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# Thimbukushu Grammar

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**Maria Fisch**

# Timbukushu

## Grammar

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Out of Africa Publishers





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## INTRODUCTION

Thimbukushu is a typical Bantu language, spoken by the Hambukushu, a relatively small group of people living mainly in north-eastern Namibia and north-western Botswana. Before the start of the civil war in Angola several thousand Hambukushu also lived in the southeast of that country.

The term *bantu* does not refer to the Negro race or to ethnological facts, but to a particular language group which inhabits the largest part of central and southern Africa. All Bantu languages have many common stems of words, as well as several grammatical features which distinguish them from other language groups:

1. **The most important characteristic is the so-called "class" system.** Bantu languages do not have articles ("a", "the"); nor do they have gender. They also have no declinations, which means that no formal distinction is made between nouns in the subject or object position. All nouns are instead divided into classes. Each class contains words with the same or similar semantic content. Thus, in Thimbukushu, Class 1 nouns denote human referents; Class 5 practically only animal referents; and Class 9 abstract concepts and trees, etc. However, if a person is stripped of his or her typical human characteristics (deaf mute, criminal, cripple), the expression used falls into a different class. On the other hand, animals which are personified in fables, for example, can be classified under the human class. In this manner, therefore, the philosophical thinking of the Bantu finds expression to a certain extent.
2. **The verb is highly developed** and shows a high degree of variability and expressive potential. The infinitive has a nominal character.
3. **Locatives form their own nominal class.** In adverbial structures, they replace prepositions. There are no prepositions.
4. **The pronominal system is extensive.** In particular, there are an enormous number of demonstrative pronouns.
5. **Ideophones and interjections are a fundamental element of expressivity.**
6. **Adjectives are always derived from nouns.** Their position in a sentence corresponds to the formation of the genitive. Comparative forms are unknown.

1. The term *bantu* is the plural of *mntu*, which denotes "human" or "person" in most Bantu languages.

## PHONETICS AND PHONOLOGY

The alphabet consists of: Vowels, Semi-vowels, Consonants, Clicks

### A. Vowels: *a, e, i, o, u*

All vowels are short. The following examples illustrate the Thimbukushu vowel sounds:

- a* similar to the short *a* sound in *but* or *done* in English
- e* similar to the short *e* sound in *met* in English
- i* similar to the short *i* sound of *it* in English
- o* similar to the short *o* sound in *off* in English
- u* similar to the short *u* sound in *book* in English

### B. Semi-vowels: *w* and *y*

Thimbukushu has a phonological rule which does not permit one vowel to immediately follow another. For example, if the prefixes *mu-*, *tu-* or *ku-* should co-occur with a stem that begins with a vowel, the *u* is always modified to non-syllabic *w*. Similarly, *i* preceding a vowel always becomes *y*.

*w* is a voiced bilabial semi-vowel, corresponding to the *w* in *woman*.

Examples in Thimbukushu are as follows:

Nouns: *mwaka* ("year"), *mwano* ("axes"), *mwane* ("river"), *wiki* ("honey")

Verbs: *ku-nwa* ("to drink"), *ku-imba* ("to sing"), *ku-edha* ("to swear")

Pronouns: *wange* ("my", Cl. 1 sing.), *waya* ("those", Cl. 1 plural), *wetu* ("our")

*y* is a voiced palatal fricative semi-vowel, corresponding to the *y* in *yes*. Whenever a *y* or *i* sound is pronounced before a vowel, it is written as a *y*.

Examples in Thimbukushu are as follows:

Nouns: *dipya* ("field"), *yita* ("war"), *myu* ("kudu"), *dyoko* ("hand")

Verbs: *ku-yenda* ("to go"), *ku-dya* ("to eat"), *ku-yamba* ("to offer")

Pronouns: *yidye* (interrogative "who"), *dyendi* ("his", Cl. 3 sing.), *nadye* (interrogative "with whom")

### Exceptions

In foreign words, the phonological rules regarding semi-vowels are ignored, and *i* and *u* are preserved in front of other vowels:

- i* in *Maria, Elias, Namibia*, etc.
- j* in *Jerusalem, Johannes, Josef*, etc.
- u* in *miungeli* ("angel"), *kuAndara* ("to Andara"), etc.

### C. Consonants

A distinction is made between "true" Thimbukushu consonants and those which only occur in foreign words.

True consonants: *b, d, f, g, h, k, m, n, ñ, p, r, t, l, v, w, y*  
Consonant clusters: *dh, dj, gh, mb, mv, nd, ng, nh, nhw, sh, th, ndh, ndj*  
Consonants that only occur in foreign words: *l, s, z, ch, sch, x*

*s* is always voiceless, as in *sing, sit, see*  
*z* is always voiced, as in *zoo, Zambezi*

Examples in Thimbukushu are as follows:

*posa* ("post office"), *Zulu, Lukas* ("Luke"), *Elizabethi* ("Elizabeth"), *Mbanza*

Most consonants are pronounced as they are in English. They are, therefore, not dealt with individually. What follows hereunder is merely a guide to some of the features:

*gh* is known as gamma in Linguistics, and is an aspirated velar stop. It occurs frequently.

Examples in Thimbukushu are as follows:

*peghandha* ("tomorrow"), *ngugho* ("blanket"), *ku-ghamba* ("to speak")

*j* never occurs alone; it always co-occurs with the clusters *tj, dj, nj*, and *ndj*. After *l*, the *j* is devoiced and is pronounced like the *sh* in *shame* in English.

Examples in Thimbukushu are as follows:

*mutjima* ("heart"), *ku-tjoka* ("to break"), *kakutji* ("measles")

Corresponding clusters in English are as follows: *hatch, match, scratch*  
Where *j* follows a *d*, it is voiced. Both the *j* and the *dg* cluster in the English word *judge* are examples of this voiced affricate.

Examples in Thimbukushu are as follows: *ndjambi* ("reward"), *ndjato* ("bag")

*ñ* is a voiced nasal.

Examples in Thimbukushu are as follows:

*ñando* ("word"), *ñombo* ("goat"), *ñanga* ("guinea-fowl")

*t* is a voiceless explosive.

Examples in Thimbukushu are as follows:

*tandha* ("to split reeds"), *thijandhi* ("sieve made of reeds")

*dh* corresponds to the voiced interdental fricative in the following English words: *there, those, although*

*th* corresponds to the voiceless interdental fricative in the following English words: *think, thumb*

*v* corresponds to the English voiced labiodental fricative in the following English words: *voice, very*

*sh* is always voiceless, like in English *shall, wash* or *should*.

*nhw* consists of the voiceless nasalised glottal sound *nh*, which always co-occurs with *w*.



Examples in Thimbukushu are as follows:  
*ghunhwa* ("termites"), *Tanhwe* (the largest island in the Okavango river,  
 near Andara), *manhwe* ("milk?")

#### D. Clicks: c, gc, nc, ngc

Clicks are without doubt a borrowing into Thimbukushu. Different subjects articulated the clicks differently in the same test words, i.e. either as dental, palatal or alveolar sounds. It appeared, therefore, that each person had acquired only one of the clicks. However, a distinction is always made between voiced and voiceless. In the official orthography, all clicks are denoted by the symbol c, whether they occur alone or in conjunction with other consonants.

c voiceless click

Examples: *dici* ("otter"), *thicuma* ("basket"), *kaci* ("frost")

gc voiced click

Examples: *digcu* ("dense thorn-bush"), *Gciriku*

nc voiceless nasalised click

Examples: *ku-ncumita* ("to kiss"), *dincamu* ("button"), *kancigiri* (small species of fish)

ngc nasalised gc

Examples: *ngcamu* ("strength"), *dingce* ("sardine")

## TONES AND STRESS

### Tones

Tonology (the study of tones) is decidedly complicated and requires from a European a well-developed ear for music and a good theoretical background in Linguistics.

In most Bantu languages, tones play an important role: they give the language its melody. However, rules of use have not as yet been found. The learner is advised to record sentences as spoken by two different subjects, in order to become accustomed to the correct pitch. The tones are more clearly identifiable when used by children, than when used by adults.

One speaks of high and low tones; however, there are also mid-tones. Tonal fluctuations can also occur within a syllable: rise-fall, or fall-rise. The deciding factor is not the absolute pitch, but its placement relative to the tones of adjacent syllables. The stress accents coincide with rising and falling tones.

English, too, has different pitches, which draws attention especially to the new information in a sentence. In the following examples, the word in bold type carries the highest pitch in the sentence. As you will see, each sentence has a slightly different meaning as a result of the placement of this highest pitch:

The **man** was walking to town. (It was the man who was walking to town, not the woman.)

The man was **walking** to town. (He was walking to town, not driving.)

The man was walking to **town**. (He was walking to town, not to the swimming bath.)

However, the meanings of the words in bold type (*man*, *walking* and *town*) do not change: the man stays a man, he is still walking, and he is still going to town - no matter how high or low the pitch is on those words in the sentence.

In Bantu languages, however, this is not the case. If one gives a syllable a high pitch instead of a low one, it will change the meaning of that syllable entirely and one runs the risk of being misunderstood.

The tones should merely be indicated orthographically with an accent grave ( ` ) or acute accent ( ´ ) if there is a danger of confusion arising:

<i>moko</i>	"arms"	<i>moko</i>	"knife"
<i>-yára</i>	"to be full"	<i>-yára</i>	"to make one's bed"
<i>ngóma</i>	"tobacco tin"	<i>ngóma</i>	"drum"
<i>Ngómbe</i>	a woman's name	<i>ngómbe</i>	"cow", "cattle"
<i>mbúva</i>	"belt"	<i>Mbúvá</i>	a woman's name
<i>myáka</i>	"years"	<i>-myáká</i>	"to quiver whilst dancing"

<i>mulihiti</i>	"dress"	<i>mulihiti</i>	"sugar cane"
<i>diyurá</i>	a type of frog	<i>diyurá</i>	"bast", "bark"
<i>ngàngá</i>	a type of rush	<i>ngàngá</i>	"medicine man"
<i>ndhira</i>	a type of bird	<i>ndhira</i>	"road", "path"
<i>mbundu</i>	black fish	<i>mbundu</i>	"mist"
<i>-yághura</i>	"to become infected"	<i>-yághura</i>	"to preach"
<i>ku-kururá</i>	"to cut hair"	<i>ká-kururá</i>	"to long for each other"
<i>ghaire</i>	"buy!"	<i>ghuré</i>	"length"
<i>pépi</i>	"near"	<i>hana pépi</i>	"they played"
<i>dina</i>	"louse"	<i>dina</i>	"name"

## Stress

Stress, also known as *stress accent*, is placed on the stem syllable in words of three or more syllables:

<i>kamámána</i>	"something", "anything"
<i>diéie</i>	"court", "courtyard", "fencing of courtyard"
<i>mukamádíghana</i>	"girl"
<i>kukayína</i>	"to feel oneself", "to hear each other", "to understand each other"
<i>kappághura</i>	"to bring food", "to provide"

However, in words beginning with nasals forming the first segment of a consonant cluster, the first syllable is usually stressed:

<i>ndápero</i>	"prayer"
<i>mbáskora</i>	"bicycle"
<i>mbóngarero</i>	"meeting"

In disyllabic words, the stress almost always falls on the first syllable, irrespec-tive of whether that first syllable constitutes a prefix or the stem syllable:

<i>shoko</i>	"little monkey"
<i>múle</i>	"branch"
<i>kámo</i>	"axe"
<i>kwíya</i>	"to come"

Where monosyllabic words begin with a nasal, the nasal receives a high tone and is thereby lengthened, whereas the accent falls on the second syllable with a falling tone:

<i>m-bwá</i>	"dog"
<i>n-gwá</i>	"perhaps", "maybe"
<i>m-bú</i>	"reed"
<i>m-bwé</i>	"half"
<i>n-djò</i>	"bait"

## ELISION AND CONTRACTION

Where two vowels encounter each other in word-formation, the first vowel usually falls away. This process is known as *elision*.

A *u* before a vowel always becomes a non-syllabic *w*. In the prefix *ghu-*, the *gh* is elided and the *u* also becomes a *w*.

Contraction entails the blending of two vowels to form a different vowel. When *a* encounters *i*, the blended vowel that arises is an *e*; when *a* encounters *u*, the blended vowel is an *o*.

In all other cases, elision takes place as illustrated in the table below:

$a + e = e$	$i + a = a$	$u + a = wa$	$ghu + a = wa$
$a + i = e$	$i + e = e$	$u + e = we$	$ghu + e = we$
$a + o = o$	$i + o = o$	$u + i = wi$	$ghu + i = wi$
$a + u = o$	$i + u = u$	$u + o = wo$	$ghu + o = wo$

Contraction and elision occur most frequently in the following formations:

1. the conjunction *na* or *no*, with the absolute personal pronoun: "and I", "and you" *na-ame* becomes *name*, *na-owe* becomes *nowe*, *no-atho* becomes *natho* (Cl. 4, sing.), etc.
2. *na* or *no*, in combination with the possessive pronoun: "with me", "with you" *na-ange* becomes *nange*, *na-oye* becomes *noye*, *no-atho* becomes *natho* (Cl. 4, sing.)
3. locatives in combination with possessives: "to me", "in us" *ka-ange* becomes *kwange*, *mu-etu* becomes *mwetu*, *pa-atho* becomes *patho*, etc.
4. kinship terms, where a noun encounters a possessive: *nyoko-wetu* becomes *nyokwetu* ("our mother"), *mwana-wange* becomes *mwanganage* ("my child"), *minda-woye* becomes *minoye* ("your younger sister"), *mukuru-wetu* becomes *mukurwetu* ("our elder brother")
5. when prefixes encounter a noun with an initial vowel: *ma-iho* becomes *meho* ("eyes"), *ma-oko* becomes *moko* ("hands"), *mu-oye* becomes *mojo* ("life"), *ha-iru* becomes *heru* ("the blacks/Negroes")
6. in the formation of verb tenses, when the verb stem begins with a vowel: *na-íya* becomes *neya* ("I came"), *na-ombo* becomes *nombo* ("I swept"), *ni-edhe* becomes *nedhe* ("I should swear"), *ghuna-inana* becomes *ghunemana* ("you stood")
7. object concordants: (For more information, see the section on verbs.) *ku-mu-itha* becomes *kumwitha* ("to call him"), *ku-wa-ipura* becomes *kwepura* ("to ask her or him"), *ku-thi-omba* becomes *kuthomba* ("to sweep it"), *ni-itha* becomes *ghana niitha* ("he called me")



## ORTHOGRAPHY

### A. Capitalisation

Capitals are seldom used at the beginning of a word. The following examples show when capitals are indeed used:

1. At the beginning of a sentence or stand-alone expressions, e.g. *Yidye?* ("Who?"), *Awe* ("We").
2. All proper nouns, i.e. personal names, place names, geographical names: *Botswana*, *Eva*, *Kakuru*, *Kavango*, *Rundu*, *Mbunda* ("the North"), *Afrika Ghucuma* ("South Africa"), *Diva* ("the East"), *Ditokera* ("the West").
3. Tribal and language names: *Magciriku*, *Hakangadi*, *Mbunza*, *Thimbukushu*, *Thindoveji* ("German", the language).
4. Using titles and kinship terms when addressing someone: *Na yuvu*, *Mama* ("I have understood, Grandma"), *Na mu rumeritha*, *Muruli* ["I greet you, Father" - literally, "you (pl.)"]
5. Names of days and months, but not the seasons: *Chuwadi* ("Tuesday"), *Mandaha* ("Monday"), *Kaitu* ("October"), *Mwenge* ("January").
6. Book titles: *Bibeli*, *Angelus*, etc.
7. Terms for the deity: *Nyambi* ("God"), *Mashuri* ("Saviour"), *Jesus ghoMwana Maria* ("Jesus, Son of Mary"), *Mudina dyaWile nodyaMwana nodyaMpepo ghoKupongoka* ("In the name of the Father, and of the Son, and of the Holy Spirit").
8. Names of animals personified in fables: *Diangu dyaDimbungu naShoko* ("The story of Hyena and Monkey").

**Note:** All prefixes or conjunctions that occur before proper nouns are written in lower case:

<i>mwaNyambi</i>	"By God", when taking an oath
<i>haKapango</i>	"Kapango and her people"
<i>kaKavango</i>	"at the Okavango"
<i>muKupembona</i>	"in April"
<i>kwElizabethi</i>	"to Elizabeth"
<i>Andreas naMushambe</i>	"Andreas and Mushambe"
<i>diangu dyaNgandu</i>	"The story of the Crocodile"

### B. Orthography of proper nouns

Place names or personal names that are derived from foreign languages should not be modified in official usage, e.g. *Windhoek* (not *Vindaka*), *Grooifontein* (not *Thivanda*), *Jesus* (not *Yezuzi*).

In some cases, Afrikaans spelling has become established as part of the Thimbukushu language: *Elizabethi*, *Sakarria*, *Kristas*.

### C. Writing words together

In accordance with the new orthography, many particles and concordants must be written together with the word that follows them.

1. The co-ordinating conjunction *na* and the prepositional marker *no* ("and", "with")
  - (a) with nouns: *namukamadighana* ("with the gir<sup>1</sup>"), *nohufi* ("with a hat"), *ame naminange* (literally "I and my younger brother"), *nodive nokatondo* ("with a stone and a stick"), *membo nomandapero* ("songs and prayers")
  - (b) with pronouns: *nowe* (= *na-owe*, "and you"), *naye* ("and he"), *Nawe name* (= *na-ame*, "my mother and I"), *noyu* ("and this person"), *nokakambe koye nokange* ("with your and my horse")

**Note:** When the co-ordinating conjunction *no* combines two sentences, it stands on its own: *Rapere no rughanel* ("Pray and work!").

2. All concordants that co-occur with nouns (but not with verbs)

*munu ghomunongo* ("the good person"), *diko dyaOto* ("Oto's family"), *nako dhokupwa* ("the past", "time of completion"), *thinda shadipya* ("owner of the field"), *kate koguhatu* ("the third branch")
3. Locative concordants in front of nouns or pronouns
  - (a) with nouns: *mudikwina* ("in the hole"), *pamuragho* ("under the law"), *kuMukwe* ("to Mukwe"), *kwAnton* ("to Anton"), *mwaNyambi* ("in God")
  - (b) with pronouns: *kukwange* ("to me"), *pathiya thiondo* ("on that tree"), *munweta* ("in us")

**Note:** In combination with verbs, however, the locative particle *po* is written separately: *tuntithe po* ("take it away from there"), *kare po thivana* ("farewell").

### D. Writing words separately

The following expressions should never be written together:

1. The locative co-occurring with verbs (see above): *tuntithe po* ("take [it] away!")
2. Subject concordants and object concordants: *Ame na yendi* ("I went"), *ghana mu punura* ("the hit him"). However, an object concordant which co-occurs with the infinitive is joined onto it: *kunumona* ("to see him")
3. The defective verb *di* ("to be"), *nanji* and *mbo* (future particles).

4. All conjunctions, with the exception of *na* and *no*: *ene* ("but"), *apa* ("when", "as"), *ngeshi* ("if"), *yira* ("as", "like") comparative particle), *ho* ("then"), *kate* ("until")
5. The negative morphemes *mbadi*, *badi*, and *kadi*.
6. Demonstrative pronouns should never be joined onto the noun or pronoun with which they are associated: *thiondo thi* ("this tree"), *mumu yu* ("this person")
7. The particles *ne* and *shi*, and the directional aspects *ka* or *na*.

### E. Separating words

Words can only be separated after the stem syllable. Since the stem syllable always ends in a vowel, separating other components of the word is not difficult:

*shu-shwa* ("chicken"), *nge-ndjo* ("bell"), *ndjwi-gha-na* ("lamb"), *thi-mbwa* ("cur"), *mu-ndhu-gho* ("in the house"), *ka-Mu-kwe* ("to Mukwe"), *kwi-ma-na* ("to stand"), *kwo-mbe-ka* ("to soften"), *kwi-mba* ("to sing")

### F. Hyphenation

Hyphenation should not be encouraged. However, lengthy compound structures, such as numbers or reduplications, are hyphenated:

*dikumi-nowoko* ("fifteen"), *ndjewa-ndjewa* ("health")

Locative particles or the conjunction/particle *na* or *no* are hyphenated with a numeral or abbreviation they may precede:

*ka-Namibia* ("to Namibia"), *mu-1977* ("in 1977"), *pa-R.C. Mission* ("at the R.C. Mission"), *nyekera dhang na-R. Mbambo* ("my brother-in-law and R. Mbambo"), *A no-B no-C* ("A and B and C")

## FOREIGN LOANS

There is an attempt in each language to broaden the vocabulary by including new concepts from other languages. Such foreign loans can be incorporated into the host language in various ways.

Foreign sounds are substituted with those of the host language, vowels are inserted between members of a consonant cluster, or assimilation or elision occurs. Frequently, foreign words that are "Thimbukushuised" receive a prefix; others occur in the singular in a form similar to that in the language of origin, but receive the prefix *ma-* when pluralised. This structure is common to many Class 5 words.

Loan words in Thimbukushu originate from various language groups:

### 1. From Bantu languages

In these cases, the words are either genuine Bantu items, or European words which have been incorporated into one of the other Bantu varieties. Many such terms were introduced by mineworkers. The terms are imported unaltered, i.e. their prefixes and classification are not in line with Thimbukushu rules. Thus, imported fruits receive the prefix *ka-* in Class 5: *katlama* ("watermelon"), *kavandja* ("sweet potato"), etc. Also, *fumu* ("headman"), *mitiri* ("teacher"), *herkadhi* (chiefs wife), etc., despite their foreign structure, are subjected to the rules governing the human class. Also a member of this class is *mukawa* ("European") with its unusual plural *makawa*. Others include *mudevere* ("sugar beer"), *kwindha* ("autumn"), *kufu* ("winter"), the names of months, certain disease names, the names of some wild animals, and agricultural products.

### 2. From Khoisan languages

All words with clicks originate from the San languages. Clicks are chiefly found in place-names and island names, as well as objects and activities associated with fishing, crafts and vegetation. This suggests an extended contact with the Khoisan people, who inhabited the area before the immigration of the Thimbukushu.

There are over 100 words with clicks. These have also been integrated into Thimbukushu structure and carry rule-bound prefixes.

### 3. From European languages

Bantu languages often lacked abstract terms for intellectual and spiritual concepts, as well as terms for the technology introduced to Africa by Europeans. Such terms were taken from English, Afrikaans or German and fully integrated into Thimbukushu:

<i>thindoha</i>	"tin" (from German <i>Dose</i> )
<i>hembe</i>	"shirt" (from German <i>Hemd</i> /Afrikaans <i>hemp</i> )

<i>ndloroko</i>	“skirt” (from German <i>Rock/Afrikaans rok</i> )
<i>mberewa</i>	“office” (from German <i>Büro</i> )
<i>ghurolo</i>	“bread” (from German <i>Brot/Afrikaans brood</i> )
<i>dipirishi</i>	“pill” (also German <i>Pille/Afrikaans pil</i> )
<i>vinyu</i>	“wine” (from German <i>Wein/Afrikaans wyn</i> )
<i>thikandina</i>	“canister” (from German <i>Kanister</i> )
<i>djwayini</i>	“mine” (from English)
<i>pari</i>	“ball” (from German/Afrikaans/English)
<i>hufji</i>	“hat” (from German <i>Hut/Afrikaans hoed</i> )
<i>ndorongu</i>	“prison”, “jail” (from Afrikaans <i>tronk</i> )
<i>mbesikora</i>	“bicycle”
<i>dirori</i>	“lorry” (from English/Afrikaans <i>lorrie</i> )
<i>kumbeshiera</i>	“to order” (from German <i>bestellen/Afrikaans bestel</i> )
<i>kopi</i>	“cup” (from Afrikaans <i>koppie</i> )
<i>terekita</i>	“tractor” (from German, Afrikaans, English)
<i>mbapira</i>	“paper”, “book” (from German, Afrikaans, English)
<i>shera</i>	“wax”, “candle” (from German <i>Kerze/Afrikaans kers</i> )
<i>shure</i>	“school” (from German <i>Schule</i> )
<i>foromani</i>	“foreman” (from German, Afrikaans, English)
<i>ngirishhe</i>	“church” (from German <i>Kirche</i> )
<i>thitora</i>	“store” (from English)
<i>sosita</i>	“sister” or “nun” (from English)
<i>thhaghuto</i>	“motor car” (from German <i>Auto</i> )
<i>purayiti</i>	“plate”, “bowl”, “dish” (from German <i>Platte</i> )
<i>maghori</i>	“oil”, “paraffin” (from Afrikaans <i>olie</i> )
<i>ndangi</i>	“thanks” (from German <i>Dank/Afrikaans dankie</i> )
<i>thitamba</i>	“stamp”, “postage stamp” (from English)

## THE NOUN

Nouns are thought of as being names for people, animals, objects and abstract concepts. As mentioned previously, nouns in Bantu languages are not marked for gender but for class membership. Thimbukushu possesses ten noun classes besides the infinitive class, (Class 11), and the class for locative prefixes, (Class 12).

Classes 3, 4 and 6 are the most extensive.

Each noun has at least two components:

1. its **word stem**, which bears the semantic content, and
2. its **prefix**, which determines the noun's class membership.

The singular and plural forms in each class have different forms of the prefix. The prefixes are mostly monosyllabic; exceptions are the disyllabic plural prefixes for Class 7 (*maru-*) and Class 9 (*maghu-*).

Certain nouns only occur in the singular, but they represent an “uncountable” mass, e.g. *rukungu* (“dust”), *muturwi* (“ash”). Thimbukushu also possesses nouns which occur only in the plural, e.g. *mahangu* (“millet”), *maghadhi* (“fat”). Occasionally, a noun has two ways of being pluralised. Thus, *shoko* is the singular for “monkey”, it can be pluralised as *shoko* (Class 5 pl.), *hashoko* (Class 1 pl.), or *ghushoko* (Class 9 sing.).

Where a noun possesses more than one prefix, e.g. *ka-ru-vedhe* (“some time”), the first prefix is the class membership indicator.

It is often possible to interchange prefixes. The change results in the word having a different, but related, meaning. Here are a few examples:

*munu* (“person”), *thinu* (“thing”), *ghunu* (“humanness”), *kana* (“dwarf”),  
*ghulara* (“open resting place with roof”), *mutara* (“page”, “side of a thing”),  
*katara-tara* (“shallow bird's nest”, “shelf made of sticks”)

(For further examples, see nominal derivatives later herein.)

The class of a noun is not always discernible from its prefix. Classes 5 and 6, for example, which both have nasals in initial position in the prefix, or which have no prefix at all, are particularly difficult to differentiate.

However, it is important to know to which class a noun belongs, in order to be able to construct other sentence components from the target noun by connecting them with so-called concordants. One of the greatest difficulties in Thimbukushu is to differentiate between the plural of Class 5a and the singular of Class 6, which both display identical concordants, as well as having nasals in the word-initial position.

It is also frequently difficult to determine the class membership of foreign words.

## Concord

It has been shown that each noun class has a specific prefix for the singular and for the plural. This class prefix is the dominant element in sentence construction. The prefix determines not only the class of the noun, but also the combined concord.

Concord signifies the process whereby all sentential elements in close association with a noun (pronouns, numerals, adjectives, etc.) are required to agree with the prefix bound to that noun. They receive a concordant particle or conjunction which phonetically resembles the prefix.

The concordant, therefore, makes apparent the noun to which a particular sentential component has been assigned.

Some concordants deviate considerably from the form of the class prefix. However, there will always then be a similarity with the personal pronoun of the corresponding class. This important fact should be taken into account when studying the following tabular overview of all concordants. It is also worthy of note that the first class, the so-called human class, contains very many irregularities.

The following represent two examples of concord. In the first, *yitondo* (Cl. 4 pl.), is the dominant noun with the prefix *yi-*:

*Eyiva yitondo yiwadi yoyikuru yina kwima mbyovo.*  
 ("those trees two the large they bear fruit.")  
 "Those two large trees bear fruit."

In the second example using the noun *ngombe* (Class 5 sing.), the concordant deviates widely from the class prefix, which is a nasal. From this it is also clear that concordants may offer information about the class membership of a noun, when the latter is not obvious from the prefix:

*Tuna haka kunnghura ngombe yu gho-mukuru.*  
 ("we love to it buy cow this the big")  
 "We would like to buy this large cow."

## Overview of the Concord System

Class	Pre-fix	Pers. pron.	Poss. conc.	Subj. conc. A	Subj. conc. B	Obj. conc.	Num. conc.	Assoc. conc.	Adj. pref.
1	sing. <i>mu-</i>	<i>aye</i>	<i>wa-</i>	<i>gha</i>	<i>gha</i>	<i>mu</i>	<i>ya (gho)</i>	<i>gho</i>	<i>mu-</i>
	pl. <i>ha-</i>	<i>awo</i>	<i>wa (ha)</i>	<i>ha</i>	<i>ha</i>	<i>wa</i>	<i>ha-</i>	<i>ho-</i>	<i>ha-</i>
2	sing. <i>mu-</i>	<i>agho</i>	<i>wa-</i>	<i>ghu</i>	<i>wa</i>	<i>ghu</i>	<i>gho-</i>	<i>gho-</i>	<i>ghu-</i>
	pl. <i>mi-</i>	<i>adho</i>	<i>dha-</i>	<i>dhi</i>	<i>dha</i>	<i>dhi</i>	<i>dhi-</i>	<i>dho-</i>	<i>dhi-</i>
3	sing. <i>di-</i>	<i>adyo</i>	<i>dya-</i>	<i>di</i>	<i>dya</i>	<i>di</i>	<i>dyo-</i>	<i>dvo-</i>	<i>di-</i>
	pl. <i>ma-</i>	<i>agho</i>	<i>gha-</i>	<i>gha</i>	<i>gha</i>	<i>gha</i>	<i>ma-</i>	<i>gho-</i>	<i>ma-</i>
4	sing. <i>thi-</i>	<i>atho</i>	<i>tha-</i>	<i>thi</i>	<i>tha</i>	<i>thi</i>	<i>tho-</i>	<i>tho-</i>	<i>thi-</i>
	pl. <i>yi-</i>	<i>ayo</i>	<i>ya-</i>	<i>yi</i>	<i>ya</i>	<i>yi</i>	<i>yi-</i>	<i>yo-</i>	<i>yi-</i>
5a	sing. <i>N</i>	<i>aye</i>	<i>wa-</i>	<i>gha</i>	<i>gha</i>	<i>mu</i>	<i>ya (gho)</i>	<i>gho-</i>	<i>mu-</i>
	pl. <i>N</i>	<i>adho</i>	<i>dha-</i>	<i>dhi</i>	<i>dha</i>	<i>dhi</i>	<i>dhi-</i>	<i>dho-</i>	<i>dhi-</i>
5b	sing. -	<i>aye</i>	<i>wa-</i>	<i>gha</i>	<i>gha</i>	<i>mu</i>	<i>ya</i>	<i>gho-</i>	<i>mu-</i>
	pl. <i>ma-</i>	<i>agho</i>	<i>gha-</i>	<i>gha</i>	<i>gha</i>	<i>mu</i>	<i>ya</i>	<i>gho-</i>	<i>mu-</i>
6	sing. (N)	<i>adho</i>	<i>dha-</i>	<i>dhi</i>	<i>dha</i>	<i>dhi</i>	<i>dho-</i>	<i>dho-</i>	<i>dhi-</i>
	pl. <i>ma+N</i>	<i>agho</i>	<i>gha-</i>	<i>gha</i>	<i>gha</i>	<i>gha</i>	<i>ma-</i>	<i>gho-</i>	<i>dhi-</i>
7	sing. <i>ru-</i>	<i>aro</i>	<i>rwa-</i>	<i>ru</i>	<i>rwa</i>	<i>ru</i>	<i>ro-</i>	<i>ro-</i>	<i>ru-</i>
	pl. <i>maru-</i>	<i>agho</i>	<i>gha-</i>	<i>gha</i>	<i>gha</i>	<i>gha</i>	<i>ma</i>	<i>gho-</i>	<i>ma-</i>
8	sing. <i>ka-</i>	<i>ako</i>	<i>ka-</i>	<i>ka</i>	<i>ka</i>	<i>ka</i>	<i>ko-</i>	<i>ko-</i>	<i>ka-</i>
	pl. <i>tu-</i>	<i>ato</i>	<i>twa-</i>	<i>tu</i>	<i>twa</i>	<i>tu</i>	<i>tu-</i>	<i>to-</i>	<i>tu-</i>
9	sing. <i>ghu-</i>	<i>agho</i>	<i>wa-</i>	<i>ghu</i>	<i>wa</i>	<i>ghu</i>	<i>gho-</i>	<i>gho-</i>	<i>ghu-</i>
	pl. <i>maghu-</i>	<i>agho</i>	<i>gha-</i>	<i>gha</i>	<i>gha</i>	<i>gha</i>	<i>ma-</i>	<i>gho-</i>	<i>ma-</i>
10	sing. <i>ka-</i>	<i>ako</i>	<i>kwa-</i>	<i>ku</i>	<i>kwa</i>	<i>ku</i>	<i>ko-</i>	<i>ko-</i>	<i>ka-</i>
	pl. <i>ma-</i>	<i>agho</i>	<i>gha-</i>	<i>gha</i>	<i>gha</i>	<i>gha</i>	<i>ma-</i>	<i>gho-</i>	<i>ma-</i>
11	sing. <i>ku-</i>	<i>ako</i>	<i>kwa</i>	<i>ku</i>	<i>kwa</i>	<i>ku</i>	<i>ko-</i>	<i>ko-</i>	<i>ku-</i>
	pl. <i>pa-</i>	<i>apo</i>	<i>pa-</i>	<i>pa</i>	<i>pa</i>	<i>pa</i>	<i>po-</i>	<i>po-</i>	<i>pa-</i>
12	sing. <i>ku-</i>	<i>ako</i>	<i>kwa-</i>	<i>ku</i>	<i>kwa</i>	<i>ku</i>	<i>ko-</i>	<i>ko-</i>	<i>ku-</i>
	pl. <i>mu-</i>	<i>amo</i>	<i>mwa-</i>	<i>mu</i>	<i>mwa</i>	<i>mu</i>	<i>mo-</i>	<i>mo-</i>	<i>mu-</i>
Sing. 1st person	<i>ame</i>			<i>ni/na</i>	<i>na</i>	<i>ni</i>		<i>no-</i>	<i>mu-</i>
2nd person	<i>owe</i>			<i>ghu</i>	<i>wa</i>	<i>ku</i>		<i>gho-</i>	<i>mu-</i>
3rd person	<i>aye</i>			<i>gha</i>	<i>gha</i>	<i>mu</i>		<i>gho-</i>	<i>mu-</i>
Plural 1st person	<i>arwe</i>			<i>tu</i>	<i>twa</i>	<i>tu</i>		-	<i>twa-</i>
2nd person	<i>amwe</i>			<i>mu</i>	<i>mwa</i>	<i>mu</i>		-	<i>mwa-</i>
3rd person	<i>awo</i>			<i>ha</i>	<i>ha</i>	<i>wa</i>		<i>ho-</i>	<i>ha-</i>

Underlining indicates deviations from the rule.



# The various classes of nouns

## CLASS 1 NOUNS

### Overview of the concordants

Concord	Example	Prefix	Subj.	B	Object	Poss.	Num.	Rel.	Adj.
sing.	<i>mupika</i>	<i>mu-</i>	<i>gha</i>	<i>mu</i>	<i>wa-</i>	<i>yo-</i>	<i>gha-</i>	<i>mu-</i>	
pl.	<i>hapika</i>	<i>ha-</i>	<i>ha</i>	<i>wa</i>	<i>wa-/ho-</i>	<i>ha-</i>	<i>ho-</i>	<i>ha-</i>	

Class 1 is termed the *human* class, because it contains practically all nouns marked for humanness, including those that do not possess the prefix *mu-*. Only devaluing expressions are constructed in accordance with the rules pertaining to a different class of nouns, e.g. *thipurupuru* ("deaf mute"), Cl. 4; *kambutu* ("infant"), Cl. 8.

Gender distinctions are seldom made. (For more on this topic, see nominal derivatives.)

If the nominal stem begins with a vowel, *mu-* becomes *mw-*, which is elided in the plural (see the section on elision and contraction).

If a concordant ends with *-a*, the plural prefix *ha-* becomes *wa-*:

*nawanku* "with the children"  
*ndunda dhawakafumu* "the men's rondavel"

The following belong to Class 1, and form regular plurals with the prefix *ha-*:

### 1. All nouns marked for humanness by the prefix *mu-*

<i>munu</i>	"human being"
<i>mugwa</i>	"human being", "person" (in respectful sense)
<i>mwana</i>	"child" (kinship)
<i>mwanku</i>	"child" (general)
<i>mukafumu</i>	"man"
<i>murume</i>	"man" (derogatory)
<i>mukamadi</i>	"woman"
<i>mukadhi</i>	"woman", "female" (derogatory)
<i>mungaghu</i>	"young man", "boy"
<i>mupika</i>	"servant", "slave", "maid"
<i>muhona</i>	"master", "male superior"
<i>mudhimu</i>	"ancestral spirit", "soul"
<i>muruti</i>	"male missionary", "pastor", "priest", "teacher"
<i>murodhi</i>	"sorcerer", "witch"
<i>mudhike</i>	"single person"
<i>Mumbukushu</i>	"Thimbukushu-speaker"
<i>Mumburu</i>	"Afrikaans-speaker"

*Mukihu* "(so-called) coloured person", "Baster"

*Muwiko* "Nyemba-speaker"

*Mundoveti* "German-speaker"

*Mucu* "IKhung San"

*Mukwengo* or *Mumbarakwengo* "Kxoe San"

*Mukawa* (pl. *Hamakwa* or *Makwa*, Cl. 3) "white person", "European"

*Mwiru* (pl. *Heru*) "black person"

*mushengeleya* "young, nubile girl"

*mukunga* "blind person"

*myendha* "comrade", "colleague"

*mushere* "friend" (of the same sex), "playmate" (both genders)

### 2. Terms with human referents, including occupations, which derive from verbs

As regards occupations, the prefixes *mu-* or *muka-* can front the verb stem, which usually ends in *-i*:

<i>muvereki</i>	"worker", "employee" (from <i>-vereka</i> , "to work")
<i>mutereki</i> or <i>mukakutereka</i>	"cook" (from <i>-tereka</i> , "to cook")
<i>mwidhi</i>	"thief" (from <i>-idha</i> , "to steal")
<i>mutumi</i>	"messenger" (from <i>-tuma</i> , "to send")
<i>mugenda</i>	"guest", "stranger" (from <i>-yenda</i> , "to go", "to travel")
<i>muhakwa</i>	"beloved person" (from <i>-haka</i> , "to love")
<i>muhongi</i>	"teacher" (from <i>-honga</i> , "to teach")
<i>mutwayuki</i>	"refugee" (from <i>-fwayuka</i> , "to flee")
<i>mufu</i>	"dead person", "deceased" (from <i>-fa</i> , "to die")
<i>mupangi</i> or <i>mukakupanga</i>	"nurse/male nurse" (from <i>-panga</i> , "to treat")
<i>mughamweni</i> or <i>mukakughamwena</i>	"helper", "assistant", (from <i>-ghamwena</i> , "to help")

### 3. Terms with human referents which derive from nouns

These terms, to which the prefix *muka-* is attached, express occupational activities or membership to a group of people:

<i>mukashure</i>	"scholar" (from <i>shure</i> , "school")
<i>mukatiyu</i>	"patient", "sick person" (from <i>tijiu</i> , "pain")
<i>mukabango</i>	"lar" (from <i>mbango</i> , "lie")
<i>mukakuto</i>	"respectable person" (from <i>dikuto</i> , "honour")
<i>mukamaghano</i>	"learned person", "intelligent person" (from <i>maghano</i> , "reason", "intellect")
<i>mukambara</i>	"person from the chief's kraal" (from <i>mbara</i> , "chief's kraal")
<i>mukathishongero</i>	"aspirant to be baptised", "catechumen" (from <i>thisongero</i> , "apprenticeship")

- mukaruhonda* "whore", "disloyal woman" (from *ruhonda*, "sexual passion")
- mukaghashemwa* "noble, truth-loving person" (from *ghashemwa*, "truth")
- mukashambyu* person from the Shambyu tribe
- mukambunda* "an Angolan" (from *Mbunda*, "the North")
- Mkanyime* "member of the Lion clan" (from *nyime*, "lion")
- mukahipuna* "chairperson" (from *thipuna*, "chair")

**4. Class 1 nouns generated from adjectives**

Practically all adjectives can generate human-referent nouns:

- mukuru* "adult", "large person" (from *-kuru*, "large", "old")
- muhewe* "poor person" (from *-hewe*, "poor")
- myumi* "living person", (from *-yumi*, "alive")
- myvi* "bad person", "ugly person" (from *-vi*, "bad", "ugly")

**5. Nasal-initial terms for humans, and loan words without prefixes**

In both cases, the plural prefix *ha-* prefaces the unaltered word: *ha-nganga* ("medicine men"), *ha-ñore* ("enemies"), *ha-foromani* ("foremen"), etc.

- nganga* "medicine man"
- Nyambi* "God"
- ñore* "enmity"
- mbandeke* "bride"
- mbusha* "namesake"
- ngandji* "someone"
- ndjimi* "farmer"
- mbedi* "first-born"
- ñomba* "last-born"
- fumu* "chief"
- foromani* "foreman"
- katekete* "catechist", "Evangelist"
- hewa* "friend" (term of address)
- thinda* "owner"
- sosita* "sister"
- mitiri* "teacher"
- herakadhi* "chief's wife" or "marriage partner of a prince"
- mbuyama* "virgin", "unmarried girl"

**6. Proper names with human referents**

- Makena* pl. *haMakena*
- Kakuru* pl. *haKakuru*

The plural prefix attached to proper names for human referents serves other semantic functions as well:

- (a) To express respect: *haDisho hohakuru* ("the great, respected Disho")
- (b) To express togetherness: *haNangura* ("Nangura and her people"), *hatate nanawe* ("my parents"; literally, "my father and my mother"), *mena ghonyoko nawiko* ("the names of your father and mother")

**7. All kinship terms**

(See later under the relevant section.)

**8. Nouns in Class 1 in the singular, and in another in the plural**

Many animal names, the names of the seasons, and certain foreign agricultural products fall under Class 1 in their singular form, but belong to a different class when pluralised. They will be discussed under Class 5.

**9. Proper names for months and days of the week**

In the singular, such proper nouns fall under Class 1. However, when they are pluralised (which is rare), they can take either the prefix *ha-* or the usual Class 1 plural prefix:

- Thikukutu* "July" (pl. *Yikukutu* or *haThikukutu*)
- Mwenge* "January" (pl. *Myenge* or *haMwenge*)
- Shundaha* "Sunday" (pl. *haShundaha* or *MaShundaha*)
- Ghawadi* "Tuesday" (pl. *haGhawadi* or *maGhawadi*)
- Dikururonga* "December" (pl. *haDikururonga* or *Makururonga*)

## CLASS 2 NOUNS

Concord	Example	Prefix	Subj. B	Object	Poss.	Num.	Rel.	Adj.
sing.	<i>mule</i>	<i>mu-</i>	<i>wa</i>	<i>ghu</i>	<i>wa-</i>	<i>gho-</i>	<i>gho-</i>	<i>ghu-</i>
pl.	<i>mité</i>	<i>mi-</i>	<i>dha</i>	<i>dhi</i>	<i>dha-</i>	<i>dhi-</i>	<i>dho-</i>	<i>dhi-</i>

In front of a vowel, the prefix *mu-* becomes *mw-*, and in the plural *mi-* becomes *my-*. Class 2 nouns carry the following semantic content:

### 1. Unpaired parts of the body and unpaired items of clothing

<i>mujima</i>	"heart"
<i>munwe</i>	"finger"
<i>mudyu</i>	"throat"
<i>mukogha</i>	"uterus"
<i>muhira</i>	"tail"
<i>muromo</i>	"lip"
<i>muya</i>	"belt"
<i>myaye</i>	"shawl"
<i>mojo</i> (pl. <i>myoyo</i> )	"life", "penis", "soul"
<i>muwi</i>	"head", "stubbornness"
<i>mughongo</i>	"back", "sacrum"
<i>mwango</i> (pl. <i>myango</i> )	"trunk" (of elephant)
<i>myidi</i>	"thorax", "chest"
<i>mwendo</i> (pl. <i>myendo</i> )	"beard"
<i>muhanga</i>	"ostrich-eggshell necklace"
<i>myuyambo</i>	"loincloth"
<i>muthithi</i>	"dress" (of women)

### 2. Parts of plants and plant products

<i>mutemo</i>	"flower"
<i>mughunga</i>	"horn"
<i>mute</i>	"branch"
<i>muchi</i>	"root"
<i>muhuko</i>	"lid"
<i>mughodhi</i>	"rope"
<i>mupinyi</i>	"stalk", "handle of axe"
<i>munde</i>	"powder"
<i>muto</i>	"pestle", "rainbow"
<i>myandhe</i>	"bellows"
<i>muhato</i>	"pillow"
<i>mutoto</i>	"beer strainer"
<i>mutuyera</i>	"summit" (of mountain), "ridge" (of roof)
<i>mundeveré</i>	"sugar beer"

### 3. Non-count nouns

Certain nouns, by virtue of signifying an undifferentiated mass or continuum, occur only in the singular:

<i>mungwa</i>	"salt"
<i>muheke</i>	"sand"
<i>mundere</i>	"maize"
<i>murora</i>	"soap"
<i>nuñu</i>	"breath"
<i>myithi</i>	"smoke"
<i>mupepo</i>	"wind"
<i>muhonyi</i>	"grass"
<i>mukesho</i>	"harvest"
<i>mushungwa</i>	"flour"
<i>mukura</i>	"red wood powder", "red ointment"
<i>muthitu</i>	"unspoilt bush", "uninhabited bushland"
<i>munwure</i>	"light shade"
<i>numbudyé</i>	"deep shade"
<i>mututwi</i>	"ash"
<i>muve</i>	"earth", "soil", "ground"
<i>muhore</i>	"meat stock", "broth", "bouillon"
<i>mutenya</i>	"heart", "brightness" ( <i>dhenya</i> - "great heart", "spring", "daytime")

Where the prefix *ka-* is substituted for *mu-* in a non-count noun, the meaning of the noun changes to "a little", "some":

<i>kapepo</i>	"a little wind"
<i>kahore</i>	"some soup"
<i>katenya</i>	"moderate heat"

### 4. Objects associated with characteristics of the living or with mysticism

<i>mudiro</i>	"fire"
<i>myedhi</i>	"moonlight"
<i>muragho</i>	"law", "order"
<i>mukanda</i>	"district"
<i>mutende</i>	"hen"
<i>muronga</i>	"dry river-bed", "drylands", "arid territory"
<i>myyambo</i>	"sacrifice"
<i>muuro</i>	"human or animal tracks"
<i>mukoka</i>	"drag-mark", "rut" (made by car or sledge)
<i>mudirera</i>	"love potion", "protea shrub"
<i>murandu</i>	"sin", "matter", "guilt"
<i>myandhe</i>	"poisoned drink", "ordeal"
<i>muré</i>	"dance rattle"

### CLASS 3 NOUNS (Augmentative Class)

Concord	Example	Prefix	Subj.	B	Object	Poss.	Num.	Rel.	Adj.
sing.	<i>dipya</i>	<i>di-</i>	<i>dya</i>	<i>di</i>	<i>dyo-</i>	<i>dyo-</i>	<i>dyo-</i>	<i>dyo-</i>	<i>di-</i>
pl.	<i>mapya</i>	<i>ma-</i>	<i>gha</i>	<i>gha</i>	<i>gha-</i>	<i>ma-</i>	<i>gho-</i>	<i>gho-</i>	<i>ma-</i>

Class 3 is the most extensive of all the noun classes. It includes words from all semantic fields, but particularly objects that are large and expansive, like pluralia tantum (nouns that occur only in the plural).

The plural prefix *ma-* serves as a plural marker in other noun classes as well. Where the prefix *di-* coincides with a stem-initial vowel, the prefix becomes *dy-*. The prefix *ma-* blends with initial vowels *e-* and *i-*, to become *me-*. The *-a-* of the *ma-* prefix falls away entirely when adjacent to word-initial *o-*. (See the section on elision and contraction.)

### 1. Nouns denoting extensiveness, largeness or numerosness

<i>dhwiru</i>	"sky", "heaven"
<i>ditunga</i>	"region", "territory", "area"
<i>dighumbo</i>	"homestead", "small village"
<i>dipya</i>	"field"
<i>dyana</i>	"lowland plain"
<i>diputa</i>	"dense bush"
<i>dikithi</i>	"giant" (mythical figure)
<i>dienga</i>	"large wooden barrel/pail"
<i>dipenga</i>	"waterfall"
<i>dwinda</i>	"large mat" (made of sisal)
<i>dyerenge</i>	"famine"
<i>dimboreya</i>	"desert"
<i>dikongoro</i>	mythical watersnake
<i>dighongoro</i>	"millipede"
<i>dishete</i>	large storage basket
<i>dyango</i> (pl. <i>mango</i> )	"site", "place"
<i>diko</i>	"clan", "tribe", "family"
<i>ditete</i>	"courtyard", "enclosure"
<i>dyoveya</i>	"herd of elephant"
<i>dikata</i>	"herd of sheep or goats"
<i>dimba</i>	"swarm of locusts"
<i>dimwendhe</i>	"swarm of bees"
<i>dyanda</i>	"herd of buffalo"
<i>divya</i>	"lake", "pan" (low-lying area that holds water after rain)

### 2. Nouns from other classes with the prefixes *di-* or *ma-*

Many nouns from other classes take on a sense of augmentation by the substitution of their prefixes with the prefixes *di-* or *ma-* of Class 3 nouns:

<i>thiyoka</i>	"snake"	<i>diyoka</i>	"large snake"
<i>thionbo</i>	"wound"	<i>dionbo</i>	"large wound"
<i>ndundu</i>	"hill", "dune"	<i>dirundu</i>	"mountain"

(The word *Rundu* also derives from *ndundu*.)

### 3. Organs of the body and articles of clothing which occur in pairs

<i>dheko</i> (pl. <i>moko</i> )	"arm"	<i>dighuru</i>	"leg"
<i>dhere</i> (pl. <i>mere</i> )	"breast"	<i>dipadhi</i>	"foot"
<i>ditako</i>	"buttock"	<i>ditama</i>	"cheek"
<i>dipeghe</i>	"shoulder"	<i>dikoro</i>	"navel"
<i>dyegho</i>	"tooth"	<i>dihno</i> (pl. <i>meho</i> )	"eye"
<i>dihudi</i>	"liver"	<i>dikami</i>	"ten"
<i>dipunga</i>	"lung"	<i>dikalha</i>	"shoe"
<i>dikayi</i>	"bracelet"	<i>dyando</i>	"wing"
<i>dirimba</i>	"pant's pocket"	<i>dipambara</i>	"thumb"
<i>dyuru</i>	"nose", "nostril"	<i>dindwara</i>	"claw", "nail"
<i>dihenda</i>	"half"	<i>dithihina</i>	"heel"
<i>dira</i>	"belly"	<i>but mudira</i>	"pregnancy"

### 4. Pluralia tantum

Count nouns that occur only in the plural are known as pluralia tantum. If the diminutive prefix *tu-* is substituted for *ma-*, the resulting sense is that of "a little" or "some". As can be seen from the examples below, the singular noun does occur at times as well:

<i>maghadhi</i>	"fat"	<i>tughadhi</i>	"some fat"
<i>manhwe</i>	"milk"	<i>tunhwe</i>	"some milk"
<i>manyinga</i>	"blood", "money"	<i>dinyinga</i>	"coin"
<i>mafughu</i>	"sisal"	<i>difughu</i>	"sisal leaf"
<i>makunde</i>	"beans"	<i>dikunde</i>	"bean"
<i>mahangu</i>	"millet"	<i>dihangu</i>	"grain of millet"
<i>mate</i>	"saliva", "spittle"	<i>marovu</i>	"beer"
<i>mandwendwe</i>	"moustache"	<i>mahenjere</i>	"fresh milk"
<i>matapa</i>	"mud"	<i>matongamo</i>	"urine"
<i>maghori</i>	"oil", "paraffin"	<i>makorhwa</i>	"roof framework"
<i>meyu</i> ( <i>ma-iyu</i> )	"water"	<i>twiyu</i>	"some water" ( <i>-iyu</i> "damp")

### 5. Abstract nouns, derived from verbs, that occur only in the plural

<i>matawero</i>	"faith", "belief"	<i>matumero</i>	"thanks"
<i>matangero</i>	"beginning"	<i>mahurero</i>	"end"
<i>makwerero</i>	"repentance"	<i>marwetwe</i>	"apprehension"
<i>makaywero</i>	"discussion", "counsel"		
<i>mahimero</i>	"will", "wish", "intention"		



6. Locations where work is done

Nouns denoting places where work is done often have the prefix *ma-* and take the Class 3 plural.

*mapangwero* "court site"     *matuurumuthero* "place to rest",  
(For further examples, see under nominal derivatives.)

7. Nouns from a variety of semantic fields

<i>diywawa</i>	"sun", "day"	<i>diyuyi</i>	"cloud"
<i>dipwero</i>	"question"	<i>diyoyi</i>	"thirst"
<i>dihudhi</i>	"mishap", "accident"	<i>diyoyi</i>	"spider"
<i>dirgho</i>	"wasp"	<i>diyanga</i>	"onion"
<i>dirghonga</i>	"spear"	<i>diywi</i>	"voice"
<i>dikawa</i>	"axe"	<i>dihiro</i>	"dirt"
<i>dikatji</i>	"dove"	<i>dianda</i>	"pumpkin"
<i>dihoyi</i>	"egg"	<i>dikaya</i>	"tobacco"
<i>dincanu</i>	"button"	<i>ditanu</i>	funeral ceremonies"
<i>dimbungu</i>	"hyena"	<i>dikuru</i>	"owl"
<i>dibu</i>	"swimming object"	<i>dikwi</i>	"vulture"
<i>dici</i>	"otter"	<i>difupa</i>	"jealousy"
<i>dywura</i>	"bark", "bark"	<i>diware</i>	medicine dance
<i>dihiriri</i>	"wild duck"	<i>dirothi</i>	"drop"
<i>ditungwedhi</i>	"star"	<i>nungwedhi</i>	"starry sky"
<i>disharo</i>	"reed mat"	<i>dyemba</i>	"part", "share"
<i>dighano</i>	"reason", "mind"	<i>dimbo</i> (pl. <i>membo</i> )	"song"
<i>dikehe</i>	"cloth", "material"	<i>dimbombo</i> (sing. only)	"porridge"
<i>dyundo</i> (pl. <i>mondó</i> )	"anvil"	<i>dina</i> (pl. <i>mena</i> )	"name"
<i>dwe</i> (pl. <i>mawe</i> )	"stone"	<i>diglumi</i>	"orange", "monkey orange"
<i>dihiko</i>	"fire place" (i.e. outside for cooking), "stove"		

8. Nouns denoting extremely large objects

In certain cases, nouns denoting extremely large objects can take the double prefix *dimu-* (pl. *manu-*):

<i>dingundunga</i>	"storm"	<i>dimungundunga</i>	"forceful storm"
<i>thyoka</i>	"snake"	<i>dimyoka</i>	"gigantic snake"
<i>thiondo</i>	"tree"	<i>dimuondo</i>	"gigantic tree"
<i>ngandu</i>	"crocodile"	<i>dimungandu</i>	"unusually large crocodile"
<i>wato</i>	"dug-out"	<i>dimuwato</i>	"huge dug-out"

CLASS 4 NOUNS

Concord	Example	Prefix	Subj. B	Object	Poss.	Num.	Rel.	Adj.
sing.	<i>thyoka</i>	<i>thi-</i>	<i>tha</i>	<i>thi</i>	<i>tha-</i>	<i>tho-</i>	<i>tho-</i>	<i>thi-</i>
pl.	<i>yiyoka</i>	<i>yi-</i>	<i>ya</i>	<i>yi</i>	<i>ya-</i>	<i>yi-</i>	<i>yo-</i>	<i>yi-</i>

1. Terms of abuse

This class groups what are known as terms of abuse, because the prefix *thi-* can change the meaning of a noun from another class to that of a term of abuse. The following are some examples:

<i>ndughho</i>	"hut"	<i>thindughho</i>	"shack"
<i>mukadhi</i>	"woman"	<i>thikadhi</i>	"slovenly woman", "feminine manner"
<i>mbwa</i>	"dog"	<i>thimbwa</i>	"cur"
<i>wato</i>	"dug-out"	<i>thato</i>	"poor quality dug-out"

2. Human referents associated with handicaps, inferiority or badness/wickedness

<i>thihwere</i>	"cripple"	<i>thiharuri</i>	"sinner"
<i>thitumbwana</i>	"stepchild"	<i>thipeghuhi</i>	"criminal"
<i>thipwereredhi</i>	"epileptic"	<i>thikurukadhi</i>	"infirm, aged person"
<i>thipurupuru</i>	"deaf mute"	<i>thighundumuki</i>	"mad person"
<i>thirughuru</i>	"malicious person"	<i>thishidkadh</i>	"slovenly woman"
<i>thipurumuki</i>	"person who behaves like a madman"		

3. Unpopular animals, diseases, and "less vital" parts of the body, amongst other things

<i>thyoka</i>	"snake"	<i>thipidi</i>	"puff-adder"
<i>thisheraka</i>	"large predator"	<i>thinguru</i>	"pig"
<i>thikuru</i>	"placenta"	<i>thitombo</i>	"wound"
<i>thihoye</i>	"intestine"	<i>thishokora</i>	"bone"
<i>thikato</i>	"curse"	<i>thikorwa</i>	"pain"
<i>thikamba</i>	"skin"	<i>thikukamba</i>	"hide", "coat", "leather"
<i>thifa</i>	"swelling", "tumour"	<i>thimuna</i>	"domestic animal"
<i>thijwawo</i>	"gonorrhoea"	<i>thipo</i>	"organ", "part of the body"
<i>thiyama</i>	"large game", "antelope"		

4. Language names

<i>Thimbukushu</i>	"the Mbukushu language"
<i>Thiciriku</i>	"the Gciriku language"
<i>Thindofiti</i> (or <i>Thindoveiti</i> )	"the German language"
<i>Thimburu</i>	"the Afrikaans language"

5. Articles of use and other fields of meaning

<i>thinu</i>	"thing", "object"	<i>thighuru</i>	"termite hill"
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<i>thipara</i>	"splinter", "fragment"	<i>thihima</i>	"porridge"
<i>thive</i>	"smell", "odour", "scent"	<i>thigongi</i>	"meeting", "assembly"
<i>thiradhi</i>	"island"	<i>thiina</i>	"brick"
<i>thipuna</i>	"chair"	<i>thipatera</i>	"hospital"
<i>thirapo</i>	"paddle"	<i>thireyi</i>	"sand sledge"
<i>thikuro</i>	"V-shaped rake"	<i>thiawero</i>	"window", "mirror"
<i>thikaku</i>	"fishing basket"	<i>thikuko</i>	"carrying pouch for infant"
<i>thitapa</i>	"price", "payment"	<i>thimende</i>	"double-edged knife"
<i>thikote</i>	"basket"		
<i>thindanda</i>	"threshing-floor"		
<i>thinyaku</i>	"offertory box", "place/tree of sacrifice"		
<i>thipako</i>	"bead necklace" ( <i>dipako</i> - "one bead")		

6. Certain nouns used mainly in the plural

<i>yikunyi</i>	"firewood"	<i>thikunyi</i>	"piece of firewood"
<i>yidyaya</i>	"food", "nourishment"	<i>thidyaya</i>	"one type of food"
<i>yina</i>	"lice"	<i>dina</i>	"louse"
<i>yirama</i>	"human body"	<i>thirama</i>	"part of the body"
<i>yishewe</i>	"lie", "untruth"	<i>thishewe</i>	"proverb"
<i>yinondwe</i>	"leprosy"	<i>thiñondwe</i>	"stain", "patch"
<i>yivata</i>	"clothing"	<i>thivata</i>	"item of clothing"
<i>yikina</i>	"dance" <i>thikina</i>		one type of dance
<i>yitere</i>	"things", "possessions"	<i>thitere</i>	"single possession", "a single thing"
<i>yifa</i>	"death", "bereavement"		
<i>yijoro</i>	"rubbish"		
<i>yihambuki</i>	"faeces", "stool"		

CLASS 5 NOUNS

Besides loan words, which usually carry no prefix, all nouns in Class 5 begin with a nasal: *n, m, mb, nd, ng, nt, nj, ndh, mv*. In the singular, they function like Class 1 nouns, i.e. all dependent sentence constituents have the same concordants as Class 1 nouns. In the plural, however, some such nouns take the form of Class 2 nouns, and some Class 3. Hence, these nouns are divided into Classes 5a and 5b.

Class 5a: the "animal" class

Concord	Example	Prefix	Subj. B	Object	Poss.	Num.	Rel.	Adj.
sing.	<i>ngombe</i>	Nasal	<i>gha</i>	<i>mu</i>	<i>wa-</i>	<i>yo(gho)</i>	<i>gho-</i>	<i>mu-</i>
pl.	<i>ngombe</i>	Nasal	<i>dha</i>	<i>dhi</i>	<i>dha-</i>	<i>dhi-</i>	<i>dho-</i>	<i>dhi-</i>

Singular and plural forms are identical, and begin with a nasal. In the singular, all nouns denoting animals follow the Class 1 paradigm, whereas in the plural, the concordants resemble those of Class 2 plurals (and Class 6 singulars).

<i>ngombe</i>	"cow", "head of cattle"	<i>mbwa</i>	"dog"
<i>mbi</i>	"zebra", "horse"	<i>mapi</i>	"duiker"
<i>mbwawa</i>	"jackal"	<i>ndhovu</i>	"elephant"
<i>ndhoghho</i>	"leopard"	<i>mwe</i>	"ostrich"
<i>nyime</i>	"lion"	<i>fume</i>	"rhinoceros"
<i>ñombo</i>	"goat"	<i>nyaji</i>	"buffalo"
<i>mbiradhi</i>	"wild dog"	<i>ngupa</i>	"tick"
<i>ngandu</i>	"crocodile"	<i>ndjwi</i>	"sheep"
<i>thi</i>	"fish"	<i>ñwiyu</i>	"spring-hare"
<i>muka</i>	"bee"	<i>shushwa</i>	"chicken"
<i>hendhi</i>	"cane rat"	<i>muku</i>	"mouse"
<i>mburu</i>	"leguan"	<i>ñwanyi</i>	"fish eagle"
<i>mboma</i>	"python"		

As previously mentioned, all animal nouns can follow the Class 1 paradigm in the plural, using the prefix *ha-*, if the intention is to express their cleverness or strength, or when they are personified in legends. Thus, -

<i>nyime dhodhipata</i>	or <i>hanyime hohapata</i>	"the angry/dangerous lions"
<i>shoko dhodhiwa</i>	or <i>hashoko hohawa</i>	"the pretty little monkeys"

When the regular plural is not used, i.e. the sense of a herd or other collective group of animals is intended, the prefixes *mu-* (Cl. 2 sing.) or *ghu-* (Cl. 9 sing.) are used for plural formation. (For further examples, see Class 9 nouns.)

Single	Collective		
<i>nguya</i>	"baboon"	<i>ghughuya</i>	"herd of baboons"
<i>hefu</i>	"eland"	<i>muhefu</i>	"herd of eland"
<i>mvashhe</i>	"giraffe"	<i>muvashe</i>	"herd of giraffe"

<i>mbi</i>	"zebra"	<i>mumbi</i>	"herd of zebra"
<i>thovu</i>	"wildebeest"	<i>muthovu</i>	"herd of wildebeest"
<i>mumha</i>	"steenbok"	<i>rapumha</i>	"herd of steenbok"
<i>hangwa</i>	"guinea-fowl"	<i>ghukanga</i>	"flock of guinea-fowl"
<i>myu</i>	"kudu"	<i>muyyu</i>	"herd of kudu"

The following are also Class 5a nouns:

<i>kafu</i>	"winter"	<i>kwindha</i>	"autumn"
<i>Kapembona</i>	"April"		

Note:

<i>nyama wange</i> (Cl. 5a sing.)	"my piece of meat", "my food"
<i>nyama dhange</i> (Cl. 5a pl.)	"my meat", "my body"

**Class 5 b: "loan word" class**

Concord	Example	Prefix	Subj.	B	Object	Poss.	Num.	Rel.	Adj.
sing.	<i>hove</i>	-	<i>gha</i>	<i>mu</i>	<i>wa-</i>	<i>yo(gho)</i>	<i>gho-</i>	<i>mu-</i>	
pl.	<i>mahove</i>	<i>ma-</i>	<i>gha</i>	<i>gha</i>	<i>gha-</i>	<i>ma-</i>	<i>gho-</i>	<i>ma-</i>	

In their singular form, some animal names as well as the majority of loan words, which usually take no prefix, resemble the singular of Class 5a nouns (i.e. the singular form of Class 1 nouns). However, as a rule these nouns take the prefix *ma-* in the plural. The plural concordants are the same as those for Class 3 nouns in the plural.

<i>ndana</i>	"calf"	<i>puru</i>	"ox"
<i>ndwedhu</i>	"bull"	<i>ndhoghoro</i>	"tortoise"
<i>foshoro</i>	"spade"	<i>noka</i>	"mamba"
<i>tishi</i>	"table"	<i>tiemere</i>	"bucket"
<i>ngugho</i>	"blanket"	<i>huji</i>	"hat"
<i>mbaskora</i>	"bicycle"	<i>kopi</i>	"cup", "beaker"
<i>shera</i>	"candle", "wax"	<i>ruvi</i>	"reedbuck"
<i>diangata</i>	"ferry", "punt"	<i>poto</i>	"metal pot"

Some words have no plural form; their singulars follow the paradigm for Class 1 nouns. The prefix *ka-* is conspicuous here, since it is usually associated with Class 8 nouns. Obviously, there are items loaned from neighbouring Bantu languages:

<i>kajama</i>	"watermelon(s)"	<i>kavandja</i>	"sweet potato(es)"
<i>kafofuru</i>	"potato(es)"	<i>kasipembe</i>	"spirit(s)", "liquor"
<i>kaci</i>	"frost", "hoar-frost"	<i>kakufi</i>	"measles"
<i>shuka</i>	"sugar"	<i>mvura</i>	"rain"
<i>pari</i>	"ball(s)"	<i>mbofu</i>	"sour milk"
<i>tumbi</i>	"grain sorghum"	<i>nandungu</i>	"pepper", "paprika"
<i>tijfuma</i>	"sugar cane"		
<i>ndongo</i>	"peanuts" ( <i>dindongo</i> - "peanut")		

Example: *kajama ghomutowi* "tasty watermelon(s)"

**CLASS 6 NOUNS**

Concord	Example	Prefix	Subj.	B	Object	Poss.	Num.	Rel.	Adj.
sing.	<i>ngoma</i>	Nasal	<i>dha</i>	<i>dhi</i>	<i>dha-</i>	<i>dho-</i>	<i>dho-</i>	<i>dhi-</i>	
pl.	<i>mangoma</i>	<i>ma</i> + Nasal	<i>gha</i>	<i>gha</i>	<i>gha-</i>	<i>ma-</i>	<i>gho-</i>	<i>ma-</i>	

The singular form of Class 6 nouns usually begins with a nasal; the plural is generally formed by means of *ma-* prefixing the nasal. Formally, the singular is indistinguishable from pluralised Class 5a nouns: both begin with a nasal, and both have the same concordants. However, one should remember that Class 5a nouns only denote animals. The plural concordants are identical to those for Class 3 nouns.

<i>ndunda</i>	"rondavel", "round hut"	<i>mbara</i>	"headman's village"
<i>nyara</i>	"hand"	<i>moko</i>	"knife"
<i>mbira</i>	"grave"	<i>mbiya</i>	"pipe"
<i>mberera</i>	"trimmings"	<i>ndapero</i>	"prayer"
<i>fiando</i>	"word"	<i>mburo</i>	"seed", "semen"
<i>ndimi</i>	"language"	<i>mburo</i>	"knob-stick", "walking-stick"
<i>nako</i>	"time"	<i>ngonda</i>	"room"
<i>ngoma</i>	"drum"	<i>ngoma</i>	"snuff-box"
<i>hambo</i>	"livestock kraal", "cattle pen"	<i>ndjato</i>	"folder", "briefcase", "bag"
<i>mbongi</i>	"mission", "stone house"	<i>shure</i>	"school"
<i>thonga</i>	"needle"	<i>hanga</i>	oracle instrument
<i>ngurisha</i>	"church"	<i>nyiha</i>	"horn"
<i>nyonga</i>	"hip"	<i>mbunga</i>	"people", "crowd of people"
<i>tharo</i>	"incision (medical)"	<i>ndhoroko</i>	"skirt"
<i>ndhangwa</i>	"court", "meal to which all eaters add food"		
<i>ndingo</i>	keyboard instrument, "finger piano"		

Special cases of the plural formation include the following:

<b>Singular</b>	<b>Plural</b>
<i>ndhira</i>	<i>mvira</i>
<i>ndhugho</i>	<i>mvugho</i>

**Zero plural nouns**

The following occur in the singular only, even when they denote plural number:

<i>ndhi</i>	"flies"	<i>mbudhi</i>	"news"
<i>mbuyo</i>	"fruit", "fruits"	<i>ngongo</i>	"mangetti nuts"
<i>ndhara</i>	"hunger"	<i>mbu</i>	"reed"
<i>mbwe</i>	"hail"	<i>ndjo</i>	"bait"
<i>mbundu</i>	"mist"	<i>ngcamu</i>	"strength"
<i>huki</i>	"hair"	<i>mvi</i>	"grey hair"
<i>tijutu</i>	"pain", "pains"	<i>neke</i>	"pity", "mercy", "grace"
<i>honyi</i>	"shame"	<i>mepe</i>	"(the) cold"
<i>nya</i>	"envy", "jealousy"	<i>tha</i>	"mobola plum"
<i>shika</i>	wild fruit resembling mirabelle (a small yellow plum)		

## CLASS 7 NOUNS

Concord	Example	Prefix	Subj. B	Object	Poss.	Num.	Rel.	Adj.
sing.	<i>rukuthi</i>	<i>ru-</i>	<i>rwa</i>	<i>ru</i>	<i>rwa-</i>	<i>ro-</i>	<i>ro-</i>	<i>ru-</i>
pl.	<i>maruadhi</i>	<i>maru-</i>	<i>gha</i>	<i>gha</i>	<i>gha-</i>	<i>ma-</i>	<i>gho-</i>	<i>ma-</i>

The singular prefix for Class 7 nouns is *ru-*, and the plural *maru-*. In front of a vowel, *-u-* becomes non-syllabic *-w-*.

Class 7 contains relatively few members. Most are abstract nouns or collective concepts which, by their nature, only occur in the singular.

<i>rware</i>	"river"	<i>rvedhe</i>	"time"
<i>rushiko</i>	"buttermilk"	<i>rukoko</i>	"dung", "manure"
<i>rwidhi</i>	"vegetable"	<i>runu</i>	"pupji"
<i>rwembo</i>	"pride of lions"	<i>rudimi</i>	"tongue", "language"
<i>rufu</i>	"service", "duty"	<i>rukungu</i>	"dust"
<i>rudhi</i>	"type", "sort", "race"	<i>ruhodhi</i>	"tear"
<i>rupara</i>	"face"	<i>rupasha</i>	"plate"
<i>rugoma</i>	"musical bow"	<i>rupepitho</i>	"way of playing"
<i>ruhakitho</i>	"love"	<i>ruhonda</i>	"sexual passion"
<i>ruhuru</i>	"territe clay"	<i>ruhongoro</i>	"chameleon"
<i>rupya</i>	"overgrown field"	<i>ruyendo</i>	"journey", "excursion"
<i>runguro</i>	"evening"	<i>rufuvu</i>	"roan antelope"
<i>rughambitho</i>	"way of talking"	<i>ruyenditho</i>	"way of walking", "gait"
<i>rukwaro</i>	"letter"		
<i>ruthio</i>	"enclosure made of thorn branches"		
<i>rukuthi</i>	"box on the ears" (idiomatic)		
<i>ruvigha</i>	"blessedness", "happiness", "luck"		
<i>rukaritho</i>	"behaviour", "conduct", "manners"		
<i>rukotho</i> (pl. <i>ñotho</i> )	"eyelash"		

## CLASS 8 NOUNS

Concord	Example	Prefix	Subj. B	Object	Poss.	Num.	Rel.	Adj.
sing.	<i>kapuka</i>	<i>ka-</i>	<i>ka-</i>	<i>ka-</i>	<i>ka-</i>	<i>ko-</i>	<i>ko-</i>	<i>ka-</i>
pl.	<i>hapuka</i>	<i>tu-</i>	<i>rwa</i>	<i>tu</i>	<i>tuwa-</i>	<i>tu-</i>	<i>to-</i>	<i>tu-</i>

### 1. Nouns denoting small objects

Class 8 contains nouns denoting mainly small objects, such as articles of use, small animals, and organs of the body. If the prefix *tu-* occurs alongside a vowel, it becomes *tw-*; if *ka-* encounters *-i-*, it is blended to *ke-*. (See also vowel contraction.)

<i>katugho</i>	"spoon"	<i>kahupa</i>	"calabash"
<i>kayora</i>	"(pair of) scissors"	<i>kathe</i>	"cat"
<i>kadimba</i>	"hare"	<i>kapuka</i>	"ant"
<i>kakambe</i>	"horse"	<i>kanyeha</i>	"pinkie", "little finger"
<i>kaghonda</i>	"moon", "month"	<i>kamburutu</i>	"little child", "baby"
<i>kandimbe</i>	"beer jar made of clay"	<i>kanyungu</i>	"cooking pot made of clay"
<i>karonga</i>	"wooden bowl"	<i>kapaji</i>	"rib" ( <i>mapaji</i> - "flank")
<i>katope</i>	"facial tattoo"	<i>kavemba</i>	"razor blade"
<i>kapyororo</i>	"flute"	<i>kaparwa</i>	"matchstick", "matches"
<i>kaye</i>	"the world"	<i>kamo</i> (pl. <i>twamo</i> )	"axe"
<i>kadhigho</i>	"twirling stick" (with a star-shaped head, used for blending)		
<i>kakere</i>	"stick for stirring", "kitchen ladle"		
<i>karwa</i> (from <i>-rwa</i> "drink")	"mouth", "quarrelsome"		
<i>kamwe</i> (pl. <i>tumwe</i> )	"mosquito"		

### 2. Diminution and trivialisation

The concepts denoted by many nouns from other classes can gain a sense of having been diminished or trivialised by exchanging their prefixes for *ka-* or, where applicable, *tu-*. Non-count or collective nouns take on the sense of "a little", "the rest of".

<i>kanuke, wwanuke</i>	"small child"	from <i>mwanuke</i>	"child"
<i>katondo, tutondo</i>	"stick"	from <i>thiondo</i>	"tree"
<i>kando, twando</i>	"little wing"	from <i>dyando</i>	"wing"
<i>karware, turware</i>	"small stream"	from <i>rware</i>	"river"
<i>karuvedhe</i>	"a little time"	from <i>ruvedhe</i>	"time"
<i>kakaya</i>	"some tobacco"	from <i>dikaya</i>	"tobacco"
<i>tuheke</i>	"some sand"	from <i>muhake</i>	"sand"
<i>tunhwe</i>	"the little milk"	from <i>manhwe</i>	"milk"
<i>twiya</i>	"the little water"	from <i>meyu</i>	"water" ( <i>-jyu</i> "noist")
<i>tutumbi</i>	"some grain"	from <i>tumbi</i>	"grain"
<i>kambombo</i>	"some porridge"	from <i>dimombo</i>	"porridge"
<i>kangwa</i>	"some salt"	from <i>mungwa</i>	"salt"
<i>kanyama</i>	"some meat"	from <i>nyama</i>	"meat"
<i>tuhonyi</i>	"some grass"	from <i>muhonyi</i>	"grass"
<i>kashungwa</i>	"a little flour"	from <i>mushungwa</i>	"flour"



## CLASS 9 NOUNS

Concord	Example	Prefix	Subj. B	Object	Poss.	Num.	Rel.	Adj.
sing	<i>ghuta</i>	<i>ghu-</i>	<i>wa</i>	<i>ghu</i>	<i>wa-</i>	<i>gho-</i>	<i>gho-</i>	<i>ghu-</i>
pl.	<i>maghuta</i>	<i>maghu-</i>	<i>gha</i>	<i>gha</i>	<i>gha-</i>	<i>ma-</i>	<i>gho-</i>	<i>ma-</i>

This class mainly contains nouns denoting trees, and abstract and collective concepts. The singular forms are marked by the prefix *ghu-*, and ally with the same concordants as those for singular nouns in Class 2. Plurals are marked by a variety of prefixes, each with its own meaning:

<i>maghu-</i>	(Cl. 3 pl.) "several", "various" (ordinary plural marker)
<i>ma-</i>	(Cl. 3 pl.) "several large"
<i>mi-</i>	(Cl. 2 pl.) "an uncertain number/amount of", "a group of"

For example, *ghuthu* means "(one) cameltorn tree"; the plural forms are either *maghuthu*, *mathu* or *mithu*, depending on what is intended.

If the prefix *ghu-* occurs alongside a vowel, the gamma is elided and the *-u-* becomes a non-syllabic *w-*. Occasionally, however, the *gh-* is still pronounced rudimentarily, i.e. *ghwoma* instead of *woma* ("Fear").

### 1. Abstract concepts

<i>ghuthighana</i>	"orphanhood"
<i>ghuturumuki</i>	"gentleness", "mildness"
<i>ghujivero</i>	"shelter", "refuge"
<i>Afrika Ghucuma</i>	"South Africa"
<i>ghudhughujima</i>	"patience"
<i>woma</i>	"fear", "anxiety"
<i>wiru</i>	"blackness"
<i>wanuke</i>	"youth", "childhood"
<i>ghayero</i>	"stupidity"
<i>ghushere</i>	"friendship"
<i>ghuhepwe</i>	"poverty"
<i>ghuhura</i>	"end"
<i>ghushemwa</i>	"truth"
<i>ghughenyu</i>	"heat", "warmth"
<i>ghurema</i>	"damage", "injury"
<i>Ghucuma</i>	"the South"
<i>ghuyi</i>	"badness", "wickedness"
<i>ghuyambi</i>	"godliness", "divinity"
<i>ghunyanyami</i>	"cleverness", "intelligence"
<i>ghujima</i>	"bravery", "courage", "spirit"
<i>ghukakutu</i>	"dryness", "drought", "difficulty"
<i>ghukashu</i>	"weakness" (physical and psychological)
<i>ghujumu</i>	"chiefaincy", "royalty"

<i>ghukenu</i>	"purity", "cleanness"
<i>ghuremu</i>	"weight", "heaviness", "pregnancy"
<i>ghushwi</i>	"riches", "wealth", "prosperity"
<i>ghuva</i>	"laziness", "sluggishness"
<i>wingi</i>	"large number", "multitude", "big amount"
<i>wishu</i>	"unripe", "uncooked", "raw"
<i>wotu</i>	"softness", "tenderness"
<i>ghunongo</i>	"goodness", "kindness"
<i>ghushamberera</i>	"joy", "pleasure", "cheerfulness", "gaiety"

Adjectives can be formed from the stems of many of these abstract concepts.

### 2. Collective terms for groups of various animals and insects

<i>ghughuya</i>	"troop of baboons"	<i>nghuya</i>	"baboon"
<i>ghushoko</i>	"troop of little monkeys"	<i>shoko</i>	"monkey"
<i>ghuhendi</i>	"group of cane-rats"	<i>hendi</i>	"cane-rat"
<i>windhi</i>	"pack of wild dogs"	<i>mbindhi</i>	"wild dog"
<i>ghukanga</i>	"flock of guinea fowl"	<i>hanga</i>	"guinea fowl"
<i>ghupuka</i>	"many ants"	<i>kapuka</i>	"ant"
<i>ghutongora</i>	"flock of storks"	<i>diongora</i>	"stork"
<i>ghunhwa</i>	"many termites"	<i>dinhwa</i>	"flying ant", "termite"
<i>widi</i>	"vermin"		

### 3. Trees ...

<i>ghuge</i>	"marula tree"	<i>murwa</i>	and their fruits
<i>ghuthu</i>	"cameltorn tree"	<i>yindjeke, ndjeke</i>	
<i>ghukayu</i>	"fig tree"	<i>nyu</i>	
<i>ghuywe</i>	"olive tree"	<i>ndhwe</i>	
<i>ghughanduji</i>	"knob-thorn"		
<i>ghughongo</i>	"mangetti nut"	<i>ngongo</i>	
<i>ghughumi</i>	"monkey orange"	<i>maghumi</i>	
<i>ghuywondo</i>	"leadwood"		
<i>ghutha</i>	"mobola plum"	<i>tha</i>	
<i>ghushi</i>	"false mopani"	<i>sni</i>	
<i>ghuvunguvungu</i>	"sausage tree"	<i>ghuvunguvungu</i>	
<i>ghatata</i>	"strangler fig"		
<i>ghaghwa</i>	"dolf tree"		
<i>ghudjwa</i>	"umbrella thorn"		

### 4. Things manufactured from trees or plants

<i>ghuhungu</i>	"poison"	<i>ghuroto</i>	"bread"
<i>ghudidi</i>	"bed"	<i>wanda</i>	"thread", "band", "ribbon"
<i>ghuta</i>	"rifle", "bow"	<i>ghutara</i>	"roof shading"
<i>wiki</i>	"honey", "dainty", "sweets"		

*ghuwanga* "medicine", "remedy"  
*wato* (pl. *mato* or *mawato*) "dug-out"

**5. Other concepts, usually not denoting physical objects**

<i>ghuthiku</i>	"night"	<i>ghurwi</i>	"brain"
<i>ghureke</i>	"bucket"	<i>ghurukwe</i>	"pair of pants", "trousers"
<i>ghuma</i>	"potting clay"	<i>Ghuwadi</i>	"Tuesday"
<i>Ghuhata</i>	"Wednesday"	<i>Ghune</i>	"Thursday"
<i>Ghukwoko</i>	"Friday"		
<i>ghurumba</i>	"ghostly or supernatural manifestation"		
<i>ghurugha</i>	"weeds", "hairiness" (of a person)		
<i>ghuho</i>	"external sexual organs" ( <i>kughuho</i> - "in front of" or, more specifically, "the future")		

**6. Nouns used adverbially**

<i>ghuhungumano</i>	"while sitting"
<i>ghushongeko</i>	"lying on one's back"
<i>ghuryotamo</i>	"squatting", "crouching"
<i>ghuraro</i>	"while lying"

**CLASS 10 NOUNS**

The prefixes in this class are *ku-* or, where applicable, *ma-*.

In singular forms of the nouns, their concordants are identical to gerunds (see Class 11). In the plural, these nouns take the Class 3 plural marker.

<i>kwoko</i> (pl. <i>moko</i> )	"arm"	rather: <i>dyoko</i> "hand" (pl. <i>moko</i> ) (Class 3 pl.)
<i>kaghuru</i> (pl. <i>maghuru</i> )	"leg"	rather: <i>dighuru</i> (pl. <i>maghuru</i> ) (Class 3 pl.)
<i>katwi</i> (pl. <i>matwi</i> )	"ear"	rather: <i>ditwi</i> (pl. <i>matwi</i> ) (Class 3 pl.)

This class in Thimbukushu contains only three nouns that are used only by the older generation or in idiomatic expressions (e.g. *Nyata katwi*). Younger people usually use words with the same meaning from Class 3 instead of these. Expressions of time with the *ku-* prefix, which, in neighbouring Rugeciku, for example, still belong to this class, are constructed according to Class 1 or Class 5a. Thus -

<i>kaifu</i>	"winter"
<i>kwindha</i>	"autumn"
<i>Kapembona</i>	"April"

**Example**

<i>kaifu ghomutenda</i> (singular)	"the cold winter"
<i>kaifu dhodhienda</i> (plural)	(not usually used!)

## CLASS II NOUNS

This class includes gerunds (verbal nouns) derived from the infinitive (the base form of the verb).

Concord	Example	Prefix	Subj. B	Object	Poss.	Num.	Rel.	Adj.
sing.	<i>kayenda</i>	<i>ku-</i>	<i>kwa</i>	<i>ku</i>	<i>kwa-</i>	<i>ko-</i>	<i>ko-</i>	<i>ku-</i>

Great significance is attached to the infinitive form of the verb in all Bantu languages. With the prefix *ku-* it is nominal in form and partly in function, and is constructed in accordance with the paradigm for Class I nouns. By nature, it has no plural. The prefix is followed by the verb stem, which always ends with *-a*. If the verb stem begins with a vowel, *ku-* becomes non-syllabic *kw-*. (For more on the verbal function of infinitives, see the section on verbs.)

In the form of a noun, the infinitive can function as a variety of sentence constituents (subject, object, adverbial qualification), or can lend the genitive case to a noun. The following are some examples:

- mudyuwa dyokufa kwetu* "on the day of our dying", "at the hour of death"
- Kufa kwendi kukutu.* "His death is a great loss" (is "hard", "severe")
- kutunda kaduywa di* "since that day", ("beginning on that day")
- kutunda kamshamurika wendi* "since his birth", ("beginning at his birth")
- kujiya konkambe* "horse-racing" (Literally: "the race of the horses")
- Kurughana ne kukara ndjewa-ndjewa.* "Working keeps one healthy."
- Kwimba kwawo mbadi kuwa.* "Their singing is not beautiful/nice."
- Kunwa thikama ne kayi* (or: *ghuyi*). "Heavy drinking is bad."
- pakukuma kwetu* "upon our arrival", "upon arriving"
- Kutereka yidywa ne thirughana hamukamadi.* "Cooking is a woman's work."
- Thipurupuru ne munu ghokuhira kayyawa nokughamba temba.* Literally: \*\*"A deaf mute is a person of privation hearing and also speaking."

If two verbs follow upon each other in a sentence, the second always takes the form of a gerund:

- Thighe kughambaghurra.* "Stop the constant nattering!"
- Twa ywive kuvuma konyime.* "We heard the roaring of (the) lions."
- Na mana kurughana.* "I have finished working."
- Mbadi gha haka kunwa marovu.* "He thinks nothing of (does not like) beer-drinking."
- Mwa kona kayenda kukushana.* "You are allowed to go hunting." (Literally: \*\*"You are allowed the going to hunt.")

## Nominal Derivatives

### A. AFFIXES TO NOUNS

In the treatment of nominal classes, it has previously been stated that exchanging one prefix for another could change the meaning of a noun. What follows below is a summary of the affixes involved in nominal derivatives.

#### 1. The prefixes *ka-* and *tu-*

The prefix *ka-* (pl. *tu-*) forms the diminutive of many nouns: *thiondo* ("tree") becomes *katondo* ("stick", "little tree"). (See also Class 8 nouns.)

#### 2. The suffix *-ghana*

This suffix also serves to derive diminutive forms of nouns. At times, certain vowels may be elided, as the examples show:

<i>mukamadi</i>	"woman"	<i>mukamadighana</i>	"girl"
<i>murume</i>	"man"	<i>murumeghana</i> ( <i>murumyana</i> )	"boy"
<i>mukuru</i>	"adult"	<i>mukurughana</i> ( <i>mukurwana</i> )	"teenager"
<i>fumu</i>	"chief"	<i>fumughana</i>	"prince", "princess"
<i>dipya</i>	"field"	<i>dipyughana</i>	"little field", "garden"
<i>thidongi</i>	"donkey"	<i>thidongighana</i>	"foal"
<i>ghuta</i>	"rifle"	<i>ghutaghana</i>	"airgun", "bow"
<i>nawe</i>	"my mother"	<i>naweghana</i>	"my little mother", "my mother's sister"

#### 3. Double diminutivisation

The following words use both a prefix and a suffix to form their diminutives:

<i>ndjwi</i>	"sheep"	<i>kandjwighana</i>	"little lamb"
<i>thiondo</i>	"tree"	<i>katondoghana</i>	"little stick"
<i>dive</i>	"stone"	<i>kaweghana</i>	"little stone to play with"
<i>mbwa</i>	"dog"	<i>kambwaghana</i>	"very young puppy"
<i>ndundu</i>	"large dune"	<i>kandundughana</i>	"hill"
<i>rware</i>	"river"	<i>karwareghana</i>	"streamlet"
<b>BUT:</b> <i>myu</i>	"kudu"	<i>dipyughana</i>	"kudu calf"

#### 4. The prefixes *di-* and *na-*

The prefix *di-* (pl. *ma-*) serves an augmentative (enlarging) function. (See also Class 3 nouns.)

<i>thiyoka</i>	"snake"	<i>diyoka</i>	"large snake"
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#### 5. The prefixes *thi-* and *yi-*

The prefix *thi-* (pl. *yi-*) is used to form pejoratives. However, this formation is less common than in neighbouring dialects. (See Class 4 nouns.)

<i>mbwa</i>	"dog"	<i>thimbwa</i>	"cur"
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6. The prefixes *ghu-* and *mu-*

The prefix *ghu-* (pl. *mu-*) is used to derive collective nouns. (See also Class 5 nouns.)

*shoko* "little monkey" *ghushoko* "troop of monkeys"

7. The prefixes *sha-* and *na-*

The prefixes *sha-* (masc.) and *na-* (fem.), are denied from *ryina* and form circumlocutives, which are used when, out of respect, one does not wish to refer to a person by name:

*shMakena* "Makena's father" *shakakuru* "Kakuru's father"  
*naKapango* "Kapango's mother" *naRobert* "Robert's mother"

8. The plural prefix *ha-*

The plural prefix *ha-* signifies that a group of people belong together. (For further examples, see Class 1 nouns.)

*haMakushe* "Makushe and his people"

9. The pronominal copula *mwa*

When addressing someone respectfully, *mwa*, the pronominal copula of the second person plural, is placed before the noun:

*mwaFumu* "You Chief!" (Literally: "You Chiefs!")  
*mwaTate* "My Father!" (Literally: "You my fathers!")  
*mwaNyambi* "By God!" (the wording of the oath)

10. The prefix *thika-*

This prefix denotes membership of a genus:

*thikameyu* "aquatic animal" *thikamoyo* "living animal"  
*thikawiru* "flying animal" *thikandundu* "terrestrial animal"

B. COMPOUNDS

1. Compounding with *-kuru* or *-ñuru*

Compounds can be formed with *-kuru* ('large') or *-ñuru* ('large', in a figurative sense):

*dikuruvya* "large lake, 'sea'" *dhvya* "small lake", "vlei"  
*dikuryama* "large head of game" *thyama* "big game"  
*dikurukadhi* "old female animal" *thikadhi* "female animal"  
*dikurudhiko* "head wife" *dadhiko* "cooking fire" (place for)  
*thikurukadhi* "old, infirm person" *thikadhi* "female animal"  
*ñume* "influential man" *murume* "man"  
*ñunguru* "leading elephant" *nguru* "pig", "proboscidean"  
*ñuruhero* "main entrance" *thero* "door"  
*ñuruhupa* "calabash of headman" *hupa* "calabash"

*Makena-nkuru* "venerable Makena"  
*Dimbare-nkuru* "venerable Dimbare"

2. Reduplication

*thingho-tugho* "ring-necked cobra", "rinkhals" *katugho* "spoon"  
*kanyu-tayu* "small hole" *-tayuka* "pierced"  
*toko-toko* "great sadness" *-tokota* "to be sad"  
*katara-tara* "shallow bird's nest" *ghutara* "roof shading"  
*ndjewa-ndjewa* "continuous health" *-wa - "good", ndje -*  
"continuous chirping by crickets"

*dingwere-ngwere* "helicopter"

*thiñaki-ñaki* "epilepsy"

*kambayi-mbayi* "will o' the wisp", "ghost"

*dioka-toka* "albino"

3. Circumlocution for gender distinction

Circumlocution assists in making gender distinctions between people and animals. (See also kinship terms.)

*mwanuke ghomukafumu* "boy" *mwanuke ghomukamadi* "girl"  
*mbwa ghomurume* (male) "dog" *mbwa ghomukadhi* "bitch"  
*kakambe kokarume* "stallion" *kakambe kokakadhi* "mare"  
*nganga ghomukafumu* "male doctor" *nganga ghomukamadi* "female doctor"

4. Other compound noun formations

*kalithangombe* "ox-pecker" *-ditha* "to look after", *ngombe* "cow", "head of cattle"  
*ndwarume* "brave man" *murume* "man", *ndwa* "battle"  
*nduraghumbo* "head of homestead" *dighumbo* "farm", *-tura* "to settle"  
*ghapwakumba* "creature", "product of creation" *-pwa* "to end", *-kumba* "to form"  
*ditiwamukura* "robin (redbreast)" *-twa* "to pound", "to crush", *-mukura* "red powder"  
*mwanahoka* "descendant", "offspring" *mwana* "child", *-hoka* "to put forth shoots"  
*kambwimbwi* "fontanelle" *-mbwitura* "to go up and down", "to pulsate"  
*shakawanda* "jet aircraft" *sha* "owner", *kawanda* "small ribbon"  
*yidhiyongembe* "yellow" (noun) *yidhi* "excrement", *ngembe* "calf"



<i>yidyanyama</i>	"predators"
<i>yidya</i>	"food", <i>nyama</i> "meat"
<i>yidyambwio</i>	"seed-eating animals"
<i>yidya</i>	"food", <i>mbwio</i> "seed"
<i>yidyathi</i>	"fish-eating animals"
<i>yidya</i>	"food", <i>thi</i> "fish"
<i>ngwethi</i>	"tiger fish"
<i>ngwe</i>	"tiger", "leopard", <i>thi</i> "fish"
<i>thinwamema</i>	"enema", "laxative"
<i>-mwa</i>	"drink", <i>mema</i> "water"
<i>kaparambambi</i>	"bald head"
<i>-para</i>	"to remove hair from", <i>mbambi</i> "duiker"
<i>murumekadhi</i>	"hermaphrodite"
<i>murume</i>	"man", <i>-kadhi</i> "feminine"

### C. NOMINALISATION OF VERBS

Such extensive and diverse use is made of being able to derive nouns from verbs, that only a few can be named here as examples.

#### 1. The prefix *mu-* or *muka-* + a verb stem

The formation of agent nouns by means of a verb stem and the prefixes *mu-* or *muka-* was discussed in detail under Class 1 nouns.

<i>murodhi</i>	"magician", "witch" <i>-roha</i>	"to bewitch", "to do magic"
<i>mukauereka</i>	"cook"	<i>-tereka</i> "to cook"
<i>muhakwa</i>	"beloved"	<i>-hakwa</i> "to love" in the passive voice, i.e. "to be loved"

#### 2. The prefix *ma-* + a verb stem ending in *-o*

Nouns derived from fronting verb stems ending in *-o* by the prefix *ma-* denote locations where an activity takes place.

<i>madzero</i>	"dining-room", "eating area"
	applicative of <i>-dya</i> "to eat"
<i>mahungerero</i>	"living-room", "area for sitting in the evening"
	<i>-hungumana</i> "to sit"
<i>mapangero</i>	"ambulance", "clinic"
	<i>-panga</i> "to treat"
<i>mafurero</i>	"forge", "smithy"
	<i>-fura</i> "to forge"
<i>makuhanganeno</i>	"junction", "crossroads", "confluence"
	<i>-kuhangana</i> "to encounter", "to meet"
<i>makieno</i>	"dance-floor", "dancing area"
	<i>-kina</i> "to dance"

<i>mavetero</i>	"place where water is drawn"
	<i>-veta</i> "to draw water"
<i>mayoghaneno</i>	"swimming area", "swimming place"
	<i>-yoghana</i> "to swim"

#### 3. Abstract nouns derived from verbs ending in *-o*

<i>maharwero</i>	"sin"	<i>-harura</i>	"to sin"
<i>matawero</i>	"belief"	<i>-tawa</i>	"to believe", "to agree"
<i>mayekero</i>	"marriage", "wedding"	<i>-yeka</i>	"to get married"
<i>dyoghero</i>	"baptism"	<i>-yogha</i>	"to wash"
<i>ryeyendo</i>	"journey"	<i>-yenda</i>	"to walk", "to go"
<i>yikarano</i>	"table/list of contents"	<i>-kara mo</i>	"to be within"
<i>yipakapo</i>	"addition", "complement"	<i>-paka po</i>	"to put (something) additional to"

For further examples, see the abstract nouns of Class 3.

#### 4. Other nominal derivations from verbs

<i>kamujangi</i>	"secretary"	<i>-janga</i>	"to write"
<i>thirughana</i>	"work"	<i>-rughana</i>	"to work"
<i>thitapa</i>	"gift", "duty"	<i>-lapa</i>	"to give"
<i>thipururo</i>	"plough"	<i>-purura</i>	"to plough"
<i>yivata</i>	"clothing"	<i>-vata</i>	"to dress oneself"
<i>mushakwa</i>	"found object"	<i>-shaka</i>	"to find"
<i>murarero</i>	"supper"	<i>-rarera</i>	"to eat at night"
<i>dikumbera murarero</i>	"evening star"	<i>-kumbera</i>	"to long for supper"
<i>diyamuna</i>	"safety razor"	<i>-yamuna</i>	"to be naughty"
<i>mushere</i>	"friend"	<i>-shereka</i>	"to make friends"
<i>ghukuru</i>	"age"	<i>-kurupara</i>	"to grow old"
<i>thidhira</i>	"taboo", "ban"	<i>-dhira</i>	"to avoid", "to refrain from doing"
<i>ku-thidhira</i>	"menstruation"		"to have a taboo"
<i>thishongero</i>	"instruction", "teaching"		"apprenticeship", "preparatory teaching for baptism"
	<i>-honga</i>		"to teach"

### TEMPORAL EXPRESSIONS

#### Seasons

Differentiating between the end of one season and the start of another is rather arbitrary: it is in no way determined by specific months.

The names of days and months are written with an initial capital, but seasons are not:

<i>kwindha</i>	"autumn", "ripening time" (March, April, May)
<i>kufu</i>	"winter", "the cold period" (June, July)
<i>maghenyena</i>	"little heat", "pre-spring" (August)

*ditenya* "spring", "the hot period" (September, October, November)  
*ndombo* "summer", "ploughing-time" (December, January, February)

### Weekdays

Monday is the first day of the week, Tuesday the second, and so on. (Weekdays were not traditionally known.)

<i>Mandaha</i>	"Monday"	<i>Ghuwadi</i>	"Tuesday"
<i>Ghubatu</i>	"Wednesday"	<i>Ghune</i>	"Thursday"
<i>Ghukwoko</i>	"Friday"	<i>Mapeghu</i>	"Saturday"
<i>Shundaha</i>	"Sunday" <sup>2</sup>		

### Times of the Day

Commonly used terms	Less commonly used
<i>mathiku-thiku</i> "06:00-10:00"	<i>murughura</i> "in the early morning" (04:00-06:00)
<i>(pa)mitaha</i> "at midday"	<i>kuya diyawa</i> "sunrise"
<i>(pa)hopu</i> "15:00-18:00"	<i>muwekaji</i> "at midday" ("directly on the head")
<i>(pa)zunguro</i> "18:00-21:00"	<i>thitengu</i> "15:00-17:00" (from "oblique sun")
<i>ghuthiku</i> "at night"	<i>pamurawero</i> "19:00-20:00" (from "supper")
<i>katojera diyawa</i> "dusk", "twilight"	<i>pakaji koghuthiku</i> "midnight"

### Other temporal expressions

#### Past

<i>peghundha</i>	"yesterday"
<i>diya diyawa</i>	"the day before yesterday"
<i>diyako</i>	"three days ago"
<i>thivike thiya</i>	"last week"
<i>kaghonda kaya</i>	"last month"
<i>mwakomwa</i>	"last year"

#### Future

<i>peghundha</i>	"tomorrow"
<i>kunaki</i>	"the day after tomorrow"
<i>diyako</i>	"in three days' time"
<i>thivike thokughutho</i>	"next week"
<i>kaghonda kokughutho</i>	"next month"
<i>mwaka ghokughutho</i>	"next year"

### Names of the Months

<i>Mwenge</i>	"January" ("fresh grass")
<i>Yowaghera</i>	"February" ("to look for food")
<i>Ngendangfire</i>	"March" ("to accompany the chief, so as not to starve")
<i>Kupembona</i>	"April" ("to be happy")
<i>Dikurupemba</i>	"May" ("great happiness")
<i>Thivoghedhi</i>	"June" ("to fetch food home", "harvest time")
<i>Thikukutu</i>	"July" ("drought")
<i>Thieketa</i>	"August" ("the leaves are falling")
<i>Mangundu</i>	"September" ("beer made of honey")
<i>Katuu</i>	"October" ("blossoming time")
<i>Murongana</i>	"November" ("small rain")
<i>Dikurwonga</i>	"December" ("big rain")

All names of the months are constructed according to the Class I nominal paradigm. In the plural, they are prefixed by *ha-*, with the exception of *Dikurupemba* and *Dikurwonga*.

2. Where *shundaha* has the sense of "week", it is written with a lower case *s*. The plural is *mushundaha*.

# THE PRONOUN

## Personal Pronouns

### ABSOLUTE PERSONAL PRONOUNS

As their name suggests, absolute personal pronouns are unrestricted and independent: they can stand on their own in place of a noun, when to repeat that noun would render the sentence monotonous. These pronouns, therefore, both in terms of their content and form, reflect the relevant Class of the nouns which they replace. The English indefinite pronoun, "one", is rendered as *awo* (third person plural). Either *atho* or *ayo* is used as an equivalent of English "it" (Class 4).

Class Person	Neutral		English	Plural		English
	Singular	Emphatic		Neutral	Emphatic	
1st	<i>ame</i>	<i>yame</i>	"I"	<i>ahwe</i>	<i>yahwe</i>	"we"
2nd	<i>owe</i>	<i>yowe</i>	"you"	<i>amwe</i>	<i>yamwe</i>	"you"
3rd	<i>aye</i>	-	"he", "she"	<i>awo</i>	-	"they", "one"
2	<i>agho</i>			<i>adhho</i>		
3	<i>adyo</i>			<i>agho</i>		
4	<i>atho</i>			<i>ayo</i>		
5	<i>aye</i>			<i>adhho</i>		
6	<i>adhho</i>			<i>agho</i>		
7	<i>aro</i>			<i>agho</i>		
8	<i>ako</i>			<i>ato</i>		
9	<i>agho</i>			<i>agho</i>		
10	<i>ako</i>			<i>agho</i>		
12	<i>apo, ako, amo</i>			<i>agho</i>		

### EMPHATIC ABSOLUTE PERSONAL PRONOUNS

As can be seen from the preceding table, the first and second person singular and plural have both a neutral as well as an emphatic personal pronoun. The emphatic form is used when the addressee is to receive a particular impression. This form was probably derived from the blending of the demonstrative *yo*, e.g. *yame* from *yo-ame* ("This is I/me").

The particle *ne* may never follow the absolute emphatic personal pronoun.

#### Examples

"Who did it?" Answer: *Yame*. ("It was I/me").

"Who wants to come along?" Answer: *Yahwe*. ("We." Literally: "It is we/us.")

*Yowe nawe*. "You are my mother."

*Yowe yidye?* "Who are you?" (Literally: "You are who?")

*Yamwe muna thi tendi, mbadi yatwe*. "You did it, not we/us."

*Yowe na haka thikuma*. "You I love very much." ("You are the one that I love.")

*Yame na tangga, mbadi we*. "I began, not you."

*Dina dyange ne yame Muronga*. "As for my name, I am Muronga."

Occasionally one finds both types of personal pronoun alongside each other:

*Ame ne yame no-mushere ghye*. "But I am your friend."

*Owe ne yowe Fumu waHambukushu*. (or: *Yamwe Fumu wetu*.) "But you are the chief of the Hambukushu."

### CONJUNCT (BOUND) PERSONAL PRONOUNS

As the title suggests, these pronouns cannot stand alone: they can only be used in conjunction with a verbal form. They establish the relationship between the verb and the noun; accordingly, they are obliged to be concordant with the Class, person and number of the noun in question.

Conjunct personal pronouns can refer to the subject (e.g. *I* call him) or the object of a sentence (e.g. He calls *me*). In those respective roles they are termed *subject* concordants or *object* concordants. By adding the absolute personal pronoun, both subject and object can receive considerable emphasis:

Subject concordant: *ame na yendi* "I went"

Object concordant: *ghana ni pumura me* "He hit me"

Person Class	Subject concordants		Object concordants	
	Row A	Row B	Singular	Plural
First	<i>ni (na)</i>	<i>tu</i>	<i>na</i>	<i>twa</i>
Second	<i>ghu</i>	<i>mu</i>	<i>wa</i>	<i>nwa</i>
Third	<i>gha</i>	<i>ha</i>	<i>gha</i>	<i>ha</i>
1	<i>ghu</i>	<i>dhi</i>	<i>wa</i>	<i>dha</i>
2	<i>ghu</i>	<i>dhi</i>	<i>gha</i>	<i>dha</i>
3	<i>di</i>	<i>gha</i>	<i>dya</i>	<i>gha</i>
4	<i>thi</i>	<i>yi</i>	<i>tha</i>	<i>ya</i>
5	<i>gha</i>	<i>dhi</i>	<i>gha</i>	<i>dha</i>
6	<i>dhi</i>	<i>gha</i>	<i>dha</i>	<i>gha</i>
7	<i>ru</i>	<i>gha</i>	<i>rwa</i>	<i>gha</i>
8	<i>ka</i>	<i>tu</i>	<i>ka</i>	<i>twa</i>
9	<i>ghu</i>	<i>gha</i>	<i>wa</i>	<i>gha</i>
10	<i>ku</i>	<i>gha</i>	<i>kwa</i>	<i>gha</i>
11	<i>pa, ku, mu</i>	<i>gha</i>	<i>pa, kwa, mwa</i>	<i>gha</i>

(Underlining indicates exceptions)

(a) The **subject concordants** are dealt with under the individual verbal tenses. The second column of concordants listed under Row B above are used only with a few tenses, and exhibit a few irregularities (*wa*, Classes 2 and 9 sing.).

(b) The **object concordants** always occur immediately before the verb stem. If an infinitival construction is involved, the object concordant, e.g. *mu-*, has to be inserted between the infinitival construction marker *ku-* and the verb stem: *ku-mu-mona* ("to see him"). Also apparent from the table is the fact that the ob-

ject concordants are identical to the subject concordants of Row A.<sup>3</sup> The only noteworthy differences are the first, second and third persons in Class 1, and the singular of Class 5 (which, of course, also governs Class 1).

If the verb governs two objects, the indirect object occurs in closest proximity to the verb:

*Na thi mu pa.* "I gave it to him."  
*kughamwipurura mañando (ku-gha-mu-ipurura)* "to ask him for the words"  
*Ghana thi ni ghurera.* "He bought it for me."

Examples of usage of object concordants

*Hana gha paywura makende.* "They broke the windows."  
*Ghana shana kumipurura.* "She wants to hit me."  
*Ghuna yi tendi ndi?* "Did you do it?"  
*Aye ghana kuhlienda.* "He is doing it."  
*Nawe tuna yi mono.* "We, too, saw it."  
*munde ghokumwetha* "powder to rub on (myself)"  
*Mawe, ghuna kanjitiyupitha we.* "Ouch! You're hurting me!"  
*Wive no ghu ni pe nyara.* "Come and give me (your) hand."  
*Badi na thi wana.* "I did not find it."  
*Twa mana kuyienda kare-kare.* "We finished with it a long time ago already."  
*Nyoko ghana kakwihwa.* "Your mother is calling you."  
*Mahangu kana kughatwa.* "The millet is being pounded."  
*Ngeshi wa kumijangere, ñanyì na kukuhwere.* "If you will write to me, I will answer you."

### REFLEXIVE PRONOUNS

Reflexive pronouns are treated like object concordants. In Thimbukushu, the pronoun *ku-* serves as a reflexive for all nouns to which it co-refers, irrespective of that noun's class or marking for person.

The verb stem which follows the reflexive pronoun is usually voiced with a low tone. In such cases where it receives a high tone, the reflexive *ku-* imparts the meaning of "you" (object) or "to you" (indirect object).

*Na kuningi eshi ...* "I said this to myself ..."  
*Na ku ningi ...* "I said to you ..."  
*Amwe mbedi mwá kudimuka.* "You don't know each other."  
*Amwe mbedi mwá ku dimuka.* "You don't know him."  
*Hana kakupimura.* "They are hitting each other."  
*Hana kakupimura.* "They are hitting you."

3. For this reason, only the subject concordant B and the object concordant are given in the concordant summary provided for the individual noun classes.

*Ghana kurèmekha thinda.* "He injured himself."  
*Ghana ku rêmeka.* "He injured you."  
*Nanyì tù kamòlange kehèpa.* "We will always see each other again."  
*Nanyì tù ku mòlange.* "We will see you again."  
*Ghuta ghuná kakòndho.* "The rifle shot by itself."  
*Ghuta ghuná ku kòndho.* "The rifle shot you."

### EMPHATIC POSTPOSITIVE (APPENDED) PERSONAL PRONOUNS

When the absolute personal pronoun is postposed to the verb or other sentence constituent, its initial vowel is elided. Thus, *me*, *we*, *ye*, *twe*, *mwe* and *wo* are used for first, second and third person singular and plural, respectively, in Class 1. (For the emphatic locatives *po*, *ko* and *mo*, see under "Locatives" later herein.)

The emphatic postposition is meant to intensify the focus on a preceding conjunct personal pronoun. If an absolute personal pronoun or a noun precedes a postpositioned personal pronoun, the latter has no emphasising effect on the former. Thus, one could have *Awo hana rara* or *Hana rara wo*. (But not: \**Awo hana rara wo*.) "But they were sleeping."

*Mu takamithe mwe.* "Watch out (for goodness' sake!)"  
*Na korwa thikuma me.* "I was terribly drunk."  
*Aye ghana ni pumura me.* "He hit me." "I was the one he hit."  
*Ghana ni pumura ye.* "He was the one who hit me." "He hit me."  
*Dhingaji thi ghuna kwata we?* "How many fish did you catch?"  
*Shime mwakashure mwe.* "But you are still only schoolchildren."  
*Hana ni roho me.* "They bewitched me." "I was bewitched."  
*Yowe tunetha (tuna-itha) twe.* "It was you who called us."  
*Ghana ni vukuma ye nodiwe.* "He threw a stone at me."  
*Na ghu dhura gha (mutemo).* "I pulled it out (the flower)."  
*Twarereki ghopambongi twe.* "We are workers at the mission."  
*Ñanyì na kutereke me.* "I will cook tomorrow."  
*Kukona twe kudya nyama ghomvu ndi?* "Can we eat hippo meat?"

### Absolute personal pronouns as postpositions to a possessive

English has no equivalent for this construction.

*Dina dyange (ne) yame Disho.* "As to my name I am Disho." (Literally: \*"My name it is I, Disho.")  
*Meho ghangé ame ne jitu.* "As for my eyes, I have pain."  
*Mwanoye owe thipuku thikuma.* Literally: \*"Your child, you, is very proud."  
*Tukambe toyé owe tuna piti mumuhitu.* Literally: \*"As regards your horses, you, they went off into the bush."  
*Fumu gha kare noye nowe.* "The Lord also be with you." (Literally: \*"with you and you")

*Gha ghambe netu natwe, tango!* "He should first speak with us."  
*Ngombe ghojwe owe yo (ngombe) ghana di mundere.* Literally: \*"Your cow, you, it ate up all the maize."  
*Kukwetu atwe ne kapenda.* "To us it is far."

### Summary of the application of personal pronouns

The sentence *He hit me* can be expressed in a number of ways, depending on which pronoun should be stressed:

<i>Ghana ni punura (ye).</i>	<i>Ghana ni punura (me).</i>
<i>Ghana punura me.</i>	<i>Aye ghana ni punura (me).</i>
<i>Ame ghana punura (ye).</i>	<i>Yame ghana punura (ye).</i>

### Pronominal copulas

Where a noun is positioned predicatively in a sentence, the particle *ne* may optionally occur between it and the pronoun:

<i>Aye muvereke.</i>	(or: <i>Aye ne muvereke.</i> )	"He is a worker."
<i>Edhi mbyo dhyi.</i>	(or: <i>Edhi mbyo ne dhyi.</i> )	"This fruit is bad."

However, if the first or second person singular or plural is involved, the predicate is obliged to receive a particular pronominal element. It is proposed that this element be referred to as the pronominal copula (or linking personal pronoun). Occasionally, a copula will also occur before the third person singular pronoun. In the plural, the nominal prefix falls away; in the singular, the copula is placed before the prefix:

First person:	Singular	<i>nà-</i>	Plural	<i>twà-</i>
Second person:	Singular	<i>ghò-</i>	Plural	<i>mwa-</i>
Third person:	Singular	<i>(yo)</i>	Plural	

Thus:

<i>Ame nomukafumu.</i>	"I am a man."
<i>Owe ghomukafumu.</i>	"You are a man."
<i>Aye mukafumu.</i>	"He is a man."
<i>Atwe twakafumu.</i>	"We are men."
<i>Amwe mwakafumu</i>	"You (pl.) are men."
<i>Awo hakafumu.</i>	"They are men."
<i>Ame nomunongo.</i>	"I am good (a good man)."
<i>Owe ghomunongo.</i>	"You are good (a good man)."
<i>Aye munongo.</i>	"He is good (a good man)."
<i>Atwe twanongo.</i>	"We are good (men)."
<i>Amwe mwanongo.</i>	"You (pl.) are good (men)."
<i>Awo hanongo.</i>	"They are good (men)."

### Examples

*Yame noyu.* or: *Yame no.* "Here I am." (Literally: \*"I am this one.")  
*Ame (ne) nomitiri.* "I am a teacher."  
*Mbadi nomipika ghojwe me.* "I am not your slave."  
*Yame nomudithi waminange ndi?* "Am I my brother's keeper?"  
*Owe (ne) mbadi ghomitiri.* "You are no teacher."  
*Owe (ne) ghomushere wange.* "You are my friend!"  
*Ghuna haka kukara ghomushere wange?* "Do you want to be my friend?"  
*Owe ghoNyambi wetu.* or: *GhoNyambi wetu we.* "You are our Lord."  
*GhoNyambi ghmunongo.* "O! You good Lord!" (Literally: "You, Lord, are the Good One.")  
*Owe ne ghookupi?* "Where have you come from?" (Literally: \*"As for you, whence are you?")

*Thiyoka ghohipata we.* or: *Owe thiyoka ghohipata.* or: *Owe ne ghothiyoka thohipata.* "You are a dangerous snake!"  
*Wa karire ghomushwi, keho.* "You were a rich man: (now) that is past."  
*Pithendi ne yoNyambi wetu.* "He alone is our Lord."  
*Aye ne yotate.* "He is my father."  
*Oyu ne yomwanange ghomuhakwa.* "This is my beloved son."  
*Atwe (ne) twashere ghojwe.* or: *twashere twe.* "We are your friends."  
*Atwe mbadi shine twanuke, twa kuru, keho.* "We are no longer children: we are adult."

*Mwanganbe dhodhiyero mwe!* "But you are really stupid cows!"

Compare also the following reflexive formations:

<i>nohinda</i>	"I myself"	<i>ghohinda</i>	"you yourself"
<i>thinda</i>	"he himself"	<i>twathinda</i>	"we ourselves" (etc.)

### Demonstrative pronouns

As suggested by their name, demonstrative pronouns refer to nouns. In so doing, they resemble the nouns with which they are associated both in content and structure. Like most pronouns, they can also occur absolutely, as nominal substitutes.

There are 16 different demonstratives for each nominal class in Thimbukushu. There are **four positions** they can take within the sentence, as is the case with nouns. The distinction between them is made relative to the **distance from the speaker** of the object in question, i.e. -

First position:	"there", "within arm's length"
Second position:	"there", "a few metres away"
Third position:	"there at the back, approximately within calling distance"
Fourth position:	"there, very far away"



Examples of Class 1 pronouns

Singular:	<i>yu</i>	“this (near)”
	<i>yo</i>	“that (near)”
	<i>ya</i>	“that over there”
	<i>tja</i>	“that, far away over there”
Plural:	<i>wa</i>	“these”
	<i>wo</i>	“those”
	<i>wəya</i>	“those over there”
	<i>watja</i>	“those, far away over there”

For each position there are four different levels of emphasis, i.e. the demonstrative is used with four differing degrees of stress. However, the first two emphatic forms are barely distinguishable from each other.

- First level of emphasis: “this”, “that”, etc.
- Second level of emphasis: “this one”, “that one”, etc.
- Third level of emphasis: “only this”, “only that”, etc.
- Fourth level of emphasis: “precisely this”, “precisely that”, etc.

The four levels of emphasis of Class 1 pronouns in the first position are as follows:

Singular:	<i>yu</i>	“this”
	<i>oyu</i>	“this one”
	<i>yoyu</i>	“only this”
	<i>yodigheyu</i>	“precisely this”, “this very”
Plural:	<i>wa</i>	“these”
	<i>awa</i>	“these ones”
	<i>wowa</i>	“only these ones”
	<i>hodighowa</i>	“precisely these ones”, “these very”

Usually, demonstratives either occur as postpositive determiners after the nouns to which they refer, or as pronouns:

*Magenda oyu na haka.* “This guest I like.”  
*Oyu na haka.* “This one I like.”

If the demonstrative preposes the noun, it carries the meaning of “this aforementioned”, “this (one) mentioned”:

*oyu ngombe* “the aforementioned cow”  
*edhi mbudhi* “the said news”

If the demonstrative preposes a noun in the genitive, elision occurs:

*nyiha dho yu ngombe* (from: *dho-oyu*) “the horn of this cow”

Of all the demonstratives, the locatives are most commonly used. Locatives can also form conjunctions.

Furthermore, demonstratives can be accorded specific stress by means of reduplication. (For examples, see the end of this chapter.)

**DEMONSTRATIVES WITH THE FIRST AND SECOND LEVELS OF EMPHASIS**

Pos.	First level of emphasis				Second level of emphasis			
	1	2	3	4	1	2	3	4
<i>munu</i>	<i>yu</i>	<i>yo</i>	<i>ya</i>	<i>tja</i>	<i>oyu</i>	<i>oyo</i>	<i>oya</i>	<i>oyja</i>
<i>hamu</i>	<i>wa</i>	<i>wo</i>	<i>wəya</i>	<i>watja</i>	<i>awa</i>	<i>awo</i>	<i>awəya</i>	<i>awatja (owatja)</i>
<i>mute</i>	<i>ghu</i>	<i>gho</i>	<i>ghəya</i>	<i>ghutja</i>	<i>oghū</i>	<i>ogho</i>	<i>oghəya</i>	<i>oghutja</i>
<i>mile</i>	<i>dhi</i>	<i>dho</i>	<i>dhiya</i>	<i>dhitja</i>	<i>edhi</i>	<i>edho</i>	<i>edhiya</i>	<i>edhitja (odhitja)</i>
<i>diwi</i>	<i>di</i>	<i>dyo</i>	<i>dya</i>	<i>ditja</i>	<i>edi</i>	<i>edyo</i>	<i>ediya</i>	<i>editja (oditja)</i>
<i>matwi</i>	<i>gha</i>	<i>gho</i>	<i>ghəya</i>	<i>ghatja</i>	<i>agha</i>	<i>agho</i>	<i>aghəya</i>	<i>aghatja (oghatja)</i>
<i>thinu</i>	<i>thi</i>	<i>tho</i>	<i>thiya</i>	<i>thitja</i>	<i>ethi</i>	<i>etho</i>	<i>ethiya</i>	<i>ethitja (othitja)</i>
<i>yinu</i>	<i>yi</i>	<i>yo</i>	<i>yīya</i>	<i>yitja</i>	<i>eyi</i>	<i>eyo</i>	<i>eyiya</i>	<i>eyitja (oyitja)</i>
<i>ngombe</i>	<i>yu</i>	<i>yo</i>	<i>ya</i>	<i>tja</i>	<i>oyu</i>	<i>oyo</i>	<i>oya</i>	<i>oyja</i>
<i>ngombe</i>	<i>dhi</i>	<i>dho</i>	<i>dhiya</i>	<i>dhitja</i>	<i>edhi</i>	<i>edho</i>	<i>edhiya</i>	<i>edhitja (odhitja)</i>
<i>moko</i>	<i>dhi</i>	<i>dho</i>	<i>dhiya</i>	<i>dhitja</i>	<i>edhi</i>	<i>edho</i>	<i>edhiya</i>	<i>edhitja (odhitja)</i>
<i>mamoko</i>	<i>gha</i>	<i>gho</i>	<i>ghəya</i>	<i>ghatja</i>	<i>agha</i>	<i>agho</i>	<i>aghəya</i>	<i>aghatja (oghatja)</i>
<i>runu</i>	<i>ru</i>	<i>ro</i>	<i>rəya</i>	<i>rutja</i>	<i>oru</i>	<i>oro</i>	<i>orəya</i>	<i>orutja</i>
<i>marunu</i>	<i>gha</i>	<i>gho</i>	<i>ghəya</i>	<i>ghatja</i>	<i>agha</i>	<i>agho</i>	<i>aghəya</i>	<i>aghatja (oghatja)</i>
<i>kathe</i>	<i>ka</i>	<i>ko</i>	<i>kəya</i>	<i>kaitja</i>	<i>aka</i>	<i>ako</i>	<i>akəya</i>	<i>akaitja (okaitja)</i>
<i>tuthe</i>	<i>tu</i>	<i>to</i>	<i>təya</i>	<i>tutja</i>	<i>otu</i>	<i>oto</i>	<i>otəya</i>	<i>otutja</i>
<i>ghuta</i>	<i>ghu</i>	<i>gho</i>	<i>ghəya</i>	<i>ghutja</i>	<i>oghū</i>	<i>ogho</i>	<i>oghəya</i>	<i>oghutja</i>
<i>mata</i>	<i>gha</i>	<i>gho</i>	<i>ghəya</i>	<i>ghatja</i>	<i>agha</i>	<i>agho</i>	<i>aghəya</i>	<i>aghatja (oghatja)</i>
<i>kutwi</i>	<i>ku</i>	<i>ko</i>	<i>kəya</i>	<i>kutja</i>	<i>oku</i>	<i>oko</i>	<i>okəya</i>	<i>okutja</i>
<i>matwi</i>	<i>gha</i>	<i>gho</i>	<i>ghəya</i>	<i>ghatja</i>	<i>agha</i>	<i>agho</i>	<i>aghəya</i>	<i>aghatja (oghatja)</i>
<i>pa</i>	<i>pa</i>	<i>po</i>	<i>pəya</i>	<i>paitja</i>	<i>apa</i>	<i>apo</i>	<i>apəya</i>	<i>apaitja (opaitja)</i>
<i>ku (kwa)</i>	<i>ku</i>	<i>ko</i>	<i>kəya</i>	<i>kutja</i>	<i>oku</i>	<i>oko</i>	<i>okəya</i>	<i>okutja</i>
<i>mu (mwa)</i>	<i>mu</i>	<i>mo</i>	<i>məya</i>	<i>mutja</i>	<i>omu</i>	<i>omo</i>	<i>oməya</i>	<i>omutja</i>

Often, *pano*, *kuno* and *munu* occur instead of *pa*, *ku* and *mu*.

**Formative elements**

*First level of emphasis*

The demonstratives of the first position correspond to the subject concordants of Row A or the object concordants (with the exception of Class 1 and the singular form of Class 5). In the second row of each level of emphasis, the demonstratives end in -o; in the third position -ya is added on; and in the fourth position the ending is -tja, pronounced with a strong high tone. Only the demonstratives of the first level of emphasis cannot stand without an associated noun, nor can they precede the noun:

*munu yu* “this person” *hamu wo* “those people”  
 (but not: *yu munu* or: *wo hamu*)

*Second level of emphasis*

The second level is distinguished from the first in all positions by a prefixed vowel, that is, a harmonious vowel: *o* occurs before *u*, *o* or *a* precede *a*, and *o* or *e* occur before *i*.

Alternatives to *ethi*, *etho*, etc. are *othi*, *otho*, *othya*.

Alternatives to *aka*, *ako*, etc. are *oka*, *oka*, *okaya*, *okatija*.

*Third level of emphasis*

A distinction between the third and first levels of emphasis is made in all positions by the use of a prefix which is identical in form to the associative prefix in adjectives. The only exceptions to the regularity of this distinction are demonstratives in Class 1, and the singular form of Class 5 members.

*Fourth level of emphasis*

Demonstratives on the fourth level of emphasis possess elements of the third level, but *-digho-* is inserted between the two syllables. Exemplifying Class 2 demonstratives in the singular is *gho-digho-ghu*, and in the plural, *dho-digho-dhi*.

Class 1 demonstratives, however, are *yodigheya* and *hodighowa* (*yodigho shi* means 'for that reason', 'because of that').

Owing to the regularity of the derivations, only two positions are provided for the third and fourth levels of emphasis:

**Third level of emphasis**

First pos.

Fourth pos.

**Fourth level of emphasis**

First pos.

Third pos.

<i>yoju</i>	<i>yoija</i>	<i>yodigheyu</i>	<i>yodigheya</i>
<i>wowa</i>	<i>watja</i>	<i>hodighowa</i>	<i>hodighowaya</i>
<i>ghoghu</i>	<i>ghoghutja</i>	<i>ghodighoghu</i>	<i>ghodighoghwaya</i>
<i>dhodhi</i>	<i>dhodhitja</i>	<i>dhodighodhi</i>	<i>dhodighodhiya</i>
<i>dyodi</i>	<i>dyoditja</i>	<i>dyodighodi</i>	<i>dyodighoditya</i>
<i>ghogha</i>	<i>ghoghajtja</i>	<i>ghodighogha</i>	<i>ghodighoghwaya</i>
<i>thothi</i>	<i>thothitja</i>	<i>thodighothi</i>	<i>thodighothitya</i>
<i>yoyi</i>	<i>yoyitja</i>	<i>yodighoyi</i>	<i>yodighoyiya</i>
<i>yoju</i>	<i>yoija</i>	<i>yodigheyu</i>	<i>yodigheya</i>
<i>dhodhi</i>	<i>dhodhitja</i>	<i>dhodighodhi</i>	<i>dhodighodhiya</i>
<i>ghogha</i>	<i>ghoghajtja</i>	<i>ghodighogha</i>	<i>ghodighoghwaya</i>
<i>roru</i>	<i>rorutja</i>	<i>rodighoru</i>	<i>rodighoruya</i>
<i>ghogha</i>	<i>ghoghajtja</i>	<i>ghodighogha</i>	<i>ghodighoghwaya</i>
<i>koka</i>	<i>kokajtja</i>	<i>kodighoka</i>	<i>kodighokaya</i>
<i>ghoghu</i>	<i>ghoghajtja</i>	<i>ghodighoghu</i>	<i>ghodighoghwaya</i>
<i>ghogha</i>	<i>ghoghajtja</i>	<i>ghodighogha</i>	<i>ghodighoghwaya</i>
<i>totu</i>	<i>totutja</i>	<i>todighotu</i>	<i>todighotuya</i>

<i>popa</i>	<i>popajtja</i>	<i>podighopa</i>	<i>podighopaya</i>
<i>koku</i>	<i>kokajtja</i>	<i>kodighoku</i>	<i>kodighokaya</i>
<i>momu</i>	<i>momajtja</i>	<i>modighomu</i>	<i>modighomuya</i>

**EXAMPLES OF THE USE OF DEMONSTRATIVE PRONOUNS**

**First level of emphasis**

<i>Mungaghu yu (ne) mwidhi.</i>	"This boy is a thief."
<i>Hakajumu waya (ne) hamitiri.</i>	"Those men are teachers."
<i>Mwanuke yo ghana vughu.</i>	"That boy rowed."
<i>Kamo ka (ne) katwe.</i>	"This axe is sharp."
<i>Thirudhi thija thiwa thikuma.</i>	"That island over there is beautiful."
<i>Na shwena yidya yi, na shana nyama.</i>	"I don't want this food but (the) meat."

**Second level of emphasis**

<i>Oyu ne miiri wetu.</i>	"This person mentioned is our teacher."
<i>Awaya ne hahewe.</i>	"As regards those ones over there, they are poor."
<i>Na haka kaghura muthithi oghu.</i>	"I want to buy this dress."
<i>Oyo ñombo ne thikungwe.</i>	"That aforementioned goat is a billy-goat."
<i>Ka paghe ngombe oya ghokukurupara.</i>	"Go and slaughter that old cow."
<i>Oka (or: aka) kakambe ko kana ni sjata.</i>	"This horse kicked me."
<i>Yidye oyu ghomukanyu?</i>	"Who is this fat one?"

**Third level of emphasis**

<i>Dhodhi thi dhiwadi dhodhiowi.</i>	"Only these two fish taste good."
<i>Ghoghu muthithi na kuhaka.</i>	"I wish to have only this one dress."
<i>Wowa hawadi na mono.</i>	"I saw only these two (people)."
<i>Tete yitondo yoyiya yoyikuru.</i>	"Fell only those large trees."

**Fourth level of emphasis**

<i>Yodigheyu munuwange na yeka kare-kare.</i>	"I have been married to this very same woman for a long time."
<i>Kajiangitho kodighoka.</i>	"It is the very same pen."
<i>Thimende thodighothiya thange.</i>	"That is exactly the same sword as mine."
<i>Ghodighoghu muthithi na kushana.</i>	"That is precisely the dress I would like."

**REDUPLICATION**

The reduplication of demonstratives to emphasise them is possible but not common.

<i>Yoyu-yoyu pihendi ghamedhi.</i>	"Only this one here has stolen."
<i>Ngombe dhange dhodhi-dhodhi keho.</i>	"Only these here are my cows."
<i>Yoya-yoya yo ghana kwitha (ka-itha).</i>	"That one over there called you."

## DEMONSTRATIVE LOCATIVES

<i>Na hi wana kadiputa kujia.</i>	"I found it over there in the thicket."
<i>Hinge vene kate paya.</i>	"Drive only to there."
<i>Muditeye mo hana kuhungumana.</i>	"They are sitting over there in the courtyard."
<i>Minoye gha kara kaya mbaati apa.</i>	"Your brother lives over there, not here."
<i>Okufya ghana ka mu humu nyime.</i>	"Over there the lion mauled him."
<i>Mbaati apa, paya.</i>	"It's not here but over there."
<i>Kare popa panunda.</i>	"Stay there, outside."
<i>Wa kona kayenda kate kokuya.</i>	"You have to go till over there."
<i>Mone muka momu muhikasha.</i>	"Look at the mouse here in the suitcase!"
<i>Wa shana pana, kashane kaya.</i>	"Don't search here, but over there!"

## The relative pronoun

Relative sentence constructions are used very often. For example, all sentences following interrogatives are relativised.

In Thimbukushu, the function of the relative pronoun is assumed by the demonstratives in the first position of the first and second levels of emphasis. A personal pronoun is either followed by a relative in the second position, or the relative is elided. It can also be elided in other constructions:

<i>Muthithi oghu na ghuru ne mbiritha.</i>	"The dress that I bought was cheap."
or: <i>Muthithi na ghuru ne mbiritha.</i>	"The dress I bought was cheap."

### Examples

<i>Murume (o-)yu ghaneya ne mugenda.</i>	"The man that came is a stranger."
<i>Na dimuka oku ghana yendi.</i>	"I know where he went to."
<i>Ka shimbe ditenga omu gha di marovu.</i>	"Fetch the cask which has beer in it."
<i>Po gha di oyu ghana ku kashana.</i>	"There is someone who is looking for you."
<i>Ni pe eyi sho ni dye.</i>	"Give me what I should eat."
<i>Mughudidi omu na rara me ne mahaghu.</i>	"There are bugs in the bed in which I slept."
<i>Vinu yi wa kwanga ne wa kona kayithigha.</i>	"Things which one is unable to do, one should leave alone."
<i>Na kara kurware (o-)ru rwa hara kuBotswana.</i>	"I live along the river that ends in Botswana."
<i>Mbaati na dimuka eyi ghuna kughamba.</i>	"I don't know what you are speaking."
( <i>"I don't understand."</i> )	
<i>Oyu (yo) na haka ghana pu.</i>	"He, whom I love, has died."
<i>Mapya gha wa ka monine ne gchange.</i>	"The fields that you saw are mine."
<i>Thimweidhe eyi ghana monanga.</i>	"Tell what you have seen."
<i>Murwvedhe (oru) na pinaka shine ghuthiku.</i>	"At the time (that) I got up, it was still night."

**Note:** In English, a noun phrase that is semantically related to another noun phrase immediately preceding or following it, is said to be in *apposition* to its semantic counterpart. In Thimbukushu, the second noun phrase occurs in the genitive. (See the non-personal genitive in this regard.)

## Interrogatives

Thimbukushu distinguishes between five different forms of the word stem in interrogatives.

<b>-dye</b>	the personal interrogative: "who", "whose", "whom" (object)
	"to whom" (indirect object)
<i>yidye</i> (pl. <i>hadye</i> )	"who"
<i>nadye</i>	"with whom"
<i>kwadye</i>	"to whom"
<i>mwadye</i>	"in whom"
<i>padye</i>	"to whom", "on whom"
	Possessive + <b>-dye</b> + demonstrative: "whose", "to whom (does this belong)"
<b>-nye</b>	the non-personal interrogative: "what"
<i>nye</i>	"what"
<i>munye</i>	"in what"
<i>kunye</i>	"to what"
<i>panye</i>	"on what"
<i>nonye</i>	"with what", "by means of what"
	Noun + <i>munye</i> : "which (of several)"
	An expression of time + <i>munye</i> : "when", "at what time"
<b>-nye</b>	+ applicative interrogative denoting cause: "why", "for what reason"
<i>nye</i>	"why"
<i>pashanye</i>	"why", "for what purpose"
<i>murandu munye</i>	"for what reason", "why"
<i>pahino munye</i>	"in what connection"
<b>-pi</b>	interrogative denoting quality or composition: "what type of"
<i>yupi</i>	"what type of (person or animal)", "who"
<i>kupi</i>	"what type of place", "where"
<i>mupi</i>	"in what type of"
<i>papi</i>	"on what type of"
<i>ngepi</i>	"in what way", "how"
<b>-ngufji</b>	interrogative denoting quantity: "how much", "how often"

*nidi?* This interrogative pronoun placed at the end of a sentence can transform any declarative sentence into a question.

*Ghuna rara thiwana nidi?* "Did you sleep well?"  
*Ghana piti nidi?* "Is he gone?" "Has he left?"  
*Tu yende nidi?* "Should we go?"  
*Kakambe kana jira nidi?* "Has the horse run away?"

Interrogatives either occur as independent pronouns or predicatively, after the noun. An interrogative in the predicate should always be followed by a relative clause. (See also the construction of relative clauses.)

## PERSONAL INTERROGATIVES

The interrogative stem *-dye* forms the question "Who?", i.e. asking about the person involved in an event.

### 1. *yidye* (sing.), *hadye* (pl.): "who", "whom"

*Yidye gha di mo mundhughho?* "Who is in the hut?"  
*Yidye ghana yi tendi?* "Who did it?" ("Who is it, that did it?")  
*Yidye muna pumura?* "Whom did you hit?"  
*Yidye gha ku ravire kudifese?* "Who invited you to the party?"  
*Yidye wa ravire kayifa?* "Whom did you invite to the funeral?"  
*Hadye hashere ghoje?* "Who are your friends?"  
*Hadye haneya?* "Who came?"  
*Hadye muna kushana?* "Whom/Who are you looking for?"

### 2. Locative + *-dye*

(a) *kwadye*: "to whom", "from whom", "for whom"

*Kwadye ghuna dhi rombo mbapira?* "From whom did you borrow the book?"  
*Kwadye ghuna tongora mbudhi?* "Whom did you tell the news?"  
*Kwadye muna karughana?* "For whom do you work?"  
*Kwadye sho tu yende?* "To whom should we go?"

(b) *mwadye*: "in whom", "with whom" (rare)

*Mwadye mwa tunga?* "With whom do you live?"

(c) *padye*: "at whom" (rare)

*Padye ghuna di vukamena diwe?* "At whom did you throw the stone?"  
(d) *na dye* (sing.), *nahadye* (pl.): "with whom"

*Nadye ghuneya (ghuna-tya)?* "With whom did you come?"  
*Nadye ghuna haka kuyenda?*  
or: *Yidye ghuna haka kuyenda nendi?* "With whom do you wish to go?"  
*Nahadye wa yendire ruyendo?* "With whom did you make the journey?"

### 3. Emphatic personal pronouns

The emphatic personal pronoun can be placed in a sentence-initial position as well.

*Yowe dye?* "Who are you?"  
or: *Yowe yidye?* "You are who?"  
*Yowe dye dina dyoye?* "What is your name?" (\*\*You, who is your name?)  
*To dye yu?* "Who is this?" (\*\*He, who is he?)  
or: *Yidye dina dyendi?* "What is his name?" (\*\*Who is his name?)  
*Yamwe dye mena gheni?* "What are you called?" "What are your names?"  
(\*\*You, who are your names?)

### 4. Interrogative preceded by the possessive concord

When the personal interrogative is preceded by the possessive concord, the question "whose?", "to whom?" is asked, i.e. the question concerns asking about the person to whom something belongs. The predicate is added on as a relative clause.

*Wadye mbwa yu?* "To whom does that dog belong?" ("Whose is that dog?")  
*Thadye thirapo munedhi (muna-idhi)?* "Whose paddle did you steal?"  
*Nowato wadye ghuneya (ghuna-tya)?* "With whose canoe did you come?"  
*Dhadye dhi ndhughho?* "Whose house is it?"  
*Kaya kathe ne kadye?* or: *Kadye kaya kathe?* "To whom does that cat belong?"  
*Twadye tu tukambe?* or: *Otu ne twadye?* "Whose horses are they?"  
*Yadye eyi yitere ghuna shimbi?* "Whose things have you taken?"  
*Pathipuna thadye sho ni hungumane?* "On whose chair (where) shall I sit?"  
*Kundhughho dhadye muna ka rara?* "At whose house (where) did you sleep?"  
*Wadye ghuna ghurera?* "For whom did you buy it?" (\*\*Who is it, you bought for him?)

## THE NON-PERSONAL INTERROGATIVE

The general interrogative *nye* asks "what", i.e. the question concerns an object or any non-human being. When combined with a noun or a locative, the different sense of "which", "when" or "why" is formed.

### 1. *Nye*: in the sense of "what"

*Nye ghuna kushana?* "What do you want?" "What are you looking for?"  
*Nye sho tu tende?* "What should we do?"  
*Nye yi di mo muno?* "What is going on here?" ("What is it, that is inside here?")  
*Nye yina hokoka kukwendu?* "What happened to him?"  
*Nye ghana ghamba?* "What did he say?"  
*Nonye ghana ku pumura?* "With what did he hit you?"  
*Nye ghuna katoyapo?* or: *Eyi ghuna katoyapo ne nye?* "What are you reading there?"  
*Munye sho ni pungwere manyinga?* "In what shall I keep the money?"  
*Yinye yi ghuna mono?* "What did you see?"



*Thinye thina ku hamu?* "What bit you?", "What type of thing bit you?"

*Yinye dha ninga ñando eshi ...?* "What does the word ... mean?" (\*"What does the word ... say?")

*Nye ghuna ni shimbera ko?* or: *Eyi ghuna ni shimbera ko ne nye?* "What have you brought along for me?" (\*"What you have brought along for me is what?")  
*Panye ghuna tura divitiri?* "Where did you put the bottle?" (\*"On what did you put the bottle?")

*Munye ghuna tereka nyama?* "In what did you cook the meat?"

*Thinye thi di mo (muthindoha)?* "What is inside (in the tin)?"

From the examples it can be seen that the prefixes *yi-* or *thi-* can precede the interrogative pronoun, as can the locative. Like in coordinate sentences, the interrogative can be postpositioned, and linked by the particle *ne*.

## 2. *Munye* preceded by a noun: "which out of several", "which of the same kind"

*Thimbumburu munye thi?* "What insect is this?"

*Mungonda munye ghana rara mukajitiya?* "In which room does the patient sleep?"

*Dina munye dyawihò?* "What is your father's name?" (\*"Which is the name of your father?")

*Yimbumburu munye yokuhama thikama?* "Which insects sting the worst?"

*Ngombe munye ghuna haka kapagha?* "Which cow do you want to slaughter?"

*Diywya munye dyarero?* "What is the day today?"

*Mwaka munye ha ka shamurukire?* "In which year were you born?"

*Kurware munye wa kara?* "Along which river do you live?"

*Diywya munye weyire (wa-iyire)?* "On what day did you arrive?"

*Ngombe munye ghana ka shipura?* "Which cow butted you?"

*Kaghonda munye ko mepo thikama?* "Which is the coldest month?"

*Mupoto munye sho ni tere meyu?* "Into which pot shall I pour water?"

*Hanike munye wa?* "What kind of children are these?", "Which children are those?"

## 3. *Munye* preceded by an expression of time: "when", "at which time", "at what time"

*Ravedhe munye sho nyie (ni-iyie)?* "When shall I come?", "At what time shall I come?"

*Diywya munye dha katanga share?* "When will school start?"

*Mukaghonda munye ha keshanga?* "In which month is harvest time?"

*Ravedhe munye gha rokanga mwura?* "When is the rainy season?" (\*"When is the rain usually falling?")

*Oru ghuna pindukanga ne ravedhe munye?* "When do you get up?" (Literally: \*"When you usually get up, is what time?")

## THE CAUSAL INTERROGATIVE

If *nye* or *munye* is followed by an applicative, the cause of or reason for something is questioned: "why?", "for what reason", "to what?", "what for?". (See more on applicatives under verbal derivatives later herein.)

*Nye ghuna kushwenena kuthitenda?* "Why do you refuse to do it?"

*Nye ghuna kutokotera?* "Why are you sad?"

*Nye ghana yendera wangu?* "Why has he already left?"

*Nye muna kurughanena muShundaha?* "Why are you working on Sunday?"

but: *Nye ghuna kurughana?* "Why are you working?"

*Yinye kana kudirera kambututu?* "Why is the child crying?"

*Pashanye ghuna nithera (ni-ithera)?* "Why have you called me?"

*Pashanye ghana ku pumwera mundambo ghoje?* "Why did your husband hit you?"

*Pashanye ha dhirera hamweya kudya shushwa?* "Why do some (people) not eat chicken?"

*Murandu munye wa hakera we kukara po?* "Why do you wish to stay there?"

*Murandu munye dhina ghambere ngenjò?* "For what reason did the bell ring?"

*Pamurandu munye ghuna dhirera kwya kuno?* "For what reason did you fail to come here?"

*Pathinu munye ghuna ka hukera wangu?* "Why did you return so quickly?"

*Pashanye ghuna kudhira kutegherera?* "Why don't you listen?"

From the examples, it is apparent that *nye*, *pashanye*, *murandu munye* and *pathinu munye* are practically identical in meaning, and can be used interchangeably.

## THE INTERROGATIVE STEM -pi

Interrogatives with the stem *-pi* allow the speaker to enquire after the quality or composition of a living or non-living thing: "what type of", "what kind of", "which".

1. Subject concordant + *-pi* "what type of person", "what type of thing"

2. Locative + *-pi* "what type of place", "where"

3. The particle *nge-* + *-pi* "what type of method", "in what way", "how"

## 1. *-pi* with the subject concordants in Row A: "what type", "what kind"

When the subject concordants in Row A occur with *-pi*, they must agree with the relative noun in person and class. These interrogatives precede the noun (or corresponding pronoun) or occur absolutely. For example, the announcement "Here is a guest", can be followed by the question *Yupi?* ("What kind of (guest)?", i.e. "A young one?", "A nice one?"). Another example is "I have a piece of news" (*mbudhi*). This can be followed by the question *Dhipi?* ("What kind [of news]?").

These interrogatives can follow the noun, like a genitive. The table below shows the alternative, in brackets, to the commonly used form.



Note the departure from the paradigm in the Class 1 and 5 singular, *yupi*, and plural, *wapi* (less commonly *hapi*).

The demonstratives *po*, *ko* and *mo* can also be placed after the interrogative.

Class	Singular	Plural
1	<i>yupi(po)</i>	<i>wapi(po)</i> ( <i>hohapi</i> )
2	<i>ghupi(po)</i>	<i>dhupi(po)</i> ( <i>dhodhipi</i> )
3	<i>dipi(po)</i>	<i>ghapi(po)</i> ( <i>ghoghapi</i> )
4	<i>thipi(po)</i>	<i>yupi(po)</i> ( <i>voypipi</i> )
5	<i>yupi(po)</i>	<i>dhipi(po)</i> ( <i>dhodhipi</i> )
6	<i>dhipi(po)</i>	<i>ghapi(po)</i> ( <i>ghoghapi</i> )
7	<i>rupi(po)</i>	<i>ghapi(po)</i> ( <i>ghoghapi</i> )
8	<i>kapi(po)</i>	<i>tupi(po)</i> ( <i>totupi</i> )
9	<i>ghupi(po)</i>	<i>ghapi(po)</i> ( <i>ghoghapi</i> )
10	<i>kupi(po)</i>	<i>ghapi(po)</i> ( <i>ghoghapi</i> )
12	Locatives	<i>papi(po)</i> ( <i>popapi</i> ) <i>kupi(po)</i> ( <i>kokapi</i> )

#### Examples

*Yupi gha ku pire manyinga?* "Who gave you the money?"

*Yupi munu yu ghana yi tendi?* "What kind of person did it?" "Who did it?"

*Kapi (kanyungu) ghana kashana?* "What kind (of pot) would you like to have?"

*Yupi ngombe waEmil?* "Which is Emil's cow?"

*Tupi(po) takambe tweina?* "Which are our horses?", "Which kind (of horse) are our horses?"

*Yoyupi mwanoye?* "Which is your child?"

*Thiaghauto thohhipi sho tu yende naho?* or: *Thipi thiaghauto thi sho tu yendere?*

"With which car should we go?"

*Rorupi ruvedhe ru ghuna tongora?* "What time did you arrange for-?", "Which time did you say?"

*Rorupi rudhi ronthoroko ghuna haka?* "What kind of skirt do you like?"

*Ghoghapi maghonga ghang?* "Which are my spears?"

*Ngombe dhodhipi dhina di mahanga?* "Which cows are the millet?"

## 2. -pi with a preposed locative

This structure poses a question regarding place, or the nature of a place, i.e. "What type of place?", "Where?". These interrogatives, namely *kupi*, *mupi* and *papi*, occur as absolutes (independently). The phrase *kupi ku* is also often used as a variant.

#### Examples

*Kupi(po) makamadi?* "Where is the woman?"

*Kupi wo?* or: *Kupi wa?* or: *Awa ne kupi?* "Where are they?"

*Kupi sho ni yende?* "Where shall I go?"

*Kupi ha tunga hakuru ghoye?* "Where do your parents live?"

*Kupi sho tu tende ndughho?* "Where shall we build the hut?"

*Kupi wa kara?* or: *Oku wa kara ne kupi?* "Where do you stay?", "Where do you live?"

*Kupi furo dhoye?* "Where is your payment?"

*Kupi ku ghuna kutunda?* "Where have you just come from?"

*Kupi sho ni nowere meyu ghodidhiro?* "Where shall I pour out the dirty water?"

*Mupi(mu) ngaghu tera marovu?* "Where did you pour the beer into?"

*Mupi thi di?* "What is it in?"

*Papi(po) ghuna thi tura thikaku?* "On what did you put the fish-trap?"

*Papi(po) thitombo thomudiro?* "Where is the burn?" (Literally: \*"On what is the burn?")

*Mupi wa rara?* or: *Omu wa rara ne mupi?* "What are you sleeping in?"

*Papi(po) sho ni hungumane?* or: *popapi* "What shall I sit on?"

*Mupi sho ni dhine?* "Where shall I get in?" ("Where shall I climb on?", e.g. onto a cart)

## 3. The particle *nge*-preposing the stem *-pi* (*ngepi*)

When the particle *nge*-precedes the stem *-pi*, what is being questioned is "how", i.e. the method or way of doing something. *Ngepi?* can occur absolutely as a counter-question. For example, when one has not understood something, it is used in the sense of "I beg your pardon?", i.e. "Could you repeat that?".

*Ngepi ghuna pinduka?* (Greeting someone in the morning) "How did you get up?"

*Ngepi gha di mwanoye?* or: *Mwanoye ne ngepi gha di?* "How is your child?"

*Ngepi (e)di ghu di?* "How are you?" (Literally: \*"How is it, that you are?")

*Ngepi ghuna rara dyarero?* "How did you sleep today?"

*Ngepi ruvendo ruwenu, ruwa ndi?* "How was your trip? Was it nice?"

or: *Ruvendo roye ne ngepi?* "As regards your trip, how was it?"

*Ngepi (e)di yina hokoka?* "How did it happen?"

*Ngepi (e)di dina tanga dihamba?* "How did the illness begin?"

*Ngepi keho?* "How is it now?" "How should it continue?"

*Ngepi (di) sho ni (thi) tende?* "How should I do it?"

*Ngepi gho kuthienda?* or: *Ngepi di hayi tendanga?* "How does one do that?"

*Ngepi diyuma?* or: *Ruvedhe ngepi?* "What is the time?" (Literally: \*"How is the day?")

**But:** *Diyuma munye?* "Which day?"

*Diyuma munye dyarero?* "What day (of the week) is it today?"

*Ngepi diyuma dyocharero?* "How is today?", "What is the weather like today?"

## “HOW MUCH” QUESTIONS

### 1. *-ngati* in conjunction with a pronominal numeral

The question structure where *-ngati* appears in conjunction with a pronominal numeral requires an answer indicating how many living or non-living things are present in a given situation. The interrogative *-ngati* can appear as a prefix or suffix to a noun, or absolutely. Owing to its sense, this interrogative can only occur in the plural. The pronouns, which are obliged to agree with their head nouns, are as follows:

*hangati, dhangati, mangati, yingati, dhangati, mangati, mangati, tungati, mangati, mangati*

#### Examples

*Dhangati myaka dhoye?* “How old are you?” (\*“How many years are yours?”)  
*Yingati yinguru yoye?* or: *Yinguru yoye ne yingati?* or: *Noyinguru yingati wa kara?* “How many pigs do you have?”

*Dhangati miragho dhanNyambi wa dimuka we?* “How many of God’s Commandments do you know?”

*Hagenda hangati haneya?* “How many visitors have come?”

*Chungati ghuroto ghofoji?* (*masheranyi mangati?*) or: *Ghuroto ghofoji ne masheranyi mangati?* “How much does a loaf of bread cost?”

*Chungati ghuna tapa kungombe?* “How much did you pay for the cow?”

*Yingati yikoroti yoye?* “What do you owe?” (\*“How many are your debts?”)

*Dhangati minwe gha kara nadho munu?* “How many fingers does a human being have?”

*Chungati gha kosa ngombe ghoye?* “How much did your cow cost?”

*Hana hangati wa wana?* or: *Hangati hana wa kara nawo?* “How many children do you have?”

### 2. *-ngati* in conjunction with the singular prefix *ru-*

In conjunction with the singular prefix *ru-* of Class 7, *-ngati* serves to enquire about the frequency of something, e.g. *ringati* (“how often”).

*Rungati wa yi tenda?* “How often have you done it?”

*Rungati ghuna kutoya mBabeli?* “How often do you read the Bible?”

*Rungati ghedhire?* (*gha-idhire*) “How often has he stolen?”

*Ghuna dimuka shi rungati sho mine ghuwanga?* “Do you know how often you should take the medicine?”

*Rungati ghuna yi hukuruka?* “How often (how many times) have you repeated it?”

## The possessive pronoun

The possessive pronoun is comprised of two elements: the possessive stem, and the possessive concord.

### 1. The possessive stem

This is identical to the absolute personal pronoun in all Classes. The only exceptions are the persons of Class 1, and the singular of Class 5.

### 2. The possessive concord

The possessive concord, or prefix, is obliged to agree with the head noun. Note the irregularities in the singular forms for Classes 2, 5 and 9.

The combination of these two pronominal constituents always results in the elision (dropping) of a vowel, e.g. *wa-endi* becomes *wendi*, and *gho-atho* becomes *ghatho*. Note, however, that *wa-oye* always becomes *ghoye* (and not *woye*, as expected).

Person	Class	Possessive concord		Possessive stem	
		Singular	Plural	Singular	Plural
1st				-ange	-ethu
2nd				-oye	-enu
3rd				-endi	-awo
	1	<i>wa-</i>	<i>wa- (ha-)</i>	-agho	-adho
	2	<i>wa-</i>	<i>dha-</i>	-adyo	-agho
	3	<i>dya-</i>	<i>gha-</i>	-atho	-agho
	4	<i>tha-</i>	<i>ya-</i>	-ayo	-agho
	5	<i>wa-</i>	<i>dha-</i>	-endi	-adho
	6	<i>dha-</i>	<i>gha-</i>	-adho	-agho
	7	<i>rwa-</i>	<i>gha-</i>	-aro	-agho
	8	<i>ka-</i>	<i>twa-</i>	-ako	-ato
	9	<i>wa-</i>	<i>gha-</i>	-agho	-agho
	10	<i>kwa-</i>	<i>gha-</i>	-ako	-agho
Locatives		<i>pa-</i>	<i>kwa- mwa-</i>	-apo	-ako -amo

The possessive pronoun has the function of expressing possession, ownership, belonging, or membership. It always occurs immediately behind the noun. If a number of pronouns follow, the possessive will occur closest to the noun.

*hakamadi wange hawadi* “my two wives”  
*hashere wetu hahatu waya* “those three friends of ours”

It can also stand alone:

*Thikote thange.* “It is my basket.”

*Thange!* “It is mine!”

*Ngombe yu ne wange.* “This cow is mine.”

Examples of the application of possessive pronouns

<i>mushere wange</i>	“my friend”	<i>hamitiri ghoye</i>	“your teachers”
<i>hakamadi wetu</i>	“our wives”	<i>ghuroto ghoye</i>	“your bread”
<i>diko dyetu</i>	“our tribe/clan/family”	<i>majipapi ghangye</i>	“my keys”
<i>muthira wako</i>	“its tail” ( <i>kakambe</i> - “horse’s”, Cl. 8 sing.)		

*runonga wendi* "its sting" (*muka* - "bee's", Cl. 5 sing.)  
*tshokora twadho* "their bones" (*thi* - "fishes", Cl. 5 pl.)  
*marudhi ghayo* "their types" (*yitondo* - "of trees", Cl. 4 pl.)  
*thitunguru thadyo* "its nest" (*dikufi* - "dove's", Cl. 3 sing.)  
*nyama dhatho* "its meat" (*thiyama* - "of the game", Cl. 4 sing.)  
*mambo ghayo* "their songs" (*yinyuny'i* - "birds", Cl. 4 pl.)  
*hambo dhako* "its kraal" (*kakambe* - "horse's", Cl. 8 sing.)  
*mahonyi ghadhho* "their eggs" (*shushwa* - "chickens", Cl. 5 pl.)  
*kufira kwendi* "its running" (*ndhovu* - "elephant's", Cl. 5 sing.)  
*Kehe diko kughamba ndimi dhadyo* "Each tribe speaks its (own) language."  
*Ghushere wetu ghuna pu* "Our friendship is over."  
*Dikaru dina kukukumuna huki dhadyo* "The owl preens its feathers."  
*Ndwi dhina shwagha mukhikora thadhho* "The sheep left their kraal."

### Special features

For the third person plural, one also occasionally hears *ha-* being used as the possessive concord, e.g. *hashere wendi*, or *hashere hendi*. However, use of the latter form is obligatory when the possessive occurs absolutely:

*Hakamadi wa ne hange* "These wives are mine."

*Hashere wange ne hahatu, hendi ne hawadi* "I have three friends, he has two."

**Note:** *Ame wange eshi* ... means "I said ...", "I think ...", "I am of the opinion ..."

*Ame wange eshi, dyarero sho tu manithe* "I think that we ought to finish today."

*Ame wendi eshi, tu yende kutipatara* "He thinks that we should go to the hospital."

*Ame wawo shi, dyarero sho gheyve* "They said he would be here today."

*Wive kuno ame watale* "Come here," said my father, "it's me."

*Ame wanawe eshi, kupi thikombitho?* "My mother asked where the broom was."

### Note:

*Perere poye* (from *porere*, "Be quiet!") "Keep it to yourself. Don't tell anyone."

*Perere peni* (pl.) "Don't tell anyone."

The possessive stem can also be combined with the locative:

<i>pa-ange</i>	becomes <i>pange</i>	"on me"
<i>kwa-endi</i>	becomes <i>kweni</i>	"to him", "with him"
<i>mwa-etu</i>	becomes <i>mwetu</i>	"in us"

## KINSHIP TERMS

In kinship terms, nouns and possessives are compounded and, in the process, the possessive concord falls away:

<i>mwanange</i>	(from <i>mwana wange</i> "my child")
<i>mihetu</i>	(from <i>wiha wetu</i> "our father")
<i>minyoye</i>	(from <i>mina ghoye</i> "your younger brother")

Independent expressions exist for "father" and "mother" only. As a reinforcement of the concept, however, occasionally a possessive is also added:

<i>nawe</i> or: <i>nawe wange</i>	"my mother"
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The prefixes most commonly found with kinship terms are *mu-* and *ha-*. If the singular prefix is different, plural *ha-* will precede the other prefix, e.g. *nyakudya* becomes *hanyakudya* ("grandfathers"). If *ha-* occurs before *-i* or *-e*, the vowels are blended to form *he-*, e.g. *hedya* ("uncles").

### Gender distinctions

In general, no gender distinctions are made in Thimbukushu. If one wishes to make a distinction, however, the following circumlocution can be employed:

<i>mwanange ghomukamadighana</i>	"my daughter" ("my child, a girl")
<i>minange ghomukafumughana</i>	"my younger brother"
<i>mukurwange ghomukamadi</i>	"my elder sister"

### Compounds expressing relationship

If a compound expresses a relationship between two people, the conjunction is elided (for further examples see the personal genitive).

<i>mwana mushere wange</i>	"my friend's child"
<i>mina tale</i>	"my father's younger sibling"
<i>mwana Fumu ghomurume</i>	"the chief's son"
<i>nyina Emil ghokumwera</i>	"Emil's foster mother", "Emil's stepmother"

### Polite forms

The polite form is the plural. In the vocative, the second person plural is used; in the narrative it is the third person plural that is employed.

<i>Hatale hana huka</i>	"My father returned." (Literally: "my fathers")
<i>Hamana badi hana pinduka hiwana</i>	"My granny is not well."
<i>Mwanama, muna pinduka ndi?</i>	"Grandmother, how are you?" (Literally: "you", pl.)
<i>Mwatate, mwive kuno</i>	"Father, come here." (Literally: "My fathers, come here.")

Noteworthy is the fact that relationships which are not seen as blood ties do not show a merging with the possessive. Examples are "nephew" (*thiro*), "spouse" and "brother-in-law", whereas *mbusha* ("namesake") and *myendha* ("comrade", "colleague") are regarded as denoting kinship.

**FATHER**

<b>Singular</b>	<i>wiha</i>	<b>Plural</b>	<i>hawihia</i>
<i>tate</i>	"my father"		
<i>wiho</i>	"your father"		
<i>wihe</i>	"his/her father"		
<i>wihetu</i>	"our father"	<i>hawihetu</i>	"our fathers"
<i>wihenu</i>	"your (pl.) father"	<i>hawihenu</i>	"your fathers"
<i>wihawo</i>	"their father"	<i>hawihawo</i>	"their fathers"

**Polite form**

*mwatate mawihetu*

**Other related concepts**

*wihe ghokumwera* "stepfather"  
*tate ghokumwera* "my stepfather"  
*wihetu ghokumwera* "our stepfather"

Besides one's own father, the following persons are also addressed as *tate*: one's godfather; the elder brothers of one's father; one's great-grandfathers and their brothers, a husband by his wife, the first-born male of one's own parents when he has been named after one's grandfather; or any respectable person whose name one does not know. One's father's younger brothers are addressed as *tateghana* ("small father").

**MOTHER**

<b>Singular</b>	<i>nyina</i>	<b>Plural</b>	<i>hanyina</i>
<i>nawe</i>	"my mother"		
<i>nyoko</i>	"your mother"		
<i>nyina</i>	"his/her mother"		
<i>nyokwetu</i>	"our mother"	<i>hanyokwetu</i>	"our mothers"
<i>nyokwenu</i>	"your (pl.) mother"	<i>hanyokwenu</i>	"your mothers"
<i>nyokwawo</i>	"their mother"	<i>hanyokwawo</i>	"their mothers"

**Polite form**

*mwanawe*

**Other related concepts**

*nyina ghokumwera* "stepmother"  
*nawe ghokumwera* "my stepmother"  
*naweghana* "little mother"; used to address the younger sisters of one's father and mother

One also uses *nawe* in addressing the following persons: All one's mother's or father's elder sisters, one's godmother, and all spouses of those one would address as *tate* ("father").

**CHILD (SON OR DAUGHTER)**

<b>Singular</b>	<i>mwana</i>	<b>Plural</b>	<i>hana</i>
<i>mwanange</i>	"my child"	<i>hanange</i>	"my children"
<i>mwanoye</i>	"your child"	<i>hanoye</i>	"your children"
<i>mwanendi</i>	"his/her child"	<i>hanetu</i>	"our children"

One's brother's children are also addressed as *mwanange*. One's sister's children, however, are only addressed as *mwanange* when the referent is female.

**GRANDCHILDREN AND THEIR SPOUSES**

<b>Singular</b>	<i>mwikurwa</i>	<b>Plural</b>	<i>hekurwa</i>
<i>mwikurwange</i>	"my grandchild"	<i>hekurwange</i>	"my grandchildren"
<i>mwikuroye</i>	"your grandchild"	<i>hekuroye</i>	"your grandchildren"
<i>mwikurwendi</i>	"his/her grandchild"	<i>hekurwendi</i>	"his/her grandchildren"
<i>mwikurwetu</i>	"our grandchild"	<i>hekurwetu</i>	"our grandchildren"

**GRANDPARENTS**

<b>Singular</b>	<i>nyakudya</i>	<b>Plural</b>	<i>hanyakudya</i>
<i>nyakudyangwe</i>	"my grandmother/-father"	<i>hanyakudyangwe</i>	"my grandparents"
<i>nyakudyo</i>	"your grandmother/-father"	<i>hanyakudyo</i>	"your grandparents"

**Polite forms**

Singular: *mwananyakudyangwe*. Plural: *hamama*

As a form of address, *mwananyakudyangwe* is very rarely used. In general use for the vocative is *mama* (without possessive), which is employed in all circumstances.

One's grandparents' siblings, and one's spouse's grandparents are all addressed as *mama*. No gender distinction is made.

**SIBLINGS**

A clear distinction is made between younger and elder siblings, although their gender is not taken into account.

Cousins, both male and female, also qualify as siblings, except for the children of one's mother's brother (the latter are referred to as *thiro*).

**Older siblings**

<i>mukurwange</i>	"my elder brother"	<i>minange</i>	"my younger brother"
<i>mukuroye</i>	"your elder brother"	<i>minoye</i>	"your younger brother"
<i>mukurwetu</i>	"our elder brother"	<i>minetu</i>	"our younger brother"
<i>hakurwange</i>	"our elder brothers"	<i>haminange</i>	"our younger brothers"

**Younger siblings**

**UNCLES (MOTHER'S BROTHERS)**

<b>Singular</b>	<i>mwedya</i>	<b>Plural</b>	<i>hedya</i>
<i>mwedyangwe</i>	"my uncle"	<i>hedyangwe</i>	"my uncles"
<i>mwedyo</i>	"your uncle"	<i>hedyo</i>	"your uncles"



### Polite form

*mwachedyange*

Another way of expressing "uncle" is by the term *nyanu*, without the possessive. It is used chiefly in the vocative.

Only one's mother's brothers qualify as uncles; one's father's brothers are addressed as *tate*. Besides one's mother, the *mwehya* is the most important person in a young person's life. The *mwehya* has unlimited authority with regard to one's upbringing. By way of the cross-cousin marriage system, the *mwehya* often becomes one's father-in-law.

There is no expression for "aunt" in Thimbukushu. She is addressed as *nawe* or *naweghana*.

### NIECES AND NEPHEWS

<b>Singular</b>	<i>mwepa</i>	<b>Plural</b>	<i>hepa</i>
<i>mwepange</i>	"my nephew"	<i>hepange</i>	"my nephews"
<i>mwepoye</i>	"your nephew"	<i>hepoye</i>	"your nephews"

Only the children of a man's sister are addressed as *hepa*, while the children of the man's other siblings are regarded as one's own ("true") children. In many cases, the *mwepa* is obligated to the uncle (*mwehya*); however, he later inherits the *mwehya*'s estate and his wives.

### COUSINS

<b>Singular</b>	<b>Plural</b>
<i>thiro thange</i>	<i>yiro yange</i>
"my cousin"	"my cousins"
<i>thiro thoye</i>	<i>yiro yoye</i>
"your cousin"	"your cousins"

Polite forms are not usually used since the relationship is comradely. Only the children of one's mother's brother (*mwehya*) are referred to as cousins; they were preferred as marriage candidates, since they did not qualify as blood relatives owing to their mothers being regarded as "strangers" to the tribe. The children of the *thiro* are called *thiro*, while all other cousins are considered to be siblings.

### SPOUSES

<b>Singular</b>	<i>muna</i>	"wife"
<i>mumwange</i>	"my wife"	
<i>mumngchoye</i>	"your wife"	
<i>mumwendi</i>	"his wife"	
<b>Plural</b>	<i>hamuna</i>	"wives"
<i>hanu wetu</i>	"our wives"	
<i>hanu wenu</i>	"your wives"	
<i>hanu wange</i>	"my wives"	
<i>hanu wange kawadi</i>	"my two wives"	

"My husband" is constructed using the possessive: *mundambo wange*, *mundambo ghoye*, etc. Plural *handambo wange*, *handambo wetu* etc.

Polite forms of addressing one's spouse are *tate* and *nawe*. A wife may also address her husband as *didhiko dyange* (literally, "my cooking-place"). Spouses never address each other by their first names.

The following terms distinguish between the sexes, but they are rarely used:

*mukamadi wange*, *mukamadi ghoye*, etc. "my wife", "your wife", etc.  
*mukafumu wange*, *mukafumu ghoye*, etc. "my husband", "your husband", etc.

### BROTHERS- AND SISTERS-IN-LAW

<b>Singular</b>	<i>nyekera dhange</i>	"my brother-in-law", "my sister-in-law"
<i>nyekera dhoye</i>	"your brother-in-law", "your sister-in-law"	
<b>Plural</b>	<i>hanyekera dhange</i>	"my brothers-in-law", "my sisters-in-law"
<i>hanyekera dhoye</i>	"your brothers-in-law", "your sisters-in-law"	

### Polite form

*mwanyekera dhange*

*myyekero wange* person related to one's brother- or sister-in-law, i.e. related by marriage

In recent years, there has been an increasing tendency to use *shwara* to denote all the varying levels at which one is related by marriage, i.e. singular *shwara wange*, *shware wendi*, etc., and plural *hashwara wetu*.

### PARENTS-IN-LAW AND CHILDREN-IN-LAW

No distinction is made as regards the generation level of parents-in-law and children-in-law, although a gender distinction is sometimes made. The siblings of the person in question are also referred to as parents-in-law. A son- and daughter-in-law may also be addressed as *mwanange* ("my child").

<b>Singular</b>	<i>ngumwenyange</i>	"my daughter-in-law", "my mother-in-law"
<i>ngumwenyoye</i>	"your daughter-in-law", "your mother-in-law"	
(plural: <i>hangumwenyange</i> , <i>hangumwenyoye</i> )	<i>hemwenyange</i>	"my father-in-law", "my son-in-law"
<i>hemwenyoye</i>	"your father-in-law", "your son-in-law"	
(plural: <i>hahemwenyange</i> , <i>hahemwenyoye</i> )		



## OTHER KINSHIP TERMS

### Singular

*mwapange* any person not more clearly defined as a relative  
*myendhange* (Pl. *hayendhange*), *myendhoye*, etc. "comrade", "colleague"

A person with whom a taboo is associated and who is generally to be avoided, is referred to as *ndumbu dhange*; the possessive is always used in this structure. Everyone has only one such taboo person. This is someone of the opposite sex to oneself from one's patrilineage, usually one's father's (male or female) cousin. When encountering the taboo person, one swears the following: *Ndumbu dhange na kwedha Mate!* ("I swear by Mate!")

The following terms are used to address -

- (a) someone who has the same name as oneself
- (b) one's counterpart, if both of you are married to siblings of the same sex, or
- (c) a person who has treated one successfully as a patient:

### Singular

*mbusha*, *mbushange*, *mbushoye*

### Plural

*hambushetu*

## NUMERALS

### Definite numerals

Thimbukushu is analogous to most of the Bantu languages with regard to its five-unit counting system, i.e. 6 is obtained by adding 5 to 1; 7 by adding 5 to 2; and so on. The term *kwoko* ("five") is derived from the word for "arm".

Numerals are always placed after the noun with which they are associated. They are never used abstractly (i.e. as cardinal numbers one, two, three, etc.), but in an adjectival sense, with an appropriate class prefix. The only exceptions are *dikumi* (pl. *makumi*), *dithere* (pl. *mathere*) and *diyovi* (pl. *mayovi*), which are true nouns and occur, unmodified, as such. In the case of *kwoko*, it may occur with or without a prefix.

In the singular, all the relevant prefixes end in -o; in the plural they end in -a, -i or -u. For all classes the prefixes are as follows:

**Singular:** *yo-*(*gho-*), *gho-*, *dyo-*, *tho-*, *yo-*, *dho-*, *ro-*, *ko-*, *gho-*, *ko-*

**Plural:** *ha-*, *dhi-*, *ma-*, *yi-*, *dhi-*, *ma-*, *tu-*, *ma-*, *ma-*

### Numerals as pronominals

1	-foji	2	-wadi
3	-hatu	4	-ne
5	<i>kwoko</i>	6	<i>kwoko no-foji</i> ( <i>kwokofoji</i> )
7	<i>kwoko no-wadi</i> ( <i>kwokowadi</i> )	8	<i>kwoko no-hatu</i> ( <i>kwokohatu</i> )
9	<i>kwoko no-ne</i> ( <i>kwokone</i> )	10	<i>dikumi</i>
11	<i>dikumi no-foji</i>	12	<i>dikumi no-wadi</i>
18	<i>dikumi (no)kwoko no-hatu</i> ( <i>nokwokohatu</i> )		
20	<i>makumi mawadi</i> ( <i>makumiwadi</i> or: <i>kumiwadi</i> )		
50	<i>makumi kwoko</i> or: <i>kumikwoko</i>		
70	<i>makumi kwoko no-wadi</i>		
100	<i>dithere</i> ( <i>makumi dikumi</i> )		
200	<i>mathere mawadi</i> ( <i>makumi dikumi ruwadi</i> )		
500	<i>mathere kwoko</i> ( <i>makumi dikumi rukwoko</i> )		
1000	<i>diyovi</i> ( <i>makumidikumi rukumi</i> )		

### Numerals as premodifiers

*mumu yofoji* "1 person"  
*hanu (na)kwoko nohawadi* (*hanu hakwokowadi*) "7 people"  
*myaka kwoko nodhofoji* (*dhi kwokofoji*) "6 years"  
*iywoka kwoko noyihatu* (*yikwokohatu*) "8 snakes"  
*mapirishi mawadi* "2 tablets"  
*hanuke dikumi* "10 children"

*hanake makumi kwoko nomawadi* (makumi kwokowadi) "70 children"  
*hanake dikumi nowoko nohawadi* (dikumi nokwokowadi) "17 children"  
*ngombe mahere kwoko nodhine* (makumi dikumi rukwoko nodhine) "504 head of cattle"  
*masherembi diyovi* "1 000 shillings"  
*marudhi mayovi mawadi* "2 000 types/kinds"  
*Na kara nodiyuru dyofoji, matwi mawadi nomimwe dikumi.* "I have one nose, two ears and ten fingers."

### Ordinals and multiplicatives

<i>munu ghokutanga</i> (mukakutanga)	"the first (person)"
<i>munu ghoghawadi</i> (mukaghawadi)	"the second (person)"
<i>murru ghodikumi</i> (mukadikumi)	"the tenth (person)"
<i>munu ghoghuhura</i> (mukaghuhura)	"the last (person)"
<i>thitondo thoghuhatu</i>	"the third tree"
<i>ndhugho dhoghukwoko-noné</i>	"the ninth house"
<i>kehe dyoghawadi</i> (dhwé)	"every second stone"
<i>rokutangerera</i> (pakutanga)	"firstly"
<i>roghawadi</i>	"secondly"
<i>roguhine</i>	"fourth"
<i>rojofji</i>	"once"
<i>rwawadi</i>	"twice"
<i>rukwoko noruwadi</i>	"seven times"
<i>rodikumi</i>	"ten times"
<i>romakumi mawadi</i>	"twenty times"
<i>rodithere</i>	"a hundred times"

*Parajofji noparuwadi na ku thigherere, paruhatu kukona kukumwashura.* "The first and second times I forgave you; the third time I shall have to punish you."

In arithmetic calculations, the Class 4 prefixes, *thi-* and *yi-*, are used. Since arithmetic in Bantu languages is very elaborate, either English or Afrikaans is used for this purpose, particularly in schools.

For the sake of completeness, however, here are some examples:

3 + 1 = 4	<i>yihatu nothofoji kapakerera yine</i>
4 - 1 = 3	<i>yine kutanditha po thofoji kurikanya yihatu</i>
3 x 2 = 6	<i>yihatu ruwadi kurikanya kwoko nothofoji</i>
10 x 10 = 100	<i>dikumi rodikumi kurikanya dithere</i>

**Note:** Half a *kopi* is written as *dihenda dyokopi* ("one half of one *kopi*").

Counting occurs as follows: One starts with the pinkie on the left hand, grasping the finger in question with the right hand as one proceeds. When one gets to six, the pinkie on the right hand is grasped and one proceeds similarly to the thumb. Upon reaching ten, one claps one's palms together.

## Indefinite numerals

A distinction is made between variable and invariable indefinite numerals.

### VARIABLE NUMERALS

These, like adjectives, need to agree in class with the noun that governs them. Variable numerals usually occur predicatively.

<i>-pu</i>	"few"
<i>-ingi</i>	"many"
<i>-he, -heya</i>	"the whole of", "all"
<i>-mwe, -mweya</i>	"another of the same kind", "some"
<i>waye naye, etc.</i>	"another of a different kind"

### 1. *-pu* ("few")

This indefinite numeral is formed with the adjectival prefix. It can occur either before or after the noun.

<i>Hapu hanu haneya kuhigongi.</i>	"Few people came to the meeting."
<i>Atwe ne twapu vene.</i>	"We are only a few (people)."
<i>Mudimforeya ne yitondo yipu.</i>	"There are few trees in the desert."
<i>Mu dye maghadhi ghomapu.</i>	"Eat little fat."

When *-pu* occurs before collective nouns, it means "a little":

<i>kapu kashungwa = ghupu mushungwa</i>	"a little flour"
<i>tupu tindhwe = manhwe mapu</i>	"a little milk"
<i>kapu kahore = ghupu muhore</i>	"a little soup"
<i>tupu twiya = mapu meyu</i>	"a little water"

*yipu* can occur absolutely:

*Yipu ghuna tegherera.* "You hardly paid attention." (Literally: "You paid little attention.")  
*Ghuna kudyanganga yipu vene.* "You always eat so little."

*rupu = ruvelhe rupu* ("little time", "seldom"):

*Rupu weyanganga kuShundaha.* "You seldom come on Sundays."  
*Yiyama yimwe kunwanga rupu vene.* "Some (types of) game seldom drink."

### 2. *-ingi*

In the plural, *-ingi* means "many"; after collective nouns (in the singular), it means "much", "a lot of". This pronoun, too, functions as an adjective. It can occur either attributively or predicatively in the sentence.

*mapya ghomengi* "many fields" (attributive)  
*mapya mengi* or: *mengi mapya* (predicative)

<i>ghu-ingi</i>	becomes	<i>wingi</i>	<i>mushungwa wingi</i>	"a lot of flour"
<i>ha-ingi</i>	becomes	<i>hengi</i>	<i>hanu hengi</i>	"many people"
<i>ma-ingi</i>	becomes	<i>mengi</i>	<i>mako mengi</i>	"many tribes"

*wingi*  
In speech, *wingi* can prepose the noun in all classes. It then means "a lot of", "large number", or "multitude".

*wingi yiyoka* = *yiyoka yingi* "a large number of snakes"  
*wingi tumbi* = *tumbi mwingi* "a lot of grain sorghum"  
*wingi nyama* = *nyama mwingi* "a lot of meat"  
*Wingi marovu ne kupagha munu.* "A lot of beer kills a person."  
*rwingi* ("often")

*Rwingi* can occur absolutely, i.e. without a noun.

*Rwingi na ghambire noye.* "I have often spoken to you."  
*Nge tu raperanga rwingi.* "We have often prayed."  
*wingi thikuma* "very much"  
*wingi kamanana* "rather a lot", "a moderate amount"  
*rwingi kamanana* "rather often"  
*rwingi thikuma* "very often", "frequently"

*yingi*  
*Yingi* can occur absolutely as well:  
*Gha dimuka yingi.* "He knows a lot."  
*thingi* + possessive ("most")

*Thingi thetu ne twayero.* or: *twengi twayero.* "Most of us are stupid."  
*Mahangu thingi thagho ne ghora.* "Most of the mahangu has rotted."  
*Tukambe thingi thato kujira thikuma.* "Most horses run fast."  
*Na dimuka thingi thawo.* or: *wingi wawo* "I know most of them."  
 In the sense of "very many", *yishimbo* and *marambo* can also be used:

*Pepi norware ne marambo yiyoka.* "Near the river there are very many snakes."  
*Yishimbo mashaka kukwange.* "I have very many sacks."

3. *-heya* or *-he*

These two are used synonymously. In the singular, they have the sense of "whole", "entire", and in the plural they mean "all". The *-e* is spoken with a clearly raised tone. Their form is that of a true adjective; the numeral receives an associative concord, like adjectives do. (See adjectival constructions later herein.)

Of note are the irregularities in Class I:  
*twawe* "all of us"  
*mwawe* "all of you"  
*wawe* "everyone"  
*roruhe* "always", "eternal" (Literally: "the whole time")  
*kokuhe = kehuku* "everywhere" (Literally: "at the whole place")  
*momuhe = kehenu* "in all" (Literally: "in the whole room")  
*popahe = kehapa* "with all", "on all", "always"  
*yoyihe* from: *yinu yoyihe* (absolute) "everything"

Examples

*Wawe hana piti.* "Everyone has left."  
*Munu yomuhe* or: *ghomuhe* "the whole person" ("body and soul")  
*Mwawe muna mana kudya ndi?* "Have you all finished eating?"  
*Twawe* (or: *twahewa*) *kufa.* "We all die." ("All of us die.")  
*Yohihe yoye-yoye.* "Everything is yours."  
*mwaka ghoghuheya* "the entire year"  
*Ghana roko diywya dyodiheya.* "It rained the whole day."  
*Hana purura mapya ghomawe.* "They have ploughed all the fields."  
*kokuhe pakaye* "everywhere on earth", "in the whole world"  
*Momuhe mudipya tumbi-tumbi.* "In the whole field there is nothing but corn."  
*Kenithe popahe!* "Clean everywhere!"  
*nongcamu dhenidi dhodhihe* "with all his strength"  
*Nyambi ne kehe pa kokuhe nokuroruhya.* "God is omnipresent and eternal."  
*Nyambi gha tendire yoyihe.* "God created everything."  
*Ka kombe momuhe mundughho.* "Sweep the whole house." "Sweep everywhere in the house."

4. *mwe-*, *mweya* ("another of the same kind", "some")

Both pronominal stems are used equally. Usually, they occur after the noun. In their formation the adjectival prefix is again used, except that the third person singular is *ghu-*, and *gha-* occurs instead of *ma-*.

*Ghumweya mbo ghaneya.* "Another will still come."  
*Tende nodighano dimweya.* "Do it another way." "Do it differently."  
*Ka ture padyanggo dimweya.* "Put it in another place."  
*Mo thi di mungonda dhinweya.* "It is in another room."  
*Tende thimweya karo* (*thirughana*). "Make something else as well."  
 ... *no karo yimweya yoyingi* "... and many others as well"  
*Yiyoka yimweya ne ghalungu.* "Some snakes are poisonous."  
*Ghu keye* (= *ka-iyē*) *parwedhe rumweya.* "Come at another time."  
*Mitemo dhimwe dhina kasha kaghughenyu.* "Some flowers wilted in the heat."  
*Tu ka pepere kadyango dimweya.* "Let's play in another place."  
 "Let's play somewhere else."

*Reduplication of the pronoun*

Reduplication of the pronoun brings about the meaning of "some ... others ...".  
*Twamwe twanu twanongo, twamwe twanango.* "Some of us are good, others evil."  
*Hamwe harume, hamwe hakamadi.* "Some are men, others are women."  
*Ngombe dhimweya dhina fu, dhimweya shine dhiyumi.* "Some cattle died, others are still alive."

*rumweya* "another time"  
*rumweya karo* "again"  
*dyinwa dimweya* "one day"  
*kumweya, pamweya, mumweya* "somewhere else"  
*Ka yende kumweya.* "Go somewhere else."  
*Na haka kamona late rumweya karo.* "I would like to see Father again."

**5. Another, of a different kind**

Possessive concord + absolute personal pronoun + *na* + absolute personal pronoun  
*wa-agho* becomes *wawo* (2nd person sing.)  
*no-atho* becomes *natho* etc.

A distinction between this and the preceding pronoun (-*mwe*) is not always made. Thus, "He should come at another time" could be written as follows: *Gha keye karo paruvvedhe rwaro-naro* or *paruvvedhe rumweya*

For all noun classes, the pronoun is as follows:

<i>waye-naye</i>	<i>hawo-nawo</i>
<i>wagho-nagho</i>	<i>dhadho-nadho</i>
<i>dyadyo-nadyo</i>	<i>ghagho-nagho</i>
<i>thatho-natho</i>	<i>yayo-nayo</i>
<i>waye-naye</i>	<i>dhadho-nadho</i>
<i>dhadho-nadho</i>	<i>ghagho-nagho</i>
<i>rwaro-naro</i>	<i>ghagho-nagho</i>
<i>kako-nako</i>	<i>twato-nato</i>
<i>wagho-nagho</i>	<i>ghagho-nagho</i>

Locatives: *kwako-nako papo-napo, mwamo-namo*  
 There is a tendency for the second half of the list of pronouns to fall away, as the following examples show:

*Kadi me, waye ghana yi ghamba.* "Not I; another (person) said it."  
*Dyadyo ditanda na haka me.* "I would like a different pumpkin."  
*Yayo-nayo wa rawa.* "I believe another thing." "It is different from what you believe."

*Kwako-nako ghana yendi.* "He went somewhere else." "He went to a strange place."

*Kurware ko yi di yiyoka yayo-nayo kadi yira mumuthiu.* "At the river there are different kinds of snakes than in the bush."

*Mbaadi mwe, hanke hawo-nawo neha (na-tiha).* "Not you; I called other children."

There is yet another way to express the sense of "other" or "different", namely by repetition:  
*Tuna tereka rwidhi rokumarudhi kumarudhi.* "We cooked different kinds of vegetables."

*Mu kuyakagure kuruvvedhe kuruvvedhe.* "Change the working times."  
*yiyoka yokumarudhi kumarudhi* "different kinds of snakes"

**6. pith- + possessive stem ("alone")**

This pronoun places particular emphasis on the person being referred to.

Class 1	sing.	<i>pithange, pithoye, pithendi</i>
	pl.	<i>pitheu, pithenu, pithawo</i>
Class 2		<i>pithagho, pithadho</i>
Class 3		<i>pithadyo, pithagho</i>
Class 4		<i>pithatho, etc.</i>

*Murumyana pithendi ghana hingi thihaghuo.* "The boy alone drove the car."  
*No dighonga pithadyo na pagha nyime.* "With a spear alone, I killed the lion."  
*Pithange panawe.* "I am my mother's only child."  
*Pithoye sho ka huke.* "You alone should return."

**7. -thinda ("self")**

This pronoun places particular emphasis on the noun in question. It is formed with the possessive concord, which can, however, fall away in the third person of Classes 1 and 5. Class 1 deviates considerably from the paradigm. When used as an emphatic device, the pronoun occurs before the noun; otherwise, it follows the noun.

*Thinda* translates as "owner"; *nohinda*, therefore, literally means "I am the owner."

<i>(ame)nohinda</i>	"I myself"	<i>(awe) kwathinda</i>	"we ourselves"
<i>(owe)ghathinda</i>	"you yourself"	<i>(amwe) mwathinda</i>	"you yourselves"
<i>(aye)hinda</i> or <i>yihinda</i>	"he himself"	<i>(awo) hathinda</i>	"they themselves"

From Class 2 onwards, the pronoun is seldom used. The concordants are as follows:

Class 2	<i>wa-, dha-</i>	3	<i>dy-, gha-</i>	4	<i>tha-, ya-</i>
5	<i>(yi-), dha-</i>	6	<i>dha-, gha-</i>	7	<i>rwa-, gha-</i>
8	<i>ka-, twa-</i>	9	<i>wa-, gha-</i>	10	<i>kwa-, gha-</i>

Locatives: *pa-, kwa-, mwa-*

One also often finds an -o- being used instead of the -a-: *ko'hinda*, *dhothinda*, etc.

*No'hinda na thi tendi*. "I did it myself."

*Yende gho'hinda*. "Go yourself."

*Funu thinda ghana yi raghura*. "The chief himself ordered it."

*Mwahinda mu ka yoghe yi*. "Clean it yourself."

*Hakuru hahinda ha yi dimuka*. "Adults themselves know that."

*Karonga kana payuka kohinda*. "The wooden bowl broke of its own accord."

(Literally: \*"The wooden bowl broke to itself.")

*Hanoye hahinda hana yi ningi*. "Your very own children said so."

*Kuna kakwera no'hinda*. "I am accusing myself"; "I am regretting myself."

*Mashe ghana karemeka thinda*. "Mashe injured herself."

*Amwe mwa kona kakara nomahthero mwahinda kayikara yenu*. "You yourselves should take the responsibility for your behaviour."

*Thitonda thahinda* (or: *thohinda*) *thema* (= *tha-ima*). "The tree came up on its own."

(Literally: \*"The tree came up itself.")

Proposed *ngambi* achieves the sense of "even":

*Ngambi no'hinda na shwena*. "Even I will not." ("Even I don't want to.")

*Ngambi mbwa thinda ghana porera te-te*. "Even the dog was completely silent."

*Ngambi munambuye no'hinda ghughenyu thikuma*. "Even in the shade it was terribly hot."

## INVARIABLE NUMERALS

*kehe*

"each"

*kamanana* or: *tumanana*

"(a) little"

### 1. *kehe* ("each")

This pronoun is invariable. It precedes the noun or demonstrative, and cannot stand independently.

*kehe yu*

"each"

*kehe thi*

"everything" ("each thing")

*kehe pa = kehe pano*

"every time", "always", "at every place"

*kehe ku = kehe kuno*

"to each", "wherever", "everywhere"

*kehe mu = kehe muno*

"in each", "in everything"

*Kehe yu ghopapenu kufa*.

"Each of you will - must - die."

*kehe ku mbo (ghu) yenda ...*

"wherever you will go ..."

*Kehe mwaka wa huranga masivester*.

"Each year ends on New Year's Eve."

*Kehe yu nomurandu wendi*. "Everyone is a sinner." ("Everyone has his/her guilt.")

*Ka ghure kehe thi ghuna haka*. "Buy everything (each thing) that you would like."

*Nyambi gha haka kehe yu munu*. "God loves each person." ("God loves everyone.")

*Mwa kehe munu mo ghu di mudhimu*. "Every person has a soul." ("In each person there is a soul.")

*Nyambi katapa ngamu kwa kehe yu eshi gha pare thiwana*. "God gives each person the strength to live a good life." ("God gives everyone the strength to live a good life.")

### 2. *kamanana* (sing.) and *tumanana* (pl.) ("some")

These indefinite numerals can only occur in conjunction with collective nouns which start with *ka-* or *tu-*. (Regarding the application of *kamanana* as an adverb, see under the relevant chapter later herein.)

*tunhwe totumanana*

"some milk"

*kashungwa kokamanana*

"some flour"

*twiya totumanana*

"some water"



## THE PARTICLE *ne*

If a sentence constituent (subject or object) is being emphasised, it is followed by the particle *ne*. One is inclined to interpret *ne* as a copula, in the sense of "to be". However, that it is a matter of an emphatic particle stressing the preceding constituent, is evident from the fact that *ne* cannot be used when the subject is receiving focus by some other means, such as the emphatic personal pronouns *yame, yowe, yatwe*, etc., for example. *Ne* can also not be used after exclusive (limiter) pronouns, i.e. *munu pihendi, ame nohinda*, etc.

(There are examples of the use of *ne* in all chapters of this book.)

## THE GENITIVE

In the genitive, a link is established between a governing noun (*nomen regens*) and a possessive noun (*nomen rectum*) in order to denote possession (the father's horse), purpose (spoon for eating), content (pot of beer), or belonging/association (hope's virtue), as well as in order to express a statement of time or place (yesterday). In all cases, the possessive noun receives a prefix which is obliged to agree with the *nomen regens*. If the possessive noun relates to a person, the prefix is different from that used for objects. We speak of personal genitives and term their prefixes genitive concordants. For objects and animals, we speak of an impersonal genitive and an associative concordant, in order to distinguish it from the personal genitive. The genitive concordant for personal genitives ends in *-a*; in all other instances, it ends in *-o*.

The genitive is a difficult chapter, because even adjectives demonstrate a genitive construction.

(Many authors avoid the term *genitive* altogether, preferring to use *nominal possessive* instead. They also deal with adjectives under this concept, however.)

### Overview of the concordants of the genitive

Class	Class prefix		Personal genitive		Impersonal genitive	
	Singular	Plural	Singular	Plural	Singular	Plural
1	<i>mu-</i>	<i>ha-</i>	<i>wa-</i>	<i>wa-(ha-)</i>	<i>gho-(yo)</i>	<i>ho-</i>
2	<i>mu-</i>	<i>mi-</i>	<i>wa-</i>	<i>dha-</i>	<i>gho-</i>	<i>dho-</i>
3	<i>di-</i>	<i>ma-</i>	<i>dya-</i>	<i>dya-</i>	<i>dyo-</i>	<i>gho-</i>
4	<i>thi-</i>	<i>yi-</i>	<i>tha-</i>	<i>ya-</i>	<i>tho-</i>	<i>yo-</i>
5	<i>Nasal</i>	<i>Nasal</i>	<i>wa-</i>	<i>dha-</i>	<i>gho-</i>	<i>dho-</i>
6	<i>Nasal</i>	<i>ma-+Nasal</i>	<i>dha-</i>	<i>gha-</i>	<i>dho-</i>	<i>gho-</i>
7	<i>ru-</i>	<i>maru-</i>	<i>rwa-</i>	<i>gha-</i>	<i>ro-</i>	<i>gho-</i>
8	<i>ka-</i>	<i>tu-</i>	<i>ka-</i>	<i>twa-</i>	<i>ko-</i>	<i>to-</i>
9	<i>ghu</i>	<i>maghu-</i>	<i>wa-</i>	<i>gha-</i>	<i>gho-</i>	<i>gho-</i>
10	<i>ka-</i>	<i>ma-</i>	<i>kwa-</i>	<i>gha-</i>	<i>ko-</i>	<i>gho-</i>
12 (Locatives)			<i>pa-</i> , <i>kwa-</i> , <i>mwa-</i>		<i>po-</i> , <i>ko-</i> , <i>mo-</i>	

Presented below are a few examples to illustrate the nature of the two genitival forms. In the first example the personal genitive is dealt with, where a sense of ownership is denoted. In the second example, a statement of quality is expressed by means of the impersonal genitive:

<i>mukamadi wamitiri</i>	"the teacher's wife"
<i>mukamadi ghomitiri</i>	"the woman, who is a teacher"
<i>mitiri wamukuru</i>	"the old man's teacher"
<i>mitiri ghomukuru</i>	"the principal" (Literally: "the big teacher")
<i>nyama wamumu</i>	"a human being's meat" (meat in the sense of "food")
<i>nyama dhomumu</i>	"human flesh"
<i>mbandeki wamukamadi</i>	"the woman's fiancé", "the groom"
<i>mbandeki ghomukamadi</i>	"the fiancée, who is a woman", "the bride"
<i>kakambe kamurume</i>	"the man's horse"
<i>kakambe kokarume</i>	"the male horse", "the stallion"

### The personal genitive

Personal genitives denote ownership. They occur only with Class 1 personal nouns and certain personal names, which receive initial capitals (see the chapter on the Thimbukushu orthography). The possessive concordant is identical to that which is used in the formation of the possessive pronoun, and always ends in *-a*.

In Class 1, two forms are possible, both of which have equal applicability:

<i>havereki wamurui</i> or: <i>havereki hamurui</i>	"the Father's workers"
<i>ngombe dhawavereki</i> or: <i>ngombe dhohavereki</i>	"the workers' cows"
<i>dianga dyaWambukushu</i> or: <i>dyaHambukushu</i>	"the land of the Hambukushu"

It is important to note that the plural prefix *ha-* always becomes *wa-* when it encounters a concordant ending in *-a*.

Examples of the use of the personal genitive in each class

1. *Mitiri wawamuke ne munongo*. "The children's teacher is good."  
*Dimbare ne Fumu waHambukushu*. "Dimbare is the chief of the Hambukushu."  
*Hafumu waKavango ne hakwoko*. "There are five chiefs along the Okavango (River)."
2. *Na mono mundere waMashe*. "I saw Mashe's maize."  
*mitima dhawamu* "people's hearts", "the human heart"
3. *Dina dyamama ne Kayana*. "My grandmother's name is Kayana."  
*dyuwa dyokutanga dyaMwenge* "the first day in January", "New Year's Day"  
*mayuwa ghaPaska* "holy days of the Easter week"
4. *Thishete thatate thina yara*. "My father's corn basket is full."

- thinnyaku thawadhimu* "the place of sacrifices for the ancestors"  
*yipepitha yawanuke* or: *yipepitha yahannuke* "the children's toys"
5. *Nombo dhaminange dha fa.* "My brother's goats are dead."
  6. *nāando dhaNyambi* "the Word of God"  
*munyima dhaGhuwadi* "after Tuesday", "later than Tuesday"
  7. *ruhakiho rwalyambi kwawamu* "God's love for humankind"  
*but: ruhakiho rokwalNyambi* "love for God" (\*"love to God")  
*marudhi mengi ghawarodhi* "many kinds of magicians"  
*rware rwakavango* "the Okavango River"
  8. *Tunyungu wakhate tuna payuka.* "Mate's pots are broken."
  9. *Ghuta wamukondhi ghukuru.* "The hunter's rifle is large."  
*ghunongo wamupika* "the servant's loving-kindness"
  11. *kufa kwalesusi* "Jesus' death"  
*kayoghoterwa kwawannuke* "the children's yelling"

## The impersonal genitive

The impersonal genitive resembles the personal genitive in structure. However, the conjunctive morpheme, namely the genitive particle, is here termed the associative concordant. This concordant exhibits fewer deviations from the paradigm than the possessive concordant, and is always formed with an *-o*. It is identical to the associative concordant for adjectives. By virtue of its impersonal nature, this genitive structure cannot be formed from Class 1 nouns and personal names. However, the impersonal genitive can be applied to all other noun classes.

As can be seen from the examples below, the function of the impersonal genitive is chiefly qualitative, i.e. it expresses a property that something possesses.

A variety of parts of speech can be used to form the impersonal genitive:

### 1. A noun

- muthira ghokakambe* "the horse's tail"  
*rwedhe rokufu* "wintertime" ("the time of winter")  
*nganga ghongombe* "veterinary surgeon" (Literally: "doctor of the cattle")  
*Yidyaomvu ne mahonyi.* "The hippopotamus eats grass." (Literally: "The food of the hippopotamus is grass.")  
*mena ghomuywa ghothivike* "the names of the days of the week"  
*ghuthiku ghomakokore* "the dark night" (Literally: \*"the night of the darkness")  
*nahungho dhomawe* "a stone house", "a house of stones"

- katugho kodidhino* "the dirty spoon" (Literally: \*"spoon of dirt")  
*nwanyi ghodihuna* "the proud fish eagle" (Literally: \*"the fish eagle of pride")  
*mboma ghongcamu* "the strong python" (Literally: \*"the python of strength")  
*ghuroto ghodihenda* "half a loaf of bread" (Literally: \*"bread of half")  
*mitemo dhothinadwiru* "the blue flowers" (Literally: "flowers like the sky")

### 2. An infinitive

- poto ghokutereka* "cooking pot" (Literally: \*"pot of cooking")  
*nyama ghokwora* "the meat that has gone bad", "carion" (Literally: \*"meat of decomposition")  
*kakambe kokukurupara* "the old horse" (Literally: \*"horse of agedness")  
*mwanuke ghokuyonada* "the thin child" (Literally: \*"child of thinness")  
*najwi ghokununa* "the fat sheep" (Literally: \*"sheep of fatness")  
*dihudhi dyokukotitha* "the terrible accident" (Literally: \*"accident of sadness-inducing")  
*yiyoka yoghuhungu* "poisonous snakes"  
*twamo lokutetha yikunyi* "axes for chopping wood"  
*karonga kokudjera kombwa* "dog's food bowl" ("dog's bowl to eat")

### 3. An expression of time

- diyowa dyodyarero* "today" (Literally: \*"day of today")  
*thivike thokughutho* "next week" (Literally: \*"week of the future")  
*mvwa dhomwakomwa* "the recent rainy season" ("the past year")  
*murwvedhe rokare-kare* "a long time ago" (Literally: \*"in the time long ago")

### 4. An expression of place

- muhonyi ghokurware* "the grass at the river"  
*kuhungumana komumunwure* "sitting in the shade"

### 5. An adverb

- dighuru dyorudho* "the right leg"  
*Nyambi ghororube* "eternal God" (Literally: \*"God of always")  
*diqhumbo dyopepi* "the homestead nearby"

### 6. A demonstrative

- mbuyo dhothiya thitondo* "the fruit of that tree"

### 7. A locative

- jitifu dhomomu* "the pain inside here"

## 8. An ideophone

Ideophones can also form genitival structures, usually denoting certain properties:

*ngombe ghotototo* "a snow-white cow"  
*ljenere ghodundundundu* "an overfull bucket"

Sometimes, the impersonal genitive may occur as the object of the sentence, without the *nomen regens*:

*Mbaiko dyokukoka* "There is nothing to smoke."  
*Mbaadi na ka wana yokughura.* "I found nothing to buy."

If a locative particle appears before the *nomen regens*, it is ignored in the construction of the genitive (see also the section on locatives):

*muḍiywa dyokulanga* "on the first day", "on the day of commencement"  
*kadighumbo dyatate* "to my father's house"

Where a demonstrative pronoun precedes the possessive noun, the initial vowel falls away:

*ngombe dhoju munu (dho-oyu)* "this man's cows"  
*karonga koka kathe (ko-aka)* "this cat's bow!"

Where, in English, two noun phrases occur in apposition, Thimbukushu will use the impersonal genitive:

*ndhogho ghokathe komumuthiu* "the leopard, the cat of the wilderness"  
*Andreas ghomwana miiri* "Andreas, the teacher's son"  
*Mate ghomundambo wakantana* "Mate, Kantana's wife"  
*kaju ghonako dhokaci* "Winter, the time of frost"  
*kakambe komushere wange* "the horse, my friend"  
*but: kakambe kamushere wange* "my friend's horse"

Two human referents (titles, personal names, relatives) always follow each other without a conjunctive or co-ordinator:

*Fumu Dimbare* "Chief Dimbare"  
*Muruvi Bonifatus* "Father Boniface"  
*Nyambi Wike naNyambi Mwana* "God the Father and God the Son"  
*muna Makena* "Makena's husband"  
*mwana miiri Mushambe* "the children of the teacher Mushambe"  
*Jakob gha karire wiha Josef ghomuna Maria.* "Jacob was the father of Joseph, who was Maria's husband."

## The genitive with -sha

When the concept in question relates to the owner (*thinda*) of a person or object, the genitive can be constructed with the invariable particle *sha*—both in the singular and the plural:

*thinda shadiya* "the owner of the field"  
*hathinda shamapya* "the owners of the fields"  
*thinda shambongi* "Rector of the Mission"  
*Nohinda shakandimbe.* "I am the owner of the beer-pot."  
*Ame ne nohinda shangughu.* "I am the owner of the blanket."  
*Ghothinda shahirapo.* "You are the owner of the paddle."  
*Nyime ne thinda shamuthiu.* "The lion is the lord of the wilderness."

The particle *sha*—also often precedes traditional names, for example when one should not address a man by his first name for reasons of respect:

*shadisho* "Disho's father"  
*shamakena* "Makena's father"

The corresponding polite form for women is *na*-:

*Nyina Nyambi* (or: *naNyambi*) "Mother of God"  
*Nyina Disho* (or: *naDisho*) "Disho's mother"

There are also many place-names that bear the prefix *sha*-:

*Shadijuru, Shadikongoro, Shamaturu,* etc.

When a superior or person of higher standing calls someone, that person is not permitted to answer in the usual manner but as follows:

*shaghuno* (or: *shawino*) when addressing a male superior  
*mangwe* (*ngwe* - "leopard") when addressing a female superior  
*shangwe* (Literally: "father of the leopard") This term of address, used while clapping one's hands, is an expression of gratitude towards a superior.

## A DIFFERENT FORM OF THE IMPERSONAL GENITIVE

These odd and seldom-used impersonal genitive formations can only be employed when one wishes to express the characteristics of a person or properties of an object. In constructing such expressions, the elements constitute the following:

- a Class 9 noun or, in rare cases, nouns of other classes, which denote characteristics
- the particle *sha*-
- a linking concord, which is identical to the demonstratives of Row 1 (and also with the subject concordants of Row A).

Only with the singular of Class 1 and 5 nouns does this concord fall away. These constructions with Class 1 and 5 nouns are employed more often than with nouns of other classes, because they are easier to use in speech.

Class	Singular	Plural	Class	Singular	Plural
1	<i>sha-</i>	<i>hasha-</i>	6	<i>dhisha-</i>	<i>ghasha-</i>
2	<i>ghasha-</i>	<i>dhisha-</i>	7	<i>rusha-</i>	<i>ghasha-</i>
3	<i>disha-</i>	<i>ghasha-</i>	8	<i>kasha-</i>	<i>tasha-</i>
4	<i>thisha-</i>	<i>yisha-</i>	9	<i>ghusha-</i>	<i>ghasha-</i>
5	<i>sha-</i>	<i>dhisha-</i>	10	<i>kusha-</i>	<i>ghasha-</i>

<i>munu shaghumongo</i> (= <i>munu ghomunongo</i> )	"a good person"
<i>hanu hashaghumongo</i> (= <i>hanu hohanongo</i> )	"the good people"
<i>ngombe shaghumbiru</i> (= <i>ngombe ghomumbiru</i> )	"the small cow"
<i>ngombe dhishaghumbiru</i> (= <i>ngombe dhodhimbiru</i> )	"the small cows"
<i>ghuthiku ghushamakokore</i> (= <i>ghuthiku ghomakokore</i> )	"the dark night"
<i>nawedhu shangcamu</i> (= <i>nawedhu ghongcamu</i> )	"the strong bull"
<i>yiondo yishawadi</i> (= <i>yiondo yiwadi</i> )	"two trees"
<i>dindwara dishaghure</i> (= <i>dindwara dyodire</i> )	"the long claw"
<i>ndhovu shaghumyanyami</i> (= <i>ndhovu ghomunyanyami</i> )	"the clever elephant"
<i>Hapostoli hashadikumi nohawadi</i>	"the twelve Apostles"
<i>Ngandu gha kara nomyegho ghashaghwawe</i>	"The crocodile has sharp teeth."

**Note:** *Shokuru* always functions as a substitute for *shaghwakuru*. *Shokuru* denotes large physical size, particularly largeness as a transferred characteristic:

<i>munu shokuru</i>	"a large person", "a famous person", "an old person"
<i>Makena shokuru</i>	"the venerable Makena"
<i>Fumu shokuru</i>	"a famous chief"
<i>hanu hashokuru</i>	"the large ones", "adults"
<i>ngandu shokuru</i>	"the large crocodile"
<i>ngandu dhishokuru</i>	"the large crocodiles"
<i>thiondo thishokuru</i>	"the large tree"
<i>tukambe tushokuru</i>	"the large horses", "the old horses"

## ADJECTIVES

As became apparent in the previous chapter, the qualities of a noun or an action can be expressed by the use of the impersonal genitive. This is because Bantu languages possess very few adjectives, particularly none denoting material or moral characteristics.

"True" adjectives include only those word stems to which the prefix of the noun being qualified, i.e. the adjectival prefix, can be attached. Also, each adjectival stem, together with the prefix *ghu-*, can form a Class 9 noun, e.g. *-pata* ("cross", "wicked", "angry"), *ghupata* ("malice", "anger", "wrath", "fury"). Another example is *-re* ("long"), which when used with *ghu-* forms the noun *ghure* ("length").

It is often difficult to distinguish between an adjective and a noun, however.<sup>4</sup> Adjectives can be assigned to nouns in two ways:

### (a) predicatively

<i>Mu-kamadi mu-nongo.</i>	"The woman is good."
<i>Thi-tondo thi-re.</i>	"The tree is tall."
<i>Ku-pepa ku-wa.</i>	"Playing is nice."

### (b) attributively

<i>mu-kamadi gho-mu-nongo</i>	"the good woman"
<i>thi-tondo tho-thi-re</i>	"the tall tree"
<i>ku-pepa ko-ku-wa</i>	"the nice playing"

In both cases the adjective receives a prefix which resembles that of the noun qualified (*nomen regens*), and which is termed the adjectival prefix. It is important to note the irregularities in Classes 2, 5 and 6.

When an adjective is used attributively, the associative concord (encountered previously in the chapter dealing with the impersonal genitive) precedes the adjectival prefix. This concord, which ends in *-o*, departs considerably in form from the paradigm for class prefixes. However, it resembles the pronoun of the class in question. (See also the chapter on concord.)

Where two adjectives follow each other in the sentence, the associative concord is dropped in the second adjective:

<i>Hanye hohatogoro nohamamanithi</i>	"your diligent and well-behaved (obedient) children"
---------------------------------------	------------------------------------------------------

Where an adjective stem begins with a vowel, contraction or elision takes place. The following are formations generated with *iru* ("black"):

4. Alternatively, one could say that the abstract nouns of Class 9 are capable of functioning as adjectives, and that there are in fact no true adjectives in Timbukushu. Thus, Möhlig (1967), for example, speaks only of "adjektivischen Gebrauch der Nominalstämme" (adjectival use of the nominal stem).



Class	Singular	Plural
1	<i>mwiru (mu-iru)</i>	<i>heru (ha-iru)</i>
2	<i>wiru (ghu-iru)</i>	<i>dhiru (dhi-iru)</i>
3	<i>diru (di-iru)</i>	<i>meru (ma-iru)</i>
8	<i>keru (ka-iru)</i>	<i>twiru (tu-iru)</i>

### Adjectival stems

<i>-hunga</i>	"right", "in order"	<i>-wa</i>	"good", "nice", "lovely"
<i>-re</i>	"long", "high"	<i>-kenu</i>	"white", "clean"
<i>-kuru</i>	"large", "big"	<i>-nongo</i>	"kind", "good"
<i>-ruru</i>	"biter", "sour"	<i>-twe</i>	"sharp"
<i>-remu</i>	"heavy"	<i>-fjongi</i>	"pointed"
<i>-ghenyu</i>	"hot", "warm"	<i>-hepwe</i>	"poor"
<i>-kihu</i>	"red", "brown"	<i>-fyu</i>	"moist"
<i>-toghoro</i>	"diligent"	<i>-yaghayu</i>	"broad"
<i>-tumanihi</i>	"obedient"	<i>-kanyu</i>	"fat", "thick"
<i>-numu</i>	"fat", "fatty (food)"	<i>-thorokoto</i>	"narrow"
<i>-dhungi</i>	"deep"	<i>-yero</i>	"stupid"
<i>-fjima</i>	"brave"	<i>-pya</i>	"new", "ripe"
<i>-tapi</i>	"generous"	<i>-pata</i>	"angry", "wicked", "cross"
<i>-yeghave</i>	"fertile"	<i>-yumi</i>	"alive", "living"
<i>-fudhi</i>	"skilful"	<i>ndondoro</i>	"clean", "accurate", "neat"
<i>-botwa</i>	"apathetic"	<i>-mango</i>	"bad"
<i>-yi</i>	"bad", "ugly"	<i>-fupi</i>	"short", "low"
<i>-iru</i>	"black", "dark"	<i>-mbiru</i>	"small", "cute"
<i>ndumu-ndumu</i>	"blunt"	<i>-fu</i>	"blunt"
<i>-redhu</i>	"easy", "light"	<i>-tenda</i>	"cold"
<i>-shwi</i> or: <i>-tungi</i>	"rich"	<i>-kukutu</i>	"dry", "hard", "difficult"
<i>-putu</i>	"thin", "slight"	<i>-yondi</i>	"thin", "lean", "spare"
<i>-otu</i>	"soft"	<i>-kandami</i>	"shallow"
<i>-nyanyami</i>	"clever", "intelligent"	<i>-kurukuru</i>	"old", "senile"
<i>-ghomba</i>	"tame", "modest"	<i>-hamu</i>	"insipid", "tasteless"
<i>-porohi</i>	"peaceful", "quiet"	<i>-mbumba</i>	"clumsy", "awkward"
<i>-ngu</i>	"miserly", "mean", "avaricious"		
<i>-va</i>	"sluggish", "lazy"		
<i>-ishu</i>	"raw", "green", "unripe"		
<i>-nguhuru</i>	"stuck-up", "conceded", "loutish", "boorish"		
<i>-lowi</i>	"tasty", "delicious", "pleasant"		
<i>-hakuki</i>	"grey", "plain", "all in one colour"		
<i>-thiko</i>	"unruly", "rebellious", "obstinate"		
<i>-kashu</i>	"withered", "cowardly", "weak"		
<i>-wadika</i>	"unscathed", "unhurt", "unharméd", "intact"		
<i>-tanavu</i>	"constant", "steadfast", "reliable"		

### OVERVIEW OF ADJECTIVAL VARIATION IN ATTRIBUTIVE USE

Class	Prefix	Ass. Conc.	Adj. Pref.	Example
1	<i>mu-</i>	<i>gho-</i>	<i>mu-</i>	<i>mupika ghomuhepwe</i> "the poor slave"
2	<i>ha-</i>	<i>ho-</i>	<i>ha-</i>	<i>harume hohakuru</i> "the large men"
3	<i>mu-</i>	<i>gho-</i>	<i>ghu-</i>	<i>matema ghoghukihu</i> "the long flower"
4	<i>mi-</i>	<i>dho-</i>	<i>dhi-</i>	<i>mihira dhodhire</i> "the long tails"
5	<i>di-</i>	<i>dyo-</i>	<i>di-</i>	<i>diwe dyodiremu</i> "the heavy stone"
6	<i>ma-</i>	<i>gho-</i>	<i>ma-</i>	<i>meho ghomawa</i> "the beautiful eyes"
7	<i>thi-</i>	<i>tho-</i>	<i>thi-</i>	<i>thiyoka thohipata</i> "the dangerous snake"
8	<i>yi-</i>	<i>yo-</i>	<i>yi-</i>	<i>yiondo yoyikanyu</i> "the thick trees"
9	<i>Nasal</i>	<i>dho-</i>	<i>dhi-</i>	<i>myu ghomuyami</i> "the living kudu"
10	<i>Nasal</i>	<i>dho-</i>	<i>dhi-</i>	<i>thi dhodhibiru</i> "the small fish"
11	<i>ma-</i>	<i>gho-</i>	<i>ma-</i>	<i>mburo dhodhikukutu</i> "the hard knob-stick"
12	<i>ma-</i>	<i>gho-</i>	<i>ma-</i>	<i>mambira ghomapyya</i> "the freshy-dug graves"
	<i>ru-</i>	<i>ro-</i>	<i>ru-</i>	<i>rakaritho roruyi</i> "the bad behaviour"
	<i>ma-</i>	<i>ko-</i>	<i>ka-</i>	<i>marudhi ghomayi</i> "the bad types"
	<i>ka-</i>	<i>ko-</i>	<i>ka-</i>	<i>kayora kokawe</i> "the sharp pair of scissors"
	<i>tu-</i>	<i>to-</i>	<i>tu-</i>	<i>tuthe tohwa</i> "the lazy cats"
	<i>ghu-</i>	<i>gho-</i>	<i>ghu-</i>	<i>ghuwanga ghoghwa</i> "the good medicine"
	<i>maghu-</i>	<i>gho-</i>	<i>ma-</i>	<i>maghukuy ghomare</i> "the tall fig-trees"
	<i>ku-</i>	<i>ko-</i>	<i>ku-</i>	<i>katwi kokumbiru</i> "the small ear"
	<i>ma-</i>	<i>gho-</i>	<i>ma-</i>	<i>matwi ghonakuru</i> "the large ears"
	<i>ku-</i>	<i>ko-</i>	<i>ku-</i>	<i>kukeka kokawa</i> "the beautiful laugh"
	<i>pa-</i>	<i>po-</i>	<i>pa-</i>	<i>panunda poparughu</i> "the disorderly surroundings"
	<i>ku-</i>	<i>ko-</i>	<i>ku-</i>	<i>kukwetu kokawa</i> "at the nice home"
	<i>mu-</i>	<i>mo-</i>	<i>mu-</i>	<i>muneyu momuhungi</i> "in the deep water"

### COMPARISON

There are no comparative forms of the adjective in Thimbukushu. To express comparison, one employs circumlocution with the assistance of the verb *kupita* or *kupitiera* ("to surpass", "to outdo"). Thus, "My child is bigger than yours" can be written in two ways:

- (a) *Mwanange mure, ghoye mufupi.* "My child is big, yours small."  
 (b) *Mwanange mukuru kupitiera ghoye.* "My child is big, to surpass yours."

### Other examples

*Kakambe ka kashokuru kupitiera tohwe.* "This horse is larger than all the others."  
*Aye ne katambuka kupita me.* "He runs more quickly than I do."  
*Mundere ghure kupitiera mahonyi.* "Maize is longer than grass."  
*Ka paghe ñombo shokuru kupitiera dhodhihe.* "Slaughter the largest of the goats."  
*Gha kara nongombe dhoddingi kupita me.* "He has more cows than I do."  
*Kavango ne muwa kupitiera matunga ghomaha.* or: *Kavango ne ditunga dyodiwa thikuma.* "The Okavango Region is the nicest."



*Nyama ghoashushwa mutowi, ene ghothinguru mutowi kapita, ene ghomapi mutowi kapiterera.* "Chicken is tasty, pork is more so, but duker meat is the tastiest."  
*Mahepwe gha karanga nofghaghadhhi dhodhikuru kapita mutungi.* "A poor man is usually happier than a rich man." (Literally: \*"A poor man usually has a big happiness to outdo the rich man.")  
*Ndhugho munye dhodhikuru po, edhi ndi endi dhiva?* "Which house is larger: this one or that one?"

**Examples of direct comparison to express similarity:**

*Owe ne wa pitura wiho.* "You look like your father."  
*Gha kara nongombe yira me.* "He owns as many cows as I do."  
*Mungaghu yu munongo yira wihe.* "This boy is as noble as his father."

**VERBS**

Verbs are tasked with expressing actions or conditions in the present, the past and the future. The individual tenses in Thimbukushu do not coincide with those of English. Also, compared with neighbouring dialects, Thimbukushu has a greater number of tenses.

Some tenses are not strictly adhered to. The same occurs in English, for example, when one has the alternative of saying "Tomorrow I shall go to ..." (Simple future), or "Tomorrow I am going to ..." (Present continuous).

In the literature a bewildering number of definitions of the various tenses exist. In this text, the descriptions chosen have been those which would be most easily comprehensible to the layman.

The negated forms, contrary to most other Bantu languages, have no particular construction; one simply places the invariable negative particle *mbadi* in front of the verbal complex.

All tense formations have at least two to three constituents:

- (a) The subject concordant (conjunctive personal pronoun), which establishes the relationship between the subject and the verb. The subject concordant is obliged to agree in class with the subject (see also the section on personal pronouns).
- (b) The verb stem. This can be monosyllabic or multisyllabic. When the verb stem is conjugated it receives different vowel endings. Some tenses end with *-a*, others are subject to vowel harmony (see below). The subjunctive, imperative and intentional tenses end with *-e*, while the distant past tense ends with *-ire* or *-ine*.

- (c) A variety of particles, i.e. *-na, nga, mbo, kuna* and *hanyi*, can occur before or after the subject concordant. According to the Thimbukushu Language Bureau, postposed *-na*, which serves to form the present and simple past tenses, is always written with the subject concordant as one word: *ghuna, tuna*, etc. In all other instances where *-na* occurs it is written as a separate word. The writing of *-na* and the subject concordant as one word is retained even in the case of contraction or elision:

*ghuneya* (= *ghuna-ya*) "you have come"  
*tunembi* (= *tuna-imbi*) "we sang"

(Our Language Bureau separates the relevant components, for no evident reason, e.g. *ghu neya, tu nemi*.)

**Vowel harmony**

Vowel harmony, also termed *vowel assimilation*, concerns the process whereby, in certain tenses, the final vowel is influenced by (assimilates towards) that of the preceding syllable in the verb stem.

1. The final vowel is identical to the vowel of the preceding syllable, except for *-i*, which follows *-e*.

<i>-a</i> is followed by <i>-a</i>	<i>na tawa</i>	"I believe"
<i>-e</i> is followed by <i>-i</i>	<i>na heki</i>	"I laughed"
<i>-i</i> is followed by <i>-i</i>	<i>na diri</i>	"I cried"
<i>-o</i> is followed by <i>-o</i>	<i>na kombo</i>	"I swept"
<i>-u</i> is followed by <i>-u</i>	<i>na ruku</i>	"I plaited (a mat)"

2. The following tenses are subject to assimilation in Thimbukushu:

Past (current day)	<i>na mono</i>	"I saw"
Past (the day before)	<i>nga ni mono</i>	
Recently finalised continuous	<i>kuna mono</i>	
Distant, indefinite future	<i>mbona mono</i>	

3. Assimilation operates only on monosyllabic and disyllabic verb stems. If a disyllabic stem becomes trisyllabic by virtue of the reciprocal *-ku-*, the vowel harmony is retained:

<i>na yuvu</i>	"I heard"	<i>na kayuvu</i>	"I heard myself"
<i>na honggo</i>	"I taught"	<i>na kuhonggo</i>	"I taught myself", "I learnt"

4. The following are not subject to assimilation:

(a) All verbs whose stems comprise three or more syllables. Included are all verbal derivatives.

(b) Verbs with disyllabic stems where *w* is present. The semi-vowel *w* is treated as a third syllable, e.g. *-shwena* ('to not want to'), *-irwa* ('to stray'), *-korwa* ('to be drunk?').

(c) Verb stems ending in *-ihha* or *-etha*, e.g. *-ihha* ('to call in'), *-witha* ('to let fall'), *-nwitha* ('to allow to drink?'), *-dihha* ('to look after'), 'to take care of'), *-etha* ([of lightning] 'to flash').

(d) Those few verbs which do not conform to other rules, e.g. *-yua* ('to come'), *-reta* ('to fetch'), *-jira* or, rarely, *-jiri* ('to run away'), *-fura* or, rarely, *-furu* ('to forge?').

5. Assimilation also does not take place after *ka*-movendi (see directional aspects later herein). However, after *na*-movendi, vowel harmony is retained:

<i>Na ka kombā</i>	"I went and swept."
<b>but:</b> <i>Na na kombā</i>	"I came and swept."
<i>Mbo tuna ka dya</i>	"We shall go and eat."
<b>but:</b> <i>Mbo tuna na di</i>	"We shall come to eat."

## Monosyllabic verbs

In monosyllabic verbs, the anticipated final vowel is not readily apparent. Thus, what follows is an overview of monosyllabic verb stems in Thimbukushu:

Infinitive	Stem	Meaning
<i>ku-wa</i>	<i>-ghu</i>	"to fall"
<i>ku-pa</i>	<i>-pa</i>	"to give"
<i>ku-fa</i>	<i>-fu</i>	"to die"
<i>ku-ta</i>	<i>-ti</i>	"to name", "to play cards"
<i>ku-nwa</i>	<i>-nu</i>	"to drink"
<i>ku-rwa</i>	<i>-ru</i>	"to argue", "to fight"
<i>ku-shwa</i>	<i>-shu</i>	"to receive a gift"
<i>ku-twa</i>	<i>-tu</i>	"to stomp grain"
<i>ku-pwa</i>	<i>-pu</i>	"to have finished", "to end", "to die" (of humans)
<i>ku-tja</i>	<i>-tji</i>	"to fetch firewood"
<i>ku-dya</i>	<i>-di</i>	(of animals and humans) "to eat"
<i>ku-ya</i>	<i>-ki</i>	"to become light"
<i>ku-rya</i>	<i>-ryi</i>	"to defecate" (somewhat vulgar)
<i>ku-pya</i>	<i>-pi</i>	"to be ripe", "to be cooked", "to burn"
<i>ku-aña</i>	<i>-ña</i>	"to be worn", "to be used up"

## Verbs beginning with a vowel

In phonology, detailed descriptions are given as to how vowel-initial verbs are always subject to elision or contraction in the formation of tenses. Since these forms present certain difficulties, for each individual tense in the conjugation two verbs have been chosen: one exhibiting assimilation, the other with an initial vowel.

<i>ku-amba</i>	"to stretch hide"	<i>ku-ipa(i)</i>	"to be broken"
<i>ku-angera</i>	"to deceive", "to lie"	<i>ku-ya(a)</i>	"to come"
<i>ku-anduka</i>	"to go wild"	<i>ku-igha(i)</i>	"to crow"
<i>ku-ikuta(a)</i>	"to be full"	<i>ku-aña(a)</i>	"to be worn"
<i>ku-ingena</i>	"to enter"	<i>ku-imba(i)</i>	"to sing"
<i>ku-ighuka</i>	"to speak loudly"	<i>ku-ira(i)</i>	"to boil"
<i>ku-edha(i)</i>	"to swear"	<i>ku-etha(i)</i>	"to flash" (lightning)
<i>ku-ombeka</i>	"to soften"	<i>ku-irupa</i>	"to blacken"
<i>ku-ora(o)</i>	"to rot"	<i>ku-ihha(a)</i>	"to call"
<i>ku-idha(i)</i>	"to steal"	<i>ku-omapa</i>	"to be afraid"
<i>ku-ipura</i>	"to ask"	<i>ku-irwa(a)</i>	"to err/get lost/go astray"
<i>ku-ima(i)</i>	"to bear fruit"	<i>ku-iruka</i>	"to return to health"
<i>ku-omba(o)</i>	"to walk away", "to disappear"		
<i>ku-ereka</i>	"to bear", "to give birth to"		
<i>ku-imana</i>	"to stand", "to stand up (after having been seated)"		

*ku-dha* "to bark"  
*ku-nda* "to conceal oneself"

In conjugation, both of the last verbs mentioned are treated like vowel-initial verbs. It may be assumed, therefore, that their stems begin with *-u-*. The following are some examples of their conjugation:

Distant, indefinite past: *nodhire, wodhire, ghodhire, twodhire, mwondire, hodhire.*  
*nondire, wondire, ghondire, twondire, mwondire, hondire.*

Subjunctive: *nudhe, ghudhe, ghodhe, tudhe, mudhe, hodhe.*  
*nunde, ghunde, ghonde, tunde, munde, honde.*

The verbal derivatives are formed in the same manner:

*ku-ndeka* "to conceal something"  
*kundekitha* "to clothe someone"  
*ku-dhiha* "to bark at someone"  
*ku-ndamena* "to lie in ambush"

**Overview of the Tenses**

*-mona* ("to see")

Tense	1st person sing. and pl. (ni) na mona	Negation mbadi (ni) na mona
Past (current day)	<i>tuna mona</i>	<i>mbadi tuna mona</i>
Past (the day before)	<i>nga ni mona</i>	<i>mbadi nga ni mona</i>
Past (distant, indefinite)	<i>nga tu mona</i>	<i>mbadi nga tu mona</i>
Past (distant, definite)	<i>na monine</i>	<i>mbadi na monine</i>
Past (historic)	<i>nga ni monine</i>	<i>mbadi na monine</i>
Perfect	<i>nga tu monine</i>	<i>mbadi na monine</i>
Subsecutive I	<i>ha ni mona kwange</i>	<i>mbadi ha ni mona kwange</i>
Subsecutive II	<i>ha tu mona kwetu</i>	<i>mbadi ha tu mona kwetu</i>
Present continuous	<i>na mona</i>	<i>mbadi na mona</i>
Past continuous	<i>twa mona</i>	<i>mbadi twa mona</i>
	<i>po ni mona</i>	
	<i>po tu mona</i>	
	<i>momu yendo</i>	
	<i>momu yendo</i>	
	<i>ame kuna kumona</i>	<i>mbadi na kumona</i>
	<i>ame kuna kumona</i>	<i>mbadi tuna kumona</i>
	<i>ame kuna mono</i>	<i>mbadi na mono</i>
	<i>abwe kuna mono</i>	<i>mbadi tuna mono</i>

Tense	1st person sing. and pl. (ni) na kumona	Negation mbadi na kumona
Present + Future (current day)	<i>tuna kumona</i>	<i>mbadi tuna kumona</i>
Future (near, definite)	<i>na kumona</i>	<i>mbadi na kumona</i>
Future (near, indefinite)	<i>twa kumona</i>	<i>mbadi twa kumona</i>
Future (distant)	<i>mbo (ni) na mono</i>	<i>mbadi mbo ni mona</i>
Intentional (current day future)	<i>mbo tuna mono</i>	<i>mbadi mbo tu mona</i>
Intentional (near future)	<i>ñanyi ni mone</i>	<i>mbadi na kumona</i>
Intentional (distant future)	<i>ñanyi tu mone</i>	<i>mbadi tuna kumona</i>
	<i>ñanyi na kumone</i>	<i>mbadi na kumona</i>
	<i>ñanyi twa kumone</i>	<i>mbadi twa kumona</i>
	<i>ñanyi mbo ni mone</i>	<i>mbadi mbo ni mona</i>
	<i>ñanyi mba tu mone</i>	<i>mbadi mbo tu mona</i>

**THE INFINITIVE**

The treatment of the infinitive as a noun has been dealt with earlier herein. In its verbal usage, the infinitive occurs in the following structures:

**1. In generally applicable statements that are not time-bound**

- Hanu waha kufa.* "Everyone (must) die."
- Maka kakona kuhama.* "Bees can sting."
- Thi ne kayoghana, yinyunyi ne kutuka.* "Fish swim, birds fly."
- Kehe diko kughamba ndini dhadyo.* "Every nation speaks its own language."
- Mahanga kumena pamwura vene.* "Millet only grows when it rains."
- Wato kakona kughurughanitha kayirughana yoyingi.* "A canoe can be used for many kinds of work."

**2. Preceding other tenses as an emphatic device**

- Kuwa thina kawa thiondo.* "The tree is just falling."
- Kuyenda nga ni yendi.* "As to my going, I really went."
- Kukara ghana kakara thiwana.* "As regards his health, he is well."
- Kakambe kujijira kana kujijira.* "The horse is just walking away."

**3. In narratives: ko + infinitive + possessive (the so-called "historic infinitive")**

Frequently, several events in narratives are simply related by means of the infinitive with the preposed particle *ko*. A possessive may also follow:

*Ko kayenda kwawo noghapata.* "Thereupon they left in anger."  
*Ko kuhuka kwendi kudighambo.* "Then he returned home."  
*Gha monine dimbungu, ko kujijira kwendi.* "He saw the hyena, so he ran away."  
*Apa nga ni ka hangumana kurware, ko kumona kwange nganda.* "When I sat at the river, I saw a crocodile."

*Ko kakugherera karo Jesus, ko kujya keho.* "So Jesus cried out once more, then he (finally) died."  
*Ko kutunda Josef muNazareth, ko kuyenda kwendi kuditunga dyajudeya.* "There-upon Joseph of Nazareth left and went to the region of Judea."

### THE PAST (CURRENT DAY)

"I went", etc.		"I drank", (etc.)
<i>(ni-)na yendi</i>	<i>tuna yendi</i>	<i>(ni-)na nu</i>
<i>ghana yendi</i>	<i>muna yendi</i>	<i>ghana nu</i>
<i>ghana yendi</i>	<i>hana yendi</i>	<i>ghana nu</i>
		<i>hana nu</i>

#### Structural elements

- (a) The verb stem, the final vowel of which has undergone assimilation.  
 (b) The subject concordants of Row A with the suffix *-ra*.

The subject concordants from Class 2 onwards are as follows: *ghana, dhina, dhina, ghana; thina, yina; ghana, dhina; dhina, ghana; runa, ghana; kana, tuna; ghuna, ghana; kuna, ghana*. The locatives are *pana, muna, hana*, and *kana*.

This verbal structure is used for actions which came to an end on the current day. Very rarely, it is also used for expressing actions in the current week.

#### Examples

*Ghana ningi eshi ...* "He said today ..."  
*Kakambe kange kana fu.* "My horse died today."  
*Ghana pu munu muthipatera.* "Someone died in hospital."  
*Ghuna pu walo.* "The canoe is now finished." (*wa pwa* = "was finished long ago")

*Ghana mu pa moko.* "He gave him a knife."  
*Ravedhe runa rikanya.* "It is time." (Literally: "The time is enough.")  
*Ame neya (na-tya) hanyi-hanyi.* "I have just come."  
*Na mwipura (mu-ipura) thina thivike.* "I asked him this week."  
*Ghuna pinduka ndi?* "Are you up?" ("How are you?")  
*Murandu munye ghana tendi?* "What bad thing has he done?" (Literally: "which fault")  
*Tuna kuta.* "We are now full." (*twa kuta* = "we have been full for a long time already")  
*Mbapira dhina wera muneyu.* "The letter fell into the water."  
*Aye ghana ni yumbu nodiwe.* "He threw a stone at me."  
*Dikwe dina payuka.* "The fishing net has been torn."

#### Negation

*Mbadi tuna dimi.* "We did not hoe today."

After *ka-movendi* and with verbs denoting habitual actions, no assimilation occurs:

*Tuna ka vughu walo.* "We went (today) and rowed the boat."  
*Hana ka mona mapi.* "They saw a dulker."  
*Kakambe kana tiranga.* "The horse is always running away."  
*Tuna yendanga kayirughana.* "We usually go to work."

### THE PAST (THE DAY BEFORE)

"I saw", etc.		"I ran away/disappeared", etc. ( <i>-omba</i> )
<i>nga ni mono</i>	<i>nga tu mono</i>	<i>nga nombo (ni-ombo)</i>
<i>nga mono</i>	<i>nga mu mono</i>	<i>nga wombo (ghu-ombo)</i>
<i>nga mono</i>	<i>nga ha mono</i>	<i>ngombo (nga-ombo)</i>
		<i>nga hombo</i>

#### Structural elements

- (a) The particle *nga*.  
 (b) The subject concordants of Row A. In the third person, the pronoun *gha* can fall away. For the second person singular, *ngo* usually occurs instead of *nga* or *ghu*.  
 (c) the verb stem in which the final vowel undergoes assimilation.

This verbal form is used for actions that took place the day before (yesterday). It cannot ever be used to express actions that happened two days prior (the day before yesterday). It can, however, be used for the period in which the speaker finds himself or herself:

*thino thivike* "this week"  
*kano kaghonda* "this month"  
*ghano mwaka* "this year"

#### Examples

*Hanange nga ha mono mvu.* "My children saw a hippopotamus."  
*Muruti nga ningi eshi ...* "The priest said yesterday ..."  
*Peter ngedha (nga-edha) mbango.* "Peter committed perjury."  
*Ngo mono mugenda ndi?* "Did you see the visitor?"  
*Ndughu dheta nga dhi pyera.* "Our house burnt down."  
*Karonga nga ka payuka.* "The dish broke."  
*Apa nga tu perama dikosho nga di tuyuka.* "As we had climbed (the car), the tyre burst."  
*Ghano mwaka nga tu keshi tumbi ghomwingi.* "This year we harvested a lot of grain."

#### Negation

*Mbadi nga ni mwittha (mu-ittha).* "I did not call him in."

#### ka-movendi

*Nga tu ka mona ghushoko.*

"We saw monkeys."

**Habitual actions**

The tense used for habitual actions can also express an event in the past:

*KuMayara nga ni karanga.* "Previously I lived in Mayara."

*Kakambe nga ka giranga, yo na ka ghurithera.* "The horse always ran away, therefore I sold it."

**THE DISTANT, INDEFINITE PAST**

"I went"	"I drank"	"I sang" (-imb)	"I always went"
<i>na yendire</i>	<i>na nwine</i>	<i>nembire (na-imbire)</i>	<i>na yendangire</i>
<i>wa yendire</i>	<i>wa nwine</i>	<i>wembire (wa-imbire)</i>	<i>wa yendangire</i>
<i>gha yendire</i>	<i>gha nwine</i>	<i>ghembire (gha-imbire)</i>	<i>gha yendangire</i>
<i>twa yendire</i>	<i>twa nwine</i>	<i>twebhire (twa-imbire)</i>	<i>twa yendangire</i>
<i>mwa yendire</i>	<i>mwa nwine</i>	<i>mwebhire (mwa-imbire)</i>	<i>mwa yendangire</i>
<i>ha yendire</i>	<i>ha nwine</i>	<i>hebhire (ha-imbire)</i>	<i>ha yendangire</i>

This tense is used for events in the past which took place and were finalised before the previous day (before yesterday), and whose exact time of occurrence cannot be more closely determined. Thus, the tense can also be termed the indefinite past. Should a time specification be included in a structure expressing an event in the past, the past (yesterday) or the distant definite past will usually be used. The rules for the latter structure will not always be followed, however; for example, one may say *na yendire kunaki* ("I went the day before yesterday;").

**Structural elements**

- (a) A subject concordant from Row B.
- (b) The verb stem, whose final *-g* will usually be replaced by *-ire*. Only when the final phoneme is a nasal will the verb stem end in *-ine*.

**Examples**

*Mwe ghafire kudinola.* "The ostrich died of thirst."  
*Twa pingire ghuididi kare-kare.* "We inherited the bed long ago."  
*Mbabi na mu tukire.* "I did not curse him (obscenely)."  
*Na yapire kwingena mo.* "I was afraid to go in."  
*Ngombe dha dire mundere ghoghuhya.* "The cows ate up all the maize."  
*Na kwipurire rawadi.* "I have asked you twice."  
*Ha shwenine kayenda pojofji netu.* "They did not wish to go with us."  
*Twa ka kamine parunguro diya diywua.* "We arrived the night before last."  
*Manyima dhomgyuwa mahatu twa ka hukire.* "After three days we went back (to the other place)."

- (c) If the verb stem contains three or more syllables, and it ends with *-ana*, *-ara*, *-ura*, *-ena* or *-era*, or alternatively with *-erera*, *-enena* or *-urura*, the entire ending is eliminated and replaced by *-e*.

<i>pamarire</i>	becomes	<i>pamare</i>	"to strike", "to nail"
<i>kururire</i>	becomes	<i>kurure</i>	"to have one's hair cut"
<i>porire</i>	becomes	<i>porere</i>	"to be quiet"
<i>-ingenine</i>	becomes	<i>-ingene</i>	"to go in"
<i>hingurire</i>	becomes	<i>hingure</i>	"to give someone an enema"

*Ha mu pamare (pamarire) kuthikurushe.* "They nailed him to the cross."  
*Pakare-kare ha kinene (kinenine) hakuru kanyama ghomvu.* "Previously, the adults danced to the flesh of the hippopotamus."

*Twa rapere (raperire) thiraro.* "We prayed for peace."  
*Gha pingure (pingurire) manlwe mukuppa.* "He poured milk into the jug."

- (d) The tense denoting habitual action is formed by inserting *-ng-* before the *-ire* ending:

*Gha rwangire kehe pa naminendi.* "He constantly quarrelled with his brother."  
*Twa ku dhingurangire rwingi.* "Previously, we used to visit you often."  
*Pawanike na yendangire kushure.* "As a child I usually went to school."

**THE DISTANT, DEFINITE PAST**

<i>nga ni monine</i>	<i>nga tu monine</i>
<i>nga monine</i>	<i>nga mu monine</i>
<i>nga monine</i>	<i>nga ha monine</i>

This rarely employed verbal structure is used predominantly by the older generation. It denotes actions which took place at a specific time in the past, at least a week previously.

*Mwakomwa nga ni monine maghukukutu.* "Last year I experienced difficulties." (Literally: "Last year I saw difficulties.")

*Oya Shundaha nga tu yendire kuBagani.* "On that Sunday we went to Bagani."  
*Kare-kare nga dhi karire ngandu dhodhingi mukavango.* "Previously there were many crocodiles in the Okavango River."

*Mwakomwa nga rokire thikuma.* "Last year it rained heavily."  
*Pakufu nga wanine mukeke.* "She had a baby in winter."

**THE HISTORIC PAST**

This form is used for events in a narrative, which occurred more than a week previously. As in English, where one changes to the present tense to heighten the tension in a narrative, so in Thimbukushu one finds a constant alternation between the distant past, the infinitive and this so-called "historic" past. This historic past tense can never occur in a negative or question structure.

	"So I went", etc.		"So I asked", etc.
<i>ha ni yendi kwange</i>	<i>ha tu yendi kwetu</i>	<i>ha nipura</i>	<i>ha twipura</i>
<i>ha yendi koye</i>	<i>ha mu yendi kwemu</i>	<i>ha wipura</i>	<i>ha mwipura</i>
<i>ha yendi kwendi</i>	<i>ha yendi kwawo</i>	<i>hepura</i>	<i>hepura</i>





## Examples

*Mwanike kudya tango, momu kapepo.* or: *Mwanike kudya tango, ndani po gha ka pepa.* "First the child will eat, then it will play."

*Pakumana me shure ghomu pashweneno.* or: *Pakimana me shure ndani po ni ka pashwenena.* "When I have finished school, I shall go travelling."

*Gha karire tiji yivike yoyingi ghomu fo.* "He was sick for many weeks, (and) then he died."

*Manihe thirughana tango, ndani momu ku ruwero.* or: *ndani po ni ku ruwera* "First finish the work, then I shall pay you."

*Tango ni dye, momu ghambaghuro.* or: *ndani po tu ghambaghura* "I first want to eat, then we can talk."

*Pakuroka mvura momu homo kudima hanu mapya.* or: *Pakuroka mvura ndani po ha homa kudima mapya.* "When it rains, people start to hoe the fields."  
*Pakukya diyuwa momu pinduko me.* or: *ndani po ni pinduka* "I get up at sunrise."

*Apa na yandhurura muvero, momu shwagho ngombe.* or: *Apa na yandhurura muvero, ndani po dhi na shwagha ngombe.* "I had hardly opened the gate when the cows went out."

*Tango kamanana, ndani po ni tanga.* or: *ndani sho ni tange* "Wait a little, then I shall begin."

## THE CONTINUOUS TENSE

### Present continuous

"I am falling, etc.

*ame kuna kawa* *abwe kuna kawa*  
*owe kuna kawa* *amwe kuna kawa*  
*aye kuna kawa* *awo kuna kawa*

### Past continuous

"I have just been falling", etc.

*ame kuna ghu* *abwe kuna ghu*  
*owe kuna ghu* *amwe kuna ghu*  
*aye kuna ghu* *awo kuna ghu*

### 1. The present continuous

This tense is used when an action is happening at the time of speaking, or at the same time as that in the main clause. It cannot be used in negations, in subordinate clauses (except with *ngeshi*) and after interrogatives.

The structural elements of the present continuous are the infinitive and the auxiliary *kuna*.

### Examples

*Nye ghuna kutenda ko? Ame kuna kufima.* "What are you doing?" "I am busy sewing."

*Wato kuna kughupayura mvi.* "The hippopotamus is busy destroying the dug-out."

*Ngandu kuna kayoterera padheke.* "The crocodile is lying on the sandbank."

*Shine kuna kuroka thikuma.* "It is still raining heavily."

*Haguna kuna kayeye-yea mapya.* "The people are busy clearing the fields."

*Owe kuna kayitanga ghuhanga.* "You are writing it correctly."

*Apa na kakuma, aye kuna kwimba.* "When I arrived, he was singing."

*Oku kuna kurovera twe thi, ho gheyire dimbungu.* "Whilst we were fishing, a hyena suddenly came."

*Apa tuna hangumana po, wato kuna kupita.* "Whilst we were sitting there, a dug-out passed by."

*Ngeshi kuna kashghemya diyuwa, hanyi twa kayende ruyendo.* "If the sun shines, we will go for a walk."

### 2. The past continuous

The past continuous is used to express an action which took place immediately before the action expressed in the main clause.

Structural elements are the verb stem, which shows assimilation in the final vowel, and the auxiliary *kuna*. Vowel harmony does not take place after *pa* ("when").

*Ame kuna ruku thisharo.* "(Up until now) I have been weaving the mat."

*Apa twa ka kamine, nyina kuna tereka.* "When we arrived, the mother had just finished cooking."

*Pakuna mu wana nga tu shamberera.* "When we met him we were happy."

*Pakuna yi yuwa nga ni diri.* "When I heard it I started crying."

*Pakuna pata we yoyihe yina pu.* "When you started becoming angry, everything was already over."

### 3. Continuous tense with the present-day past

It is common to find the continuous tense being used together with an expression of the present-day past:

*Kuna diri, ghana diri.* "He was crying."

*Kuna yi yuvu na yi yuvu.* "I heard it."

*Ame kuna korwanga na korwanga.* "I was constantly sick."

*Kuna di na di apa ghana ni shana.* "I was busy eating when he was looking for me."

*Pakufu rware kuna pwerera runa pwerera.* "The (level of the) river always drops in winter." (Literally: "is always dropping")

## THE PRESENT TENSE

The present is used for events which take place at the time of the statement or that will take place on that same day. This tense, therefore, is used for the present and the present-day future.

When the present is used for the present-day future, it is chiefly found in subordinate clauses, after interrogatives and in negated structures. In the main clause, the intentional tense with *hanyi* is used.

		"I go", etc.		"I come", etc.
<i>(ni-) na kuyenda</i>	<i>tuna kuyenda</i>		<i>na kwiyā</i>	<i>tuna kwiyā</i>
<i>ghana kuyenda</i>	<i>muna kuyenda</i>		<i>ghana kwiyā</i>	<i>muna kwiyā</i>
<i>ghana kuyenda</i>	<i>hana kuyenda</i>		<i>ghana kwiyā</i>	<i>hana kwiyā</i>

### Structural elements

(a) The infinitive.

(b) The subject concordants of Row A with the suffix *-na*, as in the structure of the present-day past tense. For the first person singular, *-na* or *-nina* can be used.

### Examples

*Kupi ghana kutunda?* "Where do you come from (now)?"

*Nye ghana kughayara we?* "What do you think?", "What is your opinion?"

*Mawe, ghana kuniijipitha we!* "Ouch! You are hurting me!"

*Mu ruvedhe murye tuna kawana ryama?* "When do we get meat?"

*Ghama kwiyā karo nai?* "Will you come again (today)?"

### Negation

*Shime badi ne kummona.* "I still do not see him."

*Mbadi tuna kurera kambututu.* "We shall not look after the little child."

*Aye mbadi ghana katerera marovu.* "He is not drunk."

### Perfective

It is very common to find the infinitive form preceding the present, in the sense of "indeed", "surely", "certainly".

*Kuyenda tuna kuyenda.* "But we are already going."

*Kaywa na kaywa me.* "I understand it clearly."

The present can also be used when another sentence component expresses a past or future event:

*Apa na mu jidhwe oku ghana kuhaka.* "When I chased him away he laughed."

*Na mono ngandu ghana kupita.* "I saw a crocodile as it swam by."

*Ngambi ha yoghotere thikuma, na kaporera.* "Although they were going berserk, I remained quiet."

### THE NEAR OR DEFINITE FUTURE

"I shall go", etc.

<i>na kuyenda</i>	<i>twa kuyenda</i>		<i>na kwiyā</i>	<i>twa kwiyā</i>
<i>wa kuyenda</i>	<i>mwa kuyenda</i>		<i>wa kwiyā</i>	<i>mwa kwiyā</i>
<i>gha kuyenda</i>	<i>ha kuyenda</i>		<i>gha kwiyā</i>	<i>ha kwiyā</i>

"I shall come", etc.

<i>na kwiyā</i>	<i>twa kwiyā</i>		<i>na kwiyā</i>	<i>twa kwiyā</i>
<i>wa kwiyā</i>	<i>mwa kwiyā</i>		<i>wa kwiyā</i>	<i>mwa kwiyā</i>
<i>gha kwiyā</i>	<i>ha kwiyā</i>		<i>gha kwiyā</i>	<i>ha kwiyā</i>

The near future is used for actions that will take place the following day (tomorrow) or at a definite time within a reasonably short period ahead. This tense is used very seldom and when it is, it is usually in subordinate clauses, after inter-

rogatives and in negation. When events taking place in the near future are described in the main clause, the intentional tense is usually used.

### Examples

*Yiye gha kutereka yidya?* "Who will cook the food?"

*Peghundha twa kwiyā karo.* "Tomorrow we shall come again."

*Pakufu na kapagha puru.* "I shall slaughter an ox in the winter."

*Kupi nane twa kawana ghujirero payiya?* "Where on earth shall we find refuge in the war?"

*Na kapapa me mushamurukero wange mukatutu.* "I shall celebrate my birthday in October."

*Kaghonnda kokagutho dya katanga dienyā.* "Next month the hot season will start."

### Negation

*Mbadi twa kuyitenda karo.* "We shall not do it again."

*Mbadi tha kuhuma thiyoka thi.* "This snake will not bite."

### Habitual action

Using the near or definite future tense in verbs expressing habitual action is possible but not often employed.

*Nye wa kurughananga myaka dhokagutho?* "What work will you do in the coming years?"

### THE INDEFINITE FUTURE

"I shall go", etc. (*mbana yendi*)

<i>mbo (ni)na yendi</i>	<i>mbo tuna yendi</i>		<i>mbo neya</i>	<i>mbo toneya</i>
<i>mbo ghuna yendi</i>	<i>mbo muna yendi</i>		<i>mbo ghuneya</i>	<i>mbo muneya</i>
<i>mbo ghana yendi</i>	<i>mbo hana yendi</i>		<i>mbo ghaneya</i>	<i>mbo haneya</i>

The indefinite future is used for actions which will take place at some unspecified time in the future. It cannot be used in negation or after interrogatives. (More often, the latter cases use a tense form specific to them. This will be discussed later herein.)

### Structural elements

(a) The particle *mbo*.

(b) The verb stem, which is subject to assimilation.

(c) The subject concordants of Row A, with the suffix *-na*. The indefinite future tense is distinguishable from the present-day past only by means of the particle *mbo*.

It is also possible to contract *mbo ghana* and *mbo hana* to *mbana*.

### Examples

*Pakukya diywua mbo na pinduka.* "I shall get up at sunrise."

*Yiondo yi mbo yinemi (= yina-imu).* "These trees will bear fruit."

*Tate mbo ghana ruku disharo.* "My father will weave the mat."

*Pakukuma kaya mbana iwama.* "When he gets there, he will be tired."

*Mbo ghana kuyeka nendi.*

“He will marry her.”

**Habitual action**

*Mbana yendanga kushure.*

“He will go to school (in the future).”

**THE DISTANT FUTURE**

**Negation**

“I shall not go”, etc.

“I shall not sing”, etc.

*mbadi mbo ni yenda*

*mbadi mbo nimba (na-imba)*

*mbadi mbo (ghu) yenda*

*mbadi mbo winba (ghu-imba)*

*mbadi mba yenda (= mbo gha)*

*mbadi mbo ghenba (gha-imba)*

*mbadi mbo tu yenda*

*mbadi mbo twimba (tu-imba)*

*mbadi mbo mu yenda*

*mbadi mbo mwimba (mu-imba)*

*mbadi mba yenda (= mbo ha)*

*mbadi mbo hembra (ha-imba)*

This tense is used for actions which will take place in a future time following the day after the following day (the day after tomorrow), under one of the conditions listed below:

- (a) Negation.
- (b) After interrogatives.
- (c) After an adverbial qualification. However, this is not a necessary condition: the indefinite future can be used instead.

**Structural elements**

- (a) The particle *mbo*.
- (b) The subject concordants of Row A. In the second person singular, the pronoun can be omitted.
- (c) The verb stem ending in *-a*.

**Examples of negated sentences**

*Mbadi mbo ni hukera po karo.*

“I shall not do it again.”

*Badi mba mwagha munwendu.*

“He will not get rid of his wife.”

*Mbadi mbo di pwerera divya di.*

“This lake will not dry up.”

*Badi mbo tu kara po karo.*

“We shall never stay there again.”

**Examples of interrogative sentences**

*Nye mbo (ghu) tenda kughutho?* “What will you do in future?”

*Kupi mba ka dya?* “Where will they go to eat?”

*Nowato wadye mbo wiyaa?* “With whose boat will you come?”

*Diwira nokaye mbo yina dhongonoka, ene mañando ghangge badi mbo gha pwa.* “Heaven and earth may pass, but my words will remain.”

**Examples with a precedent adverbial qualification**

*Ko mbo mu ka ni wana.*

“There is where you will find me.”

*Pakuju mbo gha yeka.*

“In the winter he will get married.”

*Padyango di po mbo tu tenda ndughno.*

“Here we shall build a house.”

*Apa mbo ni fa ...*

“When I die ...”

**The intentional tenses**

Besides the future tenses described previously, there are another three future tenses peculiar to Thimbukushu. The latter also find no parallel in neighbouring dialects. The most conspicuous characteristic is that they are formally subject to the rules governing the subjunctive, but are beyond question indicative in meaning. In order to distinguish them from the other future tenses, they are here referred to as the *intentional* tenses, because future activities are always uncertain. Three forms exist: the present-day, near and distant future.

A strict boundary cannot be drawn between the ordinary future tense and the intentional forms. Both can be used interchangeably with the meaning remaining the same, as the following examples show:

*Ngwa peghundha ñanyi gha kuroke.* or: *Ngwa peghundha gha kuroke.* “It will perhaps rain tomorrow.”

*Ghuna kuniwana dyarero.* or: *Ñanyi ghu ni wane dyarero.* “Most probably you will still meet me today.”

*Mbo tuna fu twahe.* or: *Twaha ñanyi mbo tu fe.* “We will all die.”

In general, the intentional is used more often, particularly in main clauses. It cannot, however, be used in negation, in subordinate clauses or after interrogatives. (It was pointed out earlier that interrogatives must always be followed by subordinate clauses. In such cases, either the near or the negated distant future is used.)

Verbs in all three of the intentional forms end in *-e*. The *-e* is retained even in *ka*-movendi structures. The intentional tense is formally distinguished from the three subjunctive forms only by virtue of the preposed auxiliary *ñanyi*.

Present-day future	Near, definite future	Distant future
<i>ñanyi ni yende</i>	<i>ñanyi na kuyende</i>	<i>ñanyi mbo ni yende</i>
<i>ñanyi ghu yende</i>	<i>ñanyi wa kuyende</i>	<i>ñanyi mbo (ghu) yende</i>
<i>ñanyi gha yende</i>	<i>ñanyi gha kuyende</i>	<i>ñanyi mbo gha yende (mba)</i>
<i>ñanyi tu yende</i>	<i>ñanyi twa kuyende</i>	<i>ñanyi mbo tu yende</i>
<i>ñanyi mu yende</i>	<i>ñanyi mwa kuyende</i>	<i>ñanyi mbo mu yende</i>
<i>ñanyi ha yende</i>	<i>ñanyi ha kuyende</i>	<i>ñanyi mba (= mbo ha) yende</i>



## PRESENT-DAY INTENTIONAL FUTURE

This verb tense denotes actions that will take place the same day (today).

### Structural elements

- (a) The auxiliary *ñanyi*.
- (b) The subject concordants of Row A.
- (c) The verb stem ending in *-e*.

*Harume ñanyi heyē* (= *ha-tjē*). "The men will come today."

*Madiro ñanyi ghu dhimane*. "The fire will die (by itself)."

*Makurwange ñanyi gha fe*. "My brother will die today still."

*Awe ñanyi na tu vughe wato*. "We shall (are intending to) come to row the boat."

*Ñanyi ghu ka dye yinu yoyitowi*. "You will eat tasty things there."

*Ngeshi thina pu hirughana, ñanyi ghu wane yirwera yoye*. "Once the work is finished, you will receive your wages."

*Ngeshi mbaati sho ni huthere, ngo ñanyi ni yende*. "If you do not answer me, I shall go away (today)."

### Negation

Negation is not possible in the intentional tense. Instead, the negated present tense is used.

### Habitual action

In the intentional tense, habitual action is interpreted as taking place in the future:

*Ñanyi tu kumonange kehe pa*. "We shall always see each other again."

*Ghana ningi eshi, ñanyi gha ni tjangerange mbapira*. "He said that he would keep on writing to me."

## NEAR, INTENTIONAL FUTURE

This verb form is distinguishable from the ordinary near future tense by virtue only of *ñanyi* and the word-final *-e*. From the point of view of content, it denotes actions that will take place the following day (tomorrow) or within a reasonably short period.

### Negation

In negation, the ordinary near future tense must be used.

### Examples

*Thino thivike ñanyi gha kwiyē posa*. "The post will come this week."

*Kaveto ñanyi gha kateme mba*. "Kaveto will soon cut the reed."

*Kakambe ñanyi ka kunware munuthu*. "The horse will take me into the bush."

*Ngeshi wa kunjangerē, ñanyi na kukathuhere*. "If you write to me, I shall reply."

*Tate ghana kurupara, pamwe ñanyi gha kufē* OR: *ngwa mbo ghana fu* "My father is old; perhaps he will die soon."

*Ñanyi wa kwiyē karo ndi?* "Will you come again soon?"

*Ñanyi twa kudimuke eyi tha ninga*. "We shall find out what it means."

### Habitual actions

*Kughutho ñanyi na kukokange mbya*. "In the future, I shall smoke a pipe."

## DISTANT, INDEFINITE, INTENTIONAL FUTURE

This form of the verb is used less often than the other two intentional future tenses. It cannot be preceded by an adverbial qualification. Negation and the expression of habitual action are also not possible.

The distant, indefinite, intentional future is distinguished from the so-called negated distant future only, again, by virtue of *ñanyi* and the word-final *-e*.

As a contracted form, *mbo gha* and *mbo ha* can become *mba*.

*Ñanyi mbo (ghu) keshe mahangu mengi*. "You will harvest much millet."

*Ñanyi mbo ka payuke kandimbe*. "The calabash will burst (one of these days)."

*Kathe kange ñanyi mbo ka kwate muku dhodhihe*. "My cat will catch all the mice."

*Shushwayu ñanyi mbo ghereke* (= *gha-ereke*) *mahonyi ghomengi*. "This chicken will lay many eggs."

*Emil ñanyi mbo gha rovere thi pakupwera meyu*. "Emil will go fishing as soon as the water-level drops."

## Overview of the moods

### 1. Imperative

Singular	<i>yende</i>	"Go!"
Plural	<i>mu yende</i>	"Go!"
	<i>tu yende</i>	"Let us go!"
	<i>mutu yende</i>	"Let us all go together!"

### 2. Prohibitive

<b>Present</b>	<i>nà yenda</i>	<b>Near future</b>	<i>nà kayenda</i>	<b>Indefinite future</b>	<i>nà mba yenda</i>
	<i>wà yenda</i>		<i>wà yenda</i>		<i>wà mba yenda</i>
	<i>ghà yenda</i>		<i>ghà kayenda</i>		<i>ghà mba yenda</i>
	<i>twà yenda</i>		<i>twà kayenda</i>		<i>twà mba yenda</i>
	<i>mwà yenda</i>		<i>mwà kayenda</i>		<i>mwà mba yenda</i>
	<i>hà yenda</i>		<i>hà kayenda</i>		<i>hà mba yenda</i>

### 3. Subjunctive (Affirmative)

<b>Timeless</b>	<i>ni yende</i>	<b>Near future</b>	<i>na kayende</i>	<b>Distant future</b>	<i>mbo ni yende</i>
	<i>ghu yende</i>		<i>wa kayende</i>		<i>mbo ghu yende</i>
	<i>gha yende</i>		<i>gha kayende</i>		<i>mba (mbo gha) yende</i>



<b>Timeless</b>	<b>Near future</b>	<b>Distant future</b>
<i>tu yende</i>	<i>twa kuyende</i>	<i>mbo tu yende</i>
<i>mu yende</i>	<i>mwa kuyende</i>	<i>mbo mu yende</i>
<i>ha yende</i>	<i>ha kuyende</i>	<i>m̄ba (mbo ha) yende</i>

#### 4. Negated present-day subjunctive

"I should not go", etc.

"I should not sing", etc.

<i>badi sho ni yende</i>	<i>badi sho nimbe</i>
<i>badi sho (ghu) yende</i>	<i>badi sho wimbe</i>
<i>badi sha (= sho gha) yende</i>	<i>badi sho ghembe</i>
<i>badi sho tu yende</i>	<i>badi sho twimbe</i>
<i>badi sho mu yende</i>	<i>badi sho mwimbe</i>
<i>badi sha (= sho ha) yende</i>	<i>badi sho hembe</i>

### THE IMPERATIVE

In the imperative, one or more persons are called upon to carry out an action immediately. If the request is addressed to a superior, the plural form is used.

#### Structural elements

All imperatives end in *-e*. The singular is formed by means of the verb stem, which applies to monosyllabic verbs as well. In the plural, the pronoun *mu* ("you", plural) preposes the verb stem.

If the request is addressed to one or two persons, with whom the speaker is included, the pronoun to be used is *tu*. When several people are addressed and the speaker includes himself or herself, the pronoun used is *mutu*. The latter is also used as the reverential form.

Where the verb stem begins with a vowel, *mu* and *tu* become *mw-* and *tw-*, respectively. The imperative form in the singular is prefixed by *w-*.

<b>Infinitive</b>	<b>"Go!"</b>	<b>"Go!" (pl.)</b>	<b>"Let us go!"</b>	
<i>ku-yenda</i>	<i>yende</i>	<i>mu yende</i>	<i>tu yende</i>	<i>mutu yende</i>
<i>ku-rara</i>	<i>rare</i>	<i>mu rare</i>	<i>tu rare</i>	<i>mutu rare</i>
<i>ku-nwa</i>	<i>nwe</i>	<i>mu nwe</i>	<i>tu nwe</i>	<i>mutu nwe</i>
<i>ku-wa</i>	<i>we</i>	<i>mu we</i>	<i>tu we</i>	<i>mutu we</i>
<i>ku-ya</i>	<i>wye</i>	<i>mu we</i>	<i>tu we</i>	<i>mutu we</i>
<i>kw-eda</i>	<i>wedhe</i>	<i>mwedhe</i>	<i>twedhe</i>	<i>mutwedhe</i>

#### Examples

*Tape yigayara yoyel* "Give your opinion!"

*Porere wel* "Be quiet!" (sing.)

*Mu porere mwel* "Be quiet!" (pl.)

*Wingene muthikwino!* "Come into the garden!"

*Tu pinduke twe tu yende!* "Let's get up and go!"

*Tu kwere maharero ghetu.* "Let us repent of our sins."  
*Mwimane, tu longonone mirandu dhetu.* "Let us rise and confess our sins."

#### Habitual actions

*Yendange kushure!* "Always go to school!"

*Mu terikange thiwana!* "Always cook properly!"

#### Verbal derivatives

*Yendagshure mudipya!* "Walk around in the field!"

#### Other structures with the imperative

If the imperative is combined with *ka-*movendi, an object concordant or the reflexive pronoun *ku-*, these always precede the verb stem:

*Ka dye!* "Go and eat!"

*Mu kadye dimbombo!* "Go and eat porridge!" (plural)

*Ka kare koko!* "Go, and stay there!"

*Ka vughe wato wetu!* "Go and row our boat!"

*Mu ka turumthe!* "Go and have a rest!" (plural)

*Nawe, mu ni pe nyara dhenu!* (Reverential form) "Mother, give me your hand!"

*Tate, mutu yende ko!* (Reverential form) "Father, let us go there!"

*Tu pe ko meyu!* "Give us water!"

*Tu mu pe meyu!* "Let's give him water!"

*Mutu mu ghamwene!* "Let's help him!"

*Mu ku ghamwene kakesha mahangu!* "Help each other harvest the mahangu!"

*Tu yende tu ka rovere thi!* "Let's go fishing!"

*Mutu ka nwe marovu!* "Let's all go and have some beer!"

### PROHIBITIVE (NEGATED IMPERATIVE FORM)

The prohibitive form represents a request to refrain from performing an action or to immediately stop performing one. Although the prohibitive can be used for all persons, it is usually employed exclusively in the second person singular and plural. For the other persons, the negated subjunctive is chiefly applied. The prohibitive is regarded as impolite.

<b>Person</b>	<b>Present</b>	<b>Near future</b>	<b>Distant future</b>
<b>Sing.</b>			
First	<i>nà yenda</i>	<i>nà kuyenda</i>	<i>nà mbá yenda</i>
Second	<i>wà yenda</i>	<i>wà kuyenda</i>	<i>wà mbá yenda</i>
Third	<i>ghà yenda</i>	<i>ghà kuyenda</i>	<i>ghà mbá yenda</i>
<b>Pl.</b>			
First	<i>twà yenda</i>	<i>twà kuyenda</i>	<i>twà mbá yenda</i>
Second	<i>mwà yenda</i>	<i>mwà kuyenda</i>	<i>mwà mbá yenda</i>
Third	<i>hà yenda</i>	<i>hà kuyenda</i>	<i>hà mbá yenda</i>

The present prohibitive is applied for the present moment and for the present-day future. It is formed from the unaltered verb stem and the subject concordants

in Row B. Formally, the construction cannot be distinguished from the incomplete past. However, the stress and low tone are placed on the concordant in prohibitives, whereas in the incomplete past, the verb receives a rising tone.

*Wa rdra.* "You slept!"

*Wa rdra!* "Don't sleep!"

The prohibitive denoting the distant future has the same structural elements, except that they include the negative particle *mha*.

The prohibitive denoting the near future is also chiefly used for the second person singular and plural. Instead of the verb stem, however, the infinitive is employed. The low tone and stress, again, are placed on the concordant and, by virtue of this, the prohibitive can be distinguished from the near future:

*Wa kurára.* "You will sleep."

*Wa kurára.* "Don't sleep tomorrow!"

#### Examples

*Wà yenda tango!* "Don't go yet!"

*Mu koneke, mwà wal!* "Watch out, and don't fall!"

*Mwà yira woma!* "Don't be afraid (now)."

*Wèya (= wa-tya) kukwetul!* or: *Wà keya (ka-tya)* ... "Just don't come to us!"

*Wà kwiyá karo!* "Don't come again (tomorrow)."

*Wà mbeya (= mba-tya) karo!* "Don't ever come again!"

*Mwà mwanga marow!* "Don't always drink beer." "Stop drinking!"

*Wèmana (= wa-imana), hungumane!* "Don't stand, sit down!"

*Mwà mba yoghana karo murware!* "Just don't swim in the river any more."

*Wà tokotitha kambututu!* "Don't make the child sad."

*Wà yi tongora kwaghumweya eyi mana mono!* "Don't tell anyone what you saw."

*Wà ka dya thikuma!* "Don't eat so much!"

*Wà na dya pano!* "Don't come here to eat!"

*Twà mbeha (mba-itha) karo!* "We should not steal again in future."

*Ghà yendaghura ghuhika.* "He should not run around at night."

rather: *Mbadi gha kona kuyendaghura.* "He is not allowed to ..."

### THE AFFIRMATIVE SUBJUNCTIVE

(Refer to the table with the overview of the moods.)

A wish, an expectation or an admonition that something should or will happen, or a request for permission, are expressed by means of the subjunctive. All subjunctives are characteristically future-oriented.

Where in English, a past-tense subjunctive is used, Thimbukushu employs the indicative. Thus, "If you would have been attentive, you would not have fallen" is

rendered *Ngo nga ghu koneka, ngo mbadi nga ghu wera mudikwina* (\*\*"If you have been attentive, you would not have fallen.")

Similarly, "Had he come yesterday, I would have asked him" is rendered, *Ngo ngeya peghindhà ngo nga ni mwipura*. (\*\*"If he has come yesterday, I would have asked him.")

A distinction is made between the timeless subjunctive, one for the near future, and one for the distant future. All verbs in this mood end in *-e*.

The timeless subjunctive can, depending on the context, refer to the present, the past, or the future.

All three subjunctive mood forms cannot be negated, nor can they follow interrogatives. In such cases, if the action is one taking place that same day, the subjunctive can co-occur with *sho*. In all other cases a circumlocution with *-kona* ("should", "must") is required; alternatively, the indicative could be used:

*Ngo mbadi gha kona kwiyá karo!* or: *Ngo mbadi mbo ghey!* ("Oh!) That he should never return!"

*Kupi na kona kurara kughutho?* "Where should I sleep next?", "Where should I sleep in the near future?"

### Examples of the use of the affirmative subjunctive

#### 1. As an indirect imperative

In comparison, this is a more polite form of the strict imperative.

*Ghu tu fere ñeke.* "You should have pity on us."

*Ngombe dhi ka dya pepi vene.* "The cows should only graze nearby."

*Thiraro thaFumu thi kare nenu.* "The peace of the Lord be with you."

*Tu raperere gha roke mwura.* "Let us pray that it should rain."

*Mbwa gha tunditthe ngombe mudipya.* "The dog should chase the cows from the field."

*Wa kufye shemwa mukudi ghoye.* "You should at long last pay the debt."

*Kunaki wa kuniroverere ko thi.* "You should go fishing for me the day after tomorrow."

*Hamama ha punithe hakamadighanama mahangu.* "The grandparents should get the girl to thresh the millet."

*Tamba wa kwiyé kwawihò.* "You should quickly come to your father."

*Hanuke mba porere.* "The children should keep quiet in future."

*Mbo ni shane yirughana name.* "Even I should look for work again."

*Mba mu yende mwe natwe paghutho.* "In the future you should go together with us."

## 2. As a request for permission

*Ni ku ghamwene ndi?* "Shall I save you?"  
*Gha kwiyé karo ndi?* "May he come again?"  
*Hengene (ha-ingene) mundunda ndi?* "May they enter the hut?"  
*Tu kare ndi tu yende?* "Shall we stay or go?"

## 3. When two imperatives follow each other

In this instance, the second imperative occurs in the subjunctive:

*Wye, ghu ni pe nyara dhoyel!* "Come, give me your hand!"  
*Mwa ghamba, mu porere tel!* "Don't talk, be absolutely quiet!"  
*Mwara rara, mwimane, tu yendel!* "Stop sleeping, get up, let us go."  
*Rare, ghu rare, ghu porere!* (lullaby) "Sleep, sleep, and be quiet."  
*Tambukithe, ghu mane yirughana!* "Hurry up, finish the work!"

## 4. After certain conjunctions and adverbs

For example, *momu* and *tamba*:

*Momu gha fe kumeyu.* "He almost drowned."  
*Tamba ghu manithe?* "Are you finishing now?"  
*Momu niye, ene ghana roko.* "I almost came, but it was raining."

## 5. In an optative sense

*Ngo mbo gha hukel!* "If only he would eventually return!"  
*Ngo na kuyende kukweni!* "If only I could go home soon!"  
*Ngo ghu tunde pol!* "If only you would leave there!"

## 6. In final subordinate clauses

The affirmative subjunctive is also used for subordinate clauses of purpose ("in order to", "so that"):

*Nawe ghana piti gha ka vete meyu.* "Mother has left to fetch water."  
*Ha ningire eshi niye wangu.* "They said I should come quickly."  
*Ghana piti gha keihe tate.* "He has left to call my father."  
*Tuna rara tu turumithe.* "We slept in order to rest."  
*Gha yendire (eshi) gha ka teme mbu.* "He went to cut reeds."

## 7. In conditional subordinate clauses

(For further examples, see the section on conjunctions later herein.)

*Ngeshi ni mane shure thiwana ghuma thikuma.* "If I graduate well from school, it will be great."  
*Ngo gha pindake wangu, ngo ni mu taterere.* "If he were to get up quickly, I would wait for him."

*Ngeshi gha kuroke mvura thiwana, mbo yinekuta yiyama nawamu.* or: *nokhamu*  
"If the rains are good, animals and humans will have enough to eat."

## THE SUBJUNCTIVE WITH *sho*

This form of the subjunctive, which is often used, is clearly distinguishable from the indicative tenses. It is formally distinct from the timeless subjunctive only by virtue of the preposed particle *sho*. It can only be used to express action taking place on the present day, and only in such cases where the timeless subjunctive is prevented from being used:

- (a) In negation.
- (b) In relative clauses with a subjunctive sense.
- (c) After interrogatives, which are always followed by relative constructions.

The negated sentences can also probably be seen as relative sentences:

*Mbadi sho ni dya.* "I should not eat it." (Literally: \*"It is not desirable, that which I am eating.")

The negated subjunctive with *sho* is more friendly than the prohibitive:

*Wa ghambaghur!* "Stop chattering!"  
*Mbadi sho (ghu) ghambaghure!* "You should not speak so much!"

The table providing an overview of the moods indicates that the pronoun *ghu* can be omitted in the second person singular for the negated present-day subjunctive. Also, *sho gha* and *sho ha* are contracted to form *sha*.

## Examples of the negated form

*Mbadi sha pepithe moko.* "He should not play with the knife."  
*Ndana badi sha shwaghe muhambo.* "The calf should not leave the kraal."  
*Mbadi sho nwe marovu thikuma.* "You should not drink so much beer."  
*Ngo badi sho gheye karo!* "If only he would not come again (today)!"  
*Mbadi sho ka dirange kakeke.* "The baby should not be crying all the time."  
*Ngeshi mbadi sho kumbere, mbadi sho ni ku piure.* "If you do not ask, I shall not take you along."  
*Mbadi sha yende ngeshi shine mbadi hana di thiwana.* "They should not go if they have not yet eaten well."  
*Hurumende gha ghamba shi, mbadi sho tu kondhe mvashé.* "The Government says we are not permitted to shoot giraffes."  
*Mbadi sho (ghu) yoghotere ngeshi wiho ghana kurara.* "You should not scream like that while your father is sleeping."

## Exceptions

In *ngo mbadi ... ngo ...* ("if ... then ...") structures, *sho* can be omitted:

*Ngo mbadi ni twame thikuma, ngo na tereka yithima.* "If I were not so tired, I would have cooked porridge."

*Ngo mbadi gha tererange marovu, ngo na mupa yirughana.* "If he were not always drunk, I would have given him work."

#### Examples with interrogatives

*Kapi sho ni rare parunguro?* "Where should I sleep tonight?"

*Ravedhe munde sho tu yende?* "When should we go?"

*Pashanye sho gha dhirere kwiva?* "Why should he not come?"

*Nye sho ni rughane me?* "What should I work on?"

*Papi sho ni ture kopi?* "Where should I put the cup?" but: *Ni ture kope patishi ndi?*

*Shime badi na dimuka eshi kapi sho ka kare kakambe kange.* "I still do not know where my horse should be kept."

#### Relative clauses

*Ghana dimuka yi sho gha tende.* "He knows what he should do."

*Mbadiko yi sho (ghu) dire.* "There is no reason for you to cry."

*Oyu sha tangе, hanyi gha wane wiki.* "Whoever is first, gets sweets."

#### Adverbial qualifications preceding the subject

In such instances, either the subjunctive with *sho* or the ordinary subjunctive can be used.

*Dyarero sho tu manithe.* or: *Dyarero tu manithe.* "We should finish up today." but not: *Sho tu manithe dyarero.*

*Pahopu sho ni huke ndi?* or: *Ni huke pahopu ndi?* "Should I come back in the afternoons?" but not: *Sho ni huke ndi?*

*Kukwendi sho mu tawe.* "You should listen to him."

*Momu sho ghu ghambere, hanyi ni yi tawe.* "Whatever you say (regarding this issue), I shall comply with (it)."

#### Habitual actions

*Mbadi sho ha yoghanange kurware.* "They should no longer go swimming in the river."

#### The passive voice

A construction which corresponds to the passive exists only in very few instances in Thimbukushu. Furthermore, the passive cannot be applied to all verbs. The construction is employed, analogous to other Bantu languages, by the insertion of *-w-*, *-iw-*, or *-ew-* before the final vowel of the verb.

<i>-toyа</i>	"to read"	<i>-toyirwa</i>	"to be read"
<i>-pa</i>	"to give"	<i>-pewа</i>	"to be given"

*-pumurwa* "to hit" *-pumuriwa* "to be hit"

*-haka* "to love" *-mushere ghomihakwa* "beloved friend"

*-shaka* "to find" *-mushakwa* "found object"

*-remeka* "to injure" *-remekwa* "to be injured"

*nyara dhokuremekwa* "injured hand"

*nyama ghodifurwa-furwa* "totally decomposed flesh"

If no passive form is available, a circumlocution is employed with the verb *-pwa* ("to end", "to be finished"):

*Ghuroto ghuna pu kudya.* "The bread was eaten."

*Wiki wa pwa kwidha kayinyunyi.* "The honey was stolen by birds."

*Thitondo thina pu kutapeka.* "The tree was planted."

*Thimu mbo thina pu kutenda.* "The matter will be dealt with."

*Tha kapwa kuteta thitondo.* "The Tha-tree will be felled."

*Ñombo ghana yidhiwa kukwange.* or: *Ghana pu kujidha kukwange.* "The goat was chased away by me."

*Thina paghiwa thinguru kwatate.* or: *Thina pu kapagha kwatate.* "The pig was slaughtered by my father."

*Yirughana yina pu kurughana kwaKaveto.* "The work was done by Kaveto."

#### The verb *-kona*

This verb has many applications in Thimbukushu:

##### 1. In the sense of "can", "may (be permitted to)", "to be able to"

In the above senses, *-kona* is conjugated for tense like all other verbs:

*Na kona kuhuka dyarero.* "I can (or may) return today."

*Kunaki hanyi na kukone kuhuka.* "I may return the day after tomorrow."

*Pawanuke wa konine kuhakangа.* "As a child you were always able to laugh."

*Mbadi wa kukona me.* "I cannot", "I may not."

*Kapi sho tu kone kayenda payitа?* "Where could we go in the case of war?"

##### 2. In the sense of "must", "should"

In these instances, a strong stress is placed on the stem syllable, and the perfect tense is almost always used:

*Gha kona ka ni roverera (ko) thi.* "He should catch fish for me."

*Mwa kone kafuta thikoroti.* "You must pay your debts."

*Mwa kona katagherera kwanyokwena.* "You must listen to your mother."

*Wa kona kukatera mapuru agha sho gha ka koke thireyi.* "You must yoke up the oxen to pull the sled."

In these cases the subjunctive can be used equally well, but the circumlocution with *-kona* is more obligatory.



### 3. Negation with *-kona*

In negative sentences *-kona* is used particularly often. Previously herein, it was explained that the future subjunctive could not be negated, and that a circumlocution with *-kona* was preferable. Here, too, the perfect tense is usually used. This form is not as impolite as the future prohibitive, but it is still strictly prohibitive by nature:

*Mbadi wa kona kuyienda.* "You may not do it!" (on the present day and in future)

*Mbadi mwa kona mwe kwidha mbyo.* "You should not steal any fruit."

*Mbadi na kona kutongora (yo) mbango.* "I may not lie."

*Mbadi mbo (ghu) kona kuthivurama.* "You may not forget it."

*Mbadi wa kukona twe kukondha mva.* "We may not shoot hippopotami."

but: *Mbadi sho (ghu) kondhe mva.* "You may not shoot a hippopotamus today."

*Hanuke mbadi ha kona kupepa nomadiro nomoko.* "Children should not play with fire or knives." (at the present moment and in future)

but: *Mbadi sho ha pepe.* "They should not play today."

### The defective verb *di*

*Defective* denotes that this verb cannot stand independently. It only occurs in conjunction with the locative pronouns *po*, *mo* and *ko*, and means "to be" or "being" in the sense of "finding oneself in a particular locality" or "finding oneself occupied with a particular activity". The subject concordants from Row A are inserted between the locative and *di*.

Person	"I am at it"	"I am in it"	"I am busy with it"
Sing.			
First	<i>po ni di</i>	<i>mo ni di</i>	<i>ko ni di</i>
Second	<i>po ghu di</i>	<i>mo ghu di</i>	<i>ko ghu di</i>
Third	<i>po gha di</i>	<i>mo gha di</i>	<i>ko gha di</i>
Pl.			
First	<i>po tu di</i>	<i>mo tu di</i>	<i>ko tu di</i>
Second	<i>po mu di</i>	<i>mo mu di</i>	<i>ko mu di</i>
Third	<i>po ha di</i>	<i>mo ha di</i>	<i>ko ha di</i>

The auxiliary *di* only occurs in the present but it can be used as a formative element with all persons and classes. If an indication of place follows *di*, the locative particles are obliged to be concordant with it. However, in such cases, the emphatic locative pronoun can also be omitted.

Thus, the sentence "He is in the house" can be translated as *Mu gha di mundhugho*, or as *Mandhugho gha di*. The component which receives the principal focus occurs sentence-initially.

*Hanuke po ha di pambongi.* "The children are at the mission."

*Po mu di mwahaya ndi?* "Are you all there?" (\*"Are you all at it?")

*Kakambe muhambo ka di.* "The horse is in the kraal."

*Mbadi muhambo ka di.* "It is not in the kraal."

*Muvinyu (mo) ghu di ghushemwa.* "In wine there is truth." (*In vino veritas.*)

*Kupi ghu di?* "Where are you?"

*Mudira ghu di ndi?* "Are you pregnant?"

*Mbadi gha di mudira.* "She is not pregnant."

(*Ame*) *mughukukutu ni di.* "I am in trouble." ("I am experiencing difficulties.")

*Hagenda (ko) ha di kudighumbo.* "There are guests in the village."

*Ghuna dimuka, oka dhi di ngombe?* "Do you know where the cows are?"

### The auxiliary "to be"

Thimbukushu does not have a corresponding equivalent of the auxiliary "to be". However, a similar structure which is equivalent in meaning is rendered by means of a circumlocution by the verb *-kara* ("to stay", "to remain"). The circumlocution is employed when expression should be given to the tense or the time of being.

#### Examples of the lack of "to be"

*Panunda mepo.* "It is cold outside."

*Ndhogho tuhe totupata.* "Leopards are dangerous felines."

*Makamadi yo mbumi.* "That woman is childless (sterile)."

*Ame shine nomwanuke.* "I am still a child."

#### Examples of the application of *-kara*

*Kunaki nga ni kara (no) myaka dhine.* "The day before yesterday I was (I turned) four years old."

*Mayiita ha karire hafu hohengi.* "In the war there were many deaths."

*Minange gha kara munongo kehe pa.* "My brother is always kind (good)."

*Wa mba kara murughuru kughutho.* "In future, don't be rude anymore."

*Engelberti gha kara mitiri.* "Engelbert is a teacher." (Literally: \*"Engelbert remains a teacher.")

*Na karire mbumi myaka dhodhingi.* "I was childless for many years."

*Mushere mbadi gha kara mwidhi.* "My friend is no thief."

### "To have", "to own"

For the state of "possession", Thimbukushu has the verb *-muna*:

*Na muna nghombe dhihata.* "I own three cows." ("I have three cows.")

*Kamuna mapuru mane ne ghutangi.* "Having four oxen means wealth."

However, this verb is seldom used. Usually, a circumlocution is employed with the verb *-kara* ("to stay"):

*-kara na-* is used for people, and

*-kara no-* is used for animals and objects.

*Twa kara nowoma kungandu.* "We are afraid of crocodiles."

*Magawa ne gha kara nomaghano.* "Humans possess (the faculty of) reason."



*Twa kara noŋeke kukoje.* "We have pity for you."

*Gha kara noyina nomahaghu.* "He has lice and bugs."

*Hangati hanoye wa kara nawo?* "How many children do you have?"

*Mayegho mangati gha kara nago muna?* "How many teeth do humans have?"

*Nhogo gha kara nothikumba thohiwa.* "The leopard has a beautiful pelt."

For emphasis, the object can be put first; in that case, a possessive takes the place of *-kara*:

*Nawashere wange hahatu.* or: *nohashere* "I have three friends."

*Nawakamadi wendi hawadi.* or: *nohakamadi* "He has two wives."

*Nawaminoye hangati wa kara nawo?* "How many siblings do you have?"

### ***Ka-movendi* and *na-movendi***

The two auxiliaries *ka* and *na* are also termed *directional aspects*. The purpose of *ka-movendi* is to express the fact that a person or an object is busy moving to another place to perform an action. An equivalent in English would be "to go", or "there".

On the other hand, *na-movendi* is used more rarely. It denotes that there is motion towards the speaker, in the sense of "to come", or "towards here".

The nature of this auxiliary is clarified in the examples below:

*Retel* "Bring (it)!"

*Ka retel* "Go and bring (it)!", "Fetch (it)!"

*Shimbel* "Carry (it)!"

*Ka shimbel* "Go and carry (it)!", "Fetch (it)!" "Carry (it) to another place"

*Na hukā* "I came back.", "I returned."

*Na ka hukā* "I went and came back.", "I returned from there."

*Tuna ka yenda kubagani.* "We went to a place and from there on to Bagani."

*Tuna na yendi kubagani.* "We came and went (on) to Bagani."

From these examples it can be seen that vowel harmony is not applied after the directional aspect *ka*, but after *na* it is.

*Ka rare po thiwana!* "Go and sleep well!" (to someone who is leaving)

*Rare po thiwana!* "Sleep well!" (to someone who is staying)

*Mu ka dye!* or: *Mu yende mu ka dye!* "Go and eat!" (plural)

*Tu ka monel* or: *Tu yende tu ka monel!* "Let's go and see!"

*Wa ka rovera!* "Don't go fishing!"

*Hana ka pepa.* "They went to play."

*Nga ka ghurumuka kurware.* "He went down to the river (yesterday)."

*Twa ka dire yidya yoyitowi.* "We ate tasty food there."

*Mbo na ka mona yoyihe nohinda.* "I shall see everything there myself."

*Ka tware dhiritiri kurware di ka dhame.* "Carry the bottle to the river so that it can sink there."

*Ka-movendi* always preposes the verb stem. It is only in the case of infinitives that the prefix *ka-* is replaced by *ka-*, and in such cases only it is written with the verb as one word.

*Hanuke kuna kavugha wato.* (present continuous) "The children are busy rowing the boat there."

*Awo kuna kaditha ñombo.* (present continuous) "They have gone to look after the goats."

At times *na-movendi* will prepose, and at times postpose, the conjunct personal pronoun, as the following examples show:

*Hana na mono kakambe kange.* "They came and saw my horse."

*Nga ha na tuku thikama.* "They came and swore terribly."

*Mbana na di* (= *mbo ghana nadi*). "He will come to eat."

*Ghaneya na gha hungeritha tate.* "He came and visited my father."

*Ñanyi na ka na kushimbe.* "I shall come and fetch you."

*Awe ñanyi na tu thi tende.* "We shall come and do it today."

*Mbadi mbo na tu rara.* "We shall not come for sleeping."

*Popa ghana na kunu ko kwitha.* "When he arrived, he shouted."

*Apa tweyire kakwetu twa na rarire.* "When we arrived home, we went to sleep."

*Tuna tjira na tu shimbe yidya.* "We hurried to fetch the food."

### **Verbal derivatives**

In Bantu languages, verbs can be modified in a number of ways that are not possible in English. By the addition of one or two syllables, the sense of the original verb is extended or changed. In this way, a transitive form can become intransitive, or vice versa. Since virtually all verbal derivatives have more than two syllables, they are not subject to assimilation.

The change usually occurs in the final vowel or in the final syllable. Only reciprocal *ku* ("oneself", "mutually") is inserted between the verb stem and the prefix *ku-*

#### ***-fa* ("to die")**

*kufa ndhara*

*kufa ghurume*

*-fera*

*-fera ñeke*

*-ferera*

*-fererera*

*-faghurra*

*-fitha*

*-fitha homyi*

*-kufitha*

"to die of hunger"

"to become impotent"

"to die because of ..."

"to die of grief", "to have pity"

"to close one's eyes"

"for many to die in an epidemic"

"to die continuously", e.g. when one has cramps

"to lose by means of death"

"to make someone die of shame", "to make ashamed"

"to pretend to be dead"

*-kufanga* "to die repeatedly" (children or calves)  
*-fiha -fiha* or: *-fihaghure* "to always abort", "to lose all children by abortion or stillbirth"

**-wa ("to fall")**

*-wera* "to fall onto something"  
*-werera* "for everything to fall off", e.g. foliage  
*-wiha* "to allow to fall"  
*-kawiha* "to allow oneself to fall"  
*-wihera* "to let something fall onto someone"  
*-wiha-wiha* "to allow everything to fall", e.g. to slobber while eating

**-rara ("to sleep")**

*-rarera* "to eat supper", "to sleep for a reason"  
*-rarerera* "to oversleep"  
*-raraghura* "to sleep often", "to sleep in different places"  
*-raranga* "to sleep continuously"  
*-rareka* "to appoint a chief"  
*-rarihha* "to bring to a state of sleep", "to lull to sleep" "to anaesthetise"

**-ranga ("to be slow")**

*-karanga* "to go slowly", "to stay at somebody's place"  
*-karanga-ranga* "to always come too late", "to always go or work terribly slowly"  
*-rangeka* "to place something in a horizontal position", "to commit adultery"

**HABITUAL ACTION VERBS WITH -ang-**

This aspect is used when an action takes place habitually. The differentiation between the frequentative (for repetitive action) is, however, not closely observed.

**Formation**

The final vowel in a verb stem is replaced by *-anga*. Only with the distant, indefinite past is *-ang-* inserted between the stem and the suffix *-ire*. In the subjunctive and the intentional, the final *-e* is retained (in effect, therefore, the verb ends in *-ange*).

The perfect tense is used most often in the formation of the habitual. The structure cannot, however, be used to express a present-day action. Even for future tense formations it is used very rarely.

*Ravelhe munye gha rokanga mwura?* "When will it rain?"

*Kehe diyuwa na dyanga me nyama.* "I eat meat every day."

*Hanye hehangana.* "Your children are in the habit of stealing."

*Twa haruranga.* "We always sin again."

*Pawanke nga ni korwa-korwanga.* "As a child I was constantly ill."

*Yadya munye gha dyanga mboma?* "What (food) does a python eat?"

*Mbabi tuna kunwanga marova.* "We drink absolutely no beer."  
*Na twamanga kehe pa.* "I am tired all the time.", "I'm always feeling tired."  
 (For further examples see the various tenses.)

The habitual is also used to express the fact that something has in fact definitely happened. For example, to the question, "Did you not wash up?", the answer is -  
*Na yoghanga.* "Certainly, I have (washed up)."

**Reduplication**

Verbal derivatives by means of reduplication involve the repetition of the verb stem. The sense of such derivatives can be to stress the frequency or intensification of an action, mostly with a negative connotation.

*-kwata-kwata* "to touch everything"  
*-korwa-korwa* "to always be sick"  
*-yeya-yeya* "to clear the field", "to clear away the bushes"  
*-vunga-vunga* "to get something into a mess", "to mix"  
*-karanga-ranga* "to always come too late", "to be extremely slow"  
*-jira-jira* "to run as though one is out of one's mind", "to keep running away"  
*-jipera-jipera* "to lock everything up", "to keep everything locked up"  
*-fiha-fiha* "to constantly abort", "to constantly lose one's children"  
*-mwagha-mwagha* "to slobber", "to let everything fall"  
*-peha-peha* "to fail to take care", "to carelessly destroy"

**THE APPLICATIVE: -era AND -ena FOLLOWING A NASAL**

The applicative can be constructed in any form from practically any verb. It is employed when something happens in the interests of a certain person or of a certain purpose. An English equivalent of the applicative is usually a preposition.

<i>-paka</i>	"to pack", "to lay"	<i>-pakera</i>	"to wrap up", "to pour into"
<i>-pya</i>	"to burn", "to be ripe"	<i>-pyera</i>	"to burn down"
<i>-rapera</i>	"to pray"	<i>-raperera</i>	"to pray for"
<i>-veta</i>	"to scoop up water"	<i>-vetera</i>	"to water"
<i>-dinga</i>	"to bandage", "to dress"	<i>-dingera</i>	"to roll up", "to curl", "to wrap up"
<i>-romba</i>	"to lend", "to ask", "to beg"	<i>-rombera</i>	"to borrow", "to ask", "to intercede for a certain purpose"

**Reduplication of the applicative**

Reduplication of the applicative as *-erera* or *-enena* expresses an intensification of the action.

*-yenda* "to go"  
*-yendera* "to go for a purpose"

<i>-yenderera</i>	"to go without a break"
<i>kuyendera</i>	"to visit each other"
<i>-kara</i>	"to stay", "to remain", "to be"
<i>-karera</i>	"to be a godparent", "to stay because of", "to attend"
<i>-karerera</i>	"to remain", "to linger", "to remain without changing", "to remain intact"
<i>-rara</i>	"to sleep"
<i>-rarera</i>	"to have supper", "to whore"
<i>-rarera thitanda</i>	"to prevent someone from escaping"
<i>-rarerera</i>	"to oversleep"
<i>-thima</i>	"to dig a hole"
<i>-thimena</i>	"to plant", "to ram in"
<i>-mwa</i>	"to drink"
<i>-mwena</i>	"to drink up"

**Other variations in form**

The applicative ends on *-wera* or *-wena* when a multisyllabic verb carries the ending *-w-a*, *-ina* or *-ora*:

<i>-dhamuna</i>	"to lift up"	<i>-dhamwena</i>	"to lift up for", "to lift up the whole lot"
<i>-tongora</i>	"to say", "to tell"	<i>-tongwera</i>	"to say because of", "to speak for someone"
<i>-pungura</i>	"to keep safe"	<i>-pungwera</i>	"to store because of", "to store for"
<i>-payura</i>	"to cut up"	<i>-paywera</i>	"to cut off", "to tear off for"
<i>-tokera</i>	(of the sun) "to set"	<i>-tokwera</i>	"to spend the evening"

*Ghuna tokwera?* (evening greeting) (Literally: \*"Did you arrive well in the evening?")  
*Mu tokwere po thiwana!* "Good evening!"

**Examples**

<i>dyango dyokukinena</i>	"dance floor", "dancing place"
<i>ndhugho dhokupangera</i>	"treatment room", "ambulance", "clinic"
<i>ndhugho dhokurarera</i>	"(police) duty room", "brothel"
<b>but:</b> <i>ndhugho dhokurara</i>	"bedroom"
<i>Gha fuererire yoyihe</i>	"He paid for everything."
<i>Na katerekera hagenda</i>	"I am cooking for the guests."
<i>Nye ghuna jirera?</i>	"Why did you run away?"
<i>Pashanye ha shwena?</i>	"Why are they refusing?"

(See also the interrogative *nye* + the applicative.)

**-ku: REFLEXIVE ("ONESELF") OR RECIPROCAL ("EACH OTHER", "MUTUALLY")**

This group subsumes verbs which denote actions undertaken by oneself or mutually. This is the only verbal derivative where the syllable is inserted before the verb stem, and where vowel harmony, when it occurs, is retained.

<i>-honga</i>	"to teach"	<i>-kuhonga</i>	"to learn" ("to teach oneself")
<i>-mona</i>	"to see"	<i>-kumona</i>	"to see oneself", "to see each other"
<i>-peta</i>	"to be crooked"	<i>-kupeta</i>	"to double (oneself) up in pain", "to bend"
<i>-yogha</i>	"to wash"	<i>-kyogha</i>	"to wash oneself"
<i>-ninga</i>	"to say", "to mean"	<i>-kuninga</i>	"to say to oneself", "to speak to each other"
<i>-pogha</i>	"to kill"	<i>-kupogha</i>	"to kill oneself", "to kill each other"
<i>-ipura</i>	"to ask"	<i>-kipura</i>	"to ask oneself", "to search one's conscience"
<i>-irwa</i>	"to err"	<i>-kwirwa</i>	"to make a slip", "to deceive", "to do something unwillingly" (e.g. cause an accident)
<i>-ywa</i>	"to hear"	<i>-kywa</i>	"to feel oneself", "to hear each other", "to understand each other well"
<i>-mwgha</i>	"to throw away"	<i>-kumwgha</i>	"to get divorced", "to get rid of each other" (colloquial)

**-itha: CAUSATIVE I**

These verbal derivatives denote actions that are caused, induced, or permitted. Where the source verb is intransitive, the derivative will often be transitive, i.e. it will govern an object.

<i>-ya</i>	"to come"	<i>-itha</i>	"to call"
<i>-dya</i>	"to eat" (humans, animals)	<i>-ditha</i>	"to tend", "to feed"
<i>-wa</i>	"to fall"	<i>-witha</i>	"to let fall", "to drop", "to throw down"
<i>-mwa</i>	"to drink"	<i>-mwitha</i>	"to water", "to allow to drink"
<i>-irika</i>	"to be healthy"	<i>-irukitha</i>	"to make healthy", "to care"
<i>-rogha</i>	"to be right", "to be good"	<i>-rogitha</i>	"to repair", "to make good", "to restore"
<i>-nyata</i>	"to pinch"	<i>-nyathitha</i>	"to have contractions"
<i>-havara</i>	"to receive food"	<i>-havaritha</i>	"to serve food"
<i>-tanara</i>	"to be strong", "to be stiff"	<i>-tanaritha</i>	"to spur on", "to strengthen"
<i>-djata</i>	"to step", "to tread on"	<i>-djaritha</i>	"to overwhelm", "to trample"
<i>-tunda</i>	"to come from"	<i>-tunditha</i>	"to run down" (with a car etc.)
<i>-dhama</i>	"to sink", "to go down"	<i>-dhamitha</i>	"to remove", "to take away"
<i>-ghura</i>	"to buy"	<i>-ghuritha</i>	"to make something sink", "to lower", "to deepen" (ahole)
<i>-tambuka</i>	"to hurry up"	<i>-tambukitha</i>	"to spur on", "to urge"
<i>-fua</i>	"to pay"	<i>-futha</i>	"to let pay", "to punish"

<i>-koka</i>	"to pull", "to take snuff"	<i>-kokitha</i>	"to allow to pull", "to tighten", "to stretch"
<i>-pinduka</i>	"to get up" (from lying)	<i>-pindhitha</i>	"to wake somebody up", "to awaken"
<i>-huka</i>	"to come back"	<i>-hutha</i>	"to answer", "to fetch back", "to bring back", "to hit back"
		<i>-huthitha</i>	"to reimburse", "to compensate", "to revenge"
<i>-kutha</i>	"to follow", "to succeed somebody in office"	<i>-kuthitha</i>	"to bring along (something left behind)"

From the last few examples it becomes apparent that the ending *-uka* is occasionally substituted with *-utha*.

#### The Causative I in conjunction with reflexive *-ku-*

The reflexive *-ka-*, when it occurs with the Causative I, denotes a simulated action, i.e. in the sense of feigning.

<i>-kawitha</i>	"to allow oneself to fall", "to make as if one is falling", "to feign falling"
<i>-kufitha</i>	"to feign death"

#### *-ghura*: FREQUENTATIVE

Verbs extended by means of *-ghura* express a repetition, sometimes denoting senselessness or pointlessness:

<i>-ghamba</i>	"to speak"	<i>-ghambaghura</i>	"to discuss", "to talk a lot"
<i>-yenda</i>	"to go"	<i>-yendaghura</i>	"to walk around (aimlessly)"
<i>-nwa</i>	"to drink"	<i>-nwashura</i>	"to be addicted to alcohol"
<i>-pepa</i>	"to play"	<i>-pepaghura</i>	"to be disposed towards playfulness"
<i>-rwa</i>	"to fight"	<i>-rwashura</i>	"to be quarrelsome"
<i>-teta</i>	"to cut"	<i>-tetaghura</i>	"to chop up", "to crush", "to chew up", "to chop up into small pieces"
<i>-honga</i>	"to teach"	<i>-hongaghura</i>	"to tempt", "to urge", "to seduce"

#### *-eka*: CAUSATIVE II

These verbal derivatives are also causatives but, in contrast to those of the Causative I group, the subject causes the event by virtue of his or her own actions. The verb derived from an intransitive form is rendered transitive, and can govern an object.

<i>-tambura</i>	"to receive"	<i>-tambeka</i>	"to give"
<i>-peta</i>	"to be crooked"	<i>-peteka</i>	"to bend", "to fold"
<i>-imana</i>	"to stand"	<i>-imeka</i>	"to set up", "to erect"
<i>-perama</i>	"to get into", "to get on"	<i>-pereka</i>	"to load onto", "to convey"
<i>-remana</i>	"to be injured"	<i>-remeka</i>	"to injure someone"
<i>-ingena</i>	"to enter"	<i>-ingeneka</i>	"to bring in"

<i>-shwena</i>	"not to want", "to refuse"	<i>-shweneka</i>	"to prohibit"
<i>-funana</i>	"to be honourable"	<i>-funaneka</i>	"to honour", "to praise"
<i>-yamwa</i>	"to suck"	<i>-yamweka</i>	"to suckle", "to water (cattle)"
<i>-dhira</i>	"to avoid"	<i>-dhireka</i>	"to impose a taboo"

#### CAUSATIVE *-dha*

Causative verbs with *-dha* all derive from verb stems ending in *-ra*.

<i>-tirra</i>	"to run away"	<i>-tijidha</i>	"to send away", "to chase away"
<i>-rowera</i>	"to capsize" (boat)	<i>-rowedha</i>	"to capsize a boat", "to let sink"
<i>-tjora</i>	"to break"	<i>-tjodhwerera</i>	"to break for someone"
<i>-fura</i>	"to forge"	<i>-fudha</i>	"to blow", "to inflate"
<i>-dhireka</i>	"to forbid"	<i>-dhirekedha</i>	"to fast"

#### INVERSIVES

In inversives, derived from verbs to denote an opposite meaning, the following variation is encountered in the forms of the suffix:

<i>-ura</i>	is used after <i>a, e, i, and u</i> .		
<i>-una</i>	is used after a nasal.		
<i>-ona</i>	or <i>ora</i> occurs after <i>-o-</i> .		
<i>-dhama</i>	"to sink"	<i>-dhamuna</i>	"to pick up"
<i>-yandhera</i>	"to close"	<i>-yandhurura</i>	"to open"
<i>-yenga</i>	"to decorate"	<i>-yengura</i>	"to skin off the fat"
<i>-puma</i>	"to thresh corn"	<i>-pumura</i>	"to hit someone"
<i>-yaya</i>	"to yawn"	<i>-yaghura</i>	"to deliver (a sermon)", "to preach", "to announce"
<i>-kanga</i>	"to fry", "to roast"	<i>-kangura</i>	"to heat", "to iron"
<i>-pila</i>	"to surpass", "to outdo"	<i>-pitura</i>	"to be like", "to resemble", "to take a thing along"
<i>-vuka</i>	"to close a bottle"	<i>-vukura</i>	"to open a bottle"
<i>-tera</i>	"to pour or put into"	<i>-terura</i>	"to take a pot off the fire"
	(e.g. corn or liquid into a container)		
<i>-fika</i>	"to cover up"	<i>-fikura</i>	"to uncover"
<i>-shupa</i>	"to testify to"	<i>-shupura</i>	"to pull out", "to undress"
<i>-shupata</i>	"to dress"	<i>-shupura</i>	"to follow"
<i>-tamba</i>	"to head for", "to make for", "to steer"	<i>-tambura</i>	"to receive"

#### *-ununa, -onona, or -urura*: INTENSIFICATION OR REPETITION OF AN ACTION

<i>-kuna</i>	"to sow"	<i>-kunununa</i>	"to resow"
<i>-ruka</i>	"to weave" (a mat)	<i>-rukurura</i>	"to improve the wickerwork"
<i>-hanga</i>	"to heal" (wound)	<i>-hangurura</i>	"to make blitlong"



*-tonga* "to moan", "to groan" *-tongonona* "to confess", "to admit"  
*-fuma* "to sew" *-fumunina* "to resew so as to enlarge"  
*-kurangura* "to be slow" *-kurangurura* "to be never-ending", "to do something slowly (always)"

**-ana or -ama: STATIVES**

These verbs denote a constant state or condition.

*-djata* "to step" *-djatama* "to be smooth", "to be flat"  
*-fudha* "to blow" *-fudhakana* "to be inflated" (cobra)  
*-ghamba* "to speak" *-ghambathana* "to be talked about"  
*-pya* "to be hot", "to be ripe" *-pyaghana* "to have a fever"  
*-jinuna* "to tear up" *-jingghana* "to lie diagonally", "to shorten", "to abbreviate"  
*-yaya* "to yawn" *-yahama* "to (hold) open the mouth"  
*-tughuma* "to hoot", "to hear" *-tughumana* "to be swollen"  
*-nyanya* "to scratch" *-nyanyana* "to do something energetically"  
*-dhimitha* "to put out", "to extinguish" *-dhimana* "to be extinguished"

**-amena: STATIVE + APPLICATIVE**

*-vutama* "to slouch" *-vutamena* "to brood", "to sit for a long time"  
*-kuta* "to have had enough to eat" *-kutamena* "to lay eggs"  
*-patama* "to be in between" *-patamena* "to tuck", "to be stuck"  
*-byatama* "to have a hunched back" *-byatamena* "to hunch one's back"

**-oka (AFTER -o) OR -uka (AFTER OTHER VOWELS)**

With these derivational affixes, a transitive verb is rendered intransitive and, at times, reflexive.

*-hoka* "to shoot", "to sprout" *-hokoka* "to happen", "to occur"  
*-ghomona* "to dislocate something" *-ghomoka* "to sprain a part of one's body"  
*-dhirra* "to avoid", "to not do" *-dhiruka* "to change one's abode"  
*-pirura* "to turn something around" *-piruka* "to turn oneself around"  
*-payura* "to cut up" *-payuka* "to break into pieces (by itself)", "to burst"  
*-pupa* "to flow" *-puka* "to drift in the water"  
*-tamba* "to head for", "to make for", "to steer" *-tambuka* "to hurry (oneself) up", "to hasten"

*-yandhurura* "to open something" *-yandhuruka* "to open oneself", "to open itself", "to unfold"  
*-ghoghora* "to refine" *-ghoghorka* "to come out by itself" (e.g. water)  
*-ghoghorka* "to be fine (finely grained)"

**tango, ndhoko, tamba**

These are three words in Thimbukushu that are difficult to categorise, because they function as adverbs at times. They almost always govern the subjunctive, and are difficult to translate into English.

**tango** ("Wait!", "first")  
*Tango ni ghambe noye.* "I would first like to speak to you."  
*Na kwiyi, tango.* "Wait, I'm coming!"  
*Gha turumutha po tango kamamana.* "He first rested there for a while."  
*Tango hanyi ni nwe tumana.* "Wait, I shall first drink something."

**ndhoko or ndoko**

These terms have the English equivalent of "Come!", "Come on!" or "Go!"

*Ndhoko tu yende.* "Come, let's go!"  
*Mu ndhoko tu tunde mo.* "Come on, let's get away from here!"  
*Ndhoko ni ka shimbe kanguru.* "Come, I want to fetch a piglet!"  
*Ndako hanyi ni ku wane kughutho.* "Go, I'll meet up with you later."

**tamba**

This term, which derives from *kutambuka* ("to hasten"), means "one moment", "one second", "now" or "immediately".

*Tamba tu yende.* "Let's go now."  
*Ditenya ne tamba di pwe.* "Spring will soon be over."  
*Tango tamba gheye.* "Wait, he'll come in a moment."  
*Ndhoko tamba tu ka huke.* "Come on, we'll come right back!"



## NEGATION

### Negation of nouns and pronouns

The negative particles are *mbadi*, *kadi*, *badi* and *mbadi shi*. All are used interchangeably. No rule determines which to choose in a particular context, only a feeling for the language. The only proviso associated with these particles is that no emphatic personal pronoun is permitted to follow *shi*:

*Kadi shi me*. or: *Kadi yame*.

“Not I!”

*Peghundha badi Mapeghu*.

“Tomorrow is not Saturday.”

*Ame ne mbadi (shi) nomupikoye*.

“I am not your slave.”

*Mbadi twakambango twe*.

“We are not liars.”

*Owe kadi ghomutereki ghomuhunga*.

“You are not a good cook.”

*Owe ne mbadi (shi) ghomwanange*.

“You are not my child.”

*Kadi shi mapoto ghangé*.

“They are not my pots.”

*Kavango mbadi diunga dyodikaru*.

“The Okavango Region is not large.”

*Badi kehe diyuwa difeste*.

“Not every day is a holiday.”

*Kadi (shi) woma mutjimpel*

“(Have) no fear; (rather), be brave!”

*mbadi nanyi-nanyi, pahopu ndani*.

“Not now, but this afternoon.”

*Kadi shi yoye vene*.

“It is not yours alone.”

*Mbadi yi sho direre*. “There is no reason to cry.” (Literally: \*“(There are not things over which you should cry.)”

Note: If *mbadi shi* occurs before a subjunctive expression, it means “it should not be”. (Normally, however, the subjunctive cannot be negated.)

*Mbadi shi ghu mu punure*. “You should not hit him.” (Literally: \*“(It should not be that you should hit him.)”

*Mbadi sho ghu mu punure*. “You may not hit him.”

*Nyambi gha shana eshi, mbadi shi tu tende ghu yi*. or: *badi sho tu tende*. “God wishes us to do no evil.”

### The negative particle with the locative particle

When it corresponds with an intended meaning, the emphatic locative particle can postpose the negative particle:

*Mbadi ko*. (*Kadi ko*. *Badi ko*.) “It is not there.”

*Mbadi mo*. (*Kadi mo*. *Badi mo*.) “It is not in there.”

*Mbadi po*. (*Kadi po*. *Badi po*.) “It is not on there.”

*Mbadi ko murandu we*. or: *Mbadi shi ghomurandu we*. “You have no blame.”

“You are not at fault.” (Literally: \*“(There is not blame you.)”

*Dyarero badi ko shure*. “There is no school today.”

*Mbadi ko ruvehe twe*. “We have no time.”

*Badi ko murandu*. “It is not (so) serious.” “It does not matter.”

*Badi mo meyu mudithima*. “There is no water in the pond.”  
*Aye ne mbadi mo mughukukuru*. “He is not in trouble.” “He is not experiencing difficulty.”

*Pamunda badi po hanu*. “There are no people outside.”

*Mbadi po mbapira dhoye*. “Your book is not there.” “Your book is not on there.”

*Kadi ko keho*. “Absolutely not.” “There is nothing left.”

*Mbadi ko nyje (ne) ngo ghana fu*. “If I had not come, he would have died.”

(Literally: “Had it had not been that I came ...”)

### The negated infinitive

As has been discussed previously herein, the infinitive serves to express generally applicable facts. In the negative, the expression *mbadi wa* (“it is not”) preposes the infinitive. The negated infinitive is a structure that is employed often.

*Mbadi wa kurogha*. “This does not work.” “This is impossible.” “This is not good.”

*Thirughana thi kadi wa kurogha*. “This work is not good.”

*Muthithi mbadi wa kurikanya*. “The dress does not fit.”

*Masheranyi mbadi wa kurikanya*. “There is not enough money.”

*Badi wa kuroka pakufu*. “It does not rain in winter.”

*Mbadi wa kufa wangu kundhara*. “One does not quickly die of hunger.”

*Mbadi wa kuhitieta thiondo thi*. “One is not allowed to chop down this tree.”

*Mbadi wa kutawa ye*. “He does not follow.” “He does not believe (it).” “He does not agree.”

*Badi wa kukona kukoka*. “No smoking!” “One may not smoke.”

*Maragho mbadi wa kutenda wiki*. “Wasps do not make honey.”

*Kurughana noye badi wa kurogha*. “To work with you is impossible.”

### Negated verbs in main clauses

Thimbukushu has no particular form for negated verbal tenses. More often, the negative particles *mbadi*, *badi* or *kadi* prepose the entire verbal expression. Examples can be found for all the tenses except the following:

Indefinite distant future tense

Continuous tenses

Subsecutive

Intentional tenses

Affirmative subjunctive mood

### Negation of verbs in subordinate clauses

In subordinate clauses, verbs cannot be negated by means of *mbadi*. This rule also applies to interrogatives, because they are followed by relative clauses. Usually, a circumlocution with *ku-dhira* (“to refrain from doing”) is employed:

*Kupi ghana dhiri kuroka?* "Where did it not rain?"  
*Murandu munye ghana dhiri kwira?* "Why did you not come?"  
*Kadhira kurughana ne ghumango.* "Not to work is bad."  
*Mbwa ghokadhira kaywa, muyi.* "A dog that can't hear is useless."  
*Nye ghana dhiri kurara?* "Why did you not sleep?"  
*Hanake hokadhira kayenda kushure, mbo hana kara ghyero.* "Children who do not go to school remain ignorant/stupid."  
*Twa haka hagwa hokadhira kughambaghira.* "We love people who do not talk all the time."  
*Makamadi ghokadhira kuwana mwana ne mukakuryanda.* "A woman who is not going to have a child is a suffering person." ("... is poor", "... is regrettable")  
*Yipe ghana dhiri kuthimona?* "Who has not yet seen it?"  
*Oku na dhiri kurara wa kona kwingena.* "If I am not sleeping, you can come in."

### Exceptions

In subordinate clauses with *ngeshi*, *mbadi* can be used for negation:

*Ngeshi gha dhira kurughana ...* or: *Ngeshi badi ghana kurughana ...* "If he is not working ..."

### NEGATION WITH *shi*

If the third person singular is used in a relative clause, or if the English equivalent of a non-finite clause is "without" + -ing participle, negation with *shi* can follow. In such cases, the structural elements are as set out below:

- (a) The subject concordants of Row A. In the third person singular, this concordant usually falls away.  
 (b) The particle *shi* (which in many Bantu languages serves as the negative particle).  
 (c) The verb stem with vowel harmony.

For the persons of Class I the formations are as follows:

<i>ni shi mono</i>	<i>tu shi mono</i>
<i>ghu shi moni</i>	<i>mu shi mono</i>
<i>shi mono</i>	<i>ha shi mono</i>

*munu shi mono* "Someone, without looking, ...", "Someone, who cannot see, ...", "Someone, who is blind, ..."

*Shi rughana ne mumango.* "(Someone) who does not work, is bad."

*Munu shi di, gha kona kufa.* "A person that eats nothing will die."

*Mbwa shi yuvu, muyi.* "A dog that cannot hear is useless."

*Nye ghu shi ni rumerihanga?* or: *Nye ghana dhiranga kurumeritha?* "Why do you never greet me?"

*Shi wana mwana ne muhepwe.* "Someone who has no child, is poor."

*Aye ne mugenda shi kara noyimu* or: *Mugenda yu gha dhira kakara noyimu.* "He is a stranger who owns nothing." (Literally: "He is a stranger who does not have things.")

*Ghuna kadya ghu shi tafuna.* "You eat without chewing."

*Na tendi murandu ni shi dimuka.* "I made an error without knowing it."

*Nye ghana piterera shi morora?* "Why did he walk past without greeting?"

*Ghana ni morora, shimana.* "He greeted me without getting up."

*Ngombe dhina fu dhi shi remana.* "The cattle died without having been injured."

*Ha shi tendi murandu hana wa pa mamwashwero.* "Without their having any blame, they have been punished."

*Ghanya yo shi dimuka eyi yina hokoka.* "He came without knowing what had happened."

## "Not to have", "not to possess"

### IN MAIN CLAUSES

"Not having", "not possessing" is expressed in main clauses by means of the following:

- (a) *mbadi ko* ("there is not")  
 (b) *mbadi kakara no-* ("to not stay with")

### IN SUBORDINATE CLAUSES AND AFTER INTERROGATIVES

In these cases, a circumlocution with *-pira* ("to do without", "to lack") is always used. This option is also sometimes employed in main clauses.

*Mvu ne mbadi ko huki.*

"A hippopotamus has no fur."

or: *Mvu mbadi gha kara nohuki.*

or: *Mvu gha pira huki.*

"I have no pain", "I am not sick."

*Mbadi ko jitiya me.*

"He was not to blame."

or: *Gha piritre murandu.*

*Yyoka yimweya mbadi ko ghumungu.* "Some snakes have no poison."

or: *Ya pira ghumungu.*

*Thi dha pira diyuru nomawi.* "Fish have neither noses nor ears."

*Nye gha piterera ngandu rudimi?* "Why does the crocodile have no tongue?"

*Pashanye wa piterera ruhakitho kwaminoye?* "Why do you have no love for your brother?"

*Mena munye gho yiyoka eyi ya pira ghumungu?* "What are the snakes called that are not poisonous?" ("What names do the snakes have that are not poisonous?")

*Pa karire murume oyw gha piritre thivata thodifisie.* "There was a man that did not have any festive dress."

**“No-one”, “not once”, “nothing”, “neither ... nor ...”**

*noyofoji temba* (“no-one”, “not one”, “not even one”)

*Noyofoji temba munu ghokupira murandu.* “No-one is blameless.” (Literally: \*\*There is not one person who has no blame.”)

*Nothofoji temba thiyama tuna mono.* “We saw not a single head of game.”

*Badi tuna wana hakadhi noyofoji temba.* “We met not one woman.”

*Nothshokora temba thi thighara pa.* “Not even a bone was left.”

*norofoji temba* (“not once”, “never”)

*Norofoji temba twa thi monine.* “We have never seen it.” (“We have not once seen it.”)

*Norofoji temba na koka dikaya.* “I have never smoked.”

*Badi na yendi ko, norofoji temba.* “I did not once go there.”

*nokamanana temba* (“nothing”, “not anything”, “not ... at all”)

*Nokamanana temba nga ni di.* “I ate nothing yesterday.”

*Mbadi wa kutawa ye, nokamanana temba.* “He does not obey at all.”

*Notumanana temba nga thighi ko.* “He left nothing over.”

*Mbadi ko murandu me, nokamanana temba.* “I am not at all to blame.” “I bear no blame at all.”

*mbadi ... no... temba ... (“neither ... nor ...”)*

*mbadi ko yivata nomanyinga temba* “neither clothing nor food”

*Badi ko huji twe nomakaha temba.* “We have neither hats nor shoes.”

*Aye badi wa kukona kuloya nokujinganga temba.* “He can neither read nor write.”

One also hears the following, but rarely:

*natale shi namawe shi* or: *mbadi shi tare namawe temba* “neither my father nor my mother”

*Mbadi tuna wana ngombe, nomudipya shi nokurware shi.* “We did not find the cows: neither in the field nor at the river.”

**LOCATIVES, OR LOCATIVE CLASS PREFIXES**

The following perform as locatives:

*pa, mwa, kwa* prepose Class 1 nouns and proper nouns

*pa, mu, ku* prepose all other nouns

**The prefix *pa-* (“on”, “at”)**

This prefix denotes that one object finds itself in contact with another.

*Na haka kwimana pakashe.* “I would like to stand at the light.”

*Twa kara pambongi.* “We live at the mission.”

*Ghana thi tura pamu.* “He put it on the floor.”

When used in conjunction with the infinitive, the structure denotes that an action expressed in the main clause takes place simultaneously with that expressed in the subordinate clause.

*Pakuyendaghura na yi mono.* “I saw it while I went around.”

*Pakumunona tuna shambera.* “When we saw him we were happy.” (Literally: \*\*At seeing him ...”)

**The prefix *mu-* (“in”, “into”, “out of”, “from”)**

This prefix denotes that one object finds itself within another, or is moving into or out of it.

*Muthiksha na thi tura.* “I placed it in the suitcase.”

*Shuruke muwalo.* “Get out of the boat.”

*Ni dhine muthighauto ndi?* “Can I get into the car?”

*Mu yende muthiraro.* “Go in peace.” “Peace be with you.”

*Tidhe ngombe mudipya.* “Drive the cows from the field.”

*MwaNyambi pithendi na kutawa.* “I believe in God alone.”

**The prefix *ku-* (“by”, “at”, “to”, “from”)**

This prefix denotes that an object finds itself in the vicinity of another, is moving towards it, or is moving away from it.

*Ghana piti kuThivanda.* “He went to Grootfontein.”

*kuyamba muyambo kwawadhimu* “to make a sacrifice to the ancestors”

*Thina ghu kuhitondo pamu.* “It fell to earth from the tree.”

The prefix *ku-* can also have a causal meaning:

*kufa kumeyu* “to drown” (Literally: \*\*to die by water”)

*kufa kakakufi* “to die of measles”

*kujira kawoma* “to run away in fear”

*kufa kadhudi* “to have a fatal accident” (“to die because of an accident”)

*Thi dhodhine dhapwa kudya kungandu.* “All fish are eaten by crocodiles.”

A verb in the passive voice is always followed by *ku-*. (See also under the discussion of the passive voice.)

## Locative nouns

In European languages, locations are denoted by means of prepositions. In some instances in English, for example, such prepositions also govern certain cases, e.g. *to whom* (dative). In contrast, Bantu languages subsume locatives under one class. Like nouns, they are able to form all types of pronouns, but they seldom have the power to govern concord.

Locative prefixes prepose other class prefixes. Dependent concordants then usually direct themselves towards the nominal prefix. The following are some examples:

<i>pamurandu wetu</i>	"(through) our own fault"
<i>muthiondo theothikuru</i>	"under the large tree"
<i>Shwaghe muruyima dhange.</i>	"Move (away) from me." (Literally: "from my back")
<i>Tu pare pañando dhaNyambi.</i>	"Let us live according to the Word of God."
<i>murunguro rodyarero</i>	"this evening" (Literally: "On today's evening")

Where the locative serves as the subject of the sentence, the concordants may, in relatively rare cases, direct themselves towards the locative, as the following examples show:

<i>Mundughu ne mutenda.</i> or: <i>ghutenda</i>	"It is cold in the house."
<i>Murware mwa kara thi.</i> or: <i>dha kara</i>	"There are fish living in the river."
<i>Mavita mwa fire hana hengi.</i> or: <i>ha fire</i>	"Many people died in the war."
<i>Ngambi mundughu mhininda mepo.</i>	"Even in the house it was cold."
<i>Kudighumbo nga ku pepi hanke.</i>	"Children were playing in the homestead."
<i>Ghathika panunda ne pakukutu.</i>	"It is dangerous outside at night."
<i>Muruyima ne muredhu, kuguhho ne kukukutu.</i> or: <i>ghukukutu</i>	"In the past it was easy; but in the future it will be difficult."
<i>Kawiru mbo kuna pendhigana.</i>	"The heavens will become illuminated."
<i>Kuufese mbo kuna rogho.</i>	"It will be nice at the party."

Besides being in the nominative, locative nouns can occur in the genitive:

<i>muhonyi ghozarware</i>	"the grass at the river"
<i>mukajitiu ghomthipatera</i>	"the patient in hospital"
<i>mandapero ghozarunguro</i>	"evening prayers" ("prayers in the evening")
<i>Wihetu ghomthidiviri</i>	"Our Father in Heaven"
<i>hanu hokukwetu</i>	"the people at home"

## Locative pronouns

Locatives, like nouns, can form all types of pronouns:

1. **Absolute personal pronouns:** *apo, amo, ako*  
*Apo ne dithiro.* "There is dirt on there."  
*Ako ne mushere wange.* "My friend is there." (Literally: \*\*"at there")  
*Amo ne divinyo.* "There is a worm inside."

## 2. Bound personal pronouns: *pa-, mu-, ku-, and pa-, mwa, kwa*

*Pa karire funu.* "Once upon a time there was a king." (Literally: "There was a king.")  
*Mama kara meyu.* "There was water inside."  
*Na wire mudikwina yoyi kwa karire makokore.* "I fell into the hole because it was dark there."

## 3. Emphatic personal pronouns: *po, mo, ko*

These enclitically postpose the verb. If an object follows the expression, the locative class prefix agrees with the emphatic personal pronoun:

<i>kukara po pandhughu</i>	"to stay on top of the house", "to stay at the hut"
<i>kurara mo mundughu</i>	"to sleep inside the house"
<i>kuyenda ko kundughu</i>	"to go to the house"
<i>Mu tunde ko!</i>	"Get away from there!"
<i>Tundithe po!</i>	"Take it away from there!", "Remove it from there!", "Reduce!", "minus"
<i>Ture po peghuru.</i>	"Put it on top."
<i>Shwaghe mo.</i>	"Go outside!"
<i>kudhina ko kuthiondo</i>	"to climb up the tree"
<i>kuhwera mo murware</i>	"to jump into the river"
<i>kukokora ko kuthiondo</i>	"to pick (fruit, leaves, etc.) from the tree"
<i>Kare po thiwana.</i>	"Farewell!" (sing.), "Go well!" (sing.) (Literally: **"Stay here well!")
<i>Mu thighare po.</i>	"Farewell!" (pl.), "Goodbye!" (pl.) (Literally: **"Stay behind well.")
<i>Yende po thiwana!</i>	"Safe journey!", "Bon voyage!"

## 4. Demonstrative pronouns

Locatives can form demonstrative pronouns in all positions and for all levels of emphasis. (See also the examples of demonstratives earlier herein.)

The locatives *apa* and *oku* can also introduce subordinate clauses of time.

## 5. Possessive pronouns

Possessive pronouns are often used in conjunction with locative particles.

<i>kwange, koye, kwendi, kwetu, kwenu, kwawo</i>	
<i>mwange, moye, mwendi, mwetu, mwenu, mwawo</i>	
<i>pange, poye, pendi, petu, penu, pawo</i>	
<i>Wye kukwange.</i>	"Come to me." (Literally: **"Come to my place.")
<i>Mumetu ghuringi-iringi.</i>	"Evil is within us." (Literally: **"Evil is within that of ours.")
<i>Kare papetu.</i>	"Stay with us." (Literally: **"Stay with that of ours.")



6. Interrogatives: *kupi* ("where"), *mupi* ("in where"), *papi* ("on where")

*Kupi wa kara?* "Where do you live?"  
*Mupi thi di?* "What is it in?"  
*Papi sho ni thi ture?* "On what shall I put it?"

7. Indefinite numerals

*kokuhe* "everywhere"  
*momuhe* "in all"  
*popahe* "on all", "at all"  
*kumwe, mumwe, pamwe* "elsewhere" ("at another place", "in another place")  
*kehe pa* (or: *kehe pano*) "always", "every time"  
*kehe ku* (or: *kehe kuno*) "everywhere"  
*kehe mu* (or: *kehe muno*) "in all", "in each"  
*pihapo, pihamo, pihako* "there only", "only in there", "only to (someone, somewhere)?"

ADVERBS

Adverbs are words that more closely define time, place or manner with regard to a predicate. They usually occur sentence-initially or as postmodifiers.

Adverbs are invariable, and are not subject to the rules of concord. Some adverbs, for example many of those signifying time and place, are true nouns. Others, again, can function as conjunctions. Demonstratives and ideophones can also function as adverbials. (See the relevant sections herein.)

1. Primitive adverbs

Primitive adverbs are so called because they have not been derived from other parts of speech.

<i>thiwana</i>	"good", "right"	<i>thambodino</i>	"on this side of"
<i>wangu</i>	"quickly"	<i>thambodiva</i>	"on that side of"
<i>maranga</i>	"slowly"	<i>rudyo</i>	"right" (where one eats)
<i>pamwe</i>	"perhaps", "maybe"	<i>runoho</i>	"left", "on the left"
<i>vene</i>	"only"	<i>karo</i>	"again", "once again"
<i>roruhe</i>	"always"	<i>pepi na-</i>	"nearby"
<i>kamanana</i>	"some", "a little"	<i>kayenda</i>	"far away"
<i>rofoji</i>	"once"	<i>shemwa</i>	"clearly", "precisely", "certainly"
<i>pofoji</i>	"together"	<i>thikuna</i>	"very", "heavily"
<i>yira, thika</i>	"like", "similar to"		
<i>kapupi kamanana</i>	"a little later"		

2. Adverbs with reduplication

<i>ñanyi-ñanyi</i>	"now"
<i>mapadhi-padhi</i>	"barefoot"
<i>kare-kare</i>	"earlier", "long ago"
<i>thikumena</i>	"extremely", "strongly"
<i>mathiku-thiku</i>	"early in the morning"
<i>nyara-nyara</i>	"for nothing" (Literally: *"with empty hands")
<i>kambiru-mbiru</i>	"some", "very little"
<i>kayenda-yenda</i>	"very far away"

3. Adverbs as locative nouns

Many adverbs are locative nouns. However, they almost never govern the locative class, as the following examples show:

*mwini* ("within", "among the contents of")  
*mwini dhomyidi* "within the chest"  
*yina mwini dhoyitere* "the lice in the clothing"



*mwishi, mushi* ("below", "under", "in an empty space", "in an empty room")

*mushi dhothiondo* "under the tree"

*mwishi dhondhugho* "in the house", "in the hut"

*kwishi* ("under and in contact with")

*Kenge kwishi dhomuthato ñanyi ghu wane ngoma.* "Have a look; under the pillow you will find the tobacco tin."

*mukaji* ("in the middle", "at the parting")

*mukaji kawana* "in the midst of the people"

*Tete gharoto mukaji.* "Cut the bread down the middle."

*pakaji* ("between")

*pakaji koñando* "in mid-speech"

*pakaji kodiwiru nomwe* "between Heaven and Earth"

*panunda* ("outside")

*panunda dhohero* "in front of the door"

*kununda* ("out", "outside")

*kayenda kununda* "to go outside", "to defecate"

*munyima* ("after", "behind")

*munyima dhoPaska* "after Easter"

*munyima dhange* "behind me, "after me" - with regard to time and place

*kughutho* ("before", "ago", "in front of" - with regard to time and place)

*kughutho ghomyaka dhiwadi* "two years ago"

*kughutho wendi* "in front of him/her"

*Kughutho ghokukurupara kwange ...* "Before I grow old ..."

*kuwiru* ("upwards", "in the sky")

#### Other examples

*pawiru dhomutya* "on the roof"

*kumbadi dhondhira* "at the edge of the road", "on the side of the road"

*kumbombwa dhorware* "along the river", "at the bank"

*Peghuru dhochembe ne muka.* "There is a bee on the shirt."

*pakashe, mutshise, pamshe* "in the sun", "in the light", "in the brightness"

*pahopu dhokKrisimisa* "in the afternoon on Christmas Day"

*paghufupi* "in short", "brief and to the point"

#### 4. Nouns of Classes 4 and 9 as adverbs

Class 4 and 9 nouns also function as adverbs.

*kurwa thingombe* (= *thina ngombe*) "to drink like a cow"

*kadya thimbwa* (= *thina mbwa*) "to eat like a dog"

*karwa thiru* (= *thika muna*) "to drink like a human being"

*karara thifumu* (= *thina fumu*) "to sleep like a chief" (e.g. in a bed)

*kukenga thinyime* "to look as fierce as a lion"

*Ghararo hana toyo.* "They read lying down."

*Ghana piti ghudira.* "He went away crying."

*Ghuhungumano tuna thimwetedha.* "We talked while seated."

## CO-ORDINATORS AND SUBORDINATORS

Co-ordinators serve to combine sentences, sentence components or words. Thimbukushu does not possess many subordinators, since the relationship of dependency is chiefly expressed by means of verbal forms.

### The co-ordinator *na-* ("and", "with", "also", "as well")

*na-*

The co-ordinator *na-* preposes all Class 1 nouns as well as all proper nouns, titles and Class 5 nouns denoting personified animals. The plural prefix *ha-*, when it follows an *-a-*, always becomes *wa-*.

*Shoro naSpezi ne hakayitora.* "Shoro and Spezi are shopowners."

*hatate nanawe* "my father and my mother", "my parents"

*Shambu na Andara ne mambongi.* "Shambu and Andara are mission stations."

*Owambo nakavango* "Owambo and Okavango (Regions)"

*Ditangu dyakakimba nashoko* "The story about Hare and Monkey"

*pojofji nawashere wetu* "together with our friends"

*Tuna ghamba nakuronga.* "We spoke with Muronga."

*ame nawanange hahatu* "my three children and I"

but: *Ame (ne) nohanange hahatu.* "I have three children."

*owe namukamadi ghomonongo* "you and the good woman"

but: *Owe nomukamadi ghoje ghomonongo.* "You have a good wife."

*no-*

The co-ordinator *no-* occurs before nouns in all the other classes.

### (a) In the sense of "and" or "also"

*ngombe dhihatu noyidongi yiwadi*

"three cows and two donkeys"

*Ka rete Boni noyitere yendi.*

"Fetch Boni and his things."

*Na mana kutoya nokutjanga.*

"I have finished reading and writing."

*Ghuwa noguhunga ne kema.*

"It is good and right."

*Nokadimba karo na kwata.*

"I also caught a hare."

### (b) In an instrumental sense, i.e. "with"

*Mu vughe nongcamu thikuma.*

"Row with all your might!"

*Na mu remeka nomoko.*

"I wounded him with a knife."

*kwawanga nomughochi*

"to fasten with a rope"

*Tuna yendi nohahghuo.* "We drove in a car." (Literally: "We drove with a car.")

### (c) In front of all personal, possessive, and demonstrative pronouns

*name (no-ame)*

"and I", "me as well"

*nange (no-ange)*

"with me"

*nawe (no-owe)*

"and you", "you as well"

*noye (no-oye)*

"with you"

*naye (no-aye)*

"and he", "him as well"

*nendi (no-endi)*

"with him"

*nawe (no-awe)*

"and we", "us as well"

*netu (no-etu)*

"with us"

*namwe (no-amwe)*

"and you", "you as well"

*nenu (no-enu)*

"with you"

*nawo (no-awo)*

"and they", "them as well"

*nawo (no-awo)*

"with them"

*Noyu karo mwidhi.* "This one is also a thief."

*nohuji naghо makuha* "with a hat as well as shoes"

*Natho thipidi ghana pagha.* "He killed a puff-adder as well."

*Nagho meho mawadi twa kara twe.* "We also have two eyes."

*Nadho ngombe dhine na kupurura nadho.* "I plough with four oxen."

*Nyambi gha kare noye karo.* "The Lord also be with you."

*Ghana haka kurughana nange nowe.* "He wants to work with me and you."

*Wihetu ghana mwitha mwe name.* "Our father called you and me."

*Natwe namwe ne diko dyofoji.* "You and we are from the same clan."

*Na haka kughamba nendi namushere wendi naye.* "I wish to talk to him as well as his friend."

*Najumu naye ngeya ko.* "And even the chief came there."

*ngambi (-ngd) naye* "perhaps him/her as well"

*Nanawe naye gha pata.* "Even my mother was angry."

### (d) Obligatory *na-* or *no-*

With certain adverbs, *na-* or *no-* is obligatory.

*pepi nombara*

"near the chief's yard"

*pepi nokrismisa*

"near Christmas"

*pepi naAndara*

"near Andara"

*kayenda nanwamu wahе*

"far away from everyone"

*Twa tunga (ko) kayenda norware.*

"We live far from the river."

**Note:** Where *na-* or *no-* serves to join two finite sentences, it is not written as one word with the word that follows.

*Rapere no rughane.*

"Pray and work."

*Mu tumbure no mu nwe mu mwahе.*

"Take and drink all of it."

*Rughane no mbo na ku futu.*

"Work and I shall pay you."

## Other co-ordinators and subordinators

*ndi:* "or" (*ndi* is also an absolute interrogative.)

*ndi ... ndi ...* "either ... or ..." (only in question form; otherwise, *ngambi* is used)

*Ghushemwa ndi mbango?*

"Is it the truth or a lie?"

*Ni pe manyinga ndi ka gire.*

"Give me money or disappear."

*Owe ghuna yi tendi ndi ndi aye?*

"Did you do it or did he?"

*Ni yende ndi (ndi) ni kare?*

"Shall I go or shall I stay?"

**ene: "but", "nevertheless", "however"**

*Kuna kuroka ene diywawa kuna kusheganya.* "It is raining; nevertheless, the sun is shining."

*Na shana kudya, ene mbadi na kara nondye.* "I wish to eat but have no food."

*Po na tundu kwitika, ene mbadi ghana thetuka.* "I called constantly, but he never looked back."

**kelo: "well", "so" (as an introductory adjunct)**

*Moro keho na piti me.* "Well, Good Morning: I'm off."

*Keho ngwa mbo tu na kumono karo.* "So perhaps we shall see each other again."

*Badi na mu haka, keho.* "I don't love him anymore; it's over."

*Mwipwe wangu, keho tu yende.* "Ask him quickly; we want to go."

**yo = yodigho = yodigho shi: "therefore", "hence", "for that reason", "because of that", "so"**

but: *yoyi* ("because")

*Na ghaya kujira, yodigho na ka hukka.* "I got tired of running, so I returned."

*Runa piti rvedhe, yo twa kona kuyenda.* "It is time for us to go." (Literally: \*The time is past, therefore we must go.")

**ngambi or ngambinga: "even"**

*Ngambi(nga) yame mbadi sho ni kone.* "Even I would not be able to do it."

*Ngambi(nga) me dyo na kughayara.* "Even I am of this opinion." (Literally: \*Even I opine this.)

**ngambi ... ngambi ...: "either ... or ...", "whether ... or ..."**

*ngambi ni pare ngambi ni je.* "whether I live or die"

*ngambi ngombe ngambi mpika* "either a cow or a slave" (may be offered)

(Originally from a song performed during a *kambembe* ceremony, but today it survives only as an idiom.)

**ngo: "that", "if only" (optative; always used with the subjunctive)**

*Ngo gharoke dyarero.* "If only it would rain today."

*Ngo wye shi tango kuno.* "First come here."

**pamwe: "maybe", "perhaps", "sometimes" (the latter in certain contexts only)**

*Tu yende pamwe ghana piti.* "Let's go; perhaps he has left."

*Ni pe murora, pamwe ngwa kawana kukoye.* "Give me some soap; perhaps I could get it from you sometimes."

**maghana: "otherwise", "or", "lest"**

*Yende maghana sho ni ku tjidhe.* or: *Maghana ni ku tjidha.* "Go, otherwise I shall have to chase you away."

*Takamithe, maghana sho ghu were muneyu.* "Watch out lest you fall into the water!"

**yira = thika = thika di: "like", "as if", "as though"**

*Mu tende thika di na mu tongwerire.* "Do it like I said."

*Ghana rara yira ghana fu.* "He slept like the dead." (Literally: \*He slept as if he was dead.")

*Tuna yi tendi yira tana rara.* "We made as though we were asleep."

**yira ... yira ...: "as ... as ...", "like ... like ..." (comparative)**

*Yira wihe, yira mwanendi.* "I like father, like son."

**kenge + demonstrative of Row 1 or 2: "like", "as", "like this/that", "so", "exactly so", "exactly like this/that"**

These are accompanied by a technical instruction.

*Ka thi tende kenge yo.* "Go and do it like that."

*Kenge dyo sho mu tjang.* "You should write like this."

*Ghambe maranga kenge di na ghamba.* "Speak slowly, like I do."

*Yimbumburu yo kenge yo yikakatu.* "Insects like that are dangerous."

*Tu toye kenge di gha yi tjangire Markas.* "Let us read what Mark has written." (Literally: "Let us read as Mark has written.")

**kemo: "like", "so"**

*kemo kengoyo* "exactly like this/that"

*Mbadi kemo.* "It is not so."

*Ngwa kemo.* "Maybe it is so."

*Mbadi ghana ningi kemo.* "He did not say so."

*Kukoye kemo karo ndi?* "Is it like that with you?"

**ngeno: "like this, but differently" (also used only with technical demonstrations)**

*Thighe, tende ngeno.* "Leave that; do it like this."

*Ngeno na ghamba.* "I spoke like this (and differently)."

**momu: "almost" (always used with the subjunctive)**

*Momu ghu je kumeyu.* "You almost drowned."

*Momu ni ku remeke.* "I almost injured you."

*Kamanana momu ni we.* "I was within a hair's breadth: I almost fell."

*ngwa*: "whether", "maybe" (always followed by a main clause)

*Ka mu kenge ngwa ghana rara.*

"Go and see whether he is sleeping."

*Yereke ngwa we kukona kuyitenda.*

"Try – maybe you can do it."

*Ngwa ghanya ndi?*

"Maybe he has come?"

*nane*: "actually", "whatever", "how on earth"

*Kupi nane wihio?*

"Where actually is your father?"

*Nane kupi ghana kukara?*

"Where do you actually live?"

*ho*: "then", "suddenly"

*Ho twa mwinne ndhovu.* "Suddenly, we saw an elephant."

*shime*: "still", "still not", "not yet"

*Shime ni shemwa badi na thi mona.*

"I have definitely not yet seen it."

*Shime ha mwiyira ndi?*

"Are they still coming?"

*shimengwa*: "except for", "besides"

*Shimengwa me wawe hana yendi ko.*

"Everyone went there, besides me."

## SUBORDINATORS

In Thimbukushu, the boundary between co-ordinate and subordinate sentences is often not clearly drawn. Where English would have a subordinate clause, Thimbukushu will frequently have a second main clause.

### 1. Subordinate adverbial clauses of time

*apa or popa* ("when", "after")

Used to express a future sense of the subordinate clause

*Apa hana ru, we ne kupi?* "Where were you when they were fighting?"

*Ha fine dinota apa ha kumine.* "They were thirsty when they arrived."

*Apa na pinduka shime makore.* "When I got up it was still dark."

*Apa dhina ghamba ngendjo, wahaya mbadi po.* "When the bell rang, there was no-one there."

*Popa na huká, po na wana thiyoka.* "When I got back, I came across a snake."

*Apa twa kumana kakesha, hanyi twa katende difeste.* "After we have finished harvesting, we shall organise a celebration."

*oku* ("while", "as")

Used when the action in the subordinate clause is simultaneous with that of the main clause

*Oku shime twa rarera, po ghana fu.* "While we were still sleeping, he died."

*oku tate shime mpyuni* "while my father was alive"

*Oku shime kudya mbadi mwa kona kughamba.* "You should not speak while you are eating."

*Oku ngombe muemu twa haka kumughuritha.*

"We want to sell the cow while she is pregnant."

*ngeshi* + indicative ("once", "after")

(Used with the subjunctive, *ngeshi* means "if".)

*Ngeshi tuna mana kuyoya, hanyi tu dye ghitowi.* "After we have finished reading, we will eat a delicious meal."

*kughutho* ("before")

*Kughutho ghokutanga kudya twa kona karaperera.* "Before we begin eating, we should pray."

*kate* ("until", "until such time as", "as long as", "so")

*Taterere tango kate tu mane.* "Wait until we're done."

*Mbo tu hake hakuru wetu kate mba ha fe.* or: *Kate mbo hana fu.* "We should love our parents until they die."

### 2. Subordinate adverbial clauses of cause or reason

*yoyi* or *yoyishi* ("because", "since", "for")

*Wihé ghana pumura mwanandi yoyishi murughuru.* "The father hit his child because it was naughty."

*Mbadi twa kona kayoghana murware, yoyishi ngandu mo.* "We are not allowed to swim in the river because there are crocodiles in it."

*Ghamedhera yoyishi ndhara ye.* "He stole because he was hungry."

*yoyi ... yo ...* ("because", "therefore")

*Yoyi na tuku, yo ghana patera.* "Because I swore he became angry."

*Yoyi gha fa meho, ya ghana djatera mudidhiko.* "He was blind, therefore he stepped into the fire."

*Yoyi(ishi) kayenda tuna tundu, yo dinola twe.* "Because we come from far, we are thirsty."

### 3. Subordinate adverbial clauses of condition

*ngeshi* ("if")

*Ngeshi* can also be placed after the noun, but it may only occur in the sentence if the condition expressed by it can be met. The subjunctive is obligatory.

*Ngeshi mbo yiyé yiia, mbo tuna yendi mumuthu.* "If war breaks out, we shall go into the veld."

*Nanyi nyiye ngeshi badi sho gha roke.* "I shall come if it is not raining."

*Na kukumera ngeshi ghu dhure munganga ghu.* "I would be grateful to you if you could pull out this thorn."

*Murume ngeshi ghomwidhi, twa kona kunyuppa.* "If the man is a thief, we should fear him."

#### *ngo* ("if"), *ngo ... ngo ...* ("if ... then ...")

*Ng*o is also usually followed by the subjunctive. This subordinator can only be used if the condition it expresses cannot be met.

*Ng*o *kukwenu ne ngo ngepi?* "If you could decide, what would you do? (Literally: \*"If it is with you, then how is it?")"

*Ng*o *ghana koneka ngo mbadi ghana ghu.* "If he had been attentive, he would not have fallen."

*Ng*o *gheyi dyarero ngo ni mupe nyama.* "If he comes today, I shall give him meat."

*Ng*o *ni hake me ngo ni ku ghamwene.* "If I felt the inclination, I would help you."

*Ng*o *wa kuhuke wangu ngo na ku kutumere.* "I will be grateful if you return quickly."

#### *ngambi ngo* ("even if")

*Ngambi ngo wiyi (=ghu-iyi), mbadi sho ni ku pe.* "Even if you were to come, I would not give it to you."

#### *ngambi kenge* ("although", "though")

*Aye ne mure, ngambi kenge gha kara shime mungaghna.* "He is tall although he is still a boy."

*Ngambi kenge muhepwe ye, ene ghana ni ghurera kopi ghomarovu.* "Although he is poor, he bought me a pot of beer."

### 4. Subordinate noun clauses and adverbial clauses of purpose

#### *eshi* ("that", "so that", "in order that")

If a verb in the indicative mood follows *eshi*, the subordinate clause is a noun clause. Also, where English would use reported speech, Thimbukushu always uses a main clause introduced by *eshi*, abbreviated as *shi*.

*Tuna ghayara eshi kakambe kana fu.* "We believed that the horse was dead."

*Na mono shi mbuyo dhina pi.* "I saw that the fruit was ripe."

*Makesho kuninga shi kuyya koyidy.* "A harvest means fresh food." (Literally:

\*"Harvest that means this: the ripeness of the food.")

*Mwipure eshi nyiye ghana kudirera.* "Ask him why he is crying."

Where *eshi* is followed by a verb in the subjunctive, the subordinate clause is an adverbial clause of purpose or intention.

*nyime ne kupagha eshi dha pare* "Lions kill in order to live"

*Ghaneya eshi gha ni ghamwene.* "He came in order to help me."

*Na shwena shi gha yende wangu.* "I don't want him to walk quickly."

*Dhine thiiondo eshi ghu kokore maghumi.* "Climb up the tree so that you can pick oranges." ("Climb up the tree to pick oranges.")

*Wiho gha ningire eshi (nyanyi) wa kunyujangere ko.* "Your father said that you should write to him."

*Tuthe mbadi wa kunyanda thishe eshi tu mone.* "Cats do not need light in order to see."

*Eshi* can also occur at the beginning of a conversation, when one wishes to explain something.

*Eshi gheyi.* "That means he should come."

*Eshi gheyi.* "That means he should come."



## INTERJECTIONS AND STOCK PHRASES

<i>yi</i> or <i>hi</i>	"yes"
<i>h-n</i> or <i>i-i</i>	"no"
<i>cá</i> or <i>dá</i>	"no"
<i>vámé</i>	"not I", "not me"
<i>vávú</i>	"not you"
<i>váyé</i>	"not he", "not him"
<i>vámémé</i>	"definitely not me"
<i>mbé</i>	"yes" (accompanied by the clapping of hands, when speaking with the chief)
<i>shángwé</i>	"thank you" (accompanied by the clapping of hands, when speaking with the chief)
<i>shaghino</i>	"yes" (as answered by a man being called by a superior)
<i>mángwe</i>	"yes" (as answered by a woman being called by a superior)
<i>ngwá</i>	"perhaps", "maybe"
<i>ehé</i>	Expression of agreement: "yes, certainly"
<i>áí</i>	Expression of impatience or dissatisfaction
<i>andá</i>	Expression of disbelief: "Is it true?"
<i>diárá</i>	Expression of amazement
<i>dkáká</i>	Expression of astonishment at bad news
<i>nhdányi</i>	Expression of displeasure: "Stop it!"
<i>yányé</i>	Expression of indifference
<i>Náwe</i>	Expression of self-pity (Literally: "My mother!") or: <i>Nawe ne Tale!</i>
<i>máwé</i>	"How terrible!" (Literally: "Stones", "Rocks")
<i>hápèré</i>	To swear by the Holy Trinity
<i>tjáni</i>	"maybe", "I don't know"
<i>áyé</i>	Expression of sympathy
<i>hé</i>	"Hallo!", "Hi!"
<i>tjóma</i>	Interjection used when scaring someone
<i>tjú</i>	Expression of pain, "Ouch!"
<i>hehé-é</i>	Expression used when laughing at somebody
<i>ashó?</i>	Expression of encouragement
<i>éshi?</i>	"I beg your pardon?" "Excuse me?"
<i>tát</i>	Expression of puzzlement in the sense of "What's going on here?" or "Hello, what do we have here?", "That's funny, ..."
<i>mayáwané</i>	"How awful!" "How terrible!"
<i>owé</i>	Expression of admonition: "Watch it!", "Watch out!"
<i>háyi</i>	Expression of displeasure: "Stop it!"
<i>yoyináí</i>	"Is that all?"
<i>kákyá</i>	"Surely not!", "That's it!"

## IDEOPHONES

Ideophones, or onomatopaeic words, imitate natural sounds or sensations. The repetition of sounds is characteristic of ideophones. They are also never inflected.

### 1. Imitation of natural sounds

<i>kuguruu</i>	sound made by a dove ( <i>kughamba</i> "to speak")
<i>dodododo</i>	sound made by a drum ( <i>kughamba</i> )
<i>ghowi-i-i</i>	sound made by an hyena ( <i>kudira</i> "to cry")
<i>kikiri-iki-i-i</i>	sound made by a cock ( <i>kwigha</i> "to screech")
<i>karakakaka</i>	sound made by a guinea fowl ( <i>kudira</i> )
<i>pu-u-u</i>	sound made by a waterfall ( <i>kupoposha</i> )
<i>oi-oi-oi</i>	sound made by a donkey ( <i>kudira</i> )
<i>bububu</i>	sound made by a dog ( <i>kudha</i> "to bark")
<i>pio-o-o</i>	sound made by a flute ( <i>kushigha</i> )
<i>v-v-v-v-v</i>	sound made by a car ( <i>kavuma</i> )
<i>ngu-ngu-ngu</i>	sound made by the wind ( <i>kupunga</i> )
<i>ña-a-ña-a</i>	sound made by a baby ( <i>kudira</i> )
<i>wa-a-wa-a</i>	sound made by an elephant ( <i>kwarumuka</i> )
<i>kurururuu</i>	sound made by an elephant's bowels (tumbling)
<i>tji-tyo tji-tyo tji-tyo</i>	sound made by a chicken
<i>tuka-tuku-tuku</i>	sound made by a motorbike ( <i>mutukutuku</i> )
<i>ngwere ngwere</i>	sound made by a small bell ( <i>ngendjo</i> )
<i>gur-gur-gur</i>	sound made by a human being's bowels ( <i>kungurungana</i> )
<i>pjwa</i>	used to express repulsion at a fluid or bad smell
<i>kava-kava</i>	used to drive away larger birds, such as doves
<i>tja-a-a</i>	used to drive away small birds, accompanied by hand-clapping

### 2. Ideophones as expressions of intensive sensory perception

<i>makamaka</i>	"very sweet"
<i>bwibwibi (bwi)</i>	"as black as ebony", "as dark as midnight", "pitch-dark"
<i>pyupyu (pyu)</i>	"as red as blood", "glowing"
<i>tapitapi</i>	"as wet as a fish", "dripping with fat", "covered in dirt"
<i>telete-e (tee)</i>	"as still as a statue", "as motionless as a corpse"
<i>pipipipi (pi)</i>	"as hot as fire"
<i>nyunyuyu (yu)</i>	"as straight as a candle"
<i>tototo (to)</i>	"completely", "totally"
<i>mburumbumbu</i>	"overflow", "laden" (with fruit), "chock-full" (of meat), "brim-full" (of porridge)
<i>ndurunundu</i>	"overflow" (of flour)
<i>nderendende</i>	"full to the brim" (with liquid)

*mwarawamwa* "chock-full" (of nuts), "overflow" (of corn)  
*pithange ti* "I, all alone" (said whilst raising the index finger)  
*pitheti ti* "We, all alone" (said whilst raising the index finger)  
*hwawadi ti* "The two of us, all alone (said whilst raising the index finger)"

### 3. Ideophones as substitutes for various parts of speech or sentence constituents

#### (a) As predicates

*Rware roruhe tetete-e*. "The entire river is dead quiet."  
*Maghano gchange ne ndumanduma*. "I have a mental block." (Literally: \*"My comprehension is as though it's walled up.")  
*Yivata yoye tewatewa*. "Your clothes are dripping wet."  
*Ame ne tokotoko*. "I am very sad."  
*Kaghonda fe kaghonda fe, mbadi ghana fu*. "One month after the other passed: he did not die." (Literally: \*"The moon might die.")  
*mwaka fe mwaka fe* "one year passed after the other"  
*Diywya dyobwi-dyobwi*. "The sun continued to set as usual." (Literally: \*"one dark day after the other")

#### (b) As nomina recta (genitives)

*ijemere gho-nderendende meyu* "a bucket brim-full of water"  
*yitondo yo-mburumbumbu mbuyo* "a tree laden with fruit"  
*dienga dyo-mwarawamwa* "a barrel chock-full of grain"  
*ngombe gho-dwibwi* "a cow as black as midnight"

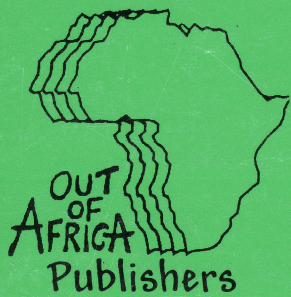
#### (c) As adverbs

Some only co-occur with certain verbs:

*Dhodhite dhina pyera totototo*. "Everything was burnt to the ground."  
*Porere tele-e*. "Be as quiet as a mouse."  
*kapyana pipipi* "to have a raging fever"; "to be boiling hot"  
*diwiru dina kihera pyu* "glowing evening sky"  
*mutemo ghokukhita pyu* "a bright red flower"  
*kakena tototo* "to be snow-white"  
*Hana mana kadya to*. "They gobbled it all up."  
*Ghanemana rwirwi*. "He stood as straight as a candle."  
*Kwirupa ghanerupa bwi-i*. "He was completely blackened."

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