14b. Subj. (i) 
Pred. selukhwele.
Ext. of P. (i) nalo (con.)
(ii) luba phethu ezulwini kude le (particip. cl. of subj. clausal situation).

14b1. luba phethu ezulwini kude le.
Subj. (i) luba
Pred. phethu.
Ext. of P. (i) luba (loc.)
(ii) ezulwini (loc.)
(iii) kude (loc.)
(iv) le (place).

(15) Izinkabi zilahlekile, sekusho abafana.
Subj. abafana (logical)
Pred. sekusho
Obj. Izinkabi zilahlekile (reported speech)

15a. Izinkabi zilahlekile.
Subj. izinkabi
Pred. zilahlekile.

(16) Sizwile ukuhlala kwezizwe ezingenayo incwadi kaNkulunkulu.
Subj. (thina)
Pred. sizwile
Obj. ukuhlala.
Enl. of O. kwezizwe ezingenayo incwadi kaNkulunkulu (extended poss.)

16a. ezingenayo incwadi kaNkulunkulu (rel. cl. qual. izizwe in Enl. of O.)
Subj. (zona)
Pred. ezingenayo incwadi kaNkulunkulu (rel. extended cop.)

(17) Izinkomo ezimilenze inodaka zikhathiele.
Subj. izinkomo
Enl. of S. ezimilenze inodaka (rel. cl.)
Pred. zikhathiele

17a. ezimilenze inodaka (rel. cl. of subjectiv poss.
Concord: ezi-1
Subj. (im)ilenze,
Enl. of S. (yazo)
Pred. inodaka (cop.)

---
3 Note that in such rel. clause analysis it is necessary to make provision for the concord when it is not subj. of the rel. pred.

---
3 Alternatively this might be treated as Ext. of P.
21a. lapha behlala khona (descr. cl. of place, the basis of the possessive enlargement).
Con. lapha.
Subj. (bona).
Pred. behlala (particip.).
Ext. of P. khona (place).

22. Sonke siyazi ukuthi amazwi akho ayokwahlula.
Subj. sonke (quant. pron.).
Pred. siyazi.
Obj. ukuthi amazwi akho ayokwahlula (subst. cl.).

22a. ukuthi amazwi akho ayokwahlula.
Con. ukuthi.
Subj. amazwi.
Enl. of S. akho (poss.).
Pred. ayokwahulu.

23. Bezizokhuluphala lezi ukuba utshani buningi lapha.
Subj. lezi.
Pred. bezizokhuluphala.
Ext. of P. ukuza utshani buningi lapha (descr. cl. of condition).

23a. ukuza utshani buningi lapha.
Con. ukuza.
Subj. utshani.
Pred. buningi (cop.).
Ext. of P. lapha (place).

24. Yingoba ngingasebenzi ukuza ngingayitholi imali.
Subj. ukuza ngingayitholi imali (subst. cl.).
Pred. yingoba ngingasebenzi (extended cop.).

24a. ukuza ngingayitholi imali.
Con. ukuza.
Subj. (mina).
Pred. ngingayitholi.
Obj. imali.

24b. ngoba ngingasebenzi (descr. cl. of reason, basis of cop. pred.).
Con. ngoba.
Subj. (mina).
Pred. ngingasebenzi.

(25) Sathi sifika-nje, sezwa isalukazi sikhala.
Subj. (thina).
Pred. sezwa.
Obj. isalukazi sikhala (substant. particip. cl.).
Ext. of P. sathi sifika-nje (descr. cl. of time).

25a. isalukazi sikhala.
Subj. isalukazi.
Pred. sikhala.

25b. sathi sifika-nje.
Con. sathi.
Subj. (thina).
Pred. sifika.
Ext. of P. -nje (enclitic of degree).

(26) Ngaba bona mzikwana ifa inkosi.
Subj. (mina).
Pred. ngaba bona.
Obj. (bona).
Ext. of P. mzikwana ifa inkosi (descr. cl. of time).

26a. mzikwana ifa inkosi.
Con. mzikwana.
Subj. inkosi.
Pred. ifa.

(27) Kulesi-sikole abantwana bayafunda, babale, babale, badlale futhi.
Subj. abantwana.
Pred. bayafunda.
Ext. of P. (i) kulesi-sikole (loc.).
(ii) babale
(iii) babale
(iv) badlale futhi
(descr. cls. of subsequent or subordinate action).

27a. babale.
Subj. (bona).
Pred. babale.

27b. babale.
Subj. (bona).
Pred. babale.

27c. badlale futhi.
Subj. (bona).
Pred. badlale.
Ext. of P. futhi.
D. MISCELLANEOUS SENTENCES

The following will give examples of how full analysis should be set down.

(1) Sizwa sengathi kwakukhona izintambo zilenga eceleli komutsha, umutsha usezowukhuphula ngazoke umuntu, enza ngawo amabaxa la. Awogagane wona. Compound complex sentence. The use of -ke in ngazoke links the first two sentences into a compound; therefore:

A + B. Sizwa . . . la = Compound sentence.

A. Sizwa sengathi kwakukhona izintambo zilenga eceleli komutsha (Complex sentence).

Subj. (thina).
Pred. sizwa.
Obj. sengathi kwakukhona izintambo zilenga eceleli komutsha (substantival cl.).

A'. Sengathi kwakukhona izintambo zilenga eceleli komutsha (subst. cl. obj. of sizwa):

Con. sengathi.
Subj. izintambo (logical).
Enl. of S. zilenga eceleli komutsha (particip.).
Pred. kwakukhona (cop. indef.).

A". zilenga eceleli komutsha (particip. cl. qual. izintambo):

Subj. (zona).
Pred. zilenga.
Ext. of P. eceleli komutsha (extended loc.).

B. Umutsha usezowukhuphula ngazoke umuntu, enza ngawo amabaxa la (Co-ordinate complex sentence):

Con. -ke (enclitic).
Subj. umuntu.
Enl. of S. enza ngawo amabaxa la (particip.).
Pred. usezowukhuphula.
Obj. umutsha.
Ext. of P. ngazo (instr.).

(2) Yekani-bo ukudlala lokhu kwenu okubi kangaka kokulimaza ngabomu! Ani'boni yini ukuthi lokhu enithi nina ukudlala, kithe kungukufa uqobo lwakho na? (Two sentences).

A. Yekani-bo ukudlala lokhu kwenu okubi kangaka kokulimaza ngabomu! (Simple interjective sentence):

Subj. (no subject).
Pred. yekani.
Obj. ukudlala.
Enl. of O. (i) lokhu (demos. in appos.).
(ii) kwenu (poss.).
(iii) okubi kangaka (adj. extended).
(iv) kokulimaza ngabomu (poss. phrase).
Ext. of P. -bo (emphatic enclitic).

B. Ani'boni yini ukuthi lokhu enithi nina ukudlala, kithe kungukufa uqobo lwakho na? (Complex sentence):

Subj. (nina).
Pred. ani'boni.
Obj. ukuthi lokhu, enithi nina ukudlala, kithe kungukufa uqobo lwakho (subst. cl.).
Ext. of P. yini na? (cop. interrog. functioning as adv.)

B'. ukuthi lokhu enithi nina ukudlala, kithe kungukufa uqobo lwakho (extended cop.).

B". enithi nina ukudlala (rel. cl. qual. lokhu):

Subj. nina.
Pred. enithi (rel.).
Obj. (ng)ukudlala (subst. cl. cop.).

1 A separate analysis of this is not necessary. If it were done, the subject would be (khono).
4a. kuyothi angafa (descr. cl. of time):  
Con. kuyothi.  
Subj. (yena).  
Pred. angafa.

4a\^2. baye kwaMkindinkomo-wenkosi, udadewa\^b\^o (descr. cl. of consecutive relationship dependent on bahambe):  
Subj. (bona).  
Pred. baye.  
Ext. of P. kwaMkindinkomo-wenkosi, udadewa\^b\^o (loc. phrase).

5. kodwa uCakijana wathi, Qha, mina ba\^a ngiyohamba ngiye kuleli lasenhla. (Complex sentence.)  
Con. kodwa.  
Subj. uCakijana.  
Pred. wathi.  
Obj. (i) gha (interj.) (interjectives used substantively).  
(ii) ba\^a (voc.  
(iii) mina ngiyohamba ngiye kuleli lasenhla (substantival cl.).

5a. mina ngiyohamba ngiye kuleli lasenhla (substantival cl., complex, obj. of wathi):  
Subj. mina.  
Pred. ngiyohamba.  
Ext. of P. ngiye kuleli lasenhla (descr. cl. of consecutive relationship).

5a\^2. ngiye kuleli lasenhla (descr. cl. of consecutive relationship):  
Subj. (mina)  
Pred. ngiye.  
Ext. of P. kuleli lasenhla (loc. phrase).

6. OkaNtombindle wafika kuqala emfuleni kakhona umhlanga endleleni, ezi\^b\^ukweni. Umhlanga wahlanga, walu\^ivh\^enha u\^md\^w\^endwe hwakaNtombindle; wa\^se wacela kuSilwanyakazane ukusa ahambe phambili. (Two complex sentences, A and B.)  

A. OkaNtombindle wafika kuqala emfuleni kakhona umhlanga endleleni, ezi\^b\^ukweni (Complex sentence):  
Subj. okaNtombindle.  
Pred. wafika.  
Ext. of P. (i) kuqala (time).  
(ii) emfuleni (loc.).  
(iii) kakhona umhlanga endleleni, ezi\^b\^ukweni (particip. cl. of situation).

A\^1. kakhona umhlanga endleleni, ezi\^b\^ukweni (particip. cl. of situation, descr. wafika):  
Subj. umhlanga (logical).  
Pred. kakhona endleleni, ezi\^b\^ukweni (extended cop.).
B. Umhlanga wahlanga, waluwimbela uwendwe lwako-Ntombindle, waze wacela kuSilwanyakazane ukuba ahambe phambili (Complex sentence):
   Subj. umhlanga.
   Pred. wahlanga.
   Ext. of P. (i) waluwimbela uwendwe lwako-Ntombindle (descr. cl. of subsequent action).
   (ii) waze wacela kuSilwanyakazane ukuba ahambe phambili (descr. cl. of subsequent action).

B¹. waluwimbela uwendwe lwako-Ntombindle (descr. cl. of subsequent action, following on the pred. wahlanga):
   Subj. (wona).
   Pred. waluwimbela.
   Obj. uwendwe.
   Enl. of O. lwako-Ntombindle (poss.).

B². waze wacela kuSilwanyakazane ukuba ahambe phambili (descr. cl. of subsequent action following on the pred. wahlanga):
   Subj. (yena, reference to oka-Ntombinde in A).
   Pred. waze wacela (multiverbal).
   Obj. ukuba ahambe phambili (subst. cl.).
   Ext. of P. kuSilwanyakazane (loc.).

B²a. ukuba ahambe phambili (subst. cl. object of waze wacela):
   Con. ukuba.
   Subj. (yena, reference to uSilwanyakazane).
   Pred. ahambe.
   Ext. of P. phambili (loc.).

(7) Lendaaba engiyibala kulencwadi namuhla, yindaaba engayitshelwa ubaba ngisemncane kakhulu (Complex sentence):
   Subj. lendaaba.
   Enl. of S. engiyibala kulencwadi namuhla (rel. cl.).
   Pred. yindaaba engayitshelwa ubaba ngisemncane kakhulu (extended cop.).

7a. engiyibala kulencwadi namuhla (rel. cl. qual. lendaaba):
   Subj. (mina).
   Pred. engiyibala (rel.).
   Obj. (yona).
   Ext. of P. (i) kulencwadi (loc).
   (ii) namuhla (time).

7b. engayitshelwa ubaba ngisemncane kakhulu (rel. cl. qual. indaba basis of yindaaba):
   Subj. (mina).
   Pred. engayitshelwa (rel.).
8c. lapho ziya emidlalweni emGungundlovu, aphathe amahhashi (descr. cl. of time extending the pred. zinthvalisa):

Con. lapho.
Subj. (zona).
Pred. ziya.
Ext. of P. (i) emidlalweni emGungundlovu (loc.).
(ii) aphathe amahhashi (descr. cl. of subordinate action).

8c1. aphathe amahhashi (descr. cl. of subordinate action, extending pred. ziya):

Subj. (yena).
Pred. aphathe (subjunctive).
Obj. amahhashi.

(9) UNobaniBani lowo omuzayo uthinga ekuqini insiwa egama layo lingubani (Complex sentence):

Subj. uNobaniBani.
Enl. of S. (i) lowo (appos.).
(ii) omuzayo (rel. cl.).
Pred. uthinga.
Obj. insiwa.
Enl. of O. egama layo lingubani (rel. cl.).
Ext. of P. ekuqini (loc.).

9a. omuzayo (rel. cl. qual. uNobaniBani):

Subj. (wena).
Pred. omuzayo (rel.).
Obj. (yena).

9b. egama layo lingubani (rel. cl. qual. insiwa):

Concord: e-.
Subj. (igama).
Enl. of S. layo (poss.).
Pred. lingubani (cop.).

(10) Kwazulu, uma iziNsizwa zifuna ukwazi ngentombi yesifunda esithize, kaziqondi kuBantu bakhona abadala ziyobuza, ngoba funa babatshele into engayikhona, engamanga (Complex sentence):

Subj. (zona).
Pred. kaziqondi.
Ext. of P. (i) kwazulu (loc.).
(ii) uma iziNsizwa zifuna ukwazi ngentombi yesifunda esithize (descr. cl. of time or condition).
(iii) kuBantu bakhona abadala (extended loc.).
(iv) ziyobuza (particip. cl. of situation).
(v) ngoba funa babatshele into engayikhona, engamanga (descr. cl. of reason).

10a. uma iziNsizwa zifuna ukwazi ngentombi yesifunda esithize (descr. cl. of time or condition, extending pred. kaziqondi):

Con. uma.
Subj. iziNsizwa.
Pred. zifuna.
Obj. ukwazi ngentombi yesifunda esithize (substantival phrase).

10b. ziyobuza (= ziya kubuza: participial cl. of subjectiv situation, extending pred. kaziqondi):

Subj. (zona).
Pred. ziya.
Ext. of P. kubuza (short infin. of purpose after -ya).1

10c. ngoBa funa babatshele into engayikhona, engamanga (descr. cl. of reason, extending pred. kaziqondi):

Con. ngoBa funa.
Subj. (bona).
Pred. babatshele.
Obj. (i) (bona, principal).
(ii) into (subsidiary).
Enl. of O. (ii). (i) engayikhona (rel. cl.).
(ii) engamanga (rel. cl.).

10c1. engayikhona (rel. cl. cop. qual. into):

Subj. (yona).
Pred. engayikhona (rel. cop.).

10c2. engamanga (rel. cl. cop. qual. into):

Subj. (yona).
Pred. engamanga (rel. cop.).

(11) Zasho kwabasengathi kazikho ezinye ezingase zibuye zivele zahuble zona (Compound complex).

A. Zasho (Simple sentence):

Subj. (zona).
Pred. zasho.

B. kwabasengathi kazikho ezinye ezingase zibuye zivele zahuble zona (Complex sentence):

Con. kwabasengathi (predicative type).
Subj. ezinye (qual. pron.).
Enl. of O. ezingase zibuye zivele zahuble zona (rel. cl.).
Pred. kazikho.

B1. ezingase zibuye zahuble zona (rel. cl. qual. ezinye):

Subj. zahuble (emphatic).
Pred. ezingase (defic.).
Ext. of P. (i) zibuye
(ii) zivele (descr. cl. of contingent action).
(iii) zahuble (rel. cl.).

1Alternatively Pred. ziyobuza.
B¹.a. zibuye (descr. cl. of contingent action, following deficient pred. ezigase):
  Subj. (zona).
  Pred. zibuye (subjunct.).

B¹.b. zivele (descr. cl. of contingent action, following deficient pred. ezingase):
  Subj. (zona).
  Pred. zivele (subjunct.).

B¹.c. zahlule (descr. cl. of contingent action, following deficient pred. ezingase):
  Subj. (zona).
  Pred. zahlule (subjunct.).

(12) Igama elithi “John” liyaziwa kakhu eBayibelini, kodwa elithi “Langalibalele” kusobala ukuthi uyise wannika lona ekhumbula elinye lamaghawe akwaZulu, uLangalibalele wakwaMthimkhulu (Compound complex).

A. Igama ... eBayibelini (Complex sentence):
  Subj. igama.
  Enl. of S. elithi “John” (rel. clause).
  Pred. liyaziwa.
  Ext. of P. (i) kakhu (degree).
  (ii) eBayibelini (place).

a. elithi “John” (rel. cl. qual. igama):
  Subj. (lona).
  Pred. elithi.
  Obj. “John” (voc. interjective form).

B. kodwa ... wakwaMthimkhulu (Complex sentence):
  Con. kodwa.
  Subj. ukuthi ... wakwaMthimkhulu (subst. cl.).
  Pred. kusobala.

b. ukuthi ... wakwaMthimkhulu (and incorporating elithi “Langalibalele”; subst. clause, subject of kusobala):
  Con. ukuthi.
  Subj. uyise.
  Pred. wannika.
  Obj. (i) (yena, principal).
  (ii) lona (subsidiary).
  Enl. of O. (ii). elithi “Langalibalele” (rel. clause).
  Ext. of P. ekhumbula ... wakwaMthimkhulu (particip. descr. clause of subjunctive situation).

b¹. elithi “Langalibalele” (rel. cl. qual. lona).
  Subj. (lona).

¹ Alternatively this could be treated as a qualiﬁcative clause, enlargement of the subject, uyise.
CHAPTER IX

PARSING: WORD ANALYSIS

Introductory:

Though parsing is properly a function of grammar—accuracy—yet it has a secondary function bearing upon syntax. This may be shown from the second portion of the following definition: 1 "Parsing is the detailed examination of a word to determine what part of speech it is, and what part it plays in the building up of a sentence." The detailed dissection of the words not only reveals their grammatical classification and their etymology, but also reflects their function and their relationship to other words in the sentence. This is implicit in the concordial agreement of Bantu structure. For instance taking the word ezibabonayo, the elements ezi- and ba- must refer to some substantives in izi- and aba- respectively, and the suffix -yo reveals the word as a relative clause form in relation to others in the sentence—all this without having before one the other words comprising the sentence. When one has the complete sentence, however, a more exact parsing becomes possible.

SPECIMENS OFPARSING

1) Abanazo izinkomo zokudonsa lezi-zingola ezisindayo kangaka entabeni.

Abanazo: copulative <nazo, conjunctive adv. <abs. pron. zona (representing noun izinkomo, cl. 5 pl.); pres. indic. neg., with subjectival concord for cl. 1 pl. representing bona.

izinkomo: noun, cl. 5 pl. in apposition to zona in abanazo; plur. of inkomo <rt. -khomo.

zokudonsa: initial word of possessive phrase qual. izinkomo; poss. <infin. (cl. 8) of verb donsa, with cl. 5 pl. poss. concord za-.

lezi-zingola: demons. pron. of 1st position + noun of cl. 5 pl. in apposition, object of verb donsa in poss. phrase zokudonsa. Zingola (which has lost its initial vowel in the compound) is plur. of ingola <rt. -ngola.

2) Ngenkathi imbongi iqandula iya enhla iya enzansi, uDingiswayo wayehleli ebuka.

Ngenkathi: adv. instrumental <nga- + noun inkathi, cl. 5 sg. <rt. -kathi.

imbongi: noun, cl. 5 sg. <st. -bongi <vb. bonga.

iqandula: verb, posit. particip., simple, present, 3rd pers. cl. 5 sg. with concord for subject imbongi; ideophone deriv. < qandu.

iya: verb, posit. particip., simple, present, 3rd pers. cl. 5 sg. with concord for imbongi; <monosyll. stem -ya.

enhla: loc. adv. <obsolete basic cl. 5 noun inhla.

iya: (as previous).

enzansi: loc. adv. <obsolete basic cl. 5 noun inzansi, cf. ezansi <noun i(li)zansi (cl. 3).

uDingiswayo: noun, cl. 1a sg. personal name; <odingiswayo, rel. cl. <pass. of dingisa, caus. of verb dinga.

wayehleli: verb, posit. indic. simple, rem. past, perfect < hlala (perf. st. -hleli or -hlezi), with concord for cl. 1 sg. subj. uDingiswayo.

ebuka: verb, posit., particip., simple, present, 3rd pers. cl. 1 sg. with concord for uDingiswayo; vb. stem buka.

3) Zasho, kwabasengathi kazikho ezinye ezingase zibuye zivele zahlule zona.

Zasho: verb. posit. indic. simple, rem. past. indef. 3rd pers. cl. 5 pl. 1 of defective monosyll. verb -sho; reference to subject zona understood.

kwabasengathi: conjunctive made up of a multiverbal predicative form. The basis is sengathi, conj. <verb rt. -thi; the form is made remote past by prefixing the cl. 8 form of the past remote tense of the auxiliary verb -ba, i.e. kwaba-, signifying in all "it was as though".

kazikho: conjunctive, neg., indic., simple, present, 3rd pers. cl. 5 pl. with adverbial basis of khona; kazikho or azikho has neg. pref. a- or ka- with khona shortened to -ko, and concord for subject ezinye.

ezinye: qualific. pron. (subj. of pred. kazikho) <adj. rt. -nye with concord izi- referring to a noun of cl. 5 pl. 1

1 "Bantu Linguistic Terminology" by C. M. Doka, p. 159.

2 It might alternatively be cl. 4 pl. or cl. 6 pl.; this cannot be determined without knowing the noun referred to by zona.
ezingase: qualific. rel. clause <defic. vb. -se>; posit. potential pres. with cl. 5 pl. rel. concord, qual. ezinye, and followed by complementary verbs zibuye, zivele and zahlule in the subjunctive.

zibuye: verb, posit., subjunct. pres. cl. 5 pl. <buya (or possibly <defic. vb. -byue), complement to ezingase.

zivele: verb, posit., subjunct. pres. cl. 5 pl. <vela, complement to ezingase (or possibly to zibuye).

zahlule: verb, posit., subjunct., pres. cl. 5 pl. <ahlula, complement to ezingase (or possibly to zibuye).

zona: abs. pron. cl. 5 pl. (or 4 pl. or 6 pl.), referring to some noun not stated; used as emphatic subject of ezingase.

(4) UCakijana waziqhuba izinkomo zenkosi, wazishonisa emahlahthini akude.

UCakijana: noun, cl. 1a sg. proper name <i(l)i)cakijana (cl. 3 sg.) diminutive form of i(l)i)cakide (a weasel).

waziqhuba: verb, posit., indic., simple, rem. past, 3rd pers. cl. 1 sg. (agreeing with subj. uCakijana) <gqhuba, with obj. concord of cl. 5 pl. agreeing with object izinkomo.

izinkomo: noun, cl. 5 pl. of inkomo <stem -khomo.

zenkosi: direct possessive, qual. izinkomo, made up of poss. concord za- (cl. 5 pl.) and inkosi (noun of cl. 5 sg.).

wazishonisa: verb, posit., subjunct., past, 3rd pers. cl. 1 sg., agreeing with uCakijana; with obj. concord of cl. 5 pl. agreeing with izinkomo; verb shonisa, caus. derivative form from shona.

emahlahthini: loc. adv. <amahlathi, noun of cl. 3 pl. of i(l)i)hlati <stem -hlath.

akude: possessive <loc. adv. kude; poss. concord a- (cl. 3 pl.), agreeing with amahlathi; kude, loc. adv. <adj. rt. -de.


Waphindela: verb, posit., indic., simple, rem. past. cl. 1 sg. (referring to subject yena, understood); applied form of stem phinda.

ekhaya: loc. adv. <i(l)i)khaya, noun, cl. 3 sg.

wafika: defic. verb. posit. subjunct. past, cl. 1 sg. (<-fike), introducing complementary verb wathi.

wathi: verb, posit., subjunct., past (complement of wafika), cl. 1 sg. <defic. monosyll. verb -thi.

izinkomo: (see No. 4).

zenkosi: (see No. 4).

zilahlekile: verb, posit., indic., simple, present perfect tense, cl. 5 pl.; <lahlekile, perf. stem <lahole, neut. form of lahla.

angazi: verb, neg. indic., simple, present, 1st pers. sg. (neg.

(6) Abazingelike abaphila ngokuqaphela ukundiza kwamange baphuthuma eeqeleni, nomu ehlathini, laphe lezi-zinyoni zibuthene khona.

Abazingelike: (=abazingeli + enclitic -ke) noun, cl. 1 pl. subj. of main verb baphuthuma; agentive noun <verb zingela; enclitic -ke referring back to a previous statement.

abaphila: rel. clause direct, qual. abazingeli; verb phila with rel. concord of cl. 1 pl. aba-; <particip. basis bephila, present tense positive.

ngokuqaphela: instr. adv. <infinitive cl. 8 form ukugaphela, with instr. prefixal formative nga- (a + u > o); extension of verb phila; qaphela is applied form of verb qapha.

ukundiza: noun cl. 8, being infinitive of verb ndiza; object of verb qaphela in ngokuqaphela.

kwamange: direct possessive, qual. ukundiza, made up of poss. concord kwa- (cl. 8) and amange (noun of cl. 3) of i(l)i)nage.

baphuthuma: verb, posit. indic., simple, present indef., 3rd pers. cl. 1 pl. (agreeing with subject abazingeli) <phuthuma, ideophonic derivative verb <phuthu.

eeqeleni: loc. adv. <i(l)i)egele, noun, cl. 3 sg.

nomu: conjunctive, non-influencing, <na + uma.

ehlahthini: loc. adv. <i(l)i)hlathi, noun, cl. 3 sg.

laphe: conjunctive (governing participial mood); originally adv. of place, locative of cl. (9) of 2nd demonstrative position, meaning "there."

lezi-zinyoni: demons. pron. of 1st position + noun of cl. 5 pl. in apposition, subject of verb zibuthene. Izinyoni (which has lost its initial vowel in the compound) is pl. of inyoni < rt. -oni.

zibuthene: verb, posit., particip., simple, perfect, cl. 5 pl., <buthana, associative form <butha.

khona: (see No. 5).

(7) Lenyoni okuthiwa ingede, ingenye yezinyoni ezimangalisayo zaseAfrika.

Lenyoni: demons. pron. of 1st position + noun of cl. 5 sg. in apposition, subject of copul. pred. ingenye. Iinyoni (which has lost its initial vowel in the compound) is <rt. -oni.
okuthwa: rel. clause, ind. cl. 10 form, qual. inyoni; verb thiwa, pass. -thi, with rel. concord of cl. 10; particip. basis kuthwa, present tense positive.
inge: (=yinge, with low intial tone) copul. noun inge, cl. 5 sg. -g2e-ide. g2e.
ingene: copulative, pres. indic. (agreeing with subj. inyoni); i- subj. concd. cl. 5 sg.;ngenye, copul. enye, pronominal form of enye, adj. -nye in agreement with cl. 5 sg. noun. The meaning is: "it is a certain one."
yeinyoni: descriptive possessive, qual. enye (in ingene), made up of poss. concd. ya- (cl. 5 sg.) and izinyoni (noun of cl. 5) pl. of inyoni.
emangalisa: rel. clause, qual. izinyoni (in yeinyoni); verb mangalisa with rel. concd. of cl. 5 pl. ezi- and rel. suffix -yo; particip. basis simangalisa, present tense positive; mangalisa is causative form of verb mangala, from obsolete rt. -manga.
zaseAfika: descriptive possessive, qual. izinyoni (in yeinyoni), made up of poss. concd. za- (cl. 5 pl.) and eAfrika, locative form of i(1)Afrika (noun of cl. 3 sg.), imported word from English Africa; note that the locative is preceded by prelocative -s-, when the possesive concord is prefixed.

(8) Igama elithi "John" liyaziwa kakhulu eBayibelin, kodwa elithi "Langalibalele" kusobala ukuthu uyise wamnika lona ekhumbala elinye lamaqhawe akwaZulu, uLangalibalele wakwa-Mthimkhulu.

Igama: noun, cl. 3 sg. (i)gama); subj. of predic. liyaziwa.
elithi: qualific. rel. clause, qual. igama; verb -thi with rel. concd. of cl. 3 sg. eli-; particip. basis lithi, present tense positive.
John: this is a vocative form of reported speech after -thi; cl. 1a noun uJohn.
liyaziwa: verb, posit., indic. simple, present definite aziwa, passive form of defective verb azi, with concd. for cl. 3 sg. subj. igama.
kakhulu: adv. of manner ka- + adj. stem -kulu; extending verb liyaziwa.
eBayibelin: loc. adv. noun i(1)Bayibeli (cl. 3 sg. <English Bible); extending verb liyaziwa.
kodwa: conjunctive, non-influencing; cl. 10 form of quant. pron. stem -dwa.
elithi: (as above).
Langalibalele: this is in vocative form of reported speech after -thi; cl. 1a noun uLangalibalele, a compound noun consisting of noun + predicative, viz. i(1)langa + libalele, the latter being verb, posit., particip., simple, perfect -
CHAPTER X
IDIOM IN ZULU

Introductory:

The term “idiom” commonly signifies “a structural form or a form of expression peculiar to a particular language, and one which reflects the genius of the language and the psychological workings of the speakers of such language.” As H. W. Fowler points out, idiom is not necessarily incompatible with accepted grammatical rules. Nevertheless, the use of the term in this chapter is meant to include, more particularly, “forms of expression, grammatical constructions, phrases, etc. often having a signification other than their grammatical or logical one.” In many languages the idiom is strongly reflected in what are called figures of speech; these may be defined as “a deviation from the plain and ordinary use of words with a view to increasing or specializing the effect.”

Figures of speech play a large part in rhetoric or rhetorical expression, the skilled use of artistic or oratorical speech. Zulu, along with other Bantu languages, tends to use the concrete rather than the abstract in speech, and therefore lacks many of the finer usages of figures of speech. This use of the abstract, however, does provide numerous examples of certain figures of speech, more particularly those of simile and personification. Such as have applicability to Zulu will now be considered.

SIMILITUDE

Similitude is the expression of comparison. Bain says, “The intellectual power named Similarity, or Feeling of Agreement, is the chief inventive power of mind. When like objects come under our notice, we are impressed by the circumstance, as when we see the resemblance of a child to its parent. The Figures named Simile, Metaphor, Allegory, are modes of increasing the force of style in this way.” Of these figures of speech, Zulu uses simile and metaphor, and of the latter makes very considerable use.

(i) Simile:

Webster defines simile as: “A rhetorical figure of speech which likens or draws on explicit comparison between two different things in one or more aspects.” In Zulu, simile is generally expressed by employing the formatives njenga- (just as), nganga- (the size of) and kwa- (like), e.g.

Abafanyana bakulomuzi bagijima njengezinja—The youngsters of this village run like dogs.
Bonke bambeka njengenyoka—They all regarded him with hatred (lit. looked at him like a snake).
Ayingangamlomo—One does not always carry out one’s boasts (lit. The matter is not as big as the mouth).
Ubabona kwamuntu abantu—You see the people man-fasion.
Bambulala kwanyoka—They killed him as one does a snake

Simile, however, is quite commonly to be found in a certain type of noun formation with the formatives -a- and -nga-. There are nouns of class 4 with prefix is- embodying the formative -a-, e.g.

isamnutu (ghost; an appearance like a person).
isandlu (shelter; something like a house).
Such words may be used in a verb compound construction as follows:

Lokhu-kulwa sekuzenza-sampi—This fight is developing into a kind of war.
Kushaya-samoya lapho—It seems as though the wind is blowing there.

There are also nouns of class 5 with prefix inga-, of class 4 with prefix isinga-, and of class 3 with prefix ilil nga-, embodying the formative -nga-, e.g.

ingasihingi (promontory; something like an island).
ilil nga mumwe (a grey beast).

From the last type of example (class 3) are formed relative stems, e.g.

-ngamunwe (finger-like; grey-coloured).
-ngamfazi (woman-like).

Note also:

Ngibeké ngashiwusa ngangamfazi—I looked and “blushed” like a woman (here ngangamfazi is contracted from ngaba-ilil nga mumwe).
Simile is regularly expressed by a special use of the causative form of the verb followed by a qualitative pronoun derived from a possessive with class 8 concord; this indicates ‘to act like’.

ukugijimisa okwenzija—to run like dogs (lit. to-cause-to-run it-of-dogs; the full form would be ukugijimisa ukugijima kwezinja—to cause to run, the running of dogs).

Mus'ukuhleksa okwestwula—Don’t laugh like a fool.

Gqokisa okomumzana—Dress like a gentleman.

(ii) Metaphor:

Webster defines metaphor as: “A rhetorical figure of speech by which a word or phrase literally denoting one kind of object or idea is applied to another to suggest a likeness between them; as in ‘the ship plows the sea’. The difference between metaphor and simile is, according to Fowler, that the latter is ‘a comparison proclaimed as such, whereas a metaphor is a tacit comparison made by the substitution of the compared notion for the one to be illustrated.’

Metaphor occurs in Zulu in several ways. There is the metaphorical use of concrete nouns and of certain verbs; there is wide use of metaphor of a direct type in isibongo; and then there is the employment of metaphor in many names, particularly of plants. It is obvious that out of metaphor has arisen that idiomatic use of nouns and verbs in Zulu, that will claim a large part of our attention in this chapter.

(a) Metaphorical Use of Nouns and Verbs

Large numbers of nouns and verbs are found with extended or metaphorical meanings; but a few examples are given here:

_isandla_ (hand) has come to signify in addition: (1) touch, e.g. Unesandla ekwenzeni lento (He has a delicate touch in doing this thing); (2) handeful, e.g. Caphuna isandla ezinigana (Take out a few handfuls); (3) handwriting, e.g. Ngigefunde isandla sako (I cannot read your writing).

_u(l)u)bagqa_ (grass stalk used as torch) has come to signify in addition: (1) tall, handsome, virtuous person, e.g. Akanengwa, lubaga (He is not led astray, he is sound in character); (2) forerunner, one who lights the way; (3) a beast given by the bride’s family to the bridegroom’s father to “light up” the lobolo cattle.

_boo boka_ (be pierced, spurt out) is used metaphorically in such phrases as: ukuboo boka kwempi (outbreak of war), and ukuboo boka kwesifo (epidemic of disease).

*isibaya* (cattle-kraal) is also used to refer to the bald patch on a head, or the space within a man’s headring.

*i(l)i)bele* (sorghum), a staple food, is used to apply to good health, life, e.g. ukudla amabele (to enjoy good health, be prosperous).

_umuzi* (kraal) is applied to the family inhabiting the kraal.

_isibindi* (liver) is metaphorically applied: (1) to the essential internal part, heart, pith or germ; and (2) to the quality of courage, boldness, e.g. Akanasibindi (He has no courage), or Isibindi siyanikwana (Courage rouses courage).

_chela* (sprinkle) is also applied to broadcasting, spreading reports, e.g. ukuchela indaba yonke indawo (to spread a report everywhere).

_qeda* (complete, finish) has the metaphorical meaning of “understand,” e.g. Angisamqesi lomuntu (I no longer understand this person’s intentions).

Similar examples could be multiplied.

Some examples of metaphorical use illustrate the figure of speech called metonymy, in which an instrument may signify the effect, e.g. for “war” the Zulu often uses either the term _umkhonto_ (spear) or _impi_ (regiment).

(b) Direct Metaphor in Isibongo

Zulu isibongo provide a very fruitful source of direct metaphor, in which the person praised is entitled with numerous terms representing animals, natural objects or even phenomenal happenings. These become his metaphorical titles. It is in this way that the Zulu king becomes _Isilo_ (Leopard), _Ingonyama_ (Lion); or the great chieftainess _Indlovukazi_ (Elephant cow). An illustration may be taken from the “Isibongo zikaCetshwayo”:

_UMahlamvana abul'umililo,
Ubaswe abamholphe abelungu,
Ubaswe uMantshonga noNgqelebana,
Igwalawgwa likaMenzi
Elibeje eNumeni,
Kwaye kwabeja ulwandle noThukela!

"The Branchlets which beat out the fire,
Kindled by the white-men, Europeans,
Kindled by Mantshonga and Ngqelebana.
The Louw of the Creator,
Which flashed red on Entumeni Heights,
Till it reddened the sea and the Tugela."

Here are two metaphors: the bunch of little branches (**amahlamvana**) is diminutive plural of **i(l)i)lamvu** beating out a mighty fire, and
the loury bird (Turacus corythaix) with its brilliant plumage flashing as it flies.

It is a particular feature of the formation of izibongo that concord within the “praise” is from the original of the metaphor; thus, in the quotation above, even though amahlamviana has been transferred to class la as uMahlamvana, the concord following is a- not u-; igwalagwala naturally has its concord li-, which it too would retain even if altered to uGwalagwala.

Such metaphors abound in all izibongo: it will suffice to illustrate briefly from the “Izibongo zikaShaka.”

IlemBioeleq'amany'amalembe
Ngokukhalipa.

InkomEekhal'emthonjaneni . . .
UtekuIwaabafizibakwaNomgabi . . .
Umlalo wothathe kaMjokwane . . .

Further study of the incidence of these would entail a syntactical study of the whole subject of izibongo, which is beyond our present purpose.

(c) Metaphor in Names of Natural Objects
Natural objects, particularly plants, are often named after common objects, often some part of the body, e.g.

dlebhele-lendlovu (elephant’s ear: Rhynchosia sigmoides plant).
dlebhele-lensa (dog’s ear: Helichrysum plant).
dlebhele-yemphithi (blue-buck’s ear: Gerbera piloselloides plant).
dlebhele-yemvu (sheep’s ear: Helichrysum appendiculatum).
dlebhele-yenkawu (monkey’s ear: Kalanchoe plant).
dhanda-lempaka (wild-cat’s head: Doryalis cestroides thorn tree).
dso-lemamba (mamba’s eye: Cassinopsis tinifolia tree).
dso-lendlovu (eagle’s eye: Sow thistle).
dso-kenzakana (young lady’s eye: Jasmine).
dso-lenyonzi (bird’s eye: Syncostemon shrub).
dlu-yengwe (leopard’s house: a Regiment).
dlu-yenkunjane (swallow’s nest: dimple on cheek).
dlu-yesikhova (owl’s house: a Regiment).
ubuhlangu-bemamba (mamba’s herb: St. John Lily).
ubuhlangu-bendlovu (elephant’s herb).
ubuhlangu-benyoka (snake’s herb, or snake’s poison: poisonous Acocanthera bush).

ubuhlangu-besigcawu (herb of the meeting place: Blepharis capensis, snakebite antidote).

Also several well-known examples with inhlunu (vulva), e.g.

inhlu-wamanzi (Natal kingfisher); inhlunu-yembozi (Christmas tree), etc.

CONTRAST

The main figure of speech expressing contrast is called antithesis, which may be defined as “An opposition or contrast of ideas, expressed by using as the corresponding members of two contiguous sentences or clauses, words which are the opposites of, or strongly contrasted with, each other.”

Occurrences of antithesis are found in Zulu in certain aphorisms, of which the following examples might be noted:

Ikhafeyikhabayo; ikhotheyikhothayo—It kicks what kicks it; it kicks what kicks it (Tit for tat!).

Inala ayihambi; kuhambindlala—Prosperity does not travel; there travels famine.

Contrast in ordinary speech is often brought about by the employment of the contrast conjunctives, kodwa, kepha, nokho; e.g.

Bona abanamanga, kodwa nina anazi iqiniso—They are not deceitful, but you know not truth.

Lenja iyakonkatha, nokho ayisukeli-muntu—This dog barks but it does not attack anyone.

Uwile kepha akalimalanga—He fell but did not get hurt.

EXAGGERATION

This term is generally applied to an undue magnification of words in speech; as a figure of speech it may have a real purpose, not for the sake of deception, but for the sake of emphasis; it is then termed hyperbole. Bain states that “hyperbole consists in magnifying objects beyond their natural bounds, so as to make them more impressive or more intelligible.”

Hyperbole is commonly indulged in in ordinary speech in Zulu; and it forms no inconsiderable part of persuasive rhetoric.

uNdaba ongangezinta — (Ndaba who is as big as mountains).

Wamqhumisa amehlo ngempama — He blew up his eyes with an open hand.

Ubuhloni bakhawule ngentamo—He is full to the neck with beer.

Yahlanga kwahlw’emini—When the opposing armies met there was an eclipse.
That exaggeration or hyperbole has entered the very language itself is evident from the use of certain common words in Zulu; for instance instead of limaza (hurt) it is common to use bulala (kill), for gula (be ill) and limala (suffer hurt) it is common to use fa (die); e.g.

Ngizibulele—I have hurt myself.

isifo (sickness <fa, die).

Ungebulile—He beat me hard < ebula (strip, skin).

This tendency is clearly revealed in the exaggerations of izibongo. The very titles of kings and queens, e.g. Silo! (Leopard!), Ndlovukazi! (Elephant cow!) reveal the same propensity.

EMPHASIS

Emphasis is the use of language in such a way as to bring into prominence or special importance.¹ In Zulu, emphasis is achieved in several ways. The most usual is by altering the normal word-order in the sentence, for, in Zulu, the first word in a sentence is usually the most emphatic.² An examination of the following sentence will illustrate Zulu methods of emphasis.

UMagema ufuna ukushayela ingola yami namuhla—Magema wants to drive my wagon to-day.

In order to emphasise the first word (i.e. Magema wants to drive my wagon to-day), the following alternative methods may be employed:

(a) By use of the absolute pronoun:

Yen'uMagema ufuna ukushayela ingola yami namuhla.

(b) By use of the copulative followed by a relative construction:

NguMagema ufuna ukushayela ingola yami namuhla.

In order to emphasise the main verb (i.e. Magema wants to drive my wagon to-day), the definite or long form of the present tense may be used:

UMagema uyafuna ukushayela ingola yami namuhla.

Or a preceding infinitive may be used to reinforce the verbal statement:

Ukufuna uyafuna uMagema ukushayela ingola yami namuhla.

In order to emphasise the word ukushayela (i.e. Magema wants to drive my wagon to-day), it is made the main predicate by becoming a copulative:

Akufunayo uMagema (w)ukushayela ingola yami namuhla.

In order to emphasise the noun object (i.e. Magema wants to drive my wagon to-day), the following alternative methods may be employed:

(a) By use of the absolute pronoun:

UMagema ufuna ukushayela yon' ingola yami namuhla.

(b) By use of the copulative followed by a relative construction:

Yingola yami afina uMagema ukuyishayela namuhla.

In order to emphasise the possessive (i.e. Magema wants to drive my wagon to-day), the following alternative methods may be employed:

(a) By using the possessive pronominally before the noun in apposition:

UMagema ufuna ukushayela eyam' ingola namuhla.

(b) By using the copulative form of the apposition above, followed by a relative construction:

Ngayam' ingola afina uMagema ukuyishayela namuhla.

In order to emphasise the temporal adverb (i.e. Magema wants to drive my wagon to-day), the adverb is placed first in the sentence.

Namuhla uMagema ufuna ukushayela ingola yami;

or in copulative form:

Yinamuhla lapho uMagema efuna ukushayela ingola yami.

From the above we may deduce the following general rules:

1. Substantives¹ are made emphatic:

(a) By employment of the corresponding absolute pronoun in apposition:

Ukhuluma zon' izindaba—You speak the very facts.

ngalona loelo-langa (on that very day).

Wamshaya ubuso bona—She struck him in the face.

The very use of the absolute pronoun, in addition to the concord, is usually emphatic, e.g.

Mina ngifuna ukuhamba, kodwa yena akafuni—I want to go, but he doesn’t.

Yena akafuni ukuhamba—He doesn’t want to go.

(b) By using the copulative form of the substantive followed by a relative construction:

Yimina engishovo lokho—It is I who say that.

Yinkosi abayihlekayo—They are laughing at the king.

(2) Qualificatives are made emphatic by using them pronominally before their substantives, which are then in apposition to them:

¹Other than absolute pronouns themselves.
Abantu abahi bazohlushwa—Evil people will suffer > Aba-
b'abantu bazohlushwa—Evil people will suffer.
Izinkomo zethu zilapha—Our cattle are here > Ezeth'izinkomo
zilapha—Our cattle are here.

(3) **Predicatives** may be made emphatic in one of the follow-
ing ways:

(a) By employing the "long" tenses, when present or immediate
past, i.e. ngiyabona for ngibona, and ngibonile for ngiboné:
Ngiyabona imithi—I do see some trees.
Ngibonile imithi—I did see some trees.

(b) By preceding the predicate by an infinitive form of the same
verb:
Ukubona ngiyabona—I do see.

c) By using an adverbial extension, such as impela, nembala:
Ngiyabona impela—I really see.

(4) **Descriptives** are made emphatic by placing them before
the predicate they describe:
Sifuna kakhulu ukuba bona—We very much want to see them >
Kakhulu sifuna ukuba bona—Especially we want to see them,
or Our real desire is to see them.
Bambulala ngesibamu—They killed him with a gun > Yisi-
bamu abambulala ngaso—It is with a gun that they killed
him. (Here the copulative form of the basic noun is used,
as the adverb is derived from a noun.)

**TAUTOLOGY**

Tautology is generally a term of reproach for pleonastic
expression, in which the same thing is said twice, either by literal
repetition, or by repetition in meaning; it may be wearisome to
listen to and may indicate a sign of incompetence in the speaker;
on the other hand it may be impressive and a stroke of rhetoric;
that usually depends upon whether it is deliberate or unconscious. ¹

Bengihamba nabazali bami, obaba nomame—I was going with
my parents, my father and mother.
Ngibonile ngalana awami amehlo—I saw them with these
very eyes of mine.
Ngizizwele ngezami izindlebe—I heard them with my own
ears.
Inja imlumé ngamazinyo ayo—The dog bit him with its teeth.

**IDIOM IN ZULU**

Other examples are found with the use of cognates, e.g. *finya
amafinyela* (blow nasal mucus); *khamsa umlomo* (open the mouth).
The combination, in Zulu, of *yini?* and *na?* may be considered
tautological; e.g. *Uyazifuna yini na?* is adequately expressed by
*Uyazifuna yini?* This applies to all uses of *na?* when there is
already an interrogative in the sentence.

Perhaps the Zulu have sensed something tautological in the
full, strict use of concords; there seems to be a tendency to
escape from this, when *zombili*, for instance, is used for *zozimbili,
or inkomo zami* for *izinkomo zami*.¹ Some Zulu speakers will do
the same with certain demonstratives, e.g. *lesihlalo* for *lesi-
sihlalo, labantu* for *labo-bantu*; but this is to be deprecated.

**EUPHEMISM**

Euphemism, or decorous speech, is "that figure of speech
which consists in the substitution of a word or expression of
comparatively favourable implication or less unpleasant associations,
instead of the harsher or more offensive one that would more
precisely designate what is intended."² Euphemisms abound in
Bantu languages. The following are examples of Zulu usage:
goduka (go home) for *fa* (die).
godusa (send home) for *bulala* (kill).
amanzi (water) for *umthondo* (urine).
chitha amanzi (spill water) for *shothinga* or *thunda.*
hlangana (meet together) for *zeke* (copulate).
umphambili (front) for *umthondo* (male organ).
unbilini (bowels) for (a) *umthondo* (male organ); and (b)
isibunu or inhlumu (female organ).
geza (wash), phambuka (deviate) or ya emfuleni (go to the
river) for *qaka* (menstruate).
isibinco (garment) or *isivatho* (clothing) for vaginal pad.
amaphambili (frontage) or *amandla obudoda* (man's strength)
for *amalotha* (semen maris).

**PERSONIFICATION**

Personification in rhetoric is a figure of speech in which an
inanimate object or an impersonal creature is endowed with the
attributes of a person.

This process provides a rich means of forming proper names,
for instance, in Zulu. For this purpose class 1a is employed, and
"common" nouns from the other classes are susceptible of trans-
ference to that class. Note the following:

¹ Cf. Fowler, "Modern English Usage".

² This is carried further in Sotho, for instance, *fate* (for *sefate*) *sa-ka*; *seit* (for *leseli*) *le-leholo*; *nkua* (for
*linku*) *tsa-ka*. ³O.E.D.
It may be due to this principle that other nouns, indicating animals and even botanical objects, are found in class 1a, which is commonly regarded as particularly personal. In Bantu folk-tales the animals, and other objects, speak and act like persons. This is done to a considerably less degree in Zulu than in many other Bantu languages, but an interesting Zulu instance of this personification is with the word ilichakide of class 3, the name of the slender mongoose, Herpestes gracilis. There is an alternate form in class 1a, viz. uchakide, and the diminutive of this, viz. uchakijana, indicates “a small mongoose”; but this word has been fully personified, and has become uChakijana, a most renowned, cunning, little mythical being in Zulu folklore, whose full praise title is uChakijana-bogolo umphethele wezinduku zabafo (Chakijana the clever one, mediator of the fighting-sticks of the fellows).

Another rich source of personification in Zulu is in formations with abbreviations, -so- (from the old Bantu form of uyihi, thy father), -no- (from the old Bantu form of unyoko, thy mother), and -ma- (connected with umntaka, the child of).

The general significance of words compounded with -so- is “the father of,” e.g.
usokhaya (the head of the house);
usomandla (the Almighty, lit. father of strength);
usobantu (the Father of the people).

The general significance of words compounded with -no- is the feminine, or “the mother of,” though many words no longer show this:
unomkhuluwana (the Princess of heaven, lit. the mother of resowing or reaping umkhubulo, “goddess” of harvest);
unondlini (heavy milking cow endlini, loc. of indlu, house; a cow to support a household).

1 Lamba gives a good example of this: the lion, inkalamu, in the folk-tale becomes Nkalamu (Lion) or with honorific plural prefix waNkalamu (Sir Lion) used in class 1a. The name for the “little-hare” is in the “ka-la” class, viz. akalulu, pl. ululu; but in the folk-tales, where “Little-hare” is a is in the “ka-la” class, viz. akalulu, pl. ululu; but in the folk-tales, where “Little-hare” is a

2 Cf. Lamba form, wiso.

3 Cf. Lamba form, noko.

unomthebe (termite queen);
unohhemu (crested crane; lit. mother of the crest);
unogwaja (little-hare; cf. ili-gwaja, with the same meaning).

The general significance, to-day, of words compounded with -ma- is that of “the daughter of,” e.g. uMamhlongo (the daughter of Mhlongo); but it is also used with other significances, e.g. umalibombo (Rudia cordifolia climbing plant), umalala (species of straggling shrub, Osiridocarpus natalensis, <lala, lie down>.

An examination of proper names in Zulu is very instructive in regard to personification; many, of noun-compound form, become allegorical, e.g. uNgalibalele (Hot-sun), uDinuzulu (the one irksome to the Zulu nation), ucetshwayo (the slandered one). Allegory is tacitly recognised in Bantu tales—and Zulu to a certain extent shares this—where the animals chosen reveal each some fixed character, as is classically illustrated in Aesop’s Fables.

RESPECTFUL ORDER OF WORDS
In Zulu, the etiquette of word-order is often the reverse of what it is in English. The male precedes the female, and the first person precedes the second or third persons, e.g.
Manene namaneneka (Gentlemen and ladies! not “Ladies and gentlemen”).
Baba nomane—or nalomane (Fathers and mothers!).
Mina naye (I and you; not You and I).
Mina naye (I and he; not He and I).

THE IDIOMATIC USE OF WORDS
In Zulu it is mainly the verbs which are susceptible of special idiomatic use, in addition to their normal significance; nevertheless there are also certain nouns, and a few qualifications which reveal this extension of the metaphorical instinct. We shall also notice certain idiomatic constructions involving formatives.

(i) The Idiomatic Use of Nouns:
The following examples may be taken as representative:
isandla (forearm, hand):
The main idiomatic significance is that of ability to use the hand, dexterity, delicate touch, and even hand-writing, as in the following:
Unesandla ekwenzeni lokho (She has a delicate touch in doing that); Ngingefunde isandla sakhe (I cannot read his writing);
and even Anginasandla kulokho (I have given no help in that matter). “Left” and “right” are indicated, as in

This is being generally used in Zulu to-day, but is derived from Xhosan.
English, by reference to the hand; *esokunene, esokuphosa, esokudla* (on the right-hand side), and *esokunxele, esokohlo* (on the left-hand side) having concord reference to *isandla*. *Isandla* is further used to represent a handful, e.g. *caphuna izandla ezintathu* (take out three handfuls); *buya ngezandla* (return empty-handed). Other idiomatic usages are shown in the following: *imali esendlweni* (ready cash); *beqa isandla* ((i) strike; (ii) help); *beqa izandla* (bless); *enxa ngaphandle kwezandla* (act without proper authorisation); *indaqa yezandla* (an exciting affair).

**isipatwa (hospital):**
- *lala isipatwa* (lie about helpless, of numbers of wounded);
- *lwela isipatwa* (fight a sanguinary battle); *shaya isipatwa* (fight savagely with sticks).

**i(l)tholo (knee):**
- *Lendaba isidlulé amadolo* (This affair has gone too far);
- *Lendaba ixeqisa amadolo* (This affair is terrifying); *Ulwazi luqinisa amadolo* (This woman now shows signs of pregnancy; lit. bathes as far as the knees).

**isipho (chest, bosom):**
Two idiomatic significances are found in the ideas of secrecy, keeping within the bosom, and force, pushing with the chest. *Isipho senkos* (chief’s confidant); *Akanso isipho* (He cannot keep a secret); *thwala ngesipho* (force one’s way).

**i(mf)ulu (river):**
- *Akasyukuya emfuleni* (He is at the point of death); *Bonke baphuza mfuba-munye* (They all act in harmony).

**i(mkhono) (assegai, spear):**
- *Bamdlisa ngomkhono ongaphakathi* (They poisoned him);
- *umkhono wokubemba* (achievement).

**i(mkhuba) (custom, practice):**
This has a secondary idiomatic use in reference to prank, trick or undesirable habit; but there are shades of difference between its employment in the singular and in the plural. *Umkhuba lomfana* (This boy has plenty of go in him); *Unemikhuba lomfana* (This boy has undesirable habits); *Akanamkhuba lomfana* (This boy is a good-for-nothing); *indaqa engephele-mkhuba* (an affair of no consequence).

**i(mlomo) (mouth):**
From the normal meaning, the idiomatic use passes to the functions of the mouth, speaking, spokesman, rumour, garrulity, scandal. *Wena, umlomo!* (You are too talkative!); *umlomo wenkosi* (spokesman of the chief); *Unomlomo omude* (He is a mischief-maker); *Ayangingamomo* (It is not as big as rumour has it); *hlaba inkomo yomlomo* (slaughter a beast for personal use).

**intaba (mountain):**
- *ukuma ngentabza* (to deny flatly); *ukuba sentabeni* (to be away from home); *ukuhwela ngentabza* (to be unduly excited).

The terms **umuntu** and **unamthwana** have a gradation of meanings which point to idiomatic usage.

*Umuntu* means primarily: human being, person; then: member of the South African Native race; and the special meanings are: (i) person with human feelings, person of importance, e.g. *Akumuntu, yisilwane* (He is inhuman, he is brutal); *Akakabi-muntu* (He is insignificant, still a baby); *Akamuntu* (He is as good as dead); *ukwenza komuntu* (the behaviour of a decent person); (ii) (with possessives) servant, subject, e.g. *abantu benkosi* (the subjects of the king); *Uzothuma umuntu wakhe* (He will send his servant). A further special idiomatic use of *umuntu* is found in the saying, *Inkomazi ilele umuntu phakathi* (The cow lies "a man in the middle," i.e. its flanks differ in colour from the rest of its body).

*Unamthwana* means primarily: baby, child, offspring; but has a special significance: prince, princess, e.g. *Unamthwana akaheambi yeNdvu* (A prince does not travel unaccompanied); *Kuthi mbo kuhlengatshezwe umtshwana* (There is a crowd to meet the prince).

**umthathathi** ((i) witch, wizard; (ii) skilful person): *umthathathi wendaba* (the thing on everyone’s lips).

**i(l)zulu (sky, heaven) has developed a large range of idiomatic usages with the general significance of (i) lightning; and (ii) weather.**

(a) *Izulu isishé indlu* (The lightning has burnt a house); *Kwehlé izulu izolo kwaBani* (The lightning struck yesterday at so-and-so’s kraal).

(b) With the significance of “weather,” it is often merely the concord 
**i(l)** which is used. Note the following:
- *Izulu iyahloma* (The weather is threatening);
- *Izulu libuyisile* (The weather is very cold);
- *Izulu ticwengile* (The weather is bright; or The sky is clear);
- *Sawinjezela yizulu* (We were detained by the weather);
- *Liyana* (It is raining);
- *Liguqubele* (It is cloudy);
- *Libalele* (It is hot; alternative
ref. to i(li)langa; Limakhaza (It is cold); Liyakhithika (It is snowing); Liyabaneka (Lightning is flashing); Liyaduna (It is thundering); Liyavunguzu (It is blowing).

(ii) The Idiomatic Use of Qualificatives:

Idiomatic tendencies are to be found with a few qualificatives. Note might be made of the following:

-ebomvu (relative stem: (i) red, (ii) ripe):
  Ngithanda inyama ebomvu, emhlophe angiyithandi (I like lean meat, I do not like fat); Kukhona indlala ebomvu kulelozwe (There is extreme famine in that country); ukubeka ngamehlo abomvu (to be wide awake); ukubanenhlimiziyi ebomvu (to be bad-tempered).

-emhlophe (relative stem: white):
  Idiomatically used, this gives the idea of “pleasant”, “good”, e.g. indlela emhlophe (a good journey); amehlo amnhlophe (good fortune); inyama emhlophe (fat meat).

-mnyama (relative stem: black):
  The idiomatic significances are of depth, gloom, disaster, e.g. iwa elimnyama (a deep abyss); amehlo amnyama (lack of appetite); usuku olumnyama (an unlucky day).

-dala (adjectival stem: old):
  Seli lilala ilanga (The day is well advanced); Waqaleka ngejuwane elidala (He made off with tremendous speed).

(iii) The Idiomatic Use of Verbs:

The main richness in idiom in Zulu is with the special usages of a number of verbs. While some, such as bamba, beka, dla, hlabab, shaya and thatha, are very prolific in idioms, there are many others which reveal a strong tendency in this direction. The following are among the most important:

akha (build) > alive at: e.g. Wakhaphi? (Where do you live?); Izangoma azakh iindawonye (Rivals keep apart).

aluq (go out to graze) = be on the war-path; e.g. Sahlangana nempi isaluqa (We met an unexpected difficulty).

amukela (receive) = admit; e.g. ukwamukela icala (to admit guilt). beca (daub) = besmirch character; e.g. beca ngokwetha (accuse unjustly of theft).

beke (look, look after):
  Mgakakile (I am still awake); Wabika njengenyoka (He regarded me with hatred); beka ecelleni (avoid); phansi (be submissive, humble); phezulu (be overbearing).

bula (beat, thresh) = consult diviner, divine, excercise, e.g. Inyanga ibula umhlola (The doctor is divining an evil omen); Baya kubula (They have gone to consult a diviner); bula isifalo (diagnose a disease).

baba (be acrid, sting) = (i) be hot-tempered; e.g. uthisha obabayo (a strict teacher); (ii) be keen, smart; e.g. Uyababa ezifundweni sikhe (He is smart at his lessons).

bamba (catch, gripe, grasp) = undertake, e.g. bamba isamuk (i) strike; (ii) prevaricate; bamba indlela (undertake a journey); bamba umqo (get into stride); bamba umloko (be amazed); bamba uqopho (give authority for signature); bamba umsebenzi (undertake a job); bamba utalagu (follow a will-o'-the-wisp); bamba ithambo (shakes hands, congratulate); bamba umzima (put on flesh after illness); bamba izulu (be over-ambitious); bamba okhambeni (to take a drink from the beer-pot); bamba ongaphansi (be perplexed); bamba kwempi (the full engagement of the army); bamba kwempi kwelaphi (to be grateful); bamba komfazi (a woman's confinement); bamba ithambo entanyeni (to have a bone stuck in the throat); bamba ulifikile, nami ngizobamba (Just light up, and I also will take a pull).

basu (kindle, make fire) = stir up:
  Basa uchoku (cause a disturbance); bamba ngesagila (strike a hard blow with the kerrie); bamba umuntu enkostini (speak evil of a person before the chief).

beke (place, put):
  Beke umba (breed a certain colour of animal); amehlo (connote; enquire after a sick person); bamba indlela (pay attention); bamba induku ((i) challenge to fight; (ii) leave an heir); bamba igandu (lay an egg); bamba isanda (i) molest; (ii) sponsor); bamba isifungo (give a nickname); bamba itafula (lay the table); bamba isanda (i) bless; (ii) ordain; bamba izwana (talk a little); bamba kancu (walk slowly); bamba nkapheki phansi (to be a good shot); Sekubekwe inhlamvu-nya (He is only just alive).

dla (eat) has developed a number of resultant metaphorical meanings, e.g.

(i) take as a beverage: Angilidii itiye, ngidla ubisi (I don't take tea, I take milk).

(ii) bite, pinch: Wadiwa winyoka (He was bitten by a snake); ukudla ngqosho (to pinch with the nail).

(iii) eat into, corrode: Amanzi ayayidla insimbi (Water rusts the iron).

(iv) inherit: ukudla ifa (to inherit); ukudla isikhundla (to succeed to a position).

(v) confiscate, waste, cheat: Wadla impahla kayise (He wasted his father's property); Inqosi yamudla zonke izinkomo
zakhe (The chief confiscated all his cattle); Ungidlé imali yami (He cheated me out of my money).

(vi) catch: ukudliwa yinkatho (to be chosen by lot); Ical a limilile (The case has gone against him).

(vii) cost, be expensive: Iyadla lenkom o (This beast is expensive).

(viii) enjoy: ukudla amaxoxo (to enjoy a conversation); ukudla ingubo (to delight in clothing); Ildle ibomvu ingane (The child is decked out in red clay).

(ix) surpass in, excel: Lenja idla ngokubamba (This dog excels in catching game); ukudla issouso (to dance attractively); ukudlanala imilala (to compete in championships).

Nevertheless, this verb has true idiomatic usages as follows:

dla amanzi (drink beer); d. amazwi ((i) deny; (ii) take credit); d. igeja (die); d. ihlobi (spend the summer); d. ikumbe (be optimistic); d. imihlathi (be morose); d. ngoludala (be conservative); d. ubuthongo (sleep); d. udledle (be on the trot); d. umbuso (live at ease); Wafumanisa uphondo luda umunyu (He came on an immense number of cattle).

fa (die) > do in excess; e.g.

Wathukuthela wafa (He was terribly angry); Wa ja bula wafa (He was tremendously pleased); ukufa ngomntwana (to be very concerned about a child); ukufa ngumsebenzini (to be overburdened with work); Intaba ifile izimvu (The mountain is covered with sheep); Inhliziyo kwayi (One is never satisfied).

faka (put in; put round):

faka indlebe (listen secretly); f. induku (strike with a stick; f. isicathulo (kick); f. umlomo ((i) drink; (ii) put on one’s guard; (iii) give a tip to); f. umyawo (speed; disappear).

funa (want; seek):

Usefunza ukufa (He is now on the point of death); Bafuna ukulimala (They are looking for trouble); Bafuna ukwesaba (They are haunted by fear); Bafuna ukuboshwa (They are running the risk of arrest).

gcoba (anoint; flatter):

gcoba ngensilane (flick with a whip).

gwinya (swallow):

gwinya itshe (take courage).

hamba (travel; move along):

Akasahambi ubaba, useyagula (My father is no longer well, he is sick now); Uhamba kanjani? (How does he conduct himself); hamba namanzi (be very ill); h. nomoya (have a bad character); h. intombi (court a girl); h. umhlabo (be a rolling stone); h. ngemva (work behind one’s back); h.

icala (take part in a law-case, attend a court-case regularly); h. isonto (attend church regularly).

hla ba (pierce, stab) has developed a number of resultant metaphorical meanings, e.g.

(i) kill, slaughter: hla ba inkomo (kill a beast).

(ii) cause stabbing pain: Ukuja kuyamhlabo lapha (The disease gives him stabbing pain here).

(iii) reach to: Insimu iye yahlaba emfuleni (The garden extends to the river).

(iv) do perfectly: Ubani ohlab e lencwadi? (Who wrote this letter with so fine a hand?)

(v) wound mentally: amazwi ahlaba (words that hurt).

(vi) criticise: Inkulumo yakwe wayhlaba, ngoba ingicie eyendoda (He criticised his speech, because it was not manly).

Apart from the above, this verb shares with shaya the distinction of having the most true idiomatic usages, as follows:

hla ba amatho ku- (express pleasure in); h. amazonde (bind hut wattlings); h. ibe ce (rout); h. igama (strike up a tune); h. ihele (go in single file); h. ikhefi (take a breather); h. ikhono (feel pleasure); h. ikhvelo (whistle); h. incwadi (scribble a letter); h. ingoma (start up a song); h. izikhulanga (brand); h. ihlanhla (bless); h. inhlimizo (strike the fancy); h. ihpika (take a breather); h. isikhoseli (establish good business relations); h. ngamehlo (fix with the eyes); h. ngamkhonto-munya (give one dose only); h. ngendololwane (nudge); h. ngendololwane ocansini (rest with elbows on the mat); h. ngombuso (cross-question); h. phansi ngekhanda (land on the ground on one’s head); h. ujenga (form a file); h. umgongo (attend a girl on her attaining puberty); h. umhlola (hit the nail on the head); h. umkhosi (sound an alarm); h. umkhulungwane (set up a howl, of dog); h. umlomo inhlali (keep quiet); h. umsebenzi (obtain a job); h. umxhwele (give satisfaction); h. usonza (toss up the soil); h. usolo (enter into conspiracy).

hla la (sit; stay):

hla la phesu kwegeja elishisayo (be in great trouble); h. phezu kwemal (be economical); h. phezu kwezikhali (be forearmed); ukuyihla la indu (to live in a house; ct. ukuhlala endlini, to sit or stay in a house).

hluwa (peel, shed):

hluwa indlu lu (detail matters); hluwa nhlanye (be unsociable); hluwa izwe ngcubane (cover much country with speed).
hola (drag):
  hola imali (draw wages); h. amehlo (pretend not to watch); h. izingubo (wear long dresses); h. izinyawo (drag behind).

khipha (take out, extract):
  khipa impi (attack); k. inyumbazana (treat cruelly); k. igqude (i) bully; (ii) exclude from one’s society); k. isisu (cause miscarriage); k. ithwasa (send out an initiate); k. umkhonto (threaten with a spear); k. amanda (put forth strength); Lokhu-kudla kuyangikhipha (This food disagrees with me).

khomba (point):
  khomba inkosi (meet with hardships); k. ngophakathi (domineer, have an easy life).

khuza (express disapproval):
  khuza amabutho (command soldiers); k. impisi (shout sportingly); ukukhuza kwelanga (the heat of the sun); Indlu ikhuza phezu (The house is unusually full); Izinkomo zikhuzu ishumi (The cattle reach a total of ten).

khwela (climb; annoy):
  khwela ngengalo (take advantage of); k. phezu kwabantu (domineer over people); k. ngentsha (be obstinate; attempt the impossible); Uphike wakhwela enthini (He denied flatly).

lahla (throw away, abandon):
  lahla amanda (waste energy); l. amehlo (i) throw a glance at; (ii) condole); l. umlomo (speak in vain); l. amathunga (come to a last resort); l. amathambo (be desperate).

lala (lie down; sleep):
  Ukudla kubele ezweni leli (Food is plentiful in this land); ukwululala umgodi (to make a lair in a hole); Akulele-lutho lapho (There is nothing to fear there); inkomo elele umuntu (a vari-coloured beast); lala phezu komuntu (shield a person); l. ngendlu (be sick); l. ngenkomo (be on the defensive); l. umlalela wafuthi (be dead); l. ngamanzi (starve); laelwa amazolo (sleep in the open); lahwu inkungu (be innocent of worldly knowledge).

netha (get wet):
  netha inhlamba (pour abuse); nethwa yizinduku (receive a shower of kerrie blows); nethwa yizinhlanu (receive a volley of bullets); nethwa amazwi (be beaten in argument).

ngenya (enter):
  Ilanga selingene kunina (The sun has now set); ngena enhlizi-ywenti (take one’s fancy); n. ngesihluthu (interfere; go in bald-headed); n. umfula (attempt to cross a flooded river); n. indlela (set out on the road); n. indlu (inherit family rights); n. ngenxebo (find the weak spot); ngenwa yinyoni (be afraid).

nika (give):
  nika amehlo (sympathise); n. induku (punish); n. impama (slap); n. unyawo (kick); Akabaniki-mlomo (He makes no reply to them).

phatha (handle; treat):
  Ungangiphathi (Don’t mention me); phatha ngesandla (assault); p. ngolimi (slander); p. ngendhuzulu (oppress); p. ngomsindo (worry); p. ngodaka (i) besmirch; (ii) deceive.

phuma (go out; discharge):
  Lomuthi uphuma izinyoni (This tree is full of birds); phuma ngesamagundane (be kicked out without notice); p. izulu (profess a knowledge of rain-making or astronomy); p. muva (be inspanned on the off side).

qhube (drive along):
  qhube ngamadolo (procure assistance by false promises); q. imali (raise the wages); q. isikhathi (while away the time); q. imbuzi (be drunk).

quinza (strengthen):
  quinza imithathi (be patient, determined, self-controlled); q. amehlo (appear wise).

shaya (strike, hit) has developed a number of resultant metaphorical meanings, e.g.
  (i) chastise, punish: Umihetho ushaya izigebengu (The law punishes criminals); Ungishayo ngamazwi ashisayo (He chastised me with burning words); shaya ngoswazi (give light punishment).
  (ii) play or sound an instrument: shaya ugbu (play an organ); s. icilongo (blow a bugle); s. insimbili (ring a bell).
  (iii) (with reflexive prefix) appear to be: Wazishaya isazi (He pretended to be an expert).

This verb is the most prolific in true idiomatic usages. Its counterpart in some other Bantu languages is similarly rich idiomatically, cf. Xhosa betha, Swahili piga. Note the following:

shaya amagongo (i) die; (ii) turn a somersault); s. amakhwapha (bring out reserve supplies); s. amangqeshane (i) die; (ii) be too clever for); s. amaphepha (i) play cards; (ii) gamble); s. emhloleni (speak the right word); s. emuva naphambili (tell the lies and the truth of a thing); s. ibesi (sing base); s. ibuqo (wipe out); s. ihele (go in single file); s. ihlombe (i) clap rhythmically; (ii) applaud); s. ikhefu (take a breather); s. ikheelo (whistle); s. imbadazi (walk clumsily); s. imbombombo (conspire against); s. ingqakala
inhlamvu (be a good marksman); t. inhlanzi (be a good shot); t. ngamandla (react violently); t. ngesivu (speed of); t. ngejube (make speed); t. ngezwanzi (steal); t. phansi (begin over again); t. ukhasha (make sure of prey); t. umzimba (re recuperate); t. unyawo (walk quickly).

Passive: thathwa yihlombe (be easily influenced); t. ukufa (die); t. yinhlanzane (hunt with the wolves); t. yinhliziyi (be carried away by impulse).

Applied: thathela phezulu (act high-handedly); t. phansi (relate from the beginning).

thela (pour; boom):

thela ngenhlamba (revile obscenely); t. ngamanzi (cool down); t. ngehlazo (disgrace); t. ngamolotha (besmirch the character).

-thi (say; manifest, demonstrate): This defective verb has already been noticed, introducing direct speech,¹ forming the conjunctive ukuthi,² preceding ideophones,³ and as a deficient verb indicating “time”, when it is used conjunctively.⁴ In addition there are certain idiomatic usages to be noted here:

(i) Especially idiomatic is the usage of -thi followed by the infinitive, when it indicates to “do a little”. This was noticed in Chapter VI.⁵ In regard to this usage, B. W. Vilakazi⁶ makes the following observations:

‘In the case of -thi governing the infinitive, the meaning is “simply to do,” e.g.

(a) Umfana wathi ukubuka (remote past).
(b) Insizwa iyothi ukavela (future).
(c) Ubuso bakhwe buthi ukugamukwa (present).

Sentence (a), in the past remote, means “The boy looked”, and implies that he did nothing else. It limits the action of ukubuka in time and place. Sentence (b) means “The young man will simply appear”. Sentence (c) means “Her face simply appears”. The meaning of -thi in constructions like (b) and (c) is hard to explain; as in sentence (a) the idea is implied that the boy looked at what happened, and then became disgusted and left, or he only looked and turned his face away to other things. It shows dissatisfaction in doing something, and therefore doing it only once. In sentence (c) the action is done only once, and with quickness. It may also refer to something done rarely or unwillingly, as in sentence (b), where the idea conveyed is that the

¹ Chapter II, p. 36.
² Chapter VI, p. 152.
³ See p. 162.
⁴ Chapter VI, p. 142.
⁵ In notes made for me in 1937.
young man will appear simply to satisfy the audience, or that the action will not be repeated.

(ii) Other idiomatic usages:

Wathi akafane nawe (He almost looks like you); Awuthanga ukwenza wakhuluwa kabi, inkosi yaze yathukuthela! (What a fool you were to speak evil until the chief became angry!); Wawuyathé wahluleka (You have tried your best but failed); Bazobeyathé bakubone (They will see you easily).

thola (pick up):
thola icala (get into trouble); t. umntwana entabeni (bear an illegitimate child); Ngamthola ikhanda (I fetched him a blow on the head).

thwala (carry on head or shoulders):
thwala amanzi ngesifuba (go counter to public opinion); t. amaphiko (show off); t. amehlo (be disrespectful); t. ikhanda (be haughty); t. imikhono ekhanda (wail in mourning); t. inganga (show off); t. izwe ngesifuba (disregard public opinion); t. umhlwenga (be conceited).

ya (go towards) happens; and has other idiomatic significances: Kuya ngokuya (It goes by degrees); Bengiya ngezwi lakhe (I acted according to his orders); ukuya na- (to carry off); Akayiwa (He is not touched; i.e. He is beyond the ordinary); Kungiyile ukubala... (I am at a loss to understand how); Kuya ngaye (It depends on him); Kuya kuya kuze kwenzeka (It gradually goes on until it takes place); Iya nayo (Things are bad; ref. to impi); Ngoya ngifele khona (I will make a supreme effort).

(iv) The Idiomatic Use of Applied Forms of the Verb:

Some verbs, in their applied forms, have developed special idiomatic significances, of which the following are examples:

akha (build): akha indlu (build a house); akha umuzi (build a village); akha udumo (establish a reputation).

akhela, apart from the normal applied significance of "build for, build at," or even "plot against" (i.e. erect against), as in akhela amanga (witness falsely against), has the special significance of "make a nest": akhela isidleke, and also "provide for nesting," e.g. Ikhanjana lakhe lingakhela ongoso ngelanga (His little head may be used by the field-mice for nesting in no time; i.e. He will soon meet his death).

bomba (catch, grasp, handle): bomba isela (catch a thief); bomba umthetho (understand the law); bomba umsebenzi (undertake a job).

Bambela, in addition to its normal meaning of "catch for, at," has the special significance of "depute for," e.g. Wathi angimbambele izinsuku ezintathu (He said, might I take his place for three days).

beka (place, put, put aside): beka etafuleti (place on the table); beka ukudla (put food away).

Bekela, with its ordinary applied meaning of "put aside for," "appoint for," and that of "put a patch on," e.g. bekela isiziwa engutheni (put a patch on clothing), has the specialised meaning of "bewitch, place a charm against someone," e.g. Bambekele ngokumdwebele (They bewitched him by making scratches on the ground against him).

bona (see).

Bonela, apart from the meaning of "see for or at," has the special meaning of "prepare ahead," e.g. bonela indlela (map out a road); bonela umnthetho (amend a law); bonela inhlahlo (improve living conditions).

Bophela, applied form of bopha (tie, arrest) has acquired also the specific significance of "inspanning, saddling up," e.g. bophela izinkabi (inspan oxen); and a further significance of "arranging in order, allocating," e.g. bophela ekwakheni amahuba (be very good at composing music).

bukela, applied form of buka (watch, look at), has special idiomatic significance in bukela amanzini (be pessimistic) and bukela phansi (despise).

hlabela, applied form of hlabha, in addition to the ordinary meaning of "slaughter for," "pierce at," signifies to "cut tribal or medicinal incisions."

shayela, applied form of shaya (strike), in addition to its ordinary meaning of "strike for," has the special significance of "driving inspanned animals," e.g. shayela ingola (drive a wagon).

zalela, applied form of zala (beget, give birth), apart from meaning "give birth for or at," means specifically to "lay eggs," e.g. zalela amagama.

(v) The Idiomatic Use of the Reflexive Prefix with Certain Verbs:

In Zulu the reflexive prefix functions in the same way as an objective concord; in fact it is really an immutable objective concord. But, with certain verbs, the constant use of this prefix
has caused the verb to assume special idiomatic significances which are of considerable importance. The following are but a few of many such examples:

- **ukwazisa** (to cause to know) > **ukuzazisa** (to be concealed).
- **ukubusa** (to govern) > **ukuzibusa** (to be comfortable).
- **ukudla** (to eat) > **ukuzidla** (to be proud).
- **ukwenza** (to do, make) > **ukuzenza** (to appear; e.g. **ukuzenza ngcono**, to appear improved).
- **ukwenzela** (to act for) > **ukuzenzela** (to be independent).
- **ukwenzisa** (to help to make) > **ukuzenzisa** (to pretend, feign).
- **ukufela** (to die for; to yearn for) > **ukuzifela** (to be engrossed in; e.g. **uyazifela ngokuhlabelela**, he devotes his whole time to singing).
- **ukuhloma** (to skewer) > **ukuzihloma** (to compromise oneself, place oneself in an awkward position).
- **ukukhalela** (to cry for; to be sorry for) > **ukuzikhalela** (to cry for mercy; to blame oneself).
- **ukukhuza** (to correct, scold) > **ukuzikhuza** (to be temperate).
- **ukusola** (to reprove) > **ukuzisola** (to pity oneself).
- **ukuthwala** (to carry on head or shoulders) > **ukuzithwala** (to be proud).
- **ukutika** (to overcome) > **ukuzitika** (to overindulge; e.g. **ukuzitika ngokudla**, to eat to excess; **ukuzitika ngamehlo**, to have a full view).
- **ukuzwa** (to perceive) > **ukuzizwa** (to feel self-important).

(vi) **Idiomatic Use of Certain Formatives:**

The formative **na-** appears idiomatically in the following:

- **Wemuka nengwenya** (He went off with a crocodile; i.e. a crocodile took him);
- **muka nempi** (be taken captive in battle);
- **muka namanzi** (be swept away by water);
- **muka nomkhumbi** (be involved in shipwreck)—all with the verb **muka**; also **Iya nayo** (Things are bad).

The formative **nga-** is used idiomatically in such an expression as **Zavela ngamakhanda** (Only their heads appeared; lit. They appeared by their heads). Note also the use of **nga-** in **ukuphatha ngomlomo** (to carry in the mouth; lit. by means of the mouth).

(vii) **Vocative Idiom:**

Zulu idiom employs the demonstrative pronoun with vocative force in such an expression as **Lesi-siphukuphukwana!** (You fool! Lit. This fool!).

(viii) **Diminutive Idiom:**

Finally we might notice the highly idiomatic use of diminutives in Zulu composition. The effective use of these is well illustrated from two passages of J. Stuart's description\(^1\) of the diminutive Bushmen:

- **Abathwa abantu abancane kakhulu, bafushanyana, nemzimbana yaabo empofana, ululana**\(^2\) (The Bushmen are very tiny people; they are very short indeed; and their tiny bodies, sallowish, are lightish in weight).
- **Sesifulelwake ngamacansana, ingabha izikhunjana zezinyama-zane. Sekuyindlule njalo yokulala. La kungekho khona imgede namahlala, kugunjagunjwa enhlabathini phansi, bese kugxunxekwa izintungwana emaceleni, sokufulelwanga ngecansanake, nangesikhunjana-nje. Kungaphela lokho, sekuthelwa utshani esiselweni la kade begumba khona, benzele ukulala. Kuthi nomu isisele sisincane, usuzophela khona wonke umuzi, kuhlohlwe-nje konke, nezinganya zakhona.**\(^3\)

And (the branches) are covered over with tiny mats or may be with **tiny skins** of animals.\(^4\) And it thus becomes a house for sleeping. Where there are neither caves nor bushes, the ground is hollowed out a **bit**,\(^5\) and then **tiny withies** are stuck in round the sides; and this is covered over with a **tiny mat** or a **just a tiny skin**. When that is done, grass is stuffed into the **tiny holes** where they had made hollows; and a sleeping-place is made. So that, even if the hole is **tiny**, it will suffice for the whole family, and all will be squeezed in, even the **tiny children** belonging to them.

\(^{1}\) *Vumesakhe*, 1938 ed., p. 107.
\(^{2}\) Italicized words are rendered by the suffixal diminutive.
\(^{4}\) This word is normally diminutive in Zulu.
\(^{5}\) Here the reduplication of the verb stem indicates diminution of action.
has caused the verb to assume special idiomatic significances which are of considerable importance. The following are but a few of many such examples:

ukwashisa (to cause to know) > ukuzazisa (to be conceited).  
ukubusa (to govern) > ukuzibusa (to be comfortable).  
ukudla (to eat) > ukuzidla (to be proud).  
ukwenza (to do, make) > ukuzenza (to appear; e.g. ukuzenza ngcono, to appear improved).  
ukwenzela (to act for) > ukuzenzela (to be independent).  
ukwenzisa (to help to make) > ukuzenzisa (to pretend, feign).  
ukufela (to die for; to yearn for) > ukuzifela (to be engrossed in; e.g. uyazifela ngokuhlabelela, he devotes his whole time to singing).  
ukuholwa (to skewer) > ukuzihloma (to compromise oneself, place oneself in an awkward position).  
ukuhalalela (to cry for; to be sorry for) > ukuzihlelela (to cry for mercy; to blame oneself).  
ukuhusa (to correct, scold) > ukuzikhaza (to be temperate).  
ukuksola (to reprove) > ukuzisola (to pity oneself).  
ukuithwala (to carry on head or shoulders) > ukuzithwala (to be proud).  
ukuwika (to overcome) > ukuzitika (to overindulge; e.g. ukuzitika ngokudla, to eat to excess; ukuzitika ngamelelo, to have a full view).  
ukuuzwa (to perceive) > ukuzizwa (to feel self-important).

(vi) Idiomatic Use of Certain Formatives:

The formative na- appears idiomatically in the following:

Wemuka nengwenya (He went off with a crocodile; i.e. a crocodile took him); muka nempi (be taken captive in battle); muka namansi (be swept away by water); muka nomkhumbi (be involved in shipwreck)—all with the verb muka; also Iya nayo (Things are bad).

The formative nga- is used idiomatically in such an expression as Zavela ngamakhanda (Only their heads appeared; lit. They appeared by their heads). Note also the use of nga- in ukuphatha ngomlomo (to carry in the mouth; lit. by means of the mouth).

(vii) Vocative Idiom:

Zulu idiom employs the demonstrative pronoun with vocative force in such an expression as Lesi-siphukuphukwan! (You fool! Lit. This fool!).

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Finally we might notice the highly idiomatic use of diminutives in Zulu composition. The effective use of these is well illustrated from two passages of J. Stuart's description of the diminutive Bushmen:

Abathwa abantu abancane kakhu, bafushanyama, nemziamba yabo empofana, ilulana (The Bushmen are very tiny people; they are very short indeed; and their tiny bodies, sallowish, are lightish in weight).  
Sesisifulewako ngamakansana, ingabe izikhunjana zezinyama-

And (the branches) are covered over with tiny mats or may be with tiny skins of animals. And it thus becomes a house for sleeping. Where there are neither caves nor bushes, the ground is hollowed out a bit, and then tiny withies are stuck in round the sides; and this is covered over with a tiny mat or just a tiny skin. When that is done, grass is stuffed into the tiny holes where they had made hollows; and a sleeping-place is made. So that, even if the hole is tiny, it will suffice for the whole family, and all will be squeezed in, even the tiny children belonging to them.
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