

**EVERYDAY
TSONGA**

EVERYDAY TSONGA

By

M. OUWEHAND

PREFACE

As the title indicates, the book here presented is written for those who want a working knowledge of the Tsonga language. It makes no pretensions to be a scientific work or to give a complete description of the language, but we hope that it will be of help to those who wish to have a closer contact with the Tsonga people.

The first part consists of thirty lessons with vocabularies and exercises. This gives the strict minimum of what is needed for simple conversation. In the second part, which is equally indispensable for a correct speaking of the language, the more complicated grammatical forms are given with examples.

I wish to thank all those who have helped me by reading the manuscript of this book, and have given valuable advice, suggesting corrections and improvements.

Elim, April 30, 1964

M. OUWEHAND

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INTRODUCTION

THE SOUNDS OF THE TSONGA LANGUAGE

A. Some introductory remarks:

Eugene A. Nida, Secretary for Translations of the American Bible Society, in his book "Learning a Foreign Language", says in a chapter about mastering the sounds (p. 87): "Some people think that the important thing (in learning a foreign language) is getting the words and grammar, and then gradually refining the pronunciation. This is a false idea, for the early habits stick with us and soon become almost unbreakable". This is a thought worth putting at the start of a book which tries to give "words and grammar" of such a language. The sounds should be mastered **by hearing them used by speakers for whom that language is their mother tongue**. Nevertheless, a description of the sounds which such speakers are often unable to give, may be of great help at the beginning of this book.

Sounds in a language are represented by symbols in the written language, and this brings us to the problem of the spelling or **orthography** of Tsonga. This orthography has been changed a few times since the language was first written, and the Bible is still only available in an older spelling, which used signs under or above certain letters (diacritic marks). In the list of sounds following below, the symbols used in the old orthography will be put in brackets.

B. The Vowels:

Tsonga has only five vowel symbols: a, e, i, o, u, but of these e and o are pronounced differently when followed by i or u in the next syllable. This will be shown by examples in the list below.

Example	Translation	English *) equivalent	Description
a	<i>nala</i>	enemy	large
e	<i>ku tsema</i>	to cut	leg
	<i>ndzi tsemile</i>	I cut	aim
			) The difference between the two sounds is not one of length; the first one is pronounced more at the back of the mouth, the second more to the front.
i	<i>mali</i>	money	dig
o	<i>voko</i>	hand	dog
	<i>homu</i>	cow	woke
u	<i>munhu</i>	human being	put
			) cf. sub e.
C. The Consonants:			
b	<i>ku ba</i>	to beat	blow
c(tš)	<i>ku cina</i>	to dance	beach
			The tip of the tongue is put against the back of the teeth.
d	<i>ku gada</i>	to ride	deep
f	<i>ku faya</i>	to break	fire
g	<i>gama</i>	eagle	game
h	<i>homu</i>	cow	half
j(dž)	<i>jaha</i>	young man	to jump
			The tip of the tongue is put against the ridge behind the teeth.
k	<i>kereke</i>	church	to skate
l	<i>ku lava</i>	to want	to live
m	<i>mati</i>	water	mud
n	<i>nuna</i>	husband	nine
	<i>ntanghu</i>	shoe	sing
			The n before g or k is pronounced by closing off the air passage right at the back of the

*) It should be borne in mind that these equivalents can only be approximative.

	<i>n'anga</i>	witchdoctor	
	<i>hansi</i>	down	
p	<i>ku ponisa</i>	to save	to speak
q	<i>quva</i>	manure	
r	<i>ku risa</i>	to herd	Afrikaans: rooi
s	<i>ku sala</i>	to remain	sun
t	<i>ku toza</i>	to smear	still
v (v̥)	<i>ku vona</i>	to see	
	<i>ku bʊumba</i>	to guess	<i>van</i>
	<i>vhiki</i>	week	<i>van</i>

mouth, like English
ng.

This same sound is distinguished by a following apostrophy (old spelling *ṅ*) when it stands by itself, or is followed by a consonant other than *g* or *k*. Sometimes the *n* is not pronounced at all, but indicates the *nasalisation* of the vowel: the pronunciation of the vowel ends through the nose.

The few clicks, which are found in borrowed words, are always written as *q*.

The sound represented in English by *v* is "labiodental": the lower lip is brought to the upper teeth. In Tsonga this sound is "bilabial": the lips are brought together and the stream of air is softly blown through. In the combination *bv* the *v* is pronounced as

in English. In words borrowed from other languages the *v* is pronounced as in English and to distinguish this sound from the Tsonga bilabial one, an *h* is added, which here does not indicate aspiration (see below). This sound is in between vowel and consonant and is made by rounding the lips before producing the following vowel.

w ku *wa* to fall to want

x (š) xilo thing shop
y ku *ya* to go yard

z Gaza the country gauze
 of Gaza

This also is a so-called semi-vowel, like *w*.

The sounds given up to now are all represented in writing by one symbol. Some sounds however have been represented by two symbols:

sw(š)swilo things

This "whistling" *s* is a sound typical of Tsonga. It is produced by placing the tip of the tongue slightly grooved against the ridge behind the teeth, and "whistling" the air through.

hl ku *hlaya* to read

This sound is made by putting the tip of the tongue against the ridge behind the teeth and pushing the air out through the gaps on both sides of the tongue (lateral). Other laterals are:

tl xit*lati* granary
dl ku *dlaya* to kill

The *h* after a consonant indicates that this consonant is *aspirated*, followed by a puff of air:

ch(tsh)	ku <i>chava</i>	to fear	<i>church</i>) The aspiration in the English equivalents is much lighter than in the Tsonga examples.
kh	ku <i>khoma</i>	to seize	to <i>come</i>	
ph	ku <i>phasa</i>	to catch fish	<i>post</i>	
rh	<i>rhole</i>	calf		
th	ku <i>thumba</i>	to pick up	to <i>take</i>	

In *mh* and *nh* the *h* does not indicate aspiration, but here the two sounds are produced one after the other:

mh	<i>mheho</i>	wind
nh	ku <i>onha</i>	to spoil
	<i>munhu</i>	human being

In the same way many of the above given sounds can be combined, and these can again be aspirated or not. A complete list of all possible combinations can not be given here; we shall only give those which in the Bible are written differently, and a few which often give special difficulty in pronunciation.

1) Differences with the old orthography:

ts (t)	ku <i>tsala</i>	to write
tsh (th)	ku <i>tshama</i>	to stay
dz (d)	ku <i>rhandza</i>	to love

2) Specially difficult combinations of sounds:

nhw	<i>nhwanyana</i>	girl
rhw	ku <i>rhwala</i>	to carry a load

These sounds are difficult to describe, but when attention has been drawn to them, one can take special care to discover their right pronunciation by listening to Tsonga speakers.

D. Accentuation and Intonation.

Usually the accent in the word is on the last syllable but one (the penultimate). Note that a syllable always ends with a vowel:

Xi - kwe - mbu :	Xikwembu — God
ri - rha - ndzu :	rirhandzu — love

Apart from the accent, the intonation of a word or sentence is *very important* in Tsonga. Every word has its own intonation, and when it is not pronounced with its right intonation, it is pronounced

wrongly. However the tone of a word is not something absolute, meaning that the word is always pronounced on the same pitch and with the same tone, but the intonation is dependent on the situation of the word in the sentence, and so the intonation of the whole sentence is important. The best way to learn the right intonation is to have one's ears open and to try to imitate.

Lesson 1

INFINITIVE. IMPERATIVE SINGULAR

A. Infinitive:

ku tisa — to bring
 ku veka — to put
 ku teka — to take

Imperative singular:

tisa! — bring!
 veka! — put!
 teka! — take!

Rule: The imperative singular is the same as the infinitive of the verb, but without the prefix “ku”, which may be compared with the English “to”.

Ex.: tisa xinkwa! — bring the bread!
 teka matandza! — take the eggs!

B. Infinitive:

ku ta — to come
 ku ya — to go

Imperative singular:

tana! — come!
 yana! — go!

Rule: When the verb consists of one syllable only, the imperative singular is formed by adding *-na* at the end of the verb.

Ex.: tana halenu! — come here!
 yana kwale! — go there!

Sentences:

Inkomu	)	— thank you
Ndzi nkhenkhe)	
Avuxeni		— good morning, good day

Vocabulary:

xinkwa — bread	ni, na — and, with
botere — butter	halenu) — here
nyama — meat	kwala, la)
vuswa — mealiepap, hard porridge	kwale, le — there
masi — milk	lahaya — over there

ntswamba — milk, sour milk	ku ta — to come
mati — water	ku tisa — to bring (to the speaker)
kofi — coffee	ku ya — to go
tiya — tea	ku yisa — to take to, to bring
matandza) — eggs	(away from the speaker)
mandza)	ku veka — to put, to put down
chukela — sugar	ku teka — to take
swakudya — food	ku nkhensa — to thank, to approve

Exercises:

1. Make up at least 12 sentences with the following words: ku tisa, ku veka, xinkwa, vuswa, nyama, mati, halenu, kwale.

2. Translate: Yana le! Tisa vuswa halenu! Yisa mati lahaya! Veka matandza halenu! Tana kwala! Veka kofi ni swakudya kwala! Inkomu.

Go there! Bring the hard porridge here! Take the water over there! Put the eggs here! Come here! Put the coffee and the food here! Thank you.

Lesson 2

THE NEGATIVE FORM OF THE IMPERATIVE SINGULAR. THE ARTICLE

A. The negative imperative singular:

u nga tshuki u nghena!	)	— do not enter!
u nga ngheni!)	
u nga tshuki u huma!	)	— do not go out!
u nga humi!)	

Rule: There are two forms of the negative imperative: the first, the longer one, is also the stronger one, whereas the second is used more often in ordinary speech. The “u” in both forms means “you; “nga” is

the negative formative; the “i” at the end of “tshuki” and at the end of the verb in the shorter form also expresses the negation.

The intonation of the shorter form is very important. Let somebody pronounce for you:

u nga ngheni — do not enter, and

u nga nghena — you may enter. (cf. Lesson 27).

The difference in intonation is more important than the fact that one form ends in “a” and the other in “i”!

B. The article:

tisa lepula! — bring *a* spoon, bring *the* spoon!

tisa xinkwa! — bring bread, bring *the* bread!

Rule: There is no article (the, a) in Tsonga, or other Bantu languages.

Sentences:

Inhlekanhi — good afternoon. Greeting for the middle of the day,
lit. it is midday.

Riperile — good evening. Greeting for the evening, lit. it (the sun)
has set.

Mi pfukile — are you well?

Inkomu, hi pfukile — thank you, I am well, we are well.

Vocabulary:

lepula — spoon

foroko — fork

mukwana — knife

borota — plate

xitofu — stove

tihunyi — firewood

mbita — earthen pot, pan

poto — iron pot

bikiri — mug

ku nghena — to enter

ku huma — to go out, to come out

ku lava — to want, to fetch, to look for

ku sweka — to cook, to boil

ku phamela — to dish out

sweswi — now

namuntlha — today

Exercises:

1. Put the following sentences into the negative: Ex.: Nghena halenu! — U nga ngheni halenu! U nga tshuki u nghena halenu! Veka lepula kwala! Tisa mati sweswi! Tana halenu! Sweka nyama! Phamela swakudya sweswi! Yana lahaya namuntlha!

2. Put the following sentences into the affirmative: U nga tshuki u teka bikiri! U nga sweki halenu! U nga humi! U nga ti namuntlha! U nga tshuki u tisa tihunyi kwala! U nga teki mukwana sweswi! U nga veki chukela na xinkwa halenu!

3. Translate: Phamela swakudya sweswi! U nga sweki nyama namuntlha! U nga tshuki u nghena sweswi! Yana lahaya! U nga teki borota ni mukwana!

Dish out the food now! Do not cook meat today! Don't enter now! Go over there! Do not take the plate and the knife!

Lesson 3

SHORT PRESENT TENSE. INTERROGATION

A. The short present tense:

<i>ndzi</i> rhandza nyama	— I like meat
<i>u</i> rhandza nyama	— you like meat
<i>u, a</i> rhandza nyama	— he, she likes meat
<i>hi</i> rhandza nyama	— we like meat
<i>mi</i> rhandza nyama	— you like meat
<i>va</i> rhandza nyama	— they like meat

Rule: The short form of the present tense, shown here, is used, when an object or any other word (e.g. an adverb) follows the verb immediately. Note that the difference between “u” of the second person singular and “u” of the third person singular is only one of **tone**: “u” of the third person has a higher tone than “u” of the second person.

B. Interrogation:

xana u rhandza vuswa) — do you like hard porridge?
u rhandza vuswa xana	
xana u rhandza vuswa xana	
u rhandza vuswa na	

Rule: A question is indicated by the use of “xana” at the beginning and/or the end of the sentence, or by “na” at the end of the sentence.

There is no change in the word order of the sentence, as in European languages, and the only difference in intonation is that in a question all the words in the sentence are put on a higher tone. Note that “xana” can be omitted, when there is already an interrogative in the sentence, e.g. where? what? etc.

Sentences:

Lexi i ncini hi Xitsonga? — what is this in Tsonga?

Va ri yini hi Xitsonga? — what do they say in Tsonga?

I mati — it is water

A hi mati, i kofi — it is not water, it is coffee.

Vocabulary:

xisibi — soap

ndzilo — fire

musi — smoke

ngati — blood

mali — money

mecisi — matches

malahla — coal

rivoni — lamp, light

handle — outside

kambe — again, once more, but e-e — no

ku nwa — to drink ee — yes

ku rhandza — to love, to like

ku tiva — to know

ku dya — to eat

ku dyisa — to make eat, to feed

ku tshivela — to kindle, to light
(a fire)

ku lumeka — to light (a lamp)

ku tima — to put out, to switch off,
to extinguish (fire or
lamp)

Exercises:

1. Repeat orally the present tense of the following sentences: Ndzi lava mati. Ndzi tshivela ndzilo. Ndzi lumeka rivoni. Ndzi tiva ku sweka mandza. Ndzi tima ndzilo.

2. Answer the following questions in the affirmative: Ex.: Xana u nwa mati? Ee, ndzi nwa mati. Xana u dya matandza? U tisa tihunyi xana? Mi rhandza vuswa na? Xana u lava xisibi xana? Mi teka borota ni lepula xana? Xana u tiva ku sweka?

3. Put the following imperatives into the negative: Tshivela ndzilo! Lumeka rivoni! Tisa tihunyi! Sweka nyama! Veka rivoni hale-nu! Tima rivoni!

4. Translate: U rhandza kofi xana? Hi sweka matandza. Ndzi nwa mati. Va lava malahla. Xana mi tiva ku tshivela ndzilo? U nga tshuki u tima rivoni! U lava xisibi xana? Tisa tihunyi kambe! Yisa rivoni handle! Hi lava ku nwa mati sweswi. U nga tshuki u dya nyama namuntlha!

Do you like coffee? We boil eggs. I am drinking water. They want coal. Do you (pl.) know (how) to light a fire? Do not put out the lamp! Does he want soap? Bring more firewood! Take the lamp outside! We want to drink water now. Don't eat meat today!

Lesson 4

NEGATIVE PRESENT TENSE

A. The negative present tense:

<i>a ndzi rhandzi</i>	— I do not like
<i>a wu rhandzi</i>	— you do not like
<i>a nga rhandzi</i>	— he, she does not like
<i>a hi rhandzi</i>	— we do not like
<i>a mi rhandzi</i>	— you do not like
<i>a va rhandzi</i>	— they do not like

Rule: The negative present tense is formed by putting the negative formative “a”, which has a low tone, before the subject concord (in European languages: personal pronoun), and by changing the final “a” of the verb to “i”. Note the change in the subject concord in the third person singular.

Sentences:

Mi nihani?)	— how are you?
Mi kwihi?)	
Hi kona	— we are all right (lit.: we are there)
Swi sasekile	— that is good, nice
Hi swona	— so it is (often the end of a conversation).

Vocabulary: (the plural of nouns is given in brackets)

homu (tihomu) — cow, ox	ku nyika — to give
mbyana (timbyana) — dog	ku kombela — to ask for
ximanga (swimanga) — cat	ku famba — to go away, to travel, to walk
mbuti (timbuti) — goat	ku fambisa — to drive, to lead
mbhongolo (timbhongolo) — donkey	ku senga — to milk
nyimpfu (tinyimpfu) — sheep	ku fuwa — to own (cattle), to be rich
movha (mimovha) — car	xifuwo (swifuwo) — cattle, do- mestic animals
ngopfu — much, very	ku xava — to buy
swinene — well, much	

Exercises:

1. Repeat orally the whole negative tense of the following sentences: A ndzi xavi homu. A ndzi tivi Xitsonga. A ndzi nyiki xinkwa. A ndzi kombeli mati. A ndzi fuwi tihomu.

2. Put the following sentences into the negative: Ndzi famba sweswi. U tiva ku senga. Mi rhandza ku xava nyama. Va rhandza mbyana swinene. Hi kombela mati. U tisa mbuti.

3. Answer the following questions, first in the affirmative, then in the negative: Xana u senga homu? U tiva Xitsonga na? Xana mi tiva swinene ku fambisa movha? U fuwa tihomu xana? Xana u rhandza timbyana? Va tisa xisibi xana?

4. Translate: Senga tihomu! Mi kombela mati xana? U nga xavi mbuti! Tisa tinyimpfu halenu! Ndzi rhandza ngopfu ku fambisa movha. Tshivela ndzilo sweswi! A mi lumeki rivoni xana? A nga tivi Xitsonga. A va lavi ku phamela swakudya. A hi sweki nyama namuntlha. A nga rhandzi ku dya xinkwa sweswi, u lava vuswa.

Milk the cows! Do you (pl.) ask for water? Don't buy a goat! Bring the sheep here! I am very fond of (like, love) driving a car. Light the fire now! Do you (pl.) not light the lamp? She does not know Tsonga. They don't want to dish out the food. We do not cook meat today. He does not like to eat bread now, he wants hard porridge.

Lesson 5

IMPERATIVE PLURAL, AFFIRMATIVE AND NEGATIVE

A. The imperative plural, affirmative:

- tisani! — bring! (when addressing more than one person)
 fambani! — go!
 tanani! — come!
 dyanani! — eat!

Rule: To form the plural of the imperative, add *-ni* to the imperative singular.

B. The imperative plural, negative:

- mi nga tshuki mi tisa!) — do not bring!
 mi nga tisi!)
 mi nga tshuki mi ta!) — do not come!
 mi nga ti!)

Rule: To form the plural of the negative imperative, the singular subject concord “u” is replaced by “mi”.

Sentences:

Avuxeni, tatana! — good day, sir! (lit.: father)

Avuxeni, manana! — good day, madam! (lit.: mother)

Mi pfukile? — are you well?

Ee, hi pfukile — yes, we are well, I am well

Hi nga vutisa n’wina? — may I (we) ask you (how you are)?

Na hina, hi pfukile — I (we) too am (are) well

Sala kahle, tatana) — good-bye, sir (lit.: stay well, said by the

Mi sala swinene, tatana) one who is leaving)

Fambani kahle, manana) — good-bye, madam (lit.: go well,

Mi famba swinene, manana) — said by the one who is staying behind)

U huma kwihi?)
 U pfa kwihi?) —where do you come from?
 Ndzi huma le Xipilongo — I am coming from Spelonken
 U ya kwihi? — where are you going?
 Ndzi ya kaya — I am going home.

Vocabulary:

hosi (tihosi) — chief	ku pfuka — to wake up, to get up, to be well
tatana (vatatana) — father, my father	ku pfluxa — to wake up (somebody)
manana (vamanana) — mother, my mother	ku hanya — to live
khwarsi — slowly, softly	ku pfa) — to come out, from
hi ku hatlisa — quickly	ku huma) — to speak, to talk
sweswo, xisweswo — like that, thus	ku vulavula — to speak, to talk
kaya — home, at home	ku vula — to say
kahle — well (Zulu, but much used)	ku sala — to remain
kwihi? — where?	ku endla — to do, to make
ku ringeta — to try	

Exercises:

1. **Oral:** Exchange greetings in as many different ways as possible.

2. **Put the following sentences into the plural:** Avuxeni tatana. U nga tshuki u vulavula hi ku hatlisa! Sala kahle manana. U nga teki nyama! A ndzi tivi. Famba swinene tatana!

3. **Answer the following questions:** U pfa kwihi? Mi ya kwihi? Mi pfukile xana? Xana va rhandza tiya xana? U tiva ku senga tihomu na?

4. **Translate:** Avuxeni tatana. Mi pfukile? Hi pfukile, inkomu. Xana u tiva Xitsonga? E-e, a ndzi tivi swinene Xitsonga. Va huma kwihi? Va huma Joni. Mi ya kwihi? Hi ya kaya. U nga sweki nyama xisweswo. A nga vulavuli swinene. Ringeta ku vulavula khwatsi! Tana halenu hi ku hatlisa! Nyika ximanga ni mbyana swakudya! A nga yi kaya namuntlha.

Good day, father. How are you? I am well, thank you. Do you know Tsonga? No, I do not know Tsonga very well. Where do they come

from? They come from Johannesburg. Where are you (pl.) going? We are going home. Do not cook the meat like that! He does not speak well. Try to speak slowly! Come here quickly! Give the cat and the dog food! He is not going home today.

Lesson 6

LONG PRESENT TENSE. SUBJECT CONCORD

A. The long present tense:

ndza vona	— I see, I am seeing
wa vona	— you see, you are seeing
wa vona	— he, she sees, he, she is seeing
ha vona	— we see, we are seeing
ma vona	— you see, you are seeing
va vona	— they see, they are seeing

Rule: This long form of the present tense is used when no object or other word follows the verb. The difference with the short present tense lies in the subject concord, which is lengthened by an “a”: *ndzi-a* becomes *ndza*, *u-a* becomes *wa*, etc. (cf. Lesson 3).

Ex.: Ndza vona — I see
 ndzi vona tatana — I see my father
 wa ta — he is coming
 u ta namuntlha — he is coming today.

B. Subject Concord:

<i>wa ta</i>	— he is coming
<i>tatana wa ta</i>	— father is coming
<i>n'wana wa ta</i>	— the child is coming
<i>nhwanyana u tisa xinkwa</i>	— the girl brings bread

Rule: When a noun is the subject of a verb (the father: noun, subject, comes: verb), the subject concord *must be repeated* before the verb.

In English we say: the father comes, but in Tsonga: the father *he* comes, the girl *she* brings bread, etc.

Sentences:

U lava yini? — what do you want? (To use this phrase as the opening of a conversation is very impolite)

U endla yini? — what are you doing?

Wa swi twa xana? — do you hear, do you understand?

Vocabulary:

Xikwembu (swikwembu) — God	mufundhisi (vafundhisi)
munhu (vanhu) — man, person,	— minister,
somebody	missionary
nuna (vanuna) — husband	Mutsonga (Vatsonga) — a
wanuna (vavanuna) — man	Tsonga
nsati (vasati) — wife	yini? — what?
wansati (vavasati) — woman	ku twa — to hear, to feel,
mufana (vafana) — boy	to taste, to smell
nhwanyana (vanhwanyana)) — girl	ku swi twa — to understand
wanhwana (vanhwana))	(lit.: to hear it)
	ku vona — to see
	ku vitana) — to call
	ku vita)

Exercises:

1. Repeat orally the long present tense of the following verbs: ku vona, ku twa, ku famba.

2. Fill in the correct form of the subject concord: Mufundhisi vitana. Nhwanyana ta. (I) tisa mati. (You) vona. Wansati nghena. Nuna vitana vafana.

3. Answer the following questions first in the affirmative, then in the negative: Xana Yosefa wa ta? Mufana wa swi twa xana? Ma famba xana? Wa nghena na? Xana mi tiva mufundhisi xana? Wa swi twa xana?

4. Translate: Ndza swi twa. Va vulavula khwatsi. Ndza vona. Ha ta. Ndzi vitana nhwanyana. Mufundhisi wa vulavula. Mufana a nga

ngheni halenu. Mi lava yini? Hi lava ku vona mufundhisi. U endla yini kwala? Ha famba. Wa swi twa? Ee, ndza swi twa swinene. Vonani, mi nga ngheni halenu sweswi! Mutsonga u rhandza tihomu. U nga fambi!

I understand. They are speaking slowly. I see. We are coming. I am calling the girl. The minister is speaking. A boy does not enter here. What do you (pl.) want? We want to see the minister. What are you doing here? We are going away. Do you understand? Yes, I understand very well. Look, do not (pl.) come in here now! A Tsonga loves cattle. Don't go away!

Lesson 7

CLASSES OF NOUNS AND THEIR PREFIXES

A. Singular:

1. *munhu* — man, person
3. *muti* — village
5. *rito* — word, voice
7. *xilo* — thing
9. *yindlu* — house
11. *ritiho* — finger
14. *vuvabyi* — illness
15. *ku lwa* — the fight, fighting

Plural:

2. *vanhu* — men, people
4. *miti* — villages
6. *marito* — words, voices
8. *swilo* — things
10. *tindlu* — houses
10. *tintiho* — fingers
6. *mavabyi* — illnesses

Rule: In Tsonga, as in all other Bantu languages, all nouns are divided into different classes. Our arrangement follows the accepted numbering, applicable to all Bantu languages. (Classes 12 and 13 do not exist in Tsonga, but they can be found in other languages). Some class prefixes are for the singular and some for the plural. It is important that this system of noun-classes should be mastered thoroughly, as it is the key to a correct speaking of the language. As we progress, we shall see that any adjective, pronoun or verb, which stands in relation to a certain noun in a sentence, is connected with that noun by means of the repetition of its prefix in one form or another; so that one can

say that it is the noun, which rules the whole sentence. This principle is called the principle of *Concordial Agreement*.

Some examples of nouns of each class (compare also the preceding vocabularies):

Classes 1 and 2: mu — va:

mutirhi — vahirhi	— worker
n'wana — vana	— child
kokwana — vakokwana	— grandfather, — mother
ntukulu — vatukulu	— grandchild
n'wini — veni	— master, owner

Classes 3 and 4: mu — mi:

murhi — mirhi	— tree, medicine
mukhuva — mikhuva	— way, manner
moya — mimoya	— spirit, wind
ntirho — mintirho	— work
mpimu — mimpimu	— measure
nkuku — minkuku	— cock
nambu — milambu	— river
nenge — milenge	— leg
nandzu — milandzu	— debt, fault
nawu — milawu	— law
nomu — milomu	— mouth, pl. lips

Classes 5 and 6: ri — ma:

ribye — maribye	— stone
siku — masiku	— day
dyambu — madyambu	— sun, pl. evening
khumbi — makhumbi	— wall

Classes 7 and 8: xi — swi:

xihloka — swihloka	— axe
xifake — swifake	— mealie cob
xihari — swihari	— wild animal

Classes 9 and 10: yin — tin:

huku — tihuku	— fowl, chicken
---------------	-----------------

mbuti — timbuti	— goat
nguluve — tinguluve	— pig
nyoka — tinyoka	— snake
nsuna — tinsuna	— mosquito

Classes 11 and 10: ri — tin:

ririmi — tindzimi	— tongue, language
risimu — tinsimu	— song, hymn
rixaka — tinxaka	— kind, species, clan, tribe

Classes 14 and 6: vu — ma:

vutomi	— life, health
vusiku	— night
vunene	— goodness
mati	— water
byalwa — mabyalwa	— beer
byanyi — mabyanyi	— grass

Class 15: ku:

ku leha	— to be long, length
ku nonoha)	
ku nonon'hwa)	— to be difficult, hard, difficulty

Note: From these examples one can see that in some classes in the singular the prefix has almost or totally disappeared. It is therefore necessary to learn the plural of nouns, because knowing the plural, one can in most cases deduce the singular class to which a noun belongs. This is very important for the application of the above-mentioned principle of concordial agreement.

It may also be noted that the first/second class is the class of people, whereas in the third/fourth class one finds many of the names of trees; the animals often belong to class 9/10, class 7/8 can be said to be the class of utensils, and class 14 of liquids and abstractions.

Sentences:

Tatana u kwihi? — where is your father?

U kona — he is there

A nga kona — he is not there
 A nga si fika — he has not yet arrived

Vocabulary:

ku tsema — to cut	ku raha — to kick
ku aka — to build	ku pandza) — to chop (wood), to
ku luma — to bite, to sting	ku pandzela) split, to cut with an axe

Exercises:

1. Give the plural of: siku, ximanga, ribye, dyambu, mukwana, ntukulu.

2. Give the singular of: makhumbi, tinguluve, swihloka, vavana, vana, milandzu, miti, tinsimu, tinxaka.

3. Put into the plural: U aka yindlu. Ndzi tsema murhi. Mufana u senga homu. Ndzi dyisa nguluve. U vona muti xana? U kombela huku.

4. Put into the singular: Vana va vitana tihuku. Mi tisa mikwana. Vavasati va rhandza vana. Vavanuna va aka tindlu. Salani swinene vamanana.

5. Translate: Wanuna u lava ntirho. U senga tihomu. Tisa xihloka halenu! Vavanuna va tsema mirhi. Xana u tiva ku aka khumbi? Phamela timbyana sweswi! Xana mi lava tihuku namuntlha? Tatana u lava ku tsema mirhi. A ndzi voni tinyimpfu. Wansati u phamela vana. Vafundhisi va famba sweswi, va ya kaya. Kokwana u kwihi! A nga kona. A nga si fika. Ndzi twa nkuku.

The man is looking for work. He is milking the cows. Bring the axe here! The men are cutting the trees. Do you know (how) to build a wall? Feed the dogs now! Do you (pl.) want the fowls today? Father wants to cut trees. I do not see the sheep. The woman serves the children food. The ministers are leaving now, they are going home. Where is grandfather? He is not there. He has not yet arrived. I hear the cock.

Lesson 8

THE SUBJECT CONCORD IN THE SHORT PRESENT TENSE

A. Table of subject concords:

Singular:		Plural:	
Noun	Concord	Noun	Concord
munhu	u, a	vanhu	va
muti	wu	miti	yi
rito	ri	marito	ma, ya
xilo	xi	swilo	swi
yindlu	yi	tindlu	ti
ritiho	ri	tintihlo	ti
vuvabyi	byi	mavabyi	ma, ya
ku lwa	ku		

Rule: Each class of nouns has its own subject concord. In most cases this subject concord is the same as the prefix of the noun to which it corresponds, except that, when the prefix begins with “m” (mu, mi ma), this “m” is omitted in the subject concord.

Examples:

munhu *u* dya miroho — the man eats vegetables
 mukwana *wu* tsema swinene — the knife cuts well
 dyambu *ri* pela sweswi — the sun is setting now
 xifake *xi* vupfa khwatsi — the mealie cob is ripening slowly
 nyimpfu *yi* ta halenu — the sheep is coming here
 risimu *ri* tsakisa mbilu — a song makes the heart happy
 vusiku *byi* ta khwatsi — the night is coming slowly
 ku lwa *ku* hela sweswi — the fighting is ending now

vanhu *va* dya miroho — people eat vegetables
 mikwana *yi* tsema swinene — the knives cut well
 masiku *ma* (*ya*) hundza hi ku hatlisa — the days pass quickly
 swifake *swi* vupfa khwatsi — the mealie cobs are ripening slowly
 tinyimpfu *ti* ta halenu — the sheep are coming here

tinsimu *ti* tsakisa mbilu — songs make the heart happy
 mati *ma* (*ya*) huma lahaya — the water comes from over there.

B. More than one imperative:

Tana *u*hlakula kwala — come *and* weed here!

Hatlisani *mi* tsema byanyi — hurry up *and* cut the grass!

Panzela tihunyi *u* tisa halenu — chop firewood *and* bring (it) here!

Rule: When one imperative is followed by another (come and bring), in Tsonga only the first is translated by an imperative. The second is translated by the second person, singular or plural, of the present tense.

Sentences:

Xihloka *xi* kwihi? — where is the axe?

Hi *lexi* — here it is (lit.: it is this one)

A *xi* kona — it is not there

Vuswa *byi* kwihi? — where is the hard porridge

Byi herile — it is finished

A *ku na munyu* — there is no salt

Xinkwa *xi* kona xana? — is there (any) bread?

A *ku na xinkwa*, *ku ni vuswa ntsena* — there is no bread, there is only
 hard porridge

A *ku na munhu* — there is nobody

Vocabulary: (the class-number is given in brackets, when the noun cannot be placed without it)

mbilu (9) — heart

munyu (3) — salt

xirhapa — garden

misava (4) — soil, earth

xiluva — flower

muroho (3) — vegetable

mbewu (9) — seed

mpfula (9) — rain

swiri (5) — lemon

lamula (5) — orange

hikuva — because

ha yini?

hikwalaho ka yini?)

— why?

ku rima — to plough, to cultivate

ku byala — to plant, to sow

ku mila — to grow

ku simeka — to (trans) plant

ku vupfa — to ripen, to get well
 cooked

ku kha — to pick, (fruit, flowers)

ku ka — to draw water

ku na — to rain

ku cheleta — to water

ku chela — to pour

ku cela — to dig

ku hlovakula — to weed

kutani — and, and then (joining two sentences)	ku tsuvula — to pull out, to uproot
ku ni — there is	ku tsaka — to be happy
a ku na — there is not	ku tsakisa — to make happy, to please
	ku hundza — to pass
	ku pela — to set (the sun)
	ku hela — to end, to be finished

Exercises:

1. **Fill in the correct subject concord:** Vanhu vona vanhwanyana. Mirhi mila kahle. Ximanga nwa masi. Mbyana dya nyama. N'wana. . . . kha miroho. Mpfula na ngopfu.

2. **Complete the following table:**

Sing. of noun	subj. conc.	Plur. of noun	subj. conc.
Ex.: xiluva	xi	swiluva	swi
nambu			
byanyi			
siku			
mufana			
ririmi			
mbyana			
ribye			

3. **Put into the plural:** Wansati u vitana n'wana. Xiluva xi mila swinene. Ndzi kha lamula ni swiri. U lava mbuti xana? Mbyana yi luma mufana. A ndzi cheleti xiluva, ndzi pandzela tihunyi. U nga rimi kwala! Tana halenu u hlakula xirhapa! Movha wu hundza handle.

4. **Translate:** Malamula ma vupfa khwatsi. Vana va rhandza ngopfu ku dya maswiri. Vanhu va byala. Miroho yi mila swinene. Mufana u cheleta swiluva ni miroho. Tihomu ti rhandza ku dya byanyi, a ti dyi nyama. Hlakulani halenu! Nyama yi kwihi? Yi kona. Hi swona. Manana u kwihi? A nga kona. A ku na munhu. A nga hlakuli xirhapa xana? Nghenani halenu, hikuva mpfula yi na ngopfu. Mi vitana vafana, kambe a va ti.

The oranges are ripening slowly. Children like eating lemons very much. The people are sowing. The vegetables are growing well. The boy waters the flowers and the vegetables. Cows like to eat grass, they

don't eat meat. Weed (pl.) here! Where is the meat? It is here. Good. Where is your mother? She is not there. There is nobody. Is she not weeding the garden? Come in (pl.) here, because it is raining hard (lit.: the rain is raining very much). You (pl.) are calling the boys, but they do not come.

Lesson 9

THE SUBJECT CONCORD USED WITH THE LONG PRESENT TENSE. THE LOCATIVE

A. Long form of the subject concord for all the classes:

Singular:

tatana *wa ta* — father is coming
 murhi *wa mila* — the tree is growing
 ribye *ra tika* — the stone is heavy
 ximanga *xa tsutsuma* — the cat is running
 mbuti *ya dya* — the goat is eating
 ritiho *ra vava* — the finger hurts
 byanyi *bya mila* — the grass is growing
 ku lwa *ka hela* — the fighting is ending

Plural:

vanhu *va ta* — people are coming
 mirhi *ya mila* — the trees are growing
 masiku *ma (ya) hundza* — the days are passing
 swimanga *swa tsutsuma* — the cats are running
 timbuti *ta dya* — the goats are eating
 tintiho *ta vava* — the fingers are painful
 mati *ma (ya) vila* — the water is boiling

Rule: As we have already seen in lesson 6, the long form of the present tense, used mainly when no object or other word follows the verb, consists of a lengthening of the subject concord by “a”: yi-a

becomes ya, byi-a becomes bya, etc. Both the long and the short form of the subject concord can stand alone, without the corresponding noun, provided it is clear to which word they are referring.

Examples:

ta luma (speaking of dogs) — they bite

ti luma vana — they bite children

wa tsema (speaking of a knife) — it cuts

wu tsema swinene — it cuts well

swa twala (speaking of things) — it is clear.

B. Locative:

muti — village

mirhi — trees

mati — water

nenge — leg

maribye — stones

tafula — table

xirhapa — garden

ku hela — to end

mutini — in, to the village

mirhini — in, on, under the trees

matini — in, into, from the water

nengeni — in, on the leg

maribyeni — on, amongst the stones

tafuleni — at, on, from the table

xirhapeni — in the garden

ku heleni — in, at the end

Rule: The locative is formed by adding *-ini* to the end of the noun. The first “i” of *-ini* coalesces with the last vowel of the noun to give the following changes:

i-ini : -ini

e-ini : -eni

a-ini : -eni

(For the more complicated forms see lesson 29). The locative has a very wide meaning. It translates most of our prepositions, which indicate position or direction: in, on, at, into, from. Note that the locative of *yindlu* is irregular: *ndlwini*. Note also that very often before a locative an “e” is found: *eku heleni*, *etafuleni*, *ekaya*, etc.

Sentences:

The verb *ku ala*, to refuse, may be used of anything which will not work as it should:

ndzilo wa ala — the fire won't burn
 fastere ra ala — the window is stuck
 mbhongolo ya ala — the donkey won't budge
 movha wa ala — the car won't go
 hi le ku hlakuleni — we are busy weeding
 va le ku rimeni — they are busy ploughing

Vocabulary:

kamara (5) — room *)
 rivanti (timbanti) }
 xipfalo } — door
 nyangwa (9) — door(the door
 opening), entrance
 fastere (5) — window
 xitulu — chair
 mubedo (3) — bed
 sangu (5) — sleeping mat
 glasi (5) — glass
 ndzeko (3) — drinking calabash
 mhandze (9) — pole
 nsimbhi (9) — iron, bell
 ndzhaku — afterwards
 hanshi — on the floor, down
 henhla — upwards, above
 xikan'we — immediately, straight
 away
 ku vava — to be painful
 ku tika — to be heavy

ku vila — to boil (intr.), to be boil-
 ing
 ku virisa — to bring to the boil
 ku kukula — to sweep
 ku koropa — to scrub
 ku deka tafula — to lay the table
 ku deka mimbedo — to make the
 beds
 ku gongondza — to knock on the
 door
 ku tshwa — to catch alight, to burn
 (intr.), to burn oneself
 ku pfurha — to burn (said of the
 fire)
 ku pfula — to open
 ku pfala — to close, to shut
 ku hatlisa — to hurry
 ku tsutsuma — to run
 ku ba nsimbhi — to ring the bell
 nsimbhi ya ba — the bell is ringing

Exercises:

1. **Fill in the correct subject concord:** Timbyana luma.
 Vanhwanyana deka tafula. Ndzilo pfurha. Mbhongolo . . .

*) Some words borrowed from English or Afrikaans can have their plural either in class 6 or in class 10: some people say: makamara, whereas others say: tikamara.

raha. Mufana hatlisa. Tatana pfala rivanti. Mirhi mila. Mpfula na ngopfu. Manana koropa. Maswiri vupfa.

2. Complete the following table:

Sing. of noun	long subj. conc.	Plur. of noun	long subj conc.
Ex.: nsimbhi	ya	tinsimbhi	ta
lepula			
rivanti			
vusiku			
dyambu			
tatana			
moya			
rixaka			
nomu			

3. Make up questions to which the following sentences might be the answers: Ee, mufundhisi wa ta. E-e, murhi a wu mili. Ee, mbyana a yi lumi. Ee, ndzi ba nsimbhi. Ee, mbhongolo yi ala ku famba. Ee, ya raha. E-e, mufana a nga pandzeli tihunyi. Ee, ndzi lava taborota ni malepula. E-e, a mi dyi nyama namuntlha.

4. Cross out the word which does not belong in each of the following series:

- lepula, foroko, kamara, mukwana, tafula.
- mbhongolo, nkuku, mbyana, nguluve, mbuti.
- muti, munhu, muroho, nambu.

5. Translate: Kukula swinene makamara, u deka mimbedo. Hatlisa, nsimbhi ya ba! Deku tafula xikan'we, tatana wa ta! Pfala rivanti ndzhaku! Pfula mafastere! Hi ya kaya namuntlha. Movha wa ala. Veka mikwana ni malepula etafuleni! Yisa switululu exirhapani! Vana va ringeta ku koropa hansi. Mbyana a yi ngheni halenu, hikuva yi luma vana. Mi nga tshuki mi ya handle, mpfula yi na ngopfu. Ndzilo wu pfurha swinene, sweka matandza sweswi! Mati ya vila xana? Hatlisa u ya kaya, tatana wa famba. U nga veku taborota hansi, veka tafuleni!

Sweep the rooms well and make the beds! Hurry up, the bell is ringing! Lay the table immediately, father is coming! Shut the door afterwards! Open the windows! We are going home today. The car won't go. Put the knives and spoons on the table! Take the chairs into

the garden! The children are trying to scrub the floor. The dog does not enter here, because it bites children. Don't go outside, it is raining hard. The fire is burning well, boil the eggs now! Is the water boiling? Hurry and go home, your father is leaving. Don't put the plates on the floor, put (them) on the table!

Lesson 10

OBJECT CONCORD REFLEXIVE

A. The object concord:

Va *ndzi* vona — they see *me*

ha *ku* vona — we see *you*

ha *n'wi* *) vona — we see *him, her*

va *hi* vona — they see *us*

ndza *mi* vona — I see *you*

ha *va* vona — we see *them*

tihomu ti dya byanyi, ndza *ti* vona — the cows are eating grass, I see *them*

hi tisa maglasi, hi *ma* veka — we bring glasses, we put *them* on the
etafuleni table.

Rule: When the concord of a noun (the noun referred to as “him”, “it”, etc.) is used as object in the sentence, it is placed between the subject concord and the verb. Its form is the same as that of the subject concord, except in the second and third person singular: *ku* instead of “u”, *n'wi* instead of “u”.

B. Reflexive:

va *titsakisa* — they please *themselves*

n'wana wa *titsema* — the child is cutting *itself*

hosi ya *tirhandza* — the chief loves *himself*

ku *titiva* — to know *oneself*

* In some dialects *mu* is used instead of *n'wi*, but this seems to be Ronga or Zulu influence.

Rule: The reflexive is formed by using the prefix “ti” in the same way as the object concord is used, only it does not change for the different persons and classes, and it is written conjunctively, i.e. attached to the verb.

C. The imperative with object concord:

n'wi nyike xinkwa! — give *him* bread!

ndzi bye! — tell *me!*

swi vekeni halenu! — put (pl.) *them* (the things) here!

va byeleni ku hatlisa! — tell (pl.) *them* to hurry up!

Rule: When the imperative is preceded by an object concord, the final *-a* of the singular is changed into *-e*, the final *-ani* of the plural into *-eni*.

Sentences:

Ku lunghile, swi lunghile)
 Ku lulamile, swi lulamile) — it is all right

Swi ringanile)
 Swi ringene) — it is enough

Ndzi kombela mati — may I have some water, please (lit.: I am asking for water)

Ndzi kombela malamula — may I have some oranges, please.

Ndzi kombela ku ya kaya — may I please go home.

Vocabulary:

khele (5) — hole (in the ground)	ku hisa — to be hot, to burn (tr.)
mbhovo (9) — hole	ku lahla — to throw away, to bury,
thyaka (5) — rubbish, dirt	to loose
nkwama (3) — bag, pocket	ku cukumeta — to throw away
xuva (5) — buttonhole	ku bola — to rot
nkohe (3) — dry manure	ku lombela — to borrow, to lend
vulongo — wet manure	ku lotlela)
nkuma (3) — ashes	ku khiya) — to lock
rhavi (5) — branch	ku khiyela)
tluka (5) — leaf	ku byela — to tell (somebody some-
nhonga (9) — stick	thing)

lere (5) — ladder
 xilotlelo)
 khiya (5)) — key

leswaku — that, so that
 (ha) kanyingi — often
 hinkwako — everywhere
 kun'wana — elsewhere

Exercises:

1. Replace the object-nouns in the following sentences by the corresponding object concords (and change the subject concords from their short to their long form, where necessary): Ex.: Ndzi vona yindlu — Ndza yi vona. Ndzi hisa thyaka. Vafana va lahla nku-ma. Wanuna u lomba lere. Tatana u lava xilotlelo hinkwako. Va lotlela tindlu. Teka tinhonga! Tsema marhavi namuntlha! Kokwana u kombela mukwana. Tisani switulu! Manana u pfula nyangwa.

2. Put into the singular: Vavanuna va hisa matluka. Vafana va tisa mikwana. Matluka ma bola ekheleni. Vatatana va kombela swilotlelo, va lava ku lotlela tindlu. Hi lomba lere hakanyingi. Mi nga tshuki mi hisa tinhonga!

3. Put the following words into their right order: Hi ku hatlisa mati ndzi nyike. Ndzi sweswi vona n'wi. Xisibi nyike ni mati n'wi. Matluka ekheleni cukumeta va. Hi ku hatlisa mufana namuntlha ku famba u rhandza.

4. Make five sentences about two of the following subjects: xirhapa, homu, swakudya, yindlu.

5. Translate: Cela khele, kutani chela matluka ni nkuma khele-ni! Xana mufana u ya kaya namuntlha? Swi lunghile. Ndzi nyike mati! Tisa mati kambe! Swi ringanile sweswi. Wanuna u dyisa tihomu, kutani wa ti senga. Xana wa ndzi tiva? Ma n'wi vitana na? Mpfula ya na. Miroho yi mila swinene ngopfu. Tatana u lava ku famba xikan'we. N'wi nyike xilotlelo! Mufana u kwihi? A ndzi tivi, a ndzi n'wi voni. N'wi bye leswaku ha famba.

Dig a hole, then throw the leaves and ashes in the hole. Is the boy going home today? It is all right. Give me (some) water! Bring more water! It is enough now. The man feeds the cows, then he milks them. Do you know me? Are you (pl.) calling him? It is raining. The vegetables are growing very well. Father wants to leave straightaway. Give him the key! Where is the boy? I don't know, I don't see him. Tell him that we are leaving.

Lesson 11

THE TSONGA EQUIVALENT OF THE ENGLISH "TO HAVE",
PRESENT TENSE

A. Present tense affirmative:	Present tense negative:
ndzi ni — I have	a ndzi na — I have not
u ni — you have	a wu na — you have not
u ni — he, she has	a nga na — he, she has not
hi ni — we have	a hi na — we have not
mi ni — you have	a mi na — you have not
va ni — they have	a va na — they have not

Rule: The verb *to have*, meaning "to possess", is in Tsonga expressed as "to be with". Ndzi ni means lit.: I (am) with. (This construction is only used in main sentences. For the construction in dependent clauses see Part II, § 16).

Note that the verb "to have" is not used as an auxiliary, as it is in European languages: e.g. *I have loved* is expressed only by changing the final -a of the verb (to be explained in lesson 13). Note also that in the affirmative one has as a rule *ni*, whereas in the negative this *ni* becomes *na*.

Sentences:

Ndzi mi komba kaya ka hina — I am showing you our home

A swi na mhaka) — it does not matter
A swi na nchumu)

Ndzi fanela ku with infinitive — I must

Vocabulary:

kereke (9) — church
vhenkele (5)) — shop, store
xitolo)
poso (5) — post office
mpahla (9)) — parcel, luggage
nhundzu (9))
papila (5) — letter

Xinghesi — English
Xibunu — Afrikaans
minkarhi hinkwayo — always
ka — at, to
kunene — indeed, certainly
ku rhuma — to send
ku rhwala — to carry a load

xitempe — stamp	ku hakela — to pay
mpandzwa (3) — salary, wage	ku xavisa — to sell
xikweleti — debt	ku xava hi xikweleti — to buy on account
hakelo (9) — pay, price	
mhaka (9) — case, affair, story	ku dlaya xikweleti — to pay one's debts

Exercises:

1. Put a suitable noun in each of the following blank spaces: Wanuna u rima, u byala, u pandzela, u senga, u tsema, u cheleta, u lava Nhwanyana u kukula, u lahla, u pfala, u tshivela, u sweka, u tisa, u pfula, u xava

2. Make sentences using the following nouns correctly: (remember that the locative means: in, on, to, at, from, etc.): Kerekeni, tafuleni, rhavini, vhenkeleni, ndlwini.

3. Give suitable answers to the following questions: U lava yini? U endla yini? Manana u kwihi? Mi pfukile xana? Mi pfa kwihi? Mufundhisi u kwihi?

4. Translate: A ndzi na mali. Vana va xava xisibi evhenkeleni. Va xavisa matandza. A ndzi ma lavi. Xana u ni papila? E-e, a ndzi na papila. A swi na mhaka. A nga na mali, u lava ku xava hi xikweleti. U ya kwihi? Ndzi ya kerekeni. Yisa papila vhenkeleni! Hi ni switempe, kambe a hi na mali. Vana va ni mali, kambe a va na nkwama. Mi fanela ku ta na nkwama minkarhi hinkwayo. A hi na tihomu ekaya ka hina. A hi dyi kaya namuntlha.

I have no money (not money). The children are buying soap at the shop. They are selling eggs. I don't want them. Do you have a letter? No, I have no letter. It does not matter. He has no money, he wants to buy on account. Where are you going? I am going to church. Take the letter to the shop! We have stamps, but we have no money. The children have money, but they have no bag. You (pl.) must always come with a bag. We have no cattle at our place. We are not eating at home today.

Lesson 12

THE TSONGA EQUIVALENT OF THE ENGLISH "TO BE", PRESENT TENSE

A. The copulative construction in the present tense, first and second person singular and plural:

ndzi mufundhisi — I am the minister, a minister

u muaki xana? — are you a builder, the builder?

hi vahirhi — we are workers

mi Vatsonga — you are Tsongas

a ndzi mufundhisi — I am not a minister

a wu muaki xana? — are you not a builder?

a hi vahirhi — we are not workers

a mi Vatsonga — you are not Tsongas

Rule: The copulative construction is the construction by which a subject is linked with its predicate. Ex.: the house (subj.) *is* (copulative) big, ours, a ruin etc. (predicate). In Tsonga, when the subjects of such sentences are the 1st or 2nd person sing. or plur., the verb is simply omitted, and only the subject concords *ndzi*, *u*, *hi*, *mi*, are used. As we have seen in the previous lesson, this is also the case for the translation of the present tense of the verb "to have", which is simply a copulative construction meaning: "to be with"

B. The copulative construction in the third person singular and plural, (all classes):

Yosef Baloyi *i* mufundhisi — Yosef Baloyi *is* a minister, the minister

i mufana xana? — is it a boy?

i mani? — who is it?

i hosi — it is the chief, he is a chief

i tihosi — they are chiefs

a hi mufundhisi — he is not a minister, it is not the minister

a hi mufana — it is not a boy

a hi hosi — it is not the chief, he is not a chief

a hi tihosi — they are not chiefs.

Rule: In the third person sing. and plur. (all the classes) the construction is different. Here the words *i* (in certain cases *hi*), *he*, *she*, *it is*, and *a hi*, *he*, *she*, *it is not*, are used before a noun. (The construction of “to be” with adjectives will be explained in lesson 21, and of the copula in dependent clauses in Part II § 16). Note that the verb “to be” (like “to have”) is not used as an auxiliary. *I am calling* is simply translated by the present tense of to call: *ndza vitana*.

C. The copulative construction with locatives:

xinkwa xi kwihi? — where is the bread?

a xi kona — there is none (lit.: it is not there)

xi le ndlwini — it is in the house

manana u kwihi? — where is mother?

a nga kona — she is not there

u le kaya — she is at home

va le ku tirheni — they are at work

hi le kamareni — we are in the room

Rule: Before locatives the copulative is again omitted and only the subject concord remains. Note the *le* which appears before the locative in this construction.

D. The passive:

tatana wa ndzi vitana — father is calling me

ndzi vitaniwa hi tatana — I am called by my father

mbyana yi luma vana — the dog bites children

vana va lumiwa hi mbyana — the children are bitten by the dog

vafana va hlakula xirhapa — the boys are weeding the garden

xirhapa xi hlakuriwa hi vafana — the garden is weeded by the boys

Rule: To turn the active form of the verb into the passive, the final *-a* is changed into *-iwa*. Note that *l* before *i* becomes *r*, so: *ku hlakula*, but *ku hlakuriwa*. “By” after the passive is translated by *hi*.

Sentences:

U karhatiwa hi yini? — what is the matter with you? (lit.: by what are you bothered?)

U twa yini? — where does it hurt? (lit.: what do you feel?)

Ndzi karhatiwa hi nhloko	)	— I have a headache
Ndzi twa nhloko		
Nhloko ya pandza		— I have a splitting headache
Ndzi karhatiwa hi nenge	)	— my leg hurts
Ndzi twa nenge		
Ndzi ni nenge		
Mati yo titimela		— cold water
Mati yo kufumela		— warm, tepid water
Mati yo hisa		— hot water

Vocabulary:

nhloko (9) — head	ku tshama — to stay, to remain, to dwell
voko (5) — hand, arm	
tihlo (mahlo or matihlo) — eye	ku tshama hansi — to be seated
tino (5, meno) — tooth	ku tshamisa — to sit down
ndleve (9) — ear	ku yima — to stand up, — still, to stop (intr.)
nhompfu (9) — nose, nostril	
nsisi (3) — hair	ku yimisa — to stop (tr.), to halt
muaki — builder	ku baleka — to run away
dogodela (1, plur. 6) — doctor	ku tlanga) — to play
n'anga (9) — doctor (more for the African witchdoctor)	ku huha)
nimpundzu) — in the morning	ku khandziya — to climb, to board
nimixo)	ku xika — to descend (a vehicle)
ninhlekanhi — in the middle of the day	ku rhelela — to descend (hill, mountain)
nindzhenga — in the afternoon	ku vuya — to come back
nimadyambu — in the evening	ku tlhela — to go back
nivusiku — at night	ku muka — to go home
ku titimela — to be cold	ku etlela — to lie down, to go to sleep
ku kufumela — to be warm, tepid	ku hleka — to laugh
ku kufumeta — to warm up	

Exercises:

1. Oral practice: The teacher points to various parts of the body, asking what they are. Lexi i ncini? What is this? I nhloko. Or, pointing to the head: Xana i voko? Answer: E-e, a hi voko, i nhloko.

2. Give suitable answers to the following questions: Nhundzu yi kwihi? Mali yi kwihi? Mufana u kwihi? Mapapila ma kwihi? Tatana u kwihi? Xinkwa xi kwihi?

3. Put into the passive: Ex.: Tatana wa ku vona — u voniwa hi tatana. Tatana wa mi vitana. Wansati u xava switempe. Mufana u rhwala nhundzu. Nhwanyana u kukula yindlu. Hosi yi xavisa tihomu. Mufundhisi u lava lere. Muaki a nga ti lavi (timhandze). Tihosi a ti yingisi timhaka.

4. Pick out of the following list the nouns which are in the plural, and give their singular form: voko, switulu, meno, vhenkele, tindlu, swiri, timbanti, vana, tihosi, m̄ati, homu, mahlo, tinguluve, milenge, Vatsonga, vatatana, milomu.

5. Translate: A hi mufundhisi, i hosi. U karhatiwa hi yini? Ndzi karhatiwa hi nhloko. Tshama hansi! Hi pfuka nimpundzu. Vana va tlanga exirhapani. Va khandziya murhini. Tsutsumani! Tatana u fika namuntlha. Ndzi nyike mati yo kufumela! Hi fanela ku famba nimixo, hi vuya nimadyambu. I vusiku, vana va fanela ku etlela. Xana u mufundhisi? E-e, a ndzi mufundhisi, ndzi n'anga. Khandziyani, ha famba. Ndzi lava ku xika evhenkeleni. Va tikarhata ngopfu ku kukula yindlu swinene.

It is not the minister, it is the chief. What is the matter with you? I have a headache. Sit down! We get up early in the morning. The children are playing in the garden. They are climbing a tree. Run (pl.)! Father arrives today. Give me some warm water. We must leave in the morning, we are coming back in the evening. It is night, children must go to sleep. Are you a minister? No, I am not a minister, I am a doctor. Climb in (pl.), we are leaving. I want to descend at the shop. They take a lot of trouble (they trouble themselves a lot) to sweep the house well.

Lesson 13

THE PERFECT TENSE

A. The perfect tense:

ndzi vonile — I have seen, I saw

u vonile — you have seen, you saw

u vonile — he, she has seen, he, she saw

hi vonile — we have seen, we saw

mi vonile — you have seen, you saw

va vonile — they have seen, they saw

Rule: The perfect tense is formed by substituting the final -a of the verb by *-ile*. Here too *l* before *i* becomes *r*, e.g. ndzi hlakuvile, I have weeded. *-ile* is sometimes shortened to *-e*, which gives for the perfect tense these forms: ndzi vone, u vone, etc. This shortened form is used, when the verb occurs in the middle of a sentence, and is followed by other words: Ndzi va vonile — I saw them, ndzi va vone tolo — I saw them yesterday.

B. The perfect tense of ku va, to be:

ndzi vile, ndzi ve — I have been, I was

u vile, u ve — you have been, you were

u vile, u ve — he, she has been, he, she was

hi vile, hi ve — we have been, we were

mi vile, mi ve — you have been, you were

va vile, va ve — they have been, they were

Rule: The perfect tenses of *ku va*, to be, and *ku va ni*, to have, are regular.

C. The perfect tense of verbs ending in -ala or -ana:

ku sala — to remain

ndzi sele — I remained

ku hambana — to part, to disagree, to differ

swi hambene — it is different
 ku rivala — to forget
 va rivele — they forgot

Rule: When the verb ends in *-ala* or *-ana*, the short form of the perfect tense ends in *-ele* and *-ene*, and is more generally used, even if no other words follow the verb. There are however exceptions, e.g.:
 ku tsala has: ndzi tsarile, ndzi tsale, ku ala has: ndzi arile, ndzi ale.

D. The perfect tense of intransitive verbs:

ku tlhariha — to be wise, intelligent
 u tlharihile — you are intelligent
 ku karhala — to get, become tired
 hi karhele — we are tired
 ku tshamisa — to sit down
 va tshamisile — they are seated
 va tshamisa — they are sitting down
 ku kula — to grow
 murhi wu kurile — the tree is big, tall
 ku biha — to be bad, ugly
 mufana u bihile — the boy is bad

Rule: The perfect tense of intransitive verbs (i.e. verbs that cannot take an object) is used to express an action completed in the past, which has become a permanent situation or state; hi karhele: we have become tired, so now we *are* tired. This is a way of translating many of our adjectives into Tsonga.

Sentences:

Mi akile kwihi?)
 Mi tshama kwihi?) — where do you live?
 Ka Mpisane — at Mpisane
 Miyelani! — stop talking! be quiet!
 Sukani mi yima! — stand up!
 Yingisani! — listen!

Vocabulary:

xikolo — school
 thicara (1, pl 6) — teacher

ku dyondza — to learn
 ku dyondzisa — to teach

buku (9) — book	ku hlamusela — to explain
pensele (9) — pencil	ku vutisa — to ask
xileti — slate	xivutiso — question
tolo — yesterday	ku hembra — to lie, to tell lies
tolweni—the day before yesterday	ku komba) — to show
ntsena — only	ku kombisa)
ku tsala — to write	xikombiso — example
ku hlaya — to read, to count	ku pfuna — to help
ku miyela — to be silent, to keep quiet	ku chava — to fear, to be shy
ku yingisa — to listen, to obey	ku ba — to beat

Exercises:

1. Oral practice: Repeat the perfect tense of the following verbs: ku dyondza, ka tsala, ku ba, ku sala.

2. Supply the perfect tense of the verbs in brackets: Thicara u (hlamusela) swinene. N'wana u (tsala) papila. Ndzi n'wi (pfuna) tolo. Vana va (tsutsuma) ngopfu, va (karhala). Mufundhisi u (hlaya) tibuku. Vanhu va (sala). U (aka) kwihi?

3. Make questions to which these sentences might be the answers: Ee, ndzi dyondzile swinene. Ee, hi yingisile swinene. Va yile Joni. Ee, ndzi hlakurile kwala tolo. Ee, u dyile swinene. Vana a va tirhi swinene, hikuva va karhele. Ee, thicara u hlamuserile swinene. Ee, ndzi tiva ku hlaya ni ku tsala.

4. Give words or phrases of opposite meaning to the following: kwala, u kona, ku etlela, ku tisa, ku xava, khwatsi, mati yo titimela.

5. Translate: Thicara u dyondzisile vana. Namuntlha va karhele, va lava ku ya kaya. Mi hi pfunile ngopfu, inkomu. Hi tsarile mapapila. Vanhwanyana va pfukile nimpundzu. Vafundhisi va tile tolo. Manana u bile vana, hikuva va hembile. Nsimbhi yi bile, vanhu va huma kerekeni. Ndzi ku nyikile pensele tolo, yi kwihi sweswi? Hi xavile chukela evhenkeleni. Va hi lombile tibuku. Hi rhandza ngopfu ku hlaya tibuku.

The teacher has taught the children. Today they are tired, they want to go home. You (pl.) have helped us a lot, thank you. We have written letters. The girls got up early this morning. The ministers came yesterday. Mother has beaten the children, because they told lies. The bell has rung, now people are coming out of church. I gave you a

pencil yesterday, where is it now? We bought sugar at the shop. They lent us books. We like to read books very much.

Lesson 14

NEGATIVE PERFECT TENSE

A. The negative perfect tense:

a ndzi vonanga, vonangi — I have not seen, I did not see
 a wu vonanga, vonangi — you have not seen, you did not see
 a nga vonanga, vonangi — he, she has not seen, he, she did not see
 a hi vonanga, vonangi — we have not seen, we did not see
 a mi vonanga, vonangi — you have not seen, you did not see
 a va vonanga, vonangi — they have not seen, they did not see

Rule: To form the negative perfect tense, the final *-ile* of the perfect tense is changed into *-anga* or *angi*, and the negative formative *a* is prefixed.

B. The negative perfect tense of *ku va*, to be, and *ku va ni*, to have, is regular:

a ndzi vanga, vangi, etc. — I have not been, I was not, etc.
 a ndzi vanga, vangi na, etc. — I have not had, I did not have, etc.

Sentences:

A ndzi na nandzu — I am not guilty, it is not my fault
 A nga na nandzu — he is not guilty
 Va n'wi vekele nandzu — they have pronounced him guilty (lit.: they have put the fault upon him)
 A hi kona! — oh, no! (expression often used as a strong negation or exclamation of surprise)

Vocabulary:

hulumente (9) — government
 nhlengeletano (9) — meeting,
 assembly

hansi ka — under
 henhla ka — on top of
 kumbe — or

khomixinari (1) — native commissioner	ku fuma — to govern, to rule
huvo (9) — court, court of justice	ku avanyisa — to divide, to judge, to sentence, to condemn
muavanyisi — judge	ku avanyisela — to condemn to
mubohiwa — prisoner	ku ntshunxa — to set free, to liberate
mbhoni (9) — witness	
vumbhoni (14) — evidence, testimony	ku riha — to pay a fine
ku nyika vumbhoni — to bear witness	ku rihisa — to fine
to give evidence	ku hlengeletana — to come together, to have a meeting
muyimeri — advocate	ntiyiso (3) — truth
muhehli — accuser	vanwa (mavunwa) — lie

Exercises:

1. Repeat the negative perfect tense of the following verbs: ku fuma, ku avanyisa, ku ba, ku karhala.

2. Put into the negative: Hosi yi avanyisile mhaka. Hulumente yi fumile kahle. Timbhoni ti vurile ntiyiso. Vitana timbhoni! Va hembile mavunwa. Vavanuna va kambile mhaka tolo.

3. Answer in the affirmative and then in the negative: Xana u avanyisile mhaka tolo xana? Xana vanhu va twisisa milawu? Xana vamanana va sele handle na? Xana u ku dyondzisile swinene? Xana thicara u nyikile nhwanyana pensele? Mi karhele na? Xana n'wana u etlerile?

4. Give the plural of the following nouns and use each of them in a sentence: Xileti, thicara, papila, buku, vunwa, nawu.

5. Translate: Tihosi ti fuma vanhu, ti kamba timhaka. Vanhu va fanela ku tiva milawu. Hulumente yi pfuna ku aka swikolo. Muavanyisi a nga avanyisanga mubohiwa, u n'wi ntshunxile. Xana u ni nandzu, kumbe a wu na nandzu? A ndzi na nandzu. Hosi a yi rihisanga nuna, kambe yi rihisile nsati. Ha yini? Hikuva u swekile byalwa. Timbhoni ti kwihi? Ti kona. Xana u karhele? E-e, a ndzi karhalanga. Vana a va yingisanga swinene, kutani a va twisisanga mhaka. Xana tatana u etlele? E-e, a nga etlelangi, u pfukile.

The chiefs rule the people, they examine the cases. The people should know the laws. The government helps to build schools. The judge

has not condemned the prisoner, he has set him free. Are you guilty, or are you not guilty? I am not guilty. The chief has not fined the husband, but he fined the wife. Why? Because she made (lit.: cooked) beer. Where are the witnesses? They are there. Are you tired? No, I am not tired. The children did not listen well, so they have not understood the subject. Is father asleep? No, he is not asleep, he got up.

Lesson 15

FUTURE TENSE. DEPENDENT CLAUSES

A. The future tense:

ndzi ta vona — I shall see
 u ta vona — you will see
 u ta vona — he, she will see
 hi ta vona — we shall see
 mi ta vona — you will see
 va ta vona — they will see

Rule: The future tense is formed by means of the auxiliary “ta” from the verb *ku ta*, to come. The first person singular: *ndzi ta vona* is often shortened to: *n'ta vona*. The future tense of *ku va*, to be, and *ku va ni*, to have, is regular: *ndzi ta va (ni)*, etc. — I shall be (have), etc.

B. The future tense with object concord:

ndzi ta n'wi vona — I shall see him
 va ta ndzi ba — they will beat me
 mi ta va kuma — you will find them
 u ta ti (tinguvu) hlantswa mundzuku — you will wash them tomorrow

Rule: When there is an object concord, it is placed after “ta” and before the verb.

C. Dependent clauses:

Loko a fika, hi ta sungula xikan'we — when he arrives, we shall start
 straightaway
 loko mi hlwela, hi ta famba — if you are late, we shall leave

loko va *nga* hatlisi, hi ta hlwela — if they don't hurry, we shall be late
 loko u *nga* tirhi swinene, u ta biwa — if you do not work well, you will
 be punished

Rule: In dependent clauses, e.g. after “loko”, if, when, certain changes occur: a. The third person singular class 1 subject concord *u* changes to *a*. b. In all other persons the short form of the subject concord is used, even if no other word follows the verb. c. The negative present tense has the negative formative *nga* after the subject concord, instead of *a* before it. (Dependent clauses will be more fully explained in Part II, § 16).

Sentences:

U ta kuma mali ya pondho hi vhiki — you will get one pound a week

Ndzi ta engetela ndzhaku — I shall increase afterwards

U ta hola eku heleni ka n'hweti — you will get your pay at the end of
 the month

Wa nkhensa xana? — do you agree, are you satisfied?

Va ri — they say

U ri yini? — what do you say?

A ndzi ri? — isn't it?

Swi lo yini? — what is the matter?

Vocabulary:

ku twa ndlala — to be hungry

ku twa torha — to be thirsty

vhiki (5) — week

n'hweti (9) — month, moon

n'weti (3) — moonlight

lembe (5) — year

Sonto (5) — Sunday

Musumbhunuku (3) — Monday

Mugqivela (3) — Saturday

mahlweni ka — in front of

ndzhaku ka — after, behind

mundzuku — tomorrow

mundlwana — the day after
 tomorrow

ku sungula — to begin, to start

ku heta — to finish

ku engetela — to add, to increase

ku hunguta — to diminish, to decrease

ku tshemba — to hope, to trust,
 to believe

ku kholwa — to believe, to think

ku kolwa — to be satiated, to
 quench one's thirst

ku fika — to arrive

ku tirha — to work

ku kuma — to find, to get

ku hlwela — to be late, to be slow

rini? — when?	ku hola (mali) — to receive one's
godhi (3) — hole, mine	pay
komponi (9) — compound	ku twa ndlala — to be hungry
ndlala (9) — hunger	ku twa torha — to be thirsty
torha (5) — thirst	

Exercises:

1. **Oral: Repeat the future tense of the following verbs:** ku etlela, ku heta, ku fuma, ku pfala.

2. **Make sentences using the following prepositions:** henhla ka, hansi ka, mahlweni ka, ndzhaku ka.

3. **Change the verbs of the following sentences from the perfect to the future tense:** U hetile mintirho. Ndzi engeterile mpanzwa. Ndzi n'wi hakerile pondho hi vhiki. Hosi yi n'wi rihisile ngopfu. Va ntshunxile vabohiwa. Va karhele ngopfu. Hi rhumile mufana ku ya vhenkeleni. Mi khile miroho xirhapeni.

4. **Give suitable answers to the following questions:** U ta ta rini? Tatana u yile kwihi? U ta vuya rini? Mi kukurile rini halenu? Swi lo yini? Va ri yini? Swimanga swi endla yini?

5. **Change the following sentences from the first to the third person singular:** Ex.: Loko ndzi twa ndlala, ndza dya — Loko a twa ndlala, wa dya. Loko ndzi twa torha, ndzi nwa mati. Loko ndzi hetile, ndzi ta famba. Loko ndzi hatlisa, ndzi ta fika namuntlha. Loko ndzi karhele, ndza etlela. Loko ndzi teka swilo, ndzi ta biwa.

6. **Translate:** Mpanzwa i pondho hi vhiki. Loko u tirha swinene, ndzi ta wu engetela ndzhaku. Wa nkhenxa xana? Va ri khomixinari u ta avanyisa vabohiwa mundzuku. Ndza tshemba vana va ta nghena xikolo hi Musumbhunuku. Mi ta ta rini? Hi ta ta hi Mugqivela, kambe hi ta muka hi Sonto. Mufana u kona xana? Ndza tshemba u kona. Loko u hetile ku cheleta, hlakula swinene kwala! Tshivela ndzilo, kutani u koropa hansi! Wa swi twa? Tatana u yile Joni ku ya tirha migodini. Loko n'hweti yi hela, u ta kuma mali. Va tshama kwihi? Va fanela ku tshama ekomponi. Loko va nga tshami kona, va ta rihisiwa.

The wage is a pound a week. If you work well, I shall increase it afterwards. Do you agree? They say the commissioner will judge the prisoners tomorrow. I think the children will go to school on Monday. When will you (pl.) come? We shall come on Saturday, but we shall go

home on Sunday. Is the boy there? I think he is there. When you have finished watering, weed well here! Light the fire and then scrub the floor! Do you understand? Father went to Johannesburg to go (and) work on the mines. At the end of the month (when the month ends), he will get (some) money. Where do they stay? They must stay in the compound. If they don't stay there, they will be fined.

Lesson 16

NEGATIVE FUTURE TENSE

A. The negative future tense:

a ndzi nga voni — I shall not see

a wu nga voni — you will not see

a a nga voni — he, she will not see

a hi nga voni — we shall not see

a mi nga voni — you will not see

a va nga voni — they will not see

ndzi nga ka ndzi nga voni —, I shall not see

u nga ka u nga voni — etc.

a nga ka a nga voni —

hi nga ka hi nga voni —

mi nga ka mi nga voni —

va nga ka va nga voni —

ndzi nge voni — I shall not see

u nge voni — etc.

a nge voni —

hi nge voni —

mi nge voni —

va nge voni —

Rule: There are three forms of the negative future tense, all three used regularly. The second form is the more emphatic one: u nga ka u

nga n'wi voni — you will definitely not see him. Note that in the first form the “a” has a low tone, as it is the “a” of the negative. (cf. Part II, § 2).

The forms for the verbs “ku va” and “ku va ni” are regular: *va* changes into *vi*:

a ndzi nga vi (na) etc. — I shall not be, have

ndzi nga ka ndzi nga vi (na) etc.

ndzi nge vi (na) etc.

Sentences:

Ndzi ta va kona mundzuku — I shall be there tomorrow

Ndzi nge vi kona mundzuku)
A ndzi nga vi kona mundzuku) — I shall not be there tomorrow

Ka titimela — it is cold

Ka hisa — it is hot

Ku hisa ngopfu namuntlha — it is very hot today

Vocabulary:

nsimu, masimu *) — field

tiko (5) — country

nhova (9) — bush

mavele — mealies

manga (9) — monkeynut

murisi — herdboy, shepherd

puluhu (5) — plough

xikomu — hoe

xigayo — mill

xihlovo — spring, fountain

tshuri (5) — stampingblock

musi (3) — stamper

mphungu (3))
mukapu (3)) — porridge

muḡayo (3) — mealie meal (as bought in the shop)

mapa — flour (result of stamping mealies)

kule — far

kule ni — far from

kusuhi — near by

kusuhi ni — near to

ku risa — to herd

ku sivela — to prevent, to stop

ku tshovela — to reap, to harvest

ku sila — to grind (on a stone)

ku kandza — to stamp

ku gaya — to grind (in a mill)

ku hakasa — to stir

ku hlongola — to chase away, to
dismiss

ku va kona — to be there

*) The singular “nsimu” is of the 9th class, the plural “masimu” of the 6th. “Tinsimu” (cl. 10) means “songs”, and is the plural of “risimu” (cl. 11).

Exercises:

1. Oral: Repeat the negative future tense of the following verbs: ku risa, ku tshovela, ku va ni, ku kukula.

2. Change the tense of the verbs in the following sentences first into the future, then into the negative future tense: Hi tshoverile mavele. Vavasati va rimile masimu. U yile vhenkeleni. Vanhwanyana va kile mati. Vafana va risa tihomu enhoveni. Va kandza mavele. Tihuku ti hlongoriwile.

3. Put into the third person singular: Loko ndzi kile mati, ndzi ta sweka. Loko ndzi vona tihomu exirhapeni, ndzi nge ti hlongoli. Loko ndzi hetile ntirho, ndzi ta vuya. Loko ndzi nga twi ndlala, a ndzi dyi vuswa.

4. Translate: Vavasati a va nga kandzi mavele, va ta ma xavisa evhenkeleni. Hi nge vi kona mundzuku, hi ta ya hosini. Hi nge tshoveli mavele, hi ta tsema byanyi. Tatana u fambile, a ndzi ri? Ee, u fambile, u ta vuya mundzuku. Xana mi byarile timanga? E-e, a hi byalanga. Ndza tshemba hi ta byala, loko mpfula yi nile swinene. Murisi a nga ka a nga risi tihomu namuntlha, hikuva u yile vhenkeleni. Ndza tshemba u ta senga tihomu, loko a vuya. U nga chavi mbyana, a yi lumi. Ndzi yile kaya tolo, kambe a ndzi kumanga tatana. Xana u n'wi vonile? E-e, a ndzi n'wi vonanga. Thicara u tshama kwihi? U tshama kusuhi ni xikolo. I kule xana? Ee, i kule swinene.

The women won't stamp the mealies, they will sell them at the shop. We shall not be there tomorrow, we shall go to the chief. We shall not reap mealies, we shall cut grass. Father has gone, hasn't he? Yes, he has gone, he will come back tomorrow. Did you sow monkeynuts? No, we didn't. I think we shall sow, when it has rained a lot. The herd-boy will not herd the cattle today, because he went to the shop. I think he will milk the cows, when he comes back. Don't be afraid of the dog, it doesn't bite. I went home yesterday, but I did not find my father. Did you see him? No, I did not see him. Where does the teacher live? He lives near the school. Is it far? Yes, it is very far.

Lesson 17

DEMONSTRATIVE PRONOUNS

A. The demonstrative pronoun, three positions:

Singular:

munhu loyi — this person
 muti lowu — this village
 tiko leri — this country
 xilo lexi — this thing
 mbuti leyi — this goat
 ritiho leri — this finger
 byanyi lebyi — this grass
 ku lwa loku — this fight

munhu loye, luya — that person
 muti lowo, lowuya — that village
 tiko lero, leriya — that country
 xilo lexo, lexiya — that thing
 mbuti leyo, leyiya — that goat
 ritiho lero, leriya — that finger
 byanyi lebyo, lebyiya — that grass
 ku lwa loko, lokuya — that fight

Plural:

vanhu lava — these people
 miti leyi — these villages
 matiko lawa — these countries

vanhu lavo, lavaya — those people
 miti leyo, leyiya — those villages
 matiko lawo, lawaya — those countries

swilo leswi — these things
 timbuti leti — these goats
 tintiho leti — these fingers
 mabyanyi lawa — this grass

swilo leswo, leswiya — those things
 timbuti leto, letiya — those goats
 tintiho leto, letiya — those fingers
 mabyanyi lawo, lawaya — that grass

Rule: The demonstrative pronouns are formed of three elements: a. a demonstrative formative *le*, *la* or *lo*; b. the class concord of the corresponding noun; c. for the second and third position the suffixes *-o* and *-ya*. As to the meaning, the forms with final *-o* indicate a position at some distance, whereas those ending in *-ya* indicate a position further away. These last forms are more commonly used. Note that the copulative “i” becomes “hi” before a demonstrative pronoun: Ex.: *tihomu ti vuyile, hi leti* — the cows have come back, here they are (lit.: they are these).

Sentences:

Mpfula yi ta vuya — the rain will come back

Yi ta xa — it (the rain) will stop

Xirhami lexi! — how cold it is! (lit.: this cold)

John u kwihi? — where is John?

A ndzi n'wi tivi — I don't know where he is (lit.: I don't know him, meaning his whereabouts)

Vocabulary:

tapula (5))
zambana (5)) — potato

nhlata (3) — sweet potato

nyala (9) — onion

khwembe (makwembe) — pumpkin

nyawa (9) — bean

ndluwa (9) — kind of groundbean

herekisi (9) — pea

ntsumbula (3) — maniok

mihandzu — fruit

perikisi (5) — peach

xihenge — pineapple

ximila, ximilani — plant, seedling

xirhami — cold

ndzhuti (3) — shadow, shade

papa (5) — cloud

ntshava (9) — mountain

hunguva (9) — mist

xihangu — hail

gamboko (5) — snow

nhlakulo (9) — weeds, weeding

khamba, makamba — peel

ku vandla — to peel

ku hunga — to blow (of the wind)

Exercises:

1. Give the right form of the demonstrative pronoun meaning “this” with the following nouns: tapula, nyawa, ximila, byanyi, nhlata, munhu. Put your answers into the plural.

2. Put a suitable verb into each of the following blank spaces: Mpfula ya Vavasati va masimu. Tatana u swakudya. Dyambu ri ngopfu. Vana va ta xikolo mundzuku. Vanhwanwana va ndzilo. Thicara u vana. Hatlisani mi mazambana. Vana va swinene. Famba u vhenkeleni. Manana u ile xisibi.

3. Make sentences using the following phrases correctly: a ndzi ri, ku twa nenge, mati yo hisa, swi lo yini, kaya ka hina.

4. Translate: Hi Musumbhunuku hi ta byala tinyala ni tinyawa. Makwembe lawa ya kurile, hikuva mpfula yi nile swinene. Hcmu yi nghenile exirnapeni, yi dyile swimilani leswi. Yi hlongole! Ndza tshe-

mba mihlata leyi yi ta mila swinene. Swiluva leswi swi lava ndzhuti, hi ta swi byala endzhutini. Nindzhenga u ta cheleta swiluva leswi ni miroho leyiya. Famba u ya cela mihlata. Vamanana va tile ku vona mufundhisi. Xana mi lava ku xava tibuku leti? E-e, a hi ti lavi, hi lava letiya.

On Monday we shall sow onions and beans. These pumpkins have grown big because it has rained a lot. A cow has entered the garden, it has eaten these plants. Chase it away! I think these sweet potatoes will grow well. These flowers want shade, we shall plant them in the shade. In the afternoon you will water these flowers and those vegetables. Go and dig up (some) sweet potatoes. These ladies have come to see the minister. Do you (pl.) want to buy these books? No, we don't want them, we want those.

Lesson 18

PROPER ADJECTIVES

A. Proper adjectives, first series:

Singular:

munhu un'we — one man
 muti wun'we — one village
 rito rin'we — one word
 xihloka xin'we — one axe
 ntshava yin'we — one mountain

ririmi rin'we — one language
 vuvabyi byin'we — one illness
 ku lwa kun'we — one fight

Plural:

vanhu vambirhi — two people
 miti mimbirhi — two villages
 marito mambirhi — two words
 swihloka swimbirhi — two axes
 tintshava timbirhi — two mountains

tindzimi timbirhi — two languages
 mavabyi mambirhi — two illnesses

B. Second series:

Singular:

munhu lonkulu — a big man
 muti lowukulu — a big village

Plural:

vanhu lavakulu — big people
 miti leyikulu (lemikulu) — big villages

ribye lerikulu — a big stone
 xitulu lexikulu — a big chair
 yindlu leyikulu — a big house
 ritiho lerikulu — a big finger
 byanyi lebyikulu — tall grass
 ku chava lokukulu — a big fright

maribye lamakulu — big stones
 switulu leswikulu — big chairs
 tindlu letikulu — big houses
 tintiho letikulu — big fingers
 mabyanyi lamakulu — tall grass

Rule: There are very few adjectives in Tsonga. They are divided into two series; to the *first series* belong:

-n'we — one	-n'wana	} — other, some
-mbirhi — two	-n'wanyana	
-nharhu	} — three	-ngani? — how many?
-rharhu		

To the *second series* belong:

-kulu	} — big, great	-nyingi — many
-kulukumba		-ntshwa — new
-tsongo — small		-tomi — healthy
-tsanana — very small		-mbisi — raw
-nene — good		

Adjectives of the *first series* are connected to a noun simply by adopting the concord of that noun.

Adjectives of the *second series* are connected to the noun they qualify by the *demonstrative pronoun and the concord of that noun*. The second half of the demonstrative pronoun is dropped: vanhu lava-vakulu becomes: vanhu lavakulu.

Note the difference between:

matandza man'wana — other eggs, and
 matandza laman'wana — *the* other eggs

Sentences:

Siku rin'wana ndzi vonile . . . — one day I saw

Ndzi ta ta siku rin'wana — I shall come on another day

Vanhu van'wana a va tivi ku hlaya — some people cannot read

Va xavisa matandza — they are selling eggs

I mali muni? — how much do they cost? (lit.: what kind of money)

Vocabulary:

muyeni)		Mulungu — European
muendzi)	— visitor	ndzhope (3) — mud
riendzo (11)	— journey	ku endza — to travel
timbuva	— provisions for a journey	ku endzela — to visit
basi (5)	— bus	ku amukela — to receive
bayisikiri (9)	— bicycle	ku baja — to stick in the mud
xitimela	— train	ku rhurha — to move (one's vil- lage)
xitici	— railway station	
xitasi	— mission station	ku haha — to fly
xikepe)		ku pfumala — to need, to lack
xitimela xa mati)	— ship, boat	ku (swi) kota — to be able to
xihahampfhuka	— aeroplane	ku longa — to prepare for a journey
khombo (5)	— accident, misfortune, death	

Exercises:

1. Connect correctly the nouns and adjectives given below:
Muti — kulu, tatana — nene, xitimela — ntshwa, n'wana — tsanana, khombo — n'wana, valungu — mbirhi, tihosi — ngani, nyama — mbisi, matiko — kulu, basi — tsongo, nandzu — kulu, mati — nene.

2. Think of a suitable adjective to describe each of the following nouns: buku, yindlu, vafundhisi, tiko, mikwana, nyimpfu, ntukulu, ku pfumala.

3. Turn the following verbs into their passive and give their meaning: ku vula, ku rima, ku yingisa, ku hlakula, ku byela, ku luma.

4. Translate: Vamanana van'wana va xavisa tihunyi. I mali muni? A ndzi lavi tihunyi namuntlha. Mi ni tihomu tingani? Hi ni tihomu tinharhu ni mbhongolo yin'we. Vayeni vanharhu va fikile, va huma kule. Ehe, va huma kwihi? Va huma Swissa. Va tile hi xihahampfhuka lexikulu. Thicara u xavile movha lowuntshwa. Tolo u bajile endzopeni. Hi ta hakela vatirhi lavanene ntsena. Vona vana, va tlanga exirhapeni. I vangani? I vanharhu. A va ngeni xikolo xana? Ee, *) a va lavi ku dyondza.

*) Where in English we would say: No, they don't want etc., in Tsonga one says: Yes, they don't want to learn, as an affirmative answer to a negative question.

Some women are selling firewood. How much is it? I don't want firewood today. How many cows have you? We have three cows and one donkey. Three visitors have arrived, they come from far. Oh, where do they come from? They come from Switzerland. They came by a big aeroplane. The teacher has bought a new car. Yesterday he got stuck in the mud. We shall pay the good workers only. Look, the children, they are playing in the garden. How many are they? They are three. Are they not going to school? No, they don't want to learn.

Lesson 19

POSSESSIVE CONSTRUCTION

A. The possessive construction:

Singular:

nsati *wa* hosi — the wife of the chief
 muti *wa* thicara — the village of the teacher
 vito *ra* n'wana — the name of the child
 xitimela *xa* mati — ship (steamer of the water)
 nhonga *ya* murisi — the stick of the shepherd
 ririmi *ra* homu — ox tongue
 vunene *bya* manana — the goodness of the mother
 ku hela *ka* n'hweti — the end of the month

Plural:

vasati *va* hosi — the wives of the chief
 miti *ya* vanhu — the villages of the people
 mavito *ya* vana — the names of the children
 switimela *swa* mati — ships
 tinhonga *ta* varisi — the sticks of the shepherds
 tindzimi *ta* valungu — the languages of the Europeans
 mati *ya* lwandle — the water of the sea.

Rule: The possessive construction is formed by the possessive concord, consisting of the class prefix of the first noun and "a" of the

genitive: xi-a — xa, ri-a — ra, etc. The prefixes beginning with “m” however, drop the “m”: mu: u-a — wa, mi: i-a — ya.

Sentences:

Hi ta va ni vayeni — we shall have visitors

Va ta ta eku dyeni — they will come for a meal

Hi rhambiwiile ku dyeni — we have been invited for a meal

Hi ta fihlula hi nkarhi wa eight — we shall have breakfast at 8 o'clock

Hi ta lalela hi six — we shall have supper at six

Vocabulary:

munyama (3) — darkness

hareka (9) — rake

sikiri (9) — sickle

xikero — scissors

xipikiri — nail

hamela (9) — hammer

xikurufu — screw

saha (5) — saw

bokisi (5) — box

ngoti (9) — string (small)

ntambhu (9) — string, rope

xikotelo — tin, enamel basin

vito (5) — name

dikisela (9) — lid, cover

nkarhi (3) — time, moment

lwandle (5) — sea

tlhelo (5) — side

hi tlhelo — apart, aside

hi tlhelo ra — beside, on the side of

ku lota — to sharpen

ku funengeta — to cover

ku tlhava — to stab, to slaughter

ku xindla — to cut up (meat)

ku fihlula — to breakfast

ku lalela — to have supper

ku rhamba — to invite

Exercises:

1. Put the right form of the possessive concord in the following blank spaces, and put into the plural: xikero tatana, tluka murhi, n'wana xikolo, ndzhuti yindlu, yindlu n'anga, ntukulu hosi, tiko mu'ungu, byanyi nhova, mbyana thicara, movha mufundhisi.

2. Into each of the following blank spaces put a noun of the right class, chosen from the list on the right:

. xa n'wana

. wa tatana

. ya thicara

. ta vanhu

. ka vafana

mukwana

tindzimi

ku biha

xinkwa

marito

3. Answer the following questions, first in the affirmative, then in the negative: Xana u vonile xikero xa manana? Xana va t!haviile homu namuntlha xana? Vayeni va hosi va ta fika xana? Xana mi xavile xisibi xa n'wana? Wa tirha xana? U ta ndzi ba xana? Manana wa n'wana u vuyile na?

4. Describe each of the following nouns with an adjective: xirhami, nambu, tatana, tiko, homu, mintirho, mabokisi.

5. Translate: A ndzi voni swikurufu. Swi kwihi? Ndzi swi kumile, swi le bokisini ra tatana. Ndzi lava xikurufu lexitsongo. Hi lexi. Thicara u kombela ku lombela tihareka tinharhu. A ti kona. Hi ta ti xava evhenkeleni ra mulungu. Nsati wa thicara u yile mutini wa mufundhisi. Mufundhisi a nga kona, u yile ekerekeni. U fambile hi basi, kambe u ta vuya hi xitimela. Xitimela xi tsutsuma ngopfu. Mufana loyi wa xikolo u dyondzile swinene, siku rin'wana u ta va mufundhisi wa kereke leyi.

I don't see the screws. Where are they? I have found them, they are in father's box. I want a small screw. Here it is (lit.: it is this one). The teacher would like to borrow three rakes. They are not there. We shall buy them at the shop of the European. The teacher's wife went to the village of the minister. The minister is not there, he went to the church. He left by bus, but he will come back by train. The train goes very fast. This schoolboy has learnt very well, some day he will be the minister of this church.

Lesson 20

OTHER WAYS OF TRANSLATING CONCEPTS EXPRESSED BY ADJECTIVES IN EUROPEAN LANGUAGES

A. Translation of adjectives by way of the possessive construction:

munhu wa matimba — a man of strength, a strong man

munhu wa tintswalo — a man of mercy, a kind man

mbyana ya ntima — a dog of blackness, a black dog

mbyana ya ntlohe — a dog of whiteness, a white dog

nguvu (9) — cloth, material, pl. clothes	ku tiya — to be strong
xiambalo — garment, clothes	ku xonga — to be pretty, nice
hembe (9) — shirt	ku nuha — to smell badly, to stink
buruku (5) — trousers	ku nandziha — to taste good, to be palatable, agreeable
baji (5) — jacket	ku kariha) — to be cross, angry
jasi (5) — coat	ku kwata)
ntanghu (9) — shoe	ku bava — to be bitter, sour
sokisi (5) — sock, stocking	ku ambala — to dress (oneself)
khale — long ago	ku ambexa — to dress (somebody)
ku humelela — to happen, to appear suddenly	ndzi ambarile — I am wearing
ku tlerisa — to send, take back	ku hluvula — to undress
ku vuyisa — to bring back, to welcome back	ku hlantswa — to wash (clothes, dishes)
ku hlamba — to wash (oneself)	ku kama — to squeeze
	ku aneka — to hang out

Exercises:

1. Complete the following expressions: munhu tintswalo, mitirho nonoha, mihandzu tsokombela, buruku ntima, swiambalo basa, mhaka olova, baji -ntshwa, mufana loloha, vanhu tala, xilo xonga, swakudya nandziha.

2. Choose for each of the following nouns a suitable qualification from the list on the right, connecting them by the right construction:

wanuna	ku nonoha
mati	-kulu
switempe	tintswalo
marito	-tsongo
nkuku	ku basa
ritho	matimba
tihuku	ku leha
tafula	-ngani
n'wana	ku tala
mitirho	ku titimela
munhu	-n'we

3. Think of as many qualifications as you can to describe each of the following nouns: homu, wansati, ndzilo, ku chava, mati, vuswa, mihandzu.

4. Give the perfect and future tense, affirmative and negative, of the following verbs (1st person sing. only): ku ambala, ku tirha, ku ta, ku sala, ku pfumala, ku va.

5. Translate: Namuntlha ndzi yile vhenkeleni, kutani ndzi xavile baji ro kufumela. Ri sasekile, a ndzi ri? Ee, ri sasekile ngopfu. Mufana loyi u lava tintanghu to tiya ni masokisi ya rihlaza. Vanhu a va ambali tinguvu letinene, loko va ya eku tirheni. Kambe namuntlha va ambarile tinguvu leto basa, hikuva i Sonto, va ya ekerekeni. Ndzi vonile muti wa hosi. I muti lowukulu ngopfu. U wu vonile xana? E-e, a ndzi wu vonanga. Vana va xikolo va tiharihile ngopfu, va dyondza swilo leswo tala. Va ta swi kota ku kuma mintirho yo hambana. Van'wana va ta ya mahlweni ku dyondza vuthicara. Hlantswa tinguvu leti, u ti kama swinene, u ti aneka handle.

Today I went to the shop and I bought a warm jacket. It is beautiful, isn't it? Yes, it is very nice. This boy wants strong shoes and (some) blue socks. People don't put on nice clothes when they go to work. But today they have put on clean clothes, because it is Sunday, they are going to church. I have seen the chief's village. It is a very big village. Have you seen it? No, I have not. School children are very clever, they learn many things. They will be able to find different jobs. Some will go on to train as teachers. Wash these clothes, squeeze them well and hang them outside.

Lesson 21

COPULATIVE CONSTRUCTION (PRESENT TENSE) WITH ADJECTIVES

A. The copulative construction with proper adjectives:
n'wana wa thicara i ntsongo — the child of the teacher is small
muti wa hosi i wuntshwa — the village of the chief is new
tihomu ta tatana i tinharhu — the cows of my father are three

mati ya nambu (i) manene — the water of the river is good
 ndzi ntsongo — I am small
 u nkulu — you are big
 mi vatsanana — you are very small
 n'wana wa thicara a hi nkulu — the child of the teacher is not big
 tafula leri a hi rintshwa — this table is not new
 muti wa hosi a hi wuntshwa — the village of the chief is not new
 a ndzi ntsongo — I am not small
 a wu nkulu — you are not big
 a mi vatsanana — you are not small

Rule: When adjectives are connected to nouns by the present tense of the verb to be (this is the predicative use of the adjective), the construction is as explained in lesson 12: i.e. by *i* and *a hi* in the third person, all classes, and by the subject concord only in the first and second persons. The adjective has only the prefix of the noun, not the demonstrative pronoun. Note that “i” is sometimes omitted. Note also the difference between:

n'wana loyi i nkulu — this child is big, and
 n'wana loyi hi lonkulu — this child is the big one, the biggest
 tihomu leti i tinene — these cows are good, and
 tihomu leti hi letinene. — these cows are the good ones

B. Other ways of translating adjectives when used as predicate:

hosi yi ni matimba — the chief is powerful
 Xikwembu xi ni tintswalo — God is merciful
 tintshava ti sasekile — the mountains are beautiful
 mhandze yi lehile — the pole is long
 mihandzu leyi ya tsokombela — this fruit is sweet
 nguvu leyi (i) ya khale — this material is old
 mbyana leyi (i) ya ntima — this dog is black

Rule: As we have seen, there are very few proper adjectives in Tsonga. The use of nouns, and more especially of intransitive verbs, is a way of translating our adjectives in Tsonga. Note that mostly the *perfect tense of intransitive verbs* is used to express a state already completed and still persisting: this tree is long and it will stay long.

Sentences:

- Ndzi tile eku kambiweni — I have come to be examined
 Ku vava kwihi? — where does it hurt? where are the pains?
 Ndzi karhatiwa hi xifuva — I have chest trouble
 Ndza khohlola — I am coughing
 Ndzi yile tin'angeni — I have gone to the (witch) doctors
 Vuvabyi lebyi bya tlulela — this disease is contagious

Vocabulary:

xibedhlele — hospital	ku koma — to be short
nkumba (3) — blanket	ku chuluka — to have diarrhoea
lakani (5) — sheet	ku hola — to recover (lit.: to grow cold)
nese (9) — nurse	ku horisa — to cure
muvabyi — patient, sick person	ku antswa — to improve, to get better
murhi wa ku tota — ointment	ku veleka — to give birth
philisi (5) — pill	ku velekiwa — to be born
xifuva — chest, TB	ku fa — to die
nkolo (3) — throat	rifu (5) — death
mukhuhlwana (3) — cough	ku ahlama) — to open
xikhigelo — pillow	ku ahlamisa nomu) the mouth
khwiri (5) — belly, womb	ku hlanta — to vomit
u ni khwiri — she is pregnant	ku hefemula — to breathe
marhumbu — bowels	ku khohlola — to cough
bodlela (5) — bottle	ku hluleka) — to be un-
ku vabya — to be ill	ku tsandzeka) able to
ku hlayisa — to look after, to take care of, to keep	ku tota — to rub, to anoint, to put on (ointment, butter)
ku khoma — to catch, to seize, to hold firm	ku karhata — to trouble, to be troublesome

Exercises:**1. Fill in, choosing from the list on the right:**

mufana loyi i	-nene
xibedhlele xa Masana (i)	-tsongo
manana i	-nyingi

muroho (i)	-mbisi
mirhi (i)	-kulu
marhavi (i)	-ngani
nyama leyi (i)	-ntshwa

2. Change the verbs in the following sentences from the future to the perfect tense, and into the negative: Ndzi ta ya xibedhlele. N'anga yi ta kamba movabyi. Tinese ti ta hlayisa vavabyi. Va ta ndzi nyika murhi. N'wana u ta khomiwa hi mukhuhlwana. Mi ta ambala tinguvu letintshwa.

3. True or not true? (Hi swona, kumbe a hi swona ?)

Nhlamulo: Ee, hi swona, kumbe: E-e, a hi swona.

Ximanga a xi dyi nyama. Vafana va ambala maburuku. Yindlu ya hosi yitsongo. Dogodela i munhu lonene. Mahlo ya munhu i manharhu. Mbyana yi luma vana.

4. Make sentences, showing the correct use of the following:

Ndzi tsandzeka ku Vana va fanela ku N'wana loyi u karhatiwa hi Siku rin'wana hi yile ha vomu kusuhi ni Hakanyingi vanhu va

5. Translate: Swi lo yini? A ndzi tivi. Ndzi twa nhloko, naswona ndzi karhatiwa hi xifuva. Tana, hi ta swi vona. Ndzi ni nenge. Ndza tsandzeka ku famba. Ndzi ta ku nyika murhi wa ku tota. Ndzi khohlola ngopfu. Ahlamisa nomu u vula "aaaa". U hlantile xana? Va ta ku nyika murhi wo nwa. Xana u tile na bodlela? U fanela ku tisa bodlela, loko u lava murhi. Manana loyi u twa nhloko. Dogodela u ta n'wi nyika maphilisi. Tinese ti hlayisa vavabyi, ti va hlayisa swinene. Dogodela wa va horisa. Va ta hola hi ku hatlisa. Mufana wa vabya. A nge yi eku tirheni mundzuku. Xana nenge wa vava? Wa vava, kambe a wu vavi ngopfu. Minkumba ya xibedhlele i yintshwa. Va yi xavile masiku lawa.

What is the matter? I don't know. I have a headache, and also I have chest trouble. Come, we shall have a look. I have a (sore) leg. I cannot walk. I shall give you some ointment. I'm coughing badly. Open your mouth and say "aaaa" Did you vomit? They will give you some medicine to drink. Did you come with a bottle? No, I didn't come with a bottle. You must bring a bottle, when you want medicine. This woman has a headache. The doctor will give her some pills. The nurses look after the patients, they look after them well. The

doctor cures them. They will soon get better. The boy is ill. He won't go to work tomorrow. Is the leg painful? It is painful, but not very much so. The blankets of the hospital are new. They bought them recently (these days).

Lesson 22

THE NUMERALS

A. The numerals one to three:

munhu un'we — one man
 tihomu timbirhi — two oxen
 swilo swinharhu — three things

Rule: The numerals 1, 2, and 3 are proper adjectives, cf. lesson 18.

B. The numerals four and five:

mune wa vanhu) — four people
 vanhu va mune)
 ntlhanu wa maribye) — five stones
 maribye ya ntlhanu)

Rule: The numerals 4 and 5 are nouns of the third class; the possessive construction can be turned both ways: a set of four people, or: people of a set of four.

C. Other numerals:

khume ra vana) — ten children
 vana va khume)
 dzana ra tinyimpfu) — a hundred sheep
 tinyimpfu ta dzana)

Rule: The numerals 10 and 100 are nouns of the fifth class. Note that the plural of *khume* is *makume*. These are all the numerals which exist in Tsonga *), the others being combinations of these:

*) Recently the numbers 6 to 9 have been made up to suit educational purposes, and from 10 on the counting has been simplified.

vanhu va ntlhanu na vambirhi — seven people
 khume ra swilo na swinharhu — thirteen things
 mune wa makume ya maribye na
 ntlhanu na manharhu) — 48 stones

D. The ordinals:

mufana wo rhanga — the first boy
 yindlu ya vumbirhi — the second house
 muti wa vunharhu — the third village
 mhaka ya vumune — the fourth affair
 xilo xa vuntlhanu — the fifth thing

Rule: The ordinal numbers are expressed by forming an abstract noun of the 14th class: vumune meaning: the fourth place; munhu wa vumune: the man of the fourth place. Vun'we is not used in that sense, as it means oneness, unity. Instead the verb "ku rhanga": to be first, is used.

E. Numbers of frequency:

ndzi ku vonile kan'we — I have seen you once
 hi yile kambirhi — we went twice
 va n'wi bile kanharhu — they have beaten him three times
 ndzi ku byerile kamune — I told you four times
 u vabyile kanyingi — he has been ill many times
 u swi endlile kangani? — how often did you do that?

Rule: To express "so many times", *ka* is prefixed to the numerals.

Sentences:

Mi fambile njhani? — did you have a good journey? (how did you travel?)

Hi fambile kahle — we had a good journey

Swa tsakisa — that is nice

Hi vonile khombo endleleni — we had an accident on the road

Vocabulary:

xirimo — ploughing season
 murimisi — agricultural officer
 damu (5) — dam
 mugero (3) — ditch, canal

ku fulela — to thatch
 ku phama — to plaster
 ku sindza — to smear mudfloors
 with cowdung

ku khukhuriwa ka misava — soil erosion	ku belela — to nail, to hammer
rihlampfu — fence, hedge	ku hlanhla — to demolish, to pull down
xitina — brick	ku wa — to fall
lwango (5) — roof	nan'waka — this year
xivala — kraal, paddock	n'wexemu — last year
mumu (3) — heat (the weather)	haxawu — next year
ximumu — summer	Wavumbirhi — Tuesday
vuxika — winter	Wavunharhu — Wednesday
handle ka — outside, except	Wavumune — Thursday
exikarhi ka — in the middle of, among, between	Wavuntlhanu — Friday
endzeni ka — inside	ku nga ri — and not

Exercises:

1. **Read aloud:** e.g. xikepe (2), swikepe swimbirhi. Ribye (4), murisi (2), mukwana (5), ritiho (8), vusiku (1), manana (10), xileti (100), bokisi (12), bodlela (9), yindlu (17), nawu (26).

2. **Put a noun of the right class from the list on the right into each of the following blank spaces:**

..... xo rhang	buku
..... ya vumbirhi	borota
..... byo rhang	n'wana
..... wa vumbirhi	vusiku
..... wa vunharhu	xihloka
..... ra vumune	ntirho

3. **Make sentences of your own, using the following prepositional phrases:** henhla ka, kule ni, ndzhaku ka, exikarhi ka, hansika.

4. **Answer the following questions, first in the affirmative, then in the negative:** Va famba namuntlha xana? Mi amukerile vayeni xana? Xana tihosi ti ta fika mundzuku xana? U tiva ku fambisa movha xana? Xana tihomu ti vuyile exivaleni? Xana va ta hlanhla yindlu xana?

5. **Translate:** Hi fanela ku aka damu rin'wana. Hi ta sungula xikan'we. Ndza tshemba leswaku hi ta heta ku ri aka nan'waka. Murimisi u ta ta mundzuku. Hi ta n'wi komba mugero lowukulu lowu. Vona, khumbi ri wile. Sweswi hi ta ri aka hi switina, ku nga ri hi timhandze ni

misava. Endlani switina leswo tala, mi swi veka ehansi ka maurhi. Hi ta xava mafastere manharhu lamakulu, ni xipfalo xin'we. Loko xirimo xi fika, vanhu va huma va ya eku rimeni. Murimisi u va komba tindlela ta ku rima kahle.

We must build another dam. We shall start straightaway. I think that we shall finish building it this year. The agricultural officer will come tomorrow. We shall show him this big canal. Look, a wall has fallen down. Now we shall build it with bricks, and not with poles and earth. Make (pl.) many bricks, and put them under the tree. We shall buy three big windows and one door. When the ploughing season arrives, people go out to plough. The agricultural officer shows them ways to plough well.

Lesson 23

OTHER ADJECTIVES

A. Other, some:

mufana un'wana — another boy, a certain boy

hosi yin'wana — another chief, a certain chief

siku rin'wana — another day, some day

swihari swin'wana — other animals, some animals

tindzimi tin'wana — other languages, some languages

maforoko man'wana — other forks, some forks

Rule: The adjective *-n'wana* has two shades of meaning: a definite one, with the meaning "other, different", and an indefinite one, with the meaning "a certain, some".

B. Every:

munhu un'wana ni un'wana — every man, everybody

siku rin'wana ni rin'wana — every day

movha wun'wana ni wun'wana — every car

Rule: The repetition of the adjective *-n'wana* expresses the notion "every".

C. Whole, all:

vanhu hinkwavo — all the people
 muti hinkwawo — the whole village
 miti hinkwayo — all the villages
 tiko hinkwaro — the whole country
 masiku hinkwawo — all the days, always
 xisibi hinkwaxo — all the soap
 switempe hinkwaswo — all the stamps
 yindlu hinkwayo — the whole house
 tindlu hinkwato — all the houses
 vutomi hinkwabyo — the whole life
 ku tsaka hinkwako — all the joy

Rule: The notions “whole, all” are expressed by forms which consist of “hinkwa”, meaning totality, and the concord of the noun concerned.

D. A few:

vanhu va nga ri vangani — a few people
 maribye ma nga ri mangani — a few stones
 tihomu ti nga ri tingani — a few cows
 mikwana yi nga ri yingani — a few knives

Rule: The notion “few” is expressed by a negative form of the verb “to be” (to be treated later on), and the adjective *-ngani*, how many, so lit.: people not being how many.

Sentences:

Ndzi tirhile vusiku na nhlekanhi — I worked day and night
 U tirha hi ku nana — you work slowly (not doing your best)
 Vaxumi! — greeting to people at work: hard workers!
 A hi va voni — their answer: we do not see them!

Vocabulary:

pato (5) — road	ku koka — to pull, to drag
ndlela (9) — path	ku boha — to tie, to bind
buloho (5) — bridge	ku faya — to break (e.g. crockery)
pompi (9) — pump, tap	ku tshova — to break (e.g. wood)

bara (5)	) -- wheel-	ku fayeka	) — to get broken, to
ngholovane (9)	) barrow	ku tshoveka	) break (intr.)
foxolo (9) — shovel		ku onhaka	— to get spoiled, broken,
piki (9) — pick			to be out of order
swin'we — together		ku pela	— to cross (a river), to set
hinkwako — everywhere			(the sun)
ku tsakama — to get wet		ku tiyisa	— to make strong, to af-
ku oma — to (get) dry			firm, to pull tight
ku pima — to measure, to weigh,		ku lunghisa	— to make ready, to re-
to estimate			pair, to put in order

Exercises:

1. Read the following sets of phrases aloud and translate them into English:

Ribye rin'we, ribye rin'wana ni rin'wana, ribye rin'wana. Mufundhisi un'we, mufundhisi un'wana ni un'wana, mufundhisi un'wana. Mugeru wun'wana ni wun'wana, mugeru wun'wana, mugeru wun'we. Ximanga xin'wana, ximanga xin'we, ximanga xin'wana ni xin'wana. Nyoka yin'we, nyoka yin'wana, nyoka yin'wana ni yin'wana.

2. Complete the following: e.g. Ndzi yile Joni (3) — Ndzi yile Joni kanharhu. Pompe yi tshovekile (2). Va vonile nyoka (1). Hi n'wi byerile (4). Va perile nambu (5). N'wana u wile (10). Ndzi tsarile papila (3). Hi tsakamile hi mpfula (2).

3. Give the correct form of the adjective in brackets as related to the noun, and put into the plural: Mufundhisi (-ntshwa), xihloka (-nene), mukwana (-n'wana), nawu (-nene), tiko (-kulu), ntirho (-tsongo), nsimu (-kulu), nsati (-nene), manga (-tsanana).

4. a. Complete the following table:

e.g. tindlu hinkwato — tindlu ti nga ri tingani.

Mavito, vavabyi, mintirho, switina, tikereke, miti, vakokwana, makwembe, swikurufu.

b. Put the first part of the list into the singular, where possible: e.g. tindlu hinkwato — yindlu hinkwayo.

5. Translate: Mapato ya tele. I ntirho lowukulu ku ma hlayisa. Ndzi lombe bara. Hi leri. Hi fanela ku pela nambu. Hi ta famba hi buloho, hikuya yi nile ngopfu. Mati ya nambu ya tele. Tisa tifoxolo ta khume. Ndzi ti tisile hinkwato, a ku na tin'wana. Foxolo ya thicara yi

kwihi? A yi kona, a ndzi yi voni. Ndzi lavile kambirhi. Pompi a yi tirhi, ya ala. Hi pfumala mati. Va ta yi lunghisa mundzuku. Nsimbhi yi bile kanharhu. Mi fanela ku ta xikan'we. A hi yi twanga.

There are many roads (the roads are many). It is a big job (work) to look after them. Lend me a wheelbarrow. Here it is. We have to cross the river. We shall go by the bridge, because it has rained a lot. There is a lot of water in the river (the riverwater is plentiful). Bring ten spades! I have brought them all, there are no others. Where is the shovel of the teacher? It is not there, I don't see it. I have looked twice. The pump does not work, it refuses. We are short of (lack) water. They will repair it tomorrow. The bell has rung three times. You must come immediately. We didn't hear it.

Lesson 24

THE ABSOLUTE PRONOUN

A. The absolute pronoun:

Singular:

1st pers. mina — I, me

2nd pers. wena — you

3rd pers. cl. 1 yena — he, him, she, her, it

3 wona

5 rona

7 xona

9 yona

11 rona

14 byona

15 kona

Plural:

hina — we, us

n'wina — you

2 vona — they, them

4 yona

6 wona

8 swona

10 tona

10 tona

6 wona

Rule: The absolute pronoun is used:

a) In the possessive construction (see next lesson)

b) After a prepositional formative:

ndzi ta famba *na* wena — I shall go with you
 hi ta ya *ka* yena — we shall go to him

c) In sentences where the pronoun stands by itself:

hi mina — it is me
 hi yena — it is him

wena, u fanela ku — you, you must

d) In sentences containing two pronoun-objects:

tintanghu ti kwihi? — where are the shoes?

ndzi nyike tona — give them to me

ndza ku nyika tona — I give them to you.

e) To translate the English “too”, meaning “also, as well”

na xona xinkwa xi borile — the bread too has gone bad

swiluva swi sasekile, na yona miroho — the flowers are pretty and the
 yi mila kahle vegetables too are growing well

ndzi n’wi byerile na yena — I have told him too

Note that *ni* before an absolute pronoun becomes *na*, whereas *i* becomes *hi*. Note also that short forms of these absolute pronouns are widely used in the Letaba district:

yena — yee

tona — too etc.

The vowel is long and has the same intonation as the unshortened form.

Sentences:

Kaya ka wena hi kwihi? — where is your home?

Vito ra wena u mani? — what is your name? (lit. your name who are you?)

Hi mina John — My name is John.

U wa ka mani? — what is your family name, surname? (lit.: you belong to whom?)

Xivongo xa wena i mani? — what (lit.: who) is your family name?

Ndzi wa ka Mnisi — I am a Mnisi, my surname is Mnisi.

Ndzi nyike tibuku — give me the books

A ndzi na tona — I do not have them.

Vocabulary:

phorisa (5) — policeman

tronko (5)) — prison

khotso (5))

ku holovela — to scold

ku yiva — to steal

ku dlaya — to kill, to murder

muyivi — thief	ku dakwa)	— to get drunk
mudlayi — murderer	ku pyopya)	
nyimpi (9) — war, army, battle	ku khoma — to seize, to arrest	
socha (5) — soldier	ku hayeka — to hang (tr.)	
nala, valala — enemy	ku huma ngati — to bleed	
xibamu)	ku ha — to give	
xibaleso) — gun	ku hela — to end, to cease	
xivongo — cian-, family name	ku vavisa — to hurt (tr.)	
mani? — who, whom?	ku vaviseka — to suffer, to get hurt	

Exercises:

1. **Replace the nouns in italics by the appropriate absolute pronoun:** Ex.: Ndzi famba na *tatana* — ndzi famba na yena. Tintiho ta *voko*. Ndzi he *xikwa*. Ku tala ka *mati*. Va hi dyondzisa *Xitsonga*. Ndzi vulavurile ni *hosi*. Exikarhi ka *muti*. Henhla ka *tafula*. Ku leha ka *ndlela*. Ndzi tlangile na *vana*.

2. **Read aloud, translating the numbers in brackets into Tsonga:** mabara (5), masocha (10), maphorisa (2), tinyimpi (3), swibamu (7), vayivi (9), milawu (4).

3. **Choose the right verb from the list on the right to fill in the following blank spaces:**

ndzilo wa	ku rhunga
manana wa	ku tshivela
ndzi mati	ku tsema
va tihunyi	ku kukula
va ndzilo	ku nwa
ndzi yindlu	ku pfurha
hi byanyi	ku pandzela

4. **Put the following sentences into the negative:** Maphorisa ma khomile muyivi. Wanuna loyi u pyopyile. Vana va yingisa mathicara. Nyimpi yi ta hela nan'waka. Mudlayi u hayekiwa namuntlha. Vana va xikolo va yivile makwembe.

5. **Translate:** Tana hi ku hatlisa! Vavanuna vambirhi va lwa. Vona, wanuna loyi u tlhavile loun'wana. U vavisekile swinene, u huma ngati. Va ta n'wi yisa xibedhlele. Ndza tshemba va dakwile. Munhu un'wana u nghenile exirhapeni xa thicara navusiku, kutani u yivile makwembe ma nga ri mangani, na swona swifake. Va yivile

matandza hinkwawo na tona tihuku. Maphorisa ya khomile vayivi, ndza tshemba va ta rihisiwa. Manana u ndzi holoverile, hikuva ndzi yivile maswiri.

Come quickly! Two men are fighting. Look, this man has stabbed that other one. He is badly hurt, he is bleeding. They will take him to the hospital. I think they are drunk. Somebody entered the garden of the teacher at night, and he stole a few pumpkins and mealie cobs too. They stole all the eggs and the fowls as well. The police have caught the thieves, I think they will be fined. Mother has scolded me, because I stole (some) lemons.

Lesson 25

POSSESSIVE PRONOUNS

A. Proper possessive pronouns:

moya wanga — my spirit

marito yaku — your words

tata wakwe — his father

hosi yerhu — our chief

mana wenu — your (pl.) mother

Rule: These special forms of the possessive pronoun: 1st pers. sing. *-nga*, 2nd pers. sing. *-ku*, 3rd pers. sing. *-kwe*, 1st pers. plur. *-erhu*, 2nd pers. plur. *-enu*, *) which are always employed in Ronga, are not much used in Tsonga; the absolute pronouns are used instead:

moya wa mina — my spirit

mimoya ya hina — our spirits

hosi ya yena — his chief, or: his elder brother or sister

swakudya swa tona — their food (of the cows, for example)

ku leha ka yona — its length (of the pole, for ex.)

Note that when the words “tatana”, father, “manana”, mother, and “kokwana”, grandparent, are followed by the possessive construction,

*) *-vo* for the third pers. plur. is hardly ever used; e.g.: tata wavo would be pronounced with the stress on “vo” (with a long vowel), this being considered the short form of “vona”.

the final *-na* is most often dropped: e.g. *tata wa hina, mana wa n'wana, kokwa wa hosi*. Note also that one says: *vatata wa hina* — our ancestors.

B. Compound forms:

The old possessive forms must be learned however, as they enter into the formation of some frequently used expressions of *family relationships* and other compound forms:

- a) n'wananga — my child) both expressions of endearment,
 nkatanga — my wife) when addressing oneself to one's
 child or wife.
- b) makwerhu — my, our brother, sister
 makwenu — your brother, sister
 makwavo — his, her, their brother, sister
 vamakwerhu — my, our brothers, sisters
 vamakwenu — your brothers, sisters
 vamakwavo — his, her, their brothers, sisters
- c) warikwerhu — my, our countryman
 warikwenu — your countryman
 warikwavo — his, her, their countryman
 varikwerhu — my, our countrymen
 varikwenu — your countrymen
 varikwavo — his, her, their countrymen
- d) hinkwerhu — we all, all of us
 hinkwenu — you all, all of you
 hinkwavo — they all, all of them
- e) (va)nakulorhi — my, our friend(s)
 (va)nakuloni — your friend(s)
 (va)nakulobye — his, her, their friend(s)
 vatirhikulorhi — my, our co-workers
 vafundhisikuloni — your colleagues in the ministry
- f) swanga — I alone
 swaku — you alone
 swakwe — he, she alone
 swerhu — we alone
 swenu — you alone
 swavo — they alone
 swaro — it alone (e.g. tiko — the country)

Sentences:

Ndzi kumile n'wana — I had a baby

I mufana xana? — is it a boy?

E-e, i nhwanyana — no, it is a girl

U sasekile! — she is lovely!

A hi ku saseka ka yena! — how lovely she is! isn't she lovely!

Naswona u kurile — also, she is big

U fana na tata wakwe — she looks like her father

Vocabulary:

nkata — wife

vatswari — parents

jaha (5) — young man

munghana — friend

xihlangi — baby

mahahla — twins

mativula — firstborn

ndyangu (3) — family

nyiko (9) — gift

xipereta — pin, safetypin

harani (9) — thread, cotton

neleta (9) — needle

muchini (3) — (sewing) machine

marhimila — mucus of the nose,
dirty nose

ku sula marhimila — to wipe the
nose

ku baba — to go to stool

ku xixita — to urinate

ku luka — to weave, to knit

ku tlhantlha — to undo, to take to
pieces

ku tirhisa — to use

ku fana ni — to look like

ku halata — to pour away, to throw
away

ku vilela — to grumble, to be dis-
content

ku tolovela — to get used to

ku handzuka — to get torn

ku durha — to be expensive

ku mama — to suck the breast

ku mamisa — to give the breast

mafi — mother's milk

ku bebula — to carry on the back

ku kasa — to crawl

ku lata — to put to bed

Exercises:

1. Translate into Tsonga, using the proper possessive pronouns: my mother, his father, their friends, your brother, my child, my wife, his Lord, your spirit, our brothers, their countrymen, all of us, they alone, my friend, my sister, all of them.

2. Change the second noun into the appropriate absolute pronoun: e.g.: murisi wa tihomu — murisi wa tona. Tatana wa vana,

ntirho wa murimisi, n'wini wa muti, rihlampfu ra xirhapa, ku leha ka mirhi, ku velekiwa ka n'wana, ku tala ka marito, ku saseka ka tiko.

3. Complete the following phrases: e.g.: tihomu -nene vona — timohu letinene ta vona. Ku biha -kulu yena. Mhaka vumbirhi hina. Hosi rhanga tiko. Muti saseka yena. Mikwana -ntshwa n'wina. Matimba -tsongo vona. Nala -kulu vanhu.

4. Hi tirhisa yini? What do we use? Choose the correct form from the list on the right to complete the following sentences: e.g.: Loko hi cela, hi tirhisa foxolo.

Loko hi rhunga	xikero
loko hi tsema nguvu	mukwana
loko hi lumeka rivoni	sikiri
loko hi pandzela tihunyi	pensele
loko hi tsema byanyi	neleta
loko hi rima masimu	ngoti
loko hi tsala	xihloka
loko hi tsema xinkwa	puľuhu
loko hi boha timpahla	mecisi

5. Translate: Nuna wa yena u yile Joni ku ya tirha migodini. U kuma mali swinene. Nsati wa mina u tiva ngopfu ku rhunga. Xana vanhwana lava va dyondzile ku luka? Ee, va dyondzile ku luka ni ku rhunga; kambe a va tivi ku rhunga hi muchini. A swi na mhaka. Tana, n'wananga, ndzi ta ku komba xin'wana. I yini? I xipereta, xi wile hansi, ndzi xi kumile hansi ka xitulu. John a nga kona, u fambile na tata wakwe. I mani loyi? I makwerhu. Mi ni tata un'we ni mana un'we xana? E-e, vatata wa hina i vamakwavo. N'wana u lava ku beburiwa. A nga swi koti ku famba, kambe ku kasa wa kasa. Lata n'wana! Sula marhimila!

Her husband went to Johannesburg to go and work on the mines. He earns a lot of money. My wife knows (how) to sew very well. Have these girls learnt to knit? Yes, they have learnt to knit and to sew; but they cannot sew (don't know to sew) on a sewing machine. It does not matter. Come, my child, I'll show you something. What is it? It is a safety-pin, it fell on the floor, I found it under the chair. John is not there, he went away with his father. Who is this? It is my brother. Do

you have the same (one) father and the same mother? No, our fathers are brothers. The child wants to be carried on the back. It cannot walk, but (as to crawling) it is crawling. Put the child to bed! Wipe your nose!

Lesson 26

DIRECT RELATIVE CLAUSES

A. Present tense:

vana lava *taka* — the children who come

hosi leyi *fumaka* tiko — the chief who rules the country

tihomu leti *dyaka* byanyi — the cows that eat grass

mufana la *tlangaka* — the boy who plays

Rule: Relative clauses are joined to the noun concerned in the same way as the proper adjectives of the second series (cf. lesson 18) i.e. by the demonstrative pronoun and the subject concord; the second half of the demonstrative pronoun is often dropped: vanhu *lava va* *taka* becomes: vanhu *lava* *taka*, hosi *leyi yi* *fumaka* becomes hosi *leyi* *fumaka*. Note the third person singular (cl.1): *loyi a* becomes *la*. Both the full and the shortened forms are used. For the present tense *-ka* is added to the verb.

B. Perfect tense:

vana lava *teke*)
vana lava *nga ta*) — the children who came (have come)

hosi leyi *fumeke* tiko)
hosi leyi *nga fuma* tiko) — the chief who ruled (has ruled) the country

tihomu leti *dyeke* byanyi)
tihomu leti *nga dya* byanyi) — the cows that ate (have eaten) the grass

mufana la *tlangeke*)
mufana la *nga tlanga*) — the boy who played (has played)

Rule: For the perfect tense *-aka* of the present relative tense is changed to *-eke*, or the relative formative *nga* is put before the verb.

C. Future tense:

vana lava *nga ta ta* mundzuku — the children who will come tomorrow
 hosi leyi *nga ta fuma tiko* — the chief who will rule the country
 tihomu leti *nga ta dya byanyi* — the cows that will eat the grass
 mufana la *nga ta tlanga* — the boy who will play

Rule: For the future tense the relative formative *nga* is put before the ordinary form of the future tense.

D. “To be” and “to have”:

mbhongolo leyi *nga xitaleni* — the donkey that is in the stable
 munhu la *nga ni tihomu to tala* — a person who has many cows
 mbhongolo leyi *veke xitaleni*) — the donkey that was in the stable
 mbhongolo leyi *nga va xitaleni*)
 munhu la *veke ni tihomu to tala*) — a person who had many cows
 munhu la *nga va ni tihomu to tala*)
 mbhongolo leyi *nga ta va xitaleni* — the donkey that will be in the stable
 munhu la *nga ta va ni tihomu to tala* — a person who will have many cows

Rule: The relative forms of the verbs *to be* and *to have* are regular in the perfect and future tenses. In the present tense the relative of “to be” is *nga*, and so of “to have” is *nga ni*.

Sentences:

Vhiki leri — this week
 Vhiki leri taka — next week
 Vhiki leri hundzeke) — last week
 Vhiki leri nga hundza)
 N’hweti leyi — this month
 N’hweti leyi taka — next month
 N’hweti leyi hundzeke) — last month
 N’hweti leyi nga hundza)

Vocabulary:

rhole (5) — calf
 xinyimpfana — lamb

ku tshikela — to lay (eggs)
 ku fukamela — to brood

xiciwana)
 xikukwana) — chick
 vele (5) — teat, breast
 rhambu (5) — bone
 xihahlu — fowlhouse

ku tlhotlhorha — to hatch
 ku pfimba — to swell
 ku nona — to be fat
 ku ondza — to be thin
 mbhaha (9) — hen

Exercises:

1. **Make the following sentences into relative clauses:** Ex.: N'wana wa tlanga — n'wana la tlangaka. Ritiho ri pfimbile. Huku yi ta tshikela matandza. Homu yi nonile. Swiciwana swi ta tlhotlhorha. Mufundhisi u fikile tolo. Mbyana ya luma. Ntirho wu herile. Vusiku byi hundzile. Tiko ri tsaka namuntlha. Khwembe ri ta dyiwa mundzuku.

2. **Give the different forms of the demonstrative pronoun with each of the following nouns and put into the plural:** Xikomu, nsimu, khombo, jaha, risimu, vito, muchini, byanyi, mbhaha.

3. **The following words can be used in two senses; make sentences to show the two meanings:** vana, mavele, hi, vona, na, lava, ha.

4. **Put the following sentences into the negative:** Huku yi tshikela matandza. Ndzi lava ku vitana tatana. Vana lava va dyondzile ku rhunga. N'wana wa mama swinene. Thicara u ta ba vana. Mazambana ma borile. Baji ra wena ri fana na le'ra mina.

5. **Translate:** Homu ya hina, ndza tshemba leswaku yi ta veleka vhiki leri taka. N'hweti leyi nga hundza hi xavile marhole ya mune. Vona, huku leyo tshwuka ya wena ya fukamela. U tsakile, a ndzi ri? Ee, ndzi tsakile, kambe swikukwana swi nge tlhotlhorhi. U ta vona, swi ta tlhotlhorha. Nenge wa mina wu pfimbile. Nenge lowu pfimbeke wa vava. I mani la nga ku byela mhaka leyi? I n'wana wa thicara. Wa hembra! A hi yena.

Our cow, I think she will calve next week. Last month we bought four calves. Look, your red hen is brooding. You are glad, aren't you? Yes, I am glad; but the chickens won't hatch. You'll see, they will hatch. My leg is swollen. A swollen leg hurts. Who has (who is it that has) told you this story? The child of the teacher. You are telling lies! It is not him.

Lesson 27

THE SUBJUNCTIVE AND POTENTIAL MOODS

A. The subjunctive mood:

a a te namuntlha — let him come today

a hi fambeni — let us go

a hi fambe — let (the two of) us go

Xikwembu *a xi katekise ntirho wa hina* — may God bless our work

Xikwembu *a xi ve na n'wina* — may God be with you.

rirhandzu leri *a ri kule exikarhi* — may this love grow amongst you.
ka n'wina

Rule: For the formation of the *subjunctive mood* the formative *a* (of which the tone is high!) is put before the subject concord, and the final *-a* of the verb is changed to *-e*. Note the difference in the first person plural: *-e* when one addresses only one other person, *-eni* for more than one.

B. The potential mood:

ndzi *nga ta* — I can come

u *nga famba* — you can, may go

mi *nga tlanga, loko mi hetile* — you can, may play, when you have finished

tihomu ti *nga sengiwa sweswi* — the cows can be milked now

vanhu lava *nga taka* — people who can come

(not: lava kotaka ku ta!)

vana lava *nga fikaka hi nkarhi* — children that can come in time

Rule: For the formation of the *potential mood* a formative *nga* is used, but only in the *present tense* and in the *relative form of the present tense*. For all the other tenses the verb *ku (swi) kota*, to be able to, is employed:

A ndzi swi koti ku ta — I cannot come

Ndzi ta swi kota ku ta mundzuku — I shall be able to come tomorrow
For the importance of the *intonation* look back to lesson 2.

Sentences:

Va lava nhlamulo xana? — do they want an answer?

Va yimela nhlamulo xana? — are they waiting for an answer?

Ee, va ha ri kona — yes, they are still there.

A ku na nhlamulo — there is no answer.

Vocabulary

nhlamulo (9) — answer

dyondzo (9) — lesson, sermon,
education

xivutiso — question

xikambelo — examination

mukhuva (3) — manner, way,
custom

rixaka (11) — kind, species

tinxakaxaka — many kinds, all
kinds of

ntlawa (3) — group, troop

huwa (9)) — noise

pongo (5))

ku ba pongo — to make a noise

xifaniso — picture, parable

ku tsundzuka — to remember

ku tsundzuxa — to remind

ku rivala — to forget

ku hlamula — to answer

ku pasa — to pass (an exam)

ku feyila — to fail (an exam)

ku katekisa — to bless

ku wisa — to rest, to have a holiday,
furlough

ku yimela — to wait for

ku hlula — to beat, to conquer

swa ndzi hlula — that beats me,
I can't

ndzi hlulekile — I am beaten,
I can't

ku ya mahlweni — to go on in
front, to progress

ku sala ndzhaku — to stay behind

Exercises:

1. **Change the verbs in the following sentences into the subjunctive mood:** Hosi yi ta namuntlha. Xikwembu xa hi fambisa. Thicara wa dyondzisa vana ku hlaya. Hi famba hinkwerhu. Rito ra mina ri tirha ntirho wa rona exikarhi ka n'wina. Hi vona hi mahlo ntirho wa Hosi. Ha ringeta, wena na mina.

2. **Put the following negative sentences into the affirmative, and from the affirmative into the relative:** Mufana a nga swi koti ku tsala. Homu a yi swi koti ku sengiwa sweswi. Tinguvu ta mina a ti swi koti ku hlantswiwa hi mati yo hisa. Mihandzu leyi a yi swi koti ku bola. Muti a wu swi koti ku tshwa.

3. a) **Name the days of the week.**
 b) **Give the masculine counterparts of the following nouns:** mbhaha, wansati, nhwanyana, nsati.

4. **Count from one to ten with each of the following nouns:** nawu, vito, rixaka, murimisi.

5. **Translate:** Vana va kuma tidyondzo to tala, loko va nghena xikolo. Va dyondza ku tsala ni ku hlaya ni swin'wana swa tinxakaxaka. Eku sunguleni thicara u va hlamusela dyondzo yin'wana. Ndzhaku u vutisa swivutiso. Loko vana va yingisile swinene, va nga hlamula. Eku heleni ka n'hweti vana va ta kambiwa. Van'wana va nga pasa, kambe van'wana va ta feyila, hikuva a va dyondzanga swinene. Lava nga feyila, va ta sala ndzhaku. Lava pasaka va ta ya mahlweni. Lava nga yingisa swinene, hi vona lava nga ta pasa.

Children learn a lot (get many lessons), when they go to school. They learn to write and read and all sorts of other things. In the beginning the teacher explains to them a lesson. Afterwards he asks questions. If the children have listened well, they can answer. At the end of the month the children will be examined. Some may pass, but others will fail, because they did not do their best (learn well). Those who have failed will stay behind. Those who pass, will go on. Those who have listened well, (it is they who) will pass.

Lesson 28

WHO, WHAT, WHICH?

A. Who?

I mani? — who is it?

u mani? — who are you?

hosi i mani? — who is the chief?

ku ta vamani? — who are coming? (lit.: it comes who?)

ku endle mani? — who has done it?

ku ta sungula mani? — who will start?

u vitana mani? — whom are you calling?

i mani la nga tisa papila? — who brought the letter?
i vamani lava nga ku byela? — who are the people who told you?
u byeriwile hi vamani? — by whom have you been told?

Rule: *Mani*, who, whom, plur. *vamani*, is, apart from simple questions, very often constructed with a following relative clause (who is it who . . .), or with the impersonal form, in which “*ku*” replaces the subject, the real subject coming after the verb.

B. Which?

<i>munhu wihi</i> — which person?	<i>vanhu vahi</i> — which people?
<i>mukhuva wihi</i> — which manner?	<i>mirhi yihi</i> — which trees?
<i>tino rihi</i> — which tooth?	<i>matiko wahi, mahi</i> — which countries?
<i>xitofu xihi</i> — which stove?	<i>swikolo swihi</i> — which schools?
<i>ntanghu yihi</i> — which shoe?	<i>tintanghu tihi</i> — which shoes?
<i>risimu rihi</i> — which hymn?	<i>tinsimu tihi</i> — which hymns?
<i>vusiku byihi</i> — which night?	<i>mavabyi wahi, mahi</i> — which diseases?
<i>ku lwa kwihi</i> — which fighting?	

Rule: The word treated here is actually an interrogative adjective of the first series (cf. lesson 18), of which the root starts with a vowel: *-ihi*. It is preceded by the concord of the noun to which it is related. In Ronga this root is *-ini*, which is also to be found in some forms in Tsonga:

rini? — when? (for: *siku rini?*)
yini or *xini?* — what?
kwini or *kwihi?* — where?

Note that before any form of *-ihi* the copulative *i* becomes *hi*:
Xileti xa wena hi xihi? — Which is your slate?

Sentences:

I nkarhi muni? — what time is it?
Hi wona nkarhi xana? — is that the right time?
Xikhati lexi xa hatlisa)
Wachi leyi ya hatlisa) — this clock is fast
Xikhati lexi xa hlwela — this clock is slow, behind
Xikhati xi yimile — the clock has stopped

I nkarhi wa ku ya ekerekeni — it is time to go to church
 A hi khongeleni — let us pray

Vocabulary:

wachi (9)	} — watch, clock	ku yimbelela — to sing
xikhathi		ku khongela — to pray
tilo (5) — heaven, sky		xikhongelo — prayer
nyeleti (9) — star		ku teka — to marry (to take a wife)
Moya lowo kwetsima — the Holy Spirit		ku tekiwa — to get married (to be taken as a wife)
ku kwetsima — to be bright, to shine		ku lovola — to pay the dowry
nkhuvo (3) — feast, celebration		ku khuvula — to baptize
vukati — marriage		ku dyoha — to do wrong, to sin
nkhuvo wa vukati — wedding		xidyoho — sin
muvuri — evangelist		ku hoxa — to make a mistake, to throw
nhlengo (3) — collection		xihoxo — mistake
Khisimusi — Christmas		ku pfumela — to believe, have faith in, to agree
Paska — Easter		ku tisola — to confess, to repent
vutlharhi — wisdom, intelligence		
vukhongeri — piety, religion, religious life		

Exercises:

1. Give the right form of **-ihi, which?** with each of the following nouns: nkhuvo, nhlengeletano, tinyeleti, moya, muvuri, mathicara, vafundhisi.

2. In the following sentences, put **“mani?”** in the place of the subject-noun: Ex.: Tatana u tile — ku tile mani? or: I mani la nga ta? Hosi yi ta fika mundzuku. Vavanuna va tsema mirhi. Mufana u tirha exirhapeni. Vana va tanga handle. Hina, hi ta hlantswa swibya. Mufundhisi u ta famba.

3. Make relative clauses out of the following: Ribye ri nga wa. Vana va ta tsundzuka mhaka leyi. Murimisi u komba vanhu ku rima hi nawu. Socha ri lwile nyimpini. Rhavi ri nga tshoveka. Miroho ya mila.

4. Make sentences using the following words: ku rhunga, ku tshivela, ku hundza, ku hlamusela, ku dakwa, ku bola, ku fulela.

5. Translate: Ku teka mani? I n'wana wa mufundhisi. U teka mani? Ndza tshemba u teka n'wana wa thicara. Wihi? Lonkulu. Namuntlha i siku ra Paska. Ku ta va ni nkhuvo lowukulu ekerekeni. Mi ta yimbelela tinsimu tihi? Hi ta yimbelela tinsimu ta ku pfuka ka Hosi. Mufundhisi wa n'wina i mani? A hi na mufundhisi, hi na muvuri. Vito ra yena i mani? I John Baloyi. Vanhu va n'wi rhandza ngopfu. Enkarhini wa kereke vana a va faneri ku ba pongo ehandle. I mani la nga yimbelelaka swinene? A hi mina, ndza chava.

Who is getting married? It is the son of the minister. Whom is he marrying? I think he is marrying the daughter of the teacher. Which one? The eldest (big) one. Today is Easter Day. There will be a great celebration in the church. Which hymns will you (pl.) sing? We shall sing hymns of the resurrection of the Lord. Who is your minister? We have no minister, we have an evangelist. What is his name? John Baloyi. The people like him very much. During church time children ought not to make a noise outside. Who can sing well? Not I, I am afraid.

Lesson 29

THE LOCATIVE (continued).

A. The locative ending:

mbilu — heart
yindlu — house
nomu — mouth
nsimu — field
marhumbu — the intestines
nambu — river
tilo — sky, heaven
ritiho — finger
nhloko — head
xitshamo — chair
xihlovo — source
nkhuvo — feast

mbilwini — in, from the heart
ndlwini — in the house
non'wini — in, from the mouth
nsin'wini — on the field
marhumbyini — in the intestines
nambyini — in, at the river
tilweni — in the sky, in heaven
ritihweni — on the finger
nhlokweni — on, in the head
xitshan'weni — on the chair
xihlobyeni — at the source
nkhubyeni — at the feast

Rule: The simpler forms of the locative ending in *-ini* have been explained in lesson 9. Here we see the more complicated forms, in which there is a change in the last syllable of the noun, caused by the addition of the suffix *-ini*:

-u- <i>ini</i> = - <i>wini</i>	-o- <i>ini</i> = - <i>weni</i>
-mu- <i>ini</i> = - <i>n'wini</i>	-mo- <i>ini</i> = - <i>n'weni</i>
-bu or -vu- <i>ini</i> = - <i>byini</i>	-bo or -vo- <i>ini</i> = - <i>byeni</i>

B. The locative with “ka”:

ndzi ya ka tatana — I am going to my father
 ndzi huma ka Mpisane — I come from Mpisane
 hi tlangile ka va-John — we played at John's place

Rule: Names of people and nouns expressing relationship do not take the ending in *-ini*. Instead the locative formative *ka* is used.

C. Some nouns and names of places take neither the locative ending nor the locative formative:

ndzi yile xitolo — I went to the shop
 u tshama xibedhlele — he is staying at the hospital
 hi tsendzeleka mananga — we are wandering in the desert
 u tihoxa lwandle — he throws himself into the sea
 ndzi ya Joni — I am going to Johannesburg
 hi muka Swissa — we are going home to Switzerland

Rule: The nouns given here and a few others never take the locative ending in *-ini*. Note that when the name of a place is at the same time the name of a chief, who rules or ruled there, “*ka*” is used, otherwise it is not. Ex.: Ndzi ya *ka* Mhinga, *ka* N'wamitwa, *ka* Muhlava, etc., but: Ndzi ya Masana, Elim, Xitandane, etc.

Sentences:

Hi ta ya ntirhweni — we shall go to work
 Va yile tihunyini — they went to fetch firewood
 Ku ya nyameni — to go and buy meat
 Va ya eku wiseni — they are going on holiday, furlough
 U tile eku kambiweni — he came to be examined

Xana u tile eku tlhaviweni — did you come for an injection?
 Ku ya xilungwini — to go to town (to work there)
 Hi ti-10 ta May — on the tenth of May

Vocabulary:

N'walungu — North	ku xa — to clear off (rain, night), to rise (sun)
Dzonga — South	
Vupeladyambu — West	ku suka — to start, to set out, to go away
Vuxa — East	
mananga — desert	ku landza — to follow
xilungu — European customs, places, language, etc.	ku tlhandlama — to follow, to come after
rirhandzu — love	ku languta — to look
kasi — but, whereas	ku kateka — to be blessed, lucky

Exercises:

1. Complete the following sentences, using the noun in brackets in its right form, and, if necessary, with a prepositional formative: Hi ta ya (tintshava). Ndzi huma (Joni). Va lava ku ya (ntirho). Nghenani (yindlu)! Mpfula yi nile (vusiku). A hi yeni (nkhuvo). Va ye (xitolo). Vana va tlanga (ndzhuti). Vamanana ra rhwala (nhloko). Va hlantswa tinguvu ta vona (nambu). Swihari swi tele (nhova).

2. What is it? I ncini?

N'wana wa homu i Nkarhi wa xirhami i N'wana wa mana wa mina i Lembe leri taka i Ririmi ra Valungu i Mufambisi wa xibedhlele i Lembe leri hundzeke i Nkarhi wa mumu i N'wana wa huku i

3. Complete the following sentences, choosing from the list on the right:

Va ta vuya	ngopfu
Mi tirhile	kahle
Hi tsutsumile	swinene
Hi ta famba	tolweni
Va endlile	hi ku hatlisa
Ndzi fikile	mundzuku
Tana	swin'we

4. Translate: Ndlela ya ku ya ka N'wamitwa hi yihi? Hi leyi. Mi ya kwihi? Hi ya nkhubyeni wa vukati. Hi sukile tolo, hi ta fika mundzuku, hikuva ndlela yi lehile. Hi ta muka kaya hi ti-5 ta August, kutani siku leri thandlamaka hi ta endzela vakokwana. Kasi a mi yi ntirhweni? Ee, hi ya eku wiseni. Vana va mina va ya xibedhlele, va ya eku kambiwani. Swi lo yini? Va khohlola ngopfu. Lava khohlolaka a va va lavi exikolweni, va fanela ku kambiya. Loko va horile, va nga tlhela va ya xikolweni. Languta, ndzi ta ku komba xin'wana. I ncini? I xikomu lexintshwa. U katekile! I mani la nga ku nyika xona? I tatana. Va katekile lava rhandziwaka hi rirhandzu lerikulu ra Tatana.

Which is the road to go to N'wamitwa? It is this one. Where are you (pl.) going? We are going to a wedding feast. We left yesterday, we shall arrive tomorrow, because it is a long way (the way is long). We shall go home on the fifth of August, and the next day we shall visit our grandparents. But, are you not going to work? No, we are going on holiday. My children are going to the hospital to be examined. What is the matter? They are coughing badly. Those who cough, they don't want them in school, they have to be examined. When they are better, they can go back to school. Look, I'll show you something. What is it? It is a new hoe. You are lucky! Who gave it to you? It is my father. Blessed are those who are loved by the great love of the Father.

Lesson 30

COMPARISON OF ADJECTIVES

A. Comparison of adjectives:

Mary i nkulu ka John)
 Mary i nkulu ku tlula John) — Mary is bigger than John
 John u tharihile ku tlula Mary — John is more intelligent than Mary
 Wa ku tlula hi ku thariha — he is more intelligent than you
 John u kurile ku tlula hinkwavo — John is the biggest of all
 Ka tihomu leti timbirhi, leyikulu — of these two cows, which one is
 hi yihi? the biggest?

A yi kona, ta ringana — none, they are the same

John na Mary va ringana — John is as big as Mary (they are the same length)

Rule: In Tsonga there does not exist any special change to the adjective to express the comparative and superlative (*big-ger, big-gest*). There are other ways of expressing this: a) By the formative *ka*, with regard to, in comparison with, b) by the verb *ku tlula*, to exceed (also: to jump). To express the notion *as . . . as*, one has to use the verb *ku ringana*, to be of the same size, to be enough.

Sentences:

A ndzi n'wi vonanga ku fikela sweswi — I have not seen him until now
A hi etlelanga ku sukela tolweni — we have not slept since the day before yesterday

Hlakula ku sukela halenu ku ya — weed from here to there
fika lahaya

Va tirhile ku tlula mpimu — they have worked too hard (to exceed the measure)

Mhandze leyi yi lehile ku tlula mpimu — this pole is too long

Vocabulary:

fole (5) — tobacco
byalwa — strong beer
madleke — light beer
nyusiphepha (9) — newspaper
kumbe xana — perhaps
mukhalabye — old man
mukhegulu — old lady
ritshuri — dust
ku dyuhala — to age, to be old
(people)

ku tika — to be heavy, weight
ku dzaha — to smoke
ku onha — to spoil, to damage
ku lahleka — to be, to get lost
ku sula — to wipe, to dust
ku boxa — to make a hole, to pierce
ku boxeka — to have holes, to be
pierced
ku tsakela — to take pleasure in,
to enjoy

Exercises:

1. I mani? Who is it?

Munhu la yivaka i

Munhu la dyondzisaka ekerekeni i

Munhu la dyondzisaka exikolweni i

Munhu la fumaka tiko i
 Munhu la horisaka vanhu i
 Munhu la hlayisaka vavabyi i
 Munhu la dyuhaleke i
 Munhu la khomaka vayivi i
 Munhu la lwaka enyimpini i

2. Make the locative of the following nouns and use in a sentence: ntshava, tihunyi, tihlo, tronko, khombo, ngati, tinguvu, N'walungu.

3. Answer the following questions: Vito ra wena u mani? Mi ya kwihi? Mi tshamile Joni malembe mangani? Xana u rhandza ku dyondza Xitsonga? U dyondzile kwihi Xitsonga?

4. Translate: Fole ra mukhegulu ri lahlekele, ri lave! Hi leri. Poto leri ri boxekile, a ri tirhi. Hi ta tirhisa leriya; ntsena rikulu ku tlula leri, leri nga boxeka. A swi na mhaka. Ndzi lava bokisi lerikulu. Mabokisi mambirhi hi lawa. Lerikulu hi rihi? Ndza tshemba leswaku ya ringana. Nyama ya homu yi ni mafurha ku tlula nyama ya mbuti. E-e, a hi swona, homu yi nga nona, kumbe yi nga ondza, na yona mbuti yi nga nona kumbe ku ondza. Hi hlayile nyusiphepheni leswaku hosi yi file. Va ta n'wi lahla mundzuku kumbe xana.

The tobacco of the old lady is lost, look for it! Here it is. This pot has got holes, it is of no use (it does not work). We shall use that one; only it is bigger than this one, the one that has got the holes. It does not matter. I want a big box. Here are two boxes. Which one is the biggest? I think they are the same size. Beef (meat of a cow) has more fat than meat of a goat. No, it is not so, a cow can be fat or lean, and also a goat can be fat or lean (or to be lean). We read in the newspaper that the chief died. They will bury him tomorrow perhaps.

Part II

PART II. REFERENCE SECTION

§ 1. The Imperfect Tense.

A ndzi rhandza — I was loving

a ndzi ri — I was

a ndzi ri ni — I had, was having

This tense, like other past tenses, is most often used in a narrative, relating past events. The subject concord is preceded by the *a* of the past tense; the tone of this *a* is *high*.

Ex.:

A ndzi lava ku ta tolo — I wanted to come yesterday

Lava nga ta, a va ri vanharhu — there were three who came (lit.: those
who came were three)

Tihomu ta yena a ti ri ni vuvabyi byin'wana — his cows had a disease

§ 2. The Negative Imperfect Tense.

A ndzi nga rhandzi — I did not like

a ndzi nga ri — I was not

a ndzi nga ri na — I had not, I did not have

The negative imperfect tense consists of: *a* of the past tense, with a high tone, the subject concord, and the negative formative *nga*. This form is similar to the negative future tense (cf. lesson 16), only there the *a* is a negative formative with a low tone.

Ex.:

A va nga n'wi tivi — they did not know him

A hi nga ri kona enkhubyeni — we were not there at the party

A mi nga ri na nkarhi xana? — didn't you have time?

§ 3. The Pluperfect Tense.

A ndzi rhandzile — I had liked

a ndzi vile — I had been

a ndzi vile ni — I had had

The pluperfect tense consists of: *a* of the past tense before the subject concord; the verb ending is *-ile* of the perfect tense.

Ex.:

Hosi leyi a yi fumile malembe ma nga) — this chief had ruled a few
ri mangani, loko ndlala yi humelerile) — years when the famine
came to pass

Tihomu leti a ti vile ta tatana — these cows had belonged to my father
A va vile na nkhuvo lowukulu — they had had a big party

§ 4. The Negative Pluperfect Tense.

A ndzi nga rhandzanga — I had not liked

a ndzi nga vanga — I had not been

a ndzi nga vanga na — I had not had

The negative pluperfect tense consists of: *a* of the past tense, the subject concord, the negative formative *nga*; the verb ending is *-anga* of the negative perfect tense.

Ex.:

A va nga ndzi vonanga nkarhi wo leha — they had not seen me for a
long time

A a nga vanga na nkarhi ku hi byela — he had had no time to tell us
mhaka leyi (about) this affair

§ 5. The Present Conditional.

A ndzi ta rhandza — I should like

a ndzi ta va — I should be

a ndzi ta va ni — I should have

The present conditional consists of: *a* of the past tense, the subject concord, *ta* of the future tense, and the verb.

Ex.:

A ndzi ta tsaka ngopfu! — I should be very glad!

A mi ta va vana lavanene, loko ngi *) mi) — you would be good
tikarhatela tidyondzo ta n'wina) children, if you worked
hard at your lessons

Mirhi leyi a yi ta va ni mihandzu yo) — these trees would have a lot
tala, loko ngi mpfula yi nga na) of fruit, if only it would
rain

§ 6. The Negative Present Conditional.

A ndzi nga ti rhandza — I should not like

a ndzi nga ti va — I should not be

a ndzi nga ti va na — I should not have

The negative present conditional consists of: *a* of the past tense the subject concord, the negative formative *nga*, *ti* of the negative future tense, and the verb.

Ex.:

A mi nga ti kuma ndlela, hambu loko ngi — you would not find the way,
mi ringeta ngopfu even if you tried very hard

A u nga ti va na nandzu, loko ngi u n'wi — you would not be at fault, if
tivisile xikan'we you had notified him straight-
away

§ 7. The Future Perfect Tense.

Ndzi ta va ndzi rhandzile — I shall have liked

ndzi ta va ndzi vile — I shall have been

ndzi ta va ndzi vile ni — I shall have had

*) For the use of *ngi* cf. § 17.

The future perfect tense consists of: The subject concord, *ta* of the future tense, the verb "to be", again the subject concord, and the verb with the ending *-ile* of the perfect tense; lit.: I shall be I have liked.

Ex.:

Nkuku wu nga si *) ringa, u ta va u — before the cock crows, you will
 ndzi landzurile kanharhu have betrayed me thrice
 Loko u huma xikolweni, va ta va va — when you come back from school,
 fambile they will have left
 Loko mi vuya, hina, hi ta va hi vile — when you come back, we shall
 ni nhlengeletano ya hina have had our meeting

This paragraph gives us an example of the so-called *compound construction*, which is frequently used in Tsonga.

Ex.:

Mundzuku ndzi ta va ndzi nga ri kona — tomorrow I shall not be
 there
 A hi vanga hi ku dzunisa — we have not been glorifying Thee

§ 8. The Perfect Conditional.

A ndzi ta va ndzi rhandzile — I should have liked
a ndzi ta va ndzi vile — I should have been
a ndzi ta va ndzi vile ni — I should have had

The perfect conditional consists of: *a* of the past tense, the subject concord, *ta* of the future tense, the verb "to be", again the subject concord, and the verb with the ending *-ile* of the perfect tense; lit.: I should be I have liked.

Ex.:

Loko ngi mi komberile, thicara a a ta — if only you had asked, the
 va a mi hlamuserile mhaka leyi teacher would have explained
 this question to you

*) For the use of *si* cf. § 22.

A swi ta va swi sasekile! — that would be nice!
 Loko ngi swi humelerile, a hi ta va hi — if that had happened, we would
 vile ni tingana letikulu have been very much ashamed
 (lit.: we would have had big
 shame)

§ 9. The Negative Future Perfect, and the Negative Perfect Conditional.

Ndzi nga ka ndzi nga vi ndzi rhandzile — I shall not have liked (lit.:
 I shall not be I have liked)
 a ndzi nga ti va ndzi rhandzile — I should not have liked (lit.: I should
 not be I have liked)

These rather complicated compound constructions are little used and should not discourage the student! Wait till the day you hear somebody using them, then you may try for yourself!

§ 10. Indirect Relative Clauses. (for Direct Relative Clauses cf. Lesson 26)

1. Buku *leyi* ndzi *yi* hlayaka — the book *which* I am reading
2. Mufana *loyi* va *n'wi* voneke — the boy *whom* they saw
3. Yindlu *leyi* hi tshamaka *ka yona* — the house *in which* we live
4. Mufundhisi *loyi* ndzi fambeke *na yena* — the minister *with whom*
I travelled
5. Tafula *leri* va kumeke mali *ehansi* — the table *under which* they found
ka rona the money
6. Poto *leri* va fayeke nenge *wa rona* — the pot *of which* they broke
the leg
7. Mufana *loyi* ndzi tivaka tata *wa yena* — the boy *whose* father I know

These examples show the relative construction in indirect relative clauses, i.e. clauses in which the relative pronoun is *not* the subject. The principle is the same for all: there is first the *demonstrative pro-*

noun, agreeing in concord with the noun to which it refers, placed *immediately after this noun*. This demonstrative pronoun is repeated as a). the *object concord* (yi, n'wi, ex. 1 and 2), when the relative pronoun (which, whom) is the object in the relative clause; or b). the *absolute pronoun*, preceded either by a prepositional formative (ka, na, hansi ka, ex. 3, 4, 5), or by the possessive formative (ya, wa, ex. 6 and 7).

§ 11. The Negative Present Tense in Relative Clauses.

Lava *nga rhandziki* — those who do not like
 lava *nga riki* — those who are not
 lava *nga riki na* — those who do not have

The negative relative of the present tense consists of: the subject concord (*lava*), the negative formative *nga*, and the verb ending in *-iki*.

Ex.:

Vutomi lebyi nga heriki — life that does not end, eternal life
 La nga riki na mali, a nga swi koti — he who has no money, cannot buy
 ku xava
 Hina lava hi nga riki Vakriste — we who are not Christians

§ 12. The Negative Perfect Tense in Relative Clauses.

Lava *nga rhandzangiki* — those who did not like
 lava *nga vangiki* — those who were not
 lava *nga vangiki na* — those who had not

The negative relative of the perfect tense consists of: the subject concord, the negative formative *nga*, and the verb, ending in *-angiki*.

Ex.:

I mahanyelo lama nga sasekangiki — it is a way of life which is not nice
 La nga vangiki na vukarhi eka hina — who has had no anger towards us.
 Marito lama nga vuriwangiki — words that have not been said

§ 13. The Negative Future Tense in Relative Clauses.

Lava *nga tiki* rhandza — those who will not like

lava *nga tiki* va — those who will not be

lava *nga tiki* va na — those who will not have

The negative relative of the future tense consists of: the subject concord, the negative formative *nga, tiki* of the future tense in its negative relative form, and the verb.

Ex.:

A ku na nchumu exihundleni, lexi nga — there is nothing hidden (in
tiki tiviwa secret), that will not be known

Ku katekile la nga tiki khunguvanyeka — blessed is the one who will not
ka Mina take offence at Me.

§ 14. The Past Tense, Pluperfect and Present Conditional in Relative clauses (cf. §§ 1, 3 and 5).

Lava *ngi* va rhandza — those who loved

lava *ngi* va rhandzile — those who had loved

lava *ngi* va ta rhandza — those who would love

lava *ngi* va ri (ni) — those who were (had)

lava *ngi* va vile (ni) — those who had been (had)

lava *ngi* va ta va (ni) — those who would be (have)

The *a* of the past tenses (*a ndzi rhandza, a ndzi rhandzile, a ndzi ta rhandza*) becomes *ngi* (or *ingi*) in the relative clauses. The verb “to be” (to have) appears under the form *ri* in the past tense. Note that in the Tsonga Bible, this relative construction with *ngi* is regularly used, whereas in other literature and in speech one frequently finds *a* instead of *ngi*, even in relative clauses: e.g.: “Shikibana a a ri yena loyi a a ri nkulukumba”, Shikibana was the one who was the elder.

3. Loko va *ri* Vakriste lavanene, — if they are good Christians, they
va ta va xikombiso eka will be an example to others
van'wana
4. Loko ndzi *ri* mina, ndzi ta — as for me, I shall go
famba
5. Ndzi ta kuma mani, loko — whom shall I find, if
a nga ri yena it is not him?
6. Loko va *nga ri* kona, mi ta — if they are not there, you will
siya papila leave a letter
7. Loko ndzi *ri* ni mali, ndzi ta — when I have the money, I shall
humesa pay
8. Loko ndzi *nga ri* na mali, a — when I have no money, I can't
ndzi swi koti (pay)
9. Ndzi ta famba, hambu ndzi — I shall leave, even if I have not
nga n'wi vonanga seen him
10. Hambu *hi* hanya, hambu *hi* fa, — if we live or if we die, we are
hi va Hosi the Lord's
11. *Hi* ta lumeka rivoni leswaku — we shall light a lamp that they
va *nga* chavi may not be afraid
12. Ndzi mi byela timhaka leti — I tell you these things that you
leswaku *mi* pfumela may believe
13. Va byele leswaku *ha* famba — tell them that we are going
14. Va byele leswaku *a* hi ti — tell them that we are not coming
15. Munhu loyi u tswariwile *a ri* — this man was born (being) a
xigono cripple
16. Va fambile va *nga n'wi* — they left without having seen
vonanga him
17. Va lava hinkwako va *nga xi* — they look everywhere without
kumi finding it
18. Veka hansi ku *nga ri* — put it on the floor, not on the
tafuleni table
19. *Hi* vuyile *hi ri* ni tingana — we came back filled with shame

A dependent clause is a sentence put in a dependent position, e.g.: I shall come *when I have finished*; here the sentence "I have finished" is dependent on "when". Compare also these examples in Tsonga:

- a) Vana va yile xitolo, a va na mali: two main clauses, the second not dependent on the first: The children went to the shop, they have no money.
- b) Vana va yile xitolo va nga ri na mali; now the second half is made dependent on the first half: The children went to the shop without having money.

The changes that occur in dependent clauses are:

- a) Third person singular subject concord “u” (class 1) changes to “a” (ex. 1).
- b) The long form of the present tense is *not used*, even if nothing follows the verb (ex. 10 and 12).
- c) The “a” of the negative before the subject concord (*a ndzi rhandzi, a ndzi rhandzanga*) is replaced by *nga* after the subject concord (ex. 2, 5, 6, 8, 9, 11, 16, 17, and 18).
- d) The present tense, affirmative and negative, of the verb “to be” is *not i, hi, and a hi*, in dependent clauses, but is taken from the verb “ku ri”, to be: (ex. 3, 4, 5, 6, 15 and 18). The same holds good, of course, for the verb “to have” (ex. 7, 8 and 19).

Dependent clauses occur: after *loko* (ex. 1-8), *hambi* (9 and 10), and after *leswaku*, when the following dependent clause expresses a *purpose* (ex. 11 and 12). When the clause following “leswaku” relates only words spoken, it is considered as a main clause, and “leswaku” can be considered as a colon (:) (ex. 13 and 14). Apart from these uses, dependent clauses also occur without any conjunction preceding them (ex. 15-19).

§ 17. Ngi or Ingi.

Loko *ngi* hi yile, a hi ta va hi
n’wi vonile, *or*:

ingi hi n’wi vonile

Hi fikile hi ku hlwela; *ingi* hi
fike tolo

Ingi hi swi tivile, *ingi* hi n’wi
byerile

— if we had gone, we would have
seen him

— we arrived too late; if only we
had arrived yesterday

— if we had known it, we would
have told him.

These examples show the use of *ngi* or *ingi*, a) used with or without *loko*, meaning *if only*, and b) used in the second half of the conditional sentence, replacing the present or perfect conditional.

§ 18. — *lo* —.

U <i>lo</i> wa!	— he fell!
Hi <i>lo</i> swi twa hi mahungu ndlela	— we heard it rumoured
U <i>lo</i> lumiwa hi timbyana	— he was bitten by dogs

Lo is a descriptive formative, used with the *present tense*, but giving the meaning of the perfect tense.

§ 19. —*o*: just, only.

Ndzo titshamela ntsena	— I am just sitting around (lit.: for myself)
Ho vungunya	— we are just saying it for fun, we are only joking
Hi <i>to</i> tshika	— we shall just leave it
Ndzi ngo ya, mina	— I may perhaps go myself
Mo miyela!	— you just keep quiet!

In the present tense the subject concord can take the ending *-o*, in the future tense “*ta*” becomes *to*, and potential “*nga*” becomes *ngo*, to express the notion: just, only.

§ 20. — *ha* —: still, negative: no longer.

Switina swa <i>ha</i> endliwa	— the bricks are still being made
Ndzilo wa <i>ha</i> pfurha	— the fire is still burning
Ha <i>ha</i> ri entirhweni	— we are still at work
Nenge wa <i>ha</i> pfimbile	— my leg is till swollen
Ndza <i>ha</i> ta ku vona mundzuku	) — I shall still see you tomorrow
Ndzi ta <i>ha</i> ku vona mundzuku	
Mina loyi ndza <i>ha</i> kakanaka	— I who am still doubting

Switina a swa <i>ha</i> endliwi	— bricks are no longer being made
Ndzilo a wa <i>ha</i> pfurhi	— the fire is no longer burning
A ha <i>ha</i> ri entirhweni	— we are no longer at work
Nenge a wa <i>ha</i> pfimbanga	— my leg is no longer swollen
A ndzi nga <i>ha</i> ku voni mundzuku	— I shall no longer see you to-morrow
Mina loyi ndzi nga <i>ha</i> kanakaniki	— I who am no longer doubting
Tintswalo a ti nga <i>ha</i> ti wa tintswalo	— grace would no longer be grace

The formative *ha*, which gives to the verb the meaning that the action is still going on, or, in the negative, that the action is no longer going on, can be inserted in all the tenses. Note that when *ha* follows the subject concord immediately, even in the negative or in the perfect tense, the subject concord ends in -a: ndza, wa, ta, etc.

§ 21. — *ha ku* —: just now.

Va <i>ha ku</i> ndzi byela leswaku . . .	— they have just told me that . . .
Tihomu ta <i>ha ku</i> sengiwa	— the cows have just been milked
Movha wa yena wa <i>ha ku</i> hundza	— his car has passed just now
Vanhu lava <i>ha ku</i> fikaka	— the people who have just arrived
Mina loyi ndza <i>ha ku</i> vabyaka	— I who have just been ill

Ha ku, inserted after the subject concord, implies that the action of the verb has taken place very recently. The subject concord takes the ending -a: ndza, wa, etc. The verb never takes the ending -ile of the perfect tense, but has the meaning of the perfect tense.

§ 22. — *si* —: not yet.

A mi <i>si</i> heta xana ?	— have you not yet finished ?
A ku <i>si</i> hlakuriwa la	— it has not yet been weeded here
N'wana a nga <i>si</i> thyiwa vito	— the child has not yet been given a name

A mi <i>si</i> va va kereke xana ?	— are you not yet belonging to the church? (lit.: of the church)
A ndzi nga <i>si</i> n'wi vona	— I had not yet seen him
A ndzi nga <i>si</i> twa leswaku	— I had not yet heard that
Lava nga <i>siki</i> pfumelaka	— those who have not yet believed
Tihomu leti nga <i>siki</i> sengiwaka	— the cows that have not yet been milked
Hi nga <i>si</i> va Vakriste, a hi tshama munyamani	— before we were Christians, we lived in darkness
Mi nga fambi tihomu ti nga <i>si</i> sengiwa	— don't go before the cows have been milked
A hi swi koti ku wisa ntirho wu nga <i>si</i> hela	— we cannot rest when the work is not yet finished
Tanani mi hi lela mi nga <i>si</i> ya dorobeni	— come and say goodbye to us, before you go to town

Si is inserted after the subject concord of the negative present tense and the negative past tense, giving to the verb the implication that the action has not yet taken place. The verb does not end in negative *-i*, as one would expect, but in *-a*. The relative form of “*si*” is *siki*. Note the frequent use of forms with “*si*” in dependent clauses (*ndzi nga si*, etc.), translating the conjunction *before, when not yet*.

§ 23. Ku ko, Ku kondza — till.

Mi ta hlayisa vana ndzi <i>ko</i> ndzi vuya	— you will look after the children, till I come back
Hi tsundzukeni hi <i>kondza</i> hi vonana kambe	— remember us till we see each other again
Hi ta ya mahlweni ku sweka tihunyi ti <i>ko</i> ti hela	— we shall go on cooking till the firewood is finished
Hi ta tirhisana swin'we, hi <i>ko</i> (hi <i>kondza</i>) hi hambanisiwa hi rifu	— we shall work together, till we are separated by death.

The so-called deficient verb *ku kondza*, shortened to *ku ko*, is used before the present tense of the verb to express the notion *till*. Note that

the subject concord of *ku ko* (*ku kondza*) and the following verb should always be the same. “*Ku ko*” is the more colloquial expression, whereas “*ku kondza*” is mostly used in solemn language.

§ 24. Other deficient verbs: *ku tshama*, *ku tlhela*.

Xana mi <i>tshama</i> mi n’wi vona a tirha hi ku nana	— have you <i>ever</i> seen him working slowly?
E-e, a hi si <i>tshama</i> hi n’wi vona a tirha hi ku nana	— no, we have <i>never</i> (not yet ever) seen him working slowly
Tihomu leti ti <i>tshama</i> ti nghena emasin’wini ya hina	— these cows <i>keep</i> entering our fields, or: are entering our fields <i>all the time</i>
Ndzi ta <i>tlhela</i> ndzi ku vutisa mundzuku	— I shall ask you <i>again</i> tomorrow
Va <i>tlhela</i> va ba nsimbhi	— they are ringing the bell <i>again</i>
Tinguvu ti ta <i>tlhela</i> ti anekiwa loko mpfula yi xile	— the clothes will be hung out <i>again</i> , when the rain has stopped
A ndzi si <i>tlhela</i> ndzi n’wi vona	— I have not yet seen him <i>again</i> .

Some verbs, which are used independently, can also be used as deficient verbs. Here examples are given of the verbs: *ku tlhela* — to go back, as deficient verb expressing *repeated action*, and *ku tshama* — to stay, to dwell, as deficient verb expressing that the action is *going on all the time*, or that the action has *ever* (in the negative *never*) taken place.

§ 25. *Ku ri karhi* — to be in the act of, while.

Va <i>karhi</i> va ta	— they are (in the act of) coming
Va hlantswa tinguvu va ri <i>karhi</i> va yimbelela tinsimu	— they are washing the clothes <i>while</i> singing songs
Hi ta yimbelela risimu ra 10, nhlengo wu ri <i>karhi</i> wu tekiwa	— we shall sing hymn no. 10, <i>while</i> the collection is being taken
A hi ri <i>karhi</i> hi hlantswa swibya loko va fikile	— we were <i>busy</i> washing the dishes, when they arrived.

Ku ri karhi plus the present tense of the verb in a main clause expresses action actually taking place. In a dependent clause it implies that the action is taking place simultaneously with the action of the main clause. Note that the subject concord of “*ku ri karhi*” and of the following verb should always be the same. Note also that “*ri*” is often omitted in main clauses.

§ 26. **Hi leswi, or leswi plus relative construction: as.**

<i>Leswi</i> dyambu ri <i>nga</i> pela hi ta ya ku etleleni	— <i>as</i> the sun has set, we shall go to bed, go to sleep
<i>Hi leswi</i> hi fambaka namuntlha, hi <i>nga</i> ka hi <i>nga</i> swi koti ku ta nhlungeletanweni mundzuku	— <i>as</i> we are leaving today, we shall not be able to come to the meeting tomorrow
<i>Leswi</i> hi n’wi byeleke tolo, hi nge ha tlheli hi n’wi byela namuntlha	— <i>as</i> we told him yesterday, we shall not tell him again today.
<i>Leswi</i> xitolo xi <i>nga</i> ta va xi pfariwile mundzuku, hi fanela ku xava namuntlha	— <i>as</i> the shop will be closed to- morrow we must buy today.

Hi leswi or *leswi* at the beginning of a relative clause means *as* in the sense of: *since, seeing that*.

§ 27. **Laha, lomu, and hi laha with following relative construction.**

<i>Laha</i> (<i>lomu</i>) u <i>nga</i> kona, na mina ndzi lava ku va kona	— <i>there where</i> you are, I too want to be (there)
A hi tivi <i>laha</i> (<i>lomu</i>) hi yaka kona	— we don’t know <i>where</i> we are going
A va n’wi tivi <i>lomu</i> a <i>nga</i> kona	— they do not know (him) <i>where</i> he is

Va ndzi hlamuserile <i>hi laha</i> swi endliwaka <i>ha kona</i>	— they have explained to me, <i>how</i> it is done
<i>Hi laha</i> mi tivisiweke <i>ha kona</i> , hi ta hlengeletana ka vona mundzuku	— as you have been notified, we shall meet at their place to- morrow
Hi hlamarile ku vona <i>hi laha</i> tihomu ta vona ti noneke <i>ha kona</i>	— we were surprised to see <i>how fat</i> their cows are.

These examples show the use of: *laha*; *lomu* followed by the relative construction, and the corresponding *kona*, meaning: there where, and of: *hi laha* — relative construction — *ha kona*, meaning: the way in which, as, how.

§ 28. Ku, kona, ku ni — there, there is.

Xana ma <i>ku</i> tiva?	— do you know <i>the place</i> ?
E-e, a hi <i>ku</i> tivi, a hi si ya <i>kona</i>	— no, we don't know <i>the place</i> , we have not yet been (gone) <i>there</i>
Hi kwihi <i>kona</i> ?	— where is it?
<i>Ku</i> tile munhu	— <i>there</i> came a man, somebody came
<i>Ku ni</i> nhlengeletano	— <i>there is</i> a meeting
<i>Ku vile ni</i> nhlengeletano	— <i>there has been</i> a meeting
<i>Ku ta va ni</i> nhlengeletano	— <i>there will be</i> a meeting
<i>A ku na</i> munhu	— <i>there is nobody</i>
Hi leswi <i>ku nga riki na</i> munyu, a hi swi koti ku sweka nyama	— as <i>there is no salt</i> , we cannot cook the meat
Hi ta etlela <i>laha ku nga na</i> ndzhawu	— we shall sleep where <i>there is</i> a place

The words *ku* and *kona*, the use of which is demonstrated by the above examples, are really the subject concord and the absolute pro-

noun of an obsolete class, indicating place; so *ku ni* means: the place has, there is. This expression can be used in all tenses, as the verb “*ku va ni*”, to have.

§ 29. *Ku ri, ku ku, ku te* — to say.

<i>Mi ri yini?</i>	— what do you say? what are you saying?
<i>Hi ri: a ku na munhu</i>	— we are saying: there is nobody
<i>U ri yini?</i>	— what does he say?
<i>A ku: a nga ka a nga swi koti</i>	— he says he won't be able to (do it)
<i>Ndzi ta ku ka tatana: ndzi rivalele</i>	— I shall say to my father: forgive me
<i>Hi nga ku i nkateko</i>	— we may say it is a blessing
<i>Va te yini?</i>	— what did they say?
<i>Va te va ta ta</i>	— they said they will come
<i>Hi yile xivandleni lexi va nge i Xitandane</i>	— we went to a place called (which they say is) Louis Trichardt
<i>Munhu loyi va nge i Yosefa, a a ri tata wa Yesu</i>	— a man called Josef (whom they say is Josef) was the father of Jesus

The defective verbs *ku ri* and *ku ku* mean: to say. *Ku te* has the meaning of the perfect tense: to have said, whereas *nge* is the relative form.

§ 30. Verbal derivatives.

The verb, instead of ending simply in -a, can take many different endings, which give different meanings to the verb. The most important are listed in this paragraph:

- a) **-iwa:** passive (cf. Lesson 12).
Note the following particularities:

1. *Ka ciniwa* — they are dancing (lit.: there is being danced)

Ku ta miyeriwa sweswi! — now there will be silence!

A ka ha hlekiwi sweswi! — now there is no more laughing!

These examples show that even intransitive verbs can be put into the passive with the impersonal *ku* as subject concord, in order to make a very general statement about the action concerned.

2). *U byele hi mani?* — by whom have you been told?

(instead of: *u byeriwe hi mani?*)

A ndzi lo tlhava hi mutwa — I was pricked by a thorn

(instead of: *A ndzi lo tlhaviwa*)

Verbs can appear in their active forms, but have a passive meaning; this can only be concluded from the fact that “hi”, by, plus a noun, (the agent), follow the verb.

b) -eka, -aka, -akala.

ku endla — to do *ku endleka* — to be feasible, possible

ku lava — to want *ku laveka* — to be wanted, desirable

ku hetisa — to finish *ku hetiseka* — to be perfect

ku famba — to walk *ku fambeka* — to be so that one can walk,
to be practicable (a road)

ku vona — to see *ku vonaka* — to be visible

ku onha — to spoil *ku onhaka*) — to get spoiled

ku onheka)

ku twa — to hear *ku twakala* — to be audible, understandable

Most verbs take the ending in *-eka*, but a few have *-aka* or *-akala*. This ending gives to the verb the meaning either that the action is possible, or that it is completed.

c) -ela.

ku endla — to do

ku sweka — to cook

ku endlela — to do for

ku swekela — to cook for

ku rhuma — to send
 ku hemba — to lie
 ku fa — to die

ku rhumela — to send to
 ku hembela — to lie to
 ku fela — to die for

The ending in *-ela* gives to the verb the meaning that the action is *applied* to somebody or something.

Note: 1. That these forms are frequently used with a following “*yini*” to translate our “*why?*” Ex.:

U *rilela yini?* — why are you crying?

Va swi *cukumetele yini?* — why did they throw it away?

Mi *tele yini?* — why did you come? what did you come for?

2. That they are frequently put into the passive, giving shades of meaning one cannot always translate literally into English. Ex.:

Ndzi *feriwile* hi tatana — my father died (I have been died for by my father)

Hi ta *neriwa* hi mpfula — we shall get wet from the rain

Mi ta *rhumeriwa* tibuku ta n’wina — your books will be sent to
 hi poso you by post

Va *vabyeriwa* hi n’wana — their child is sick.

d) *-isa*.

ku ya — to go
 ku etlela — to sleep,
 to lie down

ku hlwela — to be late
 ku hanya — to live

ku yisa — to cause to go, to take to
 ku etlerisa — to make (someb.) lie down

ku hlwerisa — to cause to be late
 ku hanyisa — to cause to live, to heal

The ending *-isa* gives to the verb the meaning that the action of that verb is *caused* by the subject. Note:

1. That this ending is used with following “*ku yini*”, giving the meaning “*how*”, and with following “*sweswo*”, meaning: like that, thus. Ex.:

Mi swi *kotise ku yini* — how have you been able to arrive in
 ku fika hi nkarhi time?

Hi ta swi *endlisa ku yini?* — how shall we do it?

Hi ta swi *endlisa sweswo* — we shall do it like that

A va rhungisi *sweswo* — they don't sew like that.

2. That for some verbs the causative ending is different:

ku rivala — to forget	ku rivata — to cause to forget
ku navela — to want, to desire	ku naveta — to make envious, to rouse a desire
ku longoloka — to walk in a file	ku longoloxa — to draw up in file, to put in a line
ku pfuka — to get up	ku pfuxa — to wake up (tr.)
ku huma — to come out of	ku humesa — to take out, to pay
ku ambala — to dress (intr.)	ku ambexa — to dress (tr.)
ku rhwala — to carry	ku rhwexa — to load, to put a burden on

e) **-isisa.**

ku lava — to look for	ku lavisisa — to look very well for
ku kamba — to examine	ku kambisisa — to examine thoroughly
ku twa — to hear	ku twisisa — to understand

The ending *-isisa* gives to the verb the meaning that the action of the verb is *intensified*.

f) **-ana.**

ku vona — to see	ku vonana — to see each other
ku dlaya — to kill	ku dlayana — to kill each other

The ending *-ana* gives to the verb a *reciprocal* meaning. Note that monosyllabic verbs have *-anana*:

ku ba — to beat, to hit	ku banana — to hit each other
ku twa — to hear	ku twanana — to agree with each other

g) **-ula.**

ku pfala — to close, to shut	ku pfula	) — to open
	ku pfulana	
ku funengeta — to cover	ku funungula — to uncover	

The ending *-ula* reverses the meaning of the verb.

h) It should be noted that one verb can take on two or more of these endings at the same time, e.g.:

ku twa — to hear, to feel
ku twisa — to make feel
ku twisiwa — to be made to feel
ku tirha — to work
ku tirhisa — to make work, to use
ku tirhisana — to make each other work, to cooperate
haleno ka tirhisaniwa — here people cooperate
ku nonon'hwa — to be difficult
ku nonon'hwisa — to make difficult
ku nonon'hwisela — to make difficult for

§ 31. The Diminutive.

Papila — letter, paper
 ntshava — mountain
 mukhegulu — old woman
 tafula — table
 buku — book
 mati — water

ku tirha — to work
 ku leha — to be long

xipapilana — small piece of paper
xitshabyana — small mountain
xikhegudyana — little old woman
xitafulana — small table
xibukwana — small book
matinyana) — a little water
ximatana)
 ku tirhanyana — to work a little
 ku lehanyana — to be rather long
 ndlela yi lehilenyana — the way is
 rather long

The diminutive is made by adding *-ana* or *-nyana* to the noun, and sometimes by prefixing *xi-* as well. The above examples show that the suffixing of this diminutive ending causes certain changes, which are ruled by the same phonetic rules as the suffixing of the locative ending. Note that in Tsonga this diminutive ending can also be suffixed to verbs and even to some tenses of the verb.

§ 32. Emphatic Demonstrative Pronouns.

Vanhu volavo	— those very same people
muti wolowu	— this very same village
nkarhi wolowo	— that same time, that very moment
mhaka yoleyo	— that very question
munhu yoloye	— that same man
vusiku byolebyo	— that same night

These demonstrative pronouns are used with nouns which have already been mentioned earlier in a conversation: those people, the people we have just been talking about. These forms can again be shortened in the following way:

siku rero	— that same day
xilo xexo	— that very thing
vusiku byebyi	— this same night
timhaka teti	— these very questions

§ 33. *-xe*, alone.

Ndzi tile ndzi ri ndzexe	— I came (being) alone
u tile u ri wexe	— you came alone
u tile a ri yexe	— he, she came alone
hi tile hi ri hexe	— we came alone
mi tile mi ri n'wexe	— you came alone

va tile va ri voxé	— they came alone
xilo lexi xi famba xi ri xoxe	— this thing goes all by itself
muchini lowu wu famba wu ri woxe	— this machine goes all by itself

These examples show the use and construction of *-xe*, meaning: alone. Note that the construction is really that of the dependent clause.

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