vowel is lengthened in the first of the doubled syllables.

enyakwa (expert, craftsman): *enyakwawakwa* (very crafty person)

oshipa (leather/hide): *oshipapapa* (true, genuine, real leather)

Eenghaku edi oda longwa noshipapapa. (These shoes were made from genuine, real leather.)

Ovanhu vomukunda ava ovatavelilli. (The people of this region are truly believers.) - *omwitaveli* < *omu* + *itavela* (believe).

(f) **Reduplication of verbs**

Reduplication of verbs does not intensify the meaning, but turns the action into one of sporadic nature, or weakens it, e.g. -

Ounona olava endandanda. (The children are walking here and there, i.e. they linger, loiter, stroll.)

Oto ka pulapula oilonga. (You may ask here and there for work. The implication is that he may try his luck to find work by asking around.)

Okulongalonga (to work here and then there, or work idly)

Okutaata aikomho moshununda. (To drive/steer goats into the kraal in an idle fashion.)

Oimuna otai lyaalya omafo shaashi kape na omwidi. (The livestock browse/eat leaves here and there because there is no grass.)

Note

(i) Reduplication of monosyllabic verbs results in the lengthening of the vowel of the first syllable:

- *lya* + *lya* > *lyalya* (eat)

ta + *ta* > *taata* (drive off)

(ii) One would expect the reduplication of monosyllabic stems containing the vowels "i" or "u" to look as follows in the present tense:

li (eat) > **lilli*; *pi* (burn) > **pipi*; *fi* (die) > **fifi*

u (fall) > **uu(w)u*; *nu* (drink) > **nunuu*; *tu* (stab) > **tuutu*

However, a most interesting phenomenon occurs, and the reduplicated forms appear as follows, probably in analogy to the examples given in (1) above:

li (eat) > *lyaalya*; *pi* (burn) > *pyaapya*; *fi* (die) > *fyafya*

nu (drink) > *nwaanwa*; *u* (fall) > *waawa*; *tu* (stab, prod) > *twaatwa*

23. PAST TENSES

23.1 GENERAL PAST TENSE, RECENT AND STATIVE ACTIONS

The past tense as explained in paragraph 13.4 is used to denote -

- (a) Indefinite or "general" past tense
- (b) Immediate past or recent actions
- (c) Stative or perfect actions

Examples

(a) Indefinite past tense

Ove nya onghela. (They came yesterday.)

Ye okwe mu pa omambo aeshe. (He gave him/her all the books.)

(b) Recent past

Okwa landa oshihauto eshi nena. (He bought this car today.)

Omulunga okwa endelela, a piita apa paije. (The thief hurried along passing here just now.)

It should be noted here that both Oshindonga (the sister language of Oshikwanyama) and Ojherero distinguish a separate tense form for the recent past. This is marked by -

- (i) the subjunctival concord in the past tense (concord + *a*), but
- (ii) the verb stem retains its present-tense form, e.g. -
Okwa longo. (He has worked.)
okwa - past tense, *longo* - present tense marked by vowel assimilation

(c) Stative actions

Stative actions are translated with the present tense in English.

Onda hala eenghaku edi. (I want these shoes.)

kuta (become satisfied, having eaten enough)

Owa kuta unene. (We are greatly satisfied.)

kulupa (becoming old)

Nande tatekulu okwa kulupa, oha dula okulonga nawa. (Although my grandfather is old, he can work well.)

pendaka (getting up, rise)

Omwenda pendaka? (Have you risen, did you get up?, i.e. how are you?)

kukuta (becoming dry)

Oikuni ei oya kukuta nawa. (This wood is well dry.)

kofa (sleep) and *loloka* (become tired)

Okwa kofa molwaashi okwa loloka. (He sleeps because he is tired.)

ondaka (become fat)

Eengobe oda ondaka molwaashi okwa lokwa nawa nenado. (The cattle are fat because it has rained well this year.)

talala (become, get cold; be green or wet)

Nenado okufu okwa talala. (This year the winter is cold.)

fya ondjala (die of hunger, i.e. feel hungry)

Owa fya ondjala molwaashi orwa longa unene. (We are hungry because we worked hard.)

fya ohoni (die of shame, i.e. feel ashamed)

Ovanhu ova fya ohoni molwenyono [molwa (because of) + enyono (transgression)] lavo. (The people are ashamed because of their transgression/wrongdoing.)

handuka (become angry)

Onda handuka molwaashi okwa hanyena nge. (I'm angry because he scolded me.)

kula (grow up, getting big)

Ounona vange aweshe ova kula nale. (All my children are grown up/adults long ago.)

yada (become full, e.g. of a vessel)

Oshiao osha yada ndo. (The vessel/pot is full to the brim.) *ndo* is an ideophonic expression denoting extreme fullness.

Also note that *yada* has a defective verb form, namely *yadi*, which has more or less the same meaning and which is more commonly used (see paragraph 22.1.), e.g. -
Movenduka omu yadi ovalaule paije. (In Windhoek it is now full of black people, i.e. Windhoek is full of black people nowadays.)

For the negative of the past tense, see paragraph 13.4.

23.2 THE REMOTE PAST TENSE

This tense form is marked by the verb suffix *-ile*, which is subject to the same vowel and consonant assimilation rules as those described for the applied suffix *-ela* in paragraph 22.4.1. Thus, depending on the vowel and the consonant of the preceding verb stem (or root), *-ile* has the variations *-ele*, *-ine* and *-ene*.

Examples

(a) *-ile*

piita (pass) + *-ile* > *piitle* (had passed)

lila (cry) + *-ile* > *lilile* (had cried)

tuka (fly) + *-ile* > *tukile* (had flown)

futa (pay) + *-ile* > *fuitile* (had paid)

(b) *-ele*

landa (buy) + *-ile* > *landele* (had bought)
hola (love, like) + *-ile* > *holele* (had loved, liked)
eta (bring) + *-ile* > *etele* (had brought)
manga (fasten) + *-ile* > *mangele* (had fastened)

(c) *-ine*

tuma (send) + *-ile* > *tumine* (had sent)
lima (hoe, cultivate) + *-ile* > *limine* (had hoed)
shuna (return) + *-ile* > *shunine* (had returned)
fina (squeeze, e.g. a pimple) + *-ile* > *finine* (had squeezed)

(d) *-ene*

mona (see, find) + *-ile* > *monene* (had found)
tema (kindle a fire) + *-ile* > *temene* (had kindled)
nana (stretch out limbs) + *-ile* > *nanene* (had stretched)
nyama (suck, take the breast) + *-ile* > *nyamene* (had sucked)

Note

(i) The subjectival concords for the remote past tense are the same as those for the recent past, i.e. their constructions are identical.

(ii) The applied suffix *-ela* ends with "a", whereas the past-tense suffix *-ile* ends with "e". However, in accordance with the rule set out in paragraph 6.4, the applied ending "a" becomes "e" in the present tense, e.g. -

Ohai mu landele (< *landa* + *-ela*) *sha*. [I am buying you (pl.) something.]
This rule applies consistently throughout.

The past tense of the above sentence would be *Onde mu landela sha*. (I bought you something.) The "a" ending is that of the past tense (and not of the applicative). The remote past tense of the applicative sentence would be *Onde mu landelele* (*landa* + *-ela* + *-ile*) *sha*. (I had bought you something, i.e. quite a while ago.)

popya (speak)

Remote past:

Okwa popile moshongalele oudwali. (He had spoken to the assembly last year.)

Applicative, present tense:

Ohandi mu popile (*popya* + *-ela*). (I speak for him.)

Applicative + remote past (only in this order):

Onde mu popilile (*popya* + *-ela* + *-ile*). (I had spoken for him.)

mona (see, find, get, acquire)

Remote past:

Nalendale ovanhu ova monene (*mona* + *-ile*) *oifutukuti ihapu*. (Long ago people had found abundant game.)

Applicative present tense:

Ohai ku monene (*mona* + *-ela*) *oimaliwa*. [I (will) get money for you.]

Note

The difference between the applicative present tense and remote past-tense forms is apparent only from the concord constructions:

ova monene - past-tense form

otava monene - applied present-tense form

Also, there are no tonal differences. (Students should attempt to analyse the assimilation rules operating in the above examples.)

The negative of the remote past tense is formed with the aid of the morpheme *ka-*, which is prefixed to the concord, e.g. -

Positive: *Ove owa tuminine nge omanbo nale*. (You had sent me the books long ago.)

Negative: *Ove ku* (< *ka* + *u*) *tuminine nge omanbo*. (You had not sent me the books.)

Positive: *Onda popile moshongalele*. (I had spoken in the meeting.)

Negative: *Kandinghi popile moshongalele*. (I had not spoken in the meeting.)

Positive: *Okwa monene oimaliwa ihapu*. (He had received a lot of money.)

Negative: *Ka* (< *ka* + *a*) *monene oimaliwa ihapu*. (He had not received a lot of money.)

Positive: *Elenga ola shumine moshivike sha ya*. (The nobleman had returned the past week.)

Negative: *Elenga kali shumine moshivike sha ya*. (The nobleman had not returned the past week.)

Positive: *Omhangu okwa teyelwe* (*teya* + *-ile* + *wa*) *oudwali*. (The mahangu had been reaped last year.)

Negative: *Omhangu kaa* (< *ka* + *a*) *teyelwe*. (The mahangu had not been reaped.)
Thus, the negatives of verbs in the remote past and of defective verbs in the present tense are identical. The tense difference is only apparent from the verb form, e.g. -

Negative remote past: *Oshindale kashi popile fiku olo*. (The white man had not spoken that day.)

Negative present tense: *Oshindale kashi udhie nge*. (The white man doesn't hear me.)

Note that the past tense of defective verbs is a compound formation as explained in the following paragraph.

23.3 COMPOUND TENSES

Bantu languages do not only reveal astounding expressional subtleties in their nominals, but also in their verbals, especially as regards moods and tenses. There are particularly many variations among the compound tenses, and these are often characterised by only slight semantic shifts. Some forms do not have English equivalents, and it will therefore be necessary to explain or paraphrase them.

The view is held that it is impossible to distinguish clearly between compound tenses and compound sentences, as they have the same basic structure. If, for the sake of convenience, a distinction should be made, this could be done on the basis of forms using the defective or "auxiliary" verb *li* (to be) as opposed to those that do not.

An example with *li*:

Ame onda li hai shange. (I was writing.)

Ame onda li - I was

hai shange - "I writing"

The basic construction of compound tenses comprises an "auxiliary verbal" in the first part, followed by the main verb in the second part, and each has a concord. Note that both concords refer to the same subject, i.e. the subjects of the two verbos (or verbals) are identical.

In the above example, *Ame onda li* stands in the past tense, indicative mood, whereas *hai shange* stands in the present tense, participial mood. [These moods are dealt with in more detail in paragraph 24.5. Suffice it to say here that the participial mood is characterised by the absence of the initial prefixal *o-*, a morpheme which marks subjunctival concords of positive, indicative sentences (see paragraph 5.1.)]

The negative formation complies with the rules that apply for each particular tense. Thus, the participial mood as such has no separate negative form.

The versatility of compound tenses/sentences lies in the following:

- (i) Both the first and the second part of the compound may appear in almost any chosen tense.
 - (ii) Any one of the two parts (verbals) may be negated, either separately or simultaneously.
- (a) **Past tense (indicative) + present tense (participial)**
 Positive: *Okwa li ta kongo.* (He was hunting.)
 Negative 1: *Ka (< ka + a) li ta kongo.* (He wasn't hunting.)
 Negative 2: *Okwa li tia kongo.* (He was not hunting.)

Note

(i) *li* is a defective verb, and thus takes *ka* (instead of *- + na*) to form the negative of the past tense.

- (ii) If a concord ends with "a", regardless of the tense or mood in which it stands, the "a" changes to "e"
 - before all defective verbs
 - before all objectival concords
 - before the reflexive formative *li-*

Note that the first part of the compound always stands in the indicative mood (habitual or non-habitual), while the second part always stands in the participial mood.

(b) Past tense + past tense

Positive: *Okwa li a konga.* (He had been hunting.)

Negative 1: *Ka li a konga.* (He had not been hunting.)

Negative 2: *Okwa li ina konga.* (He had not been hunting.)

Negative 3: *Ka li ina konga.* (He had not been hunting.) (Double negation)

Note that the past tense concord of Classes 1 and 6 (3rd person singular) is *a* in the participial mood (and not *okwa*).

(c) Past tense + remote past

Positive: *Onda li nda kongele.* (I had been hunting.)

Negative: *Ngha (< kanda) li nda kongele.* (I had not been hunting.)

Remarks

- (i) There is only a very slight difference in meaning between the compound past tense and simple remote past. At most, it is a difference of degree, the latter being more remote than the former.
- (ii) If there is any difference between the negative variants, it would be one of emphasis.

(d) Remote past + remote past

This combination cannot be formed with the auxiliary *li*; the verb *kala* is used instead.

Positive: *Vo ova kalele va shangele.* (They had been writing.)

Negative 1: *Vo kava kalele va shangele.* (They had not been writing.)

Negative 2: *Vo ova kalele vaha shangele.* (They had not been writing.)

Negative 3: *Vo kava kalele vaha shangele.* (They had not been writing.)

Note

li may be replaced by *kala* as an alternative in all compound tenses, e.g. -
Okwa li a konga. or *Okwa kala a konga.* (He had been hunting.) (He was hunting.)

Okwa li ta kongo. or *Okwa kala ta kongo.* (He was hunting.) (He has been hunting.)

As *kala* is a "normal" verb, the relevant negative form applies, e.g. -

Positive: *Okwa kala ta kongo.* (He was hunting.)

Negative: *Ina (< i + na + a) kala ta kongo.* (negative of the general past tense)

Positive: *Onda kala handi shange.* (I was writing.)

Negative: *Inandi kala handi shange.* (I wasn't writing.)

Also note the interesting negative form of the second part in the remote past, participial mood, which is formed with *-ha* suffixed to the concord (see negatives 2 and 3 on the previous page).

(e) **Future tense + present tense**

Only *kala* can be used in the future tense, e.g. -

Ame ohai ka kala hai shange. (I will be writing.)

Note the formation of the future tense as set out in paragraph 16.5.

Example

Positive: *Ohamba otai ka kala tai shuna mongula.* (The chief will be returning tomorrow.)

Negative 1: *Ohamba itai ka kala tai shuna mongula.* (The chief will not be returning tomorrow.)

Negative 2: *Ohamba otai ka kala itai shuna mongula.* (The chief will not be returning tomorrow.)

Negative 3: *Ohamba itai ka kala itai shuna mongula.* [The chief will not (at all) be returning tomorrow.]

Simple future:

Positive: *Ohamba otai ka shuna mongula.* (The chief will return tomorrow.)

Negative: *Ohamba itai ka shuna mongula.* (The chief will not return tomorrow.)

(f) **Future tense + past tense**

Ohai ka uda Tomas a hambola. [I will hear (whether) Tomas married.]
(*hambola* = marry)

(g) **Past tense + future tense**

Onda uda Tomas ta ka hambola. [I heard (that) Tomas will be marrying.]

23.4 COMPOUND TENSES WITH *fyala*, *hangika*, *uhala* AND *panga*

Examples

(a) *fyala* (stay behind)

Marta okwa fyala a ka telekela ovaenda. [Marta stayed (that) she will (may) cook for the guests.]

Marta okwa fyalele ta ka telekela ovaenda. [Marta had stayed (that) she will (may) cook for the guests.]

(b) *hangika* (be found, be met, be encountered)

Onda hangika nda uda Tomas ta hambola. [I was found (met with the knowledge) having heard (that) Tomas is marrying/is to marry, i.e. I already knew/heard that Tomas is to marry.]

Ohai hangika hai ka uda Tomas ta hambola. [I was found/was on my way enquiring/going to enquire (whether) Tomas is to marry.]

(c) *uhala* (be in a state or position of; spend the daytime)

Ongobe oya uhalele ya ka lya mepya. [The cow was in a state (had the intention) of going to eat in the land/field.]

Marta okwa uhalele a ka talela po ina. [Marta had spent the day visiting her mother.]

(d) *panga* (spend or pass the time, linger, tarry, sojourn)

Note

panga and *uhala* are near synonyms; the only difference lies in the fact that *uhala* refers to the time spent during a day, while *panga* refers to a much longer period.

Okana otaka ka panga ka vela (future and past tense). [The child will have been ill (for a longer period).]

24. MOODS

Grammarians distinguish between tenses, aspects and moods. Aspects usually indicate variations of tenses. For example, the phrases "He sees" and "He is seeing" are both said to be in the present tense; the latter, however, is the continuous aspect. As yet, there has been no detailed investigation of the aspects in the Wambo languages, and it is not intended to do so here.

There have been many attempts at defining a mood, and some of these are rather lengthy and complicated. Suffice it to say for the purposes of this grammar that a mood is a variation employed in the conjugation of a verb to express a certain manner (or form) which the specific verbal conveys. Semantically, the variations may, for example, express intent, possibility, desire (wishing something), necessity or compulsion. Thus, it may be said that moods give rise to different sentence types.

The moods in the Oshindonga language have been dealt with by J.J. Viljoen in his MA thesis "Konjugasie van die Werkwoord in Ndonga", though perhaps not extensively enough. As regards Oshikwanyama, the following moods are mentioned:

24.1 THE INDICATIVE MOOD

This mood could be referred to as the mood in which actions (mobile or stative) are generally stated or put. As opposed to, for example, subjunctives, sentences of this type are of a factual nature, and may be either statements or questions.

Examples

- Ye omona wohamba.* (He is the son of the chief/king.)
Ounona otava danauka mefudo lofika. [The children are playing during (in) "school-break", i.e. playtime.]
Oto ka ya naame? (Will you go with me?)
Inaku lokwa nawa neudo. (It didn't rain well this year.)
Ohwidi ola efa okana. (The fever left the child.)

24.2 THE IMPERATIVE MOOD

As this mood has already been dealt with in paragraph 2.2, only a few examples are given here:

- Imperative singular: *Paulus, shi etal!* (Paulus, bring it here!)
 Negative: *Paulus, ino shi etal!* (Paulus, do not bring it!)
 Imperative plural: *Unaona, shi etenil!* (Children, bring it here!)
 Negative: *Unaona, inamu shi etal!* (Children, don't bring it here!)

Further elaborations are provided in the discussion of the subjunctive mood on the next page.

24.3 THE SUBJUNCTIVE MOOD

This mood operates only in subordinate clauses which, of course, would be part of a compound sentence - a main clause followed by a subordinate clause. The basic semantic function of the subjunctive is to express a wish or a desire towards a certain aim, intention or accomplishment. For example "I want him to become a doctor" would be *Onda hala a ninge ondokotola* in Oshikwanyama. Transliterated, the latter would read "I want (that) he becomes a doctor". *Onda hala* is the main clause, while *a ninge ondokotola* is the subordinate clause in the subjunctive mood.

The morphological (grammatical) features of the subjunctive mood are:

- (a) The subjunctive concord is void of any prefixal element (see paragraph 5.1).
 (b) The verb consistently ends in -e.

24.3.1 Table of Concorde

Class	1st person singular	1st person plural	2nd person singular	2nd person plural	3rd person
1, 1a.	<i>omu-</i> , -	<i>a</i>			
2, 2a.	<i>ova-</i> , <i>oo-</i>	<i>va</i>			
3.	<i>omu-</i>	<i>u</i>			
4.	<i>omi-</i>	<i>di</i>			
5.	<i>e-</i>	<i>li</i>			
6.	<i>oma-</i>	<i>a</i>			
7.	<i>oshi-</i>	<i>shi</i>			
8.	<i>oi-</i>	<i>i</i>			
9.	<i>o(n)</i>	<i>i</i>			
10.	<i>ee(n)-</i>	<i>di</i>			
11.	<i>olu-</i>	<i>lu/li</i>			
12.	<i>oka-</i>	<i>ka</i>			
14.	<i>ou-</i>	<i>u/va</i>			
15, 15a.	<i>oku-</i>	<i>ku</i>			
16.	<i>pa-</i>	<i>pa/pu</i>			
17.	<i>ku-</i>	<i>ku</i>			
18.	<i>mu-</i>	<i>mu</i>			

Examples

Okakadana otaka kombo po nawa, opo pu yele. [The girl sweeps well so that it (the place) becomes clean.] *opo* is a conjunctive that can be translated with "that", "so that", "in order that".

The negative is formed with the morpheme *ha* which appears after the concord, e.g. *Tate ota shingi kanini opo tu ha mone oshponga.* (My father drives slowly so that we don't get/encounter a misfortune/breakdown.)

Ohandi nya ndi ku talele po mongula. (I come/am coming to visit you tomorrow, lit. "that I visit you tomorrow".)

Note that the subjunctive clause may or may not be introduced by a conjunction, usually *opo* or *katya*, both of which have the same meaning.

Olave lihongo unene opo va pite ekonakono. (They learn hard in order/so that they may pass the exams.)

Owa hula (katya) e tu kwafe. [We want that he (should) help us - we want him to help us.]

Where there is no conjunction, the English subjunctive clause is introduced by an infinitive, marked by the word "to", e.g. -

Meme ina hala a hombole ondenge yange. [My mother does not want him to marry my sister; lit. "My mother doesn't want him marry my sister".]

Omupresidente ota tu ovanhu omukamo va dimingane po. (The president encourages the people to become reconciled.) *okutwa (oku + tu + a) omukamo* is a fixed expression meaning "to encourage, urge". *dima + ela > dimina* means "blot out, forgive", while *dimingana* is the reciprocal form meaning "forgive one another, become reconciled".

Subjunctive clauses also follow imperatives, e.g. -

Inda, u aluke dividiva! [Go, (that) you may return soon!]

Lihonga nawa, opo u ninge omukwashilongo mawa! (Learn well, in order that you may become a good citizen.)

Ileni, mu ka lye oikulya yeni! [Come, (that) you may eat your food!]

Ila, u mone ofuo yoye! [Come (and) get your payment!]

Inda, u ka tale eemele linyal! [Go (that) you may see that bucket, i.e. go and fetch that bucket!]

Note that the subjunctive clause *ka tale* is used idiomatically and means "to fetch, to get", e.g. *Ka tale eengobe adishel!* (Fetch all the cattle!, or Go and fetch all the cattle!). This example also shows that *inda* or *indeni* (plural) may be omitted, but it is always implied, e.g. *Ka tale eenhana, (opo) u di tele moshunda!* (Go and fetch the calves so that you drive/chase them into the kraal!) - *ta* (drive, chase) + *-ela* (applied extension) > *tela > tele* (subjunctive).

A number of other verbs are used in the same way as *ka tale*, e.g. *efa* (leave, let, permit, allow).

Efe nge ndi imbe oshinbo shange! (Leave me that I may sing my song!)

Ka longe u mone oimaliwa! (Go and work so that you may earn money!)

Ka lye ongungu, u ngungamane! [Go and eat the ongungu bulb (that) you may calm down!]

Ka lye odila u diladile! (Eat a bird that you may think well, clear!)

Ka lye omhuku, u pukuluke! (Eat a mouse that you may be alert, wide awake, energetic!)

The last three examples above are pun expressions based on incidental alliteration (and assonance) between the noun and the verb following it.

24.4 THE HORTATIVE MOOD

One could consider the hortative to be yet another use of the subjunctive form. Its classification as a separate mood is justified on both semantic and grammatical grounds. The hortative expresses a request or a summons for action, e.g. -

Tu longe! (Let us work!)

Tu yeni! (Let us go!)

More often, the morpheme *na-* is prefixed to the concord for additional emphasis or to express urgency, e.g. -

Natu longe! (Let us work!)

Natu yeni! (Let us go!)

The fact that the verbal forms are in the subjunctive would suggest that they are subordinate clauses. Indeed, as is the case with *ka tale* (go and fetch), the preceding imperative has been dropped. In the case of the hortative, the imperative forms for "come", namely *ilal!* and *ileni!* would probably suit most situations.

Thus -

Ila, tu longe! [Come (sing.), that we may work!, i.e. Let us work!]

Ileni, tu longe! [Come (pl.), that we may work!, i.e. Let us work!]

When making a request, a speaker may be thinking of himself and the addressee (2nd person singular), or he may have more than two persons (including himself) in mind. If an action is to be carried out by two persons only, the verb ends with *-e*, while the verb takes the ending *-(e)ni* if more than two persons are involved, e.g. -

Natu longe! (Let us, i.e. you and I, work!)

Natu longeni! (Let us, i.e. more than two, work!)

The hortative may be combined with other imperatives, as in *Egamu efa, a ye kOrenduka!* [Leave him (that) he may go to Windhoek!] Note that the use of the imperative verb *efa* (let, leave alone, permit, allow) implies that the speaker is

excluded from the action, as is apparent from the fact that the third person (he) follows *efa*.

Va efeni: nava ye kOverdukai! (Leave them, that they may go to Windhoek!)
Popyeni: tu/nanu ude oshili! (Speak up, that we may hear the truth!)

The negative of the hortative does not employ the morpheme *ha* which typifies the subjunctive mood, but is identical with that of the past tense, taking the morphemes *i + na + concord*, and the verb ends on *-a* instead of *-e*, e.g. *Kwata ombwa: inai (i + na + i) mu lya*. (Hold the dog, that it does not bite him.). Thus, with the exception of a slight tonal difference, the negative of the hortative (present tense) and of the past tense (indicative) are identical:

Past tense indicative: *inai mu lya* (it didn't bite him)

Hortative (present tense): *inai mu lya* (that it does not bite him)

24.5 THE PARTICIPIAL (OR SITUATIVE) MOOD

This mood was already mentioned in paragraph 9.3.2. It was pointed out that the grammatical characteristic of the participial mood is the absence of the morpheme *o-* before subjunctival concords which mark indicative, positive clauses or sentences. Like subjunctives, participial clauses are subordinate: they follow the main clause in compound sentences, e.g. *Ondi wete omumati ta longo*. (I see the boy working, or I see the boy while he is working.)

The function of the participial is to express simultaneous actions, or rather actions which are concurrent with the main verb. Thus *Ondi wete omumati* (I see the boy) *ta longo* (working) - participial.

Several participial clauses may follow each other, as in *Ondi wete omumati ta longo ta imbi*. [I see the boy working (and) singing.]

The negative is morphologically identical with that of the present tense indicative, and uses the prefixal morpheme *i-* [*Ondi wete omumati itaa* (I see the boy not working.)]. However, there are tonal differences:

Indicative: *omumati ita longo*

Participial: *omumati ita longo*

It may be interesting to note that, in the case of the negative of the participial, Oshindonga adds an "a" after the concord, i.e. *Ondi wete omumati itaa* (< *i + ta + ha*) *longo*. (Possibly a double negative.)

The participial mood may appear in both the past and the future tense forms:

(a) Past tense

Menhoove, owa enda wa lya? (Chummy, do you walk being dead, do you walk as if dead?)

Omulumenhu oho ende wa lya. (A man walks having eaten, i.e. on a full stomach.)

Ove oto popi wa ja wa tullwa omuti pediko. (You speak as if the magic medicine is put in the fire for you, i.e. bewitched to talk about your secret.)
Simon okwa nhuka a tamanana. (Simon jumped straddling, i.e. with legs straddled.)
Ovamati ova uhala va kofa. (The boys passed the day sleeping, i.e. while they slept.)

The negative is the same as that for the past tense indicative, and uses the morphemes *i + na + concord*, e.g. -

Simon okwa nhuka ina tamanana. (Simon jumped whilst (his legs) are not straddled.)

(b) Future tense

Omho otai tondaka tai ka dima omundilo. (The ostrich is running whilst wanting to extinguish the fire.)

Omunati ota endebele ta ka tala outa waye. [The boy hastens to go (and) look/ fetch his bow.]

Ame onde mu mona eshi ta tenhela ta ka wa eengali. (I saw him how he stumbled falling backwards.) - *okawa eengali* = falling backwards
Okandiba ataka tondaka taka ka holeka omwenyo. [Lit. The hare runs to hide (his) life, i.e. The hare runs for his life.]

The negative is the same as that for the indicative, future tense [see paragraph 16.5].

24.6 THE HABITUAL ASPECT

The habitual aspect was briefly referred to in paragraph 9.2. It is formed by the morpheme *-ha-*, which replaces *-ta-* with subjunctival concords, e.g. -

Omafuma ohaa (*o + ha + a*) *dimi pokulombo*. [Bullfrogs (usually) croak in the rainy season.]

Negative formation employs *i-* in the present tense, and it is thus the same as that for the present tense indicative, e.g. -

Omafuma itaa dimi pokufu. (The bullfrogs do not croak in the winter.)

By using the habitual form, the speaker implies that bullfrogs usually or regularly or always croak in the rainy season, i.e. they are in the habit of doing so. It should be noted that the habitual aspect occurs frequently in Oshikwanyama, as many actions are by their nature habitual, e.g. -

Oudila ohava taka. (Birds fly, i.e. they always do.)

Ekondo lokaulu ohali shikula lokwooko. (The hind leg (always) follows the front leg. [Idiomatic: Give to be given.]) (*ekondo* = hoof, *okaulu* = leg, *okwooko* = arm/front leg)

Ohe lihongo molwashi oku shi hole. (He learns regularly because he likes it.)

If habituality is expressed in the past, it appears as a compound tense, with the subjectival concord after the auxiliary verb *li* being habitual, e.g. -

Oudila ova li hava nuka. (Birds always flew.)

Ekondo lokaulu ola li hali shikula lokwooko. (The hind leg always followed the front leg.)

Okwa li he ihongo nouidini. (He learnt regularly with eagerness.)

24.6.1 Negative

The absence of the prefixal *o-* after *li* indicates that the habitual appears with the participial mood. The negative is still formed with *i-*, but there is a tonal difference:

Habitual indicative: *oudlâ ihavâ tâká* (birds do not fly)

Habitual participial: *oudlâ ôvâ li ihavâ tâká* [birds did not (always) fly]

24.6.2 Future Habitual

Oudila olava ka kala hava nuka. (Birds will always fly, be flying.)

Ekondo lokaulu otali ka kala hali shikula lokwooko. (The hind leg will always follow the front leg.)

Ota ka kala he ihongo nouidini. (He will always learn regularly with zeal.)

Note

All concords ending with *a* become *e* before objectival concords, defective verbs and the reflexive *li-*, hence the change from *ha* to *he* in the above example.

It is interesting to note that the habitual aspect also appears in the imperative, e.g. -

Paulus, kala ho (< ha + u) longo! [Paulus, be with work (perpetually), i.e. do (your) work regularly!]

The non-habitual form of the above example would be -

Singular: *Paulus, longal!* (Paulus, work!)

Plural: *Unona, longeni!* (Children, work!)

See also -

Singular: *Paulus, ou longal!* [Paulus, you (should) work!]

Plural: *Unona, omu longal!* [Children, you (must) work!]

The use of subjectival concords (2nd person, singular or plural) in imperative forms is, as far as is known, quite unusual. However, the plural form does not take the imperative ending *-eni*. Until such time as an in-depth study of these forms provides a different explanation, one could regard them as variants or aspects of the imperative.

See also -

Singular: *Paulus, ou ka longal!* (Paulus, you should always go to work!)

Plural: *Unona, omu ka longal!* (Children, go to work always!)

Singular: *Paulus, ou kala ho longo!* (Paulus, you should work regularly, i.e. with each opportunity!)

Plural: *Unona, omu kala hamu longo!* (Children, you should always be working - when time permits!)

Singular: *Paulus, ou kala ho longo moina!* (Paulus, you should remain working in the mine!)

Singular: *Paulus, ou ka kala ho ka longo moina!* (Paulus, you should be going to work in the mine - always!)

25. RELATIVE CLAUSES

Relative clauses are subordinate clauses. In English, they are usually introduced (or marked) by the words "who", "whose", "that", which are sometimes called "relative pronouns", e.g. -

People who work hard earn a lot of money.

People earn a lot of money - main clause

who work hard - relative clause

Relative clauses are often referred to as being imbedded clauses or sentences.

In Oshikwanyama, relatives are introduced by a demonstrative in concordance with the noun class or pronoun in the main clause (translated with "who" or "which"), followed by the verbal in the participial mood. Note that demonstratives of all three distances may be used, e.g. -

(a) *awa* (Demonstrative I)

Ovanhu, awa hava longo unene, ohava mono oimaliwa ihapu.

Main clause: *Ovanhu ohava mono oimaliwa ihapu* (People earn a lot of money.)

Relative clause: *awa hava longo unene* (who work hard)

awa - demonstrative I referring to *ovanhu*

hava longo unene - verbal in participial mood

Negative

Ovanhu, awa ihava longo unene, ihava mono oimaliwa ihapu. (People who do not work hard do not earn lots of money.)

(b) *osho* (Demonstrative II)

Oshinima, osho tashi hepeke ovalongi, otashi yukfwa. (The thing which irritates/torments the workers will be made straight, i.e. rectified.)

(c) *linya* (Demonstrative III)

Epangelo, linya ihali file oshisho ovanhu valo, otali mono oupyakadi.
[That government which does not look after/care for its people (will) find/get trouble.]

Note the expression *fila oshisho* (to look after, care for).

Other examples

Omulumenhu, ou a kwafa mushinda shaye, okwa dulika komhangonyombibeli.
(The man who helped his neighbour obeyed the command of the Bible.)

Note that the above should have been *mushinda waye* instead of *mushinda shaye* - his neighbour - an irregular use of concord!

Some grammarians refer to a direct relative construction if the relative clause is in agreement with the subject noun of the main clause (called the antecedent),

which is marked by concordial agreement. Thus, if the antecedent is the subject of both the main and the relative (subordinate) clause, one may refer to a direct relative construction. If the relative clause does not relate to or is not in agreement with the antecedent, an indirect construction results, e.g. *Eyoka eli omulumenhu e kwate, ola lya nge.* (The snake which the man holds, has bitten me.). Here, the relative clause has *omulumenhu* as its subject, whereas *eyoka* is the subject noun of the main clause.

Ohamba oyo omona wayo ta vele, oya tuma ondokotala. (The chief whose son is ill, sent for a doctor.)

Oshinima eshi nde mu landela onghela, osha kana. (The thing which I bought him yesterday, is lost.)

Mwene wongesheya ou nda landa ohema kaye, okwa fya moshivike sha dja ko. (The shop-owner from whom I bought the shirt, died last week - ... died in the week that passed.)

Example of a direct relative construction

Oitya aish e i ya shangwa ya endama momatumbulo omu, kai na okushangelwa kumwe. [All the words which are written being askew (i.e. in italics) in these sentences, must not be written together, i.e. conjunctively.]

26. CONJUNCTIONS (CO-ORDINATE AND COMPOUND SENTENCES)

Sentences may be classified either as co-ordinate or as compound, depending on the type of conjunction. Co-ordinate sentences entail the joining of two or more main clauses, while compound sentences usually consist of a main clause and one or more subordinate or imbedded clauses. Conjunctions can also be grouped according to the moods following them. Those followed by the indicative mood are co-ordinate, while those followed by the participial or subjunctive moods are compound.

(a) Conjunctions used in co-ordinate sentences

<i>na</i> (and)	<i>ndele</i> or <i>ndelenee</i> (but)
<i>hano</i> (therefore, thus, hence, then)	<i>onghee</i> (therefore, then)
<i>ile</i> (or)	<i>ashike</i> (only, but only)
<i>molwashi</i> or <i>molwasha</i> (because of)	<i>nande</i> (although)
<i>ngeno</i> ... <i>ngeno</i> (if ... then)	<i>fiyo</i> (until, up to)
<i>shashi</i> or <i>osheshi</i> (because, since, forasmuch, inasmuch as)	

Examples

"*Ka kola ke ku lye*" ***na*** "*ka helela ke ku lunde*" *oo amatumbulo mawa.*
[Lit. "Go raise (it)(that) it may eat you" and "go weed (it)(that) it may overpower you" those are good proverbs. Explanation: If you raise a leopard (or lion), it will one day attack you. The second proverb: If you weed and leave a good-looking plant, it will grow big (like a tree) so that you will not be able to remove it anymore.]

Note that in cases such as the one above, the conjunction *na* is not written conjunctively.

Owa fika diva ndele owa hanga twaya nde. (You came soon but you got us having gone long ago, i.e. you missed us.)

Odula oya loka nawa hano tu limeni! (It has rained well, therefore let us plough!)

Owa longwa nawa onghee chai ku pandula. (You have worked well therefore I thank you.)

Kulohannesburg otamu i nodla ile otamu i nobesa? (Are you going to Johannesburg by aeroplane or by bus?)

Ohai ku shangele shaashiosheshi onde ku djulukwa. (I write to you because I long for you.)

Onde mu dengwa molwashi okwa dina nge. [I hit him because (for the reason) he looked down on me.]

Okwe shi ningila owina nande onde shi mu kelela. (He did it on purpose although I prevented it, i.e. tried to prevent it.)

(b) Conjunctions used in compound sentences

<i>fiyo</i> (until, until then)	<i>fiyololo</i> (until the end)
<i>ngeenge</i> (if, when)	<i>fimbo</i> (meanwhile)
<i>nghee tuu</i> (since, ever since)	<i>oshimha tuu</i> (as long as)
<i>eshi</i> (when)	<i>fiku</i> (by the time) < <i>efiku</i> (day)
<i>fiku linya</i> (ever since)	<i>nhumbi/nhumba</i> (how)
<i>opo, kuyya</i> (that, in order to)	<i>fiku olo</i> (one day, when)
<i>manga/mangha</i> [while, whilst, a (little) while]	
<i>fimbo mangga</i> (meanwhile, in the meantime)	

Examples

Okwe mu ponda fiyo a fya. (He strangled him until he died.) - *a fya* = participial mood, past tense.

Ohandi shi mu lombwele ngeenge nde mu mono. [I (will) tell it to him when I see him.]

Note the tense form *nde mu mono*. In the past tense, one would expect *nde mu mona*, as the form *onda* [or *nda*] *mono* is not normally found in Oshikwanyama (see paragraph 23.1). However, it appears to be a rule that this tense form (i.e. the concord in the past tense followed by the verb in the present tense) occurs when it is preceded by conjunctives implying actions executed conditionally, such as *ngeenge*, *eshi* and *fiku*.

Manga oikuni, manghal/mangga hai mange oihati. (Bind the firewood while I bind the hay.)

Ove inda kOshomeva fimbo handi i kOndangwa. (Go to Tsumeb while I go to Ondangwa.)

Tu lyeni mangwa omkande fimbo olwishi tali pi. [Let us eat (first) the beans until the rice is ripe.]

Nghee tuu nde ile mOvenduka ndi mone Omuzulu. (Since I came to Windhoek did I see a Zulu, i.e. I never saw one.)

Shimha tuu wa hetekele okushinda omamboawe, onena tuu to lika. (As long as you tried to molest the wasps, today you will be bitten, i.e. all the times you tried to ...)

Onda haluka eshi nde mu mona. (I got a fright when I saw him.)

Fiku to nya oku, ou etelela embo lange. [(The day) when you come here, bring [along] my book.]

Onde shi mu lombwela fiku linya twa li moshhauto shaye. (I told him that day when we were in his car.)

Pe nge munga oimaliwa yange opo nawa ndi ku pe ovili yoye. (First give me my money then I'll give you your watch.)

Paulus okwa lombwela nge kutya a pita ekonakono. (Paulus told me that he passed the exams.)

Oinima yeye onde i mu pa fiku ola nde mu mona. (I gave his things to him on that day I saw him.)

27. ADVERBS AND ADVERBIALS

Adverbs and adverbials (including adverbial phrases) may be treated in many ways. For the purposes of this grammar, we commence with the identification of two main categories, mainly on morphological grounds, namely -

(a) Adverbials which are derived from other parts of speech (word categories), i.e. they do not belong primarily to the word category called adverbs, but function as such within the syntactical context. They can further be subdivided into -

(i) Adverbials derived from nominals (nouns and pronouns), e.g. -
Okwe mu undula neenghono.

(ii) Adverbials derived from qualificatives, e.g. -
Okwe undula luatu.

(b) Adverbs which belong primarily to the category "adverbs".

A different approach to adverbs would entail distinguishing between different kinds on semantic grounds. Thus, one would find adverbs denoting -

- locality, e.g. *Okwe shi tula pomuti.* (He put it at the tree.)
- time, e.g. *Ote uya nena.* (He will come today.)
- manner or mode, e.g. *Ota ningi nawa.* (He is doing fine/well.)
- quantity, e.g. *Ote shi tu lutatu.* (He stabs it three times.)

One could further distinguish the following:

- Adverbial interrogatives, e.g. *Oto shi ningi ngahelipi?* (How do you do it?)
- Instrumental adverbials, e.g. *Ohai shi ningi nomake ange.* (I do it with my hands.)
- Associative adverbials, e.g. *Oha ende nakame kaye.* (He walks with his friend.)
- Interjectival adverbials, e.g. *Hamba! Okwe shi ninga shili?* (Gosh! Did he really do it?)
- Ideophones (which all function adverbially), e.g. *Emanya ola wila momewa la ti: dowl!* (The stone falls into the water saying: splash!, i.e. it falls into the water with a splash.)

As was already briefly mentioned in paragraph 4.1, adverbials form that part of a sentence which qualifies or defines the action (verb) regarding all the aspects mentioned above.

27.1 ADVERBIALS DERIVED FROM OTHER WORD CATEGORIES

Note

As this grammar deals with adverbials mainly on a morphological basis, there will not necessarily be references to semantic categories or types.

27.1.1 Locatives (see paragraph 14.3)

Locatives have already been dealt with extensively in paragraphs 14.1 to 14.6, and it would thus be almost superfluous to point out that virtually all locatives denote place or locality. There are, however, a few that refer to time, e.g. -

Orave ke yya mongula. (They will come tomorrow.)
Meme ota ka shuna moshivike tashi yya. (My mother will return in the coming week.)

Fye anshwe otu li mefinbo eli lomululu. (We all are in this age of darkness.)
Ohatu ka fika kOvenaduka meevili hetatu. (We will arrive at Windhoek in eight hours.)

moudwali (next year)
onguloshi (in the evening)

komuango (plural of *etango* - sun) - in the afternoon
omutenya (from *omutenya* - day's heat) - noon, midday

Locative class-prefixes appear together with all pronouns, qualificatives (see paragraphs 17.1-17.5) and possessives, of which only a few examples are given here.

(a) Locatives with demonstratives

Omunhu ou: Ohai kala puow/pwaa. (I am staying with/at this one, i.e. person.)

Note the phonological change *pu + ou > pwaa* (see paragraph 14.2). This change takes place regularly with all demonstratives of the 1st, 2nd and 3rd distances. For the purposes of the written language, two spelling forms are recognised.

Class	Demonstrative I	Demonstrative II	Demonstrative III
<i>omu-</i>	<i>puou</i> or <i>pwau</i> (at this)	<i>puovo/pwao</i> (at that)	<i>puwinyal/pwaawinya</i>
<i>ova-</i>	<i>puava/pwava</i> (at these)	<i>puovo/pwavo</i>	<i>puvenyal/pwaavenya</i>
<i>e-</i>	<i>pueli/pwali</i>	<i>puolo/owale</i>	<i>pulinyal/pwalingya</i>
<i>oma-</i>	<i>puad/pwaa</i>	<i>puao/pwaa</i>	<i>puenyal/pwaenya</i>
<i>oshi</i>	<i>pueshi/pwashi</i>	<i>puoshol/pwasho</i>	<i>pushinyal/pwashinyal</i>
<i>oi</i>	<i>pueli/pwai</i>	<i>puoyol/pwayo</i>	<i>puinyal/pwaainya</i>
<i>ee(n)</i>	<i>puedi/pwadi</i>	<i>puodol/pwado</i>	<i>pu dinyal/pwaa dinyal</i>
<i>olu-</i>	<i>puolu/pwalu</i>	<i>puolol/pwalo</i>	<i>pulinyal/pwalingyal</i>
<i>aka-</i>	<i>puaka/pwaka</i>	<i>puokol/pwako</i>	<i>pukenyal/pwakenyal</i>
<i>oku-</i>	<i>puoku/pwaku</i>	<i>puokol/pwako</i>	<i>pukinyal/pwakinyal</i>
<i>pu-</i>	<i>puapa/pwapa</i>	<i>muopol/mwapo</i>	<i>pwacapweca</i>
<i>ku-</i>	<i>puoku/pwaku</i>	<i>puokol/pwako</i>	<i>pwakawinya</i>
<i>mu-</i>	<i>puomu/pwamu</i>	<i>puomol/pwamo</i>	<i>pwamawinya</i>

The prefix *pu-* has been chosen as an example here. It can be replaced by the other locative prefixes, namely *ku-* and *mu-*, throughout.

(b) Locatives with absolute pronouns

puame/pwaame (at me) *puove/pwoove* (at you)
puye (at us, our place) *puye* (at you, your place)
puye (at him) *puvo* (at them)

Class 7:

oshi: pusho *oi: puyo*, etc.

(c) Locatives with quantitatIVES

ova: *puaveshe/pwaveshe* (at all of them)
ee(n): *puadishel/pwaadishel* (at all of them)
oshi: *puashishel/pwashishel* (at the whole one)
e: *pualishel/pwalishel* (at the whole one)
omu: *puanke/pwauke* (at only him)
ou: (plural) *puaveke/pwaweke* (at them only)
pukeshe omunhu (at every, each person)

(d) Locatives with -mwe (numeral or quantitative stem)

Paka oinima ei kumwe! (Put these things together!)

(e) Locatives with adjectives

The locative prefixes are not directly prefixed to adjectives, but combine as follows:

(i) With deadjectives, i.e. with nominalised adjectives, e.g. -

Koshii thaku talwa. [Bad (things) are not looked at.]

koshii: < *ku-* (locative prefix)

+ *oshi-* (class-prefix)

+ *-i* (adjectival stem = bad)

Okwe litula pomunenhu. (He put himself to the big ones, i.e. He settled amongst the important people.)

pomunenhu: < *pu-* (locative prefix)

+ *omu-* (class-prefix)

+ *-nene* (adjectival stem = big)

+ *-nhu* (noun stem = person)

Tu kufa mowii. (Take us out of the evil, i.e. lead us out of evil.)

mowii: < *mu-* (locative prefix)

+ *ou-* (class-prefix)

+ *-i* (adjectival stem = bad)

Note the lengthening of the vowel ("i" > "ii") after the semi-vowel "w". Furthermore, it should be noted that nominalisation requires the prefixing of class-prefixes, not only in the case of deverbatives (e.g. *omulongi* - worker), but also with adjectival stems.

(ii) In the second instance, the locatives are prefixed to demonstratives (see paragraph 27.1.1) followed by adjectives, e.g. with reference to -

Class 5 (e-): *pwaali limene* (at the big one)

pwaali < *pu* + *eli*

Class 7 (*oshi*-): *mwaashi shii* (in the bad one)

mwaashi < *mu* + *eshi*

Class 4 (*omi*-): *kwaadi dilaala* (to the black ones)

kwaadi < *ku* + *edi*

27.1.2 Nouns acting as adverbials

Nouns in the *oshi*- class following a verb denote manner, mode or habit, e.g. -

Ota li oshikwanyama. (He eats like a Kwanyama, in a Kwanyama fashion.)

Otava popi oshikengeli. (They speak like wealthy people.)

Ota nhuka oshilumenhu. (He jumps like a man [as a man should].)

Note also *mafiku* (< *omfiku* = days). Used adverbially, it means "soon", "presently", "shortly".

Ohatu fiki mafiku. (We shall arrive soon.)

27.1.3 Adverbial formatives *na-*, *ka-*, *u-* and *lu-*

(a) *na-*

When prefixed to specific adjectival stems, the following adverbs are formed:

na + *wa* > *nawa* (well, nice, fine, good)

Ondi li nawa nena. (I'm well today.)

na + *i* > *nai* (bad, ugly)

nawanawa (very well, excellent)

naanaa (probably a substracted form of *nawanawa*) - exactly, precisely

Probably also *nale* (long ago), from *na* + *le* (long)

(b) *ka-*

There is only one example with *ka-*, and this combines with the adjectival stem *-nini* (small).

ka + *nini* > *kanini* (a little, a little bit, somewhat) e.g. -

shinga kanini (drive slowly)

Ehena ko kanini. (Move a little bit.)

(c) *u-*

There is only one example, which is combined with the adjectival stem *-nene*.

u + *nene* > *unene* (very, hard, greatly, much)

Oimuna yetu oya hapupala unene. [Our livestock has increased (hapupala) considerably.]

(d) *lu-*

lu- is prefixed to all numerals, as well as to the quantitative stems *-hapu* (many), *-ishu* (all) and *-ike* (alone, only)

lumwe (once), *luwali* (twice), *lutatu* (three times), *lwomulongo* (ten times),

lwefele (hundred times), etc.

luhapu (often, regularly, many times)

Ohu i modolongo luhapu. (He goes to jail often.)

a + *lu* + *she* > *alushu* (always, forever)

Ye oha nu ombiya yomakaya alushu onguloshi. (He always smokes a

pipe in the evening.) - *ombiya yomakaya* (vessel or pot of tobacco =

pipe)

alushelushu (everlasting, perpetually)

omwenyo waalushu (everlasting life)

a + *lu* + *ke* > *aluke*, together with *lumwe*:

lumwe aluke (only once)

27.1.4 Adverbials formed by nominal prefixes *na-*, *molwa-* or *polwa-*, *nga-* and *pa-*

(a) *na-* (conjunction: and with)

Ota ende nombwa yaye. (He walks with his dog.)

(b) *molwa-/polwa-* (for the sake of, on behalf of)

Shi ninga molwombili (< *molwa-* + *ombili*)! (Do it for the sake of peace!)

Ohandi mu pula molwoye (< *molwa-* + *oye* = poss. pron.). (I'll ask him

on your behalf, for your sake.)

Ino mu lombwela molwatate! (Don't tell him for my father's sake!)

(c) *nga-* (be as, be like)

Ota ende ngOmundowishi (< *nga-* + *Omundowishi*). (He walks like a German.)

Ondjima ohai kala omutumba ngomunhu. (The baboon sits like a human.)

Eengobe doye odi li ngodange (< *nga-* + *o* + *da* + *nge*). (Your cattle are like mine.)

(d) *pa-* (according to, in the manner of)

Oshi li pambo (< *pa-* + *embo*). (It is according to the book.)

Osha ningwa paendjovo (< *pa-* + *endjovo*) *daye*. (It happened according to his words.)

Opropaganda yopaukommunisi (< *ya* + *o* + *pa-* + *oukommunisi*) (communist-like propaganda) - *oukommunisi* = communism

27.2 WORDS WHICH PRIMARILY ARE ADVERBS

27.2.1 Adverbs of time (also see paragraph 15.1)

- (a) *nena* (today)
Ohai ka twala oinima ei monjiwo nena. (I will carry these things into the house today.)
- (b) *paife* (now, at once)
Ovatingi otawa hovele paife. (The builders will commence, proceed now.)
Ohatu mono oimaliwa yetu paife. (We will get our money now.)
 Also: *oinima yopaife* (< ya + o + paife): The things of now, i.e. current affairs.
- (c) *neudo* (this year)
Odula oya lokwa nawwa neudo. (It has rained well this year.)
- (d) *diwa* or *diwativa* (hasty, speedily, quickly, straight away)
Ino shi yavala: ohai ka tuma oinima yoye diwa. (Don't worry, I'll send your goods straight away.)
- (e) *shio* (formerly, previously, before, yet)
Paife okana inaka hala okulya, ndee taka ka lya shio. (Although the child doesn't want to eat now, it will eat yet.)
ovapangeli voshio (the former rulers)
Ovanyasha vanakanenavomena inawa fa voshio. (The young people/the youth of today do not resemble the former, i.e. today's youth are not like those of olden times.)
- (f) *oshita* (simultaneously)
Ove zya oshita. (They arrived simultaneously.)
- 27.2.2 Adverbs which are Difficult to Categorise**
- (a) *nokuli* (besides, moreover, even)
Ombwa nokuli nomakipa otai li. (The dog eats even the bones.)
- (b) *mboli* or *nani* (but)
Onda li ndi shii oShimbungu e shi ninga, mboli okavandje. (I thought it was Mr Wolf who did it, but it was Mr Jackal.)
Eshi nde shi mona, okwa li ndi shii onyofi, mboli osateliti. (When I saw it, I thought it to be a star, but it was a satellite.)
- (c) *ngaha* (thus, so, likewise)
Thomas, mu lombwela ngaha! (Thomas, tell him like this!)
Shi ninga ngaha! (Do it like that, likewise!)
- Onda hala oimati i li ngaha.* (I want fruit being like that, I want such fruit.)

- ngaha* - this way I
ngaho - that way II
ngahenya - that way III, yonder
- (d) *ngaho* (hardly, so-so, mediocre, merely, barely, inadequately)
Ohatu end ngaho/ngoo. (We travelled idly, scarcely, i.e. getting nowhere.)
Orava longo ngaho. (They work fruitlessly, i.e. with little progress.)
 Also: *omunhu wongaho* (< wa + o + ngaho) (person of low standing who counts for little)
oshinima shongaho (inferior, insignificant thing, issue or business)
eendjovo dongaho (idle, empty words)
- (e) *ngoo* (approximate translation: rather, fair, fairly)
Onda lele po ngoo. (I slept fairly.)
Nande kakwa/kanda li nda hala oku mu pa oimaliwa, onde i mu pa ngoo nee. (Although I did not want to give him the money, I yet or still gave it to him.)
- (f) *tuu*
- (i) comparable to the English "somewhat", "rather", "to some extent"
Orava ende tuu. (They progressed somewhat.)
Ekondkono owe li pita tuu? (Did you pass the exams after all?)
- (ii) Adverb of emphasis ("Indeed!")
Orava longo tuu natango? *Heeno, natango ngoo.* (Are they still working? Yes, indeed, they are still at work.)
- Note the use of *tuu* in greetings:
Mwa uhala po tuu? (How did you spend the day, pass your time, i.e. How are you?) (Also see paragraph 12.4.)
- (g) *shili* (derived from *oshili* - the truth) - truly, really, certainly
Oshoshili ngoo? (Is that really so?)
Ondi mu hole shilishili. (I surely, truly like/love him/her.)
 Also: *Oshil?* (Is it true?)
ovanhu voshili (truthful, trustworthy people)
- (h) *vati* (lit. "they say" - allegedly, supposedly, probably)
Timo okwa li vati ole uya nena. (Timo said he will probably come today.)
Omutukkadil winya a dile apa onghela, vati okwa fya. [That old woman who yesterday went away (from) here, allegedly died.]
Omeva omediva (poss. conc. a + o + mu + ediva) *okwa pwa mo vati.* (The water in the vlei has allegedly dried up.)
Omuninisteli vati okwa tonga oipupula. (The minister supposedly told lies.)

(i) **natango or nanena** (yet, still, again, repeatedly)

Ove li mOvenduka natango? (Are they still in Windhoek?)

Nanena ino mana olonga yoye? (Have you not finished your work yet?)

(j) **nande or nandenande** (not at all, certainly not, not even)

Handi futu oimaliwa nande! (I certainly won't pay money!)

Katrina ngiti mu hole nandenande. (I don't like Katrina at all.)

Introducing an adverbial clause, *nande* is translated with "though", "even if", "in spite of", "despite that", "notwithstanding that", "nevertheless".

Ohatu uya, nande keumbo leni okokule. (We shall come although your home is far away, despite your home being far away.)

Ohai ku kwajfa, nande wa fajya nge. (I will help you although you lied to me.)

Nande handi ende oufika, ihai tita sha. (Though I go at night, I do not fear a thing.)

(k) **mbela** (perhaps, maybe)

Oto shi ningi tuu mbela? (Will you do it perhaps?)

Sofia okwa handuka, mbela okwa shindwa. (Sofia is cross, perhaps she has been incited/leased.)

27.3 COMPARISONS

While European languages use adjectives to express comparisons, e.g. -

big	bigger	biggest
(positive)	(comparative)	(superlative)

Bantu languages mainly employ specific verbs.

(a) **Positive**

In order to translate a sentence such as "He is as tall as his friend", the following constructions may be employed:

(i) Using the defective verb *fike* (to reach or stretch, i.e. to reach up to a certain point/height/length), one could say:

Omunene e fike pukame kaye. (Lit. His tallness reaches at his friend or up to his friend, i.e. he is as tall as his friend.)

Note the use of the locative prefix *pu-* together with *fike*.

(ii) Alternatively:

Ye ominene ngashu kaume kaye. (He is a tall one like his friend.)

(b) **Comparative**

The defective verb *dule* (exceed, outdo, surpass, outclass) is employed to express comparative degrees (bigger), e.g. -

Ondi ku dule eenghono. [I surpass you (in) strength, i.e. I am stronger than you.]

Omuifima wetu ou dule weni omewa. [Our waterhole exceeds yours (with) water, i.e. our waterhole has more water than yours.]

Ove tu dule ouhapu. [They surpass us (in) quantity, i.e. they are more numerous than we.]

(c) **Superlative**

The superlative degree (biggest) is also formed with *dule*, but the quantitative stem *-she* (all) is added, e.g. -

Ye oshipuna e dule aveshe. (He is a rich man surpassing all, i.e. he is the richest.)

Ovafita ava ve dule aveshe. (These herdsmen are the best.)

Eengobe detu odi na ombelela i dule yeengobe adishe. (Our cattle have meat outclassing that of all others, i.e. Our cattle have the best meat.)

ounongo unene u dule aeshe (big wisdom surpassing all others, i.e. supreme wisdom)

Note the following verbs:

fa (resemble, like, look like, similar to)

Okana oka fa xe. (The child resembles/looks like his father.)

Odula oya fa tai uya nena. (The rain looks like coming today, i.e. it looks like rain today.)

Onambo avo okwa fa etu. (Their dwellings resemble ours, are similar to ours.)

Also: *faneka* (transitive form) = make alike, compare, hence portray, photograph

Deverbalive: *efano* (picture, photograph, sketch, drawing)

fanekela (transitive + applicative) = draw, sketch, illustrate

faafana (reciprocal) = resemble each other

Ovamwameme ova faafana. [My brothers (or sisters) look alike, resemble each other.]

28. QUESTIONS

Two main methods are employed to ask questions, namely -

- (a) Statements become questions (positive or negative) by changing the tone pattern. There is no change in the word order or word sequence (as is, for example, the case in European languages). The typical tone pattern for questions is characterised by high tones on at least the last word or syllable or syllables. The pitch, though, is raised markedly, much in the same manner as in some European languages; the last syllable is usually the highest.

Examples

Statement: *Okwa kwata eeshi dihapu.* (He caught many fish.)

Question: *Okwa kwata eeshi dihapu?* (Did he catch many fish?)

Statement: *Ile lihongo moyunvestii.* (He is not studying at university.)

Question: *Ile lihongo moyunvestii?* (Is he not studying at university?)

Statement: *Ompresidente oha kala apa.* (The President stays here.)

Question: *Ompresidente oha kala apa?* (Does the President stay here?)

Statement: *Ke mo.* (He is not there.)

Question: *Ké mót?* (Is he not there/in?)

Statement: *Ame (< o + ame).* (It is I.)

Question: *Ame?* (Is it I?)

- (b) Questions can be formed with the aid of interrogatives. The identification of a word category termed "interrogatives" can be justified mainly on semantic grounds, namely the fact that they have the semantic notion of enquiry. If morphological and syntactical criteria are applied, some interrogatives can be grouped with adverbials and some with quantifiers (see paragraphs 25 and 16.5, respectively).

(i) Adverbial interrogatives

Adverbial interrogatives can be divided into those enquiring about place (locality), time, or manner or mode. Others enquire about origin (who?, what?) and reason or cause (why?).

(aa) Adverbial interrogative of place

peni? (where?)

Oto di peni? (Where do you come from?)

Ohai di kEngela (< ku + Engela). (I come from Engela.)

Owe shi tula peni? (Where did you put it?)

Onde shi tula pondje. (I put it outside.)

(bb) Adverbial interrogative of time

naini? (when?)

Odala otai loko naini? (When will it rain?)

Otai ka loka moshivike tashi nya. (It will rain in the coming week.)

(cc) Adverbial interrogative of manner

ngahelpi? (how?)

Owa mona oimatiwa ei ngahelpi? (How did you get this money?)

Omulumenhu oku li ngahelipi/ngali? (How does the man look like?)

(dd) Interrogatives enquiring about origin

bye? or *lyeye?* (who?)

Olyeye e ku vakukila? (Who assaulted you?)

Omulumenhu winya! (It was that man!)

shike? (what?)

Osho oshike? (What is that?)

Oshilulu. (It is a ghost.)

shike may also ask about the kind of activity or the object thereof.
e.g. -

Oto ningi shike? (What are you doing?)

Ohai shange embo. (I am writing a book.)

Oto li shike? (What are you eating?)

Ihai li sha. (I'm not eating anything.)

(ee) Adverbial interrogative of reason or cause

omolwashike? (why? - lit. it is because of what?)

Omolwashike te ku hanyene? (Why does he scold you?)

Omolwaashi or osheshi nada kufa po oshipundi shaye. (Because I took his chair from him.)

Note that *omolwashike* and *omolwaashi* or *osheshi* always appear with a copulative (*o-*), which explains the participial mood following it. (The participial mood is characterised by the absence of the morpheme *o-* before subjectival concords; in the above examples these are the concords *te* and *nada*.)

Omolwashike ho livangeke nge? (Why do you avoid me?)

Osheshi ngni ku hole vali. (Because I do not like/love you anymore.)

(ii) Quantitative interrogatives

(aa) *-ngapi?* (how much, many?)

Ou na ookaume vangapi? (How many friends do you have?)

Ovanini ashike (Only a few.)

Oho mono oimaliwa ingapi? (How much money do you earn?)

Evanda omafele atano mohani. (Five hundred rand a month.)

(bb) *-lipi?* or *-lipipo?* (which of several?)

Ohatu ka toma ongobe lipi mongula? (Which ox are we going to slaughter?)

Oyeinya (< *oyo* + *inya*) *ya kalupa.* (Those old ones.)

Embo loye lipi? (Which is your book?)

Oleliya (< *olo* + *liya*). (The one over there.)

Pelipi wa hala tu kale omumba? (Where do you want us to sit?)

Opapa (*opo* + *apa*) (Right there.)

Note

pelipi in the above example clearly shows that the word is actually composed of the subjunctival concord *pa* (< *pu-*), the auxiliary verbal *li* (to be), and the stem *pi*. It would appear that *-pi* is a contracted form of the interrogative *peni?* (where?), i.e. (*o*)*pe li peni?* could be considered to be the full form of *pelipi?* Oshikwanyama speakers, however, are not aware of such a possible development or construction, and consider *-lipi* to be a stem to which the concord should be attached. Possibly, categorizing it as a "quantitative" may be questionable.

(cc) *-kwashike?* [what kind?, concerning species or nationality]

Oshimeno osho oshikwashike? (What kind of plant is that?)

Omutwiyu. (It is a sycamore.)

Ye omukwashike? (What kind is he?)

Omuzulu. (He is a Zulu.)

Ovaenda ventya ovakwashike? (What kind are those guests/tourists?)

Ovandowishi. (They are Germans.)

29. IDEOPHONES

Ideophones are a typically Bantu word category. However, they are not as vividly and extensively developed in the Namibian languages as is the case, for example, with the south-eastern group of languages (South Africa).

Ideophones are vivid descriptions of actions, and thus they function adverbially.

The term "ideophone" does not do this word category full justice, because the words in this category do not only imitate sounds and noises, but also express awareness of other senses, namely physical or emotional sensations and visual conceptions.

(a) Ideophones imitating sounds or noises

Engungule otali tondaka tali ti: ndaundau! (The giant runs saying: ndaundau! - imitating the heavy, running footsteps.)

Enhula la onadaka ola punduka kwa ti: bafu! [The big fat person falls (headlong), it said: bafu! - imitating the falling sound.]

Onde mu denga noshiplangi momuwe kwa ti: polo! (I hit him with a plank on the head, it said: polo! - with a bang.)

Etanga ola topa kwa ti: wata! (The melon burst open, it said: wata! - the sound of a bursting melon.)

depu! (sound of something falling in the sand)

pwaka! (clapping sound, e.g. of hands)

pulu! (sound of clashing calabashes)

gholol! (sound when a stick is tabbed into a mouse hole)

ngufu! (sound of fist punched into the stomach)

waku! (sound of a plank hit on another one)

shaya! (sound of sand or seed thrown)

poka! (sound of stick when hitting someone lightly)

moto! (walking with shoes on a wet floor)

kwekwekwekwel! (gnashing of teeth)

kekakekel! (giggling)

(b) Ideophones describing sensations (feeling)

Eshi nda mona oshilulu omawwili okwa dja nge taku ti: shalalala! (When I saw the ghost, gooseflesh appeared - it said shalalala, i.e. a shuddering, creepy feeling.)

Epuka ola li tali ende nge taku ti: nyanganyanga! (When the big insect crawled on me, it said nyanganyanga, i.e. the sensation of an insect crawling on one's skin.)

Omutwe wange otau vele tau ti: pwapwapwa! (My head is ill saying: pwapwapwa, i.e. the sensation of a pulsing headache.)

kuwikuwi (feeling of nausea)

30. COLOURS

nyeshunyeshu (the jabbing pain when wounded; tingle)

teete (sensation caused by intense cold)

sholshol (sensation as experienced when having fever)

shishiti (the feeling experienced when starting to sweat)

(c) Ideophones describing visual phenomena

Engshaku daye oda pushwa tadi ti: tai tai! (His shoes have been polished saying: *tai tai*, i.e. they shine brightly, they glitter.)

Eshi omhepo ya pepa oshikutu shaye osha ti tuu: penu! (When the wind blew his garment, it said: *penu*, i.e. suddenly lifting or plucking it.)

Omukwaila okwa tila ta ti: kakakaka! (The soldier was afraid saying: *kakakaka*, i.e. he trembled.)

mbwanyu (describing the sensation when a clearing suddenly appears in dense bush)

mwatu (a girl vamping with her eyes)

wangu (the rolling of ocean waves)

shinu (the sudden, jerky movement of small animals or insects.)

Also: *ndo* or *ndoo* (full to the brim)

Oshitoo osha yada *ndo*. (The vessel is full to the brim.)

foko or *fokofoko* (pitch black or dark)

Okalaula fokofoko. (It is pitch dark.)

onghambe ilaula fokofoko (jet-black horse)

to (snow white)

Ombapila ioka to. (The paper is white as snow.)

she (blood red, crimson)

onhemo itiyana she (a crimson-red flower)

ondwi itiwima, twi (the very grey dust)

Colours have already been partly dealt with under adjectives [e.g. *lanla* (black), *-loka* (white), *-tiyana* (red)]. Blue is a noun, *ombulau*, which was derived from the German "blau". (*Ondi na ohema nombulukweva yombulau*. - I possess a blue shirt and trousers.)

30.1 THE USE OF THE VERB *twima*

twima describes a greyish colour, similar to that caused by smoke or rain; hence a grey haze, e.g. *odalula ya twima* (a rainy, grey haze), *Ondwi oya twima*. (The dust yellows the air, makes it hazy.)

When used as an adjectival stem, *twima* refers to dun colours, e.g. *ongobe itiwima* (dun-coloured cow).

By combining *twima* with nouns which are associated with a certain colour, it is possible to describe all shades of colour, e.g. -

oshitwima onyango [colour of gall (*onyango*) = yellowish-green]

Ongobe oitwima euladu. (The cow has a blueish-grey colour.)

oshivela shitwima (yellowish metal = brass)

ongobe oitwima efo lomupanda (blueish dull, like the leaf of the *omupanda* tree)

oshiyata shitwima eulu [sky-blue material (fabric) - *eulu* = sky]

Also see -

oshitwime (grey mist)

twimana (v., become smoky or dusty, fume)

twinika (causative: raise dust, smoke)

TRANSLATING EXERCISES

Translate these Oshikwanyama texts. (All texts were taken from newspapers.)

1. Omulumenhu ou, Estiene Philander, oo e li omupolifi mukattura, okwa monkile ondio melopotoelo ledipao mOmandaxa, momhangu yopombada yaWindhoek. Philander okwa dipaele Shaanika Uguanga momafikuli 31 Desemba 1989 mosingela yakattura. Okwa pewa ehandu lokukala mokailu odula inwe ile e lifutile mo okapandi kee-N\$2 500. Okwa londwelwa natango opo a kale oule weedula nhatu ina udkila sha, shi nasha nelongfo leenghono.
2. Ehangano lophashiwana lovanailonga vomeemina muNamibia ola holola eudonai lalo, omolwedundakano olo la holoka komina ya TCL, yedina Ojihase, oyo i li popepi noWindhoek. Okalamauka oko ka holoka komina ya tumbulwa, oka twala fiyo omekwatepo lovanailonga vomina oyo ve li vahamano. Oupyakadi owa holokele mEritano eshi vanwe vomovanailonga kwa li ve lidenga mumwe novatakamifi vomina (esekuriti). Ehokololo otali ti kutya ovatakamifi vomina okwa li va hovela nokukonga ouxwapindi eshi va nyekula ko oikulya oyo kwa li tai landifwa kuvamwe vomovanailonga mokomboni yaTjihase.

Explanations

(a) *ovanailonga*:

-longa (verb stem = work)

oilonga [plural noun = work(s)]

Ova + na + oilonga - ovanailonga (people having work, i.e. workers)

(b) *Eudonai*:

uda (verb stem = hear, feel)

nai (adverb = bad)

eudo (deverbative = hearing, feeling)

e + uda + nai - eudonai (bad feeling, i.e. grievance)

(c) *novatakamifi*:

na- (conj. = and)

-takamifa (supervise)

+ *ova* - class-prefix

3. Omushamane nomukulukadi waye va dipawa. Edipao linyanyalifa ola ningwa vali omafiku aa muGrootfontein. Ovakulupe vavali, omulumenhu nomukulukadi waye, ova dipawa Efitano la dja ko kOvawambo vavali, nomidimba davoda ekelwa moshixwa oule weemeta 200 ile 300 okudja pokaratana yavo omo kwa li hava kala. Omidimba davoda monika onghelinya kovakonakoni vopolifi. Eshi sha etifa edipao li li ngaha natango inashi shivika. Nakufya Johannes Roberts okwa li omunailonga yopamwene moshitopolwa shoilonga yeepate mepangelu. Omukulukadi waye naye okwa dipaelwa pamwe naye.

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