

to Xhosa, for a tense which is really a past of the subjunctive mood. Smith uses it in Ila, though he is doubtful, for he says (*Handbook of the Ila Language*, p. 151), "but in Ila it does not always denote what is absolutely past. In fact, with slight changes in accent, it may express anything, past, present or future." Moreira, in his *Practical Grammatical Notes of the Sena Language* (pp. 124 et seq.), defends at some length the use of the term "aorist," and describes a first, second and third aorist, the last of which he acknowledges to be subjunctive. It is however clear that such a term as historic* or narrative* is better to use in these cases.

APHORISM (*Aphorisme*) [*Aphorismus*].

A precept or truth expressed in a pithy sentence. The term, as applied to Bantu, covers such ideas as those conveyed by maxim, axiom*, proverb, gnomic saying, witticism, "hard" saying.

All Bantu languages abound in these, and have their own terms for denoting them.

APOSTROPHE (*Apostrophe*) [*Apostroph*].

A symbol in the form of a raised hook (') used to indicate the dropping or eliding of a phone. Examples: Zulu, *ngibon' umuntu* for *ngibona umuntu*; Lamba, *fyöpele 'fyo* for *fyöpele ifyo*. It is really inadvisable to use it to indicate final elision, as in the Zulu example above, owing to the breaking of the Bantu syllabic structure, in which each syllable is open. It is more applicable in initial elision, as in the Lamba example quoted.

APPENDIX (*Appendice*) [*Anhang*].

Matter, as a body of notes, added to a book, but not essential to its completeness; ct. supplement.

APPLICATIVE.

A term used by Torrend and several other Bantu grammarians to indicate the derivative form of the verb generally called applied*.

APPLIED (*Applicatif*) [*Relativ*].

One of the verbal derivative forms, indicated by a suffix, variously appearing as *-ela*, *-era*, *-ila*, *-ina*, etc. The applied

form of the verb is used to indicate the action when applied on behalf of, towards or with regard to, some object. Thus the applied form of intransitive verbs may become transitive, while that of transitive verbs may take two objects; it is therefore called by some writers the "objective form." Since the sense of this form is supplied in English by the use of such prepositions and prepositional phrases as "for," "on behalf of," "to the detriment of," "towards," some writers term it the "prepositional form." With verbs of motion it conveys the idea of "motion towards"; it is therefore sometimes called the "directive form." Others again call it the "relative form." Amongst English writers, the term "applied" seems to have gained ascendancy over any other term.

Examples: Zulu: *hamba* (travel) > *hambela* (visit); *hlala* (wait) > *hlalela* (wait for).

Lamba: *lima* (cultivate) > *limina* (cultivate for).

Nyanja: *nena* (speak) > *nenera* (speak to or for).

Swahili: *leta* (bring) > *letea* (bring for).

APPOSITION (*Apposition*) [*Apposition*].

The addition to a substantive of another substantive, or substantival phrase, explaining or describing it, the second substantive being treated as grammatically parallel with the first. In Bantu it is the first of **appositional substantives** which commands the concords of the sentence or undergoes inflexion, e.g. Swahili: *likampiga mwalimu wetu Goso*, and it struck our teacher, Goso.

The second of appositional substantives will be termed the **appositional subject** or **appositional object** as the case may be.

ARCHAIC (*Archaïque*) [*Veraltet*].

Out of date, characterized by antiquity. **Archaic forms and archaic words** are found in many Bantu proverbs, songs, riddles and folk tales. In many cases the actual meanings of archaic words and their references are lost to-day, though the implication of the whole saying may be retained. In a Lamba song appears the form *makumi mañwili*, an archaic numeral concord being used; to-day this is *añwili*. Similarly many archaic words occur in Swahili texts.

ARTICLE (*Article*) [*Artikel*].

(1) A part of speech used before nouns to limit or define their application, as in English "a," "an," "the." This term is not applicable in Bantu.

Several writers have described the initial* vowel of the noun prefix as an article, but its employment or non-employment is dependent (a) upon the type of Bantu language (for some have no initial vowels), and (b) upon various grammatical considerations; while the difference between the definite and the indefinite (conveyed by the article in English, Greek, French, Hebrew, etc.) is achieved in Bantu by entirely different means, e.g. by the use of an objectival concord. Marconnès, with more consistency, but less justification, uses the term article for the whole noun-prefix (see his *Karanga Grammar*).

(2) A literary composition forming an independent part of a periodical, etc., as for instance, a **newspaper article**, a **leading article**.

ARTICULATION (*Articulation*) [*Artikulation*].

The process which effects the utterance of articulate sounds, as in enunciation; in phonetics especially, referring to the preparation and totality of movements of the various organs of speech (having particular regard to their mutual positions) which produce an acoustic effect, each definite articulation resulting in a definite speech sound.

The **position* of articulation** (sometimes called "point of articulation") indicates the distinctive arrangement of the organs of speech for the production of a particular speech sound; as for instance the part of the palate region in approximation to or contact with the tongue.

The **manner* of articulation** indicates the subsidiary processes which produce a special mode of execution of a speech sound with any given position of articulation; as for instance accompanying voicing, ejection or aspiration, or arrangement to produce explosion, implosion, nasalizing, friction, rolling, etc.

ASPIRATION (*Aspiration*) [*Aspiration, Hauch*].

An audible rush of air through the open glottis, a type of glottal friction, generally succeeding the release of the speech organs from the articulating position of a speech sound.

Many Bantu languages have **semantic aspiration**, aspirated

explosive consonants and affricates particularly being significantly differentiated from the unaspirated forms, these latter often being ejective*. Details may be found in Doke's *A Comparative Study in Shona Phonetics*, Part III, Chapter II. **Aspirated consonants** are sometimes called "aspirates."

Among the languages using semantic aspiration are Nguni (Zulu, Xhosa, etc., where semantic aspiration of clicks also occurs), Sotho, Ndaou (dialect of Shona), Tonga of Delagoa Bay, Venda, and Swahili. Taylor (in Swahili) has represented aspiration by the acute accent after the explosive, e.g. *k'ondo* (battle). Old Xhosa orthography uses a breathing mark (') above the succeeding vowel, e.g. *pánga* (rob). It is much better, however, to use the phonetic symbol *h*, which is now being generally applied, e.g. Sotho *ba nthata* (they love me).

In Xhosa a type of voiced aspiration occurs with certain nasals and nasal clicks, giving the forms *nyh*, *nch*, etc., e.g. *inqhayi* (water-pot), *inywheba* (fortune).

ASSIMILATION (*Assimilation*) [*Assimilation*].

The process by which two sounds in juxtaposition or close proximity tend to become identical or to acquire common characteristics; cf. harmony*.

Progressive* assimilation is that in which one sound affects a following sound, as when in Lamba a nasal in the verb stem causes the applied suffix *-ena* or *-ina* to replace the usual *-ela* or *-ila*.

Regressive* assimilation is that in which one sound affects a preceding sound, as when in Zulu the close vowels *i* and *u* cause a previous mid vowel to become close, e.g. *bóna* (see) becoming *angiboni* (I do not see).

Reciprocal assimilation is that in which two sounds have mutual influence upon one another, as in certain cases of nasal action in Bantu.

ASSOCIATIVE (*Associatif*) [*Assoziativ*].

Pertaining to association, acting in concert.

This is one of the verbal derivative forms, in which two or more subjects are associated together in the action of the verb. In some Central Bantu languages, as for instance Lamba, special suffixes (*-akana* or *-anjkana*; and their causative forms

-*akanya* or -*anykanya*) are used for this derivative ; e.g. *sowakana* (wail in concert), *pusanykana* (miss one another on the road). In other languages traces of this are still to be found, but the ordinary reciprocal* suffix in -*ana* is employed ; e.g. Zulu : *xubana* (get mixed together).

ATTRIBUTE (*Epithète*) [*Attribut, Beifügung*].

A qualificative, a word used to qualify a substantive, when associated directly with that substantive. When standing instead of the substantive it becomes a pronoun. When used to predicate something about the substantive (generally by undergoing inflexion) it becomes a copulative.

In English grammar an adverb is also called an attribute, when qualifying in the ordinary way a word associated with it. French grammarians regularly use the term "attribut" for adjectives used predicatively with the verb "être." It is preferable, therefore, in Bantu to use the term qualificative*.

ATTRIBUTIVE (*Attributif*) [*Attributiv*].

Designating a qualificative when standing with its substantive to denote the qualification as assumed instead of predicated. The **attributive use** is contrasted with the predicative* use of words, the former designating qualificatives, the latter copulatives. Example from Zulu : *izinkomo ezinkulu* (attributive), large cattle ; *izinkomo zinkulu* (predicative), the cattle are large.

ATTRITION (*Attrition*) [*Abschleifung*].

A wearing down ; loss due to friction or rubbing off.

Attrition has affected words in certain Bantu languages ; in Yaunde for instance, the word for "person" has been worn down to the form *mot*. Attrition has caused some monosyllabic verbs to be formed from dissyllabic vowel forms, e.g. Zulu -*ma* (stand ; cf. Lamba *ima*) ; and vowel verbs at times to be formed from regular verbs, e.g. Zezuru (Shona) *uya* (come ; cf. Karanga *vuya*).

AUGMENTATIVE (*Augmentatif*) [*Vergrössernd*].

Expressing augmentation, increase in size, bulk.

(1) In Bantu this is generally used of nouns, in the formation

of which most languages use **augmentative prefixes**, e.g. the *ri-* class in Shona : *mhumhi* (class 9, wild-dog < -*pumhi*) > *bumhi* (class 5, large wild-dog) > *zibumhi* (class 5, very large wild-dog). Northern Bantu languages have definite augmentative noun classes, e.g. the *ogu-* and *aga-* class in Ganda : *embuzi* (class 9, goat) > *ogubuzi* (class 20, huge goat ; plural, *agabuzi*). South-eastern Bantu languages may, in a limited way, indicate the augmentative by suffix, e.g. Zulu -*kazi*, Sotho -*hali* (Zulu : *itshe*, stone > *itshekazi*, huge boulder).

(2) Jacottet uses the term "augmentative" to indicate a derivative form of the verb having the same suffixes as the reverse in Sotho, viz. -*ölöha* and -*ölla*, e.g. *hō alama*, to open the mouth > *hō alamölöha*, to be widely opened ; *phahla*, remove > *phahlölla*, remove much. Unless the term extensive* is used for this, Jacottet's term is probably the best to use for Sotho. Unfortunately this particular reverse suffix has somewhat different special uses in other languages, in Ila and Lamba, for instance, being repetitive*, indicating to "re-do" the action.

AUXILIARY (*Auxiliare*) [*Hilfswort*].

Aiding, helping ; particularly applied to assisting to form tenses, moods, etc. of the verb.

The term **verbal auxiliary** can well be applied to what are commonly called "verbal particles," those formative elements which serve to differentiate the various tenses, etc., e.g. in Lamba, -*ka-* of the future (*tukalawila*, we shall speak) ; in Sotho, -*a-* of the present indicative (*kēa mō rata*, I like him) ; in Swahili, -*me-* of the perfect (*nimesikia*, I have heard) ; in Zulu, -*sa-* of the progressive implication (*ngisagula*, I am still ill).

But the term "auxiliary verb" is not strictly applicable in Bantu languages. There are, in several of them, verbs (often irregular in form) used in the formation of compound tenses ; but the verbs, by which they are accompanied, are found on examination to be in some subordinate mood, subjunctive, participial or infinitive. The hitherto-called "auxiliary verb" is in Bantu really the principal verb of the sentence, and therefore it is more correct to use some such term as "deficient verb" to describe it. See under deficient*, where the matter is discussed.

AXIOM (*Axiome*) [*Axiom, Grundsatz*].

A self-evident or universally-accepted truth taken for granted.

Many axioms are to be found among the numerous aphorisms with which Bantu languages abound.

AXIOMATIC (*Axiomatique*) [*Axiomatisch*].

Self-evident, pertaining to the nature of an axiom.

The term **axiomatic negative** is sometimes used for a sweepingly negative, as in Zulu, *angiboni-muntu* (I see no one), in contrast to the ordinary negative, *angimboni umuntu* (I do not see the person).

BACK (*d'arrière*) [*Hinter-*].

A phonetic term used particularly in connection with vowels; pronounced with narrowing of the oral passage towards the back of the mouth; the opposite of front*.

The principal **back vowels** are *u*, *o*, *ɔ* and *a*. The **high back vowel** is one pronounced with the tongue raised close to the palate, i.e. *u*. **Mid-back vowel** is the term used to describe *o* or *ɔ*, the former being the high mid-back or half-close mid-back vowel, the latter the low mid-back or half-open mid-back vowel. The vowel *a* in Bantu is commonly described as the **low back vowel**.

BAR (*Barre*) [(*Dehnungs*) *strich*].

A diacritic mark (\bar{a}) above a vowel to indicate length. The International Institute of African Languages and Cultures suggests a doubling of the vowel for this purpose (*aa*), while the International Phonetic Association uses the colon* (*a:*). See discussion under length*.

BASIC (*Fondamental*) [*Fundamental, Grund-*].

Pertaining to the basis* or foundation upon which the grammatical or phonetical structure is built. Other terms are fundamental*, primary.

The **basic parts of speech** are those which show the fundamental syntactical division, viz. substantive, qualificative, predicative, descriptive, conjunction and interjection.

The **basic vowels** of Bantu are the three vowels *a*, *i* and *u*, others being proved, in certain circumstances, to be derived*.

On the other hand five vowels, viz. *i*, *e*, *a*, *o* and *u* may be considered basic in Bantu languages.

A **basic vocabulary** is a limited vocabulary of the most commonly used words of a language, chosen for the quick learning of foreigners, as in "Basic English." A basic vocabulary may be of real value in Bantu, as for instance in Swahili, for the educational benefit of children learning a language not their own, provided it is graded to become ultimately a full literary vocabulary.

BASIS (*Base*) [*Basis, Grundlage*].

Foundation; that upon which the language structure is based.

Many isolating languages are said to have a **monosyllabic basis**. Bantu languages are built up upon a **dissyllabic basis**. This is evidenced by the form of the regular Bantu verb, the special provisions necessary for dealing with monosyllabic verb stems, pronouns and noun roots, as well as by the nature of typical Bantu stress.

The Bantu system of numeration is built up upon a **quinary basis**, in which the first five numerals are provided for by regular Bantu stems, while higher numerals are built up upon that basis, or provided for in some artificial manner or by borrowed constructions; see numeral*.

BIBLIOGRAPHY (*Bibliographie*) [*Bibliographie*].

A list of books or articles relating to a given subject or author.

BILABIAL (*Bilabiale*) [*Bilabial*].

Articulated by the action of the two lips combined; cf. labial*.

Bilabial consonants may be of the following kinds in Bantu:

Bilabial explosives: *p*, *b*.

Bilabial implosive: *ɓ*.

Bilabial nasal: *m*.

Bilabial fricative: ϕ , β (*v* or *w*).

Bilabial semi-vowel: *w*.

BORROWING (*Emprunt*) [*Fremdwort, Lehnwort*].

A form or word borrowed from a neighbouring or an entirely foreign language. South-eastern Bantu languages have

borrowed (and are to-day borrowing) heavily from English and Afrikaans, cf. Sotho and Nguni; Swahili has borrowed very substantially from Arabic; many languages have borrowed from Portuguese (cf. Kongo, Mbundu, Ronga, Sena, etc.) also from French and German. Apart from this, one Bantu language borrows from another, e.g. Sotho from Nguni, Lamba from Lenje.

BRACKETS (*Crochet*) [*Klammer*].

Marks used in writing or printing to enclose a reference, note or interpolation; they may be square brackets [], or round brackets ().

BREATHED (*Dévoisé*) [*Stimmlos*].

A phonetic term for a speech-sound which contains breath, in contradistinction to one containing voice; e.g. *s*, *f*, as against *z*, *v*. It is preferable to use the term voiceless*, as "it can hardly be said that during the 'stop' of a plosive consonant there is a current of air passing between the vocal cords" (Daniel Jones).

BUCCAL (*Buccal*) [*Mundlaut*].

Pertaining to the mouth; see oral*.

CACUMINAL (*Cacuminal*) [*Kakuminal*].

See retroflex*.

CAPABLE.

A term used by certain writers for the derivative form of the verb commonly called neuter*. The term "capable" has special reference to that significance of some neuter forms which indicate ability or tendency to act, the equivalent of the English suffixes *-able*, *-ible*; e.g. Sotho, *bonahala* (become visible); Swahili, *patikana* (be procurable, < *pata*).

CAPITAL (*Majuscule, Capitale*) [*Grosser Anfangsbuchstabe*].

Initial, leading.

A **capital letter** is a leading or heading letter, used at the beginning of a sentence, and as the first letter of certain words, usually distinguished from the small, lower-case*, letters by both different form and larger size.

In English, capitals are used with all proper names; in German, with all nouns; in many languages, to indicate sacred objects, e.g. Holy Bible. They are not used in any such way in phonetic script, in Hebrew, Arabic and many other languages, using other than roman script. They are an unnecessary burden (in duplication of written and printed forms) placed upon Bantu languages, and could with great advantage be dispensed with. For purposes of prominence (as is often done in advertising), the lower-case letters could be enlarged.

CARDINAL (*Cardinal*) [*Kardinal-, Grund-*].

Fundamental.

(1) A **cardinal number** is a fundamental or primary number, as used in simple counting, in contradistinction to an ordinal* number.

(2) A **cardinal vowel** is one of a set of fixed vowel sounds having known acoustic qualities and known tongue- and lip-positions. For a description of the eight cardinal vowels and the cardinal vowel chart, see Daniel Jones, *An Outline of English Phonetics*, 3rd edition, pp. 31 *et seq.* The cardinal vowels are of practical utility as a standard of comparison for the description of the vowels of any living language.

CASE (*Cas*) [*Kasus*].

One of the inflexional changes (particularly in form) which a noun, pronoun or adjective undergoes (still retaining its identity as a particular part of speech) in order to indicate its sense relation to other words. The Latin cases are: Nominative, Accusative, Vocative, Genitive, Dative and Ablative.

The term "case" is not applicable to Bantu. No formal distinction is made between substantives, whether they are subject or object of the sentence; the verb certainly takes concordors differing in form, as to whether they refer to the subject or to the object, but they are not pronouns, and concern the predicate structure. Nouns are often inflected to form the vocative, but vocatives in Bantu are syntactically interjections and no longer substantives. The Latin genitive gives place to an inflexion of substantives in Bantu to form possessives, one of the four types of qualificatives. The only inflexion which has provided any excuse for the use of the term "case" is that of the locative*; but, here again, this is in

many languages merely an adverb of place (or time), while in others it may also still be a real noun or pronoun, and may be subject or object of the sentence. It therefore cannot be termed a "case." How can a "locative case" be a "nominative" or an "accusative case" at the same time?

CAUSAL (*Causal*) [*Kausal, Ursächlich*].

Relating to a cause or reason.

The term "causal clause" is used by Rowling, in his *Guide to Luganda Prose Composition*, for the more usual clause of reason*.

CAUSATIVE (*Causatif*) [*Kausativum*].

Expressing agency producing an effect; particularly a verbal derivative form which expresses that the subject causes the action to be done, rather than doing it himself. Sometimes called "factitive."

The causative form of the verb is indicated by the causative suffix (Meinhof's Ur-Bantu *-ya*, appearing variously as *-isa*, *-ifa*, *-iza* (*-eza*), etc.); e.g. Shona: *famba* (travel) > *fambisa* (cause to travel, drive); *zara* (be full) > *zadzira* (fill).

CAUSE (*Cause*) [*Ursache*].

That which occasions or effects a result, a necessary or indispensable antecedent. For "clauses of cause" (*propositions de cause*) [*kausalsätze*], see reason*.

CEREBRAL (*Cérébral*) [*Zerebral*].

True cerebral consonants are retroflex*, though the term has been sometimes loosely used for retarded alveolar consonants. This term has been employed by several writers dealing with the Swahili pronounced at Mombasa, wherein a clear distinction has to be made between the retroflex and dental consonants.

CHANGE (*Changement*) [*Wandel, Wechsel*].

Alteration, substitution or something different.

Phonetic Change is observed when studying the development of a Bantu root in different Bantu languages; for instance the Bantu root *-tatu* (three) emerges in Sotho as *-varo*, in Swahili as *-tatu*, in Zulu as *-thathu*, and in Duala as *-lalo*. These results are due to phonetic change.

CHAPTER (*Chapitre*) [*Kapitel*].

A main division of a book or treatise.

CHARACTERISTIC (*Caractéristique*) [*Charakteristisch*].

Pertaining to or constituting the character, typical of one or of a group.

Characteristic tone is the particular method of grouping or succession of musical pitches which characterizes a particular language, language-group or language family. For instance, Central Bantu languages have characteristically a system of three level tones, while the characteristic tone of Nguni is much more complicated.

CHARACTERISTIC (*Caractéristique*) [*Kennzeichen*].

A distinguishing feature, a common mark or element.

(1) This term is used by some writers to indicate (i) the noun prefix*, and (ii) the concord*; avoid such usage.

(2) The following are the **main characteristics** of the Bantu family of languages:

- (i) Grammatical class gender in place of sex gender.
- (ii) The employment of the alliterative concord.
- (iii) An underlying unity of roots.
- (iv) A basic quinary system of numeration.
- (v) A high development of verb tenses.
- (vi) A wealth of verbal derivative forms.
- (vii) The ideophone as a distinct part of speech.
- (viii) The use of intonation both characteristic and significant.
- (ix) The employment of open syllables only.
- (x) The word-building work of stress.
- (xi) A balanced pure vowel-system with three basic vowels.

CIRCUMFLEX (*Circonflexe*) [*Zirkumflex, Dehnungszeichen*].

A diacritic mark, bent in shape, originally used in Greek over long vowels to indicate a compound (rising-falling) tone. The **circumflex accent** [˘] is to-day used for various purposes in Bantu languages:

- (1) To indicate tone: (a) rising-falling, and (b) rising.
- (2) To indicate a special vowel, e.g. Northern Sotho: *ɛ* for *e*, *ɔ* for *o*.

- (3) To indicate a long vowel resultant on the contraction of two syllables with consonantal elisions, e.g. Xhosa: *inkomo* (i.e. *izinkomo*).

CLASS (*Classe*) [*Klasse*].

A group of entities ranked together as possessing common characteristics. In Bantu this is used of nouns possessing potentially the same prefix. The Bantu languages are said to have class gender* as opposed to sex gender, as in the sex-denoting languages. A classification* of the Bantu nouns, such as that used by Meinhof, in which each separate prefix is numbered separately, proves the more useful for comparative Bantu study; but, for the practical purposes of individual language study, it is more convenient to group the singular and plural together into one class. This is done in most monographs on Bantu languages; though even here references to the numbering employed by Meinhof are valuable.

CLASSIFICATION (*Classification*) [*Klassifikation*].

(1) Distribution, as of the Bantu languages, into zones*, clusters*, groups*, and dialects*.

(2) Systematic arrangement in classes. Applicable in Bantu to the classification of nouns. Bleek's classification (1869) divided Bantu nouns into 16 classes; Meinhof added three to these in 1899, and his final classification (1910) made 21 classes; Werner (1919) added 20a (plural of Meinhof's 20), making 22 classes. It is probable that yet another class (*ku-*, "parts of the body," taking plural *ma-*) will have to be added. This will give the table of noun classes, according to Meinhof's numbering and orthography, as follows:

Class 1. *mu-*

2. *va-* (plur. of 1).

3. *mu-*

4. *mi-* (plur. of 3).

5. *li-*

6. *ma-* (plur. of 5, 14 and 15a, also denoting pluralia tantum).

7. *ki-*

8. *vi-* (plur. of 7).

9. *ni-*

10. *li-ni* (plur. of 9 and 11).

11. *lu-*

12. *tu-* (plur. of 11, 13 and 19).

13. *ka-*

14. *vu-* (singularia tantum).

15. *ku-* (infinitive).

15a. *ku-* (parts of the body).

16. *pa-*

17. *ku-* } (locatives).

18. *mu-* }

19. *pi-*

20. *yu-*

20a. *ya-* (Plur. of 20).

21. *yi-*

CLASSIFIER (*Classificateur*) [*Klassenpräfix*].

The common element which causes entities to be ranked together in a class.

A term used by Wanger in Zulu to indicate the initial vowel together with the class prefix* of the noun.

CLAUSE (*Proposition*) [*Satz*].

Subordinate words including a (subject and) predicate, but syntactically equivalent to a substantive, a qualificative or a descriptive, should be called a **subordinate clause**, and the term **main clause** be used for the main statement of a complex sentence. The term "noun clause" is perhaps better replaced in Bantu by **substantival* clause**. **Relative* clause**, owing to its very special character and wide usage had better be retained as well as the broader term **qualificative* clause**, which will also have to be used. **Descriptive* clause** is preferable in Bantu to "adverbial clause." Numerous other terms indicating subdivisions may be used, e.g. **final* clause**, **concessive* clause**, **conditional* clause**, **participial* clause**, **temporal* clause**, etc.

Examples of clauses from Zulu:

Substantival: *Sibona [ukuthi akalungile]*, We see that he is not straightforward. *Kumelwe [ukuba bayeke]*, They must leave off; lit. That they leave off is obligatory.

Relative: *Abantu [abangasebenziyo] abayukudla*, People who do not work will not eat. *Umuntu [ashaywa nguye] useboshiwe*, The person by whom he was struck is now under arrest.

Qualificative (Participial clause): *uZashuke ubaleké [ephethe isihlangu somfo]*, Zashuke ran off carrying the fellow's shield.

Descriptive: (final, of purpose) *Ngibakhiphile [ukuba kungene inkosi]*, I turned them out that the chief might come in.

(of time) *Mtshela [andukuba ahambe]*, Tell him before he goes.

(of state) *Wabulawa yiBo [ehlezi esibayeni]*, He was killed by them, sitting in the cattle-kraal.

(of reason) *Ngizé [ngoba bengimfuná]*, I came because I wanted him.

(of condition) *[Uma bemshaya] uzogula*, If they beat him he will sicken.

(of concession) *[Nakuba emkhulu] akalungile*, Although he is grown up, he is not straightforward.

CLICK (*Claquement*) [*Schnalzlaut*].

An injected consonant produced by a rarefaction between two points of closure, one of these points always being velar.

Click consonants, occurring primarily in Bushman and Hottentot languages, have been acquired by certain of the S.E. Bantu languages, notably Xhosa and Zulu, in the orthographies of which they are indicated by the symbols *c*, *q* and *x*, with certain additions to denote the voiced, nasal and aspirated varieties.

CLOSE (*Fermé*) [*Geschlossen*].

Narrow, confined; ct. open*.

"A close vowel is one in the pronunciation of which the tongue is raised as high as possible consistently with the sound remaining a vowel" (Daniel Jones), e.g. *i* and *u*. Meinhof uses the term "*Schwer Vokal*." The cardinal vowels *e* and *o* are sometimes described as "half-close" (*mi-fermé*). The term "high" is also used.

CLOSED (*Fermé*) [*Geschlossen*].

Shut, obstructed; ct. open*.

A closed syllable is one which ends in a consonant, provided this is not a syllabic consonant. Closed syllables are foreign to Bantu languages, but occur in some extreme types, e.g. Yaunde, where attrition and outside influence have been at work.

CLOSURE (*Fermeture*) [*Verschluss*].

Closing, coming together.

Point of closure (or position of closure) is that point along the vocal passage at which stoppage or closing takes place during the enunciation of certain speech-sounds. For instance, in the production of a click there are always two points of closure, one of which is velar, i.e. with the back of the tongue raised to touch the soft palate.

CLUSTER (*Agrégat*) [*Gefüge*].

An aggregation of languages possessing common salient phonetic and grammatical features, and having a high degree of mutual understanding, so that members can, without real difficulty, converse with one another. Naturally individual cases may arise (as with Kalanga or Western Shona, which cannot join the Shona unification) in which one section of the cluster has developed historically out of great mutual intelligibility with the other members, and yet must still be considered as belonging to that cluster.

In the South-eastern Bantu zone* are the following clusters: Nguni (with the Zulu, Xhosa and Swazi groups*).

Sotho (with the Northern Sotho, Southern Sotho and Tswana groups).

Venda.

Tonga (with the Tonga, Ronga and Tswa groups).

Between the groups within the cluster there is always some possibility of language unification. The name given to a cluster has often to be of an artificial type, as in the case of Nguni, Shona, etc., since each dialect usually has its distinctive name, and no common cluster name exists.

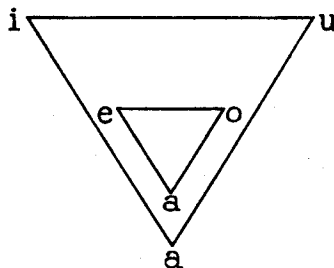
COACTIVE (*Coactif*).

Compelling, coercive, acting together. A term used by de Clercq in Yombe for a tense indicating that one acts against one's wishes, or in considerable difficulty; e.g. *nzo ikatulu-mana*, the house was difficult to complete. More information is required on this usage.

COALESCENCE (*Coalescence*) [*Verschmelzung*].

A growing together, a fusion resulting in a new form, ct. elision*.

Coalescence in Bantu is generally restricted to a fusion of primary vowels, according to a special system, to form secondary vowels. The low basic vowel *a*, when followed by the basic vowels *i*, *a* and *u*, may coalesce with them to form the secondary vowels *e*, *a* and *o*. Note the diagram :



From which the following result :

$$a + a = a, a + i = e, a + u = o.$$

The rules for the occurrence of coalescence vary with different Bantu languages ; thus in Zulu it occurs in inflexional word-formations : (i) with possessives, e.g. *wa-* + *umuntu* > *womuntu* (of a person) ; (ii) with the conjunctive formative, e.g. *na-* + *iso* > *neso* (and an eye) ; and (iii) with the adverbial formatives *nga-*, *kuna-*, *njenga-*, *nganga-*, e.g. *ngabafana* (by means of the boys), *ngobambo* (by means of a rib).

In Lamba, permissive or optional coalescence takes place between a word ending in *-a*, and a succeeding word commencing in *i-*, *a-* or *u-*, e.g. *nawona utuni* > *nawonotuni*. Further, in Lamba, coalescence of like basic vowels is common, i.e. $a + a > \bar{a}$, $i + i > \bar{i}$, $u + u > \bar{u}$; but note that in Lamba the coalesced resultant vowel is long. This does not take place with secondary vowels.

In Shona, coalescence between *a* and latent initial vowels takes place : after *na-* (conjunctive or instrumental), *sa-* (adverbial formative indicating "like"), and after possessive concords, e.g. *sehuku*, *savanhu*, *somyana*.

COGNATE (*Allié*) [*Verwandt*].

A noun that expresses again, with or without some limitation, the action of the verb to which it is appended as object, and

is to be distinguished from the ordinary object of a transitive verb. Such an object is termed the **cognate object**.

Examples :

Lamba : *cinda*, dance ; *cinda amasya*, (lit. dance dances).

Zulu : *qamba*, fabricate ; *qamba amanga*, (lit. fabricate lies).

COLLECTIVE (*Collectif*) [*Kollektiv*].

Denoting a thing or material consisting of many units (such as grass, flour, beads, sand, etc.).

Collective nouns in Bantu are often found in class 14 (described by Meinhof as "singularia* tantum"), e.g.

Zulu : *ufoya*, wool ; *utshani*, grass.

Kongo : *wandu*, beans.

Nsenga : *uzu*, grass.

Rundi : *ubusaro*, small beads.

Lamba : *wêbulungu*, beads.

Some occur in other classes, e.g. in class 7, Lamba : *icani*, grass ; Zulu : *isihlabathi*, sand. In Sotho many nouns of class 5 are so used.

COLON (*Deux points*) [*Doppelpunkt*].

(1) A punctuation symbol [:] used to separate parts of a sentence, that are complete in themselves and almost independent. It is very questionable whether this punctuation mark is at all applicable to Bantu languages, though it may be useful in introducing quotations ; see the discussion under punctuation*.

(2) A symbol [a.] used by the International Phonetic Association to mark length of vowels and consonants. For practical purposes in Bantu either a doubling of the vowel [aa] or a bar over the vowel [\bar{a}] is more commonly used.

COMBINATION (*Combinaison*) [*Verbindung*].

A union, compounding, joining together of two or more elements. In Bantu phonology there are two principal types of consonantal combination :

(1) **Nasal combination**, in which a nasal consonant combines with another homorganic consonant, explosive or fricative, e.g. *mb*, *nd*, *ns*, *nt*, *ng*, *ŋk*, etc.

(2) **Affricative combination**, in which a compound sound is formed consisting of an explosive consonant and its homorganic fricative, e.g. *ts*, *dz*, *kx*, etc.

COMMA (*Virgule*) [*Komma, Beistrich*].

A punctuation mark [,] used to indicate the smallest structural division of a sentence. In Bantu this is one of the two necessary punctuation marks, and generally indicates the limits of sense-groups*. But see discussion under punctuation*.

COMMAND (*Commandement*) [*Befehl*].

An order, injunction.

Commands are expressed in Bantu generally either by the use of the imperative* or of the subjunctive* mood, e.g. Zulu : *hamba* (imperative) or *maxuhambe* (subjunctive), go ! Lamba : *iseni* (imperative) or *mwise* (subjunctive), come ye !

COMMON (*Commun*) [*Gemein*].

Shared by more than one ; in regard to gender, a word which may indicate either male or female.

To indicate **common gender**, applicable to either male or female, most Bantu languages have generic* terms for animals.

The term **common noun** [*Gattungsname*] has little significance in Bantu ; but see proper*.

COMPARATIVE (*Comparé*) [*Vergleichend*].

Pertaining to comparison.

(1) **Comparative Grammar*** is defined by Marouzeau as consisting in the observance and interpretation in languages of the same family the correspondences which may be indices of parentage, and are explainable by an original common form.

(2) **Comparative Phonetics*** treats of the sound-shiftings and inter-relationship of sounds in any group of languages.

(3) The term "comparative degree*" (*Comparatif*) is not applicable to Bantu languages.

COMPARISON (*Comparaison*) [*Komparation, Vergleichung*].

The act of representing as similar.

(1) **Manner-comparison** is a term used by Doke in Zulu grammar to represent the function of certain adverbial forma-

tives: *njenga-* (like), *nganga-* (the same size as). A similar formative in Shona is *sa-*.

(2) **Clauses of comparison** or manner-comparison (*Propositions de comparaison*) [*Komparativsätze*], are introduced by a typical conjunction in Bantu, e.g. Lamba : *fyōpele'fyo* ; Zulu : *njengokuba*, just as.

(3) "Comparison of qualificatives" is not a Bantu grammatical process (see degree*).

COMPENDIUM (*Compendium*) [*Kompendium, Auszug*].

A condensed summary of the main heads or subjects of a work.

COMPENSATION (*Compensation*) [*Ersatz*].

That which supplies an equivalent or makes amends for something subtracted.

In phonetic processes it sometimes happens that a **law of compensation** comes into operation, by which a phonetic change takes place at the expense of the loss of some element or phenomenon. For instance in Zulu, in the formation of locative adverbs from words in which the last syllable contains a bilabial consonant followed by *-o* or *-u*, palatalization takes place, but the *o* or *u* lapses by way of compensation for the force exerted to accomplish this change. Normally words ending in *-o* or *-u* take *-weni* or *-wini* as suffix, but when palatalization is effected, the suffix remaining is *-eni* or *-ini*. Examples :

izulu (sky) > *ezulwini*,
isango (gateway) > *esangweni*,
 but *izingubo* (blankets) > *ezingutsheni*
isigubu (calabash) > *esigujini*.

COMPLEMENT (*Complément*) [*Ergänzung*].

A filling up ; generally that which completes or helps to complete the predicate. This term has been used by certain Bantu grammarians, as for instance Grout in his *Isizulu*, in a wrong sense. It is strictly applicable to subordinate verbs which of necessity follow (and complete) the deficient* verbs, as for instance *sabona* in the Zulu *saphinde sabona*, we saw again (lit. we-did-again we-saw), where *-phinde* is deficient or incomplete and demands a succeeding subjunctive mood verb as a complement. This is also called a **complementary verb**.

Bishop in Ronga uses the phrase "descriptive complement" for ideophone*.

COMPLETIVE.

Term used by Lammond in Bemba to indicate the perfective* derivative form of the verb.

COMPLEX (*Complexe*) [*Zusammengesetzt*].

A grammatical term indicating "composed of two or more parts, one or more of which is subordinated to a major." A complex sentence contains a main predication and one or more subordinate* clauses.

COMPOSITE (*Composé*) [*Zusammengesetzt*].

Made up of distinct parts or elements.

The term "composite" is used by Ranger in Nsenga for adverbial phrases consisting of "combinations of nouns, adjectives, verbs, prepositions, etc.", e.g. *zuwa pamutu*, at midday (lit. sun on the head).

Composite vowel is a term used by Meinhof, in his *Bantu Phonology* to describe the vowels *e* and *o*, on account of their probable origin in the coalescence of other vowels.

COMPOSITION (*Composition*) [*Zusammensetzung*].

The combination of parts to form a harmonious whole; the make-up; the method in which elemental forms are used to compose words, or in which words are used to form sentences, or in which sentences are used to compose discourse*.

Word-composition in Bantu deals with an analysis of the formative elements which go to make up the words.

Generally speaking, composition is the study of regular, fluent, harmonious discourse in a language, paying particular attention to the use of idiom* and idiomatic forms, such as reflect the psychological workings of the minds of the speakers of such a language, and to suitable word-order in the sentences.

Composition has, as yet, been little studied in Bantu; but see Rowling, *A Guide to Luganda Prose Composition*.

COMPOUND (*Composé*) [*Kompositum*].

That which is formed by a union or mixture of elements or parts.

A **compound sound** is one which contains more than one elemental phone, e.g. an affricate*.

A **nasal compound** in Bantu is a composite sound in which a nasal consonant is conjoined to another consonant homorganic to it, e.g. *mb, nt, ns, nk*, etc.

A **compound noun** is a noun composed of more parts of speech than one, united in one word, and formed to accord with nouns of one of the noun classes, e.g. in Zulu: *umninimuzi* (the kraal-owner or village-head), *amanzimtoti* (sweetwaters), *ilambalidlile* (one hungry after eating).

A **compound tense** is one which is composed of more verbs than one. Generally one of these verbs is deficient*, the other being its complement*.

A **compound sentence** is one in which there are two or more co-ordinated* predicates; but such are rare in Bantu. The terms "double" or "multiple": proposed by the Joint Committee on Grammatical Terminology (1911) seem unnecessary.

CONCEPT (*Concept*) [*Vorstellung*].

A complete mental impression or thought-process.

CONCEPT-GROUP (*Groupe idéal*) [*Begriffsgruppe*].

A complete mental impression conveyed by means of speech, hence a sentence, whether predicative or interjectional, which in itself conveys a complete idea. The concept-group may be subdivided into sense-groups*, and the latter into words; though, of course, a single word, provided it is a predicative or an interjection, may constitute a concept-group. It is convenient to use the term concept-group when treating of the sentence* phonetically.

CONCESSION (*Concession*) [*Einräumung, Konzession*].

A granting or admission. For **clauses of concession** (*propositions de concession*) [*Konzessivsätze*] see concessive*.

CONCESSIVE (*Concessif*) [*Einräumungs-, Konzessiv-*].

Granting, expressive of concession; used particularly of **concessive clauses***, or clauses of concession*, such as begin in the equivalent to "though," "although." These are descriptive clauses, e.g. Lamba: *nangawa ati nalimwitile, tésile-po*, although I called him, he hasn't come.

CONCORD (*Accord*¹) [*Uebereinstimmung*].

(1) Formal agreement between words in a sentence, or grammatical relationship achieved by uniformity of inflexion. Bantu languages are distinguished by what is called the **alliterative* concord**, by which the form of the noun-prefix reappears in connection with every pronoun, qualificative or predicative agreeing with the noun.

(2) The concordial element itself is called the concord, and must be distinguished from pronouns.

The main Bantu concords are the following: the pronominal concord, the adjectival concord, the relative concord, the numeral concord, the possessive concord, the subjectival concord and the objectival concord.

CONCORDANCE (*Concordance*) [*Uebereinstimmung*].

(1) Agreement or correspondence.* **Concordance of vocabulary** denotes a correspondence between two languages in the forms of word roots.

Basic **grammatical concordance** indicates that the languages belong to the same family owing to a unity of grammatical phenomena.

(2) An alphabetical index of the principal words in a book, citing the passages in which they occur, e.g. **Bible concordance**.

CONCORDIAL (*Comportant l'accord*) [*Uebereinstimmend*].

Relating to concord.

Concordial agreement is an agreement reflected in formal grammatical uniformity by means of concords.

CONCRETE (*Concret*) [*Konkret*].

Signifying material existence; opposite to abstract*.

Generally, in Bantu, class 7 (pl. class 8) is termed the concrete class, as it contains a large proportion of nouns indicative of the material.

CONCURRENT (*Parallèle*) [*Gleichzeitig*].

Running together, coincident, existing or happening at the same time.

Concurrent action is expressed in many languages by means of the participle; in Bantu, where the participle does not

¹ It will probably prove better to use the English term "concord" in French, as "accord" has not the full connotation.

exist as such, it is variously indicated. In Zulu the plain participial* mood of the verb is used, e.g. *Ngahamba ngihleka*, I went away laughing. In Lamba the equivalent of this would be: *Naliendele ili nseka*, using the relative* conjugation, which is equivalent to the Zulu participial mood.

CONDITION (*Condition*) [*Bedingung*].

That which exists or takes place as a requisite for the accomplishment of something else; a prerequisite. For **clauses of condition** and **unfulfilled condition**, see conditional*.

CONDITIONAL (*Conditionnel*) [*Konditional-, Bedingungs-*].

Expressing or implying a condition or supposition; in English generally introduced by the conjunction "if."

Certain Bantu languages, e.g. Lamba, have a **conditional mood** for the rendering of **conditional construction**. Zulu employs the potential mood (closely akin in form to the conditional mood elsewhere in Bantu), or sometimes the optative conjunction *nga*, for the expression of condition. **Unfulfilled condition** is expressed in Zulu generally by the use of the contingent* mood.

In most Bantu languages a conjunction equivalent to "if" or "when" is employed when introducing conditional clauses; and it must be observed that Bantu makes no psychological distinction between the ideas of "if" (condition) and "when" (time), even as it makes no distinction between the ideas of "could" (potentially) and "would" (time).

Conditional clauses* or clauses of condition (*propositions de condition*) [*Bedingungssätze*] are in Bantu descriptive clauses, and are extensions of the predicate in sentence analysis.

CONJUGATION (*Conjugaison*) [*Konjugation*].

A yoking together; particularly in reference to the inflexion of the verb, a schematic arrangement (as in a paradigm) of the inflexional forms of a verb. In Bantu languages there are sometimes four conjugations, viz., Principal positive (affirmative), Principal negative, Relative positive and Relative negative; although in some instances no significant differentiation is made between the two negative conjugations, in which case three conjugations are listed as, Positive, Negative and Relative. The conjugations are subdivided into moods*.

Bentley in Kongo divides the verb into four "conjugations" according to the type of vowel and consonantal assimilations taking place in the formation of the derivatives; this has nothing to do with the formations of the moods and tenses, and the term "conjugation" should not have been used for this. The phonetic changes referred to in this by Bentley should be dealt with under rules for derivative formation.

CONJUNCTION (*Conjonction*) [*Konjunktion*].

A word which introduces or links up sentences. In Bantu some conjunctions are co-ordinating, as the equivalents of "but" and "therefore," but the majority introduce subordinate clauses, such as those indicating "when," "in order that," "lest," "before," etc. There may be a few conjunctions in some Bantu languages which join words, such as substantives and adverbs, together, e.g. in Zulu *noma . . . noma* (either . . . or), *Sizogoduka noma namhla noma ngomso*, We shall go home either to-day or to-morrow; but the equivalent in Lamba, *Twakuya kwēsu kani nilēlo kani nimailo*, shows a revulsion against this by using the predicative forms of *lēlo* (to-day) and *mailo* (to-morrow).

It cannot be pointed out too strongly that the Bantu equivalent for "and," when joining words, is not a conjunction but a conjunctive* formative, and must be joined to the succeeding word. The only possible exception to this is in the case of the Sotho *le*, which may still retain the identity which must originally have been that of *na-* also. A verbal use of both *na* and *le* (cf. Shona, Swahili, Sotho) points to their having been originally separate words.

CONJUNCTIVE (*Conjonctif*) [*Konjunktiv, Binde-, Verbindend*].

Joining together; pertaining to the nature of a conjunction. The term is used in several connections in Bantu.

Conjunctive Word-division* indicates that method of orthography which joins together all the elements which go to make up the phonetic word.

"Conjunctive Pronoun*" is a term used by many writers (*vide* Marconnès, *Karanga Grammar*, p. 99) for the verbal concords. In Bantu they are not pronouns (see thereunder for discussion).

Conjunctive Formative is the term designating the Bantu

na-, which is no longer a separate word, but to-day connects substantives, adverbs and conjunctions, never qualificatives or predicatives. For a discussion of this see under conjunction*.

The term **conjunctive relationship** is useful in connection with the relative construction equivalent to the English "with whom," "with which," e.g. in Zulu, *indoda engakhuluma nayo*, the man with whom I spoke; in which the clause *engakhuluma nayo* is in conjunctive relationship to the antecedent *indoda*.

Conjunctive verbs, or verbs of **conjunctive import*** are those which require a conjunctive expression to complete their action. Many reciprocal verbs are of this type, e.g. Lamba: *nalisingene nāwō*; Zulu: *ngahlangana nabo*, I met them or met with them.

CONNECTIVE (*Conjonction, Connectif*) [*Konjunktion, Binde-wort*].

(1) A conjunction as viewed in its rôle in grammatical analysis. Though the term really indicates a joining, it is convenient also to use it for terms introducing sentences.

(2) The term "connective pronoun" is used by some for concord*; as it is not a separate word it cannot be termed a pronoun.

CONSECUTIVE (*Consécutif*) [*Konsekutiv, Folgernd*].

Following after, implying result, consequence or merely later action.

Consecutive construction involves a sequence of tenses, and in Bantu is often expressed either by the employment of the subjunctive mood, or of the infinitive with *na-*.

The term **consecutive action** is used by Rowling in Ganda for sequence expressed by the use of the narrative tense.

CONSEQUENCE (*Conséquence*) [*Folge*].

Result or natural effect.

Descriptive **clauses of consequence** express the idea of "in such a way that," "so that," etc. In Lamba they are generally introduced by the expression *fyōpele' fyo*; in Ganda by *na-* with the infinitive. In some Bantu languages consequence is not indicated by a subordinate clause form, but by a conjunction equivalent to "therefore" and a co-ordinate predicate.

CONSEQUENT (*Conséquent*) [*Folgend*].

Following as a result, inference or natural effect.

The term **consequent action** is used by Rowling in Ganda for the expression of a clause of result, e.g. *Bamukubako ebivundu nokufa nafa*, They wounded him so severely that he died. See clause of consequence*.

CONSONANT (*Consonne*) [*Konsonant*].

There is considerable diversity of opinion as to the real definition of a consonant. Daniel Jones in his *English Phonetics* states that consonants include (i) all sounds which are not voiced (e.g. *p, s, f*), (ii) all sounds in which the air has an impeded passage through the mouth (e.g. *b, l*, rolled *r*), (iii) all sounds in which the air does not pass through the mouth (e.g. *m*), (iv) all sounds in which there is audible friction (e.g. *f, v, s, z, h*). Doke (*The Phonetics of the Zulu Language*, p. 293) describes a consonant as a speech-sound, voiced or unvoiced, which is not sustained or not sustainable to such length as to produce syllabification.

For references to the various types of consonants in Bantu, see under manner* and position*. The consonants in the Nguni cluster are divided into **plain* consonants** and **click* consonants**.

CONSONANTALIZATION (*Consonnantification*) [*Konsonantisierung*].

Pronunciation of a vowel with such tensivity and proximity of the vocal organs as to constitute a consonant. Such consonants are called semi-vowels*. As a process this takes place, for instance in concordial formation, e.g. in Zulu the verbal concords *u-* and *i-*, when used with a past auxiliary *a-* result in *wa-* and *ya-* respectively. Similar forms occur in the formation of possessive concords. By consonantalization, $i + a > ya$, $i + e > ye$, $i + o > yo$, $i + u > yu$; $u + a > wa$, $u + e > we$, $u + o > wo$, $u + i > wi$.

CONSTRUCTION (*Construction*) [*Konstruktion, Wortfügung*].

Arrangement and connection of words in a sentence; syntactical arrangement. The term is used in many connections in Bantu among which are **possessive construction**, **locative construction**, **relative construction**, **interrogative construction**, etc.

CONTACTIVE (*Contactif*) [*Kontaktiv*].

Indicative of touch, contact. The term is used of one of the verbal derivative forms, marked by the suffix *-ata*, and indicating touching or contact of some sort. Examples: Swahili, *ambata* (adhere), *kamata* (seize); Zulu, *mbambatha* (pat); *thabatha* (take); Lamba, *ikata* (catch), *kumbata* (embrace).

CONTENTS (*Table de matières*) [*Inhaltsverzeichnis*].

Or **table of contents**, tabulated list of matter treated in a book or treatise; cf. index*. In English books the **contents list** is at the beginning. In French publications the "table de matières" is usually at the end.

CONTEXT (*Contexte*) [*Kontext, Zusammenhang*].

"The part or parts of a discourse that precede, follow, or are intimately associated with, any particular passage or word, and determine its meaning" (Webster's *Collegiate Dictionary*). In deciding on the orthography for any Bantu language, context must be relied upon to assume some responsibility—this will do away with many diacritics for tone, or hyphens to indicate derivation.

CONTINGENT.

Liable or possible, but not certain to occur, dependent upon certain unlikely circumstances. The term "contingent tense" is used by Steere and others in Swahili for verb forms expressing a type of unfulfilled or improbable condition or intention, e.g. *ningependa* (I should love, if . . .), *ningalipenda* (I should have loved, if . . .). Dr. Werner calls the former "possible contingent," and the latter "impossible contingent." In other Bantu languages, these forms are only used of the past, and are called by some "past-future tenses." In Zulu, Doke treats them as comprising the "intentional* mood." It is probable that to treat them as belonging to a special mood would be preferable in Swahili also. The term **Contingent mood** would advisedly be used throughout Bantu for this.

CONTINUANT (*Continue*) [*Dauerlaut*].

A consonant which can be enunciated continuously without change of quality. The continuants include nasal*, lateral*, rolled* and fricative* consonants.

CONTINUATIVE (*Continuatif*) [*Kontinuativ*].

Term used by Bentley, Meinhof, Werner and others for those instances of the continuous manner of the verb as are indicated by the suffix *-ya*. Both Meinhof and Werner treat this as a mood—the “continuative mood”—but it cannot be a mood, as the suffix may be added to imperatives for emphasis. Bentley in Kongo calls it the “continuative form” of the verb, classing both this and the perfect as derivative forms. This too is impossible, as its restricted use prevents its employment, for instance, in the subjunctive mood. It is obviously one of the manners* of the verb, and as such should be classed under the continuous*.

CONTINUOUS (*Continu*) [*Kontinuierlich*, *Zusammenhangend*].

Being carried on without cessation.

The **continuous manner*** of the verb forms a subdivision of certain moods of the verb in some Bantu languages, used to indicate action being carried on over a period, e.g. Lamba: *nalukuseka* (I was laughing), in contrast to *naseka* (I laughed); in Zulu: *bengihleka* in contrast to *ngihlekile*. In Kongo, Yao, Kinga, Konde, Sango, Ganda, Benga, Duala, etc., the continuous manner is more definitely shown by the use of a suffix (Yao, Kinga, Sango: *-ga*; Ganda, Kongo: *-nga*), e.g. Kongo: *mbakanga* (I am catching), *mbakidinge* (I have been catching). Under the term continuative* these forms have been variously treated as derivative forms and moods. Past continuous tenses in Bantu are often unnecessarily described as imperfect*.

CONTRACTED (*Contracté*) [*Kontrahiert*, *Zusammengezogen*].

Drawn together, shortened, reduced in extent.

Contracted forms are common in quick speech in Bantu, and often result from elision* or coalescence*.

Contracted tenses occur in many languages, e.g. in Zulu, in past continuous tenses and in the futures, where such a full form as *siyaukubona* (we shall see) has the following contracted forms: *siyokubona*, *siyobona* and even *sobona*.

Contracted plurals occur in Xhosa, e.g. *inkomo* for *izinkomo* (cattle).

CONTRACTION (*Contraction*) [*Kontraktion*, *Zusammenziehung*].

The process of shortening a word or words (when compounded), by a reduction in the number of syllables. In Bantu this occurs in the following ways:

(i) By elision* of one of two vowels coming together when words or formatives are compounded.

(ii) By coalescence* of two such vowels.

(iii) By consonantalization* of one such vowel.

(iv) By substitution* of a new vowel for two such vowels.

(v) By the elision of an intervocalic consonant, e.g. *l* in Xhosa class prefixes *ili-*, *ulu-*, or *z* in *izi-*, and the fusion of the then juxtaposed vowels to form a long vowel, e.g. in Xhosa *i, ú, í*.

CONTRARY (*Contraire*).

Opposite; term used by Hurel in Nyarwanda for the reverse* form of the verb.

CONTRAST (*Contraste*) [*Kontrast*, *Gegensatz*].

Opposition, unlikeness revealed by comparison.

(1) In Bantu, the absolute pronouns (called in this construction “emphatic”) are used one against the other to convey contrast, e.g. in Zulu: *Wena uqinisile kodwa yena unamanga*, As for you, you speak the truth, but as for him, he lies.

(2) Central Bantu demonstratives are divided into two contrast pairs, e.g. in Lamba: *aúwa* (these) and *aúwo* (those), *wáno* (these within sight) and *wálya* (yonder within sight).

COORDINATE (*Coordonné*) [*Koordiniert*, *Beigeordnet*].

Equal in, or of the same rank, order or importance. In syntax this term is used of sentences brought into equal (not subordinate*) relationship to one another.

Coordinate construction is comparatively rare in Bantu languages, the usual English conjunction of coordination, “and,” being represented in Bantu by a subordination of succeeding predicates, in South-eastern Bantu the subjunctive mood being commonly used, in Central Bantu the infinitive with *na-*. Examples: “I come and see” in Zulu is *ngiyeza ngibone*; in Lamba: *ndukwisa nekuwona*. Nevertheless

coordinate construction occurs with certain conjunctions, such as the equivalents of "but," "moreover," "therefore" in some languages, e.g. "I came but did not see" is in Zulu *ngeza kodwa angibonanga*; in Lamba: *nalisile sombi nsinabwene-po*.

COORDINATION (*Coordination*) [*Koordination, Beiordnung*].

Bringing into the same rank or equality of importance. For **coordination of sentences** see coordinate* construction.

COPULA (*Copule*) [*Kopula*].

A term generally applied to the verb "to be" when linking an attribute to its subject. This is applied at times to such formatives as Sotho *ke*, Swahili *ni* and *si*, but they are better described in Bantu as copulative* formatives. It is possible that in some Bantu languages separate words are still used as copulas.

COPULATIVE (*Copulatif*) [*Kopulativ*].

A word which does the work of a predicative, and which is formed directly from some other part of speech by modification of prefix or concord or by some other inflexion.

This is a special use of the term as applicable to Bantu. In English grammar the verb "to be" is termed a "copulative verb" since it links up a subject to its "complement," and the "complements" are variously called "predicative noun," "predicative adjective" or "predicative pronoun." Such treatment is not possible in Bantu.

A **copulative formative** is generally a prefixal formative used for inflecting words to form copulatives; e.g. *ni-*, *si-* in Swahili; *yi-*, *ngu-* in Zulu; *ke-* in Sotho, etc.

A **copulative predicate** is a predicate not consisting of a verb, but of some other part of speech which has undergone copulative inflexion.

CORRESPONDENCE (*Correspondance*) [*Uebereinstimmung*].

Term used in comparative grammar to indicate mutual relation or agreement. **Morphological*** correspondence shows agreement in form; **lexicographical*** correspondence shows agreement in vocabulary; **syntactical*** correspondence shows agreement in sentence structure; **semantic*** correspondence shows agreement in meaning. Cf. concordance*.

CRASIS (*Crase*) [*Krasis*].

A species of vowel fusion, see coalescence*.

CURRENT (*Courant*) [*Gemein, Allgemein-*].

Commonly acknowledged or accepted; in vogue. The term is used in such phrases as **current meaning** and **current usage**.

Current speech is the speech of usual conversation, which may be distinguished in certain respects from the written and literary language.

CURSIVE (*Cursif*) [*Kursiv*].

Run together; the style of writing in which the letters are rounded, slanted and run together; cf. script*.

CUSTOMARY.

Established by habit, usage or custom. The term is used in the phrase "customary tense" by some writers for the better and more usual term, habitual*.

CYCLOPAEDIC (*Encyclopédique*) [*Enzyklopädisch*].

Pertaining to an encyclopaedia. A **cyclopaedic dictionary** is one in which descriptive information is given regarding what each word represents.

DAHL'S LAW (*Loi de Dahl*) [*Dahlsches Gesetz*].

A phonetic law observed by the missionary Dahl in Unyamwezi (East Africa), according to which, in certain East African Bantu languages (e.g. Kikuyu, Ruanda), a voiceless explosive (*p*, *t*, *k*), when followed by another voiceless consonant, becomes voiced (*b*, *d*, *g*). Note the following examples from Ruanda:

ikiraro (sleeping place), but *igikoko* (wild animal)
akagoma (small drum), but *agakwi* (small piece of firewood)
ukwoko (arm), but *ugutwi* (ear).

A full exposition is to be found in Meinhof's *Bantu Phonology*, pp. 181-183.

DATIVE (*Datif*) [*Dativ*].

One of the Latin cases, not applicable to Bantu. The place of the dative is taken sometimes by the locative* and sometimes by the applied* form of the verb.

DEASPIRATION (*Déaspiration*) [*Enthauchung*].

Loss of original aspiration, as with homorganic nasal influence upon aspirates in Zulu, e.g. *ukhuni* > *izinkuni* (firewood).

DECIMAL (*Décimal*) [*Dezimal*].

Numbered by tens, each unit being ten times the unit next smaller.

The **decimal system of numeration**, or counting in tens, which is observed by certain Bantu languages, e.g. Swahili, is of foreign origin or late development, typical Bantu numeration being quinary*.

DECLENSION (*Déclinaison*) [*Deklination, Abwandlung*].

The inflexion of nouns, adjectives, etc., according to grammatical cases. This is not applicable to Bantu languages; see the discussion under case*.

DEDICATION (*Dédicace*) [*Widmung*].

An address of respect, as to a patron or friend, prefaced to a book.

DEFECTIVE (*Défectif*) [*Defektiv*].

A term applied to a word imperfect in form or in the scope of its inflexions. **Defective verbs** are to be found in most Bantu languages, though very few in number in each. In Zulu note: *-thi*, *-sho*, and *-azi*.

DEFICIENT (*Incomplet*) [*Mangelhaft*].

Lacking in some element of completeness, incomplete.

Deficient verbs are those requiring a subordinated predication to complete them. This is a more correct term to use in Bantu for what have hitherto been called "auxiliary verbs." An examination of the occurrence in Zulu will explain the use of this term. In *balokhu belima* (they keep on ploughing) *belima* is in the participial subordinate mood, and *balokhu* is the main predicate, but deficient in that it cannot be used as a verb standing alone. In *ngike ngifunde* (I sometimes read) *ngifunde* is subjunctive mood, the main verb being *-ke*, to do sometimes. In *sisand'ukukhuluma* (we have just spoken) *ukukhuluma* is infinitive, the object of *sisanda*, and therefore subordinate; for this reason the verb *-sanda* cannot be con-

sidered an auxiliary verb, but must be treated as the main verb, deficient in itself, and requiring a subordinate verb to complete its predication.

In Shona the same applies (see Marconnès *Karanga Grammar* Chs. XII and XIII), for the forms *natso-*, *swero-*, *pingo-*, etc. are but the deficient or deficiently-used verbs (*natsa*, *swera*, *pinga*, etc.) plus *ku-* of the infinitive; thus *handinatso-vona* (I don't see well) is really *handinatsi kuvona* (I do not do well to see), where the verb *vona* is subordinate, being infinitive. The subordinate verbs which follow the deficient verbs are called complements* or complementary verbs.

DEFINITE (*Défini*) [*Bestimmt*].

Having certain or distinct limits, exact.

The **definite manner*** of the verb constitutes a subdivision of certain moods of the verb, in which tenses are particularly used when an object is definite or no adjunct to the verb demanded, e.g. in Zulu: *ngiyamthanda* (I love him), *ngibabonile* (I saw them). It is a contrast manner to the indefinite.*

A **definite subject** is generally indicated by the class concord (not the indefinite concord) with the predicate. A **definite object** is indicated by the presence of the objectival concord in the predicate. Absolute, demonstrative and enumerative pronouns in apposition to nouns render the latter definite. Generally speaking nouns of class *1a* are definite, including all proper names and certain terms of relationship.

DEFINITION (*Définition*) [*Definition*].

A description of something by its properties; an explanation of the meaning of a word or term.

DEGREE (*Degré*) [*Grad*].

(a) The term "adverb of degree," used by certain grammarians, e.g. Jacottet in Sotho, is really an unnecessary subdivision of adverbs* in Bantu.

(b) This is not applicable, as a grammatical term in Bantu, for comparison of qualificatives, as no Bantu languages have any inflexion of adjectives or relatives to express the comparative or superlative degrees.

DELIBERATIVE (*Délibératif*) [*Beratschlagend*].

Marked by consideration, weighing well the facts. The term **deliberative interrogation** is applied to the force of the subjunctive mood in Bantu, when used to ask questions as to what is proper for the occasion. See the alternative term, permissive*.

DEMONSTRATIVE (*Démonstratif*) [*Demonstrativ, Hinweisend*].

A term denoting the situation occupied in time, space or conception of an object relative to the person referring to it.

In Bantu the demonstratives are pronouns, and are used instead of, or in apposition to, substantives, in which latter case they may stand either before or after the substantives. When used before a substantive, the demonstrative forms one word-group therewith, and the two are written together, though it may prove convenient to use a hyphen between them, e.g. Lamba, *awa-wantu*; Zulu, *laba-bantu*; Shona, *ava-vanhu*.

Bantu demonstrative pronouns are based upon two sets of contrast pairs, the English equivalents of which would be "this—that," "this here—that yonder," the second pair generally referring to things within sight. Some Bantu languages, e.g. Zulu, Kongo, Swahili, etc., have lost the first of the second pair, while Ganda has lost the first of the first pair, and thus have only three demonstratives, i.e. "this," "that" and "yonder." Examples of a full set from Ila:

- 1st *wezu, leli, bobu, syesi* (this, these).
- 2nd *wezo, lelio, bobo, syesyo* (that, those).
- 3rd *weno, leno, bono, syeno* (this, these here).
- 4th *welia, lelia, bolia, syelia* (that, those yonder).

DENOMINATIVE (*Dénominatif*) [*Nominal-, Denominativum*].

Denoting a word derived from a nominal (substantive or adjective) form; opposite to deverbative*.

This is the correct term to use for nominal derivatives. In most Bantu languages there are several **denominative verbs**, formed generally by suffixing *-pa*:

Zulu: *ihloni* (shame) > *hlonipha* (pay respect); *-de* (tall) > *depha* (be tall).

Nyanja: *-nene* (obsolete adjective meaning "stout") > *nenepa* (be stout).

Lamba: *-ce* (small) > *cepa* (be too small).

Sotho: *bōhlalē* (wisdom) > *hlalēfa* (be wise); note Sotho *-fa* = Bantu *-pa*.

Other suffixes are also used in some languages:

-pala: Zulu: *-khulu* (big) > *khuluphala* (be stout).

Herero: *-re* (long) > *repara* (be long).

Sotho: *nōlō* (softness) > *nōlōfala* (become soft).

-mpa: Lamba: *-tali* (long) > *talimpa* (be long).

-ka: Lamba: *-wisi* (fresh) > *wisika* (be uncooked).

Herero: *ehandu* (impudence) > *handuka* (be impudent).

DENTAL (*Dental*) [*Dental, Zahnlaut*].

Articulated by the application of the tongue-tip to the upper front teeth. The term is usually interchangeable with and not significantly different from alveolar*, but sometimes semantically distinct from retroflex* consonants as in Venda and some Swahili dialects. The dental is even said to be opposed to post-alveolar in some Northern Sotho dialects. In most cases where formal distinction has been made, a modified symbol (e.g. *ṭ*, *ḍ*, *ṇ*, *ḷ*) has been used for the dental pronunciation.

DENTI-LABIAL (*Dentilabiale*) [*Labiodental*].

Articulated by the application of the lower lip and the upper front teeth. **Denti-labial fricatives** (*f*, *v*) are found commonly in the Bantu area. The **denti-labial nasal** (*m*) is not so commonly found, and where it does occur it is always in conjunction with these fricatives. Some Bantu languages use bilabial *m* with these fricatives, forming semi-affricates: contrast Shona *mv* with Zulu *mv* (phon. *mvbv*). The term denti-labial is preferable to labio-dental to bring it into line with bilabial, as both bilabial and denti-labial sounds may be signified by the covering term labial*.

DEPENDENT (*Dépendant*) [*Abhängig*].

A proposition (or form) subordinated, for the reason that its rôle is determined by a superior proposition or form, termed the "principal."

The term "dependent mood" has been used in Doke's *Text Book of Zulu Grammar* to indicate the subjunctive*, but

might equally well have been used in reference to the participial. All propositions in subordinate* clauses are dependent.

The term "dependent form" or "dependent indicative" was used by Jacottet in Sotho to indicate the participial* mood. The same remarks apply to this usage.

The term **dependent action** is used by Rowling in Ganda to indicate a construction with the "ne-tense" preceded by *era* describing result.

DEPONENT (*Déponent*) [*Deponens*].

Verbs passive in form but active in sense.

The term "deponent verbs" was used by Crisp in Tswana (e.g. *go gakologèloa*, to remember), and by others; but it is incorrect to use it of Bantu, where the verbs are passive in form, but active only in translation, the real Bantu meaning still being passive, and demanding the construction applicable to passives; for instance in Zulu, *ngikholwa yibo* (I believe them) is really, "I am satisfied by them."

DERIVATION (*Dérivation*) [*Derivation*].

The process by which a new word is formed from an already-existing basic word, by the employment of some method of inflexion or agglutination.

DERIVATIVE (*Dérivé*) [*Derivativ-*].

Not radical, original or fundamental. A word derived from another by any process of word-development.

The term "derivative species" is used by several writers for verbal derivative or **derivative form***.

The **derivative suffix** is that distinctive suffix which is added to a simpler form of the verb stem to produce the verbal derivative.

The following are the commonest **verbal derivatives** found in the Bantu languages: Passive*, Neuter*, Applied*, Reciprocal*, Associative*, Causative*, Intensive*, Stative*, Diminutive*, Contactive*, Reversive*, Extensive*, Perfective*, Persistentive*, Frequentative*, Repetitive*.

DERIVED (*Dérivé*) [*Deriviert*].

Obtained by descent from a simpler form; possessing a derivation.

(1) Certain verbs, adjectives, nouns and even ideophones are **derived forms**.

(2) Vowels that are not basic* are said to be secondary or better, derived. Certain occurrences of *o* and *e* are derived, when they are known to be the result of such a process as coalescence of *a + u* and *a + i*, etc.

DEROGATORY (*Dérogatoire*) [*Schmälernd*].

Disparaging, detracting, tending towards insult. In several Bantu languages the employment of an augmentative suffix or prefix with nouns indicating females conveys a **derogatory sense**, e.g. in Zulu, to use the term *umfazikazi* (great hulk of a woman) is very insulting; similarly in Shona with *jembere* (big old woman).

DESCRIPTIVE (*Descriptif*) [*Deskriptiv*].

(1) A word which describes a qualificative, predicative or other descriptive. Term applicable in Bantu to the general function of both the adverb* and the ideophone*.

(2) Adjectivally, the term is used in regard to **descriptive phonetics*** and **descriptive grammar***, in which the detailed phenomena are described as to formation, function and permutation.

DESINENCE (*Désinence*) [*Endung*].

Termination, ending, suffix; for instance *-e* is described as the desinence in the subjunctive (e.g. in *ngibone*, Zulu). It is questionable whether it is necessary to use so technical a term when "final vowel," "ending," etc. may equally well be used.

DESIRE (*Prière, Désir*) [*Wunsch*].

Wish. Desire is generally expressed in Bantu by the use of the subjunctive* mood. See purpose*.

DESTRUCTIVE.

Causing destruction. A term used by Marconnès (*Karanga Grammar*) as the counterpart of factitive, as giving a fuller meaning than the term reversive. "Instead of causing or speeding an action, it means undoing, destroying, whether it be the undoing, destroying, *reversing* of some action, or the undoing, destroying of the object itself by *intensifying* the

destructive action expressed by the root verb." It is, however, by no means certain that these two functions of a similar suffix are identical in origin. It is wiser to treat them apart, as does Smith in Ila, as the reversive* and the repetitive*. See also the discussion under factitive*.

DETERMINATIVE (*Déterminatif*) [*Determinativ*].

(1) The element in the formation of a word added to its root, which determines its grammatical significance.

(2) More widely the term may be used of prefixal or suffixal elements which determine other significances than the purely grammatical.

This term, coined by Sumerologists, has been used by Wanger (*Scientific Zulu Grammar*, p. 57) for the noun prefix (or "classifier," as he calls it) divested of its initial vowel. Wanger also treats of a large number of **suffixed determinatives**, among which are diminutives, augmentatives, and many others, such as *-lo*, of which Wanger (p. 175) writes: "This determinative is the stem of *i-si/lo* with the basic meaning 'animal.' Examples: *imbongolo* (donkey), *umtondolo* (wether), *umbonjolo* (slender mongoose), *isibonkolo* (species of ant), *isihlokolo* (a seafish)." Insufficient investigation has hitherto been made in Bantu languages into this type of determinative.

DEVELOPMENT (*Développement*) [*Entwicklung*].

Formation by expansion, process of growth, applicable to the series of changes through which a language, sound or form develops, e.g. in **linguistic development**, **phonetic development**, **morphological development**.

DEVERBATIVE (*Déverbatif*) [*Verbalabstraktum*, *Deverbativum*].

Denoting a word derived from a verb; opposite to denominative*. Examples of **deverbative nouns** are: Zulu, *umenzi* < *enza*; Lamba, *umusambisi* < *sambisiya*.

DEVOCALIZATION (*Dévoicalisation*, *Assourdissement*) [*Stimmloswerden*].

Loss of voicing; a phonetic process by which a voiceless sound is substituted for a voiced one; also called unvoicing.

(1) Devocalization of final vowels takes place in some Bantu languages when the final syllable of a sentence has a very low tone, e.g. in Lamba *imfumu* often appears as *imfumy*, to the European ear as *imfum*. This is often the cause of such *Europeanizations* as "umfaan" (*umfanq*), "inkoos" (*inkosi*), "Umkomaas" (*umkhomazi*) in Zulu.

(2) Devocalization of consonants occurs in Sotho under the influence of the homorganic nasal, (i) in the formation of class 9 nouns, e.g. *thatò* (love) < *rata*, (ii) after the 1st person singular objectual concord, e.g. *ba nthata* (they love me), and (iii) in reflexive formation, e.g. *hō ithata* (to love oneself). This is called in Sotho grammars "hardening" or "strengthening."

DIRECTIVE (*Directif*).

Tending in the direction. This is a term used by certain writers, e.g. Jacottet in Subiya, for the applied* form of verbal derivative, owing to the fact that with verbs of motion the applied form gives the force of "motion towards."

DIACRITIC (*Diacritique*) [*Diakritisches Zeichen*].

Sign added to an alphabet character to confer on it a special value. The Lepsius-Meinhof system of recording African languages scientifically employs diacritics, whereas the system of the International Phonetic Association is based on the principle of "one letter one sound." Even there it is necessary to use diacritics to indicate such things as tone, stress, nasalization of vowels, etc.

DIALECT (*Dialecte*) [*Dialekt*, *Mundart*].

The local form of language*. In Bantu, applicable to the language of a tribe, and more particularly of a clan section of a tribe. It is best to reserve this term for such ultimate local vernaculars as are recognized by the Native speakers under special names. There is, for instance, the Zezuru dialect of Central Shona, which again has a number of sub-dialectal* varieties, as Shawasha, Nohwe, Harawa, Mbire, etc. Again, Ngoni (of Nyasaland) and Ndebele (of Southern Rhodesia) are both dialects of Zulu. A number of dialects may contribute to or use a common literary form, as the dialects of Swahili, Tswana, etc.

DIALOGUE (*Dialogue*) [*Dialog*].

Cross-talking; conversation between two or more persons. This is often used in onomatopoeic representation of bird-calls, as for instance that of the two doves, or the two hornbills.

DICTIONARY (*Dictionnaire*) [*Wörterbuch*].

A book containing the words of a language arranged alphabetically, setting forth their meanings. Dictionaries may be etymological, with emphasis upon explaining the derivations of words, or cyclopaedic, with emphasis upon a description of the things for which the words stand. Sometimes called a lexicon*.

DIGRAPH (*Digamme*) [*Digraph*].

(1) Two characters used together for the purpose of transcribing a single sound, e.g. *sh* (*f*), *zh* (*z*), *ng* (*ŋ*).

(2) More loosely used for combinations of two letters, e.g. *mp*, *bw*, *px*.

DIMINUTIVE (*Diminutif*) [*Diminutiv*, *Verkleinerungsform*].

Word or formative element (prefix or suffix) which conveys the idea of smallness.

(1) The **noun diminutive** or **diminutive of nouns**, in Bantu, is formed by using either the diminutive class prefix, (i) classes 13 and 12, *ka-*, *tu-*, or (ii) class 19, *ŋi-*, or (iii) a suffix, generally of the form *-ana*. Examples:

- (i) Lamba: *icintu* (thing) > *akantu*, *utuntu* (little thing); *umutwi* (head) > *kamutwi*, *tumitwi* (small head).
- (ii) Mari dialect of Shona: *myana* (child) > *šana*, *bgana* (little child); Duala: *ikólè* (small pot).
- (iii) Shona: *mbudzana* (small goat); Zulu: *inyonyana* (small bird).

The diminutive may indicate one of three things: (a) a small one, (b) a young one, (c) a small quantity. In Zulu, diminutives of adjectival and relative stems are found, e.g. *-bi* (bad) > *bana* (rather bad); *-mhlophe* (white) > *-mhloshana* (whitish).

(2) The **diminutive form of the verb** in Zulu is formed by a reduplication* of the stem, and indicates a diminution of the action, e.g. *geza* (wash) > *gezageza* (wash a little).

DIPHTHONG (*Diphthongue*) [*Diphthong*].

Defined by Daniel Jones as "an independent vowel glide not containing either a 'peak' or a 'valley' of prominence." Westermann and Ward (*Practical Phonetics for African Languages*) define a diphthong as "a gliding sound in which the tongue starts in the position of one vowel and immediately leaves it to glide towards another vowel position by the most direct route, without any diminution and subsequent reinforcement of the breath force. A diphthong strikes the ear as one syllable: it is made with one impulse of the breath."

Diphthongs are really foreign to Bantu phonology, but occur (1) in the speech of individuals, e.g. *māi* (mother), *nzōu* (elephant) in Shona, and (2) in interjections and ideophones. When two vowels occur in juxtaposition in Bantu, they almost invariably comprise two syllables.

DIRECT (*Direct*) [*Direkt*].

Straight, straightforward.

(1) **Direct relationship** is a term used in regard to relative construction, in which the relative concord introducing the relative clause is in direct agreement with the antecedent. This occurs in Zulu with relative stems, e.g. *umuntu obomvu* (a red person), with subjectival relationship, e.g. *umuntu obonayo* (the person who sees), and with subjectival possessive relationship, e.g. *umuntu onja ifile* (the person whose dog is dead). In other Bantu languages it occurs with subjectival relationship, e.g. Shona: *munhu unovona* (the person who sees). It is opposed to the relative of indirect* relationship, where in Shona, for instance, possessive construction is used; and, in Zulu, the relative concord does not agree with the antecedent, but with the subject of the relative clause.

(2) The use of the term "direct object" is undesirable in Bantu, as there are no indirect objects; but see principal* and subsidiary* objects.

(3) For **direct speech** see oratio*.

DISCOURSE (*Discours*) [*Rede*].

The joining of ideas in rational expression; the art and manner of speaking; cf. composition*.

In Bantu the tones of words used in isolation may alter considerably in connected discourse. The study of idiom* is of necessity made in reference to discourse.

DISJUNCTIVE (*Disjonctif*) [*Disjunktiv*].

Unjoining, tending to separation.

The subject of **disjunctive word-division** is discussed under "The Bantu Word" in the Introduction.

The term "disjunctive pronoun" is used by certain writers for the absolute* pronoun. Marconnès in *Karanga*, with inapplicable grammatical terminology, writes: "Disjunctive pronouns either stand alone as a kind of parenthesis (emphatic) or come after 'copulative verbs' and 'prepositions'."

DISPERSIVE (*Dispersif*) [*Zerstreuend*].

Pertaining to dispersion, scattering. The term is used for a rare derivative suffix, as *-alala* in Zulu, e.g. *nyamalala* (disappear), *jubalala* (soar away in the distance), *phangalala* (be stone dead).

DISSIMILATION (*Dissimilation*) [*Dissimilation*].

A process the reverse of assimilation*; making unlike. A change of sound due to dislike of a similar sound in neighbouring syllables (cf. Dahl's Law*), or as Werner suggests, due to an attempt "to avoid confusing them, the speaker laying special emphasis on one and tending to slur the other, in order to make a difference between them. Some Yao verbs, whose stems contain *l*, have a perfect in *-ite*, instead of *-ile*, as *lolite*, from *lola*, look."

DISSYLLABIC (*Disyllabique*) [*Zweisilbig*].

Composed of two syllables.

Bantu languages have a distinct tendency towards words with at least two syllables. For that reason penultimate* vowels or monosyllabic suffixes are added to monosyllabic stems, e.g. verb imperatives, pronouns. Further, it may be stated that, typically, Bantu languages have a **dissyllabic basis**, due possibly to the rule (or giving rise to the rule) of penultimate stress; thus the **dissyllabic verb** is the regular one, while the dissyllabic noun stem, or adjectival stem, follows the normal rules.

Regarding their noun-prefix formation, Bantu languages may be divided into those with monosyllabic prefix, e.g. Sotho, Swahili (*mo-*, *ba-*; *m-*, *wa-*), and those with **dissyllabic prefix**, e.g. Zulu, Bemba, Herero, Ganda, etc. (*umu-*, *ava-*); and the latter type is probably the older.

DISTRIBUTIVE (*Distributif*) [*Distributivum*].

Applicable to the individual members of a class, and not merely to the class as a whole.

Distributive numerals (Crabtree) occur in Ganda, e.g. *munabwe* (one of them, *abantu*), *ginazo* (one of them, *embuzi*), *kinabyo* (one of them, *ebitabo*).

DOUBLE (*Double*) [*Doppelt*].

Two-fold, repeated.

Double vowels, i.e. like vowels in juxtaposition, are in Bantu the equivalent of long vowels, e.g. Lamba: *naliinjile* or *nalinjile*, I entered; *wuuka* or *wuka*, wake up.

Double consonants, as occur in Ganda, are really long consonants, and are indicated by a doubling, e.g. *naize*, I learned; *naizze*, I hunted; *okugula*, to buy; *okuggula*, to open.

The International Institute of African Languages and Cultures has therefore suggested the doubling of vowels and consonants to indicate length.

DOUBLET (*Doublet*) [*Dublette*].

A word identical in etymology and significance with another word differing from it in form. The term is applicable to pairs of words of like derivation and meaning, but found in different classes, e.g.

Zulu: *intando*, *uthando*; *isoni*, *umoni*.

Lamba: *pensulu*, *ipensulu*.

It is also applicable to words, in a unified language, having different dialectal origin, e.g. in Unified Shona: *nzira*, *zhira*; *zwa*, *nzwa*; *ibge*, *bge*.

DOUBLING (*Doublant*) [*Verdoppelung*].

See reduplication*.

DOUBT (*Doute*) [*Zweifel*].

Unsettled state of mind, hesitation, uncertainty. In Bantu, doubt is expressed sometimes by the use of the subjunctive mood, sometimes by the use of dubitative* conjunctions, e.g. Zulu: *mhlawumbe* (perhaps); Lamba: *kani*, *neli*, *cipale*; Shona, *zimye*.

DUAL (*Duel*) [*Dual(is)*].

Signifying two. Ordinarily applicable to "dual number," signifying a pair (in Hebrew, of objects which go in pairs), as against plural, signifying "more than two."

The term is applicable in Bantu to a first person "plural" form, indicating "I and thou" (e.g. Lamba: *twende*, let us go), in contradistinction to a plural indicating "I and you (plural)" (e.g. Lamba: *twendeni*, let us go).

Meinhof uses the term in connection with class 6, which contains the names of certain objects which go in pairs, e.g. Swahili: *meno*, teeth (upper and lower sets); *macho*, eyes; *mapacha*, twins; *masikio*, ears; *matako*, buttocks, etc.

DUBITATIVE (*Dubitatif*) [*Dubitativ, Zweifelhaft*].

Expressing doubt.

One of the subdivisions of emotional* tone is **dubitative tone**. Conjunctions expressing doubt* may be termed **dubitative conjunctions**.

DURATION (*Durée*) [*Dauer*].

Continuance, time during which anything exists. **Duration of time** is often expressed in Bantu by the adverbial use of unchanged nouns, e.g.

Zulu: *sasilele isikahthi sonke*, we were sleeping the whole time.

Lamba: *inkalamu yalukulila wbusiku*, the lion was roaring during the night.

DURATIVE (*Duratif*) [*Durativ*].

Indicative of continuance over a space of time.

(1) A form of verbal construction in which the ideophonic equivalent is used repeatedly after the verb to indicate that the action is extended over considerable time, e.g. in Lamba:

W alukulya lye lye lye lye, They went on eating and eating and eating.

Twaliendele ende ende ende ende, We walked on and on and on and on.

In Zulu: *wawubula umlilo wawuthi bu bu bu bu*, he beat and beat and beat the fire.

(2) Kropf and Godfrey, in Xhosa, apply this term to verbs "formed by adding *ma* to the stem, expressing the idea of

more or less prolonged action, or indicating a state of activity, as": *badama*, to lie in wait, etc. Their other examples, however, do not bear out convincingly the description given.

(3) Meinhof applies the term "Durativform" to the suffix *-ya*, which is more correctly treated as indicating the continuous* manner of the verb.

DURETICS.

The study of length*, particularly that of syllable length. This is one of the subdivisions of phonetics, taken in its wider implication.

DYNAMIC (*Dynamique*) [*Dynamisch*].

Pertaining to force. The term "dynamic accent" is sometimes used for stress*.

DYNAMICS.

The study of stress*. In Bantu this has a peculiar significance, of extreme importance in the determination of word-division.

EFFECTIVE.

Operative; able to procure an effect. A term used by Kropf and Godfrey for transitive*, especially in the case of transitive verbs formed from ideophones, by the suffixing of *-la*.

EJECTION (*Ejection*) [*Ausstossung*].

The act of throwing out forcibly. In phonetics the process by which ejectives* are formed.

EJECTIVE (*Ejectif*) [*Ejektiv*].

Articulated with simultaneous glottal closure, and compression of the air-passage above the glottis, giving characteristic sharpness to the enunciation. Ejection is indicated by the glottal stop [']. Pienaar describes an ejective as "an unvoiced closure sound, in the production of which there is simultaneous closure of the glottis, the air between the two points of closure being compressed by decreasing the volume of the oral and pharyngeal cavities, so that, when the front release takes place, the air is forcefully ejected outwards."

Ejectives are, by some phoneticians, called "compressives,"

emphasis being laid rather upon the preparation for than upon the result of the process.

Ejective consonants occur in Zulu, Xhosa, Nda, and slightly in Sotho. They are often used with significant difference from the aspirated forms. Nda (see Doke, *A Comparative Study in Shona Phonetics*, pp. 147-150) has the following contrast pairs: *p'—ph*, *t'—th*, *k'—kh*, *pf'—pfh*, *ts'—tsh*, *tʃ'—tʃh*.

ELEMENT (*Elément*) [*Element, Bestandteil*].

An isolated portion after analysis. In Bantu one may speak of the **vowel element**, the **consonantal element**, the **radical element**, the **verbal element**, the **nominal element**, etc.

ELISION (*Elision*) [*Elision, Zusammenziehung, Vokalausstossung*].

Effacement or dropping of a sound; in Bantu particularly used of the dropping of one vowel in the presence of another.

Rules for the **elision of vowels** vary from language to language. Elision may be either initial, i.e. the dropping of the first vowel of a word, or final, i.e. the dropping of the last vowel of a word. In Zulu, in quick speech, **final elision** is common before words commencing in vowels, e.g. *ngibon' inkunz' emnyama* for *ngiboné inkunzi emnyama*, I saw a black bull. Word-groups are the result. **Initial elision** is common in Bantu in vocative formation, e.g. Xhosa: *bawo* (father!) < *ubawo* (my father).

EMOTION (*Emotion*) [*Gemütsbewegung*].

A mental feeling or affection, as of pleasure or pain, desire or aversion, hope or fear, etc.

In Bantu languages, as in many others, emotions are expressed by modifications of the intonation. **Emotional tone** may be subdivided into interrogative, emphatic, sarcastic, dubitative, surprised, etc., according to the various emotions.

EMPHASIS (*Emphase*) [*Nachdruck*].

A stress or force of utterance given to important words or syllables to give them relative prominence.

In Bantu, emphasis upon particular words or ideas is not achieved by stress, as it is in English and German, but by a

rearrangement of the order of the words, the prominent word often being placed first in the sentence; or by the use of emphatic pronouns; or by the use of intensifying ideophones. In some languages the use of the verb infinitive may convey emphasis, e.g. in Lamba: *ukumupama nalimupamine*, hitting him I hit him.

EMPHATIC (*Emphatique*) [*Emphatisch*].

Conveying intensity or prominence. **Emphatic ideophones** are used as intensifiers in association with their predicates, e.g. in Lamba: *ukufita bwī*, to be pitch black; *ukukakuluka kakuluku*, to come properly undone; in Zulu: *kumnyama khace*, it is pitch black; *sebechitheké bathé chi:*, they were then scattered all over the place.

Absolute pronouns are often used emphatically, e.g. in Zulu: *mina ngithelile*, as for me, I have paid tax. In Central Bantu the adjectival stem *-ine*, meaning "self, owning, real," is used in conjunction with a noun or pronoun for purposes of added emphasis, e.g. in Lamba: *nemwine*, I myself; *fweðene*, we ourselves; *walisile awene*, they came themselves; *inama isine*, the animals themselves. This is not in any way reflexive, but emphatic.

ENCLITIC (*Enclitique*) [*Enklitisches Wort*].

A leaning-on word; a word which has lost its separate power and has attached itself to another word, partaking of the phonetic entity of that word.

Enclitic formatives are found in most Bantu languages. The **locative enclitics** *-po*, *-ko*, *-mo* are common in Central Bantu. In Zulu certain **interrogative enclitics** are found, e.g. *-phi?* (where?—still a separate word in Xhosa as *phi?* or *phina?*), *-ni?* (what?), as well as others, such as *-nje* (merely), which does not draw forward the stress on the word to which it is attached. In Xhosa the interrogative *-na?* (used to indicate a question) is an enclitic; in Zulu it is still a separate adverb, *na?* Hetherwick (in Nyanja) draws attention to an "enclitic possessive," e.g. *mwananga*, my child; *mwanako*, thy child; *mnjirathu*, our elder brother; etc. Such **possessive enclitics** are common in Central and South-eastern Bantu with relationship terms, e.g. Lamba: *wawisifwe*, our father; Zulu: *umkakhe*, his wife; *umntanethu*, our child.

ENCYCLOPAEDIA (*Encyclopédie*) [*Enzyklopädie*].

A publication in which the various branches of knowledge are treated in separate descriptive articles.

ENIGMA (*Enigme*) [*Rätsel*].

An obscure or inexplicable saying. In Swahili, for instance, the *kinyume* puzzle saying is made by altering the order of the letters of a word, generally by placing the last syllable or syllables of each word first, as in the examples given by Beech (*Aids to the Study of Ki-swahili*, p. 126):

mbarakita pecheu waju kalikito nasa for *kitambara cheupe juwa likitoka sana*. The Swahili term for an enigma is *tambo*, a knot.

ENLARGEMENT (*Complément indirect*) [*Attributiver Zusatz*].

An adjunct* which is a qualificative in force; a term used in sentence analysis. The **enlargement of subject or object** is a qualificative word or clause, or a noun in apposition, as in the following Zulu sentences:

inkosi [*yethu*] *isifile*, [our] chief is now dead.

ngizoshayainja [*yakho*], I shall hit [your] dog.

umuntu [*engimbonayo*] *nguMagema*, the person [whom I see] is Magema.

ENUMERATIVE (*Enumératif*) [*Aufzählend*].

Referring to enumeration or indication of number or quantity.

The term is used in Bantu by Doke of the **enumerative pronouns**, those indicative of "all," "only," "alone," "both," "all three," etc. In Zulu the forms for class 2 are: *bonke*, all; *bodwa*, they only; *bobabili*, both; *bobathathu*, the three, etc. Certain of these are sometimes described as "definite numerals," e.g. *bobane*, "the four," as against *abane*, "four of them." They are all pronouns, however.

ENUNCIATION (*Enonciation*) [*Aussage*].

Articulate utterance.

EPENTHETIC (*Epenhétique*) [*Epenhethisch*].

Pertaining to a letter, syllable or sound inserted in the body of a word, not originally containing it.

The *s* inserted in Zulu before a locative commencing in a vowel has been described as epenthetic, e.g. *usentabeni* (he is on the hill) < *entabeni*; but this is perhaps better described as "pre-locative *s*." It is questionable whether there are really any epenthetic letters in Bantu, unless intervocalic *y* and *w* may be so termed.

EPITHET (*Épithète*) [*Epitheton, Beiwort*].

(1) A qualificative*, an attribute* as opposed to a predicate. The phrase "used as an epithet" means "used attributively."

(2) An appellative, a name.

ETHNIC (*Ethnique*) [*Ethnologisch*].

Pertaining to race.

An **ethnic classification** of languages is one which takes into special consideration racial affinities.

ETIQUETTE (*Étiquette*) [*Etikette*].

System of conventions required by good breeding, or to be observed in official or social life. Etiquette plays a part in languages, as for instance, in terms of address, in the use of the honorific* plural in Central Bantu and other areas, and in the observance of *hlonipa** in Nguni.

ETYMOLOGICAL (*Étymologique*) [*Etymologisch*].

Pertaining to the etymology or descent of words.

Etymological analysis* deals with the minute dissection of words, aimed at ascertaining their derivation.

Etymological meaning is the meaning of the parent word, from which the present meaning of the derivative may have considerably diverged.

An **etymological dictionary** is one in which special attention is paid to the derivation of the words.

ETYMOLOGY (*Étymologie*) [*Etymologie*].

The science of the derivation and descent of words, pursued with the object of ascertaining their real original meaning; the study of the analysis* of words.

EUPHEMISM (*Euphémisme*) [*Euphemismus*].

Decorous speech; a way of describing an offensive thing by