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A grammar of the Kaffir language

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Davis

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A GRAMMAR
OF
THE KAFFIR LANGUAGE.

BY THE
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WESLEYAN MISSIONARY IN SOUTH AFRICA.

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PREFACE.

FOR many years after the commencement of Missionary labours in South Africa the Kaffir language was but imperfectly understood. It had long been observed by the Missionaries that the language was characterized by some peculiarity which caused it to differ in its grammatical structure from every other known family of languages; but this peculiarity, although the subject of much thought and inquiry, continued to be enveloped in mystery, until discovered by the Rev. W. B. Boyce, Wesleyan Missionary, who, on discovering this the *key* to the etymological structure of the language, at once reduced it to system in his Kaffir Grammar published in the year 1834.

This characteristic of the Kaffir language consists of a principle of *alliteration* which runs through its whole structure. This causes the frequent repetition of certain letters and particles in the same sentence, which much promotes the *euphony* of the language, and was appropriately designated by Mr. Boyce as the principle of the EUPHONIC CONCORD. Subsequent researches have shown that this principle affects the grammatical structure of nearly all the languages and dialects of the African continent south of the Equator, which thus forms an ALLITERAL CLASS of languages, of which the Kaffir is an important member.

Boyce's Grammar was enlarged with exercises by the author of the present Grammar in 1839, and was again printed in 1863, as the "Third Edition of Boyce's Grammar, augmented and improved with Exercises by W. J. Davis." The whole of that third edition, with some few exceptions, has been incorporated in the present work, with such additions and corrections as further and more accurate acquaintance with the language has suggested.

In the year 1857, a Kaffir Grammar was published by the Rev.

W. J. Appleyard, Wesleyan Missionary. Appleyard's Grammar is an elaborate and exhaustive work on the Kaffir language, and very valuable to the advanced student of African Philology; but it is somewhat too erudite in its character to facilitate the ready acquirement of the elementary principles of the language by one who is commencing its study. In the present work valuable assistance has been derived from Appleyard's Grammar, principally in that part which treats of the construction of Compound sentences, and of the Concordance and position of the subordinate parts of a sentence, which, with some abbreviations and emendations, have been adopted from that Grammar.

The following extract from the Introduction to Boyce's Grammar will set forth the importance of the Kaffir language and the peculiarity of its construction, and will especially show the value of the discovery of the principle of the EUPHONIC CONCORD.

"In the present state of our information, it appears probable that all the languages of South Africa may be classed under two divisions or families. The first and most ancient, which was probably that spoken by the earliest inhabitants who found their way to this extremity of the globe, comprehends the dialects spoken by the Namacguas, Bushmen, Koranas, and Hottentots. These dialects, (all of which, though differing from each other, are radically the same,) were once spoken throughout all South Africa, as far as the Kei River; but now, within the whole colonial border, Dutch has almost entirely supplanted them; and beyond the old border of the Kei, the Kaffirs having conquered that country from the Hottentot tribes, no trace of the Hottentot language remains, unless it be that the Kaffirs have adopted the disagreeable clicks from their Hottentot predecessors, together with various words now naturalized in the Kaffir language.* Along the northern frontier of the colony, the Namacqua, Korana, and

* Some light has recently been thrown upon the origin of the Hottentot language, by a learned and laborious Missionary of the London Society, the Rev. Mr. Elliot, of Uitenhage. This gentleman has discovered that many words of the Hottentot language are *Mongolian*. The physical structure of this people certainly resembles that of the Mongolian races; and the language is, no doubt, of the Turanian class. Pliny describes the language of these tribes as "*Stridor, non Vox*," and places them in Ethiopia: scattered fragments of tribes as degraded as the Bushmen of South Africa, and resembling them in their hissing inarticulate speech, have been so far found in every part of Africa south of Abyssinia.

Bushman dialects are yet spoken by a numerous, although scattered population. These dialects are entirely different in grammatical construction from the Kaffir and Sechuana language: they abound in those peculiar and barbarous sounds called 'clicks;' and from their harshness, and the limited nature of their vocabularies, appear to be barriers in the way of religious and intellectual culture, and, as such, doomed to extinction by the gradual progress of Christianity and civilization. The writer of the Kaffir Grammar, in the indulgence of his curiosity, once engaged in the task of compiling a sketch of the grammatical peculiarities of the Hottentot language, as spoken by the Gonaquas now scattered in Kaffirland; but relinquished the undertaking in consequence of its apparent inutility: for it is evident that the prevalence of Dutch and English among the few tribes which yet speak these uncouth and inharmonious dialects will soon supersede the necessity of further literary labours, which in this language appear hitherto to have been more curious than useful.

"The second division, or family, of the South African languages comprises the sister dialects spoken by the Kaffir and Bechuana tribes, to the east and north of the colony. That the relationship subsisting between the Kaffir and Sechuana is that of descent from a common parent is evident, not only from the many words common to both, but from an almost perfect identity in the leading principles in Sechuana and Kaffir: in the latter, the frequent use of what grammarians technically term 'epenthetic and paragogic letters or syllables,' reminds the learner of a similar peculiarity in Hebrew and Arabic grammar.

"Of the two sister languages, the Sechuana appears to prevail in the interior, while the Kaffir is principally confined to the Amaxosa, Abatembu, Amapondo, and Amazulu tribes, extending from the Great Fish River as far as Delagoa Bay. A dialect of the Kaffir, as spoken by the Amazulu, is also the language of that small portion of the Amazulu which, under the Chief Matzilikatzi, wasted, a few years ago, the vast plains of Central Africa, near the Kuruman and Kurrichene. Kaffir and Sechuana, comprising a variety of dialects, only slightly differing from each other, appear to be branches of an extensive language spoken through all Africa, from the northern boundary of the Cape Colony as far as the Equator. On the west coast of this extensive territory, the

Damaras, a tribe visited by Mr. Archbell at Waalvisch Bay, and again by the way of Great Namacqualand, speak a dialect of Sechuana. In Congo, Angola, and Loango, and as far as the Gaboon River, among the M'Pongwe tribes, the languages spoken are evidently of the same class. The natives of Delagoa Bay, the Makooa tribes, extending from 17° to 4° south latitude, the Sowauli or Sowaiel, who dwell beyond the Makooa, as far as 2° north latitude, the Monjou, who are supposed to be so far in the interior as a two or three months' journey north-east from Mozambique, speak languages only slightly differing from the Sechuana spoken near the Cape Colony. An Arab, who had travelled for commercial purposes from Mombas to Mozambique, at some distance from the sea-coast, gave the writer of this some specimens of the languages spoken among the tribes through which he had passed, in which Kaffir and Sechuana words were easily recognised. Natives conveyed from the interior to Mozambique, and from thence taken to the Bechuana country, have found no difficulty in making themselves understood; sufficient proof this of a radical identity of language. From 2° north latitude, the dialects of the Galla, &c., differ from the Sechuana, and exhibit manifest proofs of some connexion with the Ethiopic and Arabic languages. The following specimens of the vocabularies of the tribes, whose languages appear to resemble Sechuana and Kaffir, taken from Botelar's 'Voyage on the East Coast,' and Salt's work on Abyssinia and East Africa, will perhaps be deemed interesting:—

SPECIMENS OF THE LANGUAGES OF SOUTH AFRICA RESEMBLING
THE KAFFIR AND SECHUANA.

ENGLISH.	KAFFIR.	SECHUANA.	DELAGOA. BAY.	MAKOOA.	MONJOU.	SOWAULI, OR SOWAIEL.
Assagal.....		maroom.....	mafoom			
Bullock.....	inkomo	khomo	ohm			
Beef	inyama.....	nama	inyahmo.....	cnama.....	neyama.....	yamo
Blood	igazi		gahtey			
Bed	ukuko		lacooko			
Bones.....	amatambo		marrahambo			
Bird		nunyani.....	yohnyano.....	noone.....	noone	
Bigman	umntu omkulu	mona mogulu.	monohncoolo			
Breath	umpefumlo		efamoolah			
Bite	luma	luma	loom			
Cold		sirami.....	sheramey			
Die..	ukufa		kufa			

ENGLISH.	KAFFIR.	SECHUANA.	DELAGOA BAY.	MAKOHA.	MONJOU.	SOWAULI, OR SOWAIEL.
Entrails.....	amatumbu		marroombu			
Head	intloko	tlogo	shoco			
Large.....	inkulu	sigulu	sheecoolo			
Neck	intamo	thamo	inahmo			
Oil.....	amafuta.....	mafura	mafusah			
Pig.....	igulube	kulubi	goloua.....	colua.....	legulube	
Rib.....	uhambo		imbahmbo			
Stand.....	yima		yim			
Swim.....	tlamba		tlambo			
Teeth	amazinyo		mahteenyo			
Walk.....	hamba		fahmba			
Water	amanzi	mitzi.....	maze.....	meze		
Buffalo.....	inyati				neyati	
Antelope, or red buck		palah			jepalah	
Eyes	amehlo	eiklo.....	meto	mezo		
Mouth		shano	yanoo			
Come	yiza				aiza	
Thine	ako	ago	akvow			
Two	mabini.....	mabedi			mabbeze	
Three	matatu.....	mararu			madato	
Ten	shumi	shumi			kone	
Sleep	kulala	golala			kullale"	

The Synoptical Tables, with the Explanatory Notes attached, which are given in the Appendix No. 1. may be regarded as an epitome of the Grammar, in which are shown in a condensed form the Elementary principles of the language. The Appendix No. 2 consists of such exercises on the Grammar as are calculated to enable the learner to acquire a knowledge of its contents without the aid of a teacher. In the paragraph referring to vowels in the body of the Grammar, the following has been omitted.—The vowels are sometimes *aspirated*, instead of using the letter *h* when it is required in combination with other consonants immediately preceding a vowel. When thus aspirated the vowel is written with the *spiritus asper*, which is placed to the left of the letter; as, BĀLA, (write), XĀLA, (hew). The semi-vowel *w* follows the same rule; as, INYĪWĒBA, (happiness).

The chief aim in writing this Grammar has been to give to the Kaffir student a reliable work, in which all that is essential to the acquirement of the language may be found, and in which simplicity and clearness of arrangement, rather than that which is elaborate and abstruse, may be its main characteristic. The author is of opinion that this work will be of use in promoting the study and

acquisition of a very rich and expressive language,—one which has close affinity with all the languages of the natives inhabiting the Continent of Africa south of the Equator, and which will always be of interest, not only to the Missionary and the Philanthropist, but will also be of great value to the Traveller, the Colonist, and the Statesman of Southern Africa.

LONDON, *July 31st*, 1872.

ERRATA.

PAGE	LINE				
10	21	for	<i>ubu</i>	read	<i>uku</i> .
22	20	for	<i>No. 9</i>	read	<i>No. 19</i> .
22	35	for	<i>No. 9</i>	read	<i>No. 19</i> .
23	7	for	14	read	18.
41	17	for	<i>nabo</i> , last word in the line, read <i>nako</i> .		

A GRAMMAR

OF THE

KAFFIR LANGUAGE.

SECTION I.

OF LETTERS.

1. THE Kaffir or Xosa language contains twenty-six letters, represented by Roman characters, as used in the English language. Five of these are vowels; seventeen are consonants; one is a guttural; and the others *clicks*, the sounds of which are not heard in any of the European languages.

VOWELS.

2. The *five vowels*, a, e, i, o, u, are usually pronounced full and open, the only variation in sound being that of the short and long *quantity*. They are *long* in accented syllables, and *short* in unaccented syllables.

3. The long and short sounds of the Kaffir vowels correspond to those in the English words following.

- a*—long as *a* in *father*.....short as *a* in *fatten*.
- e*—long as *e* in *there*short as *e* in *then*.
- i*—long as *ee* in *seen*short as *ee* in *been*.
- o*—long as *o* in *bone*short as *o* in *none*.
- u*—long as *oo* in *moon*.....short as *oo* in *wool*.

The vowels *e* and *i*, when final, are sometimes mute in the colloquial style, as in the words *ihashe*, *inkosi*, &c., which are pronounced as though the final vowels were elided. Final *i*, when preceded by *m*, is occasionally omitted both in speaking and in writing, as in the case of some forms of the personal pronoun; thus, *wam* and *kum* are used for *wami* and *kumi*.

DIPHTHONGS.

4. The *diphthongs* are *au* and *ai*. *Au* is pronounced as *ow*, in the English word *howl*, and occurs in the Kaffir words *gaula*, *hlaula*, *tsaula*, *qauka*, &c. *Ai* is pronounced like the English affirmative *aye*. It is only found in Kaffir in the *final syllable* of words, as in *hai*, *inqai*, *ncapai*, &c.

But when these vowels *au* and *ai* come together in the process of composition, especially in the case of *some of the tenses of the verb*, they are pronounced in separate syllables, or their combination is prevented by some rule. This is the case also with the other vowels in every situation.

W, and *y*, being simply vowel sounds hardened and compressed into consonantal ones, may be termed *semi-vowels*.

CONSONANTS.

5. The seventeen *consonants* are *b*, *d*, *f*, *g*, *h*, *j*, *k*, *l*, *m*, *n*, *p*, *s*, *t*, *v*, *w*, *y*, *z*; and are pronounced as in English, excepting that *g* is always pronounced *hard*, as *g* in *go*, *give*, &c. The two English sounds of *c* are represented by *k*, and *s*; that of *q* is expressed by *kw*; and that of *x* is never heard, as the sound expressed in English by *ks*, as in the word *box*, does not occur in Kaffir.

The letter *h* as an aspirate is not used in combination with other consonants when the aspirate follows a consonant or a click, and is followed by a vowel, and in some instances by *w*. In such cases the *spiritus asper* is used. Thus, instead of *bhala*, *zhela*, *nghina*, and *inyhweba*, these words are written, *bála*, *xéla*, *nqina*, and *inyweba*.

6. The English sound of *r* is also foreign to the Kaffir tongue. When the Kaffirs attempt to pronounce it, in words of foreign origin, such as names of persons, places, &c., they invariably give it the sound of *l*.

7. Those letters of the English language which in English represent sounds which are not found in the Kaffir tongue, viz., *c*, *x*, *q*, and *r*, have been incorporated into the Kaffir alphabet, to represent the *click sounds* and the *gutturals*.

CLICKS.

8. The letters *c*, *x*, and *q*, are *clicks*. They represent peculiar sounds, which can only be properly pronounced by a native, or by one who has known the language from his youth. *C* is a *dental* click, so called because in articulating it the tongue is placed against the front teeth. *Q* is a *palatal* click, so named because it

is pronounced by applying the tongue to the roof of the mouth, and drawing it suddenly back. *X* is named the *lateral* click, as it is articulated by placing the tongue on the side of the mouth.

GUTTURALS.

9. The letter *r* has two sounds, one a *soft* guttural, like the Dutch *g*. It is heard in the Kaffir word *rola*. Another of a guttural which is harsh and deep toned, being pronounced far back in the throat. It is heard in the Kaffir word *rázula*, tear; and is usually followed by an aspirated vowel.

10. When *r* is thus used as a guttural in a purely Kaffir word, it has a distinguishing mark, consisting of a dot or point, thus, *r*; but when retained in words adopted from European languages, it is represented by the character as found in English words without any distinguishing mark. Thus *rola*, drag; *um-Farasi*, a Pharisee; *i-Yerusalem*, Jerusalem. To distinguish the *harsh* or aspirated from the *soft* guttural, the vowel or the *w* following the *r*, is written with the *spiritus asper*, as *rúwisha*, strangle; *róza*, walk in a row.

COMBINATION OF CONSONANTS.

11. The consonants combine with each other to express the peculiar sounds of the Kaffir tongue. The following are the principal which occur:—

dl, as in the word dlala.		gw, as in the word gweba.	
dlw, ...	dlwengula.	kw, ...	kwela.
dw, ...	dwalaza.	fw, ...	fefwa.
dy, ...	dyoba.	zw, ...	ilizwi.
dyw, ...	dywaba.	sh, ...	shushu.
ts, ...	tsala.	shw, ...	shwila.
tsh, ...	tshona.	sw, ..	swela.
tshw, ...	tshwentula.	tl, ...	intlaka.
tsw, ...	tswina.	tlw, ..	intlwayelelo.
tw, ...	twala.	hl, ...	hlala.
ty, ...	tyala.	hlw, ...	hlwayela.
tyw, ...	tywaba.	hw, ...	umhwahwalala.
lw, ...	ulwalwa.	nt, ...	isintu.
mb, ...	mba.	nts, ...	ntsila.
mp, ...	mpompoza.	ntsh, ...	intshuntshe.
md, ...	mdaka.	ntyw, ...	ntywila.
mty, ...	mtyuba.	ng, ...	ngena.

mk, as in the word	mka	ngw, as in the word	ngwevu.
mv, ...	mvumvuzela.	nk, ...	nkenteza.
mf, ...	mfameka.	nkw, ...	nkwantya.
mz, ...	tyumza.	ntl, ...	ntlakaza.
ms, ...	msulwa.	nz, ...	nzima.
mhl, ...	mhlope.	nzw, ...	ubunzwana.
ml, ...	pumla.	nw, ...	innwele.
mn, ...	mnandi.	ny, ...	nyula.
mny, ...	mnyama.	nyw, ...	linywa.
nd, ...	ndulula.	nj, ...	njalo.
ndl, ...	ilindle.	yw, ...	shiywa.
ndw, ...	ndweba.	jw, ...	ijwaba.

COMBINATION OF CLICKS AND CONSONANTS.

12. The clicks combine with three of the consonants in the following manner :—

gc, as in the word	gcina.	nc, as in the word	ncama.
gcw, ...	gewayela.	ncw, ...	ncwaba.
gq, ...	gqala.	nq, ...	nqamla.
gqw, ...	gqwagqwa.	nqw, ...	nqwalela.
gx, ...	gxota.	nx, ...	nxama.
gxw, ...	gxwala.	nwx, ...	nwxema.
nge, ...	ngcatsha.	cw, ...	cwela.
ngcw, ...	ngewalisa.	qw, ...	qwesha.
ngq, ...	ngqonga.	xw, ...	xwebula.
ngx, ...	ngxola.		

The consonants which in the above combinations *precede* the clicks merely *modify* or *intensify* the sound of the clicks themselves, and thus cannot be separately enunciated.

ACCENTUATION.

13. The accent is usually on the penultimate in Kaffir: the exceptions are few; in *compound* words there is also a slight *secondary* accent on that syllable of the first word which would have taken the full accent if standing alone. The particle *ke*, and the interrogative particle *na*, (see Dictionary,) act as enclitics when *added* to a *verb*, the accent being thrown forward to the last syllable of the verb to which they are suffixed: as, *Hámba*: Go. *Hambá ke*: Go then. *Bafikúle*: They have arrived. *Bafikiléna?* Have they arrived?

OF SYLLABLES.

14. Every syllable ends in a vowel. The only exceptions to this rule are, that *m* and *n* *sometimes* are final in a syllable; but even these consonants are often *initial*, when it might be supposed they are *final*. They only end a syllable when found in some of the nominal prefixes; in other cases they are initial. Thus *ukuhamba* must be pronounced ukuha-mba, not *ukuham-ba*, ka-mva, nqa-mla, a-ndiyi, &c.

SECTION II.

DIVISION AND DERIVATION OF WORDS, &c.

1. THE usual division of words into nine classes,—namely, the article, noun, adjective, pronoun, verb, adverb, preposition, conjunction, and interjection,—suits with equal propriety the words of the Kaffir language.

2. Properly speaking, there is no article in Kaffir; but its place is supplied by the *prefixes* of the nouns and the *demonstrative* pronouns. The *prefixes* (see NOUNS) are analogous to what is usually termed the *indefinite article*, a or an. The *demonstrative pronouns* are used to express emphasis or distinction; and more resemble the Latin *hic*, than the English *definite article*, *the*.

3. The adjectives proper of the Kaffir language are few in number. Their place is supplied by certain forms of the *verb*, and by *nouns* used adjectively which are connected with the nouns they qualify by the conjunctive *n*. (See sec. iv.; 7.) The adjectives vary in their *prefixes* according to the *prefix of the noun qualified*.

4. The second person singular of the imperative mood of the *verb* may be considered as the *root* from which the other words, especially the *nouns*, are derived. By prefixes to this part of the verb, and sometimes by a slight change in termination, the Kaffirs form *nouns verbal*, *abstract*, *concrete*, &c., which, though never heard as nouns before in that form, would be readily understood by every Kaffir who understood the meaning of the word from whence they are derived.

vowel, or by the adverb *kwa*. As, *usendhlwini*; *kwa sekuqalekeni*; *ngasese*; *ubusi basendhle*; &c.

(2.) *L* is used with the particles *apa*, here; and *apo*, there; and sometimes with *oko*, that; under the same circumstances. As, *balapa*, they are there; *kwa lapo*, even there; *naloko*, and that; &c.

L is also employed in the formation of some of the forms of the demonstrative pronouns.

(3.) *M* and *n* are used with some of the pronominal verbal prefixes, before the roots of certain adjectives, according to sec. iv., 6. They are also occasionally found between the roots and prefixes of nouns, and in a few other instances.

GENDERS.

11. The distinction of genders, which is of so much importance in the grammars of most languages, has but little influence in the Kaffir language: only *four prefixes*, out of *sixteen* by which the forms of the nouns are distinguished, vary in their plurals, and only *two* in their government, according as they apply to *persons* or *things*; with the exception of these *two* cases, the *prefix* of the noun, without reference to number or gender, determines the changes which must take place in its adjective, pronoun, or verb. Thus the words, *indoda*, man; *intombi*, girl; and *intaba*, mountain; although of different genders, have precisely the same pronominal and tense form, and the same grammatical government, simply because they have the same *nominal prefix*, and consequently belong to the same *species of nouns*.

12. The *feminine* gender is often distinguished from the *masculine* and *common* genders by a change of termination, but as no change of *prefix* takes place, the *grammatical government* is *unaffected* by the change of form.

(1.) The feminine is often formed from the masculine by affixing the termination *kazi*.

Inkosi, A chief.

Inkosikazi, A chief's wife.

Ihashe, Horse.

Ihashekazi, A mare.

(2.) It is formed also by the use of a different word.

Indoda, Man.

Umfazi, Woman.

Inkwenkwe, Boy.

Intombi, Girl.

SECTION III.

NOUNS.

1. NOUNS are distinguished by *prefixes* : these prefixes are, U, UM, I, ILI, IN, IM, ISI, ULU, UBU, UKU, ABA, O, AMA, IZI, IZIN, IZIM, IMI.

2. The prefixes are numbered according to the number of the species of the noun to which the prefix belongs. By this means they are easy of reference; which is of no small importance, considering the extensive influence which the prefixes exercise over all the declinable parts of speech, and that nearly the whole of the grammatical construction of the language depends upon them.

CLASSIFICATION OF NOUNS.

3. Nouns are distinguished according to their Prefixes into eight SPECIES, six of which comprise both singular and plural forms, and two have no distinction of number.

The term *species* has been adopted as that which most appropriately designates the different classes of Kaffir nouns, inasmuch as there is one and the same relation of all the classes of nouns to the general principle of EUPHONIC CONCORD, out of which general principle the difference in the classes of nouns arises; thus presenting an analogy to the distinction which in logic, in natural history, and in botany, species bears to that of genus.

(1.) The 1st species contains *personal nouns* of the singular number with the prefix u and um; these take w for their Euphonic letter, and wu for their Euphonic syllable: and plural nouns with the prefixes aba and o, which have b for their Euphonic letter, and ba for their Euphonic syllable.

(2.) The 2nd species contains nouns of the singular number with the prefixes i and ili, which take l for their Euphonic letter, and li for their Euphonic syllable: and plural nouns with the prefix ama, which take w for their Euphonic letter, and wa for their Euphonic syllable.

(3.) The 3rd species contains singular nouns with the prefixes im and i, which take y for their Euphonic letter, and yi for their Euphonic syllable: and plural nouns with the prefixes izi, izin, izim, i, in, and im, which take z for their Euphonic letter, and zi for their Euphonic syllable.

(4.) The 4th species contains nouns of the singular number with *isi* as their prefix, which take *s* as their Euphonic letter, and *si* as their Euphonic syllable: and plural nouns with the prefix *izi*, which have *z* as their Euphonic letter, and *zi* as their Euphonic syllable.

(5.) The 5th species contains singular nouns of the neuter gender with the prefixes *u* and *ulu*; and plural nouns of the neuter gender with the prefixes *izi*, *izin*, and *izim*. The *singular* nouns of this species have *w*, and sometimes *l*, for their Euphonic letter, and *lu* for their Euphonic syllable. The *plural* nouns have *z* for their Euphonic letter, and *zi* for their Euphonic syllable.

(6.) The 6th species contains singular nouns of the neuter gender with the prefix *um*, which take *w* for their Euphonic letter, and *wu* for their Euphonic syllable: and plural nouns with the prefix *imi*, which take *y* for their Euphonic letter, and *yi* for their Euphonic syllable.

(7.) The 7th species contains nouns which have no distinction of number with the prefix *ubu*; these take *b* for their Euphonic letter, and *bu* for their Euphonic syllable.

(8.) The 8th species contains nouns which have no distinction of number with the prefix *ubu*; these have *k* for their Euphonic letter, and *ku* for their Euphonic syllable.

(1.) The *euphonic letters* are used in construction before words commencing with a vowel; the *euphonic syllables* before consonants.

(2.) Sometimes the singular prefixes of species 3 are used as plural prefixes, but they are then contractions of the full forms.

(3.) There are a few *apparent* exceptions to these rules; but they are only apparent, not real ones. These apparent *exceptions* are *contractions*: thus, *isonka* and *isandla* take *s* for their euphonic letter: though, at first sight, they appear to belong to the second spec., they in reality belong to the *fourth*, being contractions from the prefix *isi*. So also the words *utyani* and *utyalwa* take *b* for their euphonic letter: though they appear to belong to the *fifth* spec., they belong to the *seventh*, being contractions from *ubutyani* and *ubutyalwa*. In all cases where *n* follows *i*, and precedes a click, of which it forms a part, as in the word *ingina*, a witness; there is danger of considering such words as belonging to the third spec., whereas they belong to the second, the prefix being *i*, and not *in*.

(4.) It will be necessary to bear in mind, that the Dutch and the English words which have been introduced into the Kaffir language, as names for objects with which the Kaffirs were previously unacquainted, usually take the *prefix i*, with the *euphonic letter* of the prefix *in*.

NUMBER OF NOUNS.

4. The following table will show at one view the changes of the singular prefixes into the plural of each species of the noun.

SPEC.	PREFIXES.	SINGULAR.	PLURAL.
1	um <i>changes into</i> aba u ... o	um-ntu, <i>man.</i> u-dade, <i>sister.</i>	aba-ntu, <i>men.</i> o-dade, <i>sisters.</i>
2	ili) i) ... ama	ili-zwi, <i>word.</i> i-hashe, <i>horse.</i>	ama-zwi, <i>words.</i> ama-hashe, <i>horses.</i>
3	im ... izim in ... izin i ... izi	im-azi, <i>cow.</i> in-dlu, <i>house.</i> i-hangu, <i>pig.</i>	izim-azi, <i>cows.</i> izin-dlu, <i>houses.</i> izi-hangu, <i>pigs.</i>
4	isi ... izi	isi-tya, <i>basket.</i>	izi-tya, <i>baskets.</i>
5	ulu } ... { izim u } ... { izin ... { izi	u-bambo, <i>rib.</i> ulu-ti, <i>rod.</i> u-lwimi, <i>tongue.</i>	izim-bambo, <i>ribs.</i> izin-ti, <i>rods.</i> izi-lwini, <i>tongues.</i>
6	um ... imi	um-ti, <i>tree.</i>	imi-ti, <i>trees.</i>

Remark I. When the prefix *in* (the third species) is attached to nouns to which distinction of sex belongs, the plural is formed in *ama*, thus:—

Indoda, Man.

Inkazana, Girl.

Inkwenkwe, Boy.

Amadoda, Men.

Amakazana, Girls.

Amakwenke, Boys.

Remark II. The prefix *u* (the fifth species) forms its plural variously:—

First. Some nouns form their plural in *o*, as, *unomeva*, a wasp; *onomeva*, wasps. These nouns follow, in grammatical construction, the analogies of nouns of the first species.

Second. Some nouns of this species form their plural in *i*, as *ilwandle*, the sea; *ilwandle*, seas: *uncedo*, help; *incedo*, helps. This form of the plural follows the analogies of the prefix *izi*, as, *ilwandle zelizwe*, the seas of the country.

Third. Some nouns of species 5 form their plural in *in* and *im*, as, *ubambo*, rib; *imbambo*, ribs; *utango*, a hedge; *intango*, hedges. These plurals also follow the analogies of the prefix *izi*.

The following are examples of nouns in the fifth species, which take *o* in the plural :—

<i>Uselons</i>	The Ceylon pumpkin	<i>Oselons</i> .
<i>Unomeva</i>	The wasp	<i>Onomeva</i> .
<i>Uxam</i>	The guana	<i>Oxam</i> .
<i>Unomadudwane</i> ...	The scorpion	<i>Onomadudwane</i> .
<i>Umbona</i>	Indian corn	<i>Ombona</i> .
<i>Ugxam</i>	A caldron with three legs	<i>Ogxam</i> .
<i>Unyiwa</i>	The garnet-bead	<i>Onyiwa</i> .
<i>Ungeshe</i>	Striped ear-bead	<i>Ongeshe</i> .

The following are examples of nouns in the fifth species, which take *i* in the plural :—

<i>Ulwimi</i> , Tongue.	<i>Ilwimi</i> , Tongues.
<i>Ulovane</i> , A chameleon.	<i>Ilovane</i> , Chameleons;

and all nouns which have the prefix *u*, followed by *lw*.

The following are examples of nouns in the fifth species, which take *in* or *im* in the plural :—

<i>Usana</i>	An infant.....	<i>Intsana</i> .
<i>Usapo</i>	A child.....	<i>Intsapo</i> .
<i>Utango</i>	A hedge	<i>Intango</i> .
<i>Upawu</i>	A sign	<i>Impawu</i> .
<i>Ubambo</i>	A rib.....	<i>Imbambo</i> .

Remark III. The Kaffirs frequently, in conversation, personify words, by prefixing to them *u* : these form their plural in *o* :—

SINGULAR.	PLURAL.
<i>Uewe wako</i> , Thy Yes.	<i>Oewe bako</i> , Thy Yeses.
<i>Unoko wako</i> , Thy Nevertheless.	<i>Onoko bako</i> , Thy Neverthelesses.

5. The following table shows, at one view, the Nominal prefixes, both singular and plural, according to the species and number of the noun to which they belong ; together with the Euphonic letters and syllables with which, in their various uses, they are connected in grammatical construction.

SPECIES.	SINGULAR PREFIXES.	EUPH. LETTER.	EUPH. SYLLABLE.	PLURAL PREFIXES.	EUPH. LETTER.	EUPH. SYLLABLE.
1	um, u	w	wu	aba, o	b	ba
2	ili, i	l	li	ama	w	wa
3	im, in, i	y	yi	{ izim, izin, izi }	z	zi
4	isi	s	si	{ im, in, i }	z	zi
5	ulu, u	l	lu	{ izim, izin, izi }	z	zi
6	um	w	wu	{ im, in, i }	y	yi
7	ubu	b	bu	imi		
8	uku	kw	ku			

(1.) It will be seen from this table, that the same form of euphonic letter and euphonic syllable belongs to different prefixes ; and also, that the same form of prefix is sometimes singular, and at other times plural. But no practical difficulty arises from this, as the succeeding word, or the immediate context, will always determine the number to which the noun belongs.

(2.) The euphonic letter *w* of spec. 2 plu. is not used like the other euphonic letters in forming the possessive of common nouns, as will be seen by the following table of possessive particles, and the first possessive form of nouns, the *w* coalescing with the following vowel. Its use will be found in the compound forms of the possessive, (sec. iii., 10 and 11,) in some of the forms of the adjective, and of the personal and demonstrative pronouns.

POSSESSIVE PARTICLES.

6. There are certain particles used in the formation of the possessive case which may be denominated *possessive particles*. They are derived by prefixing the several *euphonic letters* to the vowel *a*, as in the following table, excepting spec. 2 plural, where *a* only is used :—

SPEC. 1		SPEC. 2		SPEC. 3		SPEC. 4		SPEC. 5		SPEC. 6		SPEC. 7 SPEC. 8	
ð.	PL.	S.	PL.	S.	PL.	S.	PL.	S.	PL.	S.	PL.		
wa	ba	la	a	ya	za	sa	za	lwa	za	wa	ya	ba	kwa

DIMINUTIVE NOUNS.

7. Diminutive nouns are formed by affixing *ana*, *azana*, or *anyana*, according to the degrees of diminution intended to be expressed, to their roots, the final vowel of these, if *a*, *e*, or *i*, coalescing in the initial vowel of the affix, but, if *o*, or *u*, changing into *w*, except where the *w* is incompatible with the preceding consonant, when it is dropped.

(1.) The most usual form of diminutive nouns is that which is derived by affixing *ana*: as, *intakana*, a little bird; from *intaka*, bird: *incwadana*, a little book; from *incwadi*, book: *intwana*, a little thing; from *into*, thing: *umfana*, a youth; from *umfo*, a man: *indhwana*, a little house; from *indlu*, house: *imvana*, lamb; from *imvu*, sheep.

Isonka, bread, has for its diminutive, *isonkwana*, which is the contracted form of *isinkwana*, just as *isonka* is that of *isinkwa*.

(2.) If the nouns denote distinction of sexes, or are intended to do so, *azana* is used for the *feminine* diminutive, and *ana* for the *masculine*: as, *intombazana*, a little girl; from *intombi*, girl: *inkosana*, a prince, or a little chief; and *inkosazana*, a princess, or a little chiefess; from *inkosi*, chief.

(3.) To express the lowest degree of diminution, *anyana* is generally used, though *azana* is also employed with the same force: thus, *isilo*, animal; *isilwana*, small animal; *isilwanyana*, insect: *igela*, troop; *igelana*, small troop; *igelazana*, a very small troop.

In the formation of the diminutive of *nouns* certain *mutations of letters* occur, which also take place in the *inflection of nominal adjectives*, in the *ablative of nouns*, and in the *passive form of the verb*. These changes, however, never occur in a monosyllable, or the initial syllable of a polysyllabic word.

(1.) *B* changes into *ty*. *Umqabo*, a piece of chalk; *umqatyana*, a small piece of chalk.

(2.) *P* is changed into *tsh*. *Icapaza*, a drop of rain or water; *incatshazana*, a small drop of rain or water.

(3.) *M* changes into *ny*. *Intamo*, neck; *intanyana*, a small neck.

(4.) *Mb* changes into *nj*. *Umlambo*, river; *umlanjana*, a small river.

(5.) *Mp* changes into *ntsh*. *Ubuhlempu*, poverty; *ubuhlentshana*, a little poverty.

FORMS OF NOUNS.

There are twelve principal forms of the nouns,—namely, the simple form, two possessive forms, two dative forms, the locative, vocative, causal, instrumental, and conjunctive forms, and two comparative forms.

SIMPLE FORM.

8. This simply expresses the name of the person or thing which the noun represents.

POSSESSIVE FORMS.

9. The *first* possessive is formed by prefixing the Euphonic particle, sec. iii., 6, which corresponds to the prefix of the governing noun.

(1.) When the Euphonic particle of the governing noun is thus prefixed to a noun under government in the possessive case, the final *a* of these particles coalesces with the initial vowel of the noun, and thus changes *i* into *e*, and *u* into *o*. Hence, *a*, spec. 2 plu., is entirely lost sight of before words with initial *a*, *e*, or *o*, as in the following examples :—

Amahashe abantu ;	Horses of the people.
Amantla ezontaba ;	The tops of those mountains.
Amadoda ololobobo ;	Men of that kind.

Examples of the use of the Possessive Particles.

SPEC.	POSS. PAR.	SINGULAR.
1	wa	Umfazi <i>wenkosi</i> , The chief's wife.
2	la	Ihashe <i>lendoda</i> , The man's horse.
3	ya	Inqwelo <i>yomntu</i> , The person's wagon.
4	sa	Isicaka <i>senkosikazi</i> , The Queen's servant.
5	lwa	Ukolo <i>lwomntu</i> , The person's faith.
6	wa	Umlomo <i>womntwana</i> , The child's mouth.
7	ba	Ubuso <i>bendoda</i> , The man's face.
8	kwa	Ukutya <i>kwabantu</i> , The people's food.
PLURAL.		
1	ba	Abantu <i>benkosi</i> , The chief's people.
2	a	Amahashe <i>abantu</i> , The people's horses.
3	za	Izinto <i>zelizwe</i> , The things of the land.
4	za	Izitya <i>zendlu</i> , The vessels of the house.
5	za	Izintsu <i>zenkomo</i> , The skins of cattle.
6	ya	Imilambo <i>yomhlaba</i> , The rivers of the earth.

SECOND POSSESSIVE FORM.

10. The second possessive is formed by prefixing the Euphonic syllables corresponding to the prefix of the governing noun, and the particle *ka*, to the *simple form*, the initial vowel of which is dropped. (sec. iii., 5.) This form of the possessive is limited to *personal nouns*, and more especially to those which are *proper names* of persons. The first and third species singular, the sixth species both singular and plural, and the second species plural, seldom however prefix the Euphonic syllables, but simply use *ka*, as the possessive form :—Thus,

SPEC.	POSS. FORM.	SINGULAR.
1.	<i>wuka</i>	Umfazi <i>ka-Faku</i> , Faku's wife.
2.	<i>lika</i>	Ihashe <i>lika-Bawo</i> , My father's horse.
3.	<i>yika</i>	Indlu <i>ka-Yise</i> , His father's house.
4.	<i>sika</i>	Isitya <i>sika-Pato</i> , Pato's basket.
5.	<i>luka</i>	Usana <i>luka-Kama</i> , Kama's infant.
6.	<i>wuka</i>	Umti <i>ka-Vadana</i> , Vadana's tree.
7.	<i>buka</i>	Ubulumko <i>bukam-Hala</i> , Um-Hala's wisdom.
8.	<i>kuka</i>	Ukutya <i>kuka-Kobi</i> , Kobi's food.

PLURAL.

1.	<i>baka</i>	Abafazi <i>baka-Jumba</i> , Jumba's wives.
2.	<i>waka</i>	Amahashe <i>kam-Qai</i> , Um-Qay's horses.
3.	<i>zika</i>	Izindlu <i>zika-John</i> , John's houses.
4.	<i>zika</i>	Izitya <i>zika-Kama</i> , Kama's baskets.
5.	<i>zika</i>	Intsana <i>zika-Damasi</i> , Damasi's infants.
6.	<i>yika</i>	Imiti <i>ka-Vadana</i> , Vadana's trees.

11. Another mode of expressing the possessive in cases where distinction or emphasis is required, is, as follows. *Gowo, leli, &c.*, according to the following table, supply the place of the preceding forms; they are, in fact, the same forms, with the addition of a syllabic prefix, *ngo, le, &c.* :—

SPEC. SING.	BEFORE A PROPER NAME.	BEFORE A PREFIX BEGINNING WITH U.	BEFORE A PREFIX BEGINNING WITH I.
1. UM-fazi	<i>ngowuka</i> Pato	<i>ngowomntu</i>	<i>ngowenkosi</i>
2. I-hashe	<i>lelika</i> „	<i>lelomntu</i>	<i>lelenkosi</i>
3. IN-kosi	<i>yeyika</i> „	<i>yeyomntu</i>	<i>yeyenkosi</i>
4. ISI-tya	<i>sesika</i> „	<i>sesomntu</i>	<i>sesenkosi</i>
5. U-tando	<i>loluka</i> „	<i>lolomntu</i>	<i>lolenkosi</i>
6. UM-lambo	<i>ngowuka</i> „	<i>ngowomntu</i>	<i>ngowenkosi</i>
7. U-buso	<i>bobuka</i> „	<i>bobomntu</i>	<i>bobenkosi</i>
8. UKU-tya	<i>kokuka</i> „	<i>kokwomntu</i>	<i>kokwenkosi</i>
PLURAL.			
1. A-bantu	<i>ngabaka</i> „	<i>ngabomntu</i>	<i>ngabenkosi</i>
2. AMA-doda	<i>ngawaka</i> „	<i>ngawomntu</i>	<i>ngawenkosi</i>
3, 4, 5. IZI-tya	<i>zezika</i> „	<i>zezomntu</i>	<i>zezenkosi</i>
6. IMI-lambo	<i>yeyika</i> „	<i>yeyomntu</i>	<i>yeyenkosi</i>

Thus :—Umfazi *ngowentombi zika* Aaron : A woman of the daughters of Aaron. Umntwana lo *gowabantwana bama* Hebrews : The child this of the children of the Hebrews.

12. It will be seen by the above rules and tables, that the possessive forms consist of the *simple form of the noun*, to which are prefixed the *Euphonic particles and syllables* which belong to the governing noun. Thus, in the examples following No. 9, *lendoda* (spec. 2. sing.,) consists of the euphonic *l*, which indicates relationship to the governing noun of the second species singular, *ihashe*; and *indoda*, the simple form of the noun; which form the possessive case: as, *Ihashe lendoda*: the man's horse. So in the second form of the possessive; *baka-Pato* may be analyzed in the same way; *ba*, the Euphonic particle of the governing noun *abafazi*, (spec. 1. plu.,) is prefixed to the particle *ka*, which is the form prefixed to *Pato*, and constitutes that noun in the possessive case.

It will be evident from the preceding rules and remarks, that each species of noun in Kaffir has as many different possessive forms, as there are *nominal prefixes*; each noun in the possessive case depending on the species of the governing noun for the euphonic syllable, or euphonic particle, by which it is preceded; and which euphonic particle or syllable constitutes it in the possessive case.

DATIVE FORMS.

13. There are two dative forms. They express the usual significations of *to*, *in*, *into*, *on*, *at*, *from*, *among*, *of*, *about*, &c. The *first* form applies to all nouns, excepting those which denote proper names. The *second* form applies more especially to *proper names*, but the common nouns sometimes assume it.

14. The first dative is formed by an inflection of the *simple form*, by changing its initial vowel into *e*, and its final vowel as follows:—

	SIMPLE FORM.	ABLATIVE.
a	changes into eni, as <i>isitya</i> ,	<i>esityeni</i> .
e	... eni, <i>ihashe</i> ,	<i>ehasheni</i> .
i	... ini, <i>inkosi</i> ,	<i>enkosini</i> .
o	... weni, <i>ubuso</i> ,	<i>ebusweni</i> .
u	... wini, <i>indlu</i> ,	<i>endlwini</i> .

(1.) There are a few exceptions in nouns ending in *o* and *u*, in which the final vowel is changed into *eni* and *ini*, but they are not numerous, as *indawo*, *endaweni*; *ilifu*, *elifini*.

(2.) A similar change takes place in the consonants *b*, *p*, *m*, and in the combinations *mb* and *mp*, when they immediately precede the final vowel, as in the formation of the *diminutive* of nouns, sec. iii., 7. Thus *b* (with a few exceptions) changes into *ty*,—*ingubo*, *engutyeni*; *p* changes into *tsh*, as, *usapo*, *elusatsheni*; *m* changes into *ny*, as, *umlomo*, *emlonyeni*; *mb* changes into *nj*, as,

umlambo, emlanjeni; mp changes into *ntsh*, as *amahlempu, emahlwentsheni*.

(3.) The *contracted forms* of the prefixes of nouns of the third and fifth species, are restored to their full forms in the formation of the first or inflected dative form. Thus:—

	ABLATIVE.		CONT.	FULL FORMS.
SPECIES 3. <i>Plur.</i> —	ezimazini	from	imazi=	izimazi.
...	ezinkomeni	...	inkomo=	izinkomo.
...	ezigusheni	...	igusha=	izigusha.
SPECIES 5. <i>Sing.</i> —	eludakeni	...	udaka=	uludaka.
...	elulwalweni	...	ulwalwa=	ululwalwa.
...	<i>Plur.</i> —ezimbanjeni	...	imbambo=	izimbambo.
...	ezintsatsheni	...	intsapo=	izintsapo.
...	ezilwimini	...	ilwimi=	izilwimi.

(4.) Nouns which are *the names of places or rivers*, simply change their initial vowel, in taking their inflected form. Thus:—

e-Rini from	i-Rini,	<i>Graham's Town.</i>
em-Tati ...	um-Tati,	<i>The Umtati river.</i>
e-Qonci ...	i-Qonci,	<i>The Buffalo river.</i>
e-Nciba ...	i-Nciba	<i>The Kie river.</i>

(5.) Many nouns which denote a particular *place or situation*, or indicate a definite period of *time*, observe the same rule. Thus:—

ekaya from	ikaya, home.
ebuhlanti ...	ubuhlanti, <i>cattle-fold.</i>
emnyango ..	umnyango, <i>door-way.</i>
elwandle ...	ulwandle, <i>the sea.</i>
emmini ...	immini, <i>the day.</i>
ebusuku ...	ubusuku, <i>the night.</i>
ebusika ...	ubusika, <i>winter.</i>
ekwindla ...	ikwindla, <i>autumn.</i>

Some nouns are used in both ways; as *entloko* and *entlokweni*, from *intloko*, head; *elubala* and *elubaleni*, from *ubala*, wilderness.

SECOND DATIVE FORM.

15. The *second or prefixual dative form*, is derived by prefixing the particle *ku* to the *simple form*, the initial vowel of which is dropped; or otherwise, the final *u* of *ku* is either changed into *v*, before the initial vowel of the noun, or altogether elided. Thus:—

kuKama from	u-Kama, <i>Kama.</i>
kunyana ...	unyana, <i>son.</i>

<i>kunomyai</i>	<i>from</i>	unomyai, <i>raven.</i>
<i>kumbona</i>	...	umbona, <i>maize.</i>
<i>kum-Hala</i>	...	um-Hala, <i>Um-Hala.</i>
<i>kumfazi</i>	...	umfazi, <i>woman.</i>
<i>kubantu</i>	...	abantu, <i>people.</i>
<i>kwinkosi</i>	...	inkosi, <i>chief.</i>
<i>kwamahashe</i>	...	amahashe, <i>horses.</i>
<i>koyise</i>	...	oyise, <i>fathers.</i>
<i>kumti</i>	...	umti, <i>tree.</i>
<i>kwisiqamo</i>	...	isiqamo, <i>fruit.</i>

Examples of the use of the above forms :—

Ndiyavela <i>ku</i> Kama ;	I am come <i>from</i> Kama.
Bayakangela <i>kunyana</i> ;	They are looking <i>to</i> the son.
Tabata <i>kumbona</i> lowo ;	Take <i>from</i> that maize.
Uyateta <i>kubantu</i> ;	He is speaking <i>to</i> the people.
Batabata <i>kwisiqamo</i> somti ;	They took <i>of</i> the fruit of the tree.

LOCATIVE FORM.

16. The *locative* form is limited to those nouns which are the names of *persons*. It is formed by prefixing the particle *kwa* to their simple forms, the initial vowels of which are elided. This form connects the idea of *place* or *residence* with that of the person, and expresses the sense of *at*, *to*, or *from*, according to the construction. Thus :—

<i>kwa</i> Xosa, at Xosa's place ;	<i>from</i>	u-Xosa.
<i>kwa</i> Pato, to Pato's place ;	...	u-Pato.
<i>kwam</i> -Hala, from Um-Hala's place ;	...	um-Hala.

VOCATIVE FORM.

17. The *vocative* form, which is used in addressing a person or thing, is the simple form of the noun with its initial vowel elided. Thus :—

Mtwana ;	<i>from</i>	umtwana, <i>child.</i>
Bantu ;	...	abantu, <i>people.</i>
Pato ;	...	u-Pato, <i>Pato.</i>
Mfazi ;	...	umfazi, <i>woman.</i>
Nkosi ;	...	inkosi, <i>chief.</i>

Examples.

<i>Mfazi</i> lukulu ukolo lwako ;	Woman, great is thy faith.
Ndiyinto nina kuwe <i>ndoda</i> ka Tixo ?	What have I to do with thee, O man of God ?
Kangela kumi <i>mn'wana</i> wam ?	Look at me, my child.

CAUSAL FORM.

18. This form of the noun expresses *by, of, for*, in their *causal* application, and thus connects the *noun* which is the *actor* directly, without any intervening agency, with the *action* of the verb. It is formed by prefixing the *Euphonic letter* of the noun which is the *actor* to the noun itself; but the 1st species both *singular* and *plural*, the 2nd species *plural*, and the 6th species *singular*, prefix *ng*. The following table gives the causal forms of the noun according to its several species and number.

SPEC.	NUM.	EU. LET.	SIMPLE FORM.	CAUSAL FORM.
1	sing.	ng	umfazi, udade	ngumfazi, ngudade
...	plur.	ng	abafazi, odade	ngabafazi, ngodade
2	sing.	l	ilizwi, ihashe	lilizwi, lhashe
...	plur.	ng	amazwi	ngamazwi
3	sing.	y	indlu	yindlu
...	plur.	z	izindlu, inkosi	zizindlu, zinkosi
4	sing.	s	isitya	sisitya
...	plur.	z	izitya	zizitya
5	sing.	l	uluti, upondo	luluti, lupondo
...	plur.	z	izinti, impondo	zizinti, zimpondo
6	sing.	ng	umti	ngumti
...	plur.	y	imiti	yimiti
7		b	ubuso	bubuso
8		k	ukutya	kukutya

INSTRUMENTAL FORM.

19. The *instrumental* form is derived from the simple one, by prefixing the particle *nga*, the final vowel of the latter coalescing with the initial vowel of the former, in the same manner as that of the possessive particles, sec. iii., 9 (1.) This form expresses *by, through, with*, in their medial or *instrumental* applications; thus connecting the *instrument* through which the action is wrought, with the action performed. The following examples will serve for illustration:—

Spec. 1. sing.	<i>ngomfazi</i>	<i>from</i>	umfazi.
„ plu.	<i>ngabafazi</i>	...	abafazi.
„ „	<i>ngonyana</i>	...	onyana.
Spec. 2. sing.	<i>ngelizwi</i>	...	ilizwi.
„ plu.	<i>ngamazwi</i>	...	amazwi.
Spec. 3. sing.	<i>ngenkosi</i>	...	inkosi.
Spec. 4. sing.	<i>ngesicaka</i>	...	isicaka.
„ plu.	<i>ngez'icaka</i>	...	izicaka.

Spec. 5. sing.	<i>ngoluti</i>	<i>from</i>	uluti.
„ plu.	<i>ngezinti</i>	...	izinti.
Spec. 6. sing.	<i>ngomti</i>	...	umti.
„ plu.	<i>ngemiti</i>	...	imiti.
Spec. 7.	<i>ngobuso</i>	...	ubuso.
Spec. 8.	<i>ngokutya</i>	...	ukutya.

It is important that the distinction between the *causal* and the *instrumental* forms should be particularly observed by the Kaffir student, as they give great precision to the language in speaking and writing.

Examples of *their use* :—

Wabulawa <i>ngumfazi</i> ;	He was killed <i>by</i> a woman.
Lendoda yamkohliea <i>ngomfazi wake</i> ;	That man deceived him <i>through</i> , or <i>by the agency of</i> , his wife.
Uteta nati <i>ngelizwi lika Tixo</i> ;	He speaks with us <i>through</i> , or <i>by the instrumentality of</i> , God's word.
Satuswa <i>lizizwi lake elikulu</i> ;	We were alarmed <i>by</i> his great word.
Wasinceda <i>ngepicaka sake</i> ;	He helped us <i>through</i> his servant.
Sancedwa <i>sisicaka</i> ;	We were helped <i>by</i> the servant.
Saka indlu zetu <i>ngemiti</i> ;	We built our house <i>with</i> trees.
Babulawa <i>yimiti</i> ;	They were killed <i>by</i> the trees.

(1.) The instrumental form is also used to express the *manner* in which an action is performed : as,

Wahamba <i>ngenyawo</i> ;	He went on foot.
Bawa <i>ngobuso</i> ;	They fell on their faces.
Noko bahlangana <i>ngokwona</i> ;	Though they join together in sinning.

(2.) It also expresses *concerning*, *according to*, *on account of*, as well as some of the senses attached to *at*, *in*, and *of*. As :—

Ndabanikela isiyalo <i>ngomsebenzi wabo</i> ;	I gave them a charge concerning their work.
Siyahamba <i>ngelizwi lako</i> ;	We go according to thy word.
Siwile <i>ngezono zetu</i> ;	We have fallen in consequence of our sins.
Nenkomo <i>ngohlolo lwazo</i> ;	And cattle after their kind.

CONJUNCTIVE FORM.

20. The *conjunctive* form is derived from the simple one, by prefixing the particle *na*, the final vowel of which coalesces with the initial vowel of the noun, as that of *nga* does in the instrumental

form. The significations which it expresses, are those of *and*, *also*, and the conjunctive sense of *with*. Thus :—

Spec. 1. sing.	<i>nomfazi</i>	<i>from</i>	<i>umfazi.</i>
„ plu.	<i>nabafazi</i>	...	<i>abafazi.</i>
„ „	<i>nonyana</i>	...	<i>onyana.</i>
Spec. 2. sing.	<i>nelizwi</i>	...	<i>ilizwi.</i>
„ plu.	<i>namazwi</i>	...	<i>amazwi.</i>
Spec. 3. sing.	<i>nenkosi</i>	..	<i>inkosi.</i>
„ plu.	<i>nezinkosi</i>	...	<i>izinkosi.</i>
Spec. 4. sing.	<i>nesicaka</i>	...	<i>isicaka.</i>
„ plu.	<i>nezicaka</i>	...	<i>izicaka.</i>
Spec. 5. sing.	<i>nolwandle</i>	...	<i>ulwandle.</i>
„ plu.	<i>nelwandle</i>	...	<i>ilwandle.</i>
„ „	<i>nezinti</i>	...	<i>izinti.</i>
Spec. 6. sing.	<i>nomti</i>	...	<i>umti.</i>
„ plu.	<i>nemiti</i>	...	<i>imiti.</i>

FIRST COMPARATIVE FORM.

21. The *first comparative* form is derived from the simple one, by prefixing the particle *nganga*, which observes the same rule with regard to its final vowel as *nga* (No. 9) does. It is usually employed to denote some kind of *equality* between two objects, and corresponds in general force to *so as*, or *as*, when used comparatively.

Examples.

Ngokuba ukwa <i>ngango</i> -Faro ;	For thou art even as Pharaoh.
Ukuba ninokolo olungangokozi lwembewu yemositade ;	If ye have faith as a grain of mustard seed.
Ngento <i>engangenani</i> lemipefumlo ;	According to the number of the souls.
Inani labo <i>lingangentlabati</i> yolwandle ;	The number of them is as the sand of the sea.
Ungangendlovu lomntu ;	That person is as large as an elephant.

SECOND COMPARATIVE FORM.

22. The *second comparative* form is derived from the simple one, by prefixing the particle *njenga*, the final vowel of which coalesces with the initial vowel of the noun, as that of *nga* (No. 9) does. This form denotes similarity, and expresses *like*, *according to*, *like as*. Thus :—

Examples.

Esihla <i>njengehobe</i> ;	Descending like a dove.
Eberolwa <i>njengemvu</i> ekuxé-lweni ;	He was led as a sheep to the slaughter.

<i>Njengokuswela kwabo</i> ;	According to their need.
Wabulawa <i>njengomfeli ka-Kristu</i> ;	He was put to death as a martyr for Christ.
Wakazimla kwa <i>njengelanga</i> ;	He shone even as the sun.

Nouns are also compared by prefixing the particle *ku* of the dative form to the conjunctive forms of the personal pronouns which are derived from the nouns compared. (See sec. v., 14.)

Lendlu enkulu <i>kunalondlu</i> ;	This house is larger than that.
Ababantu balumkile <i>kunabanye</i> ;	These people are wiser than others.
Lonqwelo enkulu <i>kunaleyo</i> ;	That wagon is larger than this.

COMPOUND FORMS.

23. Besides their principal forms, Kaffir nouns, as before observed, possess also several *compound forms*. These are derived from some of the former, chiefly by means of additional prefixes. In this way there are found *four* compound *inflected dative* forms, *four* compound *prefixual dative* forms, *four* compound *locative* forms, and *one* compound *vocative* form ; making altogether, *thirteen* compound forms.

COMPOUND INFLECTED DATIVE FORMS.

24. The *first* compound form is derived by prefixing the possessive particles, sec. iii., 6, according to the prefix of the governing noun, to the first or inflected dative form, (No. 14,) and is employed to express *of* in the sense of *belonging to*. Thus :—

Umfazi <i>wase-Rini</i> ;	A woman of Graham's Town.
Amahashe <i>ase-Bira</i> ;	Horses of the Beka.
Izinto <i>zasemhlabeni</i> ;	Things of the earth.

For the use of *s* in these and some of the following forms, see sec. ii., 10. (1.)

25. The *second* compound form is derived from the inflected dative, (No. 14,) by prefixing the particle *nga*, and expresses *about*, *near*, *to*, *against*, *towards*, and the like. In some cases, this is only a more emphatic form of the principal one. Thus :—

Uhleli <i>ngasendlwini</i> ;	He is sitting near the house.
Bekangela <i>ngasezulwini</i> ;	Looking towards heaven.
Misa imida <i>ngasentabeni</i> ;	Set bounds about the mount.
Xa ebheleli <i>ngasekutiyeni</i> ;	As he sat at meat.
Seninawo umfuno wenu <i>ngasebungeweleni</i> ;	Ye have your fruit unto holiness.

26. The *third* compound form is derived from the preceding one, by prefixing the possessive particles, sec. iii., 6, according to the prefix of the governing noun, when the sense becomes equivalent to *round about*. As :—

Ilizwe langase-Bira ;	The country round about the Beka.
Ibala langasendlwini ;	The yard round about the house.

27. The *fourth* compound form is derived from the inflected dative, (No. 14,) by prefixing the particle *njenga*, and expresses the comparative sense of *like*, or *as*, in addition to the full meaning of the principal form. Thus :—

<i>Njengasemanzini ubuso bufana</i>	As in water face answereth to
nobuso ;	face.
<i>Kunjengasemanzini wako ;</i>	It is as (far as) to your place.

COMPOUND PREFIXUAL DATIVE FORMS.

28. The *fifth* compound form is derived from the second or prefixual dative form, (No. 15,) by prefixing the *possessive particle*, sec. iii., 6, which corresponds to the prefix of the governing noun, and expresses the same meaning as the *first* compound form. Thus :—

Umntu waku-Kama ;	A man belonging to Kama.
Abafazi bakum-Hala ;	Women belonging to Umhala.
Iremente yakwaba-Heyideni ;	Churches of the Gentiles.

29. The *sixth* compound form is derived by prefixing *nga* to the *second dative*, and has the same signification as the *second compound* form. Thus :—

Kube babunqino ngakuba-Heyideni ;	That it should be a testimony against the Gentiles.
Ndakukangela ngakwicala elinamadoda ;	When I look towards the men's side.

30. The *seventh* compound form is derived from the *preceding one*, in the same manner as the *third compound* form is derived from the *second*. Thus :—

Indawo yangaku-Kama ;	The place round about Kama.
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31. The *eighth* compound form is derived from the *prefixual dative*, in the same manner as the *fourth compound* form is derived from the *inflected dative* ; viz., by prefixing the particle *njenga*. Thus :—

Kwa njengaku-Kama ;	Even as unto Kama.
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COMPOUND LOCATIVE FORMS.

32. The *ninth* compound form is derived from the *locative*, by prefixing the possessive particle, sec. iii., 6, which corresponds to the prefix of the governing noun, and expresses the sense of *belonging to the place or country* of the person whom the noun represents. Thus:—

Abantu bakwaKama;	People of Kama's place.
Inkosana zakwaYuda;	Princes of Judah.
Ilizwe lakwaZabuloni;	The land of Zabulon.

33. The *tenth* compound form is derived from the *locative* by prefixing the particle *nga*, and expresses the meaning of *near, about, towards, the place or country* of the person represented by the noun. Thus:—

Ndasondela ngakwa Gcaleka;	I drew near to the country of Galeka.
Ndaza ndabekela ngakwaNgqika;	Then I made towards the country of Gaika.

34. The *eleventh* compound form is derived from the *preceding one*, by prefixing to it the *possessive particle* corresponding to the prefix of the governing noun, sec. iii., 6, it expresses the meaning of *round about*. Thus:—

Ndahamba pakati kwemizi yangakwaKama;	I went amongst the places round about Kama's place.
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35. The *twelfth* compound form is derived from the *locative* by prefixing *njenga*, in the same manner, and with the same force, as in the fourth compound form. Thus:—

KunjengakwaKama.	It is as (far as) to Kama's place.
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COMPOUND VOCATIVE FORM.

36. The *thirteenth* compound form is derived from the *vocative*, by affixing the particle *ndini*, which renders the mode of address more direct and emphatic. Thus:—

Sizukulwanandini;	Ye generation!
Zihanahanisindini;	Ye hypocrites!
Yiz' apa, Mfondini;	Come hither, you fellow!
Uya kulala futi kangakana-nina, Livilandini;	How long wilt thou sleep, O slug-gard?

TABULAR VIEW OF THE FORMS OF NOUNS.

37. The following table gives the several forms of Kaffir nouns at one view, and will further exemplify the above rules and remarks:—

PRINCIPAL FORMS.		NOUNS PROPER.				NOUNS COMMON.			
		COMP. FORMS.	PERSONS.	PLACES.	PERSONAL.	PERSONAL.	NEUTER.	NEUTER.	
Simple		u-Kama	i-Bira	inkosi	amazwe	ufefe	izinto		
1st Possessive		ka-Kama	e-Bira	zenkosi	wamazwe	wofefe	wezinto		
2nd Possessive			wase-Bira	enkosini	amazweni	elufefeni	ezintweni		
1st Dative	First		ngase-Bira	wasenkosini	wasemazweni	waselufefeni	wasezintweni		
	Second		wangase-Bira	wangasenkosini	wangasemazweni	ngaselufefeni	ngasezintweni		
	Third		njengase-Bira	njengasenkosini	njengasemazweni				
	Fourth	ku-Kama		kwinkosi	kwamazwe	kufefe	kwizinto		
	Fifth	waku-Kama		wakwinkosi					
	Sixth	ngaku-Kama		ngakwinkosi	ngakwamazwe	ngakufefe	ngakwizinto		
	Seventh	wangaku-Kama							
	Eighth	njengaku-Kama							
	Ninth	kwa-Kama							
	Tenth	wakwa-Kama							
	Eleventh	ngakwa-Kama							
	Twelfth	wangakwa-Kama							
		njengakwa-Kama	Bira						
	Thirteenth	Kama		Nkosi	Mazwe	Lufefe	Zinto		
		Kamandini	li-Bira	Nkosindini			Zintondini		
		ngu-Kama	ng-Bira	yinkosi	ngamazwe	lufefe	zizinto		
		ngo-Kama	ne-Bira	ngenkosi	ngamazwe	ngofefe	ngezinto		
		no-Kama	ne-Bira	nenkosi	namazwe	nofefe	nezinto		
		ngango-Kama	njenge-Bira	ngangenkosi	ngangamazwe	ngangofefe	ngangezinto		
		njengo-Kama	njenge-Bira	njengenkosi	njengamazwe	njengofefe	njengezinto		
Vocative									
Causal									
Instrumental									
Conjunctive									
1st Comparative									
2nd Comparative									

It must be observed that the preceding table has been formed on the supposition that the *governing noun* is one of spec. 1, singular number. Thus:—

Umfazi <i>ka</i> -Kama ;	Kama's wife.
... <i>wenkosi</i> ;	The chief's wife.
Umntu <i>wamazwe</i> ;	A person of the countries.
... <i>wase</i> Bira ;	A person of, or living at, the Bira.
... <i>wangasenkosini</i> ;	A person about the chief.
Umntwana <i>wakwa</i> -Kama ;	A child belonging to, or of, Kama's place.
... <i>wangakwa</i> -Kama ;	A child from about, or near to, Kama's place.
&c.	&c.

In the case of a noun of the 3rd spec. sing. being the governing noun the forms would run thus:—

Inja <i>yika</i> -Kama ;	A dog belonging to Kama.
... <i>yenkosi</i> ;	The chief's dog.
Inkosi <i>yamazwe</i> ;	Chief of the countries.
... <i>yase</i> Bira ;	A chief living at or near to the Bira.
Indu <i>wangasenkosini</i> ;	A house about, or near to, the chief.
Inkabi <i>yakwa</i> -Kama ;	An ox belonging to, or of, Kama's place.
... <i>wangakwa</i> -Kama ;	An ox from about, or near to, Kama's place.
&c.	&c.

These examples will be sufficient to exemplify the use of the forms in the table, which in their prefixes will vary according to the *spec. and number of the governing noun*.

39. Before entering on the adjective, it is necessary to make some observations on the SUBSTANTIVE VERB, inasmuch as in one of its forms it is used in the mutation of the forms of *nouns* and *adjectives*.

40. The substantive verb is *ba*, the root of UKUBA, to be ; and, as such, is extensively used as an auxiliary verb in the formation of the tenses of the principal verb, as will be seen and explained when the *verb* is under consideration.

41. There are also certain *forms* used as the *substantive verb*, in connexion with *nouns, adjectives, and pronouns, which are derived from the prefixes of the nouns, according to their species and number*. These forms are as follows:—

42. TABLE I.

PER.	SPEC.	NUM.	VERB SUB.	EXAMPLES OF NOUNS AND PRONOUNS.
I.		sing.	ndi	<i>Ndimi</i> , It is I.
"		plu.	si	<i>Siti</i> , It is we.
II.		sing.	ngu	<i>Nguwe</i> , It is thou.
"		plu.	ni	<i>Nini</i> , It is ye.
III.	1.	sing.	ngu	<i>Nguye</i> , It is he. <i>Ng John</i> , It is John.
"	"	plu.	nga	<i>Ngabalusi</i> , They are the shepherds.
"	2.	sing.	li	<i>Lilanga</i> , It is the sun.
"	"	plu.	nga	<i>Ngamahashe</i> , They are the horses.
"	3.	sing.	yi	<i>Yinyanga</i> , It is the moon.
"	"	plu.	zi	<i>Zinkwenkwezi</i> , They are stars.
"	4.	sing.	si	<i>Sisicaka</i> , It is the servant.
"	"	plu.	zi	<i>Zizicaka</i> , They are the servants.
"	5.	sing.	lu	<i>Lulwandle</i> , It is the sea.
"	"	plu.	zi	<i>Zizinti</i> , They are the rods.
"	6.	sing.	ngu	<i>Ngumlambo</i> , It is the river.
"	"	plu.	yi	<i>Yimiti</i> , They are trees.
"	7.		bu	<i>Bubuso</i> , It is a face.
"	8.		ku	<i>Kukulunga</i> , It is goodness.

43. The following are the forms prefixed to *adjectives* :—

TABLE II.

PER.	SPEC.	NUM.	VERB SUB.	EXAMPLES OF ADJECTIVES.
I.		sing.	ndi	<i>Ndityafile</i> , I am weak.
"		plu.	si	<i>Siqumbile</i> , We are angry.
II.		sing.	u	<i>Ungwele</i> , Thou art pure.
"		plu.	ni	<i>Nincolile</i> , Ye are defiled.
III.	1.	sing.	u	<i>Umhlope</i> , He is white.
"	"	plu.	ba	<i>Bafile</i> , They are dead.
"	2.	sing.	li	<i>Likulu</i> , It is great.
"	"	plu.	a	<i>A bomvu</i> , They are red.
"	3.	sing.	i	<i>Imsulwa</i> , He, or it, is clean.
"	"	plu.	zi	<i>Zibomvu</i> , They are red.
"	4.	sing.	si	<i>Silungile</i> , He, or it, is good.
"	"	plu.	zi	<i>Zikohlakele</i> , They are bad.
"	5.	sing.	lu	<i>Luhle</i> , It is pretty.
"	"	plu.	zi	<i>Zinde</i> , They are long.
"	6.	sing.	u	<i>Unzulu</i> , It is deep.
"	"	plu.	i	<i>Izele</i> , They are full.
"	7.		bu	<i>Buhle</i> , It is handsome.
"	8.		ku	<i>Kubi</i> , It is ugly.

It will be seen on reference to the verbs that the forms in this table are those which also constitute the *pronominal verbal prefixes*.

SECTION IV.

OF THE ADJECTIVES.

1. *Adjectives, like nouns, are distinguished by prefixes.* But unlike the noun, their prefixes are *separable*, each root varying its prefix, according to that of the noun which it qualifies; and *from which*, as the governing noun in the sentence, *the prefix of the adjective is derived.*

2. When adjectives are preceded by the personal pronouns, the forms given in the table No. 6, sec. iv., are used as the prefix as there shown. Thus, *ulungile*, he is good; *balungile*, they are good.

3. When adjectives are used with the definite or indefinite articles, as, a good man; the wild horse: the place of the article is supplied by *the relative pronouns*, which are derived from the prefix of the noun qualified. The relative pronoun corresponding to the species and number of the governing noun is prefixed to the forms of the substantive verb found in the table, sec. iii., 43. Examples are given, sec. iv., 7, (3).

4. The *first* and *sixth* species *singular* insert *m*, and the *third* species *singular* inserts *n* and sometimes *m* as epenthetic letters between the *relative* and the *adjective*, and in some cases the *second* species plural inserts *ma*, and the *sixth* species plural *mi*, between the adjective and the relative pronoun.

5. Thus for the sake of arrangement the adjectives may be divided into three classes:—

(1.) The *first* class takes the epenthetic letters *m* and *n* before the *root adjectives*, as mentioned in No. 4 of this section.

(2.) The *second* class are those in which *m only* is used, and is thus distinguished from the first class where *n* or *m* is used.

(3.) The *third* class are such as *do not use these epenthetic letters in any of their prefixes.*

6. The following table gives an example of each class of adjectives. The species and number refer to the *supposed governing noun*. Although these *classes* of adjectives are given, it may be remarked, that this classification has no influence on *grammatical forms*, as the adjective has no grammatical government.

SPEC.	FIRST CLASS, WHICH TAKES N AND M AS ITS EPENTHETIC LETTER.		SECOND CLASS, WHICH TAKES M AS ITS EPENTHETIC LETTER.		THIRD CLASS.	
	SINGULAR.	PLURAL.	SING.	PLUR.	SINGULAR.	PLURAL.
1	<i>omkulu</i>	<i>abakulu</i>	<i>ombi</i>	<i>ababi</i>	<i>obomvu</i>	<i>ababomvu</i>
2	<i>elikulu</i>	<i>amakulu</i>	<i>elibi</i>	<i>amabi</i>	<i>elibomvu</i>	<i>abomvu</i>
3	<i>enkulu</i>	<i>ezinkulu</i>	<i>embi</i>	<i>ezimbi</i>	<i>ebomvu</i>	<i>ezibomvu</i>
4	<i>esikulu</i>	<i>ezikulu</i>	<i>esibi</i>	<i>ezibi</i>	<i>esibomvu</i>	<i>ezibomvu</i>
5	<i>olukulu</i>	<i>ezinkulu</i>	<i>olubi</i>	<i>ezimbi</i>	<i>olubomvu</i>	<i>ezibomvu</i>
6	<i>omkulu</i>	<i>emikulu</i>	<i>ombi</i>	<i>emibi</i>	<i>obomvu</i>	<i>ebomvu</i>
7	<i>obukulu</i>		<i>obubi</i>		<i>obubomvu</i>	
8	<i>okukulu</i>		<i>okubi</i>		<i>okubomvu</i>	

7. Nouns are often used adjectively.

(1.) In some cases the noun is united to the noun which is used adjectively by using the forms of the substantive verb found in the table, sec. iii., 42, preceded by the relative and some of the forms of the demonstrative pronoun of the noun qualified. Thus :—

SPEC.	SINGULAR.
1.	Umntu <i>oyincwele</i> ; A holy man. Lit. Who is holiness.
2.	Ihashe <i>eliliroti</i> ; A brave horse. Lit. A horse which is a brave.
3.	Indoda <i>eliciki</i> ; An eloquent man. Lit. A man who is eloquence.

SPEC.	PLURAL.
1.	Abantu <i>abangabangwele</i> ; Holy persons. Lit. Persons who are holy ones.
2.	Amahashe <i>angamakulu mane</i> ; Four hundred horses. Lit. Horses which are four hundreds.
3.	Izinkosi <i>ezingamaroti</i> ; Brave officers. Lit. Officers who are braves.

(2.) By prefixing the relative and demonstrative pronoun of the noun qualified, to the conjunctive forms of the noun, as found in sec. iii., 20. As :—

SPEC.	SINGULAR.
1.	Umtu <i>onobulumko</i> ; A man who has wisdom, = is wise.
2.	Ihashe <i>elinamanhla</i> ; A horse which has strength, = is strong.
3.	Inkosi <i>enobubele</i> ; A chief who has money, = is rich.
4.	Isicaka <i>esinobumenemene</i> ; A servant who has fraud, = is fraudulent.
5.	Udaka <i>olunamanzi</i> ; Mud which has water, = muddy water.
6.	Umlambo <i>onenhlabati</i> ; A river which has sand, = a sandy river.
7.	Ubuso <i>onobubi</i> ; A face which has ugliness, = is ugly.
8.	Ukutya <i>okunamanhla</i> ; Food which has strength, = strong food.

SPEC.

PLURAL.

1. Abantu *abanobulumko* ; People who have wisdom, = wise people.
2. Amahashe *anamendu* ; Horses which have speed, = swift horses.
3. Inkosi *ezinoburoti* ; Captains who have valour, = brave captains.
4. Izicaka *ezinamandla* ; Servants who have strength, = strong servants.
5. Ilwandle *ezinobunzulu* ; Seas which have depth, = seas which are deep.
6. Imilambo *enenhlabati* ; Rivers which have sand, = rivers which are sandy.

(3.) By prefixing the relative pronoun of the noun qualified and the forms of the verb substantive found in the table, sec. iii., 43,—excepting spec. 3 sing. and 6 plu., which take the forms in Table I., 42,—to the *simple form* of the noun, which either takes its euphonic letter or elides its initial vowel. As:—

SINGULAR.

- Umntu *ohlwempu* ; A person who is poor, = a poor person.
 Into *eyinyaniso* ; A thing which is truth, = a true thing.
 Isitshetshe *esibukali* ; A knife which is sharpness, = a sharp knife.
 Imifuno *eluhlaza* ; Herbs which are greenness, = green herbs.
 Amahashe *asibozo* ; Horses which are eight, = eight horses.
 Iminyaka, *emashumi mabini* ; Years which are twenty, = twenty years.
 Uluti *olugoso* ; A rod which is crookedness, = a crooked rod.

(4.) The possessive form of nouns is often used adjectively.

- Intliziyo *yobudenge* ; The heart of foolishness, = a foolish heart.
 Imibulelo *yentliziyo* ; Thanksgiving of the heart, = hearty thanks.
 Umhla *womgqibelo* ; The day of the end, = the last day.

8. The antecedent noun, when referring to *persons*, is sometimes omitted in both the preceding usages. Thus:—

<i>Oyimfama</i> ;	The blind person.
<i>Abazityebi</i> ;	The rich.
<i>Onamandhla</i> ;	The strong one.
<i>Abaneratshi</i> ;	The proud.
<i>Abafikileyo</i> ;	Those who have arrived.

INDEFINITE ADJECTIVES.

9. The following adjectives, which may be termed, from the nature of their signification, *indefinite adjectives*, require a more particular notice. Some of them, moreover, vary in the formation of their prefixes from the usual mode.

10. *Nye* belongs to the *first* class of adjectives, which take the epenthetic letters *m* or *n*, and expresses the indefinite sense of *one, other, another, &c.* Thus:—

Sasilumkile <i>esinye</i> isihlanu sazo, sati	And (the one) five of them were wise,
<i>esinye</i> isihlanu saamatile ;	and (the other) five were foolish.
<i>Omnye</i> waya entsimini yake, <i>omnye</i>	One went to his farm, another to his
waya ekurwebeni kwake ;	merchandise.
Ilanga alisayi kubabalela, <i>nabunye</i>	The sun shall not light on them, nor
ubushushu ;	any heat.

11. *Mbi* expresses *another, other, &c.*, in the sense of “a different one;” and takes for its prefixes the several Euphonic syllables, according to the prefix of the governing noun. Thus:—

SPECIES.	SINGULAR.	PLURAL.
1	<i>wumbi</i>	<i>bambi</i>
2	<i>limbi</i>	<i>wambi</i>
3	<i>yimbi</i>	<i>zimbi</i>
4	<i>simbi</i>	<i>zimbi</i>
5	<i>lumbi</i>	<i>zinbi</i>
6	<i>wumbi</i>	<i>yimbi</i>
7	<i>bumbi</i>	
8	<i>kumbi</i>	

(1.) The forms which commence with *w* and *y* sometimes drop them, *umbi, imbi, and ambi*, being heard for *wumbi, yimbi, and wambi*.

(2.) The relative pronoun and the forms found in table, sec. iii., 43, of the substantive verb, occasionally precede this adjective for the sake of emphasis : as,

Ukufana <i>okukumbi</i> ;	Another likeness.
Isidalwa <i>esisimbi</i> ;	Any other creature.

12. *Tile* expresses *certain*, as used in the phrase “a certain one,” and belongs to the *third* class of adjectives. Thus:—

Ecela into <i>etile</i> kuye ;	Desiring a certain thing of him.
Abantu <i>abatile</i> abapuma kuti ;	Certain persons who went out from us.
Ukuba uyafumana <i>abatile</i> abanelisiko ;	If he find any of this way.

13. *Onke* expresses *all, every*, and the like; and takes for its prefixes the several euphonic letters, according to the form of the governing word. Thus:—

PERSON.	SPECIES.	SINGULAR.	PLURAL.
I			sonke
II			nonke
III	1	wonke	bonke
	2	lonke	onke (sec. iii., 9, (1).)
	3	yonke	zonke
	4.	sonke	zonke
	5	lonke, lwonke	zonke
	6	wonke	yonke
	7		bonke
	8		konke, kwonke

DERIVATION OF ADJECTIVES.

14. The roots of adjectives are generally primitives. Some, however, are derived from verbs. Thus *msulwa*, without blemish, appears to come from *ukusulwa*, to be wiped; *tile*, any or certain, from *ukuti*, to be so; *de*, long, &c., from *ukuda*, to be distant. *Ngwele*, pure, is the perfect verbal root of *ukungcwala*, the obsolete primitive of *ukungcwalisa*, to purify: and *nene*, true, bears the same relation to *nyana*, the obsolete primitive of *ukunyanisa*, to speak or act truly; *ny* being changed into *n*, for the sake of greater euphony. The adjectives proper are but few in Kaffir. As will be seen at No. 7 of this section, their place is often supplied by nouns used adjectively; and also, as shown in the examples following, by certain forms of the verb.

(1.) The present perfect tense of *neuter verbs* is used adjectively, as:—

Ukufa; To die.....Ufile yena; He is dead.
 Lifile ihashe; The horse is dead.
 Bafile abantu; The people are dead.

Ukugekeka; To break.
 Isitya siqekekile; The basket is broken.
 Amatye aqekekile; The stones are broken.

(2.) When the relative pronoun is prefixed, the adjective derived from *neuter verbs* has *yo* affixed, as:—

SPEC.

1. Umtu ofileyo; The man who is dead=The dead man.
- 2 Ihashe elifileyo; The horse which is dead=The dead horse.
3. Abantu abafileyo; The people who are dead=The dead people.
4. Isitya esiqekekileyo; The basket which is broken=The broken basket.
5. Amatye aqekekileyo; The stones which are broken=The broken stones

(3.) *Active verbs* are used adjectively by their taking the subjective form, (see sec. vi., 13,) and using their present perfect tense, as in the case of *neuter verbs*; as:—

Ndiyatanda;	I love.
Ndiyatandeka;	I am being loved.
Nditandekile;	I am beloved.
Ndiyakulula;	I loosen.
Ndiyakululeka;	I am being loosened.
Ndikululekile;	I am loosened.

DIMINUTIVE ADJECTIVES.

15. Diminutive adjectives are formed by affixing *ana* or *azana* to their roots, in the same manner as has already been described in the formation of diminutive nouns, (sec. iii., 7,) and the same mutation of consonants takes place in the *adjective* when thus inflected as in the *noun*, as there spoken of. Thus, *kulu*, large; *kulwana*, somewhat large: *mhlope*, white; *mhlotshana*, slightly white.

16. *Diminution of quality* is effected by affixing the particle *ra* to the adjectival root, which corresponds to the English termination *ish*, or to the word *rather*. Thus:—

Lonto ibomvu ^{ra} ;	That thing is reddish.
Iqiya emnyama ^{ra} ;	A blackish or purple handkerchief.

The same particle is added to abstract nouns, both when used separately as nouns, and when used adjectively as shown in sec. iv., 7, (2):—

Ubukosikara bako;	Thy little authority.
Umntu onobukosira;	A man of little or limited authority.

COMPARISON OF ADJECTIVES.

The comparative is supplied by using the verb “to exceed” with the abstract form of the noun derived from the adjective: *Uqitisile ngobukulu*, He exceeds in greatness.

17. Most commonly the dative participle *ku* is prefixed to the conjunctive forms of the noun or pronoun with which the comparison is made: as,

Umkulu <i>kunabanina</i> ?	Than whom art thou greater?
Ndimkulu <i>kunawe</i> ;	I am greater than thou.
Ihashe elikulu <i>kunalo</i> ;	A horse which is greater than that.
U-Tixo umkulu <i>kunabo bonke abantu</i> ;	God is greater than all men.
Lento inkulu <i>kunaleyo</i> ;	This thing is greater than that.
Lendlela ikude <i>kunaleyo</i> ;	This path is longer than that.
Lomntu umkulu <i>kunalomntu</i> , or <i>kunaye lomntu</i> ;	This person is greater than that.

18. The place of the superlative is supplied by the addition of certain words, as *kakulu*, *kunene*, *kanye*, *kazi*; as:—

- Ubawo omkulu kakulu ; My father, who is great a hundredfold.
 Ubawo omkulu kunene ; My father, who is truly great.
 Ubawo omkulu kanye ; My father, who is very great.
 Ubawo omkulu kazi ; My father, who is greatest of all.

19. The superlative which expresses that the person or thing excels every other of its kind in that which constitutes the peculiar excellency of its sort, is formed by prefixing the negative particle *asi* (see verbs, sec. viii., 3) to the causal forms of the pronoun of which the noun qualified is the antecedent ; as,

- Asinguye* umntu ; He is not merely a man, = A man that excels all others.
Asililo ilizwe ; It is not merely a country, = A country that excels all others.
Asiyiyo inkosi ; He is not merely a chief, = A chief that excels all others.
Asisiso isitya ; It is not merely a vessel, = A vessel that excels all others.
Asi ngumntu ukulunga ; He is a very good man.
Amazinyo ayo asi ngawo namazinyo ; Its teeth are of an extraordinary size.
Asi nokuba unefátshi ; You are very proud.

The above forms are properly negative, but they express a strong affirmative, very similar to the English phrase, *not a little, not a few*, meaning that which is much, or a large number.

20. The Kaffir mode of counting is rather complex, as will appear from the following table. To express twenty, they say, tens which are two ; to express twenty-one, tens which are two which have one ; &c.

CARDINAL, ORDINAL, AND ADVERBIAL NUMBERS.

CARDINAL.

Inye,	one
Zimbini,	two
Zintatu,	three
Zine,	four
Zinhlanu,	five
Zintandatu,	six
Zixenxe,	seven
Zimboxo, or sibozo, or toba 'mnwembini,	eight.
Itoba, or toba 'mnwemnye,	nine
Ishumi,	ten.
Ishumi elinanye,	eleven.
Amashumi amabini,	twenty.
Amashumi amabini ananye,	twenty-one
Ikulu,	one hundred.
Ikulu elinamashumi mahlanu,	one hundred and fifty.
Amakulu amabini,	two hundred.
Iwaka,	one thousand.
Iwaka elinekulu,	one thousand one hundred.
Amawaka amabini,	two thousand.

Amawaka amabini anekulu elineshumi,'	two thousand one hundred and ten
Amawaka amabini anekulu elinama-shumi mahlanu,	two thousand one hundred and fifty.
Amawaka amatatu anamashumi mahlanu,	three thousand and fifty.
Amawaka alishumi,	ten thousand.
Amawaka amashumi mabini,	twenty thousand.
Amawaka amashumi matatu anamashumi matandatu,	thirty thousand and sixty.

ORDINAL.

Kuqala,	first.
Isibini,	second.
Isitatu,	third.
Isine,	fourth.
Isihlanu,	fifth.
Isitandatu,	sixth.
Isixenxe,	seventh.
Isimboxo,	eighth.
Isitoba,	ninth.
Ishumi,	tenth.

21. From *amashumi* they are formed by the relative pronoun and the euphonic letter of the noun qualified prefixed, according to the declension of the word to which they relate, as :—

Into <i>eyamashumi</i> mabini ;	The thing which is the twentieth.
Ihashe <i>elamashumi</i> matatu ;	The horse which is the thirtieth.
Isitya <i>esamashumi</i> sine ;	The basket which is the fortieth.
&c.	c.

These forms express, the twentieth, the thirtieth, the fortieth, &c.

Ka is prefixed to adjectives to form adverbial numbers, thus :—

Kanye,	once.
Kabini,	twice.
Katatu,	thrice.
Kane,	four times.
Kahlanu	five times.
Katandatu,	six times.
Kazixenxe,	seven times.
Kamboxo,	eight times.
Katoba,	nine times.
Kashumi,	ten times.
Kamashumi, &c.,	twenty times.
Kakulu, &c.,	a hundred times.
Kawaka, &c.,	a thousand times.
Kamawaka,	thousandfold.

Ka is also prefixed to the indefinite form of adjectives having monosyllabic roots, thus changing them into adverbs ; as,

Kubi ; It is evil. Kakubi ; Evilly.
 Kuhle ; It is gentle. Kakuhle ; Gently.

22. The cardinal numbers are united to the nouns to which they refer in the same manner as other adjectives, thus :—

SPEC. SING.		PLURAL.
1. Umfazi,	omnye.	Abantu, ababini, abatatu, abane, &c.
2. Ihashe,	elinye.	Amahashe, amabini, abatatu, &c.
3. Inkosi,	enye.	Izinkosi, ezimbini, ezintatu, &c.
4. Isitya,	ezinye.	Izitya, ezibini, ezintatu, ezine, &c.
5. Utando,	olunye.	Izinti, ezimbini, ezintatu, &c.
6. Umlambo,	omnye.	Imilambo, emibini, emitatu, &c.
7. Ubuso,	obunye, obubini, obutatu, obune, obuhlanu, obutandatu, obuzixenxe, obumboxo, obulitoba.	
8. Ukutya,	okunye, okubini, okutatu, okune, okuhlanu, okutandatu, &c.	

23. The ordinal numbers are usually governed in the possessive case by the nouns to which they refer, according to the rule, sec. iii., 9 ; as, *Umhla wesibini* ; The second day. *Umhla weshumi* ; The tenth day.

24. Sometimes, for the sake of emphasis, the relative pronoun is prefixed to the noun governed in the genitive, thus :—

SPEC.

1. Umfazi *owokuqala* ; The woman which is first.
2. Ihashe *elesibini* ; The horse which is second.
3. Inkosi *eyesibini* ; The chief which is second.
4. Isitya *esesibini* ; The basket which is second.
5. Utando *ohwesibini* ; The love which is second.

25. To express, *it is one*, meaning that no more than one is spoken of, the following forms are used :—

SPEC.

1. Umtu *emnye*, One man.
2. Ihashe *linye*, One horse.
3. Inkomo *inye*, One beast.
4. Isitya *sinye*, One basket.
5. Usapo *lunye*, One child.
6. Umlambo *munye*, One river.
7. Ubuso *bunye*, One face.
8. Ukuhlwa *kunye*, One evening.

26. To express, *not one*, the initial vowel of the number *one* is dropped, and *na* is prefixed :—

SPEC.

1. *Namnye* umntu, Not one man.
2. *Nalinye* ihashe, Not one horse.
3. *Nanye* inkosi, Not one captain.

SPEC.

4. *Nasinye isitya*, Not one basket.5. *Nalunye usapo*, Not one child.

&c.

&c.

27. When a noun which is the object of an active verb is followed by an adjective of number, it is connected with its noun by the subjunctive forms of the root of the verb *ukuba*, to be; thus:—

SPEC.

SINGULAR.

- | | |
|-------------------------------|---------------------------|
| 1. Umtu <i>abemnye</i> ; | A person, let him be one. |
| 2. Ihashe <i>libelinye</i> ; | A horse, let it be one. |
| 3. Inkosi <i>ibenye</i> ; | A chief, let him be one. |
| 4. Isitya <i>sibesinye</i> ; | A basket, let it be one. |
| 5. Ubambo <i>lubelunye</i> ; | A rib, let it be one. |
| 6. Umlambo <i>ubemnye</i> ; | A river, let it be one. |
| 7. Ubuso <i>bubebunye</i> ; | A face, let it be one. |
| 8. Ukuhlwa <i>kubekunye</i> ; | Evening, let it be one. |

SPEC.

PLURAL.

1. Abantu *babebabini*, -batatu, -bane, -bahlanu, -batandatu, -sixenxe, -mboxo, -litoba.
2. Amahasha *abemabini*, -matatu, -mane, -mahlanu, -matandatu, -sixenxe, -mboxo, -litoba.
3. Inkomo *zibembini*, -ntatu, -ne, -ntlanu, -ntandatu, -sixenxe, -mboxo, -litoba.
4. Izitya, *zibembini*, -ntatu, -ne, -nhlanu, -ntandatu, -sixenxe, -mboxo, -litoba ;
Baskets, let them be two, three, &c.
5. Imbambo, *zibembini*, -ntatu, &c. ; Ribs, let them be two, three, &c.
6. Imilambo, *zibembini*, -ntatu, &c. ; Rivers, let them be two, three, &c.

EXAMPLES OF THE USE OF THIS RULE.

Tabata inkomo zibembini ; Take two head of cattle. Lit. Take cattle, let them be two.

Subela amahashe ibekile zibentatu zamazimba ; Take for the horses three quarts of corn. Lit. Take for the horses corn, let it be three quarts.

28. To express *both, all three, all four, &c.*, the initial vowel of the number is changed into *o*, and the euphonic letter of the noun to which the number refers is prefixed:—

SPEC.

PLURAL.

1. Abantu *bobabini*, *bobatatu*, *bobane*, *bobahlanu*, &c. ; Both, all three, all four, &c.
2. Amahashe *omabini*, *omatatu*, *omane*, *omahlanu*, &c. ; Both, all three, all four, &c.
3. Inkomo *zombini*, *zontatu*, *zone*, *zontlanu*, &c. ; Both, all three, all four, &c.
6. Imilambo *yomibini*, *yomitatu*, *yomine*, *yomihlanu*, &c. ; Both, all three, all four, &c.

29. *Umnye*, another, of the same sort, is placed before its noun, and changes according to the spec. of the noun qualified.

30. To express "another, of a different sort," the following forms are used:—

SPEC.

1. Umtu *wumbi* ; Another person, of a different description.
 2. Ihashe *limbi* ; Another horse, do. do.
 3. Inkosi *yimbi* ; Another captain, do. do.
 4. Isitya *simbi* ; Another basket, do. do.
 5. Usapo *lumbi* ; Another child, do. do.
- &c. &c.

31. The *ablative* of nouns preceded by *'nye*, another, is formed by prefixing *kw* to the prefix of *'nye*, as :—

SPEC.

1. *Kwomnye umtu* ; By or near another person.
 2. *Kwelinye ilizwe* ; In another country.
 3. *Kwenye indawo* ; In another place.
 4. *Kwesinye isitya* ; In another basket.
 5. *Kwolunye udada* ; In another thicket.
 6. *Kwomnye umlambo* ; In another river.
- &c. &c.

32. To express an indefinite number beyond all count, the Kaffirs use *igidi* and *ilitye*. But the words are not in general use.

SECTION V.

OF THE PRONOUNS.

1. In the Kaffir there are four kinds of pronouns ; namely, Personal, Demonstrative, Relative, and Interrogative.

PERSONAL PRONOUNS.

2. Personal pronouns have three persons. Those of the third person vary in form, according to the species and number of the noun in the place of which they are used.

CLASSIFICATION OF PERSONAL PRONOUNS.

3. Personal pronouns are arranged, according to their person, species, and number, as follow :—

PERSON.	SPECIES.	SINGULAR.	PLURAL.
First		<i>mina, I</i>	<i>tina, we</i>
Second		<i>wena, thou</i>	<i>nina, you</i>
Third	1	<i>yena, he, she</i>	<i>bona, they</i>
...	2	<i>lona, he, she, it</i>	<i>wona, they</i>
...	3	<i>yona, he, she, it</i>	<i>zona, they</i>
...	4	<i>sona, he, she, it</i>	<i>zona, they</i>
...	5	<i>lona, he, she, it</i>	<i>zona, they</i>
...	6	<i>wona, it</i>	<i>yona, they</i>
...	7		<i>bona, it, they,</i>
...	8		<i>kona, it, they.</i>

4. The pronouns have six different forms, namely, the simple, possessive, dative, causal, instrumental, and conjunctive.

(1.) The simple form is distinguished by the termination *na*, as, *mina*, *tina*, *wena*, &c.

(2.) The possessive form consists of the first syllable of the simple form of the pronoun, to which is prefixed the possessive particle (sec. iii., 6) of the governing noun; but the 1st spec. sing. substitutes the syllable *tu* for the first syllable of the simple form; the 2nd per. sing. substitutes *ko*, the 2nd per. plu. *nu*, and the 3rd per. sing. *ke*.

(3.) The dative form prefixes *ku* to the first syllable of the simple form. Ndiambela *kuye*: I am going to him.

(4.) The causal form is derived by prefixing to the first syllable of the simple form, the forms of the substantive verb found in the table, sec. iii., 42, *ndimi*, *ngabo*, &c.

(5.) The conjunctive form is derived by prefixing the conjunctive particle *na* to the first syllable of the simple form. *Nabo*, with them; *naye*, with him, &c.

N.B.—The rule given in sec. iii., 9, (1.) as to the changes and the coalition of the initial vowels of the euphonic particle of the governing noun, when prefixed to words commencing with a vowel, are equally applicable to the pronoun.

5. TABULAR VIEW OF THE FORMS OF THE PERSONAL PRONOUNS.

FORMS.	FIRST PERSON.		SECOND PERSON.		THIRD PERSON.	
	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.
Simple	<i>mina</i>	<i>tina</i>	<i>wena</i>	<i>nina</i>	<i>yena</i>	<i>bona</i>
Possessive ..	<i>wami</i>	<i>wetu</i>	<i>wako</i>	<i>wenu</i>	<i>wake</i>	<i>wabo</i>
Dative	<i>kumi</i>	<i>kuti</i>	<i>kuwe</i>	<i>kuni</i>	<i>kuye</i>	<i>kubo</i>
Causal	<i>ndimi</i>	<i>siti</i>	<i>nguwe</i>	<i>nini</i>	<i>nguye</i>	<i>ngabo</i>
Instrumental	<i>ngami</i>	<i>ngati</i>	<i>ngawe</i>	<i>ngani</i>	<i>ngaye</i>	<i>ngabo</i>
Conjunctive	<i>nami</i>	<i>nawe</i>	<i>nawe</i>	<i>nani</i>	<i>naye</i>	<i>nabo</i>

The above table gives the forms of the 1st and 2nd per. of the personal pronouns, with that of the 1st species of the 3rd per. only, as that species includes the forms which are derived from the prefixes *u* and *um* in the singular, and *aba* and *o* in the plural, which are the prefixes of *personal nouns only*. Separate tables follow of all forms of the 3rd person, according to the number of the species.

6. In the table following the different forms of the 3rd person are given according to their species, with the exception of the *possessive form*, which, from the number of its changes, requires a separate table. See No. 8.

FORMS OF THE THIRD PERSON OF THE PERSONAL PRONOUN.

FORMS.	SPECIES 2.		SPECIES 3.		SPECIES 4.	
	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.
Prefix	i, ili.	ama.	in.	izi, izin, &c.	isi.	izi.
Simple	lona	wona	yona	zona	sona	zona
Dative	kulo	kuwo	kuyo	kuzo	kuso	kuzo
Causal	lilo	ngawo	yiyo	zizo	siso	zizo
Instrumental	ngalo	ngawo	ngayo	ngazo	ngaso	ngazo
Conjunctive	nalo	nawo	nayo	nazo	naso	nazo

FORMS.	SPECIES 5.		SPECIES 6.		SPECIES 7.	SPECIES 8.
	SING.	PLUR.	SING.	PLUR.		
Prefix	u, ulu.	i, izin, &c.	um.	imi.	ubu.	uku.
Simple	lona	zona	wona	yona	bona	kona
Dative	kulo	kuzo	kuwo	kuyo	kubo	kuko
Causal	lulo	zizo	nguwo	yiyo	bubo	kuko
Instrumental	ngalo	ngazo	nguwo	ngayo	ngabo	ngako
Conjunctive	nalo	nazo	nawo	nayo	nabo	nabo

In the above table the prefixes are those of the *noun* for which the pronoun is used, which is here, as in all cases, the governing part of speech in the sentence ; as, *Lona ihashe* : It, the horse. *Yona indlu* : It, the house, &c. *Indlela* besihamba ngayo : The path by which we travelled, &c. Here the nouns, *ihashe*, *indlu*, and *indlela*, are the nouns from which the forms of the pronouns are derived ; and so with the different forms found in the table, they are all derived from the governing noun in the sentence, and are determined by the species and number to which it belongs.

7. In the following table a complete view of the different *possessive pronouns* is given. The species and numbers marked at the head of the perpendicular columns represent those of the *governing noun*. The persons, species, and numbers at the commencement of the horizontal columns denote the persons and nouns to which *reference* is made, and the forms in the body of the table are the *possessive pronouns*. Thus :—

GOVERNING NOUN.

PRONOUN OR NOUN REFERRED TO.

Umtu <i>wami</i> ;	My person	<i>mina</i>
Abantu <i>bake</i> ;	His people	<i>yena</i>
Ihashe <i>lako</i> ;	Thy horse	<i>wena</i>
Inkosi <i>yayo</i> ;	His chief	<i>indoda</i>
Inkosi <i>yabo</i> ;	Their chief	<i>bona</i>
Indlu <i>yazo</i> ;	Their house	<i>zona</i>
&c.	&c.	&c.

POSSESSIVE PRONOUNS.

8. The several *possessive forms* of the personal pronouns which supply the place of the possessive pronoun are as follow :—

PERSON.	SPECIES.	NUM-BER.	SPECIES 1.		SPECIES 2.		SPECIES 3.		SPECIES 4.		SPECIES 5.		SPECIES 6.		SPECIES 7.	SPECIES 8.
			SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.		
First		Sing.	wami	bami	lami	ami	yami	zami	sami	zami	lwami	zami	wami	yami	bami	kwami
		Plur.	wetu	betu	letu	etu	yetu	zetu	setu	zetu	lwetu	zetu	wetu	yetu	betu	kwetu
Second		Sing.	wako	bako	lako	ako	yako	zako	sako	zako	lwako	zako	wako	yako	bako	kwako
		Plur.	wenu	benu	lenu	enu	yenu	zenu	senu	zenu	lwenu	zenu	wenu	yenu	benu	kwenu
Third	1	Sing.	wake	bake	lake	ake	yake	zake	sake	zake	lwake	zake	wake	yake	bake	kwake
	2	Plur.	wabo	babo	labo	abo	yabo	zabo	sabo	zabo	lwabo	zabo	wabo	yabo	babo	kwabo
	3	Sing.	walo	balo	lalo	alo	yalo	zalo	salo	zalo	lwalo	zalo	walo	yalo	balo	kwalo
	4	Plur.	wawo	bawo	lawo	awo	yawo	zawo	sawo	zawo	lwawo	zawo	wawo	yawo	bawo	kwawo
	5	Sing.	wayo	bayo	layo	ayo	yayo	zayo	sayo	zayo	lwayo	zayo	wayo	yayo	bayo	kwayo
	6	Plur.	wazo	bazo	lazo	azo	yazo	zazo	sazo	zazo	lwazo	zazo	wazo	yazo	bazo	kwazo
	7	Sing.	waso	baso	laso	aso	yaso	zaso	saso	zaso	lwaso	zaso	waso	yaso	baso	kwaso
	8	Plur.	wazo	bazo	lazo	azo	yazo	zazo	sazo	zazo	lwazo	zazo	wazo	yazo	bazo	kwazo
	9	Sing.	wawo	bawo	lawo	awo	yawo	zawo	sawo	zawo	lwawo	zawo	wawo	yawo	bawo	kwawo
	10	Plur.	wayo	bayo	layo	ayo	yayo	zayo	sayo	zayo	lwayo	zayo	wayo	yayo	bayo	kwayo
	11	Sing.	wabo	babo	labo	abo	yabo	zabo	sabo	zabo	lwabo	zabo	wabo	yabo	babo	kwabo
	12	Plur.	wako	bako	lako	ako	yako	zako	sako	zako	lwako	zako	wako	yako	bako	kwako

9. The forms of the personal pronoun used as the nominative and accusative to the verb, are given below. Under the chapter on the verb they are denominated the *Pronominal verbal prefixes*, and the *Pronominal verbal medials*; the one being placed before the auxiliary which forms the tense of the verb, and the other inserted between the tense forms and the root verb. They are as follows:—

FORMS OF THE PERSONAL PRONOUN USED AS THE NOMINATIVE AND ACCUSATIVE TO THE VERB.

PERSON.	SPECIES.	SINGULAR.		PLURAL.	
		NOMINATIVE.	ACCUSATIVE.	NOMINATIVE.	ACCUSATIVE.
First		ndi	ndi	si	si
Second		u	ku	ni	ni
Third	1	u	m	ba	ba
	2	li	li	a	wa
	3'	i	yi	zi	zi
	4	si	si	zi	zi
	5	lu	lu	zi	zi
	6	u	wu	i	yi
	7		bu		bu
	8		ku		ku

The grammatical use of these particles as the nominative and accusative of the verb will be shown when the verb is treated of.

10. Sometimes the relative pronoun is prefixed to the possessive of the personal pronoun, by which means a more expressive or emphatic possessive is formed. The pronoun in this case is usually placed before its noun, as:—

- Owako* umzimba; Thy body.
- Elako* ihashe; Thy horse.
- Eyam* into; My thing.
- Esake* isitya; His basket.
- Obam* ubuso; My face.
- Okwam* ukutya; My food.
- Abam* abantu; My people
- Awam* amadoda; My men.
- Ezam* izinto; My things.

11. In forming the dative of this form of the possessive pronoun, *k* is prefixed to those forms beginning with *o*; *kw* to those beginning with *a* or *e*; thus:—

- Kowako* umelwane; To thy neighbour.
- Kwesake* isitya; To his basket.
- Kwabam* abantu; To my people.

When the forms of the possessive given in the Table No. 8, of the 1st. per. sing. precede a noun, the final *i* is elided before the initial vowel of the noun, as will be

seen in the above examples, where we have:—*Eyam* into, *Obam* ubuso, *Okwam* ukutya, &c. The full forms would be:—*Eyami*, *Obami*, *Okwami*, &c.

12. The simple form of the personal pronoun is often used as a sort of second nominative to the verb, and also after adjectives. Both the verb and the adjective are complete in sense without this addition of the simple form; but when thus used, it gives greater emphasis both to the adjective and the assertion of the verb, and moreover distinguishes with greater precision the person or noun referred to, from others.

(1.) Examples of the use of the simple form of the personal pronoun when used with adjectives:—

PER.	SING.
1.	Ndimkulu <i>mina</i> ; I am great <i>I</i> . (Implying that none are greater.)
2.	Umkulu <i>wena</i> ; Thou art great <i>thou</i> .
(SPEC.)	
3. 1.	Umkulu <i>yena</i> ; He is great <i>he</i> .
2.	Likulu <i>lona</i> ; It is great <i>it</i> .
3.	Inkulu <i>yona</i> ; It is great <i>it</i> .
	&c. &c.

(2.) Examples of the use of the simple form of the per. pro. when used with the verb:—

PERS.	SING.	PLU.
1.	Ndiyahamba <i>mina</i> ; I go <i>I</i>.....Siyahamba <i>tina</i> ; We go <i>we</i> .	
2.	Uyahamba <i>wena</i> ; Thou goest <i>thou</i>.....Niyahamba <i>nina</i> ; Ye go <i>ye</i> .	
(SPEC.)		
3. 1.	Uyahamba <i>yena</i> ; He goes <i>he</i>.....Bayahamba <i>bona</i> ; They go <i>they</i> .	
... 2.	Liyahamba <i>lona</i> ; It goes <i>it</i>.....Ayahamba <i>wona</i> ; They go <i>they</i> .	
	&c.	&c.

Nangona abanye bangamkonzi U-Tixo, ndiya kumkonza *mina*; Notwithstanding that others serve not God, *I* will serve him *I*.

Andisayi kuvuma *mina*, napakade; *I* will never consent *I*. (Implying that it is my fixed purpose, from which *I* will never swerve.)

(3.) The simple form is also used when two nouns, or a noun and a pronoun, are spoken of in the same sentence, having the same tense forms of the verb, but belonging to different *species*; to point out with precision to which person or noun the action of the verb is referred; as:—

Sasuka nescika, kodwa sabuya *sona* endleleni; We started with the servant, but *he* returned on the way.

Sasuka nescika, kodwa sabuya *tina* endleleni; We started with the servant, but *we* returned on the way.

13. Personal pronouns are compared by prefixing the *ku* of the Dative form, which is its distinguishing particle, to the Conjunctive forms of the pronoun.

Ndimkulu *kunawe*; I am greater than thou. Leyo imhlope *kunale*; This is whiter than that.

14. The observations made on the use of the *causal* and the *instrumental* forms of the *noun*, page 21, are equally applicable to the same forms of the *personal pronoun*.

(1.) A few examples are given below :—

CAUSAL.

Uyabetwa *ndimi*; He is beaten by me.

Uyabetwa *lilo*; He is beaten by it.

Uyabetwa *nini*; He is beaten by you.

Uyabetwa *babo*; He is beaten by them.

Uyabetwa *nguwe*; He is beaten by thee.

Spec. 4, sing. Kubiwè *siso* isicaka; It is stolen *by* the servant.

Sibulawa *lilo* ihashe; We are killed *by* the horse.

Sincolile *zizo* izono zetu; We are defiled *by* our sins.

INSTRUMENTAL.

Uyancedwa *ngami*; He is helped *through* me; that is, *by my* intervention.

Uyabulawa *ngalo*; He is killed *through* it.

Uyabetwa *ngani*; He is beaten *through* you; that is, *through your* neglect or arrangement.

Uyabetwa *ngabo*; He is beaten *through* them.

Uyabetwa *ngawe*; He is beaten *through* thee; or *by thy* fault or contrivance.

Kubiwè *ngaso* isicaka; It is stolen *through* the servant. (Meaning, that it is stolen *through some fault* of the servant.)

Sibulawa *ngalo* ihashe; We are killed *on account of* the horse.

Sinetyala *ngazo* izono zetu; We are guilty *in consequence of* our sins.

(2.) The instrumental form is also used after a verb in the sense of *respecting*, or *concerning*, a person or thing; as :—

Siyateta <i>ngaye</i> ;	We speak of, or respecting, him.
Uyateta <i>ngalo</i> ihashe;	He is speaking respecting the horse.
Siyapikisana <i>ngayo</i> lonto;	We are contending concerning that thing.

DEMONSTRATIVE PRONOUNS.

15. The demonstrative pronouns, *that* and *this*, with their plurals, *these* and *those*, vary in their forms according to the species and number of the nouns to which they refer.

Demonstrative pronouns have the same forms as the personal pronouns, namely :—the simple, the possessive, the dative, the causal, the instrumental, and the conjunctive forms.

16. The simple forms are given in the following table, according to their species and number :—

1ST SPECIES.		2ND SPECIES.		3RD SPECIES.		4TH SPECIES.		5TH SPECIES.		6TH SPECIES.		7TH SPEC.		8TH SPEC.		SIGNIFICATION.	
SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SINGULAR.	PLURAL.
lo	aba	eli	la	le	ezi	esi	ezi	olu	ezi	lo	le	obu	oko	this	those		
lowaya	abayaya	eliyaya	lawaya	leyyaya	eziyaya	esiyaya	eziyaya	oluyaya	eziyaya	lowaya	leyyaya	obuyaya	okuyaya	that	there		
lowo	abowo	elowo	lawo	leywo	eziwo	esowo	eziwo	olowo	eziwo	lowo	leywo	obowo	okowo	that	those		
lowa	abawa	elawa	lawawa	leywawa	eziwawa	esawawa	eziwawa	olawawa	eziwawa	lowawa	leywawa	obawawa	okawawa	that	those		
la			lowo	lowo	lowo	lowo	lowo	lowo	lowo	lowo	lowo	lowo	lowo	that	those		
			lawo	lawo	lawo	lawo	lawo	lawo	lawo	lawo	lawo	lawo	lawo	that	those		
			lowo	lowo	lowo	lowo	lowo	lowo	lowo	lowo	lowo	lowo	lowo	that	those		
			lawo	lawo	lawo	lawo	lawo	lawo	lawo	lawo	lawo	lawo	lawo	that	those		

17. The *causal* form is derived from the simple by prefixing the euphonic letters or the euphonic syllables, according to the following table. But spec. 1 and 6 sing. prefix *ngya*, and spec. 1 and 2 plur. prefix *nga*.

FORMS.	1ST SPECIES.		2ND SPECIES.		3RD SPECIES.		4TH SPECIES.		5TH SPECIES.		6TH SPECIES.		7TH SPEC.		8TH SPEC.		SIGNIFICATION.	
	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.
Simple	lo	aba	eli	la	le	ezi	esi	ezi	olu	ezi	lo	le	obu	oko	this	them		
Causal	ngulo	ngaba	zeli	ngala	ngile	zezi	sesi	zezi	lolu	zezi	ngulo	ngile	bobu	koku	by this	by them		

18. The other forms are derived from the simple form, in the same manner as those of the personal pronouns, namely:—the Possessive by prefixing the possessive particles, (sect. iii., 6), the Dative by prefixing *ku*, the Instrumental by prefixing *nga*, and the Conjunctive by prefixing the Conjunctive particle *na*, to the simple forms.

19. The forms found in the table of prefixes which constitute the different forms of nouns, as *nga*, *nganga*, *njenga*, &c., are also prefixed to the different forms of the demonstrative pronouns with the same meaning as given in the table of nouns, (sect. iii., 38.)

Examples.

<i>Njenga</i> lowo umntu ;	Like unto that man.
<i>Kwa njenga</i> kulowo ;	Even as unto that one.
<i>Sihambela ngakuye</i> ;	We are going to him.

20. A more emphatic demonstrative is sometimes formed by prefixing the relative pronouns *a*, *e*, or *o*, to the simple form of the personal pronoun, as shown in the following table:—

PRONOUNS.		1ST SPECIES.		2ND SPECIES.		3RD SPECIES.	
		SING.	PLUR.	SING.	PLUR.	SING.	PLUR.
Personal		yena	bona	lona	wona	yona	zona
Demon.		oyena	abona	elona	awona	eyona	ezona

4TH SPECIES.		5TH SPECIES.		6TH SPECIES.		7TH SPEC.	8TH SPEC.
SING.	PLUR.	SING.	PLUR.	SING.	PLUR.		
sona	zona	lona	zona	wona	yona	bona	kona
esonā	ezona	olona	ezona	owona	eyona	obona	okona

Examples.

<i>Elona</i> ihashe linamandla ;	That is the strong horse.
<i>Abona</i> abantu basidenge ;	Those people who are foolish.
<i>Ezona</i> izinto besiteta ngazo ;	Those things of which we spoke.
<i>Eyona</i> indoda eyadlulayo ;	That man who passed by.
<i>Eyona</i> into bendisoyika izile kezu kwami ;	That thing which I feared is come upon me.

21. The following examples exemplify the use of the forms of demonstrative pronouns (table No. 16) in connexion with the nouns to which they refer, according to their species and number:—

SPEC.	SINGULAR.	
1.	<i>Lo</i> , this ; <i>Lowa</i> , } <i>Lowo</i> , } that ; <i>Lowaya</i> , that there ;	<i>lomtu</i> , this man. <i>lowa</i> 'mntu, that man. <i>lowaya</i> 'mntu, that man there.
2.	<i>Eli</i> , this ; <i>Elo</i> , that ; <i>Eliya</i> , that there ;	<i>elihashe</i> , this horse. <i>elohashe</i> , that horse. <i>eliya</i> 'hashe, that horse there.
3.	<i>Le</i> , this ; <i>Leyo</i> , that ; <i>Leyaya</i> , that there ;	<i>lenkosi</i> , this chief. <i>leyo</i> inkosi, that chief. <i>leyaya</i> 'nkosi, that there chief.
4.	<i>Esi</i> , this ; <i>Eso</i> , that ; <i>Esiya</i> , that there ;	<i>esisitya</i> , this basket. <i>esositya</i> , that basket. <i>esiya</i> 'sitya, that there basket.
5.	<i>Olu</i> , this ; <i>Olo</i> , that ; <i>Oluya</i> , that there ;	<i>oludaka</i> , this mud. <i>olodaka</i> , that mud. <i>oluya</i> 'daka, that there mud.
6.	The same as the first species.	
7.	<i>Obu</i> , this ; <i>Obo</i> , that ; <i>Obuya</i> , that there ;	<i>obubuso</i> , this face. <i>obobuso</i> , that face. <i>obuya</i> 'buso, that there face.
8.	<i>Oku</i> , this ; <i>Oko</i> , that ; <i>Okuya</i> , that there ;	<i>okukutya</i> , this food. <i>okokutya</i> , that food. <i>okuya</i> 'kutya, that there food.
PLURAL.		
1.	<i>Aba</i> , these ; <i>Abo</i> , those ; <i>Abaya</i> , those there	<i>ababantu</i> , these people. <i>abobantu</i> , those people. <i>abaya</i> 'bantu, those people there.
2.	<i>Ia</i> , these ; <i>Lawo</i> , those ; <i>Lawaya</i> , those there ;	<i>lamadoda</i> , these men. <i>lawo</i> 'madoda, those men. <i>lawaya</i> 'madoda, those men there.
3.	<i>Ezi</i> , these ; <i>Ezo</i> , those ; <i>Eziya</i> , those there ;	<i>ezinkosi</i> , these captains. <i>ezonekosi</i> , those captains. <i>Inkosi eziya</i> , those captains there.
4.	<i>Ezi</i> , these ; <i>Ezo</i> , those ; <i>Eziya</i> , those there ;	<i>ezizitya</i> , these baskets. <i>ezozitya</i> , those baskets. <i>eziya</i> 'zitya, those baskets there.
5.	<i>Ezi</i> , these ; <i>Ezo</i> , those ; <i>Eziya</i> , those there ;	<i>ezizinti</i> , these rods. <i>ezozinti</i> , those rods. <i>eziya</i> 'zinti, those rods there. <i>ezimazi</i> , these cows. <i>ezomazi</i> , those cows.
6.	<i>Le</i> , these ; <i>Leyo</i> , those ; <i>Leyaya</i> , those there ;	<i>emazi eziya</i> , those cows there. <i>lemiti</i> , these trees. <i>imiti leyo</i> , those trees. <i>imiti leyaya</i> , those trees there.

22. When the demonstrative pronouns *lo, le, la*, and their compounds, are governed in the possessive, the possessive particles (sect. iii., 6) of the noun governing are prefixed. Thus:—

Umfazi <i>walomntu</i> ;	The wife of this man.
Abantu <i>balomntu</i> ;	The people of this man.

23. To express the sense of “the same,” the causal form is used, which expresses, “It is it;” as in speaking of *ihashe*, a horse; *Lilo*, It is it, the same. Sometimes *kwa likwa yikwa sikwa*, &c., is prefixed to the causal form, which then means, *It is even it*, as:—

SPEC.	SING.	
1. Nguye, kwanguye ;		It is he, yea, even he.
2. Lilo, likwalilo ;		It is it, yea, even it.
3. Yiyo, yikwayiyo ;		” ”
4. Siso, sikwasiso ;		” ”
5. Lulo, lukwalulo ;		” ”
6. Nguwo, kwanguwo ;		” ”
7. Bubo, bukwabubo ;		” ”
8. Kuko, kukwakuko ;		” ”

The plurals are formed in the same manner.

RELATIVE PRONOUNS.

24. The relative pronouns, WHO, WHICH, or THAT, are expressed by the vowels, *o, e, a*; the antecedent noun determines which vowel is to be used. In the examples of adjectives united to nouns, sec. iv., 7, (3,) the relative pronouns are seen united with the substantive verb.

25. Antecedents whose initial vowel is *u* take *o* for their relative pronoun; those in *i* take *e*; and those beginning with *a* take *a*.

The term *antecedent*, as applied to the noun with which the relative agrees, is used as being more agreeable to grammatical phraseology; although, in Kaffir, the noun sometimes is placed *after* the relative; but although thus situated in a sentence, it exercises all the grammatical government of the antecedent noun.

OBLIQUE CASES OF THE RELATIVE PRONOUNS.

26. The relative pronoun, having no variety of termination, forms its oblique cases, WHOSE, WHOM OR WHICH, OF, BY, TO, THROUGH, IN, AT, ON WHICH, OR WHOM, by the aid of the demonstrative pronouns, and of the simple and oblique forms of the per-

sonal pronouns. This part of the Kaffir Grammar presents the greatest perplexity to the learner, and must be carefully studied.

WHOSE.

27. **WHOSE**, the genitive of **WHO** or **WHICH**, is usually expressed by a periphrasis: thus the Kaffirs will usually say, *Umntu igama lake ndilitandayo*, The man his name I it love, = The man whose name I love. Sometimes the following forms are used, which more properly express *whose*:

(1.) In connection with nouns and adjectives the initial vowel of the word immediately following *whose* is dropped, and the following prefixes, which consist of the relative pronoun, and the forms given in the table, sec. iii. 43, supply its place, according to the species and number of the preceding word, thus:—

SPEC.

SINGULAR.

1. prefixes *o*; Umntu ondlu inkulu; A man whose house is great.
2. *eli*; Ihashe elinkos' inkulu; A horse whose master is great.
3. *e*; Indlu ecango lukulu; A house the door of which is large.
4. *esi*; Isicaka esinkosi inkulu; A servant whose chief is great.
5. *olu*; Usana olunyawu zincinane; A child whose feet are small.
6. *o*; Umlambo osibaxa sininzi; A river the branches of which are many.
7. *obu*; Ubutyani obubuko buluhlaza; Grass the appearance of which is green.
8. *oku*; Ukuhla okuvumba limnandi; Food the smell of which is pleasant.

PLURAL.

1. *aba*; Abantu abankomo zintle; People whose cattle are handsome.
2. *a*; Amahashe ampupu zibanzi; Horses whose hoofs are broad.
- 3, 4, and 5. *ezi*; Inkomo ezindlebe zinkulu; Cattle whose ears are large.
6. *e*; Imilambo ematye maninzi; Rivers the stones of which are many.

In each of the above examples there are two nouns, *each of which has its own independent government*. The *first noun* governs the *second*, and the *second* governs the *adjective*. Thus, as in the 3rd example, *Indlu ecango, lukulu*. Here *indlu* is a noun of the 3rd spec. singular number, the relative pronoun of which is *e*, and therefore prefixed to *ucango*, the initial vowel of which is elided;

but although elided, it *maintains its government*, as the characteristic prefix of the 5th spec. of nouns singular, and therefore it governs the succeeding adjective, *kulu*, by prefixing *lu*, which is the *Euphonic syllable* of the 5th spec. of nouns.

(2.) In connection with verbs the same forms of prefix are used before the noun, as in the preceding examples given of the relative in connection with nouns and adjectives : but the *Pronominal particles* which are derived from the governing noun, and which constitute the accusative of the personal pronoun, as given in sec. v., 9, page 43, are inserted immediately before the root of the verb ; and the particle *yo* suffixed, excepting in the *future tenses*, where *yo* is omitted.

SPEC.

SINGULAR.

1. Umntu onkosi ndiyitandayo ; A man, whose captain I love.
2. Ihashe elimpupu ndiya kuzibona ; A horse, whose hoofs I will see.
3. Inkosi ebantu ubaziyo ; A captain, whose people you know.
4. Isicaka esinkosi ndayincedayo ; A servant, whose captain I helped.
5. Usana olubuso ndibutandayo ; An infant, whose face I love.
6. Umlambo osibuko baya kuliwela ; A river, the ford of which they will cross.
7. Ubutyalwa obumandla bavatandayo ; Beer, the strength of which they love.
8. Ukutya okuvumba ndilitandayo ; Food, the smell of which I love.

PLURAL.

1. Abantu abankosi ndiyaziyo ; People, whose captain I know.
2. Amaxosa amasiko ndingawatandiyo ; Kaffirs, whose customs I cannot love.
- 3, 4, 5. Inkosi ezimahashe niya kuwabona ; Captains, whose horses you will see.
6. Imiti emasebe ndibendiwagaulayo ; Trees, the branches of which I chopped.

WHOM OR WHICH.

28. WHOM or WHICH, the accusative of the relative pronoun, can be expressed two ways :—

FIRST. By prefixing the relative pronoun of the antecedent to the verb, and inserting between the Pronominal verbal prefix, or the Tense forms of the verb and the root, the Accusative of the personal pronoun which agrees with the antecedent, and in the present, imperfect, past indefinite, and present perfect tenses, affixing the particle *yo* to the terminations, thus :—

- | | |
|---|--|
| Ihashe isicaka esi ^{lik} welayo ; | The horse which the servant rides. |
| Ihashe isicaka esa ^{lik} welayo ; | The horse which the servant rode. |
| Ihashe isicaka esiya ku ^{lik} wela ; | The horse which the servant will ride. |

SECOND. By prefixing the relative pronoun of the antecedent to the verb, and placing after the verb the simple form of the personal pronoun which agrees with the antecedent, thus :—

Umfazi onditanda <i>yena</i> ;	The woman whom I love ; literally, The woman who I love she.
Ihashe enditanda <i>lona</i> ;	The horse which I love ; literally, The horse which I love it.

(1.) The second person singular of the verb prefixes *u*, and the third person, *a*, to the regular prefix of the verb ; excepting the past indefinite tense and its compounds, where the second person prefixes *o* :—

Inkosi uyitandayo ;	The chief whom thou lovest.
Inkosi ayitandayo ;	The chief whom he loves.
Umntu owamtandayo ;	The man whom thou didst love.
Inkosi owayitandayo ;	The chief whom thou didst love.
Inkosi owaube uyitandayo ;	The chief whom thou wast loving.

(2.) When the prefix or the tense form of the verb commences with a vowel, the vowel is dropped, and the relative pronoun used in its place, as :—

Indlu inkosi eyitandayo ;	A house which the chief loves.
Umntu inkosi eya kumtanda ;	A man whom the chief will love.
Ihashe umntu alitandayo ;	A horse which the man loves.

(3.) When the antecedent and relative precede a passive verb, and a *pronoun* is the actor, the verb is followed by the causal form of the pronoun, and when a *noun* is the actor, by the causal form of the noun, as found in sect. iii., 18.

Umntu utandwa <i>ndimi</i> ;	The man who is loved by me.
Ihashe elikwelwa <i>yinkosi</i> ;	The horse which is ridden by the chief.

OF, BY, THROUGH, IN, FROM, TO WHOM, OR WHICH.

29. To express *of*, *by*, *through*, *in*, *from*, *to whom*, or *which*, the relative or demonstrative pronoun is placed before the verb as in the paragraphs preceding, and the requisite Dative, Instrumental, or Conjunctive forms of the personal pronouns are placed *after* the verb, thus :—

Umfazi onditeta *ngaye*, or, Umfazi londiteta *ngaye* ; The woman of whom I speak.

30. The following table will illustrate the preceding rule :—

SPEC.	SINGULAR.	OF, BY, THROUGH, WHOM, OR WHICH.	TO, IN, FROM, AT, ON, WHOM, OR WHICH.	WITH WHOM, OR WHICH.
1. Umfazi	onditeta, or, londiteta	ngaye	kuye	naye.
2. Ihashe	enditeta, or, elinditeta	ngalo	kulo	nalo
3. Inkosi	enditeta, or, lenditeta	ngayo	kuyo	nayo
4. Isitya	enditeta, or, esinditeta	ngaso	kuso	naso
5. Utando	onditeta, or, olunditeta	ngalo	kulo	nalo
6. Umlambo	onditeta, or, londiteta	ngawo	kuwo	nawo
7. Ubuso	onditeta, or, obunditeta	ngabo	kubo	nabo
8. Ukutya	onditeta, or, okunditeta	ngako	kuko	nako
PLURAL.				
1. Abantu	anditeta, or, labanditeta	ngabo	kubo	nabo
2. Amadoda	anditeta, or, landiteta	ngawo	kuwo	nawo
3. Izinkomo	enditeta, or, ezinditeta	ngazo	kuzo	nazo
4. Izitya	enditeta, or, ezinditeta	ngazo	kuzo	nazo
5. Izinti	enditeta, or, ezinditeta	ngazo	kuzo	nazo
6. Imilambo	enditeta, or, lenditeta	ngayo	kuyo	nayo

FOR WHOM, OR WHICH.

31. To express for whom, or which ; the Objective form of the verb is used, sec. v., 8, thus :—

SPEC.	SINGULAR.	
1. Umfazi	<i>nditetela yena</i> , or, <i>ndimtetelayo</i> ;	The woman for whom I speak.
2. Ihashe	<i>nditetela lona</i> , or, <i>ndilitetelayo</i> ;	The horse for which I speak.
3. Inkosi	<i>nditetela yona</i> , or, <i>ndiyitetelayo</i> ;	The chief for whom I speak.
4. Isitya	<i>nditetela sona</i> , or, <i>ndisitetelayo</i> ;	The basket for which I speak.
5. Utando	<i>nditetela lona</i> , or, <i>ndilutetelayo</i> ;	The love for which I speak.
6. Umlambo	<i>nditetela wona</i> , or, <i>ndiwu-</i> <i>tetelayo</i> ;	The river for which I speak.
7. Ubuso	<i>nditetela bona</i> , or, <i>ndibutetelayo</i> ;	The face for which I speak.
8. Ukutya	<i>nditetela kona</i> , or, <i>ndikutetelayo</i> ;	The food for which I speak.
PLURAL.		
1. Abantu	<i>nditetela bona</i> , or <i>ndiba-</i> <i>tetelayo</i> ;	The people for whom I speak.
2. Amadoda	<i>nditetela wona</i> , or, <i>ndiwa-</i> <i>tetelayo</i> ;	The men for whom I speak.
3, 4, 5.	<i>Izitya nditetela zona</i> , or, <i>ndizi-</i> <i>tetelayo</i> ;	The baskets for which I speak.
6. Imilambo	<i>nditetela yona</i> , or, <i>ndiyi-</i> <i>tetelayo</i> ;	The rivers for which I speak.

32. The mode of expression can be varied by prefixing the relative or the demonstrative pronoun : one example will suffice :—

Umfazi onditetela yena, or, Umfazi ondimtetelayo.
 Umfazi londitetela yena, or Umfazi londimtetelayo.

BEFORE, BEHIND WHOM, OR WHICH.

33. In cases where, in the English, the relative pronoun *which* or *whom*, governed by a preposition, such as *before*, *behind*, *above*, precedes a verb, the Kaffirs use the possessive case of the personal pronoun, spec. 8, and place it after the adverb; a few examples will suffice:—

Umfazi shamba pambi kwake; The woman before whom we walk; literally, The woman we walk before her.
 Ihashe sibaleka emva kwalo; The horse after which we run; literally, The horse we run after it.

34. In the above examples, the expression may also be varied, by prefixing the relative or demonstrative pronoun *to the verb*, thus:—

Umfazi esihamba pambi kwake; or, Umfazi losihamba pambi kwake.
 Ihashe esibaleka emva kwalo; or, Ihashe elisibaleka emva kwalo, &c.

INTERROGATIVE PRONOUNS AND ADVERBS.

35. The interrogative pronouns and adverbs are most conveniently classed together, as they take the prefixes which point out the relationship to some noun, expressed or understood, in the same manner:—

- (1) Who? Ubanina? or, Ngubanina?
- (2) Who art thou? Ungubanina?
- (3) Whose? Kabanina? spec. sing., takes, 1. *wa*; 2. *li*; 3. *yi*; 4. *si*; 5. *lu*; 6. *wa*; 7. *bu*; 8. *ku*; plu., 1. *ba*; 2. *a*; 3, 4, and 5. *zi*; 6. *yi*.
- (4) By whom? Ngubanina?
- (5) To whom? Kubanina?
- (6) With whom? Nabanina?
- (7) What? Into nina? or, contracted, Ini? That is, What thing?
- (8) What thing is it? *Iyinto nina*? The preceding and this take for their prefixes, spec. sing., 1. *uyi*; 2. *liyi*; 3. *iyi*; 4. *siyi*; 5. *luyi*; 6. *uyi*; 7. *buyi*; 8. *kuyi*; plu., 1. *bayi*; 2. *ayi*; 3, 4, and 5. *ziyi*; 6. *iyi*.
- (9) What thing has it? What is the matter with it? *Inanto nina*? It takes the prefixes, spec. sing., 1. *u*; 2. *li*; 3. *i*; 4. *si*; 5. *lu*; 6. *u*; 7. *bu*; 8. *ku*; plu., 1. *ba*; 2. *a*; 3, 4, and 5. *zi*; 6. *i*.
- (10) By or through what? *Nganto nina*?
- (11) To what? *Kwinto nina*?
- (12) It is what? What is it? *Iyinina*? takes the prefixes as *Inanto nina*, &c., No. (9).

- (13.) Which is it? *Pina* ? takes the prefixes, spec. sing., 1. *guwu* ; 2. *lili* ; 3. *yiyi* ; 4. *sisi* ; 5. *lulo* ; 6. *guwu* ; 7. *bubu* ; 8. *kuku*; plu., 1. *baba* ; 2. *ngawa* ; 3, 4, and 5. *zizi* ; 6. *yiyi*.
- (14.) Whether of the two? *Kusinina* ?
- (15.) What sort? *Nina* ? After words to which distinction of sex belongs, it means, What sort, male or female ?
- (16.) What is it like? *Njenga nina* ? takes the prefixes as *Inantonina*, No. (9.) thus: *Unjenga nina*, &c.
- (17.) Is it so? *Njalona* ? takes the same prefixes as *Njenga nina*.
- (18.) What like? How? *Njanina* ? takes prefixes as *Njenga nina*, No. (16.)
- (19.) How much? *Kangakana nina* ?
- (20.) How often? *Futi kangakana nina* ?
- (21.) How many? Whereabouts? Whither? *Ngapina* ? takes the same prefixes as *Njenga nina*, No. (9.)
- (22.) Why? *Yinina* ?
- (23.) Wherefore? Through what? *Nganina* ? takes the same prefixes as *Njenga nina*, No. (16.)
- (24.) How was it? *Kute nina* ?
- (25.) How long time? *Ixesha elingakana nina* ?
- (26.) How long ago? *Ixesha eligakana nina eliqitileyo* ?
- (27.) What does it mean? *Kukuti nina* ?
- (28.) Where? *Pina* ? takes prefixes as *Inanto nina*, No. (9.)
- (29.) Whence? that is, Where comes it from? *Ivela pina* ? takes prefixes as *Inanto nina*, No. (9.)
- (30.) When? *Ninina* ?

SECTION VI.

OF THE VERBS.

KAFFIR verbs are of two principal kinds, namely, Regular verbs and Irregular verbs.

1. *Regular* verbs are those which take the Pronominal verbal prefixes and Tense forms in one uniform manner.

2. *Irregular* verbs include all those whose roots consist of a monosyllable; and *Vowel verbs*, or those whose initial root letter is *a*, *e*, or *o*.

3. The Irregular verb *ba*, to be, when used in the formation of the tenses, is called the *substantive verb*.

4. There are a few verbs, also, which are only used in combination with other verbs, the signification of which they serve to modify. These consist of verbs and particles, which will be treated of after the regular and irregular verbs.

5. Verbs are distinguished by Forms, Voices, Moods, Participles, Tenses, Number, Person, and Conjugation.

6. The root of the verb, that is to say, the verb in its simplest state, unencumbered by any prefixes or affixes, is the second person singular of the imperative mood, active voice, of the first simple form, as :—

Hamba, walk, from *uku hamba*, to walk.
Tanda, love, from *uku tanda*, to love.

From both the root of the verb, and also from the *infinitive*, are derived many nouns, personal, concrete, and abstract :—

(1.) By prefixing *um*, and changing the final vowel into *i*, personal nouns of the first species are formed, as :—

SIMPLE VERB.	SINGULAR.	PLURAL.
<i>Hamba</i> , walk.....	<i>unhambi</i> , a walker.....	<i>abahambi</i> .
<i>Sila</i> , grind	<i>umsili</i> , a grinder.....	<i>abasili</i> .

(2.) But from Vowel verbs nouns are formed by prefixing *is* to the first vowel of the root, the final vowel being generally changed into *o* ; the nouns thus formed belong to the fourth species, and form their plural in *iz* :—

VERB.	SINGULAR.	PLURAL.
<i>Ukwona</i> , to sin	<i>isono</i> , sin.....	<i>izono</i> .
<i>Ukwahlula</i> , to separate.....	<i>isahulo</i> , a separation.....	<i>izahlulo</i> .

(3.) Personal nouns formed from Vowel verbs follow the rule given No. (1.) for forming nouns from the root of the Regular verb ; as from *Ukwenza*, to make, or perform, comes *Umenzi*, a maker, or a performer ; but *plural* nouns formed from vowel verbs which are *personal* nouns drop the final vowel *a* of the prefix *aba*, before the first vowel of the root of the verb, when that vowel is *e* or *o*, thus :—

Ukwenza, to make.....*abenzi*, makers.
Ukw-oyika, to fearaboyiki, fearers.

(4.) Abstract nouns of the seventh species are generally formed from the root of the verb, by prefixing *ubu*, and changing the final vowel into *o*, as :—

Lumka, be careful.....*ubulumko*, wisdom.
Kohlisa, deceiveubukohliso, deception.

(5.) Many nouns of the third and fifth declensions are formed

by prefixing *in* or *u* to the root of the verb, and changing the final vowel into *o*, as :—

- Hlaulela*, pay for.....*inhlalelo*, ransom.
- Tenga*, buy*intengo*, price.
- Nceda*, help*uncedo*, help.
- Tandaza*, pray*utandazo*, prayer.

(6.) The Infinitive is often used as a noun, thus :—

Ukutanda, to love.....*Ukutanda kwam*, my love.

a. It is used thus, when a general and extensive sense is attached to the noun, as :—

- Ukupa kuka Tixo kububomi obungunapakade* ; The gift of God is eternal life.
- Ukufika kwake kuyazivuyise intliziyo zetu* ; His arrival has rejoiced our hearts.

b. Care must be taken, when using the infinitive as a noun, to avoid using the active and passive voices promiscuously. When the *active* form of the infinitive is used as a noun governing another in the possessive, the word governed is the *subject* of the action of the verb. When the *passive* form of the infinitive is used, the word governed in the possessive is the *object* of such action. Thus :—

- Ukwoyika kwokohlakeleyo kuyakumfikela* ; The fear of the wicked shall come upon him.
- Ukwoyikwa kuka-Yehova kukuqala kwobulumko* ; The fear of the Lord is the beginning of wisdom.
- Ukwozi kuka-Tixo akunamlinganiso* ; The knowledge of God is infinite.
- Ukwoziwa kuka-Tixo kubang' ubomi obunkunapakade* ; The knowledge of God tendeth to eternal life.

c. When the infinitive is used as a noun with the *Pronominal verbals* inserted immediately before the *root* of the verb, it combines the properties of nouns and verbs at the same time. As :—

- Siyabulela ukusineda kwako* ; We thank thee for thy assistance to us.
- Sizuze amandhla okukula elufefeni nasikumazini u-Kristu* ; That we may obtain power to grow in grace and in the knowledge of Christ.
- Ukuba sikulule o-Sirayeli ekusikonzeni kwabo* ; That we might let Israel go from serving us.

d. When the infinitive mood is used as a noun in the Inflected Dative case, (sec. iii., 14,) followed by a pronoun in the Possessive case, it has the sense of *when I love*, &c.

- Ekutandeni kwam* ; In my loving, or when I loved.
- Ekubuyeni kwake* ; In his returning, or when he returned.

FORMS OR CONJUGATIONS.

7. The *forms* or *conjugations* of the verb arise from certain changes which take place in the root. There are five variations of this nature :—

8. The first is the *Simple* form of the verb, (see No. 6 of this section,) as :—

Tanda, love, from, *Uku tanda*, to love.

9. The second is the *Objective* form of the verb, derived from the simple form, by inserting *el* before the final vowel, so called, because the action of the verb is performed for some object, as :—

Tandela.....Love for.

UkutandelaTo love for.

Ndiyatandela yena ...I love for him.

(1.) When the Simple form ends in *o*, the letters *ol* are inserted before the final vowel, as :—

Nditsho, I say.....*Nditsholo*, I say for.

(2.) The Conjunctive forms of the 3rd person of the personal pronouns, (see Table No. 6, sec. v.,) insert *ol* before the final vowel of those forms, and thereby give them the force of a verb of the second, or objective, conjugation; but spec. 1st sing. inserts *el* as in the case of the regular verbs ending in *a*. These forms are usually followed by the interrogative *nina?* and ask the question :—For what have you him, it, or them? When thus used, it is usually for the purpose of disputing the right of possession to the thing spoken of, as :—

Unayolo nina lonto? What right have you with that thing?

SPEC.

1. *Unayele nina?* For what have you him? referring to *umntu*, man.
2. *Unalolo nina?* For what have you it? referring to *ihashe*, horse, or any noun of the second spec. singular.
3. *Ndinayolo mina?* For what have I it? referring to *into*, thing, or any noun of the third spec. singular.
4. *Banasolo nina?* For what have they it? referring to *isitya*, basket, or any noun of the fourth spec. singular.

(3.) Sometimes the above forms are used in connexion with nouns preceded by the demonstrative pronoun, as :—

SPEC.

- | | |
|-----------------------------------|---------------------------------|
| 1. <i>Unayele nina lomntu?</i> | For what have you that person? |
| 2. <i>Unalolo nina elohashe?</i> | For what have you that horse? |
| 3. <i>Ndinayolo nina leyonto?</i> | For what have I that thin? |
| 4. <i>Banasolo nina esositya?</i> | For what have they that basket? |

(4.) The Objective form is always used when the verb precedes the dative forms of nouns and pronouns, or adverbs of place, as :—

<i>Ndiyahambela kulomzi ;</i>	I go to that place.
<i>Gzotela emanzini ;</i>	Drive into the water.
<i>Bayahambela kona ;</i>	They go there.
<i>Bafela endlwini ;</i>	They died in the house.

10. The third is the *Causative* form of the verb, derived from the simple form, by inserting *is* before the final vowel. This form corresponds to the Hebrew *hiphil*, as :—

<i>Tandisa</i> , cause to love : from <i>Tanda</i> , love.
<i>Hambisa</i> , cause to go : ... <i>Hamba</i> , go.
<i>Lungisa</i> , make right : ... <i>Lunga</i> , do right.

11. The fourth is the *Reflective* form of the verb, derived from the Simple form, by prefixing *zi* to the root ; so called, because the action of the verb is reflected back upon the agent. This form corresponds to the Hebrew *hithpael*, as :—

<i>Zitanda</i> , love thyself.....	<i>Ukuzitanda</i> , to love one's self.
<i>Diyazitanda</i> , I love myself	<i>Uyazitanda</i> , he loves himself.

(1.) The Reflective form is used in combination with the Objective form, as :—

<i>Zitandele</i> , love for thyself.
<i>Zitengele elohashe</i> , buy for thyself that horse.

(2.) It is often used with the Objective form, to express the doing of an action by one's self, without any assistance, as :—

<i>Umntwana uyazihambela ;</i>	The child walks by himself.
<i>Lomntu nyazincedela ;</i>	That man helps himself.

(3.) But when the Causative form is combined with the Reflective, to express the same action, the Objective form is not used, as :—

<i>Ndandizisindisa ;</i>	I saved myself : from <i>Sindisa</i> , to save.
--------------------------	---

Vowel verbs, in assuming this form, simply prefix *z*, the final *i* being elided. Thus :—

<i>Zazi</i> , know oneself : from the root <i>azi</i> , know.
<i>Zenza</i> , make oneself : ... <i>enza</i> , make.
<i>Zoyika</i> , fear oneself : ... <i>oyika</i> , fear.

12. The fifth is the *Reciprocal* form of the verb, derived from

the Simple form by inserting *an* before the final vowel, the action being performed by two or more mutual actors, as:—

Ukusizana, to help one another.
Siyasizana, we help one another.

(1.) The Reciprocal form is often used with the Conjunctive forms of the personal pronouns, as:—

Siyancedana nani ; We help together with you.
Niyancedana nati ; Ye help together with us.
&c. &c.

(2.) When thus combined it can be used with the *singular* prefixes and tense forms of the verb and the *singular* Conjunctive forms, although the sense will still be *plural*.

Ndapambukana naye enhleleni ; I missed him in the path, or, We missed each other in the path.

Ndiyancedana nawe emsebenzini ; I help with thee in the work, or, We help together in the work.

13. The *sixth* is the *Subjective form*, which is derived from the *Simple form* by changing its final vowel into *eka*. This form is very similar in meaning to the passive form or voice of the verb, implying as it does subjection to the action of the verb, so as to result in *a state of being* ; hence adjectives are very generally formed from this the subjective form of the verb, which qualify the noun by expressing *a state of being*.

Tandeka, to become loved : from *tanda*, love.
Tandekile, loveable.
Lahleka, to become lost : *lahla*, cast away.
Lahlekile, lost.
Hambeka, to be walkable : *hamba*, to walk.
Lungeka, to become right : *lunga*, to right.

This form is used with all the tenses of the verb ; it is sufficiently distinguished from the passive voice by either not referring the action to any particular agent, or implying that the object acted upon is itself the actor, thus:—

Ndiya kutandeka ; I shall be loved.
Ucango luyavuleka ; The door is opening.

14. These forms thus derived from the Simple form of the verb, are often further inflected, by the forms given above being combined, and thus forming *compound* inflected forms : as,—

Tandela, love for.	Tandelisa, cause to love for.
Tandana, love one another.	Tandanisa, cause to love one another.
Tandisana, cause one another to love.	Tandiselana, cause one another to love for

Tandisa, cause to love.

Tandiseka, cause to become loveable.

Zitanda, love thyself.

Zitandela, love for thyself.

Zitandisana, cause yourselves to love each other, &c.

15. Some verbs with the terminations *aka, ala, ata, eka, ika, oka, uka, ela*, and *ula*, become *transitive*, and sometimes *causative*, by changing those terminations after the following manner :—

i. *Aka* changes into *asa* : as,

INTRANS.

Qambaka, to burst ;

TRANS.

Qambasa, to burst.

ii. *Ala* changes into *aza* : as,

NEUTER.

Palala, to be spilt ;

Katala, to be troubled ;

CAUSATIVE.

Palaza, to spill.

Kataza, to trouble.

iii. *Ata* changes into *esa* : as,

INTRANS.

Ambata, to clothe oneself ;

TRANS.

Ambesa, to clothe another.

iv. *Eka* changes into *eza* : as,

NEUTER.

Qekeka, to be broken ;

Tekeleka, to be tied ;

CAUSATIVE.

Qekeza, to break.

Tekeleza, to tie.

v. *Ika* changes into *iza* : as,

NEUTER.

Nyibilika, to melt ;

Tyibilika, to slip ;

CAUSATIVE.

Nyibiliza, to melt.

Tyibiliza, to slip.

vi. *Oka* changes into *oza* : as,

INTRANS.

Gqoboka, to burst ;

Tyoboka, to break through ;

TRANS.

Gqoboza, to break open.

Tyoboza, to break through.

vii. *Uka* undergoes two or three different changes, as follow :—

(a) It frequently changes into *ula* : as,

INTRANS.

Apuka, [to break ;

Razuka, to tear ;

Gnquka, to turn ;

TRANS.

Apula, to break.

Razula, to tear.

Gnquka, to turn.

(b) It sometimes changes into *uesa* : as,

INTRANS.

Goduka, to go home ;

Aluka, to be circumcised ;

TRANS.

Godusa, to take home.

Alusa, to circumcise.

(c) Occasionally it changes into *uza* : as,

NEUTER.

Tyumka, to be bruised ;

CAUSATIVE.

Tyumza, to bruise.

viii. *Ula* changes into *uza* : as,

INTRANS.

Kumbula, to remember ;
Pumla, to rest ;

TRANS.

Kumbuza, to remind.
Pumza, to make rest.ix. *Ela* changes into *eza* : as,

INTRANS.

Fudumela, to be warm ;
Sondela, to draw near ;
Kanyela, to deny ;

TRANS.

Fudumeza, to make warm.
Sondeza, to bring near.
Kanyeza, to contradict.

16. A few primitive verbs appear to branch out into two stems, one of which is *intensitive* of the root, and usually *active* in signification, whilst the other is a *neuter* form of the latter. They are formed by changing the final *a* of the root into *ulula* and *uluka* respectively. Thus :—

FIRST STEM.

Kota, lick,..... Kotulula, scrape up ; —Kotuluka, be scraped up.
Hlamba, wash,..... Hlambulula, cleanse ; —Hlambuluka, be cleansed.

SECOND STEM.

17. There are some verbs which are *Simple* forms, which *apparently* belong to one or other of the *Derived* forms. These can only be distinguished from the forms to which they *apparently* belong from practice, or the use of the Dictionary, from which it will readily appear that in reality they are *simple* forms of the verbs, or *derivative forms* whose *simple* form has become obsolete. A few examples of this class of verbs follow.

1st. *Galela*, pour out ; *kangela*, look at ; *kwela*, *pela*, *swela*, *wela*, *wela*, *cela*, *xela*, c., &c.

2nd. *Bulisa*, greet ; *taruzisa*, seek for mercy ; *cokisa*, *nyanisa*, &c., &c.

3rd. *Baleka*, run ; *boleka*, lend ; *peka*, cook ; *beka*, *gzeke*, *kubeka*, &c., &c.

4th. *Dana*, be ashamed ; *fana*, be like ; *fumana*, *cana*, &c., &c.

VOICES.

18. There are two VOICES, the ACTIVE and the PASSIVE, to the SIMPLE, OBJECTIVE, and CAUSATIVE forms of the verb : the other forms have no distinction of voice.

For the formation of the passive voice, see No. 35 of this Section.

19. In the case of verbs of the active voice, there is a further distinction arising out of the nature of the action itself, according

as it denotes that which passes on to an object acted upon, or that which is confined to the actor. In the former case the verb is said to be a *Transitive* verb, in the latter an *Intransitive* verb.

There are also *neuter*, or *neuter passive verbs*, which are analogous to the *passive verbs* in the relation in which they stand to the nominative; from which, however, they are sufficiently distinguished, by not referring the action to any particular agent, or implying that the actor is brought into a *state of being*, by the action of the verb. The *sixth*, viz., the *subjective* form of the verb, belongs to this class, which may be denominated the *Neuter passive*. Thus we have TRANSITIVE, INTRANSITIVE PASSIVE, NEUTER PASSIVE, and NEUTER VERBS.

MOODS.

20. There are SIX MOODS, the INFINITIVE, INDICATIVE, IMPERATIVE, POTENTIAL, OPTATIVE, and SUBJUNCTIVE.

TENSES.

21. The TENSES are formed by prefixing the Pronominal verbal prefixes, (No. 26 of this section,) and the Tense forms consisting of the auxiliary verbs and the substantive verb, to the root of the verb which is conjugated, and by changing, in some cases, its termination.

DIVISIONS OF TENSES.

22. The TENSES of the verb have reference to the TIME and to the STATE OF THE ACTION. The time of an action is either PRESENT, OR PAST, OR FUTURE PRESENT, OR FUTURE PAST. The state of an action is either INDEFINITE, OR IMPERFECT, OR PERFECT. Hence there are four principal divisions of tenses as respects *time*, and each of these is subdivided into three tenses, pointing out *the state* of the action; making in all twelve tenses; which point out with great accuracy both the time and the state of the action of the verb:—

TIME.	STATE OF THE ACTION.	EXAMPLES.	
Pres.	Ind.	Ndiyatanda,	I love.
	Imp.	Nditanda,	I am loving.
	Perf.	Nditandile,	I have loved.
Past.	Ind.	Ndatanda,	I loved.
	Imp.	Benditanda,	I was loving.
	Perf.	Benditandile,	I had loved.
Fut. Pre.	Ind.	Diya kutanda,	I shall or will love.
	Imp.	Diya kuba nditanda,	I shall be loving.
	Perf.	Diya kuba nditandile,	I shall have loved.
Fut. Past.	Ind.	Bendiya kutanda,	I should love.
	Imp.	Bendiya kuba nditanda,	I should be loving.
	Perf.	Bendiya kuba nditandile,	I should have loved.

23. It will be seen that although the Kaffir verb has only five changes of termination, yet, by means of the auxiliary and substantive verb, it can express the times and states of an action with a degree of nicety which we scarcely expect to find in the language of an uncivilized people.

NUMBER.

24. There are two numbers, the SINGULAR and the PLURAL ; but the RECIPROCAL form of the verb has no singular number.

PERSON.

25. There are three PERSONS, as in other languages. The third person is governed by eight classes of nouns, and changes its Pronominal verbal prefix according to the PREFIX OF THE NOUN which governs it.

In the chapter on pronouns, sec. v., 9, the nominative and accusative of the verb are given in a table of Pronominal particles. The *nominatives* of these forms are derived from the *substantive verb* of each species of the noun, as given in the chapter on nouns, sec. iii., 43. In connection *with verbs*, these particles which thus constitute the *nominative* to the verb are named PRONOMINAL VERBAL PREFIXES.

26. They are as follow :—

PRONOMINAL VERBAL PREFIXES.

(1.) *Indicative.*

PERS.	SPEC.	AFFIRMATIVE.		NEGATIVE 1.		NEGATIVE 2.	
		SING.	PLUR.	SING.	PLUR.	SING.	PLUR.
I		ndi	si	andi	asi	ndinga	singa
II		u	ni	aku	ani	unga	ninga
III	1	u	ba	aka	aba	unga	banga
...	2	li	a	ali	aka	linga	zinga
...	3	i	zi	ayi	azi	inga	zinga
...	4	si	zi	asi	azi	singa	zinga
...	5	lu	zi	alu	azi	lunga	zinga
...	6	u	i	awu	ayi	unga	inga
...	7		bu		abu		bunga
...	8		ku		aku		kunga

1. *U*, first species, singular, is changed into *a*, before the auxiliary *nga*, unless it be preceded by the *relative pronoun*, when *u* is used.

2. *Awa* is sometimes used for *aka*, second species, plural.

(2.) *Subjunctive.*

PERS.	SPEC.	AFFIRMATIVE.		NEGATIVE.	
		SING.	PLUR.	SING.	PLUR.
I		ndi	si	ndinga	singa
II		u	ni	unga	ninga
III	1	a	ba	anga	banga

The remaining forms are the same as the present indicative affirmative, and second negative, prefixes.

(3.) *Participial.*

PERS.	SPEC.	AFFIRMATIVE.		NEGATIVE.	
		SING.	PLUR.	SING.	PLUR.
I		ndi	si	ndinga	singa
II		u	ni	unga	ninga
III	1	e	be	enga	benga
...	2	li	e	linga	enga

The remaining forms are the same as the present indicative affirmative, and second negative, prefixes.

PRONOMINAL VERBAL MEDIALS.

27. The Pronominal verbal medials, are the Pronominal particles which are given in the table, sec. v., 9, as *the accusative to the verb*. They are as follow :—

PERS.	SPEC.	SING.	PLUR.
I		ndi	si
II		ku	ni
III	1	m	ba
...	2	li	wa
...	3	yi	zi
...	4	si	zi
...	5	lu	zi
...	6	wu	yi
...	7		bu
...	8		ku

These Pronominal verbal medials are inserted between the Pronominal verbal prefixes, and root verb, and also between the Tense forms of the verb, and the radical.

28. Examples of the use of the Pronominal verbal prefixes as the nominative of the verb :—

PR.	SPEC.	NUM.	
I		sing.	Ndapendula mina.....I answered.
...		plur.	Sipendula tina We answering.
II		sing.	Uyabizwa wena.....Thou art called.
...		plur.	Niyabizwa nina.....Ye are called.
III	1	sing.	Utsho u-Kama Kama says so.
...	...	plur.	Batsho abantu People say so.
...	2	sing.	Ilitye liwile The stone has fallen.
...	...	plur.	Amatye awile The stones have fallen.
...	3	sing.	Into ilungisiwe.....The thing is made right.
...	...	plur.	Izinto zilungisiwe.....The things are made right.
...	4	sing.	Isitya sizele The basket is full.
...	...	plur.	Izitya zizele The baskets are full.
...	5	sing.	Uluti lwapukile The rod is broken.
...	...	plur.	Izinti zapukile.....The rods are broken.
...	6	sing.	Umti uyahluma The tree is growing.
...	...	plur.	Imiti iyahluma.....The trees are growing.
...	7		Ubusuku bufikile.....Night has arrived.
...	8		Ukutya kupekiwe.....Food has been cooked.

29. When there are two or more nominatives of the same species, and of the singular number, the verb sometimes agrees with their corresponding plural prefix. As :—

Uyihlo nonyoko bobako bobabini ;	Thy father and thy mother will both be there.
Intliziyo ka-Faro neyezicaka zake zaguqukela ngakubo abantu ;	The heart of Pharaoh and his servants was turned against the people.
Umfanekiso lo kwa nombalo lo, yekabanina ?	Whose is this image and superscription ?

30. Examples of the use of the Pronominal verbal medials as the accusative of the verb :—

PR.	SPEC.	NUM.	
I		sing.	Wandixolela mina He forgave me.
...		plur.	Usixolele tina Thou hast forgiven us.
II		sing.	Ndakusindisa wena I saved thee.
...		plur.	Ndiyanixelela nina I tell you.
III	1	sing.	U-Satani wamkohlisa u-Eva...Satan deceived Evc.
...	...	plur.	Uyabazi abantu bonke Thou knowest all men.
...	2	sing.	Zalishiya ikaya lazo They left their home.
...	...	plur.	Uyavadela amazwi ami He despises my words.
...	3	sing.	Indlovu asiyoyiki We fear not the elephant.
...	...	plur.	Uyazigcina zonke izinto He preserves all things.
...	4	sing.	Wasibeta isicaka sami He beat my servant.
...	...	plur.	Uyazibala izono zami Thou reckonest my sins.
...	5	sing.	Walwapula uluti lwami He broke my rod.
...	...	plur.	Uyazifundisa intsapo He teaches the children.
...	6	ing.	U-Tixo uwenzile umhlaba ...God made the earth.
...	...	plur.	Uyiwele imilambo He has forded the rivcrs.
...	7		Ubutyile ubusi He has eaten the honey.
...	8		Ukucitile ukudla You have wasted the food.

AUXILIARY VERBS.

31. The auxiliary verbs which in connexion with the Pronominal verbal prefixes, are chiefly used in the formation of the tenses of the principal verb, are, *ba*, to be; *ya*, to go; *nga*, to be possible; and *ma*, to stand.

These auxiliary verbs, as thus used in the formation of the tenses, are given below, and will be further seen in their several combinations in the tenses as given in the Paradigm of the regular verb.

THE AUXILIARY BA.

Perfect Tense, Indicative Mood.

PERS.	SPEC.	AFFIRMATIVE.	
		SING.	PLUR.
I		ndibe	sibe
II		ube	nibe
III	1	ube	babe
...	2	libe	abe
...	3	ibe	zibe
...	4	sibe	zibe
...	5	lube	zibe
...	6	ube	ibe
...	7		bube
...	8		kube

1. *Ebe* is very generally used for *ube*, first species, singular, and also for *abe*, second species, plural.

2. *Abe* is used instead of *ube*, first species, singular, before the auxiliary *nga*, in the formation of the first form of the imperfect, potential. *Ebe*, likewise, is sometimes used.

Perfect Participle.

PERS.	SPEC.	AFFIRMATIVE.	
		SING.	PLUR.
I		ndibe	sibe
II		ube	nibe
III	1	ebe	bebe
...	2	libe	ebe

The remaining forms are the same as those of the perfect, indicative.

THE AUXILIARY YA.

Present Tense, Indicative Mood.

PERS.	SPEC.	AFFIRMATIVE.		NEGATIVE 1.		NEGATIVE 2.	
		SING.	PLUR.	SING.	PLUR.	SING.	PLUR.
I		ndiya	siya	andiyi	asiyi	ndingayi	singayi
II		uya	niya	akuyi	aniyi	ungayi	ningayi
III	1	uya	baya	akayi	abayi	ungayi	bangayi
...	2	liya	aya	aliyi	akayi	lingayi	angayi
...	3	iya	ziya	aiyi	aziyi	ingayi	zingayi
...	4	siya	ziya	asiyi	aziyi	singayi	zingayi
...	5	luya	ziya	aluyi	aziyi	lungayi	zingayi
...	6	uya	iya	awuyi	aiyi	ungayi	ingayi
...	7		buya		abuyi		bungayi
...	8		kuya		akuyi		kungayi

Past Indefinite Tense, Indicative Mood.

PERS.	SPEC.	NEGATIVE.	
		SING.	PLUR.
I		ndaye	saye
II		waye	naye
III	1	waye	baye
...	2	laye	aye
...	3	yaye	zaye
...	4	saye	zaye
...	5	lwaye	zaye
...	6	waye	yaye
...	7		baye
...	8		kwaye

Present Participle

PERS.	SPEC.	AFFIRMATIVE.		NEGATIVE.	
		SING.	PLUR.	SING.	PLUR.
I		ndiya	siya	ndingayi	singayi
II		uya	niya	ungayi	ningayi
III	1	eya	beya	engayi	bengayi
...	2	liya	eya	lingayi	engayi

The remaining forms are the same as the present indicative, taking No. 2 as the negative forms.

THE AUXILIARY NGA.

32. NGA is used as an auxiliary in several of the negative tense forms of the Indicative Mood, and of the participle; and also in the affirmative and negative of the tenses of the Potential Mood. Its use will appear in the Paradigm of the Regular Verb.

The auxiliary MA is exclusively used in the formation of a polite form of the imperative mood, by being prefixed to the forms of the *subjunctive*. See the Imperative mood in the Paradigm of the verb.

COMPOUND VERBS.

33. Besides the five forms of verbs which are conjugated by the help of the substantive and the auxiliary verbs, there is a numerous class of verbs compounded with certain adverbs and verbs, which are very troublesome to the learner. The principal words and verbal particles which thus unite with the verbs are *ke, kanda, sa, se,* and the verbs *Ukuza, to come, Ukumana, to continue, Ukwandula, Ukumana, and Ukukova.* These will be treated of in connexion with the Auxiliary verb, and the Peculiar forms of the verb.

REGULAR VERBS.

34. The various forms or conjugations of the Regular verb take the Pronominal verbal prefixes and the Tense forms in one and the same manner. Most of the verbs are regular, and conjugated according to the model *Ukutanda*, which is given in No. 38 in the active voice, affirmatively and negatively.

IRREGULAR VERBS.

35. Irregular verbs are of two kinds:—(1.) Those which consist of a monosyllable as their root; and, (2.) Those the root of which commences with a vowel, as:—

Uku va; To hear. Ukw oyika; To fear.

These will be treated of after the Paradigm of the Regular verb.

FORMATION OF THE PASSIVE VOICE.

36. The Passive of Regular verbs is formed from the active, by inserting *w* before the final vowel, as:—

Ndiyatanda, I love.....*Ndiyatandwa*, I am loved.

No separate Paradigm is allotted to the Passive voice, as the

Passive voice is formed from the Active, by changing the terminations of the tenses of the verb, as :—

Tanda	into	tandwa.
Tande ..	.....	tandwe.
Tandile.....		tandiwe.
Tandanga.....		tandwanga.
Tandi		tandwa.

In the formations of the Passive certain mutations of consonants take place, as follows, viz. :—

(1.) When *b*, preceded by a vowel, is in any syllable except the first of an Active verb, it changes into *ty* in the Passive form, thus :—

Ukugweba, to judge	Ukugwetywa, to be judged.
Ukulibala, to forget	Ukulitylwa, to be forgotten.

(2.) When *b*, preceded by a vowel, is followed by *i* or *o*, it is changed into *j*, thus :—

Ukububisa, to cause to perish	Ukubujiswa, to be caused to perish.
Ukugqoboza, to break through.....	Ukugqojozwa, to be broken through.

(3.) *Mb* changes into *nj*, as :—

Bamba, seize	Banjwa, to be seized.
--------------------	-----------------------

(4.) *M* changes into *ny*, as :—

Tuma, send	Tunywa, to be sent.
------------------	---------------------

(5.) But when *m* precedes *l*, *z*, or *s*, it changes into *nyu*, as :—

Ukunqamla, to cut off	Ukunqanyulwa, to be cut off.
Ukutyumza, to bruise	Ukuntyunyuzwa, to be bruised.

(6.) *P* changes into *tsh*, as :—

Ukubopa, to tie	Ukubotshwa, to be tied.
-----------------------	-------------------------

It will be seen by reference to the *nouns* that the same mutations of consonants which thus take place in the formation of the passive of the verb, take place also in the formation of the Diminutive and Inflected dative forms of the noun.

(7.) IRREGULAR VERBS insert *iw* before the final vowel in the Passive, as :—

Ukubá, to steal.....	Ukubúwa, to be stolen.
Ukupa, to give	Ukupúwa, to be given.

Some vowel verbs of the Primitive form observe the same rule : as *akiwa*, to be built ; from *aka*, to build : *abiwa*, to be dealt out ; from *aba*, to deal out. Others follow both usages : as *enzwa* and *enziwa*, to be made ; from *enza*, to make.

Verbs which terminate in *i*, affix *wa* in the formation of the passive voice. Thus:—

ACTIVE VOICE.

Azi, to *know* :

Ti, to *say* :

PASSIVE VOICE.

Aziwa, to *be known*.

Tiwa, to *be said*.

But *twa* is frequently used for *tiwa*, the final *i* of the root being omitted before the affixed *wa*.

37. In the following Paradigm of the Regular Verb it will be observed that in the Indicative and Potential Moods there are several forms of the same Tense. The learner need not burden his memory with more than the first, or, in some cases, the second, of these forms in his acquisition of the language, as these are those most frequently in use. The Tense forms which are given beyond the first and second may be termed Augmented forms of the Tense under which they are given ; and although they are used by Kaffir speakers, sometimes to give variety of expression, and sometimes to express different shades of meaning, their acquirement is by no means essential to the acquisition of the language. It would therefore be a waste of time for the learner, while engaged in acquiring the Rudiments of Kaffir, to commit them to memory. After the Elements of the language have been mastered, these Augmented Tenses will be an interesting study to the student.

PARADIGM OF A REGULAR VERB ACTIVE.

38. A *verb* which takes the Prefixes and Tense forms regularly is conjugated as the following verb UKUTANDA.

INFINITIVE MOOD.

Affirmative.

Ukutanda, To love.

Negative.

Ukungatandi, Not to love.

IMPERATIVE MOOD.

SING.

PLUR.

Tanda, Love thou.....Tandani, Love ye.

PARTICIPLES.

The participles are as follows :—

Present Participle.

I loving, &c.

PERS.	SING.	PLU.
I.	Nditanda	.....Sitanda.
II.	Utanda	.....Nitanda.

SPEC.

III.	1.	Etanda	.....Betanda.
	2.	Litanda.	.....Etanda.
	3.	Itanda	.....Zitanda.
	4.	Sitanda	.....Zitanda.
	5.	Lutanda	.....Zitanda.
	6.	Utanda	.....Itanda.
		7.	Butanda.
		8.	Kutanda.

I not loving, &c.

PERS.	SING.	PLU.
I.	Ndingetandi.	.....Singetandi.
II.	Ungetandi.	.....Ningetandi.

SPEC.

III.	1.	Engetandi.	.....Bengetandi.
	2.	Lingetandi.	.....Engetandi.
	3.	Ingetandi.	.....Zingetandi.
	4.	Singetandi.	.....Zingetandi.
	5.	Lungetandi.	.....Zingetandi.
	6.	Ungetandi	.....Ingetandi.
		7.	Bungetandi.
		8.	Kungetandi.

The *Past* participle is the Past indefinite tense, Indicative mood ; but care must be taken to use the forms of the negative No. 2, for the negative of the Participial forms.

The *Perfect* participle, "having loved," is precisely the same as the *present* both affirmative and negative, as given above, except-

ing that the *termination* is changed from *a* in the affirmative, and from *i* in the negative, into *ile*, thus :—

Present Participle.

Perfect Participle.

Nditanda ; I loving.

Nditandile ; I having loved.

Engetandi ; He not loving.

Engetandile ; He not having loved.

INDICATIVE MOOD.

Present Indefinite Tense.

Affirmative.

I love, or am loving.

PERS.	SPEC.	SING.	PLUR.
I.		Ndiyatanda.	Siyatanda.
II.		Uyatanda.	Niyatanda.
III.	1.	Uyatanda.	Bayatanda.
	2.	Liyatanda.	Ayatanda.
	3.	Iyatanda.	Ziyatanda.
	4.	Siyatanda.	Ziyatanda.
	5.	Luyatanda.	Ziyatanda.
	6.	Uyatanda.	Iyatanda.
	7.		Buyatanda.
	8.		Kuyatanda.

Negative.

I love not, or am not loving.

PERS.	SPEC.	SING.	PLUR.
I.		Anditandi.	Asitandi.
II.		Akutandi.	Anitandi.
III.	1.	Akatandi.	Abatandi.
	2.	Alitandi.	Akatandi.
	3.	Ayitandi.	Azitandi.
	4.	Asitandi.	Azitandi.
	5.	Alutandi.	Azitandi.
	6.	Awutandi.	Ayitandi.
	7.		Abutandi.
	8.		Akutandi.

*Present Imperfect Tense.**Affirmative.*

I am loving, &c.

PERS.	SPEC.	SING.	PLUR.
I.		Nditanda.	Sitanda.
II.		Utanda.	Nitanda.
III.	1.	Utanda.	Batanda.
	2.	Litanda	Atanda.
	3.	Itanda	Zitanda.
	4.	Sitanda	Zitanda.
	5.	Lutanda	Zitanda.
	6.	Utanda	Itanda.
	7.		Butanda.
	8.		Kutanda.

Negative.

I am not loving, &c.

PERS.	SPEC.	SING.	PLUR.
I.		Ndingatandi.	Singatandi.
II.		Ungatandi.	Ningatandi.
III.	1.	Ungatandi.	Bangatandi.
	2.	Lingatandi.	Angatandi.
	3.	Ingatandi.	Zingatandi.
	4.	Singatandi.	Zingatandi.
	5.	Lungatandi.	Zingatandi.
	6.	Ungatandi.	Ingatandi.
	7.		Bungatandi.
	8.		Kungatandi.

*Present Perfect Tense.**Affirmative.*

I have loved, &c.

PERS.	SING.
I.	Nditandile, or tande. Sitandile, or tande.
II.	Utandile, or tande. Nitandile, or tande.
III.	Utandile, or tande. Batandile, or tande.

The other Tense forms of this tense are as those of the affirmative of the present imperfect tense.

Negative.

I have not loved.

PERS.	SING.	PLUR.
I.	Auditandile, or tande.	Asitandile, or tande.
II.	Akutandile, or tande	Anitandile, or tande.
III.	Akatandile, or tande	Abatandile, or tande.

The other Tense forms of this tense are as those of the negative of the present indefinite tense.

Exceptions to the above terminal formation of this tense.

(1.) Verbs ending in *ala* generally change *ala* into *ele*, as:—

Bulala, kill. *Ndibulele*, I have killed.

But dissyllabic roots have the usual termination, as *dalile* from *dala*, *palile* from *pala*.

(2.) Verbs ending in *la*, not preceded by *a*, generally change *la* into *le* in this tense, when the verb does not finish the sentence; but when the verb ends the sentence, the regular termination is used, as:—

Sendi nyule lonto kade; I have long since chosen that thing.

Into ndiyinyulileyo; A thing which I have chosen.

(3.) Reciprocal forms of the verb ending in *ana* change *ana* into *ene* in this tense, as:—

Hlangana, meet together. . . . *sihlangene*, we have met together.

(4.) Most verbs which terminate in *ata*, change this into *ete*, for the contracted form of the tense: as, *pete* from *pata*; *ambete* from *ambata*.

(5.) The following verbs are irregular in the formation of this tense :—

Hlala, To sit, is changed into *hleli*.
Hluta, To be full *hluti*.
Ma, To stand *mi*.
Mita, To be pregnant *miti*.
Tsho, To say *tshilo*

Past Indefinite Tense.

Affirmative.

I loved or did love, &c.

PERS.	SPEC.	SING.	PLU.
I.		Ndatanda	Satanda.
II.		Watanda	Natanda.
III.	1.	Watanda	Batanda.
	2.	Latanda	Atanda.
	3.	Yatanda	Zatanda.
	4.	Satanda	Zatanda.
	5.	Lwatanda	Zatanda.
	6.	Watanda	Yatanda.
	7.		Batanda.
	8.		Kwatanda.

Negative.

I did not love, &c.

No. 1.

PERS.	SPEC.	SING.	PLU.
I.		Andatanda	Asatanda.
II.		Akwatanda	Anatanda.
III.	1.	Akatanda	Abatanda.
	2.	Alatanda	Akatanda.
	3.	Ayatanda	Azatanda.
	4.	Asatanda	Azatanda.
	5.	Alwatanda	Azatanda.
	6.	Awatanda	Ayatanda.
	7.		Abatanda.
	8.		Akwatanda.

Negative 2.

PERS. SING.

I. Anditandanga, &c.,

as the prefixes of the present indefinite tense.

Past Imperfect Tense.

Affirmative.

I was loving, &c.

No. 1.

ERS.	SPEC.	SING.	PLU.
I.		Benditanda.	.....Besitanda.
II.		Ubutanda.	.....Benitanda.
III.	1.	Ebetanda.	.....Bebetanda.
	2.	Belitanda.	.....Ebetanda.
	3.	Ibitanda.	.....Bezitanda.
	4.	Besitanda.	.....Bezitanda.
	5.	Belutanda.	.....Bezitanda.
	6.	Ubutanda.	.....Ibitanda.
	7.		Bebutanda.
	8.		Bekutanda.

Affirmative 2.

PERS.	SPEC.	SING.	PLU.
I.		Ndibe nditanda.....	Sibe sitanda.
II.		Ube utanda. ..	Nibe nitanda.
III.	1.	Ebe etanda.	Bebe betanda.
	2.	Libe litanda.	Ebe etanda.
	3.	Ibe itanda.	Zibe zitanda.
	4.	Sibe sitanda.	Zibe zitanda.
	5.	Lube lutanda	Zibe zitanda.
	6.	Ubu utanda.	Ibe itanda.
	7.		Bube butanda.
	8.		Kube kutanda.

Affirmative 3.

PERS.	SING.	PLU.
I.	Ndanditanda.....	Sasitanda.
II.	Wautanda.	Nanitanda.

PERS.	SPEC.	SING.	PLU.
III.	1.	Wactanda.	Babetanda.
	2.	Lalitanda.	Actanda.
	3.	Yaitanda.	Zazitanda.
	4.	Sasitanda.	Zazitanda.
	5.	Lwalutanda.	Zazitanda.
	6.	Wautanda.	Yaitanda.
	7.		Babutanda.
	8.		Kwakutanda.

Affirmative 4.

PERS.	SPEC.	SING.	PLU.
I.		Ndabe nditanda	Sabe sitanda.
II.		Waba utanda.	Nabe nitanda.
III.	1.	Wabe etanda.	Babe betanda.
	2.	Labe litanda.	Abe etanda.
	3.	Yabe itanda.	Zabe zitanda.
	4.	Sabe sitanda.	Zabe zitanda.
	5.	Lwabe lutanda.	Zabe zitanda.
	6.	Wabu utanda.	Yabe itanda.
	7.		Babe butanda.
	8.		Kwabe kutanda.

Affirmative 5.

PERS.	SPEC.	SING.	PLU.
I.		Ndandibe nditanda.	Sasibe sitanda.
II.		Waube utanda.	Nanibe nitanda.
III.	1.	Waebe etanda.	Babebe betanda.
	2.	Lalibe litanda.	Abe etanda.
	3.	Yaibe itanda.	Zazibe zitanda.
	4.	Sasibe sitanda.	Zazibe zitanda.
	5.	Lwalube lutanda.	Zazibe zitanda.
	6.	Waube utanda.	Yaibe itanda.
	7.		Babube butanda.
	8.		Kwakube kutanda.

Affirmative 6.

PERS.	SPEC.	SING.	PLU.
I.		Ndaye nditanda.	Saye sitanda.
II.		Waye utanda.	Naye nitanda.
III.	1.	Waye etanda.	Baye betanda.
	2.	Laye litanda.	Aye etanda.
	3.	Yaye itanda.	Zaye zitanda.
	4.	Saye sitanda.	Zaye zitanda.
	5.	Waye lutanda.	Zaye zitanda.
	6.	Waye utanda.	Yaye itanda.
	7.	Baye butanda.	
	8.	Kwaye kutanda.	

Contracted form of 6.

PERS.	SPEC.	SING.	PLU.
I.		Ndaye nditanda.	Saye sitanda.
II.		Wautanda.	Naye nitanda.
III.	1.	Wayetanda.	Baye betanda.
	2.	Laye litanda.	Ayetanda.
	3.	Yayitanda.	Zaye zitanda.
	4.	Saye sitanda.	Zaye zitanda.
	5.	Lwaye lutanda.	Zaye zitanda.
	6.	Wayutanda.	Yayitanda.
	7.	Baye butanda.	
	8.	Kwaye kutanda.	

Affirmative 7.

PERS.	SPEC.	SING.	PLU.
I.		Ndaye benditanda.	Saye besitanda.
II.		Waye beutanda.	Naye benitanda.
III.	1.	Waye beetanda.	Baye bebetanda.
	2.	Laye beiitanda.	Aye beetanda.
	3.	Yaye beitanda.	Zaye bezitanda.
	4.	Saye besitanda.	Zaye bezitanda.
	5.	Lwaye belutanda.	Zaye bezitanda.
	6.	Waye beutanda.	Yaye beitanda.
	7.	Baye bebutanda.	
	8.	Kwaye bekutanda.	

Affirmative 8.

PERS. SPMO.	SING.	PLU.
I.	Ndaye ndibe nditanda.	Saye sibe sitanda.
II.	Waye ube utanda.	Naye nibe nitanda.
III. 1.	Waye ebe etanda.	Baye bebe betanda.
	2. Laye libe litanda.	Aye ebe etanda.
	3. Yaye ibe itanda.	Zaye zibe zitanda.
	4. Saye sibe sitanda.	Zaye zibe zitanda.
	5. Lwaye lube lutanda.	Zaye zibe zitanda.
	6. Waye ube utanda.	Yaye ibe itanda.
	7.	Baye bube butanda.
	8.	Kwaye kube kutanda.

The negatives of the eight preceding forms of the past imperfect Tense are formed by the addition of the auxiliary verb *nga* to the Tense forms of the affirmative, and by changing the final *a* of the root into *i*, thus :—

I was not loving.

Thou wast not loving.

NO.		
1.	Bendingatandi.	. . . . Ubungatandi, &c.
2.	Ndibe ndingatandi.	. . . . Ube ungatandi, &c.
3.	Ndandingatandi.	. . . . Waungatandi, &c.
4.	Ndabe ndingatandi.	. . . . Wabungatandi, &c.
5.	Ndandibe ndingatandi.	. . . . Wau beungatandi, &c.
6.	Ndaye ndingatandi.	. . . . Waye ungatandi, &c.
7.	Ndaye bendingatandi.	. . . . Waye ubungatandi, &c.
8.	Ndaye ndibendingatandi.	. . . . Waye ubeungatandi, &c.

Sometimes the negatives of the above eight forms, instead of *tandi*, take *tandanga*, thus :—

I was not loving, &c.

NO.	
1.	Bendingatandanga, &c.
2.	Ndibe ndingatandanga, &c.
3.	Ndandingatandanga, &c.
4.	Ndabe ndingatandanga, &c.
5.	Ndandibe ndingatandanga, &c.

NO.

6. Ndaye ndingatandanga, &c.
7. Ndaye bendingatandanga, &c.
8. Ndaye ndibe ndingatandanga, &c.

Past Perfect Tense.

This Tense has eight forms, corresponding in its affirmative and negative with those of the past imperfect tense, from which it differs only in the termination of the verb, as :—

I had loved, &c.

NO.

1. Benditandile, or tande, &c.
2. Ndibe nditandile, or tande, &c.
3. Nda nditandile, or tande, &c.
4. Nda benditandile, or tande, &c.
5. Nda ndibe nditandile, or tande, &c.
6. Ndaye nditandile, or tande, &c.
7. Ndaye benditandile, or tande, &c.
8. Ndaye ndibe nditandile, or tande, &c.

I had not loved, &c.

NO.

1. Pendingatandile, or tande, &c.
2. Ndibe ndingatandile, or tande, &c.
3. Nda ndingatandile, or tande, &c.
4. Nda bendingatandile, or tande, &c.
5. Nda ndibe ndingatandile, or tande, &c.
6. Ndaye ndingatandile, or tande, &c.
7. Ndaye bendingatandile, or tande, &c.
8. Ndaye ndibe ndingatandile, or tande, &c.

Future Present Indefinite Tense.

Affirmative.

I shall or will love.

No. 1.

PERS.

SING.

PLU.

I.	Ndotanda.	Sotanda.
II.	Wotanda.	Notanda.

M

PERS.	SPEC.	SING.	PLU.
III.	1.	Wotanda.	Botanda.
	2.	Lotanda.	Otanda.
	3.	Yotanda.	Zotanda.
	4.	Sotanda.	Zotanda.
	5.	Lwotanda.	Zotanda.
	6.	Wotanda.	Yotanda.
	7.		Botanda.
	8.		Kotanda.

Affirmative 2.

PERS.	SPEC.	SING.	PLU.
I.		Ndiya kutanda.	Siya kutanda.
I.		Uga kutanda.	Niya kutanda.
III.	1.	Uya kutanda.	Baya kutanda.
	2.	Liya kutanda.	Aya kutanda.
	3.	Iya kutanda.	Ziya kutanda.
	4.	Siya kutanda.	Ziya kutanda.
	5.	Luya kutanda.	Ziya kutanda.
	6.	Uya kutanda.	Iya kutanda.
	7.		Buya kutanda.
	8.		Kuya kutanda.

Affirmative 3.

PERS.	SPEC.	SING.	PLU.
I.		Dandiya kutanda.	Sasiya kutanda.
II.		Wauya kutanda.	Naniya kutanda.
III.	1.	Waeya kutanda.	Babeya kutanda.
	2.	Laliya kutanda.	Aeya kutanda.
	3.	Yaiya kutanda.	Zaziya kutanda.
	4.	Sasiya kutanda.	Zaziya kutanda.
	5.	Lwaluya kutanda.	Zaziya kutanda.
	6.	Wauya kutanda.	Yaiya kutanda.
	7.		Babuya kutanda.
	8.		Kwakuya kutanda.

Affirmative 4.

PERS.	SING.	PLU.
I.	Ndaye ndiya kutanda.	Saye siya kutanda.
II.	Wayu uya kutanda.	Naye niya kutanda.

PERS.	SPEC.	SING.	PLU.
III.	1.	Waye eya kutanda.	.... Baye baya kutanda.
	2.	Laye liya kutanda.	.... Aye eya kutanda.
	3.	Yaye iya kutanda.	.... Zaye ziya kutanda.
	4.	Saye siya kutanda.	.... Zaye ziya kutanda.
	5.	Lwaye luya kutanda.	.... Zaye ziya kutanda.
	6.	Yaye uya kutanda.	.... Yaye iya kutanda.
	7.	Baye buya kutanda.	
	8.	Kwaye kuya kutanda.	

Negative.

I shall or will not love, &c.

No. 1.

PERS.	SPEC.	SING.	PLU.
I.		Andi kutanda.....	Asi kutanda.
II.		Aku kutanda.....	Ani kutanda.
III.	1.	Aka kutanda.....	Aba kutanda.
	2.	Ali kutanda.....	Aka kutanda.
	3.	Ayi kutanda.....	Azi kutanda.
	4.	Asi kutanda.....	Azi kutanda.
	5.	Alu kutanda.....	Azi kutanda.
	6.	Awu kutanda.....	Ayi kutanda.
	7.	Abu kutanda.	
	8.	Aku kutanda.	

Negative 2.

PERS.	SPEC.	SING.	PLU.
I.		Andiyi kutanda.....	Asiyi kutanda.
II.		Akuyi kutanda.....	Aniyi kutanda.
III.	1.	Akayi kutanda.....	Abayi kutanda.
	2.	Aliyi kutanda.....	Akayi kutanda.
	3.	Aiyi kutanda.....	Aziyi kutanda.
	4.	Asiyi kutanda.....	Aziyi kutanda.
	5.	Aluyi kutanda.....	Aziyi kutanda.

DEC.	SING.	PLU.
6.	Awuyi kutanda	....Ayiyi kutanda.
7.	Abuyi kutanda.	
8.	Akuyi kutanda.	

Negative 3.

PERS.	DEC.	SING.	PLU.
1.		Andiya kutanda	.....Asiya kutanda.
2.		Akuya kutanda	.....Aniya kutanda.
3.	I.	Akaya kutanda	.....Abaya kutanda.
	II.	Aliya kutanda	.....Akaya kutanda.
	III.	Ayiya kutanda	.....Aziya kutanda.
	IV.	Asiya kutanda	.....Aziya kutanda.
	V.	Aluya kutanda	.....Aziya kutanda.
	VI.	Awuya kutanda	.....Ayiya kutanda.
	VII.	Abuya kutanda.	
	VIII.	Akuya kutanda.	

Negative 4.

PERS.	SPRO.	SING.	PLU.
I.		Ndinge kutanda	.....Singe kutanda.
II.		Unge kutanda	.....Ninge kutanda.
III	1.	Enge kutanda	.....Benge kutanda.
	2.	Linge kutanda	.....Enge kutanda.
	3.	Inge kutanda	.....Zinge kutanda.
	4.	Singe kutanda	.....Zinge kutanda.
	5.	Lunge kutanda	.....Zinge kutanda.
	6.	Unge kutanda	.....Inge kutanda.
	7.	Bunge kutanda.	
	8.	Kunge kutanda.	

Future Present Imperfect Tense.

Ba, the root of *Ukuba*, To be, is used in the formation of this tense as follows:—

Affirmative.

I shall or will be loving, &c.

No. 1.

PERS.	SPEC.	SING.	PLU.
I.		Ndoba nditanda	Soba sitanda.
II.		Woba utanda	Noba nitanda.
III.	1.	Woba etanda	Boba betanda.
	2.	Loba litanda	Oba etanda.
	3.	Yoba itanda	Zoba zitanda.
	4.	Soba sitanda	Zoba zitanda.
	5.	Lwoba lutanda	Zoba zitanda.
	6.	Woba utanda	Yoba itanda.
	7.		Boba butanda.
	8.		Kwoba kutanda.

Affirmative 2.

PERS.	SPEC.	SING.	PLU.
I.		Ndoba ndibe nditanda	Soba sibe sitanda.
II.		Woba ube utanda	Noba nibe nitanda.
III.	1.	Woba ebe etanda	Boba bebe betanda.
	2.	Loba libe litanda	Oba ebe etanda.
	3.	Yoba ibe itanda	Zoba zibe zitanda.
	4.	Soba sibe sitanda	Zoba zibe zitanda.
	5.	Lwoba lube lutanda	Zoba zibe zitanda.
	6.	Woba ube utanda	Yoba ibe itanda.
	7.		Boba bube butanda.
	8.		Kwoba kube kutanda.

The tense forms No. 3 to 8 are compounded of those of the Past Perfect, and the Future Pre. Indefinite tenses. It will not therefore be necessary to give more than the first person of each form :—

Affirmative 3.

PERS.	SING.	PLU.
I.	Ndiya kuba nditanda	Siya kuba sitanda.
	&c.	&c.

Affirmative 4.

PERS.	SING.	PLU.
I.	Ndiya kuba ndibe nditanda. .	Siya kuba sibe sitanda.
	&c.	&c.

Affirmative 5.

PERS.	SING.	PLU.
I.	Ndandiya kuba nditanda. . .	Sasiya kuba sitanda.
	&c.	&c.

Affirmative 6.

PERS.	SING.	PLU.
I.	Ndandiya kuba ndibe ndi-. .	Sasiya kuba sibe sitanda.
	&c.	&c.

Affirmative 7.

PERS.	SING.	PLU.
I.	Ndaye ndiya kuba nditanda . .	Saye siya kuba sitanda.
	&c.	&c.

Affirmative 8.

PERS.	SING.	PLU.
I.	Ndaye ndiya kuba ndibe ndi-. .	Saye siya kuba sibe sitanda.
	&c.	&c.

Negative.

I shall or will not be loving, &c.

There are eight forms of the negative which are those of the negatives of the future present indefinite, with the addition of the root of *Ukuba*, To be, as used in the *affirmative* forms. It is sufficient to give the first person singular of each form :—

no.

1. Andi kuba nditanda.
2. Andi kuba ndibe nditanda.
3. Andiyi kuba nditanda.
4. Andiyi kuba ndibe nditanda.
5. Andiya kuba nditanda.
6. Andiya kuba ndibe nditanda.
7. Dinge kuba nditanda.
8. Dinge kuba ndibe nditanda.

Future Present Perfect Tense.

Affirmative.

I shall or will have loved, &c.

This tense has eight tense forms in the affirmative, which are the same as the last eight forms of the affirmatives of the future present imperfect tense, from which it differs only in the termination of the root verb, thus :—

NO.

1. Ndobā nditandile, or tande.
2. Ndobā ndibe nditandile, or tande.
3. Ndiya kuba nditandile, or tande.
4. Ndiya kuba ndibe nditandile, or tande.
5. Nda ndiya kuba nditandile, or tande.
6. Nda ndiya kuba ndibe nditandile, or tande.
7. Ndaye ndiya kuba nditandile, or tande.
8. Ndaye ndiya kuba ndibe nditandile, or tande.

Negative.

I shall or will not have loved, &c.

This tense has eight forms of the negative, the tense forms of which are those of the future present imperfect tense, from which, as in the case of the affirmative forms, it only differs in the termination of the root verb :—

NO.

1. Andi kuba nditandile, or tande.
2. Andi kuba ndibe nditandile, or tande.
3. Andiyi kuba nditandile, or tande.
4. Andiyi kuba ndibe nditandile, or tande.
5. Andiya kuba nditandile, or tande.
6. Andiya kuba ndibe nditandile, or tande.
7. Dinge kuba nditandile, or tande.
8. Dinge kuba ndibe nditandile, or tande.

*Future Past Indefinite Tense.**Affirmative.*

I should or would love, &c.

No. 1.

PERS.

SING.

PLU.

- | | | |
|-----|--------------------------|-----------------|
| I. | Bendiya kutanda. | Besiya kutanda. |
| II. | Ubuya kutanda | Beniya kutanda. |

PERS.	SPEC.	SING.	PLU.
III.	1.	Ebeya kutanda	Bebeya kutanda.
	2.	Beliya kutanda	Ebeya kutanda.
	3.	Ibiya kutanda	Beziya kutanda.
	4.	Besiya kutanda	Beziya kutanda.
	5.	Beluya kutanda	Beziya kutanda.
	6.	Ubuya kutanda	Ibiya kutanda.
	7.		Bebuya kutanda.
	8.		Bekuya kutanda.

Affirmative 2.

PERS.	SPEC.	SING.	PLU.
I.		Ndibe ndiya kutanda . .	Sibe siya kutanda.
II.		Ube uya kutanda . .	Nibe niya kutanda.
III.	1.	Ube eya kutanda . .	Bebe beya kutanda.
	2.	Libe liya kutanda . .	Ebe eya kutanda.
	3.	Ibe iya kutanda . .	Zibe ziya kutanda.
	4.	Sibe siya kutanda . .	Zibe ziya kutanda.
	5.	Lube luya kutanda . .	Zibe ziya kutanda.
	6.	Ubu uya kutanda .	Ibe iya kutanda.
	7.		Bube buya kutanda.
	8.		Kube kuya kutanda.

Affirmative 3.

PERS.	SPEC.	SING.	PLU.
I.		Ndabe ndiya kutanda . .	Sabe siya kutanda.
II.		Wabu uya kutanda . .	Nabe niya kutanda.
III.	1.	Wabe eya kutanda . .	Babe beya kutanda.
	2.	Labe liya kutanda . .	Abe eya kutanda.
	3.	Yabe iya kutanda . .	Zabe ziya kutanda.
	4.	Sabe siya kutanda . .	Zabe ziya kutanda.
	5.	Lwabe luya kutanda . .	Zabe ziya kutanda.
	6.	Wabe uya kutanda . .	Yabe iya kutanda.
	7.		Babe buya kutanda.
	8.		Kwabe kuya kutanda.

Affirmative 4.

PERS.	SING.	PLU.
I.	Ndandibe ndiya kutanda . .	Sasibe siya kutanda.
	&c.	&c.

Negative.

I should or would not love.

No. 1.

PERS.	SPEC.	SING.	PLU.
I.		Bendingayi kutanda. .	Besingayi kutanda.
II.		Ubungayi kutanda . .	Beningayi kutanda.
III.	1.	Ubengayi kutanda . .	Bebengayi kutanda.
	2.	Belingayi kutanda . .	Abengayi kutanda.
		&c.	&c.

Negative 2.

PERS.	SING.	PLU.
I.	Ndibe ndingayi kutanda. .	Sibe singayi kutanda.
	&c.	&c.

Negative 3.

PERS.	SING.	PLU.
I.	Ndabe ndingayi kutanda. .	Sabe singayi kutanda.
	&c.	&c.

Negative 4.

PERS.	SING.	PLU.
I.	Ndandibe ndingayi kutanda. . .	Sasibe sigayi kutanda.
	&c.	&c.

Future Past Imperfect Tense.

I should or would be loving, &c.

This tense is compounded of the Tense forms of the Future Past Indefinite, *ba* the root of *Ukuba*, To be, and the Present Participle of the verb.

Affirmative.

No. 1.

PERS.	SPEC.	SING.	PLU.
I.		Bendiya kuba nditanda.	...Besiya kuba sitanda.
II.		Ubuya kuba utanda.	...Beniya kuba nitanda.
III.	1.	Ubeya kuba etanda.	...Bebeya kuba betanda.
	2.	Beliya kuba litanda.	...Abeya kuba etanda.
	3.	Ibiya kuba itanda.	...Beziya kuba zitanda.
	4.	Besiya kuba sitanda.	...Beziya kuba zitanda.
	5.	Beluya kuba lutanda.	...Beziya kuba zitanda.
	6.	Ubuya kuba utanda.	...Ibiya kuba itanda.
	7.	Bebuya kuba butanda.	
	8.	Bekuya kuba kutanda.	

The first person singular of each of the other forms will be sufficient.

Affirmative 2.

Ndibe ndiya kuba nditanda.
&c.

Affirmative 3.

Ndabe ndiya kuba nditanda.
&c.

Affirmative 4.

Ndandibe ndiya kuba nditanda.

Negative.

I should or would not be loving.

No. 1.

PERS.	SPEC.	SING.	PLU.
I.		Bendingayi kuba nditanda.	.. Besingayi kuba sitanda.
II.		Ubungayi kuba utanda.	.. Beningayi kuba nitanda.
III.	1.	Ubengayi kuba etanda.	.. Bebegayi kuba betanda.
	2.	Belingayi kuba litanda.	.. Abengayi kuba etanda.
	3.	Ibingayi kuba itanda.	.. Bezingayi kuba zitanda.
	4.	Besingayi kuba sitanda.	.. Bezingayi kuba zitanda.
	5.	Belungayi kuba lutanda.	.. Bezingayi kuba zitanda.

SPEC.	SING.	PLU.
6.	Ubungayi kuba utanda.	Ibungayi kuba itanda.
7.	Bebungayi kuba butanda.	
8.	Bekungayi kuba kutanda.	

The first person singular of each of the other forms of this tense will be sufficient to guide the learner.

Negative 2.

Ndibe ndingayi kuba nditanda.
&c.

Negative 3.

Ndabe ndigayi kuba nditanda.

Negative 4.

Ndandibe ndingayi kuba nditanda.

Future Past Perfect Tense.

I should or would have loved.

The forms of this tense, both affirmative and negative, are the same as those of the *Future Past Imperfect Tense*, excepting in the *termination* of the root verb: one example of each form will be sufficient:—

Affirmative.

NO.

1. Bendiya kuba nditandile, or tande.
2. Ndibe ndiya kuba nditandile, or tande.
3. Ndabe ndiya kuba nditandile, or tande.
4. Ndandibe ndiya kuba nditandile, or tande.

Negative.

I should or would not have loved, &c.

NO.

1. Bendingayi kuba nditandile, or tande.
2. Ndibe ndingayi kuba nditandile, or tande.
3. Ndabe ndingayi kuba nditandile, or tande.
4. Ndandibe ndingayi kuba nditandile, or tande.

SUBJUNCTIVE MOOD.

The Subjunctive has only two tenses, the Present and the Past Indefinite.

The *Present* Tense is formed by prefixing the Present subjunctive pronominal verbal prefixes, to the root of the verb, (p. 65,) and changing its final vowel into *e* for the affirmative, and into *i* for the negative. Thus:—

*Present Tense.**Affirmative.*

I might, would, or should love.

PERS.	SPEC.	SING.	PLU.
I.		Nditande.	Sitande.
II.		Utande	Nitande.
III.	1.	Atande	Batande.
	2.	Litande	Atande.
	3.	Itande	Zitande.
	4.	Sitande	Zitande.
	5.	Lutande	Zitande.
	6.	Utande.	Itande.
		7. Butande.	
		8. Kutande.	

Negative.

I might, would, or should not love.

PERS.	SPEC.	SING.	PLU.
I.		Ndingatandi.	Singa tandi.
II.		Ungatandi	Ninga tandi.
III.	1.	Angatandi	Banga tandi.
	2.	Lingatandi	Anga tandi.
		&c.	&c.

Indefinite Tense.

When I love, or loved, &c.

PERS.	SING.	PLU.
I.	Ndaku tanda	Saku tanda.
II.	Waku tanda	Naku tanda.

PERS. SPEC.	SING.	PLU.
III. 1.	Aku tanda	Baku tanda.
2.	Laku tanda	Aku tanda.
3.	Yaku tanda	Zaku tanda.
4.	Saku tanda	Zaku tanda.
5.	Lwaku tanda	Zaku tanda.
6.	Aku tanda.	Yaku tanda.
7.		Baku tanda.
8.		Kwaku tanda.

These forms of the Indefinite tense are used with the perfect and past participle of the verb, by inserting the substantive verb *ba* between them and the participial forms: thus:—

Ndakuba dihlulile ;	When I had passed.
Akuba ehlulile ;	When he had passed.
Bakuba bebehulile ;	When they had passed.
Nakuba nahlula ;	When you passed.

The Subjunctive Mood is used with the words *ukuba* and *ukuze*, which precede its forms, expressing the end, design, or object of some action, in the sense of, “*that it may be,*” “*in order that it might, could, or would be,*” &c. *Ukuba*, and *ukuze*, are prefixed to the forms of the present tense.

Examples of the use of *Ukuba* and *Ukuze* with the forms of the Subjunctive:—

Ndiyahamba <i>ukuba ndincede</i> ;	I go that I may help.
Bayacela <i>ukuze ba zuze</i> ;	They ask that they may obtain.
Ndiya kuya <i>ukuba ndibone</i> ;	I will go, in order that I may see.
Cela <i>ukuze uzuze</i> ;	Ask, that thou mayest receive.
Makahambe <i>ukuba abone</i> ;	Let him go, that he may see.
Sincece <i>ukuba singawi</i> ;	Help us, that we fall not.

Sometimes *ukuba*, or *ukuze*, are omitted, being understood, but not uttered.

Ndiya kuhamba <i>ndincede</i> ;	I will go, that I may help.
Siyatandaza <i>siluwe ufefe lwako</i> ;	We pray, that we may feel Thy grace.

When *Ukuba* is prefixed to the first of two verbs, the former of

which expresses a *condition*, and the latter asserts something which will take place in consequence of the condition expressed by the first being fulfilled, the *Future Present Indefinite Tense*, No. 3, *Indicative Mood*, is used as the *second verb*, thus:—

Ukuba diyenza lonto *ndandiya kufa*; If I do that thing, I shall die.

Ukuba niyahamba *naniya kubona*; If ye go, you will see.

When the *imperative* is used, *ukuba* is omitted; but the *same tense forms*, viz., those of the *Future Present Indefinite*, No. 3, must be used as the *second verb*, thus—

Sondelani ku-Tixo, <i>wayeya kuso-</i>	Draw near to God, and He will
ndela kuni;	draw near to you;
Funani <i>naniya kufumana</i> ;	Seek, and ye shall find; that is,
	<i>If ye seek, ye shall find.</i>

The Present tense expresses the *end, design, or object* of some verbal action, and is used both with and without a conjunction. As:—

Biza lamntu asondele;	Call that person, that he come near.
Ndoya ngapaya ukuze <i>ndizuze</i>	I shall go yonder in order that I
uncedo;	may get help.

It is sometimes used interrogatively in a *future* sense; but in this case the construction is evidently elliptical. Thus, *Simke?* Shall we go? that is, *Do you wish* that we should go?

It is very generally employed in a *precatory* sense, implying entreaty, request, or permission. As:—

<i>Usixolele</i> izono zetu;	Forgive us our sins.
<i>Usipe</i> ufele lwako;	Give us Thy grace.

This usage of the Present Subjunctive is also elliptical, the full sentiment being,—*We wish or pray* that Thou wouldst, &c.

To express *if*, *Ukuba* is prefixed to the tenses of the *Indicative Mood*, thus:—

Ukuba ndiyatanda ; If I love.

Ukuba baya kutanda ; If they will love.

IMPERATIVE MOOD.

The Imperative, when expressing, *Let me love, &c.*, is formed by prefixing the particle *Ma*, from *Ukuma*, to stand, to the forms of the *Subjunctive Mood, Present Tense*. *Ma*, when thus used, retains its primary meaning, as *Manditete*; Stand, I speak; meaning, Stand, stop, in your speech, while I speak. It thus forms a kind of polite Imperative, and is equivalent to the English of, *Allow me, permit me, to speak*. The full force of the Imperative when used as a *command* is expressed by prefixing the syllable *Yi* to the root of the verb, when an Irregular dissyllabic verb; as, *Yiva*, hear thou: *Yivani*, hear ye: from *Ukuva*, to hear: but when a Regular verb is used, the *root of the verb* is the Imperative for the singular, and the *Pronominal verbal prefix, second per. plu.*, is added to the root verb to express the plu.; as *Hamba*, go thou; *Hambani*, go ye; from *Ukuhamba*, to go.

Present Indefinite Tense.

Affirmative.

Let me love, &c.

PERS.	SING.	PLU.
I.	Manditande.	.... Masitande.
II.	Mautande.	..... Manitande.
	Tanda, love thou.	..... Tandani, love ye.
III. 1.	Makatande.	..... Mabatande.
2.	Malitande.	..... Makatande.
3.	Maitande.	..... Mazitande.
4.	Masitande.	..... Mazitande.
5.	Malutande.	..... Mazitande.
6.	Mautande.	..... Maitande.
7.	Mabutande.	
8.	Makutande.	

Negative.

Let me not love, &c.

PERS.	SPEC.	SING.	PLU.
I.		Mandingatandi	.....Masingatandi.
II.		Maungatandi	.....Maningatandi.
		Ungatandi; Love;	.....Ningatandi; Love
		thou not.	ye not.
III.	1.	Makangatandi	.....Mabangatandi.
	2.	Malingatandi	.....Makangatandi.
	3.	Maingatandi	.....Mazingatandi.
	4.	Masingatandi	.....Mazingatandi.
	5.	Malungatandi	.....Mazingatandi.
	6.	Maungatandi	.....Maingatandi.
	7.	Mabungatandi.	
	8.	Makungatandi.	

Present Imperfect Tense.

This tense is formed of the Present Subjunctive of the verb *Ukuba*, To be, and the Present Participial forms.

Affirmative.

Let me be loving, &c.

PERS.	SPEC.	SING.	PLU.
I.		Mandibe nditanda.	.....Masibe sitanda.
II.		Maube utanda.	.....Manibe nitanda.
		Yiba utanda; Be	.....Yibani nitanda; Be
		thou loving.	ye loving.
III.	1.	Makabe etanda.	.....Mababe betanda.
	2.	Malibe litanda.	.....Makabe etanda.
	3.	Maibe itanda.	.....Mazibe zitanda.
	4.	Masibe sitanda.	.....Mazibe zitanda.
	5.	Malube lutanda.	.....Mazibe zitanda.
	6.	Maube utanda.	.....Maibe itanda.
	7.	Mabube butanda.	
	8.	Makube kutanda.	

Negative.

Let me not be loving, &c.

PERS.	SPEC.	SING.	PLU.
I.		Mandibe dingatandi.	.....Masibe singatandi.
II.		Maube ungatandi.	.....Manibe ningatandi.
		Yiba ungatandi; Be not thou loving.	.....Yibani ningatandi; Be ye not loving.
III.	1.	Makabe engatandi.	.....Mababe bengatandi.
	2.	Malibe lingatandi.	.....Makabe engatandi.
	3.	Maibe ingatandi.	.....Mazibe zingatandi.
	4.	Masibe singatandi.	.....Mazibe zingatandi.
	5.	Malube lungatandi.	.....Mazibe zingatandi.
	6.	Maube ungatandi.	.....Maibe ingatandi.
	7.	Mabube bungatandi.	
	8.	Makube kungatandi.	

POTENTIAL MOOD.

Present Indefinite Tense.

First form.

I may or can love, &c.

Affirmative.

PERS.	SPEC.	SING.	PLU.
I.		Ndingatanda.....	.....Singatanda.
II.		Ungatanda .....	.....Ningatanda.
III.	1.	Angatanda .....	.....Bangatanda.
	2.	Lingatanda .....	.....Angatanda.
	3.	Ingatanda .....	.....Zingatanda.
	4.	Singatanda .....	.....Zingatanda.
	5.	Lungatanda ..	.....Zingatanda.
	6.	Ungatanda ..	.....Ingatanda.
	7.	Bungatanda.	
	8.	Kungatanda.	

Negative.

I may or can not love, &c.

No. 1.

SPEC.	PERS.	SING.	PLU.
I.		Andingetande.....	Asingetande.
II.		Akungetande	Aningetande.
III.	1.	Akangetande	Abangetande.
	2.	Alingetande	Akangetande.
	3.	Ayingetande	Azingetande.
	4.	Asingetande	Azingetande.
	5.	Alungetande	Azingetande.
	6.	Awungetande	Ayingetande.
	7.		Abungetande.
	8.		Akungetande.

Negative 2.

PERS.	SPEC.	SING.	PLU.
I.		Ndingetande	Singetande.
II.		Ungetande	Ningetande.
III.	1.	Angetande	Bangetande.
	2.	Lingetande	Angetande.
	3.	Ingetande	Zingetande.
	4.	Singetande	Zingetande.
	5.	Lungetande	Zingetande.
	6.	Ungetande	Ingetande.
	7.		Bungetande.
	8.		Kungetande.

*Second form Present Indefinite Tense.**Affirmative.*

I should, would, or could love, &c.

This tense is formed by prefixing the affirmative Tense forms of the first form to the Present participle.

PERS.	SPEC.	SING.	PLU.
I.		Ndinga nditanda.	Singa sitanda.
II.		Unga utanda	Ninga nitanda.
III.	1.	Anga etanda	Banga betanda.
	2.	Linga litanda	Anga etanda.
	3.	Inga itanda	Zinga zitanda.
	4.	Singa sitanda	Zinga zitanda.
	5.	Lunga lutanda	Zinga zitanda.
	6.	Unga utanda	Inga itanda.
	7.	Bunga butanda.	
	8.	Kunga kutanda.	

Negative.

I should, would, or could not love, &c.

PERS.	SPEC.	SING.	PLU.
I.		Ndinga ndingatandi.	Singa singatandi.
II.		Unga ungatandi	Ninga ningatandi.
III.	1.	Anga engatandi	Banga bangatandi.
	2.	Linga lingatandi,	Anga engatandi.
	3.	Inga ingatandi	Zinga zingatandi.
	4.	Singa singatandi	Zinga zingatandi.
	5.	Lunga lungatandi	Zinga zingatandi.
	6.	Unga ungatandi	Inga ingatandi.
	7.	Bunga bungatandi.	
	8.	Kunga kungatandi.	

Present Imperfect Tense.

The forms of this tense are those of the preceding tense, with the addition of *ba*, the root of *Ukuba*, To be : one example of the affirmative and negative of each form will be sufficient:—

Affirmative.

I may or can be loving, &c.

NO.

1. Ndingaba nditanda, &c.
2. Ndingaba ndibe nditanda, &c.

Negative.

I may or can not be loving, &c.

NO.

1. Andingeba nditande, or tanda, &c.
2. Andingeba ndibe nditande, or tanda, &c.

Present Perfect Tense.

This tense only varies from the preceding Present Imperfect Tense in the termination of the root, the final *a* being changed into *e*, or *ile*: thus:—

Affirmative.

I may or can have loved, &c.

NO.

1. Ndingaba nditandile, or tande, &c.
2. Ndingaba ndibe nditandile, or tande, &c.

Negative.

I may or can not have loved, &c.

NO.

1. Andingeba nditandile, &c.
2. Andingeba ndibe nditandile, &c.

*Past Indefinite Tense.**Affirmative.*

First form.

I might or could love, &c.

No. 1.

PERS.	SPEC.	SING.	PLU.
I.		Bendingatanda.	..... Besingatanda.
II.		Ubungatanda.	..... Beningatanda.

PERS. SPEC.	SING.	PLU.
III. 1.	Abengatanda.	.....Bebengatanda.
2.	Belingatanda.	.....Abengatanda.
3.	Beingatanda.	.....Bezingatanda.
4.	Besingatanda.	.....Bezingatanda.
5.	Belungatanda.	.....Bezingatanda.
6.	Ubungatanda.	.....Beingatanda.
7.		Bebungatanda.
8.		Bekungatanda.

Negative.

I might or could not love, &c.

No. 1 of first form.

PERS.	SPEC.	SING.	PLU.
I.		Bendinge tande.	.....Besinge tande.
II.		Ubunge tande.	.....Beninge tande.
III. 1.		Abenge tande.	.....Bebenge tande.
2.		Belinge tande.	.....Abenge tande.
3.		Ibinge tande.	.....Bezinge tande.
4.		Besinge tande.	.....Bezinge tande.
5.		Belunge tande.	.....Bezinge tande.
6.		Ubunge tande.	.....Ibinge tande.
7.			Bebunge tande.
8.			Bekunge tande.

The first person of the other forms will be sufficient to guide the learner.

Affirmative 2 of first form.

SING.	PLU.
Ndibe ndingatanda,	Sibe singatanda,
&c.	&c.

Affirmative 3 of first form.

SING.	PLU.
Ndabe ndingatanda,	Sabe singatanda,
&c.	&c.

Negative 2 of first form.

SING.		PLU.
	Ndibe ndinga tande.	Sibe singe tande.

Negative 3 of first form.

SING.		PLU.
	Ndabe ndinge tande.	Sabe singe tande.

Second form Past Indefinite Tense.

I might or would have loved.

Affirmative.

PERS. SPEC.	SING.		PLU.
I.	Ndinga ndibe nditanda. . . .	Singa sibe sitanda.	
II.	Unga ube utanda. . . .	Ninga nibe nitanda.	
III. 1.	Anga ebe etanda. . . .	Banga bebe betanda.	
2.	Linga libe litanda. . . .	Anga ebe etanda.	
	&c.		&c.

Negative.

PERS. SPEC.	SING.		PLU.
I.	Ndinga ndibe ndingatandi. .	Singa sibe singatandi.	
II.	Unga ube ungatandi. . .	Ninga nibe ningatandi.	
III. 1.	Anga ebe engatandi. . .	Banga bebe bengatandi.	
2.	Linga libe lingatandi. . .	Anga ebe engatandi.	
	&c.		&c.

*Past Imperfect Tense.**Affirmative.*

I might or could be loving.

No. 1.

PERS.	SING.		PLU.
I.	Ngandi, or ngenditanda.	Ngasi, or ngesitanda.	
II.	Ngau, or ngeutanda.	Ngani, or ngenitanda.	

PERS.	SPEC.	SING.	PLU.
III.	1.	Ngae, or ngeetanda.	..... Ngabe, or ngebetanda.
	2.	Ngali, or ngelitanda.	..... Ngae, or ngeetanda.
	3.	Ngai, or ngeitanda.	..... Ngazi, or ngezitanda.
	4.	Ngasi, or ngesitanda.	..... Ngazi, or ngezitanda.
	5.	Ngalu, or ngelu, tanda.	..... Ngazi, or ngezitanda.
	6.	Ngau, or ngeutanda.	..... Ngai, or ngeitanda.
	7.	Ngabu, or ngebutanda.	
	8.	Ngaku, or ngekutanda.	

The *second* form of this tense is used in the sense of *ought*. Thus the first form, *ngandi*, &c., expresses *possibility*; the second, *ngendi*, &c., expresses *duty*, as:—

Ngendi tanda U Tixo; I ought to love God.
Ngeu senjenjalo; Thou oughtest to do thus.
Singe simve U Tixo; We ought to obey God.

Negative.

I might or could not be loving, &c.

No. 1.

PERS.	SPEC.	SING.	PLU.
I.		Ngandinga, or ngendinga- tandi	.... Ngasinga, or ngesinga- tandi.
II.		Ngaunga, or ngeungatandi	.... Nganinga, or nge- ningatandi.
III.	1.	Ngaenga, or ngeengatandi	.... Ngabenga, or nge- bengatandi.
	2.	Ngalinga, or ngelingatandi	.... Ngaenga, or ngeenga- tandi.
	3.	Ngainga, or ngeingatandi	.... Ngazinga, or ngezinga- tandi.
	4.	Ngasinga, or ngesinga- tandi	.... Ngazinga, or ngezinga- tandi.
	5.	Ngalunga, or ngelunga- tandi	.... Ngazinga, or ngezinga- tandi.
	6.	Ngaunga, or ngeungatandi	.... Ngainga, or geinga- tandi.
	7.	Ngabunga, or ngebungatandi.	
	8.	Ngabunga, or ngekungatandi.	

All the other forms of this tense are derived from the above forms, and their compounds; the compound forms being derived from the Present, Perfect, and Past Indefinite tenses: one example of each form in the negative and affirmative will be sufficient:—

Affirmative.

I might or could be loving.

no.

2. Ngendibe nditanda, &c.
3. Ngendiba nditanda.
4. Ngendiba ndibe nditanda.
5. Bendingaba nditanda.
6. Ndibe ndingaba nditanda.
7. Ndandingaba nditanda.
8. Ndabe ndingaba nditanda.
9. Ndandi bendingaba nditanda.
10. Ndaye dingaba nditanda.
11. Ndaye bendingaba nditanda.

Negative.

I might or could not be loving.

no.

2. Ngendibe ndingatandi, &c.
3. Ngendiba dingatandi.
4. Ngendiba ndibe ndingatandi.
5. Bendingebe nditande, or tanda.
6. Andibe ndingebe nditande, or tanda.
7. Ndadingebe nditande, or tanda.
8. Ndabe ndingebe nditande, or tanda.
9. Ndandibe ndingebe nditande, or tanda.
10. Ndaye dingebe nditande, or tanda.
11. Ndaye bendingebe nditande, or tanda.

Past Perfect Tense.

This tense is derived from the preceding Past Imperfect tense by changing the final vowel of the root into *e*, or *ile*, thus:—

I might or could have loved.

NO.

1. Nganditandile.
 2. Ngendibe nditandile.
- &c. &c.

Future Present Indefinite Tense.

It is very difficult to give the meanings of the Future tenses of the Potential Mood in English: they all imply a supposition of the possibility of the action of the verb being performed, or performing, or completed at some future time. As they are formed by prefixing *nga*, or *nge*, the root of the verb *Ukunga*, To wish, to the corresponding Tense forms of the Indicative Mood, it will be sufficient to give the 1st per. singular, affirmative and negative, of a few of the forms of the Future Indicative tenses, with *nge* prefixed, as examples.

I might be so, that I shall love then, &c.

Ngendiya kutanda, &c.

I might be so, that I shall not love then, &c.

Ngendingayi kutanda, &c.

Future Present Imperfect Tense.

Affirmative.

I might be so, that I shall be loving then, &c.

NO.

1. Ngendiya kuba nditanda, &c.
2. Ngendiya kuba ndibe nditanda, &c.

Negative.

I might be so, that I shall not be loving then, &c.

NO.

1. Ngedingayi kuba nditanda, &c.
2. Ngedingayi kuba ndibe nditanda.

P

*Future Present Perfect Tense.**Affirmative.*

I might be so, that I shall have loved then, &c.

no.

1. Ngendiya kuba nditandile, or tande, &c.
2. Ngendiya kuba ndibe nditandile, or tande.

Negative.

I might be so, that I shall not have loved then, &c.

no.

1. Ngedingayi kuba nditandile, or tande, &c.
2. Ngedingayi kuba ndibe nditandile, or tande.

*Future Past Indefinite Tense.**Affirmative.*

I might be so, that I should love, &c.

Ngendibe ndiya kutanda, &c.

Negative.

I might be so, that I should not love, &c.

Ngendibe ndingayi kutanda.

*Future Past Imperfect Tense.**Affirmative.*

I might be so, that I should be loving, &c.

no.

1. Ngendibe ndiya kuba nditanda, &c.
2. Ngendibe ndiya kuba ndibe nditanda.

Negative.

I might be so, that I should not be loving, &c.

no.

1. Ngendibe ndingayi kuba nditanda, &c.
2. Ngendibe ndingayi kuba ndibe nditanda.

Future Past Perfect Tense.

Affirmative.

I might be so, that I should have loved, &c.

NO.

1. Ngendibe ndiya kuba nditandile, or tande, &c.
2. Ngendibe ndiya kuba ndibe nditandile, or tande.

Negative.

I might be so, that I should not have loved, &c.

NO.

1. Ngendibe ndingayi kuba nditandile, or tande, &c.
2. Ngendibe ndingayi kuba ndibe nditandile, or tande.

OPTATIVE MOOD.

Present Indefinite Tense.

I wish to love, &c.

PERS.	SPEC.	SING.	PLU.
I.		Ndinga ndingatanda. . .	Singa singatanda.
II.		Unga unगतanda . . .	Ninga ningatanda.
III.	1.	Unga unगतanda . . .	Banga bangatanda.
	2.	Linga lingatanda . . .	Anga angatanda.
	3.	Inga ingatanda . . .	Zinga zingatanda.
	4.	Singa singatanda . . .	Zinga zingatanda.
	5.	Lunga lungatanda . . .	Zinga zingatanda.
	6.	Unga unगतanda . . .	Inga ingatanda.
	7.	Bunga bungatanda.	
	8.	Kunga kungatanda.	

I wish not to love, &c.

PERS. SPEC.	SING.	PLU.
I.	Ndinga ndingetandi. . . .	Singa singetandi.
II.	Unga ungetandi	Ninga ningetandi.
III. 1.	Unga ungetandi	Banga bangetandi.
2.	Linga lingetandi	Anga angetandi.
3.	Inga ingetandi	Zinga zingetandi.
4.	Singa singetandi	Zinga zingetandi.
5.	Lunga lungetandi	Zinga zingetandi.
6.	Unga ungetandi	Inga ingetandi.
7.	Bunga bungetandi.	
8.	Kunga kungetandi.	

The other tenses of this mood are formed by adding to the Tense forms of the preceding tense the forms of the Present Imperfect and Present Perfect tenses of the Indicative mood ; thus :—

Ndinga dinga nditanda ; I wish I was now loving.

Ndinga ndinga nditandile ; I wish I had loved, &c.

To express a wish that another person may perform an action, the above forms are used, but to the first *nga* is prefixed the Pronominal verbal prefix as the nominative of the person or species of the noun *which expresses the wish*, and to the second *nga*, that of the person or species of noun, which is the *object* of that wish, followed by the verb upon which the wish expressed terminates : as :—

Ndinga ungatanda, I wish *thee* to love.

Banga singatanda ; *They* wish *us* to love.

Ndinga bangahamba ; I wish *they* would depart.

The Tense forms of the *Past Indicative* followed by the Present Potential are used with *nga* to express a wish in the form of a petition, or as wishing good, or blessings on another ; the Pronominal verbal medial, as the accusative referring to the person or object upon which the wish terminates, is inserted between the forms of the Potential and the root verb.

Wanga UTIXO angakupata ngo-
fefe, nyana wami!

Yanga INKOSI inganandisa ;

God be gracious unto thee,
my son.

And the Lord make you to
increase,

<i>Kwanga</i> kungebi njalo!	Let it not be so!
Kodwa kaloku <i>wanga</i> angabaxolela isono sabo;	Yet now, if thou wilt for- give their sin.
Ufefe LWENKOSI yetu uYesu Kris- tu, <i>lwanga</i> lungako kuni;	The grace of our Lord Jesus Christ be with you.

To express an urgent desire, or wish for the possession of a thing, or the performance of an action, accompanied by regret that it is not obtained or performed, *ba*, the root of the Substantive verb *Ukuba*, To be, is used, with the Indefinite negative Tense forms, thus:—

Andaba ndahlala kona ndinge- zanga apa.	Would that I had remained there, and not come hither.
Azaba Inkosi zomhlaba zino- kutanda uxolo.	Would that the rulers of the earth loved peace.

The Impersonal Tense form of the Indefinite tense (spec. 8) is often used in this construction:—

<i>Akwaba</i> bonke abantu banga- tanda ukulunga.	O that all people would love righteousness.
<i>Akwaba</i> safela ezweni le Jipete sisandla sika YEHOVAH.	Would that we had died by the hand of the Lord in the land of Egypt.

In the following sentences, *akwaba*, which is the Negative impersonal Tense form of the Indefinite tense followed by *ba*, the root of *Ukuba*, precedes *nouns* and *pronouns*:—

<i>Akwaba</i> ndinayo lonto;	If I had but that thing.
<i>Akwaba</i> u-Adam no-Eva bamana ukuhlala ebungweleni;	If Adam and Eve had but continued in holiness.

ANALYSIS OF THE TENSES OF THE REGULAR VERB.

39. (1.) *The Present Indefinite Tense, Indicative Mood*, is formed by prefixing the Pronominal verbal prefixes, and the Auxiliary *ya*, (from *Ukuya*, to go,) to the root of the principal verb: as, *Ndiyatanda*, I love. This tense literally expresses, "I go love." *Ndi* I, *ya* go, *tanda* love, = I love or am loving.

(2.) *The Past Imperfect Tense, Indicative Mood*: the forms of this tense from Nos. 1 to 5, with the exception of No. 3, are constituted by the auxiliary *ba*, the root of *Ukuba*, to be. The apocopated form of the Perfect tense of *ba* is prefixed to the Present participle of the principal verb. Ndibe nditanda; I was, I loving := I was loving. Ndibe ndingatandi; I was, I not loving := I was not loving. Nos. 6, 7, and 8, are formed by the use of the auxiliary *ya*, from *Ukuya*, to go, in the same manner. Ndaye nditanda; I went, I loved := I was loving.

(3.) *The Past Perfect Tense, Indicative Mood*, is formed by the use of the same Auxiliaries as those prefixed to the Perfect Participial forms, as, Ndibe nditandile, I was, I having loved := I had loved, &c.

(4.) *The Future Present Tenses* of the Indicative Mood are formed by prefixing the Tense forms of the Present tenses to the Infinitive of the verb, the initial of which is elided. Ndiya kutanda, I go to love := I shall or will love.

(5.) *The Future Past Tenses* are formed by the use of the same Auxiliaries, *ba*, and *ya*, to the *Future Present Tenses*; thus:—Bendiya kutanda, or Ndibe ndiya kutanda; I was about to love := I should or would love. Bendiya kuba nditandile, or Bendiya kuba ndibe nditandile; I was about to have loved := I should or would have loved.

(6.) The formation of the *Subjunctive* needs no further remarks than those found in the Paradigm of the verb.

(7.) *The Tenses of the Potential Mood* are formed by the Auxiliary *nga*, the root of *Ukunga*. This verb properly expresses, "To wish," and is therefore used in the formation of the Optative Mood. In the Potential Mood it is used in an accommodated sense, and consequently this mood does not express fully the sense of *power* to perform an action. When this idea is implied, it is expressed by other forms of speech. The Potential Mood in Kaffir more properly expresses, the *liberty* to perform an action, from the desire to do it being granted or conceded, rather than the *ability* to perform it. Thus the *nga* by which it is formed retains to some extent its original meaning; thus:—Ndingangena, I am at liberty

to enter. If the *ability* or *power* to do a thing is denoted, it is expressed thus:—Ndinamandla ukungena; I am able to enter, I have power to enter. The derivation of the Potential forms from the Indicative is shown in the Paradigm of the verb.

(8.) The observations on the formation of the *Optative Mood* as derived from the Indicative and the use of the Auxiliary *nga*, which are made in the paradigm of the verb, are all that is needed as to the tenses of this Mood.

USE OF THE TENSE FORMS BEFORE NOUNS AND ADJECTIVES.

40. The Tense forms of the verb are used before the Conjunctive form of nouns as seen in section iii., 20. When thus used the Conjunctive form expresses the sense of the verb *to have*; but is literally, “I am with,” “Thou wilt be with,” &c. When the negative is used, the initial vowel of the noun is changed into *a*; as :

Ndi nehashe; I have a horse;
 Andi nahashe; I have no horse.
 Uya kuba nomntu; Thou wilt have a person.
 Akuyi kuba namntu; Thou wilt have no person.
 Ndibe ndi noncedo; I had help.
 Ndibe ndinge nancedo; I had no help.
 Be netyala; They having guilt.
 Benge natyala; They not having guilt.

(9.) The Tense forms are used in the same manner before Adjectives; as:—

Ndi mkulu; I am great.
 Andi mkulu; I am not great.
 Uya kuba mkulu; Thou wilt be great.
 Akuyi kuba mkulu; Thou wilt not be great.
 Baya kuba mhlope; They will be white.
 Amahashe aya kuba myama; The horses will be black.

SECTION VII.

OF IRREGULAR AND VOWEL VERBS.

I. OF IRREGULAR VERBS.

1. *Irregular verbs* consist of those which have monosyllabic roots. The monosyllabic verbs prefix *yi* to the root to form the Imperative mood; as:—

Ukuva; To hear.	Yiva; Hear thou.
	Yivani; Hear ye.
Ukuza; To come.	Yiza; Come thou.
	Yizani; Come ye.

2. It will be unnecessary to give a separate Paradigm of the Irregular verb in all its moods and tenses, as the following rules will be amply sufficient to guide the student.

(1.) In each mood the Participles and the Imperfect tenses, both present, past, and future, insert the particle *si* between the Affirmative prefixes and the root of the Irregular verb; as:—

Participles.

Ndisiva; I hearing.
Esiva; He hearing.
Besiva; They hearing.

Present Imperfect Tense.

Ndisiva; I hear.
Usiva; Thou hearest.
Nisiva; You hear.

Past Imperfect Tense.

Bebesiva; They were hearing.
Ebesiva; He was hearing.

Future Imperfect Tense.

Ndiya kuba ndisiva; I shall be hearing.
Baya kuba besiva; They will be hearing.

The same rule applies also to the Present and Imperfect tenses of the Potential mood, thus:—

Present Tense.

I would or should hear.

PERS.	SPEC.	SING.	PLU.
I.		Ngendisiva.	Ngesisiva.
II.		Ngeusiva.	Ngenisiva.
III.	1.	Ngeesiva.	Ngebesiva.
	2.	Ngelisiva.	Ngeesiva.
		&c.	&c.

Future Present Imperfect Tense.

I might be hearing then.

Ngendiya kuba ndisiva.

Ngendiya kuba ndibe ndisiva.

&c. &c.

But if a Pronominal verbal prefix is inserted as the accusative, or the particle *sa*, (sec. viii., 1,) the *si* is omitted; as:—

Ndibe ndiliva; I heard it. (Spec. 2 sing.)

Usafa; He is still sick.

(2.) All the Tense forms which in the conjugation of a Regular verb end in *a*, have that vowel changed into *e* in the conjugation of Irregular verbs which have roots commencing in *v*, *z*, *h*, or *m*; as:—

Ndiyeva; I hear: not, ndiyava.

Ndiyeza; I am coming: not, ndiyaza.

Bayema; They stand: not, bayama.

Niyehla; You descend; not, niyahla.

II. OF VOWEL VERBS.

1. Vowel verbs are those which have *Ukw* as the sign of the Infinitive, followed by a vowel, as the initial letter of the root.

2. The root of Vowel verbs prefixes *y* to form the Imperative Mood:—

Ukwoyika ; To fear.
 Yoyika ; Fear.
 Yoyikani ; Fear ye.

3. The vowels which follow *Ukw*, the sign of the Infinitive, are, *a*, *e*, and *o* ; as :—

Ukwaka ; To build.
 Ukwenza ; To make.
 Ukwoyika ; To fear.

4. In conjugating Regular verbs, all the Tense forms end in vowels. These vowels are dropped in the conjugation of a vowel verb, and the vowels which commence the root of the verb, whether *a*, *e*, or *o*, are used in their place ; as :—

Ndiyaka ; I build.
 Andaki ; I build not.
 From *Ukwaka*, to build.

Ndiyenza ; I make.
 Andenzi ; I make not.
 From *Ukwenza*, to make.

Bayoyika ; They fear.
 Aboyiki ; They fear not.
 From *Ukwoyika*, to fear.

5. Exceptions :—

(1.) When the Pronominal verbal medials are inserted, the final vowel is dropped of the medial, as :—

Ndiyalyika ; I fear *it*.
 Bayayoyika ; They fear *it*.
 Bayakusenza ; They will do *it*.

(2.) In the Participial forms of the verb, and the Imperfect tenses, both present, past, and future, the letter *s* is inserted between the vowel which terminates the prefix in the regular verb, and the vowel commencing the vowel verb, as :—

Participles.

Ndisaka ; I building.
 Esaka ; He building.
 Besaka ; They building.

Imperfect Tenses.

Ndisaka ; I build.
 Usenza ; He makes.
 Sisoyika ; We fear.
 Ndibendisaka ; I was building.
 Ube usaka ; He was building.
 Ndiya kuba ndisaka ; I shall be building.
 Baya kuba besaka ; They will be building.

SECTION VIII.

PECULIAR FORMS OF THE VERB.

THERE are many forms of the verb which are expressed by the use of certain *particles*, or the *combination of two verbs*. The following are the principal:—

SA.

1. *Sa*, a derivative of the verb *sala*, is inserted in the *affirmative* forms of the tenses, to denote that the verbal action is, or was, *yet* performing, or being performed, or would *yet* be performed. In the *negative* forms of the tenses it denotes that the verbal action would be performed *no more* or *no longer*.

(1.) In construction *sa* is inserted immediately before the verbal root, or the infinitive of the verb.

Uyihlo usahleli na ? Is your father yet alive ?
 Nxa abasandulula abantu ; While he sent away the people.
 Ndisatanda ; I am yet loving.
 Ubusatanda ; Thou wast yet loving.
 Ndasatanda ; I yet, or still, loved.
 Basatanda ; They yet, or still, loved.
 Ndisa kutanda ; I am yet about to love.

Wausa kutanda; Thou wast yet about to love.
 Ngokuba bengaseko; Because they are not.
 Ayisalungele nto; It is no longer fit for anything.
 Xa abesazitetelela njalo; And as he thus spake for himself.

(2.) The negative is formed by inserting *sa* between the negative Tense forms of the verb and the root; when thus used, it denotes that the action of the verb has ceased, and will not be again renewed.

Andisatandi; I do not love any more.
 Bendingasatandi; I was not loving any more.
 Anisa kutanda; You will not love any more.

In forming the future tenses, *sa* is often inserted between the Tense forms and the root of the auxiliary *ya*, and thus precedes the infinitive of the following verb:—

Akasayi kubuya nakanye; He will never more return.
 Andisa kuvuma; I will never again consent.
 Abasayi kuza kanjako; They will never again return.
 Anisayi kubuya nibone ubuso bam; Ye shall see my face
 no more.
 Andisayi kuteta; I will speak no more, or, I will not
 again speak.
 Zisaya kutenga zona, wafika umyeni; While they went to buy,
 the bridegroom came.

SE.

2. The particle *se*, which is derived from *sa*, is used in connection with the principal verb, to denote that the action has, or had, or will have, *already taken place*, previously to, or simultaneously with, the occurrence of some other event referred to.

Bendi sendihlulile mina I had already passed, he not
 engekafiki yena; having arrived.

(1.) The following is the Present Perfect tense:—

I am already loving, &c.

PERS.	SPEC.	SING.	PLU.
I.		Senditanda.....	Sesitanda.
II.		Selutanda.	Senitanda.
III.	1.	Seletanda.	Sebetanda.
	2.	Selitanda.	Seletanda.
	3.	Seitanda.	Sezitanda.
	4.	Sesitanda.	Sezitanda.
	5.	Selutanda.	Sezitanda.
	6.	Selutanda.	Scitanda.
	7.	Sebutanda.	
	8.	Sekutanda.	

(2.) The prefixes of the above tense are used with all the tenses of the verb, being inserted between the Tense forms and the root verb, according to the tense used; as:—

Bendi senditanda; I was already loving.

Ebe seletanda; He was already loving.

Ubu selutandile; Thou hadst already loved.

Bendi senditandile; I had already loved.

Baya kuba sebetanda; They will already be loving.

Niya kuba senitandile; You will have already loved.

Bendiya kuba senditanda; I should or would have been already loving.

Ebeya kuba seletandile; He should or would have already loved.

Ngendi senditanda; I ought already to love.

Mandibe senditanda; Let me be already loving.

Mau selutande; Let me already love.

Ndinga ndinga senditanda; I wish I already loved.

(3.) The particle *ka* expresses the negative of the above as follows:—

I am not yet loving, &c.

PERS.	SPEC.	SING.	PLU.
I.		Andikatandi.....	Asikatandi.
II.		Akukatandi.....	Anikatandi.
III.	1.	Akakatandi.....	Abakatandi.
	2.	Alikatandi.	Akakatandi.
	3.	Ayikatandi.	Azikatandi.
	4.	Asikatandi.	Azikatandi.
	5.	Alukatandi.	Azikatandi.
	6.	Awukatandi.....	Ayikatandi.
	7.	Abukatandi.	
	8.	Akukatandi.	

(4.) The following is a negative of the Participial form :—

Ndingekatandi ; I having not yet loved.
Ungekatanandi ; Thou having not yet loved.

(5.) The negative of the Participial form is used in the following and similar sentences ; as :—

Sofika bengekafiki bona ; We shall arrive before them ; or
literally, they not having yet
arrived.
Ebeko yena dingekabiko mina ; He was present before me ; or, I
not yet being present.

Thus generally where *before* is used as denoting time, this form is used in Kaffir.

(6.) The particle *Ke* prefixed to the apocopated form of the Present Perfect tense Indicative Mood, is used in the sense of “just a little,” or as expressing an action without energy ; as :—

I did sometimes love, &c., or I did love a little, &c.

PERS.	SPEC.	SING.	PLU.
I.		Kenditande.....	Kesitande.
II.		Keutande	Kenitande.
III.	1.	Keatande	Kebetande.
	2.	Kelitande	Keatande.
	3.	Keitande	Kezitande.
	4.	Kesitande	Kezitande.
	5.	Kelutande	Kezitande.

	SING.	PLU.
6.	Keutande	Keitande
7.		Kebutande.
8.		Kekutande.

(7.) The above forms are used with all the tenses of the verb, the Tense forms of which are placed before these forms; as :—

- Ndandi kenditande ; I did love a little.
- Ubu keutande ; Thou wast loving a little.
- Sibesi kesitande ; We were loving a little.
- Bayaku kebetande ; They will love just a little.

(8.) The negative Tense forms of the Present Indefinite Tense Indicative Mood, are prefixed to these forms ; thus :—

- Andi kenditande ; I do not love even a little.
- Aku keutande ; Thou dost not love, not even a little.

(9.) Followed by the present Subjunctive, they are often used as belonging to the Imperative Mood, but *ka* is often substituted for *ke* ; as :—

- Kendilinge ; Let me just try.
- Kauyenze lonto ; Just do that thing.
- Kanihambe ; Just go ye.
- Kanikwelele enhleleni ; Come, just move out of the path.

(10.) Sometimes *ke*, or *ka*, is prefixed to the forms of the Past Indefinite tense, Indicative mood, and then means, “*I did once love ;*” as :—

I once loved, &c.

PERS. SPEC.	SING.	PLU.
I.	Kandatanda.....	Kasatanda.
II.	Kawatanda	Kanatanda.
III. 1.	Kawatanda	Kabatanda.
2.	Kalatanda	Kaatanda.
3.	Kayatanda	Kazatanda.
4.	Kasatanda	Kazatanda.
5.	Kalwatanda.....	Kazatanda.
6.	Kawatanda	Kayatanda.
7.		Kabatanda.
8.		Kakwatanda.

ASI.

3. *ASI* is a negative particle expressing the indefinite sense of *it is not*, or *they are not*. It is thus prefixed to the Causal forms of Nouns and Pronouns, but the noun sometimes elides its initial vowel after *asi*, thus:—

Asinguye; It is not he.

Asingumntu, or *asi'mntu*; It is not a person.

Asililo; It is not it: referring to a noun of species second sing.

Asiyiyo; It is not it: referring to a noun of species third sing.

See on the comparison of adjectives sec. iv., 19, page 35.

KO.

4. The particle *ko*, which is derived from *Kona*, there, is affixed to the substantive verb *Ukuba*, whenever the idea of being present is expressed or implied; thus:—

Ukubako; To be present.

(1.) It is used with this signification as a verb, taking the Pronominal verbal prefixes and Tense forms as in the Paradigm of the Regular verb.

Ndiko; I am present.

Ebeko izolo; He was here yesterday.

Ndiya kubako; I will be present.

Andiyi kubako; I shall not be present.

(2.) When preceded by the relative pronoun, these forms affix the particle *yo* in the same manner as other verbs.

Abantu abakoyo; People who are present.

Amahashe akoyo; Horses which are present.

Izinto ezikoyo; Things which are present.

(3.) *Ko* follows the same rule of inflection as the verb *Ukutsho*, when forming the Objective form of the verb. (Sec. vi., 9, (1.)

Ukolo nina? For what purpose are you present?

Sikolo utando lwako; We are present for thy pleasure.

OF UKUMANA.

5. UKUMANA is the reciprocal form of the verb *Ukuma*, To stand. It denotes that the action of the verb to which it is prefixed is continuous in its operation.

(1.) It is used as a Regular verb, as far as Tense forms are concerned, but *always precedes another verb*, and expresses the *continuance of the action* of the verb to which it is prefixed.

(2.) The form of the verb which follows *mana*, the root of *Ukumana*, is often the Participial form, but more generally the Infinitive; as:—

Ndimana nditanda ; I continue loving ; or,

Ndimana ukutanda ; I continue to love.

Womana utanda ; Thou wilt continue loving ; or,

Wamana ukutanda ; Thou wilt continue to love.

Wamana etanda ; He continued loving ; or,

Wamana ukutanda ; He continued to love.

Bebemana betanda ; They were continuing loving ; or,

Bebemana ukutanda ; They were continuing to love.

Before the Infinitive the final *a* of *mana* is often dropped, as:—

Ndiman ukutanda.

Woman ukutanda.

Mana, when preceded by *Nga*, is used in making a request for the continuance of a favour in a supplicatory sense ; as:—

Ngamana ukuva ukutandaza kwetu Nkosi ; Continue to
hear our prayer, O Lord.

Ngamana usincede ngamaxsha onke ; Continue to
help us at all times.

This form is elliptical. The full form would be that of the Optative mood, found at the bottom of page 108. In the full form the above examples would be expressed thus:—

Wanga ungamana ukuva ukutandaza kwetu Nkosi.

Wanga ungamana usincede ngawaxsha onke.

OF UKWANDULA.

6. **ANDULA**, the root of this verb, is conjugated as any other Vowel-verb, to which class it belongs. (See **VOWEL-VERBS**.) It is usually followed by the Infinitive of the regular verb.

(1.) It refers to *time*; yet neither past, present, nor future exclusively; but implying that the action was, is, or is to be performed just at the time pointed out either by the verb which it precedes, or the drift of the sentence with which it is connected, as:—

Present Tense.

Ndisandula ukufika; I have just now arrived.

Usandula ukufika; Thou hast just now arrived.

The letter *s* is inserted between the Tense forms and *andula* in the above examples, because they are in the Present Imperfect Tense. (See **VOWEL-VERBS**.)

(2.) The Past and Future Tenses of this verb express the word *then*, implying that the action took place *just after* the occurrence of some circumstance referred to; as:—

Ndenjenjaloke, ndandula ukubuya; I did so, and then returned.
Wandula ukuteta; Then he spoke.

Kwaduduma yandula ukuna imvula; It thundered, and then the rain fell.

The final vowel of *andula* is often elided before the Infinitive of the following verb; as:—

Past Tense.

Akufa bendisandul ukufika; I was just then arrived, when he died.
Ndafika ndenza lonto, ndandul ukubuya; I arrived, and did that thing, and then returned.

Waya wafika wandul ukubuya; He went, and arrived, and then returned.

(3.) In the Future Tense, the form expressing, “*in order that*,” “*that thou mayest*,” &c., found under the Subjunctive Mood, is inserted between the first verb and the verb taking *andula*, although *ukuba* is not always used, as:—

Ndoya ukuba ndikangele (or, Ndoya ndikangele) dandul ukubuya; I will go, in order that I may see, and then return.

Woya ukuba ukangele (or, Woya ukangele) wandul ukubuya ;
 Thou wilt go, that thou mayest see, and then return.
 Woya ukuba abone wandul ukubuya ; He will go, in order that
 he may see, and then return.

(4.) Sometimes the Infinitive form of the verb follows another verb in the future, before *Ukwandula* ; as :—

Ndoya ukukangela, dandul ukubuya ; I will go to look, and
 then return.
 Boya ukubuza bandul ukubuya ; They will go to ask, and
 then return.

(5.) When the Negative of *Ukwandula* is used, the forms of the Subjunctive mood Present tense are used, and follow the negative of *Ukwandula* ; as :—

Ali kwanduli lipume ilanga ; The sun will not rise just yet.
 Awu kwanduli utshe umlambo ; The river will not dry up
 just yet.
 Unganduli ujike ; Do not turn just yet.

OF UKUTI.

7. This verb differs from other Irregular verbs in being prefixed to a certain class of neuter verbs which are never conjugated without its assistance. When *Ukuti* is used alone, it means To say, or be so, as :—

Nditi ; I say.
 Ndite ; I said.
 Ndati ndafika ; I did so,—I arrived.

8. The verb *following* *Ukuti* undergoes no change ; but *Ukuti* is conjugated as any other Irregular verb, (to which class it belongs,) in all its moods and tenses, thus :—

Ukuti shwaka ; To suddenly disappear.

Present Time.

PEBS.	SPEC.	SING.	PLU.
I.		Nditi shwaka; I suddenly disappear.	Siti shwaka; We suddenly disappear.
II.		Uti shwaka; Thou dost suddenly disappear.	Niti shwaka; Ye suddenly disappear.
III.	1.	Uti shwaka; He suddenly disappears.	Bati shwaka; They suddenly disappear.

Past Time.

PEBS.	SPEC.	SING.	PLU.
I.		Ndite shwaka; I suddenly disappeared.	Sate shwaka; We suddenly disappeared.
III.	1.	Wate shwaka; He suddenly disappeared.	Bate shwaka; They suddenly disappeared.

These examples will be sufficient to exemplify the manner in which this verb is used in connection with other verbs.

9. The accusative of the personal pronoun is inserted between the pronoun and the verb; and when thus inserted *Ukuti* expresses the Causative form of the Regular verb; as:—

SPEC. SING.

1. Ndamte shwaka; I caused him to suddenly disappear.
 2. Ndiyaliti shwaka; I cause it to suddenly disappear.
 3. Woyiti shwaka; Thou wilt cause it to suddenly disappear.
- &c. &c.

(1.) The above forms will appear, at first sight, to be in the *active voice*; but it is the verb *Ukuti*, and not the verb which follows, which is active; when *Ukuti* precedes a verb of this class, the verb following expresses merely the state of the person or thing which is the actor; the action of the verb being exclusively confined to *Ukuti*; as:—

Ndite shwaka; I suddenly disappeared.

Here, in the mind of a Kaffir, the action is confined to *Ndite*, and the meaning is, I did so,—suddenly disappeared: that is, I placed myself in the state expressed by sudden disappearance.

(2.) In forming the Passive voice, *Ukuti* follows the analogies of other Irregular verbs, but the final vowel is changed into *a*; as:—

PERS.	SPEC.	SING.
I.		Ndatiwa shwaka; I was made to suddenly disappear.
II.		Uya kutiwa shwaka; Thou wilt be made to suddenly disappear.
III.	1.	Utiwe shwaka; He is made to suddenly disappear.
	2.	Latiwa shwaka; It was made to suddenly disappear.

(3.) The verb following *Ukuti* may be used as a Regular verb by adding *za* to the final vowel; which addition will make it a Regular transitive verb, *Ukuti* being dropped; as:—

Ukushwakaza; To make suddenly disappear.

PERS.	SING.	PLU.
I.	Ndiyashwakaza; I make	Sashwakaza lonto; We made suddenly disappear. that thing suddenly disappear.
II.	Uya kulishwakaza; Thou	Niyalishwakaza; Ye make it wilt make it suddenly disappear. suddenly disappear.

(4.) The verb following *Ukuti*, when thus used as a Regular verb, becomes an Intransitive verb, by inserting *ek* before the final vowel, when the action will be confined to the actor; as:—

PERS.	SPEC.	SING.	PLU.
I.		Ndiyashwakazeka; I	Sashwakazeka; We suddenly disappeared. suddenly disappeared.
III.	1.	Washwakazeka; He suddenly disappeared.	Bayashwakazeka; They suddenly disappeared.

(5.) For the further use of *Ukuti*, see sec. x., 6.

OF UKUZA.

10. This verb which signifies, To come, often stands alone, and is conjugated in the same manner as other Irregular verbs, to which class it belongs; but it is often placed before the *infinitive* of other verbs, in the sense of the action of the verb before which it is placed *being about* to take place. When thus prefixed, the initial vowel of the *infinitive* is dropped; as:—

Ndiza kutanda; I am about to love.

Uza kufa; He is about to die.

Umlambo uza kutsha; The river is nearly dry.

Lonto iza kupela; That thing is nearly finished.

Lonto iza kubako; That thing is about to take place.

(1.) Sometimes *Ukuza* precedes another verb in the past time in the sense of *then*; as:—

Weza wati; Then spake he.

Weza wapendula; Then answered he.

Ndeza ndati; Then spake I.

(2.) *Ukuza* is sometimes prefixed to another verb, to express entreaty or supplication; as:—

Zungandibeti; Do not beat me.

Zungaqumbi; Do not be angry.

Zuwenze lonto; Do that thing.

Zuhambe kona; Go there.

It will be observed, that, in the above forms, the *z* only of *Ukuza* is retained; this is a contraction which always takes place in the use of *za*, when the word or form following commences with a vowel: or otherwise the initial vowel of that word or form is elided.

OF UKUKOVA.

11. This verb is used before the Infinitive of other verbs, in the sense of the action of the verb used in the infinitive being completed just previously to some other action taking place; as:—

Ndaku kova ukufika waqala ukuteta ;	At the very time when I arrived, he began to speak.
Ndaku kova ukufika, woti azimele yena ;	Immediately on my arrival, he will hide himself.

OF THE VERB SUBSTANTIVE, UKUBA ; TO BE.

12. This verb is not only used as an *auxiliary* verb in the formation of the tenses of the *principal* verb, but also in other combinations which require notice.

13. The Present Subjunctive of the Verb substantive is used in connexion with the Causal forms of nouns found in table No. 18, section III.

Xela elitye libe <i>isonka</i> ;	Command this stone that it be bread.
Pala isikumba sibe <i>yimvaba</i> ;	Dress a hide in order that it be a milk-sack.

14. The same forms of the Verb substantive are used before adjectives, and before nouns used adjectively ; as :—

Yaka indlu ibe <i>mkulu</i> ;	Build a house ; let it be large.= Build a large house.
Yenza indlela ibe <i>banzi</i> ;	Make a path ; let it be wide.= Make a wide path.

15. *Ukuba* is prefixed to the Conjunctive forms of the personal pronouns in the sense of the verb To have ; as :—

SPEC.

SING.

- | | |
|--|-----|
| 1. Ukuba naye ; To have him.=To be with him. | |
| 2. Ukuba nalo ; To have it.=To be with it. | |
| 3. Ukuba nayo ; To have it.=To be with it. | |
| &c. | &c. |

The above forms are used thus :—

Ndoba naye umntu ; I shall have (him) a man.
Ndibendi nalo ihashe ; I had (it) a horse.

16. The Verb substantive is prefixed in the same manner to the Conjunctive forms of *nouns*.

Ndoba nomntu ; I shall have a man.
 Ndibendi nehashe ; I had a horse.
 Unamahashe amaninzi ; He has many horses.
 Wabe noncedo ; He had help.

17. It is also used before the Causal forms of nouns found in Table No. 18, section iii. ; as :—

Ndiya kuba sisicaka ; I shall be a servant.
 Ndi ngumtu ; I am a man.
 Ebe sisidenge ; He was a foolish one.
 Uya kuba ligosa ; He will be a favourite.

18. The forms of the past Indefinite Tense are thus used with the root of *Ukuba*, to express, *he became, it became, &c.*, as :—

Waba ngumtu ; He became a man.
 Waba ngumpefumlo opilileyo ; He became a living soul.
 Igosa laba sisicaka ; The favourite became a servant.

19. Nouns and pronouns, when preceded by the Verb substantive, take the forms found in the Table, No. 42, section iii., thus :—

PERS.	SPEC.	SING.	
I.		Ndingendimi ndedwa ;	It not being I only. = Not I alone.
II.		Ndingulowo opendlayo	I am that one who searcheth.
III.	1.	Enguye otandileyo tina ;	Being he who hath loved us.
	2.	Belililizwe elihle ;	It was a fine country.
Plu.	3.	Zibe zizizicaka ;	They were servants.

20. The Present, Indicative, and the Present Participle, usually omit the Verb substantive. Thus :—

Nd ngumntu ; (for *Ndiba* ngumntu ;) I am a man.
*Lin*amandhla ; (for *Liba* namandhla ;) It is with power.
Ngesinokwoyika ; (for *Ngesiba* no-
 kwoyika ;) We ought to fear.

SECTION IX.

ADVERBS, CONJUNCTIONS, PREPOSITIONS.

ADVERBS.

1. THE following are the principal:—

Apa,	here.
Apo,	there.
Apa napaya,	here and there.
Cebetshu,	scarcely, barely.
Edwa and Odwa,	only, alone.
Ekohlo,	to the left.
Ekuleni,	openly, manifestly.
Ekuneni,	to the right.
Ekutile and Ekutini,	to such a place.
Endle and Ngasendle,	outside in the field.
Ewe,	yes.
Emini,	at midday.
Futi,	often.
Hai,	no.
Izolo,	yesterday.
Iucinane gakumbi,	less.
Kade and Kakade,	long ago.
Kaloku,	now.
Kambe,	now.
Kanene,	truly.
Kusasa,	early.
Kade,	a long time ago.
Kude,	far off.
Kamsinya,	quickly.
Kanjako,	again, also.
Kona,	there.
Kanye,	exactly, at once.
Kangako,	as much as that.
Kanjalo,	also, again.
Kwe sokunene,	to the right.

Kwe yesikohlo,	to the left.
Kwe yesanxele,	to the left.
Kodwa,	only, but.
Kunye.	together.
Kufupi,	near.
Kwa, kwe,	at, even.
Koko,	but.
Kungoko,	it is therefore.
Kwada,	at length.
Kude,	until.
Kanti,	whilst, notwithstanding which.
Kambe,	of course.
Kunene,	truly.
Mayela,	thereabouts.
Namhla,	to-day.
Nakancinane,	not at all.
Nangona,	although.
Ngomso,	to-morrow : this morning.
Ngemihla,	daily.
Ngokuba,	because.
Ngenxa ukuba,	because of.
Ngakumbi,	more.
Ngase,	(prefixed to neuters) near by.
Ngaku,	(prefixed to personals) near by.
Ngo, nge,	on account of.
Ngapanle,	besides, without.
Ngako, ngoko,	therefore.
Noko,	nevertheless.
Oko,	then, that, (indefinitely,) when.
Oku,	this (indefinitely).
Paya,	there.
Pezolo,	last night.
Pofu,	how then.
Ukuba,	for, if, whether, because, that.
Umhlaumbi,	perhaps.
Ungabi,	lest.
Ukuze,	in order that.
Xeshikweni,	when.
Xa,	when.

2. Many of the adverbs given above are derived from nouns, adjectives, pronouns, and verbs. The adverbs thus derived are usually formed from other parts of speech by prefixing *ku*, the sign of the Dative form, or *nga*, the sign of the Instrumental form of nouns and pronouns. The same remark is equally applicable to the *prepositions* and *conjunctions*.

3. *Edwa* and *Odwa*, "alone," vary in form, according to the person, species, and number of the noun or pronoun to which they refer, as follows :—

I alone, He alone, It alone, &c.

PERSON. SPEC.	SING.	PLU.
I.	Ndedwa or Ndodwa	Sodwa or Sedwa.
II.	Wedwa	Nodwa or Nedwa.
III. 1.	Yedwa	Bodwa.
2.	Lodwa	Edwa or Odwa.
3.	Yodwa	Zodwa.
4.	Sodwa	Zodwa.
5.	Lodwa	Zodwa.
6.	Wodwa	Yodwa.
7.		Bodwa.
8.		Kodwa.

DEMONSTRATIVE ADVERBS.

4. The demonstrative adverbs vary in form according to the species and number of the noun referred to, as in the following tables :—

The following forms are used in the sense of "*Here he is*," &c., and, "*There he is*," &c., with their plurals.

Here he is.

SPEC.	SING.	PLU.
1.	Nanku	Naba.
2.	Nali	Nanga.
3.	Nantsi	Nanzi.

SPEC.	SING.	PLU.
4.	Nasi	..... Nazi.
5.	Nalu	..... Nanzi.
6.	Nangu	..... Nantsi.
7.	Nabu.	
8.	Nanku.	

There he is.

SPEC.	SING.	PLU.
1.	Nankuya or Nanko	... .. Nabaya or Nabo.
2.	Naliya or Nalo	..... Nangaya or Nango.
3.	Nantsiya or Nantso	..... Nanziya or Nanzo.
4.	Nasiya or Naso	..... Naziya or Nazo.
5.	Naluya or Nalo	..... Nanziya or Nanzo.
6.	Nanguya or Nango	..... Nantsiya or Nantso.
7.	Nabuya or Nabo.	
8.	Nankuya or Nanko.	

5. *Ke*, *nje*, and *bo* are sometimes added to words with an adverbial force, giving the sense of *then*, *truly*. The Zulus affix *na* in the same manner.

Yinina ke?	wherefore, why then?
Kaloku nje,	now then.
Ewe bo,	yes truly.

Nouns which follow prepositions take *kw* before their prefix; thus:—

Pezu *kwomhlaba*; Upon the ground.
 Kamva *kwexesha*; After the time.

6. THE FOLLOWING ARE THE PRINCIPAL PREPOSITIONS.

Pantsi and Ngapantsi,	beneath, on the ground.
Pesheya and Ngapesheya,	beyond, on the other side.
Ele and Ngasele,	beyond.
Pandle,	without, outside.
Ezantsi and Ngasezantsi,	beneath, under.
Pezulu and Ngapezulu,	above.
Pezu and Ngapezu,	upon.

Pambi, pambile,	before.
Ese and Ngasese,	beyond, out of sight.
Nganeno,	on this side.
Pakati and Ngapakati,	within, among.
Emva and Ngasemva,	behind.
Kamva,	after, in time.
Kuloko,	but then.
Emveni and Emvenikweni,	after in point of time.
Entla and Ngasentla,	above, farther on.
Malungana,	parallel to, opposite to.
Ngenxa,	on account of.

INTERJECTIONS.

7. THE FOLLOWING ARE THE PRINCIPAL INTERJECTIONS.

A!	Hail! used only in addressing one in office.
Au!	Alas! Oh!
He!	So! denoting assent.
Hi!	Exclamation of surprise, &c.
Hei!	Used in calling to any one.
Hiku!	Hunting exclamation.
Ho!	Denotes indignation, &c.
Hoi!	Denotes regret, pity, &c.
Nci!	Dear me!
Nxatshi ke!	Exactly so! Just so! Good!
Tshipo!	Used in reference to the cold.
Wa!	Used to invite attention.
Wenna!	Still!
Yo!	Denotes surprise, &c.
X!	Denotes contempt.
Qa!	Woe!

(1.) *Wa* is a contraction of the pronoun *wena*, which is often used in a similar manner, especially in calling aloud to a person.

(2.) *Mawo*, and *Bawo*, the vocative forms of *umawo*, my mother, and *ubawo*, my father, are frequently employed interjectionally,

more particularly the former, in the sense of *Wonderful! Strange!* and the like.

(3.) The use of *O* as an interjection is an Anglicism, but it is frequently used in addresses to the Deity.

SECTION X.

ON THE CONSTRUCTION OF SENTENCES, AND THE ARRANGEMENT OF WORDS IN A SENTENCE.

1. FROM the peculiar character of the Kaffir language, arising out of the principle of the Euphonic Concord, much that is usually found in the Syntactical part has necessarily in this Grammar been placed in what in other languages is simply the Etymological part of a Grammar.¹

2. It is not competent in Kaffir to reduce the construction of sentences to certain rules expressed in categorical terms. All that can be done to assist the learner, is so to treat of words in *their collective usages*, as to show how they are to be placed in the construction of a complete proposition or sentence, *Simple* and *Compound*.

OF SIMPLE SENTENCES.

3. One striking peculiarity of the Kaffir language is, that the VERBAL FORMS, including as they do the *Pronominal verbal prefixes* (sec. vi., 24, (1) to (6),) which express the *nominative*; and the *Pronominal verbal medials*, (sec. vi., 27,) which express the *accusative*; embody a *complete logical proposition, or simple grammatical sentence in themselves*. Thus, to take one of the examples given of the use of the Pronominal verbal prefixes, and Pronominal verbal medials, sec. vi., 30:—*Wamkohlisa* expresses—*wa*, he; *m*, her; *kohlisa*, deceived. He deceived her. This is an *indefinite* proposition, with two nouns *referred* to, but not expressed; but when we supply the nouns from which the Pronominal verbal prefix and the Pronominal verbal medial are derived, *and which*

they represent in the verbal form, we have a full definite proposition or sentence, thus:—*U Satani wamkohlisa u Eva*: Satan (he) deceived (her) Eve.

4. The *Major* nominative and accusative which give *definiteness* to the sentence, may either *precede* or *follow* the verbal form. Thus:—

Bada bafika ke abantu ;	At length the people arrived.
Ndiya kumfuna mina ;	I will go in search of him.
Uyasidela lomntu ;	That person derides us.
Abakohlakileyo baya kucitwa ;	Evil doers shall be scattered.
Aboni baya kugwetywa ;	Sinners will be condemned.
Amahashe aya kubaleka ;	The horses will run.
Lomntu uyasikangela ;	That person is looking at us.

So with all the principal parts of a sentence, great latitude is allowable as to their *relative position*. This freedom as to the position of the principal words in a sentence arises from the principle of *concordance* which is invested in the *Verbal forms*, rendering the flow of thought equally natural and easy, whether the verb *precede* the Major, nominative and accusative, or *follow* them.

5. Thus the Nominative, which is the actor ; the Predicate, or that which is affirmed or denied, which is the verb ; and the Accusative, which is the object respecting which the affirmation or denial is made, or on which the action of the verb terminates, are all found in the *Verbal forms*. There is moreover in the construction of the Verbal form a governing noun or pronoun, *expressed or understood*, from which the Pronominal verbal prefix, and the Pronominal verbal medial, are derived. Thus in reality there are *two nominatives* and *two accusatives*, to every complete proposition in Kaffir, one of which is *pronominally resident in the Tense form of the verb*, and may be designated the *Minor Nominative* and the *Minor Accusative*, and the other *definitely expressed by the noun or pronoun*, from which the Pronominal verbal prefix and the Pronominal verbal medial are derived,—and which may be termed the *Major Nominative*. Thus:—

<i>UTixo uyazibona izinto zonke ;</i>	God, (he them) sees all things.
<i>Ngesimkonza yena ;</i>	We ought to (him) serve him.

N.B. It will greatly assist the learner in understanding the construction of sentences in Kaffir, to fully acquaint himself with the use of the *Pronominal verbal prefixes and medials, and their derivation from the Nouns and Pronouns to which they refer.*

OF UKUTI AS A PREFATORY PREDICATE.

6. The Kaffir language possesses another peculiar feature, in the employment of what may be termed a *Prefatory predicate*. This is supplied by *ti*, the root of the verb *Ukuti*; (see section viii., 7,) which predicates of the subject, and of the circumstances of the sentence indefinitely, as *being, becoming, or doing so*, thus leaving it to the verb or verbs which follow, to define the *kind* of being or action which is intended to be expressed. Thus the action of *Ukuti*, as the *Prefatory predicate*, is thrown forward to all the circumstances of the sentence. The following examples exhibit the use of the PREFATORY PREDICATE :—

<i>Woti</i> osukuba ebulala <i>abe</i> netyala ematyaleni ;	Whosoever shall kill shall be in danger of the judgment.
Ngendawo yokuba <i>bebeya kuti</i> , ukuba akunqabile, <i>bakohlise</i> kwa nabaqashwa ;	Insomuch that, if it were possible, they shall deceive the very elect.
Niyazi ukuba <i>kwoti</i> emveni kwen-tsuku 'mbini <i>kubeko</i> ipasika ;	Ye know that after two days is the passover.
<i>Ati</i> lomaxego omabini <i>ahlala</i> eti cwaka ;	The two old men sat in silence.
<i>Uti</i> kodwa <i>ubonakale</i> ku-Yihlo osemfihlekweni ;	But that thou appear unto thy Father which is in secret.
<i>Bati</i> bakufika kulondawo <i>bangena</i> enqanaweni <i>baseshela</i> e Fenesi ;	<i>They did so</i> , when they arrived at that place, they entered into a ship and sailed towards Phenice.
<i>Oti</i> ngennxa yezizinto umsindo ka-Tixo uze pezu kwabo ;	For which things' sake the wrath of God cometh on them.

Eziti intliziyo zonke zivulekele kuwe;	Before whom all hearts are open.
Enditi kaloku ndivuye ekuveni kwam ubunzima ;	Who now rejoice in my sufferings.

ON COMPOUND SENTENCES.

CONCORDANCE AND POSITION OF THE SUBORDINATE PARTS OF
THE SENTENCE.

CONCORDANCE OR AGREEMENT OF NOUNS.

7. When two nouns come together, both of which signify the same person or thing, the latter usually agrees with the former according to the principle of *apposition*. Thus :—

U-Solomone <i>unyana</i> ka-Davide ;	Solomon the son of David.
Imfundiso ka-Yohanesi <i>umbapiti-</i> <i>zeshi</i> ;	The teaching of John the Baptist.
Pantsi kwo-Faro <i>ukumkani</i> ;	Under Pharaoh the king.
Kwinkosi yetu <i>u-Yesu Kristu</i> ;	From our Lord Jesus Christ.

(1.) But the *latter* noun sometimes takes the relative pronoun and substantive verb before it, for the sake of emphasis or precision ; in such case therefore the concordance is influenced by the EU-PHONIC CONCORD, according to the species of the *first* noun. As :—

Intombazana <i>engu</i> -Hana ;	The girl (<i>which is</i>) Hannah.
Ingelosi <i>elingu</i> -Gabriyeli ;	The angel (<i>which is</i>) Gabriel.
U-Yesu <i>oyi</i> -Nkosi ;	Jesus (<i>who is</i>) the Lord.

(2.) If the first noun is in one of the Possessive or Dative forms, the latter noun sometimes takes the same form, and thus shares in the same government ; thus :—

T

Endlwini ka-Simoni yeleperi ;	In the house of Simon the leper.
Uyintloko yomzimba, yeremente ;	He is the head of the body, the church.
Nitandaze ku-Yehova <i>ku</i> -Tixo wenu ;	And entreat the Lord your God.

8. Nouns are also used in apposition with the personal pronouns, in which case they usually drop their initial vowels ; thus :—

Tina <i>zicaka</i> zako	We thy servants.
Zundipate ngofefe mina <i>moni</i> ;	Be merciful to me a sinner.

CONCORDANCE OF ADJECTIVES.

9. Adjectives agree with their nouns in species and number, according to the *class* of the former, and the *prefix* of the latter ; thus :—

<i>Umfazi omde</i> ;	A tall woman.
<i>Abantu bonke</i> ;	All people.
<i>Ilitye elikulu</i> ;	A large stone.
<i>Amazwi amaninzi</i> ;	Many words.
<i>Ingubo emnyama</i> ;	A black garment.
<i>Izinto zimbi</i> ;	Other things.
&c.	&c.

10. When an adjective is used in connexion with a verb of the *first* or *second* persons, that form of the adjective is employed which corresponds to the first species of the noun : see the table of adjectives, section iv., 6. As :—

<i>Ndimkulu</i> mina ;	I am great, (I.)
<i>Siyakwenza mkulu</i> ;	We make thee great.
<i>Sibaninzi</i> tina ;	We are many (we.)
<i>Nibaninzi</i> nani ;	Ye are many also.

This construction is elliptical, and arises from the usual custom of omitting the verb substantive, and the relative pronoun of the prefixes of adjectives, when preceded by verbs or the Tense forms of the verb. Thus, *Ndimkulu* is for *Ndingomkulu* ; I am (he who is) great : *Sibaninzi* is for *Singabaninzi* ; We are (they who are) many : and so on.

11. When two or more adjectives are used in connexion with one noun, they all agree with it, but the sign of connexion (*na*) between the adjectives themselves is usually omitted, where each qualifies the same object; as:—

Waka itempile <i>enkulu entle</i> ;	He built a large (and) splendid temple.
Benza imimangaliso <i>emininzi enzima</i> ngakuye ;	They laid many (and) grievous complaints against him.

12. When adjectives refer to *persons* indefinitely, the nouns *umntu* and *abantu* are often omitted; thus:—

<i>Omkulu</i> wokonza <i>kwomncinane</i> ;	The elder shall serve the younger.
Sohamba <i>nabatsha</i> betu, <i>nabada</i> betu ;	We will go with our young, and with our old.
Ukuba atwale izono <i>sabaninzi</i> ;	That He should bear the sins of many.
<i>Abanye</i> nibasindise ngokwoyika ;	And others save with fear.

The *indefinite form* of the adjective is also used without a noun expressed; as:—

Angenza <i>konke</i> akutandayo ;	He can do whatsoever he will.
Kukupina <i>okubi</i> akwenzileyo ?	What evil hath he done ?

POSITION OF ADJECTIVES.

13. The general rule with regard to the position of adjectives is, that they *follow* their nouns.

(1.) But the Indefinite adjectives *nye* and *onke* frequently *precede* their nouns; as:—

<i>Abanye</i> abantu ;	Other people.
<i>Zonke</i> izinto ;	All things.

(2. Numeral and other adjectives, also, sometimes precede their nouns; as:—

Watuma <i>bababini</i> abadisipile bake ;	He sent forth two of His disciples.
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Kwaye kwenziwe *emininzi* There were many signs and
 imiqondiso nemimangaliso ; wonders wrought.
 Wahlala yayimbi imihla isixenxe ; He waited other seven days.

CONCORDANCE OF PRONOUNS.

14. The several kinds of pronouns concord with the nouns which they represent, or with which they are united, in person, species, and number, according to the *species* of the latter, as shown in the tables of pronouns, section v., 3 and 8.

15. The Demonstrative and Possessive pronouns, when they refer to two or more nouns, are *repeated* with each, or concord with the nearest ; as :—

<i>Lomfanekiso nesibalo esi ;</i>	This image and (this) super- description.
Umteteleli <i>wetu</i> nomta- ndazeli <i>wetu</i> ;	Our advocate and (our) inter- cessor.
Umzimba nompefumlo <i>wako</i> ;	Thy body and soul.
Ngamandla nobungwele <i>betu</i> ;	Through our power and holiness.

16. The Relative pronoun, when nominative to a verb, is prefixed to the Verbal prefixes, and Tense forms of the verb. When as the Nominative the relative refers to two or more antecedents, it either concords with them collectively as *persons* or *things*, or takes the *indefinite form*. In such circumstances, accordingly, the *relative* concords with the *personal pronoun* indicated by the Tense form of the verb ; thus :—

U-Mosesi no-Arone <i>abateta</i> no- Faro ;	Moses and Aaron who spake with Pharaoh.
Isonka neveyine <i>okwaxelwa</i> yi- Nkosi ;	Bread and wine which were commanded by the Lord.

The Indefinite form is likewise used, where the antecedent consists of a *sentence*, or of that which expresses some *general idea* ; as :—

Okungumbonakaliso wokugweba okulungileyo kuka-Tixo ;	Which is a manifest token of the righteous judgment of God.
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17. The relative pronouns of the third person, first species, when nominatives to verbs, are often used with the antecedent *understood*; expressing *he* or *him who*, in the singular, and *they* or *them who*, in the plural, according to the construction; thus:—

Itemba <i>lokohlakeleyo lobuba</i> ;	The hope of him who is wicked shall perish.
<i>Abalungisayo abayi kuhelwa</i> 'nto ;	No evil shall happen to them who are just.
Inene <i>yabalungileyo iyabaluleka</i> ;	The integrity of the upright shall guide them.

18. The relative pronouns of the third species, first person, when referring to an antecedent understood, as in the above examples, are often used in connexion with personal pronouns of the *first* and *second* persons; thus:—

<i>Tina banamandla</i> ;	We who have strength.
<i>Nina baqalekisiweyo</i> ;	Ye who are cursed.
<i>Akusendimi okwenzayo</i> ;	It is no more I that do it.
<i>Beni nini ababepika</i> ;	It was ye who were contending.

But this construction is evidently elliptical, in consequence of the omission of the antecedent with which the relative and verb concord, and which is understood, in the above and similar examples, to be in *apposition* with the preceding pronouns; thus, *tina banamandla* is elliptical for *tina bantu abanamandla*, the noun *abantu* being the understood antecedent, in apposition with *tina*. In a similar manner *umntu* is understood with the singular pronouns.

CONCORDANCE OF PARTICIPLES.

19. The Participles concord with the noun or pronoun to which the action or state of being they express is attributed, in the same way as the Tense forms of the verb concord with the Nominative; thus:—

U-Yesu, <i>esazi inkohlakalo yabo</i> ;	Jesus, knowing their wickedness.
Baza hati bona, <i>behanjiswa yire-</i> mente ;	And they, being brought on their way by the church.

Ati amadoda, <i>esuka</i> kona ;	And the men, leaving that place.
Yena, <i>ebona</i> u Petrosi no-Yohanesi <i>beza</i> kungena etempileni ;	He, seeing Peter and John about to go into the temple.
Ufefe, netaŕu, noxolo, <i>zivela</i> ku-Tixo ;	Grace, mercy, and peace, coming from God.

CONCORDANCE OF PARTICLES.

20. The adverbs *edwa* and *odwa*, and likewise the *demonstrative* adverbs, concord with the nouns or pronouns to which they refer, in *person*, *species*, and *number*, according to sec. ix., 3 and 4.

21. Prepositions, also, sometimes concord with a preceding noun, by prefixing the required form of the relative pronoun and the forms of the substantive verb which are found in the table sec. iii., 42 ; as :—

Ndingumntu opantsi <i>kwobu-</i> kosi ;	I am a man (who is) under authority.
Kwa nento zonke <i>ezipezu</i> kwalo ;	And all things (which are) upon it.

REGIMEN OR GOVERNMENT OF WORDS.

REGIMEN OF NOUNS.

22. There is a peculiarity to be noticed in reference to the regimen of a few nouns in the singular number, which denote paternal, maternal, and similar relationships. A noun in the possessive case in connexion with these, instead of taking the singular possessive particle indicated by the form, frequently takes the corresponding *plural* one, as in the following examples :—

Kwa nonina <i>bonyana</i> baka- Zebedi ;	And the mother of Zebedee's children.
Unyana wodade <i>ba-Paulusi</i> ;	Paul's sister's son.
U-Yamesi umninawe <i>bo-</i> <i>Yohanesi</i> ;	James the brother of John.

23. When two or more nouns refer to the *same antecedent* noun, the latter noun or nouns prefix the conjunctive *na* followed by the *relative pronoun* corresponding to the antecedent noun, to their Possessive particles, (sec. iii., 6.) and the dependency is thus sustained by all; as:—

Ungu-Tixo waba-Yodi <i>nowaba-</i> Heyideni nabo ;	He is the God of the Jews and (that) of the Gentiles also.
Nilumkele igwele laba-Farisi <i>nelaba-</i> Sadusi ;	Beware of the leaven of the Pharisees and (that) of the Sadducees.
Ubuninzi bofefe <i>nobobulumko</i> ;	Abundance of grace and (that) of wisdom.
Unina ka-Yamesi <i>noka</i> Yosesi ;	The mother of James and (that) of Josés.

The Relative pronoun is used in this construction, simply to allow of the conjunctive *na*, the final vowel of which is dropped, being used in connexion with the possessive form.

(1.) Occasionally, the relative is used with the first noun, as well as with the latter ones; as:—

Isihlwele ezamadoda <i>nezamanka-</i> na ;	Multitudes (those) of men and (those) of women.
Uyi-Nkosi <i>neyezulu neyomhlaba</i> ;	Thou art Lord both (that) of heaven and (that) of earth.

(2.) But the latter noun or nouns, instead of taking the possessive form, frequently assume the *conjunctive* one; as:—

Umteto wesono <i>nokufa</i> ;	The law of sin and death.
Inkosi yezulu <i>nomhlaba</i> ;	Lord of heaven and earth.
Indawo yokukanya <i>nobungcwalisa</i> ;	A place of light and glory.

24. When one noun refers to *two or more antecedent nouns*, it is used in the possessive form which corresponds to the *prefix* of the *nearest*; thus:—

Noyise nonina <i>wentombasana</i> ;	And the father and the mother of the maiden.
Nangazo imfundiso namasiko <i>obukumkani bezulu</i> ;	And concerning the doctrines and laws of the kingdom of heaven.

25. Nouns denoting *time*, when used with a kind of adverbial force, require the *relative pronoun* before the verb ; as :—

Sekumzuzu <i>ayenzileyo</i> ;	It is some time since he did it.
Kuminyaka mitatu endingapezanga ukuyala bonke ;	For the space of three years I ceased not to warn every one.
Isiqalo sempambano sinjengamanxa umntu <i>avulela amanzi</i> ;	The beginning of strife is as when one letteth out water.
Ayiya kuba nataru umhla epindeze- layo ;	He will not spare in the day of vengeance.
Ukumkani makasive, mhlana <i>esibi-</i> zayo ;	Let the king hear us, when we call.

In this construction, the relative pronoun is used for the conjunction *that*.

But the verb, instead of taking the relative pronoun, is sometimes used in one of the *participles* ; as :—

Sekuminyaka <i>ebubile</i> ;	He died some years ago.
Ngumzuzu ongakananina <i>bedhlu-</i> <i>lile?</i>	How long is it since they passed ?

26. The *second* comparative form of nouns and pronouns, when used subjectively, requires the verb in one of the *participles* ; thus :—

Njengamangelosi <i>esenje njalo</i> ezulwini ;	Like as the angels do in heaven.
Njengameva <i>engena esandleni som-</i> nxili ;	Like as a thorn goeth up into the hand of a drunkard.
Njengayoinja <i>ibuyela emhlanzweni</i> wayo ;	Like as a dog returneth to his vomit.

REGIMEN OF ADJECTIVES.

27. Adjectives are followed by nouns and pronouns in different forms, according to the sense intended ; as :—

Kuba mnandi *emxelweni*; It is pleasant to the soul.
 Ndingwele *kuso* isono sami; I am pure from my sin.
 Kwoba lula *kuwe*; It shall be easy for thee.

Mnandi is sometimes followed by a noun or pronoun in the *simple form*; as:—

Kumnandi *sona* isidenge nxa senz' It is pleasant to the fool when
 ubumenemene; he does mischief.

REGIMEN OF PRONOUNS.

28. Personal pronouns of the first and second persons are sometimes followed by nouns in a *possessive form* of the third person, first species, plural, in which case the construction is elliptical; thus:—

Tina *bemmini*; We of the day.
 Nina *bomhlaba*; Ye of the earth.
 Tina *basemhlambini* ka-Paulusi; We of Paul's company.

In these and similar examples there is an ellipsis of *abantu*, and it is from this, accordingly, as the governing noun, and not from the pronouns, that the nouns take their possessive form.

29. The *possessive forms* of the noun and pronoun require the *relative pronoun* before them, when used in connexion with the substantive and other verbs; thus:—

Ebengowendlu ka-Davide; He was (one) of the house of
 David.
 Unyamekela izinto ezizezabantu Thou savourest the things that
 wena; be (those) of men.
 Singabe-Nkosi tina; We are the Lord's.
 Ubungengowako na? Was it not thine own?
 Wandinika okwomti; He gave me (that) of the tree.

The same rule applies to all the forms of nouns and pronouns, as well as to other words, which commence with a *possessive* particle; thus:—

Kanti ukuba siti, Lolwasebantwini ;	But if we shall say, It is (that) of men.
Ezonkomo zezakuti ;	Those cattle belong to us.
Lomntu ungowakwa-Kama ;	That person belongs to Kama's place.
Ubapitizesho luka-Yohanesi lolwapa- pina ?	The baptism of John, whence was it ?

DATIVE FORMS.

30. Verbs denoting motion *to* or *from* a person, place, or thing, require the dative form after them ; as :—

Bateta <i>kuwo</i> ama-Yodi odwa ;	They spake to the Jews only.
Akwaqondeka <i>kubo</i> ;	It was not understandable to them.
Bamzisa <i>e-Antiyoi</i> ;	They brought him to Antioch.
Baza bangena <i>endlwini</i> ;	Then they went into the house.
Wapumla <i>kuwo</i> wonke umsebenzi wake ;	He rested from all his work.
Unamandla <i>kubaperisite</i> abakulu ;	He hath authority from the chief priests.
Abatunyiwe <i>kuye ku-Koneliyusi</i> ;	Who were sent out to him from Cornelius.

31. When that form of the Dative which denotes motion *towards* an object, place, or person is used, the Objective form of the verb is used as shewn in sec. vi, 9. (4.) In cases where the Simple form of the verb expresses the leaving or avoiding of an object, place, or person, the Objective form of the same verb denotes motion *towards* the object ; as :—

<i>Baleka</i> umbulo ;	Flee fornication.
<i>Balekela</i> entabeni ;	Flee unto the mountain.

32. The verbs *ya* and *za* are often used before the objects of verbs, which are intended to denote the kind of motion indicated by *to*, according as the act of *going* or *coming* is implied ; thus :—

Zagoduka <i>ukuya ezweni lakowazo</i> ;	They went home (going) to their own country.
Wehla entabeni <i>waya ebantwini</i> ;	He came down from the mount (and went) unto the people.
Wasusa amangelosi amabini <i>aye kuvusa u-Lote</i> ;	He sent two angels (that they should go) to arouse Lot.
Ndanditunyiwe <i>ukuza kuteta nawe</i> ;	I am sent (to come) to speak unto thee.

33. The interposition of the substantive and other verbs is sometimes necessary to distinguish *the kind of motion* intended to be expressed by the dative form ; thus :—

Usitengile <i>sibe kuye u-Tixo kuzo zonke izizwe</i> ;	Thou hast redeemed us to God out of every nation.
Kwa kuye omncinane <i>kude kube kuye omkulu</i> ;	Even from the least unto the greatest.
Kude kangakananina <i>ukusuka en-Nqushwa ukuya e-Rini</i> ?	How far is it from Fort Peddie to Graham's Town ?

34. *In, on, or at*, a person, place, or thing, is expressed by the dative form ; thus :—

Tina esitembileyo <i>ku-Kristu</i> ;	We who have trusted in Christ.
Wahlala <i>ezweni le-Kanane</i> ;	He dwelt in the land of Canaan.
Kwaye kuhleli indoda etile <i>e-Lisitira</i> ;	And there dwelt a certain man at Lystra.
Naniya kumva yena <i>ezintweni zonke</i> ;	Him shall ye hear in all things.
Wayibeka <i>emhlabeni</i> ;	He put it on the ground.

The *Objective form* of the verb is sometimes used in this construction also, see sec. vi., 9, (4) ; as :—

Kekaloku ndiyabekela <i>e-Ziyoni</i> ;	Behold, I lay in Zion.
Ebezalelwe <i>e-Beteleheme</i> ;	He was born in Bethlehem.
Utshixelwe <i>endhlwini</i> ;	He is locked up in the house.

35. *In* or *at* particular times or seasons, is likewise generally expressed by the dative form ; as :—

Sebenzani <i>ehtotyeni</i> , ize ninga- sweli 'kutya <i>ebusika</i> ;	Work in the summer, that you may not want for food in winter.
Abantu bayavuya <i>ekwindla</i> ; Botutunjelwa <i>emini</i> nasebusuku ;	Men rejoice at harvest time. They shall be tormented day and night.

36. The dative form also expresses the partitive sense in which *of* is sometimes used, as well as some of the senses attached to *with* ; thus :—

Watya <i>kumti</i> ;	He ate of the tree.
Nasezintakeni zezulu wotabata ngasixenxe ;	Thou shalt take of the fowls of the air also by sevens.
Ndiqumbile <i>kuwe</i> ;	I am angry with thee.
Ufumene ufefe <i>ku-Tixo</i> ;	Thou hast found favour with God.
Wayeko imini ezitile <i>kwabadi- sipile</i> ababe se-Damakusi ;	And was certain days with the disciples which were at Damascus.

FORMS OF NOUNS AND PRONOUNS.

INSTRUMENTAL FORM.

37. In addition to what is stated respecting the Instrumental Form of the noun at sec. iii., 19, and sec. v., 14, it is necessary to add here that nouns intended to denote a definite *period of time*, during which something is represented as occurring, are used in the instrumental form ; thus :—

U-Yesu wacanda emasimini <i>ngemmini</i> yecawa ;	Jesus went on the Sabbath day through the fields.
Ngokuba <i>ngobubusuku</i> bekumele ngakumi ;	For this night there stood by me.
Ndomdumisa <i>ngamaxesha</i> onke ;	I will praise him at all times.

Kekaloku <i>ngomnye</i> walomihla wanga emkombeni ;	On one of those days he entered into a ship.
<i>Ngomnyaka</i> odlulileyo kwabuba inkwenkwe kulomzi ;	During the past year a boy died on this place.

38. Numeral nouns and adjectives express *distribution* by the instrumental form ; as :—

Uzitabatele kuwe <i>ngasixenxe</i> ;	Take them unto thee by seven.
Baya kwamkela <i>ngekulu</i> ;	They shall receive a hundred-fold.
Yavelisa ukutya ngamanani <i>angamashumi</i> mane ;	It brought forth fruit forty-fold.
Bafumana imali zabo bonke <i>ngabanye</i> ;	They found every man's money.
Uzingenise <i>ngambini</i> ;	Cause them to come in by twos.

39. To express *diversity* of number, time, place, &c., the noun or adjective is *repeated* in the instrumental form ; thus :—

Wabatuma ngababini <i>ngababini</i> ;	He sent them by two and two.
Esateta naye imihla <i>ngemihla</i> ;	As she spake to him day by day.
Isibalo esingwele siyasiyala kwi- ndawo <i>ngendawo</i> ;	The Scripture moveth us in sun- dry places.
Ningayi kwizindlu <i>ngezindlu</i> ;	Go not from house to house.
Kekaloku sinezipo <i>ngezipo</i> ;	Having then different gifts.

CONJUNCTIVE FORM.

40. Motion or combined action *with* a person or thing is expressed by the conjunctive form ; thus :—

U-Lote wahamba <i>naye</i> ;	And Lot went with him.
Wangena <i>nabo</i> etempileni ;	He entered with them into the temple.
Ucebano u-Tixo alwenzileyo <i>nobawo</i> betu ;	The covenant which God made with our fathers.
Wabuya <i>nezihlobo</i> zake ;	He returned with his friends.
Nize nimke <i>nalo</i> ;	And then depart with it.
Goduka <i>nazo</i> ezonto ;	Take home those things.
Siyasebenza nani ;	We work with you.

41. Hence verbs of the *Reciprocal form* are usually followed by nouns and pronouns in this form; thus:—

Ndahlangana <i>nabo</i> endleleni ;	I met them in the path.
Intliziyo yami iyanqinana <i>nami</i> ;	My heart beareth me witness.
Umoya uyasizana <i>nati</i> ebulweleni betu ;	The Spirit helpeth our infirmities.
Saxoliswana <i>no-Tixo</i> ;	We were reconciled to God.
Ungahlukani <i>nomteto</i> kanyoko ;	Forsake not the law of thy mother.

42. Verbs, also, which from the nature of their signification imply more or less of *mutuality*, generally require the conjunctive form after them; thus:—

Ndizenze oteta <i>no-Yehovah</i> ;	I have taken upon me to speak unto the Lord.
Nangona silwileyo <i>naye</i> ;	Though we have rebelled against him.
Safaniswa <i>ne-Gomora</i> ;	It was made like unto Gomorrha.
Walinga ukubandakanya <i>nabo</i> ;	He assayed to join himself to them.
Ebedlala <i>nabantwana</i> ;	He was playing with the children.

OF THE COPULATIVE CONJUNCTION AND.

43. (1.) Nouns are joined conjunctively by using for the second noun the forms given in sec. iii., 20; as:—

Ihashe <i>nenkomo</i> ;	A horse and cow.
Umntu <i>nehashe</i> ;	A man and horse.
Izimvu <i>nenkabi</i> ;	Sheep and oxen.

(2.) The conjunctive particle *na* is used for uniting ADJECTIVES, PRONOUNS, and ADVERBS; as:—

Umfazi <i>nomntwana</i> wake ;	A woman and her child.
Ezulwini <i>nasemhlabeni</i> ;	In heaven and in earth.
Ibala limhlope <i>nelimnyama</i> ;	White colour, and black.
Apa <i>napaya</i> ;	Here and there.
Pezulu <i>nangapantsi</i> ;	Above and below.

(3.) VERBS are united copulatively in the *present and future* Indicative, by using for the second verb the forms of the Subjunctive mood ; as :—

Siyafika, *sibuye* ; We come (arrive) and return.
 Hlalani *nitete* ; Sit ye and speak.
 Siya kuhlala *sonwabe* ; We shall sit and enjoy ourselves.

But the present, Indicative, is sometimes followed by its corresponding *participle* ; as :—

Kangela, wena ubizwa ngobu- Behold, thou art called a Jew,—and
 Yodi,—*usazi* intando yake ; knowest his will.

IN THE PAST INDEFINITE TENSE both verbs are placed in that tense ; as :—

Ndaya ndakangela ; I went and looked.
 Bafika balwa ; They arrived and fought.
 Bahamba basebenga ; They went and wrought.

(4.) IN THE INFINITIVE, two or more verbs are joined together by the copulative particle *na* ; or sometimes the forms of the Subjunctive are used for the second verb ; as :—

Umsebenzi wawo kukuzingaabantu, Their employment is to tempt
nokubarolela kuleyo indawo men, and to draw them
 yawo ; to their own place.
 Ufanele ukunikelwa ezandleni He must be delivered into the
 zabantu *akuruseshwe* ; hands of men, and be
 crucified.

The participles follow each other without any formal sign of connection ; thus :—

Weza esitya *esela* nokusela ; He came eating and drinking.
 Besiva *bebona* imimangaliso Hearing and seeing the miracles
 wayenzayo ; which he did.

(5.) When the second of two verbs expresses that which is future

and *conditional upon the performance of the action expressed by the first verb*, the future present indefinite tense, No. 3, must be used as the second verb :—

Celani, <i>naniya kupiwa</i> ;	Ask, and it shall be given you.
Sondelani ku Tixo, <i>waeya kusun- dela kuni</i> ;	Draw near to God, and He will draw near to you.
Funani <i>naniya kuzuza</i> ;	Seek, and ye shall find.

Sometimes *Ukuba*, If, is used to express the condition in sentences like the above, when the first verb must be in the Present Imperfect tense Indicative mood ; as :—

Ukuba ndiyenza lonto <i>ndandiya kufa</i> ;	If I do that thing, I shall die.
Ukuba nihamba <i>naniya kubona</i> ;	If ye go, you will see.

44. When two or more nouns or other words have reference to the same *Preposition*, the latter nouns are used in the *Conjunctive form*, or the *Preposition* is repeated ; as :—

Ngapantsi kwetyala, <i>nobuhlungu nokufa</i> ;	Under guilt, pain, and death.
Pezu kwemilambo, <i>napezu kwe- mitombo yamanzi</i> ;	Upon the river, and fountains of water.

“ FOR ” IN CONNEXION WITH THE VERB.

45. The sense of *for*, which is commonly expressed in other languages by a single form of the noun or pronoun, or by a preposition, is expressed in this, in several different ways, as follow :—

(1.) *For* is often expressed *in* the verb. The *Objective form* is usually employed for this purpose, though verbs of the *Primitive form*, likewise, occasionally include *for*, as well as other prepositions, in their meaning ; thus :—

Masitandazele iremente yonke ;	Let us <i>pray-for</i> the whole church.
U-Kristu wafela aboni ;	Christ <i>died-for</i> sinners.

Obenikelelwe izigqito zetu ;	Who was <i>delivered-for</i> our offences.
Owaezinikela tina ;	Who <i>gave-himself-for</i> us.
Ezenzelwa izitixwana amadini ;	Which are <i>made</i> sacrifices for idols.
Bamenzela inxeba ;	They <i>made-for</i> him a wound.
Nihlanganisele imihla yokugqibela imfuyo ;	Ye have <i>heaped-together</i> treasure for the last days.
Obelinda ubukumkani buka-Tixo kanjalo ;	Who also <i>waited-for</i> the kingdom of God.

46. Where *for* is used in the sense of *because of, in behalf of,* and the like, the preposition *ngenza* is frequently employed to express it; as:—

Siyakudumisa <i>ngenza</i> yokudalwa kwetu ;	We praise Thee for our creation.
Siyakutandaza <i>ngenza</i> yentlobo zonke zabantu ;	We beseech Thee for all sorts of men.

47. Sometimes the *possessive form* will express *for*, either alone, or preceded by the relative pronoun and substantive verb, or preceded by the noun *into* and the substantive verb ; thus:—

Usisizi <i>sezono</i> zetu ;	He is the propitiation for our sins.
Waka itempile <i>yembedesho</i> ka-Tixo ;	He built a temple for the worship of God.
Imbiza yokungcwengisa <i>yeyesilivere</i> ;	The fining pot is (that of, or) for silver.
Ebengawento ni wona ?	They were (those of, or) for what ?
Iti enye ibe <i>yeyako</i> , iti enye ibe <i>yeyake</i> ;	Let one be for yourself, and the other for him.

48. Sometimes the Dative and Instrumental *forms of nouns and pronouns*, also, express *for* ; thus:—

Kunge kulungile <i>kolowamntu</i> ;	It had been good for that man.
Bakala <i>kukwoyika</i> ;	They cried out for fear.

U-Kristu usisigqibelo somteto <i>ngabo</i> ubulungisa ;	Christ is the end of the law for righteousness.
Ngokokuba no-Kristu eka weva intlungu <i>ngazo</i> izono ;	For Christ also hath once suffered for sins.
Ukwanana into <i>ngeny</i> e into ;	To barter one thing for another.

49. In some instances, the interposition of the *substantive* or *other verb* will be necessary to denote the sense intended by *for* ; as :—

Kwabalelwa yena ukuba <i>bube</i> bubulungisa ;	It was imputed to him (that it should be, or) for righteous- ness.
Ukolo lwake luyabalwa ukuba kukulungisa ;	His faith is counted (to be, or) for righteousness.
Engolungileyo <i>evela</i> abanga- lungileyo ;	The just (<i>suffering</i>) for the unjust.
Iiliso <i>lopindezelwa</i> ngeliso ;	An eye for an eye : <i>lit.</i> An eye shall be revenged for with an eye.

REGIMEN OF ADVERBS.

50. *Kude* and *kufupi* are sometimes followed by nouns and pronouns in the *Dative*, or in the *Conjunctive form* ; thus :—

Kube kude <i>kuwe</i> ;	That be far from thee.
Sibe sikude <i>nekaya</i> oko ;	We were far from home then.
Iilizwi likufupi <i>kuwe</i> ;	The word is high thee.
Kuko indawo kufupi <i>nami</i> ;	There is a place near me.

51. *Kunye* and *ndawonye*, also, are sometimes followed by nouns and pronouns in the *conjunctive form* ; as :—

Aba bazingisa ngokutandaza kunye <i>nabafazi</i> nonina ka-Yesu ;	These continued in prayer, with the women and the mother of Jesus.
Ehlanganiswa ndawonye <i>nabo</i> ;	Being assembled together with them.
Uzibeke ezi ndawonye <i>neziya</i> ;	Put these with those.

52. Adverbs of *time*, and *apo*, generally require the *relative pronoun* before a following verb; as :—

Bamba nxa sileleyo tina ;	They stole him while we slept.
Ungadeli unyoko nxa amdala ;	Despise not thy mother when she is old.
Xa asalibalayo umyeni ;	While the bridegroom tarried.
Xeshekweni u-Nyana wesintu aya kuhlala esihlalweni ;	When the Son of man shall sit on the throne.
Oko abelungisa amazulu ;	When He prepared the heavens.
Kukade apelayo nawo ;	They also have long been extinct.
Sekukade wemkayo ;	He departed long since.
Kuseloko omakulu bafayo ;	Since the fathers fell asleep.
Emvenikweni nikoliweyo ;	After that ye believed.
Bekuninina esaka sakubona ulambile ?	When saw we thee hungry ?
Ngokuba apo sikoyo isidumba ;	For wheresoever the carcase is.

(1.) In this construction the relative is used for the conjunction *that*, the full expression in such examples being, "*the time that*," "*it is long since that*," "*it was when that*," &c.

(2.) Some of the preceding adverbs, also, are sometimes used with the *participles* following; as :—

Kube kukade enqwenela ukumbona ;	He had long been desirous of seeing him.
Apo isondhlwa kona ngexesha ;	Where she is nourished for a time.

53. The *demonstrative* adverbs, when used before verbs, usually require the *Participial* forms; as :—

Ngokuba nanko etandaza ;	For, behold, he prayeth.
Nanga amadoda amabini emingakubo ngezivato ezimhlope ;	Behold, two men stood by them in white apparel.
Namba u-Arone no-Hure benani ;	Behold, Aaron and Hur are with you.

REGIMEN OF PREPOSITIONS.

54. Prepositions require nouns and pronouns in the *indefinite* possessive form ; thus :—

Ndonifudusela ele <i>kwe-Babione</i> ;	I will carry you away beyond Babylon.
Waka ialtara ezantsi <i>kwen-taba</i> ;	He built an altar under the hill.
Ngapantsi <i>kwenyawo</i> zako ;	Under thy feet.
Ndahamba pambi <i>kwake</i> ;	I walked before him.
Woti nina emvenikweni <i>kwoko</i> ?	What will you do after that?

REGIMEN OF CONJUNCTIONS.

55. *Hlazi*, *hleze*, &c., are used with the Subjunctive, or with the *future present indefinite*, No. 2, Indicative mood ; as :—

Ogcinayo ingubo zake, <i>hlazi ahambe ze</i> ;	Who keepeth his garments, lest he walk naked.
Lindani ke, <i>hleze anifumane nilele</i> ;	Watch ye then, lest he find you sleeping.
Uguquke, <i>hlazi ndiya kuza kuwe msinya</i> ;	And repent, or else I will come unto thee quickly.
Angabi ngosandula ukuguquka, <i>hleze uya kuwa</i> ;	Let him not be a recent convert, lest he fall.

56. *Ize* and *ukuze*, and likewise the several forms of *ukuba* and *okokuba*, when intended to denote a *consequence* or *final end*, are used with the Subjunctive ; as :—

<i>Ize ningaxelisi</i> bona ke ;	Be ye not therefore like them.
<i>Ukuze babonwe</i> ngabantu ;	That they may be seen of men.
<i>Ukuze asizise</i> ku-Tixo ;	That he might bring us to God.
Engenatyala kodwa lokuba <i>abulawe</i> ;	But having no crime worthy of death.
Ivangeli inemiyalelo yokokuba <i>mabati</i> bonke abantu baguquke ;	The Gospel contains commands that all men should repent.

Ngasekubeni <i>Kwahlulelwane</i> amaxoba nabaneratshi;	Than that the spoil should be divided with the proud.
U-Tixo watanda umhlaba nga- ngokuba <i>anike</i> u-Nyana wake;	God so loved the world, that He gave His Son.

57. The several forms of *ukuba* and *okokuba*, when employed copulatively, or conditionally, are used with the *Indicative* and *Potential* moods; as:—

Ukuba <i>uyavuma</i> usel' unama- ndla okundihlambulula;	If thou wilt, thou canst make me clean.
Ndiyakwazi ukuba wena <i>u- ngenza</i> zonke izinto;	I know that thou canst do all things.
Wazuza ubunqina bokuba <i>u- ngolungileyo</i> ;	He obtained witness that he was righteous.
Nokuba <i>baguqukile</i> na, nokuba <i>baginisile</i> na;	Whether they have repented, or whether they have held fast.
Andifanelekile nokuba <i>ndi- ngayamkela</i> ;	I am not worthy even to receive it.

(1.) Before the Potential mood, the infinitive of the verb *ukunga*, to wish, is sometimes used instead of *ukuba*; as:—

Watandaza kuye <i>ukunga</i> a- ngahlala naye;	He prayed that he might be with him.
Ndinalo unqweno <i>lwokunga</i> ndingemka, ndibe naye;	Having a desire to depart, and to be with him.
Bayazenza <i>ngokunga</i> bangabo- nwa ngabantu;	They do them for to be seen of men.

(2.) *Ukuze* is sometimes used with the Potential mood, in which case it has an inferential force; as:—

Ukuze abo basennyameni <i>ba- ngebe</i> nako ukukolisa u- Tixo;	So then they that are in the flesh cannot please God.
--	--

58. The following conjunctions, namely, *koko*, *kuloko*, *kukona*, *nakuba*, *nangona*, *noko*, and *njengoko*, together with the different forms of *ukuba* and *okokuba*, in their causal and comparative applications, are sometimes used with the *relative pronoun* before the *Indicative mood*; thus:—

Koko <i>apayo</i> abalulamileyo ufefe ;	But He giveth grace unto the lowly.
Kukona <i>anipayo</i> isonka ;	Therefore He giveth you bread.
Nakuba inqanawa <i>izanyazanyisiweyo</i> emanzini ;	Although the ship was rolling about in the water.
Nangona <i>angayi kuvuka</i> amnike ;	Though he will not rise and give him.
Noko <i>atyebileyo</i> ;	Though he be rich.
Njengoko <i>bababandezelayo</i> ;	As they afflicted them.
Ekubeni <i>ahleliyo</i> , uhlalele u-Tixo ;	In that he liveth, he liveth unto God.
Ngokuba no-Kristu <i>wasivelayo</i> tina intlungu ;	Because Christ also suffered for us.
Njengokuba Umoya <i>wabanikayo</i> amandla ;	As the Spirit gave them the power.

In this construction the *relative pronoun* is used for the conjunction *that*.

59. The preceding conjunctions, with one or two exceptions, are often used with the *participles*, instead of with the *relative pronoun* and *Indicative mood*; thus:—

Koko umququ <i>eya kutshisa</i> wona ;	But he will burn up the chaff.
Kuloko <i>bengakatalanga</i> bona ;	But they made light of it.
Nakuba <i>beya kwakaniswa</i> bonke abantu ;	Although all men shall be offended.
Ufile nakubeni <i>epilile</i> ;	She is dead while (though) she liveth.

Ngokuba <i>siya kumbona</i> njengoko enjalo;	For we shall see him as he is.
Ukuba <i>ndingenantloni</i> ngenxa yevangeli ka-Kristu;	For I am not ashamed of the Gospel of Christ.
Ndiyabulela ukuba <i>ebatumile</i> ababantu;	I am thankful that (because) he has sent these people.
Ngetuba lokuba <i>esinceda</i> ngofefe lwake;	By reason that He helps us by His grace.
Njengokuba umntu <i>eteta</i> nomhlobo wake;	As a man speaketh unto his friend.

REGIMEN OF INTERJECTIONS.

60. Interjections, if addressed to persons or things, are used with nouns in the *vocative form*; as:—

A! <i>Kumkani</i> waba-Yodi;	Hail! King of the Jews!
Wa <i>mntu ndini!</i>	O thou man!

END OF THE GRAMMAR.

APPENDICES TO THE GRAMMAR.

APPENDIX NO. I.

SYNOPTICAL TABLES OF KAFFIR GRAMMAR.

TABLE I.—NOUNS, ADJECTIVES, AND PRONOUNS.

I.	II.	III.	IV.	V.	VI.			VII.								
					ADJECTIVES			TABLE OF THIRD PERSON OF PERSONAL PRONOUNS.			TABLE OF THIRD PERSON OF PERSONAL PRONOUNS.					
					NO. OF SPECIES.	PREFIXES.	KUPHONIC LETTER.	POSSESSIVE PARTICLES.	KUPHONIC LETTER.	VERB SUBSTANTIVE TO NOUNS.	VERB SUBSTANTIVE TO NOUNS.	RELATIVE PRONOUNS.	WITH EPENTHETIC LETTERS.	HE, SHE, IT, THEY.	HE, SHE, IT, THEY.	OF.	TO.	BY.	THROUGH.	WITH.
1.	Um- and U-	w.	wa	wu	ngu.	ngum-Qayi.	O.	om-	o-	yena	Simple.	Poss.	Dat.	Causat.	Instmt.	Comj.
2.	I- and Iir-	l.	la	li	li.	lilawe.	E.	eli-	eli-	lona	ake	alo	kuyo	ngaye	ngalo	naye
3.	Im-ir- and I-	y.	ya	yi	yi.	yinkosi.	E.	eni-	e-	yona	alo	ayo	kuyo	yiyi	ngayo	nayo
4.	Iir-	lw.	lwa	lu	lu.	luluti.	E.	esi-	esi-	sona	alo	aso	kuso	ngaso	ngaso	naso
5.	U- and Ulu.	lw.	lwa	lu	lu.	luluti.	O.	olu-	olu-	sona	alo	alo	kulo	hilo	ngalo	nalo
6.	Um-	w.	wa	wu	ngu.	ngumlambo.	O.	om-	om-	wona	alo	awo	kuso	ngawo	ngawo	nawo
7.	Ubu-	b.	ba	bu	bu.	bubuso.	O.	obu-	obu-	bona	alo	abo	kubo	ngabo	ngabo	nabo
8.	Uku-	kw.	kwa	ku	ku.	kukuya.	O.	oku-	oku-	kona	alo	ako	kuko	ngako	ngako	nako
1.	Plural.	h.	ha	ha	nga.	ngabantu.	Plu.	Plu.	Plu.	bona	alo	abo	kubo	babo	ngabo	nabo
2.	ABA and O.	a.	ba	wa	nga.	ngamaandla.	A.	ama-	ama-	sona	alo	aso	kuso	ngaso	ngaso	naso
3.	Irim, Irim, Isl.	z.	za	zi	zi.	zinkosi.	E.	ezim-	ezim-	zona	alo	azo	kuso	ziso	ngazo	nazo
4.	Izi, Izi, Izim.	z.	za	zi	zi.	zinkosi.	E.	ezi-	ezi-	zona	alo	azo	kuso	ziso	ngazo	nazo
5.	Izi, Izim, Izim.	z.	za	zi	zi.	zinkosi.	E.	ezim-	ezim-	zona	alo	azo	kuso	ziso	ngazo	nazo
6.	Izi.	y.	ya	yi	yi.	yimlambo.	E.	emi-	emi-	yona	alo	ayo	kuyo	yiyi	ngayo	nayo

NOUNS WITH THE POSSESSIVE OF THE RELATIVE PRONOUN "WHOSE" BEFORE THEM, ACCORDING TO THE PREFIXES.														
NO. OF SPEC.		Singular.			Plural.			Plural.						
1.	2.	3.	4.	5.	6.	7.	8.	1.	2.	3.	4.	5.	6.	
1.	om-	on-	on-	on-	om-	obu-	oku-	oma-	oma-	omi-	omi-	omi-	omi-	omi-
2.	eli-	eli-	eli-	eli-	eli-	elibu-	elibu-	elibu-	elibu-	elibu-	elibu-	elibu-	elibu-	elibu-
3.	em-	em-	em-	em-	em-	embu-	embu-	embu-	embu-	embu-	embu-	embu-	embu-	embu-
4.	esim-	esim-	esim-	esim-	esim-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-
5.	olam-	olam-	olam-	olam-	olam-	olambu-	olambu-	olambu-	olambu-	olambu-	olambu-	olambu-	olambu-	olambu-
6.	om-	om-	om-	om-	om-	ombu-	ombu-	ombu-	ombu-	ombu-	ombu-	ombu-	ombu-	ombu-
7.	obum-	obum-	obum-	obum-	obum-	obumbu-	obumbu-	obumbu-	obumbu-	obumbu-	obumbu-	obumbu-	obumbu-	obumbu-
8.	okum-	okum-	okum-	okum-	okum-	okumbu-	okumbu-	okumbu-	okumbu-	okumbu-	okumbu-	okumbu-	okumbu-	okumbu-
Plu.	Plu.	Plu.	Plu.	Plu.	Plu.	Plu.	Plu.	Plu.	Plu.	Plu.	Plu.	Plu.	Plu.	Plu.
1.	obum-	obum-	obum-	obum-	obum-	obumbu-	obumbu-	obumbu-	obumbu-	obumbu-	obumbu-	obumbu-	obumbu-	obumbu-
2.	em-	em-	em-	em-	em-	embu-	embu-	embu-	embu-	embu-	embu-	embu-	embu-	embu-
3.	esim-	esim-	esim-	esim-	esim-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-
4.	esim-	esim-	esim-	esim-	esim-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-
5.	esim-	esim-	esim-	esim-	esim-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-
6.	esim-	esim-	esim-	esim-	esim-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-	esimbu-

EXPLANATORY NOTES :

TABLE I.

I. OF NOUNS.

1. The prefixes of nouns are seen in column II. of the above table. Column I. contains the number referring to each prefix, which is called the number of its species. Spec. I. contains Personal nouns only.

2. *Of Number*.—The plural is formed from the singular by a change of prefix. Specs. Nos. 1 to 8 are singular, Nos. 7 and 8 have no plural. The plural prefixes into which the singular change from Nos. 1 to 6, are placed below the singular prefixes.

3. Column III. contains the Euphonic letter of each spec. of noun, the Possessive particles, which are derived from the Euphonic letters, and the Euphonic syllables, which are used in forming the Possessive cases of nouns,—as seen in the Grammar, sec. iii., 9 and 10,—and also the Verb substantive of each species.

4. In column IV. is seen the *Verb substantive* prefixed to nouns. When so prefixed, it gives the sense of “it is,” and “it is done by ;” as Spec. 4, sing., *Sisitya*, “It is a basket.” Spec. 2, sing., *Sifundiswa lilizwa lika Tixo*, “We are taught by God’s word.”

II. OF ADJECTIVES.

1. THE Adjectives proper often take the Epenthetic letters *n* and *m*, and are united to nouns by the relative pronoun, and verb substantive of each species, as shown in column VI. ; as, spec. 6, *Umlambo omkulu* ; The river which is great=A great

river. Spec. 3, *Indlu enkulu*; The house which is large=A large house.

2. The Present perfect tense of Neuter verbs is used adjectively; the forms in column VI., No. 3, are those by which *verbal adjectives* are united to *nouns*, as, *Ihashe elifileyo*; The horse that is dead=A dead horse.

III. OF PRONOUNS.

1. In column VII. is seen the influence which the prefixes of the noun have on the *third person of personal pronouns*; where it will be seen that, exclusive of the possessive case, the third person takes forty different forms, which forms it takes according to the prefix of the noun which is its antecedent. The possessive pronouns are formed by prefixing the euphonic letter of the noun to which they refer, to the Possessive forms of the pronoun found in column VII.; as, *Ubukosi bayo*; His captainship, referring to *Inkosi*: *Inkomo zabo*; Their cattle, referring to *abantu*, or to any noun of Spec. 1, plu. Here the *z* in *zabo* is the Euphonic letter of *Inkomo*, the prefix being *IN*, spec. 3, plu., and *abo* is the Possessive case of the prefix *ABA*, spec. 2, plu. Thus the possessive pronoun takes ninety-nine different forms; these, with fifty-six changes in the other cases, including the 1st and 2nd persons, make a total of one hundred and fifty-five forms in the declension of the personal pronouns. See the tables of the forms of the per. pro., as given in the Grammar at pages 40, 41, and 42.

2. The forms in column VIII. are used for the Oblique case of the relative pronoun "whose." The rule is:—The initial vowel of the noun following the relative and verb-substantive is dropped, and the forms found under spec. 2 in column VIII. are prefixed, according to the species of the antecedent, and the Pronominal verbal medial, as the accusative of the personal pronoun referring to the noun forming the relative "whose," found in column V., table II., is inserted before the root of the verb; as, spec. 2, sing., *Ihashe eligama ndilitandayo*; The horse whose name I love. Spec. 1 sing., *Umntu omikwa ndiyitandayo*; The man whose ways I love. The forms given in column VIII. include the prefixes of the nouns to which the relative and Verb substantive are prefixed.

TABLE II. OF VERBS.—INDICATIVE MOOD.

I.	II.	III.	IV.	V.
NO. OF SPECIES. PREFIXES.	PRONOMINAL AFFIRM. VERBAL PREFIXES.	PRONOMINAL NEGATIVE VERBAL PREFIXES.	PRONOMINAL VERBAL MEDIAL.	NO. OF SPECIES USED AS THE MODEL.
1. Um. U. 2. I, III. 3. I, III, Im. 4. Ist. 5. U, Uta. 6. Um. 7. Ubu. 8. Uku.	u. h. i. h. st. sl. u. n. bu. hu. ku.	aka. ali. ali. ayi. yi. asi. sl. alm. in. awu. bu. aku. ku.	in. ii. ii. yi. yi. sl. sl. in. in. bu. bu. ku. ku.	Singular. I. Per. II. Per. Spec. 2. Spec. 3. 4. Phrasal. I. Pers. II. Pers. Spec. 2. Spec. 3. 4. and 5. 6.
				PRE. IND. TENSE. “I love.”
				PRE. IMP. TENSE. “I loving.”
				PRE. PER. TENSE. “I have loved.”
				FUTURE PAST IND. TENSE. “I loved.”
				PAST IMP. TENSE. “I was loving.”
				FUTURE PRE. IND. TENSE. “I shall or will love.”
NO. OF SPECIES USED AS THE MODEL.	FUTURE PRE. IMP. TENSE. “I shall or will love.”			
	FUTURE PRE. PER. TENSE. “I shall be loving.”			
	FUTURE PAST INF. TENSE. “I should or would love.”			
	FUTURE PAST IMP. TENSE. “I should or would have loved.”			

INDICATIVE MOOD.

This Tense has the same Tense Forms as the Future Present Imperfect Tense, from which it differs only by the final vowel of the Radical being changed into ile, as Ndaba ndi tandile, Andiyei kuba nditandile, &c.

This Tense has the same Tense Forms as the Future Pre. Imp. Tense, from which it only differs by the final vowel of the Radical being changed into ile, as — Bendiya kuba nditandile Bendingayi kuba nditandile.

EXPLANATORY NOTES :

TABLE II.

COLUMN I. of table II. contains the Nominal prefixes of each species. In columns II. and III. are seen the Pronominal verbal prefixes of the third person, which are used as the nominative in the conjugation of each tense of the verb, and in column IV. the Pronominal verbal medials which are inserted between the Tense forms and the root verb as the accusative. From want of space in the table some of the species are omitted, and the examples of the verb are given in the Indicative Mood only. This, with the examples given in table I., is sufficient to show the student *at one view* the peculiar influence which the principle of the EUPHONIC CONCORD has on the grammatical forms of the language. It is for this purpose especially that these tables have been constructed, as nothing can so facilitate the acquirement of Kaffir, and the correct speaking of it, as the thoroughly understanding this subject. It will be seen by these tables, that in every column belonging either to the Noun, Adjective, Pronoun, or Verb; the whole of the changes in declining these parts of speech, are effected by the Euphonic letters and syllables of the several species of nouns, which species are determined by the *prefixes*, thus showing how the principle of the Euphonic concord runs through the whole grammatical structure of the language. The root of the verb is the third person singular of the imperative mood, which, to save room, is printed at the head of each column of prefixes. The changes which take place in the termination of the root are printed in Italics.

Examples of the use of the Pronominal verbal prefixes and medials :—

Ndiyamtanda. . I love him, referring to a noun with the prefix UM.
Ndiyalitanda. . I love it, referring to a noun with the prefix I or ILI.
Uyawqtanda. . Thou lovest them, referring to a noun with the prefix AMA.

TABLE III.

The following table shows at one view the ALLITERAL PARTICLES as derived from the Prefixes of the Governing noun, which are so extensively used in the Grammatical construction of the language. The nominal prefixes of each spec. of noun are given in the first longitudinal column.

NAMES OF THE SEVERAL ALLITERAL PARTICLES.	FIRST PERSON.		SECOND PERSON.		THIRD PERSON.													
	PERS.		PERS.		SPEC. 1.		SPEC. 2.		SPEC. 3.		SPEC. 4.		SPEC. 5.		SPEC. 6.		SPEC. 7, 8.	
	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.
NOMINAL PREFIXES.			um		aba	ili	ama	in	izin	isi	izi	ulu	izim	izi	imi	abu	uku	
EUPHONIC LETTERS.			w		b	l	w	y	z	s	z	l, lw	z	w	y	b	k, kw	
EUPHONIC SYLLABLES.			wu		ba	li	wa	yi	zi	li	zi	lu	zi	wu	yi	bu	ku	
POSSESSIVE PARTICLES.			wa		ba	la	a	ya	za	sa	za	lwa	za	wa	ya	ba	kwa	
VERB SUBSTANTIVE.			ngu	ni	nga	li	nga	yi	zi	si	zi	lu	zi	ngu	yi	bu	ku	
FORMS USED BEFORE CERTAIN ADJECTIVES.			um				ma	in	zin				zin	um	mi			
PRONOMINAL VERBAL PREFIXES.			s, e	ni	be	li	e	i	zi	si	zi	lu	zi	u	i	bu	ku	
PRONOMINAL VERBAL MEDIALS.			m	ni	ba	li	wa	yi	zi	si	zi	lu	zi	wu	yi	bu	ku	

APPENDIX NO. II.

EXERCISES ON THE GRAMMAR.

I. EXERCISES ON NOUNS.

1. *On Number.*

Write the plurals of

Umfazi ; Woman.	Isicaka ; Servant.
Umntu ; Man.	Unomeve ; Wasp.
Inkwenkwe ; Boy.	Usapo ; Child.
Inkazana ; Girl.	Ulwandle ; Sea.
Ilizwe ; Country.	Upau ; Sign.
Ihashe ; Horse.	Umlambo ; River.
Inkunzi ; Bull.	Ubuso ; Face.
Imazi ; Cow.	Ukutya ; Food.
Udadi ; Sister.	

2. *On the Possessive Cases of the Nouns.*

Supply the possessive in the following sentences :—

Indlu inkosi ;	House of the captain.
Umntu ilizwe ;	Man of the country.
Umqwazi John ;	Hat of John.
Idadi umlambo ;	Duck of the river.
Iukosi William ;	William's captain.
Umlambo ulwandle ;	River of the sea.
Isicaka Vadana ;	Vadana's servant.
Isitya umfazi ;	Basket of a woman.
Ulwandle umhlaba ;	Sea of the earth.
Ulunti indlu ;	Rod of the house.
Ubuso isicaka ;	Face of the servants.
Amahashe ukumkani ;	Horses of the king.
Umntu Pato ;	Pato's man.
Izimvu Faku ;	Faku's sheep.
Imiti ilizwe ;	Trees of the country.
Intombi umfazi inkosi ;	Daughter of the captain's wife.
Inkosi abantu ama-Israel ;	Captain of the people of Israel.

Ilizwi U-Tixo izulu ;	Word of the God of heaven.
Ukufa U-Kristu U-Tixo ;	Death of the Christ of God.

3. *On the Dative Cases of Nouns.*

(1.) Write the Dative of the following nouns :—

Indlela ;	Path.
Umntu ;	Man.
Isitya ;	Basket.
Inkohliso ;	Deception.
Umhlambi ;	Drove.
Intamo ;	Neck.
Usapo ;	A child.
Inkosi ;	Captains.
I-Yerusalemi ;	At Jerusalem.
Umntu Clarkebury ;	Man belonging to Clarkebury.

(2.) Supply the possessive in the following sentences, and place the nouns in the inflected Dative case :—

Indlela inkomo ;	In the path of the cattle.
Imimlomo amahashe ;	In the mouths of horses.
Ilizwi U-Tixo ;	In the word of God.
Inkumbulo intliziyo ;	In the thoughts of the heart.
Imicamango umpefumlo ;	In the meditations of the soul.
Ukuncokola Jane no John ;	In the conversation of Jane and John.

4.

Correct the following errors :—

Elizwini ;	In the world.
Esandlweni ;	In the hand.
Endlini ;	In the house.
Imlanjeni ;	In the river.
Esityini ;	In the basket.
Enkabini ;	In the ox.
Ebuseni ;	In the face.
Emlambeni ;	In the river.
Emlomeni ;	In the mouth.
Edakeni ;	In the mud.

Emntwini;
Imbashe;

Near the man.
At the Bashe.

Farther Exercises on Nouns.

5.

By what are nouns distinguished in Kaffir ?

How many prefixes are there to nouns ?

Name them.

How are nouns classified ?

How many species are there ?

Repeat the species with the distinguishing peculiarities of the nouns each species contains.

How is the plural formed ?

Repeat the changes which take place in species 1 to 6 in forming their plurals.

What are the *exceptions* to the general rules for forming the plurals ?

Repeat the euphonic letter and syllable of each species of nouns.

How is the place of genders supplied in Kaffir as far as grammatical construction is concerned ?

How many cases are there to a Kaffir noun ?

Repeat them.

How is the possessive case formed ?

Repeat the possessive particles.

Is there any difference in the forming of the possessive of a common noun, and one which is the name of a person ?

How is the possessive formed when emphasis is required ?

What is the ablative termination ?

Is the initial vowel of nouns altered in the ablative ?

What mutations of consonants take place in the ablative ?

How is the ablative of *places* formed ?

How is the ablative formed when preceded by a pronoun ?

How are the words,—by, with, through, also, & and, expressed when connected with nouns ?

How is the diminutive of nouns formed ?

Why is but little attention to the gender of nouns necessary in Kaffir ?

6.

Correct the following errors :—

Ukukanya bezulu ;	Light of heaven.
Abantu kwomhlaba ;	People of the earth.
Umntu lobukulu ;	A man of consequence.
Ubumnyama kwobusuku ;	Darkness of night.
Inkomo somntu ;	Cattle of the man.
Ilizwi yika Tixo ;	Word of God.
Imisebenzi zika Satan ;	Works of Satan.
Imilambo bomhlaba ;	Rivers of the earth.
Umti yomlambo ;	Tree of the river.
Ukutywa somntwana ;	Food of the child.
Ubuso kwenkwenkwe ;	Face of the boy.
Inkosi yabantu ;	Captains of the people.
Ukuxolelwa bezono ;	Forgiveness of sins.
Umsindo buka Tixo ;	Wrath of God.
Utando ka Tixo ;	Love of God.
Inkumbulo yentliziyo ;	Thoughts of the heart.

II. EXERCISES ON ADJECTIVES AND PRONOUNS.

1. On Nouns used Adjectively.

Unite the following nouns, so that the second may qualify the first, supplying the words, *who has, which has, &c.* :—

Umntu ukwazi ;	A person (who has) knowledge.
Ibadi amendu ;	A deer (which has) speed.
Inkosi usizi ;	A captain (who has) sympathetic sorrow.
Isitulu amandla ;	A deaf person (who has) strength.
Udaka inhlabati ;	Mud (which has) sand.
Umhlambo ingca ;	A valley (which has) grass.
Ubusika ingqeli ;	A winter (which has) cold.
Ukutywa amandla ;	Food (which has) strength.

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Abantu inceba ;	People (who have) mercy.
Amahashe ubuncwangu ;	Horses (which have) vice.
Izimvu ukwekwe ;	Sheep (which have) scab.
Imilambo amatye ;	Rivers (which have) stones.
Abantu imipefumlo ;	People (who have) souls.

2. On Numbers and Counting.

(1.) Supply the proper prefixes to the following numbers :—

Umntu nye ; Ihashe nye ; Isitya nye ; Ubuso mbini ; Ukuhlwane ; Amahashe boxo ; Abantu sixenxe ; Imibambo hlanu ; Amadoda tatu ; Umtu kuqala ; Ilizwi sibini ; Umhla sitatu ; Isitya sinye ; Umhla sitandatu ; Indawo simboxo.

Tabata inkomo ntatu ;	Take three cattle.
Nika amaqula mane ;	Give four round buttons.
Amadoda mabini ;	Both men.
Inkomo ntatu ;	All three of the cattle.
Imiti tandatu ;	All six of the trees.
Nye umhla ;	Another day.
Umhla mbi ;	A different sort of a day.
Nye ilizwi ;	Another word.
Ilizwi mbi ;	Another word of a different description.
Nye ilizwe ;	In another country.
Nye indlu ;	In another house.
Indlu mbi ;	Another sort of a house.
Nye indlu ;	Another house.

(2.) Correct the following errors :—

Ilizwi enye ;	One word.
Ingubo omabini ;	Two cloaks.
Amahashe zinhlanu ;	Five horses.
Abantu mabini ;	Two people.
Inkosi babini ;	Two captains.
Inkunzi elinye ;	One bull.
Imazi libe linye ;	A cow, let it be one.

Izibani mabini ;	One candle.
Enye isitya ;	One basket.
Iinye inyanga ;	One mouth.
Kwomye ilizwe ;	In another world.
Kwenye icala ;	On the other side.
Ubuso okubini ;	Two faces, or faces which are two.
Izandla ozibini ;	Two hands, or hands which are two.
Inkosi onye ;	One captain, or a captain who is one.
Abantu azine ;	Four people, or people who are four.
Awankwenkwe obabini ;	Two boys, or boys who are two.
Nanye ihashe ;	Not one horse.
Nabunye usapo ;	Not one child.
Nalinye indoda ;	Not one man.
Umntwana osibini ;	The child who is the second.
Inkwenkwe ezisihlanu ;	The boy who is the fifth.
Ilizwe yimbi ;	Another world of a different sort.

3. *Exercise on the Comparison of Adjectives.*

(1.) Supply the comparative in the following sentences :—

Ulungile banye ;	Thou art more righteous than others.
Lomlambo umkulu lowo ;	This river is greater than that.
Indlu enkulu leyo ;	A house greater than that.
Into inkulu kuzo zonke izinto ;	A thing greater than all other things.

(2.) Supply the superlative in the following sentences :—

Umlambo omhlope ;	A river which is very white.
Ihashe ;	It is not merely a horse.
Ilangatya ;	A flame which exceeds all others.
Umlambo ;	A river which exceeds all others.
Umntu omkulu ;	A man who is altogether great.

(3.) Correct the following errors :—

Umntu emkulu ;	A great man.
Ihashe omkulu ;	A horse which is great.

Isitya ezimhlope ;	A white basket.
Ityuwa elirara ;	Salt which is bitter.
(This noun follows the analogies of Spec. 3.)	
Inkosi a bakulu ;	Great captains.
Umhlaba esolukuni :	Hard earth.
Imiti olutshica ;	Tough trees.
Isinciti ezilutshica ;	A tough piece of iron.
Asi lilo inkosi ;	It is not merely a captain.
Asi lilo isitya ;	A basket which exceeds all others.
Asi babo inkosi ;	Captains who exceed all others.
Asi lubo abantu ;	They are not merely people.

4. Exercises on the personal and demonstrative

Pronouns.

How are the possessive pronouns formed ?

How are they formed when emphasis is required ?

Which form of the personal pronoun is used in the comparison of adjectives ?

Repeat the demonstrative pronouns according to each species of nouns.

How are the phrases "the same," "it is it," and "it is even it," expressed in Kaffir ?

In what manner is "whose," the possessive of "who or which," usually expressed in Kaffir ?

Give a few examples.

Repeat the forms often prefixed to the noun immediately following "whose," according to the different species.

In how many different ways can "whom or which," the accusative of the relative pronoun, be expressed ?

Wherein do these ways differ ?

How many *exceptions* exist to the general rules for forming "whom or which ?"

Name them.

What forms are used for expressing, "Of, by, through, in, from, to whom, or which ?"

Repeat the tables No. 5, 7, 8, and 9, Section V.

5. *Nouns, Adjectives, and Pronouns.*

Correct the following errors.

Ihashe enkulu yona ;	That is a large horse.
Inkosi enkulu lo ;	That is a great captain.
Ndingumntu olukulu ;	I am a great man.
Ezamashe makulu ;	Those horses are large.
Lonto iyinto ezinkulu ;	That is a large thing.
Eso sitya zimhlope ;	Those baskets are white.
Utyalwa omnandi ;	Beer that is pleasant.
Usapo lo omhle ;	That is a pretty child.
Ukwala o kurara wona ;	That food is bitter.
Amampondo abanoburoti bona ;	The Amampondo are brave.
Amahashe leyaya ;	Those horses there.
Likwa lilo inkosi ;	It is the very same captain.
Umntu ukwazi likulu ; or, umntu o kwazi zikulu ;	A man whose wisdom is great.
Ilanga esikukanya kunamandla ;	The sun whose light is strong.
Abantu abazityebi bakulu ;	The people whose riches are great.
Indlu umntu oyitandayo ;	The house which the man loves.
Umfazi uwambonayo ;	The woman thou didst see.
Izihlangu nditeta ngaso ;	The shoes of whi chI spoke.
Incwadi ndifunda ngalo ;	The book through which I learn.
Isicaka endibe nditeta kuye ;	The servant to whom I was speaking.
Umntwana ndidlala nayo ;	The child with whom I play.
² Umlingani wandihamba nalo ;	My companion with whom I walk.
Ihashe lam nditeta ngaye ;	My horse to which I speak.
Umhlobo babo ndimtetela yona ;	Their friend for whom I speak.

Inkosi yam ndilisebenzela lona ;	My captain for whom I work.
Into ndimlindela yena ;	The thing for which I wait.

6. Exercises on the Pronoun "Whose" when connected with Adjectives.

Supply the requisite forms to express *whose* in the following sentences :—

Umntu ndlu inkulu ;	A man (whose) house is great.
Isicako misebenzi mikulu ;	A servant (whose) work is great.
Ihashe mendu makulu ;	A horse the speed (of which) is great.
Inkosi bantu baninzi ;	A captain (whose) people are numerous.
Abantu kwazi kukulu ;	People (whose) knowledge is great.
Umlambo manzi anamandla ;	A river (whose) waters are strong.
Inkomo mabala abomvu ;	Cattle the colour (of which) is red.

7. Insert the *Pronominal particles* which are inserted in the verb as the *accusative* in the following sentences :—

U-Satan uyafuna ukububisa ;	Satan seeketh to destroy (us).
U-Tixo unga 'nga sikelela ;	God wishes to bless (us).
Ndinga ndinga kwela elohashe ;	I wish to ride (it), that horse.
Batetisa ;	They reproved (him).
Sagxota ;	We drove (them) away.
Nalathla ;	Ye threw (it) away.
Inja le anditandi ;	I love not (it), that dog.

8. Correct the following errors.

Ndiyahamba wena ;	Thou walkest.
Ziyeza wona ;	They are coming.
Izicaka ziya sebenza bona ;	The servants work.
Amahashe ayapala zona ;	The horses gallop.

Imilambo iyapompoza wona ;	The rivers run.
Nangona bahleli abanye sen- diya kuhamba yena ;	Notwithstanding that others remain, I have determined to go.
Andizifuna lamahashe ;	I do not want those horses.
Baya kubatetisa lomadoda ;	They will reprove those men.
Akuzitandana abobantu ?	Dost thou not love these people ?
Imiti leyo ziya kugaulwa ;	These trees will be felled.
Basindiswa guwe ;	They were saved by me.
Bakululwa babo ;	They were released by us.
Sixolelwe ngaye inkosi ;	We are forgiven by the captain.
Ubulelwe yiyo ihashe ;	He is killed by the horse.
Ilizwe uteta ngayo ;	The country of which he speaks.
Into sateta ngaye ;	The thing respecting which we spoke.
Imbali babencokola ngaso ;	The history respecting which they were conversing.

9. Exercises on the Relative Pronoun.

How are the relative pronouns expressed in Kaffir ?

What nouns take *o*, which *e*, and which *a*, for their relative pronouns ?

How is the place of the relative pronoun supplied in the first and second persons when prefixed to verbs ?

To what tenses of the verb is the particle *yo* affixed when the relative pronoun is used ?

Supply the relative pronoun in the following sentences, and affix the particle *yo*, where necessary, to the verb :—

Umntu teta ;	The man (who) speaks.
Abantu bahamba ;	The people (who) walk.
Ilanga liyakupuma ;	The sun (which) will rise.
Inkomo yahlula ;	The beast (which) passed.
Isitya siya kutungwa ;	The basket (which) will be woven.

Udaka luya kususwa;	The mud (which) will be removed.
Umlambo bupompoza;	The river (which) was running.
Ubutywála bubila;	Beer (which) is fermenting.
Ukutya kube kupekwa;	The food (which) was being dressed.
Amahlempu ya kuncedwa;	Poor people (who) will be helped.
Inkosi zigweba;	Captains (who) reign.
Imiti hlumile;	Trees (which) have grown.
Ndilila;	I (who) weep.
Ndimi lila	It is I (who) weep.
Ndibe ndindimi walila;	It was I (who) wept.
Siti sebenza;	It is we (who) work.

10. *Exercises on the Pronoun "Whose" or "Which" when connected with Verbs.*

Supply the requisite *prefixes* to the noun following *whose*, insert the proper accusative of the pronoun in the verb, and *affix* the particle *yo*, where proper, in the following sentences:—

Umfazi gama dibiza;	The woman (whose) name I call.
Ilizwe miti uya kubona;	The country the tree (of which) thou wilt see.
Ilizwe bantu datanda;	The country the people (of which) I loved.
Inkosi sicaka hebebeta;	The captain (whose) servant they were beating.
Isitya mniniso diya kubona;	The basket (whose) owner I shall see.
Usana nina diya kuba nditeta naye;	The infant with (whose) mother I shall be speaking.
Umti masebi diya kuqamla;	The tree the branches (of which) I shall cut off.
Abantu nhloko nabona;	The people (whose) heads you saw.

Amahashe zihlangu sabetelelwa ;	Horses (whose) shoes we fastened.
Inkosi nkomo baxela ;	Captains (whose) cattle they slaughtered.

Exercises on "Whom" or "Which" when connected with the Verb.

1. How many ways of expressing "whom" or "which" in Kaffir are there?

Repeat the general rules.

How many exceptions are there to these rules?

2. *Prefix* the relative to the verb, *insert the accusative*, and *supply* the particle *yo*, where necessary, in the following sentences:—

Idada ndiya kutenga ;	The duck (which) I shall buy.
Ukutya sahla ;	The food (which) we eat.
Isitya balahla ;	The basket (which) they threw away.
Ubuhlempu ndiboyika ;	The poverty (which) I fear.
Umti babecanda ;	The tree (which) they were sawing.
Usapo nditanda ;	The child (whom) I love.
Isicaka ndiqashile ;	The servant (whom) I have hired.
Inkosi siya kubusa ;	The captain (whom) we shall serve.
Abantu ndifuna ;	The people (whom) I seek.
Amahashe sifumene ;	The horses (which) we have found.
Inkomo isicaka sabada ;	Cattle (which) the servant stole.
Imiti abantu bagaula ;	Trees (which) the people felled.

3. The learner can make exercises for himself on the second rule for the use of the "whom" or "which," by *omitting the accusative of the pronoun in the above sentences, and placing after*

the verb the simple form of the personal pronoun agreeing with the antecedent.

4. *Prefix* the relative to the verb, *affix* the particle *yo*, where necessary, and add the *proper forms of the noun*, and of the *personal pronoun* to express the words enclosed in brackets, thus: ().

Umntwana tetisiwe ;	The child (whom I) reproved, or who was reproved (by me).
Imilambo yadalwa Tixo ;	Rivers (which) were made (by) God, or (which) God made.
Inkosi daliwe ukumkani ;	Captains (whom) the king commissioned.
Amasela gwetyiwe umgwebi ;	Thieves (whom) the judge has condemned.
Abantu babulalwa utshaba ;	People (whom) the enemy killed, or (who) were killed (by) the enemy.
Ubulumko butandwa ;	The wisdom (which) he loves.
Umkombi wenzwa Noah ;	The ark (which) Noah made.
Ulwimi lwatetwa ;	The lie (which) they spoke.
Isitya senziwe isicaka ;	The basket (which) was made by the servant.
Inkomo ya kutengwa ;	The beast (which) you will buy.
Isela labanjwa ;	The thief (whom) thou didst seize.

EXERCISES ON THE VERBS.

On the Forms or Conjugations.

- How many forms or conjugations of the verb are there? Name them.
How is the *simple* form of the verb distinguished?
How are the *objective*, the *causative*, the *reflective*, the *reciprocal*, and the *subjective* forms distinguished?
From what forms of the verb are nouns generally derived?
How are nouns of pers. III., spec. 1 singular, formed?
How of species 3 and 7 singular, and pers. III., spec. 1, plural?
When *personal* nouns are formed from *vowel verbs*, what changes take place in the prefix?

How are nouns which *are names of things* formed from vowel verbs?

What remarks are made under sec. v., 8, on the Objective form of the verb?

With what form of the noun is the Objective form of the verb sometimes used?

With what form of the *pronoun* is the reciprocal form often used?

2. Correct the following errors.

Nditshelo yena ;	I say so for him.
Banalolo nina lonkomo ?	What right have they with that beast ?
Unayolo nina elohashe ?	What right have you with that horse ?
Ninayelo nina lomntu ?	What right have you with that person ?
Unazolo nina amahashe lawo ?	What right have you with those horses ?
Banyuka ku-Bawo ;	They went up to my father.
Aboni baya kufa ezonweni ;	Sinners will die in their sins.
Abakohlakeleyo bogxotwa esi-hogweni somlilo ;	The wicked will be driven into hell.
Bebehamba ekaya.	They were going home.
Ditenge lonto ;	Buy for me that thing.
Utengele leyonto ;	Buy that thing for thyself.
Batengela ;	They bought for themselves.
Siyasebenza kuni ;	We work with you.
Niyanceda nabo ;	You help together with us.

On the Passive Voice.

How is the passive formed?

Are there any exceptions to the general rule for forming the passive?

Name them.

What changes take place in several consonants in forming the passive?

On the Infinitive Mood.

When is the infinitive used as a noun?

When the infinitive is used as a noun in the genitive case, how is it ascertained whether the active or passive voice should be used?

When the infinitive is *governed in the possessive* by a noun, in what sense is it used in Kaffir?

On the Indicative Mood.

How do verbs ending in *ala* form their *present perfect tense*?

What is necessary to be borne in mind respecting the formation of the present perfect tense of verbs ending in *la*?

On the Subjunctive Mood.

How is the subjunctive mood formed in Kaffir?

Can *ukuba* be prefixed to all the tenses of the indicative mood in the sense of *if*?

When *ukuba* or *ukuze* is prefixed to the subjunctive form of the verb, what does it express?

When is the future present indicative tense, No. 3, used in connexion with the subjunctive mood?

Supply the sign of the subjunctive in the following sentences.

Niyatsho, niyateta inyaniso ;	<i>If</i> you say so, you speak truth.
Bayacela, babeya kuzuza ;	<i>If</i> they ask, they shall receive.
Ebekangela waeya kubona ;	<i>If</i> he had looked, he would have seen.
Ndiyahamba ndibone ;	I go <i>in order that</i> I may see.
Bayafuna bafumane ;	They seek <i>in order that</i> they may find.
Simkonze u-Tixo, sasiya kuzuza ;	<i>If</i> we serve God, <i>we shall</i> obtain everlasting life.
Sincede, singabubi ;	Help us, <i>that</i> we perish not.
Sikanyise sibone ;	Enlighten us, <i>in order that</i> we may see.
Lumka ungakohliswa ;	Take heed <i>that thou</i> be not deceived.

3. Correct the following errors.

Ukuba nditeta aba kuva noko ; *If* I speak, they will not hear notwithstanding.

Ukuba siyafuna <i>siya kufumana</i> ;	If we seek, we shall find.
Ukuba siyakolwa ku Kristus <i>siya kusindiswa</i> ;	If we believe in Christ, we shall be saved.
Ndiyateta nencwadi ukuze <i>ndi- funda</i> ;	I read in order that I may learn.
Ndiyahamba ukuba <i>ndibona</i> ;	I go in order that I may see.
Bayabaleka <i>ukuza</i> bangaban- jawa ;	They run that they may not be caught.
Twala lonto <i>ndiyakukunika</i> ibaso ;	Carry that thing, and I will re- ward you.
Temba ka-Tixo <i>niya kusi- ndiswa</i> ;	Trust in the Lord, and ye shall be saved.

On the Participles.

What difference is there in the prefixes of the present imperfect tense of the indicative mood, and the prefixes of the present participle ?

How are the past and perfect participles formed ?

What is the difference between the present and perfect participles of the verb ?

On Verbs used adjectively.

What voice and tense of the verb are used adjectively ?

Are active *intransitive* verbs ever used adjectively ?

When the relative pronoun precedes a verb used adjectively, what addition is made to the verb ?

What form do active verbs take when used adjectively ?

Are there any exceptions to the general rules ?

Name them.

On the Irregular and Vowel Verbs.

How is an Irregular distinguished from a Regular verb ?

How are the Participles of Irregular verbs, and the Imperfect tenses, present, past, and future, formed ?

What is to be observed in the conjugation of irregular verbs, which have roots commencing in v, z, h, or m ?

How is a vowel verb distinguished ?

How are the vowels which terminate the Pronominal verbal prefixes and the Tense forms of the regular verb affected in the conjugation of vowel verbs?

In what respects does the Irregular verb *Ukuti* differ from others of its class?

By what means may the verb following *Ukuti* be used as a Regular transitive verb?

How may the verb following *Ukuti* be used as an Intransitive verb?

What is there peculiar in the use of the verb *Ukuza*, To come?

What is the meaning of *KOVA*, the root of *Ukukova*, when used before the infinitive of other verbs?

ON THE CONSTRUCTION OF SENTENCES.

How is a simple sentence constructed?

Give an example of an Indefinite, and a Definite Proposition.

From whence are the Pronominal verbal prefixes, and the Pronominal verbal medials derived?

What is the difference between the Minor and the Major nominatives and Accusatives of the verb?

Does the Major Nominative precede or follow the verb?

Is there any definite rule as to the position of the principal words in a sentence?

With the latitude which prevails, as to the position of *words* in a sentence, how is the precision of meaning, and the harmonious flow of thought maintained?

In what respects do Adjectives agree with Nouns in the construction of a sentence?

When two or more adjectives qualify the same noun, how is the agreement expressed?

What peculiarity as to a *Prefatory Predicate* is found in the Kaffir language?

What influence has *Ukuti*, as the *Prefatory Predicate*, on the action and circumstances of a sentence?

Under what circumstances are the Dative forms of nouns and pronouns used in connection with the verb?

When the form of the Dative which denotes motion towards an object follows the verb, what form of the verb is used?

What form of the noun is used to express a definite *period of time* during which something is represented as occurring?

By what form of the noun is *distribution* of numeral nouns and adjectives expressed?

How is *diversity* of number, time, place, &c., expressed?

What form of the noun and pronoun is used to denote motion or action *with* a person or thing?

How are nouns connected conjunctively?

How are adjectives, pronouns, and adverbs united conjunctively?

When verbs are united copulatively in the present and future time, what tense of the verb is used, as the second verb?

What tense is used when verbs are united in the Past Indefinite Tense?

How are verbs in the Infinitive united?

How are Particles joined together?

What tense of the verb is used for the second verb in a sentence when it expresses a condition depending upon the performance of the action expressed by the first verb?

How is the sense of *for* expressed in Kaffir?

What *form of the verb* is used to express *for*?

How is *for* expressed when used in the sense of, *because of, in behalf of, &c.*?

What *forms of the noun* sometimes express *for*?

How is the *substantive verb* UKUBA used to express *for*?

By what form of the noun are the adverbs *kude* and *kufupi* often followed?

By what forms are *kunye* and *ndawonye* followed?

What adverbs require the *relative pronoun*, before a following verb?

When are the *Participles* used in connection with adverbs?

With what tenses of the verb are the conjunctives, *hlazi, hlezi, hlezibe, ize, and ukuze* used?

With what tenses of the verb are *ukuba* and *okokuba* used?

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