

- 14b. Subj. (*lona*).
 Pred. *selukhwela*.
 Ext. of P. (i) *nalo* (con.).
 (ii) *luya phezulu ezulwini kude le* (particip. cl. of subjectival situation).
- 14b¹. *luya phezulu ezulwini kude le*.
 Subj. (*lona*).
 Pred. *luya*.
 Ext. of P. (i) *phezulu* (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 kaNkhlunkulu* (rel. cl. qual. *izizwe* in Enl. of O.).
 Subj. (*zona*).
 Pred. *ezingenayo incwadi kaNkulunkulu* (rel. extended cop.).
- (17) *Izinkomo ezimilenze inodaka zikhathele*.
 Subj. *izinkomo*.
 Enl. of S. *ezimilenze inodaka* (rel. cl.).
 Pred. *zikhathele*.
- 17a. *ezimilenze inodaka* (rel. cl. of subjectival possessive relationship).
 Concord: *ezi*-¹.
 Subj. (*imilenze*).
 Enl. of S. (*yazo*).
 Pred. *inodaka* (cop.).

¹ 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.

- (18) *Zingenisa okwamasela, zikunyonyobeke kahle ezikufumana kuphakathi*.
 Subj. (*zona*).
 Pred. *zingenisa*.
 Obj. *okwamasela* (qual. pron. poss.).
 Ext. of P. *zikunyonyobeke kahle ezikufumana kuphakathi* (descr. cl. of subsequent action).
- 18a. *zikunyonyobeke kahle ezikufumana kuphakathi*.
 Subj. (*zona*).
 Pred. *zikunyonyobeke*.
 Obj. *ezikufumana kuphakathi* (substantival cl. rel.).
 Ext. of P. *kahle*.
- 18a¹. *ezikufumana kuphakathi*.
 Subj. (*zona*).
 Pred. *ezikufumana* (rel.).
 Obj. (*khona*).
 Enl. of O. *kuphakathi*¹ (particip.).
- 18a^{1a}. *kuphakathi*.
 Subj. (*khona*).
 Pred. *kuphakathi* (particip.).
- (19) *Nanso inkosi elibulele amadoda ayo ibubesi*.
 Subj. *inkosi*.
 Enl. of S. *elibulele amadoda ayo ibubesi* (rel. cl.).
 Pred. *nanso* (cop.).
- 19a. *elibulele amadoda ayo ibubesi*.
 Subj. *ibubesi*.
 Pred. *elibulele* (rel.).
 Obj. *amadoda*.
 Enl. of O. *ayo*.
- (20) *Singayibona intaba okwaxhiwe phansi kwayo umuzi*.
 Subj. (*thina*).
 Pred. *singayibona*.
 Obj. *intaba*.
 Enl. of O. *okwaxhiwe phansi kwayo umuzi* (rel. cl.).
- 20a. *okwaxhiwe phansi kwayo umuzi*.
 Subj. *umuzi* (logical).
 Pred. *okwaxhiwe* (rel.).
 Ext. of P. *phansi kwayo* (positional).
- (21) *Babulalé umuntu walapha behlala khona*.
 Subj. (*bona*).

¹ Alternatively this might be treated as Ext. of P.

- Pred. *babulalé*.
 Obj. *umuntu*.
 Enl. of O. *walapha behlala khona* (poss. clause).
- 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. *ayokwahlula*.
- (23) *Bezizokhuluphala lezi ukuba utshani buningi lapha*.
 Subj. *lezi*.
 Pred. *bezizokhuluphala*.
 Ext. of P. *ukuba utshani buningi lapha* (descr. cl. of condition).
- 23a. *ukuba utshani buningi lapha*.
 Con. *ukuba*.
 Subj. *utshani*.
 Pred. *biningi* (cop.).
 Ext. of P. *lapha* (place).
- (24) *Yingoba ngingasebenzi ukuba ngingayitholi imali*.
 Subj. *ukuba ngingayitholi imali* (subst. cl.).
 Pred. *yingoba ngingasebenzi* (extended cop.).
- 24a. *ukuba ngingayitholi imali*.
 Con. *ukuba*.
 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) *Ngababona mzukwana ifa inkosi*.
 Subj. (*mina*).
 Pred. *ngababona*.
 Obj. (*bona*).
 Ext. of P. *mzukwana ifa inkosi* (descr. cl. of time).
- 26a. *mzukwana ifa inkosi*.
 Con. *mzukwana*.
 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*.

(28) *Izimvu zaphuma, zathi búdu-búdu.*Subj. *izimvu.*Pred. *zaphuma.*Ext. of P. *zathi búdu-búdu* (descr. cl. of subordinate action).28a. *zathi búdu-búdu.*Subj. (*zona*).Pred. *zathi.*Ext. of P. *búdu-búdu* (ideo.).

D. MISCELLANEOUS SENTENCES

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

(1) *Sizwa sengathi kwakukhona izintambo zilenga eceleni 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 eceleni komutsha* (Complex sentence).

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

A¹. *Sengathi kwakukhona izintambo zilenga eceleni komutsha* (subst. cl. obj. of *sizwa*):

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

A¹a. *zilenga eceleni komutsha* (particip. cl. qual. *izintambo*):

Subj. (*zona*).Pred. *zilenga.*Ext. of P. *eceleni 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.).

B¹. *enza ngawo amabaxa la* (particip. cl. qual. *umuntu*).

Subj. (*yena*).Pred. *enza.*Obj. *amabaxa.*Enl. of O. *la* (apposit.).Ext. of P. *ngawo* (instr.).

C. *Awogagane wona* (Simple sentence):

Subj. *wona.*Pred. (*ng*)*awogagane* (cop.).

(2) *Yekani-bo ukudlala lokhu kwenu okubi kangaka kokulimaza ngabomu! Aniboni yini ukuthi lokhu enithi nina ukudlala, kithi 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* (demons. in appos.).(ii) *kwenu* (poss.).(iii) *okubi kangaka* (adj. extended).(iv) *kokulimaza ngabomu* (poss. phrase).Ext. of P. *-bo* (emphatic enclitic).

B. *Aniboni yini ukuthi lokhu enithi nina ukudlala, kithi kungukufa uqobo lwakho na?* (Complex sentence):

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

B¹. *ukuthi lokhu enithi nina ukudlala, kithi kungukufa uqobo lwakho* (subst. cl. obj. of *aniboni*):

Con. *ukuthi.*Subj. *lokhu.*Enl. of S. *enithi nina ukudlala* (rel. cl.).Pred. *kungukufa uqobo lwakho* (extended cop.).Ext. of P. *kithi* (loc.).

B¹a. *enithi nina ukudlala* (rel. cl. qual. *lokhu*):

Subj. *nina.*Pred. *enithi* (rel.).Obj. (*ng*)*ukudlala*¹ (subst. cl. cop.).

¹ A separate analysis of this is not necessary. If it were done, the subject would be (*khona*).

- B². *yini na?* (cop. cl. descr. *aniboni*).
 Subj. (*khona*, indef.).
 Pred. *yini* (cop.).
 Ext. of P. *na* (interrog.).
- (3) *UMafavuke, uyise kaCakijana noNhliziyonkulu, wabatshela ukuthi msukwana efayo, bayobona ngokushunqa kwentuthu.* (Complex sentence):
 Subj. *uMafavuke*.
 Enl. of S. *uyise kaCakijana noNhliziyonkulu* (appos.).
 Pred. *wabatshela*.
 Obj. (i) (*bona*, principal).
 (ii) *ukuthi msukwana efayo bayobona ngokushunqa kwentuthu* (subsidiary, substant. cl.).
- 3a. *ukuthi msukwana efayo bayobona ngokushunqa kwentuthu* (substantival cl., subsidiary obj. of *wabatshela*):
 Con. *ukuthi*.
 Subj. (*bona*).
 Pred. *bayobona*.
 Ext. of P. (i) *msukwana efayo* (descr. cl. of time).
 (ii) *ngokushunqa kwentuthu* (instr.).
- 3a¹. *msukwana efayo* (descr. cl. of time).
 Con. *msukwana*.
 Subj. (*yena*).
 Pred. *efayo* (particip.).
- (4) *Wabatshela futhi ukuthi kuyothi angafa, bahambe baye kwaMkindinkomo-wenkosi, udadewabo.* (Complex sentence):
 Subj. (*yena*).
 Pred. *wabatshela*.
 Obj. (i) (*bona*, principal).
 (ii) *ukuthi kuyothi angafa, bahambe baye kwaMkindinkomo-wenkosi, udadewabo* (subsidiary, substantival cl.).
 Ext. of P. *futhi* (conjunctive).¹
- 4a. *ukuthi kuyothi angafa, bahambe baye kwaMkindinkomo-wenkosi, udadewabo* (subst. cl., subsidiary obj. of *wabatshela*):
 Con. *ukuthi*.
 Subj. (*bona*).
 Pred. *bahambe*.
 Ext. of P. (i) *kuyothi angafa* (descr. cl. of time).
 (ii) *baye kwaMkindinkomo-wenkosi, udadewabo* (descr. cl. of consecutive relationship).

- 4a¹. *kuyothi angafa* (descr. cl. of time):
 Con. *kuyothi*.
 Subj. (*yena*).
 Pred. *angafa*.
- 4a². *baye kwaMkindinkomo-wenkosi, udadewabo* (descr. cl. of consecutive relationship dependent on *bahambe*):
 Subj. (*bona*).
 Pred. *baye*.
 Ext. of P. *kwaMkindinkomo-wenkosi, udadewabo* (loc. phrase).
- (5) *Kodwa uCakijana wathi, Qha, mina baba ngiyohamba ngiye kuleli lasenhla.* (Complex sentence).
 Con. *kodwa*.
 Subj. *uCakijana*.
 Pred. *wathi*.
 Obj. (i) *qha* (interj.) } (interjectives used substantivally).
 (ii) *baba* (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).
- 5a¹. *ngiye kuleli lasenhla* (descr. cl. of consecutive relationship):
 Subj. (*mina*)
 Pred. *ngiye*.
 Ext. of P. *kuleli lasenhla* (loc. phrase).
- (6) *OkaNtombinde wafika kuqala emfuleni kukhona umhlanga endleleni, ezibukweni. Umhlanga wahlangana, waluvimbela udwendwe lwakoNtombinde, waze wacela kuSilwanyakazane ukuba ahambe phambili.* (Two complex sentences, A and B.)
- A. *OkaNtombinde wafika kuqala emfuleni kukhona umhlanga endleleni, ezibukweni* (Complex sentence):
 Subj. *okaNtombinde*.
 Pred. *wafika*.
 Ext. of P. (i) *kuqala* (time).
 (ii) *emfuleni* (loc.).
 (iii) *kukhona umhlanga endleleni, ezibukweni* (particip. cl. of situation).
- A¹. *kukhona umhlanga endleleni, ezibukweni* (particip. cl. of situation, descr. *wafika*):
 Subj. *umhlanga* (logical).
 Pred. *kukhona endleleni, ezibukweni* (extended cop.).

¹Alternatively *futhi* may be treated as Con. instead of Ext. of P.

- B. *Umhlanga wahlangana, waluvimbela udwendwe lwako-Ntombinde, waze wacela kuSilwanyakazane ukuba ahambe phambili* (Complex sentence):

Subj. *umhlanga*.

Pred. *wahlangana*.

Ext. of P. (i) *waluvimbela udwendwe lwakoNtombinde* (descr. cl. of subsequent action).

(ii) *waze wacela kuSilwanyakazane ukuba ahambe phambili* (descr. cl. of subsequent action).

- B¹. *waluvimbela udwendwe lwakoNtombinde* (descr. cl. of subsequent action, following on the pred. *wahlangana*):

Subj. (*wona*).

Pred. *waluvimbela*.

Obj. *udwendwe*.

Enl. of O. *lwakoNtombinde* (poss.).

- B². *waze wacela kuSilwanyakazane ukuba ahambe phambili* (descr. cl. of subsequent action following on the pred. *wahlangana*):

Subj. (*yena*, reference to *okaNtombinde* in A).

Pred. *waze wacela* (multiverbal).

Obj. *ukuba ahambe phambili* (subst. cl.).

Ext. of P. *kuSilwanyakazane* (loc.).

- B^{2a}. *ukuba ahambe phambili* (subst. cl. object of *waze wacela*):

Con. *ukuba*.

Subj. (*yena*, reference to *uSilwanyakazane*).

Pred. *ahambe*.

Ext. of P. *phambili* (loc.).

- (7) *Lendaba engiyibala kulencwadi namuhla, yindaba engayitshelwa ubaba ngisemncane kakhulu* (Complex sentence):

Subj. *lendaba*.

Enl. of S. *engiyibala kulencwadi namuhla* (rel. cl.).

Pred. *yindaba engayitshelwa ubaba ngisemncane kakhulu* (extended cop.).

- 7a. *engiyibala kulencwadi namuhla* (rel. cl. qual. *lendaba*):

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 *yindaba*):

Subj. (*mina*).

Pred. *engayitshelwa* (rel.).

Obj. (*yona*).

Ext. of P. (i) (*ng)ubaba* (agent.).

(ii) *ngisemncane kakhulu* (particip. cl. of situation or time).

- 7b¹. *ngisemncane kakhulu* (particip. cl. of situation or time, descr. pred. *engayitshelwa*):

Subj. (*mina*).

Pred. *ngisemncane kakhulu* (extended cop.).

- (8) *Lapha eThekwini wayephekela izinsizwa zabelungu ezazingonongqayi, zimnika zonke izingubo zazo ezindala, zimthwalisa izikhwama zazo lapho ziya emidlalweni eMgungundlovu, apha the amahhashi* (Complex sentence):

Subj. (*yena*).

Pred. *wayephekela*.

Obj. *izinsizwa*.

Enl. of O. (i) *zabelungu* (poss.).

(ii) *ezazingonongqayi* (rel. cl.).

Ext. of P. (i) *zimnika zonke izingubo zazo ezindala* (particip. cl. of situation).

(ii) *zimthwalisa izikhwama zazo lapho ziya emidlalweni eMgungundlovu, apha the amahhashi* (particip. cl. of situation).

- 8a. *ezazingonongqayi* (rel. cl. qual. *izinsizwa*):

Subj. (*zona*).

Pred. *ezazingonongqayi* (rel. cop.).

- 8b. *zimnika zonke izingubo zazo ezindala* (particip. cl. of objectival situation):

Subj. (*zona*).

Pred. *zimnika*.

Obj. (i) (*yena*, principal).

(ii) *izingubo* (subsidiary).

Enl. of O. (ii). (i) *zazo* (poss.).

(ii) *ezindala* (adj.).

- 8c. *zimthwalisa izikhwama zazo lapho ziya emidlalweni eMgungundlovu, apha the amahhashi* (particip. cl. of objectival situation):

Subj. (*zona*).

Pred. *zimthwalisa*.

Obj. (i) (*yena*, principal).

(ii) *izikhwama* (subsidiary).

Enl. of O. (ii). *zazo* (poss.).

Ext. of P. *lapho ziya emidlalweni eMgungundlovu, apha the amahhashi* (descr. cl. of time).

8c¹. *lapho ziya emidlalweni eMgungundlovu, aphaathe amahhashi*
(descr. cl. of time extending the pred. *zimthwalisa*):

Con. *lapho*.

Subj. (*zona*).

Pred. *ziya*.

Ext. of P. (i) *emidlalweni eMgungundlovu* (loc.).

(ii) *aphathe amahhashi* (descr. cl. of subordinate action).

8c^{1a}. *aphathe amahhashi* (descr. cl. of subordinate action,
extending pred. *ziya*):

Subj. (*yena*).

Pred. *aphathe* (subjunctive).

Obj. *amahhashi*.

(9) *UNobanibani lowo ombuzayo uthanda ekuthini insizwa egama layo lingubani* (Complex sentence):

Subj. *uNobanibani*.

Enl. of S. (i) *lowo* (appos.).

(ii) *ombuzayo* (rel. cl.).

Pred. *uthanda*.

Obj. *insizwa*.

Enl. of O. *egama layo lingubani* (rel. cl.).

Ext. of P. *ekuthini* (loc.).

9a. *ombuzayo* (rel. cl. qual. *uNobanibani*):

Subj. (*wena*).

Pred. *ombuzayo* (rel.).

Obj. (*yena*).

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

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 babatshela 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 babatshela 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 subjectival situation, extending pred. *kaziqondi*):

Subj. (*zona*).

Pred. *ziya*.

Ext. of P. *kubuza* (short infin. of purpose after *-ya*).¹

10c. *ngoba funa babatshela into engayikhona, engamanga*
(descr. cl. of reason, extending pred. *kaziqondi*):

Con. *ngoba funa*.

Subj. (*bona*).

Pred. *babatshela*.

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 zahlule zona* (Compound complex).

A. *Zasho* (Simple sentence):

Subj. (*zona*).

Pred. *zasho*.

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

Con. *kwabasengathi* (predicative type).

Subj. *ezinye* (qual. pron.).

Enl. of S. *ezingase zibuye zivele zahlule zona* (rel. cl.).

Pred. *kazikho*.

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

Subj. *zona* (emphatic).

Pred. *ezingase* (defic.).

Ext. of P. (i) *zibuye*

(ii) *zivele*

(iii) *zahlule*

(descr. cls. of contingent action).

¹Alternatively Pred. *ziyobuza*.

B¹a. *zibuye* (descr. cl. of contingent action, following deficient pred. *ezigase*):

Subj. (*zona*).

Pred. *zibuye* (subjunct.).

B¹b. *zivele* (descr. cl. of contingent action, following deficient pred. *ezingase*):

Subj. (*zona*).

Pred. *zivele* (subjunct.).

B¹c. *zahlule* (descr. cl. of contingent action, following deficient pred. *ezingase*):

Subj. (*zona*).

Pred. *zahlule* (subjunct.).

(12) *Igama elithi "John" liyaziwa kakhulu eBayibeleni, kodwa elithi "Langalibalele" kusobala ukuthi uyise wamnika lona ekhumbula elinye lamaqhawe akwaZulu, uLangalibalele wakwaMthimkhulu* (Compound complex).

A. *Igama . . . eBayibeleni* (Complex sentence):

Subj. *igama*.

Enl. of S. *elithi "John"* (rel. clause).

Pred. *liyaziwa*.

Ext. of P. (i) *kakhulu* (degree).

(ii) *eBayibeleni* (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. *wamnika*.

Obj. (i) (*yena*, principal).

(ii) *lona* (subsidiary).

Enl. of O. (ii). *elithi "Langalibalele"* (rel. clause).

Ext. of P. *ekhumbula . . . wakwaMthimkhulu* (particip. descr. clause of subjectival situation).¹

b¹. *elithi "Langalibalele"* (rel. cl. qual. *lona*).

Subj. (*lona*).

Pred. *elithi*.

Obj. "*Langalibalele*" (voc. interjective form).

b². *ekhumbula . . . wakwaMthimkhulu* (descr. cl. of subjectival situation):

Subj. (*yena*).

Pred. *ekhumbula*.

Obj. *elinye lamaqhawe akwaZulu, uLangalibalele wakwaMthimkhulu* (subst. phrase, extension of qual. pron. *elinye*).

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—accidence—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 *ezi babonayo*, 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 OF PARSING

- (1) *Abanazo izinkomo zokudonsa lezi-zinqola 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-zinqola: demons. pron. of 1st position + noun of cl. 5 pl. in apposition, object of verb *donsa* in poss. phrase *zokudonsa*. *Izinqola* (which has lost its initial vowel in the compound) is plur. of *inqola* <rt. *-nqola*.

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

ezisindayo: qualific. rel. clause, qual. *izingola*; <verb *sinda* with rel. concd. of cl. 5 pl. *ezi-* and rel. suffix *-yo*; <particip. basis *zisinda*, present tense positive.

kangaka: adv. of manner <*ka* + rel. stem. *-ngaka*; extending *sinda* in rel. predicate *ezisindayo*.

entabeni: loc. adv. <noun *intaba* (cl. 5 sg. <rt. *-thaba*); extending verb *donsa* in poss. phrase *zokudonsa*.

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

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

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*; ideophonic 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: copulative, 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 *-kho*, and concord for subject *ezinye*.

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

¹It 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. -buye), 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 emahlathini akude.*

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

waziqhuba: verb, posit., indic., simple, rem. past, 3rd pers. cl. 1 sg. (agreeing with subj. *uCakijana*) <*qhuba*, 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*.

emahlathini: loc. adv. <*amahlathi*, noun of cl. 3 pl. of *i(li)hlathi* <stem -*hlathi*.

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

(5) *Waphindela ekhaya wafika wathi: Izinkomo zenkosi zilahlekile, angazi lapha zishoné khona.*

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

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

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

wathi: verb, posit., subjunct., past (complement of *wafike*), cl. 1 sg. <defective 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 <*lahleka*, neut. form of *lahla*.

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

prefix *a-* + subj. concord. *ngi-* + defective vowel verb stem -*azi*).

lapha: conjunctive (foll. by particip. mood); originally adv. of place, locative of cl. (9) of 1st demonstrative position, meaning "here."

zishoné: verb, posit., particip., simple, contracted perf. (full form *zishonile*), cl. 5 pl.; <*shona*.

khona: adv. of place, being abs. pron. cl. 10.

(6) *Abazingelike abaphila ngokuqaphela ukundiza kwamange baphuthuma eqeleni, noma ehlahini, lapho 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 *ukuqaphela*, 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) pl. of *i(li)nqe*.

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

eqeleni: loc. adv. <*i(li)qele*, noun, cl. 3 sg.

noma: conjunctive, non-influencing, <*na + uma*.

ehlahini: loc. adv. <*i(li)hlathi*, noun, cl. 3 sg.

lapho: 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*. *Inyoni* (which has lost its initial vowel in the compound) is <rt. -*oni*.

- okuthiwa*: rel. clause, indefinite cl. 10 form, qual. *inyoni*; < verb *thiwa*, pass. < *-thi*, with rel. concord of cl. 10; < particip. basis *kuthiwa*, present tense positive.
- ingede*: (= *yingede*, with low initial tone) copul. < noun *ingede*, cl. 5 sg. < rt. *-gede* < ideo. *gède*.
- ingenye*: copulative, pres. indic. (agreeing with subj. *inyoni*); *i-* subj. concd. cl. 5 sg.; *ngenye*, copul. < *enye*, pronominal form of *enye*, adj. < rt. *-nye* in agreement with cl. 5 sg. noun. The meaning is: "it is a certain one."
- yezinyoni*: descriptive possessive, qual. *enye* (in *ingenye*), made up of poss. concd. *ya-* (cl. 5 sg.) and *izinyoni* (noun of cl. 5) pl. of *inyoni*.
- ezimangalisayo*: rel. clause, qual. *izinyoni* (in *yezinyoni*); < verb *mangalisa* with rel. concd. of cl. 5 pl. *ezi-* and rel. suffix *-yo*; < particip. basis *zimangalisa*, present tense positive; *mangalisa* is causative form of verb *mangala*, from obsolete rt. *-manga*.
- zaseAfrika*: descriptive possessive, qual. *izinyoni* (in *yezinyoni*), made up of poss. concd. *za-* (cl. 5 pl.) and *eAfrika*, locative form of *i(li)Afrika* (noun of cl. 3 sg.), imported word from English *Africa*; note that the locative is preceded by prelocative *-s-*, when the possessive concord is prefixed.

- (8) *Igama elithi "John" liyaziwa kakhulu eBayibeleni, kodwa elithi "Langalibalele" kusobala ukuthi uyise wamnika lona ekhumbula elinye lamaqhawe akwaZulu, uLangalibalele wakwaMthimkhulu.*

Igama: noun, cl. 3 sg. (*i(li)gama*); subj. of pred. *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 *-khulu*; extending verb *liyaziwa*.

eBayibeleni: loc. adv. < noun *i(li)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(li)langa* + *libalele*, the latter being verb, posit., particip., simple, perfect <

balela, with concord for cl. 3 sg. subject; lit. "sun-shining".
kusobala: copulative, posit., indic., simple, present, 3rd pers. cl. 10 indef., with basis in loc. adv. *obala* < *u(lu)bala*, with concord *ku-* representing substantival clause subject, and prelocative *-s-*.

ukuthi: conjunctive (governing indicative mood of statement), being infinitive noun form of cl. 10, < verb *-thi*.

uyise: noun, cl. 1a sg. < stem *-yise*; subject of verb *wamnika*.

wamnika: verb, posit., indic., simple, rem. past, 3rd pers. cl. 1 sg. (agreeing with subject *uyise*) < *nika*, with obj. concd. *m-* of cl. 1 sg. agreeing with object *yena* understood.

lona: abs. pron. cl. 3 sg., secondary object of verb *wamnika*; referring to *igama*.

ekhumbula: verb, posit., particip., simple, present, 3rd pers. cl. 1 sg. (agreeing with subject *uyise*) < *khumbula*; *e-* is participial subjectival concd. of cl. 1 sg.

elinye: qualific. pronoun < adj. *elinye* (referring to *i(li)qhawe*); composed of adj. concd. of cl. 3 sg. *eli-*, and stem *-nye*; object of *ekhumbula*.

lamaqhawe: direct possessive, qual. *elinye*; composed of *la-*, poss. concd. for cl. 3 sg., and *amaqhawe* (noun of cl. 3) pl. of *i(li)qhawe*.

akwaZulu: descriptive possessive, qual. *amaqhawe* (in *lamaqhawe*); composed of *a-* (poss. concd. for cl. 3 pl.), and *kwaZulu*, locative possessive adverb, composed of *kwa-* (poss. concd. for cl. 10), and *uZulu*, noun of cl. 1a sg.

uLangalibalele: noun, cl. 1a sg. (see under *Langalibalele*, above); this is in apposition to *elinye*.

wakwaMthimkhulu: descriptive possessive, qual. *uLangalibalele*; composed of *wa-* (poss. concd. for cl. 1 sg.), and *kwaMthimkhulu*, locative possessive adverb, composed of *kwa-* (poss. concd. for cl. 10), and *uMthimkhulu*, noun of cl. 1a sg.; this noun is a compound of noun + adjective, viz. *umuthi* + *omkhulu*, lit. "Mr. Bigtree".

style in this way."¹ 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.

Eonke 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-fashion.

Eambulala kwanyoka—They killed him as one does a snake

Simile, however, is quite commonly found in a certain type of noun formation with the formatives *-a-* and *-nga-*. There are nouns of class 4 with prefix *isa-* 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 *i(li)nga-*, embodying the formative *-nga-*, e.g.

ingasiqingi (promontory; something like an island).

i(li)ngamunwe (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 ngashiwuzangangamfazi—I looked and "blushed" like a woman (here *ngangamfazi* is contracted from *ngaba-i(li)ngamfazi*).

¹ A. Bain: "English Composition and Rhetoric".

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."¹ As H. W. Fowler points out, idiom is not necessarily incompatible with accepted grammatical rules.² 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."³ 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."⁴

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 similitude 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

¹ Doke: "Bantu Linguistic Terminology", p. 119.

² "Modern English Usage", p. 251.

³ O.E.D.

⁴ Nesfield.

Simile is regularly expressed by a special use of the causative form of the verb followed by a qualificative pronoun derived from a possessive with class 8 concord; this indicates 'to act like'.¹

ukugijimisa okwezinja—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'ukuhlekisa okwesiwula—Don't laugh like a fool.

Gqokisa okomnumzana—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 *izibongo*; 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) handful, e.g. *Caphuna izandla eziningana* (Take out a few handfuls); (3) handwriting, e.g. *Ngigefunde isandla sakho* (I cannot read your writing).

u(lu)baqa (grass stalk used as torch) has come to signify in addition: (1) tall, handsome, virtuous person, e.g. *Akangenwa, lubaqa* (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.

boboka (be pierced, spurt out) is used metaphorically in such phrases as: *ukuboboka kwempi* (outbreak of war), and *ukuboboka kwesifo* (epidemic of disease).

¹Cr. Z.G. § 375.

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

Zulu *izibongo* 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 "*Izibongo zikaCetshwayo*":

*UMahlamvana abul'umlilo,
Ubaswé abamhlophe abelungu,
Ubaswé uMantshonga noNgqelebana.
Igwagwala likaMenzi
Elibejé eNtumeni,
Kwaye kwabeja ulwandle noThukela!*

"The Branchlets which beat out the fire,
Kindled by the white-men, Europeans,
Kindled by Mantshonga and Ngqelebana.
The Lowry 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(li)hlamvu*) 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 *amahlamvana* has been transferred to class 1a 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*."

*Ilemb*¹ *eleq'amany'amalemb*
Ngokukhalipha.

*Inkom*² *ekhal'emthonjaneni . . .*

*Uteku*³ *lwabafazi bakwaNomgabi . . .*

*Umlilo*⁴ *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.

i(li)dlebe-lendlovu (elephant's ear: *Rhynchosia sigmoides* plant).

i(li)dlebe-lenja (dog's ear: *Helichrysum* plant).

indlebe-yempithi (blue-buck's ear: *Gerbera piloselloides* plant).

indlebe-yemvu (sheep's ear: *Helichrysum appendiculatum*).

indlebe-yenkawu (monkey's ear: *Kalanchoe* plant).

i(li)khanda-lempaka (wild-cat's head: *Doryalis celastroides* thorn tree).

i(li)so-lemamba (mamba's eye: *Cassinopsis tinifolia* tree).

i(li)so-lendlovu (elephant's eye: Sow thistle).

i(li)so-lenkosazana (young lady's eye: Jasmine).

i(li)so-lenyoni (bird's eye: *Synclostemon* shrub).

indlu-yengwe (leopard's house: a Regiment).

indlu-yenkonjane (swallow's nest: dimple on cheek).

indlu-yesikhova (owl's house: a Regiment).

ubuhlungu-bemamba (mamba's herb: St. John Lily).

ubuhlungu-bendlovu (elephant's herb).

ubuhlungu-benyoka (snake's herb, or snake's poison: poisonous *Acocanthera* bush).

¹ Hoe.
² Joke.

³ Beast (of cattle).
⁴ Fire.

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

Also several well-known examples with *inhlunu* (vulva), e.g. *inhlunu-yamanzi* (Natal kingfisher); *inhlunu-yembuzi* (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."¹ Occurrences of antithesis are found in Zulu in certain aphorisms, of which the following examples might be noted:

Ikhab'eyikhabayo; ikhoth'eyikhothayo—It kicks what kicks it; it licks what licks it (Tit for tat!).

Inala ayihambi; kuhamb'indlala—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 iyakhonkotha, 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."²

Hyperbole is commonly indulged in in ordinary speech in Zulu; and it forms no inconsiderable part of persuasive rhetoric. *uNdaba ongangezintaba* (Ndaba who is as big as mountains). *Wamqhumisa amehlo ngempama*—He blew up his eyes with an open hand.

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

Yahlangana kwahlw'emini—When the opposing armies met there was an eclipse.

¹ O.E.D.

² A. Bain: "English Composition and Rhetoric".

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.

UMagama ufuna ukushayela inqola yami namuhla—Magama wants to drive my wagon to-day.

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

(a) By use of the absolute pronoun:

Yen'uMagama ufuna ukushayela inqola yami namuhla.

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

NguMagama ofuna ukushayela inqola yami namuhla.

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

UMagama uyafuna ukushayela inqola yami namuhla.

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

Ukufuna uyafuna uMagama ukushayela inqola yami namuhla.

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

Akufunayo uMagama (w)ukushayela inqola yami namuhla.

In order to emphasise the noun object (i.e. *Magama* wants to

¹In certain languages, e.g. English and German, word stress or force of utterance conveys emphasis. This is not the case in Zulu.

²Cf. Chapter I, p. 7.

drive my wagon to-day), the following alternative methods may be employed:

(a) By use of the absolute pronoun:

UMagama ufuna ukushayela yon'inqola yami namuhla.

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

Yinqola yami afuna uMagama ukuyishayela namuhla.

In order to emphasise the possessive (i.e. *Magama* 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:

UMagama ufuna ukushayela eyam'inqola namuhla.

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

Ngeyam'inqola afuna uMagama ukuyishayela namuhla

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

Namuhla uMagama ufuna ukushayela inqola yami;

or in copulative form:

Yinamuhla lapho uMagama efuna ukushayela inqola yami.

From the above we may deduce the following general rules:

(1) *Substantives*¹ are made emphatic:

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

Ukhulumona zon'izindaba—You speak the very facts.

ngalona lelo-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 engishoyo 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 ababi 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 following 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 ukubabona—We very much want to see them >
Kakhulu sifuna ukubabona—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.
Ngiboné 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.

¹ Cf. Fowler, "Modern English Usage".

Other examples are found with the use of cognates, e.g. *finya amafinyela* (blow nasal mucus); *khamisa 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 *lesisihlalo*, *labantu* for *laba-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 *shobinga* or *thunda*.
hlangana (meet together) for *zeka* (copulate).
umphambili (front) for *umthondo* (male organ).
umbilini (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 transference to that class. Note the following:

¹ This is carried further in Sotho, for instance, *fate* (for *sefate*) *sa-ka*; *sell* (for *leseli*) *le-lehoio*; *nku* (for *linku*) *tsa-ka*.
² O.E.D.

- uSikhotha* (Mr. Long-grass) < *isikhotha* (cl. 4).
uNtaba (Mr. Mountain) < *intaba* (cl. 5).
uMasuku (Mr. Days) < *amasuku* (pl. of *u(lu)suku*).
uZulu (Mr. Sky) < *i(li)zulu* (cl. 3).

It may be due to this principle that other nouns, indicating animals and even botanical objects, are found in class 1*a*, which is commonly regarded as particularly personal. In Bantu folk-tales the animals, and other objects, speak and act like persons.¹ 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 *i(li)chakide* of class 3, the name of the slender mongoose, *Herpestes gracilis*. There is an alternate form in class 1*a*, 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 folk-lore, whose full praise title is *uChakijana-bogcololo umphephethi wezinduku zabafo* (Chakijana the clever one, medicator 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 *uyihlo*,² thy father), *-no-* (from the old Bantu form of *unyoko*,³ 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:

- uNomkhubulwana* (the Princess of heaven, lit. the mother of resowing or rereaping < *umkhubulo*, "goddess" of harvest);
unondlini (heavy milking cow < *endlini*, loc. of *indlu*, house; a cow to support a household);

¹Lamba 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 1*a*. The name for the "little-hare" is in the "ka-tu" class, viz. *akalulu*, pl. *utululu*; but in the folk-tales, where "Little-hare" is a principal figure, he becomes *Kalulu* (Mr. Little-hare) or more often with the honorific plural prefix *waKalulu* (Sir Little-hare) in class 1*a*. In Lamba nouns of class 1*a* have no prefix in the plural, singular, but take concords of class 1 sg., and assume the monosyllabic prefix *wa-* in the plural, which either indicates plurality or, more usually, honour and respect. Note the class concordances:

this little-hare: *akalulu aka*;
 these little-hares: *utululu utu*;
 this Mr. Little-hare: *Kalulu yyu*;
 this Sir Little-hare: *waKalulu awa*.

²Cf. Lamba form, *wiso*.

³Cf. Lamba form, *noko*.

- unomthebe* (termite queen);
unohhemu (crested crane; lit. mother of the crest);
unogwaja (little-hare; cf. *i(li)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. *uLangalibalele* (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 namanenekazi*¹ (Gentlemen and ladies! *not* "Ladies and gentlemen").

Bobaba nomame—or *nabomame* (Fathers and mothers!).

Mina nawe (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 qualificatives 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 Xhosa.

English, by reference to the hand; *esokunene*, *esokuphosa*, *esokudla* (on the right-hand side), and *esokunxele*, *esokhohlo* (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 esesandleni* (ready cash); *beka isandla* ((i) strike; (ii) help); *beka izandla* (bless); *enza ngaphandle kwezandla* (act without proper authorisation); *indaba yezandla* (an exciting affair).

isibedlela (hospital):

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

i(li)dolo (knee):

Lendaba isidlulé amadolo (This affair has gone too far); *Lendaba ixegisa amadolo* (This affair is terrifying); *Ulwazi luqinisa amadolo* (This woman now shows signs of pregnancy; lit. bathes as far as the knees).

isifuba (chest, bosom):

Two idiomatic significances are found in the ideas of secrecy, keeping within the bosom, and force, pushing with the chest. *Isifuba senkosi* (chief's confidant); *Akanaso isifuba* (He cannot keep a secret); *thwala ngesifuba* (force one's way).

umfula (river):

Akasayukuya emfuleni (He is at the point of death); *Bonke baphuza mfula-munye* (They all act in harmony).

umkhonto (assegai, spear):

Bamdlixa ngomkhonto ongaphakathi (They poisoned him); *umkhonto wokubema* (achievement).

umkhuba (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. *Unomkhuba 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); *indaba engephele-mkhuba* (an affair of no consequence).

umlomo (mouth):

From the normal meaning, the idiomatic use passes to the functions of the mouth, speaking, spokesman, rumour, garrulity, scandal. *Wena, unomlomo!* (You are too talkative!); *umlomo*

wenkosi (spokesman of the chief); *Unomlomo omude* (He is a mischief-maker); *Ayingangamlomo* (It is not as big as rumour has it); *hlaba inkomo yomlomo* (slaughter a beast for personal use).

intaba (mountain):

ukuma ngentaba (to deny flatly); *ukubasentabeni* (to be away from home); *ukukhwela ngentaba* (to be unduly excited).

The terms *umuntu* and *umntwana* 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).

Umntwana means primarily: baby, child, offspring; but has a special significance: prince, princess, e.g. *Umntwana akahambi yedwa* (A prince does not travel unaccompanied); *Kuthé mbo kuhlangatshenze umntwana* (There is a crowd to meet the prince).

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

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

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

(b) With the significance of "weather," it is often merely the concord (*li-*) which is used. Note the following:

Izulu liyahloma (The weather is threatening); *Izulu libuyisile* (The weather is very cold); *Izulu licwengile* (The weather is bright; or The sky is clear); *Savinjezelwa 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); *Liyaduma* (It is thundering); *Liyavunguza* (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:

-bomvu (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); *ukubanenhliziyo ebomvu* (to be bad-tempered).

-mhlophe (relative stem: white):

Idiomatically used, this gives the idea of "pleasant", "good", e.g. *indlela emhlophe* (a good journey); *amehlo amhlophe* (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):

Selilidala ilanga (The day is well advanced); *Wabaleka ngejubane 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*, *hlaba*, *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) > live at: e.g. *Wakhephi?* (Where do you live?);

Izangoma azakhi ndawonye (Rivals keep apart).

aluka (go out to graze) > be on the war-path; e.g. *Sahlangana nempi isaluka* (We met an unexpected difficulty).

amukela (receive) > admit; e.g. *ukwamukela icala* (to admit guilt).

beca (daub) > besmirch character; e.g. *beca ngokweba* (accuse unjustly of theft).

beka (look, look after):

Ngisabekile (I am still awake); *Wangibeka njengenyoka* (He regarded me with hatred); *beka eceleni* (avoid); *b. phansi* (be submissive, humble); *b. phezulu* (be overbearing).

bula (beat, thresh) > consult diviner, divine, exorcise, e.g. *Inyanga ibula umhlola* (The doctor is divining an evil

omen); *Baya kubula* (They have gone to consult a diviner); *bula isifo* (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 zakhe* (He is smart at his lessons).

bamba (catch, grip, grasp) > undertake, e.g. *bamba isamuku* (i) stifle; (ii) prevaricate); *b. indlela* (undertake a journey); *b. umjaho* (get into stride); *b. umlomo* (be amazed); *b. uphapha* (give authority for signature); *b. umsebenzi* (undertake a job); *b. utalagu* (follow a will-o'-the-wisp); *b. ithambo* (shake hands, congratulate); *b. umzimba* (put on flesh after illness); *b. izulu* (be over-ambitious); *b. okhambeni* (take a drink from the beer-pot); *b. ongaphansi* (be perplexed); *ukubamba kwempi* (the full engagement of the army); *ukubamba kwelifuphi* (to be grateful); *ukubanjwa komfazi* (a woman's confinement); *ukubanjwa ithambo entanyeni* (to have a bone stuck in the throat); *Ake ulokhele, nami ngizobamba* (Just light up, and I also will take a pull).

basa (kindle, make fire) > stir up:

basa uchuku (cause a disturbance); *b. ngesagila* (strike a hard blow with the kerrie); *b. umuntu enkosini* (speak evil of a person before the chief).

beka (place, put):

beka umbala (breed a certain colour of animal); *b. amehlo* (condole; enquire after a sick person); *b. indlebe* (pay attention); *b. induku* ((i) challenge to fight; (ii) leave an heir); *b. iqanda* (lay an egg); *b. isandla* ((i) molest; (ii) sponsor); *b. isifengo* (give a nickname); *b. itafula* (lay the table); *b. izandla* ((i) bless; (ii) ordain); *b. izwana* (talk a little); *b. kancu* (walk slowly); *ukungabeki phansi* (to be a good shot); *Sekubekwé inhlamvu-nja* (He is only just alive).

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

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

(ii) bite, pinch: *Wadliwa yinyoka* (He was bitten by a snake); *ukudla ngozipho* (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); *Inkosi 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); *Icala limdlile* (The case has gone against him).
- (vii) cost, be expensive: *Iyadla lenkomo* (This beast is expensive).
- (viii) enjoy: *ukudla amaxoxo* (to enjoy a conversation); *ukudla ingubo* (to delight in clothing); *Idlé ibomvu ingane* (The child is decked out in red clay).
- (ix) surpass in, excel: *Lenja idla ngokubamba* (This dog excels in catching game); *ukudla isisuso* (to dance attractively); *ukudlana 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. ihlobo* (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 ludla umunyu* (He came on an immense number of cattle).

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

Wathukuthela wafa (He was terribly angry); *Wajabula wafa* (He was tremendously pleased); *ukufa ngomntwana* (to be very concerned about a child); *ukufa ngumsebenzi* (to be overburdened with work); *Intaba ifile izimvu* (The mountain is covered with sheep); *Inhliziyo kayifi* (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. unyawo* (speed; disappear).

funa (want, seek):

Usefuna 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. unhlaba* (be a rolling stone); *h. ngemuva* (work behind one's back); *h.*

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

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

- (i) kill, slaughter: *hlaba inkomo* (kill a beast).
- (ii) cause stabbing pain: *Ukufa kuyamhlaba 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 ohlabé lencwadi?* (Who wrote this letter with so fine a hand?)
- (v) wound mentally: *amazwi ahlabayo* (words that hurt).
- (vi) criticise: *Inkulumo yakhe wayihlaba, ngoba ingesiyo 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:

hlaba amathe ku- (express pleasure in); *h. amazonde* (bind hut wattlings); *h. ibece* (rout); *h. igama* (strike up a tune); *h. ihele* (go in single file); *h. ikhefu* (take a breather); *h. ikhono* (feel pleasure); *h. ikhwelo* (whistle); *h. incwadi* (scribble a letter); *h. ingoma* (start up a song); *h. izinhlanga* (brand); *h. inhlanhla* (bless); *h. inhliziyi* (strike the fancy); *h. iphika* (take a breather); *h. isikhozi* (establish good business relations); *h. ngamehlo* (fix with the eyes); *h. ngamkhonto-munye* (give one dose only); *h. ngendololwane* (nudge); *h. ngendololwane ocansini* (rest with elbows on the mat); *h. ngombuzo* (cross-question); *h. phansi ngekhandanda* (land on the ground on one's head); *h. ujenga* (form a file); *h. ungonqo* (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. usentu* (toss up the soil); *h. usolo* (enter into conspiracy).

hlala (sit, stay):

hlala phezu kwegeja elishisayo (be in great trouble); *h. phezu kwemali* (be economical); *h. phezu kwezikhali* (be fore-armed); *ukuyihlala indlu* (to live in a house; ct. *ukuhlala endlini*, to sit or stay in a house).

hluba (peel, shed):

hluba indlubu (detail matters); *h. hlubela nhlanye* (be unsociable); *hluba izwe ngejubane* (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. iqhude*
(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. amandla* (put forth strength);
Lokhu-kudla kuyangikhipha (This food disagrees with me).

khomba (point):

khomba inkosi (meet with hardships); *k. ngophakathi* (dom-
ineer, have an easy life).

khuza (express disapproval):

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

khwela (climb; annoy):

khwela ngengalo (take advantage of); *k. phezu kwabantu*
(domineer over people); *k. ngentaba* (be obstinate; attempt
the impossible); *Uphiké wakhwela emthini* (He denied
flatly).

lahla (throw away, abandon):

lahla amandla (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 kulele ezweni leli (Food is plentiful in this land);
ukuwulala 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); *lalelwa amazolo* (sleep in the open); *lalwa inkungu*
(be innocent of worldly knowledge).

netha (get wet):

netha inhamba (pour abuse); *nethwa yizinduku* (receive a
shower of kerrie blows); *nethwa yizinhlamvu* (receive a
volley of bullets); *nethwa amazwi* (be beaten in argument).

ngena (enter):

Ilanga selingene kunina (The sun has now set); *ngena enhlizi-
yweni* (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. ngenxeba* (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. ngendluzulu* (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).

qhuba (drive along):

qhuba ngamadolo (procure assistance by false promises); *q.*
imali (raise the wages); *q. isikhathi* (while away the time);
q. imbuzi (be drunk).

qinisa (strengthen):

qinisa imihlathi (be patient, determined, self-controlled); *q.*
amehlo (appear wise);

shaya (strike, hit) has developed a number of resultant meta-
phorical meanings, e.g.

(i) chastise, punish: *Umthetho ushaya izigebengu* (The law
punishes criminals); *Ungishayé ngamazwi ashisayo* (He
chastised me with burning words); *shaya ngoswazi* (give
light punishment).

(ii) play or sound an instrument: *shaya ugubu* (play an organ);
s. icilongo (blow a bugle); *s. insimbi* (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. ama-
khwapha* (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. ibuqe* (wipe out); *s. ihele* (go in single file);
s. ihlombe ((i) clap rhythmically; (ii) applaud); *s. ikhefu*
(take a breather); *s. ikhwelo* (whistle); *s. imbadazi* (walk
clumsily); *s. imbombombo* (conspire against); *s. ingqakala*

(have very clean feet); *s. ingqathu* (bustle about); *s. inkwici* (give the slip); *s. isicathulo* (dance the boot dance); *s. isigekle* (dance a wedding dance); *s. isijingi* (destroy wantonly); *s. ithwabi* (hiccup); *s. izinhlulu* (make coils); *s. nqo* (strike the mark); *s. phansi* (fail); *s. phansi ngenduku* (express stern disapproval); *s. ubayede* (shout a royal welcome); *s. uchithe* (race off); *s. ucingo* (send a telegram); *s. udumo* (send a thunderstorm); *s. udwendwe* (walk in single file); *s. ukhamba* (assemble in three-quarter circle); *s. umagqibane* (pat down the hair); *s. umcathu* (walk very slowly); *s. unduvo* (refuse to participate); *s. umhlahlo* (divine by bone-throwing); *s. umlozi* (whistle softly); *s. umthetho* (frame a law); *s. umunwe* (assert vigorously); *s. unobaqa* (walk barefoot, unsteadily); *s. utshani* (disappear); *ukushaya phansi, ukushaya phezulu* (to be unstable).

Note the following idioms with passive: *shaywa luvalo* (be alarmed); *s. ngumoya* ((i) get fresh air; (ii) hear a rumour); *s. ngumukhwa* (hear a rumour); *s. yibungane* (find a place empty); *s. yindlebe* (overhear); *s. yindlovu esifubeni* (blurt out a secret); *s. yithwabi* (have hiccups).

shona (sink down; set):

Ngishonile (I am ruined); *Uzoshonaphi?* (What will become of you?); *Inhliziyo ishona phansi* (The heart is becoming depressed); *Inhliziyo yami yashona phakathi* ((i) I came over faint; (ii) I became despondent).

sukwa (get started off):

sukwa amanga (start lying); *s. ugqozi* (have an inspiration); *s. ukufa* (be attacked by illness); *s. ukuhamba* (feel like a stroll); *s. ulaka* (burst into anger); *s. umona* (be jealous); *s. umunyu* (feel sorry); *s. uphithi* (receive a sudden impulse); *Ngisukwa okwami* (I act on my own initiative); *Usukwa okwakho* (You are looking for trouble).

susa (remove; send forth):

susa insini (be humorous); *s. izinyawo* (get a move on); *s. uchuku* (start a quarrel); *s. umsindo* (make a noise); *s. ushikishi* (cause a disturbance); *s. usinga* (inspire).

thanda (love, like), has the idiomatic meaning of tending towards, being apt to, (cf. *funa*) as in the following: *thanda ukuhlwa* (tend to get dark); *t. ukulimala* (run the risk of getting hurt); *t. ukufa* (court death); *t. ukuboshwa* (look for arrest).

thatha (take):

thatha indaba (commence a narration); *t. iculo* (lead in singing); *t. umfazi* (marry a wife); *t. ikhefu* (rest awhile); *t.*

inhlamvu (be a good marksman); *t. inhlansi* (be a good shot); *t. ngamandla* (react violently); *t. ngesivu* (speed of); *t. ngejubane* (make speed); *t. ngozwani* (steal); *t. phansi* (begin over again); *t. ukhasha* (make sure of prey); *t. umzimba* (recuperate); *t. unyawo* (walk quickly).

Passive: *thathwa yihlombe* (be easily influenced); *t. ukufa* (die); *t. yinhlanzane* (hunt with the wolves); *t. yinhliziyo* (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. ngehlozo* (disgrace); *t. ngomlotha* (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 ukubela* (future).

(c) *Ubuso bakhe buthi ukuqhamuka* (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 Chapter V, p. 142.

⁴ Chapter VI, p. 158.

⁵ See p. 162.

⁶ 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 wakhulumama 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. iqholo* (be conceited); *t. izwe ngesifuba* (disregard public opinion); *t. umhlwenga* (be conceited).

ya (go towards) > happen; 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 ukuba . . .* (I am at a loss to understand how); *Kuya ngaye* (It depends on him); *Kuya kuya kuze kwenzake* (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).

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

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

beka (place, put, put aside): *beka etafuleni* (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 isiziba engutsheni* (put a patch on clothing), has the specialised meaning of "bewitch, place a charm against someone," e.g. *Bambekela ngokumdwebela* (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 umthetho* (amend a law); *bonela inhlalo* (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 amahubo* (be very good at composing music).

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

hlabela, applied form of *hlaba*, 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 inqola* (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 amaqanda*.

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

In Zulu the reflexive prefix functions in the same way as an objectival concord; in fact it is really an immutable objectival 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 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).
ukuzenzela (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 description¹ of the diminutive Bushmen:

*Abathwa abantu abancane kakhulu, bafushanyana, nemzimbanayo yabo empofana, ilulana*² (The Bushmen are very tiny people; they are very short indeed; and their tiny bodies, sallowish, are lightish in weight).³

*Sesifulelwake ngamacansana, ingabe izikhunjana zezinyamazane. Sekuyindleke njalo yokulala. La kungekho khona imgede namahlahla, kugunjagunjwa ehlabathini phansi, bese kugxunyekwa izintungwana emaceleni, sokufulelwa ngecansanake, nangesikhunjana-nje. Kungaphela lokho, sekuthelwa utshani esiselaneni la kade begumba khona, benzele ukulala. Kuthi noma isisele sisincane, usuzophelela khona wonke umuzi, kuhlohlelwe-nje konke, nezinganyana zakhona.*⁴

And (the branches) are covered over with tiny mats or may be with tiny skins of animals.⁵ And it thus becomes a house for sleeping. Where there are neither caves nor bushes, the ground is hollowed out a bit,⁶ 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.

¹ Taken down verbatim from Native sources.

² *uVusezakithi*, 1938 ed., p. 107.

³ Italicized words are rendered by the suffixal diminutive.

⁴ *uVusezakithi*, 1938 ed., p. 108-109.

⁵ This word is normally diminutive in Zulu.

⁶ 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:

- ukwazisa* (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).
ukuzenzela (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 description¹ of the diminutive Bushmen:

*Abathwa abantu abancane kakhulu, bafushanyana, nemzimbana yabo empofana, ilulana*² (The Bushmen are very tiny people; they are very short indeed; and their tiny bodies, sallowish, are lightish in weight).³

*Sesifulelwake ngamacansana, ingabe izikhunjana zezinyamazane. Sekuyindleke njalo yokulala. La kungekho khona imgede namahlahla, kugunjagunjwa ehlabathini phansi, bese kugxunyekwa izintungwana emaceleni, sokufulelwa ngecansanake, nangesikhunjana-nje. Kungaphela lokho, sekuthelwa utshani esiselaneni la kade begumba khona, benzele ukulala. Kuthi noma isisele sisincane, usuzophelela khona wonke umuzi, kuhlohlwe-nje konke, nezinganyana zakhona.*⁴

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⁶ Here the reduplication of the verb stem indicates diminution of action.

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