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A

KAFFIR-ENGLISH DICTIONARY.



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SUPERINTENDENT OF THE BERLIN MISSION.

SOUTH AFRICA:
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P R E F A C E .



WHEN I arrived in Kaffraria in 1845, the only Vocabulary of the language of the people that I could at first obtain was a small Kaffir-German one, written by the Rev. L. Döhne, containing a few more words than the appendix to his Zulu Dictionary p. 393, published in 1857. I thereupon set to work to find what Missionaries of other Churches had done in this direction. A small but trustworthy vocabulary, partly printed and partly in manuscript, compiled by the Rev. John Bennie in 1830, came into my hands. This contained only words whose stems commenced with the letters c, p, d, t. Later I became acquainted with Dr. Van der Kemp's "Woordenlijst" of 1801, which, being a first attempt is naturally more of a curiosity than a help to the student. In 1872 appeared a "Dictionary of the Kaffir language, including Xosa and the Zulu dialects, by the Rev. W. J. Davis." In compiling a vocabulary of the language for my own use which I had at first no intention of printing, I derived more or less help from each of these sources.

The printing of this Dictionary was first suggested many years ago by the Board of Revisers of the Kaffir Bible, but I was unable and unwilling at that time to undertake the labour of preparing it for publication, as I had other work on hand. At the United Missionary Conference held in King William's Town in 1889, it was proposed by the late Mr. Andrew Smith,

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that "the lexicon should be printed, if only as a memorial of the Kaffir language which would soon be supplanted by English." I still hesitated, and it was not till 1893, when the Brethren of the Free Church of Scotland Mission urged me strongly to prepare the work for the press, and the authorities at Lovedale offered to have the book printed there at their own risk, that I decided to publish the Dictionary. The printing of the work commenced in 1895 and has extended over four years, during which time I have been able to collect some additional words. These form an Appendix to the work.

I hope that my advanced age and consequent defective hearing, may be taken as an excuse for the errors and omissions in the book, and trust that younger Missionaries may be encouraged to build on this foundation a better and more enduring structure.

In conclusion I have to express my indebtedness to the late Rev. Bryce Ross, D.D., and my indebtedness and thanks to the Revs. J. Stewart, M.D., D.D., Canon Woodrooffe, M.A., J. McLaren, M.A., E. Makiwane, W. B. Rubusana, and Mr. J. Knox Bokwe, for their valuable aid towards making the work as complete and convenient as possible.

A. KROPP.

STUTTERHEIM,
SOUTH AFRICA,
December, 1899.

REMARKS.

- 1.—The Grammar used in this Dictionary is that of the Rev. J. McLaren, M.A., except in regard to the classification of the nouns, where the order of W. Appleyard's Grammar, to which Mr. McLaren has intimated his intention of reverting, is followed.
- 2.—I should have wished in regard to Orthography to follow the Standard Alphabet of Dr. Lepsius, but as all the churches working among the Kaffir tribes have agreed to follow the Orthography of the Kaffir Bible, I did not like to disturb it.
- 3.—For typographical reasons the aspirate *or* *expirant* is not written over the consonant to which it properly belongs, but over the following vowel, which is also to some degree affected by it. See note on page 13.
- 4.—A dot over the clicks *c*, *q*, *x*, following *n*, indicates that the hard *k* sound of the simple clicks is retained instead of being substituted by *n* as in the more common *nc*, *nq*, *nx*; e.g. *in-Cani*; (not *in-Cani* as printed on p. 54, or *in-Cani* on p. 55); *i-Nqantosi*; *ukuti-Nxu*.
- 5.—The words have been arranged in alphabetical order of the stem or root; in the case of a group of words the root of the verb being put first, then verbal forms derived from it; then nouns derived. All the derived forms in most common use are given, but this does not imply that others omitted are not in use, or could not be formed.
- 6.—The division of words in an agglutinative language like Kaffir, is most difficult. This Dictionary divides according to the stem: *in-Kosi*, a chief; in spelling and reading, Kaffirs divide at the vowels: *i-Nkosi*.
- 7.—Though this Dictionary contains nearly all the words at present in common use, this does not exclude the possibility that many more words exist in the Kaffir language, as may be inferred from the number of new words placed in the Appendix which were collected while the work was being printed.

A. K.

TABLE OF ABBREVIATIONS.

Absol.	signifies	Absolute.	Lit.	signifies	Literally.
Abbrev.	"	Abbreviated.	Loc.	"	Locative.
Adj.	"	Adjective.	N.	"	Noun.
Adv.	"	Adverb.	N. prop.	"	Proper noun.
Aor.	"	Aorist.	Neg.	"	Negative.
Aux.	"	Auxiliary.	Num.	"	Numeral.
Card.	"	Cardinal.	Obj.	"	Object, objective.
Caus.	"	Causative or Causal.	Ord.	"	Ordinal, ordinary.
Cf.	"	<i>Confer</i> (Compare.)	Orig.	"	Originally.
Cl.	"	Class.	P.	"	Person.
Comp.	"	Compound.	Partic.	"	Participle or particle.
Condit.	"	Conditional.	Pass.	"	Passive.
Conj.	"	Conjunction or Conjunction.	Perf.	"	Perfect.
Contr.	"	Contracted or Contraction.	Pers.	"	Personal.
Cop.	"	Copula.	Phr.	"	Phrase.
Du.	"	Dutch.	Pl.	"	Plural.
Distrib.	"	Distributive.	Pluperf.	"	Pluperfect.
Dem.	"	Demonstrative.	Poss.	"	Possessive.
Dimin.	"	Diminutive.	Pot.	"	Potential.
<i>e.g.</i>	"	by example.	Pref.	"	Prefix.
Em.	"	Embo (Fingoe).	Prep.	"	Preposition.
Engl.	"	English.	Pres.	"	Present.
Emphat.	"	Emphatic.	Prog.	"	Progressive.
Euphem.	"	Euphemistic.	Pron.	"	Pronoun or pronominal.
Espec.	"	Especially.	Prov.	"	Proverb.
Fig.	"	Figurative.	Recip.	"	Reciprocal.
Freq.	"	Frequentative.	Ref.	"	Referring.
Fr.	"	From.	Refl.	"	Reflexive.
Fut.	"	Future.	Rel.	"	Relative.
Hl.	"	Hlonipa.	Sing.	"	Singular.
<i>i.e.</i>	"	that is.	Spec.	"	Species.
Imper.	"	Imperfect.	Stat.	"	Stative.
Indir.	"	Indirect.	Subj.	"	Subject, subjective.
Infin.	"	Infinitive.	Temp.	"	Temporal.
Inten.	"	Intensive.	Trans.	"	Transitive.
Interrog.	"	Interrogative.	Us.	"	Used.
Interjec.	"	Interjection.	V.	"	Verb.
Intrans.	"	Intransitive.	Verb.	"	Verbal.
Kaf.	"	Kaffir.	Voc.	"	Vocative.
			*	"	A vulgar word.
			†	"	An obsolete word.

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KAFFIR-ENGLISH DICTIONARY.

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A in Kafir is pronounced short as *a* in English *fat* : *wena*, thou ; or long as *a* in father : *wakò*, thine.

1. It terminates all verbal roots, except *ukuti*, *ukutshò* and *ukwasi*, and is the only flexible vowel in them : *ukutànda*, to love ; *ekutàndeni*, in loving.

2. This final *a* changes (a) in the negative of the pres. and imperf. tense of indicat., mood, and in the conjunct., potent., condit., imperat. and infinit. moods of the active voice into *i* : *ndiyatànda*, I love ; *anditàndi*, I do not love ; but remains unchanged in the passive voice : *anditàndwa*, I am not loved, and in the conjunctive past (aorist) tense : *andatànda*, and I loved not.

(b) In the subjunctive, conjunctive and imperative moods it changes into *e* : *ukuse atànde*, that he may love ; *ahambè*, and walk ; *manditànde*, let me love ; *litànde*, (ilizwi), love it (the word).

3. With the representative letters of the governing nouns it forms

(a) The possessive particle : *ua*=*wa*, *ia*=*ya* etc., and changes the representative letters of the dependent nouns *u* into *o*, and *i* into *e*, as *umfasi wa-indoda*=*umfasi wendoda*, the wife of the man ; *isinto samntu*=*isinto somntu*, the things of the person. Before proper names and in the locative cases the full form appears : *umntu wase-Kubusi*, a man of Kubusi river ; *isinto sasemhlabeni*, things of the earth ;

B

(b) The verbal prefix of the aorist : *nda-ya*, I went ; *andaya*, and I went not.

4. It is the pron. subj. of 2 cl. pl. in the simple tenses of verbs : *amahashe abaleka*, the horses ran ; *abaleka*, they ran ; *abalekile*, they have ran ; *aya kubaleka*, they will run ; and to adjectives : *amahashe alungile*, the horses are good ; *amatye ansi-ma*, the stones are heavy.

5. It is the rel. pron. of 2 cl. pl. (a) Forming adjectives from verbs : *amahashe abalekayo*, the horses which run, i.e. swift horses ; *amadoda alungileyo*, the men who are good i.e. the good men ; and (b) Expressing the possessive : *amadoda ankomo sininsi*, the men whose cattle are many ; *amatòle am*, my calves ; and being put before nouns and pronouns 1 and 2 cl. pl. emphasizes the possessive relation : *abetù abantu*, our people ; and gives these classes a distinguishing force : *awona madoda makulu*, the real great men in contradistinction to others ; *awelizwe amadoda*, the country's men. See *bona*, *wona*.

6. *A* is used instead of the pron. subject *u* in 1 cl. (a) in relative sentences which fall into the objective : *ishashe alitandayo*, the horse which he loves ;

(b) In dependent and conjunctive sentences with or without *ukuba*, *ukuse*, or *ukuti* : *ukuze ahambè*, that he may walk ; *ukuba aale asele*, that he may eat and drink ; *ukuze abe*, that he may be or exist,

to be distinguished from *ābe*, (ēbe) that he may steal, and *abe*, that he may distribute;

(c) After adverbs of time: *xa ahambāyo*, when he walks;

(d) In the negative of the verb: *akatāndi*, he does not love;

(e) In a lively narrative: *apēndule ati kuye*, he answers and says to him. (Properly this verb is in the conjunctive mood following one understood).

7. It is privative, forming the negative verbal prefixes of the simple tenses of the indicative by being put before the pronominal subject: *anditāndi*, I do not love.

8. A! is a salutation used by an inferior to his superior: *A, kumkani!* Hail king! *A, Mbodla!* Hail Wildcat! (the chief Umhala's name); witchdoctors are greeted *A, dla ngamandla!* but the Amazizi greet thus: *A, Dlamini!*; *ā!* *interj.* of contempt.

Aba, (a) *Prefix* 1 cl. pl.: *abantu bahambā*, the people travelled.

(b) *Rel. pron.* 1 cl. pl.: *abantu abakōhlakeleyo*, the people who are bad, i.e. the bad people; *abantu abakulu*, the people who are great, i.e. the great or old people; *abakōyo*, who are present; with poss. signification: *abantu abamahashe ndiwabonileyo*, the people whose horses I have seen.

(c) *Dem. pron.* 1 cl. pl. These here: *ababantu*, these people. Put behind the noun it is weaker and more like the definite article: *abantu-aba*, the people.

(d) *Neg. verb. pref.* of 1 cl. pl. of all tenses: *abālele*, they are not asleep; to be distinguished from *abālele*, who are asleep; *abāhlatywe*, they have not been stabbed; *abāhlatywe*, who have been stabbed; *abālungele*, they are not good or fit for; *ābalungele*, who are good or fit for; and of the conjunctive past of 7 cl.: *ubulwelwe abasuka*, and the sickness did not go away.

Abā, Those yonder, see **Abaya**.

ukw-Aba, pass. *ukwabiwa*, *V. trans.* To divide in portions, distribute, allot: *uya-zaba impahla sakē*, he apportions his chattels; *ukuse abe*, that he may distribute; see **A. 6. b.** (*Abā*, abbrev. rel. 2 cl. pl. who or which divide; *āba*, absol. past, they divided; *aba*, conjunctive past, and

they divided; *ābā*, short pres. they divide.

—**Abeka**, *Stat. form.* To be divided, separated, distributed, divisible, separable.

—**Abela**, *Rel. form.* To divide, apportion, distribute for, or among: *ndamabela inkomo sam*, or *ezinkomeni zam*, I gave him a portion of my cattle; *wasabela bonke*, he distributed it to all.

—**Abelana**, *Rel.-recip. form.* To give reciprocally; to divide among each other: *bayabelana ngemali*, they divide the money with each other, i.e. each has a share in the money.

um-Abeli, *N. 1.* One who apportions or divides to others.

is-Abelo, *N. 4.* Portion, part of that which is apportioned to: *isabelo sam*, my share or portion.

um-Abelwa, *N. 1.* Partner, shareholder.

um-Abi, *N. 1.* Divider, apportioner, arbiter.

ulw-Abiwo, *N. 5.* Apportionment.

is-Abo, *N. 4.* } Manner of dividing etc.,

ulw-Abo, *N. 5.* } *ulwabo lunye*, or *isabo sinye*, one manner of dividing.

Abange, *Neg. verb. pref.* 1 cl. pl., see **Bange**.

Abanye, *Adj.* 1 cl. pl. Some, others: see **Nye**.

Abaya, *contrac. abā*, *Dem. pron.* 1 cl. pl. Those yonder: *abaya bantu*, those people there, yonder, distant; to be distinguished from *abayā*, and they went not; see **aba** (d).

Abe, *Aux.* in forming compound tenses 2 cl. pl.: *abe etētā*, contracted *abetētā*, they (*amadoda*, men) were or have been speaking; (see **uku-Ba**, 1. 2. (a)).

Abo, (a) *Dem. pron.* 1 cl. pl. Those: *abobantu*, those persons. Its meaning stands mid-way between *aba* and *abaya*, which see.

(b) *Pron. poss.* 3 p. pl. ref. to 2 cl. pl. Their; *amazwi abo*, (*abanu*) their (the people's) words; and of 7 cl. Its: *ukufika kwabo* (*ubukumkani*), its (the kingdom's) arrival; see **Bo**, 1. (b).

is-Abókwe, *N. 4.* Whip made of hippopotamus skin; fr. the Du. sambok.

Abona, see **Bona**.

is-Abóngo, *N. 4.* Foul, offensive eructation of the stomach after eating any thing with an offensive smell, or drinking too much;

- ubòdl' isabòngo*, he casts up a bad smell.
is-Abonkolo, *N.* 4. A tadpole.
Abu, *Neg. verb. pref.* 7 cl.: *ubukumkani abufiki*, the kingdom does not arrive.
Abunge, *Neg. verb. pref.* 7 cl., see **Bunge**.
is-Achaka, *N.* 4. An eatable tuber.
is-Aci, *N.* 4. Manner, way or mode of speaking, going or doing, by which one distinguishes himself from others; hence it is used for uniform, rank, motto.
is-Acòlo, *N.* 4. Arm-ring, bracelet worn as an ornament.
is-Adlunge, *N.* 4. Spec. of *Protea*, larger than *isi-Qwane*.
is-Adúnge, *N.* 4. Muddy pool between rushes and reeds; fig. confusion, disturbance, tumult, uproar; see **uku-Dúnga**.
is-Adyenge=isi-Dyengedyenge. Tears rising.
is-Afobe, *N.* 4. Flourishes in style.
is-Aga, *N.* 4. Spec. of bird.
is-Agámpe, *N.* 4. Em. an ornament for the arm, head or ankles.
is-Agqili, *N.* 4. Milk which is drawn from the unfilled udder: *inkomo ipúm' isagqilana*, the cow is beginning to give a little milk.
is-Agwelo, *N.* 4. To speak in phrases; to sing, whistle, scold in a way, dark or not to be understood by others; to speak out of order, or as when one sings a tune, and another person falls in with quite a different one.
is-Agwityi, *N.* 4. A quail. **ez-Agwityi**, *N. prop.* A tributary of the Gcuwa River.
isi-Aha-aha, *N.* 4. One who does not know, or who is at a loss what to do.
ukw-Ahluka, *V. intrans.* To separate, part from, differ, dissent: *ndahluka kuye*, I separated from him; *ndahluka kuye ngenetètò*, I differ from him in speech.
Ahlukahluka, *Intens. form.* To be wholly different: *bahlukahluka ngamasi-ko*, they differ in customs.
Ahlukahlukana, *Intens.-recip. form.* To be wholly different from each other.
Ahlukana, *Recip. form.* To part from or with; to separate, withdraw from: *ndahlukana naye endleleni*, I parted from him in the road; to lose: *ndahlukana nenkomo sam*, I lost my cattle; fig. to dissent, differ, disagree in: *ndahlukana naye ngo-*

kuti, I differ from him in saying; *ukwahlukana kwendlela zombini*, the parting of two paths.

—**Ahlukana**, *Recip.-caus. form.* To cause a separation; to disunite; put asunder: *kwahlukaniswa indoda nomfasi*, the man was separated, divorced from his wife.

is-Ahlukano, *N.* 4. The state of being divided among themselves.

is-Ahlukahlukano, *N.* 4. Division: *makungabikò sahlukahlukano kuni*, may there be no divisions among you.

is-Ahlukano, *N.* 4. (a) Separation, division. (b) Partitions in a house. (c) Cause of strife.

is-Ahluko, *N.* 4. Division, portion, part; dimin. *isahlukwana*, a small part. Em. *isahlukwanyana*, a very small part, expressing contempt.

um-Ahluko, *N.* 4. A difference, distinction.

ukw-Ahlula, *V. trans.* (a) To separate, divide in parts: *yahlule kubini*, divide it in two parts; *usahlule*, you have separated us, said to one who has decided a matter in dispute; *ndayahlula imali*, I divided the money; *bahluleni*, separate them (those who are fighting).

(b) To disentangle, explain, speak distinctly: *yahlula intambò*, separate the thong, i.e. cut it into two; or separate the thongs, i.e. divide them into two portions; *yahlula amazwi akò*, make your meaning plain.

(c) To discern, judge, adjudge between two parties, decide: *yahluleni londawo*, consider, decide ye this matter.

—**Ahlulahlula**, *Freq. form.* To divide often, or much into small pieces; *ndakwahlulahlula ukutya*, I divided the food.

—**Ahluleka**, *Rel.-stat. form.* To be divisible, separable, to be separated; to cleave open. *Neg.* not to leave off.

—**Ahlulela**, *Rel. form.* To separate, divide for: *wamahlulela isikumbà*, he divided for him the skin; *wasahlulela ku-Yehova*, he separated himself unto the Lord.

—**Ahlulelana**, *Rel.-recip. form.* (a) To divide or to make portions for each other.

(b) To be divided among themselves: *ukuba u-Satana wahlulelene yedwa*, if Satan is divided against himself; *amakwenkwe ahlulelana*, the boys divided (in fighting) among themselves.

um-Ahluli, *N.* 1. A divider, separator, mediator, arbiter, judge, umpire, justice of the peace.

is-Ahlulo, *N.* 4. (a) The act of dividing.

(b) Portion, share: *ndinike isahlulo sam*, give me my portion.

um-Ahlulwa, *N.* 1. One who has been separated; a Nazarite.

is-Ahombè, *N.* 4. The yellow backed finch; a tufted ornament; cf. **uku-Hombà**.

Aka, *Neg. verb. pref.* (a) of 3 p. sing. in the simple tenses of the verb: *akayi*, he goes not; *akayà*, and he went not; to be distinguished from *akàya*, (contrac. fr. *akè aya*), he sometimes went; (b) of 2 cl. pl. *amahashe akabaleki*, the horses do not run.

ukw-Akà, *V. trans.* To build a place, house or cattlefold; to construct any edifice. Abbrev. rel. 2 cl. pl. *akà*, who or which build; absol. past *ākà*, they built; conjunctive past *akà*, and they built; short pres. *ākà*, they build. Phr. *enye intaka yakà ngoboya benye*, lit. one bird makes its nest of the feathers of another, i.e. one is helped by another.

-Akòka, *Stat. form.* To be built up, edified. *N.* 8. Edifying, edification.

-Akèla, *Rel. form.* To build for, on or in: *wandakèla*, he built for me; *indlu yakèlwe pèsu kwamatye*, the house is built on stones.

-Akèlana, *Rel.-recip. form.* (a) To assist each other in building. (b) To build near each other: *sakèlene tina*, we are neighbours.

-Akisa, *Caus. form.* To help, assist to build; to build carefully.

ulw-Akòko, *N.* 5. Edification.

um-Akì, *N.* 1. A builder, mason.

is-Akíwo,
is-Akò, } *N.* 4. A building, erection.

ukw-Akàma, *V. intrans.* To gape, yawn; to be bewildered.

-Akàmekà, *Stat. form.* To split; to rend into two; to cause flatulency.

-Akàmela, *Rel. form.* To be beside one's self for or on account of; to be open and ready to swallow up.

-Akàmisa, *Caus. form.* To cause to yawn; to open the mouth: *wakàmise*, open your mouth.

Akange, *Neg. verb. pref.* 1 cl. sing. and 2 cl. plur., see **Ange**.

Akè, *Poss. pron.* 1 cl. sing. His: *amahashe akè*, his horses; to be distinguished from *akè*, 3 p. sing. 1 cl. and 3 p. pl. 2 cl. of the conj. mood of **uku-Kà** I. and II. and **ukw-Akà**, and the contracted perfect of these verbs.

Akò, (a) *Poss. pron.* 2 p. sing. Thy: *amandla akò*, thy strength. (b) *Poss. pron.* 7 cl. ref. to pl. 2 cl. Its: *amandla akò (ukutya)*, its (foods') strength; to be distinguished from *akò*: *amandla akò* strength is there or present; see **Kò** 1.

is-Akòmbè, *N.* 4. A semicircle.

is-Akòno, *N.* 4. Dexterity. It is used with reference to any individual who has the power of throwing any thing very far, or of drawing more milk out of a cow than another: *u-Mxamli-lo unesakòno kuno-Putu*, Mxamli is a better milker than Putu. cf. **um-Kono**, and **isi-Kono**.

Aku, *Neg. verb. pref.* (a) Of pers. pron. 2 p. sing.: *akutàndi*, thou lovest not;

(b) Of 8 cl.: *akupèkwanga ukudla*, the food has not been cooked.

Akunge, *Neg. verb. pref.* 2 p. sing. and 8 cl., see **Unge**.

Akwa, *Neg. verb. pref.* (a) Of 2 p. aor.: *akwatètà*, and thou spokedst not; (b) Of 8 cl.: *akwadliwa ukudla*, and the food was not eaten.

is-Akwátsha, *N.* 4. Em.=**isi-Kwátsha**. A partridge.

Ala, *Neg. verb. pref.* of past indefinite tense 2 cl.: *ihashe alabaleka*, and the horse did not run.

ukw-Ala, *V. trans.*, pass. *ukwaliwa*. To reject, oppose, resist, refuse, object, disallow, forbid; to be unwilling, unmoveable: *samtètèlela, yala inkosi*, we interceded for him, but the chief was not to be moved; to decline: *wala nokutàbatà ukudla*, he would not even take food; *wamala umfasi wakè*, he rejected i.e. put away his wife; *umphu wala*, the gun missed fire; *ukudla kuyandala*, lit. the food refuses me; this may mean, the garden is unfruitful when I cultivate it, or food disagrees with me when I eat it; *indlela eyaliweyo*, a forbidden path; *lentsimi jalile*, the seed

has not come up. *N. 8.* Not yielding i.e. unfruitfulness, sterility when the seed does not sprout. (Abbrev. rel. 2 cl. pl. *alá*, who or which refuse; absol. past *ála*, they re- other: *balana naye*, lit. they opposed, re- fused; conj. past *ala*, and they refused; short pres. *ála*, they refuse).

—**Alana**, *Recip. form.* To reject one an- sisted him; they were not in harmony with him, did not like him.

—**Alēka**, *Stat. form.* To be opposed, un- acceptable, resistible: *umntu owalēkayo* a person not respected.

—**Alēla**, *Rel. form.* To prohibit, disallow deny, resist, restrain, hinder: *wamalēla ukuba angasebenzi*, he did not allow him to work; *isiqāmo esalēlweyo*, the fruit which was forbidden him; *inkomo iyalēla*, the cow won't let the calf suck, said of a cow in ceasing to give milk.

—**Alisa**, *Caus. form.* To cause to restrain; to hinder: *ndaliswa ukutētā*, I was hind- ered from speaking; to make unacceptable: *lendoda isālisile*, this man has rendered himself unacceptable.

um-Alane, *N. 1.* Opponent, enemy, opposi- tion, prevention.

is-Alelo, *N. 4.* Prevention.

ulw-Alo, *N. 5.* Refusal, rejection.

ukw-Alama, *V. trans., pass. ukwalanywa.*

To recognize suddenly, unexpectedly; to discern; to have a short view or glimpse; to descry in the distance: *ndayalama inta- ba enkulu*, I had a glimpse or first sight of the great mountain; fig. to see that which is not lawful for man to see; *ngokwalama*, *adv.* suddenly, unexpectedly.

—**Alamana**, *Recip. form.* To come from a common stock or family; to be connected, related, known friends to each other: *u-Kama walamana no-Pato*, Kama is re- lated to Pato

—**Alamanisa**, *Recip.-caus. form.* To con- nect with: *wamalamanisa netyala*, he con- nected him with the guilt though innocent; to ingratiate oneself into the friendship or good will of another: *wazalamanisa*, he endeavoured to ingratiate himself and be reckoned a friend or relation.

—**Alameka**, *Stat. form.* To have appeared suddenly.

is-Alamane, *N. 4.* A relation, relative, kins- man or kinswoman; fig. the relative pro- noun.

um-Alamane, *N. 1.* Relative, friend.

ukw-Alatā, *V. trans.* To point at or to- wards one with the finger: *ndalatwē*, I was pointed at, which is offensive to a Kaf- fir; *amehlo akē alatā isifo sakē*, his eyes show that he is ill.

—**Alatisa**, *Caus. form.* To point out to one; to direct him to a place; to show the right way.

—**Alatisela**, *Caus.-rel. form.* To point out for: *into endalatiselwe nguye*, the matter I was directed to by him.

is-Alatiseleli, *N. 4.* Direction by describ- ing a way, etc.

um-Amalatisi, *N. 1.* One who points out or directs.

is-Alatiso, *N. 4.*

um-Alatiso, *N. 6.* } Waymark, guide, leader, index, register.

um-Alatō, *N. 6.* The forefinger, the fourth finger with the Kaffirs.

ukw-Aleka, *V. trans.* (a) To put on one coat on or over another: *yaleka enye ingu- bo*, put on yet another garment; *umntu owalekileyo*, one who has covered himself with more than one blanket; to overlay, cover: *wayaleka ngegolide*, he overlaid it with gold; *yaleka umsundulo*, lit.: overlay or put a second course of sinew on the assegai in binding the shaft on the iron; fig. recapitulate or corroborate what you have spoken; support another by second- ing him.

(b) To add another article to that which is bought: *yaleka isitshetshe kwingubo*, add a knife to the blanket.

—**Alekana**, *Recip. form.* To be one upon another; to become double or manifold.

—**Alekanisa**, *Recip.-caus. form.* To make double or manifold; to put on the armour; to prepare for war.

—**Alekela**, *Rel. form.* To do a thing again, a second time; to renew an action; to con- tinue what has been relinquished for a while; to join with: *impi yalekela kuye*, the enemy joined him; *umtētō walekelwa*, the law was added; to come next by birth; *u-Dosi walekela u-Ngonyama*, chief Feni is next to chief Oba in point of birth. (Feni

and Oba are not brothers by the same mother). Used in an adv. sense: *walekela ukwenza*, he further or moreover did.

—**Alekelana**, *Rel.-caus. form.* To come next to each other in birth; to unite themselves one with another.

—**Alekisa**, *Caus. form.* To help to put on additional covering.

Ali, *Neg. verb. pref.* 2 cl. sing.: *ilizwi alivakali*, the voice is not audible.

Alinge, *Neg. verb. pref.* 2 cl., see **Linge**.

Alo, *Poss. pron.* (a) of 2 cl. Its; *ilizwi linamandla alo*, the word has its power; (b) of 5 cl.: *utando lunamandla alo*, love has its strength; see **Lo** 2.

Alu, *Neg. verb. pref.* 5 cl. sing.: *ufefe alupeli*, tender feeling does not end.

ukw-Alūka, *V. intrans.* Primary meaning to go out into the field; hence, to be circumcised, as this rite was originally performed away from home in the field, where the circumcised young men also are kept during healing time.

ulw-Alūko, *N.* 5. Circumcision.

Alunge, *Neg. verb. pref.* 5 cl., see **Lunge**.

ukw-Alupāla, *V. intrans.* To wear out, grow old.

—**Alupalisa**, *Caus. form.* To cause to wear out, or needlessly destroy a garment, instrument, or a vehicle by not greasing it.

ukw-Alūsa, *V. trans.* To circumcise.

um-Alūsi, *N.* 1. A circumciser.

ukw-Alūsa, *V. trans.* To herd cattle or sheep.

um-Alūsi, *N.* 1. Herd, shepherd.

Alwa, *Neg. verb. pref.* aor. 5 cl.: *usapō alwavuya*, and the children were not joyful; to be distinguished from *alwa*, 2 cl. pl.: they (boys, *amakwenkwe*,) fought.

Ama, *Pl. prefix* of 2 cl.: *amahashe*, the horses; and a few words of 3 cl.: *amadoda*, men, sing. *indoda*. (b) *Rel. pron.* 2 cl. pl. before adj.: *amafu amakulu*, big clouds.

Amanye, *Adj.*, 2. cl. pl. Some, others. see **Nye**.

um-Amangile, *N.* 6. Almond tree from the Du. *amandel*.

is-Ambalo, *N.* 4. Ornament for the neck, necklet, jewel.

is-Ambāntlanya, *N.* 4. A crush with great noise; loud cry, especially wacry.

ukw-Ambātā, *V. intrans.* To cover the

body; to put on garments. Phr. *wambātā enkosini*, he hid himself with the chief. The person and dwelling of the chief is deemed sacred, any one taking refuge under his garment, or behind his back, or in his dwelling, became safe, hence, *ndambātē wena*, I look to you for safety or help; also to allude: *wambētē wena*, he alludes, refers, hints at you; euphem. *wambātā umfasi*, he slept with the wife.

—**Ambātisa**, *Caus. form.* To cover another person with clothing; *wamambātisa ngengubo*, he covered him up with a garment.

—**Ambātisana**, *Recip. form.* To give each other a share of a covering.

is-Ambātō, *N.* 4. Clothing, garment.

is-Ambēmbē, (fr. *ukuti-Mbē*), *N.* 4. A person who runs swiftly and constantly; one who does a thing persistently; a bore.

ukw-Ambēsa, *V. trans.* Orig. to kill a bullock and give the skin of it to one's wife; to clothe another, especially to furnish the wife with a full ornamental dress.

is-Ambūku, *N.* 4. = **isi-Mbūku**. Mass, bulk etc.

ukw-Ambūla, *V. trans.* To beat with a big stick, not a switch. Em. to uncover the body; to take off the clothes; to expose, reveal.

—**Ambūlela**, *V. trans.* To clothe with an old garment: *ndamambūlela ihempē*, I gave him an old shirt.

ulw-Ambūlelo, *N.* 5. The act of giving one old clothes.

is-Ambūrū = **isi-Mbūku**, Mass, bulk, etc.

is-Amfumu, *N.* 4. Swelling, a stuffing of the nose.

ukw-Amkela, *V. trans.* To accept what is offered; to receive: *bamkela walowo imali*, they received every man money; to receive pay or rations; to lodge, welcome: *ndamamkela endlwini yam*, I took him into my house.

—**Amkelana**, *Recip. form.* To receive one another.

—**Amkeleka**, *Stat. form.* To be acceptable.

—**Amkelisa**, *Caus. form.* To cause to accept; give a ration, or portion or pay: *ndamkelise*, give or pay me my wages.

um-Amkeli, *N.* 1. A receiver, collector.

um-Amkeliso, *N.* 6. Portion, ration.

is-Amkelo, *N. 4.* Acceptance, receipt. Hl. for hand.

is-Ampaza, *N. 4.* The part of the bag which appears first in bearing of animals.

is-Ampokwé, *N. 4.* Em.=im-Pokwé, Young pumpkin.

is-Ampómpolo, Em. = **is-Apómpolo**, Black ant.

is-Ampu, *N. 4.* A person or animal with a distended blown up abdomen; fig. an idle talker; vain, silly boaster, windbag, fool.

is-Amvemve, *N. 4.* =um-Celumvemve, Wagtail.

Ana, *Neg. verb. pref. aor. 2 p. pl.* : *anata-nda*, and you loved not.

ukw-Anana, *V. trans.* To take or receive in exchange; to offer or give in exchange; to get one to take in exchange either honestly or dishonestly, both literally and figuratively.

—**Ananela**, *Rel. form.* To change for.

—**Ananisa**, *Caus. form.* To cause, endeavour to effect an exchange; to give in exchange.

—**Ananisela**, *Caus.-rel. form.* To effect an exchange for another, either honestly, as when a man gives his second daughter to his son in law instead of the first who has turned out unsuitable, or surreptitiously, as when Laban substituted Leah for Rachel.

—**Ananiselana**, *Caus.-rel. form.* To give in exchange to one another.

um-Ananeli,
um-Anani, } *N. 1.* One who gives his thing to the one trying to effect an exchange.

um-Ananisi, *N. 1.* One trying to effect an exchange.

is-Ananiso, *N. 4.* Causing one to take a thing in exchange; giving in exchange, fig. making one statement or reason instead of another, with the view either of concealing the real one, or of exculpating or excusing himself.

is-Anano, *N. 4.* =is-Aci, Way or mode of speaking.

Anda, *Neg. verb. pref. of 1 pers. sing.* of conj. past : *andatanda*, and I loved not; to be distinguished from the pres. etc. of **ukw-Anda**, which see.

ukw-Anda, *V. intrans.* To extend, enlarge, widen in length and breadth, as limits,

bounds, fences etc.; fig. to increase : *inkomo sandile*, the cattle have increased; to spread : *ilizwi landile emhlabeni wonke*, the word has spread through the whole earth. (2 cl. pl., abbrev. rel. *andá*, who or which increase; absol. past *anda*, they increased; conj. past *anda*, and they increased; short pres. *anda*, they increase).

—**Andeka**, *Stat. form.* To be increasing, to multiply : *igusha ziyandeka*, the sheep are increasing.

—**Andela**, *Rel. form.* To increase for or upon : *ndandelwe yimfuyo*, my cattle have increased for or upon me.

—**Andisa**, *Caus. form.* To enlarge, increase, widen : *basandisa isibaya*, they made the fold wider; *ndandisa inkomo*, I reared, increased cattle.

—**Andisela**, *Caus. form.* To increase for or to.

is-Andá, *N. 4.* The back part of the head when bald : *lomfo unesanda*, the back part of this man's head is bald.

is-Andā, *N. 4.* Place where corn is spread for thrashing; thrashing floor.

is-Ando, *N. 4.* An instrument for beating or extending, i.e. a hammer. Dimin. *isandwana*, a small hammer.

is-Andanda, *N. 4.* The upper part of the pelvis; almost exclusively applied to cattle.

is-Andawane, *N. 4.* =i-Ncuka-ceya. A strand wolf; its skin is used for witchcraft.

is-Andekela, *N. 4.* An honourable, respectable man; one in prosperous and happy circumstances, an aristocrat. Phr. *usens' isandekela*, he makes himself a gentleman.

Andi, *Neg. verb. pref. 1 p. sing. pers. pron.* *Andititi*, I do not speak.

is-Andi, *N. 4.*
ulw-Andile, *N. 5.* } (fr. *ukuti-Ndi*.)

Sound, report, noise, applied to a distant, heavy sound of rain, thunder, hail, storm, clatter of arms; sound caused by the running or walking of persons or animals; fig. rumour.

Andinge, *Neg. verb. pref. 1 p. sing., see Ndinge.*

is-Anditi, *N. 4.* Disturbance, uproar, confusion.

am-Andla, *Pl. t. 2.* Power, force, strength, ability, dominion, sway, authority : *una-*

mandla, he is strong; *u-Somandla*, the Almighty; *indawo esimandla*, important, chief matters.

is-Andla, *N. 4.* The human hand; fig. means, agent, instrument, trowel; clerk: *isandla semantyi*, Magistrate's clerk *ndipè isandla*, help me.

ukw-Andlala, *V. trans.* To lay or spread a mat or carpet on the ground; to make a bed; *igumbi elandlelweyo*, a furnished room.

—**Andlaleka**, *Rel.-stat. form.* To fall flat: *ndandlelekile*, I lie stretched on the ground.

—**Andlalela**, *Rel. form.* To spread a mat or make a bed for.

is-Andlalo, *N. 4.* Any thing spread on the ground to lie or sit on.

um-Andlalo, *N. 6.* Mat or bed, spread to lie on.

is-Andlozi, *N. 4.* Prominent staring eyes; *yinto emehlo azandlozi ngati ngawesele*, his eyes are as big as those of a frog.

ukw-Andlula, *V. trans.* To roll up the mat; to make up one's bed, put it in order.

is-Ando, Hammer, see **ukw-Anda**.

ukw-Andula, *V. aux.* with adv. meaning.

It denotes (a) "Just now" or "for the first time": *usandul'* or *usand'* *ukufika*, he has just arrived; *ungandule umke*, do not leave immediately; *ungandul'* *ujike*, do not turn yet.

(b) In the aorist "and then": *wayisa lento kuye, wandula ukubuya*, he took the thing to him and then returned.

—**Andulela**, *V. intrans.* To start first; to begin before another; to be first in order of time; to precede: *wandulela ukuvuna*, he was the first in harvesting; *wandulela ukulima*, he began ploughing before others; *umfundisi u-Nyengana wandulela kwama-Xosa*, Van der Kemp was the first missionary to the Kaffirs.

um-Anduleli, *N. 1.* Predecessor, fore-runner.

is-Andulelo, *N. 4.* That which is first in order.

is-Andulo, *N. 4.* That which commenced a thing; that which belongs to former times.

um-Andulo, *N. 1., pl. amandulo.* Commencement: *owamandulo*, one of the commencement; an ancestor, or forefather.

is-Andundu, *N. 4.* The prominent part of the cheek-bone: *unesandundu*, he has a high cheek-bone.

ukw-Aneka, *V. trans.* To lay out, open, spread clothes, mats, corn for drying in the air; fig. *intliziyo yaneka okubi*, the heart is open for that which is bad.

ukw-Anela, *V. trans.* To be sufficient, enough for: *ukudla kuyawanela amadoda*, the food is sufficient for the men; *ukudla kwanele*, there is food enough; *ingubo ayaneli*, the blanket is not large enough; *banela ukusikangela*, they simply or merely saw us, i.e. they did no more than see us; *akwaneli nto*, it is not enough, does not suffice; *ngesisanela xinto sinina?* with what should we be satisfied? *akaneli ukusikulula*, he not only delivers us, but; quite distinct in meaning is *ukwanela ukutètà*, suffice it to say, from *ukwanela kukutètà*, to be satisfied with what is said.

—**Anelisa**, *Caus. form.* *Ndanelisiwe liswi lakò*, your word satisfies, pleases, gratifies me; *alibanelisi*, it does not suffice them; *mandaneliswe kukutì nditànde*, may it please me to love.

—**Anelisana**, *Caus.-recip. form.* To give mutual satisfaction.

ukw-Aneza, *V. trans.* To make perfect, full; to suffice.

—**Anezelela**, *Rel. 2. form.* To supply abundantly, fully, frequently: *ndaneselelwa nguye*, he has done enough, sufficient for me.

—**Anezisa**, *Caus. form.* To stretch the means to the end proposed.

Anga, (a) *Neg. verb. pref.* of 1 cl. sing. and 2 cl. pl. in dependent sentences: *ndamnika ukudla ukuse angafi*, I gave him food, that he may not die; *kàngela amahashe ukuse angemki*, look after the horses, that they may not go away. (b) Prefix of the same classes in the potential mood: *angatànda*, he may love; *angabaleka*, they (horses) may run. (c) *Auxil.* for forming the conditional mood, see **Ange**. (d) Pres. etc. of **uku-Nga**, (a) and (b), and **ukw-Anga**, which see.

Ange, (sometimes **anga**). (a) *Auxil.* for forming the cond. mood of 1 cl. sing. and 2 cl. pl.: *ange (anga) etànda*, he would

love; *ange (anga) ebaleka*, they (horses) would run. (b) *Neg. verb. pref.* (contracted from *akange*), of the same classes in the potential mood: *angetitè*, he may or cannot speak; *angehambè*, they (men) may or cannot go; *ngawapina amadoda angekoyo* or *angekabikò*, who are the men that are not here or are not yet here?

ukw-Anga, *V. trans.*, pass. *ukwangiwa*. To kiss: *ukwang' isandla*, to thank; because in thanking a chief this was done literally. (2. cl. pl., abbrev. rel. *angá*, who or which kiss; absol. past *ānga*, they kissed; conj. past *anga*, and they kissed; short pres. *ānga*, they kiss).

—**Angana**, *Recip. form*. To kiss each other.

ulw-Ango, *N. 5*. A kiss.

is-Anga, *N. 4*. The glimmering vapour of the sunshine of a hot day; mirage; fig. a wonderful phenomenon.

is-Angoo, *N. 4*. The beloved, sweetheart, (from *ukuti-Ngeo*).

is-Angcapè, *N. 4*. A spec. of bird like the English sparrow; Du. *bontrok*.

is-Angcozi, *N. 4*. Corn which has been stored in the cattle-fold. It has a nasty smell, but is delicious to Kaffirs.

is-Angcunge, *N. 4*. One who is quiet, does not speak.

is-Angō, *N. 4*. Singing after one's own way, not taking that of the other singers; tune, style of singing, sound of something one hears.

Ani, *Neg. verb. pref.* of 2 p. pl.: *aniambi*, you are not walking.

Aninge, *Neg. verb. pref.* 2 p. pl., contrac. *Ninge*, which see.

is-Ankobo, *N. 4*. Great or old man, whose mouth is always open for drink.

i-Ankore, *N. 3*. Anchor, from the Engl.

is-Ankwanka, *N. 4*. A lame, stiff, doubled up person: *ndamenza isankwankwa*, I overpowered him.

is-Anqā, *N. 4*. Circle; halo round the moon; *waye umnyamā wenze isanqā etroneni*, and there was a rainbow round the throne; adv. *esangēni*, round about.

is-Anqā, *N. 4*. A cyclone.

is-Anqawe, *N. 4*. White round spot on an animal's forehead; an ornament round the head, a cockade.

is-Antanta, *N. 4*. Rushing to and fro; running madly together at or from one point: *basisantanta*, they rushed together hither and thither.

is-Antya, *N. 4*. Rushing, speed: *wahambā ngesantya*, he went fast; *ihashe linesantya*, the horse is swift.

is-Antywenka, *N. 4*. A large deep water-hole in the river, the resort of the hippopotamus.

is-Anuse, *N. 4*. (fr. *uku-Nuka*). A class of Kaffir-sorcerers supposed to possess supernatural powers derived from lions, leopards, elephants, boa-constrictors, alligators or Hottentot women in the region above, enabling them to supply charms to protect people from evil influences, and to smell out i.e. to find out those who bewitch and their charms; a conjurer, witch-doctor; see *uku-Mbulula*.

ub-Anuse, *N. 7*. The art of sorcerers.

is-Anxa, *N. 4*. A kind of buzzard, jackal buzzard.

is-Anxā, *N. 4*. Perseverence.

is-Anxele, † = **i-Nxele**, A left handed person.

is-Anxu, *N. 4*. An old, grave, dignified man of experience: *ndifumene isanxu zamadoda odwa kulandlu*, I found a collection of old, grave, dignified men in that house; an animal or man come upon unexpectedly.

ukw-Anya, *V. intrans*. To suck the breast; *amatōle anyile*, the calves have sucked all the milk; *inkonyana ayanyanga*, the calf has not sucked. Phr. *wamanya amahlanza*, he stabbed him; *wanyiwe amahlanza*, he was stabbed.

—**Anyeka**, *Stat. form*. To be sucked out altogether; to be lean.

—**Anyela**, *V. trans*. To suck for, said when an old calf deprives the young one of the milk by sucking, or when boys do the same; fig. to beat by competition; to surpass, excel, exceed, out-do.

—**Anyisa**, *Caus. form*. To give suck; to nurse; *unina wamanyisa umntwana*, the mother suckled the child.

—**Anyisela**, *Caus.-rel. form*. To suck for another: *inkomo yanyisela inkonyana*, the cow allows the calf to suck her.

ukw-Anyiselela, *Caus.-rel. 2. form.* To endeavour to get a calf that has lost its mother, to suck another cow: *inkomo yaniselelwe*, the cow is sucked by another calf (when she has lost her own); *wanyiselela umfasi endodeni yakè*, he is the cause of the wife being loved by her husband; fig. to try by deceit to get one to take or agree to what he does not like,

um-Anyiseleli, *N. 1.* One who causes any thing to suck, or to be loved.

um-Anyisikazi, *N. 1.* A wet nurse.

is-Anyamtya, *N. 4.* Lit. one who sucks a leading string; a childish, silly person; one in dotage; a poor, miserable, useless object.

is-Anyandu, *N. 4.* A person or thing with big fearful eyes.

is-Anzwili, *N. 4.* (a) Noises in the ear; a deafening sound. (b) The mocking bird, *Saxicola pileata*; Du. *schaapwachter*; fig. *isanswili sozindlala*, heaviness of dearth.

Apà, *Adv.* Here, in this place: *ndilapà*, I am here; *hlala kwalapà*, remain here in this very place; *ngapà*, this way, or on this side, or in this direction; *ndahambà ngapà*, I walked on this side.

is-Apèta, *N. 4.* A bow to shoot arrows with.

i-Apile, *N. 3.* An apple,

um-Apile, *N. 6.* An apple tree. } fr. the Du. *appel*.

Apò, *Adv.* There, in the place where the person addressed is, or in the place which has already been named or arrived to: *apò ukòna*, where you are; *kwalapò*, there and then; in that very place; *ngapò*, that way: *nakuhambà ngapò nobulawa*, if you go that way, you will be killed.

is-Apòkwe, *N. 4.* (a) The whistling of small boys learning to whistle. (b) Corn coming into ear; trees or pumpkins blossoming: *imiti kulentsimi sisapòkwe*, the trees in that garden are in blossom.

is-Apòlo, *N. 4.* A teat full of milk drawn into a boy's mouth; a mouthful.

is-Apòmpòlo, *N. 4.* The black ant, which builds its house in trees. The sting of these ants is very painful. They are spread over the bodies of those who are accused of witchcraft, after they have been sprinkled with water, to extort confession.

is-Apòntshane, *N. 4.* Noise, tumult.

ukw-Apùka, *V. intrans.* To break: *umlenze wapùkile*, the leg is broken; *inqwelo yapùkile*, the waggon has broken down; fig. *ndapùka ngumtwàlo*, I sunk under the burden; *wapùke intliziyo*, his heart is broken.

is-Apùko, *N. 4.* A break, breaking down under a burden.

ukw-Apùla, *V. trans.* To break; *yapùle intonga*, break the stick; fig. *wapùla umtètò*, he broke the law; *undapùle ngamazwi akò*, you have distressed me by your words. Phr. *indoda izele, yapùl' uluti*, the man has very many children; *ityebe, yapùl' uluti*, he is very rich (in cattle).

is-Apùlo, *N. 4.* Act of breaking down; rupture, breach.

ukw-Apùsa, *V. intrans.* To cease to give milk: *inkomo yapùsile*, the cow is dry, gives no more milk.

is-Apùsela, *N. 4.* A calf which gets no more milk from its mother.

is-Aqàra, *N. 4.* A cow which gives but little milk; (*is-Aqàka* is also used).

is-Aqoni, *N. 4.* Monkey tow, wild grape.

is-Aqunge, *N. 4.* Origin. the milking or pouring milk on the whey; a mixture of milk and water; fig. a state of confusion, uproar, confused talk; see **uku-Qunga**.

is-Aqwiti, *N. 4.* Storm with rain, whirlwind.

is-Arwadi, *N. 4.* The fine, thin, internal covering of bark.

Asa, *Neg. verb. pref. of conj. aorist (a) cl. 4:* *asasika isitshetshe*, and the knife did not cut; (b) of pers. pron. 1 p. pl.: *asatètà*, and we spoke not.

Asi, 1. *Neg. verb. pref. of pers. pron. 1 p. pl.:* *asitètì*, we do not speak; and of 4 cl.: *isonka asidliwa*, the bread is not eaten.

2. (a) *Neg. before nouns and pronouns in the sense "it is not":* *asinguye*, it is not he; *asingabo*, it is not they; *asingumntu*, he is not a man, i.e. he does not behave as a man; *asinto*, *asilutò*, *asiyonto*, it is nothing, it matters nothing; *ukukònsa e-Nkosini asikukomlomo wodwa*, the Lord is not to be served by the mouth only.

(b) Sometimes it expresses a superlative idea: *asililo nehashe!* what a horse is

this! i.e. it is no common horse, but one that excels others; *asinguye nomntu!* what a man is this! *asikwakuba kusekò into*, there is nothing left; *asikukò nokuba ndiyayingwenela lento!* there is nothing that I desire so much as this thing! *asikukò nokuba ndidanile*, I am very much ashamed; cf. *uku-Ba*, I. B.

i-Asin, *N.* 3. Vinegar; fr. the Du. asyn.

Asinge, *Neg. verb. pref.* 1 p. pl., see **Singe**.

Aso, *Poss. pron.* 4 cl. Its: *isonka sinamandla aso*, the bread has its strength; see **So**.

i-Ata-ata,
i-Atalala, } *N.* 2. One who is helpless:
singama-atalala, we cannot do any thing for ourselves.

ubu-Ata-ata,
ubu-Atalala, } *N.* 7. Awkwardness,
helplessness, weakness, powerlessness.

Ati-ke! O! woe! see **uku-Ti**.

is-Atutwane, *N.* 4. Epileptic fit.

is-Avu, *N.* 4. (a) The Namaqua dove. (b) The plant *Conyza ivaefolia*, used for gall-sickness.

Awa, *Neg. verb. pref.* of conj. aor. 6 cl.: *umti awahluma*, and the tree grew not.

Awo, *Poss. pron.* (a) of 6 cl. Its: *umlambo namansi awo*, the river and its water; (b) of 2 cl. pl.: *amahashe anamendu awo*, the horses have their swiftness; see **Wo**.

Awona, see **Wona**.

Awu, *Neg. verb. pref.* 6 cl.: *umnxuma awu-dityelelwe*, the hole is not filled up.

Awu! *Interj.* (a) Expressing pain, dislike, indignation. (b) Expressing surprise, sympathy, regret.

is-Awukawu, *N.* 4. *Abantu basisawukawu*, the people are many and noisy.

Aya, *Neg. verb. pref.* of conj. aor. (a) 3 cl.: *inkomo ayabuya*, and the cow came not back; (b) of 6 cl. pl.: *imiti ayawa*, and the trees fell not.

ukw-Ayama, *V. intrans.* To lean against or upon; to lie close to; to join to; to border upon; *wayama eludongeni*, he leaned against the wall; *ndayama ngaye*, I leaned on him; fig. *ndayanywa zingozu*, I was ever accompanied by misfortunes.

—**Ayamana**, *Recip. form.* To be connected with, accompanied by, attached to: *ndayamene naye*, I am connected with him.

ukw-Ayamela, *Rel. form.* *Wayamela ngesingalo*, he rested himself on both arms.

—**Ayamisa**, *Caus. form.* To cause a thing to lean against: *wayamise umhlakulo eludongeni*, lean the spade against the wall; fig. to border, limit.

is-Ayamo, *N.* 4. That on which one leans; a lean-to of a house.

Aye, *Aux.* forming the past progressive, perf. and fut. 2 cl. pl.: *amadoda aye etanda*, contract. *ayetanda*, the men were loving; *aye engatitanga*, contract. *ayengatitanga*, they used not to speak; see **uku-Ya**, 3. (c.)

Ayi, *Neg. verb. pref.* (a) of 3 cl.: *ayihambi ingwelo*, the waggon is not moving; (b) of 6 cl. pl.: *imitandazo ayiviwa*, the prayers are not heard.

Ayinge, *Neg. verb. pref.* 3 cl. sing. and 6 cl. pl., see **Inge**.

Ayo, *Poss. pron.* (a) 3 cl. Their: *inkosi imadoda ayo*, the chief is with his men; (b) 6 cl.: *imiti yavutlulula amagqabi ayo*, the trees shed their leaves; see **Yo**.

Aza, *Neg. verb. pref.* of conj. aorist (a) 3 cl. pl.: *asadla imasi*, and the cows ate not; (b) 4 cl. pl.: *isitya azahlanjwa*, and the vessels were not cleaned; (c) 5 cl. pl.: *isintsu asapalwa*, and the skins were not scraped.

ukw-Azakala, = **ukw-Azeka**, To be known.

—**Azakalisa**, = **ukw-Azisa**, To make known.

Azi, 1. *Neg. verb. pref.* of (a) 3 cl. pl.: *igusha azidli*, the sheep do not feed; (b) 4 cl. pl.: *izonka azisikwa*, the loaves of bread are not cut; (c) 5 cl. pl.: *intshaba asifikanga*, the enemies have not arrived.

2. Enclitic denoting female sex; *umfo*, man; *umfazi*, woman, cf. **Kazi**.

3. *Interj.*: *azi oku kuhle!* how beautiful! dear me! I wonder how! *azi sihle isincoko sakò!* how fair is thy speech or conversation! *azi ndiyamlandela-na?* do I really follow him? *azi, namhla baninzi abakònsi abakòhlakeleyo!* O, there are many bad servants now a-days!

ukw-Azi, *V. trans.*, pass. *ukwaziwa*. To know, perceive, observe, distinguish, understand: *uyakwasi konke*, he understands

- all. *N. 8.* Knowledge, intelligence: *unokwas*, he has a great mind, observes closely.
- Azalelela**, *Rel. 2. form.* To know for another; to be careful not to do anything to his injury; to be careful to provide what is suitable to his wants or circumstances.
- Azana**, *Recip. form.* To be known to each other; to be acquainted, familiar, intimate with each other: *ndasana naye*, I am his friend.
- Azeka**, *Stat. form.* To be known: *indaba esazekileyo*, news publicly known; *benombanjwa obesazeka*, they had a notable prisoner.
- Azela**, *Rel. form.* To know for or against; *andimazeli nto*, I know nothing in his favour or against him; to know for a purpose, in respect to, by or for himself: *ndiyasazela lento*, I know that for my own benefit, or I know this of myself.
- Azelela**, *Rel. 2. form* = **ukw-Azalelela**. *Ref. form.* *ukusazelela*, to be acquainted with anything for one's self: *andisazeleli nto*, I know nothing against myself. *N. 8.* Foresight, providence.
- Azisa**, *Caus. form.* To make known, inform, give notice, advertise.
- Azisana**, *Caus.-recip. form.* To inform each other; make known to, make acquainted with each other.
- Azisela**, *Caus.-rel. form.* To give knowledge or notice for, or a description of a thing to one: *ndimasisela ukuma kwehlabati*, I gave him a description or idea, how it stands in the world.
- Azisisa**, *Caus. 2. form.* To give a good clear, perfect information or description.
- is-Azela**, *N. 4.* That which one hears or feels inside, dimly not clearly; hence used by some Missionaries for conscience. (?)
- is-Azelo**, *N. 4.* Knowledge, experience about something; theory.
- is-Azi**, *N. 4.* An intelligent, wise man.
- is-Aziseleli**, = **is-Azisi**.
- um-Aziseleli**, *N. 1.* One who makes known for, or instead of another; a prophet, teacher.
- is-Aziselo**, *N. 4.* Knowledge (objective) of a thing; description.
- is-Azisi**, *N. 4.* That which or one who makes known, gives information; passport, letter of introduction.
- is-Aziso**, *N. 4.* Notice, advertisement.
- Azinge**, *Neg. verb. pref.* 3, 4 and 5 cl. pl., see **Zinge**.
- is-Azinge**, *N. 4.* A circular mark on the face or round the eye from a blow; a circular spot or mark on the ground, caused by burning grass or removing the turf; what is called a fairy ring in English; fig. a circle, district.
- Azo**, *Poss. pron.* (a) of 3 cl. pl. Their: *inkosi zakwèla emahasheni azo*, the chiefs rode on their horses; (c) of 5 cl. pl.: *intsapo ziteta amazwi azo*, the little children speak their own words; (b) of 4 cl. pl.: *isidenge sinamaqinga azo*, the stupid have their own excuses; see **Zo**.
- is-Azulu**, *N. 4.* (a) The hair on the back of an animal growing in a circle, tending towards the centre; so called, because it is surrounded by the other hair growing in its natural direction; hence it denotes the centre of a circle, a central locality; *esasulwini*, in the midst: *ndimi esasulwini samadoda amakulu*, I stand in the midst of elders.

B

B has two sounds, one is low and soft, produced by compressing and then opening the lips gently without aspirating, nearly like the final *b* in the English *tub*, as *bala*, count; the other sound is high and hard, produced by closing and opening the lips forcibly in expiring the breath explosively like the first *b* in *baby*, *bála*, write.

NOTE. In speaking Kafir the Europeans generally make the mistake of using only the second *b*.

In letter-press hitherto the aspirate is put on the vowel though it belongs to the preceding consonant.

B changes into *j* or *ty* (a) in locative cases: *ingubo*, garment; *engutyeni*, in the garment; (b) before the diminutive termination *ana*: *indaba*, news; *indatyana*, little news; (c) before the passive inflection *wa*: *ndamdubula*, I shot him; *intaka yadutyulwa*, the bird was shot; *ndibubisa*, I destroy; *ndabujiswa*, I was destroyed.

Ba, 1. *Pron. subj.* 1 cl. pl. (a) before verbs: *batétà yena*, (aor.), they spoke of him; (b) before adj.: *abantu bakúlu*, the people are great.

2. *Pron. obj.* 1 cl. pl.: *wabagxota abantu*, he drove the people away.

3. *Poss. partic.* 1 cl. pl.: *abantu bam* my people; 7 cl.: *ububele bakè*, his kindness; *abantwana bendlu*=*ba-indlu*, the children of the house; *ubukumkani baman-gesi*=*ubukumkani ba-amangesi*.

4. **Ba**, forms the temporal conjunctive, 1 cl. pl. and 7 cl.: *bakutàndara*, when they prayed; *bakuba bufikile ubukumkani*, when the Kingdom had arrived.

uku-Bá, 1. *V. intrans.*; (defective.). To be.

1. The idea of *being* is expressed by the pron. copula (a) when a noun or pronoun follows: *ndingumntu*, I am a man; *ndinguye*, being I;

(b) When an adj., adv. or prep. follows or an auxiliary precedes: *ndimkúlu*, I am great; *waye mkúlu*, he was great; *ndibe ndilapò*, I was there; *ndandinehashe*, I used to be with, i.e. I have a horse.

2. The root *ba* appears:

(a) in the perfect *be*, which is used in forming the compound tenses: *ndibè nditètà*, contrac. *benditètà*, I was speaking; *sibè sidlile*, contrac. *besidlile*, we had eaten; *abantu babèya kutànda*, the people were going to love.

(b) In the future tenses: *uya kuba liroti*, he will be a hero; *uya kuba mkúlu*, he will be great; *ndiya kuba ndiyahlambà*, I shall be cleansing; *besiya kuba siyakàla*, we should be crying; especially in conditional sentences: *soba sitànda*, we would love; *koba kulungile*, it would be good; *soba asingabafundi*, we would not be disciples; *ilifa loba alisapumi edingeni*, the inheritance would be no more or promise.

(c) In the imperative: *yiba nati*, be with us; *yibani nenceba*, be ye merciful.

(d) In the aorist: *ndaba komkúlu*, I was at the chief's place; *kwabakò isipitipiti*, there was a confusion.

(e) In the potential mood: *inkomo ingaba iviyo*, the cow may be the same; *akungebe nto*, it may be nothing.

(f) In the temporal mood: *ndakuba nditètile*, when I have or had spoken; see above **Ba** 4.

(g) In the subjunctive and conjunctive moods: *ukuze abe yindoda*, that he may be a man.

(h) In the negative: *musani ukuba ngabakónzi besitixo*, neither be ye idolators; *ukuze singabi ngabakànuki besinto esigimbi*, to the intent that we should not lust after evil things; *andibanga nakò ukusa*, I have not been able to come.

(i) In expressing an urgent wish: *andaba (andabi) bendinendarwo yokulala!* would that I had a lodging place! *ayaba intloko yam ibi ngamansi!* O, that my head were water!

(k) In exclamations of admiration: *Hayi, ukuba mhle kwakò!* O, how fair you are! *Hayi, ukuba nkulu kwazo (isinto)!* O, how great they (things) are!

3. With the prep. *na* (see **Na**, 4) it ex-

presses to have: *ndinehashe*, I have a horse; *ndoba nenkomo*, I shall have cattle. With *na* and the pron. *kó* it expresses power and ability: *andinakó ukuhambá*, contrac. *andinakuhambá*, I cannot walk: *unakó u-Tixo ukusindisa aboni*, God can save sinners.

From the general import *uku-Bá*, to be, with its forms and compounds extends to the power of adverbs and conjunctions.

A. *Adverbs*: The potential mood: *ingaba, ngaba, ingabi, ngabi*, is used averbially, to happen to be, it seems as if, i.e. likely, probably: *ndingaba ndofika namhla*, I shall probably arrive to day; *ngaba lihashe lam*, likely it is my horse; *kungaba njalo*, possibly it is so; see above 2 (e).

B. *Conjunctions*: (all of which are modifications of the infinitive of the verb to be).

uku-Bá, (a) If; expressing possibility or uncertainty: *ukuba kukó uyalo*, if there is any exhortation; *ukuba abantu banitiya*, if the people hate you; *ukuba nditi ndigwebe*, if I judge; *ukuba uté wanam*, if he had been with me; *ukuba ubulapá*, *umnakwetu nge engafanga*, if thou hadst been here, our brother had not died.

(b) If i.e. whether; *ukukàngela ukuba amanzi alula-na*, to see if the waters were abated; *manibacikide abantu, ukuba ngabakowetu-na*, let us try the people if they belong to us.

(c) That: *undixelele ukuba ufikile*, he told me, that you had come; *ndiyasi ukuba ulapá*, I know that he is here.

(d) intens. **okoku-Bá**. That, in order that: *ndize ukuba ndibone wena*, I have come that I might see you; *akanatyala lokuba abulawe*, he is not guilty that he should be killed; *wabayala ukuba bangaxeleli nabani*, he charged them that they should tell no man.

eku-Beni, intens. **ekoku-Beni**, Lit. in being, i.e. in as much as, for as much: *ekubeni niligiba ilizwi lam*, seeing you thrust my word from you.

kwaku-Beni, Though, **nakwaku-Beni**, Even though: *nakwakubeni wayengayazi ukuba ingaba yinto-nina*, even though he did not know what it was.

ngaseku-Beni, Near to that, in that.

naku-Bá, **naku-Beni**, **naseku-Beni**, Even if, even in that, although: *nakuba bonke beya kukubeka kuwe*, though all shall be offended in you; *akayalekanga nakuba ebona ukuba ubuntu bakè bupèlile*, he did not take warning, though he saw that his human worth was gone.

noku-Bá, intens. **nokoku-Ba**. (a) And if: *nokuba ubani uyanibusa*, and if any one ask you.

(b) Even if, though: *nokuba undibambèzele*, even if you detain me; *nokuba anikòlwa ndim*, though ye believe not me. *Nokuba*, is used when they thing may or may not be; *Nakuba*, when reality is implied.

(c) Rather than: *kukulungele ukuba ungene esulwini usilima kunokuba upòswe emliilweni*, it is good for thee to enter into heaven maimed than to be cast into the fire. Sometimes it expresses a superlative idea: *asikukò nokuba uneratshi*, O, how haughty you are! (see **Asi**); *noko kungekukò nokuba arara amaswi akò!* though your words are ever so bitter.

ku-Bá, For, because, (a) with the participle: *kuba betètá*, because they speak; (b) with the indicative when making an affirmation: *kuba andise kubisa nina*, I have not come to call you.

ngaku-Bá and **ngoku-Ba**, intens. **ngoku-Ba** Lit. through that i.e. because, (followed by the participle or indic., (see **ku-Ba**): *wamdubula lomntu ngokuba engaguqukanga*, he upbraided this man, because he repented not; *ngokuba bengakòlwa kum*, because they believe not in me. In the neg. is used *ngakuba*: *asindiswa ngakuba sitándasa*, we are not saved because we pray i.e. by prayer; *anindifuni ngakuba nabona imiqondiso*, you seek me not because ye saw the miracles.

ngangoku-Bá, intens. **ngangokoku-Bá**, As much as; so great that; so much that; so as that: *ngangokuba akoyike ukulala*, so much so that he was afraid to lie down.

njengoku-Bá, intens. **njengokoku-Bá**, According as that; as; even as; *njengokuba i-Nkosi yamnikayo ulowo nalowo*, even as the Lord gave to everyone; *nje-*

ngokuba etānda, according as he wishes; cf. Nje.

ngenx' enoku-Bā, and **ngenxa** yoku-Bā, Because that; because of; on account or for the sake of; *ndisifungile ngenx' enokuba uyensile lento*, by myself I have sworn, because thou hast done this thing; *ngenxa yokuba besinge nabunsulu*, because they had not deepness.

suku-Bā, contrac. **su-Bā**, **su-B'** (fr. *suka* and *ukuba*), denotes contingency and is followed by the participle; (a) to happen to be; it is so as if; perhaps; just so: *umntu osukuba esifa*, supposing any one be sick. (b) So ever: *osukuba esidla esosonka*, who-soever eats of this bread; *into enisukuba niyibopā*, whatsoever you bind; *apō usukuba usiya kōna*, *ndokulandela*, wheresoever thou goest I shall follow thee; *ngamaxesha onke enisukuba niyisela*, whensoever i.e. as often as ye drink it.

uku-Bā, II. *V. intrans.* To become: *ndiba ngumntu*, I become a man; *ndiba mkulu*, I become great; *waba ngukumkani*, he became king; *masibone ukuba amapupā oba nja-ni-na?* let us see what will become of his dreams?

uku-Ba III. *V. intrans.* To mean; to be of opinion; to think, imagine, suppose: *bendiba yintsimbi*, I thought it was iron; *kukō ababa*, there were those who meant; *ungabi*, do not imagine.

ubu-Bo, *N. 7.* Meaning, imagination, thought.

ukū-Ba, (**ukw-Eba**), IV. *V. trans.* To steal: *wēba*, he stole; *usungēbi*, do not steal; euphem. *ukuyiba intombi*, to deceive, cheat a girl, to lie with her without her knowledge; *ukumba umntu*, cunningly to get one to express an opinion, or defective or wrong information, in order to use it injuriously.

—**Bēla**, *Rel.-form.* To steal from: *ndabēlwa lento*, this thing was stolen from me; *abelungu bayabēlwa kakulu*, the Europeans are robbed very much; *basibēla igusha ukuse bafumane imali yotywala*, they steal sheep for themselves to get money for drink; *umntu obēlweyo*, the man from whom something has been stolen; to steal for: *labēla ukusalisa ukulambā kwalo*,

he stole to satisfy his hunger; *uyibēle ntō-nina into yam?* why or for what reason have you stolen my thing? To eat the first ripe fruit clandestinely; see **u-Libo**.

um-Ba, *N. 6.* Dangerous edge between declivities of a mountain; steep narrow pass where the game steals through; a narrow defile between precipices; a stair in a rock; fig. danger; *ukuhambā ngemiba*, to have to take to dangerous places in travelling.

isi-Biwo, *N. 4.*
isi-Bo, *N. 4.*
ulu-Bo, *N. 5.* } Stealing.

uku-Baba, *V. intrans.* To be sharp, biting to the feeling; to smart, feel a stinging sensation or irritation of the skin, as from a nettle; to itch: *isilonda siyababa*, the sore is itching, is biting.

—**Babela**, *Rel. form.* To feel itching, biting: *ndababelwa*, I felt itching; to set fire before-hand to the grass near anything you wish to preserve and so prevent it being burnt by anticipated conflagration; to use a preventive; fig. to utter exciting language.

—**Babelana**, *Rel.-recip. form.* To produce pain: *igasi libabelana ngemitambō emsimbeni*, the blood pains the body by the arteries.

—**Babisa**, *Caus. form.* To cause to itch; fig. to incite desire.

i-Bāba, *N. 2.* Patches or shingles like ring-worm; marks or scales on the body, as on a leprous man.

um-Baba, *N. 6.* Wild chestnut (*Calodendron Capense*, Thunb.), the fruit of which, small and black, is sometimes bound by by hunters round their wrists for the purpose of charming the game.

um-Babane, *N. 6.* (a) Itch. (b) Fury.

um-Babazane, *N. 3.* Nettle.

uku-Bābā, *V. intrans.* (a) To flutter like a bird in a trap; to struggle to escape from the snare. (b) To extract moisture by the application of heat.

—**Bābisa**, *Caus. form.* To ensnare in a trap; to move the shaft of an assegai over the fire to make it elastic.

uku-Babala, *V. trans. pass. batyalwa*, 1. Generally to do a thing spontaneously by one's own accord, of one's own feeling, not compelled by anything external; *angati-nina ukuti angasibabali ngezinto sonke?*

how shall he not freely give us all things?

2. Particularly (a) to confer a benefit of one's own voluntary will: *unantsi undibabale, ndibone ngento selingena*, such a one has given me a free gift, I only knew of it by its entering my house or fold; (b) to attack or insult one quite gratuitously without cause or provocation: *yini undibabale ndingensanga nto?* why? he has gratuitously attacked me without my having done any thing (to provoke him); (c) to seize, as a disease, in a way that cannot be accounted for: *andisazi esisifo sifumane sandibabala*, I cannot account for this illness, it has seized me gratuitously.

isi-Babalo, *N.* 4. An unasked gift.

u-Babalo, *N.* 5. Grace.

im-Babakazi, *N.* 3. The doe of the bush-buck.

im-Bābala, *N.* 3. (a) Bushbuck (*Antelope sylvatica*). (b) Rust in Kaffircorn. Phr. *uyimababala yolwantunge*, he is a buck of an endless forest, i.e. a shiftless man who never continues long in any place or occupation.

ukuti-Babalala, (a) *V. intrans.* To fall suddenly or with violence. (b) To sit or dwell spread out.

u-Babalala, *N.* 5. Wide extent, compass.

uku-Bābāma, *V. intrans.* To rage; to be furious.

—**Bābāmela**, *Rel. form.* To address one in wrath.

—**Bābāmisa**, *Caus. form.* To enrage, irritate.

i-Bābāma, *N.* 2. An irascible or choleric person.

u-Bābāmo, *N.* 5. } Fierce rage, outburst
um-Bābāmo, *N.* 6. } of anger; choleric.

isi-Babatu, *N.* 4. Any thing uncommonly wide, broad or extensive.

uku-Babaza, *V. trans. pass. batyazwa*, To report one as very ill, or as acting uncommonly well, or as bestowing very bountifully; to alarm, exaggerate. Em. to speak highly of a person; to exalt, extol;

um-Babaza, } *N.* 1. An exaggerator; one
um-Babazi, } who is always complaining.

um-Babazo, *N.* 6. The act of reporting one as very sick, or as acting uncommonly well, or as bestowing very bountifully.

uku-Bābāzela, *V. intrans.* (a) To flap about, as a duck attempting to fly. (b) To growl exceedingly, as a lion or leopard.

Babe, *Auxil.* in forming the compound tenses, 1 cl. pl.: *babe betānda*, contrac. *babetānda*, they were or have been loving; *babe bengatētānga*, contrac. *babengatētānga*, they had not spoken; *babe beya kuhambā*, contrac. *babeya kuhambā*, they were going to walk; they should have walked. see **uku-Ba**, I. 2. (a).

um-Babebabe, *N.* 1. (a) The foremost in a race who outruns others. (b) One who feels itch in several parts at once; fig. an irritable person.

Babo, *Pron. poss.* (a) 1 cl. pl. Their: *abantu nabantwana babo*, the people and their children. (b) 7 cl. Its: *ubusi bunobumna ndi babo*, the honey has its sweetness; see **Bo**; *ababo*, companions, sing. *uwabo*.

uku-Babula, *V. trans.* To draw, paint, tattoo.

uku-Babulula, † To open the eyes, = **uku-Tingulula**.

uku-Bāca, *V. trans.* (a) To cut and make the *isibāca*. (b) *V. intrans.* To go without having any definite object in view; to wander about in a destitute state; to be homeless; cf. **uku-Mfenguza**.

—**Bācela**, *Rel. form.* To wander to a certain place or person for aid; *wabācela emlungwini*, he sought for help with the Europeans.

—**Bācisa**, *Caus. form.* To turn one from home; to cast him on the world destitute.

isi-Bāca, *N.* 4. That part of the female kaross which hangs loose behind; its length is equal to the length of the kaross. It is generally made of a dressed hide of a dark red coloured ox. The hair is not taken off and the hairy side is outward. The whole breadth, formerly about a foot, is formed of small longitudinal stripes, each about two inches broad, which are neatly sewed together and variously ornamented with buttons; fig. a shawl; the flap of the wagon sail.

ama-Bāca, *N. prop.* Makaula's tribe.

um-Bāco, *N.* 6. A long strip of cotton blanket made like a dress and worn by Kaffir women and girls,

im-Bāca, im-Bācu, } *N. 3.* Those wandering in search of a home or livelihood: *basimbācu*, they were scattered by hunger or war; they wandered about for work.

uku-Bāda, V. trans. (a) To plunder, rob, (a kind of legal stealing, done secretly and confessed afterwards); to use for a time that which belongs to another without his permission. (b) To kill, murder secretly; to assassinate. (c) To ravish (not by force), = **uku-Zuma**.

i-Bāda, N. 2. Thief, assassin, ravisher.

um-Bādo, N. 6. The act of appropriating another person's property for a time without permission; robbery, plunder, murder; ravishing.

isi-Bāda, N. 4. (a) An isolated patch or spot on the ground, singular in colour. (b) An incapable being. (c) Any small circular thing placed on the head as an ornament.

ukuti-Bāda, V. intrans. To fall down flat; *nditē-bāda ngesisu*, I fell flat on my stomach.

uku-Bādeka, V. trans. To put, place, lay, clap down flat: *abafasi babubādeka ubulongo ebuhlanti*, or *amalongo pēsu komlilo*, the women put the wet cow dung in the cattle fold flat on the ground or against the walls, to dry there, or the dry dung on the fire; to put the hand flat on the fat swimming on soup or food and lick it off.

—**Bādekela, Rel. form.** To be placed flat for.

ukuti-Bādada, V. intrans. To lie down flat suddenly.

im-Bādada, N. 3. Sandal.

u-Bādakazi, N. 1. An uninhabited region: *ndahambā kwa-Bādakazi apō kungekō namansi*, *apō kungekō umsi*, I travelled in the wilderness where there was neither water nor a village; fig. midnight: *ndafika kwesika-Bādakasi*, I arrived at midnight.

uku-Bādama, V. intrans. To sit or lie down in wait; to watch, as a cat for the mouse.

—**Bādameka, Stat. form.** To be stupid.

—**Bādamela, Rel. form.** To watch for the apprehension of a criminal, or capture of an enemy.

isi-Bādama, N. 4. A stupid person.

i-Bādana, N. 2. A small springbuck; dimin. of **i-Bādi**.

uku-Bādaza, V. intrans. } To walk cautiously, not firm, like one who walks barefoot for the first time, or as a child ready to fall; to waddle like a duck; to speak hesitatingly.

i-Bādi, N. 2. (a) Butterfly. (b) The springbuck, Antelope saltans; *inkabi ebādi*, and *inkomo ebādi*, an ox or cow of the same colour as mentioned under *ibādikazi*. (c) A regardless person.

i-Bādikazi, N. 2. (a) The doe of the springbuck. (2) A tributary of the Fish river. (c) A tributary of the Qofa river; *ibādikazi elibomvu*, a cow with some red on the sides, and much white on the back and belly; *elimnyama*, the same with black on the sides.

uku-Bādla, V. intrans. To simmer, boil.

i-Bādiala, i-Bādialala, } *N. 2.* The oxen which are the last or drop behind in a race; fig. an unwieldy person.

ukuti-Bādlu, uku-Bādluza, } *V. trans.* To pierce through a hollow thing as the belly with a blunt instrument, or stick; to fill a garment with holes; fig. to reveal.

isi-Bādlu, N. 4. Anything pierced through with holes; the plank of a brush.

i-Bādilubādilwana, N. 2. A thing pierced or beaten into tatters; fig. a person full of talk.

uku-Bādubādula, Freq. form. } To go

—**Bādula, V. trans.** about in search of; to emigrate; to wander constantly, roam about; to be a vagabond; fig. to wander in speaking or addressing.

i-Bādubādu, N. 2. } A rambler, roam-
isi-Bādubādu, N. 4. }
isi-Bāduli, N. 4. } er, wanderer, vagabond, emigrant; one in search of anything; a straying animal.

isi-Bākabāka, N. 4. The space or expanse between heaven and earth, the firmament.

i-Bakala, N. 2. (a) Step, space, section, paragraph, period. (b) A tributary to the Mnandi river.

isi-Bakala, N. 4. Public: *beka inyama esi-*

bakaleni, put the meat in an open place before all. The pl. is used for good, sweet words, reasons, proofs, arguments, which state a thing so that people get convinced.

ukutí-Bakata, *V. intrans.* To come unexpectedly on any thing feared; to close fight with an enemy. Boys to step forward, to go at one in fighting: *wabákata kum*, he wished to fight with me, suddenly before I expected him; to throw at a near object.

uku-Bákaxa, *V. intrans.* (a) To rush in an extended line on the game: *balibákaxa ihlati*, they rushed all spread out into the forest; fig. to speak all at once, without order; to confuse: *intètò yakè indibákaxile*, his speech has come to me from every point and confused me. (b) To take a by-path. (c) To sew on a patch. (d) To enter as an assegai blade horizontally; to beat with the middle of a stick, not with the end; to hit with the shaft, not with the blade.

—**Bákaxisa**, *Caus. form.* To cause to rush, take a by-path, sew, enter, etc.

isi-Bákaxa, *N. 4.* Any thing misshapen or ill made.

Baké, *Poss. pron. 3 p. sing.* His, her; ref. to 1 cl. pl.: *abantu baké*, his people; and to 7 cl.: *ubukumkani baké*, his kingdom; emphat. *abaké abantwana*, his or her own children. (To be distinguished from the 3 p. pl. pres. indic. of **uku-Ká** or **uku-Ké**, and the 1 cl. pl. pres. conj. of the same, and of **uku-Ká**, to draw, and **ukw-Aká**, to build).

Bako, *Poss. pron. 8 cl. ref.* (a) to 1 cl. pl. Its: *ukutya kudliwe ngabapèki bako*, the food has been eaten by its cooks. (b) to 7 cl.: *ukufa kunobunzima bako*, death has its burden; see **Ko**.

Bakó, *Poss. pron. (a) 2 p. sing.* Thy: *abantwana bakó*, thy children; not to be confounded with the 3 p. pl. pres. indic. of *ukubakó*, they are present or in existence; emphat. *abakó abantwana*, thy children; (b) 7 cl.: *ubuhlanti bakó*, thy cattlefold; emphat. *obakó ubuhlanti*; thy cattle fold; see **Kó**.

i-Báku, *N. 2.* (a) Whydah finch (Chera progne). (b) Pointer dog.

i-Bákuba, *N. 2.* A species of castor oil plant.

i-Bákuma, *N. 1.* An oven fr. the Du. bak-oven.

uku-Bákuzela, *V. intrans.* To walk at full speed with garments flapping; fig. one who travels aimlessly without a stick, etc.

uku-Bala, *V. trans.* To count, reckon, compute, number. Phr. *ihashe libal' indlebe*, the horse pricks up one ear and then the other.

—**Balela**, *Rel. form.* To count for, enumerate. Euphem. *wambalela*, he slept in her hut; said of a polygamist sleeping a certain number of nights in the huts of his wives in turn.

—**Balisa**, *Caus. form.* To cause to count, relate, recite, narrate. It implies always that the thing narrated is old.

—**Balisela**, *Caus.-rel. form.* To narrate, tell news or an old matter of dispute to or for: *ndababalisela ukuhamba kwam*, I narrated to them about my journey.

—**Baliselana**, *Caus.-rel.-recip. form.* To narrate to each other, or alternately; to tell stories to each other; *bahlala bebaliselana*, they sat down or continued telling one another old stories.

um-Baleli, *N. 6.* The quack who enumerates the places in which one has hid charms.

um-Balelo, *N. 6.* Enumeration, account.

i-Bali, *N. 2.* Old story, old occurrence, incident; historical fact or event.

isi-Bali, *N. 4.* One expert in counting.

um-Bali, *N. 1.* One who counts, reckons; accountant, computer.

im-Bálisto, *N. 3.* Narrative, relation, history, account.

im-Bálo, *N. 4.*
isi-Balo, *N. 4.*
um-Balo, *N. 6.* } That which is counted, reckoned, arithmetic.

im-Bála, *N. 3.* us. as *adj.* One, only one.

im-Bálwa, *N. 3.* pl. Few: *ndinenkomo esimbálwa*, I have a few cattle.

uku-Bála, *V. trans.* To mark, write, sign, paint; *bála encwadini*, write in the book.

—**Bálela**, *Rel. form.* To write for or to a person: *wondibálela incwadi*, you must write for me or to me a letter. Phr. *wabálela edolweni*, lit. he wrote on the knee, i.e. he was insincere, shifty, cheating; he spoke lies wherever he went.

- Bálisa**, *Caus. form.* To cause to write.
- Bálisana**, *Caus.-recip. form.* To cause to write to each other.
- i-Bala**, *N. 2.* (a) Colour, hue, mark, spot; *ibala lakè lilubèlu*, his colour is a yellow one. Phr. *amabal' engwe*, lit. leopard spots, i.e. hints, remarks. (b) Open space as a bare space, or a yard near or round a house, or a glade in or near a forest; lawn.
- im-Bála**, *N. 3.* Spots or marks of old people from sitting over the fire too much, not open on the shin-bone.
- isi-Bala**, *N. 4.* (a) The great muscle on the ribs, pect. maj. (b) Open place.
- u-Bala**, *N. 5.* Place cleared off, open, where nothing is to be seen; hence, desert, wilderness; *ilizwe lilubala*, the country is desert, uninhabited.
- um-Bala**, *N. 6.* Shin-bone (tibia).
- im-Báli**, ($\frac{3}{4}$ short) *N. 3.* Narrative, tale: *yens' imbali*, recount or narrate a story or history. Phr. *bavuya imbáli*, they rejoiced beyond measure.
- im-Báli**, *N. 3.* An expert in writing.
- im-Báli**, *N. 3.* The small seed of any tree, plant, blossom or flower; hence, progeny.
- um-Báli**, *N. 1.* Scribe, writer, clerk.
- im-Bálo**, *N. 3.* The art of writing.
- isi-Bálo**, *N. 4.* } Writing, record, scripture.
- u-Bálo**, *N. 5.* }
- um-Bálo**, *N. 6.* Writing, mark, stripe; a woollen blanket with a black stripe.
- uku-Bálakaxa**, *V. intrans.* To fall flat on one; to sprawl in falling.
- im-Bálakaxa**, *N. 3.* A very lazy person always sitting in one place.
- isi-Bálala**, *N. 4.* (a) Shouting, loud crying on the part of men pursuing: *basibálala*, they are running away. (b) A rug.
- u-Balangile**, *N. 1.* A white horse.
- im-Bálara**, *N. 3.* (a) One who distinguishes himself, excels in strength, courage, or ability e.g. in shooting, etc; the boldest hero; the greatest prince (God). (b) The bitterest medicine.
- uku-Balasa**, *V. intrans.* To cry as a calf when caught.
- Balasela**, *V. trans.* To shine; to make conspicuous, very bright or dazzling, so as to overpower; cattle to keep bellowing till it disturbs.

- im-Bálasane**, *N. 3.* That which is brilliant, eminent above all others.
- uku-Baleka**, *V. intrans.* To run, flee; *impi yabaleka*, the enemy fled; to avoid: *ndambaleka*, I fled from him; to fly, as a bird.
- Balekela**, *Rel. form.* To run, flee for or to, towards, into: *ndibalekela ku-Tixo*, I flee to God; to attack without cause: *into ebalekelweyo*, a thing attacked without cause; to meddle with; to provoke: *undibalekele futi*, he has provoked me often.
- Balekisa**, *Caus. form.* (a) To make one run, flee; to spur on: *ukubalekisa amahashe*, to race horses. (b) To run with, or along with. (c) To work nimbly; to handle tools cleverly.
- Balekisela**, *Caus.-rel. form.* To drive away for or to.
- im-Baleki**, *N. 3.* A good runner, a race horse.
- um-Baleki**, *N. 1.* Runner, fugitive.
- uku-Balela**, *V. intrans.* To shine; to be hot; to scorch, burn up, applied to the sun; *ilanga libalele*, the sun is hot, or there is a drought.
- Balelela**, *Rel. form.* To scorch; *umhlaba ubalelelwe lilanga*, the earth is scorched by the sun.
- Balelisa**, *Caus. form.* To cause to shine, to scorch.
- Balo**, *Poss. pron.* Its. (a) 2 cl.: *ilizwi linabapupuli balo*, the word has its listeners; (b) 5 cl.: *usana lwagcinwa ngabazali balo*, the child was kept by its parents; see **Lo**.
- i-Baluko**, *N. 2.* HI. for eye.
- uku-Balubalula**, } *V. trans.* (a) To pick, cull, specify, distinguish, note, mark out, select; reflex. *wazibalula*, he distinguished himself, in the sense of making him distinct from others. (b) To except. (c) To open or lift up the eyes.
- Baluleka**, *Stat. form.* To be distinguished, etc.: *indoda ebalelekileyo*, a prominent, conspicuous, distinguished, weighty, important man.
- Balulela**, *Rel. form.* To mark out on account of or for others.
- u-Baluleko**, *N. 5.* Distinction.

isi-Balulo, *N. 4.* Selection; the best, good, chief person or thing.

uku-Bálula, *V. trans.* To scratch, make stripes by scratching with claws; to shave off the rough parts of a skin.

ukuti-Balulu, *V. intrans.* To open the eyes; to come to one's self after a faint.

i-Balufa, *N. prop.* A tributary of the Ncwenxè river.

Bam, *Poss. pron. ref. to 1 cl. pl.* My: *abantwana bam*, my children; *emphat. abam abantwana*, my own children; 7 cl.: *ubukò bam*, my presence; see **M 4**.

ukuti-Bám, *V. intrans.* To fall flat; to become feeble.

uku-Bambá, *V. trans., pass. banjwa.* To seize, grasp, apprehend; catch, hold, to keep back, restrain; *yibambè inkabi ingabaleki*, hold fast the ox that it may not run away; *wabanjwa wasiwa kulimbi iligwe*, he was caught and brought to another country; *uyibambile imali yam*, he has kept back my money; *wabamb' umzimba*, he braced his body, or became wary; *wabamb' amehlo*, he cheated; *bambá iligwi*, think of the word, keep it in remembrance; *wasibambá*, he held himself back was reserved; he was self-possessed at the time of excitement, refrained from action; fig. to hold as, to count for: *ngokuba bebebambè ukuti uyinkosi*, because they counted him for a chief.

Bambána, *Recip. form.* To strive, struggle, grapple, catch, take hold one of another, as wrestling men; fig. to contend about a matter in which both parties maintain their right; hence the war cry; *ibambène ngazo!* or *kubanjwue ngazo!* the enemy is at war with us about it (the cattle).

Bambéka, *Stat. form.* To be held fast; to be stiff; to adhere; *isikonkwane asibambéki*, the nail does not hold fast; fig. *isono sibambékile*, the sins are retained; *iligwi liyabambéka*, the word is retainable; *ndibambékile kulomzi*, I am detained at this place.

Bambékisa, *Stat.-caus. form.* To cause to be held fast, etc.

Bambéla, *Rel. form.* To catch or hold for another; to be a substitute: *ndiyiba-*

mbèle lendoda, I work or act for this man, in his stead.

Bambélana, *Rel.-recip. form.* To seize mutually in behalf of each party: *kwabanjelwana na-Belungu nama-Xòsa*, the Europeans and Kaffirs seized mutually in behalf of their parties.

Bambélela, *Rel. 2. form.* To hold on to; to hang by: *usana lubambélela kunina*, the child holds on i.e. is attached to its mother.

Bambélelana, *Rel. 2.-recip. form.* To hold on to each other.

Bambisa, *Caus. form.* To cause to grip: *zibambise intlanzi*, catch fish; to hold with, retain by; to have a hold on one by having possession of his property; fig. to help; to assist: *ndibambise emsebenzini wam*, help me in my work; to pledge; to mortgage, promise: *wandibambisa ngenkomo*, he gave me a cow to keep meanwhile.

Bambisana, *Caus.-recip. form.* To keep one another by the hand; to assist each other; fig. to enter into a mutual engagement; to co-operate; to pledge or bind each other to an engagement or enterprize; to enter into confederacy.

Bambisela, *Caus.-rel. form.* To pledge:
i-Bambá, *N. 2.* (a) The eyetooth, tusk of animals. (b) The lath bent over the thatch on a hut, on which strings or ropes are tied to bind down the thatch. (c) One who acts for another; high bailiff, sheriff, governor.

im-Bambáne, *N. 3.* Debate, controversy.

im-Bambé, *N. 3.* Boundary of a forest: *embambèni yehlati*, in the edge or boundary of a forest.

isi-Bambélelo, *N. 4.* Anything to hold on by.

um-Bambéli, *N. 1.* Deputy, proxy, representative.

um-Bambi, *N. 1.* Catcher, captor.

isi-Bambisano, *N. 1.* Mutual help.

isi-Bambiselo, *N. 4.* Pledge.

um-Bambisi, *N. 1.* Catcher, captor; *umbambisi wentlanzi*, fisherman.

isi-Bambiso, *N. 4.* A trap for catching; pledge, engagement.

isi-Bambò, *N. 4.* An instrument for holding, as a handle, vice, pincers; the evid-

ence of the capture of a thief or other culprit; fig. = *am-Andla*.

u-Bambò, *N.* 5. (a) Rib; *ubambò lwempetu*, false or lowest rib; *ubambò lomahlu-lo*, the highest rib. (b) The ring or band of a wheel. (c) A muscle of the breast.

Dimin. *u-Banjana*.

um-Bambò, *N.* 6. Capture.

um-Banjwa, *N.* 1. Captive, prisoner.

im-Bàmbàlala, *N.* 3. That which is big; *intombi iyimbàmbàlala*, the girl is big, stout.

uku-Bàmbàtā, *V. intrans. pass. banjatwa*, To pat, tap encouragingly with the flat hand; to quiet, allay, appease, coax, flatter; fig. to hint, allude to.

—**Bàmbàtisa**, *Caus. form.* To encourage, promise, vow; to cause to hope for favours; *u-Herode wayibàmbàtisa intombi ngesifungo*, Herod promised the daughter with an oath; to assent seemingly, grant apparently.

isi-Bàmbàtiso, *N.* 4. A vow.

um-Bàmbàtō, *N.* 6. Medicinal plant.

uku-Bambèzela, *V. trans.* To keep waiting; to hinder, impede, prevent, detain till it is too late; *wandibambèzela selekambile ubawo*, he kept me back, when my father had already gone far; fig. to repay, retaliate, recompense: *wabambèzela ngenkomo zomkuluwe wakè*, he retaliated, i.e. recovered (his cattle) by seizing his brother's cattle.

isi-Bambèzelo, *N.* 4. (a) Interruption, detention, hindrance, stoppage, delay; retaliation. (b) That which is given as security.

isi-Bana, *N.* 4. Dimin. of **isi-Bi**, a foreign particle.

isi-Banana, *N.* 4. A swell: *usisibanana*, he goes about with a show of enlightenment.

um-Bàncòlo, *N.* 6. (a) A beggarly, poor, homeless person. (b) *N. prop.* River of Eastern Gcalekaland.

uku-Banda, *V. intrans.* To be cold, chill or frigid (to the feeling, not the feeling of cold). *N.* 8. Coldness.

—**Bandisa**, *Caus. form.* To make cold; to cool.

isi-Bandiso, *N.* 4. A cooler.

um-Bandiswa, *N.* 1. One who is cold from rain.

isi-Banda, *N.* 4. A scar, scratch, cicatrix.

uku-Bandakanya, *V. trans.* To join, put things together in one class, title etc.; to set, fix, bring one or more things into connexion with one another; *sibandakanyiwe no-Tixo*, we have been joined to God; *indoda ibandakanywa nomfazi wayo*, the man is joined to his wife.

—**Bandakanyana**, *Recip. form.* To be joining: *imizi-le ibandakanyene*, the places are close to each other.

—**Bandakanyisa**, *Caus. form.* To make to join; *ndabandakanyisa lento nalento*, I made this thing and that to join; *uzibandakanyisile nalomntu*, he has joined himself to that man.

i-Bandē, *N.* 2. Small heaps of corn, grass or firewood before they are tied up in a bundle.

im-Bānde, *N.* 3. (a) Shinbone, which the Bushmen use as a whistle. (b) A pipe, flute, fife. (c) A shrub. (d) A little village close by the chiefs residence.

isi-Bandē, *N.* 4. A certain kind of long, aromatic grass, used by lying-in women and menstruating females.

uku-Bāndela, *V. trans.* To load up very much.

—**Bāndeleta**, *Rel. form.* To overload.

um-Bandela, *N.* 6. A bone in the hock, (fibula,); an addition to: *ndenza umbandela kwelozwi*, I added to that word; *amabandela*, any thing grafted in; fig. people who attach themselves to another body of people; a mixed multitude, as that which went up from Egypt with the Israelites.

uku-Bandeza, *V. trans.* To keep back; to withhold that which one borrows or expects to get; to deprive, debar; to prevent the use of a thing; to refuse to lend or grant: *lomntu asikukò nokuba uyayibandeza into yakè*, this man is exceedingly averse to lending; *uyawubandeza umsimbà wakò*, thou refusest to give the use of thy body to do a thing; *uyayibandesa indlela*, he refuses to give the use of the road; *uyibandezile iwayini entle*, thou hast kept back

the good wine. Phr. *umona wasemlungwini ubandeza icitywa ungaliqabi*, the envy of the Europeans prevents the getting of red clay from the pit, and yet they do not use it, (describing the dog in the manger).

—**Bandezela**, *Rel. form.* To press one thing against another; to be pressed between from the sides; to squeeze: *izihlangu ziya-bandezela*, the shoes pinch, fit narrowly; *umnwe ubandeselwe elucangweni*, the finger is jammed between the door and frame; *wabandezeleni amahashe ngotango*, hem in the horses against the fence; fig. to oppress, distress, afflict, harass, hem in, coop up, close in upon, besiege: *indlala isibandezele*, the dearth distresses, presses hard upon us; to cause to suffer severely: *isifo sindibandezele*, the illness makes me to suffer greatly; *uyandibandezela ngokubusa kwakè*, he presses me with questions; to urge, enforce.

—**Bandezeleka**, *Rel.-stat. form.* To be distressed, oppressed, under severe suffering: *ndibandezelekile*, I am oppressed, distressed.

—**Bandezisa**, *Caus. form.* To restrain, repress.

i-Bandeza, *N. 2.* The person who keeps back, withholds, refuses to grant, deprives; fig. a miser, niggard.

um-Bandezeli, *N. 1.* Oppressor.

im-Bandezelo, *N. 3.* Affliction, oppression.

um-Bandezelo, *N. 6.* Any place, in which the game or people are cooped up by hunters or pursuers; affliction, oppression, distress, suffering.

isi-Bandezelo, *N. 4.* Any instrument of pressure; impression, on the heart.

i-Bandezi, *N. 2.* That which forms an obstruction to the light or heat of the sun or fire, and reflects it; any corner very hot by the concentration of the sun's rays; oppressing heat; resistance like a toll-bar; enclosure, of which the entrance is wide before and narrow at the pitfall (*isi-Hogo*), into which the game is driven in hunting.

isi-Bandezo, *N. 4.* Withholding, keeping back; refusal.

um-Bandezwa, *N. 1.* One refused who has been asked for.

i-Bandla, *N. 2.* The people of one chief, as distinguished from those of another. In this sense it is generally used in the pl: *inkosi ifikile namabandla ayo*, the chief has arrived with his suite; a division, cohort of an army; a body of men; assembly, company, congregation.

i-Bane, *N. 2.* Firebrand.

isi-Bane, *N. 4.* Any thing that emits light, a lighted stick, flambeau, lamp, candle; fig. sun, moon.

um-Bane, *N. 6.* Lightning.

uku-Baneka, *V. trans.* To light, lighten: *baneka isibane*, light a candle; *izulu liya-baneka*, the sky lightens. *N. 8.* *ukubaneka kwesulu*, the lightning of the sky.

—**Banekela**, *Rel. form.* To lighten for or about.

—**Banekisa**, *Caus. form.* To lighten.

Banekisana, *Caus.-recip. form.* To lighten mutually.

—**Banekisela**, *Caus.-rel. form.* To illuminate, enlighten, instruct.

Banga, (a) *Neg. verb. pref.* of 1 cl. pl.: *ukuse bangateti*, that they may not speak; *iliswi abangulititanga*, the word which they did not speak.

(b) *Verb. pref.* 1 cl. pl. of potent. mood: *bangahamba*, they may walk.

(c) Pres. and aor. tense, 1 cl. pl. and aor. 7 cl. of **uku-Nga**, (a) and (b), and **ukw-Nga**, which see.

(d) *Aux.* of condit. mood, see **Bange** (a).

uku-Banga, *V. trans.* (a) To cause, originate, make, occasion, produce, bring on: *le-nto yabanga imfaswe*, this thing caused war; *yinto-nina ebang' ukuba uhambe ngalendlela*? what is it that makes you walk this way?

(b) To demand, claim, in disputing the proprietorship of any thing: *ndiyalibanga elihashi*, I claim this horse. Phr. *ubukulu abubangwa*, one does not become great by claiming greatness, i.e. man's birth, actions, not his talk and boasting are what people judge of his greatness by.

—**Bangela**, *Rel. form.* (a) To cause for; to bring upon: *isono sandibangel' ukufa*, the sin caused my death; *londawo indiba-*

ngel' uvuyo, this matter gives me joy. (b)
To claim, etc., for another.

—**Bangelana**, *Rel.-recip. form.* To help each other to claim.

—**Bangisa**, *Caus. form.* To dispute, contend for.

—**Bangisana**, *Caus.-recip. form.* To debate, dispute with each other in claiming a thing: *bayabangisana ngelifa*, they dispute with each other in claiming the inheritance; *amadoda ayabangisana ngentombi*, the men are competing one with another for the girl.

i-Banga, *N. 2.* Distance or space between two lines; width or breadth of a row of bead-work, or between the seams of a dress, or a row of binding in a mat; lately used for step by step; fig. reason: *bek'amabanga*, speak what is true, i.e. give your reasons for speaking this and that.

im-Bangi, *N. 3.* Cause, means, claim, reason of dispute: *imbangi yoko*, a cause of that; originator, author.

um-Bangi, *N. 1.* A claimer.

im-Bangiso, *N. 3.* Dispute, contest.

im-Bangiswano, *N. 3.* Dispute in claiming.

i-Bango, *N. 2.*

im-Bango, *N. 3.* } Disputed claim, contest at elections, right.

u-Bango, *N. 5.* Cause, reason; the act of claiming anything.

um-Bango, *N. 6.* Debate, dispute.

uku-Banga,
ukuti-Banga, } *V. intrans.* To pass

away; to cease suddenly; to get lost, dispersed; to perish: *utè-banga umlilo*, the fire is suddenly extinguished; *amafu atè-banga*, the clouds suddenly dispersed; *lwati-banga uvuyo lwam*, my joy suddenly ceased.

uku-Bangisa, *Caus. form.* To cause to cease, to pass away, to get lost, etc.

ukuti-Bangabanga, *V. intrans.* To wave: *icuba liti-bangabanga*, the tobacco is broad and waving.

i-Bangabanga, *N. 2.* Waving, as corn, tobacco or pumpkin leaves; *ingolowa ilibangabanga*, the wheat is broad and waving; a large leaf.

u-Bangabanga, *N. 5.* One who acts, speaks or runs persistently without yield-

ing to others: *lendoda ilubangabanga*, this man outruns others.

i-Bangala, *N. 2.* (a) Head ornament. (b) A tributary of the Keiskama river.

u-Bangalala, *N. 5.* Ignorance: *ndabashiya beselubangalaleni*, I left them, not knowing the place where they were.

um-Bangandlela, *N. 6.* A small tree with yellowish flower, used for stomach disorders, scrofula and threadworms in horses.

i-Bangata, *N. 2.* One who originates a quarrel.

ubu-Bangata, *N. 7.* Disagreement.

uku-Bangaza, *V. trans.* To scatter, spread, disperse; to wander about in distress.

—**Bangazeka**, *Stat. form.* To be suddenly dispersed: *impi yabangaseka*, the enemy was dispersed, i.e. is gone; *lomsi ubangasekile*, this village is ruined; to be mourning.

—**Bangazela**, *Rel. form.* To run away in distress upon being dispersed; to flame up, as fire.

—**Bangazelela**, *Rel. 2. form.* To run in distress away to: *ndabangazelela emlunqwini*, I had to run away to the Europeans i.e. to the Colony.

—**Bangazisa**, *Caus. form.* To cause to scatter etc.

i-Bangaza, *N. 2.* One who wanders about in distress.

Bange, (a) *Auxil.* forming the conditional mood, 1 cl. pl.: *bange (banga) bekwela* they should or ought to ride. (b) *Neg. verb. pref.* (contrac. fr. *abange*), of potent. mood of 1 cl. pl.: *abafazi bangepàtwè kakubi*, the women may not be treated badly.

um-Bangendlela, *N. 6.* The rush, which in the history of the Embo tribe is said to have been used as walking sticks by those who were fugitives, and by which they fought their enemies on their way, and even drove away the wild beasts in self-defence.

uku-Bangezela, to cause etc. = **uku-Banga**.

um-Bangezeli, *N. 1.* Originator.

isi-Bangezelo, *N. 4.* } First cause, origin.

um-Bangezelo, *N. 6.* }

u-Bangindlala, *N. prop.* Mount Arthur,

isi-Bangubangu, *N.* 4. An intelligent person.

uku-Bangula, *V. trans.* To probe with an instrument; to extract a thorn.

uku-Bangulula, *V. trans.* To search out, discover, expose to view a hidden matter or thing; to examine, interrogate closely, disentangle a complicated case: *wabangulula lomcimbi*, he examined this matter.

u-Bani, pl. *obani*, The person who; one unknown to the speaker: *bisani ubani nobani*, call the people (*abantu*) whosoever they be; *akakatali nangubani*, he does not care for any one, i.e. he cares for no man; *akukò bani uya kusinda*, there is none who shall escape, i.e. no man shall escape; used in interrogation: *ngubani-na? who is it? kwakukò bani-na ndingekabikò mna*, who was there before me? *ngesitànda bani-na?* whom ought we to love? *ngobani-na abobantu bémkayo?* who are those persons, who are leaving; *akanabani*, he has no one whom he regards or fears, i.e. he is godless.

um-Banjwa, a captive; see **uku-Bamba**.

isi-Bànqa, *N.* 4. Multitude.

i-Bànti, *N.* 3. Belt, band, (from the Du. band).

uku-Bàntsa, *V. trans.* Em. to toy, play with; to lay the hand playfully on another.

uku-Bànxa, *V. intrans.* To speak or do foolishly.

isi-Bànxa, *N.* 4. Fool; one who does not know what he does, has no mind, (abusive word).

ubu-Bànxa, *N.* 7. Foolishness.

uku-Bànyalaza, *V. intrans.* To writhe with pain; to stretch out to die.

Banzi, *Adj.* Broad, wide: *isango libansi*, the gate is wide. *Adv. lento yasiwa bansi*, this thing is known far and wide.

u-Banzi, *N.* 1. (a) A tributary of the Great Kei river; *kwa-Bansi*, a wide ford of the Keiskama river near Knapps Hope.

ubu-Banzi, *N.* 7. Breadth, width.

uku-Bàptiza, *V. trans.* To baptize (from the Greek).

u-Bàptizo, *N.* 5. Baptism.

uku-Bàqa, *V. trans.* To come, spring upon

one suddenly, unexpectedly; to surprise; to take unawares: *lento indibàqile*, this matter has taken me by surprise; *ingonyama ibabàqile*, the lion has sprung suddenly upon them.

i-Bàqo, *N.* 2. Surprise. *Adv. ngebàqo*, by surprise, suddenly.

i-Bàqolo, *N.* 2. Maize boiled in the cob.

im-Bàqolo, *N.* 3. Any very bitter thing.

uku-Bàra, *V. intrans.* To be parched with drought, dry: *ilizwe libàrile*, the land is parched; to be in poor circumstances, in want of food, poverty struck.

uku-Bàrula, *V. intrans.* To vociferate, — **Bàrumla**, *V. intrans.* To shout, proclaim in anger; to address in a contumelious manner; to roar as a lion, vociferate as a baboon.

im-Bàsa, *N.* 3. White spot or mark at the forehead of an animal; a head ornament, sign, cocade, diadem, a soldier's cap-plate; fig. the head of a party; the chief personage residing on a stream.

uku-Basa, *V. trans.* To make or kindle a fire.

— **Bàsela**, *Rel. form.* To kindle fire for or in a particular place.

um-Basa, *N.* 6. Em. Month of March.

um-Basi, *N.* 1. A firelighter.

i-Baso, *N.* 2. A distant fire, light of fire.

um-Baso, *N.* 6. A flaming fire.

uku-Bàsela, *V. trans.* To give a present which is asked; *ndibàsele*, give me a present. (It is derived from the Dutch *baas*, and means, show me by a present that you are my master or lord).

— **Bàselela**, *Rel. form.* To bestow a gift in the name of another.

im-Bàseli, *N.* 3. A distributor of presents.

im-Bàselikazi, *N.* 3. A female who bestows gifts.

i-Bàso, *N.* 2. A present, generally given by a shopkeeper to a customer; dimin. *ibàswana*, a little present.

i-Bàsokazi, *N.* 2. A large present.

um-Bàshe, *N. prop.* A river flowing into the sea between the Kei and Umtata.

Baso, *Poss. pron.* of 4 cl. Its: *isizwe nàbemi baso*, the tribe and its inhabitants; 7 cl.: *isifo sinobuhlungu baso*, sickness has its pain; see **So**, 1.

i-Bata, *N.* 2. Long, overgrown, extended hoof.

isi-Bata, *N.* 4. An opening in the game enclosure where a snare is set; the fowler's trap, snare, consisting of nooses made of long hairs from a cow's tail, and spread over the entrance of bird's nest, or fixed on a spot frequented by doves, and concealed by the refuse of corn; a place with cob webs.

uku-Batabata, = **uku-Bataza**.

ukuti-Bátala, *V. intrans.* To scatter, flee in all directions.

uku-Bátala, *V. trans.* To pay, (from the Dutch betalen).

i-Bátalo, *N.* 3. Payment.

uku-Bataza, *V. intrans.* To walk unsteadily, as one just recovered from illness, or as cattle with sore feet; cf. **i-Bata**, and **uku-Bádaza**.

im-Bátsha, *N.* 3. Barrenness.

i-Bátshabátsha, *N.* 2. A worthless trifling person; a babbler, prater.

ukuti-Batu, *V. trans.* To take a small part of the whole.

i-Batu, *N.* 2. As much (tobacco), as one can take by his two hands joined together; a small bundle or faggot of fuel; a detachment, as of soldiers.

im-Bátu, *N.* 3. Scorched food adhering to the bottom of the pot in which it has been prepared; unclean matter attached to the intestines.

uku-Batula, *V. trans.* To take a handful.

—**Batulela**, *Rel. form.* To take a handful for another person.

uku-Bátya, *V. trans.* (a) To mix up; to eat different things at one time. (b) To talk incoherently. Pass. *bátywa*, to be under sexual excitement, or of amorous desire, lust.

—**Batyela**, *Rel. form.* To prepare a mixed dish for one; to butter bread for one.

u-Batyo, *N.* 5. Mixture; to eat and drink pell-mell (beer and brandy); excitement, lasciviousness.

uku-Bátyaza, *V. trans.* To speak or act feebly, timidly, diffidently, in distrust.

u-Batyetye, *N.* 5. Any thing very beautiful.

i-Bátyi, *N.* 3. Foreign word, used by the Du. for jacket.

uku-Bátyula, *V. trans.* To beat or lash.

u-Baubau, *N.* 5. Sharpness or keenness of appetite, desire or anger: *ulubaubau*, he is very angry or greedy.

uku-Bávuma, *V. intrans.* To grumble; to speak gruffly; to growl as a lion.

i-Bávumo, *N.* 2. Growl, hideous noise.

uku-Bawa, *V. intrans.* To be greedy, ravenous.

—**Bawela**, *Rel. form.* To long, desire for: *babawela ukudla*, they were ravenous for food.

i-Bawa, *N.* 2. Miser, niggard.

i-Bawa, *N. prop.* A tributary of the Great Kei river.

Bawo, *Poss. pron.* 6 cl. Its: *umhlaba nabemi-bawo*, the earth and its inhabitants; *ubutyebi bawo*, its riches; 2 cl. pl. Their: *amadoda nabafasi bawo*, the men with their wives; *ubukulu bawo*, their greatness. see **Wo**, 1.

u-Bawo, pl. o. *N.* 1. My father; also term of respect to an older man, or to one, who exercises paternal care over another as benefactor, supporter etc.; pl. *obawo*, ancestors; *bawo!* voc. used as interjection of astonishment, wonderful! strange! also of an oath by daughters; voc. pl. *bobawo!*

u-Bawokazi, *N.* 1. My paternal uncle.

u-Bawokulu, *N.* 1. My forefather, grandfather.

isi-Bawu, *N.* 4. Gadfly, biting severely, infesting cattle and horses.

i-Báxa, *N.* 2. Crotch or fork in the branch of a tree; a jut in a post on which things can be hung.

im-Báxa, *N.* 3. A branch of any thing; a forked stick, a fork; fig. *ndimbáxa*, I have two ideas before me, but do not know what to do; *umntu ombáxa*, a double minded person.

isi-Báxa, *N.* 4. Fork of two branches; fig. a tributary of a river; gulf, bay.

um-Báxa, *N.* 6. A two barrelled gun.

Baya, (fr. **uku-Ya**) *Auxil.* 1 cl. pl. for forming the pres. absol. and ord. fut.: *bayatànda*, they love; *baya kutànda*, they shall love.

isi-Baya, *N.* 4. Fold for sheep or calves, or for Kaffircorn before it is thrashed out; (the calves fold of a chief is held sacred as a

place of refuge for culprits); *isibaya secuba*, a tobacco plot.

Baye, *Auxil.* in forming the compound tenses, 1 cl. pl.: *baye bekwela*, *contrac. babe-kwela*, they were riding, or used to ride; *baye bengasenganga*, *contrac. babengasenganga*, they had not milked, or had not used to milk; *ba(ye) bengayi kulima*, they should not have ploughed; or they will not plough; 7 cl.: *ubumnyama ba(ye)bumka*, darkness was departing.

i-Bāyi, *N.* 1. (a) Name of Port Elizabeth or Algoa Bay, (from the Du. baai, Engl. bay). (b) A cotton blanket.

Bayo, *Poss. pron.* of 3 cl. Its: *inkosi iyabuswa ngabantu bayo*, the chief is served by his people; 6 cl. pl.: *abantu bayo (imisi) babaninzi*, the people of them (places) are many; see **Yo**, 1.

im-Bāza, *N.* 3. Edible sea-mussel.

uku-Baza, *V. trans.* To sharpen to a point: *basa isintî*, sharpen or point the end of the laths; fig. *bas' indlebe*, sharpen the ears, i.e. be attentive.

—**Bazeka**, *Stat. form.* To be pointed or sharpened.

i-Bazelo, *N.* 2. Chip.

isi-Bazelo, *N.* 4. Block or anvil on which one sharpens the points.

im-Bāzi, *N.* 3. One who makes clubs and wooden spades.

um-Bazi, *N.* 1. One who works wood with an axe or adze.

ubu-Bazi, *N.* 7. (a) Nettle, or any thing sharp: *lemela bubazi*, this knife is sharp. (b) Red ants.

i-Bāziya, *N.* 2. (a) Mountain between Um-tata and Ingcobo. (b) River in Eastern Tembuland.

Bazo, *Poss. pron.* 3 cl. pl. Their: *isimvu ziyalūswa ngabalūsi baso*, the sheep are herded by their shepherds; 4 cl. pl.: *isitya ziyahlanjululwa ngabapāti baso*, the vessels are cleansed by their users; 5 cl. pl.: *intsapo ziyatāndwa ngabasali baso*, the children are loved by their parents; see **Zo**, 1.

im-Bāzolwana, *N.* 3. Cattle with pointed horns, stretched up in front, ready to charge; fig. a contentious, wrathful person, (an abusive term).

Be, (a) *Perf.* of **uku-Ba**, which see. (b) *Pron. subj.* of participle 1 cl. pl.: *betānda*, they are loving.

Be! *Interj.* Em. = *awú! yō!*

ukutî-Bè, *V. intrans.* To be gone: *yiti-bè!* be gone! *utè-bè lomzi*, this place is gone, has been eaten up, i.e. confiscated.

uku-Bèbà, *V. intrans.* To make a noise like a he-goat.

Bebe, *Contrac.* from *babe be*; see **Babe**.

isi-Bèbè, *N.* 4. Thin, broad, flat thing like a slate; flat shell-fish.

isi-Bèbèlelana, *N.* 4. Specifically different in degree.

isi-Bèbèlele, *N.* 4. A broad, flat substance, specifically different.

uku-Bèbèta, *V. trans., pass. bèjetwa*, To chase, drive away or out; to scare, frighten away; rudely repulse by refusing to listen to a person, or to entertain him, or allow him to remain in the house; to expel, banish.

—**Bèbèteka**, *Stat. form.* To be banished. *N.* 8. Banishment.

u-Bèbèto, *N.* 5. Expulsion.

uku-Bèbèza, *V. intrans.* To babble.

uku-Bèbeza, *V. trans.* To flare, flicker: *isibane siyabebeza*, the candle flickers; *umlilo uyabebeza*, the fire flares; fig. to relate, or make up fictitious tales; to mumble: *uyabebeza ngokutètà kwakò*, you speak in a mumbling manner; to speak gruffly.

—**Bebezela**, *Rel. form.* To flare up as a torch in the wind; to quiver with the lips: *kubebezela imilebe yakè yodwa*, only her lips moved.

u-Bèbèzulu, *N.* 5. Vehemence, tempest: *into elubèbèzulu*, a great bluster or blusterer.

Bebu, *Contrac.* fr. *bube bu*, see **Bube**.

uku-Bèculula, *V. trans.* To tear the eyelids open with the fingers; to open up a heap; fig. to explain, make evident a complicated or confused statement; to examine judicially.

um-Bècululo, *N.* 6. A judicial examination.

uku-Bèda, *V. trans.* To hunt buffaloes; fig. *ukubèd' idlaba*, to neglect; to be ungrateful.

e-Bède, *N.* 2. The Moravian Mission Station

Shiloh near Whittlesea, so called from the Du. *bede*, Engl. prayer.

uku-Bèdelele, } *V. intrans.* To turn

and go in the opposite direction; to be a turncoat: *bèdelele kwati-nina?* what excuse! what shift do you make (in speaking)?

uku-Bèdengela, *V. trans.* To act villainously to; to deceive.

i-Bèdengu, *N. 2.* Rogue, villain, rascal, impostor, hypocrite; as if doing good, when he is doing mischief; one who denies what he promised or said.

ubu-Bèdengu, *N. 7.* Villainy, roguery, rascality; hypocrisy, disownment of what was promised or said.

uku-Bèdesha, *V. intrans.* To pray, (from the Du. *bede*).

u-Bedesho, *N. 5.* } Praying.

um-Bedesho, *N. 6.* }

isi-Bèdlelo, *N. 4.* Em. hospital.

im-Bèdlenge, *N. 4.* } A poor, impoverished.

u-Bèdlenge, *N. 5.* } A poor, impoverished, despised person having no home; homeless wanderer; used contemptuously: *uyimbèdlenge kabani-na?* whose poor creature are you?

u-Bèdu, *N. 5.* (a) Orig. gold, now used for copper. (b) A rich grass. (c) An uncommonly beautiful male.

uku-Bedula, *V. trans.* To provoke.

im-Bèdulo, *N. 3.* Provocation.

um-Befu, *N. 6.* Asthmatic, hard breathing.

isi-Befubefu, *N. 4.* A plethoric person from his hard breathing.

uku-Befunyeka, *V. intrans.* To gasp for breath; to make short and frequent respirations; to sob, sigh, weep with a suppressed lamentation.

—Befunyekisa, *Caus. form.* To cause to make short respirations.

uku-Befuza, *V. intrans.* To be out of breath from running or passion.

u-Bèjazana, *N. 1.* Maize with small cobs and seeds.

uku-Beka, *V. trans.* (a) To set, lay, place, reposit, put down in a certain place: *bèk'a-masimbà apà,* put the Kaffir-corn here; *ukubèka nxamnye,* to lay aside; *akakabèkwa sandla,* he is not yet ordained; fig. *bèk'indlebe,* give ear, be attentive; *ndiyayibèka kum lendawo,* I shall mind this matter;

wasibèka eluhambeni, he applied himself to his journey; *ukubèka ityala,* to accuse, charge with a crime; *wabèka ngedinga,* he promised.

(b) To lead, guide: *i-Nkosi indibèka endleleni,* the Lord leads me into the way; to give one the correct and true account of a thing; *inkomo sibèka asayeka ngendlela* the cattle go in file straight home.

(c) To honour, esteem; *bèka uyihlo nonyoko,* honour thy father and thy mother; *usibèkile,* he honours himself; he is quiet, virtuous, decent, respectable, keeps himself off foolish tricks.

(d) Euphem. To pay for a female, whether married or unmarried, with whom one has illicit intercourse.

—Bekeka, *Stat. form.* (a) To be fixed, established. (b) To be honoured: *indoda ebèkékileyo,* an honourable, respectable, worthy man. *N. 8.* Respected state.

—Bekekisa, *Stat.-caus. form.* To make honourable etc.

—Bekela, *Rel. form.* To put by or for; to lay up for: *imali ebèkélweyo,* money hoarded up or put by, fig. *isitsaba sobomi ndisibèkélwe esulwini,* the crown of life is laid up for me in heaven; *kubèkél'indlebe ukutètà kwam,* listen to my speaking.

—Bekelana, *Rel.-recip. form.* To run parallel (roads); to bet, wager.

—Bekelela, *Rel. 2. form.* To pile up; to give an extra coating to a thing; to add, place or pour one thing on another; to stack poles one upon another against a high tree, so as to form a ladder; to place stones, so as to form a pavement; to go in a long line; fig. to apply.

—Bekeleleka, *Stat. form.* To be piled up. *N. 8* Application.

—Bekisisa, *Caus. 2. (intens.) form.* To put, set, place in good order or position.

im-Bèka, *N. 3.* The small square of light skin covering the woman's breast when at work or at home.

im-Bèkeko, *N. 3.* Honours: *imbèkèko zakè siyancòla,* his honour is becoming sullied, said of a person, especially a chief or man of rank, who makes people disrespect him by degrading or debasing actions.

u-Bekeko, *N. 5.* Honoured state or condition.

- um-Bekelelo**, *N. 6.* A thing connected with that which was before; a layer, stratum, stack of wood, step of a staircase, row in baskets; ladder.
- im-Békelo**, *N. 3.* That which has been hoarded up; riches.
- im-Béko**, *N. 3.* Honour; respect.
- um-Beko**, *N. 6.* That which is put away for another time; food left at supper; a rest, preserve; fig. that which has not been finished in consultation.
- um-Beko**, *N. 6.* The ox which the bridegroom brings as a part of the dowry to the father of the bride at the wedding.
- uku-Béka**, *V. intrans.* To turn to; to fix, fasten the eyes on; to give attention or heed to: *bék' apá*, look here; *béka kum*, look to me; *wambéka*, he looked round at him. Phr. *ukubéka ngesihuluhulu*, to look with owl's glossy eyes like a drunken man.
- Békabéka**, *Freq. form.* To turn the face to all sides; to look about (in fear or suspicion).
- Békisa**, *Caus. form.* To turn to: *békisa ubuso bakò kum*, turn your face to me; *si-békise entabeni inkomo*, put the cattle so that they look and go in the direction of the mountain.
- Békisana**, *Caus.-recip. form.* To cause one another to turn to, look at, face each other on purpose.
- Békisela**, *Caus.-rel. form.* To refer: *ilizwi elibékisela kum*, the word which refers to me.
- Békiselela**, *Caus.-rel. 2. form.* To aim; to tend to.
- Békisisa**, *Caus. 2. (intens.) form.* To look very closely; to scrutinize.
- ama-Békebéko**, *Pl. t. 2.* Any thing flapping like leaves, or a hat with broad brim, or the ears of mules.
- i-Békile**, *N. 3.* A tin vessel of different measures; sheet of corrugated iron, (from the Du. *beker*).
- Beku**, *contrac. fr. kube ku*, see **Kube**.
- uku-Bela**, *V. intrans.* To eat the first ripe fruit.
- i-Bele**, *N. 2.* (a) The female breast. (b) The udder; dimin. *i-Belana*. (c) Em. *ama-Bele*, Kaffir corn.
- izi-Bele**, *Pl. t. 4.* Acts of natural affection, mercies.

- u-Bele**, *N. prop.* A mountain in the Tsolo district.
- ubu-Bele**, *N. 7.* Natural, properly maternal affection, kindness of disposition, sympathy, benevolence, goodwill: *inkuku inobubele*, the hen shows affection to its young.
- um-Bele**, *N. 6.* The nipple of the breast; the teat of the udder.
- um-Belebele**, (Em. **um-Bélebéle**). *N. 6.* An asclepiad (*Sarcostemma viminale* E.M.) climbing among the branches of the trees. The cornered pods have an astringent taste and are eaten when green. The sharp, milky sap is used as medicine for the want of milk of women and cows, the latter feeding on it in winter. A decoction of this plant is given to a cow which has lost her calf for the purpose of causing her to suckle another. The shrub when burnt gives a great smoke.
- uku-Beleka**, *V. intrans.* To place and carry a child on the back, as the maize stalk carries its cob: *umbóna ubelekile*, the maize bears fruit; Em. to bear a child: *umfani wam ubelekile*, my wife has born a child. Phr. *uzibelek' emhlana inyawo*, he carries his feet on the back, i.e. he takes to his heels as fast as he can.
- Belekisa**, *Caus. form.* To place a child on the back of another person.
- im-Bélekane**, *N. 3.* Heap of closely packed people; an army with one or more divisions behind.
- u-Bélekazana**, *N. prop.* The Hogsback mountain.
- im-Beleko**, *N. 3.* That which is asked from a man by his wife's relations, who has been confined at their place.
- um-Belese**, *N. 6.* The lath or band made of baboon rope or rushes for tying and keeping down the thatch on the round huts.
- uku-Béleza**, *V. intrans.* To prate, gabble; to speak incessantly, incoherently.
- Beli**, *contrac. fr. libe li*, see **Libe**.
- Belu**, *contrac. fr. lube lu*, see **Lube**.
- u-Bèlu**, *N. 5.* Yellowness: *into elubèlu*, a yellow thing; *ubèlu lomsele* or *lwasemseleni*, Kaffir-beer.
- ama-Bélubèntsu**, *Pl. t. N. 2.* Various efforts made in perplexity; restlessness, confusion, espec. before a war brakes out

- unsteadiness, unstableness; to be here to-day, there to-morrow; to do a thing in this way to-day, to-morrow in another.
- u-Bélwana**, *N.* 5. A little yellow fellow like a Hottentot; a poor, wretched, mean, despised person.
- i-Bembá**, *N.* 2. Fibre of *ulu-Zi*, used in making the kilts of circumcised boys; a string of the *um-Sundulo*.
- im-Bembá**, *N.* 3. Chaff, bran, husks of corn.
- u-Bembá**, *N.* 5. Ear of Kaffir-corn thrashed out.
- um-Bembá**, *N.* 6. Hl. for *um-Nxeba*, monkey rope.
- ukutí-Bembé**, *V. intrans.* To subside, abate, rest, said of sickness, war, persecution, dearth.
- izi-Bembé**, *Pl. t.* 4. Any portion of food given to a lying-in woman.
- uku-Bembésa**, *V. trans.* To be ungrateful.
- im-Bembéto**, *N.* 3. A cake.
- im-Bembétshane**, *N.* 3. }
um-Bembétshane, *N.* 6. } Swift, speed; a swift person, one excelling in speed.
- uku-Béna**, *V. intrans.* To bend the back, concave; to be hollow-backed: *inkabi ibénile*, the bullock is sunk backed.
- Bénela**, *Rel. form.* To appeal: *ndibénele enkosini*, I have appealed to the chief.
- Benisa**, *Caus. form.* To curve, bend down in the centre.
- isi-Bénana**, *N.* 4. Bullock or small animal with hollow back.
- isi-Béne**, *N.* 4. A curve which has its points turned upwards; any thing hollow backed; a hollow on a ridge of a mountain or hill: *lomntu usisibéne*, this person is hollow backed.
- uku-Benca**, *V. trans.* To lay open, expose, disclose anything, whether material as garments or grass in searching; or mental as revealing secrets, confessing evil deeds; *bénca!* open your clothes; confess, is said to thieves and women; *wasibénca*, he revealed himself.
- Bénceka**, *Stat. form.* To be exposed, disclosed, confessed: *into ebéncekileyo*, a revealed matter. *N.* 8. Disclosure, exposure, confession, discovery.
- Béncisa**, *Caus. form.* To expose, expose

- to danger; to cause or assist to reveal etc.
- im-Béncebéne**, *N.* 3. One who speaks and does all things openly without regard to prudence or propriety.
- u-Béncó**, *N.* 5. Exposure, disclosure, confession.
- i-Bénde**, *N.* 2. Blood which has flown out in a large quantity and become cold and coagulated in the inner part after slaughtering.
- u-Bénde**, *N.* 5. (a). Milt, spleen. (b). Disease of the milt or anthrax; in this sense = *i-Dila* = *inyama yamakwenkwe*. This disease often proves fatal to cattle. Persons who skin a carcase infected with this disease or who eat any portion of the meat, may also die of it.
- ubu-Bende**, *N.* 7. Blood in liquid state at slaughtering.
- um-Béndeni**, *N.* 6. Fatal sickness called redwater.
- Bendi**, *contrac. fr. ndibe ndi*, see **Ndibe**.
- u-Bendlela**, *N.* 1. Flint.
- uku-Benga**, *V. trans.* To cut meat into large collops for broiling on coals.
- Bengabenga**, *Freq. form.* To cut a piece of meat lengthwise and frequently when forming a long collop.
- u-Bengo**, *N.* 5. A strip or cutting of something. In olden times it was a glittering piece of copper (gold?) worn by nobles on the breast or forehead like an *im-Bása*, as a decoration or mark (order) of distinction, hence used for breast-shield; dimin. *im-Béngwana*.
- um-Bengo**, *N.* 6. Long collop of meat, chops, carbonado; dimin. *um-Béngwana*.
- Benge**, *Neg. verb. pref.* of participle I cl. pl. when used with the *auxil. ka*: *bengekahlangani naye*, before they came together with him.
- um-Benge**, *N. prop.* A tributary of the Tsomo river.
- ukutí-Benge**, and **Bengebenge**, *V. intr.* To flash, give a sudden and transient light, as the reflection of a mirror, thrown into a particular direction.
- i-Bengebenge**, *N.* 2. Anything shining, glittering or sparkling.
- uku-Béngéqa**, *V. intrans.* Not to care for anybody or anything; to become inde-

pendent in a bad sense; to arrogate, make bold, swear highly.

i-Bèngeqa, *N. 2.* Arrogance, temerity on account of riches; vanity, petty pride.

ubu-Bèngeqa, *N. 7.* Vanity.

uku-Bèngeza, *V. trans.* To squander by exposing what one has; to spread abroad what was said to another confidently; to inform of a secret, reveal; to give warning to enable a person to flee from danger.

—**Bèngezeka**, *Stat. form.* To be squandered.

uku-Bengezela, *V. intrans.* To glitter, shine with dazzling brightness, as metal, water, or a mirror reflecting light.

—**Bengezelela**, *Rel. form.* To enlighten over or about.

ubu-Bengezelo, *N. 7.* Splendour.

u-Bengu, *N. 5.* (a). The white rind of stalks of Kaffircorn and sweet cane. (b). A piece of sharpened cane used by midwives for dividing the umbilical cord. (c). A tributary of the Indwe river. *Adj.* Sharp, hard.

um-Bengu, *N. 6.* Cleverness, sharpness; *wens' umbengu*, he is smart in tracing spoors.

i-Bèngubèngu, *N. 2.* A flapping article; a restless person, who never remains long in one place, or has no weight.

i-Bèngubèngwana, *N. 2.* Narrow garment not covering properly; fig. one who cannot keep anything but must blabber it out; one who is not right in his mind.

uku-Bènguza, *V. intrans.* To flap; to let fall the raised hand in speaking: *wabèngusa ngesandla*, he flapped with the hands.

u-Bèngxéshe, *N. 1.* A woman who has children, but no lawful husband; an old bachelor.

Beni, *contrac. fr. nibe ni*, see **Nibe**.

uku-Bènqa,
ukuti-Bènqe, } *V. trans.* To double down, fold over the hem or edgepart of a garment; to turn a garment inside out; to turn up the ground in ploughing; *uya-wubènqa umhlaba*, he lays the ground open; to open up, unfold like a flower; *intyantyambò esitè-bènqe*, open flowers.

u-Bènqo, *N. 5.* A folded down collar.

um-Bènqo, *N. 6.* That part of a garment

which is folded over, as the collar of a kaross or coat.

uku-Bèntsa, *V. intrans.* To sit or lie with the private parts exposed, from negligence or drunkenness; fig. to expose what should not be exposed. *Em.* to play, sport or jest with one; to put the hand on jokingly.

—**Bèntseka**, *Stat. form.* To be in a state in which the private parts are exposed, (especially the penis being uncovered).

uku-Bèntsuza, *V. intrans.* To agitate the body in such a way as to cause anything on the posteriors to move up and down; said of a circumcised youth causing his kilt to fly up behind, or of a Cape sheep running with its fat tail tossed up and down; fig. to be restless; to run about; to be troubled.

Benu, *Poss. pron. 3 p. pl.* Your: *abasebenzi benu*, your workmen; emphatic and distinctive: *abenu abasebenzi*, your workmen; *ubukulu benu*, your greatness: see **Enu**.

ama-Bènobèntsu, = **ama-Bèlubèntsu**.

i-Bènxa, *N. 2.* Ant-bear, Dutch aardvark, (*Orycteropus Cap.*).

ama-Bènya, *Pl. t. 2.* Excuses, evasions, subterfuges; beating about the bush; to jump from one matter to another: *batunga amabènyá*, or *amapòndo*, they helped themselves to escape in war by going through the forest corners.

isi-Bènyana, *N. 4.* *Em.* an animal with hollow back; cf. *isi-Bènana*.

u-Bènywá, *N. 5.* A small bush with tough twigs.

uku-Beqa, *V. intrans.* To speak haughtily.

uku-Bequla, *V. intrans.* To spring, bound, as some game.

uku-Bèzeza, *V. intrans.* (a). To puke, spew after sucking or eating. (b). To offer food as a niggard to those already satisfied.

um-Bese, *N. 6.* (a). A small green bird. (b). A hoop.

uku-Bèsha, (a) To go naked; (uncommon); see **uku-Búsha**. (b) To start before others. (c) To outrun others.

Besi, *contrac. fr. sibe si*, see **Sibe**.

uku-Betá, *V. trans.* To strike, hit, beat, as with a stick, hammer etc.: *betá isikhònkwane*, strike the nail; fig. (a) to punish; *bon'*

abo baya kubetwà, those shall be punished.

(b) To be influenced or overcome: *ndibetwà butóngo*, sleep overpowers me; *ndibetwà lusizi*, I feel compassion or sorrow; *ndibetwà lutàndo*, I am influenced by love; *ndibetwà livuso*, I am smitten, afflicted with fear of danger or retribution; fig. to play: *ukubèt' im-Bànde*, *i-Kwelo*, *in-Qomfiyo*, *u-Hadi*, &c. means to play on these different musical instruments.

(c) To touch, reach: *inja yalibetà ilisa*, the dog reaches or catches the antelope; *amansi abetè apà*, the water reached here (showing with the hand, how far it reached).

(d) *Wabetà ngalendlela*, he took this road; *wayibetà indlela ngenyawo*; he walked the road on foot; *wabet' ecaleni*, he missed, departed from the proper course, or from the subject he spoke of.

(e) It is used as an auxiliary, in the sense of, to cause, make, become: *esonto sibetè ndatembà*, those things made me hope; *nibetè ndoyika*, you made me afraid; *wabetà nde-ngumama*, he caused me to stand still. Phr. *ukubetà kome*, lit. to beat dry i.e. to conquer, convince wholly; to hit point blank; to proceed straightforward to the aim; to shut the mouth of contradictors, to make them speechless; *sibetè kome*, they (enemies) run away, can not be found; *wambetà emlonyeni*, he stopped him in speaking; he did browbeat him; *ubetile enkabini*, he exchanged the bullock.

—**Betàbetà**, *Freq. form.* To beat about; to fluctuate.

—**Betàna**, *Recip. form.* To beat each other; to strike mutually; fig. *isinto sibetène*, to give one thing for another; to exchange cattle.

—**Betànisa**, *Recip.-caus. form.* (a) To break clods; to harrow; fig. *ukubetànisa ukutètà*, to speak vaguely; *ukubetànisa umkosi*, to charm the army or chiefs. (b) To interrupt.

—**Betaniseka**, *Recip.-caus.-stat. form.* To be interrupted. *N. 8.* Interruption.

—**Betèka**, *Stat. form.* To be fit for beating; *isandò asibetèki*, the hammer is not good for hammering; *ndabetèka etyeni*, I

struck (my foot) against a stone; fig. to be exhausted by labour, running, disease or age: *uselebetèkile*, *iminyaka yakè seli-hambile*, he is exhausted, his years are advanced.

—**Betèla**, *Rel. form.* To beat for, fasten to; to nail to: *betèla isikumbà*, beat i.e. peg, nail down the skin; *bambetèla emngamlesweni*, they crucified him.

—**Betèleka**, *Rel.-stat. form.* To be fastened, nailed fast; fig. to perform an action resolutely; to proceed with hard and measured steps, as one wading through a mire.

—**Betèlela**, *Rel. 2. form.* To fasten, spread for in a particular place: *betèlela intente apà*, fasten the tent here; to keep a calf from sucking by striking it while its mother is being milked.

—**Betisa**, *Caus. form.* To cause or help to beat etc. Phr. *wabetisa ngomoya*, he paid no regard.

—**Betisana**, *Caus.-recip. form.* To help each other in beating.

—**Betisisa**, *Caus. 2. form.* To cause one's-self to be beaten.

i-Betà, *N. 2.* Hl. for dog.

isi-Betà, *N. 4.* Hl. for school.

i-Betàmbeliba, *N. 2.* A person not to be trusted or depended upon; a despicable person, a traitor.

isi-Betànkunzi, *N. 4.* Thorny shrub with small bright red eatable fruit (*Carissa arduina*), the bull beater. The natives entertain the notion, that when the bull is beaten with this shrub, he becomes more excited and seeks his mate.

um-Betè, *n. 6.* Dew.

isi-Betèlelo, *N. 4.* Switch used to keep a calf from sucking at milking.

um-Betèmbetè, *N. 6.* An uncommonly large family; a troop of dogs.

i-Betò, *N. 2.* A war song of triumph or exultation.

isi-Betò, *N. 4.* Punishment, judgment.

u-Betò, *N. 5.* A striking.

i-Betòbetò, *N. 2.* and **isi-Betòbetò**, *N. 4.* Who or that which hinders discourse.

Betù, *Poss. pron. 1 p. pl.* Our: *abantwana betù*, our children; emphatic: *abetù abantwana*, our children, as distinguished from those of others; *ubukosi betù*, our author-

ity; *au, ke betu!* O, ye my friends: see **Etli**.
um-Betwayo, *N. 1.* Em. ringhals snake.
uku-Betya, *V. trans.* To bend back (finger).
—Betyeka, *Stat. form.* To be bent or pointed backward.
ukuti-Betye, *V. intrans.* To bend, as from weakness.
ukuti-Betyebetye, *V. intrans.* To bend to and fro, as from weakness; to waddle.
i-Betyebetye, *N. 2.* us. as *Adj.* Supple, pliant, flexible.
ubu-Betyebetye, *N. 7.* The bending to and fro; waddling.
uku-Betyeza, *V. intrans.* To slip with the ankles.
uku-Bevumla, *V. intrans.* Em. to make a noise; to growl, snarl as a dog; to groan, grumble indignantly.
uku-Bevuza, *V. intrans.* To cause strife and fighting by speaking vain words.
um-Bevuza, *N. 6.* Fighting, resisting with words or weapons: *wehla umbevusa*, the fight commenced.
im-Bewu, see **i-Mbewu**.
uku-Bêxa, *V. trans.* To mix the food by stirring round; beat up an egg; to send the one shoulder forward and then the other in walking.
—Bêxabêxa, *Freq. form.* To mix by stirring from side to side; fig. to cause the *isi-Baca* to swing, as women do in walking; fig. to row; see **uku-Bêxeza**.
isi-Bêxo, *N. 6.* Piece of wood to stir round the food; an oar.
um-Bexo, *N. 6.* Food prepared by having been stirred.
i-Bêxebêxe, *N. 2.* } A person running; a
isi-Bêxebêxe, *N. 4.* } hasty person; one who is in too great a hurry to do or seek for a thing properly, however anxious he may be to get it.
uku-Bêxêsha, *V. trans.* To drive a waggon.
um-Bêxeshi, *N. 1.* A waggon driver.
uku-Bêxeza, *V. intrans.* To move the upper part of the body in swimming or running, bringing continually the shoulders forward and backward with a swinging motion; to waddle as a duck.
—Bêxezela, *Rel. form.* To move or run as quick as possible, causelessly; to act hastily.
im-Bèyiya, *N. 3.* A jester.

im-Bêza, *N. 3.* Em. A kind of spoon or flat knife, made of bone or iron for removing the perspiration from the face.
isi-Bêza, *N. 4.* Any broad cutting instrument.
Bezi, *contrac. fr. zibe zi*, see **Zibe**.
um-Bêzo, *N. 6.* A shrub for destroying insects.
Bi, *Adj.* Bad, evil, wicked, corrupt, depraved, ugly, poor, useless, miserable, corrupt, foul, filthy, dirty, impure, worthless, naughty, polluted, deformed, vicious, expressing all bad physical and moral qualities: *umntu ombi*, an ugly, bad person; *isulu libi*, the sky is threatening; *kubi kum ndikubona apà*, it is unpleasant to me to see you here; *abantu ababi*, persons who do not pay their respect to their chief by visiting him; *amansi amabi*, bad water.
isi-Bi, *N. 4.* Mote, rubbish, refuse.
ubu-Bi, *N. 7.* Badness, illness, wickedness, etc. (All the meanings of *bi* in an abstract sense).
uku-Biba, *V. trans.* To powder a garment black.
i-Biba, *N. 2.* The rotten or decomposed substance taken out of the hollow of a tree, then burnt in a pot and ground into powder, to be sprinkled on a kaross to blacken it; black dye; see **uku-Gcaba**.
im-Biba, *N. 3.* Black striped field mouse.
isi-Biba, *N. 4.* (a) A heap of dark things (cattle). (b) The stomach of the porcupine dried and powdered. The powder is supposed when put in an superficial wound to defend for ever against the snakebite.
ama-Bibi, *Pl. t. 2.* Dried, decayed weeds in heaps in a garden or field.
uku-Bibidla, *V. intrans.* To utter sounds as a child when teething; *uyabibidla*, you speak unintelligibly.
uku-Bibilisha, *V. intrans.* To take more than has been granted.
—Bibilishela, *Rel. form.* To take more for another than has been granted.
im-Bibilishelo, *N. 3.* Greediness.
u-Bici, *N. 5.* That what causes misunderstanding.
uku-Bida, } *V. trans.* To dodge like a
—Bidabida, }

hare in running; to confuse, confound, puzzle, mislead, purloin, betray confidence, defraud.

—**Bideka**, } *Stat. form.* To be confused, confounded, puzzled; to take away by mistake.

i-Bida, *N.* 2. A petty thief; a fraudulent person.

isi-Bidala, *N.* 4. That which is inconsistent.

u-Bideko, *N.* 5. Confusion.

i-Bidi, *N.* 2. Confounder.

izi-Bidi, *Pl. t.* 4. Sediment, dregs which remain behind in cooking meat; lees of liquors; fig. disagreeable things.

um-Bido, *N.* 6. Fraudulent act.

uku-Bidiliza, *V. intrans.* To talk like a little child who is commencing to speak.

im-Bidiyane, *N.* 3. Hurtful drink made from syrup.

uku-Bidiza, *V. intrans.* To speak non sense.

uku-Bidlika, *V. intrans.* To become soft; to fall to pieces like a wall or bricks after rain; to fall off as plaster from a wall; to become soft and burst, as a boil.

—**Bidliza**, *V. trans.* To cause to become soft etc.: *imvula isibidlizile izitena*, the rain softened the bricks.

uku-Bijabija, *V. trans.* To turn, twist: *uyasibijabija*, he twists himself from pain or writhes.

—**Bijabijela**, *Freq.-rel. form.* To turn, twist round and round: *wabijabijelwa ngo-swasi*, he was beaten round about his body, on all sides.

—**Bijana**, *Recip.-form.* To twist together, as ropes.

—**Bijela**, *Rel.-form.* To fasten a riem round the neck or horns; to couple oxen; to wind round on: *inyoka indibijele*, a snake has wound round on me; to entangle: *intambò ibijelwe*, the thong is entangled; fig. to entangle, involve in a certain matter; to mistate designedly.

—**Bijelana**, *Rel.-recip. form.* To be entangled in each other, twisted together, as branches of a tree.

—**Bijelanisa**, *Rel.-recip. form.* To inter-twist, intertwine.

i-Bika, *N.* 2. A black substance or mass.

uku-Bika, *V. trans.* To report, acquaint, inform, announce, especially in reporting officially accidents or cases of sickness: *ndabika isifo somntwana*, I reported the illness of the child; *usibikile*, he reported himself as ill or in need with the view of getting aid.

—**Bikela**, *Rel. form.* To report etc. for or to another: *ndambikela isifo sika-bawo*, I reported the sickness of my father to him; *bikela amasiko*, report to the head-families; *usibikile*, he asked for himself help.

—**Bikelana**, *Rel.-recip. form.* To report etc. to each other.

um-Biki, *N.* 6. Reporter.

im-Biko, *N.* 4. } Reporting or announcing officially an event, such as an accident, illness or death; death notice.

i-Bikibiki, *N.* 2. A bulky thing; a corpulent person; a swollen part so full of matter, that it hangs; a mass of people or cattle; pl. debris, grass, wood, all that the flooding waters leave on the banks.

uku-Bikisa, *V. trans.* To look for and gather small things, as ears of corn or pieces of wood from the ground; to glean; to feel, touch, examine (cloth or other articles) with the hands; to break wood into small pieces.

im-Bikicane, *N.* 3. } Goose foot, Chenopodium ambrosioides, growing on desert kraals, used as insect powder; Chenopodium vulvaria, used as styptic.

im-Bikico, *N.* 3. That which has been gathered, small fragments; the act of gathering such things; a gleanings.

uku-Bikizela, *V. intrans.* To shake (a swollen part when hanging on account of watery matter); fig. to shake with rage.

u-Bikwê, *N.* 1. A kind of shrike of brownish colour frequenting marshy places; it destroys serpents. Dutch *valleiluri*. Its head is preserved and given to pups for the purpose of making them expert hunters.

uku-Bila, *V. intrans.* To boil (water); fig. to ferment (dough, beer); to sweat, perspire: *umtombô uyabila*, the fountain bubbles out; *imbisa iyabila*, the pot is boiling. *N.* 8. Perspiration, fermentation.

- Bileka**, *Stat. form.* To be fermenting, leavening.
- Bilela**, *Rel. form.* To boil over: *imbisa iyabilela pàntsi*, the pot boils over on the ground; to sweat for: *ndiyibilele lento*, I have wrought hard for this thing; fig. to boil over with rage and anger; to come over a person as an overwhelming calamity.
- Bilisa**, *Caus. form.* To cause to boil, ferment, sweat.
- i-Bila**, *N. 3.* Beer (from the Engl. beer).
- im-Bila**, *N. 3.* Rock rabbit, coney (*Procavia syriaca*); used as nickname for an uncircumcised person. Phr. *akumnika imbila ngentloko*, to cheat one.
- im-Bilapò**, *N. 3.* The gland in the groin.
- im-Bilati**, *N. 3.* (a) Fore arm or fore leg of animals. (tibia). (b) The assegai tree, its wood is used for making lance shafts.
- isi-Bili**, *N. 4.* Girth, thickness, bulk, trunk, stem: *unesibili*, he is stout.
- uku-Bilibisha**,
—**Bilibishela**, } *V. intrans.* To work to earn something; to persevere in an undertaking; to prosecute it with diligence, (fr. the Du. arbeiden).
- im-Bilibishelo**, *N. 3.* Hard work.
- im-Bilibondo**, *N. 3.* A confused statement.
- ukutl-Bilikityi**, *V. intrans.* To slide, slip, miss; used both physically and morally.
- i-Bilikwa**, *N. 2.* A Griqua, (from the Engl.).
- im-Bilini**, *n. 3.* That which is inside mentally, the mind, thoughts, purports etc.: *kup' imbilini*, reveal your inmost thoughts, mind; *imbilini yakè iqinile*, he is confident, firm in purpose; *wabetwà lusisi embilini*, he felt much pity.
- izi-Bilini**, *Pl. t. 4.* The material things contained inside; the entrails, intestines, all the viscera; fig. tender affections.
- um-Bilini**, *N. 6.* The inside as cavity: *ingawa yakè inombilini*, your pipe has a large hollow space, i.e. is capacious, can hold a great deal; *lomntu unombilini*, this man has a capacious belly, is voracious or gully.
- u-Bilo**, *N. 5.* Dewlap of cattle.
- uku-Bimbá**, *V. trans.* To swallow a substance without masticating it.
- i-Bimbi**, *N. 2.* A thoughtless person, of weak intellect; unripe, green in judgment, not skilled.
- um-Bimbi**, *N. 6.* Wrinkle on the face from old age; flabby cheek.
- uku-Bimbilitela**, *V. intrans.* To eat greedily; to give all to one instead of dividing.
- im-Bimbilitelo**, *N. 3.* Greediness, bulimy.
- uku-Bimbíta**, = **uku-Bimbá**.
- i-Bimbiti**, *N. 2.* Sour, sullen, morose, sulky person; one who has an uncomely visage.
- uku-Bina**, *V. intrans.* To gallop, race; fig. to rival, emulate.
- Binisa**, *Caus. form.* To gallop, race.
- uku-Binda**, *V. trans.* To choke, suffocate; offend, vex, grudge. *N. 8.* Choking, suffocation.
- Bindeka**, *Stat. form.* To be offended, obstructed, silenced, vexed, fretful, grudging: *ndibindekile ngokutètà kwakò*, I am grieved by your talk.
- Bindisa**, *Caus. form.* To choke, suffocate.
- isi-Bindi**, *N. 4.* (a) The liver; fig. courage, vigour, energy: *lomntu unesibindi*, this person has courage, i.e. can do things coolly. (b) A liver-coloured fungus growing on rotten trees.
- um-Bindi**, *N. 6.* The principal part of a thing, as the district or region where the principal men, the flower of the tribe is living.
- uku-Binga**, *V. trans.* Orig. to render what is due to departed ancestors which is done by sacrifice; or to the river which is done by slaughtering an animal and throwing every part of it into the river; or to the doctor who conducts the work of offering by slaughtering for him; this does not include other fees.
- Bingela**, *Rel. form.* To sacrifice for.
- Bingelela**, *Rel. 2. form.* To slaughter and offer for a child (not for twins) at its birth, on the day the mother ceases lying-in, which is done by the father or one of the village, but not by the priest-doctor. The false prophet u-Mlanjeni used it in an extended meaning: *bingelelani inkomo esimdaka*, offer in sacrifice the dun-coloured cattle.
- Bingelelela**, *Rel. 3. form.* To offer for, instead of.
- um-Bingeleleli**, *N. 1.* One who offers for or instead of another.
- um-Bingelelelo**, *N. 6.* The offering, sacrifice for or instead of one.

um-Bingeleli, *N. 1.* The person who offers for one.

isi-Bingelelo, *N. 4.* The place for offering; (this word is used by translators for altar).

um-Bingelelo, *N. 6.* The offering, sacrifice for one.

um-Bingi, *N. 1.* The host who offers, i.e. one who gives the animal for a sacrifice.

isi-Bingo, *N. 4.* The animal slaughtered for offering.

um-Bingo, *N. 6.* A sacrifice.

uku-Bingila, *V. trans.* To remove weeds from cleared ground, = **uku-Singila**.

Bini, *Em. Bili, Card. num.* Two: *simbini inkomo*, the cows are two; *amangina amabini*, two witnesses; *isinto zombini*, both things. *Adv. Kabini*, twice: *yenza kabini*, do it twice; *kubini*, into two: *canda kubini*, cut into two parts; *ngambini*, in two's; by pairs.

isi-Bini, *Ordin. num.* The second: *umhla wesibini*, the second day; it is used also with *card. num.*: *imiti elishumi elinesibini*, twelve trees; *ngolwesibini*, i.e. *u-suku*, on the second day; *okwesibini*, the second time or secondly.

uku-Binqa, *V. trans.* To gird the loins; to bind anything of clothing around the hips; to buckle on; to make ready.

—**Binqeka**, *Stat. form.* Fit for girding.

—**Binqela**, *Rel. form.* To gird etc. for; to strive to finish.

—**Binqisa**, *Caus. form.* To cause, help to gird.

—**Binqisana**, *Caus.-recip. form.* To gird one another.

—**Binqiseka**, *Caus.-stat. form.* = **Binqeka**.

i-Binqala, *N. prop.* A tributary of the Biṛa river.

i-Binqawa, *N. 1.* A girdle, girdle belt.

um-Bingo, *N. 6.* Any thing (garment) bound round the hips, except a girdle; a petticoat.

i-Binxala, *N. 2.* Abundance of milk.

uku-Binza, *V. trans.* To throw a spear or dart an assegai; fig.: *inkwenkweni iyabinza*, the star shoots.

—**Binzeka**, *Stat. form.* To be fit for throwing.

—**Binzisa**, *Caus. form.* To cause or to help throwing.

i-Binza, *N. 2.* A quantity of corn placed on

the stone where it is to be ground, or a quantity of ears of corn placed where it is to be thrashed out; dimin. *i-Binsana*, a small detachment.

im-Binza, *N. 3.* A spearman.

um-Binza, *N. 6.* A wild fruittree with edible berries. The fruit if pulled at the proper season, becomes ripe and black by being put into a hole in the ground for two days. Green branches of this tree are burned in sacrifice.

um-Binzana, *N. prop.* River in the Glen Grey district.

um-Binzwa, *N. 1.* One who has been speared.

isi-Bipa, *N. 4.* An uncommonly ugly person.

isi-Biqi, *N. 4.* The putrid thing discharged or burst out; any bad thing, as dirt or lump in the milk or water; refuse, debris.

uku-Biqiza, *V. intrans.* To suppurate, discharge any thing putrid, as pus, or clotted blood, or the placenta in parts; of cattle, to get rid of a dead foetus in putrid parts; fig. *lomntu uyabiqiza ukutēṭa*, this person speaks dirty things; *inyama ibiqiza impetu*, the meat is beset with maggots.

i-Biṛa, *N. prop.* A river between the Keiskamma and Buffalo river, falling into the sea.

i-Bisa, **i-Bisi**, *N. prop.* A tributary of the Umzimkulu river.

u-Bisi, *N. 5.* Sweet milk; *ubisi lengwe*, lit. leopard's milk, i.e. brandy

um-Biti, see **u-Mbīti**.

uku-Bitya, *N. trans.* To fall off in flesh exceedingly, become very lean: *inkomo ibityile*, the cow is very lean.

—**Bityisa**, *Caus. form.* To cause great leanness, (used both physically and morally); to terminate the existence of a very lean animal: *bityisa olulubityokazi*, finish this very lean animal.

u-Bityo, *N. 5.* Excessive leanness; the thing that is in the impoverished state, or that has died of poverty: *kudliwe ubityo*; *ubityokazi*, a very lean animal.

im-Bitywana, *N. 3.* One who is emaciated, very lean.

im-Biwa, see **i-Mbiwa**,

i-Bixa, *N.* 2. An indigent person; one who is unable to give that which is asked from him.

ubu-Bixa, *N.* 7. Indigence, poverty, penury.

uku-Bixa, *HI.* for to seek a thing.

—**Bixanisa**, *Recip.-caus. form.* To identify with: *undibixanisa nabani-na?* with whom do you identify me?

i-Biya, = **i-Bila**, beer.

uku-Biya, *V. trans.* To fence: *biya ubuhlanti*, fence the cattle fold, (which is done by laying bushes on or putting them into the ground, or by wattling).

—**Biyele**, *Rel. form.* To fence for or round about: *biyele amasimi*, fence the gardens.

—**Biyisa**, *Caus. form.* To help to fence.

u-Biyo, *N.* 5. The act of fencing.

im-Biza, *N.* 3. Formerly an earthen pot for cooking, as distinguished from an iron one; now any pot for cooking.

uku-Biza, *V. trans.* To name, call, invoke, invite, order, draw attention: *bisa isicaka*, call the servants; *ndibisa imali yam kuwe*, I demand my money from you; *umbise igama elingu-N.*, thou shalt call his name *N.*; *umbisa ngokuba-Nkosi*, or *ngokuti-Nkosi*, he calls him Lord.

—**Bizeka**, *Stat. form.* To be utterable, summoned, cited; to have a name; to be renowned, famous: *igama lakè libiseka kamnandi*, his name sounds pleasant. *N.* 8. Appellation.

—**Bizela**, *Rel. form.* To call, invite for or to: *ndibizelwa ityala lam*; I am called on account of my debt or crime; to invite to; fig. to draw by suction into the mouth, as through a straw.

um-Bizane, *N.* 6. Attraction.

u-Bizelo, *N.* 5. A call to or for, acclamation.

i-Bizo, *N.* 2. *HI.* for name, title, address.

im-Bizo, *N.* 3. A convened meeting, (from the Basutu Pitso).

isi-Bizo, *N.* 4. (a) A distinguishing name; surname. (b) That by which anything asked is obtained.

u-Bizo, *N.* 6. Invitation, cry, calling.

Bo, *I.* *Contrac. form of pron. emphat. bōna*, *I* cl. pl. and *7* cl. They, it. It is (a) governed by prepositions: *hambāni nabo* (*abantu*), go ye with them (the people); *ngenani*

kubo (*ubukumkani*), enter into it (the kingdom); *beka pēsu kwabo*, put it on them.

(b) *Poss. pron. of 1* cl. pl.: *into yabo*, their (the people's) thing; *7* cl.: *ukufika kwabo*, the arrival of it (the kingdom); *emphat.*: *eyabo into*, their thing; *okwabo ukufika*, its arrival. (c) It is used in forming the copula and causal relationship: *ngabo*, it is they; *bubo*, by it.

2. *Verb pref. of the condit. and hypothetical future tense*, *1* cl. pl.: *xa utē weza bokunika lento*, if thou shouldst come, they shall give this thing to you; *7* cl.: *bofika ubukumkani*, the kingdom will come.

3. *Enclitical particle to strengthen exhortations when affixed to the imperative*:

hambā-bo! now do go! *apā-bo!* here it is.

ukuti-Bō, *V. intrans.* To fall off: *ihashe litē-bō* the hair of the horse is fallen off.

isi-Bo, *N.* 4. } see **ukū-Ba**, *IV.*

ulu-Bo, *N.* 5. }

ubu-Bo, *N.* 7. see **uku-Ba** *III.*

um-Bō, *N.* 6. Scab of a dog.

um-Bo, see **u-Mbo**.

uku-Boba, *V. intrans.* To compress or bring the sides of a thing near each other; to make a depression in a yielding article; fig. to soften down; to speak in a conciliatory, dispassionate manner.

—**Bobaboba**, *Freq. form.* To narrow, diminish breadth; to calm, pacify, appease, soothe, mollify, soften one who has been offended; to coax.

isi-Bobi, *N.* 4. A conciliatory person.

i-Bōbbō, *N.* 2. Hole, hollow, excavation; a cavity which has been made or bored, as that of a chimney, or gun; hence, a tube; piping through which the water flows; fig. a sound.

isi-Bobo, *N.* 4. Any thing dense, as a thick, long, strong beard.

u-Bobo, *N.* 5. A species of thorn tree, which grows very densely with black, edible berries; it is used for charms.

um-Bōbbō, *N.* 6. Em. a gun.

u-Bōbbōyi, *N.* 1. The hoopoe (*Irrisor erythrynchus*), chatterer, Du. *krakeeler*. Its early return in spring informs the natives that winter is past.

uku-Bōbbōza, *V. intrans.* To issue, ooze, as

water from a fountain; as scrofulous matter from an ulcer, or pus from the genitals.
u-Bóbózo, *N.* 5. Any thing issuing in the manner just described. (Blennorrhoea urthrae).

um-Bodámo, *N.* 6. Confusion from people running out and in; a crowd pressing in to get at a thing first.

uku-Bódla, *V. intrans.* To eruct, belch, which sometimes is ascribed to be caused by a witch.

—**Bódlisa**, *Caus. form.* To take, as does a chief, the property of a deceased father.

um-Bódlo, *N.* 6. The belching of wind from the stomach; eructation.

im-Bódla, *N.* 3. Common wild cat of a reddish yellow, *mbódladini*, a nick name.

ukutí-Bódla, = **ukutí-Bádlu**.

im-Bódlela, *N.* 3. A bottle (from the Engl.).

i-Bódlóbódlo, *N.* 2. One who is pierced through in many places, or many persons who are pierced through.

im-Bódlololo, *N.* 3. Bullock with horns standing straight up from the head.

uku-Bódlóza, = **uku-Bádluza**.

Bodwa, *Adj.* Alone, only, 1 cl. pl.: *abantwana bodwa*, the children alone; *babodwa*, they are alone; 7 cl. *ubulungisa bodwa*, righteousness only, see **u-Dwa**.

ukutí-Bofu, *V. trans.* To pierce, as a thorn.

uku-Bofula, *V. intrans.* To walk heavily (in the mud); to exert one's self with difficulty.

uku-Bohla, *V. intrans.* To fall, as a swelling, or as a sack with fermenting liquor when opened; to collapse, sink, decrease: *amansi abohlile*, the water decreased (after a flood); fig. to be lowered: *usibohlele*, he lowered himself, he is ashamed.

—**Bohlisa**, *Caus. form.* To cause to sink; to lessen bulk by removing from within.

uku-Bója,
—Bójabója, } *V. trans.* To oppose in a less or greater degree pacific or healing measures; to disturb, trouble, stir up strife or confusion.

i-Bója, *N.* 2

i-Bójabója, *N.* 2.

isi-Bója, *N.* 4.

um-Bójabóji, *N.* 1.

tious disputant; a disturber.

i-Bójana, *N.* 2. A tributary of the Umgwaliriver (Tembuland).

u-Bójana,
u-Bójazana, } *N.* 1. A kind of a small iron spade manufactured in Europe and sold to Kaffirs by the traders; it was made expressly for Kaffir trade.

u-Bójongela, *N.* 5. Anything long and moving in file; cattle in long droves, whether in drought or in war or removal of habitation, or going home in file; *impahla ilubójongela*, the cattle go in prolonged droves.

um-Boko, *N.* 6. Proboscis, snout; elephants trunk. (When an elephant is brought down, the chief huntsman cuts off the point of the proboscis and burries it, for which he gets a small fee. A superstitious respect towards the elephant is entertained by this proceeding).

uku-Bokoda, *V. intrans.* To be poor; not to find or gain a livelihood.

i-Bókomfu, *N.* 2. A big corpulent person; a fat animal walking with difficulty; a bulky serpent, as a heavy puffadder.

uku-Bókonxa, *V. trans.* To throw an assegai or pointed stick so that in falling it sticks into the ground.

—**Bókonxisa**, *Caus. form.* To cause, help to throw etc.

im-Bókotwe, *N.* 3. A semiflat, oval stone especially one for grinding corn; fig. one who says or does whatever the other does. Phr. *kwafa ilitye*, (the under stone) *ne-mbókotwe*, (the upper one), lit. both millstones died; is said when two persons are in mutual conflict or deadly encounter, or when raceoxen or racehorses keep closely contending, generally when the contest is stoutly maintained.

em-Bókotwé, *N. prop.* Tributary (a) of the Tsomo river; (b) of the Tsitsa river.

uku-Bókoza, *V. intrans.* To use or give the whole; *ukusibókoza*, to spend one's self; to mix one's self up in a matter which is not becoming him; to bring one's self into trouble or to fall.

—**Bókoxela**, *Rel. form.* To spend the whole on; to open the whole mind to: *uzibókoxela*, he empties himself out, on or to, speaks out all that he has to say.

uku-Bókozelela, *V. intrans.* To speak to one in an indistinct manner; to articulate with a rough voice; to grumble as a lion enraged, while he lashes his sides with his tail.

uku-Bokozela, *V. intrans.* To have nothing; to go a begging; to go stark naked without anything or covering on the body; (used of big boys when they go with the penis like a spout without the *isi-Dla*).

i-Bókwe, *M. 3.* A goat (from the Du. bok).

i-Bóla, *N. 3.* (a) Gimlet or auger (from the Du. boor). (b) Cricket play (from the Eng. ball).

im-Bóla, *N. 3.* Orig. clay of a red colour which was burnt, then pounded and made into a paste and painted on the body; now any red paint put on the body. (Kafirs reckon a black person as uncomely).

uku-Bóla, *V. trans.* To bore a hole (from the Du. boren).

uku-Bola, *V. intrans.* To spoil, corrupt, rot, decompose, putrefy: *inyama ibolile*, the meat is putrid i.e. spoiled; *amatanga abolile*, the pumpkins are rotten. *N. 8.* Corruption, decay, rottenness, putrefaction.

—**Bolisa**, *Caus. form.* To cause to rot etc.

i-Boli, *N. 2.* Anything quite rotten; great mortality, whether of man or beast, whether caused by disease or war.

uku-Boleka, *V. trans.* With locative case of the person it means to borrow; with the accusative case of the person it is to lend, e.g. *ndibolekē imali kuye*, I have borrowed money from him; *undibolekē imali*, he has lent me money.

—**Bolekana**, *Recip. form.* To lend each other, or borrow from each other.

—**Bolekela**, *Rel. form.* To borrow for another; *ndambolekela ihashe ku-Nantsi*, I borrowed a horse for him from such a one.

um-Boleki, *N. 1.* A borrower.

u-Boleko, *N. 5.* Borrowing: *inkomo yoboleko*, a borrowed cow.

i-Bólo, *N. 2.* (a) Candle wood (*Pterocelas-trus variab.*). (b) *N. prop.* A tributary of the Kubusi river.

u-Bolo, *N. 5.* * A large penis. (This word may not be used by females in the presence of males).

um-Bólo, *N. 6.* A boring; a thing bored; a

gunbarrel; **um-Bólombini**, double barrelled gun.

um-Bólompo, *N. 6.* Tube, as a telescope; tunnel; ravine; porch, portico; passage between high banks of a mountain's torrent; fig. anxiety; the feeling of apprehension felt before an approaching catastrophe; **em-Bólompeni**, *N. pr.* Mountain near the sources of the Umtata river.

i-Bólotwà, *N. pr.* A tributary (a) of the Umgwali river (Tembuland); (b) of the White Kei river.

i-Bólwana, *N. prop.* Tributary to the Bólo river.

ama-Bóma, *Pl. t. 2.* Fruit (from the Du. boom).

u-Bómale, *N. 1.* Insect, eating grass.

im-Bómbè, *N. 3.* The fruitstalk of the palm grass, stripped into small shreds, made into a brush, used in supping sweet or sour milk. Em. A piece of wood or horn used as a spoon; dimin. *im-Bónjana*.

im-Bómbò, *N. 3.* (a) External angle, street corner: *ilitye lembómbò*, corner stone, dimin. *im-Bónjana*. (b) A bird.

ama-Bómbò, *Pl. t. 2.* High temples or forehead: *besisingise amabómbò ngase-Sude*, they (cattle) were facing Southward.

um-Bómbò, *N. 6.* Arch of the nose in men and beast.

uku-Bómbóloza, *V. intrans.* To shout, cry aloud, as when warning of the approach of an enemy, howl, roar.

um-Bómbómbò, *N. 6.* (a) A tributary of the Kobonqaba river. (b) A house which is comparatively very wide and high.

im-Bómbósholo, *N. 3.* } Any body, the
isi-Bómbóto, *N. 4.* } circumference of which is uncommonly great; a tall, stalwart, proportionately built person; *umntu usisibómbóto*, the person is tall, stalwart.

im-Bómbóza, *N. 6.* Strangury.

uku-Bómela, *V. trans.* To harass, pester by begging; to accuse falsely: *usibómela*, he wrongs us persistently without cause; to persist in not doing what others charge one to do.

ama-Bomvana, *N. prop.* A tribe whose chiefs are said to be descendants of shipwrecked Europeans.

i-Bomvana, N. prop. Left tributary of the Gqolonci river near its source.

um-Bomvane, N. 6. Saffronwood (*Eleodendron croceum*), the roots of which are used by witchdoctors as an emetic of the nature of an ordeal; the bark is used as a purgative.

Bomvu, Adj. Red: *iqiya ebomvu*, a red handkerchief; *inkomo ibomvu*, the cow is red.

Bona, Pron. emphat. (a) 1 cl. pl. They, or them, as distinguished from others: *bōná bafika*, they arrived; *ndabakàngela bōná*, I looked at them; *abōna bantu bakūlu*, the people who are great, as compared with the others, or the really great people in contradistinction.

(b) 7 cl. *Nditētā ubukumkani bōná*, I speak of it, the kingdom; *bōná buyesa*, it comes; emphat.: *obōná bukumkani bukūlu*, the kingdom which is the great one, as compared with the other one, or the really great kingdom.

um-Bōna, N. 1. Maize: *mpēke umbōna*, cook the maize:

uku-Bona, V. trans. To see, perceive, behold, observe, regard: *ndikubonile*, I have seen you; *akasiboni*, he does not see us, i.e. he is above noticing us; *ndibōne, Nkosi*, do look on me, i.e. have mercy on me, Lord. (When very hot, Kaffirs pray, *Sibōne!*) Voc. *bōna! yabōna!* behold! pl. *bōnani! yabōnani!* behold ye, perceive! *ndibōna ngocango luvalaka*, I perceive the door closing; *amahashe alahlekileyo aboniwe*, the lost horses have been seen, i.e. found; *ndiza kukubōna*, I come to see you, i.e. to visit you; *imali yam andiyiboni*, my money I do not find i.e. I miss. Phr. *umntu okade ebōna*, an old man who has seen much and undergone many difficulties.

As an auxiliary, *ukubōna* is used to express: "when, at the time when": *bakubōn' ukuba bati*, when they are saying; *akubōn' ukuba uyazicinga ezisinto*, *naso isitinywa sibōnakala*, while he was thinking on these things, behold, an angel appeared.

—**Bonabona, Intens. form.** To look with pleasure or agreeable surprise, as the lepers in Israel who found the camp deserted, but

full of spoil; to look attentively.

—**Bonana, Recip. form.** To see each other.

—**Bonela, Rel. form.** To look at (an exhibition, theatre), observe: *wabōnela ukududa*, he looked at the dancing; *usibōnele*, see for yourself; to call the attention of others: *bōnelani umsebenzi wam*, behold ye my work; *bōnelani kuye*, follow his example; to look for: *ukubōnela intaka*, to find a bird's nest.

—**Bonelana, Rel.-recip. form.** To look etc. for each other, i.e. to care for or make provision for each other.

—**Bonelela, Rel. 2. form.** To take advantage of: *uyandibōnelela*, he takes advantage of me; *uyambōnelela ubudenge*, he takes advantage of his stupidity; *uyazibōnelela izimvu zaké*, he perceives coming evil beforehand and provides for his sheep against it.

—**Bonisa, Caus. form.** To cause or make to see or look; to show, point out, prove, exhibit to view: *ndababonisa abantu izono sabo*, I showed the people their sins; *bonisa inashe*, said by one in search of a horse to one he meets or suspects.

—**Bonisana, Caus.-recip. form.** To show to each other.

—**Bonisela, Caus.-rel. form.** To show for another; to look out, watch, guard on a stage or hill; to spy, espy the approach of birds, or of an enemy.

—**Bonisisa, Caus. 2. form.** To show clearly; to demonstrate.

um-Boneli, N. 1. Spectator.

um-Bonelo, N. 6. Exhibition, spectacle, play.

i-Boni, N. 2. (a) A large duncoloured grasshopper; pl. many: *ngamatōle amaboni*! what a lot of children! It is used of grasshoppers when they are eaten by birds or fowls. (b) The blind mouse (*Spalax typhlus*). (b) The great rain which fell during Ratabe's life time is still distinguished by this name.

im-Bōni, N. 3. An adept at seeing.

um-Boni, N. 4. One who sees or has seen.

isi-Boninge, N. 4. Strange, unwelcome sight.

im-Bōniseli, N. 3. } The guard, watch,
um-Bonisel, N. 4. }

spy, who is in an elevated place; one who sounds the warcry.

im-Bóniselo, *N.* 3. High place for watching; watchtower.

isi-Boniso, *N.* 4. That which shows; a token, argument, reason, proof.

um-Boniso, *N.* 6. Show, exhibition; sign, proof, sample, specimen, pattern, evidence, demonstration.

isi-Bono, *N.* 4. A gift by which a lover or a father declares his attachment or his gratitude. When a young man desires a girl's parents to send her to him that she may become his wife, they demand the *isi-bōno*. When the father asks to see the child which has been born to him, his friends demand the *isibōno*.

um-Bono, *N.* 6. Phenomenon, vision, sign. Em. rupture of the navel.

uku-Bonakala, *V. intrans.* To appear; to be visible; to be within view: *inkwenkwezi ziyabōnakala*, the stars are visible; fig. to be clear: *kuyabōnakala ukutētā kwakō*, your speaking is clear, can be comprehended; *uyensē lonto ngokubōnakalayo*, he has done this thing openly, in public. *N.* 8. *ukubōnakala kwakē kubi*, his appearance or character is ugly.

—**Bonakalalisa**, *Caus. form.* To cause to discover or disclose.

—**Bonakalela**, *Rel. form.* To be transparent, as water, glass or a sieve; fig. to be left in destitute circumstances, as orphans.

—**Bonakalelisa**, *Rel.-caus. form.* } To

—**Bonakalisa**, *Caus. form.* } cause to appear; to discover, disclose, reveal, make clear.

—**Bonakalisela**, *Caus.-rel.-form.* To make it clear etc. for.

isi-Bonakaliso, *N.* 4. The act of making or giving an appearance; a thing which makes to appear, evidence, revelation.

im-Bōnakalo, *N.* 4. } The appearance of a

isi-Bonakalo, *N.* 3. } thing; the thing that appears; appearance, view, sight, vision.

ama-Bonandenzile, *Pl. t. 2.* The efforts, risks, hazards, ventures made without hope of succeeding.

uku-Bonda, *V. trans.* To stir round: *bōnda isidudu*, stir round the porridge;

fig. to confuse the subject; to seize unjustly.

—**Bondela**, *Rel. form.* To stir round for.

u-Bondo, *N.* 5. A big wooden spoon for stirring food.

isi-Bonda, *N.* 4. (a) A pole or stake in a fence; fig. a headman of a locality or district, who upholds the Government's authority. (b) A severe, constant pain.

um-Bonde, *N.* 6. = **im-Bilibondo**.

im-Bōndembōnde, *N.* 3. A mass formed by mingled ingredients; a mixture.

um-Bondi, *N.* 1. A tale bearer.

um-Bonelo and **um-Boneli**, see **uku-Bona**.

uku-Bonga, *V. trans.* To praise, extol loudly and impromptu by songs or orations; to praise magnify, laud, celebrate the deeds of a chief, or the feats of race oxen, or the valour of an army. Old men, though distant of the chief's clan, creep out of their huts at daybreak and loudly celebrate his praises.

—**Bongela**, *Rel. form.* To praise in respect to.

—**Bongisa**, *Caus. form.* To cause, help, make to praise.

—**Bōngisela**, *Caus.-rel. form.* To praise one by allusions to another; to speak constantly good or bad of another: *ude wabubā ebongisela ngonantsi*, till he died he spoke constantly of *N.*

im-Bōngi, *N.* 3. The poet who praises; an improvisator.

isi-Bongo, *N.* 4. } Praise, poetry; the

um-Bongo, *N.* 6. } song or hum of a nurse to make the child to sleep with.

uku-Bōnga, *V. intrans.* To bellow like a calf or ox in distress for food; to cry out, as one in distress; to roar as artillery.

—**Bōngela**, *Rel. form.* To ring: *ihlati li-bōngelwe*, the forest is made ringing from shooting.

—**Bōngisa**, *Caus. form.* To twirl; fig. to struggle as a female to escape from a ravisher.

u-Bōngempāndeni, *N.* 1. Big fly; that makes a humming sound in a vessel, like that of a top. It is said that its eggs produce the *isi-Bungu*. Fig. worthless.

um-Bongisa, *N.* 6. Two shrubs: the larger

is Royena lycioides; the small with red fruit is Royena paleus.

im-Bôngisa, *N.* 3. The cone shaped fruit of the *um-Bôngisa*, called monkey apple; its fruit is played with by children, making a kind of top of it.

i-Bôngo, *N.* 2. used more in pl. Fanciful talk, whims, freaks, sallies; a soliloquy.

um-Bôngo, *N.* 6. The bellowing, lowing of an ox, noise of a gun.

isi-Bôngobiyana, *N.* 4. A contemptible, cheeky person.

im-Bôngolo, *N.* 3. The wild ass; anything with prominent nose or mouth.

uku-Bongoza, *V. trans.* To empty a milk calabash.

uku-Bôngôza, *V. trans.* (a) To beseech, entreat, solicit, importune, petition, implore forgiveness; to press by persuasion; to be importunate: *ndize kuwe ndikubongôza*, I came to beseech you. (b) To coax, wheedle, flatter. *N.* 8. Imploration, entreaty.

—**Bongozela**, *Rel. form.* To entreat for; to implore on behalf of another.

isi-Bongozo, *N.* 4. (a) An entreaty, solicitation, petition. (b) That which a coxer promises or gives.

uku-Bôngozela, *V. intrans.* To grow fast (said of a child, tree).

u-Bôngwana, *N.* 5. Windpipe, throat.

i-Boni, **im-Bôni**, **isi-Boni**, **um-Boni**, **im-Bônisi**, **um-Boniseli**, **im-Bôniselo**, **isi-Boniso**, **um-Boniso**, see **uku-Bona**.

Bonke, *Adj.* 1 cl. pl. All, the whole; *abantu bonke*, all people; 7 cl. *ubukulu baké bonke*, all his greatness, or his whole greatness; see **Onke**.

um-Bono, see **uku-Bona**.

u-Bôntsi, *N.* 1. The great toe: *bayanyatelana ngobôntsi*, they are ready to fight.

i-Bônxa, *N. prop.* A tributary of the Qôta river.

uku-Bônxa, *V. intrans.* To become full and tense; to fill with milk; to swell as buds or veins, or the cows' teats: *imibele ibônxile*, the teats are enlarged and full.

—**Bônxisa**, *Caus. form.* To cause to fill with milk.

uku-Bopâ, *V. trans. pass. botshwa.* To bind, tie, pack, fasten: *bopâ inyanda*, tie the

bundle of wood; to fasten on, as a burden or saddle: *bopâ ihashe*, saddle the horse; *bopâ inkabi*, yoke the oxen; *bopâ amanzeba*, bind up the wounds; fig. *usibopile ngeswi laké*, he has bound us by his word, i.e. he has got the better of us in argument, or he accuses us falsely. Phr. *kuyabotshwa nonyaka*, lit. this year they tie up i.e. they will remove, die; *ukubopâ ngomabopê*, to charm; *libotshwe ngentambô emasendeni* or *emweni*, the witch is tied with a thong at the testicles or finger; a kind of torture to extract confession.

—**Bopâna**, *Recip. form.* To bind, tie or fasten together: *inkabi sibopêne*, the oxen have entangled each other; fig. to entangle each other in speech, such as in backbiting or tell-tales.

—**Bopêka**, *Stat. form.* To be bound: *kobopêka emhlabeni*, it will be bound on earth.

Bopêla, *Rel. form.* To bind for, at; *ndibopel' inxôwa*, bind for me the sack; *uyabotshelwa*, is said of a young man or woman, who does not want the girl or the young man, and the friends insist on his or her marrying her or him.

—**Bopêlana**, *Rel.-recip. form.* To tie or bind for each other; fig. to plot, conspire.

—**Bopêlela**, *Rel. 2. form.* To fasten to a certain place or thing, as a horse to a stake, or a bullock to a waggon; *inkabi sibotshelwe enqweleni*, the oxen are tied, fastened up to the waggon. Phr. *ubopêleleinja enkangeni*, lit. he has fastened his dog to the *inkanga*, said of a person who does what will not secure his purpose; because a dog tied to this weed will effect its escape by pulling it up or slipping.

—**Bopisa**, *Caus. form.* To cause, assist to bind, etc.

—**Bopisana**, *Caus.-recip. form.* To assist each other in binding, etc.

—**Bopisisa**, *Caus. (intens.) 2. form.* To fasten well, make tight.

im-Bôpêlelo, *N.* 3. A thong or lath to which other things are fastened.

u-Bopêlelo, *N.* 5. The tying up to; also the attaching ones'self to another in travelling.

isi-Bopô, *N.* 4. Anything to bind with (string, band, thong).

u-Boqo, *N.* 5. The large convolvulus. Cattle feeding on it thrive well, but their milk acquires a disagreeable quality and causes inflation of the bowels.

im-Bôfa, *N.* 3. and **u-Bôfa**, *N.* 5. Em. Belching with an awful smell; stink, stench.

uku-Bôroza, *V. intrans.* To puke, vomit from nauseousness of smell.

i-Bôsha, *N. prop.* A rivulet falling into the Qôfa.

i-Bôshobôsho, *N.* 2. A babbler.

im-Bôshololo, *N.* 3. Depravity.

um-Bôshonqa, *N.* 6. That which is long, as turnips; large in size, fruitful: *umbôshonqa wamatye*, large hailstones.

i-Boso, *N.* 2. Carving or bowie knife.

uku-Bôta, *V. trans.* To greet, done by women to each other, or by lovers to lovers, not by men to each other or people of higher rank: *bôta!* be greeted.

—**Bôtana**, *Recip. form.* To greet each other.

—**Bôtisa**, *Caus. form.* To cause to greet.

—**Bôtisela**, *Caus.-rel. form.* To send greetings to: *ndibôtisele kuye*, give him or her my greetings.

i-Bôtile, *N.* 3. Bottle (from the Engl.).

isi-Boto, *N.* 4. (a) A depression in a metal vessel. (b) A certain species of locust, not those that go in swarms; a grasshopper.

i-Botôbotwâna, *N.* 2. A young child when able to sit.

uku-Botôka, *V. intrans.* To be depressed or compressed, said of a vessel having a bruise.

—**Botôza**, *V. trans.* To depress or compress, bruise a vessel.

i-Bôtôlo, *N.* 3. Butter (fr. the Du. *boter*). Butter is made for the purpose of anointing the body.

im-Bôtshane, *N.* 3. Strife about what has been said by others or heard from others.

um-Botshwa, *N.* 6. (fr. **uku-Bopâ**,) (a) A chained or bound captive. (b) Anything tied up, e.g. a bag not being quite full, that is tied up. (c) The sinew or tendon which is behind the knee of an animal, connecting the knee joint; hamstring; and the corresponding tendon in man.

i-Bôtwe, *N.* 2. The house of the great wife of a chief where the councillors meet; it is held sacred as a place of refuge for culprits; palace, capital, metropolis, the seat of government, hence Capetown. Phr. *ndingeyiyo inkosi ndinge nabôtwe*, I am not the chief, I have no palace.

uku-Bôtya, *V. trans.* To cause confusion by telling lies.

im-Bôtye, *N.* 3. Complicated, confused state.

isi-Botyolo, *N.* 4. Confusion.

im-Bôtyi, *N.* 3. Bean, (from the Du. *boontje*).

im-Bôvane, *N.* 3. Spec. of red or brown ants, not those that make hills.

uku-Bôvela, *V. intrans.* To be stunted: *ubovele*, a dwarf; *inkomo ibovele*, a cow of stunted growth.

im-Bôvu, *N.* 3. The upper lip; the chaps inside of the whale's mouth, providing the whale bone.

ubu-Bovu, *N.* 7. Pus; white or yellowish matter suppurating from wounds or ulcers.

um-Bôvu, *N.* 6. (a) Fruit of the *i-Dywadi*, tree (*Lycium horridum*, African boxthorn), like great red pearls. (b) A bead. (c) An ornament.

ukuti-Bôvu, **uku-Bôvula**, *V. trans.* To stab or gore with the horns: *inkomo yatiwa-bôvu*, the cow was gored; fig. *amazwi akò anditè-bovu*, your words have wounded me.

—**Bôvubôvula**, *Freq. form.* To stab, wound often.

—**Bôvulana**, *Recip. form.* To wound, abuse each other.

isi-Bôvubôvu, *N.* 4. A coarse, rude, blustering, ill-natured, violent, quarrelsome, dangerous creature, having the manner of a bull.

ubu-Bôvubôvu, *N.* 7. Rudeness, violence.

uku-Bôxa, *V. trans.* To disturb, mix up, scatter: *inja isibôxile igusha*, the dog has scattered the sheep; fig. to break up or terminate a discussion; to pervert, confound, block up, impede, obstruct a discussion or dispute; to be obstinate in insisting upon what is contested; to interfere so as to defeat a purpose.

—**Bôxabôxa**, *Freq. form.* To lengthen a dispute.

—**Bòxana**, *Recip. form.* To obstruct, etc. each others mind; to oppose each other.

—**Bòxisa**, *Caus. form.* To cause confusion; to complicate matters.

isi-Bòxi, *N.* 4. An obstinate, quarrelsome person; troubler, confounder.

i-Bòxo, *N.* 2. A feast given to the relatives of a concubine.

im-Bòxo, *N.* 3. Oval, oblong, elongated: into *embòxo*, an oval shaped thing.

um-Bòxo, *N.* 6. An oval, an oblong.

im-Bòxo, eight, see **i-Mbòxo**.

isi-Bòxololo, *N.* 4. (a) A cow with straight horns pointed up. (b) A large fine head of Indian corn.

isi-Bòxongo, *N.* 4. A horn, which only lately has grown out; fig. a greenhorn.

isi-Bòxotl, *N.* 4. A straight horn, having a little inclination forward; fig. a person who inclines to proceed, but who remains stationary through fear.

u-Boya, see **ub-Oya**.

um-Bòya, *N. prop.* Tributary of the Shixini river.

i-Boza, *N.* 2. The site of a deserted village.

ubu-Boza, *N.* 7. Maturity.

isi-Bozi, *N.* 4. An old skin bag for churning; a churn.

uku-Bozisa, *V. trans.* To cause rottenness, ruin; to putrify, corrupt; fig. to abuse with words, slander, calumniate, reproach; probably fr. **uku-Bolisa**.

im-Bòzisa, *N.* 3. That which causes rotting, as rain making the corn rot; fig. reproach, abuse, slander, hideous deed.

ubum-Bòziso, *N.* 7. Corruption.

isi-Bòzo, *N.* 4. *Ordin. and card. num.* Eight; *isitya exisibòzo*, eight vessels; *igusha yesibòzo*, the eighth sheep. *Adv.* *kasibòzo*, eight times.

ukuti-Bozololo, *V. intrans.* To subside; to calm down; to feel fainting; to be ashamed, disappointed after having been angry.

Bu, (a) *Pron. subj. of 7. cl.*: *ubukumkani buyapela*, the kingdom is coming to an end; *ubukosi baka bukulu*, his authority is great. (b) *Pron. obj.*: *bulahle ubude nge bakò*, leave off your stupidity; (c) *Cop. and cause*: *bubo*, it is it; *kwenziwe*

bubukali, it is done by sharpness; see **Bo** 1. (c).

ukuti-Bù, *V. trans. and intrans.* To put upon; to cover over: *wamti-bù*, he covered him with a blanket; *umsebenzi we-bù*, the work is too much, cannot be managed.

ukuti-Bù, *V. trans.* To make a hollow noise: *umsinga wenyosi we-bù*, the bees are swarming; *yati-bù intonga*, the stick made the sound *bù* in throwing.

Bucala, *Adv.* Aside, see **i-Cala**.

uku-Bùbà, *V. intrans.* To become extinct; to be annihilated; to perish, de cease, die, expire, cease to be. *N.* 8. Extinction.

—**Bùbèla**, *Rel. form.* To perish, etc., in a certain place or among certain people: *ububèle endlwini* or *ekaya*, he died in the house, or at his home; in the pass. to be bereaved: *lomfasi wabùjelwa ngumntwana*, this woman was bereaved of a child.

—**Bùbisa**, pass. *bùjiswa*, *Caus. form.* To cause to perish, etc.; to destroy; to annihilate, kill, degrade, depose, make useless, invalid: *isifo esibùbisayo*, a deadly sickness; *indlu ibùjiswe*, the house, i.e. marriage is dissolved; *zinkosi nibùjiswe ngubani-ha?* who has deposed you, sirs.

um-Bùbisi, *N.* 1. Destroyer.

im-Bùbiso, *N.* 3. Perdition, destruction.

uku-Buba, = **uku-Bubaza**.

—**Bubana**, *Recip. form.* To fall together: *indlu ibubene*, the house is altogether tumbled down, is in ruins.

uku-Bubaka, *V. intrans.* To be pressed together, like an old dish.

uku-Bubaza, *V. trans.* To press a thing together; make uniform, alike thick; to prevent, hinder (to speak).

Bube, *Aux.* in forming the compound tenses, 7 cl.: *ubukumkani bube bufika*, contrac. *bebufika*, the kingdom was or has been arriving; *ubusi (bu) bebuya kudliwa*, the honey was going to be eaten.

i-Bubesi, *N.* 2. Beast of prey, espec. the male lion.

Bubo, *Copula and causal relationship*, 7 cl. It is it; see **Bu** and **Bo** (c).

i-Bubu, *N.* 2. A swarm of bees, clustered together and making a noise; fig. a promiscuous number of people together, making a humming noise, like a swarm of bees.

- uku-Bubula**, *V. intrans.* To hum; to low in a low tone, as an ox; to growl in a low tone, as a leopard, lion or dog; fig. to mutter dissent or reluctant consent; to muse, meditate.
- Bubulisa**, *Caus. form.* To make to hum, etc.
- Bubulisana**, *Caus.-recip. form.* To make one another to hum, etc.
- u-Bubulo**, *N. 5.* Humming, lowing.
- uku-Bubuluza**, *V. intrans.* To sidle, creep through or under a narrow opening.
- Búbúza**, *V. intrans.* To buzz, hum like bees; to make a noise like a pair of bellows, or as a bird fluttering; to chatter, prattle.
- i-Búbúzela**, *N. 2.* A chattering, prating fellow; **ama-Búbúzela**, *pl.* People without a chief.
- uku-Buca**, *V. trans.* (a) To attempt. (b) To mix together with the hand, as mortar, porridge, paste; to blend colours; to knead bread; fig. to search diligently.
- Búcabuca**, *Freq. form.* To attempt frequently; to work single handed at a thing which is too much for you.
- Búcela**, *Rel. form.* Em. to mix for: *búcela utywala*, mix for beer.
- ukutí-Búcu**, *V. trans.* To finish off quite, cf. **ukutí-Pucu**.
- uku-Búcula**, *V. trans.* To crush a soft thing, as an insect under foot.
- uku-Búda**, *V. intrans.* To be delirious; to wander in delirium; to speak incoherently, in dream or fever.
- Búdabúda**, *Freq. form.* To confuse by hurrying; to catch at quickly but ineffectually; to scramble; fig. to interrupt another while speaking; to snatch, grasp, seize.
- Búdelá**, *Rel. form.* To speak nonsense: *ungabúdeli kum*, do not speak nonsense to me.
- Búdelana**, *Rel.-recip. form.* To walk closely together, pell mell, not in order; to rush madly into one place, vying with each other, as bullocks into the entrance of a kraal or to a heap of maize; to struggle with each other.
- Búdeleka**, *Rel.-stat. form.* To press in and out frequently.
- Búdisa**, *Caus. form.* To sham: *uyasibúdisa*, he pretends to be delirious.
- i-Búdabúda**, *N. 2.* One who snatches away or up.
- uku-Búdla**, *V. intrans.* To blow hard (wind).
- um-Búdú**, *N. 6.* Hl. for way, road; fig. way, manner of doing.
- ukutí-Búdubúdu**, *V. trans.* To do a thing hastily.
- i-Búdubúdu**, *N. 2.* One who does a thing hastily; a partially insane man; one suffering from delirium, one who is crazy.
- isi-Búdubúdu**, *N. 4.* One passing in and out frequently.
- ubu-Búdubúdu**, *N. 7.* Hastiness, *us. adv.*: *ufuna bubúdubúdu*, he searches here and there, round about, and that hastily.
- ukutí-Búdudu**, *V. intrans.* To fall down, *us. adv.*: *lento iwe búdudu*, this thing fell suddenly.
- uku-Búduza**, *V. trans.* To act hastily, unadvisedly; to blunder, stumble; to be in haste in catching birds.
- Búduzela**, *Rel. form.* To act confusedly; to do a thing hastily, so that it has no effect.
- uku-Buka**, *V. trans.* To fondle, to prize a thing so much that you cannot part with it, hence, to be frugal; to speak friendly with one on the road; to receive and entertain strangers in a friendly way by preparing and providing every comfort for them; to look with pleasure, prefer, admire: *ndiyambuka lomntwana*, I am fond of that child; *ndiyayibuka inyanga*, I look with pleasure on the moon; *uyasibuka esonto*, he likes those things and cannot part with them; *uyasibuka encwadini*, he admires himself in the looking glass.
- Bukana**, *Recip. form.* To look on each other with pleasure, as when friends meet.
- Bukeka**, *Stat. form.* To be in the state of being preferred. *N. 8.* Frugality, parsimony.
- Bukisa**, *Caus. form.* To cause or make to look with pleasure.
- i-Buka**, *N. 2.* A frugal person, a sparing one; dimin. *i-Bukana*.
- u-Buka**, *N. 1.* A climbing plant which is weaved into doors. A girl on reaching the marriageable period is washed with water

in which *u-Buka* has been macerated. She binds it also in the doors of the calves and cattle enclosures, and sprinkles the calves and gives them an infusion of it, that they may become strong, be always fat and never cast their young; a woman who has miscarried is washed with that water.

i-Bukakazi, *N. 2.* A saving, economical woman.

i-Bukazana, *N. 2.* (a) A female child who will not readily part with her playthings. (b) A rivulet falling into the Ncwènxè; *intaba ze-Bukazana* are two peaks between the heads of the Chumie and Keiskamma rivers.

im-Bùko, *N. 3.* } Fondness, deference,
u-Buko, *N. 5.* } from admiration of character.

im-Bùkwano, *N. 3.* Mutual fondness.

i-Bukubuku, *N. 2.* A swarm of bees, clustered on a tree when resting during their flight; many common people together meeting in crowds.

isi-Bùkubùkwana, *N. 4.* A short, stout thing, block of wood; fig. a short, stout child.

uku-Bùkuca, *V. trans.* To squeeze a thing out, cf. **uku-Cikida** and **uku-Picota**; to glean.

im-Bùkuca, *N. 3.* Squeezing out; fig. vexatious treatment.

uku-Bukula, *V. trans.* A cow, sheep or goat to refuse to act the part of a mother to her offspring by not letting the newly come little one suck: *imasi iyibukule inkonyana*, the cow will not have the calf, pushes it away; a bird forsaking her eggs or young, because they have been touched in her absence; to renounce, disown; recently applied to people: *indoda imbukule umfazi wayo*, the man dislikes, turns away his wife; *bambukula namhla*, to-day they disown him.

uku-Bùkula, *V. trans.* To trip or throw down suddenly.

—**Bùkuleka**, *Stat. form.* To be thrown: *inyamakazi yabùkuleka*, the game was thrown down (by a stone etc.), got up and fell again, got up and run away.

ukuti-Bùkulubùkulu, *V. intrans.* To roll down.

uku-Bùkuqa, *V. trans.* To overthrow, put upside down; to cause to fall; to upset: *wayibùkuqa lomizi*, he overthrew those cities; to pour food out of a pot; fig. to deceive, get people to do a thing to their injury or destruction; to act the impostor.

—**Bùkuqeka**, *Stat. form.* To be fallen or turned over, as a vessel or boat; to be destroyed.

—**Bùkuqela**, *Rel. form.* To fall in a certain place: *babùkuqelwe yinqwelo*, the waggon fell on them.

im-Bùkuqi, *N. 3.* An impostor.

um-Bùkuqo, *N. 6.* Imposture.

ukuti-Bùkuqu, *V. intrans.* To rush, fall upon: *bathè-bùkuqu pèsu kwakè*, they rushed upon him, felled him down; *bamti-bùkuqu*, they threw him down.

uku-Bukuza, *V. trans.* To have a disinclination; to dislike or reject a husband or certain food, as women do who are pregnant; to cast off as a wound any extraneous matter.

um-Bukuza, *N. 6.* The food which is disliked.

u-Bukuzo, *N. 5.* Sickness of cattle visible by the yellowness of the skin, caused by eating some unhealthy bush.

im-Bukwano, see **uku-Buka**.

i-Bùla, *N. 2.* Scab in goats and sheep.

uku-Bùla, *V. trans.* (a) To thrash or beat out corn with sticks, bullocks or horses: *bayabùla inqòlowa*, they thrash out wheat; fig. to cause to forsake. (b) To try or help to bring out, ascertain, discover the person who caused any man's sickness by beating the ground with sticks in response to the incantations of the witchdoctor,

—**Bùleka**, *Stat. form.* To be thrashable: *inqòlowa iyabùleka*, the wheat comes out nicely by thrashing.

—**Bùlela**, *Rel. form.* To thrash out for.

—**Bùlisa**, *Caus. form.*

—**Bùlisisa**, *Caus. 2. form.* } To cause to thrash out; to assist in thrashing; *ukubùlisa ihlali*, to beat the bush with sticks or firing into it for driving out the game; fig. to try to find out a thing by putting leading questions.

—**Bùlisana**, *Caus.-recip. form.*

—**Bùlisisana**, *Caus. 2.-recip. form.* } To

- assist each other in thrashing : *siyabhlisana tina*, we help one another in thrashing.
- isi-Bulelo**, *N. 4.* The floor or place on which any thing is thrashed out.
- isi-Bulo**, *N. 4.* Stick for thrashing out corn or beating the ground; a flail; fig. an irritating speech.
- uku-Bula**, *V. trans.* To declare sentiments freely, as a young couple respecting each other; to confess immorality: *bula!* is said to the circumcised boys, i.e. confess your incest; when they heal slowly, they are understood to have been guilty of impurity with relatives; *bula!* confess your incest, is said to a woman in child-bed and to her husband, when the child refuses to take the breast, which according to their superstition is caused by the man or woman having been unfaithful in heart at least; *mbeteni abule*, beat her that she may confess; *unibule ngokwakè*, he or she has confessed him or herself guilty; *umfasi wakè wazibula*, his wife confessed herself guilty, (not to be confounded with *wasibula*, she gave birth to her first child.) *Ukubula* was limited formerly to confessing incest, it is now extended to confession of impurity, even dreams about the *im-Pundulu*, etc.
- Bulela**, *Rel. form.* Lit. to manifest the mind to, i.e. to give thanks, express gratitude for a favour: *ndilibulele kuye ilizwi*, I thank him for the word.
- Buleleka**, *Rel. 2.-stat. form.* To be thanked for, worthy of thanks.
- Bulelela**, *Rel. 2. form.* To thank for or on behalf of another for favours bestowed: *ndiyambulelela*, I return thanks for him.
- Bulelisa**, *Rel.-caus. form.* To cause or make one to thank.
- Bulisa**, *Caus. form.* (a) To greet or salute: *ukuba babulisile kusasa*, bangabi sabulisa emini, when they have greeted in the morning, they may no more greet in daytime. (b) To make, cause, force to confess incest by beating.
- Bulisana**, *Caus.-recip. form.* To greet mutually.
- Bulisela**, *Caus.-rel. form.* To give greetings for another: *undibulisele kuye*, give my greetings to him, remember me to him.
- Bulisisa**, *Caus. 2. form.* To cause to greet.
- Bulisisana**, *Caus. 2.-recip. form.* To cause to greet each other.
- isi-Bulelo**, *N. 4.* An expression of gratitude, the gift by which gratitude is expressed.
- um-Bulelo**, *N. 6.* Thanksgiving.
- isi-Buliso**, *N. 4.* An expression of greeting.
- u-Buliso**, *N. 5.* } Greeting, saluting.
- um-Buliso**, *N. 6.* }
- u-Bulo**, *N. 5.* Confession of incest.
- um-Bulo**, *N. 6.* Formerly this word was limited to incest, but is now extended almost to all impurity; an inordinate desire; whoredom.
- uku-Bulala**, *V. trans. pass. bulawa.* To kill, murder; to cause pain or injury, afflict grievously; to destroy, break in pieces, render unfit for use: *intloko iyandibulala*, my head pains me; *ndasibulala ngokusebensa*, I hurt myself by hard working; *ilanga labulala yonke imiti*, the sun killed all the trees, (by his heat); *uyasibulala*, he exerts himself too much or in vain.
- Bulalana**, *Recip. form.* To kill etc., one another.
- Buleleka**, *Stat. form.* To suffer severely; to be injured: *ndibulelekile*, I spent my strength or labour for nought; I am injured; my strength is gone.
- Bulelela**, *Rel. form.* To kill for: *wabulawelwa tina*, he was killed for us.
- isi-Bulala-mntu**, *N. 4.* } Murderer, man-
- im-Bulali-bantu**, *N. 3.* } slayer, assassin, destroyer.
- um-Bulali**, *N. 1.* }
- im-Bulaleko**, *N. 3.* Labour, toil, exertion.
- isi-Bulalo**, *N. 4.* Any magical instrument of death; the same as *ubu-Ti*.
- im-Bulalo**, *N. 3.* Murder; (expresses all meanings of the verb).
- ili-Bulawa**, *N. 2.* A plant, *Sebaea crassulaefolia*, used for snake-bites and stitches.
- um-Bulawa**, *N. 1.* A murdered one.
- i-Bulawo**, *N. 2.* } Evil, murder, man-
- im-Bulawo**, *N. 3.* } slaughter, caused through charms.
- isi-Bulawo**, *N. 4.* The chief cause of sickness, murder, as incantation or charms.
- u-Bulawo**, *N. 5.* Massacre, butchery.
- isi-Bulelo**, **isi-Bulo**, see **uku-Bula**.
- isi-Bulelo**, **um-Bulelo**, **isi-Buliso**, **u-Buliso**, **um-Buliso**, **u-Bulo**, **um-Bulo**, see **uku-Bula**.

i-Búlu, *N. 2.* (a) A Dutch farmer (Du. boer).
(b) A rivulet falling into the Tyeleta river.

im-Búlu, *N. prop.* (a) A tributary of the Tsomo river. (b) A fabulous being in human shape with a tail.

im-Búlukudu, *N. 3.* A sudden charge or attack.

i-Búlukwe, *N. 3.* (from Du. broek). A pair of trousers.

im-Búlukweza, *N. prop.* A tributary of the Tsomo river.

i-Bululu, *N. 2.* A great puffadder (so called from its creeping).

ukuti-Búlu, *V. intrans.* To undress; to put down all clothes; to strip off all leaves from a twig; fig. to be thin, watery (food), or small (beer).

im-Búlumbúlu, *N. 3.* A round globe-like substance, like the eyeball.

uku-Bulunga, *V. intrans.* (a) To treat gently (a child); to pat. (b) To overlook faults; to connive; to suffer evil to exist unchecked.

im-Búlunga, *N. 3.* A ball made of soft material, such as cow dung, or ground maize; a dumpling, pudding.

um-Bulungi, *N. 1.* One who treats gently, pats, or winks at injustice.

isi-Bulungo, *N. 4.* An act by which one treats a child gently, or approves or overlooks faults.

um-Bulungo, *N. 6.* A gentle treatment, patting; a tacit approval of evil.

isi-Bulwalwa, *N. 4.* Rocks, see **u-Lwalwa**.

i-Búma, *N. 2.* Hl. A name given by circumcise lads to their hut.

ukuti-Búma, *V. intrans.* To fall with a crash (a house); to fall with violence or on something; to sit on the bare ground; fig. to perish completely.

uku-Bumbá, *V. trans. pass. bunjwa.* To work clay into shape, i.e. into earthen vessels; to mould bricks: *wabumbá imbi-sa*, he made pots; to work moist cattle-dung into balls; fig. *inkabi yabunjwa sezi-nyé*, the ox was put between others; *ukubumbá amanga*, to form lies; *ukubumbá amanyala*, to cover up the evil deeds of one.

—**Bumbána**, *Recip. form.* To be united with each other; to love heartily one another.

—**Bumbála**, *Rel. form.* To cover what is bad by putting the good around it; to shield one by gathering around him.

i-Bumbá, *N. 2.* Clod-prepared pot-clay.

im-Bumbá, *N. 3.* Dung near a hut consisting of quantities which have been successively applied to the body of a sick person for the purpose of removing disease.

im-Bumbáyamanyama, *N. 3.* The scrapings from the inside of the skin, from which all forms of snuff-boxes are made.

um-Bumbi, *N. 1.* Potter.

im-Bumbúlu, *N. 3.* Any round thing, shaped like a ball; a bullet; a round fruit, as apples; *amabumbúlu amehlo*, eyeballs; fig. the case which in some fruits contains the seed; a peremptory order, or essence of a thing to which the attention is directed: *nantso-ke imbumbúlu endininikayo, mkani nayo*, there is the order I give you, depart with it.

uku-Bumbúta, *V. trans.* (a) To beat hard (cattle) with an *in-Duku*. (b) Allied to **uku-Bámbáta**: to strike gently, generally with a flat surface, as a heap of earth with a spade, to give it an even surface; or a child with the open hand to quiet it, to make it asleep; hence to appease, soothe, conciliate.

Bumini, *Adv.* Lately; see **i-Mini**.

ukuti-Búmtse, *V. intrans.* To stand firmly, either lit. or fig.

uku-Buna, *V. intrans.* To fade, wither, flag, droop: *amagqabi abunile*, the leaves are withered.

—**Bunisa**, *Caus. form.* To cause to fade, make to wither.

im-Bune, *N. 3.* Sweet-cane, apples or other fruit which having been put away for a time in a suitable place, become softer and sweeter.

um-Bundane, *N. 6.* Larvae; commonly it denotes the *in-Tlava*, coming forth from the larvae, being very destructive to young plants.

um-Bundlu, *N. 6.* A young dog, which cannot yet follow the old ones.

um-Bundlwane, *N.* 6. A dog about seven days old.

um-Bündü, *N.* 6. Any raised part on the floor, espec. the circular raised border or edge of the fire-place; recently used for threshold, step; dimin. *um-Bundwana*.

i-Bundulana, *N.* 2. A slight ascent. (See *in-Duli*).

uku-Bunga, *V. intrans.* To come together; to consult one another in secret council, to take secret council together.

—**Bungisa**, *Caus. form.* To cause to hold a secret council

i-Bunga, *N.* 2. Council of the chief; private consultation,

i-Bungane, *N.* 2. General name for beetles; a large beetle which makes a buzzing sound when flying; fig. buzz, secret talk; also = **i-Bunga**.

um-Bungashe, *N.* 6. Medicinal plant for colds and coughs (*Lichtensteinia interupta*).

uku-Bungca, *V. intrans.* (a) To escape singly in war from the army, which decreases one by one; to pass unobserved. (b) A man or dog to reach first the game which was shot: *wayibungca imbábala*, he reached the antelope first; to take away what another man shot without telling him.

—**Bungcabungca**, *Freq. form.* To escape successively, as one who evades several enemies.

i-Bungēla, *N.* 2. Common man, not being chief or councillor.

um-Bungela, *N.* 1. One who does not reside at a chief's village.

uku-Bungezela, *V. intrans.* To wag its tail, as a dog manifesting pleasure at meeting its owner; to fawn; to entertain joyfully or hospitably; to receive kindly by showing pleasure in meeting a friend.

u-Bungezelo, *N.* 5. Friendliness, attention, politeness.

i-Bungezelwano, *N.* 2. } Mutual friend-
u-Bungezelwano, *N.* 5. } liness, pleasure on meeting after a long separation.

isi-Bungu, *N.* 4. A kind of earth maggot which bites; a mite found in beer, produced from the egg of *u-Bòngempà-nādeni*,

isi-Bungu, *N.* 4. A young woman whose breasts protuberate.

um-Bungu, *N.* 6. Tree maggot found in dry wood; dimin. *um-Bungwana*.

ukuti-Bungubungu, *V. intrans.* To dangle, wave.

ukuti-Bungubungu, *V. intrans.* To grow quick (child, cloud).

uku-Bunguza, *V. intrans.* To creep like a cat.

i-Bunguza, *N.* 2. A cudgel with large head and short handle, knobkerie with a large knob for throwing at game.

im-Bunguzulu, *N.* 3. Anything incomparably valuable.

isi-Bungwazana, *N.* 4. A girl of about twelve years, whose breasts are just forming.

uku-Büntsha, *V. intrans.* To go or wander about for nothing; to be a loafer.

izi-Bunu, *N.* 4. The posteriors or seat; us. in the pl. *Adj.*: steep.

um-Bunu, *N.* 6. Euphem. for the fundament.

uku-Bunxa, *Hl.* for **uku-Hlala**.

uku-Bunya,
ukuti-Bunyu,
uku-Bunyula,
uku-Bunyulula, } *V. trans.* To skin

clean off as the bark of a tree, or as the skin in burning; to strip, tear off the clothes or weapons from a fallen foe; to plunder: *izihange zambunyula ingubo*, the robbers stripped him of his clothes.

i-Bunzi, *N.* 2. Forehead; loc. *ebunsi*, on the forehead; fig. a precursor.

uku-Būqa, *V. intrans.* To destroy or trample down in eating, as cattle in a garden; to follow in the track of those of a party or army who preceded; fig. to act rigorously or harshly, or unjustly; to make havoc, as one possessed of power and authority; *uyazibūqa*, he writhes.

—**Būqeka**, *Stat. form.* To become hard, solid by trampling; to be destroyed: *umhlaba ubūqekile*, the land is quite beaten; *intsimi ibūqekile*, the garden is destroyed.

—**Būqisa**, *Caus. form.* To cause to trample down; to drive the cattle into the fields already harvested, which is always done as

soon as the latest corn has been removed ;
fig. to hasten ; to cause to make haste.

im-Búqo, N. 3. } Destruction ; that which
u-Búqo, N. 5. } is done or said unjustly by a powerful
opponent.

im-Búqu, N. 3. Hasty, eager search ;
rashness.

um-Búqwa, N. 1. One ruined, wrecked.

uku-Búquza, V. intrans. To be in such a
hurry or haste, as to prevent an efficient
performance of an action or enterprise.

—Búquzisa, Caus. form. To cause pertur-
bation from a hasty action.

ubu-Búru, N. 7. Stealing cattle from
neighbours and slaughtering them. It
must be slaughtered and eaten, otherwise
it is not *ubu-Búru*.

i-Búruma, N. 2. (a) One who eats a
great deal, even raw meat ; one with a
big belly ; an improvident man who goes
about expecting to obtain food from other
people without exerting himself. **(b)**
ama-Búruma, a small Gaika clan, form-
erly living on the Kubusi river.

uku-Búruza, V. intrans. To vomit or
belch ; to speak loud, angrily.

uku-Busa, V. trans. To wait on the chief
or king by personal service, which is a
great honour among Kaffirs ; to serve un-
conditionally to a superior : *ndabusa kuye*,
I served him (the chief) ; also espec. in Zulu,
to rule : *inkosi iyabusa, inkunzi iyabusa*.

—Busela, Rel. form. To serve for one or in
a particular place.

i-Busi, N. 2. (a) A wooded district within
the Colony on the Western coast. **(b)** A
river which waters it and which falls into
the Atlantic Ocean.

um-Busi, N. 1. Servant at court ; an uncon-
ditional servant ; one who serves without
having made any previous engagement,
either as to time or wages.

um-Buso, N. 6. Court service, unconditional
service ; religion.

uku-Búsha, V. trans. Hl. to go naked ;
to smear fat on the body ; to paint the body
with red ochre.

uku-Bushula-zě, } **—Bushuzela-zě, }** *V. intrans.* To go
naked.

—Bushulisa, Caus. form. To make naked,
strip, deprive, plunder.

u-Buso, N. 7. Face ; see **uku-Sa I.**

u-Busi, Honey ; see **ubu-Si.**

uku-Butà, V. trans. To gather, collect to-
gether : *butà amahashe*, get the horses to-
gether ; *butà izikwebu eziwileyo*, pick up,
glean, harvest the ears which have fallen
down. *V. intrans.* To lie down together,
as cattle : *inkomo zibutile*, the cattle have
come together and lie comfortably to-
gether ; to congregate : *abantu bayabutà*
enkosini, the people are gathering and
sitting comfortably together at the chief's.

—Butàna, Recip. form. To come, assemble,
stay together.

—Butèka, Stat. form. To be fit for being
collected : *intaka zibutèkile*, the birds are
gathered together. *N. 8. ukubutèka kwa-*
mahashe, a gathering of horses.

—Butèla, Rel. form. To gather, collect,
congregate for, at or about, in a special
place : *babutèla kuye*, they came crowding
near or about him.

—Butèlana, Rel.-recip. form. To gather
each other in one place.

Butisa, Caus. form. Applied to cattle
which are reduced by poverty and hunger,
and are no longer able to rise from the
place where they lie down or have fallen :
inkabi ibutisile, lit. the ox has gathered it-
self together, i.e. it has lain down to die.

—Butisana, Caus.-recip. form. To lie down
together to die.

i-Butèlo, N. 2. A gathering or congregat-
ing.

im-Bútèlo, N. 3. The place of gathering.

u-Buti, charm, see **ubu-Ti.**

um-Buti, N. 1. A gatherer, collector :
umbuti wonikelo, or *woqolo*, or *wetafu*, a
tax gatherer ; a publican.

i-Butò, N. 2. The things gathered, a com-
pany of people, a regiment or squad of
soldiers ; a flock, herd of cattle initiated or
produced in one season.

u-Butò, N. 5. The work or act of gather-
ing.

im-Butò, N. 3. } **um-Butò, N. 6. }** An assembly for social or
other intercourse : *indawo yembutò*, market
place.

uku-Butuma, *V. intrans.* To lie down on the belly, as cattle; to sit low putting the arms between the knees, or have them resting on the thighs and the chin on the knees; to lie down under a burden, not bearing up.

im-Bütumbütu, *N. 3.* A conflux of uproarious people; uproar, confusion, as in a disorganized army.

im-Bütüsana, *N. 3.* Stumpy youth: *imbütüsana yenkwenkwe*, a short stumpy boy; *yomfana*, a stumpy young man.

ukutí-Bututú, *V. intrans.* To suddenly crouch or fall down: *ingonyama itè-bututú*, the lion has crouched.

uku-Bütya, *V. intrans.* To seek or track unsuccessfully; to look for labour, but without avail; to imitate.

—**Bütyabütya**, *Freq. form.* To be a busy-body without effecting anything; to act without vigour.

—**Bütyana**, *Recip. form.* To struggle or contend with each other.

i-Bütye, *N. 2.* One who is talkative, speaks nonsense, the meaning of his talk cannot be made out; pl. unusual sounds.

im-Bütye, *N. 3.* To die in great numbers.

Bützybützu, *Adj.* Soft from rotting: *isigqamo sibützybützu*, the fruit is soft and rotten from being carried.

i-Bützybützu, *N. 2.* An inefficient person, one who acts without vigour; an unlucky, unfortunate person; dimin. *i-Bützybützwana*.

ubu-Bützybützu, *N. 7.* Inefficiency.

uku-Bützuza, *V. intrans.* To search for a missing thing by scratching the ground with the feet; to muddle; to miss in catching an ox; to be bereft of children,=*ufelwe yinzalo*.

im-Büwa, a plant; see **i-Mbiwa**.

uku-Büxa, *V. trans.* To dabble in mud; *mus' ukubüxa udaka*, do not tramp in the mud.

ukutí-Büxe, *V. intrans.* To be fixed, stand firm, both lit. and fig.: *isibonda sitè-büxe*, the pole stands firm.

i-Büxenge, *N. 2.* One who is poor, destitute to the utmost.

uku-Buya, *V. intrans.* (a) To go back, return: *ubuye pina?* whence did you return? *ndibuye kuye*, I returned from him;

wabuya umva, he went back, turned his back; *ndabuya ngomva*, I turned backwards=**uku-Hlehla**. (b) To come again, us. as adverb "again;" *ndabuya ndati*, again I said; *ihashe libuye lafunyanwa*, the horse has been found again; *ndobuya ngani*, I shall come past you and to you. Phr. *ukubuya ngezitende*, to revert, to go back to what was said or done before; *isikuni siya kubuya nomkwezeli*, the firebrand will return with him who fires it, will burn him, i.e. bring him into trouble; similar to the phrase: one to fall into the pit he has dug.

—**Buyabuya**, *Freq. form.* To go forward and backward repeatedly; to return frequently.

—**Buyela**, *Rel. form.* To return to or for, as to the house formerly occupied: *ndabuyela kuye*, I returned to him; *ndambuyela lomntu*, I returned for this man's benefit or comfort; to go back for a thing again.

—**Buyelana**, *Rel.-recip. form.* Lit. to return to one another; to be reconciled to one another; to settle mutually; to tranquilize one another: *bebexabene, ke ngoku sebebuyelene*, they were bad friends with each other, but now they have come back to being on good terms.

—**Buyelela**, *Rel. 2. form.* To return on the same day to the place from which one started.

—**Buyisa**, *Caus. form.* To make to come or go back, or cause to return, etc.; to give, bring or carry back: *buyisa isembè lam*, bring back my hatchet; fig. to restore, repay: *makayibuyise lonto abeyisusile*, he must restore that thing which he had taken away.

—**Buyisana**, *Caus.-recip. form.* To cause one another to return; to appease each other.

—**Buyisela**, *Caus.-rel. form.* To cause to return to the same place; to restore to; to retribute evil deeds; to recompense, repay for or to: *wabuyiselwa endaweni yakè*, he was restored to his place, office.

—**Buyiselana**, *Caus.-rel.-recip. form.* To restore to each other: *bebebuyiselene inkomo esitinijiweyo*, they gave back on each side the cattle taken in war.

isi-Buya, *N. 4.* (a) A person who is undecided or in doubt to what course he should take: *basisibuya*, they are closed in, at a loss; *lomntu usuka wasibuya*, this person is bewildered or perplexed. (b) Em. The enclosure to which anything returns from the field,=**isi-Baya**.

ubu-Buya, *N. 7.* Change: *unobubuya*, is said of a man whose wrath subsides, who is soon reconciled.

i-Buyambo, *N. 2.* Change (from a season of drought and scarcity to a season of rain and plenty); *andinabuyambô*, I do not change.

um-Buyiseli, *N. 1.* One who makes recompense, restitution.

isi-Buyiselo, *N. 4.* Recompense, restitution.

u-Buyo, *N. 5.* Return.

uku-Buyekeza, *V. trans.* (a) To do a thing over again; to make or let it go through the same process, as corn passed twice through the mill; hence, to improve.

(b) To give an equivalent; to requite evil; to compensate, repay: *ndobuyekeza ububele babo*, I must recompense their goodness; *ningabuyekezi ububi ngobubi*, do not render evil for evil.

im-Buyekezo, *N. 3.* } Repetition, requital,
isi-Buyekezo, *N. 4.* } recompense.

uku-Buza, *V. trans.* To ask, interrogate, inquire, investigate, examine, question,

catechize: *buz'indaba*, ask the news; *buz'ityala*, investigate the guilt; *ndambu-sa*, I asked him, is stronger than: *ndabu-sa kuye*, I inquired from him.

—**Buzana**, *Recip. form.* To question, one another; inquire at each other.

—**Buzela**, *Rel. form.* To inquire for, or after, or in behalf of: *undibuzele inani le-lohashe*, inquire for me the price of that horse; *yiya kusibuzela komkulu, upâte nalenjombê*, go and inquire in behalf of us, taking with you also this summons.

—**Buzisa**, *Caus. form.* To make inquiry, ask often, here and there.

—**Buzisana**, *Caus.-recip. form.* To make inquiry among each other; *ekubuzisaneni kwabo*, while they questioned together.

—**Buzisisa**, *Caus. 2. form.* To inquire etc. earnestly, diligently; to search out.

im-Buzi, *N. 3.* (a) One who when a person is accused of witchcraft asks the reasons on which the *is-Anuse* grounds the accusation. (b) The kind of goats the Kaffirs had originally.

um-Buzi, *N. 1.* An inquirer.

im-Buzo, *N. 3.* Questioning, catechizing.

um-Buzo, *N. 6.* The question which is under discussion, or that respecting which information is sought; a question, query.

im-Buzwano, *N. 3.* Mutual interrogation.

im-Buzane, *N. 3.* Gnat, midge.

i-Buzi, *N. 2.* A rat.

isi-Buzi, *N. 4.* The rat kind.

C

C The letter c represents the dental click, which is produced by pressing the tip of the tongue against the upper front teeth and gums, and drawing it suddenly away with a smack, so as to make a sound like that which expresses pity. It is in some instances aspirated as *icām*; very sharp, as: *incani*, and hardened by n, g, ng, as: *cela*, *nceda*, *gcina*, *ngcwalisa*.

Cā! *Interj.* Em. Not so! what an ado are you making about that matter! = *hayi!* in Kaffir.

i-Caba, *N. 2.* A tributary of the Kei river.

isi-Caba, *N. 4.* Any thing thin and flat as a plank, cake, or pane of glass.

u-Caba, *N. prop.* A small river in Western Tembuland.

um-Caba, *N. 6.* Em. Kaffircorn boiled and after it is ground, beer is poured upon it.

ukuti-Cabakatsha, *V. intrans.* To step or jump over.

i-Cabane, *N. prop.* A tributary of the Umzimkulu river.

u-Cabanga, *N. 5.* The pit of the stomach; the end of the breastbone; fig. anguish, anxiety: *unocabanga*, he has fear from conscious guilt.

um-Cābo, *N. 6.* A plot of ground recently cleared of grass and underwood; clearance.

uku-Cābasa, *V. intrans.* To walk slowly, softly, in fear, or in valour, or in pride.

—**Cābacābasa**, *Freq. form.* To walk constantly in fear, etc.

uku-Caca, *V. intrans.* To be clear, open to view: *ibala licacile*, the colour is distinct; *intaka icacile ekudubuleni*, the bird can be clearly seen to be shot at; fig.: *ucacile ekutētēni*, he speaks clearly.

—**Cacisa**, *Caus. form.* To enlighten, make clear.

—**Cacisela**, *Caus.-rel. form.* To explain, instruct, relate, narrate for or to in a clear way.

isi-Caciso, *N. 4.* The clearing up.

uku-Cācā, *V. intrans.* To be convalescent; to improve in health after sickness: *lo-mntu uyacācā*, this person is getting better, improving in health.

u-Cācā, *N. 7.* Convalescence: *waba bucācā*, he was or became convalescent.

i-Cacadu, *N. prop.* (a) A tributary of the Great Kei river; after its junction with the Xonxa river it is called the White Kei. (b) Left tributary of the Umdiza stream.

uku-Cacambā, *V. intrans.* To burst open, as beans when their pods are ripe.

ubu-Cacambēla, *N. 7.* Love for gaudiness, show, attire, luxury.

i-Cacambisa, *N. 2.* A swell, boaster.

uku-Cācamisa, *V. trans.* To hold awhile; to adopt as an expedient or substitute for that which is of a more permanent character.

uku-Cācāteka, *Stat. form.* To shiver with cold, or with *um-Shologu*.

i-Cācāwe, *N. 2.* A woman's apron for the private parts, made of the small ends of *um-Kwinti*.

um-Cācāzo, *N. 6.* The hollow running down the spine on the back.

ukuti-Cagucagu, *V. intrans.* To walk proudly; to strut.

uku-Cāka, *V. trans.* To divide out food to a large number; to give largely out of the dish; to serve properly.

isi-Caka, *N. 4.* A servant; formerly it was an honourable term for one who served the chief by bringing the food to his mouth. This was not the only way in which he served; he might be employed in any duty of a responsible kind. At present it is used to denote any servant to any one.

ubu-Caka, *N. 7.* Service.

isi-Cakakazi, *N. 4.* A female servant of the same description.

isi-Cakazana, *N. 4.* A servant girl.

isi-Cakadi, *N. 4.* (a) A medicinal plant, used by women with child to procure easy birth.

(b) The bowl in which the medicine is kept while used. (c) The egg that is left after hatching is done.

uku-Cákasa, *V. trans.* To disdain, scorn, contemn.

ukuti-Cakatà, *V. intrans.* To leap up, as the locust, or to step from stone to stone in crossing a stream.

—**Cakatisa**, *Caus. form.* To bring a thing into a position or state to fall or to break; to make the number almost ten, that is nine.

um-Cáko, *N. 6.* A length, width or breadth of skin, cloth, print or calico; a piece or strip of land: *ingubo inemicáko emitàti*, the dress is made of three widths.

i-Cakucaku, *N. 2.* A well dressed, affected, showy person; a good looking embellished thing.

ubu-Cakucaku, *N. 7.* Showiness in dress and walking.

ukuti-Caku,
uku-Cakula, } *V. trans.* To pick up with the point of a stick; to dip out the surface of water, etc.; fig. to make lightly of; to have no respect.

i-Cakulo, *N. 2.* A periwinkle.

um-Cakulo, *N. 6.* Em. and Hl. A drinking vessel, made of a calabash, = **um-Cepé** in Kaffir.

uku-Cala, *V. trans.* To draw in the sides: *lomntu ucalile*, a man having the sides drawn in, or one who is pinched up in appearance.

i-Cala, *N. 2.* Side: *ecaleni lakè*, or *ecaleni kuye*, on his side; *ecaleni kwakè*, beside him; *ngecala lasekunene*, on the right side; *ngecala lakè*, on his part. Adv. *wahambà bucala* he walked aside; *wamti-bucala*, he led him aside, kept aloof; *wahambà cala-nye*, he missed a part of the ground he should have gone over, either from partiality or laziness, or any other cause; it is not restricted to partiality.

i-Cala, *N. 2.* Tributary of the Tsomo river, about three miles distant from the village of that name.

uku-Càlabisa, *V. intrans.* To swagger in walking; to go on tiptoe, or to lift a thing with the points of the fingers.

uku-Calambà, *V. intrans.* To sit or stand

in proper order, ranks or rows, as at a feast, or in church, or on parade.

—**Calambéla**, *Rel. form.* To sit or stand in order etc. in a certain place, or for a certain purpose.

—**Calambisa**, *Caus. form.* To place, seat in order, as at a native repast etc.

u-Calucalu, *N. 5.* False distinction, lies.

ubu-Calucalu, *N. 7.* Invidious talk, prattle, whimsies.

uku-Calucalula,
—**Calula**, } *V. trans.* To distinguish between things; to make distinction; to discern.

in-Calulo, *N. 3.* The discerning, distinguishing.

uku-Calucaluza, *V. intrans.* To prattle; to be loquacious.

uku-Caluza, *V. trans.* To detail a thing minutely.

ubu-Caluza, *N. 7.* = **ubu-Calucalu**.

i-Càm,
ubu-Càm, } Good luck; an acquisition which one never thought of, which came by chance, accidentally, fortuitously, rarely.

uku-Càma, *V. intrans.* Euphem. term for voiding urine.

—**Càmela**, *Rel. form.* To void urine on or in a special place or vessel.

um-Càmo, *N. 6.* Urine.

makube-Camagu! be appeased or pacified! be propitious! This is a religious word, though like our own terms its use is not restricted to religion.

1. It is addressed to one afflicted with severe illness, the affliction being supposed to be sent by his ancestors in displeasure with something done or left undone, especially the latter. People entering his hut exclaim: "*Camagu! makube-hele! makube-còsi! mayikukàngele iminyanya yakowenu neyamatshawe.*" i.e. "let there be propitiousness! let there be clemency or alleviation! let the departed of your people and your chiefs look upon you!" In extreme cases they add "*no-Qamata makakukàngele,*" "let Qamata also look upon you." Some say "*Tay,*" and others say "*Tixo,*" instead of "*Qamata.*" When the three words mentioned here are used

in regard to the sick, they amount to a prayer for the sick with the view of obtaining recovery.

2. It is addressed to an officiating wizard. They exclaim: "*Camagu geza!*" "be appeased or propitious, frenzied one!" In this case we would say in English "I beg your pardon," or "bear with me," because it is used when searching or unpleasant questions are about to be put to his wizardship.

3. In trying to conciliate a displeased chief, they exclaim: "*Camagu, mhle! akuhlanga (nto) ingehlanga!*" or (*luto* or *lubi*) *lungehlanga*, i.e. be pacified, beautiful one; nothing or no evil happens (to you) that has not happened (to others before you)." In common language *camagu!* is the same as *taru!*

i-Camagu, *N. 2.* The wizard officiating at a propitiatory sacrifice.

uku-Camagusha, *V. trans.* To propitiate, appease the departed ancestors by sacrificing an animal for them, as having caused the sickness of a person.

—**Camagushela**, *Rel. form.* To propitiate for, as done by the people or priest-doctor for the sick person.

um-Camagushi, *N. 1.* Propitiator.

isi-Camagusho, *N. 4.* Propitiation.

uku-Camanga, *V. intrans.* To form ideas or thoughts; to conceive, think, consider, reflect, meditate.

ing-Camango, *N. 3.* } Thought, meditation.
isi-Camango, *N. 4.* }

uku-Cambà, *V. trans.* To appoint, select, choose one from others for court messengers etc.

u-Cambà, *N. 5.* pl. *ingcambà*, A layer of stone or other material; stratum; a row of soldiers or books.

isi-Cambàcambà, *N. 4.* A person with a very big body; a corpulent person.

ukuti-Cambàlala, *V. intrans.* To lie as cream on the milk; to lie stretched out in a half drowsy, indolent manner.

u-Cambàlala, *N. 5.* Stratum, layer, bed.

um-Cambàlala, *N. prop.* The flats near Southeyville, so called because the ama-

Gcina (Tembu), killed there by the Gcalekas, lay in heaps.

u-Cambù, *N. 5.* Cream.

uku-Càmbùsa, *V. trans.* To cut a hole by piercing the ear; to open a blister or boil.

i-Cami, *N. 2.* Em. Sun.

uku-Camngcà, *V. intrans.* To speak by himself, secretly; to ponder, muse, meditate, speculate.

isi-Camngcò, *N. 4.* Meditation, speculation.

uku-Càna, *V. trans.* To hit the mark.

in-Cani, *N. 3.* A good marksman, or shot.

uku-Cànaba, *V. trans.* To put one over a fire or hot coals or in the sun; to roast; fig. to spread, expose in public.

uku-Cànca, *V. intrans.* To be in rows, arranged in order; fig. to move about from place to place.

—**Càncisa**, *Caus. form.* To place in rows, as stones; to arrange in order the corrugated iron sheets, or the laths or props for the round hut.

—**Càncisela**, *Caus.-rel. form.* To arrange for: *amasoldati acànciselwe ukulwa*, the soldiers are put in battle array.

uku-Càncata, *V. intrans.* To step from one stone to another, or walk on a piece of wood lying horizontally in crossing a river.

um-Càncato, *N. 6.* Stones placed for crossing a stream on; a bridge; a path where the traveller has to step warily.

i-Càncele, *N. prop.* A tributary of the Tina river.

uku-Cànda, *V. trans.* To divide asunder, cleave, split: *canda inkuni*, split or cleave the wood; *ukucand' umhlaba*, to survey; to pass through: *ndacanda ilizwe*, I passed through the land.

—**Candeka**, *Stat. form.* To become split: *ukuni lucandekile*, the wood split; to be cracked: *imbisa icandekile*, the pot is cracked.

—**Candela**, *Rel. form.* To split for, divide for etc. Phr. *usicandele umgalagala*, you exposed yourself to endless vexation. (This is a warning not to give to any importunate person, as he likely will be encouraged thereby to continue asking for more. See **um-Galagala**.)

—**Candisa**, *Caus. form.* To cause or help

to split etc.; to go through: *bacandisa nasemvuleni*, they went even through rain.

i-Candelo, *N. 2.*
u-Candelo, *N. 5.* } A portion divided for another.

um-Candi, *N. 1.* A divider, a hewer of wood.

um-Canda-tambô, *N. 6.* A tree (*Shmide-lia decipiens*).

isi-Cangca, *N. 4.* An old, ragged sleeping mat; fig. anything worn out: *umkônzi usisicangcâ*, the servant is worn out; no longer fit for work; euphem. *isicangca sendlela*, a loose woman.

u-Cango, *N. 5.* pl. *ingcango*. Door, that is the thing that closes, to be distinguished from *um-Nyango*, the doorway.

in-Çani, see **uku-Çana**.

um-Çani, *N. 6.* (a) The spike or point of grass. (b) A species of a large forest tree.

i-Çanti, *N. 2.* A fabulous snake, supposed sometimes to leave the water mesmerizing a person, who becomes afterwards a doctor. It is said of him: *unecânti*, he has the snake, or *utwasa ngeçânti*, he is initiated by the snake.

nku-Cantsa, *V. trans.* To guess or make mention of a sweetheart's name. Word used for flirting purposes.

-Cantsisa, *Caus. form.* To cause to guess.

-Cantsisana, *Caus.-recip. form.* To guess mutually.

u-Canzibe, *N. 1.* The large reddish star Saturn, visible in the southern hemisphere in winter; the month of April is called *eka-Cansibe*.

ukuti-Çapâ, *V. intrans.* To shine out upon or strike the first rays upon: *ilanga liti-çapâ ezintabeni*, the sun strikes his rays on the mountains, just after rising fully in the morning; *implukane siti-çapâ*, the flies eat little; *ukuti-çapâ ezwini* or *ekuteteni*, to say the correct thing, i.e. to hit the nail on the head.

ukuti-Çapâ,
-Çapâçapâ,
uku-Çapâçapâ,
-Çapâza, } *V. intrans.* To drop, drip; to rain in single drops when a shower is commencing.

-Çapâzela, *Rel. form.* To drop upon;

uyandicâpasela ngamanzi, he drops water on me, or causes water to drop on me; to blot, spot: *abantu bacâtshazelwa ligasi*, the people are bespattered with blood.

i-Çapâza, *N. 2.* Drop, blot, spot.

i-Çapôti, *N. 2.* (a) Chronic tenderness, or inflammation of the eyelids. (b) Tributary of the Umzimvubu (Mount Frere).

ukuti-Capûcapû,
uku-Capûka, } *V. intrans.* To be squeamish; to nauseate, loathe; fig. to be easily offended, out of patience, annoyed, irritated, embittered.

-Capûkela, *Rel. form.* To be offended at, etc. on account of another's words or conduct; *uyamcapûkisa umhlobo wam*, *uku-se andicapûkele*, you cause my friend to be offended with me.

-Capûkelana, *Rel.-recip. form.* To be offended at one another about something.

-Capûkisa, *Caus. form.* To cause one to be offended; to annoy, trouble, irritate: *uyandicapûkisa*, you irritate me.

-Capûkisana, *Caus.-recip. form.* To offend etc. one another.

-Capûkisela, *Caus.-rel. form.* To cause offence by instilling evil thoughts into the mind of one person towards another.

i-Capûcapû, *N. 2.* A person who gets squeamish; one who easily gets offended, is weak and touchy, crabbed, sullen, peevish.

isi-Capûcapû, *N. 4.*
ubu-Capûcapû, *N. 7.* } Peevishness, sullenness, irritation.

ing-Capuko, *N. 3.* Ill humour, chagrin, indignation.

ing-Capûkiso, *N. 3.* Anything or person exasperating, enraging, exciting to anger.

uku-Capûla, *V. trans. pass. catshulwa.* To take part of the contents of a vessel, or bag, by dipping into it and taking some out: *capûla ukudla embizeni*, take part of the food out of the pot; Em. *uku-Capuna*.

-Capûlela, *Rel. form.* To take a part out for some one.

-Capûlelana, *Rel.-recip. form.* To take part out for one another.

-Capûlisa, *Caus. form.* To cause or help to take out part.

- Capūlisana**, *Caus.-recip. form.* To help one another to take out.
- uku-Caraza**, *V. intrans.* To rustle like dry grass, leaves or branches, when trodden by the feet.
- in-Caribe**, A plant, (*Withania somnifera*), = **ubu-Vimbé**.
- uku-Cāsa**, *V. trans.* To oppose, differ from; to be against one: *uyandicāsa*, he is against me.
- Cāsana**, *Recip. form.* To be against each other; to be contrary to: *amasiko enu acāsene nelizwi lika-Tixo*, your usages are opposed to God's word.
- um-Cāsi**, *N. 1.* Opponent.
- i-Cāsawe**, *N. 2.* The foul disease, lues venerea.
- ukuti-Cāsi**, *V. intrans.* To stand erect, exposed; people to spread themselves in going with each other; or to look with eagerness and wonder at something.
- i-Cātā**, *N. prop.* Mountain between Mount Thomas and Hogsback.
- uku-Cātā**, *V. trans.* To take out one or two animals from a number with the view of getting the rest to follow: *umcātā*, he has taken out his sweetheart from a number of sweethearts, who were sitting together.
- ukuti-Cātā**, } *V. trans.* To pour out
uku-Cātāza, } a little with care: *cātāza amasi*, pour out the sour milk carefully; to pour or drop a little (medicine) on or here.
- Cātāzela**, *Rel. form.* To pour out a little for one.
- i-Cātāza**, *N. 2.* Wild cat with grey stripes.
- i-Cawa**, *N. prop.* The Cowie river (Port Alfred).
- i-Cawa**, *N. 2.* Religious meeting, gathering for prayer; Sunday; *indlu yecawa*, church.
- u-Cawucawu**, *N. 5.* Unnecessary and invidious distinction, see **u-Calucalu**.
- uku-Cāza**, *V. trans.* To comb the hair; to tug it fine; *ocāze wancamisa*, who combed himself finely; to make a line of incisions with the view of drawing blood; to make cuttings on the face, as some tribes do or did; to cut a wound after a snakebite; fig. to explain, make clear,

expound: *licāze elowwi*, explain that word.

- Cāzana**, *Recip. form.* To comb one another.
- Cāzeka**, *Stat. form.* To be combed away; to be thinned out by combing.
- Cāzela**, *Rel. form.* To unravel, explicate, unfold for.
- Cāzelana**, *Rel.-recip. form.* To comb; to explicate, explain to one another.
- Cāzisa**, *Caus. form.* To help to comb; to explicate etc. properly.
- Cāzisisa**, *Caus. 2. form.* To pick very fine; to explicate to the utmost.
- i-Cāza**, *N. 2.* Combed hair, or one with combed hair.
- in-Caza**, *N. 3.* A comb.
- ubu-Cāzeka**, *N. 7.* State of being thread bare, worn out; *ingubo ibucāzeka*, the garment is somewhat in shreds.
- in-Cazelo**, *N. 3.* Explanation to.
- in-Cazo**, *N. 3.* Explanation.
- uku-Cazucazulula**, } *V. trans.* To tear
Cazulula, } feathers into small shreds; fig. to unravel the most intricate subjects, explain a mystery; to go into the most minute parts.
- uku-Cēba**, *V. trans.* To shave the head; used now for shearing sheep also.
- uku-Ceba**, *V. trans.* To devise, scheme, propose, counsel, conspire against: *bamcebaba*, they conspired against him; *kucetyiwe!* conspiracy! *ibōkwe icetyiwe*, the goat is doomed; *usicebe ngokwakē*, he has betrayed, injured himself.
- Cebana**, *Recip. form.* To counsel together; to speak among each other; to conspire together.
- Cebanisa**, *Recip.-caus. form.* To assist each other in consultation etc.
- Cebela**, *Rel. form.* To interest one's self in another's behalf; to bespeak what one wishes to buy.
- Cebelana**, *Rel.-recip. form.* To conspire together on both sides.
- Cebisa**, *Caus. form.* To assist with counsel; to cause to bespeak.
- Cebisana**, *Caus.-recip. form.* To conspire one with another.
- i-Ceba-zinto**, *N. 2.* A councillor or adviser at court; *pl. ama-Ceba*, the jury.

i-Ceba, *N.* 2. pl. *amaceba* and *ingceba*. Chip, splint; slice of pumpkin or meat.

u-Cebano, *N.* 5. Consultation, conference, agreement.

um-Cebisi, *N.* 1. One who assists in devising, counselling etc.

ing-Cebiswano, *N.* 3. Mutual advice, counsel.

i-Cebo, *N.* 2. Device, plan, proposal, purpose, counsel: *ndipè icebo*, give me advice, devise a plan for me; in bad sense it means trick, stratagem, artifice, plot, trap, fraud, deceit: *bamkohlisile ngamacebo*, they imposed on him, deceived him by evil devices.

i-Cèbe, *N. prop.* (a) A mountain between Umtata and Engcobo. (b) A river of Western Gcalekaland.

i-Cèbe, *N.* 2. Haughtiness, arrogance: *sokà silitòbe icèbe lakè*, we will bring down his haughtiness.

uku-Cèbesha, *V. trans.* To hunt for honey.

i-Cèbesha, *N.* 2. A man who hunts for honey.

uku-Cebesha, *V. intrans.* To be lazy, indolent.

i-Cebesha, *N.* 2. } A person given up to
um-Cebeshi, *N.* 1. } indolence.

ukuti-Cebetshu, and **ukuba-ma-Cebetshu**, used as *Adv.* Nearly; denoting usually a hairbreadth escape from danger: *batè-cebetshu ukubanjwa*, they scarcely avoided being seized; *cebetshu bendi pàntsi ukuwa ehasheni*, I was in danger of falling from the horse; *cebetshu ukuyi-bambà kwetù inkabi*, we caught the bullock with difficulty; *wasinda macebetshu* or *ibimacebetshu ukusinda kwakè ekuweni*, he scarcely, narrowly escaped from falling.

i-Cèbetyu, and **i-Cèbetye**, *N.* 2. A small piece used, as a piece of soap.

um-Cebisi, **ing-Cebiswano**, and **i-Cebo**, see **uku-Ceba**.

ukuti-Cebu, *V. intrans.* To split off; to illude.

uku-Cebula, *V. trans.* To split off a splinter of wood or horn (*i-Ceba*).

uku-Ceca, *V. intrans.* To avoid.

—**Cecela**, *Rel. form.* To avoid, shun, pass by from fear.

uku-Cedulula, *V. trans.* To unfold (a book or its leaves); to loosen (a stone which is fixed in the ground).

um-Cedululi, *N.* 1. One who discovers and unearths antiquities.

ukuti-Ceke, *V. intrans.* To feel cold when touched by a cold substance.

i-Cekeceke, *N.* 2. That which is very cold, caused by a damp material: *umhlaba olicekeceke*, cold ground; *umntu olicekeceke*, a cold person, or one who is indifferent.

ubu-Cekeceke, *N.* 7. Coldness of the ground.

uku-Cekeca, *V. trans.* To despise, condemn, dislike.

u-Cèke-menzani, *N.* 1. and 5. A very fat animal slaughtered; fig. to be filled to satiety or repletion, i.e. beyond natural desire, so that one has to stop partaking before finishing what is set before him.

uku-Ceketà, *V. trans.* To make thin or slender; to shave off in dressing leather or planing planks; to make a vessel to have thin sides in moulding it.

—**Ceketèka**, *Stat. form.* To become thin; to wear away like leather; to be so thin or slender as to be ready to break into pieces; to be transparent; fig. thinskinning.

—**Ceketisa**, *Caus. form.* To make thin etc.

in-Cekevu, *N.* 3. A hateful thing or person.

uku-Cekisa, *V. trans.* To condemn, despise, scorn; to loathe: *ndiyakucekisa ukudla*, I am disgusted with the food.

isi-Cèko, *N.* 4. A drop or small quantity of something liquid.

i-Cekwa, *N.* 2. (a) A cause or matter of strife or fight; provocation: *abantu benza icekwa lodushe*, the people make it a cause of hubbub or fight, as when one has ploughed beyond the boundary of his garden into another man's land.

(b) Play of children, in which one touches or bedaubes suddenly or quickly another is *ukwenza icekwa*; grown up people say, *wandishiya ndinecekwa*, he left me, having bedaubed me with guilt or misfortune, though I am innocent; *ndisulelekile ngecekwa*, I am befouled with guilt I do not know of; *kulicekwa ukufa*, death rides fast,

- uku-Cela**, *V. trans.* To ask for, beg, request : *ndiyacela ukudla*, I ask for food.
- Celana**, *Recip. form.* To request each other.
- Celeka**, *Stat. form.* To be desirable ; to be fit for being begged.
- Celela**, *Rel. form.* To ask for, in behalf, etc. ; to engage : *lentombi icelelwe lendoda*, this virgin is betrothed to this man ; fig. to echo : *iliwa liyacelala*, the rock echoes.
- Celalana**, *Rel.-recip. form.* To ask for or from each other.
- Celisa**, *Caus. form.* To cause or help to ask, etc.
- Celisana**, *Caus.-recip. form.* To cause or to help ask one another.
- Celisisa**, *Caus. 2. (intens.) form.* To beg etc. very earnestly, urgently.
- isi-Cela-nkobe**, *N. 4.* Em. Lit. one who asks for cooked Kaffircorn. The name of Venus as evening star ; see in **Kobe**.
- um-Cèle**, *N. 6.* Single : *siyimicèle*, we are scattered, singly, lonely.
- i-Cèlekwana**, *N. 2.* The smallest kind of ring dove.
- i-Cèlesi**, *N. 2.* Marten with white collar ; Du. ratel.
- um-Celi**, *N. 1.* One who asks a favour ; a petitioner.
- u-Cel-izapòlo**, *N. 1.* Lit. one who asks milk. The name of Venus as the evening star, because it appears at milking time ; see **is-Apòlo**,
- ing-Cèlo**, *N. 3.* } Request, petition.
isi-Celo, *N. 4.* }
- i-Celu**, *N. 2.* A species of lark, Du. Kwitsie.
- um-Celu**, }
um-Celumvemve, } *N. 6.* Molacilla capensis, wag-tail, Du. Kwik staartje.
- uku-Cembèta**, *V. intrans.* To enumerate ; to talk for ever.
- isi-Cème**, *N. 4.* Muzzle for calves to prevent them from sucking.
- isi-Cènene**, *N. 4.* The last drop of milk or water left.
- uku-Cenga**, *V. trans.* To act the sycophant ; to give or promise something with a view to gaining one over ; to persuade, prevail upon, gain advantages or influence by gifts or flattery ; to bribe : *wamcenga ngemali*, he bribed him with money.
- Cengacenga**, *Intens. form.* To use much persuasion ; to flatter.
- Cengana**, *Recip. form.* To bribe one another.
- Cenganisa**, *Recip.-caus. form.* To cause or make to bribe one another.
- Cengela**, *Rel. form.* To insinuate : *wasi-cengela kuye*, he insinuated himself, curried favour with him.
- isi-Cèngo**, *N. 4.* Bribe.
- uku-Cengcela**, } *V. trans.* To make a
Cengceleza, } long tedious narrative ; to speak with wearisome prolixity ; to relate all minutiae ; to continue doing a thing, not leaving off, e.g. to continue felling a tree with a small hatchet till it falls.
- ing-Cengceleza**, *N. 3.* A long story.
- isi-Cènge**, *N. 4.* To be exposed ; to be in danger : *usisicènge semfaswe*, he was in the hottest of the fight.
- i-Cèngecènge**, *N. 2.* Fat dripping down : *ubuso bulicèngecènge*, the face is smeared with so much fat as to drip down.
- u-Cengezana**, *N. 5.* An ox with long horns pointing outwards horizontally.
- uku-Centa**, *V. trans.* To make small incisions into the skin ; to tattoo.
- u-Cente**, *N. 5.* Two small incisions on each temple to bleed a child suffering from sore eyes. This is done by a boy who thereupon seizes a large cake of bread previously put into the child's hand by its mother ; the boy runs off with it followed by other boys. These youngsters after eating it up, all go a hunting after birds which they bring and present to the child's mother.
- i-Centuli**, *N. prop.* (a) A river of Western Gcalekaland. (b) A river of Eastern Tembuland.
- i-Cepè**, *N. 2.* A chip or any concave article used as a spoon,
- um-Cepè**, *N. 6.* Half a calabash, used as a ladle for drawing water or milk or taking out food.
- i-Cerù**, *N. prop.* A tributary of the Bawa river.
- uku-Cèsha**, *V. intrans.* To hasten away ; to go straight away like one offended ; to leave a place, intending to visit it no more, from some dislike or offence.

i-Cesika, *N.* 3. Em. } Fever.
i-Cesina, *N.* 3. }

ubu-Cesika, *N.* 7. State of having fever.

i-Cesifa, *N. prop.* A river in Peddie district.

ama-Cete, *N. prop.* The name of a clan.

um-Cêwula, *N. prop.* (a) A tributary of the Zwart Kei river. (b) A tributary of the Tsomo river.

i-Cêya, *N.* 2. A Hottentot game usually played by boys in night gatherings, when something is hidden in one hand by both parties, who have to guess in which hand it is; that in the right hand wins; the owner of it says to the other party: I killed you.

um-Cêya, *N.* 6. Real yellow wood (*Podocarpus latifolius*).

uku-Ceza, *V. intrans.* To pass by at a distance; to turn away, aside from the road or certain object; to avoid.

—**Cezela**, *Rel. form.* To turn away to or from: *akumbona wacezela pàya*, when he saw him, he passed by on the other side; *wayicesela inyoka*, he avoided the snake.

i-Cêza, *N.* 2. That which is outward: *umzi waseceseni*, a place that lies outward, aside.

ama-Ci, *Pl. t.* 2. Devices, tactics, tricks.

isi-Ci, *N.* 4. One who regards no one; a proud, coldhearted person.

i-Cibi, *N.* 2. A pool, lake, pond; *icibi lentonga*, Breakfast-Vlei. It was called *icibi lentonga*, because the Kaffirs had their arms taken from them and then restored to them there by Colonel Frazer in 1819.

isi-Cibilili, *N.* 4. A wren of less red colour than *in-Tshiyane*.

uku-Cibisa, *V. trans.* To despise,=**uku-Cekisa**.

um-Cibo, *N.* 6. *Wasela ngomcibo* or *unomcibo*, he drank without leaving off, nearly to the last drop.

u-Cicane, *N.* 5. The little finger.

i-Cici, *N.* 2. (a) Earring, circle. (b) A small number or division of people.

isi-Cici, *N.* 4. A white ring round an animal's tuft of the tail.

isi-Cicibala, *N.* 4. One who is respectable from appearance, behaviour etc.; an ox of goodly appearance; also used for gaudiness, pride.

i-Cicifa, *N. prop.* Tributary of the Umtata river.

kwa-Cihoshe, *N.* 1. The lowest ford on the Fish river, the tide flows up to it. It is said, Cihoshe a Nqòsini chief sunk under its waters with his people and cattle while attempting to pass. They became river people and would allow none to cross with impunity unless they declared they were amanqòsini.

uku-Cika, *V. trans.* To put upon, i.e. to cover a pot with its lid; to put a twig on the water in a pail, that it may not be spilled in carrying.

isi-Ciko, *N.* 4. The lid for covering a pot or box.

uku-Cika, *V. intrans.* Hl. for **uku-Xoka**. To jest, joke, play, not to mean what is said.

—**Cikana**, *Recip. form.*
 —**Cikisana**, *Caus.-recip. form.* } To jest etc. with each other.

ukuti-Cike and **Ciki**, *V. intrans.* To be full to the brim: *imbisa itè-ciki*, the pot is full to the brim.

ama-Cikiciki, *Pl. t.* 2. Things uttered, which came just in one's mind, without being true joking, fooling: *ndensiwa amacikiciki*, they played with me as with a ball.

uku-Cikica, *V. trans.* To rub the clothes soft in washing; fig. to examine carefully.

u-Cikicane, *N.* 5. The little finger,=**u-Cicane**.

uku-Cikida, *V. trans.* To examine, prove by pressing with and feeling between the fingers to know what and how it is: *maka-sicikide umntu*, let a man prove himself.

—**Cikideka**, *Stat. form.* To be tried, proved.

uku-Cikiza, *V. trans.* To do (writing, speaking, sewing etc.) neatly and finely.

—**Cikizeka**, *Stat. form.* To become fine or beautiful: *ingubo ecikizekileyo*, a beautifully worked garment.

—**Cikizela**, *Rel. form.* To work finely for one.

ubu-Cikizeko, *N.* 7. The state or quality of being refined; refinement.

u-Cikizo, *N.* 5. Em. A piece of firewood.

uku-Cikoza, *V. intrans.* To speak fluently, eloquently, (generally used sarcastically).

i-Ciko, *N.* 2. A fluent, eloquent speaker; an orator.

ubu-Ciko, *N. 7.* Eloquence, oratory.

um-Cikwane, *N. 6.* Generic term for common grasshoppers of which the mañtis religiosa, Hottentot god, is a species.

uku-Cila, *V. intrans.* To hasten away, etc., = **uku-Cèsha**.

ukutí-Cilikiti, *V. intrans.* To rise up suddenly; to rush out unexpectedly.

in-Cilikiti, *N. 3.* Dizziness: *unencilikiti* he is dizzy, giddy.

i-Cilitshe, *N. 2.* The common lizard.

uku-Ciliza, *V. trans.* Em. To push down, or aside.

i-Cilo, = **i-Culo**, A short song, as distinguished from the great ones.

uku-Cima, } *V. trans.* To extinguish: *cima*
ukutí-Cimi, } *isibane*, extinguish the candle; *cim' amehlo*, shut the eyes; to inject, give an enema; *umlilo utè-cimi* or *ucimile*, the fire is extinguished.

—**Cimeka**, *Stat. form.* To be in a state of going out, as fire; to become extinct: *indlu usapo lucimekile*, the house or family has become extinct.

—**Cimela**, *Rel. form.* To extinguish etc. for.

—**Cimisa**, *Caus. form.* To help to extinguish.

—**Cimisela**, *Caus.-rel. form.* To cause to extinguish for.

isi-Cima-mlilo, *N. 4.* Em. for **i-Rubuxa**.

i-Cimi, *N. 2.* Extinction, darkness.

uku-Cimbá, *V. intrans.* To go or pass continually; to depart one by one.

um-Cimbi, *N. 6.* A subject under discussion; affair, transaction; *umcimbi uwile*, the subject has been stated; fig. the birth has passed.

ukutí-Cimbi, *V. intrans.* To fall as a spark on clothes, or as a fly into milk; to disappear as a mouse in a hole, or as cattle in a wood.

uku-Cinezela, *V. trans.* To press from above, as the hand on the head; fig. to afflict, oppress; *ukucinezela pàntsi*, to press down.

—**Cinezelana**, *Recip. form.* To press against each other; fig. to have griping pains in the bowels.

ing-Cinezelo, *N. 3.* Pressure, affliction, oppression.

isi-Cinezelo, *N. 4.* A squeezing press; emphasis.

uku-Cinga, *V. intrans.* To employ or occupy the mind; to form thoughts and ideas in the mind; to think, muse, commune inwardly; to fancy, imagine, suppose; to reflect, consider, perceive, conceive, intend, conclude: *bacinga ububi ngam*, against me do they devise my hurt; *umntu owonayo akacingi*, the sinner does not think (of the consequences).

—**Cingela**, *Rel. form.* To think of or over: *mabangasicingeli ngapèxu koko bamelwe kusicingela ngako*, let them not think of themselves more highly than they ought to think.

—**Cingisa**, *Caus. form.* To cause to think: *ucingiswe buhlwempu bakè*, his poverty made him to think.

ing-Cinga, *N. 3.* }
ing-Cingo, *N. 3.* } Thought, idea, reflection, meditation; dimin. *ingcingane*, little thought.

um-Cinga, *N. 6.* A straw or halm of grass or wheat; *umcinga womlilo*, a match; fig. *wangumcinga*, he became thin. Phr. *suke wehla nomcinga*, he run away secretly, or she eloped.

u-Cingo, *N. 5.* Brass, copper or any other wire; the wire of telegraphs.

uku-Cintela, *V. trans.* To milk the last drop, to leave nothing for the calf.

uku-Cintsa, *V. trans.* To take, drop, break, crumble a little; fig. to use enchantments before proceeding on a warlike expedition.

ukutí-Cintsi, *V. trans.* To pay, give or grant freely.

u-Cinya, *N. 5.* A narrow way being precipices on both sides; *adj.* narrow: *indlela ilucinya*, the road is narrow, small; a foot path.

ukutí-Cipti, *V. intrans.* To be cloven, cut into; to get divided, notched, indented.

uku-Cipula, *V. trans.* To chop or cut into chips; to chip off from the sides of a tree.

i-Cira, *N. 2.* A species of bird.

um-Cira, *N. 1. pl. ama*, A Kaffir clan. *Cira* is said to have been *Tshawe's* elder

brother; *Cita* was stingy, *Tshawe* liberal, therefore the people followed *Tshawe*.

uku-Cisha, *V. intrans.* To select, choose; to guess at what one has hidden in his hand; to draw lots (done by children).

—**Cishana**, *Recip. form.* To select, draw lots etc. upon each other.

—**Cishela**, *Rel. form.* To select, draw lots for another person.

—**Cishisa**, *Caus. form.* To cause to select or draw lots, etc.; to cast lots.

—**Cishisana**, *Caus.-recip. form.* To cause to draw lots mutually.

isi-Cisho, *N. 4.* Lot.

um-Cisho, *N. 6.* Casting of lots; a riddle.

uku-Cità, *V. trans.* To scatter: *wabacità abantu*, he scattered the people; to destroy: *wayicità indlu yakè ngomlilo*, he destroyed his house by fire; to spill: *amansi acitiwe*, the water spilled; to waste improvidently: *wasicità imali sakè*, he spent his money.

—**Citacità**, *Freq. form.* To scatter about, waste; *intens.* to destroy completely.

—**Citèka**, *Stat. form.* To be wasted: *imali sakè siyacitèka*, his money decreases, gets less.

—**Citèla**, *Rel. form.* To spend in a certain place, or upon certain things, or by certain doings: *imini sakè wazicitèla e-Monti*, he wasted his days in East London.

—**Citisa**, *Caus. form.* To cause to waste, destroy etc.

i-Cità, *N. 2.* } Destroyer, waster.

um-Citi, *N. 1.* }

in-Citò, *N. 3.* Waste, spending.

uku-Citákala, *V. intrans.* To become scattered, wasted, come to ruin; to be bankrupt; to be broken up as a people: *isiawe sicitákele*, the tribe is broken up.

—**Citákalisa**, *Caus. form.* To cause ruin etc.

—**Citákalisana**, *Caus.-recip. form.* To destroy etc. each other.

—**Citákalisela**, *Caus.-rel. form.* To destroy for.

um-Citákalisi, *N. 1.* Destroyer, waster, prodigal.

u-Citákaliso, *N. 5.* Destruction, waste (in an active sense).

ing-Citákalo, *N. 3.* } Scattering, ruin, destruction (intr. sense).

u-Citákalo, *N. 5.* }

ukutí-Citi, *V. intrans.* To come, rise, start suddenly into sight: *ndabona inyamakasi iti-citi pàya*, I saw the game suddenly rise in the distance; *lento yati-citi pàntsi* this thing has come up from or out of the ground.

ama-Citi, *Pl. t. 2.* *Bangamaciti*, they are not of one accord, do not live in harmony.

isi-Citi, *N. 4.* A tuft of long grass on the turf.

um-Citi, *in-Citò*, see **uku-Cità**.

uku-Citsha, *V. intrans.* To guess, choose; Em. to refuse to give; to be stingy.

i-Citywa, *N. 2.* Red clay, used for anointing the body. The red clay is painted on the body first; after drying it is brushed off and then the body is smeared with fat.

isi-Civavá, *N. 4.* An unmoveable thing.

uku-Civela, *V. trans.* To toss, throw out the peel of sugar-cane etc.

i-Ciyane, *N. 2.* (a) A bird. (b) A kind of red clay. Em.=**isi-Fikane**.

in-Ciyo, *N. 3.* A woman's apron for the private parts, made of skin and ornamented with beads. This is the specific sense; the generic includes this and the **i-Càcà-we**.

uku-Ciza, *V. intrans.* To ooze out, flow gently (blood).

um-Ciza, *N. 6.* Medicine of herbs; pl. wet, green, damp fire wood.

i-Cizela, *N. prop.* A tributary of the Bashee river.

ukutí-Cò, to pick up, see **uku-Còla**.

uku-Coba, Em. to kill lice with the finger nails,=**uku-Tyoba**.

—**Cobela**, *Rel. form.* Em. To break brushwood into bits and put them on the fire,=**uku-Cwabela**.

uku-Cobela, *V. intrans.* } Hl. for **uk-**

i-Cobelo, *N. 2.* }

Opá, bleeding.

ukutí-Cobocobo, *V. intrans.* To be

ground.

uku-Coboza, *V. trans.* To grind (coffee etc.).

uku-Coca, *V. trans.* To clean, make white, purify; to respect.

- Coceka**, *Stat. form.* To be cleansable; to be pure, lovely, in form or appearance (fine cloth): *umntu ococekileyo*, a clean person; to be free from blemish: *intliziyo icocekile*, the heart is pure, clean.
- Cocisa**, *Caus. form.* To make clean, pure by removing blemishes or deformity from an object or person.
- um-Cocwa**, *N. 1.* A person who has been purified, who is without blemish in character.
- isi-Còcò**, *N. 4.* A small drop of beer, or water which is left, = **isi-Còko**.
- uku-Cocobala**, *V. intrans.* To become hot, as before a fire.
- uku-Cocombèla**, *V. intrans.* To dress in gaudy apparel.
- isi-Coçombèla**, *N. 4.* A person dressed in fine apparel; the priest-doctor in his robe.
- ubu-Cocombèla**, *N. 7.* Finery, showiness, gaudiness.
- u-Còcòyi**, *N. 5.* The crown of the head; a pinnacle; a conical top of a mountain; a tower or higher point in a building: *wema elucòcòyiini lwentaba*, he stood on the mountain top.
- uku-Cofa**, *V. trans.* To feel, touch, press a thing with the hand, as the milk sack when it is full; to agitate the contents thereof, or to press a blown up belly: *uyacofa isisu*, he draws in his belly pressing it with his hand, (to show that he is hungry); fig. to sound a person, so as to discover what lies concealed in his breast: *kaucofe kuye*, just sound him.
- Cofeka**, *Stat. form.* To be soft, touchable.
- Cofisa**, *Caus. form.* To make soft, etc.,
- Cofisana**, *Caus.-recip. form.* To feel etc. each other.
- u-Cof-imbaba**, *N. prop.* River in Western Transvaal (St. Mark's district).
- ing-Cofo**, *N. 3.* A substance soft to the feeling, as cloth.
- uku-Còka**, *V. intrans.* To be fine, proper, prudent, refined, polite in manners and in behaviour as a gentleman.
- Còkela**, *Rel. form.* To prepare for by putting every thing in proper order and its proper place; to edit.
- Còkelana**, *Rel.-recip. form.* To come together, party after party.
- Cokisa**, *Caus. form.* To do a thing neatly; to perform a work carefully; to cause to behave well; *wacokisa ukubusa*, he questioned carefully, severely.
- Cokiseka**, *Caus.-stat. form.* To have received a finish: *lento icòkiseke kakuhle*, this thing has received a finish, is very neat.
- Cokisela**, *Caus.-rel. form.* To narrate in a clear manner from the beginning. This form is not confined to speaking, see the form before.
- um-Còkeli**, *N. 1.* Editor.
- isi-Coki**, *N. 4.* Species of plant.
- ukuba-Còkocòko**, *V. intrans.* To be spotted or of different colours.
- i-Còkocòko**, *N. 2.* A coloured thing: *si-ngamacòkocòko*, we are dressed in different colours.
- ubu-Còkocòko**, *N. 7.* Gaudiness, showiness.
- ubu-Cokonyana**, *N. 7.* *Imvula ibucokonyana*, it rains gently, lightly.
- um-Còkose**, *N. 6.* White spots on the skin; moles, purples, summer freckles.
- i-Cola**, *N. 2.* Species of black and white shrike.
- uku-Còla**, **ukuti-Cò**, *V. trans.* To pick or take up from the ground; to find little things: *ndiyicòle imali apà*, I found the money here.
- uku-Cola**, *V. trans.* To grind fine, as flour.
- Coleka**, *Stat. form.* To be fine: *umgubo ococekileyo*, fine meal.
- Colisa**, *Caus. form.* To help to pulverize; to grind to atoms.
- in-Còlo**, *N. 3.* Juice of the wild aloe's flower.
- i-Còlocòlo**, *N. 2.* *Helichrysum nudiflorum*, used for colds and coughs.
- isi-Còlokuma**, *N. 4.* Sobbing in sleep; feeling pain over one.
- uku-Colombisa**, *V. trans.* To walk or move gently, so as not to disturb.
- i-Coloŕu**, *N. prop.* Bontebokflat. Phr. *ita-fa le-Coloŕu linomlandu*, *kuba ligqila abantu*, the Bontebokflat deserves to be fined, because it finishes people (with cold or snow).
- u-Colotŕi**, *N. 5.* The evening twilight.
- uku-Combèla**, *V. intrans.* To do your best, to your utmost ability, in executing a thing.
- uku-Combùluka**, *V. intrans.* To be dis-

- entangled, made loose; *intambò icombu-lukile*, the thong has become loose.
- Combülula**, *V. trans. pass. conjulu-lwa*. To disentangle, loosen a string, rope etc.; fig. to explain: *walicombulula iligwi lakè*, he explained away his word; to wind up a lawsuit.
- u-Cona**, *N. 5. Hl.* A little tender thing, a baby. Kaffirs use this word only, when they ask food for the baby from the Europeans.
- uku-Cona**, *V. trans.* To swear, (it is stronger than **uku-Funga**): *cona beve abobantu*, swear that those people may hear it, *ma conini!* hands off! *lento ingubawo*, this thing you must shun, as you do with my father; *ubomi buma conini*, life is saved, inviolable. This form is used to keep one back from touching a thing (food) which is held sacred, inviolable, as a husband prohibits his wife from the use of or touching certain things, or to compel one to do what he does not like to do.
- Conisa**, *Caus. form.* To adjure (which only can be done by a husband or man); to interdict, prohibit; to warn a rival of the serious consequences which will ensue, if he does not leave off to seek the affection of another rival's girl.
- Coniseka**, *Caus.-recip. form.* To be ad-jured.
- uku-Condoba**, **Condobeza**, *V. intrans.* To stand on tiptoe; to walk on tiptoe, slowly, softly, so as to avoid being heard; fig. to be cautious; to do, speak, teach carefully, by degrees, only a little at one time.
- Condobezela**, *Rel. form.* To perform a work in a careful, cautious manner for another person.
- Condobezisa**, *Caus. form.* To cause to be cautious.
- uku-Conga**, *V. trans.* To spare, save: *akamconganga unyana wakè*, he has not spared his son. *Adv. kakuconga*, sparingly.
- i-Congco**, *N. 2.* A hot thing which has become very cold; pl. ice.
- uku-Congcomisa**, *V. intrans.* To walk or tread softly, gently.
- i-Congwane**, *N. 2.* The flesh beneath the upper thigh.
- uku-Conontela**, *V. trans.* To bring a

- thing or action to an end, so that nothing is left to do; to make perfect.
- Conontelisa**, *Caus. form.* To cause to do all things perfectly, in best manner.
- uku-Conta**, *V. intrans.* To decline, grow less; to be in need, distress, hunger.
- Contisa**, *Caus. form.* To make lean (a cow by milking her too much).
- uku-Còpà**, *V. intrans.* To sit, perch, squat on the highest point of a pole, edge of a rock or precipice: *intaka icòpile esibondeneni*, the bird perched on the pole; to sit so as if ready to rise or to fall: *iqiya icòpile entloko*, the handkerchief sits loose on the head, ready to fly off; to sit on the edge of a stool or chair, ready to move or go over. Phr. *bacòpà pèsu kwengubo*, they squat on their bundles, i.e. they have no settled place, carrying their things everywhere, having no time to untie them; they have only time to rest on them for a short time.
- Còpàcòpà**, *Freq. form.* To sit up when convalescent.
- Còpèla**, *Rel. form.* To be ready for: *ucòpèla ukufika*, he is ready to come here.
- Còpisa**, *Caus. form.* To make sit or squat: *wandicòpisa entabeni*, he sat me on the top of the mountain.
- isi-Còpò**, *N. 4.* The highest point or pinnacle.
- ubu-Còpò**, *N. 7.* The brain.
- uku-Coselela**, *V. intrans.* To give close attention to a matter. *Hl.* for **uk-Ona** and **uku-Hambèla**.
- Còsi!** used when sneezing but not confined to it; *makube còsi!* let there be comfort! Mothers use it when a child is ill or when it cries; evidently they use it as we use "hush," only with them it is a prayer; *lentyantyambo inuka còsi*, this flower smells sweetly, is of recent usage; *còs' ube kò!* is used when one, whom we wish to see, unexpectedly arrives; see **Camagu**.
- uku-Còsimela**, *V. intrans.* To shout, cry, make a great noise, as the rushing of wind or hail.
- uku-Cotà**, *V. intrans.* To walk, or creep softly, gently, on the heels, like a convalescent.
- Cotèla**, *Rel. form.* To steal upon (game); to approach stealthily: *lowo umlahlayo u-*

Tixo wocotèlwa lilishwa, who casts away God will be followed by misfortune.

—*Cotisa*, *Caus. form.*
—*Cotācotisa*, *Intens. form.* } To make one to go or follow slowly.

isi-Cōtō, *N. 4.* A hurricane with rain and hail.

uku-Cotōcotōzisa, *Freq.-caus. form.* To retard; to cause to go slowly, as Jacob did with the weak cattle.

—*Cotōza*, *V. intrans.* To walk slowly, lazily.

u-Cotōzo, *N. s.* A slow, lazy walk.

i-Cowa, *N. 2.* The giraffe (Camelopardis giraffa).

ukutī-Ch, *V. intrans.* To hold gently; to sit, perch, remain for a short time; to sit on a thing like a bird or flag: *wasebenza wati-ch*, he wrought and remained a short time; *wabōla wati-ch pēzulu*, he bored only a little, not through.

uku-Cūba, *V. trans.* To peel; to take off the corn from a maize-cob; to pick out the pith or kernel; fig. to select or pick out the best; *cūba isisatu*, examine the reasons; fig. to civilize.

—*Cūbeka*, *Stat. form.* To be peeled, wasted, languished; to be civilized.

—*Cūbisa*, *Caus. form.* To cause or help to peel, etc.

in-Cubeko, *N. 3.* Civilization (recent use).

i-Cuba, *N. 2.* Tobacco leaves.

isi-Cuba, *N. 4.* Tobacco garden.

ukutī-Cubū,
—*Cubūcubū*, } *V. intrans.* To feel lazy,
uku-Cubūka, }
lethargic, relaxing (after drinking plenty of milk): *ndicubūkile*, I am lethargic.

—*Cubūkisa*, *Caus. form.* To cause laziness etc.

—*Cubūla*, *V. trans.* To crush under feet (worm, insect); to squeeze: *ndicujulwe yinqwelo*, I was run over by a waggon; to make lethargic.

—*Cubūleka*, *Stat. form.* To be crushed, etc.

uku-Cubucubunga,
—*Cubunga*, } *V. intrans.* To
—*Cubungula*, *Emb.* }
pinch off; to break off in small pieces; to crumble; to nibble like mice; fig. to do the work little by little; to plough a

little before others commence. *V. trans.* to excite, provoke.

uku-Cuca, *V. trans.* To void small stools.

um-Cuco, *N. 6.* Small motion of the bowels.

uku-Cūcā, *V. trans.* To cut holes in a skin or hide.

in-Cucāne, *N. 3.* Any thing having holes or spots in it, as a mat, etc.

ukutī-Cūcē, *V. intrans.* To be mute; not to speak or answer.

i-Cucu, *N. 2.* Ear of cattle cut so as to hang down in stripes.

um-Cucu, *N. prop.* The source of the Gunubi river (where formerly the chief Gase-la lived).

uku-Cudisa, *V. trans.* To squeeze (a wound, ulcer), so as to press out liquid; to crush so that the entrails come out; fig. to destroy a man by taking all his cattle; to oppress him.

uku-Cūkela, *V. intrans.* To be annoyed or to quarrel with one about trifles.

ukutī-Cūku, *V. trans.* To touch softly, lightly; see *uku-Cūkumisa*.

isi-Cuku, *N. 4.* That which you can take with your fingers; a small heap, clump (of locusts); a group of people sitting together.

u-Cūku, *N. 5.* That which ought to be lightly esteemed, which ought not to be minded, is unimportant, insignificant; but which a troublesome person makes a source of annoyance; *umntu onocūku*, a dealer in trifles, who quarrels about every little thing; *dim. ucūkwana*, a vain, worthless little thing or matter; *imfaswe yencukuncuku*, war about trifles.

ubu-Cūku, *N. 7.* What is unimportant or trifling.

um-Cuku, *N. 6.* Em. Boiled, ground grain mixed with Kaffirbeer instead of milk.

uku-Cukuceza, *V. trans.* To cut, break, or divide into small pieces; fig. to despise, condemn, esteem lightly.

—*Cukucezeka*, *Stat. form.* To become broken up into small pieces; to be despicable.

ukutī-Cūkuchuku, *V. trans.* To pierce a thing or wound an animal in a number of places with an instrument making small holes,

i-Cukucuku, *N. 2.* Anything that is very lean ; a weak, infirm, helpless person.

isi-Cukujeje, *N. 4.* A small black and white bird.

uku-Cukula, *V. trans.* To take a rag, etc. up on the end of a stick and cast it away ; fig. to despise.

uku-Cūkuma, *V. intrans.* To go off (a gun, trap, snare) ; fig. to get angry, break out, attack.

—**Cūkumisa**, *Caus. form.* To touch slightly ; to make to go off ; to touch things which may become dangerous by handling them ; fig. to provoke, make angry.

in-Cukumiso, *N. 3.* The trigger of a gun ; the spring of a trap or snare.

isi-Cūkumiso, *N. 4.* } Provocation.
u-Cūkumiso, *N. 5.* }
um-Cūkumiso, *N. 6.* }

uku-Cūkusa, *V. trans.* To do a thing thoroughly whether mentally or manually, as to clean the land by taking weeds or other stuff from it ; fig. to investigate closely ; allied to **uku-Cokisa**.

uku-Cūkuzela, *V. trans.* To speak lightly of one ; to bring up trifles against him : *bacūkuzelwe*, vain things were spoken against them.

uku-Cūla, *V. intrans.* To hold by the end, not to have a firm hold ; to take up on a fork ; to touch with the bayonet ; fig. to keep others at a distance through contempt or selfishness ; to disregard, despise, condemn others : *umntu ocūlayo* = *umntu oxidlayo*, a conceited person.

uku-Cūla, *V. intrans.* To go naked in the upper part of the body (applied to women).

ubu-Cūla, *N. 7.* Nakedness.

uku-Cula, *V. intrans.* To sing ; orig. used of little songs.

—**Culela**, *Rel. form.* To sing for.

—**Culisa**, *Caus. form.* To cause to sing.

um-Culisi, *N. 1.* One who teaches singing.

isi-Culiso, *N. 4.* Musical instrument : *umculisi waculisa kakuhle ngesiculiso*, the musician played well upon the instrument.

i-Culo, *N. 2.* Originally a short song, now a hymn.

um-Culo, *N. 6.* Concert, singing on certain days.

um-Cūla, *N. 6.* A sharp pointed stick or iron (needle, assegai, etc.) to throw with or pitch with it into meat, etc., to take it up as with a fork.

i-Cūle, *N. 2.* One who hits well in shooting or throwing the assegai ; fig. a skilful person.

ubu-Cūle, *N. 7.* The aiming and hitting well ; adroitness, tact.

isi-Cululwane, *N. 4.* One who sits quiet and speechless, and does not speak when spoken to.

uku-Cūlumach, *V. intrans.* To be gay, merry, cheerful, happy, self-confident ; to walk without fear up to what is dangerous ; to be self-satisfied.

uku-Culungana, *V. intrans.* To draw one's self up in sitting or standing ; to draw one's self aside to avoid a thing thrown from hitting him.

i-Culunce, *N. prop.* A river in the Qumbu district.

i-Culusi, *N. prop.* A river in the Tsitsa valley.

ukuti-Cum, *V. intrans.* To fall or break in pieces (an egg or cup) ; to crumble = **uku-Cumka**, **uku-Tyumka**, and **ukuti-Tyum**.

uku-Cūma, *V. intrans.* To grow abundantly, luxuriantly ; to flourish ; to be fruitful *amasimi acūmile*, the gardens are flourishing ; (said also of the tapeworm).

—**Cūmela**, *Rel. form.* To prosper : *amada acūnyelweyo*, men with whom everything prospers.

—**Cūmisa**, *Caus. form.* To cause to grow, prosper, thrive.

i-Cumakala, *N. prop.* (a) The second tributary of the Kubusi river (Stutterheim). (b) A river near Lady Frere.

uku-Cumbā, *V. trans.* To lay one thing upon another, as bags, bricks, etc.

—**Cumbācumbā**, *V. trans.* To tickle.

—**Cumbācumbāna**, *Recip. form.* To tickle one another.

isi-Cumbā, *N. 4.* A clump or bunch (of raisins, figs).

Cumbēlele! said in children's play, when they pinch or draw up the skins on the top of each other's hands.

uku-Cumbēleza, *V. intrans.* To take a

long time in doing a thing, either from sluggishness or uncertainty (saddling or inspanning).

uku-Cimbúsa, *V. trans.* To bore the ears for inserting earrings; to lance a boil; fig. to delay in performing or completing an operation, doing little by little.

uku-Cumka, *V. intrans.* To be broken in pieces, as a cup, egg or calabash; to be crushed, smashed; cf. **ukuti-Cum**.

i-Cumnge, *N. prop.* Buntingville.

uku-Cúmsa, *V. trans.* To stitch together a mat: *ucúmsa intungele*, he stitches a mat.

u-Cumse, *N. 1.* Crushed, ground red clay; red ochre.

uku-Cumza, *V. trans.* To break into very small pieces; to crush, smash,=**uku-Tyumza**.

uku-Cuntsa, } *V. trans.* To take a pinch;
—**Cuntsula**, } to take a little (bread or clothes); to remove a small part of any thing (earth) from one place to another.

—**Cuntsulela**, *Rel. form.* To take a little for: *ndicuntsulele isonka*, break off for me a small piece of bread.

—**Cuntsulelana**, *Rel.-recip. form.* To share with another (tobacco).

uku-Cúnuba, *V. intrans.* To provoke, annoy; to be hostile, inimical.

um-Cúnubi, *N. 1.* Enemy, *i.e.* provoker, annoyer.

uku-Cunuka, *V. intrans.* To be annoyed, vexed, offended, displeased (with work which does not turn out well); to be disgusted (by sarcasm and taunts);=**uku-Capúka**.

—**Cunukisa**, *Caus. form.* } To revile, re-
—**Cunula**, *V. trans.* } proach, provoke, annoy, offend; to be sarcastic, etc.

ing-Cunukiso, *N. 3.* An exasperation, enraging, exciting to anger.

uku-Cúnunga,=**uku-Cubunga**.

ukuti-Cúnunu, *V. trans.* To behave without fault, innocently; to refute a charge of guilt entirely; to clear one's self from accusation, as to leave no doubt of one's innocence: *lomntu utè-cúnunu kulonto bebefuna ukumnxiba ityala ngayo*, that person wholly justified, cleared himself in the matter they thought to prove him guilty in.

uku-Cupá, *V. trans.* To cut off a small piece from the end of a stick, or from the ear of an animal; to mark by cutting a notch; to tear the point (of a feather); to take hold of the point of a stick; fig. to shorten, discontinue a speech.

um-Cupí, *N. 1.* An informer.

uku-Cupéza, *V. trans.* To beat, touch softly with the point of a stick; to pick.

—**Cupézeka**, *Stat. form.* To be fit for chopping: *isembe liyacupézeka*, the hatchet chops gently.

uku-Cúshuluza, *V. intrans.* To go quite naked.

uku-Cutá, *V. trans.* To narrow (an enclosure or opening), straiten, compress; to narrow in bulk (by peeling a fruit); fig. *wacutá ityala lakè*, he diminished his guilt; *ukucutá intetò*, to bring the subject to a point in speaking.

Cutana, *Recip. form.* To be narrow in width: *indlela icutène*, the road is straitened, narrow.

—**Cutanisa**, *Caus. form.* To make narrow in width.

—**Cuteka**, *Stat. form.* To become narrow, (gate, roadway); to be sharpened to a point.

—**Cutisa**, *Caus. form.* To cause or make narrow, etc., (an enclosure, kraal).

u-Cutéko, *N. 5.* An isthmus.

ukuti-Cutálala, *V. intrans.* To sit, squat, cower down on the side of a road, or at the house door in a listless manner.

ukuti-Cútu, *V. intrans.* To contract the eyes, to open them a little.

isi-Cútu, *N. 4.* *Amehlo esicútu*, eyes which are not wide open, which are contracted by matter or by being bleared.

uku-Cwaba, *V. trans.* To break up small sticks in the cattle fold for firewood; to pluck off leaves; fig. to be in readiness; to give unimportant details without coming to the real thing; to make allusions with the view of drawing one out.

—**Cwabela**, *Rel. form.* To break for: *cwabela isiko*, break brushwood for the fire-place.

—**Cwabisa**, *Caus. form.* To help or cause to break,

ukuti-Cwaka, *V. intrans.* To be silent : *wati-cwaka*, he ceased to speak ; *umoya wati-cwaka*, the wind calmed, became still. *Rel. form* : *usitèle-cwaka*, she kept quiet for herself.

uku-Cwala, *V. intrans.* To sit still, waiting, espec. said of an enemy sitting down opposite the place he wished to attack : *impi icwalile*, the enemy sits still.

i-Cwama, *N. 2.* Nickname for Bushmen and Hottentots.

u-Cwambi, *N. 5.* Em. Cream.

u-Cwane, *N. 5.* Foot and mouth disease of cattle and sheep.

uku-Cwanga, *V. trans.* To place in line side by side as soldiers.

um-Cwangele, *N. 6.* Bald ibis (*Geronticus calvus*) ; Du. *wilde kalkoen* ; fig. a man who has no hairs on the head, which the Kaffirs call a beauty : *indoda ingumcwangele*, the man is fair ; used also of a nice looking and glossy stable horse.

uku-Cwafaza, *V. trans.* To clap ; (it is not so severe as boxing).

uku-Cwatshula, *V. intrans.* To move stealthily, as a cat towards its prey.

uku-Cwayita, *V. intrans.* To be joyous, cheerful ; also to noise.

—**Cwayitisa**, *Caus. form.* To cheer, gladden.

ubu-Cwayito, *N. 7.* Cheerfulness.

ukuti-Cwé, *V. intrans.* To be full to the brim : *imipanda yati-cwé*, the water pots were filled to the brim.

ukuti-Cwé, *V. trans.* To cut off a thin piece of meat or skin ; to dip a ladle or similar vessel into water or other liquor and take up a little.

isi-Cwé, *N. 4.* Medicinal herb for inflammation of a wound, espec. to heal circumcised boys (*Helichrysum pendiculare*).

ulu-Cwé, *N. 5.* (a) Saliva of a man ; pl. *isincwe*, of animals. (b) A river in the Ingcobo district.

i-Cwéba, *N. 2.* A lagoon of clear, still water at a river's mouth near the sea, when the sand becomes visible at low ebb.

uku-Cwecula, *V. trans.* To cut off a thin slice from the upper part ; to cut or pierce, not deep.

i-Cwecwe, *N. 2.* Any flat substance (stone,

plank, table-top) : *amacwecwe omabini esi-ngino*, the two tables of testimony.

i-Cwecwe, *N. prop.* A tributary of the Umgwali river (Tembuland).

u-Cwecwe, *N. 5.* A shell ; used as *Adj.* flat, as glass, ice or a flat stone ; fig. *ndilucwecwe*, I am hungry.

ubu-Cwecwe, *N. 7.* Flatness.

uku-Cwécwá, *V. intrans.* To walk softly like birds ; to steal in ; to sneak.

—**Cwécwisela**, *Caus.-rel. form.* To manœuvre so as to entrap ; to take to one quietly, stealthily.

uku-Cwela, *V. trans.* To cut thin pieces off the sides.

uku-Cwèla, *V. trans.* To shave or smooth a pole or plank ; to peel a potato or fruit.

in-Cwela, *N. 3.* Parings, shavings.

um-Cwéli, *N. 1.* Carpenter.

u-Cwèle, *N. 5.* That which is white, whitish green, as corn just coming up.

uku-Cwéletela, *V. trans.* To keep off, prevent, hinder.

i-Cwem, *N. 2.* Cataract of the eye.

uku-Cwèta, *V. trans.* To touch or pick out with the hand or stick ; to push away.

u-Cwete, *N. 1.* The smallest kind of house mouse.

uku-Cweya, *V. intrans.* To consult secretly by going aside.

u-Cweyo, *N. 5.* Secret consultation.

uku-Cweza, = **uku-Ceza**.

ukuti-Cwi, *V. intrans.* To be tall, slender, straight.

uku-Cwila, = **uku-Cula**.

uku-Cwila, *V. trans.* To cut into small pieces ; fig. to state, narrate accurately, precisely.

i-Cwili, *N. 2.* } That which is cut into
isi-Cwili, *N. 4.* } small pieces : *andifumananga necwili*, I did not even get a small piece or bit (of meat).

isi-Cwilijeje = **isi-Chukujeje**.

i-Cwilika, *N. 2.* A steel for striking fire.

uku-Cwilisha, } *V. trans.* To spoil
—**Cwilicwilisha**, } meat by cutting little bits ; to tear off the meat from bones ; fig. to tease one.

i-Cwilo, = **i-Culo**.

uku-Cwisha, *V. trans.* To tear long strips

from the monkey rope, or bark from trees to make rope with, or strips of flesh from the bones in eating, or that which adheres to the hide after flaying it; fig. to chide, scold, inveigh, insult, mock.

um-Cwisha, *N. 1.* The strip torn off; fig. a tall person.

ukuti-Cwishi, *V. intrans.* To turn and walk off; fig. to be tall, high.

D

D is a clear dental sound, as in the English word *do, did*; *ukudada*, to swim. The combination *dl* has a peculiar sound, rather difficult to acquire, and is pronounced somewhat like *thl* (= *yl*) in smoothly: *ukudlala*, to play.

uku-Da, *V. intrans. Perf. de.* To extend; to be limited. As auxiliary it has adverbial signification "at length, until, at last, finally": *uda atètè*, at length he speaks; *salinda wada wafika*, we waited until he came; *ndiya kuda ndifike*, I shall at length arrive; *andisayi kumka ningadanga ni ndixebele inyaniso*, I shall not go away until you have told me the truth; *hlal apà ndide ndiggibe*, remain here until I have finished; *ude wati*, at length he said; *ude wafika umnyaka olungileyo*, at length has arrived a good year; *oselede wancanywa ngabanye abantu*, who had already come so far as to be given up by the other people; *asimti kungade kutiwe abantu bapila nguwo*, notwithstanding it is not a tree that people could be said to live upon. Sometimes the pers. subj. is dropped: *de alihlaule ityala elo*, till he should pay that which was due. The adverbs derived from the perf. see under **De**.

um-Da, *N. 6.* A line made by scratching; a stripe or weal made by a lash; fig. extension, boundary line, limit: *umda welizwe*, the boundary of the land.

in-Daba, *N. 3.* } News, tidings, information, intelligence, story, report, message, errand: *zens' indaba*, tell the news; dimin. *indatyana*, little news; *ndibiziwe kuko udaba ekaya*, I have been called, there is something the matter at home. (In all the

meanings there is the assumption that something has happened). cf. **u-Ndaba**.

i-Dabadaba, *N. 2.* Tributary of the Nahoon river.

uku-Dabalala, *V. intrans.* To have fallen down at full length from being tired, or very drunk, or dead; to keep the body not straight up, but more horizontally in running at full speed in a race. (This is never used of a single person; it is used of a number running or walking spread out).

-Dabalalisa, *Caus. form.* To make tired or to fall down; to use up.

-Dabalaza, *V. intrans.* To lie down flat, to sit with the legs spread out.

isi-Dabane, *N. 4.* The skin of the *Ula*, *Punzi* or *Lisa*. Properly it should be that of the *Ula*, used as dress in fighting parties, or dances at marriage feasts, usually fastened round the neck so as to hang loosely down the back, as a kind of hood; when fighting it is bound round the loins.

um-Dabazo, *N. 6.* Rushing off: *inqwelo isuke yangumdabazo*, the waggon (and oxen) rushed off; warriors taking up their weapons and rushing away; fig. to make a rush in public speaking, glorifying one.

uku-Dābeka, *V. trans.* To lay athwart, shoot athwart; fig. to soil, accuse falsely; *bamdabeka ngetyala*, they heaped accusations upon him; cf. **uku-Tyabeka**.

uku-Dābekeke, *V. intrans.* To go in one line in war; fig. to speak or write plainly, = **uku-Cacisela**.

i-Dabi, *N. 2.* Fight, conflict between the people of the same district; a civil broil or petty war.

uku-Dabuka, *V. intrans.* To make way, by separating or going asunder, as a

body of people when one is to pass through. Em. (a) To fall or tear into two, as old clothes. (b) To separate, descend from; to originate (tribe, cattle, or bees which have left the hive or the cluster). (c) To become light after a mist or when clouds separate; to get awake.

—**Dabula**, *V. trans.* To sunder. Em. (a) To tear a cloth or garment. (b) To originate. Kaf. to beat or strike so hard as to cause a swelling. (The men frequently beat their wives in this manner.)

—**Dabuleka**, *Stat. form.* To be separated; to be or to fall in pieces: *induli iyadabuleka*, the heap is falling to pieces.

—**Dabulela**, *Rel. form.* To separate for. Em. to tear in pieces for: *uyidabulela-nina?* why are you tearing it?

uku-Dabuluka, *V. intrans.* To break up; what was before in a heap or mass: *impi idabulukile*, the army breaks forth, extends to fight; to gush forth, as water.

ukuti-Daca, *V. trans.* To spread (a mat).

uku-Dada, *V. intrans.* To float, swim.

—**Dadisa**, *Caus. form.* To make or cause to swim.

i-Dada, *N. 2.* Generic term for duck: *ida-dakazi*, the female; *idad' induna*, the male.

u-Dada, *N. 5.* Thicket, jungle, copse; much close short bush.

uku-Dadasa, *V. intrans.* To take up more room individually, as people sitting together on perceiving one wishing to sit down among them, but whose company they would rather decline.

i-Dadangule, *N. 2.* (a) A kind of long grass used for making thongs with. (b) One at a loss or in perplexity.

u-Dade, *N. 1.* Sister (as used by men only): *udade wetu*, (not *wam*), our common or joint sister, *i.e.* my sister; *udade wabo*, (not *wakè*), his or her sister; *udade bobawo*, paternal aunt.

i-Daka, *N. 2.* Dung cut like sods.

u-Daka, *N. 5.* (a) Mud, mire, clay, mortar (b) *N. prop.* A rivulet falling into the Fish river.

im-Daka, *N. 3.* That which is dun coloured, dark, dirty, muddy: *inkomo emdaka*, a dun coloured cow; *ihashe limdaka*, the horse is dun coloured; fig. evil: *akatètà-*

nga nelimdaka kuye, not even an evil word he had spoken to him.

um-Daka, *N. 1.* A very dark person; pl. *imidaka*, common men.

uku-Daka, *V. intrans.* To disappear, vanish, so as to be lost: *inyamakasi yadaka ehlatini*, the game was lost in the forest; fig. to wander; to be out of mind.

—**Dakela**, *Rel. form.* To disappear in a certain place, in the forest or by diving under the water; *inaliti yadakela enceni*, the needle was lost in the grass; fig. *amazwi adakele kwakuye*, the words stick fast in his throat; *udakele pina?* where have you been, I did not see you?

—**Dakisa**, *Caus. form.* To cause to vanish or disappear; to do as not having heard what one wishes to say or to do.

in-Dakisa, *N. 3.* Delay.

uku-Dakada, *V. trans.* To cut or tear (meat) in pieces; to lacerate, mangle; to disperse and slay in battle; fig. to survey land.

in-Dakada, *N. 3.* Great slaughter, butchery, massacre.

u-Dakada, *N. 5.* Milt of animals.

ama-Dakadaka, *Pl. t. 2.* Illness beyond hope; *sele madakadaka*, he is very ill, there is no hope for him, he is dying; *wenze kwamadakadaka*, the illness has left me no hope.

in-Dakana, *N. 3.* A tributary of the Tso-mo river.

in-Dakanda, *N. 3.* That which is difficult to appear or to be found, though urgently looked or pressed for.

um-Dakane, *N. 6.* The white pear tree (*Apodites dimidiata*).

uku-Dakasa, } *V. intrans.* To wander,
uku-Dakatya, } ramble, rove about.

—**Dakatyeka**, *Stat. form.* To be lost.

i-Dakatyè, *N. 2.* The black crow that pulls up young plants.

i-Dakwa, *N. 2.* }
isi-Dakwa, *N. 4.* } One who cannot drink without becoming drunk; who looks as if having been drawn out of the mud, (recent usage).

ubu-Dakwa, *N. 7.* Drunkenness.

uku-Dakumbà, } *V. intrans.* To be-
ukuti-Dakumbà, }

come dull, spiritless, dejected, depressed.
(It is not confined to the mind).

Dala, *Adj.* Old, aged, ancient: *ingubo endala*, an old garment: *ihashe lidala*, the horse is old: *ndimdala*, I am old. *Adv.* *kudala*, *kwakudala*, *ngokudala*, of old: *kudala yenziwe lento*, of old, *i.e.* long ago this thing has been done.

u-Dala, *N.* 1. The head of the *ama-Dala* clan.

ubu-Dala, *N.* 7. Age, oldness, antiquity: *ubudala bakè yiminyaka elishumi*, he is ten years old.

um-Dala, *N.* 6. A tributary of the Ncwenxe river.

uku-Dala, *V. trans.* To make, bring into existence, create, ordain, appoint: *ngubani-na odale lomsebenzi?* who appointed this work? *Phr.* *wamdala ugodo*, he massacréd him. *N.* 8. Creation.

um-Dali, *N.* 1. A maker, creator.

u-Dalidepu, *N.* 1. The superior God of the Kaffir impostor Nxele (Lynxs).

He taught that Dalidepu is the god of the coloured race and that the god of the Europeans & Tiro is a different and inferior being, only an *inkosana*; that Dalidepu will punish Tiro and all who worship him; that Dalidepu has one wife, who has very long dependent breasts; she resides in the reservoir of heaven, and bestows rain at pleasure on the earth. When rain is a wanting, she is supposed to have turned away her face from men. Their son is *Tayi*. He further taught that fornication and adultery are not accounted sinful by him, and that polygamy is lawful; that the blacks have no sin whatever, excepting that of witchcraft, but that the Europeans have many and great sins. Lynxs affirmed that Dalidepu had communicated power to him, by which he was to destroy all the Europeans, because they are enemies of his god, and to resuscitate all coloured people who had died, also all the cattle which had either been slaughtered or had died.

u-Daliwe, *N.* 1. (a) A well-known cave on the Thorn river. All bushmen paintings are known as *Daliwe*. (b) Thorn river; the right tributary of the Thomas river, near the Windvogelberg.

i-Dalo, *N.* 2. Work, idol.

in-Dalo, *N.* 3. Formation, creation.

isi-Dalwa, *N.* 4.

um-Dalwa, *N.* 1. and 6. } A creature.

uku-Dalasa, *V. intrans.* To call aloud, cry in anger.

u-Dalu, *N.* 5. A very sharp pointed stick to scratch with.

uku-Dalula, *V. trans.* To scratch, cut into; to make stripes, furrows.

i-Dam, *N.* 3. Dam, dyke, fr. the Du. dam.

uku-Dama, *V. intrans.* To be pulpy or pappy.

—**Damisa**, *Caus. form.* To make pulpy or pappy.

i-Damaka, *N.* 2. (a) The site of an old hamlet which is still distinguishable by its appearance and productions. (b) An old, frail person.

um-Damasi, *N.* 6. An herb; pl. ascendancy.

uku-Dambà, *V. intrans.* To subside; to diminish (a swelling, abscess); to become tame, calm in temper; to be subdued, assuaged, reconciled.

—**Dambisa**, *Caus. form. pass. danjiswa.* To cause subsiding; to tame, break in, subdue: *wadambisa umsindo wakè*, he calmed his wrath.

i-Dambà, *N.* 2. A coarse, black fish which is easily caught.

isi-Dambàkazi, *N.* 4. A woman with a narrow waist.

uku-Dambàlala, *V. intrans.* To lie stretched out.

um-Dambiso, *N.* 6. Senecio concolor for wounds and sores.

i-Dambidambù, *N.* 2. (a) One who walks unsteadily, tottering, caused by weakness or liquor. (b) One who by his firm, slow pace seems to be conscious of his superiority; fig. an upright one, who is confident, having truth on his side.

uku-Dambùzela, *V. intrans.* (a) To walk like a little child. (b) To exhibit superiority by pacing slowly and firmly; fig. to show integrity or honest intention by the conduct.

in-Damse, *N.* 3. The lion.

uku-Dana, *V. intrans.* To be disappointed confounded; to appear to be convinced of having acted or spoken wrongly; to feel ashamed, cast down, sorrowful, discouraged, mortified: *wadana ngunyana wakè*, he was ashamed of his son.

—**Danela**, *Rel. form.* To be disappointed in ; to be ashamed for or of.

—**Danisa**, *Caus. form.* To disappoint ; to cause one to have a sense of shame, etc., to make ashamed : *lonto indidanisile*, that matter makes me ashamed.

i-Dano, *N. 2.* That on account of which there is disappointment, or sense of shame.

in-Dano, *N. 3.* Disappointment, shame.

i-Danda, *N. 2.* A prominent bone. In the inferior animals it is the bone that sticks out behind, or is prominent in monkeys and very lean scurvy dogs. In the human skeleton it is the prominent part at the head of the thigh bone, where the *i-Tshanda* is.

in-Dandalala, *N. 3.* That which is big in size ; a superior or prominent one in rank.

uku-Dandalaza, *V. intrans.* To lie stretched out on the side, with the *i-Danda* prominent ; to sit exposed from the prominence of the situation ; to stand open, clear, evident, as the moon ; to be quite distinct, perfectly intelligible.

—**Dandalazisa**, *Caus. form.* To make to stand out distinctly or be prominent ; to be quite distinct, perfectly intelligible.

uku-Dandapà, †. To feel discouraged.

—**Dandapèla**, *Rel. form. pass. dandatshelwa.* To be discouraged or downcast from not obtaining what one looks for, or from failing to get what one hoped for or aimed at ; to be uneasy when coming too late to church ; *wadandatshelwa yilonto*, he was disheartened by it ; to be hindered, delayed.

—**Dandapisa**, *Caus. form.* To cause discouragement, delay.

uku-Dandatèka, *V. intrans.* To be terrified, troubled, restless, in anguish or pain in not obtaining what one much desires.

—**Dandatèkisa**, *Caus. form.* To cause troubles, etc. (espec. on account of an old debt or offence).

um-Dandatèko, *N. 6.* Trouble (subj.), uneasiness, anguish, etc.

uku-Danduluka, *V. intrans.* To call loudly : *iswi lodandulukayo entlango*, the voice of one crying in the wilderness ; to shout for assistance or anything else.

—**Dandulukana**, *Recip. form.* To call one to another,

isi-Danga, *N. 4.* Ornament of many strings of beads worn on the neck or across the upper body ; garland : *isidanga sobuhlalu*, the royal ornament, see **ubu-Hlalu**.

ukuti-Danga, *V. intrans.* To blaze, flame, flare up : *umpu uti-danga*, the gun flashes in the pan.

i-Dangadanga, *N. 2.* A great, blazing flame ; fig. great wrath, vehement desire, appetite.

uku-Dangala, *V. intrans.* To be incapable, lazy, inert ; to lack vigour.

—**Dangalisa**, *Caus. form.* To make incapable, lazy ; to enfeeble, disable, invalidate, cause inertness, lassitude ; to make (the word of God) ineffectual.

i-Dangala, *N. 2.* One who is unfit for active employment through laziness or indisposition to work.

in-Dangalo, *N. 3.* Inability to work from laziness or from having no heart.

i-Dangatye, *N. 2.* Glare, flame, beam of fire.

uku-Dangazela, *V. intrans.* To burn intensely, flare up, flame, blaze, glisten, shine brightly (fire) ; fig. to desire vehemently.

—**Dangazelisa**, *Caus. form.* To cause to burn intensely ; fig. to cause to be under the influence of the passions.

imi-Dange, *N. prop.* A tribe which descended from *u-Mdange*, which see

i-Dano, **in-Dano**, see **uku-Dana**.

i-Dasadasa, *N. 2.* One who is unstable, fickle, inconstant, in a fix, not knowing what to do from having many projects.

isi-Dasha, *N. 4.* An independent person ; a nobleman.

i-Dauwa, *N. 2.* The zebra ; a brindled bullock.

in-Dawa, *Em. in-Dawu*, *N. 3.* The nodes of the aromatic roots of the *Cyperus* plant. When pared and stringed up with beads and teeth of wild animals (leopards), they are used by women and maidens as a necklace (talisman). They have a pungent smell, and are used as a medical tonic.

in-Dawo, *N. 3.* Place, locality, topic, stead : *endaweni yam*, in my place, instead of me ; subject or matter spoken of : *utètà ndawo-*

nina? which matter do you speak of? a point of dispute: *londawo andiyiboni*, that point I do not see; *unandowo-nina?* what is the matter with you? what ails you? *andinandawo*, I do not want anything, is of wide application: *andinandawo yokuhlala*, I have no place to live; *andinandawo ndiyitëtäyo*, I have nothing to say; *andinandawo indibulalayo*, there is nothing which pains me, etc; *akasnika ndawo isono*, he gave no place (room) to sin; fig. *umntu ongendawo*, an unmanageable, restless, false, wicked person; *lomntu akan dawo*, that person is not good, is godless, wicked; *imikwa yakè ayindawo*, his behaviour is not proper or good; *ngandawo-nina?* wherefore? *ihashe lam andilifumananga ndawo*, I found my horse nowhere. Adv. *ndawo-nye*, together; *ndaweni-nye*, in one place or heap.

in-Dawondawo, *N.* 3. Different places, things or topics.

in-Dawule, *N.* 3. Em. Bones of different animals used by witchdoctors as dice to foretell the fortune or misfortune of a man or war party.

De, (a) *Perf.* of **uku-Da**, (which see). (b) *Adj.*

Long, high, tall: *intambò inde*, the thong is long; *iliwa elide*, a high rock; *umntu omde*, a tall person; dimin. *dana, danyana, danyanana*, longish, tallish: *intaba indana*, the mountain is not so high; *umfazi omdasana*, a woman not very tall. *Adverbs*: **ka-De**, Long, long ago: *kade sayenza lonto*, long ago we did that thing; *umti uwa kade*, the tree is long i.e. slow in falling; *uwa kade*, he is slow in hearing i.e. listening; *amakade*, pl. t. 2. long or often; *ngenxa yamakade ndibona*, because of things I have long or often seen, i.e. according to my experience; *kakade*, of course, to be sure: *kakade satëtä oku*, of course we said that; *kakade niya kuwutëtä kum lomækkeliso*, of course, i.e. doubtless ye will say to me this parable; *kukade*, long ago: *kukade sitëtä oku*, it is very long since we said that; *kakadeshe*, very long ago. **ku-De**, Far, far away: *ikude kum indawo leyo*, the place is too far from me; *ndiya kukutüma kude*, I shall send you far away; *ngokokude*, until, at length, so that:

ngokokude intaka sikhale emasebeni, so that the birds lodge in the branches.

ubu-De, *N.* 7. Length, height: *ubude bomntu*, a person's height. Phr. *wapüma nobude*, he went out armed.

i-Debe, *N.* 2. Left tributary of the Keiskama river.

in-Debe, *N.* 3. A calabash, ladle; communion cup.

u-Debe, *N.* 5. The lower lip.

uku-Debeleza, *V. intrans.* To speak vain things, nonsense; to wander in speech.

i-Debetsa, *N.* 2. A tributary of the Qoqa river.

u-Debeza, *N.* 1. The speckled grey brown nightjar, so called from its wide mouth.

uku-Deda, *V. intrans.* To stand off or back; to change place, to evacuate it: *ded' apä*, go away here; to go aside, move on one side: *deda endleleni*, move out of the way; fig. to keep aloof; to avoid.

Dedela, *Rel. form.* To draw back, make room for: *wondidedela kulomhlaba ndilime kona*, you must make room for me on that land that I may plough there; *badedela püya*, they drew back (a few paces in combat, not wholly, still facing the enemy).

—Dedelana, *Rel.-recip. form.* To make room for, or stand out of the way of each other.

—Dedisa, *Caus. form.* To move a thing, an obstruction, out of the way.

in-Dedebes, *N.* 3. Great people, espec. the privy councillors, who know perfectly the laws and customs of olden times; a grandee.

ukuti-Dedelele, = **uku-Deda**.

i-Dedeleya, *N.* 2. Slackness, laxity, pithless, after sickness or drinking.

i-Dedengu, *N.* 2. That which is afraid, fainthearted, desponding; a diffident person or speaker.

i-Déke, *N.* 3. The deck of a ship (from the Engl).

i-Deko,
i-Dekedeke, } *N.* 2. That which is wet and soft from water, as dough which is too wet, or as washed clothes; a drenched person; fig. sluggish, weak, out of joint. Phr. *wahambä ngedekedeke*, he walked at

daybreak very early, when the dew still wetted his feet ; a voice which is not firm.

uku-Dekenda, *V. intrans.* To be slow in talking ; to speak indistinctly.

u-Dekenda, *N. 5.* Slimy, like condensed milk ; fig. slow talking.

ubu-Dekenda, *N. 7.* Sliminess, slowness.

uku-Dekisa, *V. intrans.* To act in a sluggish, dilatory, negligent manner ; not to mind ; to be slow to speak.

—**Dekisela**, *Caus.-rel. form.* To act slowly, etc., for or in respect of another person.

uku-Dela, *V. trans.* To disregard, despise, contemn, slight : *wayidela inkosi yakè*, he despised his chief.

—**Delana**, *Recip. form.* To despise one another.

—**Deleka**, *Stat. form.* To become despised, despicable, disregarded, unworthy of consideration : *umntu odelekileyo*, a despicable person.

—**Delisa**, *Caus. form.* To bring into contempt ; to disregard ; to face danger boldly.

i-Dela-zinto, *N. 2.* A despiser, scorner.

in-Deleko, *N. 3.* Being despised, dishonour.

in-Delo, *N. 3.* Disregard, despising.

uku-Dembéza and **Dembéleza**, *V. intrans.* To talk incessantly, for a long time, with the object of carrying on conversation, with no regard to time being wasted ; to gabble away.

in-Dembélele, *N. 3.* us. as *Adj.* : *ngumntu otètà indembélele*, he is long and tiresome is his narrative or talk.

in-Dembu, *N. 3.* Mistletoe, on the mimosa or any tree, used as medicine for lumbago, kidney-illness ; and used by Hottentots as philtre ; from it birdlime (*viscum*) is made.

i-Demfu, *N. 2.* The big toad ; a corpulent person.

uku-Dēnda, *V. intrans.* To hesitate, delay ; not to do a thing quickly : *ungadēndi*, be prompt, make short work.

isi-Dende, *N. 4.* A medicinal plant.

isi-Dendeleko, *N. 4.* A flat, shallow dish ; saucer, plate.

u-Dendeleko, *N. 5.* A long way.

uku-Dendeleza, *V. intrans.* To spoil a thing by taking long to do it, or by wast-

ing time in talking ; to introduce matter foreign to a subject, or which is only distantly connected with it.

isi-Dendelezo, *N. 4.* A round about story or speech.

uku-Denga, *V. intrans.* To be on the legs, but so weakly as to be about to fall down ; to be slack, slow, stupid, dumb or without voice ; to show apathy, indifference in anything, or signs of approaching death ; *lomntu udengile*, this person is apathetic or dazed or stupified.

—**Dengisa**, *Caus. form.* To make slack etc. ; to stupify.

isi-Denge, *N. 4.* A stupid, inattentive, dull, heavy, dumb person ; of animals it means sometimes tame.

u- or kwa-zi-Denge, *N. 4.* The right tributary of the Kubusi river.

ubu-Denge, *N. 7.* Dullness, stupidity, foolishness, ignorance.

i-Dengedenge, *N. 2.* Anything which grows quickly but is wanting in solidity *Adj.* very weak, loose, slack.

u-Dengiso, *N. 7.* That which stupifies.

uku-Dengezela, *V. intrans.* To be weak in the feet ; to go reeling, staggering, tottering, as a drunken man.

in-Denxa, *N. 3.* Potriver ; a tributary of the Tsitsa, so called from the round holes in one or more of its fords.

uku-Depisela, *V. trans. pass. detshiselwa.* To hinder, cause delay ; to turn away the attention of one eating so that he gets little or nothing ; to disappoint expectations raised, whereby the disappointed person is damaged : *uyazidepisela*, he allows of hindrances, hinders himself from the performance of a purpose by allowing other events and occupations to cause procrastination : *udetshiselwe liratshi lakè*, he was cheated by his haughtiness.

in-Devu, *N. 3.* } Beard upon the lip and
u-Devu, *N. 5.* } chin ; the hair that grows on the sides of the face.

ukutí-Di, *V. trans.* To pour in upon or mix with other things, = **uku-Dibanisa**.

uku-Diba, *V. trans. pass. ditywa.* To fill up a hole with earth or stone ; to fill up a gap ; to beat in earth around a stake ; fig.

to intermix, mingle; to make different things to be as one; to force down (an enemy); to offend (the ear) by big talk.

—**Dibana**, *Recip. form.* To intermix: *igusha sadibana nebokwe*, the sheep mixed with the goats; fig. to combat with each other: *sadibana naye*, we had a combat with him.

—**Dibanisa**, *Recip.-caus. form.* To mix things together which were separate and foreign.

in-Dibandiba, *N. 3.* A mixed multitude.

uku-Dibelela, *Rel. 2. form.* To fill up a hole with earth; to hide under ground, inter, bury; fig. to surprise; to hinder one to speak; to violate, desecrate (the Lord's day).

—**Dibeleleka**, *Rel. 2.-stat. form.* To be filled up from internal action, the earth falling gradually from the hole's side; fig. to be painful.

isi-Dibelelo, *N. 4.* That which is used to beat in earth around a stake, a stamper; fig. that which is said by a third person and which causes renewed disagreement between two parties who were about to settle their disputes amicably.

i-Dibi, *N. 2.* Gulf.

isi-Dibi, *N. 4.* A shallow hole in the ground; a shallow in a river; fig. a shallow brain; *Adj.* shallow.

i-Dibidibi, *N. 2.* A corpulent person whose muscles are flabby, not firm. One who is a poor speaker in the presence of superiors; an inexperienced speaker who tells only a part of the news.

in-Dibilili, *N. 3.* One mass or heap of porridge, mud or cowdung.

in-Dibongo, *N. 3.* Boggy, muddy ground.

i-Dida, *N. 2.* An ox that sets off well in a race but does not keep up; an aged man whose strength is failing.

uku-Dida, *V. intrans.* To hesitate in approaching a place from apprehension of danger; to start back.

—**Dideka**, *Stat. form.* To be at a loss, at a stand, in a mental strait, agitated, perplexed, confused, apprehensive of boding evil.

—**Didekisa**, *Stat.-caus. form.* To cause

confusion, perplexity, apprehension of danger; to cause to start back.

ubu-Dideka, *N. 7.* Confusion of mind.

u-Didi, *N. 5.* Row (of stones), order, class, caste, column, step, story, kind, generation: *siludidi lunye*, we are of the same sort, class, stamp; *indidi ngendidi*, army upon army, or generation upon generation; *indidi ezipantsi*, the lower classes of people; *indidi ezipakamileyo*, the higher classes.

i-Dididi, *N. 2.* Shuffle, hesitation, not speaking out at once.

i-Didima, *N. prop.* A stream coming out of the mountain between the great Winterberg and Katberg.

isi-Didimakwe, *N. 4.* Old people who cannot walk any more.

ubu-Didisholo, *N. 7.* State of having cramps; inefficiency.

uku-Didiyela, *V. trans.* To mix, knead together.

uku-Didiza, *V. intrans.* To tingle (ears); fig. to stagger, tremble, quiver in body from agitation of the mind or illness.

Didizela, *Rel. form.* A bird to hover quivering over the nest; fig. limbs shaking after sickness.

—**Didizisa**, *Caus. form.* To cause trembling, etc.: *adidiziswa amatambò am*, all my bones were made to shake.

uku-Dika, *V. trans.* To cause satiety: *lento ibadikile abantu*, this matter has more than satisfied the people; perf. *dikiwe*: to have enough of a thing and wish no more; to be filled, satisfied, fat from eating, drinking, and satisfying the lusts, etc.; to be wearied, disgusted, having more than enough.

—**Dikisa**, *Caus. form.* To satiate, satisfy, appease, content. (The idea of oversatiating is never absent from this word).

ama-Dikani, *N. prop.* The Mfecane of *Ncapayi*, called after his father *u-Madikama*, who was killed by the Tembu chief *Ngub'encuka* and the British troops.

i-Dikazana, } *N. 2.* It is difficult to define this

i-Dikazi, } word, as it is used very loosely. It does not necessarily mean that a woman has lost her virtue, while it is not applicable to many women who are very immoral, e.g. *abarezesayo*. It is a term of reproach to all women who are husbandless, except the widows who have not left the places of their late hus-

bands. A *Dikazi* may be a woman (not girl) who has never had a husband, or one who once had one, but has been separated from him, or a widow who has left her late husband's place. It is never applied to a married woman, however loose her character. It is applied to all marriagable women without husbands. To be in such condition is a great reproach. People must be very careful now, how they apply this term, as there are now Christian women who are single, but of irreproachable character.

i-Dike, *N.* 2. (a) A part of a river which is deep. (b) A pool of water near the river's bank. (c) A pool on the Tyumie near Fort Thompson, Alice.

i-Dikekazi, *N.* 2. A larger pool than *idike*; a lake.

Dikidiki, *Adj.* Lukewarm, tasteless: *ama-nsi adikidiki*, the water is lukewarm.

ubu-Dikidiki, *N.* 7. Lukewarmness.

um-Dikido, *N.* 6. Name of Fort Jackson, from a stream which runs into the *Rwa-ntsa*.

isi-Dikili, *N.* 4. *Lasiosiphon Meisn.* and *linifolius*, medicinal plant for wounds, snake-bites, sore throat and gallsickness.

uku-Dikinca, *V. intrans.* (a) To eat with the *um-Hlunsa*. (b) To hitch the shoulders forward.

uku-Dikizela, *V. intrans.* To quiver, throb, tremble, pulsate, ripple, vibrate rapidly (as the muscles do after heavy work or the flesh just after slaughtering); to have spasms; fig. the rumbling and reverberating of distant thunder.

i-Dikwa-msinya, *N.* 2. One soon satisfied, both literally and figuratively; from *uku-Dika*.

i-Dila, *N.* 2. } Miltsickness among cattle,
in-Dila, *N.* 3. } also among men in consequence of eating the flesh of an affected animal, = **u-Bēnde**, anthrax; also a thing legally unclean.

uku-Dilāta, *V. intrans.* To wander about in uncertainty.

uku-Dileka, *V. intrans.* To be at a loss, beside one's self.

uku-Dilika, *V. intrans.* To fall in or down in a great mass (unburnt bricks, mud-wall, cornhole, land-slip), caused by rain.

—**Dilikela**, *Rel. form.* To fall upon: *abantu badilikelwa ngumhlaba*, the people were covered by ground falling upon them.

—**Diliza**, *V. trans.* To cause to fall down; to pull down, demolish, destroy (house, town).

—**Dilizeka**, *Stat. form.* = **uku-Dilika**.

i-Diliya, *N.* 3. Grape,
isi-Diliya, *N.* 4. Vineyard, } from the Du.
um-Diliya, *N.* 6. Vine, }
druivé.

in-Dima, *N.* 3. A piece of cultivated land, so much as one can plough in one day; dimin. *indinyana*.

u-Dima, *N.* 5. The having the one side of the face whitened and the other blackened, as an *isanuse* on the day he accuses of witchcraft: *uqab' udima*, he has painted his face with two colours.

isi-Dima, *N.* 4. Virtue, respect, weight, worth, honourableness, character: *umfasi onesidima*, a virtuous woman; *ukuyinika into isidima*, to respect, regard a thing.

uku-Dimāla, *V. intrans.* To give up a thing in disgust.

—**Dimaza**, *V. intrans.* To cause to give up in disgust.

—**Dimazeka**, *Stat. form.* = **Dimala**.

in-Dimbā, *N.* 3. }
in-Dimbāne, *N.* 3. } A nation, a people, a
u-Dimbā, *N.* 5. }
great number or crowd of people; things innumerable; army drawn out in battle array, but close together. Formerly the chief addressed the people: *ludimbā lwa-komkulu*.

isi-Dimbā, *N.* 4. A girl's fringed modesty apron.

uku-Dimbāza, *V. trans. pass. dinjāzwa*. To take corn out of the corn-pit in the cattle fold; fig. to reveal secrets; taken from the practise of witchdoctors in digging up bewitching matter.

in-Dimbilili, *N.* 2. }
isi-Dimbilili, *N.* 4. } A heap of winnowed corn; fig. a great multitude of people; a vast number of cattle, such as the thousands captured by the troops in Kaffir wars.

in-Dimla, *N.* 3. Tonsils; others, the thyroidean cartilage to which the epiglottis is tied; in tonsillitis they say, *udumbè indimla*.

uku-Dina *V. intrans.* † The pass. *dinwa* is used instead; to be tired; to fail with

weariness; fig. *ukudinwa ngumntu*, to be tired of, i.e. disgusted with a person; *ndidiniwe kukumlinda yena*, I am weary of waiting for his arrival. *N. 8.* Weariness, lassitude.

—**Dinisa**, *Caus. form.* To make weary or tired; to fatigue, harass: *uyandidinisa ngokutētā kwakō*, you weary me out with your talk; *ungandidinisi ndisasebensanje*, do not trouble me while I am working.

—**Dinisela**, *Caus.-rel. form.* To tire out, annoy by interfering or interrupting a person in speaking or working.

in-Dinisa, and **in-Diniso**, *N. 3.* That which causes weariness; tiresome business, wearisomeness; fatiguing duty.

in-Dino, *N. 3.* } Weariness, fatigue,
u-Dino, *N. 5.* } trouble, vexation.

uku-Dinda, *V. trans. Em.* To prepare everything, but bring it not to the point to go on with no apparent progress; to continue at a work the executing of which requires much time; cf. **uku-Ndinda**.

i-Dindala, *N. 2.* A constable, policeman, (from the Du. *dienaar*).

i-Dindilili, *N. 2.* Senecio. angulatus; a climber, supposed to be a digestive to carrion birds gorged with meat; the juice is applied to sore eyes.

in-Dindilili, *N. 3.* That which is tough, as india-rubber, on which you cannot make a lasting impression.

uku-Dinditā, *V. intrans.* To stand and tread on one place without shifting; to continue searching carefully in one place.

uku-Dinga, *V. trans. Em.* to promise.

i-Dinga, *N. 2.* Promise, vow; *ndimbeka ngedinga*, I promise him.

uku-Dinga, } *V. intrans.* (a) To wander about; to be embarrassed, at a loss: *uyadingadinga*, he seeks a place of rest, but everywhere he is driven away; he is in doubt and cannot come to a decision; he does not know what to do; *dinga nenkuni sakō*, go about, from place to place, you will not find one who buys your wood. (b) To lack: *ndiyadinga imali*, I am in want of, I must needs have money; *amansi akadingwa*, there is no lack of water; *amazwi*

akadingwa, there is constant talking.

—**Dingeka**, *Stat. form.* To be in a state of need: *umbona uyadingeka nonyaka*, maize is scarce this year.

—**Dingisa**, *Caus. form.* To make wander about, and wander in mind.

u-Dingane, *N. 5.* Fullness: *indlu iludingane*, the house is full of smoke or bad smell.

in-Dingi, *N. 3.* Melody, harmony of sound.

um-Dingi, *N. 1.* One who is embarrassed, at a loss; who wishes to work but cannot get employment.

i-Dini, *N. 2.* An animal sacrifice made to propitiate departed ancestors. The Kaffirs never use such words as *imi-* or *ama-Shologu* in this connection. They use *imi-Nyanya* and *abantu abangasekōyo*.

(1) Should anyone dream about his ancestors who are dead, that was taken as an indication that they were displeased at some neglect and demanded an *idini*, propitiatory sacrifice.

(2) Should there be illness either of man or beast, and a doctor be called in and say, I see, your ancestors are displeased, because you have not rendered them their due; it was understood that a sacrifice was demanded.

(3) Should there be no rain, the people would go to the chief and say, Why do you allow it to be thus? why don't you invoke your ancestors? whereupon he would offer a sacrifice.

These sacrifices are offered in the following ways:

(a) Fuel is prepared consisting of chips of sneezewood. (b) An animal is slaughtered in the centre of the cattlefold in the afternoon. The blood is carried in a basket from that spot away into the house of the person who dreamt about the ancestors, or who is ill, and placed at the backmost part in the hut. As it is being carried, drops are purposely allowed to fall. All the bones and all the flesh of the animal is carried into the same hut, and laid on sneezewood or laurel twigs. (c) Next day a fire is made, chiefly of split sneezewood, on the spot where the animal was slaughtered. The flesh is brought out of the hut; all of it, except the women's portion, is carried back into the cattlefold, and laid on sneezewood twigs near the fire or hung on the stakes of the fold. The women's portion is taken to a fire beside the calves' fold. The first part offered is the fat upon the liver (*in-Tlukhla*), which is cast upon the fire and wholly burnt. After that pieces of meat may be roasted and eaten during the morning, but most of the animal is boiled, partly on the fire in the centre of the cattlefold, and partly on the fire beside the calves' fold. All the boiled meat is taken off the fire in the afternoon, and all eaten at the same time by both parties. Next day all the fat and every bone and remaining portion of meat and every twig used, are burnt on the fire in the centre of the cattlefold. The blood, if not poured out at that fire, is poured out at the fence, but still within the fold.

On the day the sacrifice is eaten, a person is posted at the entrance of the cattlefold and another at the calves, fold, and everyone who partakes of the sacrifice must deposit something in the hands of one or other of the posted persons, and, as he gives it, he says "Camagu;" see *uku-Puma* and *Camagu*. All these articles, no matter what they be, are finally scattered within the cattlefold near the fence. Some sacrifices made by the chiefs were wholly burnt.

u-Dini, *N. 5.* The brink of a river; the edge of a wall or precipice; the rim of a cup or basin.

in-Dinisa, in-Diniso, in-Dino, u-Dino, see *uku-Dina*.

um-Dintsi, *N. 6.* Inappetency, want of disposition to seek, select or imbibe nutriment: *usuke wanomdintsi kum*, he was not disposed to cultivate or seek my friendship.

uku-Dipà, *V. trans. pass. ditshwa*, (a) To take handfuls continuously or in quick succession from a mass or source of exhaustless supply; hence to help one's self or one's friends liberally from an exhaustless source. This may be done either honestly or dishonestly. Used in the latter sense, the term *kuyaditshwa* means: they are helping themselves liberally to other people's property, *i.e.* stealing is prevalent or rife; cf. **uku-Capùla**; to put the foot into the mud, or any soft matter; to dip the sleeve into water unawares or suddenly.

uku-Dipa, *V. trans.* To cleanse the sheep from scab (from the Engl. dip).

in-Dipane, *N. 3.* Abundance, plenty, cf. **in-Tapane**.

ukuti-Dipe, *V. intrans.* To dip into: *unyawo lwakè lutè-dipe eludakeni*, he dipped his foot into the mud.

isi-Dipo, *N. 4.* A portion taken from that which continues to afford a supply, as a portion of honey taken from a hive.

ukuti-Dipu, } *V. trans.* To cut through,
uku-Dipula, }
tear open, cf. **uku-Ripula**.

um-Disane, *N. 6.* A fine, deep tone.

isi-Dishidishi, *N. 4.* The awkward walking of a tall, corpulent person; *isidishidishi somfo*, a tall, corpulent person.

uku-Dishizela, *V. intrans.* To walk stately, as a corpulent person.

in-Dishwa, *N. 3.* The imperfect hearing of an undertoned conversation.

uku-Diwaza, *V. trans.* (a) To distribute, spread (the word of God). (b) To destroy utterly; to desolate.

isi-Diya, *N. 4.* Quarter-ill in cattle.

in-Diyane, *N. 3.* (a) Species of bird. (b) A tributary of the Kobongaba river.

uku-Diza, *V. intrans.* (a) To utter unasked that which ought to be kept secret, as a thief who informs on his fellows; to reveal secrets; to expose; to stammer, stutter. (b) *V. trans.* To demolish (stubble); contracted fr. **Diliza**.

i-Diza, *N. 2.* A field of stubble trodden down after reaping.

u-Diza, *N. 5.* A Kaffircorn stalk without the ear, after the corn has been reaped.

um-Diza, *N. 6.* (a) A degenerate corn-plant, the seed of which has a disagreeable taste; darnel; the place or extent of a stubble-field. (b) One of the tributaries of the Keiskamma. (c) A sweet scented herb.

uku-Dla, *V. trans.* (a) To eat, consume food; fig. *ndadla ubomi*, I ate life *i.e.* I lived; to inherit: *ndenze nto-nina ukuse ndibudle ilifa ubom obungunaphakade?* what shall I do to inherit eternal life? to devour: *irele ladla abantu abaninzi*, the sword devoured many people (in war); *elatafa ladla inkomo zam*, that plain (meadow) devoured my cattle; recent usage: *udlile*, he has eaten, *i.e.* he is mad from drink.

(b) To feed, pasture, graze: *inkomo si-dla emlanjeni*, the cattle are grazing at the river.

(c) To impose upon; to overreach in trade: *undidlile*, you have eaten, *i.e.* defrauded me.

(d) To confiscate property as a punishment for an offence: *inkosi imdlile lomntu ngetyala lakè*, the chief ate that man, *i.e.* confiscated the man's property for his crime.

(e) Denoting the cost: *ingubo idla mali-ni?* what money does your garment cost? *yadla isheleni enye*, the price was one shilling.

Phr. *ingwe idla ngamabala*, the leopard is prized for its spots; *udle incòlo*, he has drunk the juice of a plant growing by the sea, (which has a stupefying effect like

the juice of the aloe's flower, benumbing the limbs, so as to make them powerless for a time), *i.e.* he is a dull, sleepy person.

As auxiliary, *ukudla* is constructed with *ukuba* or *ukuti*, signifying that the circumstances or actions referred to are generally, commonly or usually so: *amahashe adla ngokuti afunyanwe*, the horses are usually found; *sidla ngokuba babi*, we are usually bad; *badla ngokuba nesono*, commonly they have sin.

uku-Dla, *N.* 8. Food.

uku-zi-Dla, *Ref.* Lit. to eat one's self or feed upon one's self; *i.e.* to be proud, vain, conceited.

—**Dleka**, *Stat. form.* To be eaten away; to wear out or away; to be spent; to corrode: *isitshetshe sidlekile*, the knife is worn out by use or corroding; *yadleka impahla yayo ipela ngamagqiba*, she had spent all her living upon physicians; to be fleeced by imposition or cheating of rogues in business transactions.

—**Dlela**, *Rel. form.* To eat at, with, from: *isitya esidlela kuso*, the dish we eat from; *indlu yokudlela*, a dining room; fig. to confiscate for: *nimdlela nto-nina?* why do you confiscate his property? Phr. *nimdlel'indlala*, you wrong him for nothing, *i.e.* he is innocent.

—**Dlelana**, *Rel.-recip. form.* To eat together; to sit together as one family; to eat at the family meal; to hold friendly intercourse; to partake of more than one's share.

—**Dlisa**, *Caus. form.* To cause to eat, to feed: *ukudlisa ubomi*, to eat to live, *i.e.* make alive; to poison (with or without *ubu-Hlungu*): *umfasi wake umdlisile*, his wife has poisoned him.

—**Dlisela**, *Caus.-rel. form.* To herd, feed at a certain place: *basidlisela inkomo emlanjeni*, they herd the cattle at the river-side.

isi-Dla, *N.* 4. A small bag: (a) *isidla sokutshaya*, a tobacco pouch; (b) *isidla senlisiyo*, the pericardium; (c) *isidla soku-gqishela*, the covering of the penis; the Kaffir's apology for trowsers.

um-Dla, *N.* 6. Relish: *into inomdla*, the thing is delicious; fig. regard, delight, re-

spect: *andinamdla wanto kulento*, I have no delight in this thing; *bange namdla utile ngonina*, they thought little of their mother.

in-Dleko, *N.* 3. Wearing out, spending, waste, consumption.

ubu-Dlelane, *N.* 7. Companionship, communion, friendly intercourse.

i-Dlelane, *N.* 2. Partaker of the family meal, mate, partner, consort.

u-Dlelano, *N.* 5. Those who have communion; also the act of communicating.

i-Dlelo, *N.* 2. Pasturage for stock, commonage.

in-Dlelo, *N.* 3. Crop of a fowl.

um-Dli, *N.* 1. A great eater; one of voracious appetite.

i-Dliso, *N.* 2. That which causes sickness when enchantments are used, or sickness caused by *ubuti*. Among the Tembus it stands for *i-Rubuxa*.

in-Dlo, *N.* 3. Confiscation of cattle.

isi-Dlo, *N.* 4. Gathering for eating, meal, feast; pasturage.

um-Dlo, *N.* 6. The wild eatable sorrel.

i-Dlaba, *N.* 2. That which holds itself cold and strange in spite of being loved. Phr. *ubed' idlaba*, an unthankful, negligent, unsatisfied fellow.

isi-Dla-bantu, *N.* 4. A cannibal.

uku-Dlabaza, *V. intrans.* To have liberty to go where one likes.

ukuti-Dlabi, *V. intrans.* To rush from a dangerous or bad place.

uku-Dlabuka, *V. intrans.* To be badly wounded; to burst, as a boil.

—**Dlabula**, *V. trans.* To wound badly; to make havoc of.

u-Dladla, *N.* 5. Em. Round enclosure of wicker work in the open air for storing maize in cobs.

ama-Dladla, *N. prop.* The first Fingoes, who came to these parts tattered and wearing fantastic things.

i-Dladlasholo, *N.* 2. An animal or bird with its hair or feathers in disorder, standing on end; fig. a person clothed in torn and tattered garments.

ukuti-Dladlu, *V. intrans.* To retreat a short distance in combat, for the purpose of gaining time to better the position be-

fore a new attack : *utl-dladlu ngomva*, he retreated, drew back.

i-Dlaka, *N. 2.* The grave with the corpse and all the relics (clothes, saddle, pipe, bag, etc.) of the man who died.

in-Dlakadla, *N. 3.* A broken up place or tribe : *basindlakadla*, they have been vanquished and dispersed in all directions ; *wense indlakadla*, he utterly routed them.

i-Dlakadlaka, *N. 2.* One clothed in tatters ; the head covered with rags, not neat ; poor.

uku-Dlakaza, *V. intrans.* To do a thing roughly, the opposite of *cokisa*.

isi-Dla-kudla, *N. 4.* A glutton.

i-Dlala, *N. 2.* } A kernel or bad lump in
u-Dlala, *N. 5.* }

meat ; a gland on the neck ; fig. a bad passage in a letter. Phr. *ukutyanda amadlala*, lit. to cut open the glands, i.e. to criticise for errors and discrepancies : *indlela sabo siketwe amadlala*, their ways or manners are criticised.

uku-Dlala, *V. trans. and intrans.* To play, sport : *abantwana bayadlala*, the children are playing.

um-Dlalo, *N. 6.* A play, sport, joke : *ngokungekwa mdlalo*, without joking.

in-Dla-lifa, *N. 3.* Heir.

um-Dla-mbila, *N. 1.* Em. Species of cobra living near rocks and devouring *im-Bila*.

um-Dlambulo, *N. 6.* The lower jaw, = **um-Nqambulo**.

u-Dla-mfuno, *N. 1.* A vegetarian.

u-Dla-mhlaba, *N. 1.* A poor man who picks up his livelihood here and there.

uku-Dlamka, *V. intrans.* To be in good spirits, merry, lively, sprightly.

uku-Dlamla, *V. trans.* Em. To destroy.

um-Dlandlovu, *N. 6.* Species of plant ; two kinds of the *Baupinia*.

uku-Dlandluluka, *V. trans.* To be wild ; to start or go in a rage.

isi-Dlanga, *N. 4.* The charms (things or animals) which the doctor pretends to draw out of the body of bewitched persons.

in-Dlanga, *N. 3.* A tick spotted like a tortoise shell, infesting cattle.

um-Dlangala = **um-Hlangala**.

isi-Dlangalala, *N. 4.* Furnace for melting ore.

i-Dla-nyama, *N. 2.* One who likes to eat meat.

uku-Dlatuka, *V. intrans.* Hair to fall out ; to be plucked or pulled out.

—Dlatula, *V. trans.* To tear, pull, pluck out (hair).

um-Dlatuka, *N. 6.* One whose hair has partly fallen out.

i-Dla-tyani, *N. 2.* An animal which is grazing not on its owner's but on another man's pasturage.

i-Dlavu, *N. 2.* A torn, ragged, worn out dress : *ingubo yaké yalidlavu*, his garment became tatters ; fig. a bad loose character.

ubu-Dlavu, *N. 7.* State of poverty or raggedness ; havoc.

ukuti-Dlavu *V. trans.* To bite into and tear with the teeth, as a dog ; to pinch with the finger nails.

uku-Dlavula, and **Dlavuza**, *V. trans.* To tear, to make useless (clothes) ; fig. to spoil a speech.

u-Dlawu, *N. 5.* Em. smith's tongs.

i-Dlazalala, *N. 2.* A disorderly person with dishevelled hair.

ubu-Dlazalala, *N. 7.* State of disorder, e.g. of having dishevelled, uncombed hair.

in-Dlazi, *N. 3.* Mousebird (*Colius Capensis*).

isi-Dlazi, *N. 4.* An animal with horns stretched like a wing.

in-Dle, *N. 3.* Open field ; (used only in the locative case *endle* or *esindle*) : *ndiya endle*, I go into the field, euphem. for I go to stool ; Adj. wild : *ubusi basendle*, wild honey ; *basesindle*, they are abroad.

in-Dlebe, *N. 3.* Ear : *ndiyindlebe yaké*, I listen for him ; *ulele ngandletyana nye*, he lies sick ; *indlebe yemvu*, (*Helichrysum appendiculatum*), medicinal plant for colds and coughs ; *indlebe yendlovu*, (*Trimeria alnifolia*), a small herb with an aromatic taste, eaten after sickness in order to give a relish to other food.

um-Dlebe, *N. 6.* White iron wood ; when made into powder and sprinkled it is believed to drive away the enemy.

ukuti-Dleke, *V. intrans.* To spread out ; to expose one's self by spreading out the legs.

in-Dleko, see **uku-Dla**,

in-Dlela, *N. 3.* Path, way, road; loc. *endlélèni*; dimin. *indledlana*; *lonto ayinandlela*, lit. that thing has no way, *i.e.* is impracticable; *andiyiboni indlela yalonto*, I cannot comprehend this matter; *indlela semvelo*, natural ways or passages.

i-Dlelane, **u-Dlelano**, **ubu-Dlelane**, see **uku-Dla**.

isi-Dlele, *N. 4.* Cheek: *isidlele ezimbèkileyo*, hollow cheeks.

i-Dlelo, **in-Dlelo**, see **uku-Dla**.

u-Dlendlelele, *N. 1.* One who has no helper, master or owner; = *akanabani*. cf. **in-Dlakadla**.

in-Dlezana, *N. 3.* An animal, which has recently given birth to a young one.

um-Dlezana, *N. 1.* A lying-in woman.

um-Dli, see **uku-Dla**.

uku-Dlikidla, *V. trans.* To shake well *uku-umbambè wamdlikidla*, he caught hold of him and gave him a good shake; to seize and shake as a dog does.

i-Dliso, **in-Dlo**, **isi-Dlo**, **um-Dlo**, see **uku-Dla**.

uku-Dloba, *V. intrans.* To jump or run about like calves or goats; Phr. *akukō nkonyana yakā yadloba nkundla mbini*, lit. there is no calf which can run into two folds, *i.e.* there is a time, when the fame of a man is great but afterwards it passes away, or, no man can be famous or great under two chiefs.

—**Dlobisa**, *Caus. form.* To cause to skip or run; fig. *wadlotyiswa yimihlali*, he jumped for joy.

in-Dlodlo, *N. 3.* Poor, miserable, dispersed, scattered people; an orphan.

i-Dlodlosholo, *N. 2.* An animal with long hair on its back standing up; a person with uncombed hair, stretching more than the usual length.

uku-Dlokova, *V. intrans.* To plunge, buck, as an untrained horse or ox.

uku-Dlola, *V. intrans.* To be barren, said of human beings and inferior animals; to be unproductive, unfruitful, &c.

u-Dlolo, *N. 5.* A barren one.

u-Dlolokazi, *N. 5.* A barren animal.

in-Dlototi, *N. 3.* An animal with large staring eyes, as a hare or frog.

ukuti-Dlondlo, *V. intrans.* To get or become a little higher.

in-Dlondlo, *N. 3.* A high forehead.

isi-Dlondlo, *N. 4.* A middle-sized person.

uku-Dlondluluka = **uku-Dlandluluka**.

ukuti-Dlongodlongo, *V. intrans.* To act wildly or hastily, without care or plan.

i-Dlongodlongo, *N. 2.*

isi-Dlongodlongo, *N. 4.* } A wild, hasty, noisy person: *lisand' ukugqita apà elodlongodlongo*, that hasty, noisy fellow has just passed here.

ubu-Dlongodlongo, *N. 7.* Hurry, hasty, wildness.

isi-Dlongololo, *N. 4.* One who does everything with haste or hurry.

uku-Dlongozela, = **ukuti-Dlongodlongo**.

isi-Dlongozi, *N. 3.* Rushing into anger or rage.

uku-Dlopá, † = **uku-Tyapá**.

i-Dlopátyapá, *N. 2.* One who begins well, but does not persevere, who cannot be relied upon; a fickle, shifty, unsteady person: *suka ulidlopátyapá*, begone! I cannot rely upon you.

uku-Dlova, *V. trans.* To spoil a thing, to make havoc of it.

isi-Dlova, *N. 4.* People of bad, rough, violent character. Em. Poor, oppressed people whose property has been confiscated, vasals.

in-Dlovu, *N. 3.* Elephant.

isi-Dlovudlovu, *N. 4.* One who takes any thing without permission; one who spoils, who will have his own way to the injury of others.

uku-Dlovula, *V. trans.* To take without permission, etc.

i-Dlozi, *N. 2.* Semen virile; people of the same seed.

in-Dlozi, *N. 3.* Species of leopard, smaller and less red than *i-Hlosi*.

in-Dlu, *N. 3.* House, hut, dwelling, abode: *usendlwini yaké*, he is in his house; *ulele ngendlu*, he is laid up at home, *i.e.* he is lying very ill. (The house of a chief's great wife is held sacred as a place of refuge for culprits.)

ukuti-Dlu, *V. trans.* To fix the eyes, stare gaze on nothing.

i-Dlu, *N. 2.* A swelling from bruises or contusion; *pl. amadlu*, bubbles, wind in the stomach; a crowd of people; *ulwandle lusuk'amadlu*, the sea has big waves, breakers; *indoda isuk'amadlu*, the man became excited, ardent, hot; *yensa amadlu*, he kept on speaking and would not leave off.

isi-Dlubu, *N. 4.* Brownish mark of burning on the stomach from sitting too much over the fire.

uku-Dlubuka, *V. intrans.* To open, as a boil or ulcer when it bursts open; the skin to peel off after a scald; to be rotten; nasty to look at, as a dead body in a state of decomposition.

uku-Dludla, *V. intrans.* To be restless, not steady; to be here and there; to-day to love this person, to-morrow another.

isi-Dludlwana, *N. 4.* That which is not so big, but not small.

i-Dluka, *N. 2.* Bustle: *koda kube lidluka*, till there will be uneasiness, disharmony.

u-Dlukulwana, *N. 5.* Kaffir-corn with short and thick ears.

uku-Dlula, *V. trans.* To pass by go further beyond a place: *wadlula ebuhlanti*, he passed by the cattle fold; *inkosi yadlula apà izolo*, the chief passed by here yesterday; *fig. to surpass, excel: lomntu wasidlula ngobulumko*, that man surpassed us in wisdom; *lento iyandidlula*, this matter is beyond me, *i.e.* my comprehension. (*Ukumdlula* is the euphem. expression for sleeping with a wife for the first time.)

—**Dlulana**, *Recip. form.* To pass by each other; to surpass each other in height, etc.

—**Dlulela**, *Rel. form.* To pass by to a certain place: *sadlulele kweyakhè indlu*, we passed on to his house.

—**Dlulisa**, *Caus. form.* To cause to pass or go beyond; to excel, surpass.

—**Dlulisela**, *Caus.-rel. form.* To cause a thing to pass for or on account of; to excel in or on account of.

in-Dlula-miti, *N. 3.* The giraffe (lit. to be higher than the trees).

ukuti-Dlundlu, *V. intrans.* To grow or get a little bigger or older (between ten or twelve years).

um-Dlungu, *N. 6.* Rotten grain.

isi-Dlutyana, *N. 4.* Dimin. of *isi-Dlubu*. Marks from burning, scales from warming; a brown mark on the belly of a beetle.

in-Dlwabevu, *N. 3.* A very sweet or delicious thing.

in-Dlwambedu, *N. 3.* A worthless, useless thing, good for nothing.

isi-Dlwambedu, *N. 4.* A useless, bad fellow.

in-Dlwane, *N. 3.* Lit. a small house; a trap with a door.

uku-Dlwengula, *V. trans.* To ravish a woman by force; to act with violence: *ihashe lindidlwengule*, the horse bolted with me.

isi-Dlwengu, *N. 4.* One who commits violence on a woman; a violent, lawless man.

ubu-Dlwengu, *N. 7.* Ravishment, rape.

uku-Dobelela, *V. trans.* To adjudge: *umgwabi wamdobelela*, the judge punished him severely; *uyasidobelela*, he brings upon him a heavy punishment; he makes his guilt greater by adding other crimes.

—**Dobeleleka**, *Stat. form.* To be adjudged to a long and severe punishment.

i-Dobo, *N. 2.* General term for long, coarse grass.

u-Dobo, *N. 5.* An angle for fishing, fish-hook.

uku-Doda, *V. intrans.* To become a man by circumcision; to play the man.

in-Doda, *N. 3., pl. amadoda.* A man, a married man, a husband; it expresses also prowess and ability: *uyindoda*, you are a man, as we say in English, you are manly.

in-Doda yolwandle, } *N. 3.* A sailor,
in-Doda yomkombé, } seaman, mariner.

isi-Doda, *N. 4.* (a) Generic term for men.
(b) The male genitals.

ubu-Doda, *N. 7.* Manhood, manliness, euphem. for the penis; virility.

in-Dodakazi, *N. 3.* A husband's sister.

in-Dodana, *N. 3., pl. amadodana.* A youth, young man.

u-Dodana, *N. 5.* A number of young men.

ubu-Dodana, *N. 7.* Youth.

isi-Dodo, *N. 4.* A fat, heavy mass, atonic, feeble, not lively or active; one much be-

- low the ordinary size of the human species; a dwarf; one who cannot walk or speak; a child who exceeds the usual period, ere it begins to walk: *umntwana usidodo bumini*, the child has become a cripple after having been able to walk.
- ubu-Dodo**, *N. 7.* Weight or heaviness of a fat body, like a fat pig.
- um-Doko**, *N. 6.* A cattle disease.
- i-Dokodoko**, *N. 2.* A person with a harsh, rough voice: *ukutètà ngelizwi elidokodokwana*, to hector.
- isi-Dokodoko**, *N. 4.* The weight or thickness of a block, which nobody can carry.
- uku-Dokozela**, *V. intrans.* To speak in a loud, deep bass voice.
- Dokozelisa**, *Causat. form.* To make one's self big; to hector.
- uku-Dola**, *V. intrans.* To be disabled, benumbed, stiff from cold; to have no feeling; to be sleepy, drowsy, indolent, phlegmatic, apathetic.
- Dolisa**, *Caus. form.* To make indolent, etc.
- i-Dolo**, *N. 2.* Knee. Phr. *ukuba nomtā wedolo*, to be alone.
- i-Dolo lenkonyana**, *N. 2.* The smaller dock (*Rumex Ekloni*), used for tapeworm.
- um-Dōlo**, *N. 6.* Plenty, abundance; a great feast where many people eat much meat to satisfaction.
- in-Dololwane**, *N. 3.* The heavily leaning with knees and elbows, in drawing with all effort a thing out of the water or ditch, or to draw towards one's self; to hold fast a bullock which is about to escape from one's hand. Phr. *umvundla unendololwane*, the hare runs fast so as to leave the dogs behind; *siwē or senzē ngendololwane*, we fell on our knees, *i.e.* we worship, we pray.
- um-Dolombā**, *N. 6.* The undulation or overflowing of a river: *amansi angumdolombā*, the waves of the river rise, move up and down; the undulations or running of a snake like a stream; a pillar of smoke; fig. *ungumdolombā*, he is tall and stout.
- i-Dolosi**, *N. 2.* Lungsickness.
- uku-Dombōza**, *V. intrans.* To speak loud and slowly in thanking, using many agreeable expressions.
- uku-Domula**, and **Doncula**, = **uku-Donyula**.
- in-Dondo**, *N. 3.* A person of rank; a gentleman; *indondo somsi*, the chief men of the place, = *abanini-mzi*.
- u-Dondolo**, *N. 5.* A long walking staff to support the infirm; anything which is long: *indlela iludondolo*, the road is long; see **uku-Va**.
- i-Dondololo**, *N. 2.* = **um-Dondosholo**.
- um-Dondolosholo**, = **um-Dondosholo**.
- uku-Dondopêlela**, *V. intrans.* To stay, remain, forget; cf. **uku-Dandapêla**.
- um-Dondosholo**, *N. 6.* The big root on the surface of the ground; fig. a swollen bloodvessel; a swollen wale from a beating; a man with a big body; a big ridge.
- uku-Dondotā**, *V. intrans.* To repeat exactly the words of a message, or keep on doing the same thing.
- Dondotēla**, *Rel. form.* To bring out the last drop in milking; to press down with all might; fig. to empty one's self by explaining thoroughly; to speak clear and distinct.
- u-Donga**, *N. 3.* Wall, dam, mound, rampart.
- in-Dongela**, *N. 3.* One who feels debilitated, fatigued, weary; a heavy bodied thing.
- i-Dongwane**, *N. 2.* Indifference, beclouded understanding, = **i-Masi**, and **i-Qōqōnya**; *unedongwane lokufa*, the dying person has no longer any understanding.
- u-Dongwe**, *N. 5.* Pot-clay.
- um-Dongwe**, *N. 6.* Prepared, formed clay; vessel formed of clay.
- i-Donqaba**, *N. prop.* A river near the village of Frankfort (King William's Town district).
- uku-Dontsa**, = **uku-Duntsa**.
- u-Dontsa**, *N. prop.* Dacre's Hill between Stutterheim and Keiskamma Hoek.
- uku-Donyula**, *V. trans.* To pull up by the roots; to eradicate.
- in-Doqo**, *N. 3.* Secret charms and medicines, which espec. Malay doctors use, not accessible to other common people, but powerful to overcome every sickness.
- i-Dosha**, *N. 3.* A tinder box (from the Du. *doos*).
- uku-Dovalala**, *V. intrans.* To sit long

in a certain posture, being weak and unable to get up; cf. **uku-Dwala**.

ukuti-Du, *V. intrans.* To go off at once, as a flight of pigeons; *kutè-du!* it is gone, lost! *du hambè*, you must proceed then; *bati-du* means the running off or dispersing of people, sheep or birds.

uku-Duba, *V. trans. pass. dutywa*. To mingle, compound; to form, mix different things together in one mass for food, as a stew; to knead earth, water and cowdung together; to tread clay; to trample on the belly; fig. to bring into disorder, confusion; to disturb, mingle in strife.

—**Dubaduba**, *Inten. form.* To disturb, mix up: *inja iyasidubaduba igusha*, the dog makes the sheep run pellmell. Adverbially used it means to do, beat, touch, etc., continually, repeatedly.

—**Dubadubeka**, *Inten.-stat. form.* To be in a disturbed state.

uku-Dubada, *V. intrans.* To look about among objects, as if to see whether all expected to be seen, are present; to search among a number for one or more.

in-Dubanduba, *N. 3.* One whose object is misleading.

uku-Dubatà, *V. trans.* To perplex, embarrass, disturb; to go aimlessly, unconcernedly.

—**Dubatèka**, *Stat. form.* To be perplexed.

i-Dube, *N. 2.* (a) The quagga. (b) A rivulet falling into the Keiskamma river.

isi-Dubanti, or **isi-Dubantini**, *N. 4.* One perplexed or at a loss.

isi-Dubedube, *N. 4.* Uproar, tumult, stir, bustle, commotion, as when an enemy is among cattle; disorder, riot, clamour, confusion.

isi-Dubi, *N. prop.* A tributary to the Cacadu river (St. Marks).

um-Dubu, *N. 6.* A species of willow growing by the river.

i-Dubidubi, *N. 2.* A person or animal, whose body has become swollen from sickness, as a dropsical person, or when putrescence has commenced in an animal's carcase; that which has become soft and pulpy; fig. tasteless, insipid; the failing to say or to do that which is required.

in-Dubula, *N. 3.* A species of lizard, real or imaginary.

in-Dubule, *N. 3.* A big frog.

uku-Dubula, *V. trans. pass. dutyulwa*, and *intrans.* To burst or force out; to shoot: *wadubula ngompù*, he fired off the gun; *intaka sadutyulwa nguye*, the birds were shot by him; to blossom (trees and plants); to come into ear (cereals): *umbona uyadubula*, the maize has put forth ears; fig. to wound, smite, chide, hit hard by strong words: *undidubule ngokutètà kwakò*, you have hurt me by your words; to move swiftly as a meteor, or as a sharp pain; to move in the womb as a foetus; to strike the udder with the muzzle as the calf does, or with the fist as the milker does. Phr. *akukò nkanga idubula ingeti*, there is no shrub blossoming that does not pass away, i.e. everything is perishable, (a description of man's life).

—**Dubuleka**, *Stat. form.* To be fit for going off: *ompù awudubuleki*, the gun does not go off; fig. to be hurt, mortified, angry, offended.

—**Dubulisa**, *Caus. form.* To cause to shoot, (as fine weather does vegetables).

uku-Dubuza, *V. trans.* To break a large lump (earth) into small particles by the feet; to make mud.

uku-Duda, *V. intrans.* To dance.

in-Dudi, *N. 3.* A good dancer. **in-Dudikazi**, *N. 3.* A good female dancer.

um-Dudo, *N. 6.* A formal dance at a marriage feast or at *in-Tonjane*. Phr. *njengomdudo ka-Màpasa*, like the marriage festivities of Mapasa, denotes anything unusually grand; as it is said, that these festivities were carried on for a whole year.

It is one in which both men and women take part. It is performed in the open air, and only during the day; never after sunset. It consists of two parts. First *uku-Xina*, in which the men, ranged side by side in rows from two to four deep, simultaneously rise perpendicularly a foot or so from the ground and simultaneously descend in the same spot, while the women stand behind them singing (*taholoca*). Second *uku-Tyububa*; in which both men and women, either in extended lines or in one encircling those engaged in the *xina*, make their whole bodies quiver from head to foot. The men and women are not mixed up promiscuously in either part. The men are almost naked, having on only a Kaffir's apology, *isi-Dla* (c), for trousers, ornaments and perhaps the skin of an antelope hanging down the back. The women appear in full dress being clothed from

head to ankle. Formerly they had on the head an immense cap covered with beads and bound on with long broad ribbons made of bluebuck skins; and on the body a great cloak or mantle made of oxhide.

u-Dude, *N.* 5. That which is without a proprietor.

i-Dudu, *N.* 2. Grains of maize roasted in the ashes by children; persons of the same age.

isi-Dudu, *N.* 4. Porridge (distinguished from *um-Qa*, stiff or thick porridge).

um-Dudu, *N.* 6. That which is common or belonging to several.

uku-Duduma, *V. intrans.* To thunder: *izulu liyaduduma*, the heaven thunders; to disperse in great numbers from one spot, a flock of sheep, herd of cattle, a swarm of locusts, a multitude of people, from the dull sound made by their movement.

—**Dudumela**, *Rel. form.* To approach to with noise.

—**Dudumisa**, *Caus. form.* To cause or make a noise resembling thunder, as when a wrathful chief drives the people from his presence, or when a herd of cattle is driven hurriedly, or a troop of horses galloped; to blow a rock up into the air.

in- and u-Dudumo, *N.* 3. and 5. Thunder.

uku-Duduzela, *V. intrans.* To shake, tremble, shiver, quiver, quave.

uku-Duka and ukuti-Duke, *V. intrans.* To wander away among strangers and be unknown; to be lost to view: *inkomo zidukile ehlatini*, the cattle have disappeared in the forest; *kutiwe-duke*, it is lost.

—**Dukisa**, *Caus. form.* To conceal anything from the view or knowledge of its owner who inquires respecting it; to cause to disappear, to be lost; to evade, put off, digress, neglect; to leave off speaking when another approaches, or when one feels hit; not to take notice of what is said; to do as if he has not seen or heard it, as if the matter was not before him.

—**Dukisela**, *Caus.-rel. form.* To cause to disappear etc. in a certain locality.

um-Duka, *N.* 6. One wandered away and among strangers unknown, as an ox which has left its owner and herd and joined another, the owner of it neither knowing where he is.

in-Dukiso, *N.* 3. An indisposition to attend to what is said; evasion.

u-Dukiso, *N.* 5. Disregard, neglect, non-attention, remissness, slighting, evading.

isi-Duko, *N.* 4. (a) Removal from one country to another. (b) Family name or honour; ancestor or stock from which the clan or tribe is descended; recent=**isi-Bizo**.

uku-Dukalala and ukuti-Dukalala, *V. intrans.* To be declined, turned or put off.

in-Duku, *N.* 3. A knobbed stick or club for throwing at game or fighting.

uku-Dukuda, *V. trans.* To stir as stirring porridge; fig. to make that which is weak or lame worse by using it, as to ride a lame horse, or travel with a lame foot; to tire one's self; to destroy health by hard labour.

—**Dukudeka**, *Stat. form.* To be in a state of being worse, exhausted as that which is weak or lame, owing to excess of motion.

u-Dukudo, *N.* 5. A large wooden spoon for stirring food.

u-Dukuduku, *N.* 5. An extensive forest; dense smoke; fig. wide spread reports.

uku-Dukumisa, *V. trans.* To beat or stab with a blunt instrument.

uku-Dukusa, *V. intrans.* To move in a forest where there is no way; to grope in the dark.

uku-Dula, *V. intrans.* To lie as an inert mass.

uku-Dula, *V. intrans.* To be dear, from the *Du. duur*.

in-Dulana, *N.* 3. A hillock (dimin. of *in-Duli*).

isi-Dulanqa, *N.* 4. A crammed sack; a large stack, etc.

i-Duli, *N.* 2. An engagement, battle between two great chiefs

in-Duli, *N.* 3. (a) A hill: *umhlaba unduli*, the ground is hilly. (b) A practice in which a number of women go to a married daughter's village with a bundle of thatch or firewood, or to weed her garden, and have an animal slaughtered for them; allied to *u-Duli*.

isi-Duli, *N.* 4. (a) An anthep; Phr. *ndamenza isiduli*, I gave him nothing to eat, I made him look only at our eating; *ngika isiduli*, lit. open the ant heap i.e.

bring out the secrets of your heart. (b) A swoon, fainting fit: *wawa isiduli, wegwiti siduli*, he fell in a fit, he lay in a swoon, senseless as dead. (c) *Brachylæne elliptica*, wood to kindle fire with by inserting the pointed end of one piece into a small hole in the side of another piece and making it revolve.

u-Duli, *N. 5.* (a) The party selected or appointed by a bride's father to accompany her to her future home. The party consists of persons of both sexes, from five to ten in number. They carry the bride's outfit and presents to the bridegroom's village. They always contrive to arrive there in the evening, and sit down in a place where they cannot fail to be observed. Should they not be noticed, they call attention by coughing, as strangers coming into a place are prevented by Kaffir etiquette from being the first to speak. When accosted they say they are a party of travellers who have been benighted, and would be thankful for a place to sleep in. A hut is assigned them, and they occupy it till the marriage ceremony is over. On their arrival at the hut, they receive a good thrashing to make them urinate (see *uku-Tunda*). The things dropped now a days are coins. On their entering the hut an animal is slaughtered for them. On their return home they drive the dowry given for the bride, if this was not done before. An *uduli* for which an animal has been slaughtered is taken as proof that there was a marriage.

(b) A smaller mountain bamboo.

u-Duludulu, *N. 5.* A struggling with each other; a pulling hither and thither; distraction, continual disagreement, protracted war.

uku-Duludulusa, *Freq. form of uku-Dulusa*, To try to overcome difficulties by turning here and there, but being not always successful; to act with too much haste.

i-Duludulusa, *N. 2.* A person who makes many or various attempts to overcome a thing although he may not be successful.

in-Dulumbane, *N. 3.* Rushing over or upon; impetuosity with violence, fury: *besuka indulumbane kuye*, they got up and rushed upon him.

uku-Dulusa, *V. trans.* To stoop with the buttocks raised or exposed; to stretch in preponderance; to incline towards in preference; to stoop and endeavour to reach a thing; fig. to quit the service of a chief or master and prefer another.

—**Dulusela**, *Rel. form.* To incline towards a certain place, as a promontory stretches

into the sea, or a bay or gulf into the land; *ingwelo idulusele eweni*, the wagon inclined towards the precipice; fig. to act with partiality by giving one a larger portion than others, all having equal rights.

isi-Dulwane, *N. 4.* Em. Unthrashed Kaffircorn tied in bundles, to be carried away on the head; cf. *i-Sinde*.

u-Duma, *N. 5.* A wound on the head caused by a blow; fig. bad ploughing by leaving banks between the ploughed furrows; a fine for fighting: *hlaulelani induma*, pay ye a fine for wounds in the heads.

uku-Duma, *V. intrans. pass. dunywa*. To make a deep toned noise; to hum as bees; to triumph as victors: *kuyadunywa*, triumph is shouted; to become famous, renowned, as warriors or hunters; to be honoured, victorious; to bear an excellent character: *igama lake laduma kulo lonke iliswe*, his name became famous in all the land; to become notorious: *yaduma lonto yada yaba nkulu*, the matter increased, until it became great or notorious; *ukutya kuyaduma*, food is reported to be abundant.

—**Dumela**, *Rel. form.* To become famous, renowned, reputed for or on account of any deed: *kuba edumele ubunxila*, for he is notorious for drunkenness; *udunyelwe kukohlakala*, he is notoriously bad.

—**Dumisa**, *Caus. form.* To make famous; to celebrate noble deeds; to speak highly or with much respect of; to praise, magnify, laud, honour: *inkosi yadunyiswa ngabantu bayo*, the chief was praised by his people.

isi-Duma-banzi, *N. 4.* A very famous one; a report widely spread about.

in- or u-Dumasi, *N. 3. and 5.* Widespread report though it may not be a loud one.

in-Dumela, *N. 3.* Notoriety, fame, reputation, a report noised about.

isi-Dumiso, *N. 4.* The thing that praises, or praise in the abstract.

in-Dumiso, *N. 3.* Praise, (obj.) psalm.

u-Dumiso, *N. 5.* The act of making famous or of praising (subj.).

um-Dumiso, *N. 6.* The celebration of praise; laudation, glorification, encomium.

in- and **u-Dumo**, *N.* 3. and 5. Rumour, report, fame, honour, renown, triumphal song.
isi-Dumo, *N.* 4. Virtue, family honour or fame, respect, regard; Phr. *unantsi utè-nge isidumo ukuba adume*, such a one has bought a substance to cause him to be famous; cf. **isi-Dima** and **isi-Duko**.

In this phrase it is a fame-philtre, used by the magicians which profess to be able to give them to cause fame, and the fools who wish to become renowned buy these philtres from them and have to slaughter an animal into the bargain.

uku-Dumala, *V. intrans.* To be perplexed, disappointed, dejected; food to become insipid, vapid, tasteless: *ukudla kwakò kudumele*, your food is puzzling, *i.e.* has no flavour, is vapid, = **uku-Dimala**.

—**Dumaza**, *V. trans.* To perplex, trouble by questions; to place in difficulties; to annoy, insult, mortify, = **uku-Dimaza**.

uku-Dumbà, *V. intrans.* To swell, tumefy: *isandla sam sidumbile*, my hand is swollen.

uku-Dumbà, *V. trans.* To hit an animal on the body, not on the head as intended: *wafumana wadumbà*, he shot or threw into the air, *i.e.* he did not hit.

—**Dumbisa**, *Caus. form.* To cause to swell; to make tumid.

in-Dumbà, *N.* 3. } A mass, heap; but
isi-Dumbà, *N.* 4. } *isidumbà* is more widely applied than *indumbà*; *isidumbà samazimbà*, a heap of Kaffircorn; *isidumbà somntu* or *sehashe*; the body or carcase of a man or a horse; *isidumbà sabantu* or *samahashe*, a number of people or horses together, in a heap as it were.

um-Dumbà, *N.* 6. (a) A pod; bulk.
 (b) A cast into the air, a random shot.

i-Dumbé, *N.* 2. (a) Palsy, shaking. (b) An edible tuber of a large leaved arum.

in-Dumbi, *N.* 3. A heap.

in-Dumbisa, *N.* 3. The swelling or puffing of eyes; fig. *amazwi andumbisa*, bombastic words.

isi-Dumbū, and **isi-Dumbū**, *N.* 4. A dead body, a carcase; *isidumbū sabantu*, the bulk of the people.

um-Dumbū, *N.* 6. A crowd of men sitting down at eating.

ukuti-Dumdum, = **uku-Dumzela**.

ama-Dumdum, *Pl. only.* Dull sounds,

as of people talking low; mutterings, murmurings.

in- and **u-Dumdum**, *N.* 3. and 5. Muttering.

in-Dumela, **in-Dumiso**, **isi-Dumiso**, **u-Dumiso**, **um-Dumiso**, see **uku-Duma**.
i-Dumnyasi, *N.* 2. A head ornament, necklet, (fr. the Hottentott *Dumywas*).

in-Dumo, **u-Dumo**, **isi-Dumo**, see **uku-Duma**.

uku-Dumzela, *V. intrans.* To make a low, murmuring, mumbling sound; to mutter, whisper, lisp between the teeth; to grumble.

—**Dumzelana**, *Recip. form.* To murmur etc. among themselves.

—**Dumzelisa**, *Caus. form.* To cause to grumble, etc.

i-Duna, *N.* 2. (a) A male; applied only to animals: *itòl' iduna*, a bull calf. (b) A man who will not go to court to serve a chief, and is therefore despised.

in-Duna, *N.* 3. (a) A male animal: *inja induna*, a male dog; *intenetya induna*, a male hare, etc. (It is affixed to generic nouns of animals). (b) A person who by birth or otherwise is a degree above the commonalty; one in authority; a chief councillor or minister of the chief; a head, leader of the army.

um-Duna, and **um-Dunakazi**, *N.* 1. A being who excels all others of the same kind in power or strength, as a lion, elephant, king; used only ironically, jokingly or playfully.

uku-Dundubala, *V. intrans.* To crouch, as from fear or cold.

uku-Dunduluza, *V. intrans.* To lie at full length, stretched out, exposed like a dead person.

isi-Dunduluza, *N.* 4. The lying about of a body, stretched out, dead or alive.

uku-Dunga, *V. trans.*

—**Dungadunga**, *Inten. form.* } To disturb, *e.g.* a pool by throwing a stone into it; to make water muddy by stirring: *amansi adungiwe*, the water has been made muddy; to mix up, mingle with; to rush among, scatter, stir, trouble, put to flight: *inja yasedunga igusha*, the dog rushed among the sheep and scattered them; see **is-Adunge**.

—**Dunganisa**, *Recip.-caus. form.* To mix, as unmarked sheep that have several owners: *igusha zam sidunganisiwe*, my sheep are mixed up with others.

—**Dungeka**, *Stat. form.* To be scattered: *abantu badungekile*, the people live scattered in bad places; to become troubled, disturbed.

i-Dungadunga, *N. 2.* A disturber, a restless person; vagabond, vagrant.

isi-Dungadunga, *N. 4.* Tumult, disturbance, uproar.

um-Dungela, *N. 1.* A person or animal that has left its owner and got mixed up with others; a bastard (?).

uku-Dungudela, *V. intrans.* To abandon friends and place of abode thoughtlessly; to wander, swerve about without aim or home, like a deranged person; to loiter about as a vagabond.

—**Dungudelisa**, *Caus. form.* To cause to become estranged and unsettled; to perplex, confound, confuse; not to allow others to speak; to lead others off their aim.

i-Dungudwane, *N. 2.* One who has no fixed place of abode; a vagrant, vagabond.

in-Dungula, *N. 3.* A swollen lump or mass; a person who has no teeth, and whose gums appear swollen in consequence; an old ox with no teeth whose gums appear swollen.

isi-Dungulu, *N. 4.* A small piece or strip of cold meat.

u-Dungulu, *N. 5.* A species of black wasp called spider-catcher.

uku-Dunguzeka, *V. intrans.* To burn away or off: *irulurwa iyadunguzeka*, the powder goes or burns off.

—**Dunguzela**, *V. trans.* To burn or set on fire (a garment).

u-Dunkanka, *N. 5.* A mystery: *ityala ludunkanka*, the crime or guilt is a mystery, still in the dark, not yet revealed, not come out fully.

u-Dunkudunku, } *N. 5.* A ceaseless report; a rumour which is constantly spread among the people; persistent noise, confusion, riot; any protracted evil, as famine, sickness, war,

uku-Duntsa, *V. intrans.* To press at stool; to strain the bowels in case of constipation; to groan (cattle).

i-Duntso, *N. 2.* The colon.

ama-Duntsuduntsu, *Pl. only.* Struggle, strife, fight in which there is a straining.

i-Dunyasi, *N. 2.* = **i-Dumnyasi**.

um-Dunyelwa, *N. 1.* (from **uku-Dume-la**). A renowned, famed person.

i-Dupá, *N. 2.* Assafoetida, devils drop.

u-Dushe, *N. 5.* That which is the immediate cause of war; secret information of a scandalizing character; noise, hubbub, strife, contention: *wenzē udushe*, you have raised strife.

i-Duze, *N. 2.* The immediate neighbourhood.

uku-Duzuleka, *V. intrans.* To regret the loss of any thing; to feel a bad treatment.

i-Dwa, and **u-Dwa**, from the *pass. form* of **uku-Da**, which see. It is used as *Adj.* by assimilating the possessive particle with it. A single, an only one; one alone, alone; *ndedwa* and *ndodwa*, I alone; *pl. sodwa* or *sedwa*, we alone; *wedwa*, thou alone; *pl. nedwa* or *nodwa*, you alone; *yedwa*, he alone; *pl. bodwa*, they alone; *cl. 2. lodwa*, it alone; *pl. odwa*, they alone; *cl. 3. yedwa*, *pl. sodwa*; *cl. 4. sodwa*, *pl. sodwa*; *cl. 5. lodwa*, *pl. sodwa*; *cl. 6. wodwa*, *pl. yodwa*; *cl. 7. kodwa*, it alone, see **Kodwa**; *cl. 8. bodwa*.

in-Dwa, *N. 2.* = **in-Dwandwa**, A thing which is alone, *i.e.* in worth, precious, valuable: *iyindwa lento* or *indwa yento*, this thing is precious; *usenza indwa yento*, *asindwa yaluto noko*, he arrogates greatness; a noble, nobleman.

uku-Dwaba, *V. trans. pass. dwatywa.* To strip tobacco leaves off the plant; fig. to make proposal after proposal; to propose plan after plan.

i-Dwaba, *N. 2.* A creeper which is burnt before going into the forest to hunt, and strewn upon and around a buck after it is killed, trusting, by this means, more game will be charmed to the hunters, and that they will be successful in taking it.

isi-Dwaba, *N. 4.* (a) A flight of birds; a considerable number of men, horsemen,

- horses or calves. (b) Hl. a kind of petticoat, made of skin, reaching to the knees and tied round the loins; a piece of cloth worn as an ornament; dimin. *isidwatyana*. (c) A wing of an insect.
- uku-Dwabuluka**, *V. intrans.* To be in the height of speaking or singing.
- uku-Dwabulula**, *V. intrans.* To run away fast (men, cattle, horses, etc.) leaving others behind.
- in-Dwabundwabu**, *N. 3.* A large orifice; a large, wide mouth; fig. a great, excellent thing; any thing of large capacity; a comparatively large bag or belly.
- u-Dwaduba**, *N. 5.* } One who lost his country and his all; a homeless wanderer.
- in-Dwadube**, *N. 3.* }
- isi-Dwadwa**, *N. 4.* Melianthus; plant akin to Kruidje-roer-my-niet.
- uku-Dwadwasa**, *V. intrans.* To run about like a fool or madman.
- i-Dwadwasi**, *N. 2.* One who is running about as mad.
- uku-Dwala**, *V. intrans.* To sit long in a certain posture, the heels and the posteriors being in contact or nearly so, from weakness and not being able to get up.
- isi-Dwala**, *N. 4.* Capital crime: *isidwala setyala*, a crime or guilt which is greater than one can atone for; a civil case (?).
- ukuti-Dwalala**, = **uku-Dwala**.
- uku-Dwalaza**, *V. intrans.* To keep much at home; to be slow in movement; to remain long and easy in one place; to sit in a careless, indifferent, listless manner, as in reverie.
- in-Dwa-luto**, *N. 3.* } One who is noble or illustrious, as a great, respectable councillor, minister; a title of dignity; *wafana wasenza indwa-luto*, he arrogated greatness to himself; see **in-Dwa**.
- u-Dwa-luto**, *N. 5.* }
- ubun-Dwaluto**, *N. 7.* Eminence, respectability, reputation, authority.
- u-Dwambā**, } *N. 5.* A thing which is struck down, is lying down, it need not be dead; a dead animal, carcase: *ndamens' udwambā pāntsi*, I did strike him down; *wamshiya eludwambā*, he left him nearly dead, not moving.
- in-Dwandwa**, *N. 3.* = **in-Dwa**.
- in-Dwana**, *N. prop.* Tributary to the Indwe river.
- in-Dwane**, *N. 5.* A row of wet tobacco leaves laid out to dry: *basindwane sokufa*, they were lying dead in rows; *wenza indwane*, he made havoc, killed right and left.
- ukuti-Dwangu**, *V. trans.* To open, spread out, as newspapers or clothes are spread out.
- isi-Dwangube**, *N. 4.* Orig. an ornament of beads, granted as an order to chief councillors; at present it denotes a chief councillor.
- i-Dwantsi**, *N. 2.* A long and strong, new thong.
- i-Dwara**, *N. 2.* Senecio latifolius; medicinal plant for wounds and sores, espec. for sore backs of horses; *eyedwara*, the month of October, when this plant is in flower.
- in-Dwari**, *N. 3.* (a) A bird which has red legs. (b) A spindle-shanked person.
- in-Dwayi**, *N. 3.* & **u-Dwayi**, *N. 5.* }
- in-Dwayinge**, *N. 3.* & **u-Dwayinge**, *N. 5.* }
- A poor, forlorn, miserable, homeless, friendless, castaway creature, wandering about without a place of rest; an orphan.
- ubu-Dwayi**, *N. 7.* Misery, poverty, etc.; orphanage.
- ukuti-Dwe**, *V. intrans.* To stretch out in line; to stand in file (town, village, houses, army), not in close proximity to each other: *ukudla kutiwe-dwe eqiyeni*, the food is spread on the table-cloth.
- in-Dwe**, *N. 3.* (a) The blue crane (*Ardea grus*). (b) The head dress formed of the feathers of this bird. (c) A tributary of the White Kei river.
- isin-Dwe**, *N. 4.* A collection of crane's wings, used by warriors as head-dress when drilling or fighting.
- ulu-Dwe**, *N. 5.* A row or chain of mountains, or anything else stretched out in line.
- i-Dwebeba**, *N. 2.* The act of strewing corn by the witchdoctor in and around a house or kraal, and to boil the remainder of a certain dedicated quantity, in order to propitiate the *iminyanya* and *isishologu*, and cause them to remove sickness and avert evil. The boiled corn or other food dedicated to these beings is eaten by adult males and aged people only.

uku-Dwekesha, *V. intrans.* To be talkative.

i-Dwekesha, *N. 2.* } A person who speaks
in-Dwekeshi, *N. 3.* } often and much; a babbler.

uku-Dwela, *V. intrans.* To stand in a row in order that a certain one may be pointed out; cf. **ukuti-Dwe**.

—**Dwelisa**, *Caus. form.* To cause to stretch out, sit in order; to arrange; fig. to comb the hair.

i-Dwele, *N. 2.* Bush-dassie.

u-Dwesa, *N. prop.* Forest in Western Gcalekaland.

uku-Dwesa, *V. intrans.* Not to care; to be daring, disobedient.

ubu-Dwesi, *N. 7.* Indifference to danger; daring, bravery; foolhardiness.

in-Dweza, *N. 3.* A species of robin, very troublesome among ripening corn, and noted on account of its voracity; fig. one who is voracious.

uku-Dweza, *V. trans. and intrans.* To form into line; to spread out (a blanket) before the eyes; to look at a thing in the light, before the eyes.

—**Dwezisa**, *Caus. form.* To cause to form into line, etc.

uku-Dwisha, *V. trans.* To drag, pull.

uku-Dyabaza, *V. trans.* To dabble in mud, splash about in the water, as a child with its hands; fig. to do or work in haste, imperfectly, faultily; to talk or write, as one who is not master of his subject.

uku-Dyabuza, = **uku-Dyavuza**.

i-Dyagasi, *N. 2.* A lee corner where the sunbeams concentrate, where the sun's influence is felt: *umi edyagasini*, he stands in the sunshine.

u-Dyakalashe, *N. 1.* Jackal, kaffirized from the Du. *jakhals*.

ukuti-Dyala, *V. intrans.* To lie open; to be public, revealed, exposed, visible, apparent: *umoti uti-dyala*, the place is clearly seen, exposed to view.

u-Dyamdyam, *N. 5.* The sensation of hunger.

um-Dyalo, *N. 6.* Race (from Du. *jagt*).

uku-Dyavuza, *V. intrans.* Not to speak correctly; to use not the proper word, or one the meaning of which is not known.

in-Dyebo, *N. 3.* Rich harvest in corn; plenty, abundance of food; cf. **uku-Tyebe**.

i-Dyekedyeke, *N. 2.* Any thing moistened in water; wet through and through; = **i-Dekedeke**.

in-Dyelelo, *N. 3.* (from **uku-Tyelela**). A visit.

isi-Dyengedyenge, *N. 4.* (a) A tear in the eye which does not run down: *isidye-nyedyeenge zamehlo*, bad eyes which try to weep, but cannot. (b) Milk curdled irregularly.

uku-Dyengezela, *V. intrans.* To have tears in the eye.

—**Dyengezelisa**, *Caus. form.* To cause to weep; to draw tears.

i-Dyepedyepe, *N. 2.* That which is soft, pulpy, marshy, boggy, muddy.

um-Dyeshu, *N. 6.* A young springbuck; fig. a finely formed youth; dim. *um-Dyeshana*.

uku-Dyiba, *V. intrans.* To rub the eyes or nose continually; to wash away tears; to splash in the mud or water.

i-Dyibidyibi, *N. 2.* That which is soft from water (washed linen), or is slushy.

ubu-Dyibidyibi, *N. 7.* Dirtiness, muddiness, sluttishness.

ukuti-Dyibilili, = **uku-Dyiba**.

uku-Dyibiza, *V. trans.* To do work sluttishly, (in washing basins to leave them wet; sprinkling too much water before smearing the house).

—**Dyibizisa**, *Caus. form.* To wash the tears away.

ama-Dyididyidi, *Pl. only.* The hard treading or stepping in dancing.

in-Dyikitya, *N. 3.* Killing or dying in great numbers: *indyikitya yendlala*, great dying from hunger; *indyikitya yokufa*, dying from pest; cf. **uku-Tyikitya**.

ukuti-Dyintyilili, = **uku-Dukisa**, To evade, conceal, etc.

uku-Dyoba, *V. trans.* To tread mortar; fig. to render ineffectual by a counter statement or motion.

uku-Dyoba, *V. trans. pass. dyojwa*. To bemire, soil, foul, sully, bespatter; fig. to bemire the character, i.e. to bring a charge against an innocent person, as Potiphar's wife did to Joseph; to accuse, attach guilt to a person who is not an accessory.

—**Dyōbana**, *Recip. form.* To bemire one another.

—**Dyōbeka**, *Stat. form.* To become bemired, befouled; to be in the state of an abettor or accessory; to be implicated.

—**Dyōbisa**, *Caus. form.* To cause to be implicated as being an abettor or accessory.

isi-Dyōbo, *N. 4.* Bemiring accusation.

uku-Dyodyoba, *V. trans.* To plaster with mud.

isi-Dyōli, *N. 4.* A secret messenger, detective; one commissioned to keep a person in view whom it has been resolved to assassinate.

isi-Dyongolo, *N. 4.* A small milk sack or calabash; a milk pot; dim. *isi-Dyongolwana*, a very small quantity of food.

uku-Dyongosha, *V. trans.* To finish; to beat on the bag to ascertain, if there is still tobacco in it; to press, as the flat stone of a bird's trap on that which is caught, or as a tree fallen on one; fig. to press sorely, as an evil from which there is no escape.

—**Dyongoshisa**, *Caus. form.* To cause to press heavily or sorely upon.

Dyotum! The cry of the baboon.

isi-Dyoni, = **isi-Dyōli**.

um-Dyuba, *N. 6.* Meat not eatable from leanness.

ama-Dyududyudu, *Pl. only.* Doing hastily, furiously.

uku-Dyuduza, *V. intrans.* To be in haste, rash, unsteady in action.

i-Dyudyu, *N. 2.* Fear or trembling which seizes a man, or curse or calamity caused by him, who has acted an unmanly part toward a woman, such as entering the hut of one in childbed, or sitting on the mat of one menstruating, or molesting a female by taking advantage of the weakness of her sex, especially if she belongs to people who may be at war with his own.

i-Dyudyudyu, *N. 2.* One who is afraid, timid; a coward.

um-Dyudyulufa, *N. 6.* He who or that which is extremely lean.

i-Dyukudyuku, *N. 2.* Any thing soft, flabby, as lean meat; an unsightly and disgusting object from wetness.

um-Dyulu, *N. 6.* One who or that which has not the requisite strength.

ukuti-Dyum, *V. intrans.* To strike (lightning).

i-Dyumfudyumfu, *N. 2.* A thing beaten into pulp or swollen mass.

i-Dyungudyungu, *N. 2.* A blister (from hard working, fire or nettle).

uku-Dyunguka, *V. intrans.* The skin to go off when the blister opens.

uku-Dyunguzela, *V. intrans.* To have blisters.

ukuti-Dyupu, *V. intrans.* To plunge or fall heavily, suddenly, or with violence into water or fire.

uku-Dyupuleka, *V. intrans.* To enter disorderly, not in file, or without understanding a thing.

um-Dyufa, *N. 1.* A feeble, lean man.

um-Dyufakazi, *N. 1.* An infirm, lean woman.

ukuti-Dywa, *V. intrans.* Sound of falling into a thick bush.

i-Dywadi, *N. 2.* Bush with red berries (*um-Bovu*).

i-Dywahele, *N. prop.* A rivulet falling into the Umtocwa.

in-Dywala, *N. 3. Pl.* Large quantity of Kaffir beer; night debauchery.

ukuti-Dywanga, *V. trans.* To finish a work immediately, soon.

i-Dywibiba, *N. 2.* Things obtained by chance, e.g. meat when a bullock is slaughtered.

uku-Dywida, *V. trans.* To act rapaciously; to seize on greedily, as plunderers; to rob food, as the birds which fall with clamour on the Kaffir corn.

—**Dywidana**, *Recip. form.* To plunder one from another.

u-Dywido, *N. 5.* Plunder, spoil.

ukuti-Dzu, *V. intrans.* To go straight forward.

E

E is sounded (a) short like *ë* in the English pen : *kuye*, to him ; (b) long as in there : *wëna*, thou ; (c) when followed in the next syllable by *i* or *u*, like *a* in pale : *wëtü*, our.

E is *i*. the initial vowel in all locative cases, eliding the article of the noun : *umhlaba*, earth, *emhlabeni*, on or in the earth ; *udaka*, mud, *eludakeni*, in the mud.

2. It is (a) the *Rel. pron.* of 3 cl. sing. and 6 cl. pl., used with verbs and adjectives : *indlela exakekileyo*, a road which is difficult, *i.e.* a difficult road ; *indlela ebanzi*, a broad road ; *imiti egawulweyo*, the trees which are cut, *i.e.* the cut trees ; *imiti emide*, the tall trees ; and as such expresses

(b) The Possessive : *inkomo onyama ndiyitandayo*, the cow, the flesh of which I like ; *imiti esiqâmo simnandi*, the trees, the fruits of which are sweet.

(c) It is put before the *Pron. subj.* of the 1 pers. sing. and 1 and 2 pers. pl. when it falls into the Objective : *pêka ukutya endikutândayo*, cook the food which I like ; *indlu esingenê kuyo*, the house which we entered ; *ihashe enilitêngileyo*, the horse which ye have bought ; and sometimes before Imperatives : *kukulento yodwa emasikângele*, to this alone we must look.

(d) Put before nouns with the article *i* and their pron. in the possessive relation makes them more emphatic : *elakê ilizwi*, his word ; *eyenkosi indlu*, the chief's house ; *eyona ndlu inkulu*, the house which is great compared with others, the really great house in contradistinction to others.

3. It is the *Pron. subj.* of the participle, 1 cl. sing. and 2 cl. pl. : *ndambona esebe-nsa*, I saw him working ; *ndaweva ama-*

kwenkwe ovuma, I heard the boys singing ; *ndambisa esekude*, I called him, he being still far off ; *etêtile amadoda*, the men having spoken.

4. It is the contracted termination *ile* of the perf. and pluperf. ; (a) when followed by adverbs, etc. : *ndifikile*, I have arrived, *ndifikê apâ*, I have arrived here ; *umntu enditêtê ngaye*, the person of whom I have spoken.

(b) When a verb of more than two syllables ends in *ala*, *ela*, *ila*, *ola*, or *ula* : *ndibulelê kuye*, (from *ukubulela*), I have thanked him ; *undikûlulê*, (from *ukukûlula*), he has released me, and in all rel. forms : *undifêlê*, he has died for me.

5. It is the termination of the present conj. : *babasa bapekê*, they kindle a fire and cook ; *ndihambâ ukuze ndincedê*, I go in order that I may help ; cf. **A.** 2. (b). (In this termination the *e* is short or unaccented, in the former (4) it is long and accented).

NOTE.—From inattention to the tense and sense of a passage where these terminations occur, thoughtless readers make havoc of the language. It is very painful to hear them.

E! *Interjec.* of aversion or displeasure. May be !

E? pronounced *ê* ? This particle is put by the speaker or by a second party to elicit an answer in the affirmative to a question going before : is it not so ? is n't it ?

E-e! *Interjec.* used in correcting oneself, or on remembering something he had to do, or in recovering when stumbling. Oh, by the bye !

ukw-Eba, see **ukû-Ba** IV, To steal.

Ebe, *Aux.* in forming the participles of the compound tenses, 1 cl. sing. and 2 cl. pl. *ebe etânda* contrac. *ebetânda*, he was or they (men) were loving.

Ebenga, *Neg.* of **Ebe**, changes into **Ebe-nge** before **ka**, **kó**, **na** and some adjectives, see **Enga** and **Enge**.

ukw-Ebuka, *V. intrans.* Em. Kaffir **uk-Obuka**. To go or fall off (the husk of the maize cob): *isandla sam siyebuka*, the skin of my hand peels off.

ukw-Ebula, *V. trans.* Em. Kaffir **uk-Obula**. To strip, peel off; to skin: *bayebula inkomo*, they skinned a head of cattle; to strip the bark; to separate the fibres of cords, etc.

Ehla! *Interjec.* of remonstrance; (a) sounded gravely: no, no;=*yeka, mus' ukutètà*, leave off speaking; surely but! ah you! *ehla wena wenza nto-nina!* (b) jocularly: yes, yes; but what are you doing! *ehla lomntu ulumkile*, ah, that is a wise man!

ukw-Ehla, see **uku-Hla**, To descend, happen.

am-Ehlo, *Pl. only*, 2. Eyes; see **ili-So**.

Eka, Termination of Stat. (others: subjective or neuter) form expressing the state of being resulting from subjection to the action of the simple verb: *ukusika*, to cut; *ukusikèka*, to be in a state or able to cut; *ukutànda*, to love; *ukutàndèka*, to be loveable.

Ekoko, *Interjec.* = **Eloko**.

Ekokubeni, } *Conj.* In as much as, where-
Ekubeni, } as, since, seeing that: *ekubeni bebaninzi abaqayisayo*, seeing that many glory; *ekubeni sivile*, for as much as we have heard; see **uku-Ba**, I. B.

Ekuhleni, *Adv.* Openly, see **uku-Hla**.

Elā, *Dem. pron.* 2 cl. Yonder one; contrac. fr. **Eliya**, which see.

Ela, Termination of Relative (others: respective, qualifying or objective) forms, signifying that the action of the verb is done in respect or in behalf of, or in relation to some place, thing or person, either simply for his benefit or also in his stead, (equivalent to the Greek *huper*), thus expressing the prep. "for, to, towards, into, at, etc.": *ukundifela*, (fr. *ukufa*), to die for me; *ndahambela kuye*, I went to him. It is also used with locatives and adverbs of place: *wafela kona*, he died there. Sometimes this form strengthens the meaning of the simple stem: *ukugqiba*, to finish; *ukugqibela*, to make a full end, to finish up.

ukw-Ela, *V. intrans.* (a) To flow on (water): *umlambó owelayo*, a flowing or perennial stream. (b) To go, run, plunge, rush into and disappear: *usuke wela ehlatini*, he plunged or rushed into the forest. (c) *V. trans.* To winnow: *umbona weliwe*, the maize has been winnowed; fig. to depose from office; to throw into prison.

Elela, *Rel. form.* To flow into; to pour out at or into a certain place: *umlambó welela elwandle*, the river flows into the sea; *yelela enxobweni*, winnow (the corn) into the bag.

um-Elelo, *N. 6.* A place where several waters flow together.

ukw-Elama, Em. To recognize, = **ukw-Alama**.

Ele, Termination of perf. and pluperf. of verbs of more than two syllables ending in *ala*: *ndensakèle*, (fr. *ukwensakala*), I am injured; and of a few dissyllables, as *zèle* from *sala*.

Ele, *Prep.* On the other side, beyond, out of sight: *ele kwentaba*, beyond or on the other side of the mountain; *ele kwakè*, out of his sight.

ukw-Eleka, Em. To be opposed, see Stat. form of **ukw-Ala**, to oppose; not to be confounded with **ukw-Aleka**, to add to.

Elela, *elelela*, This termination of 2. and 3. *Rel. form* always implies that the action of the verb is done in another's stead (equivalent to the Greek *anti*).

u-Eleshe, *N. 1.* Hl. for maize.

Eli, *Rel. pron.* (a) of 2 cl. Which: *ilitye elinsima*, the stone which is heavy, i.e. the heavy stone; *ilanga elifudumeleyo*, the hot sun; expressing also

(b) The Possessive: *ilizwe elibemi bafileyo*, the country the inhabitants of which are dead.

(c) *Dem. pron.* of 2 cl. This: *elilizwe*, this land; *elilizwe lihle*, this fine country; less emphatic: *ilizwe-eli*; this country; *elilanga lifudumeleyo*, this hot sun.

u-Elimoswane, *N. 1.* Species of shrike; (others: **u-Olumaswane**).

Elinga, *Neg.* of **Eli** (a): *ilizwi elingat-twànga*, the word which has not been spoken; changes into **Elinge** before **ka**, **kó**, **na** and some adjectives; see **Linga** and **Linge**.

Elinye, *Adj.* 2 cl. One—another: *elinye ilizwe belilihle*, *elinye belilibi*, one country was fine, another bad; see **Nye**.

Eliya, contract. **elā**, *Dem. pron.* 2 cl. Yonder one: *elaliswe*, yonder country; *elalitye linsima*, that heavy stone yonder.

Elo, *Dem. pron.* 2 cl. That: *elohashe*, that horse; *elohashe likulu*, that great horse; *elohashe libalekayo*, that fast running horse; *la elo* and *lalelo*, every (horse). **Elo** differs from *eliya* or *elā* as *lowo* differs from *lowa*.

Eloko, *Interjec.* There he goes! on he went!

Elona, *Emphat. form*; see **Lona** and **E**. 2. (d).

Elowo, Each one, see **Lowo**.

i-Embile,=i-**Emele**.

Embó, In the North East, see i-**Mbó**.

i-Emele, *N.* 3. A pail (fr. the Du. *emmer*).

Emhleni, **emihleni**, and **emhlenikweni**, When, see **um-Hla**.

Emini, In the day-time, see i-**Mini**.

Eminye, *Adj.* 6 cl. pl. Some—others, *eminye imiti ibiluhlasa*, *eminye ibomile*, some trees were green, others dry; see **Nye**.

Emva, **emveni**, and **emvenikweni**, After, behind, see **um-Va**.

ukw-Ena, *V. intrans.* To be dense or overgrown with long grass or bushes; *utyani benile*, the grass is grown thickly; *indtela yenile*, the road is overgrown with weeds, grass or bushes, is difficult to walk on; applied also to large bushy whiskers; fig. to be plentiful.

ukw-Enda, *V. intrans.* To marry away; to wed: *intombi kabani yendile*, the daughter of such a one is married; (this verb is exclusively used of females); **Em**. to go to the bride's father's place, said of young men forming a bridal party.

—**Endeka**, *Stat. form.* To become married; to be in a married state: *ude wendēka*, she is married at last.

—**Endela**, *Rel. form.* (a) To marry away to a certain person or at a certain place: *u-Nobantu wendēle ku-Makuba e-Kubusi*, **Nobantu** is married to **Makuba** on the **Kubusi**. (b) To strike root deeply so as to hold firmly in the soil: *lomti wendēle emhlabeni*, this tree is rooted firmly in the

ground; to be or lie deep: *wensa umsele wendēla*, he made the ditch deep; fig. to be intricate: *lendawo yendēle*, this matter is intricate, involved, difficult to alter or reverse; to delay; to be detained; to stay: *waya kwa-Nggika wendēla*, he went to **Gaikaland** and sojourned or stayed there.

—**Endisa**, *Caus. form.* To cause to marry; to give in marriage: to perform the marriage ceremony; *ukuyendisa intombi*, to give the girl in marriage.

—**Endiselana**, *Caus.-rel.-recip.-form.* To inter-marry outside, abroad.

Endle, Outside, see **in-Dle**.

um-Endo, *N.* 6. pl. *imendo*. A road, highway, public road.

am-Endu, *Pl. only.* Speed, lasting strength in running or travelling far, perseverance: *ikhashe linamendu*, the horse is swift and tough; *amendu am apēlile*, my vital power is gone.

Ene, Termination of perf. and pluperf. of verbs ending in *ana*: *sihlangene*, (fr. *ukuhlangana*), we have met together; and of recip. forms: *sitāndene*, (from *ukutāndana*), we have loved each other.

Enga, *Neg. verb. pref.* of 1 cl. sing. and 2 cl. pl. (a) of condit. mood: *ange (anga) engadli*, he would or should not eat; *ange (anga) engafeketi*, they (boys) should or would not make sport.

(b) In rel. and participial sentences: *engayanga*, he not having gone; *sakwela emahasheni engabaleki*, we rode on horses which are not swift; and of 3 cl.: *imasi engasengwayo*, a cow which is not milked. It is changed into

Enga before **ka**, **kó**, **na** and some adjectives: *ndafika engekabikó yena*, I arrived before he was there; *utētā into engekóyo*, you speak of a thing which does not exist; *yoyika indlu engenamtāndazo*, be afraid of a house where there is no prayer.

Eni, Termination of Locative cases (a) of nouns (not of proper names) ending in *a*, *e*, *o*: *esityeni* (fr. *isitya*) in, on, to, into, from, etc. the vessel; *etyeni* (fr. *ilitye*, stone); *ebusweni* (fr. *ubuso*, face); *ezinkomeni* (fr. *inkomo*, cattle); and

(b) of Infinitives: *ekukutāndeni kwam*, in my love to you; *ekuvukeni kwabafileyo*, at the rising of the dead.

Enkangala, In the wilderness, see **in-Ka-ngala**.

Entla, On the upperside, see **in-Tla**.

Enu, *Poss. pron.* 2 p. pl. Your: *amaswi enu*, your words; *emphat. awenu amazwi*, your words.

Enyanyeni, Exposed, see **i-Nyanya**.

ukw-Enza, *V. intrans. pass. ukwensiwa*.

To do, make, perform, act, practice, execute, discharge, fulfil; to bring a thing to pass: *yensa lanto ndayitëtäyo*, do the thing I told you; *abantu abensá ngoko watëtä ngako kubo*, the people did not as he commanded them; *yenz' izwi*, make a statement, answer; *wensa intsimi*, he made a garden; *bamensa ukumkani*, they made him king; *bengabenze nto abanye*, setting all others at nought, *i.e.* they despised them; *yensa kuhle*, wait a little; *wayensa bukali*, he did it sharply; *wayenza mbi*, he made it bad; *wenza izinto ezininsi*, *lit.* he did many things, *i.e.* he was unsteady. *Z* changes into *j*, if *nje* or *njalo* follows the verb: *wenje-nje*, he did thus; *wenje-njalo*, he did so; *ekubeni ningenjenga-njalo nakumnye waba, anenjanga-njalo nakum*, inasmuch you did it not unto one of these, ye did it not to me. *Phr. Ukusensa akunjengakwensiwa*, to injure yourself is not like being injured by another; *ukwenza u-Kaya ka-Mpipiya*, to raise strife at home among friends.

—**Enzeka**, *Stat. form.* To come to pass; to take effect; to be done; to be in action or motion: *makwenseke ukutanda Kwakò*, thy will be done; to be possible: *kubantu lento ayinakwenseka, kodwa kuye u-Tixo sonke izinto zinokwenseka*, with men this is impossible, but with God all things are possible.

—**Enzela**, *Rel. form.* To do, make, etc., for another: *undensele lento*, he has this done for me; *wazenzela*, may mean, he did the thing for himself, or he took the matter into his own hands regardless of any one.

—**Enzelana**, *Rel.-recip. form.* To do, etc. for each other.

—**Enzelela**, *Rel. 2. form.* } To do instead

—**Enzelelela**, *Rel. 3. form.* } (not for); to answer or warrant for; to become surety for another; to bail; to ad-

minister the business of another or for another, hence *fig.* to serve or act as priest (in the meaning of the Old Testament, in the interest of the Lord and people); to bestow assistance or favour upon another: *abantu bayenzelelela inkosi yabo*, the people gave the dowry, *ikasi*, which their chief should have given.

—**Enzisa**, *Caus. form.* To cause to do, etc.; to help one to do a thing; *ukwenzisa umkwa*, to cause to do the custom of *umkwa*, when girls meeting a man or young men meeting girls, say, *yensa umkwa*, *i.e.* elect one of us as a sweetheart; *uku-sensisa*, *Reflex. form. lit.* to make himself as, *i.e.* to affect, dissemble, pretend, feign; to be a hypocrite.

—**Enzisela**, *Caus.-rel. form.* To cause to do for: *ndamensisela*. I made him do it for me.

um-Enzeleleli, } *N. 1.* A person, who
um-Enzeleli, } does a thing in another's stead, becomes surety, gives bail; *fig.* a priest in the sense of the Old Testament.

is-Enzelelelo, } *N. 4.* Acting in
is-Enzelelo, } another's stead, such as paying a fine for him, giving a dowry to get him a wife; a meritorious act, merit; assistance of a material character.

ulw-Enzelelelo, *N. 5.* Vicarious action.

um-Enzi, *N. 1.* Doer, worker, performer, maker.

is-Enziselo, *N. 4.* A kind act benefitting another.

umz-Enzisi, *N. 1.* Hypocrite.

iz-Enziso, *N. 2.* Affectation, dissimulation, hypocrisy.

is-Enzo, *N. 4.* Deed, work, act, performance.

ukw-Enzakala, *V. intrans.* To be hurt or injured by an accident: *ndenakèle*, I am injured; *kufe abantwana bam, ndenakèle namhla*, my children being dead, I am now quite undone.

—**Enzakalisa**, *Caus. form.* To hurt, injure, damage.

is-Enzakaliso, *N. 4.* Damage, hurt, injury done by one: *ndinesenzakaliso ngokukátywa lihashe*, I am hurt by the kick of a horse.

is-Enzakalo, *N. 4.* Damage, etc., suffered by one: *ndinesenzakalo ngokuwa kwam*, I am hurt by my fall.

ukw-Eqa, *V. trans.* Em. To spring over ; to leap ; to jump with a quick, sudden motion ; to dart forward.

kw-Eqata, To alight suddenly,=**ukutl-Qata**.

i-Ertiyisi, *N. 3.* Peas ; from the Du. *erwte*.

Esā, *Dem. pron. 4 cl. contrac. fr. Esiya*, Yonder one.

ukw-Esa, Em. To bring, see **uku-Sa**.

ukw-Esaba, Em. To flee ; see **uku-Saba**.

Ese, *Prep.* Beyond,=**Ele**, which see.

Esi, (a) *Rel. pron. 4 cl.* Which : *isitya esivusayo*, a vessel which leaks, *i.e.* a leaking vessel ; used also as

(b) Possessive : *isitya esimnini ukōyo*, the vessel whose owner is present.

(c) *Dem. pron. 4 cl.* : *esisando*, this hammer ; less emphatic *isando-esi* ; *esisonka simnandi*, this sweet bread ; not to be confounded with **e-si**, which we : *into esiyitētāyo*, the thing which we speak of ; cf. **E. 2. (c)**.

i-Esile, *N. 3., pl. ama.* An ass, (from the Du. *ezel*).

Esinga, *Neg. of Esi (a)* : *Isitya esingahlanjwanga*, a vessel which has not been cleaned ; to be distinguished from *e-singa*, which we not ; cf. **E. 2 (c)** ; changes into **Esinge** before **ka**, **kō**, **na**, and some adjectives ; see **Singa** and **Singe**.

Esinye, *Adj. 4 cl.* One—another : *esinye isitya sikūlu*, *esinye sincinane*, one vessel is great, another small, see **Nye**.

Esiya, contract **esā**, *Dem. pron. 4. cl.* That yonder : *esāsonka*, that bread there. yonder ; *esāsipō silungileyo*, that good gift yonder.

Eso, *Dem. pron. 4. cl.* That ; (it stands between **esi** and **esiya** in signification) : *esosifo sikūlu*, that great sickness ; *eso-sibane sikanyayo*, that shining candle ; *saeso*, and *saseso (isitya)* every (vessel).

Esona, *Emphat. form*, see **Sona**.

ukw-Etā, *V. intrans.* Em. ; Kaf. **uku-Wutā**, contract **uku-Tā**. To sink down, subside, decrease ; *amansi atile* or *awutile*, Em. *etile*, the water subsided ; fig. to lose hope or heart ; to be dispirited, depressed, cast down : *nditē amandla*, lit. my strength is gone, *i.e.* I despair ; *ukuba batāndaze bangeṭi amandla*, that they should pray and

not faint. The following forms are to be distinguished : abbrev. rel. 2 cl. pl. *atā* or *etā*, who or which subside ; absol. past *ātā* or *ētā*, they subsided ; conj. past. *atā* or *etā*, and they subsided ; short. pres. *ātā* or *ētā*, they subside.

—**Etisa**, *Caus. form.* To cause to sink down ; to dispirit, make despondent.

Etē! *Interjec.* Give : *yi-etē into yam*, give me my thing.

Etē, Termination of perf. and pluperf. of verbs ending in *atā* : *ndambētē* (fr. *ukwambātā*), I have put on a garment.

ama-Etē-etē, *Pl. only.* *Isinto singama-etē-etē*, the things are tender, soft.

Etū, *Poss. pron. 1. p. pl.* Our : *amazwi etū*, our words ; emphat. *awetū amazwi*, our words.

ukw-Etūka, *V. intrans.* To be startled ; to start back from fright ;=**uku-Tūka**.

um-Etuko, *N. 6.* A condition being startled.

—**Etusa**, *Caus. form.* for **ukw-Etukisa**. To startle ; to cause fear.

um-Etuso, *N. 6.* A causing to fear, or that which causes fear.

um-Etyiso, Em.=**um-Tyiso**, the cud.

ukw-Eva, Em. } see **uku-Va**, to hear, feel.
am-Eva, Thorns. }

Ewe, *Adv.* Yes.

Ewu! *Interjec.* Hallo !

Eya, *Aux.* of future participle, 1 cl. sing. and 2 cl. pl. : *ngokuba eya kutētā*, he is or they (men) are about to speak.

ukw-Eya, *V. trans.* To deem a person or thing of little value, strength or importance than it appears or ought to have ; to despise : *ukuweya umlambō*, to have a low opinion of the river, and hence to go into it and be carried away ; to be dissatisfied ; to grumble on account of the smallness of a thing or present given, or of a price offered : *ndiyayeya lento*, I deem this thing not worth noticing.

—**Eyeka**, *Stat. form.* To be contemptible.

—**Eyela**, *Rel. form.* To fall into or sink into ; *ukudla kweyele esityeni kutwēlwe*, the food settled down in the vessel while carried ; to fall in, sink in : *inkomo yeyele eludakeni*, the cow has sunk into the mud ; to come down, *i.e.* to stumble : *weyele etyeni*, he nearly fell over a stone ; *weyela!* take care, you will fall ! Phr. *yeyele ngelo-*

mkhono, lit. it (cow) has fallen in and stuck fast by one of the front legs; as an animal in that position cannot extricate itself. The phrase has come to mean figuratively that some party has got into trouble, from which they cannot extricate themselves. This is the war-cry summoning the forces, to come and extricate those in distress.

—**Eyeliseka**, *Rel.-caus.-stat. form.* To be in the state of sinking or falling.

—**Eyelisela**, *Rel.-caus.-rel. form.* To cause to sink into a hole, river, snare or temptation.

um-Eyeliseli, *N. 1.* One who causes others to fall into danger, destruction, sin or any other evil.

um-Eyeliselo, *N. 6.* A causing to fall into destruction, etc.

ukw-Eyisa, *V. trans.* To overcome, convince, see **uk-Oyisa**.

—**Eyiseka**, *Stat. form.* To be convinced.

Eyona, *Emphat. form of Yona*, which see.

Ezā, *Dem. pron. cl. 3, 4, 5, pl., contrac. fr.*

Eziya. Those, yonder.

ukw-Eza, *Em.* To come, see **uku-Za**.

Ezantsi, *Prep.* Below, see **i-Zantsi**.

Ezi, (a) *Rel. pron. 3, 4, 5 cl. pl.* Which: *indlu ezinkulu*, houses which are great,

i.e. great houses; *isonka ezimnandi*, loaves that are sweet; *isinti ezigauliweyo*, cut laths.

(b) Used also in the Possessive: *indlu ezibemi bakōyo*, the houses whose inhabitants are present; *igusha ezimninizo ndimaziyo*, the sheep whose owner I know.

(c) *Dem. pron.* of the same classes. These here: *ezigusha zininzi*, these many sheep here; *ezisitya zikulu*, these large vessels here; *ezisintya sinde*, these long thongs here; *isintya-esi*, the thongs.

Ezinga, *Neg. of Ezi*: *ngesandla ezingahlanjwanga*, with unwashed hands; changes into **Ezinge** before **ka**, **kō**, **na** and some adjectives; see **Zinga** and **Zinge**.

Ezinye, *Adj. 3, 4, 5 cl.* Some—others: *ezinye igusha zityebile*, *ezinye zibityile*, some sheep are fat, others lean; see **Nye**.

Eziya, *contrac. ezā, Dem. pron. 3, 4, 5 cl. pl.* Those yonder: *ezānkomo*, the cattle yonder; *ezāsibane*, the candles yonder; *ezāsintya*, the thongs yonder.

Ezo, *Dem. pron. 3, 4, 5 cl. pl.* (It stands between **ezi** and **eziya**). Those: *ezondawo zinziima*, those difficult matters; *ezoziposo zikulu*, those great errors; *ezozintsu zincolileyo*, those dirty skins.

Ezona, *Emphat. form of Zona*, which see.

F

F has one uniform sound as in the English words father, face.

uku-Fa, *V. intrans.* (a) In the pres. and imperf. tenses it means to be sick, ill; to languish; *ndiyafa*, lit. I am dying *i.e.* I am sick; *ndibe ndi sifa*, lit. I was dying *i.e.* I was sick.

(b) In the past and future tenses it denotes to have died; to be deceased: *inkomo ifile*, the cow is dead; *umkhlululi wafa*, the Redeemer died; *siya kufa sonke*, we all shall die; *bafa sesosifo*, they died from that sickness; *undofa naye*, the one I will die with, (this is very modern, to show how attached one is to another); abbrev. rel. 2 cl. pl. *afā*, who or which die; absol. past. *āfa*, they died; conj. past. *afa*, and they died; short pres. *āfa*,

they die; fig. to be broken in pieces: *isitya sifile*, the vessel is broken; to be in a calamity or confusion: *ndifile kulambā*, I am dead from hunger; *ilizwe lifile*, lit. the country is dead, *i.e.* war has broken out; *safa ngumsi, betu!* men, we die from smoke! *wafa!* take care, you are in danger! *inyanga ifile*, the month is dead, *i.e.* at an end; *ngonyaka ofileyo*, last year; *into ebufo mnyama*, the thing is blackish; *utētū into ef' amange*, lit. he says a thing whose loins are dead, *i.e.* he says a thing that is of no avail. Phr. *umaf' evuka nje- ngenyanga*, lit. it dies and rises again as the moon, *i.e.* a question springs up again after it is supposed to have been settled or a person recovers after all hope is gone. *N. 8.* Death: *ekufeni kwake*, at his death.

—**Fela**, *Rel. form.* To die for or in a certain place: *umsindisi wetu wasifela*, our Saviour died for us; *wafela endlwini*, he died in the house; *umfasi wafelwa ngumntwana*, the woman was bereaved of, or lost a child.

—**Felana**, *Rel.-recip. form.* To die one for another.

—**Felisela**, *Rel.-caus.-rel. form.* To stick to a thing, not to leave it; to cling to: *ufelisele kwelolizwi*, he died by this word or for it; he stood to this word.

—**Fisa**, *Caus. form.* To cause, make to suffer or die by withholding food, but espec. to kill by slow poisoning or other means (*ubu-Ti*), as in executing a judicial sentence; to assassinate.

ukuzi-fisa, *Ref.-caus. form.* To feign or imitate sickness or death: *wosifisa*, you must act as if you were sick or dead.

ili-Fa, *contrac. i-Fa, N. 2.* (a) That what is left after death; inheritance, heritage: *esinkomo sililifa lam*, these cattle are my patrimony; *fig. lomntu unefa ngomsebenzi wakhe*, this person is earning much from his understanding to work; *lento inefa*, this thing is conducive.

(b) A painless or non-malignant tumour (it may be anywhere): *unelifa entanyeni*, you have a tumour on the neck, a tubercle or tumor of a chronic character.

im-Fa, N. 3. Sickness, death.

im-Fa-bele, N. 3. Ears of corn partially filled; a person without nourishment.

um-Feli, N. 1. One who died for another: *unyana ka-Tixo ungumfeli wabantu*, the Son of God is he who died for the people; also one who dies for a cause.

um-Fi, N. 1. A dead person of the male sex; in the same sense as the late So-and-so in English.

um-Fisi, N. 6. Any medicinal plant, espec. *Eriosema salignum*, for scrofula and kidney diseases.

isi-Fiso, N. 4. Assassination by poison.

im-Fo, N. 3. Sickness, death.

isi-Fo, N. 4. Sickness; *isi-Fosifo*, all manner of sickness.

um-Fo, N. 1. Lit. a mortal being (?); a man; familiar word of a person; *mfandini* / you

fellow! (either as endearing or in derision according to the tone).

uku-Faca, V. intrans. To be weak, emaciated from hunger.

—**Facisa, Caus. form.** To weaken, enslave, devastate.

i-Faca, N. 2. An emaciated person. (Those Kaffirs who in 1856 obeyed the orders of *u-Nongqause*, by destroying their cattle, were called *ama-Faca*, on account of their emaciated state).

uku-Fahla, V. trans. Em. Hl. for *ukuhambâ, ukumka: masifahle sihambê*, let us go away; (of very recent use, generally in a bad sense): *ufahle wehla nomcinga*, for *unyebelazile watshona nomcinga*.

uku-Faka, V. trans. To put, stuff, fill, cram into, (a vessel, bag, ground, etc.); to dip (bread into milk): *kâusifake isandla sakò esifubeni sakò*, put thy hand into thy bosom; to put on: *faka ingubo sakò*, put on your clothes; this refers to Em. speaking, clothes into which you insert the members of your body; to put to or in: *wafaka ilizwi*, he put in a word; *walifaka isipolo ikhashe*, he set spurs to the horse; *faka umkala*, put on the bridle; *fakani inkabi*, yoke the oxen in; *bamfaka intambò*, they put a thong round his neck, i.e. they made him prisoner; *andifakanga nto emlonyeni*, I have tasted nothing; *ndamfaka ematyaleni*, I brought him into court to be punished; *bamfaka imfiko*, they goaded him on, gave him no time to rest; *bafaka emva kwakhe*, they followed on his heels; *inkomo ise ifakile*, lit. the cow is already stocking milk, i.e. making udder, will soon calve; *ukusifaka entweni*, to meddle with. Phr. *indoda isifake amatòle*, the man has mixed the cows and the calves, i.e. he is leaving the place; *bafak' intaka*, they adorned themselves with the crane wings; *ndifake empandeni*, lit. put me in the beer pot, i.e. pardon me by giving me a drink, (a vulgarism of drunkards); *ndifake umnwe esimpumleni*, *ndisihlute sonke inkomo sakò*, rouse me, make me angry, and I shall take all your cattle; *faka ufundo etyòlweni*, lit. put your back into the bush, i.e. carry what is laid on you.

—**Fakana**, *Recip.-form.* To take counsel mutually: *bafakan' imilomo bodwa*, they take counsel among themselves only.

—**Fakeka**, *Stat.-form.* To be put among; to insert yourself into the fellowship or company of others.

—**Fakela**, *Rel. form.* To put in, on, etc., for or on account of; *ndifakele*, fill for me, *i.e.* my pipe with tobacco.

—**Fakisa**, *Caus.-form.* To cause, help or assist to put in, etc.

im-Faka-dolo, *N. 3.* Breechloader.

um-Faka-dolo, *N. 1.* American maize which was imported when breechloaders came in use.

uku-Fakafaka, } *V. intrans.* To be spotted,=**ukuba-Mfakamfaka**.

im-Fakamfele, *N. 3.* Any thing (garment) with small irregular spots; or of different colours.

um-Fakelo, *N. 6.* Food added to that which is already in the pot; *fig. N. 1.* the child which is given to a wife who does not bear children.

um-Fakelwa, *N. 6.* Anything or person put instead of another; as the child in the last word.

im-Fakwa, *N. 3.* The setting or enchasing of a stone in a ring, etc.

isi-Falafala, *N. 4.* A person who does not speak properly, or speaks defectively like a child.

im-Fa-mbéle, *N. 3.* Cow whose teats have been destroyed by the **in-Dlanga**.

um-Fana, *N. 1.* Dimin. of **um-Fo**; A young man, a full grown boy; *umfana wam*, my son; *umfana wakwam*, a youth of my place, my servant.

uku-Fana, *V. intrans.* To be like; to resemble; to be similar to: *ufana nam*, he resembles me; used also in a recip. sense: *isinto siyafana*, the things resemble each other; to seem, to appear: *ufana ukuba contrac. fan' ukuba upumile*, it seems he has gone out; used in an adv. sense, in vain: *ufan' utètà*, you speak in vain.

—**Fanekisa**, *Stat.-caus. form.* To cause or make like to; to liken to: *ubukumkani bamasulu bufanekiswa nomntu*, the kingdom of heaven is likened unto a man;

to deem like; to compare: *lomntu ndimfanekisa no-Nantsi*, I compare this man with So-and-so; to exemplify, illustrate by example.

—**Fanekisela**, *Stat.-caus.-rel. form.* Lit. to make to become like to; to take a likeness of; to copy after an original; to cause similarity, etc. for, after.

—**Fanela**, *Rel. form.* To suit: *lengubo indifanele*, this dress suits me; *fig.* to be proper; to become; to be fit: *akufanele ukumka*, it is not proper or right for you to go away; to be the duty, ought to be so according to the order, or in the nature of things: *ndifanele ukutàndasa*, it behoves me, *i.e.* I should pray; *ubungafanele ukuti*, thou shouldst not have said; *ukumkònsa u-Tixo kusifanele*, it behoves us, *i.e.* it is our duty to serve God; to deserve: *ufanele ukubetwà*, thou deservest to be beaten; to be worthy of: *nilufanele ubiso lwenu*, you are worthy of your calling; *ilizwi lifanelwe kukwamkelwa konke*, a saying worthy of all acceptance; *asifanele ukuza ebusweni bakò*, we are not worthy to come into thy presence; *fanell' ukuba=fan' uba*, *Adv.* probably, perhaps: *fanell' ukuba wokutàla alime*, perhaps he will be diligent and plough or cultivate; *amadoda afanele ukuba alishumi*, the men are about ten.

—**Fanelana**, *Rel.-recip. form.* To be fit and proper for each other; to suit each other: *abantu bafanelene*, the people are suitable for each other.

This form is also used in a conditional sense; If, or though I should: *ndingafanelana nditètà ngelwimi sabantu*, though I speak with the tongues of men; *ungafanelana unja-nina ukuba nsima*, though you should be ever so heavy.

—**Faneleka**, *Rel.-stat. form.* To be suitable, proper, becoming, decent: *kufanelekile ukuba ndimncede*, it is becoming for me to help him; *into efanelekileyo*, a proper, suitable thing. *Adv. ngokufanelekileyo*, properly: *masense ngokufanelekileyo*, let us act properly.

—**Fanelekisa**, *Rel.-stat.-caus. form.* To make proper, decent, etc.

—**Fanisa**, *Caus. form.* To liken to, com-

pare with; to seek, trace or search after likeness or similarity: *nondifanisa nabani-na?* like whom will you show me to be? to try to find out a resemblance; to own: *walifanisa ihashe lakè*, he claimed his horse by tracing out its likeness; *fanisa into yakò enam*, find out what is thine with me.

—**Fanisana**, *Caus.-recip. form.* To liken on both sides: *bafanisene izinto sabo*, they have examined their goods on both sides; to make their things resemble one another.

—**Fanisela**, *Caus.-rel. form.* To resemble for, for the purpose.

—**Faniselana**, *Caus.-rel.-recip. form.* To find out among each other; to dress alike, i.e. to put on clothes or dresses of the same colour: *ababantu bafaniselene*, the people have dressed alike.

um-Fanekiseli, *N. 1.* One who makes or prepares a likeness; a photographer.

um-Fanekiselo, *N. 6.* Image, likeness, representation in statuary; a photograph.

um-Fanekisi, *N. 1.* One who makes a likeness; a copyist or illustrator; one who likes to wear what he sees others wear.

um-Fanekiso, *N. 6.* An image, likeness, resemblance, figure, picture: *umntwana ungumfanekiso woyise*, the child is a picture of his father.

im-Faneleko, *N. 3.* Worthiness.

im-Fanelo, *N. 3.* Suitableness; propriety; desert.

ama-Fani, *Pl. only.* Resemblances, rather those that resemble.

o-Fani, *Pl. only.* *Ofani ngofani*, all kinds of things.

um-Fanisi, *N. 1.* One who likens, searches or traces a resemblance.

um-Faniso, *N. 6.* Likening, searching, tracing.

im-Fano, *N. 3.* Resemblance: *izinto simfan' inye*, the things resemble each other, are alike; synonym.

isi-Fano, *N. 4.* Resemblance, shape, form.

ama-Fa-nankosi, *N. 2.* Lit. those who die with the chief, his bodyguard; because they are in duty bound to cleave to him, even unto death.

um-Fa-ngqeke, *N. 6.* Lit. dead from cold; a lean, hungry, poor thing.

um-Fa-nkungu, *N. 6.* Haziness, spec. on the horizon; dimness of sight.

um-Fanta, *N. 6.* Cleft in a rock; fissure, crack in a wall or plank.

isi-Fanya, *N. 4.* Slight impression made by the nails or fingers, as in dropsy; hollow strakes in a wall.

uku-Fatya, *V. trans.* To dress or curl the hair with fat and red ochre into small knobs, all over the head; which custom was introduced by the chief Gaika.

isi-Fatyi, *N. 4.* Collective, the curling of the hair of the whole head.

i-Fatyi, *N. 3.* A barrel, cask (from the Du. vat).

uku-Faxa,
—**Faxanga**, } *V. trans.* To wring out (water); to press out (grapes).

isi-Faxangelo, *N. 4.* A (wine) press.

isi-Fazi, *N. 4.* Women taken collectively; dimin. **isi-Fazana**, young women taken collectively.

ubu-Fazi, *N. 7.* Womanhood; dimin. **ubu-Fazana**, womanhood in a young wife espec. a married one.

um-Fazi, *N. 1.* (from **um-Fo**). Woman; the wife of a man; dimin. **um-Fasazana**, young wife. Elderly people or fathers in law speak of young married women or daughters in law as **abafasazana**. **Um-fasi** is often contrac. into **um: umka-Mhala**, Umhala's wife; **omka-Nggika**, the wives of Gaika; **umkam**, my wife; **umkakò**, thy wife; **umkakè**, his wife.

Umfazi taken in the widest sense means a woman as distinguished from *umfo*, a man, or from *intombi*, a girl. This is not its common meaning however; its ordinary meaning is a wife, as distinguished from not only *intombi*, but also from *inkuzana*, a female, from *idikazi*, a husbandless woman, and even from *ishweshe*, a concubine. Though she be a widow, she is regarded and treated as a wife so long as she remains at her late husband's place, and does not return to her father's. Should she return to her father's, she becomes an *inkazana*, and is marriageable again. A lawfully divorced woman is no longer *umfazi*, but *inkuzana*. *Umfazi* at her husband's place is not only head of her hut, and owner of her garden, but is also mistress of her kraal, though she may not enter it. Her husband's place is called *umzi wake*, her kraal, whereas her father's is said to be *umzi wakowabo*, the kraal of those related to her. While it may be lawful to beat *intombi*, no one may beat *umfazi*, except her husband.

In the complicated establishment of a polygamist the wives have their various places and ranks. In

a fully developed establishment, that of a chief, there is the *umfazi omkulu* or great wife, whose eldest son takes his father's place at his death as supreme ruler of all his father's children and people; there is the *umfazi wase-Kunene*, the right hand wife, whose eldest son may form an establishment or tribe of his own, but subordinate to the great one. Then there is also *umfazi wase-Xibeni*, whose eldest son takes his grandfather's place. Under these, there may be subordinate wives called *ama-Qadi*, each *qadi* being under one of the higher wives; cf. *uku-Zeka*.

um-Fazikazi, *N. 1.* Lit. A great big woman; used in a good sense means one who commands respect from her appearance, years, conduct, or wisdom; in a bad sense it means an imperious woman, who arrogates the place and assumes the authority of a man.

im-Fazo, } *N. 3.* contrac. from *imfa ye-*
im-Fazwe, } *swe*, death of the land, *i.e.* war.

ukuti-Fe, *V. intrans.* To have emotion, compassionate feeling.

ukuti-Fe, *V. trans.* To sprinkle,=**uku-Fefa**.

im-Fe, *N. 3.* Spec. of sugar-cane (*Sorghum saccharatum*), *imfe yesele*, or *imf esele*, a kind of bulrush with a square instead of a round stalk (*Cyperus solidus*).

isi-Fe, *N. 4.* A small garden, where sweet-cane grows.

uku-Feba, *V. intrans.* (from the Sesuto). To fornicate, commit adultery.

isi-Febe, *N. 4.* A hare; fig. a fornicator, adulterer, harlot; a voluptuary, sensualist.

ubu-Febe, *N. 7.* Fornication.

im-Febenge, *N. 3.* A very hungry person.

uku-Feca, *V. trans.* To crack, bruise, brake down the maize or sweetcane stalks without severing entirely the parts: *ama-sele afeciwe*, the sweet cane has been cracked down.

im-Fecane, *Pl. only.* Marauders, freebooters, bandits, lawless tribe.

uku-Feceza,=**uku-Feca** and **uku-Fehleza**.

isi-Fede, *N. 4.* A handless fellow; an un-availing attempt.

i-Fedelele, *N. 2.* Nonsense.

ubu-Fedelele, *N. 7.* Uselessness, worthlessness.

uku-Fefa, } *V. trans.* To sprinkle
ukuti-Fefe, } gently; to rain gently.

u-Fefe, *N. 5.* A keen feeling below the diaphragm, sympathetic feeling, tender affection: *unofefe*, he is keenly or tenderly affected, which is seen by his tears, but tries to suppress them; fervour, heartiness, cordiality: *ndibetwè lufefe ngembāndeselo yakò*, I have a compassionate feeling for thy affliction. *Adv. ngofefe*: *ndinike lento ngofefe*, give me this thing out of affection; *kanofefe*, feelingly, fervently, affectionately, (see **ukuti-Fe**).

uku-Fefeza, and **Fefezela**,=**uku-Fefa**. **Fehlefehle**, *Adj.* Weak, feeble, languid from sickness.

uku-Fehleza, *V. intrans.* To walk as one who has lost power in his limbs, as one who drank too much liquor or tobacco,=**uku-Bexeza**.

u-Fehlezo, } *N. 5.* Weakness, langour
u-Fehlo, } after sickness. *Em.* palsy, ague.

u-Fekefeke, *N. 5.* Emotion,=**u-Fefe**.

uku-Feketà, *V. intrans.* To play, sport, frolic: *abantwana bayafeketà pandle*, the children are playing outside; fig. to toy with or trifle at work; to make sport of a person: *musa ukufeketà ngam*, do not make sport of me.

—Feketana, *Recip. form.* To play with each other.

—Feketisa, *Caus. form.* To cause or make to play or trifle; to treat playfully.

im-Feketò, *N. 3.* Play, sport, trifling.

isi-Fekexe, *N. 4.* *Wasifekexe*, he fell prostrate, had some heaviness on him.

i-Felani, *N. 3.* Cotton blanket (from the Du. *vel*).

ukuti-Felefele, *V. intrans.* Not to be anything, *i.e.* to be nothing.

um-Feli, see **uku-Fa**.

ama-Fene, *Pl. only.* Excuses in a bad sense,=**ama-Menemene**.

im-Fene, *N. 3.* Baboon.

ubum-Fene, *N. 7.* Apishness.

amam-Fene, *Pl. only.* A clan widely scattered amongst the various Native tribes.

u-F'epiwe, *N. 5.* Literally he has died, although it has been given to him, *i.e.* he is insatiable; then a one and sixpence tin can, because a beer drinker is not satisfied after having got that can full of beer.

im-Fesane, *N. 3.* Navel-string; fig. compassion: *ndisikwa yimfesane ngenxa yendimbane*, I have compassion on the multitude.

im-F'esele, *N. 3.* Spec. of bulrush, see **im-Fe**.

i-Festile, *N. 3.* Window (from the Dutch *venster*).

uku-Feza, *V. trans.* To accomplish; to bring to pass; to finish, work out: *ndiwufezile umsebenzi wam*, I have completed my work.

—**Fezeka**, *Stat. form.* To be accomplished, in a finished state.

—**Fezela**, *Rel. form.* To finish, etc. for or on account of: *ndifesele lento indoyisayo*, accomplish this thing for me, which is beyond my strength.

—**Fezisa**, *Caus. form.* To help to finish, etc.

um-Fi, see **uku-Fa**.

im-Fidi, *N. 1.* Mass (of people, mud, etc.).

u-Fifana, *N. 5.* Dimin. of **u-Fifi**. **Unofifana**, he has only a little, indistinct knowledge: *ndakà ndeva uffana ngehashe lakò*, I heard something about your horse.

u-Fifi, *N. 5.* An indistinct sight, seeing a little, not properly; fig. an indistinct idea, an inkling of a thing: *ebenge nalufifi lokuba babulawa yindlala*, he had no inkling that they were dying from hunger.

ubu-Fifi, *N. 7.* Dimness, weak sightedness.

uku-Fifinga, *V. trans.* To drive together in a rough way by force; to push people too much in work as the taskmasters did in Egypt.

uku-Fihla, *V. trans.* To hide, conceal, keep secret, suppress: *wayifihla pina lonto?* where did you hide that thing? *wayifihla inyaniso*, he suppressed the truth; *fihla ukuba kwakè*, do not make public his thieving.

—**Fihlana** *Recip. form.* To hide, etc., each other.

—**Fihleka**, *Stat. form.* To be hidden, capable of concealment: *inkomo zifihlekile ehlatini*, the cattle came out of sight, i.e. are hidden in the forest.

—**Fihlela**, *Rel. form.* To hide, conceal from or for: *uyandifihlela inkumbulo sakò*, you are hiding your thoughts from me; *niyifihlela bani-na lonto?* for whom or

from whom are you hiding this matter? the cow to keep back her milk for her calf.

—**Fihlelana**, *Rel.-recip. form.* To hide, etc., from each other.

—**Fihlisa**, *Caus. form.* To cause to hide, etc.: *washumayela ilizwi ngokungafihlisiyo*, he proclaimed the word without reserve, boldly, plainly.

—**Fihlisela**, *Caus.-rel. form.* To do a thing in secret: *wensa lento efihlisela*, he did this thing in secret.

im-Fihlelo, *N. 3.* A mystery.

im-Fihlo, *N. 3.* A hidden thing or matter, especially beer.

uku-Fihlakala, *V. intrans.* To be secret, mysterious, not easily revealed, explained or understood.

im-Fihlakalo, *N. 3.* A mystery, mysterious event.

uku-Fika, *V. intrans.* To arrive at; to come to: *ndifikile kusasa*, I arrived early: *izolo safika ekaya*, we arrived, i.e. reached home yesterday.

—**Fikela**, *Rel. form.* To reach to: *andi yi kufikela kulondawo*, I shall not reach or attain to that place; to surprise: *impi yasifikela*, the army came upon us, surprised or attacked us; *ndafikelwa butongo*, sleep overcame me; *uya kufikelwa yimihla*, days shall come upon you; *ndamfikela ngentonga*, lit. I came upon him with a stick, i.e. I did beat him.

—**Fikelela**, *Rel. 2. form.* To reach up to a certain place or person; to have access, admittance; *andinakufikelela kulanto*, I cannot reach up to attain that thing.

—**Fikisa**, *Caus. form.* To cause or make to arrive; to bring to; to let come: *ndazifikisa inkomo e-Qonce*, I brought the cattle to King William's Town.

—**Fikisela**, *Caus.-rel. form.* To cause to arrive for another, or in a certain place: *ndamfikisela inqwelo yakè e-Bofolo*, I brought his wagon for him to Fort Beaufort. Phr. *usifikisele*, he has eaten to his heart's content.

isi-Fikane, *N. 4.* Scented grass (*Andropogon* and *Lasiospermum radiatum*) used for necklaces.

um-Fikazi, *N. 1.* A dead person of the female sex; see **um-Fi**, under **uku-Fa**.

um-Fiki, *N.* 1. A new comer, stranger.
isi-Fikiso, *N.* 4. Means.

i-Fiko, *N.* 2. A person or other objects seated in a crouching posture: *into efane yalifiko*, a thing which remains inactive, as a troop, a bank of clouds on the horizon.

im-Fiko, *N.* 3. (a) Arrival. (b) Goads, only used in the expression *ukufaka imfiko*, to goad on. Its derivation is uncertain. It may be a corruption of *im-Viko*, sharp pointed stakes on which game are impaled.

ukuti-Filikihli, *V. intrans.* To fall down in a heap; to fall upon in crowds, as a herd of cattle in a corn field.

isi-Fimfitò, *N.* 4. Any thing very much swollen: *isandla sisifimfitò*, the hand is very much swollen.

uku-Finca, *V. trans.* To drink up; to drain the last drop.

—**Fincelela**, *Rel. 2. form.* To pour a substance from one vessel into another, leaving nothing remaining; to use up, leaving nothing; to exhaust: *wazifincelela isinto sakò*, thou hast used up thy good things.

um-Fincafincane, *N.* 6. Wild or red Data (*Leonotis leonorus*), used for colds, coughs and snakebites.

uku-Finga, *V. trans.* To tuck up, fold: *tinga imikòno*, tuck up the sleeves; to shorten; to make or gather folds in sewing a garment; to compress, squeeze in.

—**Fingeka**, *Stat. form.* To be gathered or contracted, as the coils of rope gathered on one heap: *intambò ifingekile*, the rope is coiled up.

um-Fingo, *N.* 6. Fold, plait in a garment.

ukuti-Fingi, *V. trans.* To heap up; to come upon as a crowd of people, cattle, etc.

im-Fingimfingi, *N.* 3. Heap, mass of people, cattle etc.

uku-Fingiza, = **uku-Funguza**.

isi-Fingo, *N.* 4. Lit. the rolling up of the night; dawn of the day; aurora of the morning.

uku-Fininika, *V. intrans.* To begin to come out, as the grass, buds and blossoms in the spring; the springs beginning to flow just before rain; to bleed a little.

—**Fininikisa**, *Caus. form.* To cause to empty out the blood, etc.; to bleed one a little.

ukuti-Finini, } *V. intrans.* To draw
uku-Finiza, }

up the body, as when about to sit down on the ground; to make faces, grimaces at another; to distort the countenance; fig. *uyasifiniza indaba*, he distorts the report.

—**Finizela**, *Rel. form.* To make a grim face for or to; fig. to disregard: *undifinizela-nina?* why do you show disregard to me? to interrupt or prevent one from speaking or proceeding.

uku-Finxa, *V. trans.* To over do, go to excess; *uyasifinxa inkomo*, he overdrives the cattle; *reflec.*: *uyasifinxa*, he fills himself more than needed by eating or drinking; to be immoderate, excessive.

uku-Finya, *V. intrans.* To blow the nose.

—**Finyela**, *Rel. form.* To draw together; to lie as a heap: *wombona endlwini efinyele*, you will see him in the house lying as a heap together; to draw up the legs and arms; *wafinyela imilense*, he drew up his legs.

—**Finyelela**, *Rel. 2. form.* To arrive at a certain place; = **uku-Fikelela**.

—**Finyeza**, *V. trans.* (for **Finyelisa**). To make short; to shorten (a garment, door, time, etc.): *finyesa ingubo*, or *imikòno*, draw up your garment or fold back the sleeves; *finyesa inkomo*, bring on or nearer together the cattle, which remained behind; to draw in; *finyesa inyawo sakò*, draw in your feet; to finish a work: *finyesa ukubùla*, finish thrashing.

—**Finyisa**, *Caus. form.* To make or cause to blow the nose.

i-Finyana, *N.* 2. One drawn together; a low, common person.

u-Fipa, *N.* 5. Hl. for **ubu-Mnyana**.

uku-Fipala, *V. intrans.* To become dim, indistinct, obscure; to be dark and cloudy; to change colour; to grow pale from any cause (anger, sickness, death): *wafipala ngumsindo*, his countenance changed from anger; *ufipele akasengumntu*, he was so much altered as to be scarcely known as a man; *igilas ifipele*, the pane is dim; *izulu lifipele*, the sky is cloudy; *amaswi afipele encwadini*, the letters are not clearly seen in the book; *ndifipele ukuva ngokubeka kuye*, I missed hearing by looking at him.

i-Fisa, *N. 3.* Fist (from the English).

um-Fisi, *N. 6.* Medicinal plant, see **uku-Fa**.

isi-Fiso, *N. 4.* Assassination, see **uku-Fa**.

ukutí-Fiti, *V. intrans.* To be crammed full, satiated, stuffed, fat; stupid: *itè-fiti kutyebe intliziyo yabo*, their heart is as fat as grease.

isi-Fiti, *N. 4.* *Baphia racemosa*.

ukutí-Fititi, *V. intrans.* To come, ooze out of skin or body (sweat).

i-Fititi, *N. 2.* Moistness of the skin, espec. of the nose.

uku-Fitiza, *V. intrans.* To put forth: *isulu liyafitiza*, the sky sends forth a drizzling rain; *umbòna uyafitiza*, the maize is putting forth filaments from the forming cobs, before the corn gets hardened; *umtò-mbo uyafitiza, fanel' ukuba iza kuna*, the (dry) fountain begins to flow, probably rain is coming; *inyoka ifitiza amagwebu*, the serpent is foaming at the mouth; (The Kaffirs say, that when two serpents fight, they retire from each other to get fresh poison and return foaming); *impi ifitiza pàya*, said of an army continuously issuing in small parties from a certain place; fig. not to be clear, unintelligible, hesitating in speaking, not coming to the point; to sob.

uku-Fixiza, *V. trans.* To put forth filaments; to strike one often on the face with the fist, etc.

uku-Fixa, *V. trans.* To put forth filaments as maize; said also when many guests come on one.

ukutí-Fixi, *V. intrans. and trans.* To be angry; to beat in anger.

um-Fiyo, *N. 6.* *Cluytia pulchella*, supposed to ward off lightning from striking a hut or kraal. The roots are burnt in the fire, and branches of the shrub are hung up round the eaves of the hut and on the kraal-fence.

i-Flara, *N. 3.* A load (from the Du. vracht).

im-Fo, **isi-Fo**, **um-Fo**, see **uku-Fa**.

isi-Fobè, *N. 4.* = **is-Afobè**, generally used in the plural *isafobè*. Speaking in an indirect manner, not coming clearly out, loading or obscuring the speech with flourishes; a thing of no use, only for amusement, as valentines.

uku-Foca, *V. trans.* To press or squeeze: *usuke wandifoca amatumbù*, he trampled upon or squeezed my bowels; fig. to shed out all the blood.

—**Focisa**, *Caus. form.* To cause to shed, to drain out all the blood by squeezing the neck of killed birds.

—**Foceka**, *Stat. form.* = **ukutí-Foco**, *V. intrans.* To yield to the touch, as an elastic substance or swelling; to be squeezable, squeezed out, compressed.

uku-Fohla, *V. trans.* Lit. To cause a depression; to break down: *inkabi ibufohlile ubuhlanti*, the ox has, by leaping over, depressed or broken down the fence of the cattle-fold.

—**Fohlana**, *Recip. form.* Em. To break each other's skulls; to tear each other's clothes etc., in fighting, = **uku-Ntlantlana**.

ukutí-Fohle, *V. intrans.* To be depressed or to sink: *nditè-fohle* I feel depressed; *indlu itè-fohle*, *mayifakwe intsika*, the roof of the house has sunk down, it requires a pillar; *utè-fohle*, *andabisambona*, he slunk away and I saw him no more.

uku-Fohlela, *V. intrans.* Only used in the expression: *uxòb' efohlela*, he arms and disarms, said of a coward who pretends to be brave by arming, but who never gets the length of fighting.

i-Fohlefohle, *N. 2.* The repeated beating or wounding of skulls in fighting.

uku-Fohloza, To tear; spoil, = **uku-Dlavula**.

—**Fohlozana**, = **uku-Fohlana**.

um-Fokazi, *N. 1.* A great, strange man who inspires fear.

u-Fokotò, *N. 5.* (a) The fontanel or soft place on an infant's head. (b) The umbilical cord of a young calf.

i-Fokotshela, *N. 2.* A common ignorant person; a destitute individual, a worthless fellow.

i-Foli, *N. 2.* Boa constrictor.

ukutí-Folokohlo, *V. intrans.* To fall down, after being shot or stabbed.

i-Folokwe, *N. 3.* Fork (from the Dutch vork). **ama-Folotwane**, *Pl. only.* Changes (always used in a bad sense), freaks, being now so then otherwise; different ways and manners.

uku-Foloza, *V. intrans.* To express discontent, find fault, murmur: *uyayifolosa intètò yam*, you demur or find fault with what I say.

isi-Fombo, *N. 4.* A humpbacked or hump-breasted person.

ukuti-Fongqo, *V. trans.* To arch the body as a springbuck in leaping up, or a worm or caterpillar in moving

ama-Fongqo and **ama-Fongqofongqo**, *Pl. only.* Convexities; protuberances or arches, as the back of a springback when jumping, the neck of a horse when prancing, the body of a worm when moving; fig. *utètà amafongqofongqo*, he uses tricks, artifices, excuses; he speaks figuratively, so that others cannot understand it.

uku-Fongqoza, *V. intrans.* To walk, run or jump in a curved, bent position; to arch the neck and throw the head like a horse.

isi-Fononondile, *N. 4.* A tributary of the Tsomo River.

uku-Fononontiso, *V. trans.* To make hopeless attempts or unmeasurable demands, as trying to milk a cow with little or no milk, or telling a child to do a thing beyond its strength, or confiscating the property of a destitute one.

ukuti-Fotò,
uku-Fotòka, } *V. intrans.* To be indented, bent in (a tin vessel).

isi-Fotò *N. 4.* An indentation, bend, as in a tin vessel.

i-Fotòyi, *N. 2.* A porridge of milk and pumpkin.

im-Fotyololo,
im-Fotyomfotyo, } *N. 3.* That which is supple, flexible, pliant.

i-Fòxongò, *N. 2.* An old hut.

u-Foyiyafoco, *N. 1.* Things coming next to nothing.

ili-Fu, *N. 2.* Cloud: *unelifu*, one who is in safety because of a cloud of defenders; loc. *efini*, in the cloud.

isi-Fu, *N. 4.* A surly, independent fellow: *lomntu usisifu*, this person is angry.

isi-Fuba, *N. 4.* Chest, bosom: *ukuba nesi-fuba* is quite general, said of any chest complaint whatever; *u-Sifuba sibanzi*, the Christian (so called by *u-Ntsikana*, the first Kaffir poet): *lomhlaba uya kumiwa*

ngosifuba sibanzi, this land will be inhabited by Christians.

u-Fuba, *N. 5.* Anxiety, apprehensiveness, hypochondry: *lomntu unofuba*, this person is suffering from hypochondry, cf. **u-Nkwi-ntshana**.

i-Fubesi, *N. 2.* The largest kind of forest owl.

isi-Fuce, *N. 4.* *Rhus longifolia*.

u-Fudo, *N. 5.* A tortoise.

uku-Fuduka, *V. intrans.* To remove from one place to another to settle or live: *kuminyaka mibini safuduka e-Dikeni*, it is two years since we left Alice; *safuduka ngenxa yenkomo*, we left on account of the cattle

—**Fudukela**, *Rel. form.* To remove for or to a certain locality: *wafudukela e-Monti*, he removed to East London; cf. **uku-Fudusa**.

im-Fuduko, *N. 3.* Removal from one place to another.

Fudula, *contrac. Fuda.* To use to do, to be accustomed; to be in the habit of being or doing so, with adverbial meaning; in past tenses, never in the present, as: in former times, in days gone by: *ubufudula ulima nganto-nina?* with what were you wont to plough? *ndifudula ndihambà*, I was in the habit of walking; *fudula* or *fuda ndisitsho*, I used to say.

uku-Fudumala, *V. intrans.* To be warm, hot: *kufudumele namhla, sibilile*, it is so warm to-day that we sweat: *amanzi ayafudumala embiseni*, the water is getting hot in the pot.

—**Fudumalisa**, *Caus.-form.* To make warm; to cause to be warm: *ilanga liyawufudumalisa umhlaba ehlotyeni*, the sun makes the earth warm in summer.

im-Fudumalo, *N. 3.* Warmth; heat of sun or fire.

uku-Fudumeza, *V. trans.* To warm up; to cook up: *fudumeza ukudla*, make the food warm.

uku-Fudusa, *V. trans.* To remove from one place to another; to translocate: *kufudusiwe isizwe*, the tribes have been removed to another country; cf. **uku-Fuduka**.

—**Fudusela**, *Rel. form.* To remove for, to: *ama-Nggika afuduselwe pèsheya kwe-Nciba*, the Gaikas have been located beyond the Kei river.

uku-Fukama, *V. intrans.* To brood, as a hen in hatching: *inkuku ifukamile*, the hen is sitting on her eggs; said also of a woman lying in, or a serpent coiled up after biting, or lightning after striking.

—**Fukamela**, *Rel. form.* To incubate eggs: *inkuku ifukamele amaqanda*, the hen sits on, is incubating the eggs.

—**Fukamisa**, *Caus. form.* To act as nurse to a lying-in woman, to minister to her and the infant.

u-Fukufú, *N. 5.*

i-Fukufuku, *N. 2.*

u-Fukufuku, *N. 5.*

} Things heaped to-

gether loosely, as leaves, rubbish, chaff, straw or refuse: *ihlati lifukufuku*, the forest is impassable on account of the fallen trees, leaves and scrub; *ingubo ilifukufuku*, the garment is loose and bulky, like a crinoline.

ukutí-Fuku, *V. intrans.* To swell a little; *lendawo itè-fuku*, this part is a little swollen; *ukoko lutè-fuku*, the scab is somewhat raised.

uku-Fukuka, *V. intrans.* To rise from fermentation or boiling; to swell up: *amasimbà akupèkwa ayafukuka*, the Kafir-corn when cooked rises in the pot; *intlama ifukukile*, the dough is raised.

—**Fukukisa**, *Caus. form.* To leaven; to cause to rise *i.e.* fermentation, as dough in bread.

—**Fukula**, *V. trans.* To lift up: to take up from the ground; to heave; to support, as one person assisting another by holding him up in his arms or on his shoulders in passing a dangerous place.

—**Fukusa**, *V. trans.* To raise, lift up earth, as a mole or swine: *intuku iyafukusa*, the mole is lifting up the earth. *V. intrans.* to germinate, grow, as grass in spring.

—**Fukutà**, *V. trans.* To munch a thing, as a little corn, or mimosa root, or a straw with pipe-oil; *balifukutà igqwaka*, *ukuse bazuse amendu*, they chewed the Bushman tea to get strength.

uku-Fukuzela, *V. intrans.* To carry on the head bulky, soft things (garments, twigs), which dangle down.

i-Fula, *N. 3.* Forage, provender, from the Dutch *voer*.

F

im-Fula, *N. 3.*

um-Fula, *N. 6.*

} An open valley with a water channel; *umhlaba usimfula*, the ground is full of fissures and clefts.

isi-Fula, *N. 4.* Collective, a number of *imifula* in one place.

um-Fula, *N. prop.* (a) A tributary of the Tsomo river. (b) A river in Eastern Gcalekaland.

uku-Fulatèla and **Fulatsela**, *V. trans.* Em. to turn the back on a person or thing: *ungandifulatèli*, do not turn the back on me.

uku-Fulela, *V. trans.* To cover in a house with thatch; to thatch; now to put any roof on a house, zinc, corrugated iron, etc.

u-Fulelo, *N. 5.* Thatching, roofing.

um-Fuleli, *N. 1.* A thatcher, etc.

uku-Fuma, *V. intrans.* To be or become moist, damp, humid: *amasimbà afumile esitèni*, the Kafir-corn has got damp in the pile.

—**Fumisa**, *Caus. form.* To cause to be moist; to moisten, make damp.

—**Fumana**, *V. trans. pass.* *Funyanwa.* To come to; to meet with; to find: *ndiyifumene imvu yam ebilahlekile*, I have found my sheep which was lost; to make up to: *yib' uhambè ndokufumana*, be going on, I will make up to you; to reach: *andiyifumani lento nangesandla*, I cannot reach this thing even with the hand; fig. to get at: *ndiya kukufumana*, I shall get you, *i.e.* beat, strike you; to gain, attain, obtain: *ndiyafuna ukufunda*, *ke andikufumani*, I seek to learn, but I cannot attain it.

This verb is used in the adverbial sense of doing a thing in vain, (changing sometimes the end vowel *a* or *i* into *e*). There is a distinction between the use of this verb with a participle and its use with the conjunctive mood, *e.g.* *ufumana etètè*, he speaks in vain; *ufumana atètè*, he speaks at random, or without thought or occasion or reason; *kuba alifumane lipatè rele*, for he beareth not the sword in vain; *ufumane atàbàtè*, he takes without ceremony; *fuman' ufika selemkile kwa pènolo*, you come too late, he having left last night already.

- Fumanana**, *Recip. form.* To find, meet, reach, catch each other, when seeking each other: *ndafumanana naye endleleni*, I met with him in the road; *wafumanana nexâma*, he caught or hit the hartebeest antelope.
- Fumananisa**, *Recip.-caus. form.* To cause to find each other.
- Fumaneka**, *Stat. form.* To be found: *ufumaneka etembékile*, he is found faithful.
- Fumanela**, *Rel. form.* To find or obtain for: *wasifumanela*, he found for himself.
- Fumanisana**, *Caus.-recip. form.* To find out one another; to rival.
- uku-Fumbâ**, *V. trans. pass. Funjwa.* To pile, heap up; to collect many things into a mass: *côlani ezonto nisifumbê*, pick up those things and pile them up.
- Fumbêla**, *Rel. form.* To pile for or at: *fumbêl'apâ*, heap up here.
- Fumbêlana**, *Rel.-recip. form.* To gather together in small heaps or masses: *bafumbêlene ndawo nye*, they sit together in heaps, which generally means, they are too crowded.
- Fumbisa**, *Caus. form.* To cause to make piles, heaps.
- Fumbisana**, *Caus.-recip. form.* }
- Fumbisisana**, *Caus. 2.-recip. form.* } To help to make piles or heaps for each other.
- Fumbisela**, *Caus.-rel. form.* To cause to make heaps for.
- i-Fumbâ**, *N. 2.* }
- im-Fumbâ**, *N. 3.* } Heap, pile.
- isi-Fumbâ**, *N. 4.* A humpbacked person; a hide folded together.
- uku-Fumbâlala**, *V. intrans.* To be in a crouching position; to lie in a heap; to stay in a place for a little, not to settle there.
- uku-Fumbâtâ**, *V. trans.* To close the hand, making a fist; to grasp and keep, or retain in the closed hand; fig. to comprehend.
- Fumbâtêla**, *Rel. form.* To grasp for or on account of.
- Fumbâtisa**, *Caus. form.* To cause the hand to close on something; to give something into the hand,
- um-Fumbêsi**, *N. 1.* Em. The husband of the wife's sister.
- uku-Funa**, *V. trans.* To seek, want, desire, aim at, inquire for: *ufuna nto-nina apâ*, what do you want here? *ndifuna umsebenzi ukuse ndisuse*, I endeavour to gain money by work; *funa inkomo silahlekile*, search for the cattle, they have strayed; *ndifuna ukusibona*, I want to see myself in the glass; *ipina imali beyifuna-nje abantu?* where is the money the people ask for?
- Funafuna**, *Freq. form.* To seek quickly.
- Funana**, *Recip. form.* To want, seek, etc., one another: *bafunana naye*, they wanted him; *andifunani naye*, I do not like him, I detest him.
- Funeka**, *Stat. form.* To be sought, wanted; to be in demand; to be needful; to be worth of seeking; to be desirable: *into efunekayo*, a desirable, needful thing; *kufuneka ukuba lento yenziwe*, that thing must be done.
- Funela**, *Rel. form.* To want, seek, etc., for: *undifunela-nina?* what do you seek me for? *wondifunela ukudla*, you must see to get food for me.
- Funisa**, *Caus. form.* To cause a search to be made; to try to obtain; to help to seek: *ndiyafunisa ngenkomo yam*, I try to obtain by my cow, i.e. I bring her for sale; fig. to try to find, i.e. to guess, suppose.
- Funisela**, *Caus.-rel. form.* To try to find for; fig. to guess, estimate, reckon, appraise: *lomntu ngokwam ukufunisela unetyala*, this man in my opinion is guilty; *inani legusha lifuniselwa kumawaka*, the number of sheep is estimated at thousands; to grope in the dark, as a blind man.
- Funisisa**, *Caus. 2. (intens.) form.* To help to seek, search out, throughout; to want, inquire, etc., carefully, earnestly.
- im-Funeko**, *N. 3.* Necessity.
- um-Funi**, *N. 1.* One who seeks or is in search for any thing; fig. an inquirer.
- i-Funiselo**, *N. 2.* Guessing, estimation.
- um-Funo**, *N. 6.* All sorts of edible herbs growing wild. The Natives go searching now for all sorts of vegetables whether wild or cultivated; grain is excluded.

uku-Funca, *V. intrans.* To drink (said of bees and flower-sucking birds),=**uku-Mfimtā**.

im-Funda, *N. 3.* Em. A flat place or valley at a river's bank, overflowed when it is full.

um-Funda, *N. 6.* A place of low, mean people who do not go to serve at court; outcasts who do not willingly submit to the chief's orders.

uku-Funda, *V. trans.* To learn to do a thing; to learn to work; to learn to read, build, etc.; to gain knowledge: *bafunda amagama*, they are learning the alphabet; *ufundile*, he is a learned man; *uyafunda incwadi*, he learns to read. Em. To take another mouthful of food.

—**Fundela**, *Rel. form.* To learn for or in a certain place, etc.

—**Fundisa**, *Caus. form.* To teach, instruct: *abantwana bayafundiswa ndim*, the children are instructed by me.

—**Fundisana**, *Caus.-recip. form.* To teach, etc., each other.

—**Fundisela**, *Caus.-rel. form.* To teach, etc., for: *ufundisela imali*, he teaches for money.

im-Fundi, *N. 3.* An expert person.

um-Fundi, *N. 1.* A learner, disciple.

ubu-Fundisi, *N. 7.* Office of teaching, ministry.

um-Fundisi, *N. 1.* Teacher, applied to all missionaries and preachers of the Gospel: *umfundisi wabantwana*, a school-master. (Now for school-master they say *u* or *ititshala*, to distinguish him from the Missionary).

im-Fundiso, *N. 3.* Instruction, teaching, doctrine.

isi-Fundiso, *N. 4.* Lesson, training.

u-Fundiso, *N. 5.* The act or way of teaching.

um-Fundiswa, *N. 1.* One who is being taught or trained.

im-Fundo, *N. 3.* That which has been learned; education.

um-Fundo, *N. 6.* A learning; the act or work of one who is only learning.

uku-Fundekela, *V. trans.* To annoy, bother, vex, tease, trouble, irritate by making a noise or clamour: *mus' ukundifundekela*, do not trouble me; *wandifundekela ngenko-*

mo, he troubled me with begging for cattle.

—**Fundekelana**, *Recip. form.* To tease, trouble, etc., each other by noise or clamour.

im-Fundekelo, *N. 3.* } Noise, clamour,
isi-Fundekelo, *N. 4.* } dunning.

um-Fundi, **ubu-Fundisi**, **um-Fundisi**, **im-**, **isi-**, and **u-Fundiso**, **um-Fundiswa**, **im-** and **um-Fundo**, see **uku-Funda**.

u-Fundo, *N. 5.* The upper or prominent part of the spine: *unofundo*, he is hunch-backed; *banofundo*, they have a reserve force behind, see **uku-Faka**.

uku-Fundulula, *V. trans.* To banter or speak ironically.

im-Funeko, Necessity, see **uku-Funa**.

uku-Funga, *V. intrans.* To make an oath; to swear, which is done by calling by name a chief, generally one who is dead, or invoking a father or brother on the part of females, and a sister or mother, especially a mother-in-law, on the part of males; a woman never names her father-in-law: *leisawe ngeziswe zifunga inkosi saso*, the various tribes swear by their chiefs; *ndifunga u-Tixo*, I swear by God.

—**Fungela**, *Rel. form* To swear for: *ufungela-nina?* for what purpose do you swear?

—**Fungelana**, *Rel.-recip. form.* To swear to each other, as David and Jonathan did; to conspire with each other; to vie with each other.

—**Fungisa**, *Caus. form.* To cause to swear; to bind by, and to put under oath; *umgwebi wawafungisa amanqina*, the judge put the witnesses under oath.

—**Fungisana**, *Caus.-recip. form.* To bind each other by oath.

—**Fungisela**, *Caus.-rel. form.* To bind by oath for.

isi-Fungo, *N. 4.* Oath, affidavit.

im-Fungqa, *N. 3.* Heap, multitude.

um-Fungqu, *N. 6.* Heap, burden, load.

im-Fungumfungu, *N. 3.* Rubbish in a heap.

uku-Funguza,=**Fingiza**, *V. trans.* To remove a heap by carrying (corn, litter, sweepings).

um-Funi, *i-Funiselo*, **um-Funo**, see **uku-Funa**.

uku-Funquka, *Stat. form* To raise or lift itself: *umsi wonke maufunquke*, let the whole place rise.

—**Funqula**, *V. trans.* To raise or lift a heavy thing or burden.

uku-Funxa, *V. intrans.* To draw up any liquid as water, marrow or juice into the mouth; it may be done in any posture. It differs from **uku-Sela**, **uku-Punga**, **uku-Ncinda**, **uku-Ramncela**, **uku-Xapa** and **uku-Kôta**.

im-Funxa, *N. 3.* A sponge.

uku-Funza, *V. trans.* To urge on dogs to hunt, or armies to fight or attack: *wandifunsa ngesinja*, he set the dogs on me, *wasifunsa isinja kwinyamakasi*, he set the dogs at the buck to catch it.

—**Funzana**, *Recip. form.* To urge one another to fight: *basuke bafunsana abafobo-Somtâ*, the sons of Somta urged one another to fight (the enemy).

—**Funzela**, *Rel. form.* To give the charge to an army to rush on a place; birds to feed their young ones: *intaka iyafunzela amatôle ayo*, the bird feeds her young ones by inserting the food with her beak into their mouth.

um-Funzelo, *N. 6.* The food conveyed to the younger bird by the mother bird. It is now used generally for nourishment.

Fupi, *N. 3. Adj.* Short, thick, squat: *umntu omfupi*, a short and thick person; *inkomo emfupi*, a squat beast; near: *lento ikufupi kuye*, or *naye*, the thing is near to him; dim. *futshane*: *iliswi elifutshane*, a short word; *indlela imfutshane*, the road is short.

u-Fuqa, *N. 5.* Unpleasant smell.

Fusa, *Adj.* Dark brown: *ihashe limfusa*, the horse is dark brown.

uku-Fusa, *V. trans.* To imbrown †.

—**Fuseka**, *Stat. form.* To become brown.

um-Fusa, and **um-Fusakazi**, *N. 6.* A dark brown animal.

i-Fusi, *N. 2.* Land having been formerly cultivated, but now left fallow or lying waste.

im-Fusi, *N. 3.* The first child born after twins.

i-Futâ, *N. 2.* White clay, with which circumcised boys smear their bodies.

ama-Futâ, *Pl. only.* Any fatty or oily substance; butter, etc.

uku-Futâ, *V. intrans.* To blow in puffs and gusts; to move the air by breathing or by a pair of bellows: *imfutâ iyafutâ ngamandla*, the bellows blow powerfully; to blow at or upon: *inyoka imfutile ngamatê ayo*, the snake blew its poison at him; to breathe hard, quickly, vehemently; to snort: *ihashe liyafutâ*, the horse snorts; to begin to stink; fig. to press with solicitations; to annoy by constantly inducing a person to consent to the views of another: *undifutile*, he is constantly on me, or presses me hard by pursuit, or importunity, or demand; *umntu ofutâyo*, a surly person, = **isi-Fu**.

—**Futâna**, *Recip. form.* To excite each other by rivalry; to press against each other closely, e.g. a large number of people in a small compartment.

—**Futânisela**, *Recip.-caus.-rel. form.* To smother.

—**Futêka**, *Stat. form.* To feel, as if suffocated, smothered; to breathe vengeance; to be inflated, excited with anger: *ufutêkile ngumsindo*, he is full of wrath.

—**Futêla**, *Rel. form.* To blow in, at, upon: *inyoka yamfutêla*, the snake blew at him (poison); fig. to assail with angry words.

—**Futêlana**, *Recip. form.* *Ndifutelene*, I am in a state of suffocation (from smoke or anger).

—**Futêlisa**, *Rel.-caus. form.* To cause to blow at; to inflate.

—**Futêza**, = **uku-Futâ**.

u-Futâ, *N. 5.* Stench, mephitic air or gas.

i-Futê, *N. 2.* Persistence, importunity, etc.

im-Futô, *N. 3.* Bellows, made by the Natives of goat skins, which are removed from the animal without being cut open excepting near the legs, thus forming bags of about 14 to 20 inches. A horn is inserted at the small end which serves as a nozzle; and at the wide open end are two sticks running across each side of the bag, forming an opening like a carpet bag. These are held by the hand so as to open and shut the bag, which being alternately dilated with wind and compressed by a downward stroke of

the hand, gives a strong blast of wind. Now all sorts of bellows are called *imfutò*.

um-Futò, *N.* 6. The puff of a snake, bullock, cat, or other animal, expressing anger or mischief; the sudden emission of air through the nostrils; huffing, puffing, rage, fury.

Futí, *Adv.* Often, frequently: *ndimbonile futi*, I have seen him many times; *futi kangakana-nina?* how often? *yenza futi*, do it frequently; *kafuti*: *ngokungabi nakulala kafuti*, in watchings often.

Futshane, *Adj.* Short, see **Fupi**.

uku-Futshanisa, *Caus. form.* To shorten, (introduced lately).

ukuti-Futi, *V. intrans.* To be rather warm or heated; to be faint, weak, out of breath from running; fig. to feel uneasy, uncomfortably warm, angry; to be excited, in a passion.

isi-Futufuti, *N.* 4. State of excitement; hot, hasty temper.

ubu-Futufuti, *N.* 7. Closeness, want of fresh air.

uku-Futukeza, *V. trans.* To rush upon the enemy from behind with vigour and press him so that he cannot escape.

im-Fuxwa, *N.* 3. Sickness of infants who fall sick (get asthma) on cloudy days; fig. *ungenwe yimfuxwa*, he is excited, angry.

uku-Fuya, *V. trans.* To hold in possession; to occupy: *siwufuyile lomhlaba*, we have occupied this country; to farm or breed cattle: *ufuyē igusha*, he bred sheep; *abelungu bayayifuya imali*, the white people rear money, *i.e.* give it out for interest; to save, spare, reserve.

—Fuyisa, *Caus. form.* To cause to possess, hold, reach, make rich.

i-Fuya, *N.* 2. A rich proprietor.

um-Fuyi, *N.* 1. Owner, proprietor, rearer, farmer.

im-Fuyo, *N.* 3. Possession, property, stock of any kind; *imfuyo yemali*, capital of money.

uku-Fuza, *V. intrans.* To be like, resemble, a parent or ancestor, espec. in moral character: *lomfana ufusa uyise ngokunxila*, this young man shows a natural likeness or disposition of his father in drinking.

—Fuzisa, *Caus. form.* To make to resemble.

—Fuzisela, *Caus.-rel. form.* To make to liken to or for.

im-Fuza, *N.* 3. A likeness, resemblance in manners, etc. Phr. *yimfusa ka-Qongqotwane*, he is a chip of the old block.

um-Fuzi, *N.* 6. A model.

um-Fuziselo, *N.* 6. A likeness, image.

im-Fuzo, *N.* 3. } = **im-Fuza**.

u-Fuzo, *N.* 5. }

G

G has its usual hard sound as in the English *go*, *give*; *igama*, name; *galela*, pour. Some tribes pronounce it harder, nearly like *k*; some softer, like the Dutch *g*.

ukuti-Gā, *V. intrans.* To reach to; *intsimi itē-ga apā*, the garden reaches as far as here, to this point here; *ndiye kuti-ga pāya*, I went as far as there, = **ukuti-Gabū**.

uku-Gāba, *I. V. trans.* To cut in; to dig with a pick or hoe; fig. to beat the dust (horses).

i-Gāba, *N.* 2. A pick or hoe.

uku-Gabā, *II. V. intrans.* To dangle, swing, move, bend: *amansi ayagabā*, the water is going to flow over by swinging of the vessel, carried on the head; to superabound; fig.

to pride one's self in; cf. **uku-Gcadiya**; fig. to shiver from fear.

—Gabēla, *Rel. form.* To move, swing, bend on or to: *umlambo uyagabēla ngapandle*, the river overflows its banks; *amansi ayagabēla pāntsi*, the water is spilling down; fig. to bend, incline, influence the mind to a certain object; to desire: *intlisiyo yakō igabēla-nina?* on what is your heart bent?

—Gabisā, *Caus. form.* To cause to swing, move; to stir: *uyagabisā umboko wakē*, he swings his watch-chain; fig. to make one inclined; to cause to pride in.

—Gabisela, *Caus.-rel. form.* To make inclined, desirous or disposed for.

i-Gabà, N. 2. Em. A large earring.
u-Gaba, N. 5. The pedicle of the flower, or the peduncle that supports the fructification of the maize or cornflower.

uku-Gababisa, V. trans. To take long strides in walking; to cover a large space or area by shooting or throwing the lance over the mark; to perform by ploughing, speaking, etc., more than was intended; to go beyond the mark; to do a work superficially, not up to the mark; to do it generally, but not thoroughly.

uku-Gabadela, V. intrans. To go too far or beyond one's bounds, rights or means; to go too far in spending; to get poor from debts.

i-Gabàgabà, N. 2. That which grows too rapidly and remains therefore thin, weak, feeble, slack, flabby, rotten, tasteless (meat), loose, useless: *lento yangama-gabàgabà*, that thing was weak, etc.

u-Gabajolo, N. 5. That which is long, stretched: *inyawo sakò singabajolo*, your feet are long.

in-Gabàne, N. 3. A kind of chest complaint among children.

ukuti-Gabangxa, V. intrans. To make a false step; to slip or fall into a hole, or to be caught between branches in falling from a tree; to sit or ride astride; not quite full: *ibèkile itè-gabangxa*, the beker is not quite full.

uku-Gabangxisa, Caus. form. To fill half full.

ukuti-Gabanqa, V. intrans. To descend suddenly; to be steep, sloping, declivitous, as the brink of a river; to be depressed, hollow.

uku-Gabàza, V. intrans. To travel in safety, as in times of peace.

ukuti-Gabu, V. intrans. To part in two, as clouds open suddenly, so that the sun is seen through the opening; to clear away as mist, not entirely, but so that a vista of light appears; said also of a vista in the forest, cf. **uku-Gabuka**.

ukuti-Gabù, V. intrans. To extend or reach to a certain point: *itè-gabù pàkati*, it reached to the midst of an object, or to the waist of a person, cf. **ukuti-Ga**.

i-Gabùgabù, =i-Gabàgabà.

uku-Gabuka, Stat. form. To clear away as clouds or mist, so as to cause an opening: *inkungu igabukile*, the mist has cleared away; to give way, as when people remove from a place which is too populous, and go to build a new one; fig. to be open, light: *amehlo agabukile*, the eyes got light; *intlungu igabukile*, the pain is gone. Phr. *intloko igabukile isigcawu*, lit. spider webs have been removed from the head, i.e. the head got understanding, = **ukuti-Gabu**.

—Gabula, V. trans. To clear a way or land, make an opening, as through the forest or host of opposers; to cut through the lines of an army; to open the eyes: *uyagabula isigcawu*, lit. he clears away the spider web, i.e. he gets understanding.

—Gabulela, Rel. form. To clear away, etc. for another or for a certain purpose: *yigabulele ingwelo*, clear a path for the waggon; *sigabulele*, make room for yourself; *wasigabulela indlela ehlatini*, he cut for himself a path through the forest; *uyasigabulela kulomsebenzi*, he makes himself thoroughly acquainted with this work; he studies, works it thoroughly, earnestly.

uku-Gabùza, V. intrans. To tell old tales; fables.

i-Gada, N. 2. A lump or clod of earth; a sod, turf; fig. *ilixwe selimagad'ahlabaya*, lit. the country is full of piercing lumps, i.e. already unsettled, upside down, = *alixolile*. Phr. *usukile egadeni*, he has grown up fast.

uku-Gada, V. intrans. To run about in madness; to have rabies.

in-Gada, N. 3. Species of wild cat, = **im-Bòdla** and **i-Càtaza**.

um-Gada, N. 6. Rabies, madness; *unomgada*, he is mad. Hl. for uneven, rugged, full of clods.

i-Gadalala, } N. 2. That which is hard,
i-Gadava, } dried up (skin), fig. a strong corpulent person.

isi-Gadi, N. 4. A cluster of stalks, growing out of one, but producing no fruit; an ill-formed, unattractive child; a deformed, useless animal.

u-Gadla, *N. 5.* The first thick milk out of a new bag.

ukuti-Gadla, = **uku-Gadlela**.

in-Gadla, *N. 3.* A lancet.

u-Gadlagadla, *N. 5.* A succession of reports of things thrown down.

uku-Gadleka, *V. intrans.* To fall down prostrate (bullock).

—**Gadlela**, *V. trans.* To throw down a burden, cf. **uku-Kählela**.

u-Gadugadu, *N. 5.* That which is hard and dry, (bread); dried fruit or pumpkin.

uku-Gafela, *V. intrans.* Em. To compete for a wife; to induce the parents to give her to him.

ukuti-Gaga, To come upon by surprise; to take by surprise; to attack: *batè-gaga kuye*, they surprised him.

—**Gagana**, *Recip. form.* To attack one another: *bagagene ngesifuba*, they run against each other; *inkunsi satàna-gaga*, the bulls attacked each other unexpectedly.

—**Gagelela**, *Rel. 2. form.* To get at him for another.

—**Gagisana**, *Caus.-recip. form.* To vie, rival, contend, outbid.

in-Gagiso, *N. 3.* Rivalry, competition.

i-Gāga, *N. 2.* A stony place: *wahlwayela egāgeni*, he sowed in a barren place.

u-Gāga, *N. 5.* (a). A dried skin. (b). A robin of brownish-yellow colour, Du. dagbreker. (c). The point of the sternon: *wandibetā elugāgeni*, he beat me on the chest; fig. a man of high position; an influential courtier of long standing.

i-Gagadele, *N. 2.* One whose belly is blown up; a swollen dead body; fig. a proud, haughty, insolent person.

u-Gagadele, *N. 5.* A swift runner.

uku-Gagadlela, = **uku-Gadlela**.

u-Gagadu, *N. 5.* Hardness of the ground from dryness of the weather; pumpkin which is cut up into small strips and dried.

uku-Gagamela, *V. intrans.* To aim at an object beyond one's reach; to over-do, over-reach one's self; to arrogate, usurp, blow one's self up as a turkey: *uyigagamele lengubo*, he glorifies himself about this dress, which does not suit him, i.e. beyond his status and means; (cf. **uku-Kākāmela** and **uku-Ngangamela**).

isi-Gagamela, *N. 4.* A person of high rank, a chief.

ubu-Gagamela, = **ubu-Ngangamela**.

um-Gagasi, *N. prop.* Tributary of the Gcuwa river.

i-Gagu, *N. 2.* A bold, daring, foolhardy, very self-conceited, frivolous man, without shame; (used always in a bad sense).

ubu-Gagu, *N. 7.* Boldness, daring, foolhardiness.

u-Gahe, *N. 1* (said to be contr. from *u-Gemashe* or *u-Giyamashe*), = **u-Hili** or **u-Tikoloshe**.

in-Gajala, *N. 3.*

in-Gajela, *N. 3.*

isi-Gajilili, *N. 4.*

uku-Gajula, *V. intrans.* To walk in long, wet grass.

um-Gajulo, *N. 6.* A frock-coat or gown, cassock, surplice.

i-Gālā, *N. 2.* The sun; *amagdlā*, hot days following each other.

i-Gāla, *N. 2.* A small brown animal, called by the Du. springhaas; English, spring hare.

i-Galagala, *N. 2.*

um-Galagala, *N. 6.*

i-Galagala, *N. 2.* } Buxus MacOwani, Cape box-wood. Du. Buig-my-niet. Phr. *usicandele umgalagala*, he brought misery, evil, or a complaint upon himself; (this wood is very difficult to split up).

i-Galakangqa, *N. 2.* Sound caused by hiccough.

ukuti-Galakaxa, *V. intrans.* To come down suddenly upon a person or thing, as upon a buck in hunting, or upon an army by another army; to fall suddenly into a hole or thorn bush; = **ukuti-Gaga**.

i-Galakaxa, *N. 2.* Em. A tall, thin person or thing.

u-Galakaxa, *N. 5.* An ox with long horns and a tall thin body.

i-Galanga, *N. 2.* Big fire.

i-Galawe, *N. 2.* White beads.

uku-Galeka, *V. intrans.* To be without food, hungry, which is to be seen by his thin stomach.

—**Galela**, *Rel. form.* of **uku-Gala** †. (a) To pour forth, out and in: *galela amansi emitini*, water the trees. (b) To strike a blow: *wamgalela ngenduku*, he beat him with a stick; *galela intaka*, fling stones or a stick at the birds; to join in an

- attack : *impi yagalela kuti*, the army joined us; *uyise wagalela kubo abafana bakè*, the father joined his young men in the fight, i.e. did not reprimand them.
- Galelana**, *Rel.-recip. form.* To join battle; to fight with each other : *bagalelana naye ngenduku*, they fought with him with knob-sticks.
- Galeleka**, *Rel.-stat. form.* To pour into (the country or enemy) with violence : *impi yagaleleka kusasa*, the enemy rushed in this morning.
- Galelekela**, *Rel. 2.-stat.-rel.-form.* To rush into a certain place ; *impi yagalelekela ezweni lethu*, the enemy rushed into our country.
- Galelelana**, *Rel.-recip. form.* To take one another's wages alternately.
- i-Galimoya**, *N. 2.* Sickness ; to be blown up by wind (tyimpanitis) ; at present used for dropsy.
- in-Galo**, *N. 3.* The human arm.
- isi-Galo**, *N. 4.* A brawny arm.
- i-Gama**, *N. 2.* (a) Name : *igama lakò lingubani-na?* what is your name? *andi-masi nangegama*, I do not know him even by name. (b) Kind : *nokokuba isifo sam sasigama linina*, of whatever kind my sickness was. (c) A letter of the alphabet.
- ukuba-Gama**, *V. intrans.* To be far.
- isi-Gama**, *N. 4.* Distance or space between, *Adv.* about.
- u-Gama**, *N. 1.* Period of time : *logama wonke usenabo*, during the time, or while he is still with them. (It refers also to place as well.)
- um-Gama**, *N. 6.* Distance, space : *besihambà umgama omkhulu* or *umgama-kasi*, we went a long distance ; *ndimgama kuye*, I am far from him ; *kumgama* or *simgama elwandle*, far from the sea. *Adv.* from far, *bugama* or *emgameni* : *walandela bugama*, he followed him from far ; dimin. *umganyana*, a short distance.
- in-Gambungambù**, *N. 3.* Boxing.
- u-Gambushe**, *N. 1.* Em.=*umbona orwexu* in Kaffir.
- Gamgam**, *Adj.* Blown up, swollen, rotten.
- ubu-Gamgam**, *N. 7.* State of being swollen, rotten.
- isi-Gampe**, *N. 4.* Adornment of the knee or arm,=*is-Agampe*.
- uku-Gana**, *V. trans.* Em. To choose, elect, espouse. (This word signifies that when a young man had chosen a girl for his wife, and the parents of the girl had agreed, it was said, the young man had espoused the girl : *intombi yaganwa yindoda* ; the espousal could even take place in a girl's infancy, when the man told the parents : " This is my wife ; " after which declaration she remained with them till the time of marriage, and when another man wishes to espouse her, the parents say : *lentombi isel' iganiwe*, this girl is already betrothed or pledged. Kaffirs use for this affair **uku-Qasha**.)
- Ganana**, *Recip. form.* To enter into marriage with each other.
- Ganela**, *Rel. form.* To betroth to : *intombi iganelwe u-Nantsi*, the girl has been betrothed to So-and-so. This implies that it was the man's parents or relatives who did choose.
- Ganisa**, *Caus. form.* To bring the bride to her new home.
- isi-Ganiso**, *N. 4.* A present to the bride's relations.
- um-Gano**, *N. 6.* The second head of cattle which the parents or guardian of the girl sends with the bride to the bridegroom.
- uku-Ganda**, *V. trans.* } To fill in a
- Gandelela**, *Rel. 2. form.* } hole and stamp in the ground ; to walk tramping hard.
- uku-Ganeka**, *V. trans.* To prove, illustrate, make clear, demonstrate.
- Ganekeka**, *Stat. form.* To be fully proved, perfectly certain, established.
- isi-Ganeko**, *N. 4.* A fully established proof ; a remarkable event.
- uku-Gānga**, *V. trans.* To catch a thing, (ball, etc.) ; fig. to attempt, venture.
- Gāngela**, *Rel. form.* To catch at.
- Gāngisa**, *Caus. form.* To cause or make to catch.
- u-Gāngo**, *N. 5.* The catching.
- uku-Gānga**, *V. intrans.* To exalt one's self ; to be bold, impudent ; to play practical jokes : *umyale lomntwana uyagānga*, warn this child, it is impudent, bold, exceeds all limits ; *indoda igāngile*, the man is boasting, bold, etc.

in-Gānga, *N.* 3. = **in-Kulu** in a good sense; in a bad sense: *usens' ingānga*, he makes himself greater than he is; cf. **u-Ganga**, and **i-Nganga**.

isi-Gānga, *N.* 4. A heap or mound of earth, a hillock, rampart, brink; fig. *isigānga sempi*, the armies were standing opposite ready to battle.

isi-Gānga, *N.* 4. A man of high position.

u-Ganga, *N.* 5. A person's chest, = **isi-Fuba**.

ubu-Ganga, *N.* 7. Daring, venture. boldness, self-assurance: *unobuganga bokumbusa*, he dares to ask him.

i-Gangala, *N.* 2. A dry clod of earth; an unburnt brick; a small lump or piece of meat.

isi-Gangala, *N. prop.* A river of Western Gcalekaland.

uku-Gangalaza, *V. intrans.* To walk without fear or shame, = **uku-Nyalasa**.

i-Gangasane, *N.* 2. A young, clever, skilful man.

uku-Gangatà, *V. trans.* To tread, or stamp down into a solid mass, hence to lay the mud-floor by pounding earth, usually that of antheaps which contain a glutinous matter.

—**Gangatèka**, *Stat. form.* To be in a barren, dry state: *intsimi egangatèkileyo*, a dry, barren garden.

isi-Gangatò, *N.* 4. The stone for making the floor even and smooth with.

u-Gangatò, *N.* 5. The act of laying the floor.

um-Gangatò, *N.* 6. The mud-floor.

u-Gāngo, The act of catching; see **uku-Gānga**.

uku-Gangqa, } *V. intrans.* To lie deep in; to be depressed as a hollow part: *ufokotò lufè-gangqa*, the fontanel on the head is lying deep; *itshatshazi litè-gangqa eluswini*, the white spot lies deep in the skin.

—**Gangqela**, *Rel. form.* To enter a house in excitement or rage at the inmates.

uku-Gangxa, } *V. trans.* To put the neck into something; to put something round the neck; *iqiya itè-gangxa entanyehi*, a handkerchief is put round the neck; to throw into a hole.

i-Gangxa, *N.* 2. One who does a thing imperfectly, like one who commences to ride.

um-Gangxo, *N.* 6. That which encircles, surrounds, as a necktie.

isi-Ganiso and **um-Gano**, see **uku-Gana**.

um-Ganto, *N.* 6. Species of bird with a long bill.

uku-Gantsula, *V. intrans.* To walk boldly, without fear.

isi-Gantsula, *N.* 4. A person who walks boldly, insolently, impudently.

ubu-Gantsula, *N.* 7. Boldness, insolence, impudence.

i-Gantuntu, *N.* 2. One who refuses to live with other people, building his hut away from others; one who has a kraal but no people.

um-Ganxanxa, *N.* 6. A hollow, cavity, pit.

isi-Gaga, *N.* 4. Lump of bread, clay, etc.

uku-Gaga, *V. intrans.* To creep on hands and knees.

—**Gaqela**, *Rel. form.* To creep for or on account of: *isilwanyana sindigaqele*, little insects have crept upon me; fig. to bribe with money.

um-Gaqo, *N.* 6. The passage of mice and moles, the track of game, hippopotamus, etc.; fig. movement: *yiypina imigaqo yentlanganiso*, which are the regulations of the meeting; measure, class, standard in schools; also, = **imi-Cimbi**.

u-Gara, *N.* 5. Tribal, = **u-Gāga**, also a very lean animal with the bones or ribs sticking out.

uku-Gasa, *V. intrans.* To be conceited; to have a high or self-flattering opinion of one's own accomplishments or personal attractions; to be foolhardy, bold, not minding danger; to be presumptuous, impudent.

—**Gaselana**, *Rel.-recip. form.* To despise one another; to bring on strife.

—**Gasisa**, *Caus. form.* To make conceited: *uzigasisa*, he assumes, fancies to have power or wisdom.

ubu-Gasa, *N.* 7. Self-conceit, presumption.

uku-Gatya, *V. trans.* To keep any thing at bay; to prevent, stop, drive away, clear off.

ukuti-Gatya, *V. trans.* To throw any thing loosely over the head or round the neck, as a string of beads round the neck of a person, or a rope round the neck of a horse, or a thong round the horns of an ox.

i-Gatya, *N. 2.* A young, tender shoot or branch of a tree.

u-Gatyo, *N. 5.* = **u-Buti-babafazi**.

u-Gatyaana, *N. prop.* Willowvale in Gcalekaland.

um-Gatyi-sifo, *N. 1.* A member of the sanitary board; a sanitary officer.

uku-Gaula, *V. trans.* To cut down; to chop or hew timber: *bagaula imiti*, they chopped down trees.

—**Gauleka**, *Stat. form.* Fit to chop: *isembè aligauleki*, the hatchet is not fit for chopping.

uku-Gawusha, *V. intrans.* To pride one's self; to go about speaking badly of others; to lord it over; also = **uku-Nyalasa**.

um-Gawushi, *N. 1.* A man who counsels or rules other people, lords it over.

ukuti-Gaxa, *V. intrans.* To meet unexpectedly or by chance, or to fall upon a person or thing so as to impede progress; to run or fall against an object (a pole): *batè-gaxa emtini*, they came suddenly against a tree; *nditè-gaxa ndafika entabeni*, I arrived by chance at the mountain.

—**Gaxela**, *Rel. form.* To interrupt: *undi-gaxela-ni?* why do you interrupt me.

—**Gaxeleva**, *Rel.-stat. form.* To be in a state of having fallen among: *wagaxeleva esihangeni*, he fell among robbers.

i-Gaxagaxa, *N. 2.* A person finely adorned; a hasty person.

uku-Gaxaza, *V. intrans.* To do hastily.

—**Gaxazeleva**, *Rel. 2. form.* To hasten for or on account of one.

u-Gaxela, *N. 1.* A bullock with long horns turned upwards and point or tip of horns bent downwards.

i-Gazi, *N. 2.* Blood (in a liquid state): *walensa* or *wapàlasa igasi*, he shed blood.

um-Gazi, *N. 6.* (a) Red bead of a blood colour. (b) River, south of the Umzimvubu.

u-Gazi-mtolo, *N. 1.* One whose blood had been shed and is oozing and running out fast: *igasi lakò limtolo yinina?* why does thy blood stream?

u-Gazi-mtyatyatya, *N. 1.* Redness: *umòbna ugazi-tyatyatya*, red maize (from the bloody colour of the corn).

uku-Gazuka, *V. intrans.* To have sexual desire, (said of a circumcised youth, when his wound bleeds).

uku-Gazula, *V. trans.* To make one furrow only for cutting an acre of ground.

ukuti-Gca, *V. intrans.* To go straight forward, not to diverge: *amehlo akò makakàngele ati-gca*, let thine eyes look straight before thee.

um-Gca, *N. 6.* Line, strip, stripe, row, rank: *amaxesha asemgceeni*, the exact time; fig. the year of the comet, 1843.

uku-Gcabà, *V. trans.* (a) To pour tepid water in a hide, when it is scraped with aloe-leaves to raise the nap. (b) To pour an infusion of *i-Qina* on the same hide, when they are going to work it soft. (c) To powder the same with a powder made by burning and pounding *i-Bika*; fig. to make smooth, soft or slippery, by sprinkling water.

i-Gcabè, *N. 2.* A hide garment when thus finished and powdered; a brand new garment of good quality: *ufak'igcabè*, he put on a new suit of clothes.

uku-Gcaba, *V. intrans.* To burst, crack, get rough, applied to the skin of the human body, rind of pumpkin or fruit, espec. when it is quite ripe: *ipusi ligcabile*, the pumpkin rind is burst.

i-Gcabe, *N. 2.* A chapped skin.

in-Gcaca, *N. 3.* Cowrie shells used as an ornamental band on the foreheads of men, or on the headstalls of horses.

uku-Gcada, *V. trans.* Em. To fry meat, to roast coffee or maize; Kaffir **uku-Roga**.

u-Gcadalala, *N. 5.* That which is fine, tall (man, horse).

uku-Gcagca, *V. intrans.* To elope: *ugcagcè nendoda*, she has eloped with a man.

—**Gcagcisa**, *Caus. form.* To cause to elope.

isi-Gcajolo, *N. 4.* A swell.

uku-Gcakamela, *V. intrans.* To sit and warm one's self in the sun; to bask: *ndigcakamele ilanga*, I am basking in the sun.

—**Gcakamelana**, *Recip. form.* To face; to fix one's eyes upon: *wagcakamelana nesilingo*, he faced temptations.

in-Gcala, *N. 3.* A flying ant; fig. one dexterous in aiming.

uku-Gcala, *V. intrans.* To be wild, passionate, vicious, irascible.

Gcalagcala, *Adj.* Fierce, vicious, passionate.
ubu-Gcalagcala, *N.* 7. Fierceness, passionateness, viciousness.

u-Gcaleka, *N. prop.* The father of the paramount chief Hintsá.

ama-Gcaleka, *N. prop.* The tribe of Gcaleka.

uku-Gcalisela, = **uku-Gcayisela**.

in-Gcamango, Thought, etc., see **uku-Camanga**.

in-Gcambá, pl. of *u-Camba*, Layers.

uku-Gcanabeka, *V. trans.* To lay out in the sun, as a garment to dry.

um-Gcantsi, *V.* 6. Placenta of animals, distinguished from *um-Káya*, the human afterbirth.

in-Gcapé, *N.* 3. The mouth-piece of a smoking pipe; fig. the urethra. Em. a little snuff spoon.

in-Gcapúko, *N.* 3. Ill humour, etc., see **uku-Capúka**.

in-Gcapúkiso, *N.* 3. That which enrages, ill humour, etc.

in-Gcatawule, *N.* 3. One who dresses finely; gentleman, lady.

isi-Gcawu, *N.* 4. (a) A large spider, spiderweb, see **uku-Gabuka**. (b) A pink bead; fig. a nobleman, squire.

uku-Gcayisela, *V. trans.* To entrap in a certain locality, by putting down secretly glass, thorns, live coals, etc., in the road for the purpose of injuring or destroying a person; fig. to inveigle; to take by wile, stratagem, deceit.

in-Gcayiselo, *N.* 3. The process of laying down (objectively).

isi-Gcayiselo, *N.* 4. The articles laid down for injuring.

u-Gcayiselo, *N.* 5. The laying down of snares.

um-Gcayiselo, *N.* 6. The thing laid down in the mind, (subjectively).

in-Gceba, *N.* 3. Slice or piece of pumpkin, cut into big, thick slices for cooking purposes.

in-Gcebiswano, Mutual advice; see **uku-Ceba**.

i-Gcebula, *N. prop.* A river in the Peddie district.

u-Gcedevu, *N.* 5. A piece of an old pot of flat shape, a potsherd; or a piece of tin used for roasting maize or coffee.

i-Gcegoeya, *N.* 4. *Cassinopsis Capensis*;

shrub with green fine-pointed thorns. If cows eat it, their milk has a strong and disagreeable taste and smell.

in-Gcelo, Request, see **uku-Cela**.

in-Gcengce, *N.* 3. A girdle, = **u-Qwemesha**.

in-Gcengceleza, *N.* 3. A long story; little or latest news; see **uku-Cengceleza**.

i-Gcibála, *N. prop.* A tributary of the Tsomo river.

i-Gcigala, *N.* 2. Story of old; = **i-Bali**.

uku-Gcina, *V. trans.* To keep, hold, preserve, take care of: *u-Tixo wandituma ukugcina ubomi*, God did send me to preserve life; to save from injury or destruction; to defend from evil; *ligcine iligwi lam*, keep my word in your heart; *ndigcine enkohlakalweni*, keep me from evil; *usigcinile*, he keeps himself, takes care of himself; *ndigcina kuye*, I esteem him highly.

Gcinakala, *V. intrans.* To be in a state of preservation; to be kept from injury or evil; *sigcinakale esonto zombini*, and both are preserved.

Gcinakalisa, *Caus. form.* To cause preservation.

Gcinela, *Rel. form.* To be kept, etc., for: *ndigcinele ukutya*, preserve the food for me.

Gcinisa, *Caus. form.* To cause or help to preserve; to exert one's self much to keep; to keep a firm hold of, etc.

ama-Gcina, *N. prop.* A Tembu tribe.

isi-Gcina, *N.* 4. Service, charge, office, place, station, situation; cf. **isi-Gxina**.

um-Gcini, *N.* 1. A preserver, caretaker.

u-Gcino, *N.* 5. Preservation.

in-Gcinezelo, Pressure, etc., see **uku-Cinezela**.

in-Gcinga, **in-Gcingane**, *N.* 3. Thought, etc., see **uku-Cinga**.

uku-Gcípula, *V. trans.* To cut slightly with a sharp instrument.

uku-Gcísá, *V. trans.* To perform a work rightly, properly, skilfully.

i-Gcísá, *N.* 2. A skilful man, excellent shot; engineer; expert in music; to be able to take good aim.

ubu-Gcísá, *N.* 7. Skilfulness, expertness, ingeniousness.

uku-Gcoba, *V. intrans.* To be merry,

- joyful : *makudliwe kugcotywe*, let them eat and be merry.
- Gcobela**, *Rel. form*. To be glad over a thing, etc.
- Gcobisa**, *Caus. form. pass. gcotyiswa*. To cause gladness, etc.
- um-Gcobo**, *N. 6*. Merriment, frolic, joy : *wensa ngemigcobo*, he did it with joy, or voluntarily.
- in-Gcobo**, *N. prop.* (a) Tributary of the Umgwali river, (Tembuland). (b) Tributary of the Imvani river. (c) Reedgrass.
- isi-Gcobo**, *N. 4*. A roughly made door mat ; a roughly made basket in which the crane-plumes are kept ; also=**i-Ngcambane**.
- in-Gcofo**, Soft substance, see **uku-Cofa**.
- uku-Gcogela**,=**uku-Cbkelala**.
- i-Gcogwe**, *N. 2*. A tuberous root.
- imi-Gcoloco**, *Pl. only*. Sign, show : *imigcoloco yemivuyo*, expression of joy ; frolicsomeness ; to go on the toes.
- i-Gcudu**, *N. 2*. mostly used in the dimin. Small heap, small meeting ; *ama-Gcudwana*, a few grains of roasted maize ; Em. Private conversation or discussion.
- uku-Gculela**, *V. trans.* To mock, jeer, make sport of a person ; to laugh, rejoice over or exult in another's misfortune.
- isi-Gculelo**, *N. 4*. Mocking, jeering ; one who is laughed at ; scapegoat.
- uku-Gcuma**, *V. intrans.* To moan, as in sickness.
- i-Gcume**, *N. 2*. Grove, thicket.
- isi-Gcume**, *N. 4*. A bunch of beads ; a small bunch of anything.
- uku-Gcuntsa**, *V. intrans.* Boys' play by throwing little, sharp sticks at the tuberous root of *isi-Kbokokoto*.
- isi-Gcuntsa**, *N. 4*. A pin or small pointed stick, used in the play *uku-Gcuntsa*.
- i-Gcuntso**, *N. 2*. A small heap.
- i-Gcushuwa**, *N. 2*. Lues venerea.
- i-Gcuwa**, *N. prop.* Right tributary of the Great Kei river, on which Butterworth is situated.
- u-Cwamevu**, *N. 5*. Anger, wrath.
- uku-Gcwayela**, *V. trans.* To sprinkle meal or salt on food, etc.
- i-Gweka**, *N. 2*. The white man, a nickname used by the Hottentots.
- isi-Gcwelegwele**, *N. 4*. An enraged

person or animal : *lomntu usisigcwelegwele*, this person is infuriated, enraged ; =**u-Gcalagcala**.

ukuti-Gewizi, *V. trans.* To almost hit ; to graze.

i-Gewizigwizi *N. 2*. Being almost hit ; narrow escape ; fig. shortcoming, failure.

uku-Gebenga, *V. trans.* To suddenly fall upon and kill ; highway robbery.

isi-Gebenga, *N. 4*. A murderer, who according to Kafir superstition lives in the forest, has a distorted face and boar tusks, kills people with a hatchet ; a bandit, highwayman.

ubu-Gebenga, *N. 7*. Bloody violence.

isi-Gebu, *N. 4*. A large cut ; great piece or portion, large section.

ukuti-Gebu, } *V. trans.* To gash,
uku-Gebula, }
cut a deep wound ; to cut off a great piece. *Rel. form, wanditela-gebu inyama*, he cut for me a great piece of meat.

uku-Geca, *V. trans.* To make a clearance, as of grass or bush, by a sharp instrument ; to open a way by removing stones, etc.

um-Geci, *N. 1*. A pioneer.

uku-Geda, *V. trans.* Em. To clean out : *geda isisu*, clean your stomach (by medicine) ; *geda iselwa*, clean the calabash with water ; *ukugeda imali*, to empty the purse of money.

ukuti-Gede, *V. trans.* To make a thing clear so that no doubt is left ; to do it finally and perfectly ; *intrans. : izulu litègede namhla*, the sky is clear to day.

isi-Gede, *N. 3*. That which is left incomplete after death : *washiya umsebenzi wake usigede*, he left (by dying) his work incomplete, unfinished ; *basigede*, people have fallen in heaps in battle, lie dead in heaps ; also said of maizestalks when fallen down in heaps ; also=**isi-Shunqu**.

ukuti-Gedle, *V. trans.* To put aside ; to send away for the present.

in-Gedle, *N. 3*. (a) Spec. of bird. (b) Em. A hard smoker.

i-Gedlegedle, *N. 2*. A lazy, indolent, slothful fellow.

uku-Geja and Gejeza, *V. intrans.* To leave home often, roaming about, not caring for his cattle, etc., neglecting time of ploughing, etc.

—**Gejisa**, *Caus. form.* To cause to roam about.

u-Gejane, *N. 1.* One who has no fixed abode.

isi-Gele, *N. 4.* An old green potato, lying on the top of others; fig. an old maid.

uku-Geleba, *V. intrans.* † = **uku-Geja**.

i-Geledwane, *N. 2.* A strong, courageous man.

ukuti-Gelekeqe, *V. intrans.* To come out on the other brink of the river.

in-Geli, *N. prop.* Mountain range on the boundary of Natal.

in-Gelosi, *N. 3.* Angel (from the Du. engel, or the Greek.)

uku-Gelesha, *V. trans.* To prepare the ground for sowing by ploughing and letting it rest for a while (fr. the Du.)

uku-Geletya, = **uku-Geja**.

uku-Genga,
ukuti-Genge, } *V. trans.* To open the door; to push or burst it wide open.

i-Genge, *N. 2.* A woman being defective about the genital parts; having no sexual desire.

ubu-Genge, *N. 7.* Defect of a woman's genitals.

uku-Gengqa, *V. trans.* To dig.

uku-Geqa,
ukuti-Geqe, } *V. trans.* To turn or throw out with a jerk (household-stuff, money or stones); to finish.

in-Getyegetyana, *N. 3.* A very young fellow, a stripling.

uku-Getyeza, *V. intrans.* To shake, quiver, as a plank carried on the shoulder.

uku-Gevezela, *V. intrans.* To shake in the limbs, knees; to be weak in the limbs.

uku-Gexa, *V. intrans.* To stagger, totter like a drunken person.

uku-Geza, *V. intrans.* To be of a crazy and deranged mind; to be mad, to act wildly, madly.

i-Geza, *N. 2.* A madman; one raving, furious with distracted reason, or inflamed with passion and acting contrary to reason; fig. a hare; a wizard or witch.

ubu-Geza, *N. 7.* }
u-Gezo, *N. 5.* } Mental derangement, madness, extreme folly; headstrong passion and rashness; acting against reason; fury, rage.

isi-Gezenga, *N. 4.* Pudding made of boiled and crushed maize.

uku-Giba, *V. trans. pass. gitywa.* To repulse, turn off, foil; to contend a point in argument; to differ in opinion; to refuse entirely: *uyawagiba amaswi obuhlobo*, you despise friendly words.

um-Gibe, *N. 6.* A springe. A stick fastened with one end in the ground, and having a string tied to the other, the end of which is a loop fastened to the trap, keeping the stick strongly bent. At the moment an animal enters the opening of the trap, in which the loop stands, the stick drives back, holding the animal bound and caught; a lasso.

u-Gibido, *N. 1.* A very tall person.

uku-Gibisela, *V. trans. pass. gityiselwa.* To throw at, as with a stick, stone, etc.

uku-Gida, *V. intrans.* To take provisions (maize, cows for milking) to the marriage feast, which lasts many days; to add to the common stock of provisions; to make a present from friendship.

um-Gidi, *N. 6.* Marriage party. Em. Drinking bout, night revelry.

um-Gido, *N. 6.* A gift of provisions for the marriage feast, support, contribution; a gift from friendship (anything eatable, as game, etc.); a freewill gift; a present given to a sweetheart.

i-Gidi, *N. 2.* }
isi-Gidi, *N. 4.* } A number which exceeds

comprehension; innumerable things, million: *abantu abaligidi*, a myriad of people *igidi* is also used as an *Adv.*: together, withal, exactly.

uku-Gidima, *V. intrans.* To go with speed; to run fast.

isi-Gidimi, *N. 4.* A fast runner, messenger.

i-Gidiva, *N. 2.* Anything plump, heavy, like the wheels of a so-called German spider, formed out of one block; *unomagidiva*, nickname for the German blockwaggon.

ukuti-Gidli, *V. trans.* To give abundantly, offer much.

um-Gido, see **uku-Gida**.

isi-Gigaba, *N. 4.* A great number of things, such as carcasses lying in heaps; a sudden occurrence, marvellous thing.

uku-Gigitha, *V. intrans.* To play with

- thoughts; to please one's self with his thoughts.
- Gigitêka**, *Stat. form.* To shake with laughter; to laugh immoderately loud, in a silly manner; to titter, giggle.
- u-Gijo**, *N. 5.* A very thin, long stick carried by circumcised boys when dancing, =**um-Nqayi omde**.
- uku-Gila**, *V. trans.* To come against a person or thing and knock it down, or push it away; to overthrow in collision; a horse, etc., tramping on one's feet.
- i-Gila**, *N. 2.* The gizzard of a bird or fowl.
- isi-Giligili**, *N. 4.* An indefinite or great number of dead things, as a battle field full of bones of dead people.
- uku-Gingca**, *V. trans.* To encompass; to close in, as the wings of an army.
- Gingcisa**, *Caus. form.* To catch by trap or snare; fig. to involve, enclose.
- Gingciseka**, *Caus.-stat. form.* To be caught, enclosed, involved.
- u-Gingco**, *N. 5.* That which encompasses, as the wing of an army.
- in-Ginginya**, *N. 3.* } Multitude, mass
isi-Ginginye, *N. 4.* } hurled together; meeting.
- isi-Gingqi**, *N. 4.* A bason shaped hole in the ground: *isigingqi somkôno*, the hollow of the elbow.
- in-Giningini**, see **i-Ngingini**.
- ukuti-Gingqi**, = **ukuti-Gingxi**.
- ukuti-Gingxi**,
uku-Gingxiza, } *V. intrans.* To fall down hard or suddenly from a thing, as a wheel from a stone; to fall into a hole.
- um-Ginwa**, *N. 6.* Anything resisting a good intention; cow resisting to be milked; fig. a heathen, barbarian.
- uku-Ginya**, *V. trans.* To swallow.
- Ginyela**, *Rel. form.* To swallow for: *waginyela amate*, he swallowed his saliva for, i.e. he desired, coveted.
- Ginyisa**, *Caus. form.* To cause to swallow: *wabaginyisa amate*, lit. he made them swallow spittle, i.e. he was desired, respected, esteemed.
- i-Ginyiginyi**, *N. 2.* One who is voracious, greedy.
- uku-Giqqa**, *V. intrans.* To be satiated, full, satisfied.
- Giqisa**, *Caus. form.* To satisfy.

- i-Giqwa**, *N. 2.* One who is satiated very much; that which is full: *imvaba iligiqwa*, the milksack is very full.
- i-Gitsha**, *N. 2.* A very little bird that is good at concealing; fig. one who is clever at hiding.
- uku-Gitshima**, To go with speed; = **uku-Gidima**.
- isi-Gitshimi**, A foot runner; = **isi-Gidimi**.
- i-Giwugiwu**, = **i-Giyogiyo**.
- uku-Gixa**, *V. trans.* To cut meat into large pieces; to give or take great slices of a thing; to castrate a young bull.
- Gixisa**, *Caus. form.* To cause one to give great slices.
- i-Gixwa**, *N. 2.* A castrated young bull.
- in-Gixi**, *N. 3.* Very thick porridge of new meal from green Kaffircorn.
- isi-Gixi**, *N. 4.* A kind of assegai with a longish blade and rather short neck.
- i-Giyogiyo**, *N. 2.* Black and white tailed, common sprew, (*Juida bicolor*); fig. *uli-giyogiyo*, he ate his fill of fat meat.
- ukuti-Go**, *V. trans.* To snatch quickly a passing or flying thing (a swallow); = **uku-Gola**.
- uku-Goba**, *V. trans. and intrans.* To bend, bow down the person; to humble himself; to do homage; *goba isapêta*, bend the bow; *goba umnwe*, inflect the finger.
- Gobagoba**, *Intens. form.* To bend thoroughly.
- Gobeka**, *Stat. form.* To be flexible, bendable: *uluti alugobeki*, the shaft of the spear or wattle will not bend; fig. to be humble, meek, lowly.
- Gobela**, *Rel. form.* To bend or bow for.
- Gobisa**, *Caus. form.* To cause to bend: *gobisa amadolo*, do bend the knees.
- i-Goba**, *N. 2.* A tender, slender twig, or branch.
- i-Gobo**, *N. 2.* A very young animal, as a bird just fledged; the calf of the Eleriantelope.
- um-Gobokati**, *N. 6.* The joy of meeting each other again after a long absence.
- i-Gobolokondo**, *N. 2.* A steep cliff, gorge, ravine.
- in-Gobozi**, *N. 3.* A large, elastic basket for storing corn.
- uku-Goca**, *V. trans.* To dig into, excavate, unearth.

—**Gocagoca**, *Freq. form.* To investigate, examine, search, inquire thoroughly into a matter, so as to fully mastering and understanding it; to perform work thoroughly, fully, completely.

—**Gocagocela**, *Rel. form.* To question in a searching manner; to cross-examine a witness in a lawcourt.

isi-Goci, *N. 4.* The style of speaking; a clear distinct speaking; eloquence.

uku-Goda, *V. trans.* To dig, excavate the ground; to make shafts into it; fig. to search, inquire, investigate.

um-Godi, *N. 6.* Artificial hole or shaft made in the ground; used of the mines at the Diamond Fields.

i-Gode, *N. 2.* Ill humour, moroseness, murmuring.

isi-Godlo, *N. 4.* The horn of an animal when severed from the head (used as powderflask or trumpet). *Em.* The chief's palace.

isi-Godo, *N. 4.* A short block or log of firewood.

u-Godo, *N. 5.* A stiff, rigid, motionless thing, as a dead body, mummy; a dry skin of an animal; dry carcase. *Phr.* *wamdala ugodo*, he made him stiff, *i.e.* he killed him. *Phr.* *isonka sokusa kusa silugodo njengomsila wenja*, the bread of dawn is dry and stiff like a dog's tail.

um-Godo, *N. 6.* A single formed stool (used only of men and dogs).

uku-Godola, *V. intrans.* To become or feel cold.

i-Godongo, *N. 2.* A crooked horn turned downwards.

um-Godoyi, *N. 6.* Rabies: *inja enom-godoyi*, a mad dog; also a fabulous dog, a sort of weirdwolf said to devour people.

uku-Goduka, *V. intrans.* To proceed, go or come home: *ugodukile*, he went home, fig. he died.

—**Godusa**, *V. trans.* To take or bring home: *godusa inkomo*, bring the cattle home.

—**Godusela**, *Rel. form.* To bring home for or on account: *waligodusela kumzi walo*, he brought it (horse) home to its place.

isi-Godwane, *N. 4.* A certain dance.

i-Gofolo, *N. 2.* A well-dressed person in

a bending posture, taking up her dress behind in walking.

uku-Goga, *V. intrans.* To hesitate; to be undecided; to do a thing in the dark.

—**Gogisa**, *Caus. form.* To silence an opponent; to stop his mouth.

i-Gogo, *N. 2.* (a) A small kind of antelope, inhabiting rocky places, *Du.* *Klip-springer*, *Oreotragus saltatrix*; a wild goat which runs in a zigzag way to tire the dogs. (b) A wizard, enchanter.

isi-Gogo, *N. 4.* A person with stiff limbs, who cannot stretch them out, as one paralyzed from cold or any other cause; one whose limbs are bound with a cord; fig. to be at a loss, embarrassed: *wenza isigogo*, or *wasigogo*, he was unable or hindered to speak.

u-Gogo, *N. 5.* The dried skin of an animal; a lean person or animal.

uku-Gogoda, *V. trans.* To scrape out the last corn from the pit.

um-Gogodo, *N. 6.* The last corn from the pit.

i-Gogode, *N. 2.* A large toad; *Du.* *platanata*.

u-Gogode, *N. 1.* Month of August or September, when the toads commence to croak.

i-Gogogo, *N. 2.* An empty parafine case, box, clock case.

um-Gogogo, *N. 6.* Subterranean gurgling of water.

in-Gogolo, *N. 3.* A person who keeps back his chief reasons.

ukuti-Gogololo, *V. intrans.* To stoop, duck, hide; to leave off; *batè-gogololo*, they were at a loss; *umoya utè-gogololo*, the wind decreased, abated.

uku-Gogoshela, *V. intrans.* To hold back more than one is entitled to, and to give his partner less than he is entitled to; to take the most part for himself.

i-Gogosholo, *N. 2.* One who hides something under the arm or on the chest; fig. a boaster; one who puffs himself up like a peacock.

uku-Gogotya, *V. intrans.* To be unyielding; not to believe what the *i-Gogo*, (b) says, nor do what he commands.

—**Gogotyela**, *Rel. form.* To treat one

- harshly: *wagogotyela kuye*, he treated him hard or harshly.
- i-Gogotya**, *N. 2.* An unyielding disloyal person. The Kaffirs who did not kill their cattle at Ngqause's command in 1857 were called *amagogotya*.
- uku-Goja**, *V. intrans.* To nod as a very nimble circumcised boy does with his plumes on.
- in-Goje**, *N. 3.* A person distinguished for shooting and hitting well.
- uku-Gola**, *V. trans.* To snatch, seize quickly (a bird from the air); to pounce upon, as seizing from behind.
- Golela**, *Rel. form.* To spy out in a meeting for report.
- Golisa**, *Caus. form.* To speak calmly but determinedly.
- i-Golide**, *N. 2.* Gold (from the Engl.).
- i-Golo**, *N. 2.* The end of the rectum protruded.
- ukuti-Golokongqo**, *V. intrans.* To fall into a hole, gorge or ravine.
- Golokongqogongqo**, *Intens. form.* To fall very deep; to sound (a bell).
- um-Golombane**, *N. 6.* A brass ornament, worn on the ankles and arms, tingling; a thong with lock.
- uku-Golombila**, *V. intrans.* To deplore with pity.
- i-Golomi**, *N. 2.* A bird, Turacus. Du. Lourie.
- i-Golonxa**, *N. 2.* Corner, angle.
- uku-Goloza**, *V. intrans.* To sit on one's hams; to squat alone, solitary, as in reverie or lost in thought, or waiting for something.
- Golozela**, *Rel. form.* To sit on one's hams with an object in view, as a beggar sits at the door in expectation, hence to sit watching: *sendiya kugolosela isela*, I shall be ready to watch the thief; *ndisagolosele into enditenjiswe yona*, I am still looking for the gift which was promised me; cf. **uku-Qwalasela**.
- Golozisa**, *Caus. form.* To cause to watch, wait; to detain.
- uku-Gombâ**, *V. trans. pass. gonjwa*, To scoop, hollow, or dig out a pit; to excavate; to wash out, as the water or flood on the river banks or sea shore; to lead the wings of a hunting party in surrounding game.
- uku-Gombónca**, *V. trans.* To hollow out, scoop out in wood or stone, or as an ulcer eats into the skin; cf. **uku-Rombónca**.
- uku-Gomfa**, *V. intrans.* To sit in a bending, drooping position, the head lower than the knees, while the hands rest on the feet; to sit without any object.
- i-Gomfa**, *N. 2.* A careless, indifferent person.
- i-Gomfi**, *N. 2.* An edible root
- ukuti-Gompò**, *V. intrans.* To disappear: *utè-gompò emlanjeni*, he disappeared in the river.
- u-Gompò**, *N. 1.* Cove Rock. This is the rock in the sea before East London, to which the impostor Nxele ordered the Ndlambe tribe, to rouse them to war against the English. He said to them, on this rock they would see the dead rise, if on the shore they would hop on one foot and cry, *Tayi, Tayi!* They did what he commanded, but no dead rose; cf. **u-Dalidepu**.
- uku-Gona**, *V. trans.* To embrace; to carry in the arms: *uyamgona umntwana*, he carries the child in his arms; fig. to support: *bagonwa ngubani-na?* by whom were they supported (with provisions)?
- Gonana**, *Recip. form.* To embrace one another.
- in-Gone**, *N. 3.* Species of thin, long grass without leaves, but with woolly and rough points as its seed, (Du. Koperdraad *i.e.* copperwire).
- i-Gongo**, *N. 2.* (a) A lump, swelling; fig. a poor creature; nickname for Hottentots. (b) Name of a bird.
- in-Gongobala**, *N. 3.* (a) A song at a drinking bout, accompanied with dancing naked. (b) A round elevation.
- uku-Gongobezela**, *V. intrans.* To sit beside, to keep the food always near one's self.
- u-Gongololo**, *N. 5.* A dry, hard skin of an animal.
- i-Gongoma**, *N. 2.* Os frontis above the eye; the arch of the eye.
- in-Gongoma**, *N. 3.* A rising, swelling on the head, caused by a blow.
- uku-Gongotâ**, *V. trans.* To beat often; drive away, banish.
- uku-Gongqa**, *V. trans.* To tramp up and down, when there is no way; fig. to search,

follow up, go deep into the crime or guilt of a person.

ukuti-Gongqo, *V. intrans.* To be hollow; to tread or step into a hole unawares: *itè-gongqo inkaba*, the navel lies deep, is hollow; *xe-gongqo inkabi*, the oxen went out of sight into a hollow.

i-Gongqogongqo, *N. 2.* Rattling noise.

uku-Gongqoza, *V. intrans.* To make a hollow, reverberating noise, as a wheel which is dry, or a vehicle rumbling in the distance, or thunder.

uku-Gongxa, *V. trans.* To dig deep (a pit); to pull the headdress down over the face, as a bride; fig. to question deeply; to search out the truth of a statement by searching questions.

—**Gongxagongxa**, *Intens. form.* To examine very closely.

ukuti-Gongxo, *V. intrans.* = **ukuti-Gongqo**.

ubu-Gongxo, *N. 7.* Deepness.

um-Gongxo, } *N. 6.* Pit; deep hole
um-Gongxwa, }

in the ground; bad road with holes.

i-Goni, *N. 2.* A given promise.

i-Gonigontsi, *N. 2.* Trickery in action.

in-Gono, *N. 3.* Anything to take hold of, as the peduncle of the pumpkin; fig. the nipple of the human breast; the teats.

u-Gonoti, *N. 5.* A long, thin rod or stick, as the stalk of Kaffircorn; fig. a tall person.

uku-Gonqa, *V. intrans.* To remain always at home.

ukuti-Gontshi, *V. intrans.* To go in; to enter immediately.

i-Gontsi, *N. 2.* An edible root, Du. baroo.

in-Gontsi, *N. 3.* A corner of a room; a recess.

in-Gontsingontsi, *N. 3.* A deep place which no man will reach; a secret, hidden place. Dimin. *ingontsangontsana*.

uku-Gontya, = **uku-Gongxa**.

in-Gonyama, *N. 3.* (a) Lion. (b) Tributary of the Tsomo River, so called from a lion that was shot there in 1858.

in-Gonyamakasi, *N. 3.* Lioness.

ubun-Gonyama, *N. 7.* The state of being like a lion, strong, violent.

uku-Gonyamela, *V. trans.* To act the lion towards anyone; to use force, or violence; to overpower.

uku-Gonyela, *V. trans.* To give or put forth all the strength; to exert one's self to the utmost in the accomplishment of an enterprise.

um-Gönyó, *N. 6.* Meal dumpling cooked with venison.

i-Gope, *N. 2.* Every convex, hollow thing, as an eggshell, potsherd, a hoof grown crooked.

uku-Goqa, *V. intrans.* To shut, close, bar or lock up a kraal or house by placing a piece of wood against it inside; fig. to steady one's self with the heels; to close in the legs when riding; to fence or ward off a blow by pulling up the knees. Em. **uku-Gweqa**.

in-Gogi, *N. 3.* A rush: *masense ingogi kuye*, let us race to him.

i-Goqo, *N. 2.* A heap of firewood kept outside the hut; fig. a bullock whose horns point crossways.

in-Goqo, *N. 3.* Boiled maize, = **in-Kobe**.

isi-Goqo, *N. 4.* *Wensa isigogo*, or *wasigogo*, he was embarrassed, became speechless.

um-Goqo, *N. 6.* A bar of wood; a block of wood to sit upon; anything heavy, large; a multitude; = **in-Gxokolo**, a waggontrain; dimin. *um-Goqwana*; Hl. for *um-Vało*.

u-Goqogogo, *N. 5.* Rattling, clanking.

uku-Goqoza, *V. intrans.* The sound made by a wagon travelling; cf. **uku-Gongqoza**.

uku-Goqulula, *V. trans.* To move, put, or clear away in searching; to uncover; to put everything upside down; to let fall the shield, when pursued hard.

i-Gofa, *N. 2.* A brave man; a hero.

ubu-Gofa, *N. 7.* Valour, heroism.

u-Gofogoto, *N. 5.* Rattling, clanking sound.

uku-Gosa, *V. trans.* To serve a chief or man of high rank, as one trusted; to be charged, commissioned with a certain service.

—**Gosela**, *Rel. form.* To serve, take care for another person, or for a purpose.

—**Gosisa**, *Caus. form.* To cause or make serve: *wasigosisa*, he served without being commissioned.

- i-Gosa**, *N.* 2. One put in trust; a servant, steward, manager, administrator.
- ubu-Gosa**, *N.* 7. Stewardship, management, economy.
- i-Goso**, *N.* 2. That which is crooked, bent.
- i-Goso**, *N. prop.* A tributary of the Qumanco river (Tembuland).
- in-Gotya**, *N.* 3. *pl. ama.* Anything long (lath, pole, stake).
- i-Gotyi**, *N.* 2. The name of a small bird.
- i-Gotyiba** and **i-Gotyiwa**, *N.* 2. *Sparaxis gladiol.* Wats. Species of long, sour grass.
- in-Gotyongotyo**, *N.* 3. A long person or thing.
- uku-Gova**, *V. intrans.* To be indifferent in cases where one should help; to disregard danger or cold; to be of improper or indecent manner; to behave churlishly, disrespectfully.
- in-Gova**, *N.* 3. Indifference, carelessness, unprogressiveness.
- uku-Govalala**, } *V. intrans.* To be
ukuti-Govalala, }
in an indifferent, etc., state.
- isi-Govugovu**, *N.* 4. Wild, vicious man or beast.
- uku-Goxa**, } *V. intrans.* To hide, with-
ukuti-Goxe, } draw, retreat into a sheltered place; to abate, cease, secede; to go into the pulpit.
- u-Goxo**, *N.* 5. }
- ubu-Goxo**, *N.* 7. } A heap of things that rattle: *ndalugoxo lwamatambô*, I was a rattle of bones, a skeleton (from sickness).
- ubu-Goxololo**, *N.* 7. A heap or collection of different things.
- in-Goxowane**, *N.* 3. Anything that makes a rattling noise, as the loose copper-rings worn on the arms; a gathering of dry bones.
- uku-Goxozela**, *V. intrans.* To jingle as money; to rattle, clank, creak like a wagon.
- in-Gozi**, *N.* 3. Any injury, hurt, bruise, accident, loss.
- ubun-Gozi**, *N.* 7. State of being unfortunate.
- uku-Gqâ**, *pass. gqiwa. V. trans.** To copulate.

An obscene word. The euphemistic expressions are *uku-Lala*, and *uku-Zeka* for inferior animals.

ukuti-Gqâ, *V. trans.* To look sharply at one who has done wrong.

ukuti-Gqâ, = **ukuti-Gqâ-gqâ**.

in-Gqaba, *N.* 3. (a) A red rabbit. (b) A nickname for an old Hottentot man. (c) A tributary of the Goso river, in Tembuland.

in-Gqabakazi, *N.* 3. (a) Nickname for an old Hottentot woman. (b) A barren woman or cow.

i-Gqabi, *N.* 2. Leaf of trees and plants; dimin. *igqatyana*, a small leaf; *igqabi lika-Lonji*, brandy.

ukuti-Gqabi, } *V. intrans.* To burst,
uku-Gqabûka, } as a tumour, boil or bladder.

—**Gqabûkela**, *Rel. form.* To burst forth on any person or object.

—**Gqabûla**, *V. trans.* To break off (string, rope).

—**Gqabûza**, *V. trans.* To cause or make to burst; or make holes, as hail through a roof.

—**Gqabûzela**, *Rel. form.* To cause to burst forth on any object.

ukuti-Gqada, *V. intrans.* To come forward with a bound; to come unexpectedly, suddenly.

u-Gqada-mbekweni, *N.* 5. *Uzenza u-Gqada-mbekweni*, lit. one who pounces upon, or appropriates that which had been intended for another; fig. one who desires, does, speaks what is not fit for him, what he should not or dare not say or do; it is said of an uncalled for opinion or interference.

uku-Gqadaza, *V. trans.* To move hither and thither; to shift from place to place; to dodge about; to run about in a playful manner.

—**Gqadazisa**, *Caus. form.* To dodge a person, as a hare dodges the hounds by running from side to side.

i-Gqadi, *N.* 2. Sporting: *ihashe linamagqadi*, the horse is proud, throwing the head and beating the ground with its hoofs.

i-Gqagala, *N.* 2. Great piece of stone; large fruit, as quinces.

ubu-Gqagala, *N.* 7. Roughness of ground; a rocky, stony country full of boulders or cliffs and clefts; fig. artful speech, the purpose of which is concealed, difficult to understand.

- uku-Gqagalisa**, *V. trans.* To make a road rough by throwing boulders on it.
- ukuti-Gqā-gqā**, *V. trans.* To be dotted over, one here, one there, as a man with small-pox: *isebe litiwe-gqā-gqā ngameva*, the branch is dotted or scattered over with thorns; *ingubo itiwe-gqā-gqā ngamaqula*, the garment is dotted over with round buttons; *ilizwe litiwe-gqā-gqā yimisi*, the land is dotted with villages.
- uku-Gqagqela**, *Rel. form.* To trim a garment with pearls and buttons.
- i-Gqagqi**, *N. 2.* Species of plant.
- i-Gqagwe**, *N. 2.* A choice, selected thing; a skilful, wise, expert person; cf. **i-Qawe**.
- uku-Gqakadula**, *V. intrans.* To jump, kick or run about; to skip as children do.
- in-Gqakaqa**, *N. 3.* Small-pox.
- um-Gqakwe**, *N. 1.* Bastard; foreigner.
- uku-Gqala**, *V. trans.* To fix the attention or mind on an object; to observe attentively; to pay attention to; to aim with a gun: *wagqala kuye*, he aimed at him.
- Gqalana**, *Recip. form.* To observe one another
- Gqalisa**, *Caus. form.* To draw the attention to, or point towards a certain object.
- Gqalisela**, *Caus.-rel. form.* To observe attentively, pay particular attention to an object; to select for observation or attraction.
- i-Gqala**, *N. 2.* An observer; an old person; dim. *igqalana*, a nickname for a thin, despicable, old man.
- isi-Gqaliso**, *N. 4.* A mark calling attention or pointing or guiding to.
- um-Gqaliseli**, *N. 1.* Overseer, inspector, steward.
- um-Gqaliselo**, *N. 6.* Particular attention bestowed on a person or thing; a mark.
- in-Gqaleko**, and **in-Gqalo**, *N. 3.* Commencement, see **uku-Qala**.
- um-Gqamsholo**, *N. 6.* A worthless, useless thing (bad tobacco); *umntu ongunqamsholo*, a bad fellow, bad character.
- in-Gqaqambō**, and **in-Gqangqambō**, Excessive pain; cf. **uku-Qaqamba**.
- i-Gqange**, *N. 2.* Sagewood, *Buddlea salviaefolia*.
- i-Gqata**, *N. 2.* A fast, swift runner.
- i-Gqati**, *N. 2.* A sly person, a snake in the grass: *unegqari*, he has bad devices in his heart; = **i-Qinga**.
- i-Gqaruka**, *N. 2.* A cavity.
- i-Gqasi**, *N. 2.* The sporting or capering of a horse; cf. **i-Gqadi**.
- in-Gqata**, *N. 3.* Goats-dung.
- uku-Gqatsa**, (a) *V. intrans.* To expose to a fire; to roast: *ilanga ligqatsile*, the sun is burning hot; (b) *V. trans.* To race horses or cattle.
- Gqatsela**, *Rel. form.* To race for.
- in-Gqatsane**, *N. 3.* Burning hot: *ingqatsane yelanga*, the burning hot sun; fig. forwardness: *uzense ingqatsane*, he placed himself forward.
- u-Gqatso**, *N. 5.* Race, racecourse.
- i-Gqatyana**, *N. 2.* A small leaf, from **i-Gqabi**.
- in-Gqawane**, *N. 3.* (a) A root used for pain in the stomach; cf. **in-Dawa**. (b) A strand wolf, = **is-Andawane**.
- in-Gqawe**, *N. 3.* Hard grass, growing from a red bulb.
- i-Gqaza**, *N. 2.* A little brown bird, whose habitat is in the grass.
- in-Gqaza**, *N. 3.* A head ornament of red, black and white beads, a string of it hanging down behind, worn by boys.
- uku-Gqebā**,
ukuti-Gqebē, } *V. trans. pass. gqejwa.*
To break the skull or a window with a stick; to destroy.
- Gqebāgqebā**, *Freq. form.* To break or beat on the head often or hard: *intloko sabo sagqejwagqejwa*, their heads got hard knocks.
- Gqebāna**, *Recip. form.* To break each other's skulls.
- i-Gqeba**, *N. 2.* A knobkerrie.
- isi-Gqeba**, *N. 3.* A house of the chief, where he meets his councillors or other distinguished strangers.
- um-Gqebe**, *N. 6.* Beer, drink; Hl. for **um-Cepe**.
- uku-Gqebela**, *V. intrans.* To speak ironically, sarcastically, expressing one thing and meaning another; to banter.

i-Gqebeqé, N. 2. Secret plot, machination; intriguer, plotter, deceiver, conspirator.

um-Gqeku, N. 6. Calves which go with dry cows; a lot of young cattle under 3 years: *nqumla umgqeku*, take off a lot of young cattle.

in-Gqeke, N. 3. Frost, cold.

i-Gqeleba, N. 2. An intelligent person who is useful for everything.

ukuti-Gqengegqenge, V. intrans. To blaze: *umilo utè-gqengegqenge*, a blazing fire.

uku-Gqereza, V. intrans. To talk incoherently.

in-Gqegqe, N. 3. A small kind of dog; fig. a dwarfish person.

i-Gqesha, V. 2. Girdle, band, napkin, bound about the waist.

in-Gqeshembà, N. 3. Hardness, **in-Gqoshombà.**

in-Gqesho, N. 3. Hire, see **uku-Qesha.**

ukuti-Gqi, V. intrans. To appear, project, stick out. It denotes the occurrence of a sudden event, breaking in as it were, upon other events. As *Interjec.* it means: behold! *kuti esatètà, gqi ilifu elikanyayo labenzela itinsi*, while He yet spake, behold, a bright cloud overshadowed them.

ubu-Gqi, N. 7. Enchantment; magic: *wenasa ubugqi*, he used enchantment.

uku-Gqiba, } V. trans. To finish, accomplish, close, end, terminate: *siwugqibile umsebensì*, we have finished the work; *sendigqibile*, I have already finished; *nda-gqiba ngeliti*, I resolved, decreed to say.

—Gqibela, Rel. form. To finish for; to make a full end; to finish up: *impi yasi-gqibela*, the enemy finished us up; *inkomo samgqibela umbona, tù!* the cattle have quite destroyed the maize. *Adv.* wholly, totally, quite: *amazimbà agqibela ukubola*, the Kaffircorn was totally rotten. *Em. uku-Gqibesa.*

—Gqibelele, Rel. 2. form. To be fully accomplished; to be perfect: *yibani ngabagqibeleleyo, njengokuba uyihlo osesulwini egqibelele*, be ye perfect as your Heavenly Father is perfect; *utàndo olugqibeleleyo*, perfect love.

—Gqibelisana, Rel.-caus.-recip. form. To do mutually at last before parting.

in-Gqibela-qoyi, N. 3. That which is final; the end.

Gqibi! Interjec. That's all!

i-Gqibika, N. 2. The fold on the under part of the thigh; Kaffirs swear by *amagqibik' akò*, by thy folds.

in-Gqibo, N. 3. End, completion, accomplishment, (active).

uku-Gqila, V. trans. To pull or draw at the nipple; to drain the last drop from the cow in milking; to suck at the breast till entirely drained: *umntwana uyamgqila unina, akasaphumi nto*, the child troubles its mother with sucking, and there comes no more out of her.

i-Gqili, N. prop. The Orange river or Gariep.

in-Gqimdolo, N. 3. Species of plant.

in-Gqina, N. 3. Residue of melted suet; Du. Kayin; see **uku-Qina.**

in-Gqindilili, N. 3. Thickness, etc., see **i-Ngqindilili.**

ukuti-Gqiphu, V. intrans. To cut through with a knife or scissors; to cleave; to part the hoof: *nosidla isinto esitiwe-gqiphu upupu*, you shall eat whatsoever parteth the hoof; *wawabona amazulu etiwe-gqiphu*, he saw the heavens rent asunder.

in-Gqiqo, N. 3. Comprehension, etc., see **uku-Qiqo.**

i-Gqira, N. 2. One who is skilled in restoring or preserving health, as *igqwita* is skilled in destroying it. These doctors are of various kinds: (a) *igqita loluxa*, lit. doctor of the spade for digging roots, who heals by roots and herbs; a herbalist; (b) *igqita lemvula*, one who pretends to make rain; (c) *igqita lokuvumisa*, one who professes to divine; (d) *igqita lokumbulula*, one who professes to discover bewitching matter by means of a spear; (e) *igqita eliqubulayo*, one who extracts such matter by sucking; (f) *igqita elinukayo*, **is-Anuse.**

ubu-Gqira, N. 7. The profession, skill, practice, etc. of an *igqita*.

uku-Gqishela, V. trans. To cover the penis.

um-Gqishelo, N. 6. The private region between the anus and the testes.

i-Gqita, N. 2. (a) Scrofula, ulcer, all indolent swellings that discharge pus: *une-gqita*, he is scrofulous, has a swelling or ulcer inside. (b) Monsonia, a kind of geranium, called *iyezalemba*, snake medicine; used also for dysentery; the Pondomisi call it *ubuhlungu betamba*, snake poison.

uku-Gqita, V. trans. To pass by or over; to jump over a point: *ndagqita kuye*, I passed by him; fig. in a comparative sense, to go beyond; to surpass, excel: *lendoda iwagqitile amanye ngobulumko*, that man surpasses others in wisdom, i.e. is wiser than others; to transgress: *wawugqita umteto*, he transgressed the law.

—**Gqitisa, Caus. form.** To cause to pass by, to jump over, etc.; to proceed: *sigqitise inkomo*, pass on the cattle; to surpass: *node wagqitisa kum*, and he is much more than I, i.e. he surpasses me.

—**Gqitisela, Caus.-rel. form.** To cause to proceed towards a person or place; to surpass. *Adv.*: *ngokugqitiseleyo*, abundantly; above measure.

—**Gqitisisa, Intens. form.** To cause to transgress: *niyabagqitisisa abantu*, ye make the people to transgress.

um-Gqiti, N. 1. Transgressor.

in-Gqitiselelo, N. 3. Excelling: *funani ukuba nibe nengqitiselelo*, seek that ye may excel.

isi-Gqito, N. 4. Passing over the line of rectitude; transgression.

in-Gqiti, N. 3. A finger, the first joint of which is cut off.

i-Gqiza, N. 2. A troop, company, a limited number of men (not cattle): *igqiza labantu*, a company of people.

uku-Gqoba, V. intrans. To walk carelessly in the forest where there is no path, as a lost person; to walk unsteady, as a man who comes from on board ship; to go in and out: *ndagqoba ndipuma*, I went in and out.

in-Gqobe, N. 3. Speed, running fast; rush, desperate effort, violent impulse; *yenza ingqobe*, do it speedily, make an effort to overtake and seize a thing.

uku-Gqoboka, Stat. form. To break out; to open; to be perforated; to be pierced through and through so that a hole is made; to

burst forth: *indlu igqoboke umtombi*, a fountain burst forth in the house; as an abscess or boil: *itumba ligqobokile*, the abscess has burst, opened; to burst through or out from internal pressure: *amansi agqobokile edameni*, the water has burst out from the dam; *inxowa igqobokile*, the sack has burst; *inkwenkwe igqoboke ikwelo*, the boy acquired the art of whistling, (which is done by putting the *in-Kwili* on the tongue to bite it and then make an effort to whistle); to become inured to war: *amagwala akakagqoboki-na?* have the cowards not become brave yet? is said, when the war continues long; *umkweta ugqoboke ukutshila*, the circumcised boy has acquired the art of dancing; fig. to be converted.

—**Gqobokela, Stat.-rel. form.** To break out into: *gqobokela ekumemeleleni*, break forth and cry.

i-Gqoboka, N. 2. A converted person. (Nickname given to converts by heathens, who have the idea that the word or preaching pierced a hole through the heart, ascribing the change to natural causes.)

uku-Gqobosa, V. trans. pass. gqojoswa. To burst through by force or pressure from without: *gqobosa umnxuma*, pierce a hole through; to break into a house through a wall by instruments; to open; to perforate; to make a hole: *amasela ayigqobosile indlu*, the thieves have broken into the house.

—**Gqobozela, Rel. form.** To break through in a particular spot or locality: *gqobozela inxowa*, open the bag (by cutting it open at the mouth).

uku-Gqogqa, V. trans. To scrape out (a pot, snuff-box, calabash, etc.) so that nothing is left in it; fig. to assail and expel an enemy, or the remnants of a vanquished foe, who have concealed themselves; to extirpate, break up by violence; *ama-Sirayeli awagqogqa ama-Kanane*, the Israelites extirpated the Canaanites.

in-Gqokelela, N. 3. Collection; from *uku-Qokelela*.

in-Gqokoqwane, N. 3. Weevil.

in-Gqokongqoko, N. 3. Rattling noise; a stony place.

uku-Gqola, *V. intrans.* Em. To be brown, rusty, dirty from smoke; = **uku-Gxwala**, in Kaffir.

i-Gqola, *N. 2.* A stick with a big knob; a club.

ukuti-Gqolo, *V. trans.* To beat with a stick. *V. intrans.* To be hasty; to run; to do a thing often.

uku-Gqoloda, *V. intrans.* To jump about from overjoy in victory.

u-Gqoloma, = **i-Nambà**.

i-Gqolonci, *N. prop.* Left tributary of the Kubusi river.

um-Gqoloqô, *N. 6.* Scarcity of grass, hair, etc.; poor condition of country, or people lowered in condition.

in-Gqombêla, } *N. 3.* Reddish colour as that of blood.

in-Gqomfiya, *N. 2.* That which is great, tall, stands erect: *umfi wema wayingqomfiya*, the tree was high, stood erect, straight.

um-Gqomogqomo, *N. 6.* Spec. of tree, the root of which is used for coffee, Du. wittegatboom; (the same as *um-Pungisa*).

u-Gqonci, *N. 5.* *Trichocladus ellipticus*, Du. onderbosch.

in-Gqondi, *N. 3.* One who has understanding, see **uku-Qonda**.

in-Gqondo, *N. 3.* Understanding.

u-Gqongo, *N. 1.* Protruding navel, umbilical rupture.

in-Gqongqo, *N. 3.* Dried bullock-skin used as a drum by women to keep time with in dancing; a tall, stout person, a giant.

in-Gqongqosholo, *N. 3.* A tall, corpulent person; hard character.

i-Gqongwe, *N. 2.* Anything empty, as a box, bag, parafin-can

in-Gqongqotô, *N. 3.* A person who excels in speech or in anything good.

in-Gqoqo, *N. 3.* Armlet of black shells; the colour of a goat.

isi-Gqoto, *N. 4.* The first milk of a cow in the first two days after calving.

uku-Gqotoza, *V. trans.* To beat, as the smith with a hammer; to break wood; to work hard; to collect people or cattle; to belch the wind.

in-Gqosholo, *N. 3.* } *A strongly-built*
in-Gqoshombâ, *N. 3.* }

muscular person: anything hard which will not become soft or yield; hardness, stiffness from cold or fear, = **in-Gqeshe-mbâ**.

ubu-Gqoshombâ, *N. 7.* Hardness, stubbornness, obstinacy.

uku-Gqoshonqa, *V. trans.* To scold, refuse, rebuff in a hard, boisterous, blustering manner. *V. intrans.* To be startled (horse); to bristle up.

uku-Gqotâ, *V. trans.* To hunt alone or singly near home, or outside of the forest; fig. to hunt up people to join any fraternity.

ukuti-Gqotêgqotê, *V. intrans.* To move quickly; to wave to and fro; to shiver after fright or convulsions; *trans.* to knock over and destroy.

in-Gqotê, *N. 2.* Hasty moving: *unengqotê*, he does not succeed, find, etc., from hastiness.

in-Gqotô, *N. 3.* The rough edge or skirt of a dried skin (with holes through which it was fastened by pegs to the ground for drying); fig. the outskirts of a village or land; a lean bullock. The Embo people are said to be *isiawe esindlebe sisingqotô*, tribes with large holes in the ears.

uku-Gqotsa, *V. intrans.* To run swiftly.

—**Gqotsela**, *Rel. form.* To run towards or for.

—**Gqotsisa**, *Caus. form.* To make (a horse) run fast.

ukuti-Gqu, *V. intrans.* Sound of thunder, report of shot.

uku-Gquba, *V. trans.* To raise dust or dry dung, as cattle when in a savage mood; or as children throw up the dust in play.

—**Gqubela**, *Rel. form.* To cover with dust; fig. to accuse.

—**Gqubelana**, *Recip. form.* To accuse each other.

i-Gquba, *N. 2.* Place where formerly had been a cattle-kraal; an old place of long standing.

um-Gquba, *N. 6.* Old, soft, dusty manure.

uku-Gqubula. To take secret counsel, etc., = **uku-Gqugula**.

i-Gqubula, *N. 2.* Species of plant.

i-Gqubusha, *N. 2.* A small brown and white, climbing bush-bird.

uku-Gqubutela, *V. trans.* To cover the head and face from being seen by throwing a garment or cloth over the head; to veil; to cover the whole person with a robe; to robe.

—**Gqubutela**, *Rel. form.* To veil for a purpose.

—**Gqubutela**, *Rel.-recip. form.* To veil one another for.

—**Gqubutela**, *Caus. form.* To veil, in a transitive sense.

isi-Gqubutelo, *N. 4.* A veil.

i-Gqudu, *N. 2.* A short stick with a big knob.

ukuti-Gqududu, *V. intrans.* To stumble; to fall forward.

i-Gquges, *N. prop.* Blinkwater.

uku-Gqugisa, *V. trans.* To alter, change, abolish (a custom).

i-Gqugqugu, *N. 2.* A volley, stir, excitement.

uku-Gqugula, *V. intrans.* To consult together privately, take secret counsel together.

i-Gqugula, *N. 2.* Secret council of a chief with his councillors; secret consultation.

uku-Gquka, *V. trans.* To obliterate, rub out the track, trace or footmark, so that nothing is to be seen; fig. to conceal the meaning. *V. intrans.* To shift about, to turn from one point to another.

—**Gqukeka**, *Stat. form.* To be obliterated; to be subtle, cunning, crafty.

um-Gquki, *N. 4.* A cunning person who evades all questions and enquiries, and confounds.

in-Gqukumbela, *Hem* of a garment, see **uku-Qukumbela**.

um-Gqukunga, *N. 6.* Ironwood (Mile-tia Caffra, Meisn.)

ukuti-Gqum, *V. intrans.* To sound, as a gunshot: *bati-gqum*, they shot.

uku-Gquma, *V. intrans.* To roar as a lion or the sea. *Phr. akukò ramncwa lingagqumiyo kowalo umnxuma*, lit. there is no beast that does not roar in its own den, i.e. a man recognizes no superior in his own establishment, or every cock crows on its own dung-hill.

—**Gqumelana**, *Rel.-recip. form.* To roar against each other.

i-Gqumo, *N. 2.* } Roaring.
um-Gqumo, *N. 6.* }

uku-Gquma, *V. trans.* To cover, as is done by throwing a garment over one's head to suffocate him; to smother; fig. to conceal, hide a thing.

—**Gqumana**, *Recip. form.* To conceal among each other.

—**Gqumeleka**, *Rel.-stat. form.* To be covered, smothered.

—**Gqumelela**, *Rel. 2. form.* To put a blanket or earth over something: *intlatabi igqumelela indlela*, the sand covers up, closes the road.

—**Gqumisana**, *Caus.-recip. form.* To cause to conceal among each other.

in-Gqumbi, *N. 3.* An angry person, see **uku-Qumbá**.

in-Gqumbó, *N. 3.* Anger.

uku-Gqumka, = **uku-Nqumka**.

Gqumgqum, *Adj.* To be full of wind in the stomach, puffed up; fig. boasting.

in-Gqumfa, *N. 3.* Maize with short cobs at reaping-time.

in-Gqumshela, see **i-Nqumshela**.

uku-Gqumza, *V. intrans.* To make the sound of shooting; to shoot.

i-Gqunce, *N. 2.* Species of forest tree.

i-Gqunde, *N. 2.* Kind of grass.

in-Gqungqusi, *N. 3.* Foam.

in-Gqungungqungu, *N. 3.* Diminutive corn or maize with little foodstuff in it; fig. much talking without knowing or understanding what is talked of.

i-Gqunube, *N. prop.* (a) The Gonubi river between the Xafune and Kwelefa, flowing into the sea. (b) A river flowing into the sea between the Kei and the Bashee rivers.

ama-Gqunukwebe, *N. prop.* One of the Kaffir tribes (Pato's).

u-Gqupu, *N. 5.* Play by jumping over a thong; to skip.

ukuti-Gqupugqupu, *V. intrans.* To jump, rush into (the water).

uku-Gqupuza, *V. intrans.* To protect ones' self against the river-god and his influence by throwing stones into the river, or tying rushes round the neck.

u-Gquqwana, *N. 5.* A number, heap (of children).

isi-Gqufu, *N. 4.* A clump or clod of earth

or mortar; fig. a lump: *unesigqutu*, he has a lump in his throat from excitement or annoyance.

uku-Gqusha, } *V. trans.* To trample,
ukuti-Gqushu, }
crush, pound a road which has been made: to stamp with feet, as sheep or horses; fig. *wayigqusha inceba yam*, he trampled my compassion under his feet; to perform a kind of dance.

in-Gqushu, N. 6. A well trodden place or road.

uku-Gqushalaza, V. intrans. To struggle in dying.

uku-Gqutā, } *V. trans.* To stab; to
ukuti-Gqutē, }
make a hole in the ear, or to bore through a calabash; to extract by probing, as wax from the ear, or honey from a bottle; to pick the teeth; to clean the pipe or loosen the tobacco in a pipe with a needle fig. *gqutā indlebe*, lit. take the wax out of the ear, i.e. open the ear, be attentive; *watiwa-gqutē lihlabā*, he became sick, had a stitch or inflammation of the lungs.

—**Gqutāgqutā, Intens. form.** To search thoroughly, ferret out: *gqutāgqutā indlu*, rummage the house for bad things.

—**Gqutēka, Stat. form.** To be open: *indlebe sigqutēkile*, the ears are pricked, open.

um-Gqutsubana, N. 6. A horse or other animal that cannot run fast.

ukuti-Gquzu, = uku-Gquzula.

Gquzugquzu, Adj. Brittle, apt to break, fragile.

uku-Gquzuka, Stat. form. To break off, as plaster from the wall by anything coming in contact with it in passing; fig. to go off, to die.

—**Gquzula, V. trans.** To break a piece off (plaster).

ubu-Gquzugquzu, N. 7. Brittleness.

ukuti-Gqwaba, V. trans. To beat on the head.

i-Gqwaba, N. 2. Coffee without sugar.

uku-Gqwagqwa, V. trans. To burn pottery or bricks; to toast.

—**Gqwagqweka, Stat. form.** To be burning, angry, full of wrath.

um-Gqwagqwane, N. 1. A hot, excited, angry person.

u-Gqwagqwasi, N. 5. Hard, dry land.

i-Gqwaka, N. 2. A large kind of Bushman's tea (*Printzia pyrifolia*), said to give strength when chewed on a journey, so that one does not get tired; used as medicine for chest disease and snake bite.

um-Gqwakwebe, N. prop. Right tributary of the Buffalo river, on which Pirie and other villages stand.

in-Gqwalashu, N. 3. Species of marten; fig. a mean, destitute person, a Hottentot.

uku-Gqwanchā, V. intrans. To lose colour by smoke; to become brown.

i-Gqwangxe, N. 2. Black ironwood (*Olea laurifolia*, Lamk.).

u-Gqwashe, N. 1. Species of snake.

uku-Gqwashula, V. intrans. To be zealous in working and speaking; to adhere, stick vigorously to it; to storm or speaking in rage.

isi-Gqwati, N. 4. The substance found adhering to the inside of old milk-sacks, water-casks, or any incrustation inside vessels; ear grease; dirtiness; fig. blemishes in speaking.

i-Gqwatyana, N. 2. A little fight, dance or debate.

ukuti-Gqwazi, V. intrans. To be of short space; little, not full or whole.

in-Gqwebo, N. 3. Stores, etc., see **uku-Qweba**.

u-Gqwegqwelele, N. 5. Not sincere, denying: *wens' ugqwegqwelele*, he excused, exculpated himself.

in-Gqwemla, N. 3. A powerful ruler, tyrant; a person of extraordinary size.

in-Gqwenga, N. 3. One who makes void all objections, etc., see **uku-Qwenga**.

in-Gqweqwe, N. 3. A slice, peel of pumpkin; *ingqweqwe yengqele*, a flat, thin piece of ice; a thin plate of metal; the thin board or top of a table.

uku-Gqwesa, V. intrans. To win in running a race, or in learning, or in playing a game.

in-Gqwesha, N. 3. One who raises strife, etc., see **uku-Qwesha**.

uku-Gqweta, V. trans. To hold or turn a thing (book) upside down; fig. to alter, change; to pervert, making black white and *vice versa*.

—**Gqwetela**, *Rel. form.* To pervert into: *sisigqwetela ekufeni*, we pervert ourselves to death.

i-Gqweta, *N. 2.* A perverter; the common name for a law agent, attorney, advocate.

um-Gqweto, *N. 6.* A kaross made from a calf's hide, worn by men usually with the tail of it upwards; *pl.* perverseness; dimin. *umgqwetana*, short garment of skin; fig. parchment, certificate.

um-Gqweteshu, *N. 6.* One who runs swiftly, not to be overtaken; fig. course, style, manner, mode.

ukuti-Gqwididi, *V. intrans.* To fall; fig. to make mistakes in speaking.

ubu-Gqwididi,
ubu-Gqwidigqwidi, } *N. 7.* Making errors in speaking from doubts or uncertainty; doubts.

ukuti-Gqwilikidi, *V. intrans.* To knock against a thing and fall; fig. to err; to miss the mark.

i-Gqwira, *N. 2.* A person who acts malevolently with the view of injuring and destroying health. He is a criminal of the deepest dye, hence the extended meaning, including anyone guilty of an infamous deed, such as incest; cf. **i-Gqira**.

ubu-Gqwira, *N. 7.* The abstract term from the last word.

in-Gqwisha, *N. 3.* Eruption, etc., on the skin, see **uku-Qwisha**.

ukuti-Gqwizi,
uku-Gqwizila, } *V. intrans.* To barely graze or touch a thing thrown or fired at; to glance off (a bullet); to miss the mark; fig. to impinge, hide one's self.

isi-Gu, *N. 4.* A trap, made of a flat stone which falls on the bird when sprung.

um-Gu, *N. 6.* Effort, etc., = **um-Gudu**.

uku-Guba, *V. trans. pass. gutywa.* To grind corn into meal.

—**Gubeka**, *Stat. form.* To be grindable; to be made into powder.

—**Gubela**, *Rel. form.* To mix up, to mingle with meal.

um-Gubo, *N. 6.* Meal.

uku-Gubá, *V. intrans.* To tremble with fear.

in-Guba, *N. 3.* The muscle below the shoulder.

in-Gubane, *N. 3.* A great slaughter in battle; a great mortality (say from rinderpest), but supposed to be caused by an **i-Shologu**.

um-Gubasi, *N. 6.* Doorpost.

i-Gubenxa, *N. prop.* A tributary of the Bashee river.

in-Gubo, *N. 3.* A garment, kaross, cloak, robe, blanket for covering the whole body; dimin. *ingutyana*, a small robe, etc.; loc. *engutyeni*.

ukuti-Gubú, *V. intrans.* (a) To turn as the stomach does; to feel squeamish; used as *Adv.* not quite: *pèka inyama itè-gubu*, cook the meat underdone; also = **uku-Gubula**, (b) = **uku-Gubungela**: to cover; fig. overshadow: *isulu litè-gubú ngamafu*, the sky is overcast with clouds.

i-Gubu, *N. 2.* Any hollow-sounding thing like a bottle, hence a drum; orig. a dried calabash prepared for a musical instrument, connected with a bow to one string, which is beaten and resounds in the calabash like a noise of gubu, gubu!

ukuti-Gubugubu, To cover, = **uku-Gubungela**.

i-Gubugubu, *N. 5.* Being tasteless.

uku-Gubula, *V. trans.* To bale out (water); to turn over (a stone) with a lever; to dig up; to take the ground from one side and put it on another. *V. intrans.* To have gripings, belchings in the bowels; to vomit.

uku-Gubungela, *V. trans.* To cover the body with a garment, a vessel with a lid.

isi-Gubungelo, *N. 4.* A covering as of cloth.

uku-Gubúza, *V. trans. pass. gujúsua*, A cow to have or give much milk; referring also to other things; tribal **Gobóza**.

—**Gubúzela**, *Rel. form.* To boil as a pot; and = **uku-Gubá**.

ukuti-Gucala, *V. trans. and intrans.* To step, move or turn aside from the path in which a person is walking for any purpose: *utè-gucala etètá nomlingane wakè*, he stepped aside and spoke to his companion: *isono samti-gucala endleleni yobulungisa*, sin enticed him out of the path of righteousness, i.e. made him depart from it; *nditè-gucala endlwi-*

- ni*, I just stepped aside into the house, cf. **i-Cala**.
- uku-Gucula**, *V. trans.* To clean out; = **uku-Gutyula**.
- uku-Guda**, *V. intrans.* To become or be smooth, glossy, sleek: *indlu igudile*, the house is proper, in order: *inkomo sigudile*, the cattle are sleek.
- Gudisa**, *Caus. form.* To make smooth; to iron; to smooth the weapons in forging them.
- uku-Gudla**, *V. trans.* To rub against an object, as an ox against a wall or post: *inkomo siyasigudla emtini*, the cattle rub themselves at the tree; *wandigudla ngengalo ecaleni*, he knocked me with his arm in my side, when passing by; fig. to hit or hint at one in speaking to others; to vent one's spleen against a person; cf. **uku-Kuhla**.
- i-Gudlana**, *Recip. form.* To crowd against others by force: *inkomo sigudlana edlelweni*, the cattle throng each other on the pasturage.
- Gudleka**, *Stat. form.* To receive any rubbing; to suffer from rubbing: *umti ugudlekile*, the tree has been damaged by rubbing; to throng, press one's self.
- uku-Gudluza**, *V. intrans.* To shake violently (a door, box).
- Gudluzela**, *Rel. form.* To shake violently on account of.
- Gudu**, *Interjec.* It denotes the sudden and unexpected occurrence of an event during the progress of another: behold!
- i-Gudu**, *N. 2.* A bullock's horn for smoking wild hemp. It contains water, in which is inserted a reed, which is so placed that the smoke has to pass through the water before it reaches the smoker's mouth.
- in-Gudu**, *N. 3.* *Undingene ingudu*, he is ever tracking me; he urges me on, makes me hurry.
- isi-Gudu**, *N. 4.* A cow which allows herself to be milked without being first sucked by her calf.
- u-Gudu**, *N. 5.* A kind of amphitheatre on the side of a mountain range or hill, forming a hollow running from the lower to the higher part of the mountain, usually covered with trees, not being so deep as a ravine or gorge; steep, declivitous, sloping banks of a river.
- um-Gudu**, *N. 6.* Effort, exertion; taking pains to do a work.
- i-Gududu**, *N. 2.* A sorcerer, conjurer, exorcist.
- uku-Gudula**, *V. trans.* To plaster a wall; to smooth the plastering.
- uku-Guga**, *V. intrans.* To wear off or out; to become old from wear: *ingubo yam igugile*, my blanket is worn out; to be out of mode or fashion; to become depreciated in worth.
- u-Guga**, *N. 1.* The red Kaffir water-melon.
- i-Gugu**, *N. 2.* A valuable, precious or worthy thing; treasure, jewel; plur. pleasures.
- uku-Guguda**, *V. intrans.* To run along without entering a thing.
- uku-Gugula**, *V. trans.* To cut the hair short.
- uku-Guguma**, *V. intrans.* To rise in a heap; to boil up; to move in billows as the sea; fig. to rise or boil with anger.
- uku-Guguzela**, *V. intrans.* (a) To grow quick and rich after rain, as crops. (b) To run for pleasure's sake.
- i-Gukwe**, *N. 2.* Trick, artifice.
- uku-Gula**, *V. trans.* To mislead; *ndiyamgula ngasese*, I mislead, seduce him.
- Gulela**, *Rel. form.* To step aside: *wamgulela endleleni*, he made way for him, stepped aside that he might pass; cf. **ukuti-Gucala**.
- uku-Gula**, *V. intrans.* To groan, moan, as when in pain or sorrow. Em. to be sick, ill.
- Gulela**, *Rel. form.* To groan, etc. over a person or thing. Em. *ugulelwe ngabantwana*, lit. he is groaned upon by children, i.e. he is surrounded by sick children.
- Gulisa**, *Caus. form.* Em. To cause illness: *uyasigulisa*, he pretends to be sick.
- i-Gula**, *N. 2.* A species of milk calabash, so called from the noise of fermentation in it.
- in-Gula**, *N. 3.* Precedence, preference, superiority.
- u-Gula-ndoda**, *N. prop.* Mountain between Umtata and Ingcobo.
- um-Guli**, *N. 1.* Em. A sickly person.

- um-Gulo**, *N. 6.* A groan, moan.
- in-Gulube**, *N. 3.* Wild hog or boar.
- um-Gulugulu**, *N. 6.* *Strychnos Mackenii*.
- i-Guluguqu**, *N. prop.* The left tributary of the Gonubi river.
- i-Gulukuwawe**, *N. prop.* A small stream, coming out of the Gwali mountain.
- uku-Gulula**,
ukuti-Gululu, } *V. trans.* To strip or wipe off with the hand the water from the body or clothes after being washed, or the sweat from the face; to slip.
- Gululeka**, *Stat. form.* To get wiped off, separated: *intsila iyagululeka engutyeni*, the dirt separates from the clothes.
- uku-Guma**, *V. trans.* To eat hard corn or dry bread.
- i-Guma**, *N. 2.* A person who did not succeed, but went backward in his circumstances; Em.=**in-Tendelezo**.
- in-Gumane**, *N. 3.* Secale cornutum, cockspur of Kaffir-corn.
- i-Gumasholo**, *N. 2.* A drone of the beehive; fig. a big, but inactive man.
- uku-Gumbá**, *V. trans. pass. gunjwa*, (a) To carve; to scoop out wood: *ubondo lugunjiwe ngesitshetshe*, the ladle has been scooped out with a knife; to make hollow, excavate; scoop out ground, as water does at the banks of a river; cf. **uku-Gomba**. (b) To cause strife by speaking bad of another person.
- in-Gumbáne**, *N. 3.* A serpent; some say, a worm: others, the *umoya*, which is supposed to scoop out all the vital power of a man, emaciating him.
- ukuti-Gumbégumbé**, *V. trans.* To scoop out, make a little hole, not to dig deep.
- u-Gumbé**, *N. 5.* A stream, which washes out the ground. *Unogumbé* was called the great flood at Nxele's time, which caused great landslips and destruction; hence this name is used for the great flood at Noah's time.
- i-Gumbi**, *N. 2.* A corner or room, recess, ante-chamber immediately at the entrance of a house; dimin. *igunjana*.
- u-Gumpu**, *N. 5.* A pernicious, harmful person.
- uku-Gumza**, *V. trans.* To finish up; to make an end of.

- in-Gumza**, *N. 3.* The unripe maizecobs when the grain is just forming.
- u-Guncu**, *N. 1.* An old woman.
- uku-Gungqá**, *V. intrans.*
uku-Gungqágungqá, *Intens. form.* } To struggle, writhe; to have no rest in the mind from pain, etc. Phr. *bagungqá ngamakaka*, they performed the war dance.
- Gungqisa**,
—Gungqágungqisa, } *Caus. form.* To cause unrest, struggling; to rock a wagon about over large stones with a rolling motion.
- u-Gungqó**, *N. 5.* Unrest; unhappiness of mind.
- um-Gungqó**, *N. 6.* Struggle, writhing, wrestling.
- ukuti-Gungqú**, = **uku-Gungqá**.
- ukuti-Gungqú**, *V. intrans.* Sound of suddenly entering a house.
- i-Gungqu**, *N. 2.* A rat.
- u-Gungqu**, *N. 5.* Used as *Adj.* Valuable: *into elugungqu*, a great valuable thing.
- uku-Gungquza**, *V. trans. and intrans.* (a) To make a noise by rocking, knocking, rattling, etc.; to shake about, jolt as a wheel; or to cause a knocking sound in some hollow thing, as inside a house or vessel. (b) To be lonely, separated, secluded, without a companion.
- ubu-Gungu**, *N. 7.* Used adverbially. Aside, unseen, privately, secretly: *wayensa bugungu lento*, he did this without being seen; *watetá bugungu lento*, he told it secretly.
- uku-Gungubala**, *V. intrans.* To rise as meat in boiling; fig. to elate or puff up one's self; to boast.
- i-Gungubala**, *N. 2.* The growth of a boy from a certain time.
- i-Gungubele**, *N. 2.* The rising of meat in the pot when boiling.
- ukuti-Gungululu**, *V. trans.* To touch, hit with a stick, lance or stone, but superficially without entering; to glance off.
- i-Gungululu**, *N. prop.* River in Western Pondoland.
- in-Gungululu**, *N. 3.* A morose person.
- uku-Gunguluza**, = **ukuti-Gungululu**: *ilizwi lika-Tixo ligunguluzile esintliziyweni zenu*, the word of God has not entered your hearts.

um-Gungundlovu, *N. prop.* Pietermaritzburg, in Natal.

uku-Gungutá, *V. trans.* To beat severely, cf. **uku-Ngula**.

uku-Gunguza, To make a noise, etc. = **uku-Gungquza**.

uku-Gununda, *V. trans.* To eat the grass off short, or the place bare.

—**Gunundeka**, *Stat. form.* To be eaten off; to be bare.

ukuti-Gungxu, } *V. intrans.* To fall off from a height or seat; to tumble down.

—**Gungxula**, *V. trans.* To throw, push off or down; to shift or roll down (large stones from a height, or from the walls of a building which is pulled down): *umti ugungxulwe esikondweni*, the tree has been pushed down from the stump.

—**Gungxuleka**, *Stat. form.* = **ukuti-Gungxu**.

uku-Gunica, *V. intrans.* To act with partiality.

uku-Gunuza, *V. trans.* To gnaw off.

i-Gunya, *N. 2.* Deputed authority determinedly exercised; power, strength.

uku-Gunyalaza, *V. intrans.* To show power.

uku-Gunyaza, *V. intrans.* To speak authoritatively.

uku-Gunyuzá, *V. trans.* To show power, authority; to master, overpower; to throw in wrestling; to seize with a firm muscular grasp.

um-Gupáne, *N. 6.* (a) A species of sparrow living in the forest. (b) Flesh from the neck.

uku-Guqa, } *V. intrans.* To stoop, **ukuti-Guqalala**, }
bend on or upon; to bend the knee; to kneel down: *siguqē ngamadolo*, we bent our knees; fig. to be humble.

—**Guqela**, *Rel. form.* To bow down for or in respect of.

—**Guqisa**, *Caus. form.* To make or cause to kneel: *wasiguqisa inkamela*, he made the camels to kneel down.

i-Guqu, *N. 2.* } Rallying: *inkunsi yensa*
in-Guqu, *N. 3.* } *inguqu*, the bull returned to attack after having run away, he rallied.

ukuti-Guquguqu, *V. intrans.* To turn about or round; to change colour, as a chameleon.

uku-Guquguquka, *Stat. form.* To change often in purpose, opinion and conduct; to be shifty, unstable, fickle, inconsistent like a weather-cock.

—**Guquguquula**, *V. trans.* To turn or roll over and over; to make short turns; fig. to change or alter modes.

—**Guquka**, *Stat. form.* To turn, come back: *akakaguquki*, he has not come back yet; to go in another direction; fig. to change the mind and conduct; to turn from one course of conduct to another; to become converted; to repent: *guqukani nikòlwe*, repent ye and believe.

—**Guquguquka**, *Freq. form.* To turn back, etc. often.

—**Guqukeka**, *Stat. form.* To turn back or over by itself.

—**Guqukela**, *Rel. form.* To turn back for: to come back to; *waguqukela ku-Tixo*, he turned towards the Lord, i.e. he became converted.

u-Guquka, *N. 1.* Species of hawk.

um-Guquki, *N. 1.* A converted person.

in-Guquko, *N. 3.* Changing of mind, conversion, repentance: *wavakalisa ubáp-tiso lwenguquko*, he preached the baptism of repentance.

uku-Guqula, *V. trans.* To turn over; to cause one to turn back: *siguqule impahla sam*, return my property; fig. to cause one to change his mind and conduct; to convert: *ndaguqulwa ngeliswi lika-Tixo*, I was converted by the word of God; to answer, rejoin, translate, interpret.

—**Guqulela**, *Rel. form.* To return or turn over for or to; to change for or into.

in-Guquleko, *N. 3.* Change, alteration (subj.).

in-Guqulelo, *N. 3.* A change into (obj.).

in-Guquulo, *N. 3.* A change.

in-Guquunguqu, *N. 3.* A changing.

ukuti-Guququ, *V. intrans.* To turn round; to turn in bed; to face about: *we-guququ wati*, he turned round and said; fig. to change suddenly the subject of conversation or discussion; to fly off to another topic.

u-Gufa, *N. 5.* A very lean thing.

i-Gusawa, *N. 2.* A perfume obtained from a certain herb.

uku-Gusha, *V. trans.* To hide or conceal a thing under the armpit or garment.

—**Gushela**, *Rel. form.* To hide for or from another: *lento yigushele pāntsi kwebātyi yakò*, hide this thing under your jacket.

i-Gusha, *N. 3.* lit. the concealer. (a) The merino sheep. (b) A cloak made of sheepskins. Phr. *wapūm' egusheni*, lit. he came out of the sheep-skin, that is, he ceased to conceal, became frank.

i-Gushabokwe, *N. 3.* A shaggy goat.

um-Gushanxa, *N. 6.* Great efforts; exertions.

um-Gushe, *N. 6.* An eatable root; a wild carrot.

i-Gushugushukazi, *N. 2.* A very good milch cow.

uku-Guta, *V. trans.* To cut off pieces of fat.

in-Gutyana, *N. 3.* A small garment; see **in-Gubo**.

uku-Gutyula, *V. trans.* To remove dirt; to sweep out water, which the rain brought into the house.

uku-Guxa, *V. trans.* To peel, divest, strip (leaves); fig. to leave a thing naked; to plunder.

um-Guxa, *N. 6.* That which is stript, bare, peeled: *umguxakasi*, an old lean cow.

uku-Guya, *V. trans.* To shave the beard or pubes. Em. To dance before a war commences.

um-Guyo, *N. 6.* Em. War dance.

i-Guzu, *N. 2.* The bone which is covered by the eyebrow.

uku-Guzuba, *V. trans.* To clean one's self of Guzuba'ssin (incest) by drinking brandy.

uku-Guzubala, *V. intrans.* To feel safe on account of; to be puffed up; to strut, espec. at processions or feasts.

uku-Guzuka, *Stat. form.* To be abraded (skin or plaster of the wall) by friction, rubbing or scraping; fig. to be removed, discharged, turned out of office or work; to be on furlough.

uku-Guzula, *V. trans.* To abrade, scrape a wall; to rub against it causing the plaster to fall off; fig. to remove, discharge, depose (a headman or chief from his chieftainship).

ukuti-Gwa, *V. trans. and intrans.* To throw the whole into: *utè-gwa ehlatini*, he threw himself into the wood; he concealed himself in the forest; to give all to one who has nothing: *ndimtè-gwa ngokutya kwam konke*, I gave him all my food.

i-Gwaba, *N. 2.* (a) A black and white bird, species of cuckoo, = **in-Tshatshongo**. (b) *N. prop.* River near East London.

uku-Gwaba, *V. trans.* To sing, hum a tune; to chant. Em. Singing when going to war.

um-Gwabi, *N. 1.* A singer. Em. Precentor.

i-Gwabugwabu, *N. 3.* That which is wide, loose; cf. **in-Gwatyu**.

uku-Gwada, *V. intrans.* To take snuff.

—**Gwadisa**, *Caus. form.* To give snuff to others.

i-Gwada, *N. 2.* Snuff; *igwada lencika*, lit. hyena's snuff; the puff-ball, a species of mushroom.

i-Gwadana, *N. prop.* River of Eastern Gcalekaland.

u-Gwadasi, *N. 5.* = **u-Gwadugwadu**.

uku-Gwada, *V. trans.* To cook a great quantity of fig to take a long time to settle a dispute.

i-Gwadu, *N. prop.* River of Eastern Gcalekaland.

u-Gwadugwadu, *N. 1.* A noisy, riotous person.

uku-Gwaguba, *V. trans.* }
—**Gwagubisa**, *Caus. form.* } (a) To come
—**Gwagusha**, *V. intrans.* }

upon one unexpectedly, suddenly: *bandi-gwagubaabantu, ukubandishumayekekubo*, the people called unexpectedly on me to preach to them. (b) To pursue so as to tire out; to continue to follow a person from place to place, for the purpose of annoying him.

uku-Gwagwa, *V. trans.* To shut, pen up a person, cattle, etc. in the water, hole or prison.

—**Gwagwisa**, *Caus. form.* To be proud; to boast; to make great ado of small affairs.

—**Gwagwisela**, *Caus.-rel. form.* To be arrogant and boastful towards others.

in-Gwagwa, *N. 3.* An ornamental ear-button of ivory.

um-Gwagwa, *N. 6.* A reddish cloud, as often seen at sunset.

um-Ggwagwisi, *N. 1.* A boastful person.

uku-Gwaja, *V. intrans.* To operate like medicine.

uku-Gwala, *V. trans.* To perform on the musical instrument *u-Gwali*; to whistle.

in-Gwali, *N. 3.* } One who plays on the
um-Gwali, *N. 1.* } *u-Gwali*; a musician, minstrel.

u-Gwali, *N. 5.* An instrument made of catgut on a bow of wood with a quill, flattened on one side, to give greater elasticity; the sounds are made by the mouth vibrating on the catgut.

isi-Gwaliso, *N. 4.* Musical instrument.

uku-Gwala, *V. intrans.* To behave as a coward.

i-Gwala, *N. 2.* A timid, pusillanimous person; a coward.

ubu-Gwala, *N. 7.* Cowardice; want of courage to face danger; timidity.

um-Gwalanyuba, *N. 6.* Species of shrub with edible berries.

um-Gwalayiba, *N. 6.* Species of tree.

i-Gwali, *N. 2.* The right tributary of the Tyume river, on which the Tyume mission station was situated.

um-Gwali, *N. prop.* (a) Tributary of the Bashee river, near which the Clarkebury mission is established. (b) Tributary of the Kibusi river, near which the Mission station lies which the late Tiyo Soga founded. (c) *Euclea lanceolata* E. Mey, bush resembling the English myrtle used by the Hottentots as tea, called gwarri-tea by the Cape Colonists. (d) *Canthium obovatum*, gwarri tree.

isi-Gwam, *N. 4.* A number of people collected together closely.

isi-Gwamba, *N. 4.* Em. A vegetable stew, in which the points of young pumpkin shoots have been cut up.

um-Gwamu, *N. 6.* A number of cattle slaughtered at the same time, and the flesh of them either heaped up or boiled in great masses.

i-Gwambi, *N. 2.* (a) A concave line formed by huntsmen. (b) Bellcrane.

i-Gwampi, *N. 2.* A fighting of young men.

in-Gwamza, *N. 3.* Stork.

in-Gwane, *N. 3.* Catfish.

uku-Gwangcazela, *V. intrans.* To take up a defensive position; = **uku-Bwacazela**.

—**Gwangcazelisa**, *Caus. form.* To expect an attack.

Gwangqa, *Adj.* Brown colour; the colour of that which is not yet ripe: *inkabi egwangqa*, a light coloured ox; *ihashe ligwangqa*, the horse is of a brown colour; fig. red like a drunkard.

i-Gwangqa, *N. 2.* (a) A bird of the lark kind. (b) A European.

i-Gwangqakazi, *N. 2.* A lightish red or brownish coloured cow.

i-Gwangqagwangqa, *N. 2.* Warlike noise, bustle; the noise made by the spears hitting the shields in fighting.

in-Gwangqazo, *N. 3.* Loud cry, clamour, shout; rattling of a wagon.

i-Gwangwa, *N. 2.* Black and white crow, *Corvus scapularis*.

in-Gwangwa, *N. 3.* Clapping with hands at a dance; a multitude or heaps of noisy people.

um-Gwangwa, *N. 6.* Hl. for backbone, spine.

in-Gwangwane, *N. prop.* River on the boundary of Natal.

uku-Gwangxula, *V. intrans.* To clean up the weeds in maize or Kaffir-corn gardens when such crops have begun to blossom and are tall; to travel a difficult, cumbersome road.

i-Gwanishe, *N. 2.* *Portulac afra*, Du. spekboom.

i-Gwantsa, *N. 2.* A young, fullgrown person; one in his full strength, but young.

uku-Gwanya, *V. trans.* To do a thing by brute force; to perform, execute a work under difficulties; to claim a thing which is not one's own; fig. not to cook properly.

i-Gwapisi, *N. 2.* A thick, strong person; an immoderate eater.

ukuti-Gwaga, *V. intrans.* To come suddenly on a thing or person: *ndimti-gwaga*, *esihla endulini*, I came suddenly on him as he was descending the hill.

uku-Gwaqaza, *V. trans.* To try; to make an effort; to exert one's self.

i-Gwatyu, *N. 2.* (a) A national song. It came from the East before the war of 1846,

and was first used by boys in reference to war; it was adapted in that war to fighting purposes. (b) A tributary of the Zwart Kei river.

in-Gwatyu,
in-Gwatyumbá, } *N. 3.* Anything wide and flapping, as a wide pair of trousers; a lean cow with pendulous or flapping udder.

uku-Gwatyuza, *V. intrans.* To rustle, as a leathern kaross.

uku-Gwaza, *V. trans.* Em. To stab, wound, pierce; to thrust cold steel through a body.

um-Gwazi, *N. 1.* A stabber, assassin.

um-Gwazo, *N. 6.* Stabbing, assassination.

in-Gwe, *N. 3.* Leopard; pl. *isingwe*, cloak made of leopard-skins, worn by the chiefs.

uku-Gweba, *V. trans. pass. gwetywa.* To decide, judge, condemn: *ndigwetyiwe*, I am condemned. The idea of condemnation or judgment against one comes in when the verb is used with the accusative of a person: *undigwebile*, he has condemned me. The radical meaning is to thrust, keep or turn off: *inkunsi igweba*, the bull strikes with the one horn and then with the other, it can toss well.

—**Gwebela,** *Rel. form.* To decide for, to give judgment in favour of, justify, acquit: *ngoko sigwetyelwe-nje sinoxolo*, being therefore justified, we have peace. (It never means in proper Kaffir "to sentence to a penalty," as is done by some interpreters and newspaper correspondents).

—**Gwebelisa,** *Rel.-caus. form.* To bring about or cause an acquittal.

—**Gwebisa,** *Caus. form.* To cause to judge, etc.

isi-Gweba, *N. 4.* A small, short stick, need not have a knob.

um-Gweba, *N. 6.* A small, short stick with an oblong knob for boys to throw with.

um-Gwebi, *N. 1.* A decider, judge.

isi-Gwebo, *N. 4.* A judgment; a judicial sentence: *wawisa isigwebo*, he passed sentence.

u-Gwebo, *N. 5.* The passing of a sentence.

um-Gwebo, *N. 6.* The act of judging.

ukuti-Gwebelele, } *V. intrans.* To abscond, disappear secretly.
—**Gwebeleza,**

i-Gwebu, *N. 2.* (a) Froth, foam, scum; frothy saliva; *amagwebu*, frothy stools, scrapings of the bowels. (b) The thin flesh of the breast.

in-Gwebu, *N. 3.* The froth on milk.

isi-Gwebu, *N. 4.* Limpet.

uku-Gweca, *V. intrans.* To be always the same, not to vary.

i-Gwece, *N. 2.* A young person or head of cattle; a calf which commences to pull.

uku-Gweda, *V. intrans.* To persevere in doing a thing; to cry out very loud.

i-Gwede, *N. 2.* The young just out of the egg, before it is fledged.

uku-Gwedla, *V. intrans.* To paddle, row. Em. To move out of the way.

um-Gwedli, *N. 1.* One who rows or paddles.

uku-Gwegwa, *V. trans.* To hook, take down with a hook, hang with a crook: *gwegwa imbiza ngesigwegwe*, hang the pot with a hook (over the fire); fig. to trip up in wrestling by hooking with the leg; to propose a marriage to a young woman.

i-Gwegwe, *N. 2.* } Anything to hook
isi-Gwegwe, *N. 4.* } with; a hook or crook.

uku-Gwegweda, *V. intrans.* To steer clear of; to go by a circuitous route, so as not to be seen; to keep aloof: *wawagwegweda amapolisa, ngokuba esoyika ukubanjwa*, he avoided the police fearing he might be apprehended: *gwegweda kuzo inkani*, shun strife.

—**Gwegwedela,** *Rel. form.* To avoid, shun for a purpose: *umzi-lo uwugwegwedela-nina?* why do you avoid that village.

—**Gwegweleza,** *V. intrans.* To take a circuitous route.

uku-Gweja, *V. trans.* To tuck up the corner of the kaross.

uku-Gwela, *V. intrans.* To keep aloof from a person or thing.

ama-Gwelane, *N. prop.* The tribe of the late chief Anta.

i-Gwele, *N. 2.* Leaven, yeast.

uku-Gweleqa, *V. trans.* To allude to; to hint or aim at somebody in speaking.

in-Gweletshe, *N. 3.* A small shield, used in hunting. Phr. *yini utol' ingweletshe?* why are you angry?

uku-Gwengula, *V. trans. and intrans.*

To strike the surface, graze, hit a little; to glance off, rebound (ball, lance); *uyagwengula, akulingenisigaba emhlabeni*, you strike only the surface, your hoe does not go deep into the ground; *wayigwengula intaká epikweni*, you hit the bird on the outside of the wing only; *fig.* to evade, put off, digress, deviate.

in-Gwenkala, *N. 3.* (a) Leopard cat. (b) A tributary of the Kwelela river.

uku-Gwenta, *V. trans.* To murder by stealth (witchcraft); to assassinate; = **uku-Gwinta**.

isi-Gwenta, *N. 4.* An assassin.

Gwenxa, *Adj.* Crooked, perverse: *intétó egwenxa*, perverse speech; *ndensa okugwenxa*, I did wrong.

ukuba-Gwenxa, *V. intrans.* To be perverse, wrong, distorted from right, contrary to rectitude, untractable.

—**Gwenxagwenxela**, *Intens.-rel. form.* To talk affectedly, in a peculiar manner, so as to be distinguished from other persons.

—**Gwenxeka**, *Stat. form.* To be in a perverted state: *intlisiyo egwenxekileyo*, a perverse heart.

—**Gwenxela**, *Rel. form.* To incline to, etc.

—**Gwenxisa**, *Caus. form.* To make crooked; to pervert; to turn aside from rectitude.

ubu-Gwenxa, *N. 7.* Perverseness, crookedness, wrong state of things.

in-Gwenya, *N. 3.* Crocodile, alligator.

in-Gwenye, *N. 3.* Kaffir plum (red fruit).

um-Gwenye, *N. 6.* The Kaffir plum tree, *Harpephyllum Caffrum*. Bernh.; or *Odina Caffra*.

in-Gwenye yenja, *N. 3.* Dog plum.

um-Gwenye wezinja, *N. 6.* Dog plum tree, *Eckebergia Capens*. Sparm. Cape ash; Du. *essenhout*.

uku-Gwenyulela, *V. trans.* To do a thing superficially.

uku-Gweqa, *V. intrans.* To row, paddle.

ukuti-Gweqe, *V. trans.* To trip up, supplant.

in-Gweqe, *N. 3.* A threatening, angry word; a repeated warning.

isi-Gwetsha, *N. 4.* A choleric person.

isi-Gwevana, *N. 4.* Nickname for an old man,

i-Gwevu, *N. 2.* Subterfuge, mean device.

isi-Gwevu, *N. 4.* An old man.

isi-Gwevukazi, *N. 4.* An old woman.

ukuti-Gwi, *V. intrans.* To just or barely miss an object aimed at; to pass near an object, but not hitting it: *imblumbulu ité-gwi kuyo inyamakasi*, the bullet passed close to the buck; *umkonto wati-gwi* the spear was cutting (through the air) near one.

ukuti-Gwi, *V. intrans.* To be quite full.

i-Gwiba, *N. 2.* Shelter, corner, lee place; *fig.* precaution.

u-Gwidi, *N. 1.* A bird resembling the cuckoo.

uku-Gwija, *V. trans.* To consume all by one's self, whether food or drink, or another man's portion.

uku-Gwilika, *V. intrans.* To fall away from, desert, revolt, rebel, mutiny, apostatize; to be disloyal.

i-Gwilita, *N. 2.* (a) A handless, stupid person. (b) Species of bird.

uku-Gwina, *V. intrans.* To eat till one is satisfied; similar to **uku-Gwija**.

uku-Gwinta, To assassinate, = **uku-Gwenxa**.

i-Gwinta, *N. 2.* } Assassin, = **isi-Gwenta**.
um-Gwinti, *N. 1.* }

um-Gwintsa, *N. 6.* Very thick, stiff porridge, = **um-Qa**.

uku-Gwintsa, *V. intrans.* To hum, buzz, as a child's nurse; to cry or sing in a low tone.

uku-Gwintsilela, *V. intrans.* To commence to cry.

ukuti-Gwiqui, *V. intrans.* To turn and go away quickly.

—**Gwiqigwiqui**, *Intens. form.* To swallow greedily; = **ukuti-Gangqagangqa**. *Adv.* Very.

ukuti-Gwityi, *V. intrans.* *Umlambó usele gwityi*, the river is very full.

ukuti-Gxa, *V. intrans.* To step up sharply to a person or place, but not to remain there; to be hasty; to pay a hasty visit: *ndati-gxa kuye owatbā nam*, I stepped up to him who spoke with me.

ili-Gxa, *N. 2.* Singular is unusual. *i-Gxalaba* is generally used; pl. *amagxa*, shoulders: *babopá imitwālo, bayibeke emagxeni abantu*, they bind burdens and lay them on men's shoulders.

isi-Gxa, *N. 4.* A place at once stony and bushy. This word is euphem. for privy.

u-Gxa, *N. 1. pl. ogxa.* *Ogxa betu*, persons of the same age, time or generation.

ulu-Gxa, *N. 5. pl. isingxa.* Any sharp pointed stick or iron rod for digging roots with. *Igqita lolugxa* is a doctor who uses medicinal plants; a herbalist.

uku-Gxaba, *V. trans.* To throw a wooden spear; to commence tilting or ploughing.

i-Gxaba, *N. 2.* (a) Fray, broil, riot; = **i-Xa-baxo**. (b) An old garment.

in-Gxabalala, *N. 3.* } A great number of
u-Gxabalala, *N. 5.* } people or cattle spread out.

in-Gxabano, Contention, etc., see **uku-Xabana**.

in-Gxabatshitshi, Tumult, etc., = **in-Gxobotshitshi**.

isi-Gxabo, *N. 4.* } A sharp pointed stick,
u-Gxabo, *N. 5.* } used by boys in fighting with each other and thrown in the same manner as a spear.

uku-Gxabuza, *V. intrans.* To walk in the water and make it muddy; fig. to causediscord, confusion; (very recent); used first of Mapasa in 1877, because he fought first with the Fingoes and then cunningly drew out of the thing.

i-Gxabuza, *N. 2.* A treacherous person.

ubu-Gxabuza, *N. 7.* Defection, treachery.

ukuti-Gxada, To step up sharply, etc., = **ukuti-Gxa**.

ukuti-Gxadagxada, *Freq. form.* To go hither and thither.

uku-Gxadeka, *Stat. form.* To be under difficulties.

um-Gxadalala, *N. 1.* Person of a good size; a giant.

uku-Gxadazela, *V. intrans.* To reel, stagger, like a drunken person, as to fall forward.

uku-Gxagxa, *V. intrans.* To become reduced in circumstances, poor and disorderly.

—**Gxagxeka**, *Stat. form.* To be in a poor, reduced state.

i-Gxagxa, *N. 2.* A person in reduced circumstances; at present it is used to denote a low, destitute, mean, rude, uncouth man of the lower order of Europeans.

uku-Gxagxamisa, *V. intrans.* To take

long strides in walking; to make long, running stitches in sewing.

ubu-Gxakagxaka, *N. 7.* Carelessness, disorder, negligence, confusion.

in-Gxakangxaka, *N. 2.* The lying about of many things, stones, etc., higgledy piggedly, pell mell; fig. a state of disorder, negligence and confusion.

in-Gxakaxa, *N. prop.* Tributary of the Bashee river (Idutywa magistracy).

uku-Gxakaza, *V. trans.* To do a thing in a rough manner, the opposite of **uku-Cokisa**; cf. **Dlakaza**.

in-Gxakeko, *N. 3.* Hindrance, etc., (stative), see **uku-Xaka**.

in-Gxako, *N. 3.* Hindrance, (active).

u-Gxakweni, *N. 1.* Titmouse, olive-green, above grey; the male has a ring round the neck.

isi-Gxala, *N. 4.* Red patches of a bilious person; the red spot which is left after a flea's bite; the cicatrix of small pox, wounds not yet healed; nodules; fig. to feel hurt in spirit.

i-Gxalaba, *N. 2.* Shoulder, shoulder-blade, cf. **ili-Gxa**.

uku-Gxalatelana, *V. intrans.* To walk as one in haste, with an erect and haughty gait; to be puffed up, haughty, boastful.

uku-Gxaleka, *V. intrans.* (a) To fall against an object, so as to be driven back by it, and impeded in progress. (b) To loose the way, go astray in walking or speaking; to stray, ramble (in the forest).

um-Gxam, *N. 6.* Species of mimosa, the rough bark of which is used for dying red. Du. boer boon, *Schotia latifolia*, Jacq.

in-Gxam, *N. 3.* The seed of *um-Gxam*.

uku-Gxama, *V. trans.* To interfere; *uyasigxama*, he intermeddles, intrudes.

i-Gxamesi, *N. 2.* A village dependent on the chief place; a cattle place at a distance from the place of residence; suburb, outstation, farm.

in-Gxamsholo, *N. 3.* Tall, long person, giant.

in-Gxangxa, *N. 3.* A thing not nicely shaped or built. Em. A mixture of cooked grain with milk; fig. a mixture of things which should not be mixed together.

Gxebe, *Adv.* By the way, pray! if you please!

rather! *uti-nina gxebe*? by the bye, what do you say? *angati-nina gxebe umntu ukutsho*? pray, or well now, how can any man say so? *gxebe benditshilo-na*? well, did I really say so? *manditi gxebe*, rather I dare say! *ndiphe gxebe*, I pray you to give me!

i-Gxebeka, *N.* 2. Spoon, ladle.

i-Gxegxesi, An uncouth, slovenly person, etc., = **i-Gxagxa**.

uku-Gxeka, and **uku-Gxekeza**, *V. trans.* To deride, mock, scorn.

um-Gxeeki, *N.* 1. A mocker, derider, scorner.

in-Gxeeki, *N.* 3. (a) A species of bird. (b) The left half of an ox or bull's skin, made into a shield; cf. **u-Jilo**.

uku-Gxelesha, *V. intrans.* To look askance, as out of the corner of the eyes.

—**Gxeleshela**, *Rel. form.* To take a side glance at a person or thing; to ogle: *undi-gxeleshela-nina*? why do you ogle me?

in-Gxelo, Assertion, declaration, report, etc., see **uku-Xela**.

u-Gxibá, *N.* 5. A tall man; *ugxibákasi*, a tall woman.

i-Gxidolo, *N.* 2. An ill-dressed, slovenly, poor person, = **i-Gxegxesi**.

ubu-Gxidolo, *N.* 7. Low, mean, poor, vulgar state; slovenliness in dress and person.

in-Gxikwane, *N.* 3. A large piece, bunch of grass, heap of grain.

uku-Gxila, *V. intrans.* To grow sparsely, as a thin crop of grain.

—**Gxilana**, *Recip. form.*

—**Gxilelana**, *Rel.-recip. form.* } To grow one here, another there; to stand with wide space between them.

in-Gxilimbéla, *N.* 3. A tall man, giant.

in-Gximbá, *N.* 3. Band made of *imi-Nxebo*.

isi-Gxina, *N.* 4. That which one keeps at constantly, it may be a place, house, person, etc., hence: duty, office, trust, headquarters: *usigxina sam*, I do not part from him, I stick to him, I trust in him without wavering; a stated portion or share. (When one is presented with a hind leg of mutton, he shows his friendship, duty (*isigxina*) by giving likewise a hind leg of mutton, not less, to the presenter.)

um-Gxina, *N.* 6. Assegai-wood, *Curtisia faginea*.

in-Gxingongo, *N.* 3. Difficulty, impediment, embarrassment, a knot, intricacy, cf. **uku-Xinga**.

in-Gxingwa, *N.* 3. A pass, etc., see **uku-Xinga**.

uku-Gxisha, *V. intrans.* To put one foot behind the other, to imitate as boys do the galloping of horses.

i-Gxiya, *N.* 2. Generic term for lapwings.

uku-Gxobá, *V. trans.*

—**Gxobágxobá**, *Freq. form.* } To make the water muddy by stirring it up with the feet.

um-Gxobo, *N.* 6. An aromatic shrub. Probably it grew on and gave name to a rivulet to the South of the Debe, on which Ndlambé had an outpost for cattle called **em-Gxotyeni**.

in-Gxobótshane, *N.* 3. A clattering, noisy conversation, confusion, boasting, hectoring.

in-Gxobótshitshi, *N.* 3. Hubbub tumult.

um-Gxobózo, *N.* 6. A swampy piece of ground; bog, marsh.

uku-Gxoga, *V. trans.* To throw a stick, etc., into the bush, so as to arouse a hidden bird or game, and cause it to break cover; to throw at one who is near; to kick as a cow does when she puts her foot into the milk.

ukuti-Gxoge, *V. trans.* To stab with a blunt instrument; much the same as the last word.

ukuti-Gxogxe, *V. intrans.* To keep one's self wrapped up: *wati-gxogxe kwingubo*, he kept himself wrapped up in a garment; fig. to persist in; to abide by what one has spoken: *wati-gxogxe kwintétó*, he stuck to what he said.

ukuti-Gxoko, *V. intrans.* To put the hand into the pocket with rustling noise.

i-Gxokogxoko, *N.* 2. A wretched, desolate, dilapidated hut; dimin. *igxokogxokwana*.

in-Gxokolo, *N.* 3. A vast number of things, men, cattle, houses, etc., together. This was the first name of King William's Town.

in-Gxokozelo, A great or loud noise, etc., see **uku-Xokozela**.

uku-Gxoloxà, *V. intrans.* (a) To feed as cattle near the kraal or house about sunset. (b) To investigate. (c) To mock, tease.

isi-Gxoloxwana, *N. 4.* An ornament.

in-Gxondo, *N. 3.* Name of the mountain to which the Tembu flee in time of war; a refuge.

in-Gxondofa, *N. 3.* A precipitous, rugged hill or mountain; a refuge.

uku-Gxotà, *V. trans.* To drive away, put to flight: *gxotà utshaba*, drive the enemy away.

-Gxotèka, *Stat. form.* *Igusha esigxotè-kileyo*, sheep which have been driven away; *inkumbi asigxotèki*, the locusts will not be driven away.

-Gxotisa, *Caus. form.* To continue to drive away for a long time.

in-Gxovungxovu, *N. 3.* see **i-Ngxovungxovu**.

in-Gxoxe, *N. 3.* Noise.

in-Gxoxo, *N. 3.* Conference, consultation, see **uku-Xoxa**.

i-Gxubà, *N. 2.* Rough, lean appearance of cattle, hair standing erect from sickness, cold or hunger; leanness.

in-Gxube, A medley, etc. and **in-Gxube ka-Xaka**, see **uku-Xuba**.

u-Gxūba, *N. 5.* A large drove of animals (swine, etc.).

um-Gxuba, *N. 6.* A species of tree.

u-Gxudululu, *N. 5.* A number of cattle, etc. walking together; a drove.

i-Gxugesha, *N. 2.* A rough sewn kaross.

uku-Gxukugxa, *V. trans.* To shake.

ubu-Gxukugxuku, *N. 7.* Looseness (of bark); that which is shaky, not yet firm or fixed; unevenness, roughness, as when a mudfloor, which was made even or smooth, has been broken up and made uneven by rain or any other agent; fig. unsettledness.

uku-Gxukuza, *V. trans.* To loosen, break up a road or any soil, as by a vehicle passing over a newly made road, which is still soft.

uku-Gxula, *V. trans.* To beat or drive the game into a trap.

i-Gxulu, *N. prop.* The right tributary of the Keiskamma river beyond the **izi-Nōuka**.

i-Gxulu, *N. 2.* A hidden thing or matter.

in-Gxulubà, *N. 3.* (a) The passage between two armies. (b) Afterpains of labour.

in-Gxulubò, *N. 3.* A cast, etc., from **uku-Xūlubà**.

uku-Gxulusa, *V. trans.* To conceal a thing by putting it under the clothes or under the arm; to slide the hand into the pocket; to put tobacco or fruit into the mouth, so as to be seen outwardly; to mask.

ama-Gxulusa, *Pl. only.* A disguise: *wenza amagxulusa*, he disguised himself; *lahla amagxulusa*, pull off the mask.

in-Gxumbungxumbū, *N. 3.* Great disorder, irregularity, confusion.

ukutí-Gxume,
uku-Gxumeka, } *V. trans.* To fix a pole or stake in the ground by driving it with a jerk of the hands, and then pull it out and repeat this action, till the pole is firmly fixed.

uku-Gxumleka, *V. trans.* To mock with words in jesting.

u-Gxununu, *N. 1.* Species of bird.

ukutí-Gxupu,
uku-Gxupuleka, } *V. intrans.* To plunge into; to partake of food without being asked; to eat the food of others, or eat in an unbecoming manner; to be malapart, impertinent; to meddle with matters one is not called for.

ukutí-Gxushu, *V. trans.* To shove or rub away with the feet; to kick a little; to hide for preservation; to plough: *ibala usitèle-gxushu kulo*, he ploughed the place and kept it for himself.

ukutí-Gxwa, *V. intrans.* To be amidst strange surroundings; to have come or put between: *igusha zam sitè-gxwa kwe-sinye*, my sheep have got mixed up with others.

i-Gxwaba, *N. prop.* Tributary of the Koonap river, near Bedford.

in-Gxwabillili, *N. 3.* A large herd of animals feeding together.

uku-Gxwagxusha, *V. trans.* To dash or pursue constantly; to scold, bully; to fight with words.

ukutí-Gxwagxwa, *V. intrans.* To be dotted here and there (huts, villages).

uku-Gxwala, *V. trans.* (a) To bellow, as cattle when excited in fighting, or to

throw up the ground at the place where one has been slaughtered. Phr. *wamgxwala ngentsini*, he laughed very much at him. (b) *V. intrans.* To rust: *intsimbi igxwale*, the iron is rusty; *amasimbà agxwale*, the Kaffircorn has mildew.

u-Gxwalo, *N.* 5. Bellowing.

u-Gxwal' intloko, *N.* 1. A strong horse.

in-Gxwala, *N.* 3. A soft, white stone which women and circumcised boys pound and smear their faces with.

isi-Gxwalala, *N.* 4. One with red hair or beard; fig. one red with anger.

i-Gxwanana, *N.* 2. Species of bird; = **i-Nxanxadi**.

ubu-Gxwayiba, *N.* 7. Overgrown, uncultivated country, but with bushes and trees only.

i-Gxwemi, } *N.* 2. A squinting, cross-eyed person.
i-Gxwemu, }

in-Gxwenga, *N.* 3. A long, tall person.

H

H is always pronounced with a stronger aspiration than the English *h* in hard, hand; being that of the German *h* in hauen, to beat. In the combination *hl* it sounds as *ch* in Scotch loch, or the *chi* in Greek, or the Welsh *ll*.

Hā! An exclamation of exultation: *hā, hā, hā, isikali sika-Batabe!* lit. destruction by the weapons of Batabe! It was shouted when the Gaikas commenced fighting. (The aspiration in this word is very light and the vowel short.)

ukutl-Hā, *V. trans.* To utterly destroy; to finish, make an end of: *impi yama-Xōsa itlwe-hā yeyama-Ngesi*, the Kaffir army was completely routed and destroyed by the English army.

u-Hā! *Interjec.* of sorrow; woe! misfortune! loss! destruction! there is the loss I told you of! see also **Yeha!**

Habahaba! *Interjec.* It is a lie, a fable!

u-Habahaba, *N.* 1. A very large garden; an exceedingly capacious granery; an insatiable person; fig. one who does not listen, who is not easily convinced.

isi-Habalala, *N.* 4. That which is very wide.

uku-Habela, *V. intrans.* To go beyond the place, where one intended to go; to go astray: *wahambā wada wahabela*, he went so far, as not to know where he was; to speak so much as not to know what he speaks.

i-Habile, *N.* 3. Oats, (from the Du. haver).

u-Hadi, *pl. ihadi*, *N.* 5. Any stringed, musical instrument; harp, piano.

um-Hādi, *N.* 6. Deep pit.

uku-Hagala, *V. intrans.* To grow old: *ndihagele*, I am very old; *imini ihagele*, the day is coming to an end.

i-Hala, *N.* 2. The first dip or ravine to the East of King William's Town. It is used adverbially in the locative: *kud' e-Hala*, lit. it is far to the Hala, *i.e.* you will have to run far before you can escape me; *hamb' uye e-Hala*, go where you like, I will no longer have anything to do with you!

ama-Hala, *N. prop.* Another name for **aba-Tembu**.

i-Halahala, *N.* 2. *Unehalahala*, he has a desire that cannot be satisfied.

Halala! *Interj.* of joy and triumph: *halala, bantu bakoweth!* well done, dear friends! *halala, yatwasa inyanga!* a joyful exclamation on seeing the new moon.

uku-Halalisa, *Caus. form.* To shout *halala!* when the animal intended for the marriage feast bellows in being slaughtered, and to exhort the bride how to behave in her new estate, which is done by married women.

uku-Hambā, *V. intrans.* To go, walk, journey, travel, proceed forward: *masi-hambē ngalendlela*, let us go this way; to flow: *amanzi ayahambā emfuleni*, the water flows (moves forth) in the valley; *V. trans.* To travel over: *bawahambā amaswe*, they travelled over many countries; fig. *intloko yakē iyahambā*, he is not right in his mind; *ukuhamb' umsimbā*, to shudder; fig. *ukuhambā nenkasana*, = **uku-Pimisa**. *N.* 8. *ukuhambā kwakē kubi*, his manner of walking is awkward; fig. his conduct is improper.

- Hambâhambâ**, *Freq. form.* To go about from place to place, to and fro.
- Hambêka**, *Stat. form.* To possess the quality of moving, going, etc.: *inyanga yinto ehambêkayo*, the moon is a moving thing.
- Hambêla**, *Rel. form.* To go for another or for a certain purpose; to visit: *ndi-hambela ubawo*, I go for my father; *ababisambambêla*, they visited him no more or no longer; *sihambêla entabeni*, we are going towards the mountain; *uyasihambêla*, he goes on his own account; *umtwana selekwasi ukusihambêla*, the child commences now to go or walk alone.
- Hambêlana**, *Rel.-recip. form.* To go towards or visit each other.
- Hambisa**, *Caus. form.* To cause to walk, go or move forward; to proceed, further, forward: *hambisa inqwelo*, move on the wagon; *hambisani esindaba*, spread these tidings; *hambisa ekutêtêni kwakò*, go on, proceed with your speech.
- It is used adverbially: *wahambisa wati*, further or again he said. Phr. *hambisa kuye*, take this to him, or put before him, as food; *umhambisele imali pântsi*, bribe him.
- Hambiseka**, *Caus.-stat. form.* To be going forward; to be moving: *umhlaba uyahambiseka*, the earth is in motion. (All Kaffirs believe the earth stationary.) *N. 8.* *ukuhambiseka kweliwi lika-Tixo*, the propagation of God's word.
- Hambisela**, *Caus.-rel. form.* To cause to go or move for a certain purpose or to a certain place or person.
- um-Hambâhambi**, *N. 1.* A wanderer, vagrant; one who has no settled abode; = **i-Ratyuratyu**.
- um-Hambi**, *N. 1.* Traveller, sojourner, pilgrim.
- i-Hambò**, *N. 3.* Walking; in a moral sense: conduct, behaviour.
- isi-Hambò**, *N. 4.* The purpose, aim of journeying or walking.
- u-Hambo**, *N. 5.* Journey, walk: *uhambò lomhambi*, pilgrim's progress.
- u-Hamlomo**, *N. 5. pl. imi.* Eel; lit. one who keeps his mouth wide open; one who is insatiable.

uku-Hanahanisa, *V. intrans.* To pretend to be doing a thing, while in reality you are not doing it; to act inconsistently, hypocritically; to play the hypocrite.

um-Hanahanisi, *N. 1.* Hypocrite.

isi-Hanahaniso, *N. 4.* Hypocrisy.

isi-Handiba, *N. 4.* A large subject; a long (law) case; a mighty, great, eminent, respectable, rich man.

ubu-Handiba, *N. 7.* Greatness, might, honour, riches.

isi-Hange, *N. 4.* An obstinate person, robber, murderer.

u-Hange, *N. prop.* Tributary of the Incôncôloa river.

i-Hangu, *N. 3.* The domestic pig (from the English hog?).

isi-Hange, *N. 4.* Public: *esihangeni*, in public (meeting, or before the judge).

i-Hasa, *N. 2.* Old food (corn) of former years.

i-Hashe, *N. 2.* Horse; dimin. *ihashana*, a little horse. Phr. *unehashe elingwevu*, he rides a grey horse, i.e. he has morbid. vener.

isi-Hashe, *N. 4.* Collective, a herd of horses.

i-Hashekazi, *N. 2.* A mare.

i-Hâshé, *N. 2.* Tubercle, scrofula; pain of an old wound; pus; abscess. Orig. the natural impurity of newborn infants, believed to be from an internal swelling, of which they are to be purified by enchanted medicines, when the rite of *ukupêhlelela* is performed, by saying: *Hâshé, hâshé!* when swinging a newborn child through the smoke of *um-Nikambiba*; cf. *uku-Pêhlelela*.

uku-Haula, *V. intrans.* To be greedy, voracious.

isi-Haula, *N. 4.* A devourer, glutton; bandit, highwayman.

Hayi! *Interjec.* (a) A decided negative, No! *uya kuya-na? hayi!* will you go? no! (b) At the commencement of a sentence it is a strong affirmative: *hayi, wena ndoda, ubuŋoti bakò bukulu!* O man, thy courage is great! *hayi, ukutândeka kweminguba yakò!* how lovely are thy tabernacles!

Hê! hêke! hêje! *Interjec.* of approbation or praise; Well! right! good so!

i-Hebehebe, } *N. prop.* Tributary of
i-Hebehebana, } the Tsomo river.

Heha, *Interjec.* of sorrow; properly **Yeha!**
ukuti-Hehelé, *V. trans.* To beat, crack
 on the head.

uku-Hekeza, *V. intrans.* To laugh or talk
 or walk foolishly.

i-Hekeheke, *N. 2.* A thoughtless, foolish
 person.

uku-Heketéka, *V. intrans.* To be sleepy,
 drowsy; = **uku-Yeketéka.**

uku-Hela, *V. trans.* To keep aloof or
 walk past at a distance; put aside, far
 away; not to do what one intended to do.

ukuba-Hele, *V. intrans.* To be light, that
 is the opposite of close and oppressive; to
 become breezy and cool, *makube-hele!*
 may or let there be alleviation, that is in this
 affliction; cf. **Camagu.**

ukuti-Helé, *V. trans.* To beat.

isi-Helegu, *N. 4.* An event which is both,
 wonderful and calamitous; cf. **isi-Manga.**

uku-Helema, *V. intrans.* To keep aloof
 either from fear or laziness.

—**Helemisa,** *Caus. form.* To cause keeping
 aloof.

i-Hemhem, *N. 2.* An unstable person; a
 coward.

i-Hemu, *N. 2.* The crested crane, so called
 from its cry (*Balearica regulorum*, Lay.).

uku-Henda, *V. trans.* To cause to do evil;
 to tempt (in a bad sense): *u-Satana wam-*
henda u-Eva, wati makadle, Satan tempted
 Eve to eat.

—**Hendahenda,** *Intens. form.* To tempt
 hard.

—**Hendeka,** *Stat. form.* To yield to temp-
 tation.

—**Hendekela,** *Stat.-rel. form.* To yield
 to temptation for or to.

um-Hendi, *N. 1.* A tempter.

um-Hendo, *N. 6.* } Temptation.
u-Hendo, *N. 5.* }

u-Hengele, *N. 5.* A cattle disease similar
 to lung sickness.

uku-Henyuza, *V. intrans.* To whore,
 wench, fornicate.

i-Henyu, *N. 2.* A lascivious, lewd, lustful,
 sensual person.

ubu-Henyu, *N. 7.* Whoredom, wanton-
 ness, lewdness.

i-Henyukazi, *N. 2.* A strumpet, whore.

uku-Hesha, *V. intrans.* To make signs
 with the hands, or wink with the eyes to a
 person, either to come or to go away with-
 out speaking.

uku-Heula, *V. trans.* Em. To ravish, vio-
 late. (It does not necessarily mean that
 there was no consent.)

isi-Heula, = **isi-Hange.**

i-Hewu, *N. 2.* The flat tract of country
 between Kamastone and Cofimvaba. At
 present the name is generally used to
 signify plateau. (The word seems to
 signify a pleasant country.)

u-Hewukile, *N. 1.* Klaas Smith river, a
 tributary of the Kei river.

uku-Hexa, *V. intrans.* To wave as a
 cornfield or reeds in a strong wind; fig. to
 stagger like a drunken or palsied man.

—**Hexela,** *Rel. form.* To fall helplessly to-
 wards an object or place: *uhexele eluda-*
keni, he staggered or fell into the mud.

Heyi! *Interjec.* of rousing the attention.
 There it is! take! (from the Du. hoor?).

Hi! *Interjec.* of exultation. It is sung after
 the battle is over, or after a buck has been
 killed by hunters: *hi!* we are victorious.

Hi, *Conj.* In raising an objection or excep-
 tion: *hi, ukuba,* what (is to be done), if;
hi, kwasweleka isihlanu kumalungisa,
 peradventure there shall lack five righteous.

isi-Hiba, *N. 4.* A silly, stupid person; one
 without understanding; an idiot; fool, jester.

uku-Hibaza, *V. intrans.* To rove or stroll
 about doing nothing.

uku-Hilā, To come upon one suddenly, =
uku-Bāqa.

ukuti-Hili, *V. intrans.* To be stupified or
 confused: *intloko yam itè-hili,* I am not
 right in my head; I have got confused.

u-Hili, *N. 1.* According to Kaffir super-
 stition it is a mischievous being, living
 usually in the water; whereto he was banned
 for his love intrigues. He is represented
 as a dwarf, having a tail and sometimes
 thick set hair, going about to play tricks
 on people. *Hili's* other names are *Gahe*
 and *Tikoloshe*. Women are said to be
 fond of him, because he acts as a philtre
 for them, *i.e.* procures love for them.
Unohilikasi, was used in reference to an
 old Kaffir who had never married.

i-Hilihili, *N.* 2. A foolish, unsteady person who runs thoughtlessly about; guided by no certain principle or conduct, who does and speaks unseemly, improper and foolish things.

ubu-Hilihili, *N.* 7. Thoughtlessness, foolishness, unsteadiness, want of principle, roving about.

uku-Hiliza, *V. intrans.* To go about from place to place aimlessly; to act thoughtlessly, without reference to that which is right; to be uncertain, not steady in work and conduct; not to continue or abide by a business or speech.

—**Hilizela**, *Rel. form.* To neglect: *uyalihilizela iliswi lika-Tixo*, he neglects to hear or obey the word of God.

—**Hilizisa**, *Caus. form.* To distract, confound; to cause unsteadiness.

Hi-na! hina-nje! *Interjec.* Hallo! is it so! who knows! why! *Hinani bantwana!* Hallo, you children, you fellows!

ukuti-Hiya, = **ukuti-Hili**.

uku-Hla, *V. intrans.* † Only used in the locative as *Adv. ekuhlēni, ngokusekuhlēni*, openly, publicly, clearly, in open day-light, without reserve. It is not to be confounded with *ekuhlēni*, in descending.

uku-Hla (ukw-Ehla), *V. intrans.* To come down, descend: *wehla entabeni*, he came down from the mountain; *indawo ehlayo*, a descent; fig. to happen, come to pass, meet with; to come over one; to befall: *lento ihle nini-na?* when did this happen? *wahliwa yilengosi*, he met with this accident; *akwehla-ni*, nothing happened; *selehle intliziyo*, he was disappointed, broken hearted; *yehl' intlekele!* what disaster or calamity has happened! Phr. *kuhla ngamqala mnye*, lit. it goes down by one and the same throat, i.e. throats are all alike in swallowing or liking; used when one asks another for anything and implies, if you do not give it to me, I will not give to you when I have anything you would like to share in.

This verb serves also to express the adverbial meaning "soon," *wohl'uqonde*, thou wilt soon understand; *yobehle ipēle*, it will soon be at an end; *sibehle sanxàma*, we were too hasty; *inkabi engatsaliyo ubehle*

utēngise ngayo, a bullock which does draw, you soon sell.

—**Hleka**, *Stat. form.*: into *ehlekayo*, a thing which has happened. (This form is not to be confounded with **uku-Hleka**, to laugh.)

—**Hlela**, *Rel. form.* To fall or descend upon, i.e. to happen to one: *lento yamhlela*, or *wahlelwa yilento*, this thing happened to him; *nanto-ni yakumhlela*, when anything happened to him. (To be distinguished from **uku-Hlela**, to separate.)

—**Hleleleka**, *Rel. 3.-Stat. form.* To be lowered in circumstances; to become poor, impoverished; to despair.

—**Hlisa**, *Caus. form.* To cause to come down; as a cow lets down her milk; to lower.

—**Hlisela**, *Caus.-rel. form.* To incur; to draw or bring upon: *wasihlisela isifo*, he caught sickness.

um-Hla, *N.* 6. A day of twenty-four hours: *mhla mnene*, the day on which one said or did something for the first time, in olden times; *ngomhla*, on, at, in or during the day: *ngomhla endandulukayo*, on the day I departed; *ngemihla*, in, at, on, or during the days; *ngemihla* or *emihleni ka-Ngqika*, in the days of Gaika; *imihla ngemihla*, day by day, daily; *imihla kamihla*, customary; *amadinga amhleni nabaptizwayo*, the promises you made at the time you were baptized. Phr. *umhlam u-Ngqika*, an oath used by Kaffirs: *ndingeyensi lento umhlam u-Ngqika*, I swear I have not done that which I am accused of.

It is used as conjunction: (a) *mhla, mhla-na, mhleni, mhlenikweni, mhlezinikweni* all of these mean: "the day that, i.e. when"; *mhlana wemkayo*, when he left; *mhlenikweni wafudukayo*, when he left home to live elsewhere; *mhlambul, mhlayimbi*, lit. another day, meaning "perhaps, or"; (b) *Adverb: namhla*, to-day; *nanamhla*, even to-day; *unanamhla*, till this day; *umhla wanamhla*, the day of to-day.

isi-Hlelo, *N.* 4. Fate, lot, destiny.

isi-Hlo, and **ise-Hlo**, *N.* 4. Event, adventure, chance.

izi-Hloyihlo, *N.* 4. Various events.

uku-Hlaba, *V. trans. pass. hlatywa*, (a) To stab, wound, pierce with a sharp instru-

ment : *wamhlaba amahlansa amatùtù*, he stabbed him three times (having the spear in the hand, as distinguished from hurling it) ; to prick as thorns ; to thrust or gore with pointed horns : *inkomo imhlabile emlenseni*, the cow gored him in the leg ; to wound mortally ; to kill : *inkomo siyahlatywa ngomkònto*, the cattle are killed with a spear ; to stitch, sew : *asinamntu uhlabapàkati kufulelwa indlu*, we have no one to stitch inside when the house is to be thatched ; fig. to prick, give pain : *isilonda siyandihlaba*, the sore gives me pain ; to hit, strike, touch properly : *ilizwi lakò lindhlabile*, thy word struck me ; *amaswi ka-Tixo ahlaba intlisiyo*, God's word alarms the feelings, makes impressions, awakens the heart.

(b) To divine, augur, vaticinate, find out : *igqira lihlabile*, the doctor brought to light (the hidden charms) ; *hlaba umkosi*, alarm the warriors ; call to arms ; *naahlaba isikhàlisam*, I marked my spears (by making notches into the iron with the *in-Tlaba*).

—**Hlabana**, *Recip. form.* To stab, pierce, etc., each other.

uku-Hlabanisa, *V. intrans.* To set or urge bulls to fight each other : *uhlabanisa inkunsi*, you are urging bulls to fight ; to let go the dogs from the line to catch the game ; fig. to go straight at a thing ; to be steady or determined in doing things ; to speak the truth at once.

—**Hlabanisela**, *Recip.-caus.-rel. form.* (a) To throw a stick at a beast or person for the purpose of driving it or him back, and then unintentionally the point of it enters the beast or a person, and makes a hole in the bone or flesh : *ndimhlabanisele*, I have hurt him with the point of my stick ; fig. to hurt or offend one : *undihlabanisele*, you have hurt or offended me.

(b) In hunting when many dogs run at a buck, and it passes a man who does not own any of the dogs pursuing it, the man throwing a stick at it which penetrates and cuts the flesh of the buck, he shouts : *ndiyihlabanisele ekòhlo*, I have wounded it with the point of my stick on the left side. If he takes it away from the dog that had caught it before the owner of that dog ar-

rives on the scene, he says : *ndiyibungcile*, cf. **uku-Bungca**.

—**Hlabeka**, *Stat. form.* To be cut, stabbed, pricked : *bahlabeka entlisiyweni*, they got cut in their hearts ; to have the quality of pricking, cutting, etc. : *intlabo ayihlabeki*, the chisel does not cut, i.e. is blunt.

—**Hlabela**, *Rel. form.* To stab for : *samhlabela itòle*, we killed a calf for him ; fig. to strike up a tune ; to lead a choir ; to give one secretly to understand.

—**Hlabisa**, *Caus. form.* To cause or help to stab, kill, etc.

i-Hlabá, *N. 2.* Stitch, pain, inflammation of the lungs : *unehlaba esifubeni*, he has stitches in the chest.

i-Hlāba, *N. 2.* The ground scraped out by a dog, antbear or man ; gravel.

i-Hlaba, *N. 2.* (a) Sow thistle. (b) A species of aloes ; smaller than *umhlāba*.

isi-Hlaba, *N. 4.* Woody, flat places near the river or sea.

um-Hlāba, *N. 6.* Species of aloes with thorns (Aloe ferox), used as an aperient. The dried leaves pounded and mixed with snuff makes it more pungent.

um-Hlaba, *N. 6.* The earth, land in opposition to the sea ; the soil, ground.

uku-Hlababisa, *V. trans.* To speak disparagingly of one : *kutè-nina seuhlababisa ngam-nje ku-Henry*, *kanti lento uyitètayo besiyigqibile*, why did you speak disparagingly of me to Henry with the object of wounding and injuring me, seeing that we have talked and finished the matter.

isi-Hlabane, *N. 4.* Those stalks of maize or Kaffircorn, which shoot out at the side of the principal, the fruit of which does not ripen, or ripens later than that of the principal ; the after or second harvest ; fig. the people that remained over in the cattle killing mania, 1856.

um-Hlaba-ngubo, *N. 6.* Lit. the garment piercer, black jack, (*Bilens pilosa*), a troublesome weed which pierces the garments when passing it.

i-Hlaba-nkomo, *N. 2.* (a) The swift ; a big swallow, = **i-Hla-nkomo**. (b) Wood that sticks out in the fold and pierces the cattle.

i-Hlabati, *N. 2.* (a) The ground thrown out of an excavated pit. (b) The world.

um-Hlabeli, *N. 1.* A precentor.

um-Hlabelo, *N. 6.* A medicinal plant used for a sprain or broken limb.

isi-Hlaho, *N. 4.* Oracle, vaticination.

uku-Hlafuna, *V. trans.* To chew, masticate.

isi-Hlafuno, *N. 4.* That which is chewed.

um-Hlagela, *N. 6.* Species of tree.

uku-Hlahla, *V. trans.* (a) To open a forest or road by cutting down or chopping off bushes; to cut down reeds or stalks of corn: *hlahla ihlahi*, cut down the wood or forest. (b) To cut up the slaughtered bullock into joints: *hlahla inyama*, cut up the meat. (c) To levy a fine; to raise an army is *ukuhlahla impi*; *ukuhlahla abantu*, to appoint certain people. (d) To pay with: *wahlahla inkomo*, he paid with cattle. Phr. *hlahla intloya*, bring something worth hearing or knowing.

—**Hlahlana**, *Recip. form.* To divide: *mabahlahlane abantu*, let the people (sitting in one heap in a meeting or feast) divide into small parties so that they may see, hear or eat properly.

—**Hlahleka**, *Stat. form.* To be cut down and cleared away, as jungle, trees or bushes on forest land.

—**Hlahlela**, *Rel. form.* To cut down, chop for, at, upon: *inyama woyihlahlela apê*, chop the meat here; *wamhlahlela inkomo*, he paid him a fine with cattle.

—**Hlahlisa**, *Caus. form.* To compel to pay a penalty; to value, estimate.

i-Hlahla, *N. 2.* (a) Shrub, small bush; point or top of a tree, which is cut or broken down from a tree: *hlahla amahlahla alo-mti*, cut down the branches of this tree, or bushes for fencing; dimin.: *ihlahlana* and *ihlahlanyana*. (b) Strife, quarrel, fight.

isi-Hlählä, *N. 4.* (a) Payment, i.e. penalty. (b) Shrub, a very small bush, clump of trees.

isi-Hlahla, *N. 4.* The human wrist; the fetlock of an animal; fig. that which is tangible, which one can lay hold of in a case or law suit; *isihlahla sentëtö*, the pith or gist of a speech.

um-Hlahla-makwaba, *N. 6.* *Bridelia micrantha*, Plan.

uku-Hlahlambä, *V. intrans.* To cry very loud from pain, as a child.

um-Hlahla-mpetu, *N. 6.* Hl. for *im-Biki-cane*, goosefoot.

um-Hlahle, *N. 6.* A fibrous plant; any plant yielding fibres.

um-Hlählo, *N. 6.* A garden in the bush.

um-Hlählo, *N. 6.* A meeting ordered by the chief in case of sickness, to find out by divination and dance of the witchdoctor the person suspected of causing the sickness.

ukuti-Hlaka, *V. intrans.* To be spread. *Adv.* Very much.

i-Hlakani, *N. 2.* Em. A man who carries the bag with medicines of a Kaffir doctor; a cunning, crafty, artful person.

uku-Hlakanipa, *V. intrans.* To speak without fear; to be forward, quick, precocious; to be always ready to speak or to do a thing to gain one's purpose even by not laudable means; to be shrewd, artful, cunning; *umntu ohlakanipileyo*, a shrewd, forward person; to be on one's guard; to look out: *hlakanipa!* take care!

—**Hlakanipela**, *Rel. form.* To be watchful against a snare or a dangerous place, or against a man who is not to be trusted: *mhlakanipele lomntu*, beware of that man.

—**Hlakanipisela**, *Caus.-rel. form.* To make sharp, shrewd, artful, crafty for.

ubu-Hlakanipa, *N. 7.* Shrewdness, cunningness, craftiness.

um-Hlakanipi, *N. 1.* A wise, sagacious, shrewd, skilful person.

u-Hlakanyana, *N. 1.* A fabulous person who spoke at his very birth; a clever, sagacious person; fig. the fox.

uku-Hlakaza, *V. trans.* (a) To spread abroad, scatter, disperse: *ama-Babeli asihlakasile isizwe sama-Sirayeli*, the Babylonians dispersed the tribes of Israel. (b) To make known, reveal, divulge, expose: *ukutëtä kwakö kuyakuhlakasa*, thy speech betrayeth thee. (c) To give out liberally, without stint.

—**Hlakazeka**, *Stat. form.* To be dispersed: *ibandla lihlakasekile*, the congregation is broken up, dispersed.

—**Hlakazela**, *Rel. form.* To spend, distribute freely and sufficiently for or among.

um-Hlakoti, *N. 6.* *Rhus villosa*, wild currant. This tree when burnt throws out many sparks, thence the phrase: *usi-*

xòxèle isikuni somhlakoti, lit. you have poked the firebrand of *umhlakoti*, i.e. you have run the risk of being blinded.

uku-Hlakula, *V. trans.* To weed cultivated lands: *lixesha lokuhlakula amasimi*, it is the time for weeding the gardens.

—**Hlakulana**, *Recip. form.* To weed, i.e. hoe together, one after another.

—**Hlakuleka**, *Stat. form.* To be fit for weeding: *umhlakulo awuhlakuleki*, the spade is not fit for digging.

—**Hlakulela**, *Rel. form.* To weed, dig for another, or to weed for the benefit of the plants or trees; fig. to prepare for, prepare,=**uku-Tshayelesa**.

—**Hlakulisa**, *Caus. form.* To help to weed; to cause to dig.

—**Hlakulisana**, *Caus.-recip. form.* To help one another in weeding.

um-Hlakulo, *N. 6.* An instrument for weeding; a spade, plough.

um-Hlakuva, *N. 6.* Castor-oil plant,=**um-Hlavutwa**.

uku-Hlala, *V. intrans. perf. hleli and hlesi.* (a) To sit, stay, rest, reside, remain in one place: *uhleli endlwini*, he is sitting in the house; *hlala nathi*, abide with us; to exist, live: *uyihlo usahlelina?* is your father still alive? *uhleli-pi?* (old form *uhlesi-pi?*) where do you live? to inhabit: *ukuba angabisalihlala eloswe*, that he may no longer live in or inhabit that land; to be awake: *uhleli*, he is up, awake; to be quiet, still: *hlala, mntwana!* be quiet, child! *wahlala engatètanga*, he remained quiet, spoke nothing. Phr. *ndihleli-nje!* as I live! *kuhleliwe-nje!* as there is life! (form of assurance and swearing); *wahlala pèsu kwencà*, she had the menses unceasingly.

(b) This word is used in the adverbial sense, of "constantly, continually," expressing the act of the following verb, which is always in the participle form, as constant: *ndihlala ndibulela kuye*, I continually or always thank him; *ndohlala nditanda*, I shall always love; *abantu ababehlala besisa kufunda*, people who came regularly to learn; *inyaniso ihlal' ihleli*, the truth is permanent.

—**Hlalana**, *Recip. form.* To live near one another.

—**Hlalela**, *Rel. form.* To sit, wait for; to mind, watch: *ndihlalele wena*, I am waiting for you; to be on the point of (before an infinitive): *ndihlalel' ukumka*, I am just about or near starting; *ndihlalel' ukusa*, I am on the point of coming; *wasihlalela*, he lived for himself, i.e. had no need of others. Phr. *wamhlalela ngentlambà*, he reviled or abused him.

—**Hlalelana**, *Rel.-recip. form.* To sit, stay, wait one for another.

—**Hlalisa**, *Caus. form.* To cause to sit, etc.; to settle a person by giving him an abode or residence; fig. to satisfy, pacify, silence (a tumult).

—**Hlalisana**, *Caus.-recip. form.* To let sit, rest, etc., one after another; to give one another an abode; to live together; to silence each other.

i-Hlala, *N. 2.* A pot or small vessel for keeping any fatty substance for anointing the head or person.

um-Hlala, *N. 6.* *Strychnos spinosa*, Lam.

i-Hlala-nyati, *N. 2.* A bird, so called with respect to its sitting on the *i-Nyati* (buffalo) or cattle and picking the ticks off them.

isi-Hlalo, *N. 4.* Anything for sitting on; seat, stool, chair, bench.

u-Hlalu, *N. 5.* Iron-stone, etc.,=**u-Hlalutye**.

ubu-Hlalu, *N. 7.* (a) Generic term for beads, especially red ones which are considered to be the prince of beads; hence a necklace composed of large reddish beads worn by principal chiefs as a sign of royalty. This necklace is put round the neck of a chief at his inauguration either by a principal chief or by a chief person who is deputed by the *ama-Tshawe* and *ama-Pàkati*, to perform this ceremony. *Tshiwo* put the *ubuhlalu* round the neck of *Kwane*, *Pato's* ancestor; *Langa* and *Kawuta*, the father of *Ngeno* and *Hintsa*, put it round the neck of the chief *Ngqika*. (b) It is the name of the place, where the chief of the *imi-Dushane* resided.

uku-Hlaluka, *V. intrans.* To appear, come in sight: *inkomo ziyahlaluka emangweni*, the cattle come in sight from the hill; fig. to rise, originate.

uku-Hlalutya, *V. trans.* To commence a thing without finishing it; a skin rubbed only with *i-Hlalutye* is still unfinished.

i-Hlalutye, *N. 2.* } Iron-stone, gravel.
u-Hlalutye, *N. 5.* }

uku-Hlaluzela, *V. intrans.* To bubble up as a fountain, or boiling water, or yeast fermenting.

uku-Hlamā, *V. trans.* To give a present to a friend in expectation of receiving a larger and better one in return; *e.g.* if one takes a blanket, shawl, etc., to his married sister, in order to get a beast from her husband.

isi-Hlamō, *N. 4.* The beast one receives from his brother-in-law for the present mentioned in the previous verb.

uku-Hlama, Tribal, = **uku-Hloma**.

uku-Hlambā, *V. trans.* To wash, cleanse the body: *hlambā isandla ngamansi*, wash the hands with water; to bathe, swim; fig. to cast off; to have no longer anything to do with a person, (used between relations, as father and son): *uyise umhlambile unyana wakē*, the father has cast off his son. Phr. *uhlambā intlisiyo*, he loathes and vomits; *ukuhlambā ubukosi*, to show power; *wahlambā isittē*, he cleared up the matter; *ngahlamb' ezantsi kwakō!* O, that I may wash or bathe next to you! *i.e.* may I have the same good luck!

—**Hlambēka**, *Stat. form.* To be fit for washing, being cleansed: *isitya asihlambeki*, the vessel will not become clean by washing.

—**Hlambēla**, *Rel. form.* (a) To wash for or at: *uhlambēla pina?* where do you wash? (b) To defile, done by one who is defiled: *bayalihlambēla igama lika-Yehova*, they defile the name of the Lord.

um-Hlambēli, *N. 1.* One who defiles another; Pl. *N. prop.* The Bechuanas.

um-Hlamb'amasī, *N. 6.* *Rauwolsia Natalensis*, Sond.

isi-Hlambēzo, *N. 4.* A purifying and consecrating process. The roots of *im-Pisa*, *u-Sikiki* and *u-Fejane* are put into a vessel containing water, from which an infusion is made, to be drunk by women when pregnant, shortly before they give birth to a child; the newborn child is also

washed with it. This word is also used to abuse other people with.

um-Hlambēzo, *N. 6.* Fomentation.

um-Hlambi, *N. 6.* (a) A crowd of people, corporate body of men; drove of cattle; herd of sheep; troop of horses. (b) The dress made of palm leaves, worn round the waist by boys while undergoing the rite of circumcision.

isi-Hlambō, *N. 4.* } Lit. a place washed
um-Hlambō, *N. 6.* } out; a hollow place where water had flown and is still flowing after rain; low valley; ravine.

uku-Hlambūluka, *V. intrans.* To become clean; to be clean; *amansi ahlambūlukile*, the water is clean. It refers more to the cleansing of those who have been suspected or charged with evil deeds or crimes. Hence: *intlisiyo yam ihlambūlukile*, my heart is cleansed, free from guilt; *kufe uyise, bahlambūlukile namhla*, their father died and they became clean to-day, *i.e.* came into the company of others, from which they had been excluded for a time.

—**Hlambūlula**, *V. trans. pass. hlanjululwa.* To cleanse, purify thoroughly by removing all impurities from the person; to cleanse dirty linen, rinse vessels; fig. to clear from fault or guilt; to explain: *wayihlambūlula imikwa yakowabo*, he explained their customs and shewed that they were not reprehensible.

u-Hlambūlulo, *N. 5.* Purification.

ukutī-Hlambululu, *V. intrans.* used adverbially. Quite (clear); entirely (plain).

isi-Hlamo, tribal, see **isi-Hlomo**.

ama-Hlampepa, *Pl. only.* Dirty, shameful, disgraceful, things.

uku-Hlamuka, *V. intrans.* Zulu. To bolt away, as an ox from the person driving it.

i-Hlamvu, *N. 2.* Small twigs with green leaves on them; herbs; used mostly in pl. *amahlamvu*.

isi-Hlana, *N. 4.* The part of the back of animals where there is a circle in the hair.

um-Hlana, *N. 6.* The back of a person or animal.

isi-Hlandlo, *N. 4.* Time: *i.e.* bout: *esihlandlo*, this time; *wanditi-gwege esihlandlo xosibini*, he has supplanted me these two times.

um-Hlandloti, *N. 6.* *Albinia fastigiata*, Oliv.

u-Hlángá, *Pl. in-Tlānga, N. 5.* (a) The incisions made for letting blood, cupping or tattooing. (b) Nature, conduct, character,

u-Hlānga, *N. 5. pl. in-Tlānga.* (a) The place or hole, out of which, according to Kaffir belief, living beings, both men and animals came forth originally, hence, nation, tribe, people, generation: *siluhlānga luka-Xosa*, we are descendants of Xosa; family relation.

(b) An old stalk of Kafircorn or maize: *uhlānga lwamasimbā*, an old stalk of Kafircorn.

ubu-Hlānga, *N. 1.* Nationality.

um-Hlanga, *N. prop.* (a) Dordrecht, also Kaffirised i-Dodolofa. (b) Hertzog. (c) *=uhlānga* (a), the ancestor from which the Embo come. (d) Em. *=ingcongolo*.

uku-Hlangabeza, *V. trans. pass. hlānga-tyeswa.* To go to meet one who is coming from a different direction (used in a friendly and also in an inimical sense): *ndamhlangabesa enkalweni*, I met him on the ridge when he was coming to me; *ndahlānga-tyeswa nguye endleleni*, he came and met me on the road.

—**Hlangabezana**, *Recip. form.* To go to meet each other from both sides when on journey; to come against one another, contrary: *umoya wahlangabesana nenkumbi*, the wind was coming against the locusts.

um-Hlangala, sometimes *um-Dlangala*, *N. 6.* Species of civet.

uku-Hlangana, *V. intrans.* To come or meet together; to assemble; to unite, join: *ndihlangene naye*, I have joined him: *baya kuhlāngana ngomso*, they will assemble to-morrow; fig. *intētō asihlangani*, the statements do not agree; to come in contact with: *ndahlāngana nengo-si*, I met with an accident; to meet in conflict, join battle. Phr. *inyanga ihlangene*, the moon is at the full; *umximbā uhlangene*, the body is compact, said of one who has been reduced by illness or starvation, upon his recovery; *kuhlangene isanga nenkohlā*, the wonderful and impossible have joined, came into collision, *i.e.* an intricate question has cropped up.

—**Hlanganela**, *Rel. form.* To meet for some purpose.

—**Hlanganisa**, *Caus. form.* (a) To cause to come together; to bring together; to assemble: *bahlanganise abantwana*, assemble the children; to join, unite, tie or forge together two pieces or things in one. (b) To ward off; to defend.

—**Hlanganisela**, *Caus.-rel. form.* (a) To call together for or at. (b) To keep or ward off from; to cover, protect, defend: *wahlanganisela intloko*, he warded off (blows, etc.) from his head.

—**Hlanganiselana**, *Caus.-rel.-recip. form.* To assemble: *bahlanganiselana apā ukuba batētē ityala*, they are assembling here to investigate a law case.

isi-Hlanganiselo, *N. 4.* Armour, protection, defence.

isi-Hlanganiso, *N. 4.* An instrument for warding off, as a stick in case of a blow, or food in that of hunger.

uku-Hlanganyela, *V. trans.* To assail on, attack one on all sides; fig. to assail by temptations.

u-Hlangoti, *N. 5.* The edge of a sword, knife or other instrument. HL. the side of the human body.

isi-Hlangu, *N. 4.* Lit. a thing that protects; sandals cut out of the thick parts of a skin; shoe or boot; *isihlangu sesandla*, glove.

uku-Hlangula, *V. trans.* To extract, draw out: *inyosi sihlangu ubusi esintyanyambēni*, the bees extract honey from the flowers; fig. to rescue, save, deliver from an enemy; to draw out from danger: *sihlangule enkohlakalweni*, deliver us from evil; *ndimhlangule ematyaleni akē*, I have extricated him, *i.e.* relieved him from his debts.

i-Hla-nkomo, *N. 2.* The big swallow, the swift.

ubu-Hlanti, *N. 7.* Cattle fold; loc. *ebuhlanti*, in the cattle kraal. The men assemble and feast in the kraal and have their garners in it. (Women married into that village are not allowed to enter it. This is not because of inferiority. It is out of respect to their departed fathers-in-law who are considered the heads of that village and kraal. The kraal is considered

sacred. One who even makes a urinal of it may be severely punished). Pl. *intlantl*.

isi-Hlandla, *N. 4.* A grass tuft.

um-Hlantla, *N. 6.* A gap between the front teeth of the upper jaw; fig. a breach in a wall.

Hlanu, *Card. numb.* Five: *amahashe amahlanu*, five horses; *inkomo sintlanu*, the cows are five. *Adv. kahlanu*, five times.

isi-Hlanu, *Ordin. numb.* The fifth: *indoda yesihlanu*, the fifth man; *umhla wesihlanu*, the fifth day; *ngolwesihlanu (usuku)*, at the fifth day; *okwesihlanu*, the fifth day, *ngokwesihlanu*, at the fifth day.

uku-Hlanya, *V. intrans.* To be mad; deranged, etc.

u-Hlanya, *N. 5.* Em. That which is wild: *umntu oluhlanya*, a deranged, insane, wild, unrestrained person.

ubu-Hlanya, *N. 7.* Silliness, derangement.

uku-Hlanza, *V. trans. and intrans.* It signifies the act of cleansing, whereas *hlambà*, means the simple act of washing.

(a) To cleanse, remove filth: *hlansa ingubo*, cleanse, wash out the clothes. (b) To clean one's self, i.e. to throw off or up; to vomit: *wahlansa igasi futi*, he vomited much blood. (c) To put forth shoots; to bud, as plants: *impfusi asihlansi nonyaka*, the pumpkins do not produce fruit this year. Phr. *lahlansi iselwa*, lit. the calabash throws up the whole inside, i.e. it died.

—**Hlanzana**, *Recip. form.* To cleanse one another.

—**Hlanzeka**, *Stat. form.* To become clean, purified: *lomntu uhlansekile*, this person is cleansed.

—**Hlanzisa**, *Caus. form.* To cause or help to cleanse; to purify thoroughly; to cause to vomit.

i-Hlanza, *N. 2.* A stab, cut, wound with the assegai: *wayihlaba*, or *wayikwela*, or *wayidla*, or *wayanya indoda amahlansa*, he stabbed the man right through, the weapon remaining in the hand of the aggressor.

ukuti-Hlanze, *V. intrans.* To lie deep (ulcer); to spread.

um-Hlanziso, *N. 6.* An emetic.

um-Hlanzo, *N. 7.* That which is vomited, a vomiting.

um-Hlapò, *N. 6.* The soft, fibrous, plushy side of a woman's caross nape; loc. *emhlapèni*.

uku-Hlasela, *V. trans.* To take what one considers he has a right to, but cannot get; or to seize a friend's articles and then tell him.

ukuti-Hlasi, To seize, snatch hastily, abruptly or secretly; to take by force, especially in warlike operations: *bekuliwa kwada kwatiwa-hlasi umsi*, the war continued until the city was taken.

uku-Hlasimla, *V. intrans.* To feel tremor; to have nervous twitchings on seeing a snake, etc.; to shudder; to be averse to certain food.

i-Hlati, *N. 2.* Dimin. *ihlatàna*. Forest; fig. a place of shelter, refuge, protection, stronghold, as in time of war women and children take refuge in the forest: *u-Tixo ulihlati lam*, God is my refuge.

isi-Hlati, *N. 4.* The cheek.

um-Hlati, *N. 6.* The jawbone: *umhlati womhlaba*, a strip of ground; *umhlati wencwadi*, the page, column of a book or newspaper; *ndip' umhlatàna*, give me a small place (in your paper or garden).

ukuti-Hlati, } *V. intrans.* To be nervously excited, affrighted: *inwele sakè sitèhlati*, his hair stands on end from fear of seeing the enemy, etc., approaching.

—**Hlatuzela**, *Rel. form.* To walk affrighted, etc., from the apprehension of danger unseen.

—**Hlatuzelisa**, *Rel.-caus. form.* To cause sudden fear; to make the hair stand on end from apprehension.

um-Hlatuza, *N. prop.* of a river near D'Urban.

uku-Hlaula, *V. trans.* To settle: *ndahlaula amatyala am*, I settled my debts; to pay a fine or penalty; fig. to redeem, atone, expiate a fault by a fine.

—**Hlaulela**, *Rel. form.* To pay for; *wamhlaulela ityala*, he paid the debt for him; (It is said that the late Moshesh, in giving judgment against a Hottentot, would pay the fine himself, because this poor subject of his had nothing wherewith to pay; they said *ulihlaulele i-Lamo*). Fig. to

atone for, redeem from: *ndiya kubahlaula ndibakulule ekufeni*, I will redeem them from death.

—**Hlaulisa**, *Caus. form.* To make or cause to pay; to exact payment.

um-Hlauleli, *N. 1.* One who pays for another party; a redeemer, atoner.

isi-Hlaulelo, *N. 4.* The things given in paying for; redemption, payment for an offence; a fine.

isi-Hlaulo, *N. 4.* An act of paying off; that by which payment is made; a fine.

isi-Hlava, *N. 4.* (a) A grub found in stalks of maize and Kaffircorn. (b) A disease of an eating nature in the horns or skins. (c) White blight.

um-Hlavutwa, *N. 6.* (a) The castor-oil plant (*Ricinus communis*), used for headache. (b) The thorn apple (*Datura stramonium*).

u-Hlaza, *N. 5.* Short, young, green grass: *eluhlaseeni*, in springtime; *emva kohlaza*, at the end of spring. *Adj.* Green, dark-blue, etc.: *incà iluhlaza*, the grass is green; fig. *inyama iluhlaza*, the meat is still raw, fresh.

ubu-Hlaza, *N. 7.* Greenness, viridity, rawness.

um-Hlaza, *N. 6.* An inveterate sore; persistent ulcer refusing to heal.

uku-Hlaza, *V. trans.* To expose: *ungandihlasi*, do not disgrace me.

—**Hlazeka**, *Stat. form.* To be disgraced by doing bad things; to be put to shame; to be in disgrace: *siyahlaseka nguwe*, we are disgraced by you.

—**Hlazisa**, *Caus. form.* To commit a shameful thing; to make blush, ashamed; to disgrace.

i-Hlazo, *N. 2.* Reproach, disgrace: *unamahlaso*, he is guilty of disgraceful deeds.

uku-Hlaziya, *V. trans.* To renew, revive, restore, make fresh; to reproduce: *hlaziya umoya oqinisekileyo pakati kwam*, renew a steadfast spirit within me.

—**Hlaziyeke**, *Stat. form.* To become new; to renew one's self; *ndihlasiyekile*, I feel quite new, restored.

u-Hlaziyeke, *N. 5.* The state of being renewed.

u-Hlaziyo, *N. 5.* The act of renewal, reformation.

uku-Hlazulula, } *V. trans.* To open
ukuti-Hlazululu, }

the hair with the hand before combing; to throw or spread loosely about, as tobacco-leaves for drying; to let fall and break a thing when picking it up; to waste: *wasihlazulula inkomo saké*, he exposed his cattle without necessity; fig. to blab out, vent a secret; to open, reveal what is hidden.

Hle, *Adj.* Beautiful, pleasant to the eyes, fine, light, gentle: *umntu omhle*, a beautiful person; *lihle ihashe*, the horse is beautiful; *lento intle*, this thing is fine.; *kuhle*, it is beautiful, (this is not to be confounded with *kuhlé*, *contrac.* from *kuhlile*, it has descended, and *kuhle*, the pres. conjunctive of **uku-Hla**. The voc. *mhle!* is used like *mhlekasi!* *Adv.* *kuhle*, *kakuhle*: *káwense kuhle*, wait a little, have patience; *hlala kakuhle*, farewell.

ubu-Hle, *N. 7.* Beauty, loveliness.

ulu-Hle, *N. 5.* Beauty; young beautiful children, cattle, things; fig. the flower of the army.

uku-Hleba, *V. trans.* To inform secretly, generally, though not exclusively in a bad sense; to defame, slander, backbite: *wamhleba*, or *wahleba ngaye*, he slandered him. The defamation or slander must be secret.

—**Hlebana**, *Recip. form.* To backbite, etc., one another.

—**Hlebela**, *Rel. form.* To vent a secret: *ndilihletyelwe iyelenge*, I was secretly told of the plot.

—**Hlebisa**, *Caus. form.* To cause backbiting, etc.; to slander, etc., purposely.

i-Hlebehlo, *N. 3.* *Dombeya rotundifolia*, Haw.

um-Hhlebi, *N. 1.* Slanderer, backbiter, etc.

i-Hlebo, *N. 2.* Information secretly given, not necessarily of a scandalising character.

isi-Hlebo, *N. 4.* Slandrous speech, calumny, false accusation.

uku-Hlehla, *V. intrans.* To go or step backward, as when a snake, etc., is seen, which excites caution and fear; to draw back, retreat in fighting; to show cowardice; *ukuhlehl' inyewane*, to retreat from what you said.

isi-Hlehle, N. 4. } A small euphorbia,
um-Hlehle, N. 6. }
 Du. noorsdoorn.

um-Hlehli, N. 1. One who retreats when fighting; fig. one who departs from what he said or did.

uku-Hlehlezela, V. intrans. To go briskly, hastily with anything stolen or otherwise, such as meat or *ubuti*; (it is generally used in a bad sense); to trot steadily with measured steps; also=**uku-Nxama.**

um-Hlehlo, N. 6. The caul.

uku-Hleka, V. trans. and intrans. To laugh; when used with the accusative or objective: *ndiyanihleka*, I laugh at you; *mus'ukundihleka*, do not laugh at me; *into ehlekwayo*, a laughable, ridiculous thing; not to be confounded with the *Stat. form* of **uku-Hla.**

—**Hlekana, Recip. form.** To laugh at each other.

—**Hlekisa, Caus. form.** To cause to laugh; to make sport of one; *mus'ukuhlekisa ngam*, do not make a fool of me; to ridicule: *ndahlekisa ngaye*, I made sport of, by or through him; *bamhlelekisa futi*, they caused him to laugh often; *ndingohlekisayo*, I make others laugh; *ndingowokuhlekisa*, I am one who is made sport of.

—**Hlekisana, Caus.-recip. form.** To cause one another to laugh; to keep up a laughing or jeering mood together.

isi-Hleko, N. 4. (a) A thing to be laughed at; a laughing-stock. (b) An event (from **uku-Hla**).

u-Hleko, N. 5. Laughter.

um-Hlekazi, N. 1. A beautiful person. Used as an expression of courtesy, thanks or praise. The voc. *mhlekazi!* is applied only to chiefs of royal blood, as we say, Your Majesty.

u-Hleke, N. prop. The elder brother of *Mdange* and ancestral chief of the *ama-Hleke*, whose present chief is *Fwata*, now nearly 90 years old.

ukuti-Hlekehleke, V. intrans. To split up into pieces or break asunder; to break up, as wood and soft things.

uku-Hlekeza, V. trans. To split up, cleave open a thing by breaking it asunder, for looking at the inside (of a slaughtered sheep).

—**Hlekezela, Rel. form.** To split up, break asunder, etc., for.

uku-Hlela, V. trans. (to be distinguished from the *Rel. form* of **uku-Hla**). To pick out and put in the proper place (soldiers, bullocks, paragraphs of a newspaper); to separate the coarse from the fine, as sorting wool; to sift grain, shake out the grass for thatching.

—**Hleleka, Stat. form.** To become separate, parted from each other, as sheep separating from goats, or one kind of poultry from another.

—**Hleleleka, Rel.-stat. form.** To be left alone, separated or set apart from the rest; to be shunned by everybody: *uya kuhleleleka*, you will be shunned by everybody.

um-Hleli, N. 1. One who picks out and puts in order; the editor of a newspaper.

um-Hloli, N. 6. A tree with red, edible fruit.

i-Hlelo, N. 2. A picked division or army; a file of men in hunting or war; a sect.

isi-Hlelo, That what happens to one; see

uku-Hla.

uku-Hlenga, V. trans. To assort, leave out; to separate the good from the bad: *kuhlengwa amazimba kulahlwe amabi*, when corn is cleaned, the dross is thrown out; to purify metal from dross; fig. to regard man's person; to keep the good for one's self and give the bad to another; *uyandihlenga*, he leaves me out as bad, or as refuse.

—**Hlengela, Rel. form.** To assort, separate, etc., for.

—**Hlengisa, Caus. form.** To cause to separate, etc.

isi-Hlenga, N. 4. A float made of reeds; a raft; an island formed in the river by masses of reeds and earth washed together by the current.

uku-Hlengezela, V. trans. To put an end, i.e. kill a beast dangerously ill, before it dies of itself; or speaking of some one who is sick, rather hopelessly of his recovery and say, he will die. The people will then say, *uyamhlengezela*.

uku-Hlepuzza, V. trans. To tear out or off a piece from the whole, (as a dog tears away strips from a lump of meat).

uku-Hleza, *V. trans.* To gnaw or chew a bone with the teeth; not to be confounded with the now obsolete *hlesi* for *hleli*.

i-Hleza, *N. 2.* The hip bone.

um-Hlezana, *N. 6.* *Ochna arborea*, Burch.

Hleze,
Hlezibe, } *Conj.* Lest: *hleze isela lise ebusuku*, lest haply the thief comes by night; *ndabaleka hleze ndibetwè*, I fled lest I should be beaten; *hleze inganeli kuti nakuni*, lest there be not enough for us and you.

uku-Hlika, *Em. and Tembu.* = **uku-Hla**.

uku-Hlikihla, *V. trans.* To rub with the hands: *wahlikihla umsimbàngamafutà*, he rubbed his body with fat; to rub a swelling, skin, etc., with the hand: *hlikihla idolo ngesandla*, rub the knee with the hands.

uku-Hlimfa, *V. trans.* To beat with the fist or knobstick; = **uku-Ximfa**.

uku-Hlininika, *V. intrans.* To relax the muscles of the face, as in pain; to be ready to cry, as with a suppressed voice.

uku-Hliniva, *V. trans.* To make blunt (chisel, saw, hatchet, etc.).

—**Hliniveka**, *Stat. form.* To be blunt.

uku-Hlinza, *V. trans.* To flay, skin: *hlinzani inkomo ehlatyiweyo*, skin the cow which is slaughtered or gored to death; fig. *uyandihlinza*, he imposes upon me or overreaches me. Phr. *uhlinza impuku*, he skins a mouse i.e. he speaks secretly, as the skinning of vermin cannot be seen like that of an ox.

—**Hlinzeka**, *Stat. form.* To be good or fit for skinning: *isikumbà siyahlinzeka*, the skin goes off easily.

—**Hlinzekela**, *Stat.-rel. form.* To provide, procure for; to care for meat: *umhambi uyahlinzekelwa*, a traveller is supplied with food (meat); (very recent and intolerable use).

—**Hlinzela**, *Rel. form.* To skin for; to kill a beast for one who has arrived at the place.

—**Hlinzisa**, *Caus. form.* To cause or help to skin.

um-Hlinzi, *N. 1.* One who skins animals.

isi-Hlo, *Event, etc.*, see **uku-Hla**.

uku-Hloba, *V. intrans.* To separate, as

the curd from the whey in fermented milk; *amasi ahlobile*, the milk has become curdled improperly, said when the curdled part has separated from the whey and become lumpy and hard; fig. to be unpleasant, provoked to anger.

—**Hlobisa**, *Caus. form.* To make to separate, ferment.

i-Hlobo, *N. 2.* Summer; loc. *ehlotyeni*, in summer; *kusehlotyeni*, it is summer.

isi-Hlobo, *N. 4.* Friend (espec. used in an address): *ndiya esihlotyeni zam*, I go to my friends; *isihlobo esibuhlungu*, a very intimate friend, a bosom friend. (*Isi-Hlobo* and *um-Hlobo* are evidently connected with *u-Hlobo*, and means first a relation, relative, then any friend though not related.)

u-Hlobo, *N. 5.* A particular sort or kind of anything: *oluhlobo lwenkomo*, this kind or description of cattle; *inkomo yohlobo*, a cow of an old favourite stock; a choice cow; *inkomo ngohlobo lwaso*, cattle after their kind.

ubu-Hlobo, *N. 7.* Friendship; mutual attachment, intimacy; *wandinika into yobuhlobo*, he gave me something as a token of friendship. *Adj.* Friendly.

um-Hlobo, *N. 1.* Friend, acquaintance: *umhlobo obuhlungu*, best friend.

uku-Hlobonga, *V. intrans.* *Em.* To have secret sexual intercourse in a lewd way externally; = **uku-Metsha**.

uku-Hlohla, *V. trans.* To stuff, cram, thrust into with the view of making a thing hold as much as it can, as to stuff grain into a bag by repeatedly sending a rod down through it, or to cram corn into a pit by pushing it down with a stake; to fill wool into a bale by trampling it down; to ram down as with a ramrod; to thrust a wire down through the pith of a piece of wood and displace it forming a tube in making a tip for a smoking pipe; to thread beads on a string by thrusting a thread through them, one after another; *uhlohla amakwelo*, he whistles continuously, one whistle after another.

—**Hlohleka**, *Stat. form.* To be stuffed, threaded, or rammed.

—**Hlohlela**, *Rel. form.* To ram, stuff, cram

for or into. This form is generally used in speaking of a bull, repeatedly or at different times leaping upon a cow already in calf.

um-Hlohla, *N. 6.* Species of plant, the leaves of which, when powdered, are used as snuff for headache or cold in the head; it is also used as an eye lotion.

u-Hlohlo, *N. 5.* A string of beads.

uku-Hlohloloza, *V. trans.* To thrust forward contemptuously, as a man seized by the nape of the neck; = **uku-Ntloko-tisa**.

isi-Hloko, *N. 5.* Lit. heads or tops, as a cluster of grapes.

uku-Hloko-hla, *V. trans.* To poke often with a stick into a hole where bees or snakes are; to fill a sack by stuffing with a stick; fig. to improve, better; incite, provoke; cf. **uku-Hlohla**.

—**Hloko-hleka**, *Stat. form.* To be incitable; to go in crowds from all parts to a great or national dance.

uku-Hlokoma, *V. intrans.* To sound aloud, as the noise of a wagon travelling: *bayahlokoma kulomsi upesheya komfula*, they make a noise at the place on the other side of the ravine; to noise, murmur, as water rolling over stones: *amansi ayahlokoma*, the water makes a noise.

—**Hlokomisa**, *Caus. form. pass. hlokon-yiswa.* To cause a noise or sound; to help to make a loud sound: *hlokomisa intsimbi*, ring the bell.

i-Hlokondiba, *N. 2.* A great number of people standing together.

uku-Hlokulula, *V. trans.* To sift, make nice, either by separating the coarse from the fine, or by reducing all the small particles.

uku-Hlola, *V. trans.* To spy out: *balihlola iliswe*, they spied out the country; *wayihlola lencwadi*, he searched this book diligently; to examine (a girl, if she is still a virgin); to reconnoitre an enemy's army or camp; (recent use, to inspect).

—**Hlolola**, *Rel. form.* To put out a feeler for an alliance in marriage. The agent in this matter simply takes a spear, girdle or some beads to the girl's residence and deposits them there secretly and comes away without saying a word. If the alliance is

acceptable the articles are retained, if not acceptable they are returned.

um-Hlola, *N. 6.* Em. Presentiment, bad omen or sign of coming evil, as an owl settling on the top of a hut, or a dog leaping on it: *ukuba intaka isa ihlale pesu kwe-ndlu, bati ngumhlola*, if a bird happens to perch on a house, they say it is a bad omen. The *igqita lokuvumisa* is called an *um-hlola*.

um-Hloli, *N. 1.* A scab- or location inspector (recently used).

u-Hlolo, *N. 5.* The act of inspecting any thing; fig. the first green maize plucked from the garden.

um-Hlolokazi, *N. 1.* A widow.

u-Hlololwane, *N. 5.* Plectanthus.

uku-Hloma, *V. trans.* To stack as Kaffir-corn ears or corn sheaves; to fix up, as a stick in the fence; to put on the war dress; to gather (thunder clouds): *isulu lihlo-mile*, the heavens are gathering for a storm. (The essential idea is that of sticking into, as all the articles, whether heads of corn, bundles, spears, clouds, bricks or sticks are conceived of as taken one by one and stuck into and added together, till a large body is formed.)

—**Hlomana**, *Recip. form.* To speak with each other.

—**Hlomela**, *Rel. form.* To add to, join one thing on to another, as in plaiting; to lengthen by adding another piece to a garment; to make patchwork.

isi-Hlomo, *N. 4.* War dress: *isihlomo (impahla yomkosi) asanele*, the war dress or armament is incomplete.

i-Hlombé *N. 2.* The majority of people who do the same thing, singing or fighting.

uku-Hlomkisa, *V. intrans.* To become enlarged (udder) and full just before an animal brings forth.

uku-Hlomla, *V. trans.* To reciprocate; to give in return; to divide, espec. in hunting to give one a part, a leg of game which has been caught. (The leg in question is claimed and removed as belonging to the chief or superior. The party claiming must stand in the relation of superior to the other, whether by right or courtesy.) To reciprocate, is of recent use.

—**Hlomlela**, *Rel. form.* To give to one: *ndihlomlele*, cut off a leg of game for me.

uku-Hlona, *V. intrans.* † To be afraid of reverentially.

—**Hlonela**, *Rel. form.* To act with deference and respect towards another person of worth, truthfulness or rank; to reverence; to be in reverential fear of; to be shy, bashful; to respect: *ndiyamhlonela ubawo*, I fear, *i.e.* respect my father.

uku-Hlonipá, *V. intrans.* To be bashful, (the idea of respect is essential in it); to keep at a distance through reverence; to shun approach: *isifazi sihlonipa uyise wendoda*, the wives of sons shun approaching their father-in-law; *uyalihlonipá igama laké*, out of reverence she is afraid to call his name; *uyahlonipá abantu abakúlu*, she respects older people.

This word describes a custom between the relations-in-law, and is generally not exclusively applied to the female sex, who, when married, are not allowed to pronounce or use words which have for their principal syllable any part or syllable of the names of their chiefs or their husband's relations, especially of their fathers-in-law; they must also keep at a distance from the latter. Hence, they have the habit of inventing new names for those persons; for instance: if one of these persons is called *u-Mehlo*, which is derived from *amehlo* (eyes), the women will no longer use *amehlo*, but substitute *amakangelo* (lookers). These words are marked in this dictionary HL. The custom of women, to avoid going near a cattle kraal by making a circuit in passing its gate is called **uku-Hlonipa**. Sons-in-law must be respectful to their mothers-in-law.

isi-Hlontlo, *N. 4.* A number of euphorbia standing in one place.

um-Hlontlo, *N. 6.* (a) Large species of Euphorbia, milktree, used for cancer and blisters. (b) Name of the Pandomise chief, who murdered Mr. Hope, one of the Transkeian Magistrates.

uku-Hlontlotéla, *V. intrans.* To extend by degrees from place to place: *ilizwi lika-Tixo lihlontlotéla kuzo sonke intlanga*, the word of God is extending by degrees to all nations.

um-Hlonyane, *N. 6.* (a) *Artemisia afra*, Du. wilde als; wormwood used for cold and cough. *Umhlonyane omncinane* or *wom-lambó*, *Matricaria nigellifolia*, with light green leaves; flowers somewhat like *Chamomile*, for rash supposed to be caused by the river, and for milt poison. (b) *N. prop.*

A river flowing into the sea between the Bashee and Umtata rivers. (c) A tributary of the Bolo river.

im-Hlope, *Adj.* White: *ihashe limhlope*, the horse is white; *inkomo emhlope*, a white cow; fig. clean, pure, bright, shining: *ingubo zaké zimhlope*, his garments are clean; *isulu limhlope*, the atmosphere is clear; *limhlope ilizwi laké*, his word is clear, reasonable; loc. *emhlotsheni*, in white, in the light.

ubu-Hlope, *N. 7.* Whiteness, brightness, clearness, purity.

im-Hlopekazi, *N. 3.* A white female animal.

uku-Hlopisa, *V. trans.* Em. To make hunting dogs eat medicine and charms, *e.g.* the wings of the swiftest birds, usually those of the sparrow-hawk, to make them swift, biting and fighting, cf. **uku-Hlupeza**.

i-Hlosi, *N. 2.* Leopard-cat, panther, larger than in-Dlozi.

im-Hlotshana, dimin. of *im-Hlope*, used as *Adj.* Whiteness.

uku-Hlovuhla, *V. trans.* To pierce through repeatedly, so as to cause many wounds.

izi-Hloyihlo, Events, see **uku-Hla**.

uku-Hlozinga, *V. intrans.* To be unstable, going forward and backward; to attempt to do, but leave it undone.

ulu-Hlu, *N. 5.* Pl. *izintlú*. (a) String or row of things (gardens, hills, beads, brass-wire, maize or persons); wing of an army: *bamisa uluhlu lokulwa*, they set the battle in array. (b) Twistings made by a snake's body.

uku-Hluba, *V. intrans.* To cast off the skin, as a snake; to moult, as a bird; to cast off the hair: *ihashe lihlubile*, the horse got new hair; fig. to change the coat, undress, cast off (clothes, gloves, etc.) from the person.

uku-Hlubula, *V. trans.* To strip off, as to pull off the sheath or covering of maize from the cob.

—**Hlubuhlubula**, *Freq. form.* To open the mouth and show the teeth often: *wahlubuhlubula amasinyo*, he showed his teeth often.

um-Hlubulo, *N. 6.* The flesh near the kidneys.

ukuti-Hlubu,
uku-Hlubuluka, } *V. intrans.* To peel off, as the skin of a sore, so that the flesh is exposed.

—**Hlubulula**, *V. trans.* To flay, strip off the skin wholly from the tail, or strip off the neck of a bird completely.

isi-Hluku, *N. 4.* (a) Spite, hatred for an old offence. (b) Small detached quantities or parties.

uku-Hlukuhla, *V. trans.* To shake, pull, drag a person violently; to shake a liquid in a bottle or calabash; to shake the sieve, i.e. to sift; cf. **uku-Hlokohla**.

uku-Hluma, *V. intrans.* To come up, vegetate, put forth leaves, grow, shoot: *imifuno iyahluma kakuhle*, the vegetables grow beautifully.

—**Hlumela**, *Rel. form.* To come or grow forth on, etc.; to sprout out from (the side of a Kaffircorn-stalk, or as shoots or young branches from a tree stump, which has been cut down).

—**Hlumelela**, *Rel. 2. form.* To grow in continuance; to propagate or produce.

—**Hlumisa**, *Caus. form.* To cause, make or let grow, shoot, bud, etc.

isi-Hluma, *N. 4.* A shoot, sprout.

um-Hluma, *N. 6.* *Rhizophora mucronata*, Lam.

i-Hlumelo, *N. 2.* A young sprout from an old stalk or tree; fig. a descendant.

uku-Hlumbá, *V. intrans.* To be full and heaped up.

—**Hlumbisa**, *Caus. form.* To fill and heap up.

um-Hlumbá, *N. 6.* The heap on a measure of corn; euphem. the hymen.

uku-Hlunama, *V. intrans.* *Hl.* To feel angry; to be wroth in the heart, but keeping it back and not revealing it.

isi-Hlunga, *N. 4.* *Protea hirta*.

uku-Hlungisa, *V. trans.* To cause pain; to pain: *yena akandihlungisanga*, he has not grieved me (of recent use).

ubu-Hlungu, *N. 7.* Pain, smart, grief, sorrow, soreness, regret, affliction, distress, uneasiness of mind, anxiety: *ndinobuhlungu entloko*, or *intloko yam ibuhlungu*,

or *ndinentloko*, I have pain about my head; *intliziyo yam ibuhlungu*, my heart is grieved; *watètá indawo ebuhlungu*, he said something painful; *umfasi ubuhlungu*, a woman has sorrow; *ukufa kwaké kubuhlungu kum*, his death grieves me; *umhlobo obuhlungu*, best friend; cf. **in-Tlungu**; fig. poison, venom: *inyoka inobuhlungu*, the snake is poisonous.

ubu-Hlungu bedila, *N. 7.* *Clytia hirsuta*, for milt and gall-sickness.

ubu-Hlungu benambá, or **bemambá**, *N. 7.* *Melanthus comosus*, Du. Kruidje roer my niet, used for snake and *in-Ton-jane* bites, and for gall-sickness in goats.

ubu-Hlungu benyoka, *N. 7.* *Monsonia Ovata*, Bushman's poison-bush.

ubu-Hlungu benyushu, *N. 7.* *Teucrium Africanum*, Du. padde klaauw, for snake-bites, milt-sickness, sore throat, etc.

ubu-Hlungu betambá, *N. 7.* Medicinal plant for snakebites.

ubu-Hlungu besigcawu, *N. 7.* *Blepharis Capensis*, or *Crabbea cirsioides*, for snake and tarantula bites, milt-sickness, toothache, etc.

i-Hlungu, *N. 2.* A spot which has recently been cleared by burning off the grass.

uku-Hlungula, *V. trans.* To shake, as to bring the husks or chaff to the top; to move a mass in a circular way, hence, to sift out.

—**Hlunguleka**, *Stat. form.* Fit to be sifted; to become sifted.

i-Hlungulo, *N. 2.* That which is sifted out (corn).

isi-Hlungulo, *N. 4.* Sieve.

i-Hlungulu, *N. 2.* *Corvus albicollis*, carrion crow with white neck.

um-Hlungulu, *N. 6.* Wild laurel.

um-Hlungutí, *N. 6.* Species of tree.

uku-Hlunguzela, *V. trans.* To shake the head.

ukuti-Hlunu, *V. intrans.* To have muscle as well as skin torn off or torn down; = **ukuti-Hluzu** and **uku-Hlunuzeka**.

isi-Hlunu, *N. 4.* A lump of meat without bone; a muscle.

uku-Hlunukeza, *V. trans.* Em. To shake one's arms up and down; to jolt, hurt.

uku-Hlunuzeka, *V. intrans.* To have

fallen off in flesh; fig. to be hurt in the heart.

uku-Hlunza, *V. trans.* To eat milk with *um-Hlunza*; = **Ncunza**.

um-Hlunza, *N. 6.* A stick with a bushy end, made of rushes, with which thick milk is eaten. The brush is part of the stick bruised.

uku-Hlupeza, *V. trans. pass. hlutyewwa*, and *hlutshezwwa*. To cause a dog to be ferocious by giving it the hair of a lion or other ferocious animals, roasted in the fire, and mixing pounded bones of leopards with its food; to make a man courageous and strong by giving him poison of serpents to drink; to tie a piece of lion's or célesi skin or a leopard's claw round one's neck to make him fierce, firm: *ndihlutsheziwe*, I am made courageous; cf. **uku-Hlopisa**.

isi-Hluta, *N. 4.* Em. Long hair: = **isi-Hlwita**.

uku-Hluta *V. trans.* To take away from another with violence; to rob: *ndiyihlute kuye* or *ndimhlute imali yaké*, I took his money from him by force; *ukuse singayihlutwa lento*, that this thing should not be taken from us by force; to tear off skin.

uku-Hluta, *V. intrans. perf. hluti*. To be satisfied with food: *ndihluti*, I have enough of food.

—**Hlutisa**, *Caus. form.* To satisfy with food; to satiate: *kuyahlutisa ukudla oku*, this food is very nourishing.

um-Hluti wezinja, *Rhus longifolia*, Sond.

ukutí-Hluta, *V. intrans.* To tear off (skin only).

uku-Hluza, *V. trans.* To strain: *hlusa ubisi*, strain the milk.

um-Hluzi, *N. 6.* Broth, gravy, soup of meat; strained fluid; extract, essence.

um-Hlūzi, *N. 6.* A strainer: *umhlūzi matyala*, lit. a strainer of guilt; a solicitor, attorney.

ukutí-Hluzu, *V. intrans.* To peel off (skin, bark, etc.); to be sifted out (corn).

uku-Hluzula, *V. trans.* To tear off (a branch); = **uku-Xuzula**.

uku-Hlwa, *V. intrans. cf. uku-Hla*. To decline: *kuya kuhlwa*, it is declining (the day); to grow late, become evening: se-

kuhlwile, it is already late in the day, i.e. it is evening; *akukahlwi*, it is not yet late in the day. *N. 8.* The decline of the day, the evening: *siya kufika ngokuhlwa*, we shall arrive in the evening; *woza ngokuhlwa*, you must come in the evening.

—**Hlwelwa**, *Rel. form.* To be benighted: *ndihlwelwe*, night has come upon me.

—**Hlwisa**, *Caus. form.* *Woba yinqambi ahlwise*, he shall be unclean until the even.

um-Hlwa, *N. 6.* Rust; any corroding matter.

uku-Hlwabula, } *V. trans.* To smack
—**Hlwabusa**, }
the lips or mouth after eating; to relish; to have a taste and want more; *amazwi aleswa ngokuhlwabusayo*, words which are read with relish; to crave for something, (it is stronger than **uku-Kanuka**); to chew in haste to get more; to chew the cud.

i-Hlwantsi, *N. 2.* A splinter of heated iron or stone when hammered: *amahlwantsi engqele*, snowflakes.

u-Hlwati, *N. 5.* An edible plant resembling parsley; fig. sweetness, sweet taste.

uku-Hlwatiza, *V. intrans.* (a) To blow through (wind). (b) To speak in a loud manner; to make a row: *mus'ukuhlwatiza ukutètà kwakó*, do not make a row.

u-Hlwaya, *N. 5.* Small shot.

uku-Hlwayela, *V. trans.* To sow: *balhwayela imbewu yabo*, they sow their seed.

um-Hlwayeli, *N. 1.* The sower of grain.

um-Hlwayelo, *N. 6.* Small present for the doctor.

um-Hlwazi, *N. 6.* (a) *Phylla spec.* Bushman's tea; (the green leaves are chewed on journey to give strength). (b) A green, harmless water-snake, and a small green tree-snake.

isi-Hlwele, *N. 4.* The retinue or suite of a chief; a company of soldiers under one officer; the town council, parliament, choir (it never means a promiscuous number nor a very great one).

i-Hlwempu, *N. 2.* A poor, destitute, or despicable person; dimin. *i-Hlwentshana*.

ubu-Hlwempu, *N. 7.* Poverty.

i-Hlwempukazi, *N. 2.* A poor woman.

uku-Hlwempuza, *V. intrans.* To become poor.

—**Hlwempuzeka**, *Stat. form.* To have become poor: *sikubonile ukukhlwempuzeka kwakè*, we have seen his becoming poor.

—**Hlwempuzisa**, *Caus. form, pass. hlwentshusiswa.* To cause poverty, to make poor.

um-Hlwenga, *N. 6.* The mane or bristles of an animal.

i-Hlwili, *N. 2.* Coagulated blood; clot of blood.

isi-Hlwitha, *N. 4.* Bushy hair; the crest of a bird.

Hó! *Interjec.*, denotes the act of striking: *wanditsho hó!* he struck me! = **Helê!**

Hó! *Interjec.* of lamentation, aversion: *litè-hó ilanga*, what unbearable heat! *hó oyi!* *interjec.* of sorrow and reproving; *hó oyi, wensa-ni!* what are you doing, wretch!

ama-Ho, *Plur. only, 2.* Big words of no import.

i-Hobe, *N. 2.* (a) Ringdove. (b) A piece of the corn field left uncut, for the reapers.

um-Hobe, *N. 6.* (a) The exulting song after war: *babetá umhobe*, they sung triumph. (b) A joyous song at circumcision, in-Tonjane, and at the marriage dance.

i-Hobohobo, *N. 2.* Yellow river finch, weaver bird.

i-Hodi, *N. 2.* An antbear.

isi-Hogo, *N. 4.* A pit, deep and dangerous from the spikes inserted in it to catch game and wild animals; *isihogo somlilo*, lit. a pit of fire; hell.

i-Hogu, *N. 2.* The payment for a woman who is to be used as a concubine. It is distinguished from *i-Kasi*, not only that it is never given for a wife, but also it never exceeds one animal or article, and that its verb is not *lobola*, but *hola*.

Hoha! *Interjec.* Leave off! (in fighting and disputing).

u-Hoha, *N. 5.* Armistice, truce.

i-Hohita, *N. prop.* A tributary of the Kei river.

i-Hokoha, *N. 2.* Deep hole filled with corn, but not quite full, there is still room for more; fig. *ulihokoha*, he is unsatiable.

uku-Hola, *V. intrans.* To run away wildly, as a horse in bolting or as people

in a panic; to be panic stricken, (from the Du. hollen?).

i-Hola, *N. 2.* A wandering, unstable person: *ulihola*, he is not stationary in locality or in thought, he is a vagrant.

u-Hola, *N. 1.* A way that is broad, high and long: *uhola wendlela*, mainroad, highway.

u-Holweni, *N. 1.* A small, swift hare with long ears which keeps the road.

i-Holoholo, *N. 2.* A hollow thing: *iswi lakè liholoholo*, his voice is hollow (after sickness).

ubu-Holoholo, *N. 7.* Hollowness.

uku-Hömbá, *V. intrans. pass. honjwa*, To dress in fine apparel; to deck one's self out.

—**Hömbisa**, *Caus. form.* To beautify by apparel and ornaments; to deck out.

i-Hömbá, *N. 2.* A person who likes to adorn himself.

ubu-Hömbá, *N. 7.* Adornment.

isi-Hömbó, *N. 4.* Fine ornaments on a garment, or on the person.

isi-Homo, *N. 4.* (a) A large meeting of people who give a shout of praise with one accord to one whom they wish to honour: *bensa isithomo*, they shouted praise. (b) That which is the prevailing subject of talk.

i-Hota, *N. prop.* A tributary of the Tsomo river.

uku-Hota, *V. intrans.* To seclude one's self, as a bride does for some time after her marriage, during which time she performs such offices as cooking, drawing water, bringing firewood, sweeping, kindling the fire for the parents-in-law.

isi-Hota, *N. 4.* A secluded spot: *usihota*, the place where the missionary Williams took up his station.

ukutl-Hoto, *V. intrans.* To take the road and keep going on without turning out of it.

uku-Hoya, *V. intrans.* To be concerned for or on account of; to trouble about.

isi-Hoyo, *N. 4.* Concern, care for one, sympathy, pity; dimin. *usisihoyana*, he is to be pitied.

Hoyo! *hoyini!* *Interjec.* Hallo!

Huku! *Interjec.* Used in hunting and setting on: go at it!

i-Hukuwa, *N. prop.* A tributary of the

Zwart Kei river (Kamastone); others :
i-Wukuwa.
uku-Hūla, *V. intrans.* To run off the road ;
 to wander off the way ; cf. **uku-Hola.**
uku-Hūla, *V. intrans.* To play the harlot.
i-Hule, *N. 2.* A prostitute (from the Du.
 hoer).
isi-Huluhulu, *N. 2.* Horned owl ; a
 stupid, senseless fellow.
isi-Humbā, *N. 4.* Smut in corn.
i-Hunge, *N. 2.* A vagrant, vagabond.

uku-Hunguza, To go about aimlessly from
 place to place ; = **uku-Hiliza.**
Huntshu ! *Interjec.* of exultation, on crow-
 ing over a vanquished one. Victory ! on
 to victory !
uku-Huntshuza, *V. trans.* To wave the
 newborn children to and fro, when the
 custom of *ukuphhelelela* is performed ;
 = **Wushiza.**
Hūsh ! *Interjec.* Uttered at the *uku-Hu-*
ntshusa ; = **Wush** !

I

I is pronounced (a) short like *ĭ* in the
 English *city*, in an unaccented syllable,
 as : *wabēka kuti*, he turned to us ; and in
 accented syllables before *m* and *n* when in
 the singular : *ĭnto*, thing.

(b) It is long like *ī* in the English *rou-*
tine in all other accented syllables : *īna*,
 we ; and before *m* and *n* when it is a con-
 traction of the plural *isim* and *isin* : *into* =
isinto, things, and of *ili*, 2 cl. : *ihashe*
 from *ilihasha*, horse.

1. *I* changes before vowels into the liquid
 (semivowel) *y* ; (a) in the *Poss. particle* :
indlu iam into *yam*, my house ; *imasi*
iabantu into *yabantu*, the cow of the people ;

(b) in the *Pron. emphat.* of 3 cl. sing. and
 6 cl. plur. : *iona* into *yona*, it or they ;
kuio into *kuyo*, to or from it or them ;

(c) in the *Aorist* : *imali yam yalahleka*,
 my money was lost ;

(d) in the *Condit. future* : *indoda io* into
yotānda, the man shall love ;

(e) in vowel verbs : *intsimi io* into *yom-*
ile, the garden is dry.

2. It is the *Neg. verb. termination* (a) of
 the pres., imperf. and future tenses : *andj-*
tāndi, I do not love ; *bendingahambi*, I
 was not walking ; *andiyi kudla*, I shall not
 eat ;

(b) of the *Potent. and Condit. mood* :
ndingetēi, I may not speak ; *ngendinga-*
hambi, I would or should not walk ;
 see **A. 2.**

With some verbs, when adverbially used,
 this neg. *i* changes into *e* : *utāndo aluse*
lupālale, love never faileth ; *nise ninga-*

buye nibanjwe, that ye be not entangled
 again ; cf. **uku-Fumana.**

3. It is (a) *Prefix* of some words belong-
 ing to 3 cl. especially those taken from
 other languages : *i-festile*, window, *i-qiya*,
 handkerchief, etc. ; cf. **Im** and **In**.

(b) *Pron. subj.* of 3 cl. : *imasi isengiwe*,
 the cow has been milked ; and 6 cl. pl. :
imilambō isele, the rivers are full ; and
 before adjectives : *lento imnāndi*, this thing
 is pleasant ; *lento imnandi*, this pleasant
 thing

(c) As *Pron. obj.* it takes *y* before it :
ndiyisengile imasi, I have milked the cow ;
ndayiwela imilambō, I passed over the
 rivers ; sometimes as *Pron. subj.* : *mayi-*
tānde or *maitānde*, let it love.

(d) It is often used as an impersonal
 (neutral) *Verb. prefix* : *indim otētāyo*, it is
 I who speaks.

I (long) ! *Interjec.* Expressing contempt of
 that which is threatening or given.

I (short) ! *Interjec.* = **ina** ! *i nanga amasi* !
 take, here is some milk !

Ibe, *Aux.* in forming the imperf., pluperf.
 and fut. imperf. tenses of 3 cl. sing. : *into-*
mbi ibe itānda, contrac. *ibitānda*, the girl
 was or has been loving ; and of cl. 6 plur. :
imiti ibe ingayi kuhluma, the trees were
 not going to grow ; see **uku-Ba, I, 2. (a).**

Ibi, *Aux. contrac.* from *ibe i*, see **Ibe**.

Ile, *Verb. termination* of the perf. and plu-
 perf. tenses, (a) *Positive* : *ndimbonile*, I
 have seen him. When the word following
 stands in the closest relation to it and is
 emphatic, or an adverb, it is contracted into

ē: *ndimbonō ehambā*, I have seen him walking; *ndimbonō apā*, I have seen him here; *ndimbonō ndamtānda*, I have seen him and loved him; not to be confounded with the pres. conj. *ndimbonē*, and see him.

(b) *Negative*: *andibalahlile*, I have not despised them, *i.e.* I did not mean to do it, (whereas the other form: *andibalahlanga* expresses, I did not do it, others did it; or *ile* is used when the perf. expresses a state or is an equivalent to an adjective: *akafile*, he is not dead; but when it expresses an act, it is changed into *anga*: *akatētānga*, he did not speak).

Ili, *Pref.* of nouns 2 cl.: *Iliswi*, word; sometimes contrac. into *i*: *Ihashe*, horse.

Im, *Pref.* of some nouns of 3 cl.: *im-vu*, a sheep. Before words whose stems commence with *m* the *m* of the prefix is omitted in writing: *i-Mfama* from *im-Mfama*.

Imi, *Pref.* of 6 cl. plur.: *imihla*, days.

In, *Pref.* of words belonging (a) to 3 cl. sing.: *in-dawo*, place;—see **I** (a) and (b). Before nouns, the stems of which commence with *n*, the *n* of the prefix is elided: *i-Nqwelo*, for *in-Nqwelo*, wagon.

(b) 5 cl. plur.: *intswazi*, laths; sing. *u-swazi*, lath.

Ina! *Interjec.* calling a person's attention: Here, take this!

Inga, 1. (a) *Verb. pref.* of Potent. mood, 3 cl. sing. and 6 cl. plur.: *lendawo inga-tētwa*, this matter may be conversed about; *imiti ingagaulwa*, the trees may be cut down.

(b) *Aux.* of Condit. mood: *inkabi inga-ibōtshwa* or *ingeibōtshwa*, the bullock would be yoked; *imitāndaso ingaiviwa* or *ingeiviwa* or *ngeiviwa*, the prayers would be heard.

2. *Pres. tense* of the same classes of **uku-Nga**, (a) and (b).

3. *Neg. verb. pref.* of 3 cl. sing. and 6 cl. plur. (a) in independent sentences: *yibambē inkabi ingabaleki*, hold fast the bullock that it may not run away; and of 6 cl. plur. *ndincede ukuse imizamo yam ingabi lutō*, help me that my efforts may not be in vain.

(b) In Conditional sentences: *imbewu yam ngeingapūmi*, my seed should not come up; *imisebenzi yam ngeingavu-*

zwanga, my labours would not have been rewarded.

(c) In relative sentences: *nditētā lento ingasiwayo nini*, I speak of this thing you do not know; *ndayiwela lomilambō ingomiyo*, I crossed those rivers which do not dry up.

(d) In the imperative mood: *lemasi mayingasengwa*, this cow must not be milked; *lemigibe mayingapātwa*, these traps must not be touched.

Inge, 1. *Aux.* of condit. mood, see **Inga** 1 (b).

2. *Neg. verb. pref.* of 3 cl. sing. and 6 cl. plur. (a) of Potent. mood: *londoda ingefiki* (contrac. from *ayingefiki*), that man may not arrive; *lemisesane ingefakwe nini*, these rings may not be put on by you.

(b) It is used before **ka**, **kō**, **na**, and some adjectives: *ndafika ingekapēkwa inyama*, I arrived before the meat was cooked; *ndawela ingekawali imilambō*, I forded the rivers before they were full; *usenga lenkomo ingenamasi*, you milk this cow which is without, *i.e.* has no milk; *funa lenkabi ingekōyo*, look for the ox which is not here.

4. It is used impersonally (neutral) in the sense of "save *i.e.* besides": *andibātāndi ingenguwe wedwa*, I do not love them, save you alone *i.e.* besides you.

Ini, Termination of Locative cases of nouns ending in *i* or *u*, (*u* mostly changes into *w*): *umti*, tree; *emtini*, in the tree; *indlu*, house; *endlwini*, in the house; *ilifu*, cloud, *elifini*, in the cloud.

Ini? *Interrog. pron.* What? see **Nina**.

Isa and **isisa**, Termination of Causative forms, denoting that the action of the verb extends to a second agent, expressing "to cause to make": *ndamvuyisa*, I caused him or made him rejoice; to help: *ndamsebenzisa*, I made him work, or I helped him to work; sometimes it has frequentative meaning: *gxotisa*, to drive away often; *tētā*, to speak, *tētisa*, to reprove.

The double or reduplicated causative form *isisa* seems of recent origin: *visisa*, from *ukuva*, speak out loud so that it can be understood; *gondisisa*, from *gonda*, set forth clearly. Even a treble causative *visisisa*, is at present heard.

Ish! ishi! *Interjec.* of surprise and prohibition: go away! you tire me out!

Isi, *Pref.* of 4 cl.: *isitya*, vessel.

Iwe, Termination of perf. and pluperf. of passive voice: *ndiqutyiwe lutando*, I have been urged by love, whereas *ndiqutywe lutando* lays stress on *utando*. It is to be distinguished from *iwe* contrac. perf. of **uku-Wa**, for *iwile*; and *iwe*, pres. conj. of the same.

Iwu! *Interjec.* of exciting to hunt; war cry calling to arms.

Ize, *Adv.* That, in order that, to the intent that; see **uku-Za**.

Izi, *Pref.* of 4 cl. plur.: *isitshetshe*, knives.

Izim, contrac. **im** } *Pref.* of 3 and 5 cl. pl.:

Izin, contrac. **in** } *isimvu*, sheep; *isinti*, laths.

J

J has the soft sound of the English **J** in James and Jane.

ukuti-Ja, *V. intrans.* To have the hair or skin ruffled by disease or anger: *lenkomo iyafa*, *itè-ja uboya*, this cow is ill, it has its hair standing up; *inja itè-ja umnyale*; the dog has its mane bristling, has put up its back; *lomntu utè-ja ubuso*, this man is frowning, displeased, or angry, = **uku-Jala**.

in-Ja, *N. 3.* A dog: *inj' induna*, a male dog, as distinguished from a bitch; *inja yomoya*, lit. a wind dog, i.e. a hound; *inja yamangesi*, a pointer; fig. an utterly despicable person: *ndiyinja yakò*, I am your humble servant.

ubun-Ja, *N. 7.* Rudeness.

in-Jabavu, *N. 3.* A wild, fierce-looking person, reddish from anger; fig. brandy.

uku-Jabula, *V. intrans.* To be glad, joyful, merry: *amahashe ayajabula*, the horses jump about playfully; *siyajabula ngokufika kwenu apà*, we are much pleased with your coming here.

—**Jabulisa**, *Caus. form.* To gladden; to make merry.

in-Jabulo, *N. 3.* Gladness, cheerfulness, joy.

uku-Jaca, *V. trans.* To break or cut asunder (a thong or rope): *uyijacile intambò*, he has broken the thong in two. Sometimes *ukujaca* is used without an object: *kade ndijaca lemini andifumananga nto*.

ukuti-Jace, *V. intrans.* To break asunder: *intambò sati-jace*, the thongs broke suddenly; to be tattered, become ragged; fig. to expire, die suddenly.

—**Jaceka**, *Stat. form.* To be broken:

imitya yajaceka, the thongs are broken; to be in a tattered state; *ingubo seijacekile*, the garment is already tattered.

—**Jacisa**, *Caus. form.* To tatter; to make ragged.

i-Jacu, *N. 2.* Rag, tatter.

ubu-Jacu, *N. 7.* To be in rags; to be in poverty; dimin. *ubujacwana*.

uku-Jacula, *V. trans.* To go without anything on, or clothed in tatters.

—**Jaculela**, *Rel. form.* To wait or expect to receive, as a needy one.

uku-Jacuzela, *V. intrans.* To go about in rags; to go without knowing whereto one is going.

isi-Jadu, *N. 6.* An assemblage of boys who go to dance on Tshotsha pleasures.

ukuti-Jadu, } *V. intrans.* To break out
uku-Jaduka, } in eruptions on the skin.

—**Jadukisa**, *Caus. form.* To cause pustules to appear on the body.

uku-Jadula, *V. trans.* To excite an eruption.

in-Jadula, *N. 3.* A kind of an eruption on the body.

ukuti-Jaju, *V. intrans.* To jump backward, as sheep when frightened; fig. to depart displeased and in haste when addressed.

uku-Jajula, *V. intrans.* To jump, to bound away, as a cow does, when it won't allow itself to be milked, or as a person does when he is unwilling to do a thing; to be impatient and restless, as a bound, untrained animal.

i-Jaka, *N. 3.* A company of people attending the *in-Tlombè*, a party of young fe-

males who assemble at the dance of *in-Tonjane*.

uku-Jakatya, *V. intrans.* To leap from branch to branch, as a monkey.

—**Jakatyeka**, *Stat. form.* To walk in a jerking manner, by flinging or tossing the arms; fling away despitely that which was given.

in-Jakazi, *N. 3.* A bitch.

uku-Jakuba, *V. intrans.* To speak earnestly or boldly; to be spirited as a horse.

uku-Jakutya, *V. intrans.* To be spirited, as a horse throwing its head up and down.

uku-Jakuja, *V. intrans.* As boys when dancing, throwing the upper part of their bodies into contortions, while moving forward on their buttocks;=**uku-Tshotsha**.

uku-Jala, *V. intrans.* (a) To seem displeased; to be peevish; to frown from anger; to be excited, passionate, angry; said of a bull when his hairs bristle; fig. *amasi ajalile*, the thick milk is bad, has too much water in it. (b) To appear to be sickly.

—**Jalela**, *Rel. form.* To frown upon one.

—**Jalisa**, *Caus. form.* To excite one's bad temper or peevish disposition; to cause to frown; to provoke, make angry.

in-Jalane, *N. 3.* An ill-natured, peevish, malicious person.

um-Jalo, *N. 6.* One who is displeased; who appears or seems to be displeased.

i-Jaliman, *N. 2.* A German (from the English).

uku-Jama, † see **Jamela**.

isi-Jama, *N. 4.* A person ready to fight: *isijama nkungwini*, one ready to fight for the mist, *i.e.* for nothing.

uku-Jamela, *V. intrans. pass. janyelwa.* (a) To look fierce, standing in a stern, defiant position with stiff neck, as enraged dogs or bulls about to fight. (b) To look sternly, angrily, defiantly on or at a person; to defy, reprove by look; to look frowning: *undijamela-nina?* why do you frown so at me?

—**Jamelana**, *Recip. form.* To look sternly, etc., at each other.

u-Jamo, *N. 5.* } Sternness of countenance, severity.
ubu-Jamo, *N. 7.* }

X

uku-Jambá, *V. intrans.* To look or to be angry.

—**Jambisa**, *Caus. form.* To cause anger.

in-Jana, *N. 3.* Dimin. of *inja*, a small dog.

u-Jamjam, *N. 5.* Hunger.

uku-Jangaza, *V. intrans.* To wander about or be working during several successive days, not accomplishing the object in view, not effecting one's efforts.

—**Jangazisa**, *V. trans.* To cause to wander about, etc.

in-Janjalara, *N. 3.* A furious one; a strong brave man; a hero.

uku-Janqela, *V. intrans.* To lag behind, tarry.

i-Janqela, *N. 2.* One left behind: *indoda ilijangela*, the man is unable to walk, is left behind; *imvula ilijangela*, the rain comes later than expected, has not the desired effect, the sun drying it up.

i-Jara, *N. 2.* (a) A gang of robbers, murderers. With the *Fecanes* it means young uncircumcised men. (b) Calves which are still sucking.

i-Javele, *N. 2.* That which is insipid.

i-Javujavu, *N. 2.* Anything which is insipid or vapid, as watery pumpkins.

uku-Jeca, *V. trans.* (a) To cut off or through with one cut; *intrans.* to have gripings in the bowels. (b) To put things into a variety of forms. (c) To do a thing quickly and finish it at once.

—**Jecana**, *Recip. form.* To provoke one another to quarrel.

isi-Jejane, *N. 4.* To cry continuously: *usi-jejane*, he remains crying (from fear, anger or compassion).

u-Jejane, *N. 1.* (a) A species of fly-catcher, with a long red tail; fig. a long-tailed red coat. (b) *Chlorophytum comosum*, or *Hartwegia comosa*, medicine given to the child as a purgative on the day of its birth.

i-Jeke, *N. 2.* A poor, lean calf; pl. poor, exhausted, scattered people,=**in-Tsali**.

in-Jeke, *N. 3.* (a) The lowest stomach of ruminating animals. (b) *N. prop.* A tributary of the Xilinx river.

i-Jekezi, *N. prop.* Another tributary of the Xilinx river.

um-Jeku, *N. 6.* A motion of the arm extended and raised while haranguing.

uku-Jekula, *V. intrans.* To gesticulate

in speaking; to toss the head, get angry and go away.

uku-Jela, *V. trans.* (a) To make a mark or wale by a blow: *wamjela induma*, he beat him so that he had a wale. (b) To blow water and tobacco-smoke from the mouth through a reed, tube, or pipe; fig. to make a water-furrow; fig. to drink Kaffirbeer.

i-Jelo, *N. 2.* A tube to spurt water through, used when smoking the *umpèko*; a telescope; pl. guttering and piping.

um-Jelo, *N. 6.* (a) Waterfurrow, (b) A highway, waggonroad (obsolete).

i-Jembenxa, *N. 2.* A splay foot, = **in-Tshembenxa**.

isi-Jengeje: *usi-Fengeje*, he remains crying, = **isi-Jejane**.

in-Jengele, *N. 3.* (a) A courageous man; a brave; a wrathful person not caring for anybody. (b) The severe dysentery which raged in 1802.

uku-Jengqa, *V. trans.* To cut (a tight rope); to cut meat across the fibre.

—**Jengqajengqa**, *Freq. form.* To cut or chop into small pieces.

in-Jengqane, *N. 3.* A cutting colic.

i-Jengqejengqe, *N. 2.* One who transgresses frequently.

ubu-Jengqejengqe, *N. 7.* Frequent transgression.

i-Jengxébbá, *N. 2.* The spur of a fowl; the inner toe on the forefoot of a dog.

i-Jentiman, *N. 2.* Kaffirised from gentleman.

uku-Jeqa, To cut off; = **uku-Jeca**.

uku-Jezula, *V. trans.* To look askance; to give a glance and then look away.

um-Jezulo, *N. 6.* An askance look.

isi-Ji, *N. 4.* That which is not apparent and is sought for by investigation; a business carried on slowly and secretly; a secret. To pull in diverse directions; to be at variance, not to come to terms.

um-Ji, *N. 6.* Variance.

ukutí-Jibilili,
uku-Jibiliza,
—**Jibilizela**, } *V. intrans.* To turn in mind; to be inconsistent in purpose; to be a turncoat; to depart from an understood agreement; to be unfaithful to an engage-

ment; to break a promise: *manditi-nina ukutí-jibilili kuye?* how could I be unfaithful to him?

uku-Jica, *V. trans.* To work or do a thing well, nicely or efficiently, as when building or plaiting.

i-Jica, *N. 2.* A person building or plaiting nicely.

in-Jica, *N. 3.* A stalk of grass; an arm-let plaited from it.

u-Jidana, *N. 1.* A person with narrow waist.

uku-Jija, *V. trans.* Em. To twist a rope, etc.; fig. to twist words; to wriggle; to change, turn, as love into hate, pleasure into pain; water into the appearance of being blood; *ukujijwa*, to be subject to unremitting pain or unceasing desire.

—**Jijana**, *Recip. form.* To intertwist, weave.

—**Jijeka**, *Stat. form.* To be twisted as a string or rope; fig. to long and wish for things better than those possessed.

in-Jiji, *N. 3.* A person or animal blind in one eye. Em. A twister, ropemaker.

uku-Jijija, *V. trans.* To bore as with an awl.

uku-Jijiteka, *V. intrans.* To be uneasy in the mind; to wince or quiver with pain, or from wrath; to have a desire which unceasingly forces itself on the attention of the mind.

—**Jijitékisa**, *Caus. form.* To excite unceasing pain or desire.

in-Jijivane, *N. 3.* A tall tree without big branches, as a cypress; a tall person.

um-Jijo, *N. 6.* That which has undergone an essential change.

uku-Jika,
ukutí-Jike, } *V. intrans.* To turn round; to turn the person from one point to another; fig. to turn in mind; to be unfaithful. *V. trans.* To turn round: *jika ilitye lokulola*, turn the grinding stone; fig. to wring out wet linen; to revolve; fig. to twist the words.

—**Jikajika**, *Freq. form.* To turn or move frequently round or about in a circle, or hither and thither; to compass: *nijika-jika ulwandle nomhlaba*, ye compass sea and land; *irele elijikajikayo*, a sword which turns every way; to bend out and

in, as a crooked fence; to revolve uninterruptedly; fig. to talk incoherently.

—**Jikela**, *Stat. form.* To be turned round; to be turnable.

—**Jikela**, *Rel. form.* To turn to: *inkomo zajikela kulombi*, the cattle turned round about that place; to turn round about an object; *jikela indlu*, go round the house; to go round a corner; to wrap round, as a handkerchief on the head.

—**Jikelisa**, *Rel.-caus. form.* To cause to turn round an object; to wind or turn round upon; to take round a corner; to wrap round.

—**Jikelisela**, *Rel.-caus.-rel. form.* To cause to take round toward.

—**Jikisa**, *Caus. form.* To cause to turn about or round an object from one position to another; to assist in turning, etc.

—**Jikisela**, *Caus.-rel. form.* To cause to turn round toward.

um-Jika, *N. 6.* A tributary of the Umtata river.

i-Jikajika, *N. 2.* One on whose word no dependence can be placed.

uku-Jikajikeleza, *Freq. form.* To turn round and round about (road).

in-Jikanjika, *N. 3.* Used as *Adj.* Crooked.

in-Jikanjikelezo, *N. 3.* A round-about way; a winding course.

i-Jikazi, *N. 2.* Earring (from being turned round).

uku-Jikeleza, *V. intrans.* To go round in a circle: *wujikeleseni umsi*, compass the city.

—**Jikelezela**, *Rel. form.* To turn round about an object, as a wheel round the axle.

um-Jikelezo, } *N. 6.* A circle.

um-Jikeliso, }

um-Jikelo, *N. 6.* Anything, as a handkerchief turned round the head, like a turban; fig. race course, circuit.

in-Jikenjike, *N. 3.* A frequent and constant turning, both materially and mentally; that which one does, who denies what he formerly affirmed.

i-Jiki, *N. 2.* Kaffir beer (denoting the intoxicating effect).

uku-Jikica, *V. intrans.* To consult one another carefully respecting a thing required to be done, as when a punishment is to be inflicted.

uku-Jikija, *V. intrans.* To pierce a hole in hard wood with a blunt instrument; fig. to go through a small opening with difficulty.

—**Jikijisa**, *Caus. form.* To cause to go through a strait, or to pierce hard wood.

in-Jikijane, *N. 3.* (a) A short, large knobbed stick. (b) Large posteriors.

u-Jiko, *N. 5.* Anything twisted. (a) A twisted horn. (b) A plant with bulbous root. (c) An anklet of beads; a twisted ornament worn round the neck. (d) A screw, cork-screw. *Adj.* Curled.

um-Jikolo, *N. 6.* Extraordinary exertions, such as the ploughing now going on because of rinderpest.

in-Jikwe, *N. 3.* (a) The bow of the *u-Hadi*. (b) Speaking pell-mell.

uku-Jila, *V. trans.* To interweave bushes on the hedge or kraal; to weave small wood on stakes to make wicker baskets; *V. intrans.* To go about searching; to quiver with pain.

—**Jilajila**, *Freq. form.* To quiver, to be restless from pain or anger so as to cause contortions; to be one who has not the means by which to obtain that for which he longs.

i-Jila, *N. 2.* A speaker in a public assembly: *esuke amajila ngamajila*, speaker after speaker rose.

u-Jilana, *N. 1.* A person or party commissioned to execute an order; an official.

in-Jilatya, *N. 3.* A wild, stubborn, obstinate person who cannot be managed.

u-Jilo, *N. 5.* (a) Fence made of wattles, woven on stakes standing about one foot apart. (b) The right half of an ox or bull's skin, formed into a shield. (c) A tributary of the Kubusi river. (d) Kind of bamboo.

in-Jimbilili, *N. 3.* An aged, toothless person, the muscles of his face being flabby and hanging, the mouth when shut is drawn down at the corners; one with bleared eyes; one who is often weeping whether old or young; fig. sullenness.

in-Jinana, *N. 3.* Itch, mange.

uku-Jinda, *V. trans.* To back-bite, slander.

um-Jindi, *N. 1.* Slanderer, back-biter.

uku-Jinga, *V. intrans.* To hang, depend; to be suspended; to swing forwards and backwards in the air; to dangle; to wave to and fro.

—**Jingajinga**, *Freq. form.* To swing often, constantly.

—**Jingisa**, *Caus. form.* To hang, suspend, cause to swing (a rope); to toss; to follow closely that which it is attempted to catch.

in-Jinga, *N. 3.* One well versed in a certain branch of science; a wealthy person, a principal man, a leading citizen; a swell.

isi-Jingijane, } *N. 4.* That which is in
isi-Jingijingi, } constant motion (watch, clock) in its movements, without progress; that which twists, or moves round a certain point; fig. any affection in continual exercise: hindrance, impediment, obstacle.

u-Jingijingana, *N. 1.* One going about the country having no definite or apparent object in view; a tall, slender person.

isi-Jingilizane, *N. 4.* Wavering to accompany a person.

um-Jingo, *N. 1.* St. Vitus dance.

um-Jingo, *N. 6.* That which is the only one of its kind in possession.

ama-Jingqela, *Pl. only.* People who have been left behind, got tired in war, or were left when others removed from their residence.

isi-Jingqi, *N. 4.* Creeping aloes with yellow flowers, = **i-Ngeelwane**.

ama-Jingqi, *N. prop.* Name of the late chief Maqoma's people, from his ox **Jingqi**.

uku-Jingxela, *V. intrans.* To halt, to be lame.

uku-Jiwula, *V. intrans.* To swing as the hands or arms by the sides in walking, or as a broken branch in the wind; to wield a sword, hatchet or sling with the hand; to vault; to throw one's self on a horse or ox.

uku-Jiya, *V. intrans.* To thicken; to become stiff: *ubisi lujiyile*, the milk became thick; fig. to fall lame; to cripple; to be stiff in limbs: *isitò sakè sijiyile*, his legs are quite stiff, *i.e.* he walks lame. (In a fluent way of speaking it sounds as *'file*).

—**Jiyela**, *Rel. form.* To become stiff for: *bajiyelwe kukudla*, the food turned stiff for them, *i.e.* the food stood long and became consequently stiff.

—**Jiyisa**, *contrac. jisa, Caus. form.* To make thick; to stiffen by boiling; fig. to cause lameness.

uku-Jiza, } *V. trans.* (a) To put, tie
ukuti-Jize, } round the head a handkerchief, wreath or crown: *bamti-jize ngesitsaba sameva entloko*, they put a crown of thorns on his head.

u-Jobela, *N. 1.* The redbilled widow; king of six; *Vidua principalis*; fig. a dark-coloured long-tailed coat.

uku-Joboda, } *V. intrans.* To fling, as
ukuti-Jobodo, } an impatient animal when caught, or a person when it is attempted to bind him.

in-Jobodo, *N. 3.* Long thing; also one that flings.

uku-Joja, *V. intrans.* To sniff; to smell at or out, as a bull a cow which is not in calf; fig. to find, as a judge, the true state of a case.

—**Jojisa**, *Caus. form.* To cause to sniff; to lead a dog on the scent of game; fig. to bring out by mental application the required idea.

in-Joje and **in-Jojeli**, *N. 3.* That which excels, distinguishes itself; one who is well versed in a certain branch of science (a doctor or artist), in shooting and hitting well.

i-Jojo, *N. 2.* (a) A sour-grass pasture; a locality with moist, damp climate: *ilizwe lijojo*, the country is damp. (b) *N. prop.* Left tributary of the Buffalo river near the mountains, = **u-Ntlentle**.

u-Jōjo, *N. 5.* A thin, long stick carried with the hand.

u-Jojo, *N. 5.* A considerable number of people or cattle in a row.

um-Jojo, *N. 6.* Bad luck; misfortune which happens often, *e.g.* to get often into prison, etc.; a groundless insinuation. This word has some connection with **uku-Nuka**.

uku-Jojomeza, *V. intrans.* To run hard with a message.

u-Jojozana, *N. 1.* A person at a distance in view and approaching.

uku-Joka, *V. trans.* To keep at: *isinja siyijoka inyamakasi singayiyeki*, the dogs keep chasing the buck without leaving off; to press, importune, urge or continue with solicitations to a particular line or conduct; *wabajoka kunene*, he pressed them hard; to induce a person to consent to the views of another.

—**Jokana**, *Recip. form.* To constrain, etc., one another.

—**Jokisa**, *Caus. form.* To persist, persevere in doing the same thing: *kwaba kukhona bajokisayo*, but they were the more urgent.

i-Joko, *N. 2.* This term was applied to the Amambalu tribe, because they remained neutral during the war between Ngqika and Ndlambe.

uku-Jokoca, *V. intrans.* To beg in vain.

—**Jokocela**, *Rel. form.* To go on in a journey or with work, as one who is weak or almost worn out.

uku-Jokomeza, *V. intrans.* To scold vehemently; to speak violently to one.

in-Jokwe, *N. 3.* A number of very red or dark things.

uku-Jola, *V. trans.* To taste and serve out for a company, as the master of a feast, the food set before him by the servants.

—**Jolisa**, *Caus. form.* To take or level with the eye; to take aim at a thing, as with a gun.

in-Joli, *N. 3.* One who carves meat, etc.; steward, ruler or master of a feast.

in-Jombé, *N. 3.* The stick with a lion's, monkey's, or leopard's tail which is stuck at the kraal, or over the house-door of those who are summoned by the chief, hence now summons.

[Before Ngqika ordered the practice of *u-Pundlo* to be discontinued, if a young female refused on being called to the chief's residency, there to become a whore common to all, a person was ordered by the chief to go and fix the *injombe* on the kraal or on a hut of the hamlet to which she belonged. As soon as this dreaded sign was observed, her friends, with the view of saving their property, compelled her to carry it back to the residency and there to become a prostitute. They did not all become prostitutes, for some got married.]

i-Jomo, *N. 2.* A vessel for beer.

uku-Jonga, *V. intrans.* To stare; to look on fixedly, threateningly, fiercely, with boldness.

—**Jongana**, *Recip. form.* To stare at each other: *selejongene nokufa*, one who stares death in the face.

—**Jongela**, *Rel. form.* To stare at a person: *undijongela-nina?* why are you staring at me?

in-Jongolo, *N. 3.* Red things; a herd of

reddish cattle; a field of ripe corn; red eyes.

u-Jongwa lipéla, *N. 5.* Kaffir-beer.

uku-Jonjota, *V. trans.* To ask in vain that which lawfully belongs to one, but which is unjustly in the possession of another.

uku-Jonjoloza, *V. intrans.* To brawl, especially at drinking bouts.

uku-Jonuluka, *V. intrans.* To exert one's self in walking.

uku-Jofa, *V. intrans.* To manifest a wilful design; to provoke by angry words.

i-Jofa, *N. 2.* } A passionate, violent,
isi-Jofa, *N. 4.* } irascible, furious, wild person.

ubu-Jofa, *N. 7.* Angrieness of disposition, violent commotion of the mind, passion, fury, rage, savageness.

in-Jovane, *N. 3.* A hot-headed, fiery-tempered, furious person.

uku-Jozela, *V. intrans.* To wend towards a hamlet where there is a beast being slaughtered, or towards a place where it is hoped something may be obtained.

i-Jozi, *N. 2.* A great assegai.

uku-Juba, *V. intrans.* To rebound; to strike or start back to its natural position, as an elastic thing (stick, branch) when bent, or snake; to spring with a sudden jerk, as a trap for birds or animals, when it has closed: *isigu sijubile*, the trap has sprung; to jump up and run away; to hold fast to a branch or rope and kick or swing with the feet; to strike against: *ndajutywa yimininga*, the bushes or thorn trees rebounded on me and scratched me; *indlela ijube kude*, the road strikes off far away.

—**Jubajuba**, *Freq. form.* To travel far, making a long journey in more days than one.

—**Jubela**, *Rel. form.* *Ujubele kude*, he made a long journey in one day, caused by his longing to see those who were far away.

—**Jubisa**, *Caus. form.* To cause a trap to spring; to let fly a ball or lance; to let a stick or branch start back to its natural position; to pull a trigger.

in-Jube, *N. 3.* The swinging or flying backward and forward on a rope.

uku-Jubalaza, *V. intrans.* To struggle as an animal, the head of which is severed

from the body, as a serpent, struck on the head, or as a person held fast by the arms.
in-Jubaqa, N. 3. One who will not be controlled; a cow which will not submit to be milked; an ox or horse which refuses to be ridden.

uku-Juca, V. intrans. To try, endeavour to go on in a journey or with work, though greatly fatigued; to follow behind; to trot after.

uku-Jucuka, V. intrans. To be taken away, torn away (skin); cf. **Yucuka**.

—Jukula, V. trans. To take away; cf. **Yucula**.

uku-Juculuzela, V. intrans. To keep following on though lagging through fatigue; to be always behind, in the rear.

ukuti-Juju, V. intrans. To have pain; cf. **Tshu-tshu**.

in-Jujujuju, N. 3. A thing put together, composed of different parts; = **in-Gxuba ka-Xaka**.

i-Jujufa, N. prop. River in Eastern Gcalekaland, between the Qofa and Shixini rivers, falling into the sea.

uku-Jukujela, V. trans. To throw at an object which is rather too distant; to bring down (a bird) by throwing a stick or stone at it: *yijukujele intaka*, throw a stick at the bird though distant.

—Jukujeleka, Stat. form. To fall down suddenly; to be thrown or brought down by a blow; to fall fainting: *kwakancinane ukuba angajukujeleki pantsi*, it wanted little, he would have fallen down.

uku-Jukutya, V. trans. To cast away.

—Jukutyeka, Stat. form. To turn round and round; to fall helplessly over an object; to tumble over suddenly.

uku-Jula, V. trans. To drive a number of cattle from the pasture to a hamlet where one of them is to be slaughtered for the celebration of any ceremony: *jul' inkabi*, catch the ox which is to be slaughtered.

—Julisa, Caus. form. To assist one in driving an ox to a hamlet for slaughter.

i-Juli, N. 2. That which a Magistrate does, when not in his official capacity he desires to hear the parties in a case which is to be tried in a higher court.

isi-Jungqe, N. 4. A small portion of any

thing remaining after a large portion has been removed; as a short length or piece of a thong or rope broken off from the longer length; a short distance remaining of a long journey; dimin. a trifle, not worth much: *wasebensa isijungqana*, he worked not worth speaking of; he did a little work or wrought for a little; cf. **isi-Shunqe**.

uku-Juqa, V. intrans. To walk slowly and weakly, as an old man.

—Juqajuqa, Intens. form. To be powerless, as one thrown and pressed upon by an adversary.

—Juqeka, Stat. form. To be overcome by passion; to desire unavailingly.

—Juqela, Rel. form. To persevere.

u-Juze, N. 5. A species of wren with a long tail, living on river banks.

in-Juze, N. 3. One who excels in any accomplishment, as a person swift and distinguished for running and fighting.

in-Jwabavu, Tribal, = in-Jabavu.

i-Jwabu, N. 2. Foreskin, prepuce removed in circumcision; *amajwabu*, a shred of flesh left on the skin of an animal after skinning.

uku-Jwapiliza, V. trans. To try to lay hold on an object, which is either not reached, or slips again from the grasp; fig. to strive to get but fail to get; to make an ineffectual attempt to accomplish a purpose; to speak ineffectually; tribal **Jwapuluza**.

uku-Jwaqa, V. trans. To suck or milk a cow which is nearly dry; to suck a breast which contains no milk. *V. intrans.* To express displeasure, as a parent when teased by a child; or a child finding the mother's breast dry, or as a bitch when followed by a dog.

—Jwaqeka, Stat. form. To feel overcome by sorrows, as one seeing young orphans of departed friends, said also of being overcome by anger.

—Jwaqelesa, Rel. 2 form. To be displeased with one who teases.

—Jwaqisa, Caus. form. To excite displeasure by teasing.

um-Jwaqu, N. 6. A very lean animal; a piece of lean beef.

uku-Jwaqulula, V. trans. To continue to milk a cow daily though she gives little.

uku-Jwatyula, *V. intrans.* Said of cows commencing to make udder.

um-Jwaxaxa, *N. 6.* Thin, watery soup, milk or food; insipid or vapid liquid.

ukuti-Jwaxe, *V. trans.* To give what is asked. This word is ironically used, or spoken in contempt of a thing given.

uku-Jwejeza, *V. trans.* To put off, protract strife; to take on alone unheeded and unanswered,

u-Jwejwezana, *N. 5.* A long, narrow, pretty garment.

ama-Jwete, *Pl. only.* The loose, wrinkled skin of old people.

ukuti-Jwi, *V. intrans.* To fall suddenly from or out of (a wagon); *rel. wanditela-jwi*, he gave or threw it to me suddenly.

in-Jwila, *N. 3.* A little accident or act done by mistake, as firing on each other by mistake; to hit accidentally.

um-Jwila, *N. 6.* Long feather in a cock's tail; a long hair; the first white hair appearing on the head from advancing age.

uku-Jwila, *V. trans.* To pitch, to throw by raising or hoisting from the ground, as earth from a spade.

—Jwilola, *Rel. form.* To throw into a certain place: *amadoda ajwilelwa esikweni*, the men were cast into the furnace.

isi-Jwili, *N. 4.* A loud lamentation or great wailing, espec. over the dead, or over having been punished by confiscation of property; a bleating, bellowing.



K has (a) an inspired sound as in the English keep: *ukuti*, to say; and (b) an expired (explosive) sound somewhat sharper than the English baker: *ukuku-mbula*, to remember. **K** is inserted before *a* and *u* in the negatives of verbs: *akutā-ndi*, thou lovest not; *akasebenzi*, he does not work; and before the pron. object 2 pers. sing.: *ndikubonile*, I have seen you.

Ka, *Aux. verb. participle.* (a) It is used in the negative forms of the present, the imperfect and the future tenses, expressing "not yet, before": *anikaqondi-na?* do you not yet understand? *ubungekasebenzi-nto*, you had not yet, *i.e.* hitherto done anything; *safika lingekatshoni ilanga*, we arrived before sunset, *lit.* the sun not yet setting; *lingekabikō ixesha*, before the time; *andikayi kubona*, I have not yet gone to see.

(b) It has the signification of the preposition "of," expressing possessive relation or dependency, and precedes proper names and things personified: *unyana ka-Faku*, the son of Faku; *indlu ka-bawo*, the house of my father, *i.e.* belonging to him; *igama lika-Tixo*, the name of God, is more definite than *igama lo-Tixo*.

(c) Prefixed to nouns, adjectives and

numerals it gives them adverbial signification: *kabukāli*, sharply, from the noun *ubukāli*, sharpness; *kakulu*, greatly, from the adj. *kulu*, great; *kane*, four times, from the numeral *ne*, four; *kalikulu*, a hundred times, from *ikulu*, hundred; *ka-ngaka*, from *ngaka*, so great. Prefixed to adverbs it gives them an intensive force: *kakaloku*, immediately, from *kaloku*, now.

Kā! Kā! *Interjec.* used when suffocating from smoke: *kā safa ngumsi!* we die from smoke, cannot bear it!

uku-Kā, *I. V. aux.* defective and irregular; perf. *kē*; abbrev. rel. 2 cl. pl., *akā*; absol. past, *ākā*, conj. past, *akā*; short pres. *ākā* or *ākē*; the neg. has *e* instead of *i*. It expresses:

(a) The casual or unfrequent occurrence of an action, and means "sometimes, at all, a little," and may be preceded or not by the pronominal subjects: *ndikē nditētē* or *kēnditētē*, I do speak a little or sometimes; *ndikē ndabona*, I have once seen; *wakā wakō*, he was once there; *ukē wambona-na?* have you perhaps, or have you ever happened to see him? *ngubani-na okē aswele amandla?* who was ever weak? *andikānge ndibone*, or *andakā ndambona*, I

have not come so far to see him, *i.e.* I never saw him; *ndiya kuké ndisele*, I shall drink a little; *andikuké ndibone*, I shall not see even a little, *i.e.* nothing; *ukulambá asinto aké wayiva kowabo*, hunger he never felt at home; *musa ukuká uyiká nkanye lento*, you must not at all mention this matter; *seké ndabona*, I have already seen a little; *singeké sikubone-na?* may we not see you at least?

(b) It is used in prayer, forming a kind of supplicatory imperative (cohortative), denoting "wish, desire, asking leave or permission," and is in this sense more polite than *se* (cf. *uku-Za*); *kénditètè*, just let me speak; *káuhlale apá*, just sit here a little; *káwense*, just do it, or commence, if you please.

uku-Ká, II. V. trans. (a) To draw or fetch water: *hambá uye uké amansi*, go and draw water.

(b) To pull off: *yiká intyantyambó leyo*, pluck off that flower. Abbrev. rel. 2 cl. pl., *aká*, who or which draw; absol. past *áká*, they drew; conj. past *aká*, and they drew; short, pres. *áká*, they draw. Phr. *ilizwe uliká amakénke*, he never gets tired to walk about; to-day he is here, to-morrow there.

—**Kéla, Rel. form.** To draw water into: *uwakél' amansi esityeni*, he drew water into a vessel.

—**Kélela, Rel. 2. form.** To draw water for or pluck for; *ndikélel' amansi*, get me some water; *wasikélela*, he drew water for us.

—**Kélelela, Rel. 3. form.** To dip water from a fountain or river with a small vessel and pour it into a larger one; to dip from one vessel into another.

—**Kélelana, Rel. 2.-recip. form.** To pick, fruit or maize from another man's garden, and give it to a third party; to dip water one for another.

—**Kisa, Caus. form.** To cause to help to draw, fetch, pluck: *mkise amansi umntwana*, make the child help to fetch water.

ama-Kélelana, Pl. only. Those who work or harvest in each other's gardens.

ubu-Ka, N. 7. A creeper much like ivy, used in making wickerwork of doors from it.

um-Ka, N. 1. (contracted from *umfasi ka*).

The wife of; *umkam*, my wife; *umkamswana*, my brother's wife; *umka-Pato*, Pato's wife; *umka mntu*, a man's wife, another's wife; cf. **Ka**, (b).

uku-Kába, pass. kátywa, V. trans. To kick, strike with the foot; to be vicious: *inkomo iyakába yakusengwa*, the cow kicks during milking; fig. to shoot, sprout: *amazimbá akába*, the Kaffircorn begins to put forth leaves.

—**Kábakába, Freq. form.** To kick often.

—**Kábana, Recip. form.** To kick each other.

—**Kábela, Rel. form.** To kick designedly, for a purpose: *undikábela-nina!* why do you kick me?

—**Kábisa, Caus. form.** To cause or make to kick: *uyandikábisa ngehashe*, you make the horse kick me.

ama-Kábá, Pl. only. The ankles of the foot.

i-Kába, N. 2. (a) A shoot; a green stalk of maize at the time when it gets leaves, before showing fruit; collectively young plants. (b) A number of young men, the flower of the army.

in-Kába, N. 3. The navel. Phr. *Kwa-tshona nenkaba*, or *se-gonggo nenkaba*, to weary by speaking a long time; to feel pain.

isi-Kába, N. 4. A shoot or sprout standing forth or out; fig. aspiration, exertion, striving for a high degree or station.

isi-Kába and isi-Kábaba, N. 4. The navel of calves.

um-Kábá, N. 6. Rupture of the navel; = **u-Gqongo**.

i-Kábakába, N. 2. A number of young men playing with shields.

u-Kábakazi, N. prop. Tributary of the Qofa river in Western Gcalekaland.

uku-Kábalaza, V. trans. To kick out violently as an animal in pain from hunger and thirst.

uku-Kábaleka, V. intrans. To be fatigued, weak, consumed from hunger and thirst.

um-Kabenu, N. 1. Mr. so and so, used in contempt or irony.

in-Kabi, N. 3. Ox; dimin. *inkatyana*, a small ox.

Kabini, Twice, see **Bini**.

Kabukáli, Sharply, see **ubu-Káli**.

ukuti-Káca, used as *Adv.* Entirely: *iqiya imnyama káca*, the handkerchief is entirely black.

Kade, *ama-Kade*, Long ago, see **De**.

i-Kadi, *N. prop.* A Moshuan.

i-Káfu, *N. 2.* The naked posteriors; (used as nickname).

uku-Káfula, *V. trans.* To make warriors invulnerable (and thieves undetectable) by charms consisting in offerings and passing through the smoke of certain herbs and sprinkling with the gall of the offered animal.

isi-Káfulo, *N. 4.* The process of making invulnerable.

Kafutí, Often, see **Futí**.

ukuti-Káhla, *V. trans.* To cast down, push against, tread or stamp upon. *V. intrans.* *Wati-káhla ngenyawo*, he fell on his feet, as a cat would do; to give a sudden noise by falling hard; *fig.* to behave clumsily, rude.

—**Káhlela**, *Rel. form.* To throw, cast, strike, push, kick down; to set down vehemently or by force, with a noise; to floor, as in wrestling: *wamkáhlela emhlabeni*, he threw him to the ground.

—**Kahleleka**, *Rel. 2.-stat. form.* To throw one's self to the ground; to fall down heavily and helplessly.

isi-Káhla, *N. 4.* Anything thrown down in a heap, as books, etc.; *fig.* a poor creature of miserable appearance.

u-Káhlambá, *N. prop.* The Drakens mountains, North West of Natal.

Kahlanu, *Adv.* Five times, see **Hlanu**.

uku-Káhlaza, *V. trans.* To harvest here and there what is left.

Kahle, *Adv.* Well, see **Hle**.

in-Kahlela, *N. 3.* A corpulent person; one with protuberant belly.

in-Kahlukazi, *N. 3.* A great lump, deal; *fig.* the chief point in a speech; a splendid orator or oration.

i-Káka, *N. 2.* A shield. *Phr.* *ukáka kampétu*, one who is like a shield turned the wrong way, *i.e.* one who goes over from one party to another, one who turns evidence against an accomplice in crime;
Y

treachery, falsehood, deceit; *pl.* *okáka kampétu*, rebels; turncoats.

isi-Káka, *N. 4.* A short skirt (petticoat), made of skin.

um-Káka, *N. 6.* Muscle of the chest.

Kakade, *Adv.* To be sure, of course; *ka-kadeshe*, to be sure, is used in jocular language, see **De**.

i-Kákakáka, *N. 2.* The thistle.

ukuti-Kákalala, *V. intrans.* To be killed in heaps: *bati-kákalala*, they are all dead.

u-Kákalala, *N. 5.* An overseer, inspector.

i-Kákaló, *N. 2.* Species of bird.

Kakaloku, Immediately, at once; see **Oku**, 1.

Kakamsinya, Quickly, etc., see **Msinya**.

uku-Kákámela, To arrogate, etc. = **Gagamela**.

isi-Kákámela, *N. 4.* Person of high rank, etc., see **isi-Gagamela**.

ubu-Kákámela, *N. 7.* Greatness, stateliness, majesty.

i-Kákásholó, *N. 2.* One who blows or puffs himself up like a turkey-cock: *use-ni ikákásholó*, he boasts.

u-Kakayi, *N. 5.* The human skull.

in-Kakayazi, *N. 2.* A place where to the Kaffir's belief there is no light, but is illuminated by imaginary lights.

uku-Kákáza, others **Kakaza**, *V. intrans.* To gargle.

in-Kakazana, *N. 3.* An honourable term for a damsel, a little girl.

Kakubi, *Adv.* Badly, see **Bi**.

Kakuconga, *Adv.* Sparingly, see **uku-Conga**.

Kakuhle, *Adv.* Finely, gently, etc., see **Hle**.

Kakúdlwana, *Adv.* A little more, see **um-Kúdlwana**.

Kakúlu,
Kakúlukazi, } *Adv.* Very, very much, used as a kind of superlative, meaning absolute greatness of quantity or quality than of comparison with lower degrees: *kulungile kakúlu* or *kakúlukazi*, it is very good, see **Kúlu**.

Kala, *Verb. suffix*, making the verb stative: *ukubona*, to see; *ukubonakala*, to be visible; *ukufihla*, to hide; *ukufihlakala*, to become secret.

- i-Kála**, *N. 2.* (a) Cape aloe, the leaves of which are burnt to make smoke for driving away insects; dried and ground they are mixed with snuff to make it pungent. **Eyekála**, month of July, when aloes commence blossoming. (b) *Pl. only.* The inward parts of the nostril.
- in-Kala**, *N. 3.* A crab, = **u-Nonkala**.
- isi-Kála**, *N. 4.* *pl.* Piles.
- um-Kála**, *N. 6.* A cord or thong drawn through the cartilage of the nostrils, or a small stick, fixed in the same way, to keep a calf from sucking, to guide a pack-ox in riding; hence, a bit; dimin. *umkálana*, a small bit.
- uku-Kála**, *V. intrans.* To cry out vehemently, exclaim, scream: *abantu bakála kum*, the people cried to me; *fig.* to complain: *bakála ngam*, they complained of me.
- Kálela**, *Rel. form.* To cry to: *masiká-lele ku-Tixo*, let us cry to the Lord; *form. fasi ukálelwa ngumntwana waké*, lit. that woman is cried after by her child, *i.e.* her child cries after her.
- Kálelana**, *Rel.-recip. form.* To cry out against each other; to take offence at each other.
- Kálisha**, *Caus. form.* To cause or make to cry: *wandikálisha ngokungapúlapúli*, you dissatisfied me by not obeying.
- Kálishela**, *Caus.-rel. form.* To make cry for: *wandikálishela ukudla*, he made me cry for food.
- u-Kála**, *N. 1.* Vidette in war.
- in-Kalo**, *N. 3.* } A depressed piece of ground
u-Kalo, *N. 5.* }
- isi-Kalo**, *N. 4.* A loud cry, lamentation.
- in-Kalakahla**, *N. 3.* The roof of the mouth.
- i-Kalakandla**, *N. 2.* (a) A species of bird. (b) A big dog.
- uku-Kalakata**, } *V. intrans.* To thrust
ukuti-Kalakata, }
- into: *wati-kalakata ngetele esifubeni saké*, he thrust the sword into his breast.
- Kalakatela**, *Rel. form.* To fall suddenly, unawares into a hole: *ndikálakatele eweni*, I fell down the rock.
- uku-Kálala**, *V. intrans.* To be offended: *wayikálala im-pátó*, he was offended by the

treatment; *akusikálalanga*, thou hast not forsaken us in a huff.

—**Kálisha**, *Caus. form.* To give offence.

i-Kálana, *N. 2.* Aloe tenuior, the small aloe used for tapeworm.

i-Kálane, *N. 2.* A large, baglike tick; bushtick which infests cattle.

uku-Kálaza, *V. trans.* To complain, murmur, express discontent; to find fault: *ukálaza nganto-nina?* why or of what are you complaining?

—**Kálazeka**, *Stat. form.* To be reprehensible.

—**Kálazela**, *Rel. form.* To complain for or of: *ukálazela-nina?* why or wherefore do you complain?

—**Kálazisa**, *Caus. form.* To cause to complain, etc.

in-Kalazo, *N. 3.* Cry, complaint, dissatisfaction.

isi-Kalazo, *N. 4.* That of which a person complains in the conduct of another.

isi-Káli, *N. 4.* Kiggelaria dregeana, Tur.

izi-Káli, *Pl. only.* Weapons, arms; fig. danger.

ubu-Káli, *N. 7.* Sharpness: *isitshetshe sinobukáli*, the knife is sharp; *fig.* acuteness, energy: *lendoda ibukáli*, this man is sharp, *i.e.* acute, energetic; *igqira elibukáli*, a clever doctor; severity, harshness of manner or speech: *amazwi abukáli*, sharp words; *walila ngobukáli*, he wept sharp, *i.e.* very loud. *Adv.* *kabukáli*, sharply, harshly, biting: *watétá kabukáli*, he spoke harshly.

i-Kalike, *N. 3.* Lime, (from the Du. kalk).

Kalikúlu, *Adv.* Hundred times, see **i-Kúlu**.

uku-Kálima, *V. intrans.* To call aloud, to cry; a trumpet, bell to sound; to speak earnestly; to growl, grumble.

—**Kálimela**, *Rel. form.* To call out for: *yikálimele inkomo ibuye*, call the cow, that she may come back; to put one right by earnest words; to check, rebuke, reprove, reprimand, blame; to give a charge, prohibit: *yinina ungamkálimeli?* why dost thou not reprove him?

uku-Kálipá, *V. intrans.* To be active, bold, energetic, courageous, brave, daring: *indo-da ekálipileyo*, an active, bold, energetic man.

—**Kalipisa**, *Caus. form. pass. kàlitshiswa*, To animate, encourage, stimulate, embolden, sharpen; to make frank; to set dogs or cocks upon each other.

i-Kalipá, *N. 2.* A brave person; a sharp or keen warrior; a hero.

in-Kalipò, *N. 3.* } Activity, energy, courage, manliness, stoutheartedness, boldness; recently used as frankness: *watètà ngenkalipò*, he spoke with frankness and courage.

Kaliwaka, *Adv.* A thousand times, see **i-Waka**.

in-Kalo, *N. 3.* A neck, rent or opening in the mountain side; the upper part of a long, rising land, elevation or eminence of ground; a ridge: *inkalo yentaba apò inyangaitshona kòna*, a neck or opening of the mountain, where the moon is visible when it sets.

u-Kàlo, *N. 5.* (a) Chasm. (b) *N. prop.* Debe Nek.

Kaloku, *Adv.* Now then, at present; see **Oku**, 1.

Kaloku-nje, *Adv.* At this present time; see **Oku**, 1. and **Njè**.

u-Kalonci, *N. 5.* The Colon.

u-Kàlo lwenyanga, *N. prop.* A mountain near Ingcobo.

i-Kalukalu, *N. 2.* A wild fowl larger than a pheasant, Du. Knorhaan.

Kalula, *Adv.* Lightly, easily, see **Lula**.

uku-Kàma, *V. trans.* To squeeze out, to wring out wet clothes; fig. to throttle, strangle, as dogs do game: *wamkàma ngomqala*, he held him by the throat; *uku-kàma inkedama*, to make demands on orphans who have nothing, or to deprive them of their rights.

—**Kàmakàma**, *Freq. form.* Not to work steadily, but run about, intruding into other people's time and work, not to mind one's own business.

—**Kàmana**, *Recip. form.* To trouble, disquiet another person by one's own uneasiness.

—**Kàmela**, *Rel. form.* To squeeze out any liquid from a rag or sponge into something; to drop into: *kàmela iyesa emehlweni*, squeeze medicine into the eyes.

in-Kamamasane, *N. 3.* Euphorbia pugniformis, used as an aperient and also for cancer.

i-Kàmandela, *N. 2.* Fetters, chains for captives.

uku-Kàmanga, *V. trans.* (used more than **uku-Kàma**.) To press out by force (juice); to press together (the eyes); fig. to find out by inquiry, pump out.

—**Kàmangeka**, *Stat. form.* To be pressed, wrung out; fig. to have grief, affliction, sadness.

i-Kamanga, *N. 2.* Strelitzia regina.

u-Kambà, *N. 5.* An old pan or pot, potsherd.

Kambè, *Adv.*, always expressing a doubt: *ingaba kambè*, of course it may be; used between two friends speaking to each other about what both knew, preparing for a hearing; ironically: *hambà kambè*, go, you will see or find what it is; *ndiya kuyenza kambè*, I may do it; *akukwazi kambè oku*, you of course do not know this; *hayi kambè*, thank you.

u-Kambè, *N. prop.* Tributary of the Umtata river.

ama-Kambi, *Pl. only. 2.* Husk, shell, sediment left after cooking; the empty honeycomb, honeybread; refuse, as of sugarcane after the juice has been pressed out, or after it has been chewed.

uku-Kambula, *V. intrans.* To understand thoroughly.

in-Kamela, *N. 3.* Camel, from the Du. Kameel.

ukuti-Kàmfu, *V. trans.* To seize with the whole hand or with the mouth and teeth, without biting: *inja inditè-kàmfu engalweni*, the dog seized my arm; = **ukuti-Xàmfu**.

uku-Kàmfula, *V. intrans.* To walk with difficulty in a sandy place; to wade in the mud.

uku-Kàmluka, *V. intrans.* To be in a position of lifting up the hand to beat.

Kamnandi, *Adv.* Sweetly, etc., see **Mnandi**.

ukuti-Kàmnga, *V. intrans.* To look serious, astonished, amazed (which is shown by putting the hand on the mouth).

ukuti-Kàmnte, *V. intrans.* To have nothing whatever.

i-Kámnte, *N. 2.* One who has nothing at all.

um-Kámo, *N. 6.* Gap, blank, space.

i-Kampu, *N. 3.* Camp for soldiers or ostriches, from the Du. *kamp*.

i-Kámsholo, *N. 2.* Empty fellow, or any worthless thing.

Kamsinya, and **Kamsinyane**, *Adv.* Quickly, etc., see **Msinya**.

Kamva, *Adv.* Afterwards, etc., see **um-Va**.

i-Kamva, *N. 2.* Consequence.

Kancinane, *Adv.* A little, etc., see **Ncinane**.

uku-Kánda, *V. trans.* To beat out in extent, or in shape by hammering, as iron on an anvil; to forge: *bakánda amagaba*, they made or forged hoes; to pound in a mortar; fig. to tread hard with the feet on the ground.

—**Kándakánda**, *Freq. form.* To pound repeatedly.

—**Kandanisa**, *Recip.-caus. form.* To bring close together; to press in or down with force; to force in by heaps; to drive into (the kraal) furiously; to overpower, overcome.

—**Kandanisana**, *Recip.-caus. form.* To squeeze, press, crowd one another: *inkomo sikandanisana ebuhlanti*, the cattle crowd into the kraal pressing each other.

—**Kándeke**, *Stat. form.* To be able to hammer: *isando asikándeke*, the hammer does not beat well; to be thoroughly beaten out.

—**Kándisa**, *Caus. form.* To cause or help to forge; *intaka ikándisiwe*, the bird is squeezed together in the trap.

in-Kanda, *N. 3.* The gland of the penis.

isi-Kánda, *N. 4.* The thick end of any thing: *isikánda senduku*, the knob of a stick, so called because it is used to strike with; dim. *isikándana*, a small knob.

u-Kánda, *N. 5.* The top of the head, skull of quadrupeds. Em. *ukánda lwempisi* wolf's (hyena's) head; fig. stubbornness; headiness: *lomntu unokánda*, this person is stubborn, headstrong; *amasimbá anokánda*, the corn swells when boiled.

u-Kande, *N. 5.* A wooden spear, = **u-Kwili**; fig. dispute, strife; trying one's strength with another.

um-Kándi, *N. 1.* A smith.

isi-Kándo, *N. 4.* A smith's shop.

um-Kándo, *N. 6.* Menses of women.

i-Kándla, *N. 2.* } A peak in the Drakens
in-Kándla, *N. 3.* } mountains.

um-Kándlo, *N. 6.* Place where a concourse of people gather, e.g. round a chief; a surrounding company; a well-trodden road with many tracks of wild animals.

Kane, *Adv.* Four times, see **Ne**.

Kanene, *Adv.* Indeed, etc., see **i-Nene**.

in-Kanga, *N. 3.* Senecio juniperinus; a wild shrub with yellow flowers; *eyenkanga*, the month of November, when it is in blossom.

Kangaka,
Kangakanana,
Kangakana-nina } *Adv.* How great?

very much, etc., see **Ngaka** and **Nina**.

in-Kangala, *N. 3.* Used only in the locative: *enkangala*, wasteness, wilderness, where you can see no one.

Kangapina, *Adv.* How often? see **Pina**.

um-Kangazi, *N. 6.* Species of shrub.

uku-Kángela, *V. trans.* To look at, behold.

It is used to excite attention or admiration: *kángela enkosini*, look at or towards the chief; *kángela-ke!* see now! be attentive! behold! It also expresses expectation of help or assistance: *ndakángela ku-Tixo*, I expected help from God. *N. 8.* Look, appearance: *ukukángela kwaké bekukubi*, his look was bad. Phr. *Wakángel' esu-lwini*, i.e. he wished or asked to die.

—**Kángekángela**, *Freq. form.* To look often or constantly on an object.

—**Kángelana**, *Recip. form.* To look towards one another; fig. to be or lie opposite to each other: *imisi ikángelene*, the villages are opposite each other; *masikángelane*, let us care for one another, i.e. try our strength.

—**Kángeleka**, *Stat. form.* To be an object of attention; to be looked upon. *N. 8.* Appearance: *ukukángeleka kwaké kukuhle*, his appearance is good.

—**Kángelela**, *Rel. form.* To look for: *ukukángelela pàntsi*, to look with contempt.

um-Kángele, *N. 6.* *Strychnos Atherstonei*, Haw.

um-Kāngeli, *N.* 1. A beholder who looks attentively at an object; an overseer, inspector.

uku-Kāngisa, *V. intrans.* To possess attraction.

um-Kāngiso, *N. prop.* Right tributary of the Buffalo river (Mount Coke).

um-Kāngo, *N.* 6. Everything which is new (pot, wagon).

uku-Kāngubeka, *V. trans.* To encourage.

uku-Kāngumeza, *V. trans.* To warm or heat anything again, as cold food.

uku-Kangwa, *V. trans.* To find out, discover.

in-Kani, *N.* 3. Contentious, quarrelsome disposition; selfwill, stubbornness, obstinacy, caprice: *unenkani*, he is a contentious, selfwilled person who raises strife and dispute: *ndensa inkani*, I made objections; *wayensa ngenkani*, he did it from nothing but stubbornness. *Adv. in ngenkani*, stubbornly.

ubun-Kani, *N.* 7. Stubbornness, contention, quarrel.

Kaninzi, *Adv.* Often, see **Ninzi**.

Kanjako, *Adv.* Again, in the same way, also, etc.

Kanjalo, *Adv.* Likewise, etc., see **Njalo**.

Kanjani, *Adv.* How, etc., see **Nina**, II (h).

Kanjaqo, *Em.* = **Kanjako**.

i-Kānka, *N.* 2. Hl. for **in-Ja**.

in-Kankane, *N.* 3. plur. *ama* 2. The front bone of a beast's head; skull of animals.

uku-Kānkanya, *V. trans.* To mention, refer to: *andimkānkanyanga*, I did not mention him, *i.e.* speak of him.

—**Kānkanyeka**, *Stat. form.* To be mentioned.

uku-Kānkata, *V. trans.* To beat often.

i-Kānkata, *N.* 2. A man who is guardian of circumcised boys during their seclusion from general society; a guardian of a chief's daughter when an *intonjane* takes place; a guardian of a chief's wife when suckling; he milks the cows for her.

in-Kankatela, *N.* 3. That which is enormous, immense, huge, extraordinary.

in-Kankulu, *N.* 3. Great difficulty. *Adv. koba ngenkankulu*, it will be hard; *ngenkankulu*, with great difficulty.

uku-Kānqakanqa, *V. intrans.* To go a road which has *ama-Lindi*, = *Gongqango* *emalindini*.

Kanti, (**u-Kanti**) *Conj.* And yet, while, at the same time, whereas, on the contrary, notwithstanding: *bayalikanyelaityalalabo*, *kanti bayasi ukuba banalo*; they deny their guilt, while at the same time they know they are guilty; *uti, uyanditanda*, *kanti umana ukulwa nam*, you say you love me, and yet you are always opposing me.

isi-Kānti, *N.* 4. A number of people or things together, = **isi-Kinindi**.

in-Kantini, *N.* 3. Liquorshop, from the English canteen.

um-Kāntolo, *N.* 6. A kind of robin, = **u-Gaga**.

in-Kantsi, *N.* 3. Cramp.

in-Kantsu, *N.* 3. An objection or exception taken against a witness's declaration.

uku-Kānuka, *V. trans.* To long for; to greatly desire (food); *ukānuka inyama*, he has a craving appetite for meat; to lust, have carnal desires (after women); *wenza okukānukwa yeyakē intlisiyo*, he did what his heart desired.

—**Kānukana**, *Recip. form.* To lust, desire, long for one another.

—**Kānukeka**, *Stat. form.* To be desirable: *umti uyakānukeka emehlweni*, the tree is desirable to the eyes.

—**Kānukela**, *Rel. form.* To strongly desire after food, women, etc.

—**Kānukisa**, *Caus. form.* To cause to lust, etc.; to tantalise.

ama-Kānukelo, } *Pl. only.* Euphem. for effusion of semen maris.

in-Kanuko, *N.* 3. Appetite, desire, lust.

u-Kānukānu, *N.* 1. (a) A tantalisation: *ungukānukānu*, he tantalises. (Done by children when eating nice things, pretending to offer but not to give them.) (b) To breathe hard (used of horses).

i-Kanun, *N.* 3. A cannon; from the Du. *kanon*.

uku-Kānya, *V. intrans.* To shine, emit light, to be light, bright, white: *imini isakānya*, the day is yet shining, *i.e.* it is yet light; *ilitye-eli liyakānya*, this stone

is transparent, shining; fig. *lendawo uyitëtäyo iyakánya*, the subject you speak of is quite manifest, clear. Phr. *ukukánya kwempôndo*, lit. the shining of horns, i.e. the very early time of the morning when only the points of the horns of cattle can be seen.

—**Kányela**, *Rel. form.* To give so much light for or on a matter, that it quite disappears, (?) hence, to deny any knowledge of a matter: *wakányela-ke pãmbi kwabo bonke*, but he denied before them all. Phr. *wakányela*, *walala ngombète* or *ngopôte*, he denies it entirely, positively.

—**Kányelana**, *Rel.-recip. form.* To deny among each other.

—**Kányeleka**, *Stat. form.* To be deniable.

—**Kányelisa**, *Rel.-caus. form.* To cause to deny.

—**Kányeza**, *V. trans.* To contradict one; to say, "what you say, is not true": *into engakányeswanga*, a thing which may not be contradicted; *wasikányesa*, he denied himself.

—**Kányezisa**, *Caus. form.* To cause to contradict.

—**Kányisa**, *Caus. form.* To cause to light: *kányisa isibane*, light the candle; fig. *liká nyise ilizwi lakó*, illustrate what you have said.

—**Kányiseka**, *Caus.-stat. form.* To be shining: *isibane asikányiseki*, the candle is not shining bright.

—**Kányisela**, *Caus.-rel. form.* To enlighten for, on or into or in a certain place: *ndikányisele lendawo*, give me light into this matter; fig. to civilise.

—**Kányisisa**, *Caus. 2. form.* To enlighten thoroughly, properly, particularly.

in-Kanya, *N. 3.* Walking slowly, not keeping up with others, from being destitute of swiftness, exhausted, dried up.

um-Kanya, *N. 6.* Eyescreen, made by holding the hands or twigs over the eyes, but still able to see.

in-Kanyezi, *N. 3.* Firefly.

ukuti-Kanyi, *V. intrans.* To blink, glimmer.

isi-Kanyiselo, *N. 4.* Enlightening.

in-Kanyiso, *N. 3.*

isi-Kanyiso, *N. 4.*

u-Kanyiso, *N. 5.*

dle; fig. enlightening.

} A light, lamp, candle;

in-Kanyavu, *N. 6.* A person bent from age.

Kanye, *Adv.* Once, see **Nye**, 1.

um-Kanzi, *N. 6.* A species of water flag, of which rough mats are made; palmiet, rushes.

uku-Kapa, *V. trans. pass. kátshwa.* To accompany a distance; to guide or direct some distance in a way: *siyabuya ngokumkapa lomntu*, we are just returning from accompanying this man a distance; Tembu=**uku-Gabá**, II.

—**Kápela**, *Rel. form.* To accompany a distance to or for: *inkomo wazikápela edlelweni*, he brought the cattle to the pasturage.

um-Kapi, *N. 1.* A guide.

i-Kápela, *N. 2.* Empty honeycomb.

ubu-Kápela, *N. 7.* That which is thrown away after chewing; refuse.

um-Kápelelo, *N. 6.* The part of food which is given to children, when the adults are still eating.

i-Kapoyi, *N. 2.* That which is out of its ordinary size, a distended thing.

i-Kapu, *N. 2.* A single head of cattle which the father gives to his married daughter, when she visits his place;=**u-Nomkonke**.

Kápukápu, *Adj.* Light, soft, fig. *ndikápu-kápu*, I am in poor circumstances.

i-Kapukapu, *N. 2.* Used as *Adj.* Light, soft (sponge, foam, froth, etc.); *into elikápukápu*, a light thing.

ubu-Kápukápu, *N. 7.* Lightness; fig. the state of being in poor circumstances.

um-Kápusi, *N. prop.* River in the Glen Grey district.

uku-Kása, *V. intrans.* To creep, crawl, go on hands and knees: *umtwana uyakása*, the child creeps.

—**Kásela**, *Rel. form.* To creep for or to. Phr. *ukasela esiko* or *emlilweni*, lit. you are creeping to the fireplace, or into the fire, i.e. like a child, and will be burnt; (a warning to one who follows a course which must lead to ruin).

in-Kasankasa, *N. 3.* The creeping (of an old man); said of one so weary, as not to be able to walk, and of an animal heavy with young; fig. obstruction, hindrance to move properly.

i-Kási, *N. 2.* The dry leaves on a maize cob; chaff.

Kasibózo, *Adv.* Eight times, see **isi-Bózo**.

Kasisa, *Adv.* Freely, etc., see **isi-Sa**.

Kasixénxé, *Adv.* Seven times, see **isi-Xénxé**.

ukuti-Kátà,
ukuti-Kátakátà, } *V. intrans.* To pass into : *wati-kátà apà*, he passed in here ; to come to pass, happen, enter unexpectedly, suddenly : *lenkumbulo yati-kátà entlisi-yweni yam*, this thought came suddenly into my mind.

in-Kata, *N. 3.* A coil of anything twisted together, especially the grass-ring used by women as a pad for the head, when carrying a load : *yipa utyani ndense inkata yokutwala*, get me grass to make a coil for carrying a load ; fig. the cans of Kaffir-beer carried on the head by women who start from the bride's place to that of the bridegroom, when he arrives with his best-man at the bride's kraal : *intombi sitatù utywala, sibusisa ekaya, yinkata*, the girls take a quantity of beer and bring it home as a supply (an Em. custom).

isi-Kata, *N. 4.* Sheath : *lifake irele lakò esikàteni*, put up your sword into the sheath ; fig. a case of guilt arising from reprehensible carelessness ; difficulty, complication, trouble, distress : *ndasifaka esikàteni*, I brought myself into difficulties.

ama-Katakàta, *Pl. only.* Useless things, as torn, dirty garments ; rubbish, sweepings.

ubu-Katakàta, *N. 7.* A number of things hanging about, distracting attention.

uku-Kátàla, *V. intrans.* To be concerned about ; to trouble about ; to care for : *ndikátàla yinina koko?* what is that to me ? what share have I in that ? *andikátàli nguwe*, I care nothing about you ; *andikátàli yiyo landawo*, I am wholly indifferent about that matter.

—**Kátàlela**, *Rel. form.* To be concerned, troubled for or on account of ; in the negative to neglect ; to care nothing : *akamkátàlele umntwana wakè*, he utterly neglected his child ; *engasabakátàlele abanye*, he no longer cares for others ; *andimkátàlele lomntwana*, I do not care about that child.

—**Kátàlelana**, *Rel.-recip. form.* To be concerned or careful about each other.

uku-Kátàla, *V. intrans.* To be old, worn out, tired, fatigued, exhausted : *sendikátèle ngokusebensa*, I am quite tired from working ; *amadoda abekátèle*, men who were faint.

Katándatù, *Adv.* Six times, see **Tándatù**.

Katàtù, *Adv.* Thrice, see **Tàtù**,

in-Katavu, *N. 3.* That which is old : *ndiyinkatavu*, I am very old, bent from age.

uku-Kátàza, *V. trans.* To trouble, vex, annoy, plague, disturb, irritate, agitate, distress : *uyandikátàza ngokucela*, he plagues me with asking.

—**Kátàzana**, *Recip. form.* To trouble, annoy, etc., each other.

—**Kátàzeka**, *Stat. form.* To be concerned, troubled : *maningakátàzeki intliziyo*, let your hearts not be troubled.

in-Katàzeko, *N. 3.* } Trouble, annoyance,
in-Katàzo, *N. 3.* } distress, vexation.

i-Kati, *N. 3.* A cat, fr. the Du. *kat*.

uku-Katsa, *V. trans.* To flog with cat-o'-nine tails.

uku-Katsa, *V. intrans.* Em. to be tired : *ndikátsele*, I am tired, done up, undone.

in-Katsa, *N. 3.* Dishonesty, falsehood.

ama-Katshu, *Pl. only.* 2. Bran.

in-Katshunkatshu, Lightness, etc., = **Kà-pùkàpù**.

uku-Katula, *V. intrans.* To spread an operation over a large extent, e.g. to walk the greatest part of the road ; to do the greatest part of the work (reaping a field) ; to take the most of a thing (food).

isi-Katula, *N. 4.* The greater part (of work, road, etc.).

ukuti-Katya, To grow dusky, etc., = **ukuti-Ratya**.

in-Katyana, *N. 3.* Dimin. of *inkabi*, a young or small ox.

isi-Katyanga, *N. 4.* One with deep set eyes : *amehlo asikatyanga*, the eyes are drawn inward, are wide open, running with tears.

uku-Khuka, *V. intrans.* To terminate, end, break off (speaking) : *imvula ikhukile*, the rain is over.

uku-Khula, *V. intrans.* To reach to a certain height or place : *amansi andikhula esifubeni*, the water reached to my chest ;

to reach at or stop at a certain place: *nda-kàula e-Kubusi*, *ndabuya*, I reached the Kubusi, and returned; to stop, limit, bound: *intsimi yakè yakàula emlamjeni*, his garden is bounded by the fiver; to stop, interrupt a speech; fig. to conceive, become pregnant; orig. to feel the first movements of the foetus; to quicken.

—**Kàulela**, *Rel. form.* To go to meet or receive a person (in a friendly sense): *nda-ya kumkàulela e-Bede*, I went to meet him at Shilo. Phr. *ukàulela inkawu, siya kusela*, lit. you will meet i.e. disturb monkeys on their way to drink, meaning you interfere uncalled for; you are anxious to speak, but you are not invited.

—**Kàulelana**, *Rel.-recip. form.* To meet from both sides; to unite.

isi-Kàulo, *N. 4.* } Boundary, border of a
um-Kàulo, *N. 6.* }

field; bottom end; fig. convincing proof.

uku-Kàuleza, *V. intrans.* To make haste; to be quick or swift of foot.

—**Kàulezisa**, *Caus. form.* To hasten; to quicken in going: *kàulezisa ukuhamba*, go quick, or quicker than usual; to rouse to activity, to accelerate, progress.

isi-Kàuleza, *N. 4.* A runner.

i-Kàwu, *N. 2.* A small shield, = **in-Gwe-letshetshe**.

in-Kawu, *N. 3.* Monkey.

isi-Kàwu, *N. 4.* That which is little, insignificant, unimportant, immediate.

Kàwuti! *Interjec.* Let me see!

i-Kàya, *N. 2.* Place of residence, home; *loc. ekàya*, at home; *akanakàya*, he is a stranger. Phr. *singamakàya*, we are neighbours, consorts, friends; *ndingumkàya kuye*, I am his neighbour, etc.

ubu-Kàya, *N. 7.* The living together in one place; friendship.

um-Kàya, *N. 1.* (a) A neighbour. (b) *N. 6.* Afterbirth of women.

um-Kàza, *N. 6.* (a) Species of tree. (b) Species of red or spotted grass-tick infesting cattle and horses; dimin. *um-Kàsana*, a small tick.

in-Kazana, *N. 3. Pl. amankasana.* A female. It is used in a good and in a bad sense; in the latter it means a woman who has lost her virginity. The connection in

which it is used makes the difference: *inkasana ka-Nantsi*, So and So's daughter; a woman at her father's place is *in-Kasana*, at her husband's, whether he is alive or dead, she is *um-Fasi*. Dimin. *inkasanyana*, a little female. (As this term often means sweetheart, it is not so honourable now as *in-Kakasana*.)

isin-Kazana, see **isi-Nkazana**.

Kazi! = **Azi!** *Interjec.* *Kasi nditè-nina!* I wonder what I did.

Kazi, (a) A suffix for forming feminine nouns from masculine: *inkosi*, a chief; *inkosikazi*, a chieftainess or female ruler; *umfi* or *umfikazi wam*, my dead man or woman; *ihashe*, a horse; *ihashekazi*, a mare.

(b) It denotes relation, degree of family connection; *ubawokazi*, my paternal uncle; *umakazi*, my maternal aunt.

(c) Affixed to nouns, adjectives and adverbs it expresses a kind of superlative in the sense of absolute greatness, high quantity or value: *inyama*, meat, *inyamakazi*, lit. meat greatly liked, i.e. game; *imiti*, trees, *imitikazi*, great, large trees; *umsinga*, stream, *umsingakazi omkulu*, a very large, strong stream; *itáfakazi*, a great plain; *ihashe likulu* the horse is great; *ihashe elikulukazi*, a very great horse; *ilityekazi elikulu*, a very large stone.

i-Kàzi, *N. 2.* The dowry given by the bridegroom to the bride's father; see **uku-Lobola**.

ama-Kazikazi, *Pl. only.* Beautiful, fine, shining, brilliant things, (clothes, etc.), worthy to be desired.

uku-Kàzimla, *V. intrans.* To shine, glitter, gleam, sparkle: *inkwenkweni siya-kàzimla kakulu*, the stars are very bright.

—**Kazimlisa**, *pass. kàsinyuliswa, Caus. form.* To cause to shine; to brighten, polish, burnish: *kàsimlisa isihlangu*, polish the shoes.

in-Kazimlo, *N. 3.* Shine, brightness, glory.

Kaz'uba, *contrac. from kazi ukuba, Interjec.* *Kaz'uba kutè-ni!* wonder what happened! see **Kazi!**

Kè, *perf. of uku-Kà, I.*, which see.

Kè, *Poss. pron. 3. p. sing.* His: *umntwana wakè*, his child; *ihashe lakè*, his horse;

into *yaké*, his thing, and so on through all classes; emphat. *owaké umntwana*, his child; *eyaké intsimi*, his garden, etc.

Ke, 1. *Conj.* And, now, but, then. (a) It is adversative, introducing a new paragraph, but one still connected with what is said before, "and or but now": *kekhaloku amadoda abefungile*, and now the men had sworn; or opposing two subjects to each other, "but": *ke mna nditi-kuni*, but I say unto you; *ke ngoko*, therefore.

(b) It expresses a doubt as to the accuracy of that which has been affirmed: *ke, ubutshilo-na?* did you really say so? and answers often to the English "well": *ke, sesifikile kuye saqala ukuncokola*, well, having come to him, we commenced to converse.

(c) It is sometimes used in a deprecatory and precatory sense: *ke Nkosi! O, Sir*, or, My dear Sir! *ke Nkosi, sendiya-kuti-na?* and now, Lord, what shall I say?

2. *Enclitic.* It is (a) affirmative, consentive and inferential, referring to what has previously taken place, or has been asserted, and often answers to the English "then": *hambá-ke*, go then; meaning, after what has been said, I consent to your going; *utshilo-ke*, he then said so; *wati, lomntu makeke kuye, wesa-ke*, he said the man must come, and so he came; *nda-bona ityala ukuba liya kundi-la, ndasendililahla-ke*, I saw that the case would ruin me, so I readily rejected it; *wati, mabayeke ukumbetá, bayeka-ke*, he said they should stop beating him, and so they gave it up (accordingly).

(b) It makes the verb, adjective or pronoun more emphatic: *kukúlu-ke*, it is really great; *andasi-ke*, I do not know, I am sure; *ngumntu ke-lowo*, it is the man.

i-Kébe, *N. 2.* (a) The price for the temporary use of a woman or concubine. (b) A short dagger,=*i-Jozi*, a broad spear.

isi-Kébelele, *N. 4.* That which is broad and wide.

uku-Kebetisa, *V. trans.* To bring a greeting: *wakebetisa kum*, he brought greeting to me.

ukuti-Kébovu, *V. intrans.* To sit down

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and take a rest; to sit helplessly, tired and hungry after running.

uku-Kédama, *V. intrans.* To be sad, downcast, sorrowful; to be deserted; to be an orphan; to fret for not having got what one wishes to get. Orig. to be cast away from; to sit and fix one's thoughts on the position from which he was removed or kidnapped in time of war.

—**Kédamela**, *Rel. form.* To be sad or sorry on account of another's grief or trouble; to commiserate: *ukédamele nto-nina?* for what are you sorry? *ndikédamele umntwana wam*, I am grieving for my child.

—**Kédamisa**, *Caus. form.* To cause sadness; to make one's self sad; to cause one to become an orphan.

in-Kedama, *N. 3.* An orphan, or one who has lost one or both parents; an indigent person.

ukuti-Kéfu, *V. intrans.* To sit down a while; to rest.

uku-Kéfuza, To be out of breath;=*uku-Béfuza*.

ukuti-Kéhle, *V. intrans.* To be done altogether; to be useless.

i-Kéhle, *N. 2.* Em. That which is useless, worn out, mean, vile; a very old man, husband or father.

um-Kéhlekéhle, *N. 6.* That which is dry, worn out, falling to pieces (a wagon); lean, lank, withered.

uku-Keka, *V. trans.* To turn a big thing through a small opening; fig. to try to justify or vindicate one's self by turnings and twistings.

—**Kekela**, *Rel. form.* To enter sideways; *inkabi iyakekela ebuhlanti*, the ox (with stretched out horns) enters the small opening of the cattlefold by turning its horns sideways.

Kekhaloku, *Conj.*, see **Oku**, 1. and **Ke**, 1. (a).

uku-Kela, *V. trans.* To clear, as by cutting down,=*uku-Hlahla*; fig. to open, reveal.

ama-Kélelana, *Pl. only.* See **uku-Ká**, II.

uku-Kélelela, *V. intrans.* To run, as a dog after game, to reach but not to catch it.

in-Kelenkele, *N. 3.* (a) A thing cleared out. (b) A long, tall person; giant. (c) A bad cut.

isi-Kémekème, N. 4. That which is tired, weary, faint: *basisikémekème*, they are tired with running.

in-Kemfu, N. 3. (a) A high, perpendicular rock. (b) Very thick milk,=**i-Nqàka**.

uku-Kénceza, V. intrans. To tinkle, jingle, ring like a small bell.

i-Kéncekénce, N. 2. } A small tinkling bell.
isi-Kéncezelo, N. 4. }

um-Kénci, N. 6. Ice.

ubu-Kénekéne, N. 7. A shaking.

um-Kenekene, N. 6. The refusing to act for a person who has no share in the matter.

Kengoko, Conj. Therefore, see **Ke** and **Oko** 4.

in-Kenenkene, N. 3. A child who is always crying; one who weeps readily, so called from the peculiar noise it makes; a watery sky.

i-Kénke, N. 2. A thrust, stab: *wamhlaba amakénke*, he stabbed him.

in-Kenkebe, N. 3. A clever person who understands and performs all kinds of work; a good, shrewd man; *nkenkebe!* my good fellow!

um-Kenkenene, N. 6. Gulf, abyss.

isi-Kénkete, N. 4. That which is short, strong and stout; one who opens his jaws wide: *usikénkete ukuhleka*, he laughs hard or loud.

uku-Kénqa, V. intrans. To wait, expecting to get something.

uku-Kenqeza, V. intrans. To make a rattling noise, as a piece of wood or tin struck with a stick.

um-Kéntane, N. 6. Sympathy, compassion.

uku-Kénteka, V. trans. To have sympathy, compassion.

ukuti-Kénu, To recline, etc.,=ukuti-Kébevu.

i-Képeképe, Light paper, etc.,=i-Kápú-kápú.

ubu-Képeképe, Lightness, etc.,=ubu-Kápúkápú.

uku-Képélezela, V. intrans. To walk smartly, especially in carrying a thing.

i-Képú, N. 2. Snow.

uku-Képuka, Stat. form. To shake, totter, as a falling wall or tree.

—Képula, V. trans. (a) To cause the fall

of anything loosened by moisture, etc., as plaster from a wall. (b)=**uku-Capula**.

—Képuza, V. intrans. To put forth the silken filaments of the maize cob, when the grain is forming; fig. to froth from the mouth: *inkomo iyaképuza*, the cow lets froth fall from its mouth; *uyaképuza amagwebu*, he gives out froth.

uku-Késa, V. trans. Not to mind or attend to; to depreciate, decry, undervalue.

ama-Kesa, N. prop. One of the Fingo clans.

i-Kesi, N. 3. A box or chest, from Du. *kas*.

ubu-Keswa, N. 7. Used as *Adj.*: *into ebukeswa*, a thing not valued, not cared for.

uku-Ketà, To choose, pick out, select; to give the preference to: *kètà kwesinkomo*, pick out from among these cattle; to be partial: *akukèti buso babantu*, thou regardest not the person.

—Kètèla, Rel. form. To make a selection or choice for or in behalf of: *umkètèle ihashe*, choose a horse for him.

i-Kètè, N. 2. Partiality.

in-Kètè, N. 3. The corn after it has been cleaned; a kind of bead.

u-Kètè, N. 5. Gravel.

i-Kètèlele, N. 2. A very fat bullock, which has been picked out for slaughtering.

isi-Kètè, N. 4.=i-Kètè.

u-Kètshe, N. 1. Species of hawk.

uku-Kètya, V. trans. To steal, plunder.

i-Kètya, N. 2. Thief, robber.

in-Kètyembà, N. 3. That which is very hungry.

uku-Kèva, V. intrans. To ramble about.

in-Kèwu, N. 3. A term of reproach signifying an ill-disposed person; one who is suspected of bewitching; a rascal. (It is sometimes used in the sense of the English fellow: *lenkewu inobulumko*, this is a cunning fellow.)

isi-Kèwu, N. 4. A gap, espec. an opening in the front teeth caused by the loss of a tooth; the teeth of a saw or file; the saw wort; a nick or gap in the blade of a knife, etc.

um-Kèwu, N. 6. Species of tree.

ubun-Kewu, N. 7. Bad disposition, rascality, infamy.

uku-Kèwuka, Stat. form. To have the edge broken out.

- i-Kéwukéwu**, = **ama-Newunewu**.
isi-Kéya, *N. 4.* A cage for birds.
isi-Keyi, *N. 4.* The two pieces of wood put into the yoke, tied with a strap to keep the bullock's head fastened between; (from the Du. schêe).
u-Kézo, *N. 5.* A wooden spoon.
isi-Kibi, *N. 4.* Apron of women.
in-Kibitsholo, *N. 3.* A big, strong person or thing; a rogue, vagabond who does not care for anything.
uku-Kihlika, *V. intrans.* To fall off, as plaster slips from the wall.
—Kihliza, *V. intrans.* To let out what is in the heart; to expectorate.
uku-Kikiteka, *V. intrans.* To laugh at, deride very much; = **Gigiteka**.
i-Kikizela, *N. 2.* A shoot from an old corn root.
uku-Kila, *V. trans.* To accuse secretly; to betray, (done by children but not confined to them).
isi-Kilongo, *N. 4.* One with deep set eyes.
i-Kina, *N. 2.* Meat roasted under hot ashes.
isi-Kina, *N. 4.* Group, company, division, class.
ukuti-Kinci, *V. intrans.* To be closed up, (throat, chest). *Trans.* To tie up anything.
ama-Kindilili, *Pl. only 2.* Pains, cramps; constant crying over a dead person.
ama-Kinindane, *Pl. only 2.* Stiffness of limbs after riding, working or dancing.
isi-Kinindi, *N. 4.* (a) Central part or heart of the people. (b) A great number of people meeting at marriage or other feasts; a town (?).
i-Kinifa, *N. prop.* A tributary of the Umzimvubu river.
in-Kinqane, *N. 3.* That which is hard, stiff; fig. difficult from compactness; *umhlaba uyinkinqane*, the ground is hard.
um-Kinqi, *N. 6.* Stiffness in the joints after a journey, or after having been in a confined position.
ukuti-Kinxi, *V. intrans.* To come to stick, as a wagon in mud; to stick or hesitate in speaking, etc.; to stop in doing anything.
uku-Kintsa, *V. intrans.* To jump in dancing.
uku-Kiqiza, *V. intrans.* To snow.

ukuti-Kitá, *V. trans.* To cut, as a stone or axe does.

i-Kitá, *N. 2.* Hl. A very old, helpless person.

in-Kitá,
in-Kitánkita, } *N. 3.* A great number of men, cattle, etc.; a mob, a swarm; *impukane siyinkitánkita*, the flies are numerous; *utètá inkita*, he speaks much that is of no use.

um-Kitá, *N. 6.* A winning, pleasant expression of countenance or appearance; gracefulness, comeliness: *ndimnyama ndinomkita noko*, I am black, but comely; to be passable, lovable, interesting, attractive, though not beautiful.

uku-Kitáza, *V. trans.* To cut down what is plentiful (corn), so that it may fall down in heaps.

—Kitázela, *Rel. form.* To cut down for some purpose.

—Kitázeka, *Stat. form.* To nod from drowsiness.

uku-Kitika, *V. intrans.* To get off and fall down: *ilitye likitikile eweni*, a stone got loose and fell down from the rock; to fall down in a heap: *isulu likitikile*, lit. the sky is fallen, i.e. covered with dark clouds, and snow or sleet is falling.

—Kitikela, *Rel. form.* To fall down into: *ilitye lakitikela apá emnxunyeni*, a stone fell right down here into the hole.

in-Kitinkiti, *N. 3.* Beads.

uku-Kitiza, *V. trans.* To shoot down, (sleet or fine rain.)

—Kitizela, *Rel. form.* To fell: *kitizela pântsi yonke imiti*, fell down all the trees.

i-Kiwane, *N. 2.* A fig.

um-Kiwane, *N. 6.* A fig tree.

Kó, 1. *Pron.* of 8 cl. (from the emphatic **kóna**.) It: Used (a) after poss. particles of all classes: *ndifun'ukudla isongo sakó simnandi*, I want food of a pleasant taste; *iminsundu yakó*, (*ukufa*), the pangs of it (death); emphatic *eyakó iminsundu*, its pangs.

(b) Used in an indefinite sense: *ndinikela isishumi sakó konke endikusuzayo*, I give tithes of all that I get.

(c) With prep.: *pámbi kwakó* (*ukutandaza*), before it (prayer); to be distinguished from *pámbi kwakó*, before thee;

ubomi abungapèsulu-na kukò ukudla? is not the life more than the food?

(d) It follows the copula: *kukò*, it is it, (not to be confounded with *kukò*, it is present,) and expresses causal relationship: *ndiřuqukile kukò (ukutya)*, I loathe it (food).

2. *Adv.* Used (a) with the *Pron. subj.* or *uku-Bà I.*, it expresses presence or existence: *ndikò*, I am present; *kukò ukutya*, food is there; *abantu abakòyo*, the people who are present; *ndiya kubakò kusasa*, I shall be present in the morning; *akakò yena*, he is not present; *amadoda ebengekò*, the men were not present. (The relative form *kòlo* is seldom used: *lento ikòlo mna*, this thing is or exists for me.)

(b) With the impersonal *Pron. subj. ku* it has an indefinite meaning: *kukò abantu*, there are people, or people are present. In the negative it denotes that there is not one of the things spoken of, or that does not exist: *siti isidenge, Akukò Tixo*, the fool says, There is no God.

(c) With the prep. *na*, followed by the infinitive it expresses power or possession: (*ndinakò ukudla*), I have food; (*andina-kò ukutètà* (contrac. *andinakutètà*), I am not able to speak; cf. *uku-Bà, I. 3.*

3. *Pron. poss.* 2 p. sing. Thy: *imali yakò*, thy money; *pàmbi kwakò*, before thee.

Ko, *Pron. subj.* of the condit. future of 8 cl.: *ukufa kofika*, death will come; also used indefinitely: *kobakò indlala*, there will be dearth.

ubu-Kò, *N. 7.* Presence, existence: *baboyika ubukò bam*, they fear my presence.

in-Kò, *N. 3.* = the anus being open; see **in-Kòlo**. *Ndiyinkò*, I am disappointed (staring with open mouth). Phr. *use-Nkò nase-Bakuba*, he is in Nomansland or in the land of Nowhere (an ideal country).

ama-Kòba, *Pl. only 2.* The refuse of corn left after thrashing and winnowing; husks, shells, chaff, bran.

isi-Kòba, *N. 4.* (a) A forest of yellowwood trees. (b) Tributary to the Umgwali river (Tembuland). (c) Branch of the Nconcolofa river.

um-Kòba, *N. 6.* Bastard yellowwood, *Podocarpus elongata*, L'Her.

u-Kòba, *N. 5.* Ripening corn which the birds have cast down.

uku-Kòba, *V. intrans.* To beckon with the hand; to call by beckoning.

—Kòbela, *Rel. form.* To beckon to a person to approach; *ndamkòbela kum*, I beckoned him to approach.

in-Kobe, *N. 3.* Boiled Kaffircorn or maize.

um-Kòbeza, *N. 6.* Bogwood, *Nuxia congesta*, R. Br.

i-Kòbo, *N. 2.* An empty cornpit.

u-Kobo, *N. 5.* (a) Appendage to a Kaffir's trousers (*isi-Dla*), the long part on which brasswire is strung. (b) The plant called *utywala bentaka*.

i-Kòbodi, *N. prop.* A tributary of the Kei river.

i-Kòboka, *N. 2.* A slave; one under bondage to another. (Said to be derived from the Du. *ingeboekte*; a legal expression for registering slaves).

i-Kòbokazana, } *N. 2.* A female slave.
i-Kòbokakazi, }

ubu-Kòboka, *N. 7.* Slavery.

uku-Kòbolela, *V. intrans.* To hasten or run after a thing; to be covetous, ravenous in the extreme.

u-Kòbololo, *N. 5.* Great desire; often returning greediness.

in-Kobolokonde *N. 3.* *Uyinkobolokonde*, he eats much, but does not become satisfied; *isitya siyinkobolokonde*, the vessel has a large belly, you may pour in, but it never gets full; *wenza inkobolokonde*, he called a large meeting, but is dissatisfied with a few people.

i-Kòbonga, *N. 2.* Greedy: *lomntu ulikòbonga*, that person is greedy, voracious.

in-Kobongo, *N. 3.* A tributary of the Nxatuni river.

in-Kobonkobo, *N. 3.* Anything long; a tall, wiry man; a long nozzle on a horse; a long nose on a European; the long beak of the *um-Kolwane*.

i-Kòbonqaba, *N. prop.* (a) The Koonap, tributary of the Great Fish river, on which Adelaide and Bedford are situated. (b) A river in Western Gcalekaland.

isi-Kòbozi, *N. 4.* An old hat or cap.

in-Koduso, *N. 3.* Hl. Malt from Kaffircorn. **Kòdwa**, (a) *Adj. ref.* to 8 cl.: Only,

alone : *tábàtà ukutya kodwa*, take the food only ; *kukodwa oku*, this is alone, separate ; a thing by itself, or quite another thing ; see **u-Dwa**.

(b) *Adv.* Merely : *utètà kodwa*, you merely talk : *ulele kodwa*, he merely sleeps.

(c) *Conj.* But, however, although : *uya-sebensa, kodwa akaginisi*, he works, but not hard ; *ngokukodwa*, but especially : *ndimvelisile pàmbi kwenu, ngokukodwa pàmbi kwakò, nkosi*, I have brought him forth before you, but especially before thee, chief.

i-Kofu, *N. 3.* Coffee, from the Du. koffy.

u-Kòfukòfu, *N. 5.* Hard breathing.

i-Kogina, *N. 3.* Lead.

uku-Kòhla, *V. trans.* To puzzle ; to place in difficulty ; to confuse, disconcert, obstruct ; to put out of countenance : *lendlela indikòhlile*, this road puzzled me ; *lendaba indikòhlile*, this report puzzles me ; *ndiya-mkòhla*, I obstruct him (in speaking), is of very recent use. The passive form is used more frequently : *ndakòhlwa*, I was in a fix ; *ndikòhliwe*, I am embarrassed ; I am at a loss what to say ; *ndikòhliwe yinto endi-ngayensayo*, I am at a loss what to do ; to be unable, powerless ; *kubizwe itafu, kanti ndikòhliwe, kuba ndinge namali*, the taxes are demanded, but I am in difficulty, *i.e.* unable, for I have no money ; *akukòhliwe ngumntu*, you are not embarrassed by any man, *i.e.* you are not in need of any man.

—**Kòhleka**, *Stat. form.* To be unable, impossible : *kwakòhleka ukusiguqula kwakè*, it was impossible for him to change his mind or to convert himself.

in-Kohla, *N. 3.* Puzzle, difficulty, impossibility ; a person with whom one can do nothing. The camp of the Zulu king Tshaka was called *inkohla*.

uku-Kòhlakala, *V. intrans.* Orig. to be useless, unfit, good for nothing ; at present, to be wicked, evil : *umntu okohlakeleyo*, a useless, wicked person.

isi-Kòhlakali, *N. 4.* A useless, wicked, godless person of evil designs.

in-Kohlakalo, *N. 3.* Uselessness, wickedness, evil, ungodliness : *ungalipàti nge-*

nkohlakalo igama lika-Yehova, thou shalt not take the name of the Lord in vain.

uku-Kòhlela, *V. intrans.* To cough.

izi-Kohlala, *Pl. only 4.* Matter, phlegm or slime expectorated by coughing.

uku-Kòhlisa, *V. trans.* To cause one to be at a loss ; to mislead the mind, cause to err ; to deceive, cheat, beguile, defraud, wrong : *wandikohlisa ngenkomo yakè*, he deceived me with his cow. *Adv. ngokungakòhlisiyo*, *lit. by not deceiving, i.e. in truth.*

—**Kòhlisana**, *Recip. form.* To deceive, cheat, etc., each other.

—**Kòhliseka**, *Stat. form.* To be deceived.

um-Kòhlisi, *N. 1.* A deceiver, defrauder.

in-Kòhliso, *N. 3.* Deceit, deception, delusion.

u-Kòhlo, *N. 1.* Left side. Used as adverb in the locative case : *ekòhlo* and *ngasekòhlo*, at or on the left side : *ati-ke zona ibokwe asimise ngasekòhlo*, but the goats he shall set on the left ; *ngasekòhlo kwakè* or *kuye*, at his left hand ; *isandla sokòhlo* or *esekòhlo*, the left hand.

isi-Kòhlo, *N. 4.* *Sisikòhlo sam*, is said by a messenger delivering his message, denoting : This is all that I have to say.

u-Kòhlokòhlo, *N. 5.* Cough ; (see **uku-Kòhlela**).

i-Kòhlombè, *N. 2.* The case or sheath in which assegais are carried ; a reserve party.

uku-Kòhloza, *V. trans.* To break off many maizecobs ; to cut off much wood ; = **Qoroza**.

i-Kohoha, *N. 2.* Hl. Hunger.

uku-Kòka, *V. intrans.* † To go or come before another ; to take the lead, said specially of animals.

—**Kòkela**, *Rel. form.* To go before ; to lead.

—**Kòkelela**, *Rel. 2. form.* To lead into or towards : *ufanele ukukòkelela abanye enyanisweni*, you should lead others into the truth.

—**Kokisa**, *Caus. form.* To cause to go away, (used of cattle.)

um-Kòkeli, *N. 1.* One who goes before ; a leader ; *itatshi ngumkòkeli wesiwo*, pride leads to a fall.

in-Kokelo, *N. 3.* Leading.

um-Kòko, *N. 6.* A travelling company

usemkókweni wabahambi, he is in the company of travellers; a number of men going to war, etc.

isi-Kòko, *N. 4.* Food that was left in the pot; = **im-Bátú**.

u-Kòko, *N. 5.* Crust: *ukòko lwesonka*, a crust of bread; scab, scurf, incrustation on a partially healed wound.

Koko, *Conj.* But that, etc., see **Oko**, 1.

uku-Kókòba, *V. intrans.* To walk crooked, as an old man; to creep or go bent about as a beggar: *abanye sebenaso impàhla sabo, ke-mna ndisakókòba*, others are already quite comfortable, but I am still as poor as a beggar.

ukuti-Kó-kó-kó, *V. intrans.* To run hard, out of breath, to or towards a place where anything has happened.

Kokukuba, *Intens. of Kukuba*, By that, from **uku-Bà**, 1.

i-Kókósholo, *N. 2.* A useless, slovenly person; a henpecked man.

uku-Kokota, *V. trans.* To bring forth, produce all prepared food; = **Qoqoda**.

uku-Kókózela, = **ukuti-Kó-kó-kó**.

Kokukòna, *Conj.* The more, see **Kòna**.

uku-Kòla, *V. trans.* To give satisfaction: *lento indikòlile*, this thing has satisfied me; *ayikòli*, it does not please me. *Phr. indaba yetyela ayikòli*, lit. the news of the teller does not satisfy me, *i.e.* you can hardly believe what you are told, unless you see for yourself.

Note.—This radical form is becoming obsolete and seldom used; the causative form supplies its place; see **uku-Kolwa**.

—**Kòlana**, *Recip. form.* To be satisfied with each other: *bakòlene naye*, they are pleased, familiar with or prepossessed with him.

—**Kòleka**, *Stat. form.* To be satisfactory, acceptable, trustworthy, pleasant: *amaswi akè akòlekile kum*, his words are satisfactory or acceptable to me.

—**Kòlekisa**, *Stat.-caus. form.* To cause or make to be acceptable, etc.

—**Kòlela**, *Rel. form.* To have pleasure in respect to; to like: *inkosi eniyikolelayo yiyipina?* which is the chief whom you like so much? It is of recent use instead of *inkosi enikòlwa yiyo yiyipina?*

—**Kòlisa**, *Caus. form.* (a) To satisfy; to give sufficient or enough: *watenga inkabi*

yam, wandikòlisa, he bought my bullock and satisfied me, *i.e.* paid me well; to please; to inspire with confidence: *undikòlisile*, you have satisfied me; I have confidence in you; *ukòlisile akwenje njalo*, he has given full satisfaction by so doing.

(b) Before an active verb it qualifies it adverbially, denoting the habit of doing or being something often, usually, effectually: *bakòlisa ukulima*, they ploughed to satisfaction, *i.e.* much, thoroughly, effectually; *bakòlisa ngokòna*, they are accustomed to transgress, do it often; *bakòlisa ngokuti batànde*, they love to satisfaction, *i.e.* enough, very much; *sikòlisa ngokuba sigiti*, the most of them are islands; *iliswe likòlisa ngokuba nentlabati*, most of the land is sandy; *likòlisa ngokuba lide*, the greater part of it is long; *amazwe akakòlisi kuba nabantu*, the countries are mostly without people, *i.e.* have not much or enough people; *abakòlisi ngakusasi*, they do not satisfy with their knowledge, *i.e.* do not know much.

—**Kòlisana**, *Caus.-recip. form.* To please, satisfy each other.

—**Kòliseka**, *Caus.-stat. form.* To have so much as to feel it; to be satisfied: *ndikòlisekile*, I am satisfied; I have nothing to complain of.

—**Kòlisisa**, *Caus. 2. form.* To make one's self often pleasant, acceptable.

i-Kòla, *N. 2.* † = **i-Kòlwa**: *singamakòla*, = *sigqobòkile*.

in-Koleko, *N. 3.* Good will, pleasure. }

in-Kolelo, *N. 3.* Good will towards one. }

Both words are of recent use for **i-Kòlo**.

in-Kolisano, *N. 3.* Mutual pleasure, satisfaction; harmony, unity.

in-Koliseko, *N. 3.* }

u-Kòliseko, *N. 5.* } Fullness which is felt, satisfaction, contentment.

in-Koliso, *N. 3.* It denotes the larger portion of the whole: *inkoliso yabantu yafika kusasa*, most of the people arrived in the morning.

u-Kòliso, *N. 5.* That which gives satisfaction.

i-Kòlo, *N. 2.* That which one has pleasure in, or loves very much; satisfaction, good pleasure: *ikòlo ebantwini*, satisfaction

with men; *ikbō leyam intlisiyo lelokuba basindiswe*, my heart's good pleasure is that they may be saved.

in-Kolo, *N. 3.* That what is believed, creed, (objective).

u-Kōlo, *N. 5.* Satisfaction, confidence, trust, belief, faith, (subjective).

in-Kolō, *N. 3.* The opening of the anus; a gaping; a hole (in a pair of trousers or in a tin vessel); dimin. *inkolwana*, a small, long or tubular hole.

isi-Kola, } *N. 4.* School, a Mission Station,
isi-Kolo, } from the Du. school.

uku-Kolobā, *V. trans.* To sweep, scrub, char; to do a little job, (from the English to scrub); some say **Koroba**.

isi-Kolobō, *N. 4.* Menial work, as scrubbing, brushing, etc.

i-Kolohiya, *N. 2.* Hl. for wagon.

isi-Kōlokokotō, *N. 4.* Tuberous root with broad leaves (*Sansevieria thyrsiflora*), used as medicine for worms and piles. The larger kind is called *isikōlokokotō sehlati*; cf. **uku-Gcuntsa**.

in-Kololwane, *N. 3.* The bulb of the *u-Muncwane*.

um-Kōlonjane, *N. 6.* (a) Species of bird. (b) The ghost of a person who according to Kaffir superstition had been killed, and his tongue being cut out, but who rose again and rambles about in the night. (It is also used as a word of insult.)

in-Kolo-nkolo, *N. 3.* Denomination, pl. different beliefs.

um-Kōlo-nyama, *N. 6.* The passage between two rows of men or parties, who sit opposite each other.

in-Kolontyo, *N. 3.* Deep, dark place or corner; = **in-Kontyiba** and **in-Kontyo**.

uku-Kōlosa, *V. intrans.* Orig. to lean with the back against a thing; fig. to be safe, secure: *wanihlangula nahlala nikōlosile*, he delivered you and ye dwelt safe; to lean on, *i.e.* to confide in: *ndikōlosa ngo-Tixo*, I lean on, *i.e.* I confide in God.

—**Kōloseka**, *Stat. form.* To feel safe, secure, firm.

—**Kōlosisa**, *Caus. form.* To cause or make to confide: *ndisikōlosisa kuye*, I entrust myself to him.

in-Koloseko, *N. 3.* A feeling of safety, security, confidence: *yeyanina lenkoloseko nikōlose ngayo*? what confidence is this wherein you trust?

in-Kolovane, *N. 3.* (a) Scab on the skin. (b) Very sharp hoarfrost.

uku-Kōlwa, *pass. of uku-Kōla*, Literally and primarily it means "to be satisfied with, pleased with," and was used orig. with the causal forms of nouns. (a) *Ndikōliwe liyesa awandinikayo*, I am pleased with the medicine he gave me; *ndikōliwe yilendawo*, this is the place I like, it answers my desires and purposes. Phr. *wokōlwa yeyokosa*, lit. you will be glad to take roasted meat; (applied to any one who is boasting immoderately, or warning him that, if he does not take care, he will get into trouble, when he will be glad to take whatever comes to hand. He will take roast meat, as it is easily done, and will have neither time nor means to boil it). It is also used as a threat, as if one said, I shall punish you thoroughly.

(b) To approve of; to trust in; to believe in: *ndiyakōlwa ngu-Tixo*, I believe in God; *ndikōliwe ngumsebenzi wakk*, I have approved of his work; *andikōlwa ngulomntu*, I do not trust this man; *abantu abakōlwayo*, believing people.

Latterly the preposition *ku* has taken the place of the causal forms: *ndiyakōlwa ku-Yesu*, I believe in Jesus; but this destroys the idiomatic sense, which implies, that the faith of the individual is produced in his mind by the trustworthiness, excellency and allsufficiency of Him, towards whom the faith is exercised.

—**Kōlwana**, *Recip. form.* To reciprocate trust; to be satisfied with each other; to exercise mutual confidence.

i-Kōlwa, *N. 2.* A believer.

ubu-Kōlwa, *N. 7.* Belief, trust.

i-Kōlwane, *N. 2.* A confident, intimate bosom friend; a colleague.

ubu-Kōlwane, *N. 7.* Mutual confidence, companionship, fellowship.

um-Kolwane, *N. 6.* The common horn-bill, *Buceres melanoleucus*.

in-Komana, *N. 3.* Dimin. of *inkomo*, Small cattle, never used of young ones.

i-Kōmane lomkōba, *N. 2.* A large barrel.

u-Komani, *N. prop.* The river that passes Queenstown; loc. **kwa-Komani**.

in-Komankoma, *N. 3.* Species of fern, the root of which is used as a vermifuge.

uku-Kombá, *V. intrans.* Em. To point out; to make a sign to another with the finger; to point out or towards a place or object with the finger: *wakombá ngapá*, he pointed thither; = **ukw-Elatá** in Kaffir.

—**Kombisa**, *Caus. form.* To cause to point out; to double up.

u-Kombé, *N. 5.* Em. The forefinger of the right hand; = **um-Gubélo** in Kaffir.

um-Kombé, *N. 6.* Rhinoceros.

um-Kombé, *N. 6.* A wooden trough, hollowed out longitudinally on the upper side of a log of wood, used for various domestic purposes; kneading-trough, canoe, boat, ship.

in-Kombósembé, *N. 3.* Em. An herb called by boys *u-Tyalwa bentaka*. Kaffir **u-Kobo**.

i-Komkúlu, *N. 2.* The residence of a king or chief; court, kingdom: *igosa lakomkúlu*, the king's officer or courtier; see **um-Kúlu**.

in-Komo, *N. 3.* Domestic cattle of the bovine species; live stock, cow.

ubun-Komo, *N. 7.* Brutishness.

u-Kómokazi, *N. 5.* Cattle without oxen; a crowd without head or helper; common people without a chief.

Kóna, (a) *Pron. emphat. subj.* and object. 8 cl. It, itself, the same one: *sikuvile kóna*, we have heard it, i.e. the same thing; *ke kóna ukutya sikugqibele*, but it is the food we have finished; *okóna kutya kumnandi*, the nicest food.

(b) *Adv.* There, in that place: *apó u-mi kóna*, where you stand; *kón' apó kuya kubakó ukulila*, where there shall be weeping; *wafika umntu wakóna*, there arrived a man of there; *makungabi kóna ngomtèndekeko*, not during, at the time of the feast. **Kwa-kóna**, In the very same place, or the very same thing: *yensa kwakóna*, do it again, repeat it. **Nga-kóna**, Thither: *sisinga ngakóna*, we are proceeding thither.

(c) *Conj.* **Ku-kóna**, **oku-kóna**, **ko-ku-kóna**, **kwakoku-kóna**, The more, consequently: *wandibisa okukóna ndisayo*,

you called me, and therefore I am coming; *kodwa okukóna wabayalayo*, *kokukóna bakuvakalisa ngakumbi*, but the more he charged them, the more they published it; *asikokukóna ndiya kuvuya*, O, how much more shall I be glad!

(d) It is used in the sense of, "in case, in fact," and in repeating an action, or in attempting to accomplish an operation: *kóna! do it again! hayi kóna! depend upon it!*

in-Konazana, *N. 3. pl. ama.* A cow with white stripes on the back; fig. occasion, chance, fortune, luck, profit, advantage: *ndawadla amankonazana*, or *ndalidla elinkonazana*, I had luck which I did not expect, which I am not worthy of.

uku-Kónca, *V. intrans.* To sit or lie in a nice place; to live retired in the house.

Kónceka, *Stat. form.* To be tied to a place, as if it were with chains, not to leave it at all.

i-Kónco, *N. 2.* A link of a chain; a buckle (of harness) for fastening.

uku-Kóncoza, *V. intrans.* To make a sound as the clinking together of metal; = **uku-Kónceza**.

in-Konde, *N. 2.* (a) A large brown bird with red beak. (b) A narrative, tale.

isi-Kónde, *N. 4.* Species of plant, like a carrot, eaten by boys.

u-Kondla, *N. 5.* That which grows up quickly.

in-Kondlo, *N. 3.* The dance which closes the *in-Tonjane*.

uku-Kondloza, *V. trans.* To continue speaking or asking about a thing after being warned to desist.

in-Kondlozo, *N. 3.* Continued speaking after repeated warnings.

i-Kondo, *N. 2.* (a) That which is last, behind, at the end. (b) = **um-Kondo**.

isi-Kondo, *N. 4.* The part next to the root; stubble: *isikondo sombóna*, the lower part of the maize stalk; *isikondo somtí*, the stem, trunk, stock, thick end of a tree; *isikondo soboya*, the root of the hair; *isikondo sentsimbi*, a long piece of iron, crowbar.

um-Kondo, *N. 6.* Track, trace, trail made by a vehicle; the footmarks of man and beast; row, order, class, step.

in-Kone, *N.* 3. An animal with a white stripe on the back: *inkabi enkone*, a white backed ox; anything of different colours or bespattered.

in-Konekazi, *N.* 3. A cow with a white stripe on the back; *ebomvu*, red cow with white stripe on the back: *emnyama*, black cow with white back.

in-Kongo, *N.* 3. (a) A mat put up lengthwise in a doorway to form a draught. (b) The *uku-Tshotsha* of the boys; fig. sham, deceit.

in-Kongolo, *N.* 3. That which looks ugly, as an oblong face; an ape; that which looks hollow, as an old horse; = **in-Kobonkobo**.

ukuti-Kongololo, *V. intrans.* To be lean, withered.

uku-Kongoza, *V. intrans.* To hold up the hands to receive something; to beg indirectly; said of a grandmother who begs something for her grandchild, and eats it with the child: *ndiyamkongoza*, I am bringing up the child.

—**Kongozela**, *Rel. form.* To hold out the hands or a vessel for the purpose of receiving, collecting or catching anything from another person: *kongosela ngesandla ndikupè*, hold up your hand that I may give you; *kongozela imvula*, collect the rain, plough or till although the ground is hard; to collect money in church and at other meetings.

um-Konjana, *N.* 6. A small boat, etc., dimin. of *um-Kombè*.

in-Konjane, *N.* 3. A swallow, *Hirundo urbica*.

uku-Konka, *V. intrans.* To feast intemperately; to gormandise.

Konke, *Adj.* 8 cl. Whole, all: *ndipè konke ukutya*, give me all the food; see **Onke**.

uku-Konkela, *V. trans.* Em. To close, bar; to catch one in his speech; = **Gogela** and **Goqa** in Kaffir.

in-Konkobe, *N. prop.* The Katberg mountains.

isi-Konkosi, *N.* 4. The poll of the neck.

uku-Konkotà, *V. intrans.* To bark (dog).

—**Konkotèla**, *Rel. form.* To bark at.

—**Konkotisa**, *Caus. form.* To rouse, stir, excite to bark.

—**Konkotisela**, *Caus.-rel. form.* To cause to bark at.

um-Konkotò, *N.* 6. Barking.

in-Konkotèla, *N.* 3. One who is well acquainted with anything, conversant with, clever in everything.

in-Konkowane, *N.* 3. used as *Adj.* (a) Very cold. (b) Dry (maize).

isi-Konkwane, *N.* 4. A wooden pin or peg for fastening down an expanded skin; nail, bolt.

isi-Kòno, *N.* 4. The whole arm: *unesi-kòno*, he uses his arms well, he is dexterous; he understands his business, e.g. milking.

um-Kòno, *N.* 6. The foreleg of an animal with the shoulder-blade; fig. the front wheels of a wagon; the sleeves of a garment.

in-Konqazana, *N.* 3. A person with an ugly, short face.

ukuti-Konqololo, *V. intrans.* To have fits, convulsions.

um-Kònto, *N.* 6. Spear, assegai: *lento ndiyizuse ngomkònto* may mean, this thing I got by force of arms; or this thing I got in exchange for a spear.

uku-Kontoza, *V. intrans.* To speak incessantly.

uku-Kòntsa, *V. trans.* To look thoroughly into a matter; to examine in a court before a judge.

in-Kontsoba, *N.* 3. That which is difficult, impossible.

um-Kòntwana, *N.* 1. The man who carries the medicines of a doctor, = Em. 1-**Hlakani**.

uku-Kòntya, *V. intrans.* To retire; to seek seclusion.

in-Kontyiba, *N.* 3. A hiding-place between rocks and stones.

in-Kontyo, *N.* 3. Deep hole, pit, cavity in a rock; *amansi asenkontyweni*, the water is deep.

uku-Kònxà, *V. trans.* To fasten with a chain or buckle; to bind, fetter, drag the wheel of a wagon.

—**Kònxeka**, *Stat. form.* To become fastened, kept back; to be restrained.

i-Kónxa, *N. 2.* One who fastens with chains; a jailer.

in-Konxa, *N. 3.* Case or tin in which preserves are kept; fig. but used with contempt, a camp or encampment of soldiers or loyals, who have no room, but are pressed, narrowed in.

uku-Kónya, *V. intrans.* To bellow as a bull, neigh as a stallion, roar as a male lion at break of day; fig. to be dissatisfied.

i-Kónye, *N. 2.* Bellowing, roaring; fig. dissatisfaction: *ndinekónye*, I am dissatisfied.

um-Kónyo, *N. 6.* A kind of grasshopper which makes a loud shrill noise in summer nights, like *konyo! konyo!*

in-Konyana, *N. 3. pl. amankonyana*, dimin. of *in-Komo*. (a) A calf just come into the world. (The word is extended to the young of other large animals, besides horned cattle.) (b) The humps of flesh on the upper part of the arm; the musculus extensor. *Adj.* Strong, muscular.

in-Konyanakazi, *N. 3. pl. ama.* A young calf of feminine gender.

uku-Kónyuluka, *V. intrans.* To retch violently; to make violent efforts to vomit.

uku-Kónza, *V. trans.* To serve: *ndiya kukónza enkosini yam*, I am going to serve my master; to work for reward and livelihood.

—**Kónzela**, *Rel. form.* To serve, attend for. Old phr.: *wondikónsela kuye*, do for me a service with him, i.e. give my regards, compliments or greetings to him.

—**Kónzelana**, *Rel.-recip. form.* To serve for one another.

—**Kónzisa**, *Caus. form.* To cause or make one to serve; to exact service from another.

—**Kónzisana**, *Caus.-recip. form.* To serve each other.

i-Kónza, *N. 2.* } A servant; *um-kónza-*
um-Kónzi, *N. 1.* } *sana*, a female servant, maiden.

in-Konzo, *N. 3.* Service.

uku-Kopa, *V. intrans.* To get squeamish; to clean one's self of spittle.

u-Kópe, *N. 5.* Eyelash.

ama-Kópókópó, *N. 2. Pl. only.* Changes.

i-Kópolo, *N. 2.* (a) An animal with horns bent towards the front. (b) The brass ring or armlet worn by Kaffir women.

in-Kosana, *N. 3.* Dimin. of *in-Kosi*, A petty prince or chief.

in-Kosazana, *N. 3.* (a) A chief's daughter, a princess. (b) A porcupine.

in-Kosi, *N. 3.* A term denoting respect and authority; hence it is used for a chief of royal blood, the head or principal person of a tribe or family; a king, sovereign, prince, lord, commander, ruler, master. The word *inkosi* was formerly restricted to what we call "royal." The chiefs are at present down, and everyone is *inkosi* now, even the wife, when speaking of her husband, calls him her *inkosi*. The vocative *nkosi!* is equal to the English Sir! *E, nkosi!* or the simple vocative *nkosi!* is used as the English "thanks," and expresses either gratitude to the giver by saying *uyinkosi*, you are a lord, or entreats another to show an act of kindness or mercy by reminding him that he is a lord; *vocat. pl. zinkosi!*

ubu-Kòsi, *N. 7.* Chieftainship, kingship, authority, rule, sway, reign.

i-Kòsi, *N. 2.* The depressed part of the nape of the neck: *bamnikela ikòsi*, they turned their back on him.

um-Kòsi, *N. 6.* A military force or army: *inkosi inomkòsi omkùlu*, the chief has a large army. Phr. *bahlaba umkòsi*, they call out the army for war.

in-Kosikazi, *N. 3. pl. ama.* The wife of a king or chief; queen, chieftainess. At present husbands call their wives *inkosikazi*. This was introduced by missionaries.

i-Kostina, *N. 3.* Chimney, fr. the Du. schoorsteen.

uku-Kòtá, *V. trans.* To lick with the tongue: *inja ikòtá isitya*, the dog licks the dish. Phr. *wazikòtá inxeba*, lit. he licked himself a wound, i.e. he causes himself pain; or *usidla inxeba kwayena*.

—**Kòtana**, *Recip. form.* To lick each other; hence, to be on friendly terms.

—**Kòtela**, *Rel. form.* To lick for, at or away; to join another in eating his food; to touch the pen when not able to sign one's name; fig. *ukòtela emaswini aké*, she licks at his words, i.e. takes from them only what she likes.

—**Kótisa**, *Caus. form.* To cause or help to lick.

in-Kotà, *N. 3.* (a) Long dry grass for thatching. (b) Species of snake.

isi-Kotà, *N. 4.* Grass grown long and ripe in a place where it had not been burnt: *yisa inkomo esikòtèni zihlutè*, bring the cattle to the long grass, (which they can lick into the mouth,) that they may be full; dry grass; hay.

uku-Kotàma, *V. intrans.* To stoop, bow down: *wakòtama ukutàtà lento emhlabeni*, he stooped down to take up this thing from the ground; to hide; to sit or lie down doing nothing; *ukukòtama emsebenisini*, to shirk work.

—**Kòtàmela**, *Rel. form.* To stoop, etc. before, upon or towards: fig. submit: *kòtàmela endodeni yakò*, humble yourself before your husband.

—**Kòtàmisa**, *Caus. form.* To cause or make to bow down; to humble.

ukutì-Kòtè, *V. intrans.* Said of the mouth to become dry.

isi-Kòtò, *N. 4.* What remains of food after a meal.

u-Kòtòkòtò, *N. 5.* One who denies that he can give food.

uku-Kòtòza, *V. trans.* To refuse food though asked for.

ukutì-Kòtso, *V. intrans.* To be very small, little, scarcely visible. *V. trans.* To render difficult, make impossible; to hide.

u-Kotso, *N. 5.* Waistband.

uku-Kòtùlula, *V. trans.* To make loose, scrape off with the finger: *kòtùlula ukudla okutsheloyo embiseni*, scrape the food loose which is burned to the pot; to scrape out the cornpit; to eat up wholly, leaving nothing; to brush off with the hand, as anything from off the table.

uku-Kòva, *V. intrans.* (a) To sit on the haunches; to squat, cower. (b) As *Aux. verb* it denotes that the action took place just previously to some other occurrence spoken of or referred to: *safika zisakòv' ukupuma inkomo*, we arrived just as the cattle had gone out; *lakukòva ukupuma ilanga*, just after the sun had risen.

isi-Kova, *N. 4.* The barn owl, *Strix affinis*.

u-Kovoti, *N. 5.* Species of tree, *Chaetachme Meyeri*, Haw.

in-Kovu, *N. 3.* Clear matter, serum.

um-Kòvu, *N. 6.* Vegetable soup, especially of pumpkins.

i-Kòwa, *N. 2.* (a) St. George's or horse mushroom, white on the under part, eaten as a luxury by Kaffirs. (b) Slang river, Elliot in Tembuland.

i-Kowabo, } *N. 2.* Their }
i-Kowenu, } Your } family or tribal
i-Kowetù, } Our } connection, home, citizenship, commonwealth: *abakowetù*, people belonging to our family or tribe; *amadoda akowabo*, men belonging to their tribe; *ilizwe lakowenu*, the country occupied by your tribe; *ndiya kowetù*, I go to our family connection; *lomfana ube nalo ikowabo*, this young man had a home.

in-Kowane, *N. 3.* A mushroom.

i-Koyi, *N. 3.* Frame, or crib for keeping maize to dry, = *i-Qonga*; bedstead, bed, from the Du. *kooi*.

in-Koyi-yanko, *N. 3.* Great shouting; pleasure, joy, amusement.

u-Kòzi, *N. 5.* The white merlin hawk; also generic term of eagles.

ubu-Kòzi, *N. 7.* Relationship by marriage.

um-Kòzi, *N. 1.* Em. A term of politeness between parents-in-law.

u-Kòzo, *N. 5.* A kernel, seed, bead, foetus: *ukòso lweliso*, the eyeball; fig. the money, etc., taken as earnest money to the doctor for consultation; also the money earned by labour: *ndipè ukòso lwam*, give me my wages. Phr. *intombi ilukòso lomya*, she is seed of wild hemp (which is jet black), i.e. she is beautiful.

ubu-Kòzo, *N. 7.* The pith, heart, essence of a thing.

Ku, 1. (a) *Pron. subj.* of 8 cl.: *ukutya kupòlile*, the food is cool.

(b) *Pron. obj.* 8 cl.: *kupòlise ukutya*, cool the food, and of the 2 p. sing. pers. pron.: *ndiyakudumisa*, I praise thee.

(c) Copula and cause 8 cl.: *kukutya*, it is the food; *sityebile kukubudla utyani*, they are fat from eating fodder.

2. It is the indefinite and impersonal "it": *kumnandi*, it is pleasant; *kukò*, it is present; *kusile*, it is light; *kuyaha-*

njwa namhla, there is a moving or walking to-day; *kusentsimini*, it is in the garden.

3. *Prep.* From, to, in, at, with, of: *ndisē kuwe*, I have come to you; *tābātā lento kuye*, take this thing from him; *hlala kum*, remain with me; *nditēmbēle kuye*, I hope in him. When joined to nouns it displaces the initial *a*: *ndatētā kubantu*, I spoke to the people; becomes *kw* before *e* and *i*: *ndahlala kwindlu yakē* or *kweyakē indlu*, I remained at his house; *ndimi kwelama-Xōsa*, I live in Kaffirland; its vowel coalesces with *o* and *u*: *ndivela kuyise*, I come from his father; *siyaya kobawo*, we go to our fathers. It remains *ku* before demonstratives commencing with a consonant: *uhleli kulendlu*, he lives in this house. It thus often takes the place of the locatives of such nouns.

4. As such *prep.* it denotes. (a) Comparison: *ndimkulu kuye* or *kunaye*, I am great to him, compared with him, *i.e.* I am greater than he; *unamandla kulo (ihashe)*, he is stronger than it (the horse); *bangabatāndi besiyolo kunokuba batāndē u-Tixo*, they are lovers of pleasure rather than lovers of God.

(b) It is used in a partitive sense: *akubangakō nanye yakumadoda*, there was not one of the men present; *omnye wakuti akasekō*, one of us is no longer here; (*tābātā kumbōna-lowo*, take some of the maize, is of recent use, but not idiomatic).

ukutī-Kū, *V. trans.* To poke with a pole, etc.: *utiwe-kū lihlabā*, lit. he is stuck by pain; he has a stitch.

Kuba, *Conj.* For; see *uku-Bā*, I. B.

i-Kūba, *N. 2* A good position or sheltered place: *uhleli ekūbeni*, he is in a sheltered place.

i-Kūba, *N. 2* Em. An iron pick or hoe which is put with its point through a wooden handle; at present it means an ordinary Kaffir hoe; a plough.

isi-Kūba, *N. 4*. An old hoe or spade.

um-Kūba, *N. 6*. A strong stick or staff.

uku-Kūba, *V. trans.* (seldom used). To dig with a pick or hoe; fig. to offend, displease, annoy.

—*Kūbela*, *Rel. form.* To re-plough ground where the seed has not come up properly.

um-Kūbelo, *N. 6*. The breaking up of new ground.

in-Kūba-bulongo, *N. 2*. Lit. one who digs manure; a large beetle which burrows and lives in manure.

i-Kūbalo, *N. 2*. Generic term for different roots used as ornaments and charms, tied up in a blanket or strung up as a necklace, to ward off evil or secure good. *Ikūbalo lika-Mlanjeni*, is the root of *Pelargonium pulverulentum*, which the false prophet Umlanjeni persuaded the Kaffirs simply to point against the English in the war of 1850 to ward off their bullets.

Kube, *Aux.* in forming the compound tenses, 8 cl.: *ukutya kube kupēkwa* (contrac. *be-kupēkwa*), the food was or has been cooking; *ukufa kube kungayi kupēla*, death was not going to end, see *uku-Bā* I. 2. (a).

uku-Kūbeka, *V. intrans.* To push, strike, knock against something: *wakūbeka etyeni ngonyawo*, he knocked his foot against a stone; to stumble, so as to fall or nearly fall: *ndikūbekile endleleni*, I stumbled over something in the road; fig. to err, blunder; to slide into an error or crime.

—*Kūbekisa*, *Caus. form.*, pass. *kūtyekiswa*, To cause to stumble, trip or fall by putting something in the way; to obstruct; fig. to give offence; to obstruct in progress.

isi-Kūbekiso, *N. 4*. Stumbling-block.

in-Kūbele, *N. 3*. To be helpless, unfortunate, unhappy; *e.g.* to have the misfortune of losing all children: *ndiyinkubele*, I am poor, helpless; I am an orphan; *bayinkubele*, they were rendered helpless in being wounded; *akusalanga nenkubele*, not one was left, all perished in the disaster.

uku-Kūbesa, *V. intrans.* To eat in haste.

Kubi, *Adj.* Bad, see *Bi*.

Kubini, *Adv.* Into two, see *Bini*.

in-Kubiso, *N. 3*. Hiccuph.

uku-Kūbula, (a) = *uku-Kūbela*. (b) To reproduce or repeat what one has done or stated before: *kūbula intētō yakō*, repeat what you have been saying or first said.

uku-Kūbusa, *V. trans.* To commence or cause a talk; = *vusa intētō*; to question with determination and stubbornness; to cross-examine.

i-Kúbusana, *N. 2.* The little Kúbusi river, tributary of the Kúbusi river.

in-Kubusha, *N. 3.* Hl. for bag.

i-Kúbusi, *N. 2.* Right tributary of the Kei river.

ukuti-Khón, *V. intrans.* used as *Adv.* Wholly, entirely, altogether, without exception: *ndaselaiyewandaliti-khucu*, I drank the medicine to the last drop; *bemkile abantu bati-khucu*, the people all left together.

Kudala, *Adv.* Of old; see **Dala**.

Kude, *Adj.* It is far; *Adv. Far. Conj.* Till, to: *kude kube ngunaphakade*, to eternity; see **De**.

um-Kúdlwana, *N. 6.* A set or section of young children of about 10 years, of middle size or age; *Adj. Kúdlwana*, a little large, middlesized; say about 10 years. *bakúdlwana kunaba*, they are a little bigger than those there; *Adv. Kákúdlwana*, an little more.

Kufupí, *Adj.* It is near; *Adv. Near*; see **Fupí**.

uku-Kúhla, *V. trans.* Torubaskin with aloe leaves to make it fibrous, soft; to rub against: *inkomo siyasikúhla emtini*, the cattle rub against the tree; to rub a hard place or any part of the body which is suffering pain: *yikúhle kakulu lendawo iqinileyo*, rub that hard place hard; = **uku-Gudla**.

isi-Kúhlane, *N. 4.* } Any indisposition,
um-Kúhlane, *N. 6.* } common sickness; espec. a cold, catarrh, influenza. *Adj.* Disgusting, loathsome.

ama-Kúhlangubo, *N. 2. Pl. only.* The roof of the mouth; the palate.

Kuhle, *Adj.* Gentle, beautiful, nice, fine. *Adv.* Well, etc., see **Hle**.

ukuti-Kúhlu, *V. trans.* to drop or flap: *inkomo yati-kúhlu iqeba*, the cow flapped her dewlap; to become angry.

um-Kúhlu, } *N. 6.* The so-called Cape
um-Kúhlwa, } Mahogany; a raw, unwrought stick.

in-Kuk'-amanzi, *N. 3.* Waterhen.

Kukó, It is it; it is there, etc., see **Ku**, 1. (c) and **Kó** (d).

u-Kúko, *N. 5.* Sleeping-mat; a bed. *Phr. ukúko lwabahambi olusandlalayo*, lit. a mat for travellers, which spreads itself, i.e. an *i-Dikasi*.

in-Kuku, *N. 3.* }
in-Kukukazi, *N. 3.* } A domestic fowl,
isi-Kúkukazi, *N. 4.* } hen.

Kukuba, *Intens. kokokuba, Conj.* By being, it is that: *sisindiswa kukuba wasifelayo*, we are saved by his dying for us; cf. *ngokuba* under **uku-Bá**, B.

uku-Kúkula, *V. intrans.* To wash, sweep, or pass away or along, as a river or storm in full force, carrying all before it: *amansi akúkúle entsimini*, the water swept over the garden.

—**Kúkúlisá**, *Caus. form.* To sweep, drive, carry away by force, as a torrent: *amansi akúkúlisile amasimbá entsimini*, the water swept away the Kaffircorn from the garden; to take away clandestinely that which belongs to another, e.g. by mixing other people's cattle in the drove and driving them away: *wasikúkúlisá inkomó sam nezaké*, he drove my cattle away with his own; fig. to cause to err; to lead forcibly astray, away from the path of rectitude; passive: to be helplessly driven away by the sudden rising of a stream or flood.

—**Kúkúliseka**, *Caus. stat. form.* To be carried away by a flood or press of people; fig. to be carried away by evil influences or forces, so as to lose selfcontrol.

in-Kukula, *N. 3.* A great number without order, as of locusts, or of footsteps, tracks of a flock of sheep, etc.

isi-Kúkula, *N. 4.* A torrent or very strong stream, sweeping all before it; a freshet.

um-Kúkula, *N. 6.* A stream in the road or cattlekraal, caused by rain.

uku-Kúkumala, *V. intrans.* To rise, swell: *amasimbá akúkúmele embiseni*, the Kaffircorn is risen or swollen in the pot; to blow up, dilate, expand: *inyoka iyakúkumala*, *xa isukela umntu*, the snake blows itself up, when attacking a person; fig. to be inflated, puffed up with pride, anger or passion: *ukúkúmele futi ngobulumko baké*, he is puffed up very much on account of his wisdom.

—**Kúkúmalisa**, *Caus. form.* To cause to swell up; to puff up; to make proud and conceited: *musan' ukutétá oku kuye*, *niya kumkúkumalisa*, you must not say that to him, you will make him proud.

uku-Kúkúmeza is seldom used in stead of the foregoing causative form.

uku-Kúkúnyala, } = **uku-Kúkúmala.**
-Kúkúnyeka, }

uku-Kúkuza, *V. trans.* To suck (a peach); to tear or gnaw off the flesh from a bone.

ubu-Kúkuzo, *N. 7.* Sucking, tearing or gnawing off.

in-Kukwana, *N. 3.* Dimin. of *in-Kuku*, a young fowl.

isi-Kúkúwazana, *N. 4.* A young hen; a pullet.

uku-Kúla, *V. intrans.* To grow, grow up, enlarge, increase; to become great: *umntwana uyakúla*, the child grows; *inkonyana isel' ikúlile*, the little calf is already grown to a certain size.

-Kúlela, *Rel. form.* To grow up in a certain place; to grow up or become large for: *ukúlele pina?* where were you brought up? *ndikúlele pakati kwenu*, I have grown up amongst you; *indlu ibakúlele abantu*, the house is too big for the people; *uyasikúlela*, he grows or improves by himself, for his own benefit. In the passive it means to be full: *uselekiulelwe*, she was great with child; *ndikúlelwe ngumnqweno*, I am filled with or full of desire.

-Kúlelana, *Rel.-recip. form.* To grow up together.

-Kúlisa, *Caus. form.* To cause to grow: *imvula ikúlisa ukudla*, the rain makes the corn grow; fig. to bring up or rear a child: *lomntwana ukúliswe ndim*, that child was brought up by me; to make great, magnify, extol: *balikúlisa igama le-Nkosi*, they magnified the name of the Lord; *indoda yamkúlisa umfasi wayo kakúlu*, the man extolled his wife very much.

u-Kúla, *N. 5.* Weeds on cultivated land: *intsimi inokúla oluninsi*, there are many weeds in the garden.

in-Kulanakó, *N. 3.* That which has taken root, grown in; which is firm in nature.

in-Kulati, *N. 3.* A strong, fearless man.

in-Kulelane, } *N. 3.* One who has
in-Kulelwane, }

grown up with another in the same place or country; a countryman, citizen, native.

uku-Kúleka, *V. trans.* To tie fast a little

calf in the house by one foot until it has acquired a certain degree of strength: *kúleka inkonyana*, tie fast the calf; to tie up any animal to a manger.

-Kúlekisa, *Caus. form.* To cause or help to tie fast, etc.

Kuloko, *Conj.* But, however; see **Oko**, 2.

Kúlu, *Adj.* Great, big, much, large: *umntu omkúlu*, a great person, (in figure or in worth or respectability); *isitya esikúlu*, a large vessel; *amahashe amakúlu*, great horses; *into leyo inkulu*, this great thing; *into leyo inkúlu*, this thing which is great; *ndivile ukuba sinkulu kwaso isinto esimbi asensileyo*, I have heard what great evil he did. *Adv.* Very, rather, much, more: *kakúlu*, greatly, very; *indoda inkulu kakúlu*, the man is very great; *ikakúlu*, mostly; *ngokukúlu*, very; *kufuneka ngokukúlu*, it is very necessary; *kakulukasi*, very: *inkosi yaqumbà kakulukasi*, the chief was very angry; (see **Kazi**).

i-Kúlu, *Card. number, N. 2.* One hundred; *iminyaka elikúlu*, one hundred years; *amakúlu amabini*, two hundred. *Adv.* *kakikúlu*, a hundred times.

in-Kúlu, *N. 3.* The great, *i.e.* the greatest in rank, hence, the eldest son.

isi-Kúlu, *N. 4.* The great, respectable, honourable man of rank or nobility: *isikúlu sesikúlu*, the greatest of the great.

u-Kúlu *N. 5.* The great; the many.

ubu-Kúlu, *N. 7.* Greatness, largeness, bulk, dimension, number, quantity, amount, extent, highness, honour, nobility, excellency: *ubukúlu bobukumkani bakè*, the greatness of his kingdom; *lento ibukulu*, this thing is moderately great; dimin. *ubukulwana*: lower status of highness, etc.

in-Kuluko, *N. 3.* Species of white beads.

uku-Kúlukutá, *V. intrans.* To be useless though great or on account of one's greatness; to go sideways, *e.g.* to bore straight but sideways; fig. to speak but it does not go to the heart; to deviate from a straight course.

uku-Kúlula, *V. trans.* To loosen, untie; to free from restraint: *kúlula ihashe*, untie the horse; fig. to release from bondage, give liberty to one in captivity, hence, to deliver from, redeem, save: *sakúlulwa eso-*

nweni, or *etyaleni*, we were delivered from sin, or from guilt.

—**Kūlulana**, *Recip. form.* To relieve one another: *ndakūlulana nonyana wam*, I was relieved by, *i.e.* succeeded by my son.

—**Kūluleka**, *Stat. form.* To become loose, free, liberated, etc.: *intambō ikūlulekile*, the thong has become loose; *ndingumntu okūlulekileyo*, I am a freed, redeemed man.

—**Kūlulekisa**, *Stat.-caus. form.* To cause to become free; to release.

in-Kululeko, *N. 3.* The state of being delivered; deliverance.

um-Kūluli, *N. 1.* Deliverer, redeemer; one who gives liberty to another.

in-Kululo, *N. 3.*

isi-Kūlulo, *N. 4.* } Deliverance from bondage,
u-Kūlulo, *N. 5.* } restoration to liberty.

uku-Kūluma, *V. trans.* In Zulu it is to speak the high court dialect; in Kaffir it is Hl. for to speak. Neg. to be surprised, astonished: *andikūlumi yilonto*, I am dumb with astonishment at that thing.

u-Kūlumo, *N. 5.* } Court language with
isi-Kūlumo, *N. 4.* } the Zulus; manner of speaking.

u-Kūlumo, *N. 5.* Hl. for the hind muscle of the thigh.

uku-Kūlumbā, *V. intrans.* To leave or commit a thing, etc., to the pleasure of another.

uku-Kūlunga, *V. trans.* Em. To lick by scraping with the finger; = **Gulula** in Kaffir.

um-Kūlungo, *N. 6.* Monkey spreuw.

uku-Kuluta, *V. trans.* To polish, adorn; to clean a window; *uyasikuluta*, he dresses himself finely.

i-Kulutsi, *N. 2.* Recruit, immigrant; from the Du. *rekrut*.

um-Kūluwa, }
um-Kūluwe, } *N. 1.* The eldest or an elder brother.

um-Kūlwana, A person of some authority.

um-Kūluwekazi, *N. 1.* The eldest brother's wife.

im-Kūma, *N. 6.* A plant, dry and mealy when cooked (like potatoes).

uku-Kūma, *V. intrans.* Tribal. To gnaw or bite off the meat from the bones; cf. **uku-Guma**.

um-Kūmala, *N. 6.* Thornbush.

in-Kumanda, *N. 3.* A large camp; village; a very great multitude; from the Du. *kommando*.

ukuti-Kūmanqa, *V. intrans.* To be amazed, filled with wonder; cf. **ukuti-Nqa**.

uku-Kūmatēla, *V. intrans.* To bite close with the teeth; to stick close to the object bitten, not to leave it.

in-Kumbā, *N. 3.* A snail.

isi-Kumbā, *N. 4.* Formerly used for a skin or hide of a large animal, horse, ox; as *u-Gaga* for that of a sheep or goat; but this distinction died out; fig. parchment, certificate.

in-Kumbānkwane, *N. 3.* A great number.

uku-Kūmbāza, *V. trans.* To break down (a wall).

Kumbi, *Adj.* It is another, of a different description, see **Mbi**.

i-Kumbi, *N. 2.* A hollow place at the side of a mountain; a ridge covered with grass near a forest.

in-Kumbi, *N. 3.* Generic term for locust.

um-Kumbi, *N. 6.* The prisoners' box in court; cf. **um-Kōmbē**.

uku-Kūmbūla, *V. trans. pass. kunjulwa*, To call to memory, recollect, remember: *ndikūmbūle*, *Nkosi*, *xa utē weza usebukumkanini bakō*, remember me, Lord, when thou comest in thy kingdom; *ndisakūmbūla ukutētā kwakō*, I still remember thy speech; *kwakunjulwa inceba yakō*, thy kindness was remembered; *akukukūmbūli-na ukwenza kwakō?* do you not imagine, *i.e.* consider your doing? *ukūmbūla pi?* where do you think of going to? *nali ilizwe akūmbūla kulo*, this is the land he thinks of going to; *wakūmbūla kuye* or *esiqwini*, he went for him, *i.e.* he attacked him.

—**Kūmbūlana**, *Recip. form.* To recollect, remember one another; to attack one another.

—**Kūmbūlela**, *Rel. form.* To imagine, think about, call to remembrance a certain thing or event: *bakūmbūlela okubi kodwa*, they think about nothing but evil; *kūmbūlelani oku*, fix your thoughts on this; *uyasikūmbūlela*, he thinks of himself.

in-Kūmbūlakashe, *N. 3.* Em. A great number.

in-Kumbulela, *N.* 3. Reflection, meditation.

in-Kumbulo, *N.* 3. Remembrance, memory, mind, idea, thought.

isi-Kumbulo, *N.* 4. (a) The act of recollecting, remembering, thinking. (b) Anything remembered; a sign of remembrance, keepsake.

um-Kumbulo, *N.* 6. Remembrance: *siyawugcina umkumbulo wakè*, we preserve a remembrance of him, *i.e.* we remember him very well.

uku-Kumbuzisa, *V. trans. pass. kúnjuswa*. To bring to remembrance, to remind: *ndamkumbusa amazwi akè*, I reminded him of his words; *ndakúnjuswa ngawo*, I was reminded of them (words).

—Kumbuzana, *Recip. form.* To remind each other of; to assist each other's memory.

—Kumbuzela, *Rel. form.* To make remembrance of; to commemorate: *kwabekwa oku kube kukukúnjuselwa kwakè*, this is done for a commemoration of him.

isi-Kumbuziso, *N.* 4. A remembrance, memorial, souvenir.

in-Kumbuzo, *N.* 3. Remembrance, thought, idea.

isi-Kumbuzo, *N.* 4. A memento, keepsake.

in-Kume, and **in-Kumi**, *N.* 3. Species of centipede.

in-Kumenkume, *N.* 3. A crumbling stone; see **i-Nkumenkume**.

uku-Kimezela, *V. intrans.* To rain softly, to drizzle.

um-Kimezelo wemvula, *N.* 6. Soft, drizzling rain.

um-Kumiso, *N.* 6. Kind of plant.

uku-Kumka, *V. intrans.* To go off, become loose (tooth); to shed the teeth: *umntwana ukumkile*, the child has shed teeth.

i-Kumkani, *N.* 2. } King, prince.
u-Kumkani, *N.* 1. }

ubu-Kumkani, *N.* 7. Kingdom.

in-Kumkum, *N.* 3. Shale, anything brittle, friable.

isi-Kumkum, *N.* 4. A simpleton.

uku-Kumla, *V. trans.* (a) To remove, extract or knock out teeth. (b) To remove a calf from the udder when sucking (seldom used of children, cf. **uku-Lumla**).

—Kumlana, *Recip. form.* To relieve each other.

—Kumleka, *Stat. form.* To become loose; to fall away from becoming loose, as a stone from a hill-side: *ilitye likumlekile*, the stone has got loose.

—Kumlela, *Rel. form.* To wean from the udder (*ebeleni*).

in-Kumnya, *N.* 3. That which is toothless.

uku-Kumsha, *V. trans. pass. kunyushwa*. To speak in a foreign language; to speak through somebody; to interpret; fig. to show a certain degree of civilisation by not painting the body, etc.

—Kumshela, *Rel. form.* To interpret for another.

i-Kumsha, *N.* 3. } An interpreter.
um-Kumshi, *N.* 1. }

uku-Kumza, *V. intrans.* To suck (of calves.)

um-Kuna, *N.* 6. The curdled milk which sticks on the calabash.

uku-Kundla, *V. intrans.* To sit or lie on the **isi-Kundla**.

in-Kundla, *N.* 3. The clean, well trodden place before a cattle fold, where councillors gather to judge; an even, open place; yard.

isi-Kundla, *N.* 6. The place or ground, on which a person or animal has left a mark of lying down; fig. a vacant place, office or situation, occupied by a person habitually: *unyana usesikundleni soyise*, the son occupies the position of his father. *Prep.* Instead: *usesikundleni sam*, in my place, instead of me; *kwabekwa omnye esikundleni sakè*, another has been appointed in his place.

u-Kundla, *N.* 5. Mark, token, sign.

u-Kundulu, *N. prop.* A river in the Glen Grey district; took its name from a range of mountains in the Bolotwa district called **u-Kundulu**.

Kunene, *Adv.* Very, very much, strongly, exactly (a kind of superlative); see **i-Nene**.

Kunga, *I. Verb. pref. of Potent. mood 8 cl.:* *ukudla kungadliwa*, the food may be eaten; indefinite: *kungabakò*, it may be there.

2. *Aux. of condit. mood:* *kungakutànda*, it would love; see **Kunge 2**.

3. *Neg. verb. pref.* 8 cl. (a) in dependent sentences: *kàngela ukutya ukuse kungapàlali*, look to the food that it may not get spilt; (b) in relat. sentences: *ukòna okungaxolelwanga*, sinning which has not been forgiven; (c) of condit. mood: *ukufa (ku)ngekungafiki*, death would not arrive.

4. *Pres. tense of uku-Nga*, (a) and (b). **uku-Kúnga**, *V. trans.* Orig. To call on, invoke, implore the spirits of departed ancestors; at present it is to join in prayer; to pray, beseech, worship. (b) To join in affection; to associate: *abantu bakúngē lomfasi*, the people like to stay, associate with this woman.

—**Kúngeka**, *Stat. form.* To be entreated.

—**Kúngela**, *Rel. form.* To entreat for another; to meet, assemble for prayer or worship in a certain place; fig. to do anything unitedly: *bamkúngela ngeminguma*, they all fell upon him with their sticks, attacked him together.

—**Kúngeleka**, *Rel.-stat. form.* To be entreated; to be propitious towards; to relent in the infliction of punishment in consequence of intercession.

in-Kungo, *N. 3.* } Prayer, worship.
isi-Kúnga, *N. 4.* }

Kungaba and **Kungabi**, It seems as if, it may be so, etc., see **uku-Bā I. A.**

Kungatī, Probably, etc., see **uku-Tī**.

Kunge, 1. *Neg. verb. pref.* (a) of Potent. mood, 8 cl.: *ukudla kungedliwa*, (contrac. from *akungedliwa*), the food may not be eaten; (b) indefinite: *wandibetā kungekò nto*, he beat me without cause; *kunge-ngakò ukutānda kwam*, it is not according to my will; (c) before **ka**, **kò** and **na**: *ungadli ukudla kungekapèkwa kakuhle*, do not eat the food before it is properly cooked; *kungekò mntu*, there is no man present; *ukukònsa okunge namvuso*, serving without remuneration.

2. *Aux. of condit. mood*: **kunge** (*kunga*) *kudliwa*, it should or would be eaten.

in-Kungu, *N. 3.* Mist, fog. Phr. *isijama nkungwini*, lit. one who stares at the fog; *yinkungu nelanga*, (lit. the mist and the sun are together,) denotes a great number.

ubu-Kúngu (tribal **ubun-Kungu**), *N. 7.* Darkness, blindness.

B 2

um-Kúngu, *N. 6.* Fine, misty rain.

uku-Kungwangcaza, *V. intrans.* To hasten to meet the enemy.

u-Kúni, *N. 5.* Pl. *inkuni*, A single piece of firewood, a log; *ndinike ukúni*, give me a piece of wood; wood in general: *lomtī unenkuni*, this tree contains a good deal of wood; fig. hardness: *into elukúni*, a hard thing; difficulty: *kulukúni ukulima*, it is difficult to plough; fig. unfeeling: *intlisiyo yaké ilukúni*, his heart is not easily moved by pity, etc.; *umntu olukúni*, a hard, severe, stubborn person; of animals: enduring, not easily tired; tough, unyielding.

ubu-Kúni, **ubulu-Kúni**, **ubun-Kuni**, *N. 7.* Hardness.

uku-Kúnga, *V. trans.* To cut in pieces that which is long.

i-Kúnga, *N. 2.* A very old man who has outlived all the friends of his youth who fell in war; a very old thing: *ikúnkakazi*, a very old woman.

ukutī-Kúnke, *V. intrans.* To strike (a knife) against a stone so that it breaks off.

uku-Kúnkula, *V. trans.* To carry everything off or away; cf. **uku-Kúkula**.

in-Kunkuma, Sweepings, etc.; see **i-Nkunkuma**.

uku-Kúnkutā, *V. trans.* To punish by corporal chastisement, beat severely.

—**Kúnkutāna**, *Recip. form.* To beat each other severely; fig. to vex, try severely the temper of each other by argument or contention: *besikúnkutāna namhla ngokutētā ityala*, we tried or vexed each other to-day in a law case.

uku-Kúnkutēka, *V. intrans.* To smile, smirk; to laugh in the sleeve.

in-Kunkutēla, *N. 3*, used as *Adj.* Omnipotent.

in-Kunkutī, *N. 3.* Species of wood-pecker.

Kunokuba, *Conj.* Rather; see **Ku**, 4. and **Nokuba** (c) under **uku-Bā**, I. B.

uku-Kúnga, *V. intrans.* To scent, smell, get an inkling of.

—**Kúngisa**, *Caus. form.* To cause to scent, etc.

in-Kungele, *N. 3.* An expert; one mighty in anything, especially in speaking. *Adj.* Energetic, skilful, able, clever, dexterous.

ubun-Kungele, *N. 7.* Experience, skil-

fulness, expertness: *enobunkungele ekwenzeni nasekutitèni*, being mighty in deed and word.

in-Kuntsi, Recess, = **in-Gontsi**.

uku-Kuntya, *V. intrans.* To be dissatisfied, discontented; to cry, weep aloud.

ukuti-Kunu, *V. trans.* To cut off the point of a thing.

ukuti-Kunubembè, *V. intrans.* To have a sullen appearance, a sour face; to be cast down from disappointment.

uku-Kunyalala, *V. intrans.* To rise, (said of meat when in cooking it raises the potlid); fig. to increase in strength; to get courage; to be displeased, making no answer.

Kunye, *Adv.* Together; see **Nye**, 3.

um-Kinyu, *N.* 6. Mucus from the nostrils.

in-Kunzana, *N.* 3. Dimin. of **in-Kunsi**. A small bull; any half-grown male animal.

in-Kunzane, *N.* 3. *Emex spinosa*; a thorny creeper which runs on the ground: to walk on it is very painful. It is used as a medicine for stomach disorders and thread worms in horses. Du. *dubbel* or *angel* or *duiveltjes doorn*. Together in Excellence.

in-Kunzi, *N.* 3. A bull; a male of other live stock, game, fowls, etc.: *inkunsi yehashe*, a stallion; *inkunsi yegusha*, a ram; *inkunsi yenkuku*, a domestic cock; fig. formerly an honourable term for a chief only, but at present also for great men who are renowned for their power, strength, wealth, etc.

ubun-Kunzi, *N.* 7. State of a bull; bull nature; bull kind or quality.

uku-Kupà, *V. trans., pass. kutshwa.* To take, bring or throw out: *kupà amansi esityeni*, throw the water out of the vessel; *namhla lempàhla yakutshwa nguye ngokwakè*, to-day he gave out the thing by his own will; to draw out, extract: *walikupà isinyo*, he drew out the tooth; *wakutshwa ebandleni*, he was cast out from the congregation, i.e. he was excommunicated. Phr. *umntwana uyandikupà*, the child plays the master, is disobedient; *lenja iyakupà esinye*, this dog surpasses others; *wakupà onke* (amandla), or *wasikupà umoya*, he strained every nerve; fig. to vomit.

N. 8. The flowing out of water at a birth. Em. To pay: *mandikupè nto-ni?* what must I pay?

—**Kupèla**, *Rel. form.* To throw out, etc., for; to empty into.

—**Kupisa**, *Caus. form.* To help or cause to throw out or vomit; to crowd out, dispossess, remove: *indlu ikupisile*, the people of the house do not understand each other, are at strife; *intombi ikupisile*, the girl is disobedient.

—**Kupisela**, *Caus.-rel. form.* To surpass, excel.

i-Kupà, *N.* 2. Superfluity, overflow, riches.

um-Kupà, *N.* 6. A mixture of maize and beans; porridge cooked till almost all the water dries up; fig. bread.

in-Kupisa, *N.* 3. A notorious person: *in-kupisa yesela*, a notorious well-known thief.

uku-Kupàzeka, *V. intrans.* To be overcome by sleep; to slumber.

Kupèla, *Adj.* Only; see **uku-Pèla**.

Kupina, *Interrog. pron.* Where is it? etc.; see **Pina**.

ukuti-Kupù,
uku-Kupululu, } *V. trans.* To bring or clear out scraped particles; throw out any substance (scrapings) with a jerk: *yikupulule intlansi emansini*, throw the fish out of the water; to throw out earth by scraping, as a dog; to bring to view what is hidden in a hole or hiding place; to throw the hidden things out of the house; fig. *sayikupulula inyamakasi ehlatini*, we caused the game to spring forth from the thicket; also used of speaking, to bring out every matter, leaving nothing unsaid.

ukuti-Kupù,
—**Kupululu**,
—**Kupupù**, } *V. intrans.* To rise, come

forth, jump up suddenly from lying down or from a hiding place: *sakufika ehlatini yati-kupululu ingwe*, when we arrived at the thicket, suddenly a leopard sprang forth.

Kuqala, *Adv.* First; see **uku-Qala**.

ukuti-Kuru, *V. intrans.* To be angry.

uku-Kusa, *V. trans.* To keep off rain or wind from; to shelter; fig. to protect from violence; to keep safe.

—**Kisela**, *Rel. form.* To draw a curtain before anything; to shelter, screen from

(the wind); to protect by hiding behind a curtain or partition in a house; fig.: *wandikúsela engosini*, or *kwingosi*, he protected me from accident or danger.

um-Kúsane, *N.* 6. Screen, partition; fig. cloak, pretence, pretext: *asizanga sibe namkúsane wokubawa*, neither were we found using a cloak of covetousness.

um-Kúseli, *N.* 1. Protector.

i-Kúselo, *N.* 2. } A screen, curtain,
isi-Kúselo, *N.* 4. } which shelters or hides from view; fig. *ngoku abanasikúselo sesono sabo*, but now they have no excuse for their sin.

i-Kúsi, *N.* 2. A screen of wickerwork, fixed or movable, inside the entrance to a Kaffir-hut to keep out the draught; partition; fig. shelter, protection.

Kusasa, *Adv.* Early; see **uku-Sa**.

Kuseloko, *Conj.* From the time that; see **Oko**, 3.

Kusini-na, *Interrog. pron.* Which? or? see **Sini-na**.

uku-Kútála, *V. intrans. perf.* *kùtèle*, To be active, busy, diligent, industrious, zealous, energetic, assiduous in any work or undertaking: *isicaka esikùtèleyo*, an industrious servant.

-Kútálisha, *Caus. form.* To stir up to diligence, etc.; to make industrious; cf. **Kútáza**.

isi-Kútáli, *N.* 4. } A careful, diligent, in-
um-Kútáli, *N.* 1. } dustrious, sedulous person.

ubu-Kútáli, *N.* 7. Industry, diligence, assiduity in performing any enterprise.

in-Kútálo, *N.* 3. } Industry, etc., atten-
u-Kútálo, *N.* 5. } tion to duty.

Kutânzi, *Adv. Em.* Two days before yesterday.

i-Kútá, *N.* 2. The parings from an animal's skin; a crust of bread; boiled meat which has been afterwards dried.

uku-Kútáza, *V. trans.* To animate, encourage, excite, rouse.

Kutí,
Kutiwa,
Kuté-ni?
Kutéka-nina? } see **uku-Tí**.

i-Kútshu, *N.* 2. A kaross or small garment made of leopard skins.

in-Kuthi, *N.* 3. The thin external covering of plants; the thin pellucid membrane covering the pith of trees, which before it becomes this membrane, is often secreted as sap, hence applied also to the cuticle or external skin of the human body; offscouring, refuse.

uku-Kútúka, *V. intrans.* To fall off, as hair from an animal; to be bald or bare; to be abraded (skin) from rubbing, kicking, beating: *kukútúkile uboya kulenko-mo*, the hair has fallen off from that animal; *ukútúkile emlenseni*, his leg is slightly abraded.

um-Kútúka, *N.* 3. Baldness, bareness, infertile land: *intaba i(ngu)mkútúka*, the mountain is bare.

um-Kútúka, *N. prop.* River and mountain near the Gwatyu.

uku-Kútúkúthi, *V. intrans.* To be bruised.

uku-Kútúla, } *V. trans.* To abrade any
-Kútúza, } part of the body, the outer skin, cuticle, by rubbing, beating or coming into collision with an object: *inqwelo imkútúlē*, the wagon has hurt him a little, i.e. taken off a piece of skin by passing over him; to remove hair from an animal, or grass from a path by a spade.

uku-Kútywa, *V. intrans.* To hiccough.

uku-Kúxa, (tribal). To peel, etc., = **uku-Guxa**.

uku-Kúza, *V. trans.* (a) To express sympathetic surprise at any occurrence; hence, to cry out, exclaim from astonishment or sympathy; to utter a suppressed groan in expressing condolence with another by saying *au!* in entering the house of a sick person; to speak words of comfort: *abantu besē kumkúza*, the people came to console him.

(b) To murmur by uttering a sarcastic groan or a complaining exclamation (*hoi!* or *oyi!*) in the presence of a chief, when any case has been adjudicated on by him, which is considered a high offence, a contempt of court and is very severely punished.

isi-Kúzo, *N.* 4. A loud cry, outcry.

u-Kúzo, *N.* 5. Consolation.

ubu-Kúzo, *N.* 7. Cattle sickness visible in

the yellowness of the skin, caused by eating some unhealthy bush.

Kuze, Conj. That ; see **uku-Za**.

Kwa, 1. Prep. Before proper nouns in the sense of "at the place of" or "in the tribe of": *ndivela kwa-Pato*, I come from Pato's place, to be distinguished from *ndivela ku-Pato*, I come from the person Pato; *umfana wakwam*, a young man of my place, whereas *umfana wam* means, my young man.

2. *Poss. particle* (displacing the article like *ku*); (a) 8 cl.: *ukutya kwamasimi*, the food of the gardens; *ukutanda kwam*, my will; (b) used with locatives, meaning the source or origin: *ukutya kwasemasimini*, food from the garden; indefinite: *ndatandwa kwasepàkadeni*, I was loved from eternity. (c) After Prep.: *pambi kwakè*, before him; *emva kwendlu=kwa-indlu*, behind the house; *pèsu ko mlambò=kwa-umlambò*, on the river; (*w*) before nouns of 1, 5 and 6 classes is elided.)

3. *Adv.* Very, even, just, indeed, likewise: *kwensiwa kwangalèmini*, it was done on that very, i.e. the same day; *ku-kwanjalo*, it is likewise so; *ikwayiyo*, it is even the same; *ukwanguye lomntu ubelapà kusasa*, he is the very same person, who was here this morning; *kwayena*, just he; *kwakòna*, in the same place; *ndikwatsho*, I say just so; *kwabona nabantwana babo*, even they and their children; *kwanabantu*, together with the people; *kwapèsulu*, just above; *kwa-kaloku*, *kwangoku*, just now, this moment.

4. *Verb. pref. of conj. past.* 8 cl.: *ukutya kwàpèkwa kwadliwa*, the food was cooked and eaten.

Kwà, Pron. subj. absol. past (aorist) of 8 cl.: *ukutya kwàpèkwa*, the food was cooked; (b) the indefinite form of the same tense: *kwàkò*, it was there; *kwàfika inkomo*, there arrived cattle; *kwàsekuqaleni*, it was in, i.e. from, the beginning.

Kwà! Interjec. of praise.

ukuti-Kwà, V. trans. To tie up; to carry on the back.

um-Kwà, N. 6. Custom, usage. The pl. *imikwà*, is generally used: *imikwà yenu*

mibi, your customs are bad. Phr. *yensa umkwà*, choose one among us whom you like; (a bad custom of girls, when meeting a young man; cf. **ukw-Enzisa**.)

isi-Kwà, N. 4. Habit, manner, usage, fashion: *isikwà silima*, a thing that looks nice, but still there is a spot or blemish in it; *isikwà somlomo*, bad, bitter taste in the mouth.

i-Kwàbaba, N. 2. Raven, *corvus segetum*; =**u-Nomyayi**.

isi-Kwàbakazi, N. 4. An old widow; an old unmarried woman.

ubu-Kwàbasa, N. 7. Stealth, used *Adv.*: *weza bukwàbasa*, he came stealthily, clandestinely, and slowly; *wamdla bukwàbasa*, he fined or punished him while pretending to let him off.

uku-Kwàbasha, V. trans. To press anything to the person by folding the hands, arms, etc., over it, as if to secure or hide it: *wayikwàbasha ekwàpèni*, he concealed it under his armpit.

Kwabo, Poss. pron. (a) 3 p. pl. ref. to 8 cl. Their: *ukukòlwa kwabo (abantu)*, their (people's) believing; (b) 7 cl. ref. to 8 cl. Its: *ukufika kwabo (ubukumkani)* its (the kingdom's) coming.

uku-Kwàcaza, V. intrans. To hasten to meet the enemy.

ukuti-Kwàhla, V. intrans. To be dry, (bushes of the kraal); to be bare (land), uninhabitable.

u-Kwàhlambà, N. 5. Dryness, aridity, barrenness, leanness: *itafa lilukwàhlambà*, the plain is barren; *inkomo sisinkwàhlambà*, the cattle are lean, lank.

Kwakamsinya, Adv.; see **Kwa 3.** and **Msinya**.

Kwakè, Poss. pron. 3 p. sing. ref. to 8 cl.: His: *ukutya kwakè*, his food.

Kwakò, Poss. pron. (a) 2 p. sing. ref. to 8 cl.: *ukutanda kwakò*, thy will. (b) 8 cl.: *ukutya nokupèkwa kwakò bekukubi*, the food and its cooking was bad.

Kwakokukòna, and Kwakòna, Conj.; see **Kwa 3.** and **Kòna**.

Kwaku, (a) Aux. contrac. from *kwaye ku*, 8. cl.: *kwakutanda*, it was loving. (b) *Temp. Conjunctive*: *kwakufika*, when it arrived; *kwakuba lixesha* or *kwakuba ngumsuzu*, after a while or time.

Kwakubeni, *Conj.* Though; see **uku-Bā I. B.**

Kwakudala, *Adv.* Of old; see **Dala**.

in-Kwakwā, *N. 3.* A very long, venomous species of brown snake.

i-Kwakwini, *N. 2.* The domestic turkey, Du. kalkoen.

in-Kwali, *N. 3.* (a) The red wild pheasant, *Francolinus clamator*. (b) The outer edge of the hand and foot: *lola inkwali*, clean the hand and foot by rubbing them on a stone.

isi-Kwāli, *N. 4.* Blue flower of a bulb, blossoming in January.

u-Kwāli-manzi, *N. 1.* Generic term for heron, bittern.

Kwalo, *Poss. pron.* 2 and 5 cl. ref. to 8 cl. Its: *ukuhambā kwalo (ihashe)*, its (the horse's) walking; *ukwanya kwalo (usana)*, its (the baby's) sucking.

in-Kwalutētē, *N. 3.* Stiffness of limbs.

Kwam, *Poss. pron.* 1 p. sing. ref. to 8 cl.

My: *ukulala kwam*, my sleep; emphat. *okwam ukulala*, my sleep.

in-Kwambā, *N. 3.* A person dying from hunger.

in-Kwandlankwandlane, *N. 3.* Species of plant.

in-Kwane, *N. 3.* (a) Dry, scaly skin; scales on the head; all that decays and dies off. (b) The muscle above the elbow.

Kwanga, Past tense of **uku-Nga**, (a) and (b); and of **ukw-Anga**, which see.

i-Kwānge, *N. 2.* A castrated animal, (horse, wether); dimin. *ikwāngana*, a young castrated bull, bullstag.

Kwa-ngoko, *Adv.* Immediately, just then; see **Oko**, 5 and **Kwa**, 3.

Kwa-ngoku, *Adv.* Just now; see **Oku**, 3 and **Kwa**, 3.

Kwa-nini, *Adv.* Formerly, heretofore, of old, in former times; see **Kwa** 3. and **Nini**, 2.

Kwa-njalo, *Adv.* Even so; see **Kwa**, 3. and **Njalo**.

Kwa-nje, *Adv.* Just so; see **Kwa**, 3. and **Njē** (b).

uku-Kwānqa, *V. intrans.* To be astonished, terrified, shocked.

—**Kwānqisa**, *Caus. form.* To astonish, terrify, etc.: *baboyikisa babakwānqisa*, they affrighted them and troubled them.

Kwa-oko, *Adv.* Immediately, see **Oko**, (b) and **Kwa**, 3.

i-Kwāpā, *N. 2.* Armpit. Phr.: *wamfaka ekwāpēni*, lit. he put him in the armpit, i.e. he made him escape, concealed him, forgave him, did not allow him to be accused; *waxōma amakwāpā*, he lifted his arms for fighting; *wabamb' amakwāpā*, he was not active.

Kwāpēla, *Adj.* Only; see **uku-Pēla**.

ukuti-Kwāpū, and **kwāpūpū** *V. intrans.*

To be quick, swift, speedy, sudden; *wekwāpū wema*, he jumped up and stood.

uku-Kwāfa, *V. intrans.* To go to stool; to purge, (used of little children): *umntwana akakwāi kakuhle*, the child does not purge properly.

Kwase, *Poss. part.* 8 cl. used with locatives: *ukudla kwasentsimini*, food from the garden.

in-Kwashu, *N. 3.* Numbness of feeling; cramp.

Kwaso, *Poss. pron.* 4 cl. ref. to 8 cl. Its: *isi-tya nokutya kwaso*, the vessel and its food.

ukuti-Kwāsu, *V. intrans.* To rise quickly; to stand up at once with ease.

uku-Kwātaza, *V. trans.* To try to get something; to pick up, glean; = **Kāhlaza**.

ukuti-Kwātsha, *V. intrans.* To be astonished.

isi-Kwātsha, *N. 4.* Partridge.

Kwawo, *Poss. pron.* 6 cl. sing. and 2 cl. pl. ref. to 8 cl. Its: *ukuhluma kwawo (umti)*, its (the tree's) growing. Their: *amahashe anokudla kwawo*, the horses have their food.

Kwaye, *Aux.* 8 cl. in forming compound tenses: *kwaye kupēkwa*, contrac. *kwaku pēkwa*, the food was cooking or used to cook; *kwa(ye) kuya kubanjwa*, it should have been caught, or it will be caught (sometimes *kwabe* is used instead).

i-Kwayi, *N. 2.* Commoner, low person.

ubu-Kwayi, *N. 7.* Degradation.

Kwayo, *Poss. pron.* 3 cl. sing. and 6 cl. pl. ref. to 8 cl. Its: *ukutsala kwayo (inkabi)*, its (the bullock's) pulling. Their: *ukugaulwa kwayo (imiti)*, their (the trees) being cut down.

Kwaza, 8 cl. Then; see **uku-Za**. (b).

uku-Kwāza, *V. trans.* To call a person

from a distance by shouting, so as to arrest his attention; to give one a hint.

isi-Kwazo, N. 4. } Shouting.
um-Kwazo, N. 6. }

in-Kwazi, N. 3. Contempt, disregard.

Kwazo, Poss. pron. 3, 4 and 5 cl. ref. to 8 cl. Their: *kàngela intakà nokwakà kwazo*, look to the birds and their building; *isi-kàli sibukàli ngokulolwa kwazo*, the weapons are sharp by being sharpened; *uku-hlaba kwazo (impòndo)*, their (the horn's) goring.

Kwe, see Ku, 3.

ubu-Kwé, N. 7. Parentage-in-law; the place where the father-in-law of a woman's husband lives: *ndiya ebukwèni*, I go to my parents-in-law.

um-Kwé, N. 1. Brother-in-law to the brothers and sisters of the wife; one's sister's husband.

isi-Kwèbu, N. 4. An ear of corn; a bunch of grapes; *isikwebu sombòna*, a maize cob.

uku-Kwébuka, V. intrans. To move, get away from a place; to move out of the way (of a snake); to make way for another.

—Kwébula, V. trans. To remove out of the way; to separate a person from his companions or company, to make him join another; to induce a person to come over to another party; to enter on another course of conduct.

i-Kwébula, N. 2. The black-cap bird.

i-Kwedini, N. 2. A boy; voc. *kwedini!* boy!

um-Kwékazi, N. 1. Mother-in-law to the man who married her daughter; = *unina wentombi*; one's wife's mother.

Kwékú! Interjec. O! move away a little!

isi-Kweko, N. 4. Obscure speaking.

uku-Kwekwa, V. intrans. To conceal one's meaning by speaking figuratively; to speak, hum or sing so that it cannot be understood by others; to mystify, obscure.

u-Kwékwé, N. 5. Itch, mange, scab.

uku-Kwekweleza, V. trans. To take a circuitous route; to designedly mystify a matter; to mislead in speaking; = *Gwe-gweleza*.

uku-Kwèla, V. intrans. To hiss or whistle by drawing in the air.

i-Kwélo, N. 2. A shrill, whistling sound,

made to incite cattle to run, or cows to give their milk in milking, or to encourage people to attack: *basintyontyela amakwèlo*, they praise (the cattle) in shrill sounds; *uyabetà ikwèlo*, he sounds the whistle.

uku-Kwèla, V. trans. To get up, climb on, mount, ride: *kwèla ihashe*, mount the horse; *sakwèla enqwelweni*, we rode in a wagon; fig. to fall upon, attack: *ndakwèlwa sisi-fo*, I was attacked by sickness. Phr. *wamkwèla amahlansa*, he stabbed him; *ukuba iminqweno ibingamahashe*, *ngeku-kwèla namanqiba*, if desires were horses, beggars would also ride.

—Kwèlakwèla, Freq. form. (a) To continue beating or attacking a fallen foe, or one who is disabled so as to offer no resistance. (b) To speak rapidly; to chatter, so as to prevent another from speaking in a conversation or discussion: *yeka ukundikwèlakwèla*, cease from preventing me speaking by your chatter.

—Kwèlela, Rel. form. To climb or mount for a purpose: *ukwèlela-nina emtini?* wherefore are you climbing the tree? fig. to move out of the way, to make room for: *kwèlela endleleni*, move out of the way; to be far: *indlu ikwèlele kum*, the house is far from me.

—Kwèlelisa, Rel.-caus. form. To cause to go out of the way; *kwèlelisa kancinane emhlabeni*, put out a little from the land; to remove an object or obstruction out of the way of another; to make (a place) wider and wider.

—Kwèlelisela, Rel.-caus.-rel. form. To cause room to be made for: *wondikwèlelisela bona*, you will let them make room for me; *kwèleliselani ensulwini*, put out into the deep.

—Kwèlisa, Caus. form. To cause or make to mount or climb: *bankwèlisa enqwelweni*, they made him ride in a wagon.

in-Kweli, N. 3. A good horseman.

um-Kwèli, N. 1. A rider.

isi-Kwélo, N. 4. Pulpit.

i-Kweleta, N. prop. A river which runs into the sea between the Gonubie and Kei rivers.

i-Kwêlé, *N. 2*, **ubu-Kwêlé**, *N. 7*. Jealousy.
uku-Kwêletela, *V. intrans.* To be jealous of: *indoda yamkwêletela umkayo*, the man was jealous of his wife.

—**Kwêletelisa**, *Caus. form.* To cause jealousy; to make jealous.

uku-Kwêlezela, = **uku-Kwêletela**.

isi-Kwelitê, *N. 4*. Debt; from the Du. schuld.

uku-Kwêlezelisa, = **uku-Kwêletelisa**.

uku-Kwênca, *V. trans.* To speak indirectly; to nip, criticise.

um-Kwêncoi, *N. 1*. A criticiser, one who nips.

isi-Kwênene, *N. 4*. A common parrot. Phr. *amatumbi esikwênene*, lit. the entails of a parrot, *i.e.* a promised present; *amaqanda esikwênene*, lit. the eggs of a parrot, *i.e.* a nice and pretty thing.

Kweni, *Loc. form.* of *oko*, used with locatives of nouns, denoting time, giving them an adverbial force: *xenikweni*, at the time when; *mhlenikweni*, at the day when.

in-Kwenkwe, *N. 3. pl. ama*. A boy, lad; *inkwenkwe yamatôle*, a kind of coarse grass (*Andropogon*).

um-Kwenkwe, *N. 6*. *Pittosporum viridiflorum*, *S.*, a forest tree with reddish purple flowers; the bark is used for black gallsickness and glanders.

in-Kwenkwezi, *N. 3*. A star.

Kwenu, *Poss. pron.* of 2 p. pl. ref. to 8 cl. Your: *ukutânda kwenu*, your will.

um-Kwênnya, *N. 1*. Em. Brother-in-law. Polite expression by which full brothers and sisters of a married woman call her husband, but it is not used by the other children of a polygamist.

um-Kwênnyana, *N. 1*. Son-in-law. The father-in-law (also his children) calls his son-in-law by this name; cf. **um-Kwê**.

uku-Kwênnyela, *V. intrans.* To gather the body up, and put the tail between the legs, as a horse when about to kick; *inja ikwênnyele umsila*, the dog has put the tail between the legs from fear.

um-Kwepa, *N. 6*. Something; neg. nothing.

isi-Kwerana, *N. 4*. A false leaf, not the proper leaf, espec. the very small leaves of a tobacco plant. *Adj.* something small, little.

uku-Kwêtâ, *V. intrans.* Not to speak what others wish to hear.

um-Kwêtâ, *N. 1*. A lad who has undergone the rite of circumcision with other lads; he is considered unclean, and has an abode separated from other people.

ubu-Kwêtâ, *N. 7*. The state of the circumcised lads.

in-Kwetû, *N. 3*. Scabs on the skin, scurf; the thin exterior skin or epidermis of the human body which falls off in dry scales: *unenkwetû*, his skin falls off in scales; the scales of fishes.

Kwetû, *Poss. pron.* of 1 p. pl. ref. to 8 cl. Our: *ukufa kwetû*, our death.

u-Kwêtû, *N. 5*. The fat remaining on the skin after slaughtering.

i-Kwêza, *N. 2*. *Kraussia floribunda*, Haw.

uku-Kwêza, *V. intrans.* To ascend a river along its banks; *kwêza umlambb*, go up the river.

uku-Kwêzela, *V. trans.* To put in order, *i.e.* rake together the embers of a fire: *kwêzela umlilo*, make the fire right by putting the fuel in order.

—**Kwêzelela**, *Rel. 2. form.* To make up the fire for

i-Kwêzi, *N. 2*. The planet Venus as the evening star; **i-Kwêzi-lokusa**, *N. 2*. The planet Venus as morning star.

ama-Kwezikwezi, *Pl. only*. Starry, glistering: *isitsâba esimakwesikwezi*, a glistering crown.

in-Kwili, *N. 3*. (a) Spec. of small, green forest bird. (b) A small insect living in the water; it darts rapidly on the surface. (It is believed to be able to make boys whistle easily by being made to bite on their tongue).

isi-Kwili, *N. 4*, **u-Kwili**, *N. 5*. A sharp-pointed stick, shaped like an assegai, used by boys.

uku-Kwina, *V. intrans.* To whine as a child; to lament; to utter a low moan from pain or fear; more generally applied to a dog's cry from fear, and the noise of sticks in a fight from their whistling through the air.

in-Kwino, *N. 3*, **um-Kwino**, *N. 6*. A whine, moan, plaintive cry.

u-Kwindla, *N. 5*. (from **uku-Dla**). The time when the harvest is brought in; au-

turn; loc. *ekwindla*, at the harvest time; *kusekwindla*, it is at the harvest time; *eyokwindla* (*inyanga*), the month of March.

uku-Kwinela, *V. intrans.* To strive, endeavour, (used with *pambili*).

i-Kwiniba, *N. 2.* Corn on the toes; a spavin or splint on the legs of horses and cattle; an uneven, injured or sore place on the body; fig. pl. bitter, unkind thoughts.

um-Kwinti, *N. 6.* (a) *Gazania pinnata* or *integrifolia*, species of fibrous plant with yellow flowers like the dandelion, used for plaiting and as threads. Goats feeding upon it, give much and rich milk. As a medicine it is used to prevent miscarriage.

(b) Tributary of the Tsomo river in the Transkei.

in-Kwintshi, *N. 3.* Headgear or badge which was worn only by chief councillors, warriors or *ama-Gōra*.

isi-Kwintshi, *N. 3.* One who is in wrath,

does not care for anyone, does not look on one.

uku-Kwisa, *V. trans.* To blow or squirt out fluid, as an army is squirted upon to make it invulnerable, or to ban or drive away bad spirits.

isi-Kwiti, *N. 4.* The caretaker of a pound; from the Du. *schut*.

uku-Kwitsha, *V. trans.* To beat on the body with a switch.

ukuti-Kwitshi, *V. intrans.* To turn round and get out of sight; to turn away sharply from a person or thing (espec. a bad thing), so as to leave it; to remove, pass away from.

in-Kwitshi *N. 3.* A sling, made of a stripped maizecob fastened on a switch and hurled away. Phr. *washiya nenkwitshi*, he left behind an unpaid debt; an un-atoned crime.

Kwowu! *Interjec.* of astonishment and of praise and consolation. Indeed?! really!

University of Fort Hare

Together in Excellence

L has the same liquid sound as in English. For the combinations *hl* and *tl* see under **H** and **T**.

L is inserted after a particle before the words *apà, apò, okò*, e.g. *ndilapà*, I am here; *kuseloko*, from that time.

La, (a) *Dem. pron. 2 cl. pl.* These: *lama-hashe* or *amahashe-la*, these horses. (b) *Poss. particle 2 cl. sing.*: *iliswi lam*. (c) *Conj. past. 2 cl.*: *ihashe lāpuma labaleka*, the horse came out and ran.

Lā, 1. *Pron. subj. aor. 2 cl.*: *iliswe lāfa ngendlala*, the country was destroyed by famine.

2. (a) *Contrac. from lowa*, 1 and 6 classes: *lāmntu*, the person yonder; *lāmti*, the tree yonder. (b) *Contrac. from leya*, 3 cl. sing. and 6 cl. pl.: *lānto*, the thing yonder; *lāmiti*, the trees yonder. (c) *Contrac. from lawa*, 2 cl. pl.: *lāma-hashe*, the horses yonder.

uku-Labalaba, *V. intrans.* Not to reach a thing which is short hanging or dangling far away.

Labo, *Poss. pron. 3 cl. pl. ref. to 2 cl. sing.*

Their: *thashe labo* (*abantu*), their horse; and of 7 cl. Its: *ubukumkani bunetshawe labo*, the kingdom has its prince.

Laelo, Every, each (horse); see **Elo**.

uku-Lahla, *V. trans.* To cast away or off; to abandon, forsake, reject: *lahla lentonga*, throw the stick away; fig. *lahla lendlela*, abandon this path; *indoda yalahla umfasi wayo*, the man forsook his wife; *walahla ubomi bakè*, he laid down his life; *ndalahlwa ngunantsi*, I incurred the displeasure of N. Phr. *ungalahli imbò yakò ngopōyiyana*, lit. do not cast away your own for that which you are not sure of, i.e. a bird in the hand is better than two in the bush; change is not always for the better.

—**Lahlana**, *Recip. form.* To reject or abandon each other.

—**Lahleka**, *Stat. form.* To be in a state of being lost; to lose one's self, to wander, err from the right path; to be lost; *inkomo yam ilahlekile*, my cow has strayed; *igusha silahlekile*, the sheep are lost; *ndilahlekile apà*, here I have erred; *indilahlekile lanto*, I have lost that thing; fig.

to be confused ; bewildered ; *ilizwi lindlelahlekile*, the word slipped out of my memory.

—**Lahlekanisa**, *Stat.-recip.-caus. form.* To make to lose, *i.e.* to rob : *makungabikò namnye unilahlekanisa nomvuzo wenu*, let no man rob you of your prize.

—**Lahlekela**, *Stat.-rel. form.* To suffer loss of : *ndilahlekelwe yilonto*, I have lost that thing ; *londawo wayitètàyò yasilahlekela*, we left quite out of mind what you said ; *umlahlekele umpéfumlo wakè*, he lost his soul.

—**Lahlekisa**, *Stat.-caus. form.* To cause to be lost ; to lead astray ; to make wandering from or about ; to bring or lead into error, mistake or difficulty ; *ulahlekiswe ngokusela utywala*, he was brought to ruin by drinking brandy.

—**Lahlekisana**, *Stat.-caus.-recip. form.* To lead one another astray ; to bring each other into difficulties, ruin, etc. : *aboni kupèla ngabalahlekisanayo*, sinners are only those who lead one another astray.

—**Lahlela**, *Rel. form.* To cast in a certain place : *ututù malulahlelwe pandle*, the ashes must be thrown outside.

um-Lahla, *N. 6.* Lamentation ; dirge sung at the process of finding (smelling) out witchcraft.

i-Lahlekelo, } *N. 2.* Loss : *ilahleko lam likulu*, my loss is great.

i-Lahleko, }

i-Lahle, *N. 2.* Coal ; fig. bullet ; pl. charcoal.

u-Laka, *N. 5.* Em. Officiousness ; *unolaka*, an officious person ; one who troubles, causes strife.

u-Lakanya, *N. 5.* The hinder part of the mouth, especially the epiglottis.

ukuti-Lakatyù, *V. intrans.* To jump as a monkey.

Lakò, *Poss. pron.* 3 p. sing. ref. to 2 cl. His, her ; *ilifa lakè*, his or her inheritance.

Lakò, *Poss. pron.* (a) 2 p. sing. ref. to 2 cl. Thy : *ihashe lakò*, thy horse, to be distinguished from *ihashe lākò*, the horse was there. (b) 8 cl. ref. to 2 cl. Its : *ukufa akunagqita lakò*, death has not its doctor.

Laku, *Temp. Conjunctive* 2 cl. : *lakubaleka ihashe*, when the horse ran.

Lala, *Termination* giving verbs nearly the

force of the stative form : *tshaba*, to destroy ; *tshabalala*, to be destroyed, to perish.

uku-Lala, *V. intrans. perf. lele*, To lie down ; to rest, sleep : *walala ubutòngo*, he lay down to sleep ; *ulele*, he is asleep ; *intaba silele ikèpù*, the mountains are covered with snow ; euphem. to know one carnally : *walala nentombi* or *wayilala intombi*, he was with the girl at night ; fig. to be abundant : *balele iminyani*, the dead lay in heaps ; *inqòlwa iyalala*, the wheat is lying ; *impàhla silele*, the goods are so many as not to be bought.

Phr. *ulele ngendlu*, lit. he lies at or by the house, *i.e.* he is confined to the house by sickness, he lies prostrate ; *ulele pàntsi ukubaleka*, he fled or ran away at full speed ; *xa silele buhlala*, when we lie down awake ; *wakànyela walala ngombètè*, he denied entirely ; *lilele umbètè i-tshoba*, lit. the tail was damp with dew, *i.e.* he is dead. (As long as an animal lives it moves its tail, and dew cannot rest upon it, when it is dead, the dew lies on its tail.) *Bangamaqòtyasana angalaliyo emsini*, they are people of experience, used in praising one who is smart in going a message or performing a duty quickly at a distance.

—**Lalana**, *Recip. form.* To lie together, next to each other. It is also used in a bad sense of people who commit adultery, or who live in a state of concubinage, or carnally know one another.

—**Lalanisa**, *Recip.-caus. form.* To make one sleepy, *i.e.* to put him off his guard, draw his attention away ; to dissuade from any purpose ; fig. to cheat by dissembling and hypocrisy.

—**Lalela**, *Rel. form.* To lie in wait for, in ambush ; sometimes used for *lindela* : *ndoba ndisalalele*, I shall still wait.

—**Lalisa**, *Caus. form.* To cause to lie down ; to make asleep : *lalisa umntwana*, put the child to sleep. *Intrans.* To pass the night ; to encamp for a night : *ndalalisa e-Dikeni*, I lodged at Alice for a night.

—**Lalisana**, *Caus.-recip. form.* To lie down together ; to afford each other company by sleeping together.

—**Lalisela**, *Caus.-rel. form.* To wait for ; to be ready for.

i-Lala, *N. 2.* (a) A smelter of ore, a smith. (b) A plaited thing. (c) Pl. those who have gone to their rest.

um-Lala, *N. 6.* Em. (a) A kind of rush. (b) A flat sieve made of it.

um-Lala-kanye, *N. 1.* One who does not get up again.

um-Lalela, *N. 6.* Place where one lies in wait for another; ambush.

Lali, *Aux. contrac. from laye li*, 2 cl.: *ilizwi laliviwe*, the word had been heard.

i-Lali, *N. 2.* (a) A quiet, meek person; one who does not assert his right. (b) Encampment, village, from the Du. *laager*.

ubu-Lali, *N. 7.* Gentleness, mildness, meekness.

um-Lali, *N. 1.* One who has long been laid up through sickness.

Lalo, *Poss. pron. 2 and 5 classes ref. to 2 cl.* Its: *ilizwe linesiko lalo*, a country has its custom; *lunike usapo ilifa lalo*, give to the family its inheritance.

ama-Lalo, *N. 2. Pl. only.* Thoughts: *ndixelele amalalo akò*, tell me what you think in your heart.

u-Lalo lwendoda, *N. 5.* A man's sleeping with a woman.

isi-Lalo, *N. 4.* An old, chronic sickness; a long sickbed; = **ubu-Lwelwe**.

Lam, *Poss. pron. 1 p. sing. ref. to 2 cl.* My: *iliso lam*, my eye; see **M**.

uku-Lambà,
ukuti-Lambu, } *V. intrans.* To be hungry: *ndilambile*, I am hungry.

—**Lambèla**, *Rel. form.* To be hungry for or after: *ndilambèle ukudla*, I am hungering for food.

—**Lambisa**, *Caus. form.* To cause hunger in another; fig. to contract the muscles of the stomach.

ukuti-Lambàlala, *V. intrans.* To get empty, as a milksack; fig. to be gone and not to be seen: *walambàlala ehlatini*, he went hastily into the forest not to be seen.

i-Lambàso, *N. prop.* River East of St. John's river mouth, near which the *Grosvenor* was wrecked.

uku-Lambàtá, *V. intrans.* To be empty, bare, destitute, miserably poor.

—**Lambàtisa**, *Caus. form.* To make destitute, poor, etc.

um-Lambò, *N. 6.* River; dimin. *umlanjana*, a small river.

uku-Lamla, *V. trans. pass. lanyulwa.* To interpose between contending and fighting parties, so as to make peace; to mediate: *abantu balwa, ndafika mna ndalamla*, the people were fighting, I came and separated them; to interfere, oppose, restrain: *ndayilamlainja ingalidli iqanda*, I prevented the dog that he could not consume the egg.

—**Lamlela**, *Rel. form.* To interpose, intercede, plead in favour or on account of others.

um-Lamli,
um-Lamleli, } *N. 1.* Arbiter, umpire, mediator.

u-Lamtsasa, *N. 5.* Em. Beer.

u-Lamnyani, *N. 5.* Em. Bundle of Kaffir-corn ears.

i-Lamuni, *N. 3.* An orange, from the Du. *lamoen*.

uku-Landa, *V. trans.* To follow on the scent, as a dog in hunting, or on the track, trace or mark of a thing or animal lost to sight: *siyalanda inkomo ilahlekile*, we follow the track of a cow which is lost; *balanda inyamakazi ehlatini*, they chased game in the forest; cf. **um-Kondo**.

—**Landeka**, *Stat. form.* To be traceable: *azilandeki nendlela sakè*, and his ways are not traceable.

—**Landela**, *Rel. form.* To follow after, pursue that which is still in open sight or mentally so; fig. to imitate: *ukuba kukò onga angandilandela*, if anyone wishes to come after me.

—**Landelana**, *Rel.-recip. form.* To follow one after another, as persons walking in a narrow footpath.

—**Landelelana**, *Rel. 2.-recip. form.* To go or follow in procession.

—**Landelisa**, *Rel.-caus. form.* To cause or make to follow any direction or order; fig. to prove or show forth by reasoning, argument or testimony: *ndamlandelisa ukukohlisa kwakè*, I made him repeat what was said about his cheating.

—**Landisisana**, *Caus. 2.-recip. form.* To follow on the scent; to trace for one another.

—**Landisa**, *Caus. form.* To cause or try to follow; fig. to give an account; to tell or narrate just as certain circumstances happened; to bring to a confession: *walandisa ityala lakè*, he made a confession of his guilt; *ndilandise*, give me a circumstantial account.

isi-Landa, *N. 4.* A Kaffir needle, about 4 to 6 inches long, which has no eye, used for making holes through which the thread—made from the sinews of the shoulders of an ox—is run with the fingers. At present this needle is used for taking out thorns from the foot, etc., or for loosening tobacco in a pipe).

i-Landela, *N. 2.* Sequence, sequel.

um-Landeli, *N. 1.* Follower.

ama-Landalahla, *N. 2. Pl. only.* Far distant land, land of nowhere: *isemalandalahleni*, it is far away, i.e. nowhere.

isi-Landu, *N. 4.* An old moral debt (subjective): *isilandu setu*, our trespasses; *unesilandu*, a person who has an ill feeling in his heart against another.

um-Landu, *N. 6.* A debt (objective) contracted by using the aid of a doctor for divination; hence, account, bill, wages: *hola umlandu*, pay what is due.

uku-Landula, *V. trans.* To refuse a request, make an excuse or apology from disinclination to comply; to deny, disown; to withhold from; to disallow: *waya kucela inkomo, yalandulwa*, he went to ask for a head of cattle, but it was refused.

—**Landulela**, *Rel. form.* To plead inability for, in regard to; to excuse one's self, or make excuses for another: *baqala bonke ngakunye ukusilandulela*, they all with one consent began to make excuse.

Langa, Past tense, 2 cl. sing. of **uku-Nga**, (a) and (b) and **ukw-Anga**, which see.

i-Langa, *N. 2.* The sun; fig. a solar day: *wobuya ngelilanga*, you must return during this sun, i.e. this very day; *ilanga-nye*, one day; *umsi welanga*, a village or place where a drinking bout is going on; *emalanga*, in the afternoon. Phr. *Asint' ilanga*, it is extremely dry; *ilanga iyadliwa*, an eclipse.

isi-Langa, *N. 4.* A burning glass.

um-Langa, *N. 6.* A blemish, a cataract or film in the eye.

i-Langatye, *N. 2.* A flame, flash of fire.

uku-Langazelela, *V. intrans.* To hanker after; to long for; to desire eagerly, earnestly: *umpfumlo wam uyalangazelela intendeleso sika-Yehova*, my soul longeth for the courts of the Lord.

isi-Langazelelo, *N. 4.* Intense longing, desire, longing expectation.

i-Lanti, *N. prop.* A tributary of the Indwe river.

uku-Lantsha, *V. trans.* To throw into: *wasilantsha emansini*, he threw himself into the water.

um-Lanya,
um-Lanyakazi, } *N. 1. Em.* The brothers and sisters of a wife are called *abalanya* by her husband; cf. **um-Alamane**.

ukuti-Lanzi, *V. trans.* To insert a few words between others (in a newspaper).

ubu-Lanzi, *N. 7.* State of need and loneliness.

Lapà, Here, see **Apà**.

Lapò, There, see **Apò**.

isi-Laqa,
isi-Laqalaka, } *N. 4.* One who is restless, smitten by his conscience.

uku-Laqazela, *V. intrans.* To be in unrest from a smitten conscience.

Lase, *Poss. part.* 2 cl. used with locatives: *ihashe lase-Qonce*, a horse belonging to King William's Town.

Laso, *Poss. pron.* 4 cl. sing. ref. to 2 cl. sing. Its: *isifo ngesifo sineyesa laso*, every sickness has its remedy.

isi-Latà,
isi-Latalatà, } *N. 4.* A foolish person.

uku-Latazela, *V. intrans.* To be or to act foolishly.

uku-Latyuzà, *V. trans.* To toss a ship to and fro (waves).

uku-Laula, *V. trans.* (a) To give orders; to reign, rule over, govern: *balaula imfaswe*, they designed a plan of war; *balaula impi*, they gave orders to the army how it should attack. (b) To perform incantations and use enchantments before going to war or to a hunt, from which they expect success. (c) To narrate a dream.

—**Laulela**, *Rel. form.* To narrate a dream to others: *ndabalaulela ipupà, ke abandasisanga ukutyilwa kwalo*, I told them the dream, but they did not make known unto me the interpretation thereof.

isi-Laui, *N. 4.* Reign, government.

um-Laui, *N. 1.* One who reigns, a governor; one who foretells events and uses enchantments; one who tells dreams.

uku-Lavuz, *V. trans.* To speak stupid things, nonsense.

Lawa, *Dem. pron. 2 cl. pl.* Yonder; see **Lā**, 2. (c): *amahashe-law*, the horses yonder.

Lawo, *contrac. lō, Dem. pron. 2 cl. pl.*: Those *amahashe-lawo*, those horses.

Lawo, *Poss. pron. 6 cl. sing. and 2 cl. pl. ref. to 2 cl. sing.* Its: *biza lomlambō ngegama lawo*, call this river by its name. Their: *lamadoda alitānda iliswe lawo*, those men love their country.

i-Lawo, *N. 2.* A Hottentot; *ilawokasi*, a Hottentot woman.

ubu-Lawo, *N. 7.* The nature which belongs to the Hottentot tribe.

ubu-Lawu, *N. 7.* A fragrant powder made of the dry leaves of *um-Tombōti*, in *Tombōtshane*, *i-Gusawa*, *um-To*, *um-Disa*, *um-Xobō*, *isi-Fikane*, *i-Tyeleba*, *i-Gqoqina* or of the root of *i-Nggawane*, as a perfume for the body.

Laye, *Aux. of compound tenses, 2 cl.*: *ilifa lakē laye lidiwa nguye* (*contrac. lalidliwa*), he enjoyed his inheritance; *la(ye) liya kufunwa*, it would have been desired, see **uku-Ya**, 3.

Layo, *Poss. pron. 3 cl. sing. and 6 cl. pl. ref. to 2 cl. sing.* Its: *intsimbi yakupā iswi layo*, the bell gave forth its sound; Their: *iminxuma inelishwa layo*, holes have their danger.

Laza, *2 cl. sing.* Then: *laza labaleka ihashe*, then the horse ran; see **uku-Za**.

ama-Lazinge, *N. 2. Pl. only.* *Wafaka umbōna wangamalazinge ngamanye*, he put single seeds of maize here and there.

Lazo, *Poss. pron. 3, 4 and 5 classes pl. ref. to 2 cl. sing.* Their: *intaka zinelizwi laso*, the birds have their voice; *isitunywa sesulu zinekaya laso*, the angels have their home; *uyasasi-na intlanga nesiko laso?* do you know the peoples and their custom?

Le, *Dem. pron. 3 cl. sing.* This: *lento*, this thing; *6 cl. pl.*: *lemilambo*, these rivers; *indlela elungileyo yilē*, the good way is this one.

Lé, *Adv.* Far, far away: *bavela lé*, they come

from far; *makube lé kum*, may it be far from me; *sendilē*, I am already far away; *sikō intaba esibetā lé kwesinye ngobupākamo*, there are mountains, which are far higher than others.

um-Le, *N. 6.* Soot: *indlu isele ngumle*, or *yimile*, the house is black with or full of soot.

i-Lebe, *N. 2.* Pudenda feminae.

isi-Lebe, *N. 4.* The underlip of animals; the chin.

um-Lebe, *N. 6.* Orig. large lip; at present simply lip; *pl. imilebe yomlomo*, the lips of the mouth.

i-Lekeleke, *N. 2.* That which is neither liquid nor solid, as soft fat.

uku-Lekezela, *V. intrans.* To move as a soft substance.

uku-Lekuza, *V. trans.* To toss the head up and down; to nod with the head; to swing the body in a haughty manner; to prance, as horses; to move forward, threaten; to feign as if to attack or strike; to try to steal but without success.

Lekuzeka, *Stat. form.* To bow, make bows in dancing.

uku-Lelesa, *V. trans.* To finish a work alone without the help of others; *iselalindlelesile*, the thief stole during my absence from home; to do wrong, cheat; said also of lightning, it has done injury.

uku-Leleza, *V. trans.* To comfort, quieten one after having upbraided him.

um-Lembélele, *N. 6.* Prolixity, diffusiveness, circumlocution, verbosity in speech; a long, prosy address which causes delay.

ubu-Lembu, *N. 7.* (a) Moss. (b) The green, shiny substance on stagnant water. (c) The soft part of a pumpkin or gourd. (d) The female filaments of a ripening maize-cob. (e) Tributary of the Tshoxa river.

ubu-Lembu belitye, *N. 7.* A lichen found on stones, used for snakebites and syphilis.

um-Lenga, *N. 6.* A hanging, dangling shred or rag.

isi-Lenga, *N. 4.* = **isi-Lengalenga**.

uku-Lengalenga, *V. intrans.* To hang; to be suspended; to dangle in the air.

—Lengalengisa, *Caus. form.* To hang up, suspend, as a curtain.

i-Lengalenga, N. 2.
isi-Lengalenga, N. 4.
um-Lengalenga, N. 6. } A curtain,

hanging: anything hung up in an extended form and dangling; a waving curtain band, scarf, sash.

ama-Lengalenga, N. 2. Pl. only. An inaccessible high place, steep descent, precipice.

ama-Lengelenge, N. 2. Pl. only. Air, vacuum, firmament: *wayipòsa intonga emalengelengeni*, he threw the stick into the air.

Lenu, Poss. pron. 2 p. pl. ref. to 2 cl. sing.
 Your: *iliso lenu*, your eye.

uku-Lenya, V. intrans. To lick; to dart out, as fire, and wave about towards a person; to stretch out the tongue towards a person, as a snake when threatening an attack; to wag with the tail, as a dog.

um-Lenya, N. 6. A plant grown on the grave of a chief.

i-Lenye, N. prop. A forest near Keiskamma Hoek.

uku-Lenyeza, V. intrans. To lick with the tongue to and fro, as a snake.

um-Lenze, N. 6. A leg; the right hind-leg of a slaughtered animal; whereas the left is called *i-Dikasi*; the hind wheels of a wagon.

uku-Lepha, V. intrans. To show the male filaments: *umbòna uyalepha*, the maize shows its filaments; to froth up, as yeast or fermented liquor; to bubble up as water from stagnant mud; to froth at the mouth.

uku-Leqa, V. intrans. To leap; to run with a leaping motion. *V. trans.* To race cattle.

i-Leqe, N. 2. Dowry (ox, cow, sheep or goat), given to the woman by her father on or after the day of marriage.

uku-Letà, V. trans. To take or lift up and bring near: *letà umntwana apà*, bring the child here; to put into: *waziletà emanzini*, he threw himself into the water; *waziletà pèzu kwendoda*, he threw himself upon the man (in fighting).

Letù, Poss. pron. 1 p. pl. ref. to 2 cl. sing.
 Our: *ilitè letù*, our desire.

isi-Levu, N. 4. (a) The chin. (b) Small kind of rush (*Ficinia*), growing in tufts in the field.

Leya, (contrac. Lā), Dem. pron. 3 cl. sing.
 and 6 cl. pl. Yonder: *intaba-leya*, the mountain yonder; *imimango-leya*, the ridges yonder.

Leyo, Contrac. Lō, Dem. pron. 3 cl. sing.
 and 6 pl.: That, those: *leyonto* or *lōnto*, that thing; *leyomiti* or *lōmiti*, those trees; *yaleyo*, everyone.

Li, (a) Pron. subj. 2 cl.: ihashe liyabaleka, the horse runs. (b) *Pron. obj.: ndalitenga elihasha*, I bought this horse. (c) *Copula and Cause: lihashe*, it is a horse; *ndakátywa lihashe* or *lilo*, I was kicked by the horse, or by it.

uku-Libala, V. intrans. To idle away; to spend, waste or consume time: *ndalibala kukufeketà*, I wasted my time with playing; *ndalibala ekaya*, I idled away my time at home; hence, to neglect, forget; to be careless: *ulibele ukusa*, he forgot to come; *walibala ukugqiba umsebenzi wakè*, he neglected to finish his work.

Libalisa, Caus. form. To cause a person to while away his time; to divert attention towards an object; to amuse, interest, entertain another, so as to hinder him from his proper employment. (The following form is more frequently used.)

Libazisa, Caus. form. pass. lityaziswa. To make or cause to be careless, forgetful; to delay, detain, keep back: *wandilibazisa ngokutètà kwakè nomnye umntu*, he let me wait while he spoke with another person; *ndazilibazisa*, I passed my time waiting.

Libe, Aux. in forming compound tenses, 2 cl.: ilizwi libe litètwa, (contract. *belitètwa*), the word was spoken; *libe lingalityalwanga*, (contract. *belingalityalwanga*), it had not been forgotten, see **uku-Bā I. 2. (a).**

u-Libo, N. 5. (from ukū-Ba, III) The first maize taken and eaten secretly by the women, hence used for the first fruit of the garden, cf. in-**Tlahlela**.

um-Libo, N. 6. The first tender shoots of pumpkins and melons; *umlibo wokusaziwa*, pedigree, genealogy, generation.

i-Ligwa, N. prop. The Vaal river, Barkly West.

uku-Lila, V. intrans. To weep, cry, lam-

ent, mourn, wail, crow; *inkunsi yenkuku iyalila*, the cock crows; to give a sound: *intsimbi iyalila*, the bell sounds; *salila intonga* is said in fighting, when the sticks come down cracking on the heads; *umti uyalila*, the tree discharges, exudes sap; *ndalila imvukasana*, I wept bitterly; Phr. *uya kulila ngaso nye, uxele inkawu*, lit. you will shed tears with one eye like a monkey; as it is said that when a monkey is caught in a trap, it cries, but that tears come out of one eye only. It is used to deter people from being led into a snare.

uku-Lilela, *Rel. form.* To weep, mourn, etc., for or on account of: *unyana wamlilela uyise*, the son mourned over his father.

—**Lilelana**, *Rel.-recip. form.* To weep, etc., one over another.

—**Lilisa**, *Caus. form.* To cause weeping; ringing, etc.: *lilisa intsimbi*, ring the bell; *uyalilisa uhadi*, he plays the uhadi (piano).

isi-Lilo, *N. 4.* } Weeping, lamentation,
u-Lilo, *N. 5.* } mourning.

isi-Lili, *N. 4.* Place in a house where natives sleep; sleeping place, bedroom.

Lilo, *Copula and Cause*, 2 cl. Sing. It is it, or by it, see **Li**, (c) and **Lo**, 1. (c).

um-Lilo, *N. 6.* Fire, burning, conflagration: *umlilo awunamateli*, the fire does not catch.

uku-Lima, *V. trans.* To hoe in seed, to dig, plough, cultivate.

—**Limeka**, *Stat. form.* To be in a state capable of being dug, etc.: *umhlaba awulimeki*, the ground does not plough well; *igaba lam liyalimeka*, my hoe digs well.

—**Limela**, *Rel. form.* To plough for another: *ndilimele intsimi yam*, plough my garden for me.

i-Lima, *N. 2.* People who dig for brandy, meat, etc.

It was customary for a woman who had lately got married to go to her former home before weeding time, to ask help of some of her friends to weed her garden. Her husband generally killed an ox for the people who had come to weed his garden. The act of these people going to hoe this garden together was termed an *i-Lima*. No drinking of beer or brandy was connected with it then. The modern *i-Lima* consists of an assemblage of people from the various kraals who come together to weed, and then eat, but mostly prefer drink.

um-Lima-ndlela, *N. 6.* The boundary, limit of a garden or cultivated land.

isi-Limela, *N. 4.* The Pleiades, which announce the ploughing time: *isilimela sesitwasile*, the Pleiades, (springtime) have appeared or risen; *eyesilimela*, the month of June.

um-Limi, *N. 1.* A cultivator, husbandman; a peasant.

isi-Limo, *N. 4.* The produce of ploughing; crop.

isi-Lima, *N. 4.* A cripple; a disabled or deformed person defective in his limbs, especially one whose fingers or toes cleave together by nature, or from an accident, burn: fig. defective, imperfect, faulty: *umntu osikwasilima*, an abject person, not liked, not pleasing; *into esikwasilima*, a thing not liked.

uku-Limala, *V. intrans.* To be hurt, injured, wounded by contusion, pressure or any other violence, done to the body: *ulimele elunyaweni*, he is hurt in his foot.

—**Limaza**, *V. trans. pass. linyaswa*, To hurt, contuse, injure, wound, bruise; to wound in battle; *walimaza isandla sake*, he injured his hand.

—**Limazisa**, *Caus. form.* To cause to hurt; to hurt purposely.

uku-Linda, *V. trans.* To wait for: *ndiya kumlinda endlwini*, I shall wait for him in the house; *undilindle*, he waited for me; to be awake; to watch: *siyalinda incanda entsimini*, we keep watch for the porcupines in the garden; to guard, keep off, beat back: *intaka masilindwe ukuba singadli amasimba ethu*, we must drive off the birds so that they may not consume our Kaffircorn; *yiba ulindle*, watch!

—**Lindana**, *Recip. form.* To wait, watch for each other.

—**Lindela**, *Rel. form.* To wait for; to expect: *umpefumlo wam ulindele ku-Yehova*, my soul waiteth for the Lord.

ama-Lindi, and **ama-Linde**, *N. prop.* A peculiar flat with cupshaped indentations (pits) near King William's Town is called *iliswe lamalindi*.

um-Lindi, (a) *N. 1.* A watchman, guard.

(b) *N. 6.* Deep furrow, hole, pit, grave.

isi-Lindo, *N. 4.* Waiting, watching, vigilance.

um-Lindo, *N. 6.* The period of watching, watch; *umlindo wobusuku*, watch of the night.

Linga, *1. Verb. pref.* of Potent. mood, 2 cl. sing.: *ihashe lingabaleka*, the horse may run.

2. *Aux.* of Condit. mood, see **Linge**, 2.

3. *Short Pres.* of **uku-Nga** (a) and (b).

4. *Neg. verb. pref.* (a) of dipend., rel. and conjunct. sentences: *lumka ukuse ixoki lingabuyi*, take care that the liar does not come back; *utètà ilizwi elingaviwanga nguwe*, you speak a word which you have not heard; *elikàka ngelingaph-twà*, this shield would not be taken or ought not to be taken.

uku-Linga, *V. trans.* (a) To try, attempt, venture; to make an effort: *andiyi kulinga ukuwuwela umlambo*, I shall not attempt to cross the river; to tempt by reason or argument: *wandilinga ngengubo*, he tempted me with a dress (which he promised to give); to try by experiment; to examine: *walilinga isembè ngokugaula umti olukuni*, he tried the hatchet by felling a tree of hard wood with it. (b) To test, try; hence to taste anything cooked, so as to find out whether it is properly cooked: *ulinga imbisa*, he has skipped or taken out food from the boiling pot.

—**Lingalinga**, *Intens. form.* To tempt, etc., thoroughly.

—**Lingana**, *Recip. form.* To be equal to, either in weight, strength, measure or quality; to be adequate, equitable: *amaswi abo alingene*, their words are of the same import, *i.e.* agree; *inkabi silingene ngamandla*, the bullocks are equal in strength; *ukudla oku kuyalingana nabantu bonke*, the food is sufficient for all people; *inani lamadoda lilingene nama-kulu amabini*, the number of men is on the average, *i.e.* about, 200; *umbōna ulingene nenxōwa esintathu*, the maize measured about three bags; *andikulingene ukuba ungene pāntsi kopāhla lwam*, I am not worthy that thou shouldst come under my roof; *ingubo ayindilingene*, the blanket does not fit me; *abalingenwe ngabafundisi*, they have not enough teachers.

—**Linganisa**, *Recip.-caus. form.* To com-

pare one thing with another; to measure: *linganisani esonto sombini, yiyipina enkulu*, compare both these things, which is the greater of the two; *sikulu isitya olinganisa ngaso*, the vessel you measure with is great; fig. to equalize; to imitate: *ndilinganise*, imitate me; *ukuse simlinganise ngokuti*, that we may imitate him by doing so; to try; to venture, undertake: *masilinganise amandla etu*, let us try our comparative strength; to make a feint, as if to strike another; cf. **uku-Lekuza** and **uku-Lingisa**.

—**Linganisela**, *Recip.-caus.-rel. form.* To proportion one thing to another: *nditenga ngokulinganisela ngemali endinayo*, I purchase according to the money I have; to apportion, distribute by measure: *wandilinganisela ngesitya esincinane*, he measured out to me with a small vessel; to try to equal, *i.e.* to take a copy to figure, form, draw, compare: *ndilinganisele*, take an example or a lesson from me.

—**Lingela**, *Rel. form.* To tempt for: *undilingela-nina?* why do you tempt me?

ukuti-Lingi, *V. intrans.* } To try, attempt to do a thing; to make a feint as if to strike another; to point a sword or lance at a person: *walingisa ngomkonto*, he lifted up the spear, as if he was going to stab.

i-Linga, *N. 2.* Attempt, effort, endeavour, exertion.

ubu-Lingane, *N. 7.* Companionship, comradeship, partnership.

um-Lingane, *N. 1.* Companion, comrade.

isi-Linganiselo, *N. 4.* } Measure, proportion to other things.

um-Linganiselo, *N. 6.* }

um-Linganisi, *N. 1.* One who measures.

isi-Linganiso, *N. 4.* Tapeline, yard, dimension, weight, measure, pattern: *isilinganiso sam*, my measure.

um-Linganiso, *N. 6.* Measurement: *imilinganiso emitathu*, three yards (of stuff).

u-Lingano, } *N. 5.* Symmetry, evenness, simpleness.

um-Lingi, *N. 1.* A tempter.

um-Lingisi, *N. 1.* One who makes a feint of striking another.

isi-Lingiso, *N. 4.* A feint.

i-Lingo, Effort; = **i-Linga**.

isi-Lingo, *N. 4.* Test, trial, temptation.

Phr. *wagcakamela isilingo*, he faced temptation.

um-Lingo, *N. 6.* Trial, temptation, experiment; pl. magical arts.

Linge, *1. Neg. verb. perf.* (a) of Potent, mood, 2 cl. sing.: *ilizwi lakò lingepèndulwa*, (contrac. from *alinge*), thy word may not be answered.

(b) Before **ka**, **kò** and **na**: *badla lingekafiki ixesha*, they ate before the time; *ndafika lingekò ibandla*, I arrived but no congregation was there; *andilifuni elihashe lingenamendu*, I do not like this horse which is not swift.

2. *Aux. of the Condit. mood*: **linge-**(*linga-*) or *ngelipàtwà kakuhle elikòboka*, this slave should be treated kindly.

um-Lisela, *N. 6.* The young men in their prime and vigour; the flower of the army.

ulu-Liwo, *N. 5.* Attack, fight, from **uku-Lwa**.

uku-Liza, *V. trans.* To help, support or assist a chief with presents.

i-Lizo, *N. 2.* } Presents given to the

um-Lizo, *N. 6.* } chiefs, or to a man whose cattle have been confiscated or have died; contribution, assistance, help.

um-Liza, *N. 6.* Em. An ornament round the ankles, consisting of horsehair overcast with brass wire.

Lo, (contrac. form of pron. emphat. *lona*

1. *Poss. pron.* 2 and 5 classes: Its, (a) After poss. particles of all classes: *ukubaleka kwalo (ihashe)*, its (the horse's) running; emphat. *okwalo ukubaleka*, its running; *amandla alo (ukòlo)*, its (faith's) power; emphat. *awalo amandla*, its power.

(b) It is used with prepositions: *bahlabangalo irele*, they stabbed with the sword; *impukane sikulo (ubisi)*, flies are in it (milk).

(c) It follows the Copula, expressing causal relationship: *ndakàtywa lilo (ihashe)*, I was kicked by it (the horse); *ndibetwè lulo (usizi)*, I felt it (sympathy).

2. *Dem. pron.* 1 and 6 classes. This: *lomntu*, this person; *lomti*, this tree.

3. *Pron. subj. of condit. future*, 2 and 5 classes sing.: *ilizwe loba yintlango*, the country will become a wilderness; *ubisi lopàlala*, the milk will spill.

Lò, *Dem. pron. contrac.* (a) from *lowo*, 1 and 6 classes. That: *lomntu*, that man; *lomti*, that tree. (b) From *leyo*, 3 cl. sing. That: *lònkabi*, that ox. (c) From *lawo*, 2 cl. pl. Those: *lomadoda*, those men.

isi-Lo, *N. 4.* Any animal, wild or of a pernicious, injurious nature, including those which are not used for food, hence, unclean animals, as the lion, etc.; *isilo somntu*, the tapeworm of the intestines; *isilo somhlola sika-Mhlola*, beer, brandy, named from the effects. The things by means of which one has been bewitched and which the doctor is said to have extracted from the bewitched person, are also called *isilo*.

ulu-Lo, Attack, etc., = **ulu-Liwo**.

ubu-Lo, *N. 7.* State of wildness.

uku-Loba, *V. trans.* To catch fish with a hook; to cut open an abscess; to vacinate; fig. to explain, disentangle.

um-Lobi, *N. 1.* A surgeon; a fisherman.

u-Lobo, *N. 5.* Angling line.

um-Loboti, *N. 6.* Angle or hook for fishing.

uku-Lobola, *V. trans.* pass. *lotyolwa*.

(a) Primarily to compensate, indemnify; to give dowry for a wife, see **i-Kazi**.

The idea lying at the root of this custom is that the father suffers loss by a marriage of a daughter. He is deprived of her assistance, and has a just claim for compensation. And this custom furnished also a guarantee that the woman would be kindly treated after marriage. If she had just cause for complaint, she could return to her friends, who demanded one or more head of cattle, before she was allowed to go back to her husband. A payment of this kind is also called *ukulobola*; but it is not *i-Kazi*.

It should be noted that the word dowry has acquired in South Africa a meaning different from its strict signification.

(b) To release a child from the people who brought it up; to give cattle for the purpose of bringing it home.

—**Lobolela**, *Rel. form.* To give dowry for the wife to the father or guardian: *uya kundilobolela intombi yam*, you will give me dowry for my daughter.

—**Lobolelana**, *Rel.-recip. form.* To exchange: *balobolelana ngamaswi*, they exchanged words.

—**Lobolisa**, *Caus. form.* To demand dowry; to cause dowry to be given.

u-Lobuza, *N. 5.* The external, transparent skin of all hairless creatures.

Lodwa, *Adj.* Alone, only, 2 cl.: *ihashe lodwa*, the only horse; 5 cl. *uswasi lodwa*, the only switch.

ubu-Loka, *N. 7.* Hl. That which tastes and smells sweet; sweetness; *into ebuloka*, a fine, beautiful thing; others: **i-Loka**, *N. 2.*

uku-Lokohleka, *V. intrans.* To have fallen headlong over a precipice; to fall into (sin).

u-Loliwe, *N. 1.* Railway, railway train, locomotive, (Kaffirised from the English.)

uku-Lola, *V. trans.* To sharpen on a stone (an axe, knife, etc.); fig. to clean the feet on a stone, cf. *in-Kwali*; *lola ukutètà*, speak gently and politely; *uyalola imbòla*, he grinds red clay.

i-Lolo, *N. 2.* The ventricle of the heart; fig. one who separates himself from others and lives a recluse; who cannot pull with others; pl. *amalolo*, a hoarse voice, or that of an old man; *ilizwi lakè linamalolo*, his voice is hoarse.

ubu-Lolo, *N. 7.* State of loneliness: *into ebulolo*, a lonely, solitary, recluse thing.

uku-Lolonga, *V. trans.* To look at the various parts of a thing; to observe; to look out for one.

—**Lolongeka**, *Stat. form.* To be observed. *N. 8.* The state of being observed, observation.

um-Lolwa, *N. 6.* Hibiscus tiliaceus, L.

aba-Lolweni, *N. prop.* The Basutos living at the Lolu mountains.

um-Lomo, *N. 6.* Mouth, beak, the opening of any receptacle (sack, bottle, cave); Phr. *unomlomo omde*, he lives luxuriously.

Lona, *Pron. emphat., subj. and obj.* of 2 and 5 cl. It, itself: *ihashe lakè andilasi lona*, his horse I do not know it; *lona utàndo alupèli*, it, love ceases not; a kind of superlative: *elona liswi lihle*, that nice word, or the nicest word; *olona lufe-fe lukhulu*, that great feeling; *watètà elona liswi limfaneleyo*, he spoke the word which was fit for him.

uku-Londa, *V. trans.* To keep long or in

good condition; to preserve, keep safe, cf. **uku-Londoloza**, which is more generally used.

isi-Londa, *N. 4.* A sore, running wound, ulcer (which must be taken care of).

um-Londe-kàya, *N. 6.* Lit. the protector of the home, i.e. the chief, king. The reigning chief is addressed by this name.

um-Londe, *N. 6.* A small shrub which grows wild; its carrot-shaped root is dug up and eaten by children.

um-Londë, *N. 6.* The ancestral ghost who preserves and protects; the Lares.

uku-Londla, *V. trans.* To spy out.

uku-Londoloza, *V. trans.* To keep, tend very carefully; to preserve with care; to protect from evil: *londolosa impàhla sam ingebiwa*, keep my things safely lest they be stolen; *londolosa umntwana esilwaneni*, protect the child against the wild animal.

—**Londolozana**, *Recip. form.* To take care, etc., of one another.

—**Londolozela**, *Rel. form.* To take care etc., of or for: *ndilondoloseleni iyesa*, take good care of the medicine for me.

—**Londolozisa**, *Caus. form.* To cause or let care be taken of.

um-Londolozisi, *N. 1.* Preserver, keeper, caretaker, protector.

u-Londolozo, *N. 5.* Preservation, protection.

uku-Longalonga, To look at, etc., = **uku-Lolonga**.

i-Longo, and **i-Longwe**, *N. 2.* A cake of dry cowdung, used for fuel.

ubu-Longo and **ubu-Longwe**, *N. 7.* Fresh cowdung.

isi-Longolongo, *N. 4.* used as *Adv.* Very: *amansi asisilongolongo*, the water is very deep; very (hot weather); very (sore heart).

um-Lonjane, } *N. 6.* Cape canary, Frin-
um-Lonji, }
gilla canicollis.

ukutì-Lonji, *V. intrans.* To go into; to enter.

Lonke, *Adj.* ref. to 2 and 5 cl. All, whole: *lonke ilizwe*, the whole country; *ngotàndo lonke*, with all love.

um-Lonyana, dimin. of **um-Lomo**, *N. 6.* A small mouth.

u-Lopu, pl. *izopu*. Hot wind; see **ub-Opu**.

i-Lotā, *N. prop.* Tributary of the Bashee river.

um-Lotā, *N. 6.* A house which has become a heap of ashes through being entirely burnt down.

i-Lotana, *N. prop.* Tributary of the Tsitsa river.

i-Lotyane, *N. 2.* *Buddlea salviaefolia*, Lam.

u-Lovane, *N. 5.* Chameleon.

Lowa, *Dem. pron.* (contrac. *lā*), 1 and 6 cl. Yonder: *umfana lowa*, that youth yonder: *umda lowa*, that boundary yonder.

i-Lowe, *N. 2.* Wild goose.

Lowo, (contrac. *lō*), *Dem. pron.* 1 and 6 classes. That: *umntu-lowo*, that man; *umlambō-lowo*, that river; *elowo*, 1 cl.: every one: *besa elowo nendlu yakē*, they came every one with his household; 6 cl. *walowo*, every one.

um-Lowo, *N. 1. Pl. ama.* One of the same family, a blood-relation, as a son or daughter; = *imi-Zalwane*.

ukutl-Loxe, *V. intrans.* To be hoarse; *ilisiwi lam lisatē-loxe*, my voice was still hoarse.

uku-Loza, *V. intrans.* Em. To whistle (done by pressing the breath through the small orifice made by contracting the lips).

—**Lozela**, *Rel. form.* To whistle for; to call (a dog) by a whistle; Hl. for **uku-Kāngela**.

um-Lozi, *N. 6.* A whistle; *ndenza umlosi*, I whistled; a flute; a ventriloquist.

uku-Loza, Hl. *V. trans.* (From the English loss): *undilosile*, he injured me.

Lu (a) *Pron. subj. and obj.* 5 cl. It: *uluti lugobile*, the switch is bent; *ndalugoba uluti*, I bent the switch. (b) *Copula and Cause* of the same class: *lulo* or *kwenisiwe lulo* (*ufefe*) it is it or it is done by it (heartiness).

um-Lū, *N. 6.* A heap of any loose substance, (corn, gravel, meat cut up in Native fashion.)

Lube, *Aux.* of compound tenses, 5 cl.: *ukōlo lube lutlūtusela*, (contrac. *belutlūtusela*), the belief was comforting; (*lu*) *be lungayi kuhlasiswa*, will not come to shame; see **uku-Bā**, I. 2. (a).

u-Lubisi, *N. prop.* Tributary of the Indwe river, called after a Dutch farmer, Lewis Triegaardt, who lived there, and is said to have left at the inroad of the Fecani in 1821; with him were Isaac and Sybrandt, who gave names to the Tsakana and Sepalan rivers; see these names.

u-Lufutā, *N. prop.* Tributary of the Tsomo river.

Luka, *Affix.* giving verbs a stative force: *hlambā*, cleanse; *hlambuluka*, to become cleansed.

uku-Luka, *V. trans.* To plait, weave, braid: *luka intambō*, braid a rope or string.

—**Lukeka**, *Stat. form.* To be fit for plaiting: *intambō ayilukeki*, the string is not flexible enough for plaiting.

—**Lukisa**, *Caus. form.* To make or help one to plait.

um-Luki, *N. 1.* One who plaits; a weaver.

isi-Lukiso, *N. 4.* Any instrument for weaving, as a shuttle or loom.

u-Luko, *N. 5.* A plaiting; a thing plaited or weaved.

u-Lukānji, *N. prop.* Hangklip, a mountain in the Queenstown district.

uku-Lukuhla, *V. trans.* To cast down, i.e. to remove one from his steadfastness or principles; to bring deeply into guilt by concealing the true state of a thing; to mislead, delude, allure, cheat: *inyoka yam-lukuhla u-Eva*, the serpent beguiled Eve.

u-Lukuko, *N. prop. loc. kwa-Lukuko*, Yellowwood's river, Fort Beaufort.

Lula, *Affix.* giving verbs an intensive force: *hlambā*, to cleanse; *hlambulula*, to cleanse thoroughly.

Lula, *Adj.* Light in weight, easy, small: *idyokwe ilula*, the yoke is light; *indawo elula*, a little matter; dimin. *lulana*, very light, easy; *indawo ilulana*, the matter is of slight consequence. *Adv. lula*, *ka-lula*, *ngokulula*, lightly; *iyenza lisebensa lula*, the medicine works easily.

ubu-Lula, *N. 7.* Lightness, smallness.

uku-Lulama, *V. intrans.* To submit; to be obedient with meekness: *ndilulamile*, I am very gentle, submissive.

—**Lulameka**, *Stat. form.* To become submissive, meek.

—**Lulamela**, *Rel. form.* To submit to; to be obedient to another: *wayebalulamela*, he was subject to them.

—**Lulamisa**, *Caus. form.* To make obedient, submissive.

u-Lulamo, *N. 5.* Meekness, submission, patient obedience.

uku-Luleka, *V. trans.* To straighten a bent rod; fig. to set one right when speaking wrong; to bring right (cattle which are on the wrong pasture), hence, to instruct, guide, correct by instruction; to set right by counsel or advice; to enliven, animate, give spirit to, cheer up; fig. to heave up, weigh anchor.

—**Lulekeka**, *Stat. form.* To become straightened; admonished, instructed, etc.

u-Luleko, *N. 5.* Instruction, guidance, (objective): *ululeko lwam*, the instruction I receive.

Lulo, It is it, 5 cl., see **Lu** (b) and **Lo** 1 (c)

isi-Lulu, *N. 4.* Em. A light but very large basket for storing corn, made of coarse grass, with a narrow mouth.

i-Lulwane, *N. 2.* A bat; fig. levity, thoughtlessness.

uku-Luma, *V. trans. pass. lunywa*, To bite: *ndilunywa yinja*, I am bitten by a dog; fig. *isisu siyandiluma*, lit. my stomach bites, gripes me, i.e. I have pain in my stomach.

—**Lumana**, *Recip. form.* To bite each other.

—**Lumeka**, *Stat. form.* To be painful: *isisu silumekile*, the stomach is in pain.

uku-Lumeka, *V. trans.* (a) To let blood by cupping. (b) To set on fire; to light: *lumeka isibane*, light a candle.

—**Lumekeka**, *Stat. form.* To take fire: *isibane asilumekeki*, the candle will not take light; *iviti lilumekekile*, the tinder has taken fire.

uku-Lumeza, *V. intrans.* To be fearful to look at (bad behaviour; a severe accident or wound); to be unbearable, disgusting, nasty: *ukutya kuyalumeza*, the food is nasty (from being gritty, setting the teeth on edge).

—**Lumexisa**, *Caus. form.* To inspire fear, disgust, aversion, horror: *inyoka iyandi-lumesisa*, the snake horrifies me.

uku-Lumka, *V. intrans.* To be careful, circumspect, prudent, wise; to beware: *ndilumkile*, I have experience, I am wise.

—**Lumkela**, *Rel. form. pass. lunyukelwa*. To care for; to beware of a person or thing; to be wise for, unto, etc.: *silumkele ungatèti nto imbi*, take heed that thou speakest not bad; *ulowo ebesilumkele ngokwakè*, everyone looked out for himself; *nditanda indlu apò ulunyukelwe kòna umpèfumlo wam*, I like the house where my soul is taken care of.

—**Lumkisa**, *Caus. form. pass. lunyukiswa*. (a) To make wise; to improve in understanding; to teach wisdom, to instruct: *lomntu ulunyukiswa ndim*, that person is instructed by me. (b) To warn of danger; to put one upon his guard. (c) Not to give what another has a right to or expects to get; to give one something not his share; to put to disadvantage by deceiving; to outwit, overreach, cheat: *ukuse singalunyukiswa nguye*, lest he should get an advantage over us.

isi-Lumkiso, *N. 4.* Warning.

i-Lumko, *N. 2.*

isi-Lumko, *N. 4.* } A wise, cautious, prudent, acute person.

ubu-Lumko, *N. 4.* Caution, experience, wisdom; prudence.

uku-Lumla, *V. trans. pass. lunyulwa*. To wean: *lumla umntwana ebeleni*, remove the child from the breast; *refl.* to deny one's self of any indulgence: *uyazi-lumla kwisono*, he weans himself, i.e. withdraws from sin.

i-Lunda, *N. 2.* (a) The hump on the neck of an ox by which it pulls in the yoke; fig. ambition, covetousness of honour: *utweswe ilunda*, he is proud. (a) A hill between the Transkei and Tembuland.

Lunga, 1. *Verb. pref.* of potent. mood 5 cl.: *ufefe lungafika*, sympathy may come.

2. *Neg. verb. pref.* of the same cl. (a) of dependent sentences: *tandaza ukuse utàndo lwakè lungapèli*, pray that his love may not have an end; (b) in relative sentences: *usizi olungatètekiyo*, unspeakable sympathy.

3. *Aux. of condit. mood*, see **Lunge** (2).

4. *Pres. tense, etc., of uku-Nga* (a) and (b), which see.

uku-Lunga, V. intrans. (a) To be right, just, equitable, useful, proper, becoming, fit, suitable, correct, orderly, well regulated, straight, good in a bodily and moral sense: *umntu ulungile*, the person is right; *amadoda alungileyo*, good men; *abantu abalungē kakulu*, very good people. *N. 8.* Goodness, good quality.

(b) To be parallel: *indlu ilunge naleyo*, the house is parallel with that one; *ulunge nam*, he stands right with me, he is on my side, of my party.

(c) To belong to: *lento ilunge kum*, this thing belongs to me; *ndinike impahla exilunge nam*, give me the things which belong to me; *iliswe lilunge pantsi kwelanga kanye*, the land lies just under the sun; *isimvu silunga ukuti sibe nomalusi*, a herdsman belongs to, *i.e.* is required for the sheep, or it is right that sheep should have a shepherd.

(d) To be prepared or ready: *sendlulungile*, I am prepared or ready; *ayikalungile*, it is not yet ready.

—**Lungeka, Stat. form.** To become right, useful; to come into the right state or condition; (this form is seldom used).

—**Lungela, Rel. form.** (a) To be right, good, fit, ready, etc., for: *useulungele- naku hambā?* are you ready to go? *into indilungele*, the thing is good for me, *i.e.* pleases me; *ayisalungele nto*, it is good for nothing; *balungelwe ukubulawa*, it is their due, *i.e.* they deserve to, or should be killed.

(b) To be better: *ubulungele ukusa*, it would have been better for you to come; *ukulungelwa kwakō*, you are better off, *i.e.* you have an advantage.

—**Lungelana, Rel.-recip. form.** To reciprocate good and kind acts towards each other; correspond with; to be congruous; to agree: *lungelana nokumangalelayo*, agree with thine adversary; *balungelene naye*, they agree with him, unite with him; *amaswi abo alungelene*, their words agree together.

—**Lungelelana, Rel. 2.-recip. form.** To be parallel to each other; to be abreast or side by side with each other; to correspond to each other; to be equally straight, right, good, etc.: *imisebenzi yabo ilungelelene*,

their work is equally good; *ayilungelelene intloko yakē*, his head was not right, *i.e.* he was out of mind.

—**Lungelelanisa, Rel. 2.-recip.-caus. form.** To make even; to make straight with each other.

—**Lungelelisa, Rel. 2.-caus. form.** To make equal, parallel, even, level, smooth; to give an account of: *kutula umhlaba apā ulungelelise indawo leyo*, take away the soil from here, and make that place even.

—**Lungisa, Caus. form.** To do good, right, justice; to rectify, mend, repair, arrange; to make ready; to equip, reward: *ndilungise*, give me what is my right or due, *i.e.* reward me, give me my payment.

—**Lungisana, Caus.-recip. form.** To do right to each other; to reform each other; to amicably settle an affair by mutual consent.

—**Lungisela, Caus.-rel. form.** To do right for, prepare for: *sisalungisela ukuhambā*, we are still preparing for a journey.

—**Lungiselela, Caus.-rel. 2. form.** To transact or perform a business properly for another; to be ready to serve others: *wolilungiselela kuye iliswi lam*, you must carry my word over to him correctly; *uyasilungiselela*, he makes himself ready to serve others.

i-Lunga, N. 2. An animal with large white spots or patches on a black skin, or black spots on a white body: *inkabi elunga*, a black and white ox.

isi-Lunga, N. 4. The share or portion which belongs to one by family right.

ubu-Lunga, N. 7. A small portion of hair plucked from the tailbrush of cattle, (signifying a state of right, property, or ownership in these cattle.) It is fastened round the neck or arm of an individual; done for young people, especially girls when they have some heart-sickness and none knows what is the matter with them or what can help them. The end aimed at is to cheer them by making them owners of property. In connection with it the superstitious belief is entertained that the wearing of these hairs wards off calamity. *Inkomo yobulunga*, the cow or heifer, given to a woman by her people as a kind of dowry is held sacred, and may not be taken nor even confiscated by the chief.

i-Lungakazi, *N. 2.* A black and white cow.

i-Lunga-legwaba, *N. 2.* Em. Species of cuckoo with white stripes on the wing.

isi-Lungelano, *N. 4.* Accord, agreement, harmony.

u-Lungelelwano, *N. 5.* Equity, sincerity, uprightness.

i-Lungelo, *N. 2.* A good-for, advantage, claim, privilege: *amalungelo am*, my privileges; *wasusa lungelo linjanina?* what advantage did he have?

i-Lungisa, *N. 2.* A righteous person.

isi-Lungisa, *N. 4.* A right action; righteousness, (very seldom used.)

ubu-Lungisa, *N. 7.* Goodness, rectitude, straightforwardness, righteousness.

um-Lungiseleli, *N. 1.* Lit. One who arranges or prepares, ready to serve others; a deacon.

(It must not be confounded with *umkonisi*. Jacob was an *umkonisi* to Leban, but Martha an *umlungiseleli* to Jesus.)

u-Lungiselelo, *N. 2.* Preparation.

Lunge, *1. Neg. verb. perf. 5 cl. (a)* Potent mood: *ukòlo lungecinywa*, (contrac. from *alunge*), faith may not be quenched.

(b) Before **ka**, **kò**, and **na**: *kukò ubumnyama xa lungekòyo utàndo*, there is darkness when no love is present; *abakùnga lungekabikò udaka*, they did not build before mortar was there; *ukòlo olungenamandla*, powerless faith.

2. Aux. of condit. mood: lunge-(lunga-) or *ngeluboniswa ufefe*, sympathetic feeling should or ought to be shown.

i-Lungu, *N. 2.* A knot or joint of reed, cane or grass; a juncture of limbs; a joint, limb, member of the body; *ilungu lomnwe*, a finger-joint; fig. a member of a society; *ilungu lebandla*, a member of the church or congregation; dimin. *ilungwana*, a small joint; *ilungwana lenyama*, a small piece of meat; fig. a part of a speech.

isi-Lungu, *N. 4.* All white civilised people.

ubu-Lungu, *N. 7.* Membership.

um-Lungu, *N. 1. pl. abelungu.* A civilised man, a white European; *umlungu one-devu*, a bearded fish.

um-Lungukazi, *N. 1.* A civilised, white European woman.

isi-Lungulela, *N. 4.* Acidity in the stomach; burning in the throat, indigestion.

um-Lungu-mabele, *N. 6.* Knobwood, milkwood (*Xanthoxylon Capense*).

uku-Lunguza, *V. trans.* To stretch or bend the head towards some object; to peep, look out closely, sharply, anxiously for something; fig. to visit a sick person, to show him sympathy.

—Lunguzisa, *Caus. form.* To cause to look, etc.: *indlala yamlunguzisa ubutyà-kala bakè*, dearth made him look to his ignorance.

u-Lupàpasi, *N. prop.* Tributary of the Indwe river.

u-Lusizi, *N. prop.* A river of Western Gcalekaland.

u-Lutuli, *N. prop.* (a) A tributary of the Tsomo river. (b) A tributary to the Zwaart Kei river.

u-Lututhi, *N. prop.* Sterkstroom.

u-Luyukuvu, *N. prop.* A hill on the East bank of the Tsomo river, so called from a Fingo who lived there in Hints's time.

u-Luzana, *N. prop.* Tributary of the Isidenge river.

Lwa, (a) *Poss. particle 5 cl.*: *utàndo lwe-ndoda* = *utàndo lwa-indoda*, the love of the man; (b) *Pron. subj. of the aorist 5 cl.*: *uluti lwagotywa*, the switch was bent.

uku-Lwa, (from **uku-La** †) *V. trans. pass. liwa.* To contend in conflict; to make a disturbance; to fight: *ndisè uku-lwa nawe*, I have come to fight with you; to struggle, resist: *walwa noyise*, he struggled against, resisted his father; to be angry or in wrath; to make war, fight a battle: *kwaliwa*, fighting took place; *kube kuliwe*, there has been a battle. Phr. *Balwa ngesinto sendlu yabo*, euphem. for quarrelling about conjugal rights.

—Lwana, *Recip. form.* To fight with one another, or together with others for a common cause.

—Lwela, *Rel. form.* To fight for: *usilwela yena*, he fights for himself.

—Lwelana, *Rel.-recip. form.* To fight for each other; to be confederate in war.

—Lwisa, *Caus. form.* To put one up for fighting; to help to fight.

ulu-Liwo, } *N. 5.* Attack, fight.

ulu-Lo, }

um-Lwi, *N. 1.* Quarreller, fighter.

um-Lwisi, *N. 1.* One who assists in fighting; a fellow-soldier.

ukuti-Lwa, *Lwe* and *Lwi*, *V. trans.*
(a) To drop a little thing into the water, pot, etc.; to throw it into the mouth. (b) To catch one running; to snatch, stop, hinder in passing.

i-Lwabi, *N. 1.* A robber; one who takes and swallows up everything.

u-Lwabici, *N. 5.* Home affairs.

u-Lwabiwo, *N. 5.* Apportionment, from **ukw-Aba**.

u-Lwabo, *N. 5.* The manner of dividing, see **ukw-Aba**.

Lwabo, *Poss. pron. 2 cl. pl. and 7 cl. sing., ref. to 5 cl.* Their: *utāndo lwabo* (*abantu*), their (the people's) love. Its: *uhambō lwabo* (*ubukumkani*), its (the kingdom's) progress.

u-Lwacane, *N. 5.* Kind of shrub.

u-Lwagcibe, *N. 5.* Sandy and rocky beach with bush along the sea; sandbank (?).

Lwakō, *Poss. pron. 3 p. sing. ref. to 5 cl.* His: *ufefe lwakō*, his sympathetic feeling.

Lwakō, *Poss. pron. 2 p. sing. ref. to 5 cl.* Thy: *ukōlo lwakō*, thy faith; 8 cl. ref. to 5 cl. Its: *ulwavila lwakō* (*ukufa*), its (the death's) sting.

Lwaku, *Temp. conjunctive, 5. cl. lwaku-feketā usapo*, when the children make sport.

ukuti-Lwale, *V. trans.* To surround, keep one by force (fog, smoke); fig. *abatiwe-lwale litatshi*, who are surrounded by a fog of haughtiness, i.e. are puffed up.

Lwalo, *Poss. pron. 2 and 5 cl. sing., ref. to 5 cl.:* Its: *ududumo lwalo* (*isulu*), its (the heaven's) thunder; *ulilo lwalo* (*usana*), its (the baby's) crying.

u-Lwalō, *N. 5.* Opposition, see **ukw-Ala**.

Lwalu, *Aux. 5 cl. (contrac. from lwaye lu); see Lwaye.*

uku-Lwalwa, *V. intrans.* To lie or to stand next to each other.

—Lwalwisa, *Caus. form.* To join or place next to each other, as the planks of a door or table-top.

u-Lwalwa, *N. 5.* A flat, low rock in a river bed or on mountains, usually with shallow indentations or holes in which water gathers.

ubu-Lwalwa, *N. 7.* The flatness of a low, thin rock.

Lwam, *Poss. pron. 1 p. sing. ref. to 5 cl.* My: *ukōlo lwam*, my belief.

u-Lwamfiti, *N. 5.* Kind of shrub with edible fruit.

isi-Lwana, *N. 4.* (Dimin. of **isi-Lo**), A small wild animal; a dangerous insect; also tapeworm.

u-Lwanaña, *N. 5.* A foolish braggart.

u-Lwandle, *N. 5.* pl. *ilwandle*. The sea, ocean; loc. *elwandle*, in or on the sea.

u-Lwandile, *N. 5.* Sound caused by a person or animal in running or walking; fig. rumour; see **ulw-Andile**.

Lwanga, Aorist of 5 cl. of **uku-Nga** (a) and (b) and **ukw-Anga**, which see.

u-Lwangā, *N. 5.* The portion of game or a slaughtered beast (the breast and fat attached thereto,) presented to the chief.

u-Lwantunge, *N. 5.* A shiftless person, not steady or persevering in any occupation.

isi-Lwanyana, *N. 4.* (Dimin. 2. of **isi-Lo**.) Collective name for all sorts of very small wild animals, vermin, reptiles, insects, etc.

Lwa-olo, 5 cl. Everyone, each.

Lwase, *Poss. part. 5 cl. used with locatives:* *uhlanga lwase mzini*, a foreign nation.

Lwaso, *Poss. pron. 4 cl. sing., ref. to 5 cl.* Its: *ufuduko lwaso* (*isizwe*), its (the tribe's) removal.

ukuti-Lwasu, *V. intrans.* To get up, rise quickly to go away.

i-Lwasulwasu, *N. 2.* That which is soft, light, worn out, thread-bare.

u-Lwatile, *N. 5.* Hippobromus alata, horse-wood used as medicine for sore eyes and syphilis.

u-Lwatsāka, *N. 5.* A heap (of pumpkins) lying about; a group.

u-Lwavela, *N. 5.* Inward alarm of conscience; fear of evil arising from a bad conscience in consequence of evil conduct; suspicion of one's self; self-condemnation; suspicion of evil intentions on the part of others towards one's self; suspicion of guilt without proof; ill humour.

u-Lwavila, *N. 5.* pl. *isamvila*. Sting of bees, etc.

u-Lwāvivi, *N. 2.* To be wholly against a

thing; to discard, exclude it : *abantu balulwavivi*, the people are disputing, picking a quarrel.

Lwawo, *Poss. pron.* 6 cl. sing. and 2 cl. pl. ref. to 5 cl. Its: *uhlaza lwawo (umti)*, its (the tree's) greenness. Their: *ukoso lwawo (amehlo)*, their (the eyes') ball.

Lwaye, *Aux.* of compound tenses, 5 cl. : *utāndo lwaye lungapeli*, (contrac. into *lwalu*), love was not ending, or did not end.

Lwayo, *Poss. pron.* 3 cl. sing. and 6 cl. pl. ref. to 5 cl. Its: *utāngo lwayo (intsimi)*, it's (the garden's) fence. Their: *udonga lwayo (imisi)*, their (the villages') wall.

Lwaza, *Auxil. pref.* 5 cl. sing. : *lwaza lwapela utāndo lwakè*, then his love came to an end; see **uku-Za**.

Lwazo, *Poss. pron.* 3, 4 and 5 classes pl. ref. to 5 cl. Their: *utāndo lwazo (intombi)*, their (the girls') love; *udini lwazo (isitya)*, their (the vessels') rim; *ukolo lwazo (intlanga)* their (the nations') belief.

u-Lwelwe, *N. 5.* Infirmary, weakness.

ubu-Lwelwe, *N. 7.* A long-standing affliction, chronic disease.

um-Lwelwe, *N. 6.* Infirm, weak person; one who continues in a state of sickness.

Lwenu, *Poss. pron.* 2 p. pl. ref. to 5 cl. Your: *usapo lwenu*, your family.

Lwetli, *Poss. pron.* 1 p. pl. ref. to 5 cl. Our: *ufefe lwetli*, our sympathetic feeling.

u-Lwezi, *N. 1.* The month of November. Em. October or November.

ukuti-Lwi, *V. intrans.* To come out a little (smoke); see **ukuti-Lwa**.

u-Lwimi, *N. 5*, pl. *ilwimi*. Tongue; fig. language: *siyabeva bona betetā ngesakowetli ilwimi*, we hear them speaking in our own tongues. Phr. *utet' ulwimi*, you speak lies; you wilfully violate the truth; you intend criminally to deceive; *unolwimi*, lit. you have a tongue, *i.e.* a lying one, you tell lies; *lulwimi lwam!* I nearly told a lie!

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M is a labial and has the same uniform sound in Kaffir as in most other languages; before *b*, *p* it gives these letters their expired sounds; it is sometimes elided in the prefixes *im*, when the stem commences with *m*.

When it occurs in the middle or at the end of stems of nouns and verbs, euphonic changes take place :

(a) *M* into *ny* in the locative case and the passive voice: *umlomo*, mouth; *emlonyeni*, in the mouth; *ndiyatuma*, I am sending; *ndiyatunyuwa*, I am sent. Those nouns however, which do not admit this change in their original form, as *igama*, name; *egameni*, in the name, take it in their diminutive: *iganyana*, a little name; *inkomo*, cattle; *inkonyana*, calf.

(b) *M* before *b* into *nj* : *umlambd*, river; *emlanjeni*, in the river; *wabambā*, he caught; *wabanjwa*, he was caught.

(c) *M* before *p* into *ntsh* : *ubuhlwempu*, poverty; *ebuhlwentshini*, in poverty.

(d) *M* before *l* or *s* into *nyu* : *ndinqumla*,

I cut off; *ndinqunyulwa*, I am cut off; *watyumsa*, he crushed; *watyunyuwa*, he was crushed.

M 1. is the shortened form of the pers. pron. 1 p. sing. *mi*: *mana*, I, from the emphat. *mina*; *ndim* from *ndimi*, it is I, or by me; and as such joined to the poss. particle it is :

(a) *Poss. pron.* My: *amahashe am*, my horses; *intsimi yam*, my garden.

(b) Used with prep. : *watetā kum*, or *ngam*, he spoke to me or about me.

(c) Follows the copula : *ndim*, It is I, and expresses causal relationship: *lomntwana wabetwā ndim*, this child was beaten by me.

2. *Pron. obj.* of 3 p. sing. 1 cl. : *ndamtuma lomntu*, I sent this person; *wampēka lombōna*, he cooked this maize.

Ma, *Aux.* or short imperative of *uku-Ma* (?) prefixed to the Subjunctive. It is used with a hortative, or imperative meaning "must, let" : *mandibāle*, allow me to write or let me write; *mautānde*, do thou love; *masihambē*, up or stand (?) let us go;

nditètà lomsebenzi emasiwusebense, I speak of this work which we must work; *mayibe iyasiwa lento*, surely this thing is known. In the 1 cl. sing. and 2 cl. pl. *k* is usually inserted: *makahambè*, shortened *mahambè*, let him go; *moyike*, let him fear.

uku-Ma (ukw-Ema), *V. trans. and intrans.*, pass. *miwa*; perf. *mi* with pres. signification, *ndimi*, I am standing; abbrev. rel. 2 cl. pl. *amá* or *emá*, who or which stand; absol. past *āma* or *ēma*, they stood; conjunc. past *ama* or *ema*, and they stood; short present *āma* or *ēma*, they stand, imperat. *yima*. (a) To stand in an erect position; to stand still, to stop: *suk'ume*, rise and stand erect; pl. *suk'umani*; *nim'apò*, remain where you are; *wema njengentaba*, he stood fixed, unmoved, as a mountain; *ndimi emnyango*, I am standing at the door. Phr. *umhlaba umi kwangopòtè*, the earth stands just the same as ever.

(b) To be stationed: to dwell, live, exist: *umi pina?* where do you live or dwell? to inhabit, possess: *iliswe limiwe nga-Batwà*, the country is inhabited by Bushmen; *bayawuma lomsì*, they inhabit, occupy, possess this place; *eliliswe lima ngaselwandle*, this country lies near or borders on the sea; fig. to be dependent on; to rely on: *simingamandla akò*, we depend upon or are upheld by thy strength. *N. 8.* State, existence, condition, quality, duration: *ukuma kwehlabatì*, the state of the world.

—**Mana**, *Recip. form.* To stand next to each other; to continue to act in a certain way. It is followed by the infin. or particip.: *ndiman' ukutètà*, I continue speaking, or I often speak; *bebemana betànda*, they continued to love. It is also used as a kind of optative: *ngamana*, (contrac. from *wanga ungamana*) *wasinceda!* O that thou wouldst (continue to) help us! *ngamana kwaba njalo!* O that it may (continue to) be so!

—**Meka**, *Stat. form.* used as *N. 8.* The being or substance of a person or thing: *ukumeka kuka-Tixo*, the being of God.

—**Mela**, *Rel. form.* (a) To stand for a purpose, or instead of another person, as witness, godfather, surety: *nimele-nina nondele ezulwini?* why stand ye looking

into heaven? *wamela ukutètà*, he stood for the purpose of speaking; *umele ngama*, he stood far off; *wena usalimele ngama iliswi lika-Tixo*, thou who art still standing far from the word of God; *ebemele kufupì*, he stood near; *ndimele ematyale-ni*, be security for me in the court; *kāumele umntwana wam*, kindly be godfather to my child; fig. to bear, endure: *umele inxano*, he endured thirst; *yimele!* wait for it! *ndisimela*, I stand for myself, defend myself.

(b) To stand against, withstand, oppose, defy, importune, urge: *undimele ngani-na?* why do you importune me? Idiomatic: *leqiya imelwa yinto-nina?* lit. this handkerchief is standing against or for what? *i.e.* what is wanted for it? what is the price of it? for what is it to be purchased? *isono simelwa kukufa*, sin is worthy of, *i.e.* paid, punished by death.

(c) Active and passive voice express "must": *zonke esonto simele ukuhla*, these things must needs come to pass; *ndimelwe kukuba or kukutì ndisenze esonto*, I must do these things.

—**Melana**, *Rel.-recip. form.* (a) To stand next or near to each other, *i.e.* to be neighbours: *simelene nabo*, we dwell, live next to them; *iliswe limelene neli*, that country lies near to this. (b) To stand in a defiant posture, to be against or opposed to each other: *ndimelene naye*, I am opposed to him.

—**Misa**, *Caus. form.* To cause to stand; to set, plant, fix, put in an erect posture: *yimise ibòkisi*, put the box on its bottom, the opening to be right up; *kwamiswa amatye emideni yomhlaba wakè*, beacons were erected on the boundaries of his farm; *misa udonga*, set or build up a wall; *mis' apà*, stand firm here; *wasimisa enyameni*, he aimed at the mark (bullseye); fig. to institute, appoint, ordain: *ukumisa inkosi*, to institute a chief; *ngomhla omisiweyo*, at the appointed day; to establish, confirm: *iliswi lam ndiya kulimisa*, I will establish my word; *misa inkabi yam*, lit. make my bullock stand *i.e.* alive; retribute, redeem my bullock, (said to the man, to whom an ox or any

other thing was lent which was lost or injured through negligence).

—**Misela**, *Caus.-rel. form.* To set, fix, put, etc. for: *kwamiselwa ama-Xosa inkosi*, a chief was appointed for the Kaffirs; *wasimisela lonkonzo*, he offered himself for that service; fig. to allot a child of a prolific woman to one who has no children; to restore, compensate, redeem, ransom: *makayimisele inkomo ngenkomo*, he shall pay ox for ox; *makazimisele (izitá) owuphembileyo umlilo*, he that kindled the fire shall make restitution (for the burnt sheaves); to edify by preaching; to give barren women medicine.

—**Miselana**, *Caus.-rel.-recip. form.* *Amaswi aké amiselene*, his words are substantiated.

—**Miseleka**, *Rel.-stat. form.* *Iliswi elimiselekileyo*, a word that stood the test.

u-Ma-bopé, *N. 1.* Lit. a strong binder. (a) Any plant, as a vine, climbing and holding fast by intertwining. (b) *Acridocarpus Natalitius*, Tuss. (c) State of being pell mell with the enemy in war. (d) Magical knot. A charm by which one gets bound or banned, so as to be unable to move or succeed: *siya kukusela ebuninsini bomabopé bakó*, they shall come upon thee in the abundance of thy enchantments; *sekungafunyanwa kuni obopá ngomabopé*, there shall not be found among you a charmer.

isi-Ma-kade, *N. 4.* Lit. that which is of long standing, lasting; which is constant, continual, perpetual; a fixed object, as a large bush, rock, house.

isi-Ma-mhlaba, *N. 4.* Landowner.

ubu-Me, *N. 7.* Condition; state, form; standing, relative position to another, rank: *usebumini amdale kubo*, he is in the condition, in which he created him; *watábátá ubume bomkónsi*, he took the form of a servant.

i-Meko, *N. 2.* } Essential quality, constitution of any person or thing: *isimeko sika-Tixo*, the attributes of God.

um-Melani, *N. 1.* Opponent.

u-Melani, *N. 1.* Rogue, marauder, robber.

um-Meli, *N. 1.* A representative, surety

(for keeping the peace: *ummeli woxolo*); godfather; an opposer.

u-Melwane, *N. 5.* Neighbourhood.

um-Melwane, *N. 1.* Neighbour; *ummelwanekasi*, female neighbour.

um-Mi, *N. 1.* pl. *abemi*. Inhabitant.

isi-Miselo, *N. 4.* } That which is ordained
um-Miselo, *N. 6.* } or instituted; ordinance, statute, command.

isi-Miso, *N. 4.* Statute, institution.

um-Miso, *N. 6.* Basis, foot, stand.

i-Mo, *N. 3.* Abode, state, condition, habit, humour, temper: *ukulahleka kwemo*, lost state.

isi-Mo, *N. 4.* Standing, rank, relative position; form, shape, frame; quality, disposition; *isimo saké yinkosi*, his rank is that of a chief.

ubu-Mo, *N. 7.* Dwelling.

u-Ma, *N. 1.* My or our mother; *ma!* exclamation of wonder or grief, used also in swearing by the mother or sister: *batétá ngesakomawabo intétó*, they spoke in their own mother tongue.

u-Mabonwabulale, *N. 1.* Burrweed (*Baca*).

u-Mabulwane, *N. 5.* Worth, value; *isinto esingumabulwane*, things which every one values and speaks of.

u-Madama, A petty Kaffir chief, see **ama-Mbambó**.

u-Madikazi, *N. 1.* Em. Month of August.

u-Madolwana, *N. 5.* Kind of grass (*Chloris compressa*), the roots of which are boiled as medicine for cold, cough and rheumatism.

u-Mafungwashe, *N. 1.* The elder sister by whom one swears.

u-Magungqu, *N. 1.* Rat, = **i-Buzi**.

u-Magxa and **u-Nomagxa**, *N. 1.* A gin-bottle, so called from its square, high shoulders; (cf. **i-Gxa**).

u-Magxwala, *N. 1.* Maize ready to be reaped.

u-Maham, *N. 1.* Kind of weeds with yellow flower.

kwa-Makábalekile, *N. prop.* A steep, long ascent from the Debe in the direction of Burnshill, where one gets tired.

isi-Makade, see under **uku-Ma**.

u-Makanda, *N. 1.* Surname of the Kaffir prophet Nxele.

ukuti-Makata, *V. intrans.* To be astonished.

—**Makatisa**, *Caus. form.* To astonish.

isi-Makata, *N. 4.* Wonder, astonishment.

u-Makazi, *N. 1.* My aunt; sister of my mother.

u-Makulu, *N. 1.* My grandmother.

u-Makwababa, *N. prop.* Tributary of the Umgwali river (Western Transvaal).

u-Malamane, Relative, etc., see **um-Ala-mane**.

u-Malane, *N. 1.* Opponent, see **ukw-Ala**.

u-Malangazana, *N. 1.* The flat between St. Mark's and Bolotwa; locat. *kwa-Malangazana*.

u-Malatō, *N. 6.* The forefinger, see **ukw-Alatā**.

u-Malatiso, *N. 6.* Waymark, etc., see **um-Alatiso**.

i-Mali, *N. 3.* Value, worth, price, money, current coin.

u-Malume, *N. 1.* Maternal uncle, a married sister's elder brother, who becomes after the death of her father the possessor of the dowry and protector of her children. The children only call him by this name.

u-Malūsi, Herd, see **ukw-Alūsa**.

u-Malūsi, Circumciser, see **um-Alūsi**.

Malunga, *Prep. and Adv.* In reference to, in respect of, about: *malunga pakati*, just inside; *ngokumalunga e-Node*, about or in the North; *malungana* and *malungela*, parallel with, *malungana nendlu yam*, opposite my house; *malungana nelixa*, about this hour; *indlu yam imalungela nentaba*, my house is in a line with the mountain; cf. **uku-Lunga** and its derivatives.

i-Mambā, *N. 3.* Python.

i-Mambāne, *N. 2.* Zulu,=**in-Dodana**, (used jokingly only).

Mame! Zulu. *Interjec.* of surprise: hallo! or grief: O mother, my mother!

uku-Mamela, *V. intrans.* To lurk, listen secretly; listen to a sound heard indistinctly; *simameleni intaka*, listen to the birds (singing).

isi-Ma-mhlaba, see **uku-Ma**.

Mamo!=**Mame!**

ukuti-Mamnge, *V. intrans.* To be forsaken, deserted; to be an orphan.

u-Mana, *N. 1.* Em. Son: *umana ka-Mtili*, Mtili's son; cf. **u-Nyana**, *m* becomes *ny*.

u-Mananeli, **u-Manani**, **u-Mananisi**, **u-Mananiseli**, see **ukw-Anana**.

Mandi and **ubu-Mandi**; Em. for **Mnandi** and **ubu-Mnandi**.

i-Mandi, *N. 2.* Little Fish river, tributary to the Great Fish river.

um-Mandla *N. 6.* The thereabouts; region, environs, track of land, division.

u-Mandlalo, Mat, bed, etc., see **um-Andlalo**, from **ukw-Andlala**.

u-Manduleli, **u-Mandulo**, see **um-Anduleli**, from **ukw-Andula**.

Mandundu, *Adj.* State of being worse: *umntu ofayo umandundu*, the sick person is worse; *umoya umandundu*, the wind is getting stronger.

ukuti-Manga,=**uku-Mangala**.

isi-Manga,
isi-Mangamanga, } *N. 4.* A marvel, an event which causes wonder, contrary to the usual order: *ndinesimangamanga*, I have a wonder, i.e. I am surprised; phenomenon, omen; cf. **isi-Helegu** and **um-Mangaliso**.

uku-Mangala, *V. intrans.* To be startled, amazed; to start back: *ihashe liyamangala*, the horse is startled; fig. *umangele ngendaba*, he wondered at the news; to object, contradict, oppose; to be obstinate, not yielding to reason: *wamangala nalan-to*, he refused to give up that thing; to lodge a complaint, or bring an action at law.

—**Mangalela**, *Rel. form.* To complain of the conduct of another; to accuse a person of a crime or misdemeanour: *umangalelewe ngubani?* who accuses you? to commence a lawsuit against another: *ndiya kukumangalela e-ofisini*, I shall bring you into court.

—**Mangalelana**, *Rel.-recip. form.* To accuse mutually.

—**Mangaleleka**, *Rel.-2.-stat. form.* To be reprovably, accusable: *ukuso ningabi nakumangaleleka*, that ye may be unprovable.

—**Mangalisa**, *Caus. form.* To startle, astonish; to cause wonder and astonishment: *into emangalisayo*, a wonderful thing.

um-Mangaleli, *N. 1.* A litigant, complainant, plaintiff; one who lays information or institutes proceedings at law against another.

isi-Mangalelwano, *N. 4.* Mutual lawsuit.

um-Mangaliso, *N. 6.* That which causes amazement, surprise, wonder; a miracle; anything which astonishes or is beyond comprehension.

isi-Mangalo, *N. 4.* }
um-Mangalo, *N. 6.* } Objection, contradiction, complaint.

um-Mango, *N. 6.* An elevated tract of land, hillside, mountainslope, ridge: locat. *emmanngweni*, on the hillside.

Manqanci, }
Manqanji, } *Adv.* Before, first, sooner than others: *wafika manqanci*, he came before (all others came).

u-Manqindi, *N. 1.* Name of Satan; cf. **uku-Nqinda**.

isi-Mantshiyane, Lamentation, etc.: *walila esimantshiyane*, he made a loud lamentation; = **isi-Jwili**; cf. **i-Ntshiyane**.

i-Mantyi, *N. 3.* and **u-Mantyi**, *N. 1.* A Magistrate (Kaffirised).

uku-Manyá, *V. trans.* To bind or join together very closely into one piece or state; to make two things into one, as spars are bound together in shipbuilding, or pieces of iron are welded: *oko u-Tixo akumanyileyo makungahlulwa mntu*, what God has joined together, let no man put asunder.

—**Manyana**, *Recip. form.* To join, one with another; *bamanyana bobabini*, they joined together with one another.

—**Manyanisa**, *Caus.-recip. form.* To cause to join.

—**Manyela**, *Rel. form.* To bind one thing to another.

isi-Manyaniso, *N. 4.* A joint.

u-Manyano, }
u-Manyeko, } *N. 5.* Combination, association, union.

uku-Manyalaza, *V. intrans.* To writhe with pain.

uku-Manyanga, *V. trans.* To roll together (a mat, carpet, etc.), and tie fast.

u-Manyisikazi, A wet nurse; see **ukw-Anyá**.

u-Manyube, *N. prop.* A forest in Eastern Gcalekaland.

ubu-Manzi, *N. 7.* Moisture, wetness; dampness, see **ama-Nzi**.

u-Manzi-mdaka, *N. prop.* A tributary of the Tsomo river.

u-Mapásane, *N. prop.* A river of Eastern Gcalekaland.

u-Masasawuli, *N. 5.* Outstretched, spreading branches (dry or green); brushwood: *lomti umasebe amasasawuli*, this tree whose branches are outstretched.

ukuti-Masi, *V. intrans.* To be misty or beclouded in mind, so as to manifest indifference to passing events; to be forgetful: *ndisuke ndati-masi*, I was forgetful.

i-Masi, *N. 3.* Indifference, forgetfulness of mind; a beclouded understanding, oversight: *unemasi*, one who is sent to do or say something, or one who intends to steal, and forgets it.

i-Masisi, *N. 3.* Measles, Kaffirised from the Dutch *maselen*.

uku-Matá, *V. intrans.* To be stupid, silly, sottish, indifferent, indolent, spiritless, apathetic: *umntu ontlisiyo imatileyo*, an indolent, spiritless person.

—**Matéla**, *Rel. form.* To be stupid for: *uyimatéle lento*, he cannot comprehend this thing.

—**Matísa**, *Caus. form.* To make stupid; to stupify.

i-Matá, *N. 2.* }
isi-Matáne, *N. 4.* } A spiritless, silly, stupid person: *usisimatáne*, he is a spiritless person.

Matanci, *Adv.* First; see **i-Tanci**.

u-Matebenqa, *N. 1.* The eldest, greatly beloved daughter.

u-Matòle, *N. prop.* Right tributary of the Keiskamma river; (cf. **i-Tòle**).

ukuti-Matsha, }
uku-Matsheka, } *V. intrans.* To be sad, cast down, which is shown in the face and by inability to speak: *lomntu umatshekile kunene*, this person is very sad; used also abusively: *uhleka-ni? matsheke!* what do you laugh at? you will rue it!

i-Matshisi, *N. 3.* Matches to make fire with; Kaffirised from the English.

u-Matunga, *N. 1.* Generic term of plants

- used for inserting in cuts (**uku-Qapula**), and in case of broken limbs, sprains, etc.
- u-Matúpa**, *N.* 1. Month of August.
- Mawo!** (from **u-Ma**) *Interjec.* of astonishment. Wonderful! prodigious! strange! of sorrow: *mawo, umntwanam!* alas, my child!
- u-Mawokulu**, *N.* 1. My grandfather; pl. *omawokulu*, ancestors.
- u-Mawolume**, *N.* 1. Name by which children call their mother's brother: *u-Dyosi ngumawolume or ngumalume*, Dyosi is my mother's brother.
- Maxa, maxenikweni**, *Conj.* When; see **i-Xa**.
- Maxeshikweni, } Conj.** When; see
Maxeshinikweni, }
i-Xesha.
- uku-Mayamayaza**, *V. intrans.* To be at a loss, confused, so as not to be able to give an answer or to explain an action.
- uku-Mayana**, *V. intrans.* Lit. to rain lightly at first, but getting heavier; *wensa kwanga kumayana*, it seemed as if he could do nothing, but nevertheless he succeeded; *watètà kwanga kumayana*, he spoke apparently little, but it became much nevertheless; *kwanga kumayana, kanti hayi*, at first he was despised, but afterwards he became great.
- isi-Mayamayana**, *N.* 4. A mute spectator who has nothing to do; used as *Adj.* Dumb from terror, or sorrow.
- Maye!** *Em. Interjec.* of pain and sorrow. Alas! oh, my! *wakàla wati, Maye!* he cried out (when beaten) oh!
- Mayela**, *Prep.* Near to, in a certain locality, about such a place, thereabouts: *mayela nokufa*, near death; *indlu yam imayela naleyo kabawo*, my house is near to, in the same locality as my father's; in reference or in respect to, about,=**malungana**.
- i-Mayile**, *N.* 3. A mile (Kaffirised from the English).
- u-Mazantsana**, *N.* 1. A person whose body is too long for his legs; fig. improper words put by children between the words of songs; a parody.
- i-Mazi**, (others: **im-Azi**) *N.* 3. A female animal of any kind, commonly a cow:

imasi yohlobo, a choice cow; dimin. *ima-sana*, a little cow.

ubu-Mazi, *N.* 7. The state, age, quality of a female animal.

u-Maziseleli, One who makes known for; see **ukw-Azi**.

ukuti-Mbà, *V. trans.* To heap fuel in kindling a fire.

ukutàna-Mbà, *Recip. form.* Fig. to be joined.

uku-Mbà, (**ukw-Embà**, others **uku-Mùbà**), *V. trans. pass. mbiwa.* To dig (holes); to excavate: *wembà umtòmbò*, he digged a well; to dig up that which is in the ground: *yimbà amatapile*, dig up the potatoes; *amadoda ambà* or *embà*, abbrev. rel., the men who dig; absol. past: *āmbà* or *ēmbà*, they dug; conj. past: *ambà* or *embà*, and they dug; short pres.: *āmbà* or *ēmbà*, they dig.

Mbēka, *Stat. form.* To become dug: *umnxūma umbēkile*, the hole is dug; to be fit for digging: *umhlaba awumbēki*, the ground does not dig well, i.e. it is hard.

Mbēla, *Rel. form.* To dig for or in a certain place: *simbēla igolide*, we are digging for gold; fig. to torture a person accused of witchcraft: *lendoda yambēlwa*, this man was tortured (by putting hot stones and black ants on his naked body); see **is-Apòmpòlo**.

um-Mbēlo, *N.* 6. The act of torturing.

um-Mbēlwa, *N.* 1. The person who is declared to have hidden a charm.

isi-Mbà, *N.* 4. A clod or cake which can be grasped with the hand; a handful: *isi-mbà sobulongwe*, a cake of cowdung; *isi-mbà sesonka*, a cake of bread.

ama-Mbàlu, *N. prop.* The Kaffir chief *Umbàlu's* tribe.

uku-Mbāmbālala, *V. intrans.* To be buried with great honour and ceremony.

uku-Mbāmbāzela, *V. trans.* To pat a child to make it sleep; to strike the breast with open hands, as in joyous surprise, or in lamentation, when one is in danger or calamity, e.g. when one is carried away by a river; to cry hard, loud. It is also used of the anxious fluttering and crying of a bird when its young ones are snatched away by a bird of prey.

uku-Mbambisa, *V. intrans.* To take leave, bid farewell; to present compliments.

—**Mbambisela**, *Rel. form.* To give greetings, compliments to: *ndimbambisele kuye* or *yena*, give my compliments to him.

ama-Mbambbō, *N. 2.* The tribe of the chief *u-Madama*, who formerly lived at Pato's kraal near Beresford.

uku-Mbāndaza, *V. intrans.* To speak with some uncertainty or awkwardness.

ukuti-Mbāndlakanya, *V. intrans.* To sound forth, make itself heard; to meet or come upon one suddenly, *e.g.* a friend who has been away for a long time.

uku-Mbārāza, *V. trans.* To fight, give blows, boxes or slaps on the ear with the fist; to thump with the hand.

u-Mbāsa, *N. 1.* Em. The month of March.

uku-Mbātsha, *V. intrans.* To be barren: *iliswe limbātshile*, the country is barren.

i-Mbātsha, *N. 3.* Barrenness.

ukuti-Mbātyu, *V. trans.* To spread or tie a wet cloth round.

uku-Mbātyula, *V. trans.* To whip, flog, lash, scourge with a stick; to buffet, strike in the ribs.

isi-Mbātyulo, *N. 4.* A scourge or flail.

ukuti-Mbē, To run very fast, etc., = **ukuti-Mbēmbē**.

Mbējembēje, *Adj.* Diversely coloured, speckled.

isi-Mbēketē, *N. 4.* A fast runner.

isi-Mbēlembēlana, *N. 4.* A short, stout person or thing.

ukuti-Mbēmbē, *V. intrans.* To run very fast, or fast and continually.

ukuti-Mbēmbētshē, *V. intrans.* To be quick, swift as the wind.

i-Mbēmbētshane, *N. 3.* }
isi-Mbēmbētshane, *N. 4.* } Swiftness,
celerity: *usimbēmbētshane*, he is a fast runner.

uku-Mbēnda, *V. trans.* To provoke, incense, exasperate.

—**Mbēndana**, *Recip. form.* To provoke one another.

—**Mbēndisa**, *Caus. form.* To cause provocation: *ihashe lam liyandimbēndisa*, my horse provokes me.

ukuti-Mbēnde, *V. intrans.* used mostly in the *Recip. form.* To be on one's heels;

to follow hard or determinedly after one; to stick to one: *inja itēne-mbēnde nenyamakasi*, the dog kept close to the game and would not leave it.

i-Mbēwu, *N. 3.* Seed; from **uku-Mbā**.

Mbi, *Adj.* Another, other, of a different sort. It takes (sometimes double) the re-present. (euphonic) syllables of the preceding noun as prefixes, *a, i, u* preceded by their semivowels: *wumbi umntu*, another person; *akukō mntu wumbi*, there is no other person; *limbi ihashe*, a horse of a different description; *andinibāleli nto simbi* or *simbi isinto*, I write no other things to you; *batābātā matye wambi*, they took other stones; *siyinto-nina isono esisimbi onaso?* which is the other sin you have? *akukō ndlela eyiyimbi-na?* is there no other way?

The form **okumbi**, this other, is used with negatives: *umntu ongenakumbi*, a person who has no other side, *i.e.* an unchangeable, virtuous, single-minded person: *xa sukuba iliso lakō lingenakumbi*, if thine eye be single; *ngentliziyo engenakumbi*, with singleness of heart.

Derivatives: **ngakumbi**, *Adv.* denoting increase of quality or action; it signifies "more, better, again, furthermore": *yenze ngakumbi*, do it again or better; *salila ngakumbi*, we wept the more; *uyāfa ngakumbi nāmhlā*, lit. he is more sick, *i.e.* he is worse, to-day; *ngokokumbi*, Especially, in particular; *mhlāumbi*, *Conj.* Or, see **um-Hla**, under **uku-Hla**.

uku-Mbimbītēka, *V. intrans.* To cry, whimper, as a child.

uku-Mbinambineka, *V. intrans.* To be angry and have evil thoughts in the heart: *usuke wambinambineka, akatētā*, he was angry and would not speak.

uku-Mbitēla, *V. intrans.* To die without speaking.

um-Mbitēle, *N. 1.* A person who is angry, thinks evil in his heart without telling it; a person who does not speak when dying on account of his having wickedness in his heart.

um-Mbiti, *N. 6.* pl. *imimbiti*. Deep hole, pit; deep pool in a river; dimin. *umbitāna*.

i-Mbiwa, *N.* 3. (from **uku-Mbá**). Species of wild spinach growing exuberantly in old cattle kraals; weeds which are dug out and eaten in times of scarcity; *imbiwa yabatwá*, a garden-weed resembling *imbiwa*.

ukuti-Mbó, *V. intrans.* Sound of falling down.

aba-Mbó, *N.* 1. *Pl. only.* The Natives of the countries eastward of the Umtata. The Fingoes as coming from those parts are commonly called by this name.

i-Mbó, *N.* 3. The North-east region; the loc. *embó*, in the North-east, only is used.

i-Mbó, *N.* 3. That which is precious, valuable, golden; which is one's own; see **uku-Lahla**.

isi-Mbó, *N.* 4. Usage, custom, manner, style, attitude; pl. actions or gestures which a person exhibits in moving or dancing peculiar to him, by which he distinguishes himself from others; ideas, notions rooted in the mind; fashion, ornament.

uku-Mbómbá, *V. intrans.* To grumble (in walking).

uku-Mbómbózela, *V. intrans.* To speak in a mumbling manner, so that what is said cannot be understood.

isi-Mbónono, *N.* 4. Continual lamentation, outcry.

isi-Mbótoma, *N.* 4. (a) An iron bolt or spike; a crowbar; *=isikóndo sentsimbi*. (b) A remaining individual whose connections are dead or gone elsewhere.

uku-Mbófoza, To fight, etc. *=uku-Mbáfaza*.

Mbóxo, *Num.* Eight: *amadoda ambóxo*, eight men; *inkomo eximbóxo*, eight head of cattle; cf. **isi-Bózo**.

isi-Mbóxo, *Ordin. numb.* The eighth: *inyanga yesimbóxo*, the eighth month.

Mbóvu, *Adj.* Very near: *ndimbóvu*, I am very near.

isi-Mbúku, *N.* 4. Mass, bulk, substance, heap, body; the whole sum, comprehension, chief matter: *ndambona isimbúku sodwa*, I saw him, only as a mass, not distinctly.

ubu-Mbúku, *N.* 7. The main, chief, principal thing.

uku-Mbúlula, *V. trans.* To investigate,

examine, search, espec. to produce, find out, exhibit to view charms (*ubu-Ti*) by which people have been bewitched; to confiscate entirely, not leaving anything.

—**Mbúlulisa**, *Caus. form.* To cause to exhibit to view, etc.

Mbuna, *Adj.* Used of that which has lost its native wildness, *i.e.* has become tame: *ihashe limbuna*, the horse is tame.

isi-Mbúru, *=isi-Mbúku*.

i-Mbúwa, *=i-Mbiwa*.

Mdaka, *Adj.* Duncoloured, etc.; see **im-Daka**.

u-Mdange, *N. prop.* The younger brother of *Hleke* by the same mother, both being sons of *Tshiwo*, the great Xosa chief. The tribe descended from *Mdange* is called *imi-Dange*. Their chiefs of greatest renown were *Bótoman* and *Tola*.

u-Mdumbá, *N.* 1. The month of February, (from **um-Dumbá**).

ubu-Me, Condition, etc., see **uku-Ma**.

i-Meko,
isi-Meko, } Constitution of a person, etc.; see **uku-Ma**.

i-Mela, *N.* 3. A knife (from the Dutch *mes*).

u-Melelo, Confluence, see **um-Elelo** under **ukw-Ela**.

u-Melwane, Neighbourhood, } see under
um-Melwane, Neighbour, }
uku-Ma.

uku-Mema, *V. trans. pass. menywa*. To exclaim, call out, proclaim; to call or invite to a feast, gathering or entertainment: *ndiyayimema icawa*, I invite to come to church; to cite at law; to summon; to bring an action at law against one: *ndiyalimema ityala elinaye*, I proclaim his guilt or crime; *ndimema imali kuye*, I claim or call in my money from him.

—**Memana**, *Recip. form.* To give a friendly invitation to each other; fig. to go to law, to implead one another.

—**Memeka**, *Stat. form.* (a) To utter or give out a sound like *me-ma*. (b) To be guilty.

—**Memela**, *Rel. form.* To invite, call to a gathering for another person.

—**Memelela**, *Rel.-2 form.* To hum to the calves in milking; fig. to praise, extol, sing, triumph, especially over a conquered enemy.

isi-Mema, *N.* 4. The howling of dogs; fig. an exclamation of grief and sorrow.

u-Memelelo, *N.* 5. The humming to the calves in milking; triumphal song with dancing before commencing a war, when the wings of cranes are fastened and shields shaken; and after a war, when an enemy has been put to flight.

u-Memelo, *N.* 5. An invitation to.

isi-Memo, *N.* 4. Invitation, summons, meeting.

Meme! A baby's request to be carried on the back of its mother, Carry me!

i-Meme, *N.* 3. Misfortune: *yehl' imeme!* there is misfortune! O, what misfortune!

uku-Memeka, *Stat. form. pass. menyekwa*, To carry a child on the back.

u-Memela *N. prop.* A section of the Bele Fingoes who were originally Basutos, and went to Zululand before Tshaka's time.

i-Memetshane, *N.* 3. A small worm or caterpillar which eats the seeds in a garden before they vegetate.

uku-Memeza, *V. trans. pass. menyezwa*. To call aloud to a person at a distance; to call out: *nanko emenyiswa ngegama unyana wake*, here is his son who is called by his name.

—**Memezana**, *Recip. form.* To call aloud to each other.

—**Memezela**, *Rel. form.* To call for another, or to a person to come near: *us' undimemezele u-John*, call John here for me; to proclaim, decree.

—**Memezisa**, *Caus. form.* To cause one to call out for another person.

isi-Memexo, *N.* 4. A loud call, shout.

u-Memexo, *N.* 5. Loud calling, shouting.

u-Mendo, *N.* 6. pl. *imendo*. Highway, public road; from **ukw-Enda**, to go.

i-Mendu, *N. prop.* A river of Eastern Gcalekaland.

i-Menemene, *N.* 2. An unprincipled, untrustworthy, faithless person, who cannot be relied on, and is always making excuses; pl. all manner of excuses, subterfuges, clandestine practices: *lomntu unamamenemene*, this man makes all kinds of excuses.

ubu-Menemene, *N.* 7. Excuse, evasion, shiftiness, insincerity, false character, untrustworthiness.

uku-Meneza, *V. intrans.* To be false, untrustworthy, void of conscience.

—**Menezela**, *Rel. form.*

—**Menzelelela**, *Rel.-2. form.* } To impose upon; to humbug.

i-Menqemenqe, *N.* 2. A sly, cunning, crafty person who is not easily caught.

i-Menye, *N.* 2. The shifting motion of a vane, flag, light, fire.

ukuti-Menye, } *V. intrans.* To shine,
uku-Menyeza, } emit or reflect light, as a mirror; to glisten; to flash as light.

—**Menyezela**, *Rel. form.* To shine, etc. for.

u-Menzi, Doer, maker, etc., see **um-Enzi**, under **ukw-Enza**.

ukuti-Meqe, *V. intrans.* To take to heart: *baliti-meqe eloswi*, or *batana-meqe neloliswi*, they took that word to heart; to receive one in a friendly way.

i-Mesi, *N.* 3. A knife. (Kaffirised from the Dutch mes).

uku-Metsa, } *Em. V. trans. and intrans.*
—**Metsa**, }

To be sweethearts; to have unclean intercourse of all kinds, externally.

isi-Metsha, *N.* 4. *Em.* Sweetheart (in a bad sense).

u-Metsho, *N.* 5. *Em.* Carnal (outward) connection.

Metsho! *Interjec.* used in familiar conversation: Wait a little! halt! leave off! do not talk so fast! give me time to speak.

u-Metiso, see **um-Etiso**, That which causes fear, from **ukw-Etisa**.

u-Metyiso, see **um-Tyiso**, The cud, from **uku-Tya**.

isi-Metyu, *N.* 4. The strongest pipe oil, which is at the bottom of a pipe.

i-Mevana, *N. prop.* A river of Eastern Gcalekaland.

ukuti-Mfa, used as *Adv.* A little, slightly: *isifo simitè-mfa*, the sickness left him soon, he was a little sick; said of some wounds and bites: *inja ifumane yamti-mfa uku-luma*, the dog has simply held him by its teeth in biting him, i.e. it merely left marks of its teeth on his skin without tearing his flesh; *utiwe-mfa ukufundiswa*, he was taught a little.

Mfakamfaka, *Adj.* To be spotted, of different colours, see **ukuti-Fakafaka**.

i-Mfama, *N.* 3. A blind person.

ubu-Mfama, *N.* 7. Blindness.

uku-Mfameka, *Stat. form.* To be blind.

—**Mfamekisa**, *Caus. form.* To blind, to cause blindness.

uku-Mfamza, *V. intrans.* To feel one's way; to grope in the dark, as a blind man;

=**uku-Mpamza**.

i-Mfengu, *N.* 2. A destitute, homeless, wanderer. Pl. **ama-Mfengu**, the people called by the English Fingoes; see **aba-Mbó**.

uku-Mfenguza, *V. intrans.* To wander about looking for a home.

ubu-Mfene, Apishness, see **im-Fene**.

Mfetemfeté, *Adj.* Weak, feeble, languid, lax, soft; slack, loose (of a bridle).

uku-Mfikila, *V. trans.* To pinch.

uku-Mfikimfa, *V. trans.* To do very fine and neat work.

ubu-Mfiliba, *N.* 7. State of being cloudy and not bright in appearance.

uku-Mfimtá, *V. trans.* To suck up water through the teeth, so as to prevent any solid substance therein from entering the mouth; to suck marrow from a bone, or juice from flowers, as the sugar-bird.

ukuti-Mfixi, *V. intrans.* To be sick, ill, especially with stuffiness in the nose from cold.

uku-Mfononeka, *V. intrans.* To bleed in a painful manner.

u-Mfumfu, *N.* 1. Em. Month of September or October.

Mfumfum, *Adj.* Soft (pillow); fig. gentle, not loud.

uku-Mfumfutéla, *V. intrans.* To grope, feel the way, as a blind man.

—**Mfumfutélisa**, *Caus. form.* To go away, or into a land which one does not know; to go in the dark.

—**Mfumfutélisela**, *Caus.-rel. form.* To make or cause one's self to be led into the dark.

u-Mguduli, *N.* 1. Em. Month of April.

Mhla, *Conj.* When. **Mhlamnene**, *Adv.* Once upon a time; one fine day. **Mhla-na**, **Mhleni**, **Mhlenikweni**, **Mhlezi-nikweni**, *Conj.* When, etc. **Mhlau-mbí**, **Mhlayimbi**, *Conj.* Or; see **um-Hla**, under **uku-Hla**.

Mhloko, *Interjec.* Em! see **uku-Vuma**.

Mi, *Poss. pron.* I, me, etc., see the shortened form **M**.

um-Mi, *N.* 1. Pl. **abemi**. Inhabitant, see **uku-Ma**.

uku-Mila, *V. intrans.* To grow, thrive, applied specially to plants: **umbóna umilē kakuhle**, the growth of the maize is excellent; sometimes used of persons: **lomntu umilē kakuhle**, this person is well built; fig. to conduct one's self, behave. Phr. **si-mile intsiba**, our wings are growing, i.e. we commence to thrive, to revive. *N.* 8. Behaviour, conduct.

—**Milela**, *Rel. form.* (a) To grow or thrive for: **yasimilela**, it grew spontaneously. (b) To grow upon or over: **incà yamilela etyeni**, the stone was overgrown with grass.

—**Milisa**, *Caus. form.* To cause to grow; to produce; to transplant; fig. to do like another; to imitate: **lomntu umilise okwam**, that man does as I do, or is like me in his conduct.

—**Milisela**, *Caus.-rel. form.* To cause to grow for; to graft; **isebe lamiliselwa kulomti**, the branch was grafted on this tree.

um-Milela, *N.* 6. That which grows spontaneously after reaping; after-growth.

i-Milo, *N.* 3. Growth of form; fig. conduct, behaviour, standing, character arising from constitutional peculiarities, as applied to mankind; kind, species, as applied to animals, referring to the physical peculiarities by which they are distinguished.

isi-Milo, *N.* 4. Growth; nature; natural bent or disposition; development, constitution, condition; conduct, character, behaviour of man; nature of animals; pl. attributes: **esimilweni sabo**, in their behaviour, conduct.

um-Milo, *N.* 6. Condition; pl. **imimilo**, features, mien, demeanour.

ukuti-Milikinxi, *V. trans.* To fight or beat after another has commenced.

uku-Mimitéka, *V. intrans.* To commence to grow or get fat; to increase.

Mina, *contrac.* **Mna**, which see.

i-Mini, *N.* 3. A natural or periodical day; day as distinguished from night: **imini nobusuku**, day and night; **imin' enye**, one

day; *ngamini nye*, in one day; *imini ngemini*, day by day; *imini emaqanda*, broad daylight, when the sun stands highest, noon; loc. *emini*, in the day time, at noon; *emini enkulu*, at mid-day; *kusemini*, it is still daytime; *ngenye imini*, on that (past) day. *Adv.* **Bumini-nje**, recently, lately, newly; *into yabumini*, a modern thing; **Mini**, *Conj.* The day that; when; *mini yimbi*, at another time; sometimes-sometimes; now and then.

u-Mingimingi, *N. 6.* Rumour, report.

uku-Minxa, *V. trans.* To hold fast by pressing a substance between the hands, or in a vice, or between others in a crowd; or by intertwining, as weeds in a garden smother and choke and so prevent the growth of useful plants: *iminga yasi-minxa inkoso*, the thorn trees choked the seed; *isihlangu siyandiminxa*, the shoes pinch me.

—**Minxana**, *Recip. form.* To hold each other fast: *imihlati iminxene*, he has lock-jaw.

uku-Minyá, *V. trans.* To climb, as an ape, by clasping its feet round a tree or pole; to hold fast.

uku-Minya, *V. trans.* To drain a vessel in drinking to the last drop; to swallow the whole contents; = **uku-Finca**.

—**Minyeka**, *Stat. form.* To be drained, absorbed; fig. to be distressed, exhausted.

—**Minyela**, *Rel. form.* } To drain out
—**Minyelela**, *Rel. 2. form.* } the last drop from a calabash or milk-sack; to swallow up; to empty; fig. to exhaust.

i-Minza, *N. 2.* *Halleria lucida*, L.

isi-Miselo, } That which is ordained, etc.;
um-Miselo, } see under **uku-Ma**.

isi-Miso, *Statute*, etc.; see **uku-Ma**.

um-Miso, *Basis*, etc.; see **uku-Ma**.

uku-Mitá, *V. intrans.* The present—to conceive; the perf. *miti*, to be pregnant. *Orig.* To conceive, now to be or to become pregnant: *lomfasi umiti*, that woman is pregnant; *wamitá* and *wamitwa umntwana*, she is with child.

—**Mitisa**, *Caus. form.* To cause pregnancy.

isi-Mitolo, *N. 4.* One stricken dumb with amazement: *wamensa isimitolo*, he astonished him, made him speechless.

uku-Miwa, *V. intrans.* To be choked, suffocated: *ndimiwa ngumsi*, I am suffocated with smoke. (To be distinguished from *miwa*, pass. of **uku-Ma**.)

uku-Miza, *V. trans.* To absorb; to swallow, gulp down, eat and drink gluttonously; fig. to sink down; to be mired, as a wagon in a swamp.

um-Mizo, *N. 6.* The gullet.

uku-Mka, (**uku-Muka**), *V. intrans.* To depart, go away, set out, go on a journey: *bemka kuye*, they departed from him. It often implies reproach: *mka apá!* get you away from here! *mukani kum*, (more solemn than *mkani*) *nina baqalekiswa*, depart from me, ye cursed.

—**Mkela**, *Rel. form.* To depart to a certain place mentioned: *wemkela* (better *wemka waya*) *e-Rini*, he left for Grahamstown; *ukumkelwa kwakó yinto ngabo*, the thing was snatched from you by them; *usimkele ngokwaké kowabo*, he left home by his own will.

—**Mkisa**, *Caus. form.* To cause to go away: *umoya wemkisa iqiya*, better: *umoya wemka neqiya*, the wind made the handkerchief fly away; to dismiss: *ndemkisa umkónzi wam*, I dismissed my servant.

Mina, (**mina**) *Pron. emphatic.* 1 p. sing.; subj. and obj. I myself, I the same. *Mna ndiyatánda*, I love; *bandibetá mna*, they beat me.

Note.—Care must be taken in using the pronoun *emphat.*, for *mna nditandayo*, I who love, is general; whereas *mna utandayo*, is special: I, the one who loves, showing that there are others who do not love.

u-Mna, (used by chiefs) = **Mina**.

Mnandi and **mandi**, *Adj.* Fine, soft to the feeling; *uboya bengubo bumnandi*, the wool of the cloth is fine; smooth, sweet, pleasant to the taste, giving delight: *amansi amnandi*, delicious water; *ukutya okumnandi*, pleasant food; *isinto simnandi*, things are delightful; *ukuvuma kwabo kwaba mnandi*, their singing was sweet, agreeable; fig. soft, polite, civil in manners. *Adv.* *Kamnandi*, delightfully, softly, sweetly.

ubu-Mnandi and **ubu-Mandi**, *N. 7.* Soft-

- ness, sweetness, delight, pleasantness; see **Mnandi**.
- uku-Mnandisa**, *Caus. form.* (of recent usage.) To make agreeable, pleasing; see **Mnandi**.
- Mnyama**, and **Nyama**, *Adj.* Dark, black: *sekumnyama*, it is already dark; *inkomo emnyama*, a black cow; fig. *abantu abamnyama*, low, common people; *e-Mnyameni*, in or at the district of Alexandria.
- u-Mnyāmā**, *N.* 6. Eclipse.
- u-Mnyāmā**, *N.* 6. Rainbow.
- ubu-Mnyama**, and **ubu-Nyama**, *N.* 7. Darkness, gloom: *bubumnyama kanye*, it is entire darkness; fig. ignorance: *sisebumnyameni ngalonto*, we are in ignorance about that thing.
- i-Mo**, State, etc.; } see **uku-Ma**.
- isi-Mo**, Rank, etc.; }
- um-Moba**, *N.* 1. A sugar or black sweet cane.
- i-Mofu**, *N.* 3. (a) A Fatherland beast (Kaffirised from the Du. *mof*, a nickname for any foreigner, espec. a German who has left his fatherland). (b) Lungsickness in cattle (because it was introduced into South Africa by a Du. bull.)
- uku-Mokamokana**, *Intens.-recip. form.* To work hard; to struggle, but alone, without help; constr. with *na*.
- u-Moki**, *Em.* A friend, see **um-Oki** under **uk-Oka**.
- i-Mokolo**, *N.* 3. An allotment of land, (from the Du. *morgen*).
- uku-Mokomela**, *V. intrans.* To take the wrong hold.
- i-Mokoma**, *N.* 2. That which is big, out of the ordinary size, as a swollen foot.
- uku-Mokotā**, *V. intrans.* To chew.
- i-Mokwe**, *N.* 3. *Hl.* for tobacco, (perhaps derived from smoke).
- Molo!** Good morning! *molweni!* good morning to you! (from the Du. *morgen*).
- u-Molokazana**, *N.* 1. Daughter-in-law.
- ukuti-Mome**, *V. intrans.* used as *Adv.* Quite: *indlu isele ngumsi mome*, the house is quite full of smoke.
- ukuti-Momfu**, *V. intrans.* To peep out a little (as a mouse from its hole); to show a thing a little and draw it out of sight again; to jut out.
- ukuti-Momololo**, *V. intrans.* used as *Adv.* Quite: *inxōwa isele momololo*, the bag is quite full.
- uku-Momoloza**, *V. trans.* To speak much without leaving off.
- u-Mona**, *N.* 1. Envy, grudge, discontent, jealousy, suspicion.
- uku-Monela**, *V. trans.* To envy, grudge, overlook, despise.
- u-Monde**, Perseverance; see **um-Onde**, under **uk-Onda**.
- u-Mongami**,
u-Mongameli, } Overseer, etc.; see **um-Ongami**, under **uk-Ongama**.
- u-Mongi**, Nurse, etc.; see **um-Ongi** from **uk-Onga**.
- u-Mongo**, Marrow, etc.; see **um-Ongo** from **uk-Onga**.
- isi-Mongomongo**, *N.* 4. = **i-Tyala**, a big debt, guilt: *undihlisele isimongomongo*, you have brought a big debt or misfortune over me, *i.e.* something more than I can bear.
- u-Mongulo**, Bleeding, etc.; see **um-Ongulo** from **uk-Ongula**.
- u-Moni**, Sinner; see **um-Oni**, from **uk-Ona**.
- i-Monti**, *N.* 3. East London, from the Du. *mond*.
- u-Monwabisi**, Comforter; see **um-Onwabisi** from **uk-Onwaba**.
- ukuti-Monxo**,
uku-Monxoza, } *V. trans.* To box the ears; to smite with the palm of the hand.
- u-Mophi**, Close air, etc.; see **um-Opū** from **uk-Opā**.
- i-Mosi**, *N.* 3. Sparrow (from the Du. *mosch*).
- u-Mosuli**, *Em.*; see **uku-Sula**, to wipe off.
- u-Moya**, *N.* 1. Spirit, ghost.
- u-Moya**, *N.* 6. Wind, air, breath: *uvutlwisisa umoya wakè*, he causes his wind to blow. Phr. *usel' or udl' umoya*, he goes about at ease; *sova singasemoyeni*, we shall hear, being on the side towards which the wind blows, *i.e.* we shall soon know all that is transpiring.
- isi-Moyoyo**, *N.* 4.
isi-Moyoywana, *N.* 4. } A poor, wretched,
u-Moyoywana, *N.* 5. } distressed, destitute, miserable, pitiful person; one who is confounded, at a loss

what to say, espec. when some loss or sorrow has befallen him.

ukuti-Mpaka,
uku-Mpakaza,
ukuti-Mpakampaka, } *V. trans.* To slap

with the palm of the hand, or with something flabby.

ukuti-Mpakumpaku, *V. intrans.* To whiff; to smoke hurriedly.

uku-Mpakuza, *V. intrans.* To whiff in smoking; to speak empty words; to brag.

i-Mpama, *N. 3.* Box on the ear, slap in the face.

uku-Mpampaza, *V. intrans.* To grope in the dark; to walk unsteadily, like a blind man; fig. to speak nonsense, (seldom used).

u-Mpandula, *N. 1.* Em. Month of July.

uku-Mpangaza, *V. trans.* To talk loudly; to expose a thing by talking about it in a loud manner; to treat unkindly.

i-Mpangazo, *N. 3.* Exposure, unkind treatment.

um-Mpantsho, *N. 6.* A woman's cap; = **u-Nkontsho.**

ubu-Mpatlala, Helplessness, see **ubum-Patlala**, from **uku-Patlala**.

i-Mpempetè, *N. 2.* A head totally bald.

i-Mpengempenge, *N. 3.* Openness: *indlu yimpengempenge*, the house is open, so that the air can go through; fig. not properly or sufficiently clothed, half naked.

ubu-Mpi, Enmity, see **ubum-Pi** from **im-Pi**.

ukuti-Mpo, *V. intrans.* To draw one whiff in smoking.

u-Mpondo, *N. 1. pl. ama.* One of the Pondo tribe.

u-Mpondomise, *N. 1. pl. ama.* One of the Pandomisi tribe.

ubu-Mpofu, Tawny colour; see **im-Pofu**.

uku-Mpompa, *V. intrans.* To drink much or frequently at a sitting; to revel, tipple.

uku-Mpompoza, *V. intrans.* To be overfull or flowing over; to ooze, flow gently; to gush out as water from a gushing fountain: *umtombò umpompoza amansi*, the fountain emits water abundantly; fig. to prattle, talk much, rapidly or senselessly:

inxila limpompoza ukutètè, the drunkard talks great nonsense; *abantu bayampompoza ukusa*, the people come in great numbers.

—**Mpompozela,** *Rel. form.* To flow over into: *umtombò umpompozela emlanjeni*, the fountain gushes out into the river.

i-Mpongololo, *N. 2.* Hollow voice: *impongololo elinamalolo*, a hollow, rough voice; used also in a bad sense for swearing; = **i-Nkobonkobo**.

ukuti-Mpu, *V. intrans.* To be full (of a bag): *ukuba sitè-mpu isisu*, that the stomach may be full.

i-Mpulampula, *N. 3.* used as. *Adj.* That which is slippery, cannot be held fast.

i-Mpuluswa, *N. 3.* used as. *Adj.* Straight, fine (of a tree without knots).

uku-Mpuluza, *V. trans.* To utter, speak anything. *V. intrans.* To be too small or slippery to be held fast.

i-Mpunge, *N. 3. pl. ama.* Useless, empty, vain, false sayings; evasion, excuse, vanity.

i-Mpungumpungu, *N. 3* = **i-Mputshumputshu**.

uku-Mpuntshe,
ukuti-Mputshu, } *V. intrans.* To jump out.

i-Mputimputi, *N. 3.* Lightness; fig. thoughtlessness, absence of mind, abstraction.

i-Mputshumputshu, *N. 3.* That which is slippery like an eel; which one cannot hold fast; hence, a slippery fellow.

Mqumqum, *Adj.* Soft, as Kaffir-corn, when it begins to bud.

u-Mqungu, *N. 1.* Month of January, (from *um-Qungu*, long grass).

Msinya, Kamsinya, Kamsinyane, *Adv.* Soon, quickly, hastily: *hlala pàntsi msinya*, sit down quickly; *kwakamsinya*, at once, in a short space of time, quickly, very soon.

Msulwa, *Adj.* Innocent.

u-Msulwa, *N. 1.* An innocent man.

ubu-Msulwa, *N. 7.* Innocence: see **uku-Sula**, to wipe off or away.

Mu, *Adv.* Wholly, totally gone, nothing left: *inkomo sipélile mu*, the cattle are dead every one.

ukuti-Muku, *V. trans.* To lift, move, take all at once. *V. intrans.* To suddenly appear; to come in sight; to suddenly gush out, said of anything hidden: *amasi esuke ati-muku*, the milk gushed out or appeared *i.e.* in the calabash.

uku-Mukutà,=**uku-Mokotà**, to chew.

i-Muleshe, *N. 2.* Nothing to be found or left (in a dish after what was in it has been eaten); a thing not to be found in spite of search.

uku-Mulunga, *V. trans.* To swing a garment round the body; fig. *wasimulunga*, he turned to look round.

u-Mumbù, *N. 6.* *Balsamea Africana*.

Muna,=**Mina**, *I: Hayi, muna*, no not I.

uku-Munamuna, *V. trans.* To examine with some degree of uncertainty.

—**Munamunana**, *Recip. form.* *Wamunamunana naye*, he tried to throw him down in wrestling; to try to hold, as a young dog tries to hold a buck.

uku-Munca, *V. trans.* To suck the finger; to suck the breast without getting anything out.

Muncu, *Adj.* Sour, brackish: *isonka si-muncu*, the bread is sour; *utywala obu-muncu*, sour beer; *amans'amuncu*, brackish water.

um-Muncwane, *N. 6.* Generic term for wood sorrel, *Oxalis Smithii*, resembling the shamrock; it is used as medicine for tapeworm.

isi-Muncumuncu, *N. 4.* Sweets (from **uku-Munca**).

uku-Munda, *Hl.* To eat.

uku-Munga, *V. intrans.* Not to speak: *wasimunga*, he kept his mouth shut.

uku-Mungunya, *V. trans.* To suck anything (as sweets) by retaining it in the mouth; to munch.

isi-Munguny'igazi, *N. 4.* Lit. blood-

sucker; a fly which sucks blood; a leech.

uku-Munya, *V. trans.* Em. To suck, as a child at the breast.

i-Munyu, *N. prop.* Tributary of the Bashee river in the Transkei.

isi-Munyumunyu, *N. 4.* Em. Sweets.

Musa! *Neg. imperative*, expressing entreaty and exhortation. Do not! you must not! you don't mean to say so! *musa uku-puma*, do not go out; *mus' ukumbetà*, do not beat him!

ubu-Muzumuzu, *N. 7.* Softness (in touch); sweetness (in taste).

ukuti-Mvi, *V. trans.* To sting; to pierce sharply; fig. to inform in a very strict, private manner: *we-mvi komantye*, he gave secret information to the magistrate.

izi-Mvi, Gray hair, see **u-Vi**.

i-Mvumvu, *N. 3.* A quantity of light material, as a mouse's nest; crumbs, fragments, shreds; small, useless things; refuse, remnants, waste,=*ukudla okuwayo apòabantu badlayo, kutàtwè ngabantwana*, crumbs which fall down where people eat, are taken up by the children.

um-Mvumvu, *N. 6.* Camdeboo stinkwood (*Celtis rhamnifolia* P.).

uku-Mvumvuzela, *V. trans.* To shake out of the hand; to sprinkle or let fall some substance lightly; to crumble fine (salt, sugar, etc.).

uku-Mvungula, *V. trans.* To pick one's teeth; used also of a saw.

u-Mvungulo, *N. 5.* Picking of teeth; used also derisively of a piece of meat so small that it sticks between the teeth and must be picked out.

Mvungumvungu, *Adj.* Decayed, rotten (of grass).

Mxinwa, *Adj.* Narrow: *indlela emxinwa*, a narrow path; *isango elimxinwa*, a narrow gate, see **uku-Xina**.

N

N is in Kaffir a dento-nasal sound: (a) It has the same sound as in the English *nay*, *name*, when preceded and followed by a vowel: *ndifumene*, I have found.

(b) Before *g* and *k* it has a ringing sound, as the English *finger*=*fingger*, *ink*=*ingk*: *ingalo*, arm; *inkohlakalo*, badness; and in the latter case gives an expired sound to *k*.

(c) In a few words it has a peculiar sound, marked *ñ*, more nasal and palatal than the English *singing*: *i-Nawu*, a lewd person.

(d) Before *d* and *t* it is sounded very slightly: *ndahambà*, I went; *akukò nto*, there is nothing; the combination *ny* is sounded like *nu* in the English *nude*.

(e) It gives a stronger pronunciation to several consonants. Thus *n* before *s* makes *nts*, before *z*: *nz* (= *nds*); before *sh*: *ntsh*; before *hl*: *ntl*.

(f) The *n* of the 3 cl. pref. is elided in words whose stems begin with *n*; see **In**.

Na, I. *Prep.* (A.) With. It is used (a) with nouns, in which case *na* coalesces with their articles when present: *ndadlala nomntwana*, = *na-umntwana*, I played with the child; *ndahlangana nelishwa*, = *na-ilishwa*, I met misfortune.

(b) With pronouns: *ndahambà naye*, I walked with him; *benditètà nabo*, I was speaking with them.

(B.) Also, too, likewise: *naye wemka*, he too left; *nalomntu wafa*, this man also died; *ndibabonile, nam*, I have seen them, I also.

(C.) Even: *ngubani-na lo ukuba nati simpulapule?* who is this man, that even we should listen to him? *wafumana isinto nabengasikumbulele*, he found things, even those he did not think of; *akukò namnye umntu*, there is not even one i.e. no person present; *andiyi kusa nakanye*, I shall not come even once, i.e. never.

(D.) And (with): (a) In simple sentences: *izulu nomhlaba*=*na-umhlaba*, heaven and earth; *mna nobawo*=*na-ubawo*, I and my father.

(b) In causal cases: *lemisi yacitwà ngomlilo nangamansi*, these places were destroyed by fire and water; *kweniwe kutànda nakutèmbà*, it is done by love and hope.

(c) In locative cases: *samfuna endlwini nasentsimini*, we sought him in the house and in the garden; *sahambà nasemini nasebusuku*, we travelled as well by day as by night.

(d) In negative sentences: *ningapàti nxòwa yamali nangubo*, carry you neither purse of money nor a garment.

[Note:—This preposition *na* is translated by adverbs and conjunctions in English.]

2. **Na** with **uku-Bà** I. expresses (a) to be with, i.e. to have: *ndinehashe*, I have a horse; *ndoba negusha*, I shall have sheep; *andinatyala*, I have no fault; *amahashe alishumi elinamabini*, lit. ten horses which have two, i.e. twelve horses. With rel. pron. it is used for *Adj.*: *umntu onamandla*, a man who has strength, i.e. a strong man; *ihashes elinamendu*, a horse which has speed, i.e. a swift horse.

In this signification when *na* does not coalesce, the following adjective or pronoun does not take the relative: *unandawo-nina*=*unendawo enina?* what matter have you? i.e. what ails you? what have you to complain of? *unatyala lingakana-nina*=*unetyala elingakananina?* how great a debt hast thou? i.e. what owest thou?

(b) With the infinitive or its pronoun *kò*, it expresses power or ability, and means our "can" or "to be able to:" *ndinokuhambà*, I can walk; *andinakuhambà*, cannot walk; *u-Tixo unakò ukusisindisa*, God can save us; *ngapèwu kweninakò ukutwàla*, above that ye are able to bear *andisenako ukupuma nokungena*, I can

no more go out and come in; *woba na-kò-na nokubanika isonka*? can he give them bread also?

3. **Na** is used in comparisons: *ndimkùlu kuna^we*, contrac. *ku^we*, I am great, compared to you, *i.e.* I am greater than you; *lento intle kuna^{le}yo*, this thing is more beautiful than that.

4. **Na** prefixed (a) to nouns forms *Adv.*: *namhla*, to-day, from *umhla*, the day; *unanamhla*, till this day, even to-day.

(b) To three sets of demonstratives of all classes; 1 cl.: *nanku*, here he is; 2 cl. *nalo*, there it is (*ihashe*, horse); 3 cl.: *nantsiya*, yonder it is (*into*, thing).

5. Affixed (a) to pronouns makes them emphatic: 1 cl. pl. *boná*, they; 2 cl. sing. *loná*, it; *yená*, he; *wená*, thou, etc.: *nditanda wená*, I love you.

(b) To conjunctions makes them more conditional: *nokuba-na-ke siyabandakelwa*, but whether we be afflicted.

6. Interrogative particle for asking questions: *umbonile-na*? have you seen him? affixed especially to all interrogative pronouns: *kukangapi-na uyálwa*? how often are you warned? *an'wiselwe ndim-na umtètò*? have not I commanded you?

7. **Ná** *Pron. subj.* (a) of past tense (aorist) 2 p. pl.: *nátwala*, you carried; *nāhambá*, you walked; to be distinguished from Past. conj.: *natwala*, and you carried.

(b) Of temporal mood: *nākuhambá*, when you walked; *nākuba nitwéle*, when you had carried.

ili-Na, *N. 2.* A large lump: *ilina lesonka*, a large lump of bread.

uku-Ná, *V. intrans.* To rain: *kuyaná*, it rains; *liyaná (isulu) imvula*, the heaven rains rain. The following forms must be distinguished: 2 cl. pl. *amafu aná*, abbrev. rel., the clouds which rain; absol. past *āna*, they rained; conj. past. *ana*, and they rained; short pres. *āna*, they rain.

—**Nela**, *Rel. form.* To get wet with rain: *iliswe linelwe yimvula*, the country has got wet with rain.

—**Nisa**, *Caus. form.* To cause to rain: *kuniswe ngubani-na lemvula*? by whom was this rain made to fall?

um-Nis'imvula, *N. 1.* Rainmaker; cf. **i-Tola**.

ukuti-Nā, *V. intrans.* *Ingubo sitè-nā ngumoya*, the garments fly behind in the wind.

ukuti-Na, *V. intrans.* To be amazed: *umlomo uti-na*, the mouth stands open from amazement.

um-Na, *N. 1.* (contrac. from *um-Ninawe*); used by sisters when speaking of their brothers: *umnakwethu*, my or our brother (belonging to the same family); *umnakwenu*, your brother, (one of your house or family); *umnakwabo*, her (a sister's) or their (sisters') brother.

um-Nā, *N. 6.* Itch on the head of infants. **Naba**, *Dem. pron. 1 cl. pl.* Here they are (*abantu*, people).

uku-Naba, *V. trans.* To put forth shoots; to grow long: *amapuzi anabile*, the pumpkins put forth shoots; fig. to stretch out the feet or body when feeling comfortable; *intaka iwanabile amapiko*, the bird has spread out its wings.

—**Nabela**, *Rel. form.* To stretch out for or towards a certain place; fig. *wamnabela intlistiyo*, he turned his heart to him. Phr. *wanabela inchá*, he bit the grass, *i.e.* he fell and died.

uku-Nabalaza, *V. intrans.* To lie or swim stretched out.

Nabanye, *Prep. with Adj. 1 cl. pl.* With others; also others; even some (people).

Nabaya, *Dem. pron. 1 cl. pl.* Yonder they are *i.e.* there they are, (*abantwana*, children).

Nabo, (a) *Dem. pron. 1 cl. pl.* There they are (*abafi*, dead). (b) *Prep. before pron. poss.*: *ndatètá nabo*, I spoke with them, see **Na 1.** (c) *Dem. pron. 7 cl.*: *nabo ubukumkani*, there is the kingdom. (d) *Conj. ukumkani nabo ubukumkani bakè*, the king with his kingdom.

Nabu, *Dem. pron. 7 cl.*: Here it is: *nabu ubuhle bakè*, here is his beauty.

uku-Nabuluka, *Stat. form. Em.* To be stretched out; to stretch itself out (of what was shrunken): *amazulu anabulukile pèsulu*, the heavens are stretched out above; of a bird, to stretch out its wings to commence its flight; of a snake, to unfold its coils; or of any elastic substance.

—**Nabulula**, *V. trans.* Em. To stretch out.

Nabunye, *Adj.* 7. cl. Even one, with negative "not one" (cf. **Na** 2 (b) and **Nye**).

Nabuya, *Dem. pron.* 7. cl. Yonder it is (*ubumpi*, enmity).

uku-Naka, *V. trans.* To accuse a person falsely of a crime or misdemeanour; to bring a person into misfortune or calamity by telling lies about him, or by commissioning him to perform a difficult undertaking: *undinakile*, you have brought me into misfortune.

—**Nakeka**, *Stat. form.* *Ndinakekile*, I am injured, brought into calamity.

um-Naki, *N.* 1. A false accuser.

Nakaloku, And now; see **Oku**.

uku-Nakana, *V. intrans.* To see from far, dimly, not distinctly; to receive such impressions from the circumstances of a case or course of events as cause an inference to be drawn therefrom by the mind *i.e.* to guess; to have an inkling of a thing; to begin to comprehend or understand a little.

—**Nakanisa**, *Caus. form.* To make known dimly; to give an inkling of a matter.

ama-Nakani, } *N. 2. Pl. only.* Glimpses, glances, dim looks: *ngoku sikàngela encwadini yokusibonangokwamanakanibe*, now we see in a mirror darkly; fig. the action of the mind in arriving at a conclusion; an inkling, uncertainty, suspense, indecision; a dark dread or apprehension of meeting a ghost or snake, which hinders one from passing a place.

isi-Nakanakazana, *N.* 4. A low, worthless female.

Nakancinane, Even a little; see **Ncinane**; with the neg. not even a little; not in the least.

u-Nakanye, } *Adv.* Even once; negat. never.

i-Nakazi, *N.* 3. Cow with a patch or patches of a colour different from the chief colour of the animal, white or otherwise as the case may be, but especially applied to white patches.

i-Nakazi ebomvu, *N.* 3. Red cow with white spots.

i-Nakazi emnyama *N.* 3. Black cow with white spots.

Nako, (a) *Dem. pron.* 8. cl. There it is! *nako ukufa!* there is death! (b) *Prep.* with *pron.* With it, it also; see **Na** 1. and 2. (b).

Nakuba, **Nakubeni**, Even if, etc.; see **uku-Bā** I. B.

Nakunye, *Adj.* 8. cl. Even one: *akukò nakunye ukutya*, there is not even one, *i.e.* no food at all.

Nakuya, *Dem. pron.* 8. cl. Yonder it is (*ukudla*, food).

Nakwakuba, **Nakwakubeni**, **Nasekubeni**, Even when; see **uku-Bā** I. B.

um-Nakwabo, Their brother.

um-Nakwenu, Your brother.

um-Nakwetú, Our brother, see **um-Na**.

i-Nala, *N.* 3. An animal or thing which has a white patch or patches (but only a few,) on red ground. This word is also used to denote a spot or spots of other colour, but then the chief colour is specified: *inkabi inala*, a red ox with white spots, but if the ox is dark brown with spots, it is called *inal'entsundu*.

Nali, *Dem. pron.* 2. cl. Here it is: *nali ihashe*, here is the horse.

i-Naliti, *N.* 3. A needle (from the Du. *naald*).

Naliya, *Dem. pron.* 2. cl. Yonder it is: *naliya iliswe*, yonder is the country.

Nalo, (a) *Dem. pron.* 2. cl. There it is: *nalo ilifa*, there is the inheritance. (b) *Prep.* with *pron.* With it, it also: *ihashe lalahleka nalo*, the horse also got lost. (c) *Dem. pron.* 5. cl.: *nalo usana*, there is the child. (d) *Prep.* with *pron.* With it, it also: *ndabuya nalo (ubisi)*, I returned with it (the milk).

Nalu, *Dem. pron.* 5. cl. Here it is; *nalu utando*, here is love.

Nalunye, *Adj.* Even one: *akagaulanga nalunye uluti*, he did not even cut one stick, *i.e.* none whatever.

Naluya, *Dem. pron.* 5. cl. Yonder it is: *naluya udada*, yonder is the jungle.

Nam, *Prep.* with *pron.* With me, I also, and I: *watètà nam*, he spoke with me; *yena nam*, he and I; *wandibetà nam*, he beat me, me also; cf. **Na** 1. (b)

ukuti-Nama, *V. trans.* To fasten upon; to cleave to; to adhere to: *utè-nama amehlo akè kum*, he fixed his eyes upon me; *waselesiti-nama kumfo olapà*, he had already joined himself to the man here.

isi-Nama, *N. 4.* *Panicum verticillatum*, a kind of grass which attaches itself firmly to the clothes. Lovegrass is the Colonial name. Phr. *isinama ndokunamatèla*, I, the adhesive grass, will stick fast to you; (a warning to avoid a bad habit or an unworthy companion who cannot easily be got rid of).

um-Nama, *N. 6.* *Celastrus acuminatus*, L. Silkbark tree.

uku-Namatà, *V. intrans.* *HI.* To come in contact with something; to lay hold of it determinedly; to determinedly persevere in endeavouring to attach guilt to a person. (Seldom used).

—**Namatèla**, *Rel. form.* To adhere, stick, cleave to; to steadfastly, tenaciously adhere to, as burrs to clothes: *udaka alu-namatèli eludongeni*, the plaster will not stick to the wall; fig. *namatèla e-Nkosini*, cleave to the Lord; *unamatèle emfasini wakè*, he is attached to his wife, i.e. he loves her dearly; *umlilo awunamatèle*, the fire does not catch.

—**Namatèlisa**, *Rel.-caus. form.* To cause to adhere; to cement: *wayinamatèlisa imbisa ifile*, he cemented the pot, it being broken.

—**Namatisela**, *Rel.-caus. form.* To seal as with wax: *ndayinamatisela incwadi*, I put a seal upon the letter.

isi-Namatèlo, *N. 4.* Adhesiveness, cohesiveness, closeness.

i-Nambà, *N. 3.* Boa constrictor.

i-Nambèzulu, *N. 3.* A long, slender, green and yellow snake, inhabiting trees; (Du. boomslang).

uku-Nambita, *V. intrans.* *Em.* To chew; to retain a thing in the mouth, because it is palatable; to relish. It expresses also the delight one has in listening to a man's speech, who knows and speaks the language well: *ilizwi lakò ndilinambita, lingene entlisiyweni*, your word I relish, it has gone to my heart; cf. **uku-Nandipa**.

um-Nambiti, *N. prop.* Ladysmith in Natal.

ukuti-Nambù, *V. intrans.* To go straight to or at one; to attack.

isi-Nambunambù, *N. 4.* A slow, inert person or animal, that creeps in moving.

uku-Nambuza, *V. intrans.* To move or creep along slowly.

—**Nambuzela**, *Rel. form.* To creep, crawl as an insect; to go on the hands and knees; to feel a crawling in the body.

isi-Nambuzane, *N. 4.* A creeping creature; an insect.

uku-Nameka, *V. trans. pass. nanyekwa.* To fasten, attach; to plaster a wall; to glue or fasten with cement; to cover (a hole or pit with leaves); *kunanyekwa indonga sendlu*, the walls of the house are plastered over.

isi-Nameko, *N. 4.* *HI.* for lid, cover.

Namhla, to-day, etc., **nanamhla**, **namhla-nje**, see **um-Hla** under **uku-Hla**.

Namnye, *Adj.* 1 and 6 cl. Even one; in the negative "not one": *akashiya namnye umntu or umti*, he left not even one, i.e. none (person or tree).

uku-Namulula, *V. trans.* To separate things which are glued together or intertwined.

—**Namuluka**, *Stat. form.* To be separated.

i-Nanamfu, *N. 3.* A big, swoollen thing.

i-Nañane, *N. 3.* A kind of crane, named after its cry, the hadada or blue ibis, *Geroniticus hagedash*.

i-Nañasholo, *N. 3.* That which is clumsy, coarse.

uku-Nanazela, *V. intrans.* To flutter, as a mother-bird over her young.

Nandawo-nina? What is the matter? see **in-Dawo** and **Nina**.

isi-Nandile, *N. 4.* A gun.

uku-Nandipà, *V. intrans.* (a) To have a taste of something and to want more; cf.

uku-Nambitá. (b) To expect, desire with joy: *ndinandipile, kuba kusa kufika ubawo*, I am filled with joyful anticipation, because my father is coming.

—**Nandipéka**, *Stat. form.* To be desirable.

—**Nandipéla**, *Rel. form.* To joyfully desire or anticipate something.

—**Nandipisa**, *Caus. form.* To cause joy and joyous anticipation.

uku-Nanela, *V. intrans.* *Em.* To exchange

shouts of joy; to exhilarate, cheer; to respond to a favour by shouting with joy and gratitude.

—**Nanelana**, *Recip. form.* To shout one to another.

isi-Nanelo, *N. 4.* Em. A shout of joy, manifestation of gratitude.

Nanga, 2 p. pl. aor. of **uku-Nga**, (a) and (b).

Nanga, *Dem. pron. 2 cl. pl.* Here they are: *nanga amatble*, here are the calves.

i-Nanga, *N. 3.* One who explains his case well: *lomntu yinanga*, this man explains his case properly.

Nangani, Although; = **Nangona**.

Nangaya, *Dem. pron. 2 cl. pl.* Yonder they are: *nangaya amadoda*, yonder are the men.

Nango, *Dem. pron. 2 cl. pl.* There they are: *nango amakwenkwe*, there are the boys; and 6 cl. sing.: *nango umti*, there is the tree.

Nangoku, And now, even now; see **Oku**, 2.

Nangona (*nangani*), *Conj.* And suppose, even granting, even allowing it; and be it so or even so; although: *nangona bendi-yindoda yabo*, although I was a husband to them; *nangona uselishweni*, *mus'ukoyika*, although you are in trouble, do not fear.

Nangu, *Dem. pron. 6 cl.* Here it is: *nangu umtombb ovelisa amanzi amahle*, here is the fountain which gives delicious water.

Nanguya, *Dem. pron. 6 cl.* Yonder it is: *nanguya ummango*, *esiya kunyuka wona*, yonder is the ridge which we shall climb up.

Nani, *Prep. with pron.* With you, ye also: *ndiya kuhambà nani*, I shall go with you (cf. **Na I.**).

Nani, *contrac. Aux. 2 p. pl.*; see **Naye**: *naniya kutètà*, you should have spoken, or you will speak.

i-Nani, *N. 2.* Number, sum, price, amount, worth, value: *andasi inani lamadoda akoyo apà*, I do not know the number of men present; *utèngè iqiya nganani lini?* for what price did you buy the handkerchief?

Nanina, *Interrog. pron.* What is the matter? see **Nina**, **I.** (b).

Nanini, For ever, etc.; see **Nini**.
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Nanko, *Dem. pron. 1 cl.* There he is: *nanko umfasi esitètà yena*, there is the woman of whom we speak.

Nanku, *Dem. pron. 1 cl.* Here he is: *nanku umhlobo wam*, here is my friend. It is often used with the 1 pers. sing. and pl.: *nanku ndilapà* or *silapà*, here I am or here we are.

Nankuya, *Dem. pron. 1 cl.* Yonder he is: *nankuya umfana wam*, yonder is my young man.

i-Nañolo, *N. 3.* A big, swollen wound.

Nanto-nina? What is the matter? see **in-To** and **Nina**, **II.**

Nantsi, *Dem. pron. 3 cl.* Here it is: *nantsi igusha yam elahlekileyo*, here is my lost sheep; 6 cl. pl.: *nantsi imilambb endayiwelayo*, here are the rivers I crossed.

i-Nantsi, *N. 2.* Such a thing; applied to things the names of which one has forgotten: *inantsi nenantsi*, this and that; *basemanantsini*, they are busy with (or are in) matters or clan, not to be mentioned.

u-Nantsi, *N. 1.* Such a one; applied to persons whose names have been forgotten, or are not known: *ndatètà ngo-Nantsi*, I spoke of So and So; *ukuse u-Nantsi atàbatè i-Nantsi*, that each should take of it; *lika-Nantsi-na*, = *ifanele*, it seems so.

Nantsiya, *Dem. pron. 3 cl.* Yonder it is: *nantsiya ihangu*, *yibambè*, yonder is the pig, catch it; 6 cl. pl.: *nantsiya imiti enesiqàmo esininzi*, yonder are the trees that have much fruit.

Nantso, *Dem. pron. 3 cl.* There it is: *nantso intaka oyifunayo*, there is the bird you seek; 6 cl. pl.: *nantso imikàla yamahashe*, there are the bridles of the horses.

Nanye, *Adj. 3 cl.* Even one, in the neg. none: *ndasifuna igusha*, *andibonanga nanye*, I looked for the sheep, but found not even one.

uku-Nanza, *V. trans.* To approve of; to esteem, respect, pay attention to; to be pleased with; to fancy; to have an interest in; in the neg. it means, to esteem lightly, not to care for: *ndiyinansile iqiya-le*, I like this handkerchief; *andisinansile impakla sakè*, I care very little for his things, or regard his things very little.

—**Nanzananza**, *Freq. form.* To come often (into a shop), to look at a thing much desired but without speaking.

Napákade, *Adv.* Ever, everlasting: *andi-yi kuhlala apá napákade*, I shall not live here for ever; in the neg. never: *nivume-lene-na?* have you agreed? *napákade!* never! cf. **i-Pákade**.

u-Napákade, *N. 1.* That which has no bounds, never ends, eternity; used as *Adj.*: *ubomi obungunapákade*, eternal life; *ngo-napákade kanapákade*, the eternity of eternity. Used as *Adv.* For ever: *u-Moya wam awukulaula ngonapákade*, my spirit shall not rule for ever.

Napi, Wheresoever, see **Pina**.

Nasi, *Dem. pron. 4 cl.* Here it is: *tátá, nasi isitya*, take, here is the vessel.

Nasinye, *Adj.* Even one, in the neg. not one: *cima isibane, ungayeki nasinye*, extinguish the candles, do not leave even one.

Nasiya, *Dem. pron. 4 cl.* Yonder it is: *nasiya isonka*, yonder is the bread.

Naso, (a) *Dem. pron. 4 cl.* There it is: *naso isisa ofun' ukwaká kuso*, there is the place where you wish to build; (b) *Prep. with pron.* With it, it also: *salisa naso esositya*, fill also that vessel.

uku-Natá, *Em. V. intrans.* To drink in the whole, gulp in, swallow up; fig. to gather in by means of a net; to catch fish.

um-Natá, *N. 6.* Play of children, making trellis work with strings, or cat's cradle; a net for catching fish.

um-Natá, *N. 6.* Em. Beer (something to wet the lips with).

Nawo, *Prep. with pron. 6 cl. sing.* With it, it also: *ndawela nawo lomlambá*, I crossed also this river; 2 cl. pl. with them, they also: *ndahambá nawo (amadoda)*, I walked with them (men).

ukuti-Nawu, *V. intrans.* Said of a young bird, when opening its mouth to receive food and take it without discrimination; euphem. to be open to receive all who come.

uku-Nawuza, *V. intrans.* To commit whoredom.

i-Nawu, *N. 2.* A whoremonger, fornicator; *i-Nawukazi*, a harlot, prostitute; one who is ready to receive all that come.

ubu-Nawu, *N. 7.* Lewdness, unchastity.

Naye, *Aux. of compound tenses; 2 p. pl.*: *naye nisebensa*, contrac. *nanisebensa*, you were working, or you used to work; *na(ye) niya kulima*, you should have ploughed, or you will plough; see **uku-Ya 3. (c)**.

Naye, 1 cl. *Prep. with pron.* With him, he also: *ndahambá naye*, I went with him.

Nayo, 3 cl. *Prep. with pron.* With it, it also: *ndaxèla lenkomo nayo*, I slaughtered this cow also.

Naza, 2 p. pl. Then: *naza napèndula*, then you answered, see **uku-Za**.

Nazi, *Dem. pron. 3 cl. pl.* Here they are: *nazi inkomo esiya kusengwa*, here are the cows which shall be milked; 4 cl.: *nazi isitya samanzi*, here are the vessels for water; 5 cl.: *nazi indada apò ingada ikona*, here are the thickets where the wild-cat lives.

Naziya, *Dem. pron.* Yonder they are; 3 cl. pl.: *naziya inkabi esiya kutsala namhla*, yonder are the bullocks which are to pull to-day; 4 cl. pl.: *naziya isitshetshe sokusika inyama*, yonder are the knives for cutting meat; 5 cl. pl.: *nansiya inkuko sokulala*, yonder are the mats to sleep on.

Nazo, (a) *Dem. pron.* There they are; 3 cl. pl.: *nazo intaka endiya kusidubula*, there are the birds, which I shall shoot; 4 cl. pl.: *nazo isibonda endisigauleyo*, there are the poles I have cut; 4 cl.: *nazo intsana endisitandayo*, there are the babies I liked. (b) *Prep. with pron.* With them, they also; 3 cl. pl.: *andahlukana nazo, (isinto)*, I did not part with them (the things); 4 cl. pl.: *yisa nazo (isitya)*, come with them (the vessels); 5 cl. pl.: *bopá nazo (isinti)*, bind them also (the laths).

ukuti-Nca, *V. intrans.* To stick, adhere to, as one substance to another; fig. to be near or about one, as the shirt to the body; fig. to be attached to one. *Recip. form.* *watàna-nca naye*, he was of one heart with him; to hold fast to a pursuit or course of conduct.

i-Ncá, *N. 3.* General term for grass.

i-Ncáca, *N. 3.* That which is green, unripe: *inqólowa encáca*, green wheat.

um-Ncáca, *N. 6. pl. imincácale.* A basket (from a European and Kaffir).

uku-Ncāca, *V. intrans.* To move one's residence from one place to another; to reside in different localities.

—**Ncācela**, *Rel. form.* To go away slyly, secretly.

i-Ncagu, *N. 3.* Em. A jug for drinking Kaffir-beer.

i-Ncakancaka, *N. 3.* The uvula; the membrane attached to the soft palate and hanging over the glottis or backpart of the tongue.

i-Ncaluka, *N. 3.* A kind of rush with yellow flowers, good for thatching; = **i-Nkomfe** (Em.)

ukuti-Ncam, *V. intrans.* To be equal; to fit exactly; to be near, intimate: *usitincam kum*, he is intimate with or attached to me.

uku-Ncama, *V. intrans. pass. ncanywa.* To be at an end; to give up all hopes; to despair; to be discouraged; to abandon: *ndikuncamile*, I despaired of you; *ndiyincamile lonkomo*, I have given up, abandoned that cow; to spend: *ndayincama imali yam esifeni*, I spent my money on the sickness; *noselede umoni wancanywa ngabanye*, even if the sinner has already come so far that others despair of him; *ncama! akuncami-na?* would not you like it? don't you wish you may get it?

—**Ncamela**, *Rel. form.* To give up; to deliver up for some particular purpose: *wasincamela umpfomlo waké*, he laid down his life for us.

—**Ncamisa**, *Caus. form.* (a) To deprive of hope; to put out of countenance; to disconcert. (b) To resign one's self; to cause complete satisfaction and delight: *wancamisa umxelo or intlisiyo kuye*, he gave himself wholly up or over to him; he bound his heart wholly to him. *Adv. ngokuncamisileyo*, beyond measure, exceedingly, superabundantly; *umsali olunge wancamisa*, an exceedingly good parent.

i-Ncam, *N. 2. and 3.* The end or point of a thing: *incam yentonga*, the end of the staff; fig. the highest, best, uttermost; dimin. *incanyana*. Used as *Adj.* Small, narrow.

i-Ncamisa, *N. 2.* That which is eminent;

one who excels: *ulincamisa lesidenge*, he is the greatest fool.

isi-Ncamisa, *N. 4.* The delivering up, giving over of one's self; attachment, resignation; that which gives great satisfaction.

isi-Ncamiso, *N. 4.* A kiss, consolation, encouragement.

uku-Ncamatēla, To adhere, etc.; = **uku-Namatēla**.

—**Ncamatēlisa**, To cause to adhere, etc.; = **uku-Namatēlisa**.

isi-Ncamatiselo, *N. 4.* Adherence, sealing, confirmation.

i-Ncamazana, *N. 3.* Small birds.

uku-Ncambā, *V. trans.* To give in charity to one who is in need; fig. to communicate news.

—**Ncambēla**, *Rel. form.* To give over; to impart: *ndimncambēle indaba*, I gave him the news.

—**Ncambisa**, *Caus. form.* To cause or make to give or impart.

uku-Ncambācā, *V. intrans.* To feel quite at home; to take what you like, as a child at home.

—**Ncambāna**, *Recip. form.* To give to one another.

uku-Ncameka, To be attentive, etc.; = **uku-Nyameka**.

—**Ncamekela**, To take an interest in, etc.; = **uku-Nyamekela**.

ukuti-Ncamfu, *V. intrans.* To enter: *umkonto wati-ncamfu kuhle*, the assegai entered a little, only the tip.

uku-Ncāmīla, *V. intrans.* To taste a thing, as food; to take just a little.

Note.—It denotes the custom of sipping a little of the milk by the person presenting it before he gives it to another, to show that it is not poisoned. It refers also to a number of people, who eat one by one out of a dish or pot with the same spoon, from want of more spoons.

um-Ncāmīli, *N. 1.* One who tastes the food for a chief, before it is offered to him; a butler.

isi-Ncāmlo, *N. 4.* } Tribute, tax, due.
um-Ncāmlo, *N. 6.* }

i-Ncanda, *N. 3.* Porcupine.

i-Ncangati, *N. 3.* } Any viscid, sticky,
u-Ncangati, *N. 5.* } adhesive, glutinous, tough substance, as glue, treacle, dough, mortar, etc.: *isa-*

ndla sakò siluncangati, your hands are sticky.

uku-Ncantsa, *V. intrans.* Hl. for to sleep with one.

u-Ncanyiweshe, *N. 5.* An obstinate, unruly person: *wena unguncanyiweshe*, you who are given up in despair, i.e. an obstinate person.

i-Ncape, *N. 3.* A little black and white bird, with red breast, *Saxicola bifasciata*.

i-Ncatancata, *Uvula*; = **i-Ncakanaka**.

i-Ncasa, *N. 3.* Flavour, taste, sweetness.

uku-Ncatama, *V. intrans.* To hide, conceal one's self behind an object by passing behind it, or by stooping down in the grass; to lurk or scout: *makè ndincatame kuye*, let me have a place of shelter or retreat with him.

—Ncatamela, *Rel. form.* To lie close, lurk for a purpose, as a thief.

i-Ncàtù, *N. 3.* One who is sober, moderate: *umntu oncàtù*, an abstemious person.

ubu-Ncàtù, *N. 7.* Moderation, abstemiousness in eating and drinking.

um-Ncatyane, *N. 6.* *Cryptocarpa* sp.

i-Ncàwa, *N. 3.* Anything rough; sack-cloth, a worn-out blanket.

u-Ncàyeçibi, *N. prop.* Name of the Fingo at whose kraal Gcalekas came to a beer drink, at which they and the Fingoes quarrelled. This was the beginning of the Gcaleka outbreak in 1878.

uku-Ncaza, *V. trans.* To ask for tobacco or snuff: *ndisa kuncasa kuwe*, I come to ask a little tobacco from you.

—Ncazana, *Recip. form.* To ask tobacco from each other.

—Ncazela, *Rel. form.* To give tobacco: *ndincasele*, give me tobacco.

i-Ncaza, *N. 3.* Tobacco-box.

i-Ncaza, *N. 3.* A comb, see **uku-Càza**.

i-Nceba, *N. 3.* Compassion, mercy, tender feeling, kindness, amiability of disposition.

um-Nceba, *N. prop.* A tributary of the Umzimvubu river.

i-Ncebeta, *N. 3.* Attire of beads used by the women as a breast covering when they take a walk; and by men, when they have no *isi-Dabane*.

uku-Nceda, *V. trans.* To help, assist, aid: *ndincede*, help me; to turn to profit.

—Ncedakala, *V. intrans.* To be helped, assisted.

—Ncedana, *Recip. form.* To help each other.

—Ncedeka, *Stat. form.* To be useful, or helped.

—Ncedisa, *Caus. form.* To assist in helping; to contribute to something.

—Ncedisana, *Caus.-recip. form.* To assist; to give help to each other.

—Ncedisisa, *Caus. 2. form.* To help forward.

i-Ncedo, *N. 3.* A wren.

um-Ncedi, *N. 1.* A helper, assistant.

isi-Ncedo, *N. 4.* Help, remedy, expedient.

u-Ncedo, *N. 5.* Help, assistance.

i-Ncehana, *N. prop.* Tributary of the Bashee river.

i-Nceke, *N. 3.* Em. Anything loved much; white paint.

ukuti-Ncekecè, *V. intrans.* To sit on the posteriors; to sit with hands fixed round the knees; to remain.

uku-Ncekelela, *V. intrans.* (a) To persevere; also = *nyamekela*. *V. trans.* To gain over; to approach with smooth, coaxing words; to coax, flatter, wheedle.

um-Ncekeleli, *N. 1.* Flatterer, wheedler, sycophant.

u-Ncekelelo, *N. 5.* Flattery.

i-Ncèkencèke, *N. 3.* That which is soft, as hair, wool.

i-Ncèkevu, A hateful thing, etc.; see **i-Ncekevu**.

i-Nceku, *N. 3.* An officer or servant of the royal household on whom the king, when walking or standing, leans, and who presents the food to the king; an adjutant.

ubu-Nceku, *N. 7.* Office discharged by an *i-Nceku*.

i-Ncekukazi, *N. 3.* A female servant performing the same service as an *i-Nceku*.

uku-Ncela, *V. trans.* To suck the last drop of milk (calf, kid): *itòle selincelile kungekabotshwa unina*, the calf had already sucked the last drop before it's mother was tied up; fig. to exhaust.

—Ncelisa, *Caus. form.* To cause to suck the last drop.

um-Ncele, *N.* 6. Tall grass used for thatch.

i-Ncembu, *N.* 3. The edible bulb of the blue lily, from which bird-lime is prepared; bird-lime.

i-Ncemefa, *N. prop.* Yellowwood river, left tributary of the Buffalo river (King William's Town division); Peelton mission station.

uku-Ncenceza, *V. intrans.* To run, ripple, as water; to bubble, spout, as a fountain.

uku-Ncencesha, *V. trans.* To lead water; to irrigate.

—Ncenceshela, *Rel. form.* To lead water for or into.

i-Ncenceshe, *N.* 3. } Water-course.
um-Ncencesho, *N.* 6. }

i-Ncendencende, *N.* 3. That which is tender, soft to the feeling, touchy; depressed, timorous.

ubu-Ncendencende, *N.* 7. Tenderness, softness of feeling; the anguish of a tender, roused conscience (getting warm and cold by it); want of vigour and manliness of feeling.

uku-Ncendezela, *V. intrans.* To persevere in spite of difficulties, and also in being kind notwithstanding unkind treatment; to be lenient, forbearing.

u-Ncendezelo, *N.* 5. Perseverance, clemency, moderation, forbearance.

i-Ncefa, *N. prop.* Tributary of the Chumie river.

uku-Nceteza, *V. trans.* To give private information, false or not false, respecting a person; to inform against one; to betray, misrepresent, calumniate; to conspire secretly: *wancetesa abantu enkosini*, he gave private information to the chief about the people.

—Ncetezela, *Rel. form.* To speak privately to one person for another, so as to obtain for him a favour; to interest one's self for or in behalf of another; *wandincezezela enkosini* may mean, he put in a good or bad word for me, or he spoke for me to the chief, or he was speaking evil of me to the chief.

—Ncetezisa, *Caus. form.* To induce a person to inform against another, or to

speak evil of a person, whether by bribery or persuasion; to suborn.

um-Ncetezi, *N.* 1. A private informer, traducer, betrayer.

isi-Ncetezo, *N.* 4. Private information.

u-Ncetezo, *N.* 5. Betraying, traducing.

Noi! *Interjec.* (a) of painful feeling, caused by pressing, pinching, hurting; = **awū!** (b) of displeasure, indignation: let me alone! do not tease me!

i-Nci, *N.* 3. } The little, smaller, younger
um-Nci, *N.* 1. } one: *umnci kwabanye*, younger than others.

ili-Nci, *N.* 2. Ten; used instead of *ishumi*, in connection with hundreds: *ikulu elinamanci mahlanu*, a hundred and fifty; *ikulu elinanci nye*, a hundred and ten.

i-Nci, *N.* 3. The mane-haired jackal.

isi-Nci, *N.* 4. The mane of an animal. Phr. *wavusa isinci*, he was in wrath.

i-Nciba, *N. prop.* The Great Kei; the name includes also Zwart (black) Kei river.

uku-Nciba, *V. trans.* To do mechanical work; to mend, repair, refit.

i-Ncibi, *N.* 3. A mechanic, skilled labourer, artist; *incibi yentsimbi*, a smith; *incibi yemithi*, a carpenter, a doctor.

ubu-Ncibi, *N.* 7. Skill in workmanship; art.

Noikane, *Adj.* Small, etc.; = **Ncinane**.

i-Ncilikiti, *N.* 3. Em. Weakness, fainting, swooning, giddiness, swimming in the brain: *ndinencilikiti*, I am fainting.

imi-Ncili, *N.* 6. *Pl. only.* Gladness, joyousness, cheerfulness.

uku-Ncina, *V. trans.* To try, sift a thing by pressing or crumbling it with the fingers; fig. to observe, consider, weigh, ponder minutely; to inquire, examine (as a judge): *siyancinwa namhla*, we are examined to-day.

Ncinane, *Adj.* Little, small: *umntu omncinane*, a little person. *Adv.* *Kancinane*, in a small quantity or degree: *galela into encinane* or *kancinane*, pour in a little or gently; *nakancinane*, even a little; in the neg. not even a little; dimin. *ncinana*, very small or little.

ubu-Ncinane, *N.* 7. Smallness, littleness, diminutiveness, insignificance: *ubuncinane bam*, my childhood.

Noinci, *Adj.* Very small.

ukutl-Ncineilili, *V. intrans.* To go right through to the end; to be at the end.

uku-Ncinda, *V. trans.* To dip a sop or finger into gravy, soup, honey, fat, and thus to eat with the hand.

i-Ncindi, *N. 3.* Pure, liquid honey from the white virgin part of the comb; juice of grape; sap, syrup.

i-Nciniba, *N. 3.* Ostrich.

uku-Ncininda, *V. intrans.* Em. To bite into pieces.

uku-Ncinitha, *V. trans.* To demolish (glass by hail); to extirpate, kill and destroy; to make an end of an opponent by repeated quick stabs with an assegai; to kill outright.

uku-Ncintisana, *Recip. form.* To vie with each other; to endeavour to outdo each other.

i-Ncintsi, *N. 2.* Hl. for *i-Nqina*, hoof.

uku-Ncipā, *V. intrans.* To grow less, to decline: *umsimbā wakē uyancipā*, his body grows thinner.

—**Ncipēka**, *Stat. form.* To become less (under the usual price); to get into a mean or low state, or lower condition.

—**Ncipisa**, *Caus. form. pass. ncitshiswa*, To make less, smaller; to reduce, diminish.

—**Ncipisela**, *Caus.-rel. form.* To come short in some matter: *bapiwe bonke ngokuninzi, kanti ndincitshiselwa mina*, they all receive abundantly, but I am left without, or receive sparingly, or am neglected, or come short.

i-Ncipiso, *N. 3.* Reduction, diminution.

ubu-Ncipo, *N. 7.* Low condition, lowness.

i-Ncisininde, *N. prop.* A tributary of the Tsomo river in the Transkei.

ukutl-Nciti, *V. intrans.* To grow dark before the eyes; to faint.

i-Ncitha, *N. 3.* used as *Adj.* Darkbrown.

isi-Ncithi, *N. 4.* Iron ore, raw iron.

i-Nco, *N. 3.* Of cattle, red and white, when the colours are distributed with tolerable evenness: *inkabi enco*, a white and red spotted ox.

i-Ncobo, *N. prop.* (a) Tributary of the Umgwali river, Tembuland; loc. *e-Ncobo*. (b) Tributary of the Imvani river.

i-Ncoko, *N. 3.* A jester, joker; one who entertains by amusing others.

isi-Ncoko, *N. 3.* Conversation, caresses: *isincoko zakō zimnandi*, thy caresses are sweet.

ubu-Ncoko, *N. 7.* Intimate, familiar conversation; an entertainment where stories are told and jokes cracked.

i-Ncokazi, *N. 3.* A white and red spotted female animal; *imazi encokazi*, a white and red cow.

uku-Ncokola, *V. intrans.* To hold free and intimate intercourse; to converse, chat, joke; to speak familiarly, as among friends; to gossip.

—**Ncokolela**, *Rel. form.* To boast, praise one's self.

—**Ncokolelana**, *Rel.-recip. form.* To praise or bet his own against another.

—**Ncokolisa**, *Caus. form.* To speak to a girl for making love; to caress, fondle: *wancokoliswa ngu-Nantsi*, she was spoken to by So and So for making love.

isi-Ncokoliso, *N. 4.* Lovemaking, caressing, fondling.

uku-Ncolā, *V. trans.* To admit, acknowledge, confess: *walincolā ityala lakē*, head-mitted his guilt or debt; *wayincolā into ayibimeyo*, he acknowledged the favour he had received; he owned it with gratitude.

uku-Ncolā, *V. intrans.* To be foul, dirty, unclean; polluted, corrupt, dark, murky: *isandla sakō sincōlile*, thy hands are dirty; *imikwa yakē incōlē kangaka*, his manners are so dirty. This word must be well distinguished from **uku-Ncolā**.

—**Ncolisa**, *Caus. form.* To make dirty; to defile, foul, pollute.

isi-Ncoliso, *N. 4.* Dirty matter; carnal intercourse; lovemaking.

uku-Ncolā, *V. intrans.* To emit involuntarily semen virilis.

—**Ncolela**, *Rel. form.* To pollute: *uyasincolela*, he defiles himself.

i-Ncōlo, *N. 3.* The juice of a climber, like the *is-Alqoni*, growing by the sea. The roots are cooked, the first water which is sweet is thrown away, and the second water when drunk has a stupifying effect like the juice of aloe flowers and benumbs the limbs, so as to make them powerless for a time. Phr. *udle incōlo*, you are a dull, sleepy person.

uku-Ncoma, *V. trans. pass. nconywa*. To speak highly of a thing; to admire, commend, value highly: *i-Nkosi yalincoma igosa elingalungisiyo*, the Lord commended the unjust steward; to speak of a thing as prevalent: *indlala iyanconywa kwa-Nggika*, the famine is severe in Gaikaland.

—**Ncomana**, *Recip. form.* To admire one another.

—**Ncomeka**, *Stat. form.* To be admirable, etc.

—**Ncomisa**, *Caus. form.* To cause to speak highly; *uyanconyiswa qā*, he is only being helped to admire.

—**Ncomisana**, *Caus.-recip. form.* To admire together.

i-Ncombó, *N. 3.* Unripe, green Kaffir-corn, not yet red, or which ripens later and dies from cold; soup of unripe Kaffir-corn.

i-Ncónbólora, *N. prop.* A tributary of the Tsomo river.

imi-Ncondo, *N. 6. Pl. only.* Delicately or finely formed: *amahashe ayimincondo*, horses with fine limbs, well bred.

um-Ncongo, *N. 6.* Em. A shield; any beautiful object: *lengawa ingumcongo*, this pipe is beautiful.

um-Ncono, *N. 6.* The remains of sour milk left in a milksack or calabash to leaven the next milk; fig. the kernel, substance, chief matter, from which other things originate.

i-Ncóra, *N. prop.* Tributary of the Qumanu river (Tembuland).

uku-Ncotúka, *V. intrans.* To fall, break, tear, come off or out, as a button from a coat, or hair from an animal: *uboya benkomo buncotukile*, the hair of the cow came off.

—**Ncotúla**, *V. trans.* To pull out, root up weeds: *ncotúla ukhula*, pluck out the weeds; to pluck off hair from a skin; to pluck out the pins of a tent, fig. to go on journey.

i-Ncōyi, *N. 3.* (a) A brandy bottle. (b) Beer kept back for the host at a beer party.

ulu-Neu, *N. 5.* Causing: *uluncu olumashiya*, that which causes anger in the heart. Used as *Adj.* Small, despicable, contemptible, worthless: *bazisincu ezimashiya*, they are haughty simpletons; they seem to be our friends, but they are not.

i-Ncubeko, Civilisation; see **in-Cube-ko**, under **uku-Cúba**.

i-Neudu, *N. 3.* Em. A person of unnatural form, whose lower limbs and extremities are very small.

i-Ncúka, *N. 3.* Hyena, wolf; fig. a fierce voracious person; one who takes everything for himself; one who is stingy, a niggard; one who prowls at night; a thief; *incúka-céya*, = **is-Andawane**.

izi-Ncúka, *N. prop.* (a) A tributary of the Keiskamma river. (b) A tributary of the Kei river. (c) A tributary of the Tyinifa river. (d) A tributary of the Nahoon river.

ubu-Ncúka, *N. 7.* Wolfishness of disposition; fierceness, severity, tyranny, voraciousness.

i-Ncukutú, *N. 3.* A bug.

i-Ncula, *N. 3.* A stabbing spear; bayonet. **i-Ncúfú**, *N. 3.* Pointed.

i-Nchlu, *N. 3.* (a) Tributary of the Gonubi river. (b) Tributary of the Tsomo river.

um-Nculuba, *N. 6.* Willow tree.

i-Ncum, *N. 3.* The brisket of an ox or cow, held by the Kaffirs to be the best of the whole meat; *incum yelizwe*, the best part of the country.

u-Ncúm, *N. 5.* Thick, dark smoke in a house: *ndinoncúm*, I am half blind with smoke.

uku-Ncuma, *V. intrans.* To smile.

—**Ncumancumeza**, *Freq. form.* To smile continuously; to simper.

um-Ncúmevu, *N. 6.* used as *Adj.* Dark, dirty; without flame, brightness or light: *umlilo umncúmevu*, the fire does not burn properly; *igolide yaba mncúmevu*, the gold became dim.

uku-Ncumeza, *V. intrans.* To smile with an air of carelessness.

u-Ncúmō, *N. 5.* Dowry coming from the woman's side.

i-Ncumncum, = **isi-Betānkunzi** (Carissa), with edible fruit, English Numnums.

uku-Ncūncā, *V. intrans.* To run a little; to trot.

i-Ncūncū, *N. 3.* (a) Generic term for the sugar bird or honeysucker. Phr. *uncūncū ngolwimi*, he betrays secrets.

(b) A great chief who seeks praise

by giving freely, at whose place the people can live sumptuously; a man who lives luxuriously. Phr. *incuncu esimilomo mide*, the aristocracy.

ama-Ncuncuncu, *N. 2. Pl. only.* Used as *Adj.* Unwise, imprudent, unintelligent: *unamancuncuncu*, he is unwise.

uku-Ncunga, To pinch off, etc. ;=**uku-Cubunga**.

i-Ncunguncungu, *N. 2.* Rumour, report, fame, that which is not ready to be communicated to everyone.

uku-Ncunguzela, *V. intrans.* To want to fight.

um-Ncunube, Willow tree ;=**um-Ncúluba**.

uku-Ncunza, *V. intrans.* To suck up, lick off or sip any liquid into the mouth from a brush of rushes which is dipped into thick milk ;=**Hlunza**.

um-Ncunza, *N. 6.* Brush for eating ;=**um-Hlunza**.

uku-Ncutunela, *V. intrans.* To be dissatisfied.

uku-Ncutà, *V. trans.* To drive a stick into the rectum for the purpose of killing a person accused of witchcraft, or into the rectum of cattle, to injure their owner.

u-Ncuti, *N. 5.* Anything palatable, delicious, nice and sweet: *lefotoyi luncutkè*, this mixture of sweet milk with pumpkins is a delicious dish.

ukuti-Ncwà, *V. trans.* To make smooth, *i.e.* to clear, sweep, clean off all there is, in war: *hambàni, niti nakufika nitimbè, niti-ncwà*, go, and when you arrive, take captive and make a clean sweep, let nothing remain.

ukuti-Ncwaba, *V. intrans.* To doze, get drowsy.

uku-Ncwàba, *V. trans.* To bury, inter.

Note.—Before Christianity was introduced, the Natives conferred the honour of sepulture on their chiefs and great men only.

—**Ncwàbela**, *Rel. form.* To bury for another or in a certain place: *bamcwàbela emfuleni*, they buried him in the valley.

i-Ncwàba, *N. 2.* (a) A grave, sepulchre. (b) A grave-watcher.

The chief was buried in the cattle kraal. Persons were appointed to watch the grave, and cattle

were given them to milk. The village was abandoned, except by these people. At the end of a year or longer the watching was given up and the grave-watchers received some of these cattle as their wages.

u-Ncwàbo, *N. 5.* Burial.

u-Ncwabakazi, *N. 1.* Em. and Kaffir. The month of August.

uku-Ncwabasha, } *V. intrans.* To be slow, lazy, indolent, tardy.

—**Ncwabusha**, } *Rel. form.* To be slow for: *abantliziyo zikuncwàbasheleyo ukukòlwa*, whose hearts are slow to believe.

uku-Ncwabaza,=**ukuti-Ncwaba**.

i-Ncwadi, *N. 2.* Buphane toxicaria, Du. giftbol; used as medicine for redwater; said to be eaten by vultures. The coats of this bulb are very numerous and thin, transparent and silky; hence fig. a book, letter, paper; pane of glass; *incwadi yokusibona*, a looking glass.

uku-Ncwàlaza, *V. trans.* To darken.

ukuti-Ncwàlazi, *V. intrans.* To get dark: *kuti-ncwàlazi kalokù*, now it is getting dusky.

u-Ncwàlazi, *N. 5.* Twilight, dusk, darkness, evening.

i-Ncwàma, *N. 3.* (a) Baboon; (b) Baviaans river.

uku-Ncwamsha, *V. intrans.* To be proud, haughty.

i-Ncwana, *N. 3.* That which has remained small, person or animal; fig. persons who have no friends; a term of contempt, meaning a useless, worthless fellow.

isi-Ncwàncwàniso, *N. 4.* Corruption, bribery.

ubu-Ncwane, *N. 7.* Prosperity, good condition, welfare, rich appearance of a country; persons who have evidently a good table and live sumptuously, in luxury; the grand look of persons who are adorned with jewels; a collection of beautiful precious things; riches, treasures.

i-Ncwangu, *N. 3.* One who is vicious, mean, abject, vile, base, abandoned, mischievous, cruel.

isi-Ncwangu, *N. 4.* } Viciousness of
ubu-Ncwangu, *N. 7.* } men and beasts; passion, meanness, baseness, vileness, cruelty.

uku-Newangusha, To be proud, etc. ;=**uku-Newamsha**.

uku-Newasa, *V. intrans.* (a) To look after one, to see whither he is going; to lurk, keep watch on him with a base design; to suspect.

(b) To entertain an intention of asking a favour of some one, or of proposing some project to him, but from a feeling, either of fear or prudence, to postpone mentioning it for a time, and then to introduce the subject in a round-about way; to hint at, mention slightly; to allude to; *ndiyincwabile lento*, I hinted at this thing.

i-Newazi, *N. prop.* (a) A tributary of the Gcuwa river. (b) A tributary of the Keiskamma river.

ukuti-Newazi, *V. intrans.* To get dark, dusk ;=**ukuti-Newalazi**.

—**Newazisa**, *Caus. form.* To cause to get dark.

uku-Neweba, *V. intrans.* Em. To take a pinch of snuff.

uku-Newebesha, *V. intrans.* To ask a pinch of snuff.

—**Newebeshisa**, *Caus. form.* To give a pinch of snuff: *ndincwebeshise*, give me a pinch of snuff.

uku-Newela, *V. trans.* To cut a narrow strip, as a thin thong for a whip from the whole skin; to cut into strips; to cut out a dress; to make thin, smooth; to trim: *sincuele intambô*, trim the thongs by cutting away the unequal parts or points.

i-Newemema, *N. prop.* Tributary of the Kei river.

i-Newenxa, *N. prop.* The Kat river.

uku-Newina, *V. intrans.* To moan, sigh, whine; to utter an exclamation of pain or a groan.

i-Newina, *N. 3.* Sighing; a sharp cry caused by pain.

Ndâ, *Pron. subj. of Absol. past (aorist) 1 p. sing.*: *ndâbuya*, I returned.

Nda, *Pron. subj. of Conj. past, 1 p. sing.*: *ndabuya*, and I returned.

u-Ndaba, *N. 1.* Subject of conversation or public talk; one who is often spoken of. Phr. *mens' undaba*, make him a proverb; =**u-Daba**.

u-Ndabakazi, *N. prop.* Left tributary of the Toleni river in the Transkei.

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i-Ndakana, *N. 1.* (a) Tributary of the Tsomo river in the Transkei. (b) Tributary of the Kei river.

uku-Ndanda, *V. intrans.* To flutter as birds when they are frightened.

isi-Ndandani, *N. 4.* (a) Inattention: *unesindandani*, he does not listen to what is said, he is proud and boasts. (b) Pain in the heart.

uku-Ndandazela, To flutter, etc. ;=**uku-Ndanda**.

Ndandi, *Aux. contrac. from Ndaye ndi*; see **Ndaye**.

Ndanga, Aorist 1 p. sing. of **uku-Nga** (a) and (b) and **ukw-Anga**, which see.

Ndaweni-nye, Together; **Ndawo-nye**, in one place; see **in-Dawo**, and **Nye 4**.

Ndaye, *Aux. of Compound tenses, 1 p. sing.*: *ndaye ndilifuna*, *contrac. ndandilifuna i-hashe lam*, I was seeking, or I used to seek my horse; *nda(ye) ndiya kulifuna*, I should have sought it, or I will seek it.

Ndaza, from **uku-Za**, 1 p. sing. expressing the *Adv.* "then": *ndaza ndahambâ*, then I walked.

u-Ndaza, *N. 1.* Em. The month of February.

i-Ndebele, *N. 2. pl. ama-Ndebele* or *ama-Tebele*, the Matabele, Mzilikazi's or Lobengula's people; said to mean naked people.

Ndedwa, *Adj.* I alone, see **i-Dwa**.

u-Ndelendele, *N. 5.* Lengthy, tedious talk.

u-Ndenjenje, *N. 1.* A small brown-striped bird; Du. stryppok.

u-Ndiko, *N. 1.* Anything happening at once; one who is ready to fight.

Ndi, *Pron. subj. and obj. 1 p. sing.* I, me: *ndiyatânda*, I am loving: *uyanditânda*, he loves me.

ukuti-Ndi, *V. intrans.* To sound, make a noise; to speak in a manner not to be understood; to rumble as thunder. For the nouns **is-Andi**, **ulw-Andile**, derived from this verb see under **A**.

ulu-Ndi, *N. 5.* Projection, prominence; the hanging or towering over of rocks, houses, mountains. The rocky peaks of the Kwahlamba mountains are called by this name. Pl. *isindi*, the horizon.

uku-Ndibaza, *V. intrans.* To hesitate; to be undecided, unresolved, irresolute.

Ndibe, *Aux. of Compound tenses*, 1 p. sing.: *ndibe ndifuna*, contrac. *bendifuna*, I was or have been seeking; (*ndi*)*bendifunile*, I had sought, see **uku-Bā** I. 2 (a).

uku-Ndikinda, *V. intrans.* To gesticulate with the hands and tramp and stamp with the feet; fig. to speak much that is of no use.

i-Ndikinda and **i-Ndikida**, *N. 3.* A group of huts, as at a mission station; a herd of cattle somewhat large.

isi-Ndikinda and **isi-Dikida**, *N. 4.* A great number or large group of huts; loc. *esindikindeni*.

uku-Ndila, *V. intrans.* (a) To behave well: *uyasindila*, he behaves himself well, or, he drives them (cattle) away. (b) To sound far off, as distant thunder.

-Ndileka, *Stat. form.* To be quiet, grave, solemn, respectable, reputable; to sit still, i.e. to be neutral when others are restless or at war.

ubu-Ndilela, *N. 7.* Neutrality.

i-Ndileka, *N. 3.* Solemnity, respectability.

u-Ndilele, *N. 1. pl. o;* A neutral tribe: *isiswe zingondilele*, the tribes are neutral; *poss. form* or *Genitive*: *ka-ndilele*.

uku-Ndilata, *V. intrans.* To be badly treated; to loiter or walk about aimlessly.

i-Ndili, *N. 3.* (a) A quiet, grave, virtuous person who behaves well, and makes a good impression: *indoda inendili*, the man's behaviour is quiet; solemnity, gravity, virtue; good manners or behaviour.

(b) A rumbling noise or sound in the air caused by a procession or the marching of an army; fig. the accent; cf. **ukuti-Ndi**, **is-Andi**, and **ulw-Andile**.

uku-Ndiliza, *V. intrans.* To make a mournful noise; to hum as men in a dance.

Ndimi, contrac. *ndim.* (a) Copula of 1 p. sing. It is I: *ndim umalusi olungileyo*, I am the good shepherd. (b) Cause: *lento yensiwe ndim*, this thing has been done by me; see **Ndi** and **M**.

u-Ndimangele, *N. 1.* Accuser, complainant, plaintiff; from **uku-Mangala**.

uku-Ndinda, *V. trans.* (a) To beat constantly, severely. (b) To make smooth,

sleek; to make round, cylindrical; fig. to speak artfully, insinuate; to conduct a conversation in a winning manner, so as to raise impure thoughts and at the same time to gain the affections by artful means; to seduce.

i-Ndindi, *N. 3.* (a) A round, smooth thing; fig. *uyindindi*, he rambles about, does not come to the point. (b) Problem which is not understood; question to be solved.

ukuti-Ndinde, *V. intrans.* To be in perfect order.

i-Ndindindi, *N. 2.* A person who is idle, does not work or plays with his work.

uku-Ndindiza, *V. intrans.* (a) To trot; to try to fly; to hop, dance, as birds, e.g. vultures, do before flying. (b) To speak without understanding.

u-Ndindwa, *N. prop.* A tributary of the Xalata river.

Ndinga, 1. *Verb. pref.* 1. p. sing. (a) of Potent. mood, I may: *ndingadla*, I may eat.

(b) Of Condit. mood, see **Ndinge** 1.

(c) *Pres. tense* of **uku-Nga** (a) and (b).

2. *Neg.* (a) in conjunct. and rel. sentences: *wandiyala ukuba ndingatàbati lento*, he exhorted me not to take this thing; *yiyo lento ndingayitandiyo*, this is the thing that I do not like.

Ndinge, 1. *Aux. of Condit. mood*, 1 p. sing.: *ndinge* or *ndinga* or *ngendi-dla*, I would eat or ought to eat.

2. *Neg. verb. pref.* (a) of Potent. mood: *ndinge (andinge) sebenzi*, I may not work.

(b) Before the *aux. ka, kò* and *na*: *bemka ndingekafiki*, they left before I arrived; *bendingekò*, I was not present; *ndemka bendingenahashe*, I left having no horse.

i-Ndingi, *N. 3.* A rumbling noise, etc.; = **i-Ndili** (b).

Ndini, *Enclitic*, to the voc. to make it more emphatic, or for the purpose of calling attention. It is used in a familiar, colloquial mode of address: *mntundini!* you person! *ndodandini!* you man! often with a reproachful meaning.

ulu-Ndipulundu, *N. 5.* Horizon; see **ulu-Ndi**.

uku-Nditā, *V. intrans.* To doubt; to speak hesitatingly from not being certain of the correctness of what is said.

ubu-Ndiyalwa, *N. 7.* (from **uku-Lwa**). Rebellion; war.

u-Ndiyalwa, *N. 1. pl. o*; poss. **ka-Ndiyalwa**. Rebel, warrior.

ama-Ndla, see **am-Andla**. The following sentences may find room here: *ma-ndla ma-ni?* how much? how great? *nditē amandla*, I am disheartened; *ndi-ngatē amandla*, I am not disheartened (see **uku-Tā**); *ndimtē amandla*, I came accidentally upon him and saw him; *ndi-satēne mandla naye* or *kuye*, when I was still looking at him.

uku-Ndlandlatēka, *V. intrans.* To rush off at full speed; to run and cry from being frightened, as children.

u-Ndlazidudu, *N. 5.* The short ribs of an animal when cut up for food.

i-Ndle, *N. 3. pl. isindle*. Open field; see **in-Dle**.

ili-Ndle, *N. 2.* (a) Uninhabited, open, barren country; a wilderness. (b) Nightsoil.

i-Ndlebe yemvu, *N. 3.* *Helichrysum appendiculatum*; medicinal plant used for colds and coughs; see **in-Dlebe**.

u-Ndlebe-nde, *N. 1.* Lit. long ear; mule.

uku-Ndlolotā, *V. trans.* To drink brandy.

i-Ndlolotī, *N. 3.* A plant very much like **i-Ncembū**, but bitter and said to be poisonous, hence very strong Kaffir-beer and brandy is sometimes called by that name; cf. **in-Dlolotī**.

i-Ndlovu, *N. 3.* An elephant; see **in-Dlovu**.

u-Ndlovukazi, *N. prop.* Lesseyton.

u-Ndlu-nkulu, *N. 1.* (a) Species of sparrow. (b) Mountain in Eastern Tembuland.

u-Ndlu-zitshile, *N. prop.* Van Staden's river, so called from the great fire in 1869.

isi-Ndlwane, *N. 4.* The maniplus of ruminating animals.

izi-Ndlwane, *N. 4. Pl. only.* Em. Patchwork, made of patches of all kinds of colours; = **i-Qoni** in Kaffir.

Ndo, *Pron. subj.* of condit. future I p. sing.: *ndolahleka*, I shall be lost.

u-Ndohlo, *N. 5.* A long row of houses, trees, etc.

Ndodwa, *Adj.* I alone or only, see **u-Dwa**.

u-Ndofa, *N. 1.* (from **uku-Fa**). One who dies with another, (an expression of love).

uku-Ndolosa, *V. intrans.* To walk proudly.

uku-Ndondoza, *V. intrans.* To throb, beat like the pulse or heart.

uku-Ndongela, *V. intrans.* To be weak, languid, exhausted, wanting vigour.

i-Ndongela, *N. 3.* A weak person, wanting in vigour.

ubu-Ndongelo, *N. 7.* Weakness, languor.

u-Ndoqa, *N. 1.* Medicinal plant (*Haplocarpha sapor*) for fresh wounds.

i-Ndoqo, *N. 1.* That which has immediate effect, as poison which kills, or medicine which heals outright; a sure cure; see **in-Dogo**.

u-Ndozela, *N. 1.* Species of kingfisher.

u-Ndozosela, *N. 1.* Month of February.

i-Ndubanduba, *N. 3.* One whose object is to mislead.

uku-Ndudla, *V. trans.* To beat hard.

uku-Ndula, *V. intrans.* To grieve.

ubu-Ndulana, *N. 7.* (from **in-Duli**). A higher position (of a village).

i-Nduli, *N. 3.* A hill, etc.; see **in-Duli**.

ama-Ndulo, *N. 2*; see **ukw-Andula**. Former times, times of old: *iminyaka yamandulo*, ancient years.

uku-Nduluka, *V. intrans.* To go away, depart, remove, break up, as a company or assembly.

—Ndulula, *V. trans.* To dismiss, send away; make or cause a company to break up; to let (the tears) flow.

i-Nduna, *N. 3.* A male animal, etc.; see **in-Duna**.

ubu-Nduna, *N. 7.* (from **in-Duna**). The dignity of prime minister.

u-Ndunkundunku, *N. 5.* Tumult, confusion, uproar, riot; = **u-Dunkudunku**.

ubu-Ndwa-lutō, *N. 7*, see **in-Dwa-lutō**. Eminence, honour, respectability, reputation, authority.

isi-Ndwe, Cranes' wings, etc.; see **isin-Dwe**.

izi-Ndwe, *N. 4. Pl. only.* The two palm-leaves stuck on either side of the *isi-Gcobo*, or headdress, worn by circumcised boys.

uku-Ndweba, *V. intrans.* To be shy, timid, nervous, suspicious, diffident, cautious; to start back affrighted; to shy at a

thing; fig. *ihashe lindwebile*, the horse is shy; to be savage, turbulent, irregular, disorderly, fickle.

—**Ndwebela**, *Rel. form.* To be shy of something; to dread; to have a nervous fear of an object.

—**Ndwebisa**, *Caus. form.* To make nervous, shy, affrighted, suspicious; to warn.

i-Ndwebi, *N. 3.* One who is nervous, suspicious, cautious.

ubu-Ndwebi, *N. 7.* Nervousness, suspicion, caution.

i-Ndwebo, *N. 3.* Nervous fear, timidity.

uku-Ndwendwa, *V. intrans.* To reside for a time among the people of another tribe, or as guest with a friend; to go about from place to place, farther and farther; to have no fixed abode; to wander about; to get estranged, separated; fig. to depart from the point in a debate; not to act in accordance with established usage; to exceed original intentions or prescribed rules of conduct.

—**Ndwendwela**, *Rel. form.* To sojourn; to live a short time as a guest at: *umsi undwendwela yinkosi*, the village has the chief as guest.

—**Ndwendwisa**, *Caus. form.* To take one onward beyond the original point of destination.

u-Ndwendwe, *N. 5.* Sojourner, or a party of sojourners, a guest on a visit: *silundwendwe lwakò*, we are your guests, i.e. we are on a visit to you, have some business with you.

Ndyo! *Interjec.* The bellowing of an elephant.

isi-Ndyondyo, *N. 4.* A small portion of food; dimin. *isindyondywana*, a little milk.

uku-Ndyondyela, *V. trans.* To assure, make confident, exempt from doubt.

u-Ndyondyelo, *N. 5.* Assurance, ground of confidence.

uku-Ndyofa,
ukuti-Ndyofa, } *V. trans.* To kick or push roughly away.

uku-Ndyula, *V. trans.* (a) To beat severely with a knobstick. Wizards, thieves and adulterers are thus punished. (b) To put on the *u-Ndyulo*.

u-Ndyulo, *N. 5.* The piece of brass which adorns the penis-cap.

um-Ndyura, *N. 6.* Poor meat;=**um-Dyuba**.

Ne, *Adj. Card. num.* Four: *inkomo esi-ne*, four cows; *amahashe omane*, all four horses. *Adv. kane*, four times.

isi-Ne, *N. 4. Ord. numb.* The fourth: *umhla wesine*, the fourth day; *igusha esilishumi elinesine* or *elinane*, fourteen sheep. *Adv. okwesine*, fourthly; *ngokwesine*, at the fourth; *ngolwesine (usuku)*, on the fourth day, on Thursday.

Nedwa, *Adj. 2 p. pl.* You alone, or you only; see **i-Dwa**.

isi-Nekeneke, *N. 4.* A great but useless person or thing.

uku-Nembà, *V. trans.* To hit or strike a thing aimed at, as with a gun.

i-Nembè, *N. 3.* Fine meal; gruel; thin porridge of maize.

uku-Nène, *V. intrans.* † To be on the right side. *Adv. okunène*, used in admissions "true, indeed, yes": *ndayensa lento okunène*, I did it indeed, or yes, I did it; *icala lokunène* or *lasekunène*, the right side; *wasimisa ngasekunène kwakè*, he placed them on his right side; *wabeka nantlanu ngecala lokunène*, he put five on the right side.

i-Nène, *N. 2.* A person who sits at the right hand of the chief, to whom the latter speaks and the former answers; the great, privileged, principal man, but particularly called so for being hospitable or charitable to others; a man of truth: *umntu olinène*, a worthy, reliable person who is incapable of mean actions; a man of rank; lord; at present it is used for a gentleman, distinguished from the commonalty; *inènekasi*, a lady.

isi-Nène, *N. 4.* Abdomen; the front side which is with Kaffirs the right side.

ubu-Nène, *N. 7.* High rank, prerogative: *indlu yobunène*, the principal, great, royal house, comprising all the houses situated on the right side of the chief's house; fig. fine dress, fatness, richness.

i-Nène, *N. 3.* Truth, faithfulness: *yine-ne lento*, this thing is true. *Adv. Inène*, in truth, indeed; *kanène*, indeed, truly, without doubt; *kanène ubuti-ni?* by the by, what did you say? *kunène*, very, very

much; strongly, certainly: *ndasebensa kunène*, I worked very much, or hard; *umvuso omkulu kunène*, a very great reward. (It is used as superlative of absolute greatness of quantity or quality rather than of comparison with lower degrees.

ubu-Nène, *N. 7.* Truth.

um-Nène, *N. 1.* The right person. *Adj.* *mhla mnene*, the day on which one said or did anything for the first time; see **um-Hla**.

um-Nenga, *N. 6.* A whale.

uku-Nenga, *V. trans.* To grind fine, as flour.

um-Nengo, *N. 6.* Fine meal.

uku-Netá, *V. intrans.* To get wet from rain: *ndinetile*, I am wet from rain; *indlu inetile*, the house leaks, lets in the rain.

-Netisa, *Caus. form.* To make wet, as from rain or sprinkling of water; fig. *sine-tisiwe*, we are ill placed, have not found favour.

ukuti-Neté, *V. intrans.* To feel squeamish; to be inclined to vomit.

ama-Newu, *N. 2.*

ama-Newunewu, *N. 2.* } *Pl. only*

ubu-Newunewu, *N. 7.* Things beautiful in appearance, especially clothes; glorious array; much and very fat food; meat which is quite white with fat.

Nga, *1. Prep.* Expresses (a) the instrumental relationship "by means of, through, with": *wandibetá ngenduku*, he struck me with a stick; *ungene ngesango*, he entered by the door; *wahambá ngesisu*; he crept on his belly; *ndisebensa ngovu-yo*, I work with joy; (more idiomatic: *ndisebensa ndivuyile*); *inja yabaleka ngokundibona*, the dog ran away by, at, i.e. when seeing me; *ndisē ngeliswi lakó*, I have come by (means of) thy word; *umlambo usele ngamansi*, the river is filled with, i.e. full of water.

(b) Indirect agency: *lento yensiwe ngaye*, this has been done through him, at his instigation, whereas *yensiwe nguye* would mean, it has been done by him, himself.

(c) It expresses "concerning, referring to": *ndatètá ngaye*, I spoke concerning or about him, or in reference to him,

(more idiomatic would be: *ndatètá yena*); *bambusa ngokufuduka kwakó*, they asked him about his removing; *sikblisiwe ngokulunga kwakó*, we are satisfied about, i.e. with thy goodness: *wadala isinto ngohlobo lwaso*, he created things after their kind.

(d) It denotes period of time "during, in, about": *bafika ngokuhlwa bemka ngokusa*, they arrived in the evening and left in the morning.

(e) It expresses distribution: *imihla ngemihla*, day by day: *isinto ngesinto*, various things; *bashumayela indaba nge-ndaba*, they reported news one after another; *babulewe ngamakulu*, they were killed by the hundred, *ngambini*, in pairs.

(f) It is used in locative cases "about, at, near to, towards": *bakàngela ngasesulwini*, they looked towards heaven; *ngasendlwini*, near or about the house.

(g) The causal relationship of 1 and 2 cl. pl.: *ndabetwá ngabafana*, I was beaten by the young men; *ndakátywa ngama-hashe*, I was kicked by the horses.

2. **Nga** prefixed to nouns, pron., adj., verbs, prep., gives them an adverbial or conjunctival meaning and intensifies prepositions: *ngomso* (from *umso*), to-morrow; *ngasinye*, singly; *wayenza ngokulungileyo*, he did it properly; *ngapákati*, within; (from *pákati*, in, among); *ngokuba* (from *uku-Bá*), lit. through being, i.e. because: *ngoku* (from *oku*) now; *ngapá*, this way (from *apá*, here).

In most of the above-mentioned cases *a* in *nga* coalesces, like the poss. particles, with the article of the noun to which it is prefixed, *ngeliswi*=*nga-ili-swi*, *ngento*=*nga-into*; except (a) in Ord. numb. less than ten; see above 1. (d): *ngasixenxe*, by sevens; (b) when the adj. or pron. following the noun is shortened: *ngaswi nye*, with one word; *ngaswi linina?* with what word? *nganto-nina?* (from *ngento enina?*) by what, why? *u-Tixo wensa ngagasi nye sonke intlanga*, God made of one blood all nations. (c) before the dem. pronouns commencing with *l*: *wandibiza ngalomntu usidenge*, he called me by this stupid person; (d) in

negat. sentences: *akungabutoti*, not by might; *akungasonka sodwa aya kupila umntu*, not by bread alone shall man live.

3. **Nga**, *Aux.* for forming the Cond. mood; see **Nge**.

4. **Nga**, inserted between the Pron. subject and the stem expresses (a) the verb. negative in all dependent forms, including the Simple Tenses in relative sentences, the Participles and tenses compounded of them, in the Conj., Condit., Imper. and Infinitive Moods, (except the Past and Potent. Moods): *ndambona umntwana endingamtândiyo*, I saw the child which I do not love; *nali ihashe endingayi kukwêla kulo*, here is the horse I shall not ride; *hambâ ungalibali*, go, and do not tarry; *makabaleke ukuse angabetwâ*, he must run that he may not get a beating. It is used also adverbially: *ngokungafihlisiyo*, openly, without reserve; *ngokungasensisiyo*, not hypocritically.

(b) It terminates the Perf. and Pluperf. tenses of different moods: *andibatândanga abantwana bakè*, I have not loved his children; *naba abantwana endingabatiyanga*, these are the children whom I have not hated; see **Ile** (b). (*uku-Ti* forms *tânga*, *uku-Tsho tshongo*; *ukw-Asi asa-nga*).

5. This neg. **nga** often depresses into **ngè** (a) when separated from the stem by intervening particles, especially before the Copula and **ka**, **kò** and **na**: *into engeyinqambi*, a thing which is not unclean; *we-sa ndingekafiki*, he came before I arrived; *ndingenakò*, I not being able.

(b) In the Pot. mood: *ndingotèti*, *contrac.* from *andingotèti*, I may not speak.

(c) When used adverbially: *akusange kubekò bantu bangafiyo-na?* have there ever been people who did not die?

uku-Nga, (a) **I. V. intrans.** To appear as if; to seem: *bângá* or *bângatì bangabantu abalungileyo*, they appear to be good people; *lânga iliswe lonke alihambâyo lilitafa*, all the country he walked over was like or seemed to him to be a flat; *wanga uyapila*, he appeared to be in health; *bakè*

bangá bayakòlwa, they appeared at one time to believe; *ilishwa lânga liyalandela*, misfortune seemed to follow; *songa siyahambâ*, we shall or will appear to be walking; *niya kunga ningabagqiti*, you will appear to be transgressors; *unge akatshongo*, scarcely had he said so. (2 cl. pl. abbrev. rel. *angá*, who or that appear as if; absol. past. *ânga*, they appeared as if; conj. past. *a-nga*, and they appear as if; short pres. *ânga*, they appear as if).

II. As *Aux.* it expresses 1. Possibility: *ingaba kunjalo*, it may be so; see **uku-Bâ I 2.** (e)

2. Permission, liberty: *ungahambâ*, you may go.

3. Willingness: *ungahambâ-na? ewe, ndingahambâ*, will you go? yes, I can go, or, I am willing to go.

4. Contingency: *ndingavuya ukuba utè wafika*, I shall be glad, if he arrives.

uku-Nga, (b) **V. intrans.** used with the Potent. mood of another verb, to express a wish on the part of the subject, either to perform himself, or that another person should perform an action: *ndinga ndingasebenza*, I wish to work; *andingi ungafeketâ*, I do not wish thee to play; *ûnga angahambâ*, thou wishest him to go; *wâpikela*, or *walangaselela ukunga angahambâ ngalendlela*, he persisted in his desire, or desired greatly to go this road. (2 cl. pl. has the same forms as those mentioned before under **uku-Nga** (a) **I.**

The Past tense expresses a wish in the form of a petition or prayer: *wanga u-Tixo angakusikelela!* May God bless thee!

These two verbs and **ukw-Anga**, to kiss, are properly distinguished by the verbal forms which follow them: *ânga ahambâ* they kissed and went; *ânga angahambâ*, they wished to go; *ânga angatì* or *anga atì ayahambâ*, they appeared to go.

ama-Nga, **N. 2. Pl. only.** Fictions, inventions, fabrications, falsehoods, untruths.

isi-Nga, **N. 4.** A place covered with thorn-trees, a clump of them in one place.

um-Nga, **N. 6.** (a) *Acacia horrida*, Willd. Mimosa tree from which gum is gathered; *eyomnga*, month of December or January.

(b) Right tributary of the Inxu river. **Ngaba**, (a) *Pron. copula*, 1 cl. pl. It is these (people); *kwenziwe ngaba*, it has been done by them; *ngaba nditètà bona*, It is these (people) I speak of.

(b) *Adv.* Probably, to be supposed; see **uku-Bà I. 2. (e).**

ama-Ngabangaba, *N. 2. Pl. only. Phr.* *umke namangabangaba aselwandle*, he has gone in pursuit of the (fabulous) birds of the sea, applied to the ambitions of one whose aspirations are never likely to be realised.

Ngabani-na, *Interrog. pron.* By whom? *ungasinda ngabani-na?* by whom mayest thou escape? see **Ngubani-na.**

uku-Ngabaza, *V. intrans. Em.* To conjecture, as one who is uncertain how a thing may turn out; to think that probably something may be possible.

i-Ngabi, *Conj.* Lest it be that.

Ngabo, (a) *Pron. copula*, 1. cl. pl. It is they (people). (b) Used of the agent: *nditinywe ngabo*, I was sent by them. (c) Concerning, about: *ndeva ngabo*, I heard about them; not to be confounded with the dem. pron.: *ngabo ndibafumayo*, it is those I looked for.

Ngabula, *Adv. Phr.* *ndabona ngabula-Nantsi*, I saw myself just as N. had told me before.

Ngaka, **ngakana** and **ngakanana**, *Adj.* Such, so great, so or such large, (ref. to magnitude, size, bulk, extent, number, quantity): *lomti ungaka*, this tree is of such a size; *indlu engaka*, such a large or so great a house; *umsi ongakanana!* such a large place! *andifumananga lukdlo lungakanana apà*, I have not found so great faith here; *inkatsho esingakanana*, so many troubles. *Adv. kangaka*, very great, very much: *amahashe maninsi kangaka*, the horses are so very many; *kangakanana*, so very great or many.

Ngakana-nina? *Interrog. pron.* How great or large? *indlu yakò ingakana-nina?* how large is your house? *Adv. kangakana-nina?* how much? *ndikunike kangakana-nina?* how much must I give you?

Ngako, (a) *Adj.* So great or large as

that (dem.); *wawutenga umhlaba nge-nani elingaka-nà?* did you buy the land for so much? *ewe, ngelingako*; yes, for so much; *basibika oko singako isinto abasitètayo kubo*, they reported what great things they had said to them; *impahla sapèla sonke ngangoko singako*, the things were gone as many as there were.

(b) *Prep.* with *pron.* 8 cl. see **Nga**, 1.: *nanku ukutya abantwana abapikisene ngako*, here is the food about which the children contended; *oko watètà ngako*, that respecting which he spoke.

(c) *Adv. ngako oko*, therefore; see **Oko**, 5; **ngokungako**, so very much. **Ngakóna**, *Adv.* About there; see **kóna**, and the next word.

Ngaku, *Prep.* Near by, about (used with *Pron.*): *ngakum*, near me; *ugakuye*, near him; *ngakulo (ihashe)*, near it (horse), and so through all classes.

Ngakubà, *Conj.* in neg. sentences. Because; see **uku-Bà, I. B.**

Ngakumbi, *Adv.* More, better; see **Mbi**.

Ngakunye, *Adv.* With one consent; see **Nye**.

Ngakupina? *Interrog. pron.* Wheresoever? see **Pina**.

Ngalo, *Prep.* with *pron.* 2 cl.: By, with, concerning which: *nali ihashe endatètà ngalo*, this is the horse about which I spoke; 5 cl. *besisindiswe ngalo ubabalo lwakè*, we were saved by his grace.

i-Ngalo, *N. 3.* Arm; see **in-Galo**.

Ngam, *Prep.* with *pron.* 1. p. sing. By, with, through, etc.: *batètà ngam*, they spoke about me, see **Nga** 1.

um-Nga-mpunzi, *N. 6.* A very large mimosa tree; also applied to a large kind of mimosa, which grows near Kei bridge and elsewhere.

u-Ngana, *N. 5.* The place where a great number of dwarf-thorns grow.

um-Ngana, *N. 6.* Cassia mimosoides, L., dwarf-thorn used as medicine for diarrhoea and dysentery.

Ngandawo-nina? *Adv.* Through what place or matter, i.e. wherefore? see **in-Dawo** and **Nina**.

Nganeno, *Adv.* On this side: *nganeno komlambo*, on this side of the river;

nganeno kwakó, on this side of you; used also comparatively: *lanto inganeno kwaleyo*, that thing is smaller or worse than this.

Nganga, *Prep.* As great as, equally great or high with: *ungangam*, he is as big as I, he is as myself; with *ukuba* it expresses a degree of quality, "so"; see **uku-Bă**, I. B.: *wanditānda ngangokuba wandipá ihashe*, he so loved me, that he gave me a horse; in the neg. it means; "not to be compared with": *ilizwi lika-Tixo elinge nganganto*, the word of God which is not to be compared with anything.

i-Ngānga, **i-Ngāngala**, **i-Ngāngamela**, **N. 3.** A man of high position; cf. **in-Gānga**.

uku-Ngangamela, *V. intrans.* To arrogate; see **uku-Gagamela**, and **Kākāmela**.

ubu-Ngangamela, **N. 7.** Greatness, etc.; = **ubu-Kākāmela**.

i-Ngangamsha, **N. 3.** The great, greatest, etc.; = **i-Ngānga**.

ubu-Ngangamsha, **N. 7.** Greatness, mightiness, majesty, glory.

i-Ngangasane, **N. 3.** A young, skilful man.

i-Ngangobude, **N. 3.** Anything (pole, tree, mountain, person) stretched, long; fig. anything not easily mastered.

Ngangokuba, *Conj.* As much as; see **uku-Bă**, I. B. and **Nganga**.

Ngangokude, *Conj.* Until, to such a degree that; see **De**.

Ngani, *Prep.* with *pron.* 2. p. pl. Through you, about or concerning you; see **Nga** I.

Nga-nina? Contracted **nga-ni**? } *Interrog. prons.* Through what; see **Nina**? (b).

Ngapá, *Adv.* This way, etc.; see **Apá**.

Ngapákati, *Prep. and Adv.* Within, between, etc.; see **Pákati**.

Ngapámbi, *Prep.* Before; see **Pámbi**.

Ngapámbili, *Adv.* Before; see **Pámbili**.

Ngapandle, *Prep. and Adv.* Without; see **Pandle**.

Ngapántsi, *Prep. and Adv.* Below; see **Pántsi**.

Ngapáya, *Prep.* Far away; see **Páya**.

Ngapésheya, *Adv.* On the other side; see **Pésheya**.

Ngapézu, *Prep.* On, upon; see **Pézu**.

Ngapézulu, *Prep. and Adv.* Above; see **Pézulu**.

Ngapína, *Adv.* Whence, etc.; see **Pína**.

Ngapó, *Adv.* That way; see **Apó**.

Ngase, *Prep.* Near, by, about, used with loc.: *ngasendlwini*, near the house; see **Nga**, I. (f).

Ngasekubeni, *Conj.* Near to that; see **uku-Bă** I. B.

Ngasentla, *Prep. and Adv.* Upward, on the upper side, etc.; see **in-Tla**.

Ngasese, *Adv.* Out of sight; see **Sese**.

Ngaso, *Prep.* with *pron.* of 4. cl. By it, etc.: *ndip' isonka ndipile ngaso*, give me bread, that I may live by it; see **Nga**, I.

Ngati, (a) *Prep.* with *pron.* 1. p. pl. About, concerning us, etc.; *bancokola ngati*, they had a discussion about us. (b) *Adv. and Conj.* Perhaps; *kungati*, it may be that; *njengokungati*, as if; see **uku-Tl**.

ama-Ngatingati, **N. 2. Pl. only.** Subterfuges, excuses, doubts, scruples.

Ngatúba-nina? *Interrog.* Why, for what reason? see **i-Túba**.

Ngawe, *Prep.* with *pron.* 2. p. sing. Through, by you, etc.: *besitunywa ngawe*, we were sent about or concerning you; see **Nga** I.

Ngawo, *Prep.* with *pron.* 6 cl. sing. Through, by it, etc.: *gaula lomti ukuse ndaké ngawo*, cut the tree down that I may build with it; 2 cl. pl.: *faka amahashe ndihambé ngawo*, span in the horses that I may go with them; see **Nga**, I.

Ngaye, *Prep.* with *pron.* 3. p. sing.: Through him, about him, etc.: *tuma lencwadi ngaye*, send this letter through him.

Ngayo, *Prep.* with *pron.* 3 cl. sing. By or through it: *indlela ilungile endahambá ngayo*, the road is good on which I walked; 6 cl. pl. *imihla ipélile endagula ngayo*, the days are ended during which I was sick; see **Nga** I.

Ngazo, *Prep.* with *pron.* Through, by, concerning them, etc.: 3 cl. pl.: *bambá inkabi ngazo (intambó)*, catch the oxen with them (the thongs); 4 cl. pl.: *hlinzani inkomo ngazo isitshetshe senu*, flay the cow with your knives; 5 cl. pl.: *ndibulewe ngazo intblo saké*, I have been killed by his arrows.

uku-Ngca, *V. intrans.* † To go upright, with head lifted up; to lift high up. Used only in the reflex. form: *uyasingca*, he elevates, extols, esteems himself; he glories or prides himself in another: *ndizingca ngawe*, I pride myself in you; *ukuse sizingce ngendumiso yaké*, that we might triumph in thy praise.

i-Ngcaca, *N. 3.* Cowrie-shells, etc.; see **in-Gcaca**.

uku-Ngcakaca, *V. intrans.* To grow sparingly, sickly, thin, here and there a patch, or here and there a corn on the maize cob: *isikwebu esingcakacileyo*, thin ears.

i-Ngcakaza, *N. 3.* A lot, (piece of straw or wood), to be drawn.

i-Ngcala, *N. 3.* A flying ant; see **in-Gcala**.

i-Ngcambane, *N. 3.* The cover of a circumcised lad's face, made of rushes or palmleaves; a veil.

uku-Ngcambaza, *V. intrans.* To try to walk after sickness; to walk feebly; to walk a little; to walk, as it were on the toes.

—**Ngcambazisa**, *Caus. form.* To cause walking a little: *noko anqinileyo umngcambazisile*, though emaciated, he made him walk.

i-Ngcambhi, *N. 3.* Root; loc. *esingcanjini*, in or at the roots.

um-Ngcangatelo, *N. 1.* The name of Umlawu's ox.

um-Ngcangcatéko, *N. 1.* A thin, sickly, lazy man.

uku-Ngcangcazela, *V. intrans.* To tremble, as from fear or cold.

—**Ngcangcazelisa**, *Caus. form.* To make or cause to tremble.

uku-Ngcangelatêla, *V. intrans.* To go gently in a row.

i-Ngcapé, *N. 3.* Em. The pipe tip; see **in-Gcapé**.

i-Ngcatawule, A finely dressed person; see **in-Gcatawule**.

uku-Ngcatsha, *V. trans.* To warn; to put one on one's guard; to give secret information, (in a good sense); to betray (in a bad sense).

—**Ngcatshana**, *Recip. form.* To blame

one another; to damage each other's character.

i-Ngcatsi, *N. 3.* } A warner, betrayer.
um-Ngcatsi, *N. 1.* }

i-Ngcatsholo, *N. 3.* Warning, betraying.

i-Ngcawu, *N. 3.* A lewd, unchaste person; = **i-Nawu**.

um-Ngcebile, *N. 6.* *Ukwenza* or *ukubetâ umngcebele*, to put one leg over the other in reclining.

i-Ngcetsha, *N. 3.* Em. A small spoon.

uku-Ngcékela, *V. intrans.* To balance a burden on the head without holding it with the hand.

i-Ngcelwane, *N. 3.* Aloe saponaria or latifolia; a white-spotted aloe used for healing sores, wounds, ringworm and lum-bago.

ukuti-Ngcembé, *V. intrans.* To be tardy, slow; deliberate in performing an operation; to work leisurely, circumspectly, considerably: *ilizwi lité-ngcembé*, the word was not very audible.

ubu-Ngcembé, *N. 7.* Tardiness, deliberateness, circumspection, careful consideration. *Adv. ngobungcembé*, slowly not hastily, deliberately, etc.

i-Ngcenene, *N. 3.* Sitting in ease and pleasure.

isa-Ngoetê, *N. 4.* *Monsonia ovata*; a kind of geranium.

uku-Ngcikiva, *V. trans.* To scold, upbraid, rebuke, reproach: *wabangcikiva*, he upbraided them.

isi-Ngcikivo, *N. 4.* Rebuke, reproach, etc.

u-Ngcilengcile, *N. 5.* Hopping on one leg: *bensa ungcilengcile*, they walked on one leg.

uku-Ngoileza, *V. intrans.* To hop on one leg.

i-Ngcili, *N. 3.* Common worm found in the intestines.

i-Ngeingane, *N. prop.* Tributary of the Kobonqaba river in Western Gcalekaland.

i-Ngeingwane, *N. prop.* Tributary of the Nqabafa river.

Ngeingoi! *Interjec.* Sound of laughing when contempt is implied.

ubu-Ngoipêko, *N. 7.* State of danger or extremity.

um-Ngcipéko, *N. 6.* Small, dangerous edge between deep places; danger, extremity.

ukuti-Ngcipu, *V. intrans.* To sit or perch on a point.

ukuti-Ngeo, *V. trans.* To pour out some substance, *e.g.* water or corn in a gentle stream; *fig.* to say or do something which proves to be pleasant to the mind of another: *wati-ngco kuye*, he poured out in a gentle stream which descended nicely into his mind.

i-Ngcobo, *N. 3.* A number of stalks of reedgrass standing together in an orderly manner; *loc. engcotyeni*, and *engcobeni*; *fig.* the manner of stately, orderly standing; the choice or best of anything: *in-gcobo yamapákati*, a number or body of choice councillors; *cf. in-Gcobo.*

uku-Ngcokoca, (*Tribal*) To get thin, etc.; *=Ngcakaca.*

i-Ngcola, *N. 3.* A spear with a short blade and long iron neck for throwing.

i-Ngcongconi, *N. 3.* A kind of gnat, mosquito.

i-Ngcongolo, *N. 3.* Cane, reed.

ukuti-Ngcoro, *V. trans.* To kick.

uku-Ngcotsha, *V. intrans.* To run fast, highlegged.

u-Ngcotsha, *N. 1.* A fast runner; one who runs or stands on his toes.

ubu-Ngcotsholo, *N. 7.* The spying out of what is spoken.

ubu-Ngcotshongcotsho, *N. 7.* Highleggedness.

uku-Ngcotshoza, *V. intrans.* To walk slyly on the toes, as spies do.

uku-Ngcotsholoza, *V. intrans.* To be haughty, proud.

um-Ngcoyazana, *N. 6.* A nice, little stick carried when racing bullocks.

i-Ngcozane, *N. 3.* A little.

uku-Ngcozisa, *Caus. form.* of **ukuti-Ngeo**. To pour out little by little in a small, gentle stream.

ukuti-Ngeu, *V. trans.* To put or fix upon, as a sponge on the top of a stick. *V. intrans.* To sit on the posteriors; to lean on the table in a boorish, uncouth manner.

i-Ngcubululu, *N. 3.* That which is lean from sickness.

i-Ngcubunga, *N. 3.* Bread made of powdered Kaffircorn malt (*imi-Tómbò*).

ukuti-Ngcubungu, *V. intrans.* To be or remain alone.

i-Ngcula, *N. 3.* Lean meat, generally that of a calf.

uku-Ngcumbéka,
—**Ngcumbutéka**,
ukuti-Ngcumbú, } *V. intrans.* To lose flesh; to become thin; to pine away; to be consumptive.

ukuti-Ngcumbú, *V. intrans.* Of a spear, to enter a little; *fig.* to commence war.

uku-Ngcumbúza, *V. intrans.* To delay in performing or completing a thing.

uku-Ngcungcutá, *V. intrans.* To waste, pine away by sickness; to decay, (*very seldom used*).

—**Ngcungcutéka**, *Stat. form.* To be wasted, emaciated; to get thinner and thinner.

—**Ngcungcutékela**, *Rel. form.* To be wasted for.

i-Ncunye, *N. 3.* Hl. A sharp-pointed assegai used for boring holes in sewing a milk-sack, etc.

i-Ngcutungu, *N. 3.* A person whose mouth is long from anger, who is not on good terms with another.

uku-Ngcwala, *V. intrans.* To sit together, as children do.

uku-Ngcwalisa, *V. trans.* To make bright, shining; to sanctify, make holy.

—**Ngcwaliseka**, *Stat. form.* To be or become sanctified.

—**Ngcwalisela**, *Rel. form.* To make bright, etc., for a certain purpose.

ubu-Ngcwalisa, *N. 7.* } Sanctification.
i-Ngcwaliso, *N. 3.* }

i-Ngcwane, *N. 3.* A kind of edible grass.

i-Ngcwangube, *N. 3.* A small kind of Pelican.

Ngowe, *Adj.* Pure, undefiled, holy; *u-Moya Oyingcwele*, the Holy Spirit.

ubu-Ngowe, *N. 7.* Purity, holiness.

ama-Ngcweleshe, *N. prop. 2.* The chief Kona's people.

uku-Ngcwenga, *V. intrans.* To be ready to drop, as rain from the clouds, or as tears from the eyes: *inyembesi sangcwennga*; the tears were ready to drop. *V. trans.* To clarify, decant; to remove

any liquid so as not to disturb the sediment; to separate the clear from the muddy; to strain, filter, sift: *amansi ayan-gcwengwa*, the clean water is poured off from the sediment; to take the best of a thing: *inkomo singcwengiwe*, the best cattle have been picked out.

—**Ngcwengeka**, *Stat. form.* To be clear, purified: *amansi angcwengekileyo*, clarified, clean, pure water.

—**Ngcwengisa**, *Caus. form.* To clarify, purify thoroughly.

i-Ngwinye, *N. 3.* Lues vener.

Nge, (a) Another form for **Nga** 1. and 2.

(b) Aux. for forming the Condit. mood; followed by the participles or compound past tenses of the Indicative, where we use "would, should, ought to, need, must": *ngendivuyile* from *ndinge*-(*ndinga*-) *ndivuyile ukuba ebefikile*, I would have been glad if he had come, (implying that he has not come); *ngesitandana*, we ought to love each other: *unge ungatsho*, you ought not to say so; *unge ungatshongo*, you ought not to have said so; *ngendiba ndiyatanda*, I would be loving; *ngendiba andingumkōnsi wakō*, I would not be your servant.

u-Ngece, *N. 1.* The male bush-buck, *Tragelaphus sylvaticus*, Gray.

u-Ngele, *N. 5.* Cock's comb; crest of feathers on a bird's head.

uku-Ngena, *V. trans. and intrans.* To enter, go in: *ngen' apā*, enter here; *ndiyingenē indlu* or *ndingenē endlwini*, I went into the house; to penetrate: *umkōnto wangena esifubeni*, the lance went into his chest; fig. to enter into the mind or heart: *lamngena entlisiyweni*, it (the word) went into his heart; *wangenwa yintlisiyo yokuba agoduke*, it came into his mind to go home; *ukuse icawa ndiyingene apā*, that I may spend the Sabbath here. Euphem. *Ukungena* is to marry or carnally know your late brother's wife, which is the custom of Em.

—**Ngenela**, *Rel. form.* To enter for a purpose, or on account of. The Passive denotes that the person spoken of, has become the recipient of certain influences, principles or sentiments, i.e. to be invaded,

attacked, overpowered, possessed, pressed upon: *ndingenelwe luloyiko* or *ludano*, fear or shame has overpowered me; *ilixwe langanelwa sintshaba*, the country was invaded by the enemy.

—**Ngenisa**, *Caus. form.* To cause or make to enter; to bring into; to introduce, admit; *sundingenise enkosini*, introduce me to the master; *lingenise entlisiyweni*, take it (word) to heart; *wandingenisa esikāteni*, he brought me into trouble or danger.

—**Ngenisela**, *Caus.-rel. form.* To cause to enter; to introduce into: *wasingenisela ityala*, he brought guilt upon himself, i.e. he came into difficulties.

um-Ngeni, *N. 1.* Proselyte. *N. 6.* (a)

Introduction. (b) A vile custom of boys.

u-Ngeniselo, *N. 5.* Gain, profit, (esp. of harvest).

isi-Ngeniso, *N. 4.* Introduction.

i-Ngeno, *N. 3.* *Umfasi wengeno*, is the wife married according to the custom of *ukungena*.

u-Ngeno, *N. 5.* Entrance.

Ngengomso, *Adv.* On the morrow; see under *uku-Sa*.

ubu-Nge-ni, *N. 7.* = **ubu-Nto yanto**. Vulgarity, abject behaviour, lowness, baseness, meanness.

Ngentla, *Adv.* At the upper part, in the North; see **i-Ntla**.

Ngenxa, *Prep.* On account of; see **i-Nxa**.

Ngenxenywe, *Adv.* Partly; see **i-Nxenywe**.

u-Ngeshe, *N. 5.* Ear pendant; black and white beads which were worn round the neck.

i-Ngesi, *N. 2.* An Englishman.

isi-Ngesi, *N. 4.* The English language.

ubu-Ngesi, *N. 7.* The English character and customs.

Ngesisa, *Adv.* Freely; see **isi-Sa**.

i-Nginingini, *N. 2.* An unreliable, untrustworthy individual, one not worthy of confidence; a rogue, knave, scoundrel, rascal.

ubu-Nginingini, *N. 7.* Rascality, perfidy, etc.

uku-Nginiza, *V. intrans.* To deal faithlessly, perfidiously, etc.; cf. **Tshiniza**.

Ngokabani-na? *Interrog. pron.* Whose? *ngokabani-na umsebenzi?* whose work is it; see **Ngubani-na?**

- Ngoko**, and **Ngokoko**, *Conj.* Therefore; see **Oko**, 6.
- Ngokokubā**, *Conj.* Because; see **uku-Bā** I. B.
- Ngokokude**, *Conj.* Until, etc.; *ngokokude sincame ubomi*, so that or until we despaired of life; see **De**.
- Ngokokumbi**, *Adv.* Especially, etc.; see **Mbi**.
- Ngokokuze**, *Conj.* In order that; see **uku-Za**.
- Ngoku**, *Adv.* Now; see **Oku**, 3.
- Ngokubā**, *Conj.* Because; see **uku-Bā**, I. B.
- Ngokukodwa**, *Conj.* Much more, more abundantly, especially; see **Kodwa**.
- Ngokukwanjalo**, *Adv.* Even so; see **Njalo**.
- Ngokungati**, *Conj.* As if, etc.; see **uku-Ti**.
- Ngokungapèzulu**, *Adv.* Much more, etc.; see **Pèzulu**.
- Ngokunjalo**, *Adv.* Likewise, etc.; see **Njalo**.
- Ngokunje**, *Adv.* Just now; see **Nje**.
- Ngokunye**, *Adv.* Once more, etc.; see **Nye**, 6.
- Ngokusekuhleni**, *Adv.* Openly; see **uku-Hla**.
- Ngokuti-ni? Ngokuti-nina?** In what way? etc.; see **uku-Ti**.
- Ngokutsha**, *Adv.* Anew; see **Tsha**.
- Ngokuyinxenye**, *Adv.* Partly; see **i-Nxe-nye**.
- Ngokwa, ngokwe, ngok(w)o**, *Prep.* According to, etc.; see **Oko**, 6.
- i-Ngolwane**, *N.* 2. Henlice. Pl. the ox which the woman brings as dowry to her husband's place to be slaughtered there.
- i-Ngoloti**, *N.* 2. A young man; = **um-Fana**. (This word was used of a member of chief Ngangelizwe's regiment of uncircumcised young men).
- uku-Ngoma**, *V. trans.* To sing.
- i-Ngoma**, *N.* 3. A song of praise.
- um-Ngomanzi**, *N.* 6. A tributary of the Gcuwa river.
- uku-Ngombā**, *V. trans.* To strike the breast.
- ukuti-Ngombō**, *V. intrans.* To walk straight forward; to do a thing in the right style, e.g. singing.
- Ngomso**, *Adv.* To-morrow; see **uku-Sa**.
- i-Ngomso**, *N.* 2. The morrow; see **uku-Sa**.
- Ngomva**, *Adv.* Backward; see **um-Va**.
- isi-Ngondo**, *N.* 4. (a) A very large maize cob. (b) Superstitious ideas; fabulous legends.
- uku-Ngongolotōla**, *V. intrans.* To wait and wait for nothing.
- uku-Ngongoza**, *V. trans.* To have palpitation of the heart.
- i-Ngonyama**, *N.* 3. Lion; = **in-Gonyama**.
- ubu-Ngonyama**, *N.* 7. The state of being valiant.
- u-Ngopē**, *N.* 1. The fourth finger.
- i-Ngozi**, *N.* 3. Accident, etc.; see **in-Gozi**.
- ubu-Ngozi**, *N.* 7. The state of being unfortunate.
- i-Ngqabalala**, *N.* 3. A robust person of great physical endurance.
- uku-Ngqabalaza**, *V. trans.* To resist, oppose, dispute; to be of a contrary opinion.
- ukuti-Ngqabavu**, *V. intrans.* To become half drunk.
- i-Ngqabavu**, *N.* 3. One who has become jolly from liquor.
- i-Ngqadangqada**, *N.* 3. Activity, quickness, being everywhere.
- ubu-Ngqakambā**, *N.* 7. The state of being playful (horse), or being jolly from drink.
- uku-Ngqakulisa**, *V. trans.* To break (a horse), train, discipline.
- i-Ngqalelo**, *N.* 3. A plan.
- i-Ngqalutye**, *N.* 3. A ball or pebble used by children for throwing to each other.
- i-Ngqambāsholo**, *N.* 3. A strong, tall person.
- i-Ngqakaqa**, *N.* 3. Small-pox.
- i-Ngqambu**, *N.* 3. The piece of wood on the noose of a trap for birds or game; the ligament of the tongue; fig. hesitation, if one is not quick in speaking; restraint.
- ukuti-Ngqanana**, *V. intrans.* To be open, open-hearted; to do a thing in a healthy manner; to be distinct, intelligible: *ilixwi lakō litē-ngqanana*, thy word was clear.
- i-Ngqanci**, *N.* 2. The first settlers in a district.

- i-Ngqanda**, *N. 3.* A small, thin, four-sided assegai used for boring holes in sewing a milksack, etc.; also in hunting and in urging on the bullocks in racing: *amehlo angqanda*, piercing eyes.
- i-Ngqandende**, *N. 2.* Residue, rest, remainder; pl. those persons who remain behind at home.
- i-Ngqanga**, *N. 3.* Neophron pileatus, a crested, white-winged hawk; its cry "*lof' iliswe*," the country will die, *i.e.* have war, and flight are bad omens for a war party. It is more vulture than hawk; another bird goes also by the same name, but is more hawk than vulture.
- i-Ngqangqambô**, *N. 3.* Pain; see **in-Gqangqambô**.
- i-Ngqangqasholo**, *N. 3.* A muscular person; see **in-Gqongqasholo**.
- i-Ngqaqasi**, *N. 3.* Stony, dry ground with little vegetation.
- i-Ngqaqu**, *N. 3.* Dancing of men.
- i-Ngqatâ**, *N. 3.* Dung that falls in lumps, as of horses or goats; = **in-Gqatâ**.
- i-Ngqatsane**, Burning heat; see **in-Gqatsane**.
- i-Ngqawane**, A root, etc.; see **in-Gqawane**.
- i-Ngqawe**, *N. 3.* Hard grass; see **in-Gqawe**.
- i-Ngqaza**, An ornament; see **in-Gqaza**.
- ukuti-Ngqe**, *V. intrans.* used as *Adv.* Quickly, truly, fully: *wahambâ ngqe*, he walked quickly: *ndasi ngqe*, I know fully.
- i-Ngqebelolana**, *N. 3.* Used as *Adj.* Big, arrogant (words); bantering.
- i-Ngqe**, Cold; see **in-Gqe**.
- um-Ngqembâ**, *N. 6.* Kind of bird.
- uku-Ngqendeva**, *V. intrans.* To sit lazily; to be in the house when others are outside.
- um-Ngqepê**, *N. 6.* A cup made from a calabash; a great drinking vessel.
- i-Ngqeshembâ**, Hardness; see **in-Gqeshembâ**.
- ukuti-Ngqeze**, *V. intrans.* To be snug, comfortable.
- ukuti-Ngqi**, *V. trans.* To give lavishly more than necessity warrants: *wanditi-ngqi ingubo entsha*, he gave me a new garment.
- um-Ngqi**, *N. 6.* A single string of beads; a thread.
- isi-Ngqi**, *N. 4.* The passing sound of hard footsteps (tramping in dances); any sound or noise caused by some unseen circumstances or operation; the rattling of fire.
- u-Ngqika**, *N. prop.* The name of Sandili's father Gaika.
- ama-Ngqika**, *N. prop.* The tribe called by the English Gaikas.
- i-Ngqimba**, *N. 3.* Thickness, denseness; a great number of men, houses, etc., in a heap, close together; water in great quantity: *ingqimbâ samafu*, thick clouds, cloud upon cloud.
- i-Ngqimdolo**, *N. 3.* Species of cactus or aloes; = **in-Gqimdolo**.
- ukuti-Ngqindilili**, *V. intrans.* To be opaque, dark, dense, not transparent.
- i-Ngqindilili**, *N. 3.* That which is thick, strong, as a strong woollen blanket, or thick glass; opaque, dull.
- ubu-Ngqindilili**, *N. 7.* Dullness, intransparency; fig. hardness, stubbornness.
- i-Ngqindiva**, *N. 3.* One who sits with his head held back, in a proud position.
- uku-Ngqinga**, *V. trans.* To surround, besiege, as an enemy surrounds a place, or hunters game.
- Ngqingela**, *Rel. form.* To surround for another.
- i-Ngqinga**, *N. 3.* Siege, surrounding; fig. want, cramping or narrowness of mind.
- um-Ngqingi**, *N. 1.* A besieger, enemy.
- uku-Ngqingqa**, *V. intrans.* To go frequently in and out of a person's house; to go to and fro from one house to another.
- uku-Ngqingiza**, *V. trans.* To stamp the ground with the feet in running; to applaud by stamping with the feet.
- Ngqingizela**, *Rel. form.* To show kindness to another.
- i-Ngqingqwa**, *N. 3.* Used as *Adj.* Heavy, very dark (clouds); heavy, strong (garments); dark, dense, thick (foliage or forest); opaque, not transparent.
- ubu-Ngqingqwa**, *N. 7.* Denseness, heaviness, thickness.
- i-Ngqipûla**, *N. 3.* A clod.
- uku-Ngqisha**, *V. trans.* To stamp with

- the feet on the ground; to make a rushing or stamping noise (sheep).
- i-Ngqiti**, A finger, the first joint of which is cut off; = **in-Gqiti**.
- uku-Ngqivaza**, *V. intrans.* To hesitate.
- Ngqivazelisa**, *Rel.-caus. form.* To cause to hesitate.
- Ngqó**, *Interjec.* Used by children in a play similar to *in-Toshe*.
- ukuti-Ngqo**, *V. intrans.* To go straight forward in a road or matter without turning to the right or left; to do a thing immediately, without delay: *wahambá eté-ngqo*, he proceeded straight forward, kept the road.
- i-Ngqobe**, Speed, etc.; see **in-Gqobe**.
- i-Ngqobóko**, *N. 3.* Conversion, etc.; see **uku-Gqobóka**.
- i-Ngqoko**, *N. 3.* Right tributary of the Buffalo river.
- uku-Ngqokola**, *V. trans.* To whistle as boys do when herding cattle; to make a squeaking sound (boys) in Kaffir music like that of a pig.
- i-Ngqokolo**, *N. 3.* The whistling of boys.
- i-Ngqokongqoko**, Rattling noise, etc.; see **in-Gqokongqoko**.
- i-Ngqokoqwane**, Weevil; = **in-Gqokoqwane**.
- uku-Ngqokotisa**, *V. trans.* To tell lies.
- i-Ngqokova**, used as *Adj.* To be very red with red clay.
- i-Ngqola**, *N. 3.* Species of red locust.
- i-Ngqolo**, *N. 3.* An unclean animal (ba-boon).
- i-Ngqolosela**, *N. 3.* Due consideration.
- i-Ngqombéla**, } Reddish colour; see **in-**
i-Ngqombó, } **Gqombéla**.
- ukuti-Ngqombó**, *V. intrans.* To walk straight forward, etc.; = **ukuti-Ngombó**.
- i-Ngqombókazi**, *N. 3.* A light-red cow.
- i-Ngqomfiya**, That which is great, etc.; see **in-Gqomfiya**.
- uku-Ngqonga**, = **Ngqinga**, *V. trans.* To surround: *bamngqonga ukuhlala*, they sat round about him.
- Ngqungela**, = **Ngqingela**.
- Ngqongisa**, = **Ngqingisa**.
- i-Ngqonga**, = **i-Ngqinga**.
- ubu-Ngqongqo**, *V. intrans.* The state of being hard: *wampátá ngqongqo*, he treated him hard.
- i-Ngqongqo**, *N. 3.* A dried bullock-skin, etc.; see **in-Gqongqo**.
- i-Ngqongqosholo**, Tall person, etc.; see **in-Gqongqosholo**.
- i-Ngqongqotó**, A person excelling in speech, etc.; see **in-Gqongqotó**.
- i-Ngqoqo**, Armlet, etc.; see **in-Gqoqo**.
- i-Ngqosholo**, A muscular person, etc.; see **in-Gqosholo**.
- i-Ngqoshombá**, Hardness, etc.; see **in-Gqoshombá**.
- i-Ngqoté**, Hasty moving; see **in-Gqoté**.
- i-Ngqotó**, The skirt of a dried skin, etc.; see **in-Gqotó**.
- ukuti-Ngqu**, *V. intrans.* To reach down to the ground, to touch it: *ingubo ité-ngqu pántsi*, the garment reached to the ground; *wati-ngqu ngentonga*, he supported himself with a stick in walking; to push against or away; fig. to be below; to stand on the nethermost step; to take offence; to be offended.
- i-Ngqubusi**, *N. 3.* Waterfall.
- uku-Ngqukama**, *V. intrans.* To be inclined to yawn; to look gloomy; to scowl.
- uku-Ngqula**, *V. trans.* To throw, push, beat a person down to the ground, as in wrestling.
- i-Ngqumfa**, *N. 3.* (a) Maize with short cobs; see **in-Gqumfa**. (b) A crowd of people.
- uku-Ngqumshela**, *V. intrans.* To milk into a vessel which has curdled milk in it.
- i-Ngqumshela**, *N. 3.* Milk thickened by milking it on curdled milk.
- uku-Ngqumshelela**, *V. intrans.* To sing bass.
- uku-Ngqunga**, *V. intrans.* To fidget about; to be restless; to attempt to escape from another by wrestling or struggling; used of cattle which are restless and try to break out of the fold; to cringe from pain; to complain, utter a grievance.
- Ngqungela**, *Rel. form.* To complain to (a chief).
- Ngqungisa**, *Caus. form.* To cause restlessness, etc.
- Ngqungisana**, *Caus.-recip. form.* To wrestle with one, e.g. a policeman; to make each other restless.

um-Ngqungi, *N. 1.* One who tries to escape from another by holding him fast.

uku-Ngqungqa, *V. intrans.* To dance with contortions of the body; especially at the in-Tonjane.

i-Ngqungqo, *N. 3.* Dance.

ubu-Ngqungqutêla, *N. 7.* The meeting or assembling in great numbers.

i-Ngqungqutêla, *N. 3.* Congress or conference; great festive assembly.

um-Ngqungu, *N. 6.* (a) A basket made of rushes for tobacco; dimin. *umngqungwana*. (b) Fig. a man who goes to his wife's home and voluntarily makes himself a servant to his father-in-law: *usens' umngqungu*, lit. he has made himself a tobacco-basket, i.e. a servant.

i-Ngqungungqungu, *N. 3.* Small corn, etc.; see *in-Gqungungqungu*.

uku-Ngqunguza, *V. intrans.* To evade.

u-Ngqupantsi, *N. 5.* Anything which reaches to the ground, as a garment, or the thatch of a Kaffir hut.

i-Ngqwalashu, *N. 2.* Grey wild-cat: =*in-Gqwalashu*.

i-Ngqwambâ, *N. 3.* (a) A cutting made on the nose of a calf to prevent it from sucking. (b) Long strips of skin wound round the neck of an infant as a charm against evil.

i-Ngqwangangqwili, *N. 3.* A rough, rude, coarse, uncouth, austere person; also one whose wrath soon gives way to affection.

ubu-Ngqwangangqwili, *N. 7.* Coarseness, rudeness, roughness.

i-Ngqwangi, *N. 3.* A yellow bird with black breast. Telephonus Bakbakiri; Du. cocovic. The male and female call and answer one another. The Natives imitate their call by the words: "Tyelele, ngqwangi! tyelele, ngqwangi!"

i-Ngqwemla, *N. 3.* A powerful ruler, etc.; see *in-Gqwemla*.

Ngu, 1. *Copula* before Nouns and Pronouns: 2. p. sing. *nguwe*, it is thou; 3. p. sing. *nguye*, it is he; 6. cl. sing. *nguwo*, it is it (tree).

2. Expresses *Causal* relationship: *belitêtwâ nguwe*, it (word) was spoken by you; *kwensiwe nguye*, it has been done by him; *ndakkukuliswa ngumlambo*, I

was carried away by the river. In neg. sentences it is sometimes left out: *ukuse angabulawa mntu*, that he may not be killed by any man.

Ngubani-na? *Interrog. pron.* with copula. Who is it? or, by whom? pl. *ngobani-na?* who are they? from *ubani-na?* who?

ukuti-Ngumbû, *V. intrans.* To give forth a hollow sound, like an empty cask or drum when struck.

uku-Ngumza, *V. intrans.* To mumble.

-Ngumzela, *Rel. form.* To speak or converse privately over a matter; to murmur; cf. *Dumzela*.

uku-Ngunda, *V. intrans.* To become mouldy: *isonka singundile*, the bread is mouldy; to rust; to rot, as manure.

uku-Ngunga, } *V. trans.* To form a
ukuti-Ngunga, } circle by coming together at a meeting or assembly; to swarm round, as flies round a horse in travelling; to crowd together, as people in the street to see a sight, or a fallen animal, or at a burial.

-Ngungela, *Rel. form.* To swarm around one, *kuye*, and press on him.

-Ngungisa, *Caus. form.* To cause to be one with in a certain cause; to support.

i-Ngungane, *N. 3.* }
u-Ngungane, *N. 5.* } A crowd of people; a meeting.

ubu-Nguni, *N. 7.* A neighbouring country, which possesses foreign commodities; used only in the loc. *ebunguni*, in the West; westward.

Nguwe, *Copula*, 2. p. sing. It is thou; see *Ngu*.

Nguwo, *Copula*, 6. cl. sing. It is it: *nguwo umti*, it is the tree; *wawiswa nguwo umbane*, he was thrown down by lightning.

Nguwupîna? Which is it? of two or more; see *Pîna?*

Nguye, *Copula*, 3. p. sing. It is he; see *Ngu*.

i-Ngwamza, *N. 3.* The stork; =*in-Gwamza*.

ama-Ngwana, *N. prop.* A clan to be found among the Tembus, Fingoes and Basutos.

uku-Ngwangcazela, *V. intrans.* To take

- up a defensive position; see **Gwancazela**.
- ubu-Ngwangcangwangca**, *N. 7.* Haste in preparation to ward off an attack.
- uku-Ngwangqaza**, To cry aloud, etc.; = **Nqangaza**.
- i-Ngwangqazo**, Loud cry; = **u-Nqangazo**.
- i-Ngwangwane**, *N. 3.* The stork.
- uku-Ngwangwanisa**, *V. trans.* To hold back a direct answer; to give an answer which is not the true one; to act as if you were giving one a thing, when you were not.
- i-Ngwanyalala**, *N. 3.* Used as *Adj.* To be hard (hide); fig. austere, fiery, audacious, impudent, angry (to be seen in the face).
- ubu-Ngwanyalala**, *N. 7.* Hardness, fierceness, impudence, etc.
- uku-Ngwengwema**, *V. intrans.* To pass at a distance as one who is frightened or guilty; = **Qweqwema**.
- u-Ngwengwezi**, *N. 5.* Dimness.
- uku-Ngweva**, } *V. intrans.* To be grey from mildew: *isonka singwevile*, the bread is covered with mildew, spider webs or insects.
- ukuti-Ngweve**, }
- Ngwevu**, *Adj.* Grey: *ihashe lingwevu*, the horse is grey; *inkabi engwevu*, the grey ox; *inwele singwevu*, the hair is grey; dimin. *ingwevana*, greyish; *ihashe elingwevu*, is used euphem. for morib. venter.
- i-Ngwevu**, *N. 3.* An old, greyheaded man.
- i-Ngwevukazi**, *N. 3.* A grey, female animal: *ihashe elingwevukazi*, a grey mare; *inkomo engwevukazi*, a grey cow.
- ubu-Ngwevu**, *N. 7.* Greyness; old age.
- ukuti-Ngxa**, *V. intrans.* To flow down (tears), coming out in drops.
- uku-Ngxaba**, *V. intrans.* To throw the legs in different ways; to go in a different direction.
- ukuti-Ngxabalala**, *V. intrans.* To go or sit astride.
- uku-Ngxabalaza**, *V. trans.* To stride, straddle.
- i-Ngxabatshitshi**, Tumult, etc.; see **i-Ngxobotshitshi**.
- i-Ngxakaxa**, *N. 3.* Tributary of the Nqabafa river; = **in-Gxakaxa**.
- i-Ngxakangxaka**, Disorder, etc.; see **in-Gxakangxaka**.
- i-Ngxambá**, *N. 2.* One who is very active and busy.
- i-Ngxangxa**, *N. 3.* A thing not nicely shaped, etc.; see **in-Gxangxa**.
- i-Ngxashingxashi**, *N. 2.* One who is always in haste. Pl. Rashness, inconsiderateness, thoughtlessness, extreme hurry, precipitation.
- uku-Ngxatá**, *V. intrans.* To sit astride with the legs straddling.
- i-Nxáthi**, *N. 2.* An ugly, good for nothing person.
- u-Ngxawu**, *N. 1.* An iron pot with three legs.
- i-Ngxauka**, *N. 3.* Good luck, opportunity.
- uku-Ngxaza**, To flow down; = **ukuti-Ngxa**.
- uku-Ngxeka**, *V. intrans.* To sit in a striding position; fig. to trouble one with many questions; to be unable to shut the mouth.
- i-Ngxeki**, Kind of bird, etc.; see **in-Gxeki**.
- uku-Ngxonga**, *V. trans.* } To mix liquids together, as wine and water; to adulterate; fig. to corrupt, mar the truth.
- Nngxengelela**, *Rel. form. 2.* }
- u-Nngxengelelo**, *N. 5.* Adulteration.
- u-Nngxongezi**, *N. 1.* The sedge-warbler, = **i-Gobo**.
- i-Ngxikiwane**, A large piece, etc.; see **in-Gxikwane**.
- i-Ngxilimbéla**, *N. 3.* A giant; see **in-Gxilimbéla**.
- ukuti-Ngxipú**, *V. intrans.* To be or stand fixed on something: *ndisuke enqwele ni ngxipú emhlabeni*, I jumped from the waggon to the ground.
- uku-Ngxitila**, *V. trans.* To abuse one's self.
- i-Ngxobonga**, *N. 3.* A pick.
- i-Ngxobongo**, *N. 3.* A disease which pits the skin like smallpox.
- i-Ngxobotshane**, Noisy conversation, etc.; see **in-Gxobotshane**.
- i-Ngxokolo**, A vast number, etc.; see **in-Gxokolo**.
- um-Ngxokwane**, *N. 6.* A small hollow or pit.

uku-Ngxola, *V. intrans.* To bluster in speaking; to bully; to be noisy.

—**Ngxolisa**, *Caus. form.* To abuse, scold, brawl, quarrel with.

—**Ngxolisana**, *Caus.-recip. form.* To scold, contend, etc., with each other.

i-Ngxolo, *N. 3.* Loud, noisy speech: *musani ukwenza ingxolo*, do not make a noise.

i-Ngxovungxovu, *N. 3.* A blusterer.

i-Ngxuba, *N. 3.* A medley; see **in-Gxu-be**.

i-Ngxulubá, A passage, etc.; see **in-Gxulubá**.

i-Ngxumbúngxumbú, Great disorder; see **in-Gxumbúngxumbú**.

i-Ngxwabilili, A large herd, etc.; see **in-Gxwabilili**.

i-Ngxwala, A soft, white stone, etc.; see **in-Gxwala**.

i-Ngxwenga, A long, tall person; see **in-Gxwenga**.

Ni, 1. *Pron. subj.* 2. p. pl. You: *niyabetá* you beat.

2. *Pron. obj.* 2. p. pl. *ndiyanibetá*, I beat you.

3. *Suffix of Imper. pl.*: *hambá*, walk, *hambáni*, walk ye.

i-Ni, *N. 3.* (a) = **in-To**, or **u-Tó**, Thing, matter, used in neg. sentences: *andiniyani* = *andinto yanto*, I am nothing; *akuni oko mntwini*, that is nothing to any one; *akukwa-ni*, it matters nothing; *akwehla-ni*, nothing happened; *andinakuti-ni*, I can do nothing; *ndingaté-ni nemfundo*, learning is nothing to me, i.e. I do not care for learning; *esonto asinamsebenzi wa-ni wokupilisa*, these things are quite useless for healing; loc. *enini*, = *entweni*. (b) Time: *ni-nina?* what time? when?

ama-Ni, *Pl. only.* Tribes: *ngamani-na la?* of what tribes are these? *isicaka uya kusifumana kumani-na?* among what tribes, i.e. where will you find servants?

ubu-Ni, = **ubu-Nto**, *N. 7.* The being, existence, mode, peculiarity by which persons or nations are distinguished from each other, hence, nationality: *bayaqáyisa ngobuni babo*, they boast of their nationality.

Nibe, *Aux.* for forming the compound
2 K

tenses 2. p. pl.: *nibe niyenza*, contract. *beniyenza* (imperfect) *lento*, you were or have been doing this thing; (*ni*) *be ninga-yi kuyenza*, (fut.), you were not going to do it, or you would not have done it.

uku-Nika, *V. trans.* To give to; to transmit, deliver, bestow, confer, communicate, contribute: *ingumntwana esimnikiweyo ngu-Tixo*, it is a child whom God has given to us; *wondinika ilizwi*, you must give me a word; to afford, supply, furnish: *ndinike ukudla*, give me food; (better: *ndinike ndidle*); *sizinikwa ngu-Tixo sonke izinto esilungileyo*, God gives us all good things. Phr. *ukunika imbila ngentloko*, to cheat. An obsolete perf. is *ndeniké*, I have given.

—**Nikana**, *Recip. form.* To give, etc., to each other: *banikana amazwi*, they quarrelled.

—**Nikela**, *Rel. form.* To give for a purpose; to give or hand over to another; to offer: *simnikelwa nto-nina?* what for was he given to us? *lemali yinikele mna nawe*, give this money for you and me; *wayinikela inkomo kuye*, he gave the cow over to him; *bamnikela esandleni sentshaba*, they delivered him into the hands of the enemy; *nikela!* let the calf out of the fold to go to the cow (before milking). Phr. *ndamnikela ikósi*, I turned my back on him; *umlambó siwunikela eyasekohlo*, the river was on the left of us, showing the position of a person towards an object or locality.

—**Nikelana**, *Rel.-recip. form.* To reciprocate.

um-Nikeli, *N. 1.* A giver, deliverer.

u-Nikelo, *N. 5.* Custom; duty which is to be paid.

um-Nikelo, *N. 6.* Gift, offering, sacrifice presented to another.

uku-Nikezela, *V. trans.* To surrender unconditionally to the enemy; to hand about from one to another.

um-Nikazi, from **um-Ninikazi**, *N. 1.* The female owner of a thing; the mistress of the house; the female who has charge of an establishment: *umnikasiyo*, the female owner of a thing, belonging to 3 cl. sing. or 6 cl. pl.; *umnikasilo*, the female owner

of something belonging to 2 cl. sing. (horse); and so on through all classes.

uku-Nikina, *V. trans.* To rub up one against another; to abuse; to rouse from sleep by giving a shake or knock; to shake the head: *wanikina intloko*, he shook the head, *i.e.* he did not consent, was against or opposed to it; also=**Ncinita**.

ama-Nikiniki, *N. 2. Pl. only.* Tattered garment.

uku-Nikiza, *V. trans.* To tear into shreds; to tear by dragging or shaking, as a dog does to a wild animal.

i-Nimbā, *N. 3.* Labouring pains in childbirth; *inimbā sokufa*, pains of death.

um-Nimbiti, *N. 6.* Oreodaphne bullata, or Ocotea bullata, Laurelwood, Du. Stinkhout.

Nina, *I. Emphat. pron. subj. and obj. 2 p. pl.* You; ye; yourselves: *oku niya kukubona nina*, this you shall see yourselves; *nina nitādayo* (general), you who love; *nina batādayo*, (special) you who love, not hate, implying that there are others who do not love.

Nina ? *II. (from i-Ni). Interrog. pron.=into-ni?* What? of what sort? in what way or manner? why? *uti-nina?* what do you say? *ngesiti-nina kuye?* what ought we to say to him? *wensē-nina?* what have you done? *ulilela-nina?* why, or for what reason, or from what cause are you crying? *ubakulule kwinina?* he released them from what? *siḽo si-nina?* what gifts? *umisa sisatu si-nina?* what reason do you give? *yinto-nina?* what thing or matter is it? *nto-nina?* what? This *nina* is sometimes shortened into *ni*: *nanto-ni yakumhlela*, when anything happened to him; *uhambēla-ni?* why or for what do you walk? *wati-ni u-Tixo ukulidala ihlabati?* how did God create the world? *ini?* *yini?* question of reproach: *wohambā ini?* what, will you go?

As *Adj.* it is applied to individuals denoting their peculiarity of character or nationality: *ngumntu mnina lo?* what kind of man is this?

The chief combinations are:

(a) **Na-nina**? **nandawo-nina**? **na-nto-nina**? *lit.* what has it? *i.e.* what is

the matter? *unandawo-nina?* what is the matter with you? what business brings you here? what ails you? see **in-Dawo**.

(b) **Nga-nina**? **nga-ni**? **ngandawo-nina**? **nganto-nina**? *lit. through or by what? i.e. why? how is it? wherefore? for what reason?* *kukō nga-ni-ke oko?* by what is that there or present? *wazi nga-nina?* how do you know? *utsho nga-ni?* on what grounds do you say so? *kunga-ni ukuba kube-njalo?* why is it so? *usē ngandawo-nani?* what cause brought you here? *kunga-nina?* by or for what reason? *kwakunga-nina ukuba kube-njalo-nje?* for what reason was it so? to be distinguished from *wambetā ngā-ni-na?* with what (instrument) did you beat him?

(c) **Yi-nina**? *lit.* it is what? *i.e. why?* *yinina ukuba ubaleke*, or *ubaleke yinina?* why do you run away? what is the reason that you flee?

(d) **Yinto-nina**? What is it? *ilitye liyinto-nina?* what is a stone?

(e) **Ni-nina**? What time? when? *ufikē ni-nina?* when did you arrive? *woyeka nini-na oku?* when shall (the time come that) you leave off this?

(f) **Si-nina**? **kusi-nina**? Which (of two alternatives)? *wapūma pīna?* *esulwini*, *ebantwini* *kusinina?* whence came he, from heaven or from men? *wena ungozayo-na*, *silinde wumbi kusinina?* art thou he that cometh, or look we for another?

(g) **Ngakana-nina**? How great, much or many? *indlu yakō ingakana-nina?* how large is your house? *Adv. ngakana-nina?* how much? *ndikupē kangakana-nina?* how much must I give you? see **Ngaka**.

(h) **Nja-nina**? *Lit.* like what? how? of what kind? *unja-nina uyihlo namhla-nje?* how is your father to-day? *wazensa saba nja-nina into zonke?* how were all the things he made, *i.e.* of what quality? *kunja-nina?* how is it? *ulesa nja-nina?* how readest thou? *abantu abanja-nina?* what sort of people? *Adv.* How? in what way or manner? *ndiyakwensa kanja-ni?* how am I to do? see **Nja**.

u-Nina, *N. 1.* His, her, or their mother; contract. *uno*: *unomfasi*, mother-in-law.

u-Ninakazi, *N.* 1. His, her, or their aunt ; *N.* 2, pl. *amaninakasi*, women.

u-Nina-kulu, *N.* 1. His or her grandmother.

u-Nina-lume, *N.* 1. Maternal uncle.

u-Nina-ntloni, *N.* 1. The mother-in-law of the wife.

um-Ninawa, *N.* 1. A younger brother.

um-Ninawana, *N.* 1. A younger brother not yet grown into manhood.

u-Nina-zala, *N.* 1. The mother-in-law ; *wesifasi*, of the wife ; *wesidoda*, of the husband.

Ninga, *1. Verb. pref.* 2 p. pl. (a) of *Potent* mood : *ningasela*, you may drink. (b) *Aux.* for forming the *Condit.* mood, see *Ninge*. (c) *Pres. tense* of *uku-Nga*, (a) and (b).

2. *Neg. verb. prefix.* (a) In dependent conj. and rel. sentences : *lumkani ukuba ningakubeki ningawi*, take care that you do not stumble and fall ; *lilipina iliswi eni ngaligondiyo* ? which is the word that you do not understand ? (b) Of *Cond.* mood : *ngeningadli*, you would not eat.

Ninge, *1. Aux.* of *Cond.* mood : *ninge* (*ninga*-), or *nge-nihlamba*, you would or ought to bathe or wash yourself.

2. *Neg. verb. prefix.* (a) of 2 p. pl. of *Potent* mood : *ninge*- (from *aninge*) *kweli*, you may not ride. (b) Before *ka*, *kò*, or *na* : *bendiyasi lento ninge kateti*, I knew this thing before you spoke ; *beningekò*, before you were present ; *nina eninge namandla*, you who are not strong.

Nini, *1. Pron. copula* of 2 p. pl. : It is you. *Causal* : *sitandwe nini*, we are loved by you.

2. *Adv.* (Reduplicated form of *ni*, time). Formerly, of old, in olden times, heretofore : *ekutè sekunini baqala ukubuya*, it happened at length, or after some time had already passed, that they returned ; *kwani-ni*, *kungekabinini*, already, soon ; *nanini*, constantly, at all times, for ever ; *kuseni-ni ukubuwa kwakò ubumnandi* ? from what time did you enjoy happiness ? *u-So-nini nanini*, everlasting Father.

um-Nini, *N.* 6. Red ivory-wood.

um-Nini, *N.* 1. Owner, proprietor : *um-*

nini-ndlu, or *umniniyo*, the owner of a house, or of it ; *umninilo*, ref. to 2 cl. : owner of it (a horse) ; the last syllable referring to the pronoun of the class to which the name of the thing owned belongs.

um-Ninikazi, *N.* 1. Female owner.

um-Nini-mandla, *N.* 1. The possessor of power, hence the Almighty.

um-Nini-nto-zonke, *N.* 1. God as the owner, ruler, Lord of all creatures ; the Almighty.

um-Nini-mzi, *N.* 1. The owner or headman of a native village.

um-Nini-wana, and **um-Nini-wawo** ; = **um-Nini-mandla**.

Ninji, *Em.* Many ; = **Ninzi**.

Ninzi, *Adj.* Much, many, a great number : *inkomo esininsi*, many cattle ; *into eninsi yamahashe*, a great number of horses ; *dimin. ninzana* : *abantu abaninsana*, not many but a few people. *Adv. kaninzi*, often, frequently : *yense kaninsi*, do it often.

u-Ninzi, *N.* 5. The most, majority ; *Em. u-Ninji*.

ubu-Ninzi, *N.* 7. Abundance, plenty.

um-Nisimvula, see **uku-Na**.

i-Nja, *N.* 3. A dog ; see **in-Ja**.

ubu-Nja, Rudeness ; see **in-Ja**.

um-Nja, *N.* 6. (a) A kind of bush blackwood with small whorls round the stem. (b) *Em.* Dysentery.

Nja, *Adj.* and *Adv.* Like, etc. It is used in connection with the interrogative *nina*, see **Nina**, *II.* (h).

Njalo, *Adj.* Such like, of that kind, so, in like manner : *kunjalo*, it is thus or so ; *kunjalo-nje-ke*, being thus ; as it is so ; *andibonanga abantu abanjalo*, I have not seen such people, *i.e.* of that or the like kind ; *njengemvula liya kuba njalo iliswi lam*, as the rain, so shall my word be ; *njengoyise abantwana banjalo*, as the father, so are the children. *Adv. yensa njalo*, do thus, in like manner, in the same way, likewise, again : *bahlala banjalo-na-ke* ? did they remain so, *i.e.* in that state ? *wenje njalo*, he did so, (as he was ordered) ; *uyasebensa njalo*, he works continually without ceasing ; *njalonjalo*, (after a number of things enumerated) and

such like, and so on; *kanjalo* and *kananjalo*, in such a way, likewise; *ngokunjalalo*, in the same way; *ngokukwanjalo*, even so, likewise; *ngokukwanjalo nani yitini*, even so say ye also.

Njani? Shortened from *nja-nina*? see **Nina**, II. (h)

ubu-Njani, *N.* 7. The state or condition in which a thing is.

i-Njanjalala, *N.* 2. Hl. Chronic dysentery.

Njō, *Adv.* terminational. So, thus; denoting (a) numbers, "so much or many": *inkomo sinje*, so many cattle, (said while lifting up so many fingers at the same time).

(b) It marks emphasis, "seeing that": *nilidela iliswi kangaka-nje*, you despise the word being so great, *i.e.* though great; *ungoyiki ndikō-nje*, do not fear, seeing that I am here, *i.e.* for I am here; *ndimana ukuniyala ninge-nje*, I am constantly reproving you, and yet, *i.e.* but you will not hear; *wema-nje*, he stood thus, here; **kwanje**, just so.

(c) It expresses contempt: *bangabantu-nje*, they are just common, ordinary people; *ungumntu-nje-nā?* are you just a common man? *utētā-nje*, you just talk; *nje-kodwa*, without reason, merely, simply, =Du. zoo maar.

(d) It denotes time, "when": *bati bemvile-nje ukumkani, bemka*, having heard thus, *i.e.* when they had heard the king, they departed: *umtsha-nje*, being young, or as you are young; *kaloku-nje*, *ngoku-nje*, just now, at the present time: *yensa kaloku-nje*, do it even now, immediately, now at this very time; *namhla-nje*, this very day; *ndihleli-nje*, (in oath) as I live! *ndinge nakō-nje ukutētā*, I not being able to speak.

Njenga, *Prep.* As, like, according to: *yibani njengam, kuba nam ndinjengani*, be as I am, for I am as ye are; *njengelanga*, like the sun. The vowel *a* coalesces with the article like the poss. particles. *Conj.* *njengoko*, according as.

i-Njengele, *N.* 3. A hero; a man who is not afraid of others. The dysentery which carried off many people in 1802 was called by this name.

ubu-Njengele, *N.* 7. Heroism, bravery, fury, rage.

Njengoko, *Conj.* According as; see **Oko**, 6 and **Njenga**.

Njengokuba, *Conj.* According as that etc.; see **uku-Bā**, I. B.

Njengokungati, *Conj.* As if, etc.; see **uku-Ti**.

uku-Njila, *V. trans.* To apprehend, lay hold on, seize in order to bring to trial or punishment.

i-Njovane, *N.* 3. A fiery, hot-tempered person.

ukuti-Nka, *V. intrans.* To be struck with fear; to be terrified, perplexed, alarmed, disappointed about what has been done or has happened.

Nká, *Adv.* *Ilanga libalele nká*, it is dead hot, with no breeze whatever, but excessive smothering heat.

i-Nkabankaba, *N.* 3. A long thing suspended, hanging down.

uku-Nkala, } *V. trans.* To throw
ukuti-Nkale, } stones on a person; to beat one when fallen with sticks, or pound him with stones.

isi-Nkamamunge, *N.* 4. An orphan, very destitute and forsaken.

i-Nkanga, *N.* 3. Wild plant, etc.; see **in-Kanga**.

u-Nkanga, *N.* 1. Month of November.

i-Nkangala; = **in-Kangala**, *N.* 3. (a) Desert, solitary place. (b) Tributary of the Tsomo river in Tembuland.

u-Nkangana, *N.* 1. One who is deserted: *ndingunkangana*, I have no friends.

i-Nkani, *N.* 3. Contentious disposition; = **in-Kani**.

ubu-Nkani, Contention, etc.; see **in-Kani**.

uku-Nkaniza, *V. trans.* To oppose, object.

i-Nkankane, *N.* 3. The front bone of a beast's skull.

ama-Nkankanka, *N.* 2. *Pl. only.* Sound of people striking each other with knobkerries.

uku-Nkantaza, *V. intrans.* To speak through the nose, or with closed nose.

i-Nkantsi, *N.* 3. Numbness; = **in-Kantsi**.

i-Nkasankasa, *N.* 3. Slow movement; see **in-Kasankasa**.

uku-Nkatā, } *V. intrans.* To take a
ukuti-Nkatū, } handful.

i-Nkatshu, *N. 3.* Dishonesty, falsehood.

i-Nkatshunkatshu, *N. 3.* Dry leaves, leaves of inferior tobacco used for adulterating.

i-Nkazana, *N. 3.* A female;=**in-Kazana.**

isi-Nkazana, *N. 4.* (a) Properly femalehood, femininity. (b) Euphem. for a female's private parts.

ubu-Nkazana, *N. 7.* Womanhood.

ukuti-Nkebe, *V. intrans.* To have the mouth open and the tongue hanging out from being tired.

i-Nkenkebe, *N. 3.* A clever person, etc.; see **in-Kenkebe.**

u-Nkebenkebe, *N. prop.* A great, renowned hero of old (a fabulous person).

i-Nkelenkele, *N. 3.* A tall person, etc.; =**in-Kelenkele.**

isi-Nkempe, *N. 4.* A short assegai for stabbing.

i-Nkenenkene, *N. 3.* An excitable person who weeps at every imaginable thing.

uku-Nkeneza, *V. intrans.* To cry constantly, repeatedly.

ukuti-Nkente, *V. intrans.* To utter a sudden shriek or noise;=**Nkenteza.**

i-Nkentenkente, *N. 2.* A little bell, a jingle.

ama-Nkentenkente, *N. 2. Pl.* }
ubu-Nkentenkente, *N. 7.* } Continuous, indistinct sounds coming from a distance.

uku-Nkentenkenteza, *V. intrans.* To jabber, chatter.

i-Nkentenkenteza, *N. 2.* A jabberer, chatterer; a random speaker.

uku-Nkenteza, *V. intrans.* To tinkle, jingle, sound, ring (little bells); to make an indistinct sound; to echo; to sound at a distance, as the voice of a person speaking loud but indistinctly; to talk vehemently and rapidly.

u-Nkentezo, *N. 5.* Echo.

i-Nkewu, *N. 3.* A rascal, etc.; see **in-Kewu.**

ubu-Nkewu, *N. 7.* Rascality.

uku-Nkinqa, *V. trans.* To buy victuals in a shop.

i-Nkinqa, *N. 3.* Victuals which are to be bought in a shop.

ukuti-Nkinti, *V. trans.* To kill with a stick.

ukuti-Nko, *V. trans.* To seize and hold fast with the teeth; to keep to.

i-Nkobonkobo, *N. 3.* Anything long; =**in-Kobonkobo**; used also in a bad sense for swearing.

uku-Nkoboza, *V. intrans.* To run fast, as a dog after game, till it is tired.

uku-Nkolonkoloza, To turn the eye in the socket; see **uku-Nkonkoloza.**

i-Nkomfo, *N. 3.* Em. A kind of rush with yellow flowers; =**i-Ncaluka.**

i-Nkomo, *N. 3.* Domestic cattle, etc.; see **in-Komo.**

ubu-Nkomo, *N. 7.* Brutishness.

i-Nkomonkomo, *N. 3.* A medicinal fern, used for worms in the intestines; =**in-Komankoma.**

u-Nkompemate, *N. 1.* The middle or ring-finger.

i-Nkonazana, *N. 2.* Fortune, etc.; see **in-Konazana.**

i-Nkongo, *N. 3.* Re-inforcement. This name was applied by the chief Mhlontlo to his additional forces that were held in reserve in time of war.

u-Nkonka, *N. 1.* (a) An old male bush-buck; =**u-Ngece**; *inkabi ngunkonka*, the ox is very old. (b) Kind of bird.

uku-Nkonkela, *V. trans.* Em. To tie very fast; fig. to catch one in his speech.

u-Nkonkobe, *N. prop.* The great Winterberg.

uku-Nkonkoloza, *V. intrans.* To turn the eye about in the socket, so as to let the whole eye be seen: to look anxiously about in case of danger, or distress, as when one is overlooked and gets no food, or when he cannot perform what he boasted of; to look slyly as if ashamed, or intending some evil; to be dejected, faint-hearted, discouraged, low-spirited; to feel lonely, deserted, abandoned.

i-Nkonkowane, *N. 3.* Very cold, etc.; see **in-Konkowane.**

uku-Nkonkoza, *V. intrans.* To ooze, stream, trickle, or flow, as marrow when a bone is knocked against something.

i-Nkononkono, *N.* 3. A dirty, filthy person.

i-Nkonqa, *N.* 3. A short-faced person with a projecting forehead.

uku-Nkontela, *V. intrans.* To stick to: *unkontela kweloswi*, he sticks to that word.

uku-Nkontsha, *V. trans.* To put on the *u-Nkontsho*.

u-Nkontsho, *N.* 5. A head-dress, a mitre.

uku-Nkontya, *V. trans.* To divide milk into portions.

i-Nkonyana, *N.* 3. (a) A young calf, or foal. (b) The biceps muscle of the arm; see **in-Konyana**.

i-Nkonyanakazi, *N.* 3. A young female calf; = **in-Konyanakazi**.

i-Nkotā, *N.* 3. Hl. for grass.

i-Nkovu, *N.* 3. The juice or remnants of a cooked pumpkin; see **in-Kovu**.

ukuti-Nkú, *V. trans.* To strike: *ukuti nkú kum*, he struck at me.

uku-Nkula, *V. trans.* To cudgel, strike with a stick; to beat unmercifully one who lies on the ground.

uku-Nkumankume, *Stat. form.* To be brittle, crumbling.

i-Nkumbākwane, *N.* 3. A great number; = **in-Kumbākwane**.

i-Nkumenkume, } *N.* 3. A crumbling
i-Nkumnkum, } stone. *Adj.* Brittle, fragile; = **in-Kum-kum**.

i-Nkungu, *N.* 3. Mist; = **in-Kungu**.

ubu-Nkungu, Mistiness; see **ubun-Kungu**.

i-Nkunkuma, *N.* 3. Sweepings, rubbish.

i-Nkunqe, A person of experience, etc.; see **in-Kunqe**.

ubu-Nkunqe, Experience, etc.; see **ubun-Kunqe**.

uku-Nkuntsa, *V. intrans.* To be in doubt, undecided, irresolute.

uku-Nkuntuza, *V. intrans.* To grumble, murmur secretly; not to believe what another says.

i-Nkunzi, *N.* 3. A bull, etc.; see **in-Kunzi**.

ubu-Nkunzi, *N.* 7. Bull-nature, etc.; see **ubun-Kunzi**.

ukuti-Nkwa, *V. trans.* To contract, as

flesh or muscles; to contract the eyebrows in making an angry wrinkled face. *V. intrans.* To get stiff from cold, hunger, spasms, etc.; to throw the food into the mouth.

ukuti-Nkwabalala, *V. intrans.* To be astonished, amazed.

uku-Nkwalambisa, *V. trans.* To make a sham of a thing; to impose, cheat, to be a hypocrite.

u-Nkwalambiso, *N.* 5. Imposition, hypocrisy.

ubu-Nkwalambesi, *N.* 7. Used as *Adv.*: *wasibisa ngomoni bunkwalambesi*, he called himself a sinner hypocritically.

uku-Nkwamla, *V. intrans.* To swallow at once.

i-Nkwandlankwandlana, *N.* 3. A kind of plant.

i-Nkwana, *N.* 3. A little boy.

uku-Nkwantya, *V. intrans.* To be terrified; to shake from fear.

— **Nkwantya**, *Caus. form.* To terrify.

u-Nkwantyo, *N.* 5. Fear, terror.

uku-Nkwata, *V. intrans.* Not to feel safe, as one who is guilty.

i-Nkwenkwe, *N.* 3. A boy, etc.; see **in-Kwenkwe**.

i-Nkwenkwezi, *N.* 3. A star; = **in-Kwenkwezi**.

uku-Nkwini, *V. intrans.* To moan, whine; to squeak as a pig.

u-Nkwintshana, *N.* 5. A fearing, restless, bad conscience: *ndiva unkwintshana*, my conscience troubles me.

No, *Pron. subj.* 2 p. pl. of *Condit. future*: *nobuya*, ye shall return.

u-No, Contract. of *unina*, used in compounds: *unomfasi*, mother-in-law, etc.

u-Nobāla, (from **uku-Bāla**), *N.* 1. Writer, clerk, secretary.

u-Nobambiso, (from **uku-Bambisa**) *N.* 1. The personal pron. in grammar.

u-Nobani, (from **u-Bani**) *N.* 1. Such a woman.

um-Nobo, *N.* 6. Pedigree; cf. **um-Nombō**.

uku-Noboka, *V. intrans.* Hl. for to die.

u-Nobutōngwana, *N.* 1. Dwarf-plant with yellow flowers, the leaves and flowers close at sunset.

u-Nocanda, (from **uku-Canda**) *N. 1.*
A surveyor.

u-Nocand'itambò, (lit. that which splits a bone) *N. 1.* Species of very hard wood.

u-Nocel'izapòlo, *N. 1.* The planet Venus as evening star; see **is-Apòlo**.

u-Nodekeshe, *N. 1.* Phr. *kude kwa-nodekeshe*, you will have to run far before you can escape me.

u-Nodinda, (from **uku-Dinda**) *N. 1.*
A reserved person, whose mind is deep, cannot be found out.

u-Nodiwu, *N. 1.* Game of children with a bit of plank tied to a string.

Nodwa,=**Nedwa**, 2 p. pl., Ye alone; see **u-Dwa**.

u-Nodyuwana, *N. 1.* A pint bottle.

u-Nodyuwe, *N. 1.* A young girl who is just reaching the age of puberty.

u-Nogqala, *N. 1.* A Hottentot, from his hair being in scattered tufts.

u-Nogqazo, *N. 1.* Said to have been a daughter of Palo. Even up to the present day a kraal with cattle in it bears the name of Nogqazo among the Gcalekas. There was a custom, that if a person condemned to death could escape to this kraal, his life was spared. Sometimes also the sentence went forth, Nogqazo says, "So and so is bewitching the people, let him be put to death." From that there was no escape.

u-Nogumbe, (from **uku-Gumbà**), *N. 1.*
The great flood which caused great landslips in the time of *Nxele*; applied now to the great flood of Noah's time.

u-Noha, *N. 1.* A kind of shrub.

u-Nojaholo, *N. prop.* The son of Hali, one of Gaika's chief councillors. He was of the Cifa clan, chief Oba's councillor and the greatest Kaffir humourist.

u-Nojokwe, *N. 1.* A soldier.

u-Nojubalala, *N. 1.* Kind of tadpole; (see **uku-Juba**).

u-Nokàngela, *N. 1.* (from **uku-Kàngela**), A looker on.

u-Nokénce, *N. 1.* Shell of the mother of pearl; cf. **um-Kénce**.

Noko, Although, notwithstanding; see **Oko**, 6.

Nokokubà, **Nokubà**, *Conj.* And if, even

if, rather than; see **uku-Bà I. B.**; and that: *ndiyaniyala ukuba nitètè, nokubanense into enye*, I exhort you, that ye speak and that ye do the same thing; *nda-bàlela kuni, okokuba yalahleka, nokokubayafunyanwa inkomo yam*, I wrote to you, that my cow was lost and that it was found again.

Nokuze, *Conj.* And that; see **uku-Za**.

u-Nokwinye, *N. 1.* One who leaves a debt unpaid, or guilt unatoned; a dissembler.

u-Nomadol'amade, *N. 1.* Kind of dock.

u-Nomadudwane, *N. 1.* Scorpion.

u-Nomafutàna, *N. 1.* *Wenza unomafutàna*, he stirred up, roused, incited, provoked strife; cf. **uku-Futà**.

u-Nomagidiva, *N. 1.* A vehicle, the wheels of which are cut from woodblocks; the so-called German spider.

u-Nomagxa, *N. 1.* A gin bottle;=**u-Magxa**.

u-Nomaheya, *N. 1.* Tributary to the Xilinxá river in the Transkei.

u-Nomakwezane, *N. 1.* *Haliaetus vocifer*, fish eagle.

u-Nomankxelo,
u-Nomankxedlana, } *N. 1.* Kind of wasp.

u-Nomanyamanyama, *N. 1.* A fabulous person, a hobgoblin, who is represented as having a peculiar and frowning look, and as eating children when naughty. The name is used to frighten children.

u-Nomatàmbò, *N. 1.*=**i-Nahane**.

u-Nomatàmbèzantsi, *N. 1.* Species of snake; kind of blindworm.

u-Nomaweni, *N. 1.* Aloe Zeyheri.

u-Nomazakuzaku, *N. 1.* The man who precedes the bride in going out of the hut, and regulates all the proceedings of the wedding; manager in dividing the meat, master of ceremonies; fig. chairman.

u-Nombákuse, *N. 1.* The large oblong, spotted watermelon.

i-Nombé, *N. 3.* Hl. for cattle, livestock.

um-Nombó, *N. 6.* The principal root of a tree; the peduncle of leaves and fruits.

u-Nomenteshe, *N. 1.* A small vessel holding a quart.

u-Nameva, *N. 1.* Wasp, hornet.

- u-Nomfazi**, *N. 1.* Mother-in-law; see **u-No**.
- u-Nomfiyo**, *N. 1.* Kind of small, red amaryllis.
- u-Nomfulwana**, *N. 1.* The gecko (*Du. geitye*).
- u-Nomfunomfu**, *N. 1.* A spare, thin person.
- u-Nomgogwana**, *N. 1.* (a) A person who makes children afraid by painting his face or putting on a mask. (b) A dangerous hollow place.
- u-Nomnkonko**, *N. 1.* The single head of cattle which a father gives to his married daughter when visiting her place; = **i-Kapu**.
- u-Nomntan'ofayo**, *N. 1.* Spec. of bird, named after its cry "ofayo"!
- u-Nomolwana**, *N. 1.* *Pelargonium archemilloides*, used for wounds and sores.
- u-Nomoyi**, *N. 1.* The eggs of the hair louse; also of the bot-fly.
- u-Nompilinga**, *N. 1.* Hl. for a Cape Corps man (named after the shape of the helmet).
- u-Nompondwana**, *N. 1.* Brass button of a conical shape. This was also the name by which the chief Maqoma was known by his people.
- u-Nomyayi**, *N. 1.* A raven; it eats grain as well as flesh; *Corvus segetum*.
- uku-Nona**, *V. intrans.* Hl. for to become rich, sleek, respected, of great consequence.
- Nonela**, *Rel. form.* To be familiar, intimate with others; to enjoy their company: *andisamnoneli*, I have no more pleasure in him.
- Nonelela**, *Rel. 2. form.* To show respect, kind regard for one by receiving him in a friendly way and slaughtering for him; cf. **uku-Nona**.
- u-Nonelelo**, *N. 5.* Respect, regard.
- u-Nonantsi**, *N. 1.* The woman So and So.
- u-Nonca**, *N. 1.* A root digged in time of hunger; *unonca siduli*, a detective.
- u-Noncà**, *N. prop.* The daughter of *Qela Nginsa*, petty chief of the *imi-Dange*.
- u-Nondala**, *N. 1.* A Bushman.
- u-Nondayiza**, and **um-Ndwayiza**, *N. 1.* The sixth, *i.e.* the thumb of the left hand,

when counting from the little finger of the right hand.

- u-Nondyola**, *N. 1.* (a) An ornament made of beads. (b) A kind of bird.
- u-Nongadlela**, *N. 1.* A breachloader gun.
- isi-Nongonongo**, *N. 4.* A great, haughty man who dresses finely.
- u-Nongqause**, *N. prop.* The girl who pretended to be in communication with the ghosts of dead Kaffir-chiefs, and who caused the cattle-killing mania in 1856.
- u-Nongqovu**, *N. 1.* An old boy.
- u-Nongquthi**, *N. 1.* Kind of plant.
- u-Nongululwane**, *N. 1.* A large, slimy toad (*Du. platane*). Others use it for eel.
- i-Nongwe**, *N. 2.* An edible root.
- i-Noni**, *N. 2.* Hl. for a piece of fat meat.
- isi-Noni**, *N. 4.* A decent man of good position, a gentleman; a rich illustrious man of great consequence.
- u-Nonibe**, *N. 1.* A volunteer, a government officer.
- u-Nonkahlela**, *N. 1.* Drink, beer, (from **uku-Kahlela**).
- u-Nonkala**, *N. 1.* A crab.
- u-Nonkangala**, *N. 1.* Kind of toad.
- Nonke**, *Adj. 2 p. pl.* You all; see **Onke**.
- u-Nonkenteza**, *N. 1.* An incessant, rapid and vehement speaker.
- i-Nono**, *N. 2.* (a) The Western side of the Kei river. (b) A gentleman; = **isi-Noni**.
- ubu-Nono**, *N. 7.* Fatness, richness, respectability.
- um-Nono**, *N. 6.* Neatness, carefulness: *yensa ngomnono*, do it carefully or deftly.
- um-Nonono**, *N. 6.* (a) Round back, the back of a chair. (b) *Olinia Capensis*; the mountain hard pear tree, the bark of which tastes like quinine.
- isi-Nonopu**, *N. 4.* A rich, wellknown man.
- uku-Nonozela**, *V. intrans.* To cut faces, make grimaces.
- u-Nonqane**, *N. 1.* A very small brownish bird, a tomtit that lives in long grass; its cry is imitated by *qa! qa!*
- u-Nonqayi**, *N. 1.* A kind of waterbird, (coot?).
- u-Nonqayi**, *N. 1.* A name given to the old Frontier Police, who wore leathern helmets resembling clay pots.

u-Nontongwane, *N. prop.* The Katberg.
Nonyaka, *Adv.* The present year; see **u-Nyaka**.

u-Nonyingekile, *N. 1.* One with a narrow waist; from **uku-Nyingeka**.

u-Nonyongwane, *N. 1.* A bitter herb used for stomach-ache; see **i-Nyongo**.

u-Nonyondla, *N. 1.* Common man who is afraid of great men (from **uku-Nyondla**).

u-Noqand'ilanga, *N. 1.* Barbatula pusilla, tinker bird, anvil bird; (it is heard on hot sunny days); see **uku-Qanda**.

u-Nothauzana, *N. 1.* A liar, (from **uku-Bauza**).

u-Notenga, *N. 1.* Buyer or owner of land (from **uku-Tenga**).

u-Notoyi, *N. 1.* A bush-bird.

u-Notshe, *N. 1.* *Ngunotshe*, it is in vain.

um-Novunovu, *N. 6.* *Cordia Caffra*, Sond.

u-Nowambu, *N. 1.* *Dilophus carnunculus*, the wattled starling, the real locust-bird; Du. *kaalkop spreeuw*.

u-Nowanga, *N. 1.* The stork.

u-Nozakuzaku, Master of ceremonies, etc.; see **u-Nomazakuzaku**.

u-Nozala, *N. 1.* (from **uku-Zala**), lit. one who has children, hence parent, father.

u-Nozalakazi, *N. 1.* Parent, mother.

u-Nozidwaba, *N. prop.* Sterkstroom.

ukuti-Nqa, *V. intrans.* To wonder; to be astonished: *batè-nqa*, they were astonished; *watètù bènqa*, he amazed them (the people).

ukutèka-Nqa, *Stat. form.* *Lento itèke-nqa*, this thing is wonderful; *kutèke-nqa ukuba bangambulalanga*, it was a wonder they did not kill him.

ukutèla-Nqa, *Rel. form.* To be astonished: *batèle-nqa ukufundisa kwakè*, they were astonished at his teaching.

i-Nqa, *N. 3.* A wonder, surprise.

ukuti-Nqà, *V. intrans.* *Amanzi atè-nqà apà*, the water reached here, (showing with the hand how far it reached).

ukuti-Nqà, *V. intrans.* To fall.

ili-Nqa, *N. 2.* *Bubalis albibron*, an antelope, called in Dutch *blesbok*.

uku-Nqābā, *V. trans.* To gnaw bones.

uku-Nqābā, *V. intrans.* To be impracticable from difficulties: *indlela inqābile*, the road is impracticable: *lonto inqābile*, that thing is impossible; to be fixed, firm, secure, safe from: *ndinqābile ebubini*, I am safe from misfortune; to be immovable: *unqāba nenkomo yakè*, he refuses to part with his cattle; *isikonkwane sinqābile*, the nail is fast, not to be moved; to be inaccessible, valuable beyond attainment, except by arduous efforts or by making sacrifices: *lengubo inqābile*, this dress is dearer than I can buy.

—**Nqābela**, *Rel. form.* To be impossible etc., for; to go beyond one's power: *lento indinqābele*, this thing is too much for me.

—**Nqābisa**, *Caus. form.* To render difficult, impossible, impracticable; to make fast, impregnable; to fortify: *bayanqābisa indlela*, they make the road impassable; *banqābisa umsi*, they made the village inaccessible, i.e. they fortified it; *umsi unqātyisiwe*, the place is fortified; to make dear, keep prices high; *abelungu bayanqābisa izinto zabo*, the white people keep high prices; fig. to make safe; to guard, preserve: *u-Tixo uyasingqābisa engosini* or *kwingosi*, God keeps or guards us from danger.

—**Nqābisela**, *Caus.-rel. form.* To make safe for or against.

i-Nqābā, *N. 3.* An impossibility, difficulty, impracticability; *yingqābā yokuba ndiyense lonto ngokwam*, it is an impossibility for me to accomplish this thing alone; fig. inaccessibility, firmness; fastness, stronghold, fortification, tower.

i-Nqābā, *N. 3.* A sudden first flow of milk out of the milk sack.

um-Nqaba, *N. 6.* A tributary of the Keiskamma river.

i-Nqabane, *N. prop.* A tributary of the Bashee river.

i-Nqabanqaba, *N. 3.* used as *Adj.* Austere, hard, harsh, rough.

ama-Nqabanqaba, *Pl. only.* } Difficulties.
ubu-Nqabanqaba, *N. 7.* }

i-Nqabata, *N. prop.* A river flowing into the sea about 12 miles West of the Bashee mouth.

i-Nqabatana, *N. prop.* A river of Eastern Gcalekaland, near the Nqabata.

i-Nqabaza, *N. 3.* A tributary of the Keiskamma river.

um-Nqabaza, *N. 6.* *Grewia occidentalis*, Du. kruis-besje. The wood is used for assegai-shafts.

i-Nqabe, *N. 3.* (a) Ox, brown with white forehead. (b) A kind of sparrow.

i-Nqabelo, Impossibility; = **i-Nqābā**.

i-Nqabelo, *N. 3.* Hl. for a milk-can.

ukuti-Nqadalala, *V. intrans.* To be astonished.

i-Nqadu, *N. prop.* (a) A tributary of the Umtata river. (b) A river of Eastern Gcalekaland; the Malan Mission.

uku-Nqagata, *V. trans.* To interrupt one in his speech.

uku-Nqaka, *V. trans.* To give food to children, old people or helpless persons who are not able to take it by themselves.

i-Nqaka, *N. 3.* Very thick milk; cheese.

uku-Nqakaqa, *V. intrans.* } To fall (from
—Nqakaqeka, *Stat. form.* } a horse); to fall hard to the ground; to be injured, wasted for nothing.

—Nqakaqisa, *Caus. form.* To fell one down.

um-Nqakati, *N. 6.* An uneven number.

uku-Nqakida, *V. intrans.* To be still alive (used with **ub-Omi**).

i-Nqaku, *N. 2.* Little things; dimin. *ama-nqakwana*, marks, signs, attributes, remarks.

ukuti-Nqaku, } *V. trans.* To stretch the
uku-Nqakula, } hand out for something which is thrown or tossed through the air; to catch (a ball) with the hand, an arrow or spear with the shield.

—Nqakulela, *Rel. form.* To catch for another. Phr. *akukò mpukane inqakulela enye*, one fly does not catch for another, (says the industrious man to the idle); each should work for himself as the fly does.

—Nqakulisa, *Caus. form.* To throw a stone or ball into the air so that it may be caught by another.

i-Nqakwe, *N. 3.* Dowry given by the parents to their daughter for her approaching marriage.

uku-Nqala, *V. trans.* To cut rings into the bark of a stick; to ring it; fig. to have an old grudge or secret enmity against another person.

—Nqalela, *Rel. form.* † To cut out a plan (for stealing, etc.), for which act the next word is now used.

i-Nqala, *N. 3.* A scratch; sullenness, sulkiness: *u-Herodiya waba nengala kuye*, Herodias set herself against him.

isi-Nqāla, *N. 4.* Continual grief of mind, heaviness of spirit.

uku-Nqalasha, *V. trans.* To beg, ask alms.

—Nqalashana, *Recip. form.* *Banqalashana naye*, they planned with him.

i-Nqāle, *N. 3.* An open space round a house, village or adjacent lands; the suburbs.

i-Nqālo, *N. 3.* A thong by which the rider is secured from falling off a bullock, when training it.

i-Nqalu, *N. 3.* The striped field or grass-mouse.

i-Nqaluka, *N. 3.* A pack-saddle.

ukuti-Nqam, *V. trans.* To cut off suddenly: *basitè-nqam isandla seth*, they cut off our hands suddenly.

i-Nqāma, *N. 3.* Collar-bone.

uku-Nqama, *V. trans.* To seize a knife to cut, or a stick to beat.

i-Nqāmakwe, *N. prop.* River at the sources of the Gcuwa river; the division and village of Nqamakwe.

i-Nqambi, *N. 3.* Anything which is ceremonially (levitically) unclean, despised, or which causes loathing; an animal unclean for food, as a horse; any animal or person separated from others on account of uncleanness.

um-Nqambu, *N. 6.* A piece of tobacco.

um-Nqambilo, *N. 6.* The lower jaw.

u-Nqāmeko, *N. 5.* Brow or ledge of a mountain; an overhanging projection.

ukuti-Nqamfu, *V. intrans.* To be dirty; to have the face only half washed.

uku-Nqamka, *V. intrans.* To cease from an action: *umoya unqamkile*, the wind left off blowing; *unqamkile esonweni*, he broke with sins, i.e. left off sinning.

—Nqamla, *V. trans.* (a) To cut off: *yi-*

ngamle intambò apà, cut off the thong here; fig. to shorten, interrupt, break off, leave off a discourse or narrative: *ngamla ukutètà kwakò*, cut short your discourse.

(b) To cross: *sangamla itafa*, we crossed the plain; *inyembèsi singamla umbombò wakè*, tears cross his nose.

—**Nqamlana**, *Recip. form.* To cross each other, as two paths crossing each other. **i-Nqamla**, *N. 2.* Hl. for a small hatchet.

uku-Nqamleza, *V. trans.* To put across each other, as sticks or poles; to place things across a space diagonally: *ngamleza ukubeka inkuni*, put the pieces of wood across; to take a short cut: *masinqamleze apà*, let us take a short cut here, or, let us stretch across here.

—**Nqamlezela**, *Rel. form.* To cross at or about: *masinqamlezele apà*, let us make a short cut in that direction.

—**Nqamlezisa**, *Caus. form.* To lay across each other: *sinqamlelise isibonda*, place the poles across each other.

um-Nqamlezo, *N. 6.* Two pieces of wood fixed across each other; a cross.

i-Nqanaba, *N. 3.* (a) A very steep step or hill; fig. difficulty, standard. (b) A ship.

ili-Nqanam, *N. 2.* A round chapter.

um-Nqananqana, *N. 6.* One; pl. a few.

i-Nqanawa, *N. 3.* A ship.

isi-Nqanawa, *N. 4.* A fleet.

i-Nqancu, *N. 3.* A top like an **um-Bòngisa**.

i-Nqanda, *N. 3.* A kind of **i-Nongwe**.

uku-Nqanda, *V. trans.* To warn another beforehand; to stop; to turn back a person or animal from a path which it is pursuing; to turn home: *sinqande inkabi, naso simka*, turn the oxen back, look they are going away.

—**Nqandeka**, *Stat. form.* To be prevented, stopped, turned back.

—**Nqandela**, *Rel. form.* To turn back in a particular direction: *sinqandele ekàya esonkomo*, turn those beasts towards home.

—**Nqandisa**, *Caus. form.* To help or assist to turn back.

isi-Nqandabuya, *N. 3.* Stupidity.

isi-Nqand'amaté, *N. 3.* A lover, (cf. **ama-Té**).

um-Nqandane, *N. 3.* Kind of plant.

uku-Nqanga, *V. trans.* To toss to and fro; fig. *wanqanga ityala*, to go to court always complaining; to circumcise the gland.

i-Nqanga, *N. 3.* Glans penis.

uku-Nqangaza, *V. intrans.* To call or cry aloud.

u-Nqangazo, *N. 3.* A loud call or cry.

Nqangi, *nqanji*, *Adv. Em.* First in point of time: *ndafika nqangi*, I arrived first.

uku-Nqangiyela, *V. intrans.* To look out or to plan with the intent to get something for one's self; to assert one's own, not to mind the interest of others; to be selfish.

um-Nqangiyelo, *N. 6.* Plan, device.

i-Nqanqanqa, *N. 3.* Difficulty; hard matter in discourses.

i-Nqanqaba, *N. 3.* Steep ascent.

uku-Nqanqatèka, *Stat. form.* To have a strong desire for an object, espec. for tobacco, after having been deprived of it for a time.

i-Nqanqòlo, *N. 3.* Kind of bird; Du. dik-kop.

i-Nqantosi, *N. 3.* (a) Dry ground that cannot be dug. (b) A tributary of the Kubusi river.

um-Nqantsa, *N. 6.* A place difficult of access; a steep not easily ascended.

um-Nqantsi, *N. 6.* The first, principal or only matter or object; main point.

uku-Nqapèla, *V. intrans.* To stop growing; to be stunted in growth.

i-Nqapèla, *N. 2.* A dwarf.

uku-Nqaqulisa, *V. trans.* To break in (a horse); to train, discipline.

i-Nqarazisa, *N. 3.* Sound of cracking of joints.

uku-Nqarela, *V. trans.* To stop one in his speech or conversation, under the pretence of knowing already what he wishes to say; to bring one to a point where he is no longer able to answer.

i-Nqatà, *N. 2.* The fat of flesh; fatness, richness: *ubusi bunamanqatà*, the honey is rich; fig. *inqatà leliswi*, the force of the word.

um-Nqatè, *N. 6.* Wild carrot;=**um-Gushe**.

- i-Nqatshi**, *N.* 3. Whip.
i-Nqatyana, *N.* 1. Sparrow.
uku-Nqáwa, *V. intrans.* To hunt alone.
i-Nqáwa, *N.* 2. (a) A man who goes out hunting alone. (b) Red cat; Du. roode kat.
i-Nqawa, *N.* 3. (a) A tobacco-pipe. (b) Acorn.
i-Nqáwane, *N.* 3. A fragrant root.
i-Nqáyi, *N.* 2. A round earthen vessel, an earthen bowl made of clay, which has the roundness of a head.
i-Nqayi, *N.* 3. Bald head: *ngumfo one-nqayi*, he is a bald-headed man.
ubu-Nqayi, *N.* 7. Baldness.
um-Nqayi, *N.* 6. Eleodendron velutinum, Haw. Forest tree furnishing the long pointed stick (with the same name) without a knob, used as a weapon in single conflict, and in dancing being held high above the head.
um-Nqayi-mpófu, *N.* 6. Species of tree with small red fruit like cherries, called *inqayi-mpófu*.
uku-Nqaza, *V. intrans.* To sit dumb with surprise or astonishment, holding the hand under the chin.
-Nqazela, *Rel. form.* To be astonished, wonder at, about, etc.
i-Nqazo, *N.* 3. A wonderful matter, astonishment, surprise.
ili-Nqe, *N.* 2. A misgiving, mistrust; want of confidence, fear of failure in an undertaking; nervousness of feeling from an apprehension of danger; pl. *amange*, the extremities of the back below the loins. Phr. *utètà into ef'amange*, he says a thing which is of no avail; see **uku-Fa**.
isi-Nqe, *N.* 4. (a) The small of the back, the loins: *ndinesinge*, I have pain in the back; *wasimbèla isinge*, he ran away swiftly: (b) Saddle of mutton; sirloin.
i-Nqebetu, A helper, etc.; = **in-Qebetu**.
i-Nqébesha, used as *Adj.* Round like a cupola or dome; a hat with brim turned up.
uku-Nqekanqeka, To fall down, = **uku-Nqaqaka**.
i-Nqekenqeke, *N.* 3. A great number, a crowd of people.
uku-Nqekeza, *V. trans.* To open a book, garment; to put the legs astride.

- u-Nqéku**, *N.* 5. An old thing, broken off on one side; = **u-Kambà**.
uku-Nqéla, *V. trans.* To put aside,
i-Nqéle, Suburb, etc.; = **i-Nqále**.
um-Nqe, *N.* 6. Motto, sign; standing sentence.
um-Nqeelengi, *N.* 1. One who spies out by intrigue; a detective, adviser, helper, toiler.
um-Nqelembila, *N.* 6. Kind of tree.
uku-Nqélisa, *V. intrans.* To guess nearly right.
uku-Nqena, *V. intrans.* To be disinclined, indisposed to an undertaking or project; to feel indifferent; to be idle, lazy: *ndingena ukutètà*, I feel disinclined to speak; *ndiyawunqena umsebenzi*, I feel indisposed to work. *V. trans.* To delay: *ndimnqenile*, I delayed him; also: I am afraid of him.
-Nqeneka, *Stat. form.* To be in a state of disinclination to do a thing.
ubu-Nqena, *N.* 7. Laziness, idleness, indolence, listlessness.
i-Nqeneta, *N.* 2. A lazy person.
ubu-Nqeneta, = **ubu-Nqena**.
uku-Nqénqa, *V. intrans.* To sit in a reclining posture leaning the head on the arm.
-Nqénqisa, *Caus. form.* To place or cause to sit in a reclining position.
isi-Nqénqélo, *N.* 4. Couch, sofa.
um-Nqénqó, *N.* 6. Back of a chair, support; the part of a thing on which it leans.
isi-Nqénqó, *N.* 4. Ruins; a name for Fort Beaufort.
ukuti-Nqénqélele, *V. intrans.* To stand about; to loiter.
uku-Nqètà, *V. trans.* To cautiously pare or cut away the edge or side of anything, (as an axe-handle, etc.); fig. (*intrans.*) not to go straight into a village, or forest, from fear; to stand afar off; to keep at a distance; to approach the boundaries of a place or enclosure with caution.
uku-Nqézula, *V. trans.* Used of rams fighting with their foreheads; fig. to strike painfully, but without making bruises or marks.
ukuti-Nqí, *V. intrans.* To be firm, fixed, stiff, hard: *indlebe saké sitè-nqí*, he is

- hard of hearing; *inyawo sakè sitè-nqi*, his feet are stiff, lame; *indoda ete-nqi*, a strong, middle-aged man.
- uku-Nqiba**, *V. trans.* To beg; to sponge upon a person by frequenting his house and asking for food.
- i-Nqiba**, *N. 2.* A beggar, sponger.
- uku-Nqika**, *V. trans.* To open, e.g. a cornpit or a cavern by removing the stone by which it is covered or closed; to open a book, letter, seal, anthep, etc., which was previously closed or concealed.
- i-Nqila**, *N. 3.* used as *Adj.* Round.
- ukuti-Nqile**, *V. trans.* To beat with a stick.
- i-Nqili**, District;=**in-Qili**.
- i-Nqili**, *N. 3.* A round village.
- i-Nqilo**, *N. 2.* Kind of lark with a yellow spot on its neck.
- uku-Nqina**, *V. intrans.* To become lean, meagre, thin, slender: *ndinqinile*, I am lean.
- uku-Nqina**, (1 long) *V. trans.* To witness to; to testify; to give evidence: *kukunqina kwakè oku*, this is his evidence, the record he bears.
- Nqineka**, *Stat. form.* To be confirmed (the truth).
- Nqinela**, *Rel. form.* To witness for, or on behalf of: *uyinqinele inyaniso*, he has borne witness unto the truth.
- Nqinelana**, *Rel.-recip. form.* *U-Tixo uyanqinelana nabo*, God bears them (with them) witness.
- Nqinisa**, *Caus. form.* To cause to witness, testify, etc.
- Nqiniseka**, *Caus.-stat. form.* To be firm as a witness; to be sure, certain of a fact.
- Nqinisela**, *Caus.-rel. form.* To make one witness for a certain matter.
- Nqinisisa**, *Caus. 2.-form.* To cause to testify properly, constantly.
- i-Nqina**, *N. 2.* Witness; one who testifies to or attests a fact; hence god-fathers and god-mothers are called *amanqina*.
- ubu-Nqina**, *N. 7.* Witness, evidence: *us' ungangqini ubungina obuxoki ngowenu*, thou shalt not bear false witness against thy neighbour.
- isi-Nqinelo**, *N. 4.* Witness for or about one.

- isi-Nqino**, *N. 4.* Witness, evidence.
- i-Nqina**, *N. 3.* Hunting party: *ndiy' engina*, I go hunting.
- i-Nqina**, *N. 2.* The foot or hoof of an animal; an impression or mark left by the foot of an animal.
- uku-Nqinda**, *V. trans.* To thrust with a stump horn which has been cut off; to beat with the fist; to cuff, fight. *Adv.* *ngokunqindwa*, unintelligently, mistily, ambiguously (speaking or doing).
- um-Nqindashe**, *N. 1.* One who is always showing his fist, or beating with it.
- i-Nqindi**, *N. 2.* An ox whose horns have been shortened, by cutting off the points; the fist; fig. one who is always ready to fight, an impudent person. Satan is called *u-Mangindi*. *Kungamanqindi*,=*ngokunqindwa*, see **uku-Nqinda**.
- isi-Nqindi**, *N. 4.* Anything with the point cut off.
- i-Nqindikazi**, *N. 2.* A cow with stump horns.
- um-Nqini**, *N. 6.* An animal (dog) whose tail is cut short; dimin. *iminqinana*, used as *Adj.* A few.
- i-Nqiniko**, *N. 3.* A mechanic, etc.,=**i-Ncibi**.
- isi-Nqininqini**, *N. 4.* used as *Adj.* Strong, robust, stout, hardy.
- u-Nqinishe**, *N. 1.* A poisonous kind of lizard; a small four-footed red snake; (Du. geitye).
- i-Nqintsi**, *N. 3.* The hollow in the back part of the neck.
- ukuti-Nqipù**, } *V. intrans.* To meet suddenly: *ingwe yatàna-nqipù nomfo*, the leopard attacked the man; *nditène-nqipù naye esitalateni*, I suddenly met him in the street; used also of an intermittent pain; to have gripings.
- ukuti-Nqipùla**, }
- Nqipulana**, *Recip. form.* To suddenly meet or come across from opposite sides: *banqipulana naye*, they alighted upon him, met unexpectedly.
- um-Nqiwu**, *N. 6.* A rod, bar, thong or fillet, on which curtains, etc., are hung up.
- ukuti-Nqō**, *V. intrans.* To stand upright, perpendicular: *wema wati-nqō*, he

stood straight up; fig. to assume an attitude of determination: *wati-nqō intamo*, he was stiffnecked, stubborn, obstinate; to be determined in carrying out a purpose; to refuse to listen to reasons for abandoning a course of conduct.

ukuti-Nqō, *V. trans.* used as *Adv.* Exactly: *utshilo-na?* did you say so? *nqō*, exactly; to seize or touch: *wamti-nqō ngoqōqōqō*, he caught hold of him by the throat or windpipe with the thumb and the forefinger; to touch the exact spot; to peck or bite with the beak; to stitch at the proper place.

um-Nqo, *N. 6.* A sign, etc.; = **um-Nqe-le**.

i-Nqoba, *N. 3.* Em. *Cyperus usitatus*, an edible root; Du. *uigentye*.

i-Nqobo, *N. 3.* A choice, excellent, valuable, exquisite, superior thing, in which one can trust; a principle.

isi-Nqobo, *N. 4.* A thing in which one can have confidence; refuge.

ubu-Nqobo, *N. 7.* Self-confidence, self-assurance.

i-Nqoboka, *N. 3.* Bullrush.

i-Nqobololo, *N. 3.* A tall, strong, robust person of great endurance physically.

i-Nqogu, *N. 2.* An intimate friend: *ingo-gu lasekaya*, a friend of our home, one who is accustomed to visit us often; = **in-Qogu**.

uku-Nqoka, (tribal) To give food to children or old people; = **uku-Nqaka**.

ukuti-Nqokoqo, *V. intrans.* To look upon a thing with astonishment; to observe, watch, consider.

uku-Nqōla, *V. intrans.* To be hard, obstinate, obdurate.

i-Nqōla, *N. 3.* An obstinate, hard, unbelieving, godless person whom you can make nothing of, hence it is used for "a heathen."

ubu-Nqōla, *N. 7.* Hardness, stubbornness, stupid obstinacy.

uku-Nqōla, *V. intrans.* To climb a difficult, fatiguing height, bowing down constantly; to pick up.

-Nqōlanqōla, *Freq. form.* To stoop down: *wanqōlanqōla pāntsi*, he stooped to the ground.

isi-Nqola, *N. 4.* }
i-Nqola-mti, *N. 3.* } Generic term for
isi-Nqōla-mti, *N. 4.* } wood-peckers, Pici.

i-Nqolo, *N. 3.* The back part of the head; = **i-Kosi**, and **i-Nqolonci**.

i-Nqolo, *N. prop.* A tributary of the Great Fish river.

uku-Nqoloba, *V. trans.* To kill one by one.

uku-Nqolonca, }
-Nqolontsa, } *V. intrans.* To lean with the head on something; fig. to be confident in one; to rely on one: *wanqolonca kum* or *ngam*, he had confidence in me.

i-Nqolonci, }
i-Nqolontsi, } *N. 3.* The back part of the head; fig. *uyinqolonci yam*, you are my cushion or couch on which I rest, *i.e.* I have confidence in you, I rely on you.

i-Nqoloqō, *N. 3.* A man who understands all kinds of work.

uku-Nqōlosa, *V. intrans.* To step forth firmly, not to mince matters; to be proud and haughty, despising others, as big boys do among the little ones: fig. to weigh, consider properly.

i-Nqolosa, *N. prop.* A tributary of the Kei river, and a mountain at its source.

i-Nqōbloselo, *N. 3.* Due consideration.

i-Nqōlowa, *N. 3.* Wheat.

uku-Nqoma, *V. trans.* To lend a cow to another that he may have the use of the milk: *wondingoma inkomo*, you must give me the loan of a cow; *kukō isicaka ayakusingoma ngayo*, there is a servant to whom he will give the loan of it.

i-Nqoma, *N. 3.* A cow or cows lent to another person to milk.

i-Nqomfiya, *N. 3.* Em., = *u-Hadi* in Kaffir.

ukuti-Nqona, *V. intrans.* To stand upright.

i-Nqonononofel' *encwadini*; see **in-Qononofel'**.

um-Nqonqo, *N. 6.* Spinal marrow.

um-Nqōnqō, *N. 6.* A single individual; used as *Adj.* A few, *iminqōnqō ngaminye*, a very few remained over from the battle.

uku-Nqonqoza, *V. trans.* To knock, as at a door for admission: *ngonqosani no-*

vulelwa, knock and it shall be opened to you.

uku-Nqopisa, *V. trans. pass. nqotshiswa*. To make an appointment, agreement, contract; to institute, stipulate for a certain place, time or thing.

—**Nqopisana**, *Recip. form*. To make a mutual engagement, contract; to enter into an agreement, covenant: *banqopisana naye*, they made an agreement with him.

um-Nqopisano, *N. 6*. A mutual agreement, etc.

um-Nqopiseli, *N. 1*. One who makes an engagement, etc., for.

um-Nqopisi, *N. 1*. One who makes an engagement, etc.

um-Nqopiso, *N. 6*. An appointment, engagement, obligation, covenant, etc.

um-Nqopiswano, *N. 6*. The time fixed by two parties for the performance of an action.

ama-Nqósini, } *N. 2. prop.* Hottentots.
ama-Nqósoro, }

One of the Fingo clans is also called by the first name.

uku-Nqótola, *V. trans.* To guide calves by a stick, warding them off on the right and left.

i-Nqova, *N. 3*. The scales of the skin, scurf of the head.

i-Nqowa, Pignut; = **i-Nqoba**.

uku-Nqoza, *V. intrans.* To do a thing occasionally: *wangqosa ukubála*, he wrote occasionally; to shoot, thunder occasionally, at intervals, not constantly.

ukuti-Nqú, *V. intrans.* (a) To touch only: *umkonto wati-nqú*, the assegai touched only (did not enter). (b) To cease, stand still: *indaba sitè-nqú*, there are no news. (c) *Adv.* Wholly, completely: *indlu yatshiswa nqú*, the whole house was burnt down, consumed, i.e. to the ground.

i-Nqu, *N. 3*. An antelope called the Gnu, Catoblepas Gnu or Gorgon. Phr. *ukuthnga ingu*, to jest, joke.

isi-Nqu, *N. 4*. A wild cow.

ulu-Nqú, *N. 5*. Brow or ledge of a stone or rock projecting, overhanging; fig. ill-will, envy, unkindness, spite, aversion.

uku-Nqúba, *V. intrans.* To thrust, run,

strike with the head against a hard substance.

—**Nqúbeka**, *Stat. form*. To become a wreck: *umkombè unqúbeke eweni*, the ship was wrecked on a rock.

um-Nquba, *N. 6*. A temporary erection, a hut for shelter on a journey; an encampment.

i-Nqudenqu, *N. 3*. A nice thing like a pudding; fig. a sweet pleasure, delight, happiness.

i-Nqugwala, *N. 2*. A white stripe painted round a house; a white neckerchief round the neck; the white on the dewlap of cattle; a round hut or house. Phr. *ndilingugwala*, I am wet with sweat.

i-Nquku, *N. 2*. Remark, hint, indication. *N. 3*, *inquku esiveneyo*, rich, fat people.

isi-Nquku, *N. 4*. Mass, body, corpulence; one who is very fat; a stout, short and thick person.

i-Nqúkuva, *N. 3*. Cattle without horns; a flat or stump head. *Adj.* Round, cropped; roundly built, (a hut, the earth).

i-Nqúla, *N. 3*. (a) Wind-pipe. (b) A tributary of the Kei river.

uku-Nqúla, *V. trans.* To call on the departed ancestors; to utter incantations for help, as is done by doctors for their patients; hence, to worship, pray; to call on the Lord for blessings; to coo: *amasuba ayanqula*, the turtle-doves coo.

u-Nqulo, *N. 5*. Worship, religion.

uku-Nqúla, *V. intrans.* To give abundance of milk (applied only to cows).

i-Nqúlatya, *N. 3*. A jump: *ndensa inqúlatya*, I jumped.

i-Nqulo, *N. 2*. A small species of land tortoise.

ukuti-Nqum, To cease, leave off, etc.; = **uku-Nqamka**.

uku-Nqúma, *V. trans.* To kill (bird, snake) with one decisive blow; to strike it down to the ground.

uku-Nquma, *V. intrans.* To coagulate (milk); to get tough, dry, hard: *udaka lunqumile*, the clay is dry. Phr. *uku-nqum'ingatu*, to have one's whole soul in a thing or work.

um-Nquma, *N. 6*. The wild olive tree, *Olea verrucosa* L., used as a medicine for

tapeworm; a stick. Phr. *sinomnquma*, we have no appetite, we do not like the milk.

i-Nquma, *N. 2.* Head ornament, made by tying a bird's or mole's skin to the hair in front.

uku-Nqumama, } *V. intrans.* To stand still; to cease operations: *batè-nqumama endleleni*, they stood still in the road.

—**Nqumamisa**, *Caus. form.* To stop. Pass. *ukunqunyanyiswa*; to be startled so as to stand still.

um-Nquma-swile, *N. 6.* Olea foveolata, E.M.

uku-Nqumbà, *V. intrans.* To be in a heap; to be full, satiated.

—**Nqumbisa**, *Caus. form.* To heap up; to make full.

i-Nqumbà, *N. 3.* A closely packed course of people, or drove of cattle which remains in the place where it is, does not move.

i-Nqumbi, *N. 3.* Anything heaped or poured into a heap; substance.

ukuti-Nqumbululu, *V. intrans.* To be muddy: *amansi atè-nqumbululu*, the water is muddy, thick, not clear.

ubu-Nqumbululu, *N. 7.* Thickness (of blood or any other fluid); stiffness of porridge.

ukuti-Nqume, *V. intrans.* To be suddenly stopped, startled, stunned (cf. *uku-Nquma*).

um-Nqumela, *N. 6.* Tallow made from the fat of cattle.

i-Nqumeya, *N. 3.* (a) *Oreotragus saltatrix*, spring-hare. (b) *N. prop.* A river close to the Keiskamma river.

uku-Nqumka, *V. intrans.* To get blunt. **uku-Nqumka**, To leave off, etc.=**uku-Nqamka**.

isi-Nqumka, *N. 4.* A piece of wood cut off; log, stump.

uku-Nqumla, To cut off, etc.=**uku-Nqamla**; *reflex. ukusingumla*,=to circumsise.

uku-Nqumleza, To put across, etc.,=**uku-Nqamleza**.

ukuba-Nqumnqesi, *V. intrans.* To be in doubt.

ubu-Nqumnqesi, *N. 7.* Doubtfulness, hesitation.

ukuti-Nqumnqum, *V. intrans.* To be soft as gristle.

i-Nqumta, *N. 3.* Chaff, peel, paring.

uku-Nqumza, *V. trans.* (a) To make blunt; to take off the edge; fig. to weaken, lessen, assuage, relieve. (b) To keep at, etc.;=**uku-Joka**.

uku-Nqunda, *V. trans.* To break off or cut away any tender branch or grass, as in reaping the Kaffircorn; to shorten, cut short.

um-Nqundu, *N. 6.* Fundament; bottom of a vessel; the exposure of the whole body.

ama-Nqundwana, *N. 2. Pl. only*, used as *Adj.* Lying on the back, with knees drawn in, and hands up; to be cramped.

uku-Nqunga, *V. intrans.* To be restless; to turn this and that way, as a dog when tied up; to try, intend, hasten.

—**Nqungisa**, *Caus. form.* To drive round in a circle; not to abide by or stick to the subject in a discussion.

uku-Nqunguka, *Stat. form.* To be tired, exhausted; to loath, be disgusted.

—**Nqungula**, *V. trans.* To tire; to make squeamish, loathsome.

uku-Nqunqa, *V. trans.* To chop or cut into pieces; to mince (meat); to cut forage into chaff for feeding horses.

ukuti-Nqunqe, *V. intrans.* To hold one's tongue; to be quiet.

i-Nqū-nqū-nqū, *N. 2.* Sound of beating on the head.

uku-Nqunquta, *V. trans.* To gnaw hard things, so as to be heard (as mice).

ama-Nqupunqupu, *N. 2. Pl. only.* Changes, changes of life.

i-Nququ, *N. prop.* A tributary of the Tsomo river.

uku-Nququla, *V. trans.* To steal all that happens to be at hand.

isi-Nquru, *N. 4.* Grudge, hatred, animosity.

uku-Nqusha, *V. trans.* To stamp with a pestle in a mortar, so as to remove the husks: *nqusha umbōna*, stamp the maize; fig. to work for food.

um-Nqusho, *N. 6.* Stamped maize.

i-Nqushunqeya, *N. prop.* The Mora-

- vian Mission-station Enon, near Uitenhage.
- uku-Nqushunqushu**, *N. 7.* Short and thick like a pig.
- i-Nqushwa**, *N. prop.* Fort Peddie.
- uku-Nqutika**, *V. intrans.* To fall out or break off, as hair after sickness.
- Nqutula**, *V. trans.* To pluck out or cut short or cut off the hair; to shave; to pull strongly; to draw out that which is held tightly.
- um-Nqutuli**, *N. 1.* One who plucks out or cuts off hair or wool; a shaver.
- i-Nqutula**, *N. prop.* Tributary of the Umgwali river (Tembuland).
- i-Nqiva**, Round, etc., = **i-Nqukuva**.
- uku-Nquzela**, *V. intrans.* To limp.
- i-Nquzi**, *N. 2.* A lump or unevenness on the skull, espec. on the forehead over the eyes.
- u-Nquzulwane**, *N. 5.* A little lump; a hill.
- ukuti-Nqwá**, *V. intrans.* To meet with each other suddenly and unexpectedly in a certain locality; to look at each other at the same time; used in the *Recip. form.*: *satána-nqwá enkalweni*, we met each other on the neck of the mountain exactly, at the very spot; *ndati-nqwá nengwe*, I had an unexpected meeting with a tiger.
- ukuti-Nqwá**, *V. intrans.* To resemble; to be like, just as: *ihashe lam ngwá nelo*, my horse resembles that one exactly.
- ukuti-Nqwa**, *V. intrans.* To lie down or sit and slumber; to nod the head when dozing; to take a nap.
- ili-Nqwa**, *N. 2.* A desire which has not been satisfied.
- uku-Nqwadala**, *V. intrans.* To be at a loss, astonished: *wanqwadala amatyala*, he could not sustain his complaints, discuss them, proceed with them.
- ukuti-Nqwakaqa**, To meet, etc., = **ukuti-Nqwá**: *ndati-nqwakaqa nomfo ndingamlindele*, I met the man unexpectedly.
- uku-Nqwala**, To nod, etc., = **ukuti-Nqwa**.
- Nqwaleka**, *Stat. form.* To be nodding.
- uku-Nqwalaza**, *V. intrans.* Em. To be dozing, sit slumbering; to nod with the head.

- ukuti-Nqwale**, *V. intrans.* To bow the head: *batè-nqwale*, they bowed their heads.
- uku-Nqwambá**, *V. trans.* To keep off, restrain: *uyasingwambá*, he restrains himself; (cf. **uku-Nqanda**).
- Nqwambéla**, *Rel. form.* To keep off from: *uyandinqwambéla intshaba sam*, he guards me against my enemies.
- um-Nqwane**, *N. 6.* *Erythrina latissima*; a tree with broad leaves and rough bark, not found West of the Kei.
- uku-Nqwanqwa**, *V. intrans.* To shrink back; to be reserved; to hesitate, delay; to be indisposed to an undertaking or task: *akanqwanqwa ukutètá*, or *waitètá ngokungangwanqwi*, he spoke freely, openly, without reserve; *ndanqwanqwa ukudla*, I hesitated, i.e. I delayed to eat.
- i-Nqwanqwa**, *N. 2.* Pieces of wood put up against the hole in the side of a grave, or in a cornpit; a kind of trellis work nailed or tied before a window opening; shutters; fig. reserve, restraint.
- ukuti-Nqwatya**, *V. intrans.* To sit down.
- um-Nqwazi**, *N. 6.* (a) A covering for the head of women, being a high cap made of skin trimmed with beads; a bonnet, cap, hat. (b) A mountain called Tafelberg near Tarkastad.
- u-Nqwazi**, *N. prop.* A mountain near the Zwart Kei at the Western edge of the Queenstown Division.
- i-Nqweba**, *N. prop.* The Sundays river.
- i-Nqwebeba**, *N. 3.* *Crinum undatum* or *Scilla lancedifolia*; a bulbous plant used for gallsickness.
- i-Nqwebebana**, *N. 3.* *Ornithogalum*, Star of Bethlehem.
- i-Nqwelo**, *N. 3.* A waggon.
- uku-Nqwema**, *V. trans.* To cut, chop, divide meat into small pieces.
- i-Nqweme**, *N. 3.* Minced meat.
- ukuti-Nqweme**, *V. trans.* To strike down; = **uku-Nqúma**.
- uku-Nqwemema**, *V. intrans.* To stand still, etc.; see **uku-Nqumama**.
- uku-Nqwena**, *V. trans.* To desire strongly; to lust after; to covet.
- Nqwenela**, *Rel. form.* To desire for;

- to lust after something; to covet what is another's.
- Nqweneleka**, *Rel.-stat. form.* To be desirable: *impahla esinqwenelekayo*, desirable chattels.
- Nqwenelekela**, *Rel.-stat.-rel. form.* To be desirable for: *ingumti onqwenelekela ukuqigisa*, being a tree desirable to make one wise.
- Nqwenisa**, *Caus. form.* To cause or excite a strong desire in another.
- u-Nqwenelo**, *N. 5.* } A strong desire
um-Nqwenelo, *N. 6.* }
- i-Nqweneno**, *N. 3.* }
u-Nqweneno, *N. 5.* } Strong desire, lust,
um-Nqweneno, *N. 6.* } covetousness, avarice (of the heart).
- i-Nqweta**, *N. 3.* Incompleteness.
- Nqwí!** *Interj.* Hallo!
- ukuti-Nqwi**, }
uku-Nqwila, } *V. intrans.* To bow down
the head in dozing; to stoop, crouch, duck,
hide down, as a bird in the grass.
- Nqwilisa**, *Caus. form.* To cause to stoop or fall down, or together.
- Nqwilisela**, *Caus.-rel. form.* To cause to duck, to stoop into: *isikhohlakalo siyakunqwilisela*, the evils bring you down to ruin.
- i-Nqwili**, *N. 3.* One who ducks, stoops, hides.
- i-Nqwina**, *N. 3.* A thing made into little bits.
- i-Nqwiniba**, *N. 3.* The elbow-joint.
- um-Nta**, *N. 1.* Shortened form of *umntwana*, which see. Phr. *isinto asimnta kaNgqika sonke*, not everyone is a son of Gaika, i.e. all are not equally fortunate.
- ukuti-Nta**, *V. intrans.* To stare: *amehlo akè anditè-nta*, he stared at me.
- u-Ntab'endoda**, *N. prop.* The Debe mountain; lit. the man's mountain.
- u-Ntab'egqifa**, *N. prop.* Gaika's Kop; lit. the mountain of the doctor.
- u-Ntab'enkulu**, *N. prop.* A mountain in Pondoland; lit. the great mountain.
- u-Ntab'uduli**, *N. prop.* Mountain between Mount Fletcher and Qumbu, so called from the wild bamboos (**u-Duli**) growing on it.
- ama-Ntakwenda**, *N. prop.* A Gaika clan.
- imi-Ntalantala**, *N. 6. Pl. only.* To exist or grow sparsely; to be useless, e.g. as when the maize plants stand single, here and there, in small numbers.
- uku-Ntama**, }
—Ntaminana, } *V. intrans.* To act as a spy or detective.
- u-Ntaminani**, *N. 1.* A spy, detective.
- u-Ntamekana**, *N. 1.* A little child.
- um-Ntana**, Short form of *umntwana*, which see.
- um-Ntan'ezulu**, *N. 1.* Lit. child of heaven, Mantis religiosa, the Hottentot god.
- i-Ntangantwa**, *N. 3.* One who is homeless.
- ubu-Ntangantwa**, Homelessness.
- uku-Ntanta**, }
—Ntantazela, } *V. intrans.* Constantly to move, shift or run about without purpose or aim; to be excited; to be a busy-body; not to know what to do; to be at a loss.
- uku-Ntaza**, *V. intrans.* To rove about doing nothing.
- uku-Nteka** *V. intrans.* To fly about (a report).
- ubu-Ntenda**, *N. 7.* Roundness; see **intenda**.
- uku-Ntenteleza**, *V. intrans.* To perform any bodily exercise (dancing, riding, etc.) dexterously, elegantly.
- ukuti-Ntí**, (a) *V. intrans.* To disquiet, disturb, trouble. (b) Used as *Adj.* *Kwan-tí*, empty, void, blank, waste, desolate; in the air: Phr. *kwa-ntí sitshile*, in the desert, wilderness where everything is burnt up.
- uku-Ntila**, *V. trans.* To stamp, pound; fig. to push against the udder as calves do to get the milk; to belabour with the fist.
- Ntilela**, *Rel. form.* To urge: *uyasi-ntilela*, he urges himself.
- isi-Ntílo**, *N. 4.* A pestle, stamper.
- ukuti-Ntimfa**, *V. trans.* To put down; to place.
- ama-Ntinde**, *N. prop.* The tribe of Jan Tshatshu.
- uku-Ntinga**, *V. intrans.* To go far away.

uku-Ntingela, *Rel. form.* To go far to any place: *intingela pèsulu* or *emale-ngalengeni*, it goes high up into the air, (as a bubble of soap or a bird).

ukuti-Ntla, *V. trans.* To pound, grind to pieces; fig. to have a short sleep.

i-Ntla, *N. 2.* The space from a position taken at the foot of a hill up towards the top, i.e. the upper side, the higher region, part or top of a mountain, the head of a stream, used in the locative as *Prop.*: *entla kotàngo*, on the upper side of the hedge; *entla komlambò*, or *emantla omlambò*, at the higher or upper part of the river; *ngasentla* or *ngentla komfula*, towards the upper part of the river. *Adv.* higher up; *ngentla=entla*; used also for the North.

ili-Ntla, *N. 2.* The part of a Kaffir hut at the back, directly opposite the door and on the farther side of the fire place which is in the middle of the hut. It is always occupied by the master of the hut.

ubu-Ntlabati, Sandiness; see **in-Tlabati**.

u-Ntlahlahlungulu, *N. 1.* The coccyx of animals.

i-Ntlaka, *N. 3.* Gum, resin; *intlak' em-hlope*, frankincense.

u-Ntlaka, *N. prop.* Tributary of the Cadu river.

ukuti-Ntlaka, *V. trans.* To work coarsely, e.g. to sew a garment superficially, not thoroughly; to grind corn coarsely.

i-Ntlakantlaka, *N. 3.* used as *Adj.* Coarse (meal); of coarse texture, as sackcloth: *ingubo intlakantlaka*, the garment is coarse. *Adv.* *wampàtā ntlakantlaka*, he treated him roughly.

uku-Ntlakaza,=**ukuti-Ntlaka**.

i-Ntlakuse, *N. 3.* Hl. for a caterpillar.

uku-Ntlale,
ukuti-Ntlale, } *V. trans.=ukuti-Ntla:*
ndimè ntlale, I threw him to the ground (in wrestling).

uku-Ntlaleka, *Stat. form.* To knock about; to be here and there.

i-Ntlaluntlalu, *N. 3.* That which feels or looks or tastes as if it had small particles of gravel; hence, weakness of the eyes in sickness.

i-Ntlalutye, *N. 3.* Ironstone, gravel.

i-Ntlambè, *N. prop.* A tributary of the Gcuwa river.

i-Ntlanga, *N. 3.* The riet (reed) buck.

u-Ntlangula, *N. 1.* Em. The month of May.

uku-Ntlantla, *V. intrans.* To separate from; to quarrel, dispute.

—**Ntlantlana**, *Recip. form.* To quarrel one with another: *nanga amadoda amabini entlantlana*, here are two men quarrelling with each other.

uku-Ntlantlatà, *V. trans.* To soften by chewing a string, thong, etc., with the teeth: *inkomo intlantlatà intambò*, the cow is chewing the thong; to pull off lice with the teeth, as a dog does; to beat, knock into pap; to crush; fig. to examine an article by pressing it between the fingers.

—**Ntlantlatana**, *Recip. form.* To beat each other.

u-Ntlantle, *N. prop.* Tributary of the Buffalo river.

i-Ntlantlu, *N. 3.* A divided part, section, division, variety, diversity: *abantu basintlantlu*, the people are at variance, opposing each other, not in harmony.

i-Ntlok'abafazi, *N. 3.* see **in-Thlek'abafazi**.

ukuti-Ntlilikiti, *V. trans.* To strike a person hard with the hand or fist, so as to injure him severely.

i-Ntlintiyoya, *N. 3.* A curlew, peewit.

uku-Ntlitā, *V. trans.* To give a box on the ear with the fist.

—**Ntlitēka**, *Stat. form.* To push against a thing; to beat with the fist.

i-Ntlitēko, *N. 3.* A blow with the fist; a cuff.

ukuti-Ntliti, *V. intrans.* *Uti-ntliti ubutongo*, he sleeps fast or soundly.

i-Ntliziyo, *N. 3.* The heart, etc.; see **in-Tliziyo**.

ukuti-Ntlo, *V. intrans.* To look or peep in; to put the head a little within the doorway; to look into superficially.

i-Ntloko, *N. 3.* Head; see **in-Tloko**.

ama-Ntloko, The upper part, etc.; see **aman-Tloko**.

uku-Ntlokotisa, *V. trans.* To thrust forward contemptuously; also=**Hlohloloza**.

u-Ntlolanja, *N.* 1. Em. The month of January.

uku-Ntlontlozela, *V. intrans.* To feel a tingling sensation, excited by a pungent smell (of snuff); espec. about the nose before sneezing.

u-Ntloyiya, *N.* 1. Generic term for hawks; the chicken hawk.

i-Ntluzentluze, *N.* 3. Unevenness, (having one finger longer or shorter than the other); fig. disharmony.

i-Nto, Thing, etc.; see **in-To**.

ubu-Nto, *N.* 7. Nature, manner, etc.; see **ubun-To**.

i-Ntombázana, *N.* 3. A little girl; Pl. *amantombázana*.

i-Ntombi, *N.* 3. Girl, maiden; see **in-Tombi**.

ubu-Ntombi, Maiden-hood; see **ubun-Tombi**.

u-Ntondo, *N.* 1. The last foal of a horse, or the last lamb of a goat; vulgar: *into enguntondo ka-Nantsi*, the last child of So-and-So; see **um-Tondo**.

uku-Ntontelana, *Recip. form.* To come together; to meet (armies).

uku-Ntontoza, *V. intrans.* To have palpitation of the heart.

ubu-Ntotólolo, Decrepitude; see **ubun-Totólolo**.

u-Ntsala-manxoweni, *N.* 1. Os innotatum.

um-Ntsantsa, *N.* 6. A hollow place running up a mountain, ravine, gulf; deep valley, hollow gap; euphem. *vagina foeminae*.

u-Ntsasana, *N.* 1. Ruffian, rogue.

uku-Ntsela, *V. intrans.* To speak not openly but in a hidden way; figuratively.

u-Ntseshe, *N. prop.* A tributary of the Xilinx river.

i-Ntshakantshaka, *N.* 3, used as *Adj.* To be thinly spread, as wool on a sheep or corn on a maizecob; a patch or grain here and there; dim. *intshakantshakana*, that which is of no renown, not estimated but contemned or scorned.

i-Ntshapantshapa, *N.* 3. A volatile, frivolous person.

i-Ntshatshongo, *N. prop.* (a) River in

Eastern Gcalekaland; Fort Malan. (b) Kind of bird.

ukuti-Ntshi, *V. intrans.* To catch and hold; to clasp, embrace.

u-Ntshilo, *N.* 5. Hunting where every man takes what he kills.

ukuti-Ntshimpantsholo, *V. intrans.* To be excited: *umsi untshimpantsholo*, the village is in a panic on account of a crime.

ukuti-Ntshinte, *V. intrans.* To strike on the neck.

i-Ntshintintshinti, *N.* 3. Blow, hit, beating.

i-Ntshipintshipi, *N.* 3. Fine rain.

i-Ntshiyane, *N.* 2. The widow bird, tinging, with double nest; Du. rooibek. A little bird with red beak, brown and red feathers. A smaller kind, also called tinging with somewhat less red, is called *isicibili*.

ukuti-Ntshō, *V. intrans.* To stare, look sharp at one.

u-Ntsho, *N.* 1. Species of eagle.

i-Ntshokontshoko, *N.* 3. Haste; one who is in advance of others in tracing stolen animals.

i-Ntshongo, *N.* 3. The oil or nicotine which accumulates in the stem of a tobacco pipe.

i-Ntshontsho, *N.* 2. An abominable, odious thing; a disgusting smell; anything which creates disgust; cub of a leopard, etc.; chicken. *Adj. into eyintshontsho*, an abominable thing.

ubu-Ntshontsho, *N.* 7. Abomination, odiousness.

i-Ntshovuntshovu, *N.* 3. That which is fearful, shocking, wrathful, impetuous, blustering.

uku-Ntshula, *V. intrans.* To shoot forth, bud, spring up, germinate.

ukuti-Ntshwa, *V. intrans.* To contract, shrink or draw together, as the skin, when burnt; or leather, when placed too near a fire; fig. to contract the features in anger; to scowl; to be gloomy, morose; to have a sour face; = Em. **ukuti-Nshwa**.

i-Ntshwaqane, *N.* 3. A random speech, etc.; see **in-Tshwaqane**.

uku-Ntshwenya, *V. intrans.* To shrivel up (as corn, etc., from drought).

ukuti-Ntsi, *V. intrans.* To ache (from working): *ingalo sam nitè-ntsi ngokusi-ka inqòlowa*, my arms ache, tingle from cutting wheat. *V. trans.* To burden; to put a heavy burden on one.

ulu-Ntsi, *N.* 5. Refusal: *baba luluntsi*, they were not willing, they refused.

u-Ntsikana, *N. prop.* The first Kaffir convert and prophet, who lived at the commencement of the present century.

i-Ntsikantsika, *N.* 3. A great number, plenty, abundance.

i-Ntsila, *N.* 3. Dirt, as on an unwashed human body.

uku-Ntsila, } *V. trans.* To beat out
ukuti-Ntsili, } corn, etc., with a little stick; to push, toss about, as a vessel is tossed about by the waves until it is wrecked; to hammer away; to forge; fig. to repeat the same action or the same request until the object in view is accomplished.

i-Ntsimbákazi, *N. prop.* A river in Eastern Gcalekaland.

i-Ntsimi, *N.* 3. A garden; see *in-Tsimi*.

u-Ntsinga, *N.* 1. Em. The month of December.

uku-Ntsinya, *V. trans.* To pull or tie fast together.

uku-Ntsitèka, *V. trans.* To give a box on the ear; also=**uku-Nquba**.

i-Ntsitò, *N. prop.* A tributary of the Kei river.

i-Ntsobi, *N.* 3. Resemblance, etc.; see *in-Tsobi*.

i-Ntsomi, *N.* 3. Fable, fiction, tale;=**in-Tsomi**.

ubu-Ntsomi, Fabulous, mystical; from **uku-Soma**.

uku-Ntsompotà,=**uku-Ntsonkotà**.

isi-Ntsompotà,=**i-Ntsonkotà**.

i-Ntsongantsonga, *N.* 3. used as *Adj.* *Umlambò untsongantsonga*, the river is dangerous, difficult to cross.

uku-Ntsonkotà, *V. intrans.* To speak ambiguously, mysteriously, so as not to be understood by everyone; to instruct, in-form in an indirect way.

i-Ntsonkotà, } *N.* 3. An ambiguous,
i-Ntsonkotèla, } mysterious utterance or sentence; a double

entendre in which one does not say all he means; an enigma, riddle.

uku-Ntsula, *HI.* To shoot forth, etc.;=**uku-Ntshula**.

i-Ntsundu, *N.* 3. used as *Adj.* Dark brown: *inkabi entsundu*, a dark brown ox; dimin. *intsundwana*, a person of brown colour.

ubu-Ntsundu, *N.* 7. Dark brown.

i-Ntsundwane, *N.* 3. A lump of ground pushed up by the earth worm or grub; see **um-Sundu**.

i-Ntsuntsu, *N.* 3. That which is small of its kind, as a drop of rain, particles broken or fallen off, as small stones, shreds, tatters; spots, marks or pustules on the body; dimin. *intsuntswana*, a very small particle; a very small boy.

i-Ntsuntswazana, *N.* 3. A very small girl.

ama-Ntsusa, *N. prop.* The clan of the chief Nukwa.

ukuti-Ntu, *V. intrans.* To be set alight: *indlu yati-ntu*, the house was set alight by fire.

u-Ntu, *N.* 1. Said to have been the first chief, the common ancestor of the Xosa and Zulu tribes.

isi-Ntu, *N.* 4. The human species.

ubu-Ntu, *N.* 7. Human nature or quality; humanity, kindness, manhood: *lom-ntu akanabuntu*, this man is a common creature, worthless, contemptible; one who has thrown away his dignity of human nature.

ulu-Ntu, *N.* 5. The human race, mankind; the common people.

um-Ntu, *N.* 1. A human being, a person, a man (homo). Phr. *akamntu*, he is godless, wicked.

i-Ntubuntubu, *N.* 3. That which is soft: *ingubo intubuntubu*, the blanket is soft.

ukuti-Ntuli, *V. intrans.* used as *Adv.* *Bahambà kwantuli*, they walked in great masses.

u-Ntulikazi, *N.* 1. Em. The month of June; the dusty month; from **u-Tuli**.

u-Ntunjenkala, *N. prop.* The Gatberg near Maclear.

um-Ntuntloni, *N.* 1. (a) Father-in-law. (b) *N. prop.*=**i-Qoyi**, a mountain at the

- source of the Umgwali river (Tembuland); a famous resort of hunters in olden times; but if the name of *Qoyi* was uttered, rain fell immediately, hence those who hunted there called it *umntuntloni*, cf. *in-Tloni*.
- i-Ntununtunu**, *N.* 3. That which is touchy, easily irritated, tender, (conscience); = *in-Tununtunu*.
- ubu-Ntununtunu**, *N.* 7. Pain, suffering, sickness; fig. a thin-skinned person, one easily offended, cf. *uku-Tinuka*.
- i-Ntusi**, *N.* 3. used as *Adj.* Of cattle, red and white, the white prevailing on the underparts of the body: *inkomo entusi*, a cow with white flanks or white belly; *into entusi*, a whitish thing. *Pondo*: sweet milk.
- ubu-Ntwana**, *N.* 7. Childhood.
- um-Ntwana**, *N.* 1. Dimin. of *umntu*. A child, male or female: *umntwana wama tydlo*, a bastard.
- uku-Ntwantwa**, *V. intrans.* Hl. To speak quietly in a dispute or quarrel; or as one who is afraid.
- i-Ntwebentwebe**, *N.* 3. used as *Adj.* Wide, large.
- um-Ntwentwe**, *N.* 6. Species of tree.
- u-Ntwentwe**, *N.* 5. A muscle.
- um-Ntwenyana**, *N.* 1. = *in-Kazana*; bride.
- ukuti-Ntya**, *V. intrans.* To cry aloud; to rouse alarm, call out the army.
- ukuti-Ntyi**, *V. intrans.* To tie up: *usitè-ntyi ngomnxeba*, he hanged himself with a monkey rope; to fasten the eyes on one: *ndamtè-ntyi*, I looked upon him with contempt, angrily; fig. to inform, apprise secretly.
- u-Ntyi**, *N.* 1. A small leathern string.
- uku-Ntyiloza**, *V. intrans.* Of a bird, to chirp or sing.
- uku-Ntyontya**, *V. intrans.* To whistle.
- Ntyontyela**, *Rel. form.* To excite; to animate: *wasintyontyela amakwèlo*, he incited cattle to race by whistling or praising them; to animate warriors for battle.
- u-Ntyontyo**, *N.* 5. A long operation; a tedious but determined way of performing any action.
- i-Ntyontyololo**, *N.* 3. Anything which takes a long time; said of Kaffir-beer when it takes some time to ferment.
- uku-Ntyontyoloza**, *V. intrans.* To hold on steadily to a purpose; to continue long in performing an undertaking.
- u-Ntyontyoshe wegazi**, *N.* 1. Chronic diarrhoea.
- uku-Ntyuntya**, *V. intrans.* To be tedious in performing: *uyantyuntya kutètà kwakè*, he is tedious in his discourse.
- i-Ntyuntyi**, *N.* 3. One who does not soon finish or have done.
- u-Ntyuntyo**, *N.* 5; = **u-Ntyontyo**.
- uku-Ntywentyweza**, *V. trans.* To abuse, bluster.
- ukuti-Ntywi**,
uku-Ntywila, } *V. intrans.* To dive, plunge into the water; fig. to be rich.
- Ntywilisa**, *Caus. form.* To sink, drown.
- Ntywilisela**, *Caus.-rel. form.* To sink, etc., at a certain place; to immerse.
- u-Ntywiliso**, *N.* 3. Submersion.
- uku-Ntywizisa**, *V. intrans.* To shed tears; to cry aloud.
- uku-Nuka**, *V. intrans.* To smell: *inya-ma iyanuka kakubi*, the meat smells very badly; *lento inuka còsi*, this thing smells sweet, nice. *V. trans.* To smell or scent out or after: *inja inuka nto-nina?* what is the dog smelling at? fig. to find out by sagacity or divination, hence, to suspect or accuse of the crime of witchcraft. Thus when the witchdoctor uses his enchantments to discover the witch or wizard who has bewitched a sick person, he is said to smell out the person whom he accuses, and this person is called *umntu onukiweyo*, a person smelt out.
- Nukela**, *Rel. form.* To smell out for a sick person, i.e. to discover who has bewitched him.
- um-Nuka-mbiba**, lit. The smell of the striped field-mouse, *N.* 6. Myaris or Clausena inaequalis, Oliv.; a shrub with an offensive smell, (burned and used for fumigating infants till they sneeze, to make them strong); it is also used as medicine for tapeworm; also called *umnika-mbiba*.

uku-Nukuneza, To scold, etc.;=**uku-Ngolkiva**.

ubu-Nukunukwana, *N.* 7. Inferiority, insignificance, contemptibleness, meanness.

uku-Nukunwisha, *V. trans.* To pinch, scold, chide, rebuke.

um-Numzana, } *N.* 1. The owner of one or more villages; one of higher rank in society; a rich, respectable man; nobleman, gentleman.

ubu-Numzana, *N.* 7. The authority, dignity of the owner of a village.

i-Nundu, *N.* 2. A moth.

isi-Nungu, *N.* 4. Kind of clover, called hare's foot.

um-Nungumabele, *N.* 6. *Zanthoxylon Capense*, Haw, or *Thunbergia D.C.* Knobwood (*Du. paardepraam*). The root is used as a remedy for snakebites; it is said to be an antidote to the bite of the Tsetse fly;=**um-Lungumabele**.

isi-Nungunungu, *N.* 4. That which has a frightening appearance (darkness, cattle, etc.)

i-Nunu, *N.* 3. *Pl. isi* (a) Generic term for insects. (b) Anything (wild animals, ghosts, wild men, etc.,) which frightens, hurts or injures.

uku-Nunusa, *V. trans.* To frighten children by telling them that a bad man or evil thing will come to them; to terrify, make uneasy or nervous: *wasinunusa ngenyoka*, he frightened us about a snake.

-Nunuseka, *Stat. form.* To be fearful to look at.

-Nunusela, *Rel. form.* To frighten for.

-Nunuséka, *Stat. form.* To be frightened.

u-Nwabu, *N.* 1. Chameleon;=**u-Lovane**; fig. an animal in poor condition.

uku-Nwabuluka, To be stretched out;=**uku-Nabuluka**.

-Nwabulula, To stretch out;=**uku-Nabulula**.

uku-Nwabuza, *V. intrans.* To creep, go slowly, as a snail; cf. **uku-Nambúzela**.

ukuti-Nwé, *V. intrans.* To cry, scream, exclaim, call out vehemently, and running with the garment overspread as one who is afraid.

ukuti-Nwé, *V. intrans.* To spread; to become light and bright: *ndisuke xa kuti-nwé*, I started at the first glimpse of light, i.e. at daybreak.

isi-Nwe, *N.* 4. Anything prettily made, looking neat.

um-Nwe, *N.* 6. Finger; fig. cartridge.

uku-Nweba, *V. trans.* To stretch out anything elastic; fig. to continue to annoy a person by irritating language; to seek a quarrel; to refuse to make peace.

um-Nweba, *N.* 6. A garment of different colours, made of the skins of all kinds of small animals.

i-Nwebu, *N.* 3. The cuticle, epidermis which covers the true skin of the body; anything that is hairless.

uku-Nwebula, *V. intrans.* To speak of just what one likes, whatever comes into the mind.

u-Nwele, *N. prop.* The Klipplaat, a tributary of the Zwart Kei river (Shiloh Mission station).

u-Nwele, *N.* 5. (a) A hair of the head, *Phr. unama-nwele*, (from *ukuti-nama nwele*), his hair stands on end, i.e. he is frightened. (b) *Sutherlandia frutescens* B.B., a bush used for making brooms; as medicine it is used as a remedy for coughing up blood.

ama-Nwenwe, *N.* 2. Beautiful things, etc.;=**ama-Newunewu**.

uku-Nwenwezela, *V. intrans.* To spread; to blaze as a grass fire.

ukuti-Nwi, *V. trans.* To inform, apprise secretly.

uku-Nwisha, To scold, etc.;=**uku-Nukunwisha**.

um-Nwomo, *N.* 6. A deep hole.

Nxa! (a) *Interjec.* of displeasure or despair; (b) Sound made by baboons.

i-Nxa, *N.* 3. Side, part, used mostly with the *Prep. nga*: On, at: *ngenxa sombini*, on both sides; *ngenxa sonke*, on all sides; because of, on account of, for the sake of: *ngenxa yam*, or *ngenz' enam*, lit. on the side of me, i.e. for my sake; as regards, concerns, belongs to me; *ngenxa yantonina?* on what account? why? *ngenxa yokutètà kwakè*, on account of his speech; *Conj. ngenxa yoko*, therefore; *ngenxa yo-*

kuba, or *ngenx'* *enokuba*, because that ; *ngenx'* *enokuba ungalasanga ixesha loku-velelwa kwakò*, because thou knowest not the time of thy visitation ; *ekungenxa yoko nditi*, and therefore I say. *Adv. ngenx'* *engapàmbili*, before : *abenyuliwe ngenx'* *engapàmbili ngu-Tixo*, that were chosen before of God ; cf. *i-Nnxenye*.

u-Nxa, *N. 5.* *Unonxa komnye*, he says bad words to the other.

ama-Nxadanaxada, *N. 2. Pl. only.* Confusion.

isi-Nxadanaxada, *N. 4.* One who is at a loss, confounded.

i-Nxagu, *N. 3.* The reed pig.

uku-Nxakama, *V. intrans.* To low, bleat, as a calf for the cow, or a lamb for the ewe, or vice versa : *akusavakali kunxakama*, there is no more bleating heard.

—*Nxakamela*, *Rel. form.* To get up ; to move on in front ; to make haste ; to go often to a place.

izi-Nxaku, *N. prop.* A tributary of the Tsitsa river.

uku-Nxála,
ukuti-Nxále, } *V. trans.* To fill, cram, stuff (wool into a bag) ; fig. to eat greedily, beyond satiety ; to gluttonise ; *Ref. usinxále ngokudla*, he gorged himself with food ; he crammed his stomach.

uku-Nxálisha, *Caus. form.* To cause a person to gluttonise.

i-Nxálo, *N. 3.* Filling, cramming, gluttony.

i-Nxála, *N. 2.* The red ree (roe) buck.

i-Nxalenye, On the one side, etc. ; see *i-Nxenye*.

i-Nxam, *N. 2.* The frame of a thing.

uku-Nxáma, *V. intrans.* To be quick, or in haste in performing an action, or in speaking ; to be in a hurry.

—*Nxámela*, *Rel. form.* To hasten for ; to desire, wish to perform an action : *ndinxámele ukuhambá*, I am in haste to walk on ; *uyandinxámela*, he is eager to beat me, i.e. to do me harm.

—*Nxámisa*, *Caus. form.* To hasten ; to quicken in pace.

u-Nxámo, *N. 5.* } Haste, impetuosity.
ubu-Nxámo, *N. 7.* }

Nxamnye, *Prep.* On the side : *ndahambá nxamnye nendlela*, I walked, not in but at the side of, i.e. outside the road ; *nxamnye nomtètò*, not according to law, but without the law, avoiding it. *Adv. masibeke nxamnye umsebenzi wobumnyama*, let us lay aside, cast off the work of darkness.

ubu-Nxamu, *N. 7.* The last, extreme, utmost point : *ebunxamu*, far away, distant, remote.

uku-Nxanga, *V. intrans.* To stand about idly, gaping ; to stand about without eating, as a sick animal.

uku-Nxanwa †, used only in the passive voice : *ndinxaniwe*, I am thirsty.

—*Nxanela*, *Rel. form.* To thirst for ; fig. to desire to possess ; to long and languish for : *umpéfumlo wam unxanela u-Tixo*, my soul thirsteth for God.

i-Nxano, *N. 2.* } Thirst, desire : *akuliva*
u-Nxano, *N. 5.* } *inxano limtshutshisa*, when he feels a thirst which troubles him.

um-Nxanxa, *N. 6.* Recess, inside.

uku-Nxanxa, *V. intrans.* To be languid, slack, indolent.

—*Nxanxisa*, *Caus. form.* To slacken ; to make the arms hang down.

i-Nxanxadi, *N. 3.* *Lanius collaris*, black and white shrike, butcherbird.

uku-Nxánxása, *V. intrans.* To stand in a gap or breach.

i-Nxánxósi, *N. 3.* *Gypogeranus serpentarius*, the Secretary bird which lives on snakes and other reptiles, and on the young of birds which build their nests on the ground, as partridges.

i-Nxatuni, *N. prop.* River falling into the sea between the Gonubi and Buffalo (Nahoon).

uku-Nxásha, *V. trans.* To charge a gun : *umpu unxáshiwe*, the gun is charged.

—*Nxáshela*, *Rel. form.* To charge for.

—*Nxáshisa*, *Caus. form.* To make or cause to charge.

—*Nxáshisela*, *Caus.-rel. form.* To cause to charge for another.

uku-Nxatápéla, *V. intrans.* Em. To be in a hurry, in haste.

Nxátshi-ke! } *Interjec.* Well done! well
Nxátsho-ke! } said!

i-Nxáthi, *N.* 3. Ugliness: *umntu onxáthi*, an ugly-looking person.

ubu-Nxátu, *N.* 7. Ugliness, dirtiness, detestableness, immorality.

i-Nxáwa, *N.* 3. A bit of food.

i-Nxáwa, *N.* 3. The charge for a gun or rifle.

i-Nxáxa, *N. prop.* Tributary on the right side of the Fish river.

uku-Nxaxá, *V. intrans.* To walk out of order, disorderly; to depart from order, as bullocks which do not keep in line: *dedani kubo abahambá ngokunxaxá*, withdraw ye from them who walk disorderly.

ubu-Nxaxó, *N.* 7. Disorder, confusion, distraction.

i-Nxaxéba, *N.* 2. The right hindquarter of a slaughtered bullock claimed by the chief or one of his servants for him; meat sent by a superior chief to one under him.

i-Nxayi, *N.* 3. Hl. A boy.

u-Nxazonke, *N.* 1. One who has many minds or thoughts, is unsteady, shifty; cf.

i-Nxa.

ukuti-Nxé, To beg pardon, etc.; see **uku-Nxénxézela**.

um-Nxe, *N. prop.* A tributary of the Tsomo river.

i-Nxeba, *N.* 2. A wound.

i-Nxéba, *N.* 3. A corpulent man.

um-Nxeba, *N.* 6. Vegetable cable or Monkey rope used to tie with; dimin. *um-nxetyana*, little band, fillet, small piece of cord.

i-Nxékenxéke, *N.* 3. A hasty, foolish-looking person whose clothes are dishevelled; fig. to be puzzled, at a loss.

isi-Nxékenxeke, *N.* 4. One who is hasty, out of breath from running.

i-Nxele, *N.* 2. A left-handed person; an ox with the left horn broken off; fig. a person of doubtful character.

u-Nxele, *N. prop.* Name of the false prophet, who instigated the Kaffirs in 1818 to make war against the English. His proper name was *Makanda*, and not *Makana* as the history-books print it.

ubu-Nxele, *N.* 7. Left-handedness.

u-Nxengezi, *N.* 1. A little green bird with a long tail.

uku-Nxénxézela, *V. intrans.* To miss a little; fig. to ask favour, beg pardon: *nxé!* I beg your pardon! (when one has trod on another's foot). *Trans.* to assuage, appease, pacify, comfort one who has hurt himself or one who is angry.

-Nxénxézela, *Rel-2. form.* To assuage, etc., for: *ndasinxénxézela ngenkomo enkosini equmbileyo*, I sued for peace with a cow to the angry chief; to sympathies with one over an accident (*ngengosi*).

um-Nxénxézeli, *N.* 1. One who asks favour, pardon, makes amends, comforts, sympathises.

i-Nxénxézelo, *N.* 3. }
u-Nxénxézelo, *N.* 5. } Pardon, a-
um-Nxénxézelo, *N.* 6. } mends, comfort, sympathy.

i-Nxenye, *N.* 3. (cf. **i-Nxa**). A part, portion. *Adj.* Some: *yesa inxenye yabantwana*, some of the children came. *Adv.*

Partly: *bafika ngenxenye*, a part of them arrived; *ngenxenye-ngenxenye*, partly-partly; *ngokuyinxenye*, in part; *kuba sisasi ngokuyinxenye*, for we know in part; *inxalenye*, on the one side, on one hand.

ukuti-Nxi, *V. trans.* To drink up, drain to the last drop; to finish.

ukuti-Nxi, } *V. trans. and intrans.* To
uku-Nxiba, } tie, bind, put on, e.g. to dress: *basanxiba*, they are still dressing; fig. *bamnxiba ityala*, they accused him of guilt.

-Nxibela, *Rel. form.*

-Nxibelela, *Rel. 2. form.* } To tie; to fasten to.

i-Nxiba, *N.* 2. One who wears trousers; **i-Nxiba** and **isi-Nxiba-mxáka**, one who is marked, honoured, decorated with an order; a councillor; see **um-Xáka**.

i-Nxibo, *N.* 3. Bond, fastening, tie.

i-Nxiba, *N.* 3. The penis-cap.

uku-Nxila, *V. intrans.* To drink to excess; to become intoxicated; to be tipsy; (the perf. of this verb is never used).

-Nxilisa, *Caus. form.* To make drunk.

i-Nxila, *N.* 2. A drunkard.

i-Nxili, *N.* 3. A bag for pipe and tobacco worn on the side by women; a purse full of all kinds of goods.

um-Nxilo, *N.* 6. The two locks under the neck of goats; an ornament for the neck; point.

uku-Nximza, *V. intrans.* To hiss; = **uku-Futha**.

i-Nxina, *N.* 3. Wild mint.

i-Nxinéba, *N.* 3. The tip of a tobacco pipe, usually made from the box-thorn, **um-Bovu**.

isi-Nxininxini, *N.* 5. Anxiety, etc.; = **isi-Tukutèzi**.

i-Nxiwa, *N.* 2. A deserted village, whether the huts are still standing or not; ruins.

isi-Nxóbó, *N.* 4. The thin membrane inside an egg; fig. a covering, sheath, as a holster for a gun, or a leather case for a box.

uku-Nxóka, *V. trans.* To poke with a stick; to thrust at; to excavate, search out; to sound.

i-Nxólo, *N.* 3. The bones of the forehead and neck, espec. the cheekbones.

uku-Nxonxa, *V. intrans.* To lie on the back, with the knees up.

uku-Nxotisa, *V. trans.* To drink heartily to the last drop.

i-Nxówa, *N.* 3. A bag, usually made of the skin of a kid flayed whole; a sack. Phr. *uyinxówa yamansi*, he does not work; *inxówa enemilense*, lit. a bag which has legs, i.e. a hiding place, because small articles were apt to be lost in the narrow legs of a skin-bag.

i-Nxowa, *N.* 2. Deserted place, village; = **i-Nxiwa**.

i-Nxozana, *N. prop.* A tributary of the Zwart Kei river.

i-Nxozí, *N.* 3. The fine inner bast of the bark of the mimosa tree.

ukuti-Nxu, *V. trans.* To dip something into the contents of a dish, etc.; *ndisitè-nxu isandla esityeni*, I dipped my hand in the dish.

ukuti-Nxũ, *V. trans.* To beat with a stick continually.

i-Nxu, *N. prop.* The Hartbeest river, a tributary of the Tsitsa river.

i-Nxuba, *N. prop.* The Great Fish river.

uku-Nxuba, *V. intrans.* To feel alarmed and uneasy, as a child does when a strange person is coming; to be under painful ap-

prehension; to be confused; to muse; to be in a reverie.

ukuti-Nxubungu, *V. intrans.* To be restless.

i-Nxubuwa, *N.* 2. Decomposed wood used for tinder; *inxubuwa yeqiya*, tinder from linen.

i-Nxukwebe, *N. prop.* The river on which the Mission station Healdtown is situated.

uku-Nxula, *V. trans.* To lead a horse by the side of another which is ridden; to carry something under the arm, on the hip or on one side. *V. intrans.* To go by the side of another person.

-Nxuleka, *Stat. form.* To be easily led by a rider; to be leadable, as a horse which runs well beside another.

i-Nxuluma-mitètò, *N.* 3. Bye-law.

uku-Nxulumana, *V. intrans.* To be, go, lie, etc. near or next to each other; to be parallel to, as two bullocks in a yoke: *isindlu sinxulumene*, the houses are near each other; *ndinxulumene naye*, I live next door to him; *intombi siya-nxulumana ukuhlala*, the girls sit next to each other.

isi-Nxulumane, *N.* 4. That which stands by or runs parallel with another thing.

i-Nxuluwa, *N.* 3. Tinder; = **i-Nxubuwa**.

um-Nxuma, *N.* 6. A hole, pit, cavity.

i-Nxu-mkónjana, *N.* 3. } He, who or
u-Nxu-mkónjana, *N.* 1. } that which is helpless, uncared for, disregarded, unnoticed.

um-Nxunu, *N.* 6. A bullock with one horn, the other being broken off. *Adj.* Odd, single, alone when there should be a pair.

uku-Nxunxá, *V. intrans.* To have no fixed occupation, like a porter who carries things from the stores for different people.

i-Nxunxú, *N.* 3. The greyish antelope *Calotragus melanotis*, Du. grysbok, living in the *ema-Dotyeni*, and in forests; fig. a porter who has no fixed employment or work, but follows passengers and carries their parcels or baggage.

uku-Nxusa, used in the *Recip. form.*:

- unxusene nam*, he rode or walked near me, but was always a little in front of me.
- uku-Nxusha**, *V. intrans.* To do an act for the first time; to be the first in doing a thing (shooting, stabbing, etc).
- i-Nxutyana**, *N. prop.* Tributary of the Bashee river in Eastern Gcalekaland.
- i-Nxuwa**, A deserted place; = **i-Nxiwa**.
- uku-Nxwala**, *V. trans.* To defy; to challenge to combat or battle.
- Nxwalana**, *Recip. form.* To defy each other to combat, etc.
- Nxwalisa**, *Caus. form.* To cause to defy, etc.; to make obstinate.
- i-Nxwaleko**, *N. 3.* Accident, etc.; see **uku-Xwaleka**.
- ukuti-Nxwé**, *V. intrans.* To be lonely, quiet: *indawo eté-nxwé*, a lonely place.
- uku-Nxwéleka**, *V. trans.* To wound in a fight or battle.
- i-Nxwéleka**, *N. 3.* A wound, contusion; a person wounded in war.
- uku-Nxwema**, *V. trans.* To avoid, shun; to keep at a distance from: *inkabi iyasi-nxwema esinye*, the ox avoids the others; *santwenywa ngunantsi*, we were shunned by so and so; fig. to touch only the outside of a subject in a debate, or a case in court, avoiding the main issue.
- u-Nxweme**, *N. 5.* The shore of the sea, bank of a river; loc. *elunxwemeni*, on the shore.
- i-Nxwenka**, *N. 2.* Kind of bird.
- ukú-Nya**, *V. intrans.* To have a motion; to void excrement: *umntwana unyile*, the child had a motion; *uya kunya*, he goes somewhere, aside; fig. *amafutá anyile*, the butter has come in churning; abbrev. rel.: *anyá*, 2 cl. pl.: who or which void excrement; absol. past: *ánya*, they voided excrement; conj. past, *ánya*, and they voided excrement; short pres.: *ánya*, they void excrement.
- Nyela**, *Rel. form.* To void excrement at, about a certain place: *unyela emhlabeni*, he made filth on the ground.
- Nyelela**, *Rel. 2. form.* To do one's business entirely out of sight; to depart silently and quietly, avoiding observation; to slip away from a company without taking leave: *bahlangana naya wanyelela*,

- when they met him, he went aside, (as a dishonest person, in an improper manner).
- uku-Nyá**, *V. trans.* To steep, sink, put, set, plant under or into the water or ground: *basinyile isikwèbu sombóna emansini sitámbe*, they have put the maize-cob into the water that it may become soft: *amaselwa ayanyiswa emhlabeni*, the calabashes are put under the ground, with only their necks sticking out, by which process they are hardened and their contents decay, so that they can be used as jugs; to germinate seed by soaking it in water; *ingubo sam ngati sinyiwe emansini*, my clothes are as if steeped in water; *ndawanya amahlamvu emansini*, I soaked the herbs in water. The following forms 2 cl. pl. are not to be confounded: *anyá*, abbrev. rel., who or which steep; *ánya*, they steeped; *anya*, conj. past, and they steeped; *ánya*, short pres., they steep.
- Nyeka**, *Stat. form.* To become wet: *amasimi anyekile*, the gardens have taken in much water, are soaked: *ndinyekile*, I have become wet.
- Nyela**, *Rel. form.* To wet, moisten, pour water on, irrigate, as a garden or lands by leading water upon them, or plants by moistening them from a watering pot.
- ukuti-Nyá**, *V. intrans.* To be gone; to have disappeared: *tu nyá betú*, it is completely gone, my friends; *lento ité-nyá pákatí kwesinye*, this thing has disappeared amongst the others, i.e. it lies amongst others or in a box.
- uku-Nyela**, *Rel. form.* (a) To slip away: *unyel' umcisa*, he ran away, absconded. (b) To be injured, made lame by a blow, stroke, or slip. (c) *V. trans.* To punish, kill, for having wounded another person.
- ama-Nya**, *N. 2. Pl. only.* Folds of a garment, wrinkles of the face.
- ili-Nya**, *N. 2.* Tightness, force, stress, earnestness, seriousness, fervour.
- ulu-Nya**, *N. 5.* Malice.
- uku-Nyaba**, *V. intrans.* To be spiritually dead; to be without feeling; to be apathetic; to be obtuse unimpressible, in-

dolent, inattentive, thoughtless, careless, narrow minded, stupid, foolish: *umntu onyabileyo*, a foolish person.

i-Nyabi, *N.* 3. A fool, etc.

um-Nyadala, *N.* 6. A children's game with the Pewula flowers; the last draft in a game; a competition or race: *umnyadala wamahashe*, horse race.

i-Nyaka, *N.* 3. An indefinite space of time about the length of a year; used only in the form: *nyakenye (inyak' enye)*: *ndikubonile nyakenye*, I saw you about a year ago; *ndosa kuwe nyakenye*, I shall come to you about a year hence; used as *Adj.* *ilanga lanyakenye labalela kakulu*, last year's sun was very hot.

u-Nyaka, *N.* 1. The year: *nonyaka*, the present year: *ilanga libalele kakulu nonyaka*, the sun is very hot this present year; *kwangunyaka ndifumana ndisebenza*, it was a long time that I worked in vain. *Adj.* *unyakakasi*, very old, a long time ago. *Conj.* *nyaka* and *nyakana*, the year that, *i.e.* when: *nyakana bafikayo*, when they arrived.

um-Nyaka, *N.* 6. The period of a year, of the annual revolution of the earth round the sun: *iminyaka ngeminyaka*, year by year; *umnyaka wesitathu*, the third year; *ngeminyaka yendlala*, in the years of dearth; *sekuminyaka*, many years ago.

uku-Nyakama, *V. intrans.* To become moist, wet: *umhlaba unyakamile*, the ground is moist or damp.

—**Nyakamisa**, *Caus. form.* To moisten: *ndiwanyakamisile amasimbá*, I have put the corn into the water to get soft.

ubu-Nyakama, *N.* 7. Moisture, dampness.

ubu-Nyakamata, *N.* 7. Slight dampness or moisture.

Nyakana, *Conj.* When; see **u-Nyaka**.

i-Nyakanyaka, *N.* 3.

isi-Nyakanyaka, *N.* 4.

ubu-Nyakanyaka, *N.* 7. } A commo-

tion, concourse, or crowd of people swaying to and fro; swarm; busy multitude, confused mass; overabundance, profusion of meat or other food. *Adj.* Much.

uku-Nyakata, *V. intrans.* To eat much; to stuff one's self.

—**Nyakatisa**, *Caus. form.* To press on-wards in a crowd; to urge one's self upon a person's notice; to press a person annoyingly with conversation: *uyasinyakatisa*, he intrudes into or meddles with every business; he makes a great fuss about himself.

ukuti-Nyakatya, *V. intrans.* To appear suddenly, as of a person looking into a hut.

uku-Nyakaza, *V. intrans.* To wave, move about from side to side: *utyani buyanyakaza*, the grass is waving; fig. to be restless, confused; to wander in speech; to speak of what the heart does not know.

—**Nyakazela**, *Rel. form.* To crawl, swarm, crowd confusedly, as maggots on meat; to move about in numbers; to be in abundance; to throng together: *induli sinyakasela ngabantu*, the hills swarm with people.

—**Nyakazelisa**, *Rel.-caus. form.* To make confusion, cause disorder.

uku-Nyakaza, *V. trans.* To give plentifully; to buy a lot of things: *akatengi uyanyakaza*, he is buying a lot of things.

—**Nyakazela**, *Rel. form.* To be plentiful: *imvula inyâkasela*, it rains plentifully; *uyabanyâkasela*, he gives them plenty.

uku-Nyala, *V. intrans.* To fill up, to stuff a bag (wool); to hammer down; to tread down.

uku-Nyala, *V. intrans.* Only used in the negative; to be unaccustomed; not to be wont. *Adv.* Not always.

u-Nyâle, *N.* 5. Non-existence, nullity.

ama-Nyala, *Pl. only.* Shamelessness, filthiness, indecencies; that which is disgraceful, immoral, vulgar; see **uku-Bumbá**.

uku-Nyalambisa, } *V. intrans.* To

—**Nyalasa**, } walk boldly, strutting proudly; to be disrespectful by going on while another is speaking; fig. to despise the counsel or advice of others.

i-Nyalasa, *N. prop.* A tributary of the Tsomo river.

i-Nyalasi, *N.* 3. One who cares for nobody, who is proud, a great man in his own eyes; one who is stubborn, disobedient, disrespectful.

Nyalulu,! *Interjec.* Look! he or it appears unexpectedly.

i-Nyaluti, *N. 3.* The (Kaffir) corn of the Lusuth, with small seeds. The Em. say, when it is in a garden, it makes the garden fruitful.

um-Nyaluza, *N. 1.* One who is false, cunning, fraudulent, artful.

i-Nyama, *N. 3.* Flesh, meat; pl. *isinyama*, muscles; *inyama yam isuk' ihambà*, my flesh quivers, *i.e.* I shudder, shiver.

ama-Nyama, *N. 2. Pl. only.* (a) The flesh-side of a hide. (b) The scrapings or shavings of a hide, when dressed for leather.

ubu-Nyama, Darkness; see **ubu-Mnyama**.

um-Nyáma, Eclipse; see **u-Mnyama**.

um-Nyama, Rainbow; see **u-Mnyama**.

i-Nyamakazi, *N. 3.* Lit. nice meat; game; wild animals fit for food, such as antelopes.

uku-Nyamalaza, *V. intrans.* To have convulsions.

ama-Nyamanyamana, *N. 2. Pl. only.*

The bad points of a person.

um-Nyamanzi, *N. 6.* Kind of Dracia, growing by the river-side.

um-Nyamati, *N. 6.* Ekebergia Capensis, Sparm.

i-Nyamazana, *N. 3.* Generic name for all kinds of small game, clean wild beasts, or birds which have not been domesticated, the flesh of which is generally palatable.

um-Nyamazana, *N. 6.* Used as *Adj.*: *ngomnyamazana*, just after dark.

uku-Nyamazela, To crawl, swarm, etc.; = **uku-Nyakazela**.

uku-Nyambà, *V. trans.* To beat hard; to inflict a wound.

i-Nyambà, *N. 3.* A blow: *uduma lwe-nyambà*, a blow causing a wound.

i-Nyambalala, *N. 3.* A number of people or animals.

u-Nyambusi, *N. 1.* Species of plant.

uku-Nyambúza, *V. trans.* To chew in a manner which is objectionable.

uku-Nyameka, *V. intrans.* To be closely attentive; to give constant and persevering attention or heed; to take an interest; to be concerned; to care for with tender affection; to take to heart; to bear

or carry on the heart: *ukuse banyameke*, that they may be careful.

—**Nyamekela**, *Rel. form.* To take an interest in specified things; to be given to a thing; to attend closely to; to take to heart for; to tend towards in the affections: *usinyamekele ngalo lonke olunyameko*, thou hast been careful for us with all this care; *nyamekelani isinto esipèsulu*, set your mind on the things that are above; *banyanyamekela isinto esisemhlabeni*, they mind earthly things.

i-Nyamekelo, *N. 3.* Enduring application to an undertaking.

i-Nyameko, *N. 3.* } Diligence, earnestness, zeal, attention, interest, carefulness.
u-Nyameko, *N. 5.* }

i-Nyameli, = **i-Nyamezeli**.

uku-Nyamezela, *V. intrans.* To endure, bear patiently, persevere amid difficulties: *sithi banoyolo abanyamezelayo*, we call them blessed who endure.

—**Nyamezelana**, *Recip. form.* To be patient one with another.

i-Nyamezeli, *N. 3.* A patient person.

i-Nyamezelo, *N. 3.* } Patience, perseverance, endurance, fortitude: *unyamezelo luka-Yobi nalwona*, ye have heard of the endurance of Job.

i-Nyamfunyamfu, *N. 3.* Food overcooked and therefore unpleasantly soft.

uku-Nyamnyéka, *V. intrans.* To feel well and happy after having eaten; to be surfeited from eating to excess; to sit down, to rest from being tired; to be filled with joy, to be overjoyed.

ama-Nyampepa, *N. 2. Pl. only.* Indecent, shameful, dirty things.

u-Nyana, *N. 1.* A son; *unyana wesango*, a legitimate son; *unyana wamasibulo*, the eldest son; *unyana wamatumbu*, the youngest or last son.

i-Nyanda, *N. 3.* A bundle or fagot of wood tied up. Phr. *inyand'amatye*, a great number of armies.

i-Nyánga, *N. 3.* (a) The moon. Her phases are: *inyánga etwásileyo*, lit. the appearing or commencing moon, *i.e.* new moon; *inyánga ehlangeneyo*, the full moon; *inyánga eselwa* or *eseiselwa*, lit.

the moon overtaken by the morning, *i.e.* the waning moon, also called *inyánga egekekileyo*, the broken moon; *inyánga efileyo*, lit. the dead, *i.e.* old moon.

(b) The whole time of a lunar month; a month.

uku-Nyanga, *V. trans.* (a) To practise by means of medicines or charms the art of healing; to repair, restore (a fallen wall). (b) To beguile, deceive, tell falsehoods; to enchant, charm, *e.g.* to make warriors invulnerable, and thieves undiscoverable.

i-Nyangi, *N. 3.* } A doctor; a professional person who has been instructed in the art of medicine and healing; who is likewise a diviner, using incantations and enchantments, without which no person is considered a competent doctor among Kaffirs; *inyangi yamayesa*, a doctor of medicine; *inyangi yokubula*, a doctor of divination; the latter is higher in rank; see **uku-Bula**.

i-Nyangikazi, *N. 3.* A female doctor.

isi-Nyango, *N. 4.* A charm worn on the body to ward off evil, or to secure some good.

isi-Nyangabila, *N. 4.* A powerful thing.

u-Nyangati, *N. 5.* Paste; any adhesive substance; = **u-Ncangati**.

uku-Nyangaza, *V. intrans.* (a) To walk tottering as under a burden. (b) To lurk about with predatory intentions.

i-Nyangaza, *N. 2.* Robber, murderer by witchcraft.

ubu-Nyangaza, *N. 7.* Robbery, murder.

ama-Nyange, *N. 2. Pl. only.* The people of old; elders, ancestors.

i-Nyango, *N. 3.* A store for corn, in the form of a small hut erected on poles; fig. a place of safety; height, high defence, tower; *enyangweni*, in the highest.

um-Nyango, *N. 6.* Doorway, porch, passage, entrance to a house, etc.; loc. *em-nyango*, in or at the entrance, doorway.

um-Nyani, *N. 6.* The bushy ear of Kafir-corn, after the corn is thrashed out, or the stalky blossom of maize, used for sweeping; hence, any shrub used as a

broom. Phr. *shiya iminyani*, leave some; see **uku-Lala**.

Nyani, *Adv.* Certainly.

uku-Nyanisa, *V. intrans.* To be true, right, upright, sincere: *abantu abanyanisi-leyo*, truthful people, or people who speak the truth; used in an *Adv.* sense: *unyanisile ukutsho*, thou hast truly said.

—**Nyaniseka**, *Stat. form.* To be true, certain; to be faithful.

—**Nyanisisa**, *Caus. form.* To confirm, corroborate; to give a pledge.

ubu-Nyaniseko, *N. 7.* Faithfulness, sincerity.

i-Nyanisiso, *N. 3.* } Earnest pledge,
isi-Nyanisiso, *N. 4.* } troth; earnest money, security.

i-Nyaniso, *N. 3.* } Truth: *ndim inyaniso*, I am the truth. *Adv.* truly, in truth: *ningabafundi bam inyaniso*, ye are truly my disciples; *utètà inyaniso*, you speak the truth, or you say truly; *okwenyaniso*, or *okwenyani*, verily, truly, certainly, of a surety.

isi-Nyaniso, *N. 4.* Pledge.

um-Nyanja and **um-Nyanjwa**, *N. 6.* *Phytolacca stricta*, used as an emetic by witchdoctors, for driving out the malady with which a person is supposed to be bewitched; also used for lungsickness and for snakebite. In large doses it is poisonous.

uku-Nyantsula, To walk boldly; = **uku-Gantsula**.

uku-Nyanya, *V. intrans.* To be in fear, to be afraid.

um-Nyanya, *N. 6.* Departed ancestor of a chief, who is said to appear to men, especially to witch-doctors when commencing practice. When a chief goes to war, he is greeted: *iminyanya mayikuhàngelo*, may your departed ancestors have an eye upon you, *i.e.* protect you!

i-Nyanya, *N. 3.* Used only in the locative *enyanyeni*, an exposed place where there is nothing; desert, wilderness.

isi-Nyanya, } *N. 4.* That which has
isi-Nyanyanya, } existed from of old: *isinyanya samafu*, the clouds of old.

u-Nyanya, *N. 5.* Vigour, strength, reality; *unonyanya*, the foreman in dancing (**uku-Xéntsa**); one who makes himself out to be a doctor.

uku-Nyanyatèla, *To tread or stamp down*; **uku-Gangatà**.

uku-Nyanzela, *V. trans.* To press together; to squeeze; to fold by pressing; fig. to constrain, force, urge, compel to any course of action by continued argument; to bring the force of circumstances to bear on a person, so as to induce him to a course of conduct: *uyasinyanzela*, he forces himself.

—Nyanzelela, *Rel. form.* To press or force into; to oppress: *umpambukeli usungamnyanzeleli pàntsi*, the stranger thou shall not oppress.

—Nyanzelelana, *Rel.-recip. form.* To oppress one another.

i-Nyapòpò, *N. 3.* That which is covered over, soiled: *wayinyapòpò ligasi*, he was covered, red with blood.

i-Nyara, *N. prop.* (a) The Kaga river, tributary of the Great Fish river (Bedford). (b) A tributary of the Kei river.

i-Nyatini, *N. 3.* Guida phoenicoptera, L., the green starling.

uku-Nyasha, *V. trans.* To force down into a tube; to fill the bowl of a pipe for smoking; to tread down (wool in a bag); to work or dress a skin by treading it with the feet till it is soft, (the Kaffir way of fulling or milling raw skins); of sheep, to stamp, trample with the feet.

i-Nyashawe, *N. 1.* A thing (needle, horse) which disappeared, was lost, could not be found for many days.

uku-Nyatama, *V. intrans.* Hl. To flee to, or hide in a safe place.

uku-Nyatèla, *V. trans.* To tread on, trample (clay): *ihashe landinyatèla*, the horse trod on me; to run over: *ndinyatèlwe yinqwelo*, I was run over by a wagon. Phr. *ndinyatèle kuwe*, I have called on you, I begged of you; *wanyatèla umda*, lit. he trod on the boundary, a forbidden road, *i.e.* he embezzled, defrauded; *yanyatèla ngobontsi*, he (the boy) went for another to fight with him.

—Nyatèlela, *Rel. form.* To trample at a

certain place or for a certain purpose: *balinyatèlela pàntsi iliswi lam*, they trampled down, *i.e.* despised my word.

i-Nyatèla, *N. 2.* Footstep.

i-Nyati, *N. 3.* (a) A buffalo; fig. a very strong, hard-working person; *uyinyati*, he is as strong as a buffalo. (b) A species of butterfly. (c) *N. prop.* Schietfontein, Carnarvon.

ubu-Nyati, *N. 7.* The nature of a buffalo; power, strength; coarse, rough character and behaviour.

uku-Nyatya, *V. trans.* To devour, destroy utterly.

i-Nyatyòwa, *N. 3.* An awl.

uku-Nyauka, **uku-Nyawuka**.

u-Nyawo, *N. 5.* The human foot; *unya-wo lwemfene*, (lit. the foot of a baboon); treason, treachery, perfidy, fraud, insidiousness.

u-Nyawontle, *N. 1.* A respectable or welcome person; one who brings good tidings.

uku-Nyawuka, *V. intrans.* To draw in the feet, move out of the way; fig. to kill a great number.

um-Nyazi, *N. 6.* A kind of coarse basket made of rushes used as a fan or sieve for winnowing corn, *umnyasi wokwela*.

Nye, *Card. num. Adj.* used as predicate following the pron. subj. of the different classes: One, a unit (and no more): *ishashe linye*, one horse; *umntu myne*, one person; *isikwebu sipuma seleni linye*, the ears come out of one stock; *wafikisa isibetò sinye*, he brought on one plague; *aba base-benza ilixa lalinye*, these have wrought one hour; *kuya kubakò uvuyo ngomoni emnye*, there shall be joy over one sinner; *ukuse bonke babe banye*, that they may all be one; *mna no-Bawo siba-nye*, I and the Father are one. The pron. subj. is often left out when the noun is used with a prep.: *ngamxèlo myne*, with one accord; *ngaswi nye*, in one word; *wenza ngagasi nye sonke intlanga*, he made of one blood all nations; *unaliso linye*, thou with one eye; *abantu abalishumi elinamnye* or *elinanye*, eleven persons.

Nye-nye, in the sense of "one-another;" plur. "some-others," *i.e.* the other as op-

posed to one, or some as opposed to others in the same sentence, takes the rel. pron.: *omnye walila, omnye wahleka*, one wept, another laughed; *abanye balala, abanye basebensa*, some slept, others worked; *esinye (inkozo) sawa endleleni, esinye enceni*, some seeds fell on the road, some into the grass; *omnye nomnye*, one and another; *abanye ngabanye*, some by some i.e. singly; *inkomo sapuma ngasinye*, the cattle came out singly; *kutengiswa isitya ngasinye*, the dishes were sold by the single one, i.e. singly; *wavuka seliyenye imini*, he rose when it was already another day; *xa amanye amakolwa*, when the believers are single, i.e. few; *into enganye*, a single thing; see **Nga**, 2.

In neg. sentences *na* is prefixed, eliding the relative vowel, in the sense of "even": *akukò nalinye ihashe*, there is not even one horse; *andifumananga nasinye isitya*, I have not found even one dish; see **Na**, 2 (b).

Derivatives are:

1. **Kanye**, *Adv.* (a) Once: *yensa kube kanye*, do it once; *akukanye lithlokoma iliswi lika-Tixo esindlebeni sakò*, it is not once that the word of God has sounded in your ears.

(b) Effectually, decidedly: *gqiba lento kanye*, do this thing effectually; *uyakolwa ngulomntu-na? ewe, kanye*, do you have confidence in that person? yes, decidedly; *okukanye*, at once.

(c) Entirely, altogether, quite, very: *kubi kanye*, it is altogether bad; *ndikohlisiwe kanye*, I am entirely, quite deceived; *intaba yasuka yaligina lalinye or kanye*, the mountain was altogether steep, very steep, or only steepness.

(d) Rather: *enyula kanye ukupatwa kakubi kunokuba*, etc., choosing rather to be evil treated than, etc.

(e) Exactly: *ndambona kanye kulondawo besivumelene ngayo*, I saw him exactly or just at the spot, at which he agreed with me to meet me at.

2. **Nakanye**, *Adv.* Even once, (in negat. sentences): *andi yi kwensa lonto nakanye*, I will not do that thing even once, i.e. never; *wokuvuma-na? nakanye!* will you

consent? no, never! *ubesiti, ngunakanye ndigoduke*, he said, I shall never go home.

3. **Kunye**, *Adv.* Together: *tsalani kunye*, pull ye together; *basebensa kunye nabo*, they worked together with them; at the same time: *safika kunye*, we arrived at the same time; *ngakunye*, with one consent.

4. **Ndaweni-nye, ndawo-nye**, *Adv.* Together, in one place: *baye bonke bendawo-nye*, they were all in one place.

5. **Okanye**, *Conj.* Otherwise, else, or: *okanye aninamvuzo kuyihlo osezulwini*, otherwise ye have no reward of your father in heaven.

6. **Okunye**, *Adv.* Lit. that which remains the same or unchangeable: *umntu ongenakunye*, (cf. **Mbi**); a person who never changes; again, once more, afresh, or otherwise: *u-Kristu, ngokunye umtanjiswa*, Christ, otherwise the Messiah; *ngokunye*, with greater energy, by all means, properly. Phr. *umntu onokunye ongenakunye*, a person who is one thing to-day, and another thing to-morrow; *oko koko, oku kokunye*, formerly it was so, now it is otherwise, i.e. people and times change; *Conj.* Or, once more, again: *sakubona nini-na ulambile, okunye unxaniwe?* when saw we thee hungry or thirsty?

ubu-Nye, *N.* 7. Oneness, unity; *Adv.* *ngobunye*, unitedly, unanimously; with oneness of purpose.

uku-Nyèbelela, *V. trans.* To wish evil or that something may have a narrow escape; to imprecate, (cf. **uku-Qakatela**).

i-Nyebelele, *N.* 3. Coldness.

uku-Nyebelezela, *V. intrans.* To slide, sneak away; to move, withdraw stealthily, so as to avoid observation; to disappear suddenly.

i-Nyebetih, *N.* 3. Foot and mouth disease of animals.

uku-Nyeka, *V. intrans.* To look out, expect; to look quiet when one does not know what to say, or when he waits for an answer; to lust or have secret desires after a thing or person (a woman); to look over the shoulder, so as to observe what is taking place behind one.

—**Nyekana**, *Recip. form.* To have secret

thoughts towards each other, manifested by expressive looks at each other.

—**Nyekela**, *Rel. form.* To look quietly at: *ndanyekela kuye*, I looked quietly at him.

—**Nyekisa**, *Caus. form.* To cause another to look to one, etc.

i-Nyêke, *N. 3.* A person with a double or hare-lip; a pouting or turned-up lip; a blubber.

um-Nyekendlane, *N. 1.* A spy, detective.

uku-Nyekeza, *V. trans.* To open the leaves covering a maize cob in order to ascertain if it is yet eatable.

i-Nyele, *N. 2.* } The outer side or edge
u-Nyele, *N. 5.* }

um-Nyele, *N. 6.* The backbone, or anything in a line or stripe on the back, as the bristles on an animal's back, or a lion's mane when raised in anger: *uvuka umnye*, he is angry; fig. the ridge of a mountain; the milky-way in the sky; the middle of the globe, the equatorial region.

i-Nyelenzi, *N. 3.* Hl. The month of confinement.

uku-Nyelisa, *Caus. form.* To make odious; to abuse, rail at, slander, defame, blaspheme.

—**Nyeliseka**, *Caus.-stat. form.* To be without taste, insipid: *ukuba ityuwa itê yanyeliseka*, if the salt have lost its savour; to be odious, despised.

i-Nyeliso, *N. 3.* } Blasphemy.
ubu-Nyeliso, *N. 7.* }

i-Nyembê, *N. 3.* The small arrow of the Korannas; a whistle; a barbed hook.

uku-Nyembêleka, *Stat. form.* To be in difficulty, without plan or hope.

i-Nyembêzi, *N. 3.* A tear.

u-Nyêngana, *N. prop.* Lit. one who has appeared as if by accident. Name given to Van der Kemp, the first Kaffir Missionary, 1799.

uku-Nyenganyenga, *V. intrans.* To be loose.

—**Nyenganyengisa**, *Caus. form.* To loosen a pole, fence or any fixture by shaking or pulling it backwards and forwards; to dislocate or displace a stone.

ukuti-Nyenge, *V. trans.* To slight or

care very little for; to quietly put back anything stolen, so as to avoid observation.

—**Nyengeka**, *Stat. form.* Hl. To go slowly and proudly, caring for nobody; also = **ukù-Nyongoba**.

i-Nyengeletà, *N. 3.* A species of weasel.

u-Nyenye, *N. 6.* *Rhamnus prinoides*, L. Hér.

uku-Nyenyetà, *V. trans.* To give a small quantity of beer to those who work for one, shortly after they begin working.

um-Nyenyetò, *N. 6.* The Kaffir-beer given to workmen.

uku-Nyenyisa, *V. trans.* To loosen, slacken a chain, handcuff or band.

um-Nyepà, *N. 1.* Hl. for **um-Lungu**.

i-Nyenzane and **i-Nyenzwane**, *N. 3.* *Acheta domestica*, a species of black cricket.

uku-Nyevezela, To shake in the limbs, etc.; = **uku-Gevezela**.

i-Nyevu, *N. 2.* Kind of maggot used as a bait.

uku-Nyevula, *V. intrans.* To make faces.

um-Nyezane, *N. 6.* *Doryalis rhamnoides*, Haw.

u-Nyezi, *N. 1.* Early morning, = **ukukànya kwempondo senkomo**.

ukuti-Nyi, *V. trans.* To tie very fast; to pinion, handcuff.

ukuti-Nyi, *V. intrans.* To proceed on, farther, a little distance from one; to add a little more: *wati-nyi kuye, endlwini*, he proceeded a little way from him, from the house; to be gone; to have disappeared, not to be seen.

ukuti-Nyi, *V. intrans.* To be noticeable, observable, worth remarking.

isi-Nyi, *N. 4.* The bladder.

um-Nyi, *N. 1.* A tanner who tans with lime.

i-Nyiba, *N. 3.* A narrow way or pass. *Adj.* Narrow, strait.

uku-Nyibela, *V. trans.* Hl. To smear thoroughly with fat.

i-Nyibiba, *N. 3.* Arum, water lily. It is the white flower in watery places. Du. *farkenbloem*.

uku-Nyibilika, *V. intrans.* To melt away; fig. to lose one's character.
—Nyibilikisa, *Caus. form.* To cause to melt away; to melt.
um-Nyibilikisi, *N. 1.* A smelter.
i-Nyidilili, *N. 3.* Much sweat over the whole body; a large herd: *inyidilili yegusha*, a large herd of sheep.
i-Nyidlana, *N. prop.* A tributary of the Tsomo river.
uku-Nyikanyika, *V. trans.* To try to raise a dead body; to occupy one's self about it, to prepare it for burial.
ukuti-Nyiki, *V. intrans.* To feel pain; to pain: *uwē kusiti-nyiki ukulunywa*, he felt the bite pain him.
i-Nyiki, *N. 3.* Kind of caterpillar.
uku-Nyikila, *V. trans.* To pinch; to kill a bird by squeezing its neck.
uku-Nyikima, *V. intrans.* To shake, tremble, (said of the earth when shaken by thunder or an earthquake).
i-Nyikima, *N. 3.* The year of the earthquake in 1851.
i-Nyikimo, *N. 3.* } *Ũnyikimo lomhlaba*,
u-Nyikimo, *N. 5.* } earthquake.
uku-Nyikinya, *V. trans.* To loosen, etc.;
—Nyenganyengisa.
u-Nyikinyane, *N. 5.* used as *Adj.* Fine, not coarse.
uku-Nyikiza, *V. intrans.* used as *Adv.* Much (to do, give, eat, etc., much).
uku-Nyikiza, *V. intrans.* To move one way or the other, as the pieces of a broken bone in moving grind upon each other with a grating sound.
uku-Nyila, *V. trans.* To push away with the arm.
—Nyilana, *Recip. form.* To push each other; to give it to each other.
ukuti-Nyile, *V. intrans.* To come, enter, burst into in great numbers or quantity, e.g. cattle into a kraal, or water in a flood.
u-Nyileyo, *N. 1.* A forest bird, in size and song like a canary; a smaller kind of Cape canary.
ubu-Nyileyo, *N. 7.* Talkativeness.
i-Nyilingo, *N. 3.* }
u-Nyilingo, *N. 5.* } A tight girdle of

beads worn by girls above the hips; a kind of thong worn round the loins.
uku-Nyina, *V. trans.* To try, prove, etc.;
—uku-Ncina; also, to contract, limit, restrict.
uku-Nyinata, *V. trans.* To close or stop a hole, so that it cannot be seen.
uku-Nyinga, *HI.* for to borrow.
i-Nyinga, *N. 3.* A small yellow plant, agrimony, *Agrimonia Eupatoria*, used for tapeworm.
uku-Nyinga, *V. trans.* To gird or tie so tight, as to cause a depression in the part girded, as a thong round the belly or round a woollack.
—Nyinganyinga, *Intens. form.* To make smaller by tying; **—uku-Ncipā**.
—Nyingeka, *Stat. form.* To be narrowed in; of the part bound, to be indented or depressed.
uku-Nyinya, *V. trans.* *HI.* To pull tightly, as a thong when tied.
—Nyinyisa, *Caus. form.* To let out, to allow a rope held in the hand to lengthen slowly, or a little at a time.
uku-Nyinyitēka, *V. intrans.* To ooze out, percolate, as liquid through the pores or holes of a substance; fig. to be inclined, willing, disposed, favourable to some course of action.
—Nyinyitēkisa, *Caus. form.* To cause to ooze out, etc.; to rub in fat, make soft, pliant, flexible; fig. to make willing, favourable.
um-Nyinyiva, }
um-Nyinyivana, } *N. 6.* A narrow strait, passage; fig. slight recovery.
u-Nyiwa, *N. 5.* Kind of small red bead.
Nyo! *Interjec.* The worst cursing between man and man, see next word.
i-Nyo, *N. 3.* * A female's private parts. (A most obscene word).
i-Nyongobila, *N. 3.* That which is fearful, deep and dark; **—isisiba samanji**.
uku-Nyoba, *V. intrans.* To be elated; to feel pleasant and joyous: *unyobile*, he is enjoying himself.
—Nyobisa, *Caus. form.* To give joy; to make happy.
uku-Nyoba, *V. trans.* To pay a fine for

- violating a girl; at present to pay a prostitute's hire.
- i-Nyoba**, *N.* 3. A narrow path through the forest: *inyoba yokufa*, death's door.
- um-Nyobe**, *N.* 6. An antiquated dress; (ancient word for **in-Gubo**).
- i-Nyobi**, *N.* 3. A kind of bird like **i-Celu**.
- um-Nyobo**, *N.* 6. A gift (brooch, ring) from a young man to his betrothed.
- uku-Nyobulula**, *V. trans.* To loosen a tied (shoe) string.
- i-Nyoka**, *N.* 3. Generic term for serpent, snake. Phr. *usens' inyoka*, or *u-jinyoka*, you dissemble, disguise yourself; Dimin. *inyokana*, a little snake.
- u-Nyoko**, *N.* 1. Thy or your mother; *unyokokasi*, thy or your aunt; *unyokokulu*, thy or your grandmother.
- isi-Nyóla**, *N.* 4. A useless horse which has no speed or swiftness.
- ubu-Nyolo**, *N.* 7. Theft, thievishness.
- um-Nyolo**, *N.* 6. (a) One who goes alone, because afraid to go with others: *aboni abayiminyolo*, sinners who are afraid. (b) *N. prop.* Mountain between Umtata and Engcobo.
- i-Nyóloba**, *N.* 3. The neck joint, *either in*
- uku-Nyoloza**, *V. intrans.* To move quickly towards an object.
- uku-Nyolula**, *V. trans.* To draw out what is slack, as cotton from a reel; fig. to despise; *uyanyolula umqala*, he stretches out the neck, *i.e.* is proud.
- Nyolulela**, *Rel. form.* To raise one's self in the saddle when riding.
- uku-Nyombá**, = **uku-Metsha**.
- uku-Nyombóla**, *V. intrans.* To go or flow slowly, a little.
- uku-Nyombúlula**, *V. Trans.* To disentangle, etc.; = **uku-Combúlula**.
- uku-Nyomla**, *V. intrans.* To grin; to smile as if grinning.
- uku-Nyona**, *V. trans.* To point with the finger towards the face of another, so as to annoy and irritate him, (held by Kaffirs to be a great insult).
- isi-Nyono**, *N.* 4. The offence committed by pointing with the finger towards another man's face.
- uku-Nyondana**, *Recip. form.* **HI.** To be united with, *naye*, with him.

- uku-Nyondla**, *V. intrans.* To glance round the corner, or through a cleft or chink; to pry into (a trap to see if anything is caught); to look sharply, closely, narrowly after an object.
- i-Nyonga**, *N.* 3. Flank, hip-bone.
- u-Nyonga**, *N.* 5. Pain in the hip-bone, which causes halting: *unonyonga*, he has pain in the hip. Phr. *imanyonga anjanina!* it is despicably worthless, nothing.
- i-Nyongo**, *N.* 3. Gall, bile.
- uku-Nyongoba**, *V. intrans.* To crawl; to go slowly; fig. to act slyly.
- i-Nyongwane**, *N.* 3. Dicoma anomala, medicinal plant used for gall-sickness and stomach disorders.
- um-Nyonkolo**, *N.* 6. The Colon.
- ama-Nyonyana**, *N.* 2. *Pl. only.* Disturbance, perturbation: *umsi umanyonyana*, the village is disturbed; *intlisiyo imanyonyana*, the heart is perturbed, with pain.
- i-Nyopónyopó**, *N.* 3. That which is disorderly, entangled, confused, absurd.
- i-Nyosi**, *N.* 3. Bee; *indlu yenyosi*, bee hive, bees nest.
- uku-Nyotóla**, *V. intrans.* To be drunk, intoxicated.
- uku-Nyotúla**, *V. trans.* To pluck out, pull up a plant; to pull out hair by violence.
- u-Nyovu**, *N.* 5. A hash made of meat and corn.
- uku-Nyovula**, *V. trans.* To walk tramping heavily, or with difficulty, as on muddy ground; (cf. **uku-Xovula**); fig. to speak confusedly; to perseveringly abuse and annoy.
- ukutí-Nyú**, *V. trans.* To push suddenly with force. *V. intrans.* To walk alone.
- um-Nyu**, *N.* 6. A modern article, new goods (from the English new?).
- uku-Nyubela**, *V. intrans.* To skulk, sneak, slink.
- uku-Nyubula**, *V. intrans.* To laugh, as a child, or as a person who has no teeth.
- uku-Nyubuluka**, *V. intrans.* To crawl, creep away; to be loose.
- ukutí-Nyubululu**, *V. intrans.* To move as a snake; to be coiled up.
- uku-Nyuka**, (**ukw-Enyuka**) *V. intrans. and trans.* To go or come up,

- move upwards, ascend (a mountain); climb (a tree): *wayinyuka intaba*, he ascended the mountain. Phr. *isikuni sinyuka nomkwelesi*, a brand burns him who stirs it up, i.e. let sleeping dogs lie.
- Nyukanyukana**, *Freq.-recip. form.* To dispute, quarrel, fight: *banyukanyukana nam*, they disputed with me.
- Nyukela**, *Rel. form.* To ascend or climb to or on a certain place: *nyukela emtini*, climb the tree. (More idiomatic is the form: *wenyuka waya esulwini*, he ascended into heaven).
- i-Nyukanga**, *N. 3.* A lazy, inert, languid, useless fellow.
- isi-Nyuko**, *N. 4.* An ascent, acclivity, staircase; pl. the steps of a staircase.
- i-Nyukunyuku**, *N. 3.* A very dirty person or thing. *Adj.* Dirty, ragged, negligent, lewd.
- i-Nyukunyuku**, *N. 3.* used as *Adj.* Slippery, smooth.
- uku-Nyukutya**, *V. trans.* To push, cuff.
- uku-Nyula**, *V. trans.* To beat with the wrong end of a stick; = **uku-Pòbola**.
- uku-Nyula**, *V. trans.* To bring up from a lower place, e.g. to draw out of the water with a stick that which has fallen into it; fig. to choose, elect from a number: *nda-ninyula kulo ihlabati*, I chose you out of the world; *asinini enanyula mna*, you have not chosen me.
- Nyuleka**, *Stat. form.* To be clean, chosen, etc.
- Nyulela**, *Rel. form.* To choose for: *wasinyulela*, he chose for himself.
- u-Nyulo**, *N. 5.* Election, choice.
- Nyulu**, *Adj.* Clean, pure, chaste.
- ubu-Nyulu**, *N. 7.* Cleanness, purity, chastity.
- i-Nyulula**, *N. prop.* A tributary of the Tsomo river.
- uku-Nyulula**, To push, etc.; **ukuti-Nyú. Nyulushe**, *Adj.* Clean, spotless.
- u-Nyulushe**, *N. 1.* God as the spotless, pure and holy one.
- i-Nyumba**, *N. 3.* An impotent man who has no sexual desire from defect in the genital organs; a barren animal.
- uku-Nyumnyeka**, To feel happy, etc.; = **uku-Nyamnyeka**.

- i-Nyumnyezi**, *N. 2.* Abomination, horror.
- i-Nyungu**, *N. 3.* Of animals, the pricking up of the ears from fear or uneasiness about what is coming; fig. suspicion, disquietude, trouble over a misdeed or impending danger, as when a sword is suspended by a thread over one's head.
- i-Nyufata**, *N. 3.* A lazy person, etc.; = **i-Nyukanga**.
- uku-Nyusa**, *V. trans.* To raise, lift upwards, bring or lead higher; to cause to ascend or climb; in the passive used with *uku-Sa*: *sinyuswa isitya sisiwa pesulu*, the vessel is lifted upwards.
- Nyuseka**, *Stat. form.* To be raised, lifted up.
- i-Nyushu**, *N. 3.* A species of cobra, a dangerous snake; also used of any poisonous snake.
- i-Nyutunyutu**, *N. 3.* Dirt which sticks fast, does not easily come off.
- i-Nywagi**, *N. 3.* Small white cat of a reddish colour, spotted underneath.
- uku-Nywálaza**, *V. intrans.* To dissemble; to act deceptively; to pretend to be what a person is not, e.g. to show great zeal where the heart is not engaged; to assent with the mouth but not with the heart; to be a hypocrite.
- uku-Nywánywela**, *V. trans.* To bribe, coax, flatter.
- i-Nywara**, *N. prop.* A tributary of the Idutywa river.
- ukuti-Nywashu**, *V. intrans.* To rise and go away.
- i-Nywéba**, *N. 3.* Happiness, fortune, good luck; fatalism.
- uku-Nywébelela**, *V. trans.* To wish good luck in a sarcastic way, which a Kafir does not like, as he regards it as predicting or wishing evil.
- uku-Nywéleza**, To bribe, etc.; = **uku-Nywánywela**.
- i-Nywélezo**, *N. 3.* } Flattery, adulation,
u-Nywélezo, *N. 5.* }
coaxing, bribery; the art of putting things in such a light as to bring over a person to the views of the speaker.
- uku-Nza**, *V. trans.* Em. = **ukw-Enza**; *ndonsa*, I shall do.

izi-Nza, *N. 5. Pl. only.* The hair of the genitals.

uku-Nzabela, *V. trans.* To tie a piece of skin round the wrist for the purpose of getting luck in hunting; or as a mark of distinction; hence, to appoint, mark out: *yamnsabela inseku*, he marked him out as a hero; *ukunsabela ubomi obungunapaka-de*, to gain everlasting life.

um-Nzalukana, *N. 6.* Remnant, leavings; worthless thing; unfruitful garden.

i-Nzembenzembé, *N. 3.* Looseness of flesh arising from corpulence: *lenkabi insembenzembé*, this ox is very fat, the fat is hanging loose on him.

uku-Nzeza, *V. intrans.* Hl. To gaze, stare; fig. = **uku-Cama**.

ukuti-Nzi, *V. trans.* To strike hard in beating a person or animal: *wanditi-nsi entloko*, he struck me a heavy blow on the head; *ilanga lit-nsi*, the sun burns or is intensely hot, (accompanied with stillness of the air); to have a noise in the ears when the air is quiet, like the chirping of the cicadae.

ama-Nzi, *N. 2. Pl. only.* Water: *ama-nsi atshile*, the water is dried up, absorbed; used as *Adj.* Wet: *ingubo simansi*, the clothes are wet, damp.

Nzima, *Adj.* Heavy, ponderous, weighty: *ilitye linsima*, the stone is heavy; *umtwalo onshima*, a heavy burden; *wayensima ngemfuyo*, he was rich in stock; *wafika enesihiwele esinsima*, he arrived with a very great train; *iliswi elinsima*, an important, weighty word; *ityala elinsima*, a difficult law case; *lendawo insima kuwe*, *akunakuyensa ngokwakó*, this matter is too difficult for you, you are not able to perform it yourself alone; *indlala ibinsima esweni*, the famine was sore in the land; *umfasi unsima*, the woman is advanced in pregnancy; *intlisiyo yam insima*, my heart is heavy from sorrows or cares, i.e. sorrowful; dimin. *nsinyana*, a little heavy.

ubu-Nzima, *N. 7.* Heaviness, ponderousness, weight, richness, honour, consideration, importance, respectability; *ndinobunsima*, I am in heaviness (of soul).

ukuti-Nzingi, *V. intrans.* To be in the heat of dancing.

i-Nzininiba, *N. 3.* *Lippia asperifolia*, wild balsam, used for cold, cough, measles, influenza, feverish inflammation of the lungs.

i-Nzinini, Noise, etc.; = **i-Nzwiniini**.

u-Nziponde, *N. 1.* A name of the spring-hare; = **i-Nqumeya**.

ukuti-Nzo, (a) *V. trans.* To fix the eye or intention steadily upon an object: *waliti-nso iliso pesu kwaké*, he fixed his eye steadily upon him. (b) *V. intrans.* To walk or run with all one's vigour straight forward.

i-Nzongo, *N. 3.* A very deep, black place.

i-Nzongonzongo, *N. 3.* The deepest, innermost, darkest place of a forest; the dark depth of water.

i-Nzonzobila, *N. 3.* Very deep, black water; fig. *umntu oyinsonsobila*, an unfathomable person.

uku-Nzonza, *V. intrans.* To waste away, become smaller; to diminish, deteriorate, as a person in bad health; to get less, as water in a leaking vessel.

-Nzonzeka, *Stat. form.* To be wasted away, etc.: *intlisiyo yam insonzekile*, my heart feels pain.

um-Nzonzo, *N. 1.* A person with very thin legs, the calves of which are without flesh.

uku-Nzonzoteka, *Stat. form.* To fall off, pine away, linger in pain.

Nzulu, *Adj.* Deep: *umtombó unsulu*, the well is deep; *ulwandle olunsulu*, the deep sea; fig. *insulu yendoda*, the man is well learned. *Adv.* *ngokunsulu*, deeply.

ubu-Nzulu, *N. 7.* Depth, deepness.

i-Nzulufa, *N. 3.* A deepish place, a small depth.

i-Nzulu, *N. 3.* Blue colour; see **in-Zulu**.

i-Nzulufa, *N. 3.* Bluishness; see **in-Zulufa**.

uku-Nzulumbá, *V. trans.* To throw into the water.

-Nzulumbéka, *Stat. form.* To sink down: *bansulumbéka emansini*, they sank down in the water.

i-Nzungu, *N. 3.* Depth; fig. *insungu yenteto*, depth of speech; = **i-Nzongo**.

imi-Nzunzu, *N. 6. Pl. only.* The pangs of death.

i-Nzwana, *N. 3.* A handsome, fine-looking man; that which is beautiful in appearance; soft to the touch as fine cloth: *lomntwana yinzwana*, that child is beautiful; dimin. *inzwanana*, a little beauty.

i-Nzwanakazi, *N. 3.* A beautiful and delicate woman.

ubu-Nzwana, *N. 7.* Beauty, softness.

Nzwanga! *Interjec.* Stillness! dead silence! *umphu utè-nzwanga*, the gun missed fire.

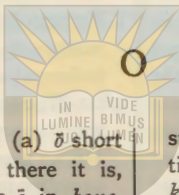
ukuti-Nzwe, *V. trans.* To fill.

ukuti-Nzwi, *V. intrans.* To sound loudly

in the ear; to noise, bustle; cf. **ukuti-Nzi**.

i-Nzwini, *N. 3.* } Sound in the ear
u-Nzwini, *N. 5.* } from noise, or from the chirping of cicadaes, when intense stillness and heat reign; bustle, lamentation.

um-Nzwi, *N. 6.* (a) The level rays of the rising or setting sun; fig. the pangs of hunger. (b) *N. 1.* *um-Nzwi welanga*, was the name of Rarabe's renowned ox, hence, *bantu basemnzwini*, is an honourable term, by which Gaikas and Ndlambes are addressed. (c) The breathing of one who is expiring.



O has three different sounds: (a) *ō* short like *o* in *canto*, as *nalō*, there it is, (*utāndo*, love); (b) long like *ō* in *bone*, when followed in the next syllable by *i* or *u*, as *ōlu*, this; *ubōmi*, life; (c) broad as *a* in *all*, when followed in the next syllable by *a*, *e*, or *o*, as *wōna*, it; *bōnga*, praise.

O is 1. the plural of nouns 1 cl. which have *u* in the sing.: *ubawo*, my father; *obawo*, our fathers; *ukumkani*, king; *okumkani*, kings.

2. It is (a) the *Rel. pron.* 1 cl. *umntu ohambayo*, the person who walks, *i.e.* the walking person; 6 cl.: *umti ohlumayo*, the tree which grows, *i.e.* the growing tree; 2 p. sing.: *ihashe olifunayo*, the horse which thou seekest.

When the antecedent noun is a Vocative or is used with the Demonstratives, the *Pron. subject* is used instead: *mntu utètāyo*, man who speakest; *lomti uhlumayo*, that tree which grows.

(b) As such Relative it expresses the Possessive: *umntu ohashe ndilasiyo*, the man whose horse I know; *umti omagqabi angatshasiyo*, the tree whose leaves do not die from cold.

(c) Before Nouns whose prefix commences with *u* and Pronouns referring to

such nouns, it renders the possessive relation more emphatic and distinctive: *owakè umntwana*, his child; *owomntu umti*, the man's tree; *oyena mntwana mncinane*, the very small child, the smallest child of all; *owona mti ubolileyo*, the special rotten tree, the most rotten of all, in contradistinction to others.

3. Put before the plural instead of the article it expresses "such as": *wadala ominenga mikulu*, he created such things as great whales; *watānda omidudo nosintlombè*, he liked such things as dances and night parties; *amaŋamncwa angosi-ncuka nozingwe*, wild beasts like hyenas and leopards.

4. Following the Representative Letter of the noun it expresses in numerals "both, all three, etc.": *tina sobabini*, we both; *nina nobatātū*, all three of you; *abantu bobabini*, both persons; *isicaka sositātū*, all three servants.

5. It is the characteristic letter of the *Cond. Future Tense*: *ndodla*, I shall eat, *i.e.* under certain circumstances; *bobaleka*, they will run; *amadoda osingela*, the men will hunt.

O! (short) *Interjec.* of surprise; *ō nanku!* there he is!

Obā, *Contrac.* from **Obuya**, *Dem. pron.*

7 cl. Yonder it is, (*ubukumkani*, kingdom).

is-Oba, *N.* 4. A sugar plantation.

um-Oba, *N.* 6. Hl. Sugar cane;=**um-Xoba**.

Obo, *Dem. pron.* 7 cl. That: **obobuso**, that face.

Obona, *Pron. emphat.*; see **Bona**.

Obu, 1. *Rel. pron.* 7 cl.: *utyani obuhle*, pasture which is good, *i.e.* good pasture; *ubukumkani obukulu*, the great kingdom; used also in the Possessive: *utywala obumandla makulu*, drink of great strength; while it makes more distinctive and emphatic: **obuka-Kama ubukumkani**, Kama's kingdom.

2. *Dem. pron.* This: **obubukulu**, this greatness.

uk-Obuka, *V. intrans.* To go or peel off in patches, as the skin, or the bark of a tree: *isandla sam siyobuka*, the skin of my hand peels off. Em. **ukw-Ebuka**.

uk-Obula, } *V. trans.* To flay an animal:
uk-Obuza, } *bayobula inkabi*, they skinned the ox; to bark a tree. Em. **ukw-Ebula**.

Obunga, *Neg. of Obu* 1. *Ubude obungalinganisiweyo*, a length which has not been measured; changes into **Obunge** before **ka**, **kó**, **na**, etc.: *ububansi obungekalinganiswa*, a breadth which has not yet been measured; see **Bunga**.

Obunye, *Adj.* 7 cl. One, another: *obunye ubukumkani bukulu*, *obunye buncinane*, one kingdom is great, another is small; see **Nye**.

Obuya, *contrac. obā*, *Dem. pron.* 7 cl. Yonder: *ubuhlanti obuya*, the cattle fold yonder.

Odwa, *Adj.* 2 cl. pl. They alone or only: *amadoda odwa*, the men only; see **Udwa**.

uk-Ohlwaya, *V. trans.* To set right, reprove, punish by word or deed; to express displeasure with another; *reflec. form*: *wasohlwaya ngenxa yesono saké*, he reprovved himself for his sins, *i.e.* he repented of his sins.

—**Ohlwayela**, *Rel. form.* To punish for or at a certain place: *apó bohlayelwa kóna*, where they were punished.

is-Ohlwayo, *N.* 4. Reproof, punishment.
uk-Oja, *V. trans.* To bake; to roast maize, etc. *Phr. ukoj' umnga*, to become faithless, false.

um-Oji, *N.* 1. A baker; one who roasts meat.

Okā, *contract. from okuya*, 8 cl. Yonder: *okakudla*, the food yonder.

uk-Okā, *V. intrans.* Em. To take fire from one house to another.

—**Okēla**, *Rel. form.* *Ndisokēle utūli*, I brought myself into trouble.

—**Okēlana**, *Rel.-recip. form.* *Fig. bayokēlana umlilo*, they have friendship with each other, which is shown by taking fire from each other's houses, or by giving things to each other.

um-Oki, *N.* 1. One who makes a quarrel and carries it to other people; Em. a friend.

um-Oki, *N.* 6. Oak tree, from the English oak.

Okanye, *Conj.* Otherwise, else, etc.; see **Nye** 5.

Oko, (a) *Dem. pron.* 8 cl. That: *okokutānda*, that will or love; *isigqaliso soko*, attention to that; *noko*, and that; *ndatābatā oku noko*, I took this and that; *ngenxa yoko*, on account of that, therefore; see **i-Nxa**.

(b) *Conj.* of time, more definite than *xeshikweni*. At that (past) time, when: *oko bendise-Qonce*, at the time when I was at King William's Town. *Adv.* Then, *Phr. oko koko, namhla kunamhla*, then was then, now is now, *i.e.* times change; it is gone! *kwa oko*, at that very time; immediately: *lahlambuluka kwa oko igēnga laké*, and straightway his leprosy was cleansed; *njengoko*, according as: *ndenise njengoko watētā ngako kum*, I have done according as thou badest me; *lipulapule iswi lam ngoko ndikuwisela umtētō ngako*, obey my voice according to that which I command.

Compounds are:

1. **Koko**, *Conj.* But that, only: *ekuti koko*, wherefore.

2. **Kuloko**, *Conj.* But that, only that, but, notwithstanding, used after subjunctive sentences: *bendiya kuyenza lonto*, *kuloko ndixakekile*, I would do

that thing, but that I am hindered; *ingwe ifana nehati, kuloko yona inkulu*, the leopard is like a cat, only that it is larger; *naye ninjalo inxenye, kuloko nahlanjululwayo*, and such were some of you, but ye were washed.

3. **Kuseloko**, *Prep.* From, from that time, since: *kuseloko obawo balalayo ukufa*, from the day when the fathers fell asleep; *kuseloko wemkayo kowabo*, from the time he left home; *naseloko watëtäyo kum*, and since thou hast spoken unto me.

4. **Ngoko**, *contrac. from ngako oko, Conj.* Therefore: *ke-ngoko buya*, therefore now return; *kungoko nditi*, wherefore I say.

5. **Ngoko, ngokwa, ngokwe**, *Prep.* (a) According as, just so, in that manner: *ngokomtëtö*, according to law; *ngokwamandla am*, according to my power; *ngokwesibälo*, according to the scriptures; *ngokoko, kwangokoko, = kwangoluhlobo*, lit. by being so, accordingly: *ngokoko wokwasi wena*, by this (opportunity) thou shalt know; *ngokoko ndokumisa ube ngumgcini wam*, accordingly I shall make thee my keeper. (b) By: *ngokwam*, by myself; *ngokwakë*, by himself; and so on through all classes. (c) At: *ngokwesibini*, at the second time; *ngokwesitätü*, at the third time, etc. *Adv.* At once: *kwangoko usuke wayibambä indlela*, he rose immediately and took the road; see **Oko** (b).

6. **Noko**, *Conj.* (a) Although: *noko nditëtäyo, abayi kuphlapula*, though I speak, they will not listen; *noko abe butyebi*, though he be rich; *siyasebensa noko iyana imvula*, we are working although it is raining. (b) Notwithstanding, nevertheless, yet: *ndiya kuhambä noko*, I shall go notwithstanding; *asimti noko ekungade kutiwe abantu bapila ngawo*, notwithstanding it is not a tree, that people could be said to live upon.

This *noko* is not to be confounded with *noko*, and that; see **Oko** (a).

Okokuba, *Conj.* That, in order that, etc.; see **uku-Bä I. B.**

Okokuze, *Conj.* In order that, etc.; see **uku-Za**.

Oköna, *Pron. emphat.* 8 cl. with relative; see **Köna**.

Oku, (a) *Dem. pron.* 8 cl. This: *okukudla*, this food. (b) *Rel. pron.* 8. cl.: *ukudla okupëkiweyo*, food which is cooked; used also in the Possessive: *ukudla okusongo simnandi*, food whose taste is delicious; *okwakë ukudla*, his food; *okwenkomo ukutya*, the cattle's food.

Its compounds are:

1. **Kaloku**, *Adv.* Now (of circumstance): *ndiyasi kaloku ukuba nitunyiwe yinkosi*, I know now that you have been sent by the chief; *nakaloku*, and now, even now; *okwakaloku*, and now according to our present circumstances; (of time) *kaloku-nje*, just now, at the present time; *kakaloku*, at once, forthwith, this moment.

2. **Kekaloku**, *Conj.* Now, but, (introducing a new idea or sentence).

3. **Ngoku**, *Adv.* Now, (of time) at present: *indoda onayo ngoku, asiye yakö*, the husband whom thou now hast, is not thine; *kwangoku*, immediately, at the very (present) time: *umkombë wausa kuzala kwangoku*, the ship was now about to be full of waves; *nangoku*, now, at this time: *nangoku ndisatsho*, even now I still say so; *kusa ilixa, nangoku selikö*, the hour comes and now is; *kwada kwangoku, inangoku, unangoku*, till now.

Okunene, and **Okwenene**, *Adv.* Indeed, truly, used in admissions, giving in, and confirming, etc.; see **i-Nene**.

Okunga, *Neg. of Oku* (b): *ukudla okungavutiweyo*, food which has not been boiled sufficiently; changes into *okunge*, before **ka, kö, na**, etc.; see **Kunge**.

Okunye, (a) *Adj.* 8 cl. One: *okunye ukudla kumnandi, okunye kubi*, one food is delicious, another bad; (b) *Conjunc.* Once more, etc.; see **Nye 6**.

Okuya, *contrac. okä*, (a) *Dem. pron.* 8 cl. Yonder: *ukulwa okuya*, yonder fight. (b) *Conj.* At that (past) time: *okuya ndafikayo*, when I arrived long ago; *asikokuya abemke nempahl' akë*, it was not at that time when he went away with his chattels.

Okwam, (a) *Poss. pron.* with **Rel.** That

which is mine; *okwakò*, that which is thine, and thus through all classes. (b) *Adv.*: *ndayensa lento okwam*, I did the thing in my own interest; *ngokwam*, *ngokwakò*, *ngokwayo*, etc., by myself, thyself, itself and so on: *bawensa lomsebenzi ngokwabo*, they of themselves did this work, *i.e.* of their own accord, without any prompting.

Olā, contrac. from **Oluya**, 5 cl. Yonder.

uk-Oleka, Em.=**ukw-Aleka**, To overlay, add.

Olo, (a) *Dem. pron.* 5 cl. That: *oloncedo*, that help. (b) *Rel. suffix.* of *ukutsho*: *nditsholo*, I said so for, and of the unusual and obsolete form *kolo*: *esonto sikolo abantwana*, those things are for children.

Olona, *Pron. emphat.* 5 cl. with Relative; see **Lona**.

Olu, (a) *Dem. pron.* 5 cl. This: *oluluti*, this rod. (b) *Rel. pron.* 5 cl.: *utāndo olukulu*, love which is great; used also in the Possessive: *usana olunina ububileyo*, the babe whose mother is dead; *olwaké utāndo*, his love.

uk-Oluka, *V. intrans.* To be stretching, elastic, extensible, pliable.

—**Olukela**, *Rel. form.* To stretch itself toward.

—**Olula**, *V. trans.* To stretch out: *solule isandla sakò*, stretch out thy hand.

—**Olulela**, *Rel. form.* To stretch out toward: *isandla sam ndisolule kuye*, I have stretched forth my hands to him.

ul-Olulo, *N.* 5. The stretching out.

u-Olumaswana, *N.* 1. The ash-coloured shrike.

Olunga, *Neg.* of **Olu** (b): *utāndo olunga-ttēkiyo*, love which cannot be expressed by words; changes into **Olunge**, before **ka**, **kò**, **na**, etc.: *udaka olungekalungiswa*, mortar which has not yet been prepared; see **Lunga**.

Olunye, *Adj.* 5 cl. One: *olunye ucambā lubekwe kakuhle*, *olunye alulunganga*, one layer was laid properly, the other was not right.

Oluya, contrac. **olā**, *Dem. pron.* 5 cl. Yonder: *usana oluya*, that babe yonder.

uk-Oma, *V. intrans.* To be dry, firm, hard: *umhlaba womile*, the ground is dry; *umbōna womile*, the maize is fully ripe;

umti womile, the tree is dead; *umntu womile*, the person is paralysed; *womile umfasi*, the woman's menses have ceased. Phr. *wabetā koma*, lit. he beat or made dry, *i.e.* he shut the mouth of others, made them speechless. *Adv.* Point blank, to the mark, straight forward.

—**Omela**, *Rel. form.* To dry on; to stick to by growing dry: *umqa womel' epinini*, the pap sticks to the spoon, *i.e.* he is unable to finish a work, or to overcome a difficulty.

—**Omeleka**, *Rel.-stat. form.* To be firm, strong, robust, stout, active, zealous.

—**Omelela**, *Rel. 2. form.* = **Omeleka**; also to become mature, ripen to perfection: *amapisi omelele*, the pumpkins are fully ripe; to be of good cheer: *yomelelani, ndim!* be of good cheer, it is I.

—**Omeleza**, *V. trans.* To make firm, strong; to strengthen, invigorate; to make zealous; *bamomelesa umntwana*, they made the child strong by exercising its strength; *bomelesa umsebenzi*, they worked hard, with zeal.

—**Omelezeka**, *Stat. form.* To be strengthened, refreshed, revived in spirit; to be encouraged in an enterprise or undertaking.

—**Omelezela**, *Rel. form.* To strengthen for: *wasomelezela ku-Tixo*, he strengthened himself in God.

—**Omelezisa**, *Caus. form.* To help to make strong, or cause to make firm.

—**Omise**, *Caus. form.* To dry, make dry, absorb.

ub-Omelelo, *N.* 7. Strength, vigour, freshness.

um-Omelezi, *N.* 1. One who strengthens, etc.

is-Omelezo, *N.* 4. Refreshment, cordial, comfort.

ub-Omi, *N.* 7. Strength, vigour, firmness, maturity, ripeness, riches, happiness, prosperity, perfection, welfare, life: *wadla ubomi*, lit. he ate life, *i.e.* he lived; *isinto esinobomi*, nice things; *iqiya inobomi*, the handkerchief is strong; *imbisa ayinabomi*, the pot is not in good condition. *Adv.* *ngabomi*, designedly, on purpose; *wensa ngabomi*, he did it on purpose: dimin. *u-*

bonyana, an inferior, low, unimportant life : *into enobonyana*, a not very beautiful or great thing, a thing not fully up to expectation.

uk-Ombêla, *V. intrans.* To dance, drum, and clap hands in a night party in the house. (b) To dance in the same manner, to accompany the incantations of a doctor, when he is going to dig out the charms which are supposed to have caused the illness of a person.

Omnye, *Adj.* 1 and 6 cl. One : *omnye wadla*, *omnye wasela*, one ate, another drank ; *omnye umgca awulungelelene nomnye*, one line did not correspond with another.

uk-Omuka, *V. trans.* Em. To wrong, injure one by taking what belongs to him without getting or obtaining his consent ; *undomukile*, you have wronged me by taking my thing without my consent.

—**Omukoka**, *Stat. form.* To be wronged, injured, etc.

uk-Omula, *V. intrans.* To commence to drink milk after abstaining from it during the menses, or after the death of a husband, or after the winter during which milk is scarce ; to have a treat of a thing for the first time, hence, to breakfast.

uk-Oná, (*ô* long), *V. intrans.* To snore.

uk-Ona, *pass. ukôniwa*, (*ô* short). *V. trans.* To spoil, injure, hurt, wrong, violate, outrage : *intombi yoniwe*, the girl has been violated ; *ihashe lakò liyona intsimi yam*, your horse destroys my garden ; to act unjustly towards another ; to offend, abuse, misuse : *bamona lomntu*, they did injustice to this man.

This word has been introduced and is now fixedly used for "to sin, to transgress" : *ndonile kuwe*, I have sinned against thee ; *ndiyona andoni sinina?* am I sinning or not ? but it does not give the exact sense of either the Hebrew *chatàh* or the Greek *hamartano*.

[*ukona*, to sin, and *ukona*, to snore, must be distinguished from *uko-na?* is he present? and *ukona*, he is there.]

—**Onana**, *Recip. form.* To wrong each other : *bayonana naye*, they wronged him.

—**Onela**, *Rel. form.* To bring into disorder, disarrange, defeat, annul, invalidate

(a testament) ; *reflec. form. asimntu uku-sonela!* what a man to wrong himself !

—**Onisa**, *Caus. form.* To cause, induce to wrong, etc.

is-Ona, *N. 4.* Em. A plant with a red flower which hinders maize, etc., in growing, and destroys it ; = **im-Buwa**.

ub-Oni, *N. 7.* State of wrong, injustice : *unoboni obukulu*, his depravity is very great ; *wasibona uboni*, he finds himself mistaken.

is-Oni, *N. 4.* One addicted to doing wrong, etc.

um-Oni, *N. 1.* A violator, wrongdoer, sinner, etc.

is-Ono, *N. 4.* Wickedness, wrong, injustice, sin, etc.

uk-Onakala, *V. intrans.* To become injured, destroyed, spoiled, depraved, corrupt, old, tattered, worn out : *ingubo setu nembàdada setu zonakele*, our garments and shoes became old ; *indawo yonke yonakele*, the whole concern is spoiled.

—**Onakalela**, *Rel. form.* To be injured in ; to be deprived of ; to suffer loss ; to forfeit : *lomntu wonakalelwa ngumpêfumlo wakè*, this person loses his soul ; *ndonakalelwa sizinto zonke*, I suffered the loss of all things ; *ukuse ningonakalelwa nto ngati*, that ye might not suffer loss by us in anything. It is never used in the active voice.

—**Onakalisa**, *Caus. form.* To injure, misuse, damage, tear, deprave, ruin : *usonakalisile*, he has ruined himself.

is-Onakalelo, *N. 4.* Loss.

is-Onakaliso, *N. 4.* Injury, damage inflicted by another.

is-Onakalo, *N. 4.* } Damage, injury,
ul-Onakalo, *N. 5.* } harm, ruin.

uk-Onda, *V. intrans.* To go straight ahead, right on without turning ; to continue in a course, persevere in an undertaking : *wonda ngendlu*, he went straight to the house ; *fig.* to spy out, descry ; to find suddenly what one has been searching for. *N. 8.* The espying, descrying.

—**Ondela**, *Rel. form.* To look or gaze steadfastly at an object, in one direction, at one aim ; to spy from afar : *wondela*

kum, he fixed his eyes on me; *nimele-ni-na nondele ezulwini*? why stand ye looking into heaven?

—**Ondelana**, *Rel.-recip. form.* To take good care of each other; to be well finished in every part: *inyama iyondelene*, the meat is cooked well all through, not one part is raw; *umbõna uyondelene*, the maize is cooked soft enough; *ndiyondelene yimvula*, I am drenched to the skin.

—**Ondisa**, *Caus. form.* To make clear, show the road.

um-Onde, *N. 6.* Patience, perseverance.

uk-Ondla, *V. trans. pass. ukondliwa*, To feed a little or young one; to rear, nurse, provide for; to bring up a child or calf: *u-Tixo uyasondla intaka*, God feedeth the birds; *inkedama sondliwa nguye*, the orphans are provided for by him; *fig. wasondla isono entlisyweni*, he nourished sin in his heart.

—**Ondlela**, *Rel. form.* To nurse, bring up a child for another, or for any particular calling or object: *bondleleni abantwana benu ekuqeqesheni kwe-Nkosi*, nurture your children in the admonition of the Lord.

um-Ondli, *N. 1.* One who provides for, brings up a child; a guardian.

um-Ondlikazi, *N. 1.* A female nurse or guardian of a child.

is-Ondlo, *N. 4.* Remuneration for rearing another man's child; aliment, espec. when a child has been brought up at the mother's place: *tola isondlo*, pay the aliment.

Onga, *Neg. of Rel. O, 2 (a), 1 and 6 cl.*: *umntwana ongaphulaphuliyo*, a child who is not listening; *umtândaso ongaviwayo*, prayer which is not heard; it changes into **Ongé** before *ka, kó, na*, etc.: *upi-na umfana ongekdyo*, where is the youth who is absent? *wela umlambõ ongekasali*, get through the river, which is not yet full.

i-Onga, *N. 2.* Good look: *umntu one-onga or onamaonga*, a good looking, well proportioned person; *inkabi ineonga*, a stout ox; *Em. i-Wonga*.

uk-Onga, *V. trans. pass. ukongiwa*, (a) To save, use sparingly, frugally; to make the most of a thing; not to be profuse or

prodigal: *longe iyeza*, use the medicine sparingly; *longe ixesha*, buy up the opportunity; *manikonge ukudla akukò nonyaka*, use the food savingly, there is no abundance this year. (b) To provide for, take care of a sick person; to show hospitality to the sick by administering food to them; *sumonge*, take care of him.

um-Ongi, *N. 1.* A nurse for the sick.

is-Ongo, *N. 4.* Nursing; savour, taste.

um-Ongo, *N. 6.* Marrow, pith or heart of trees and plants.

uk-Ongama, *V. intrans.* To be raised above another thing, so as to be higher; to stand forth, above or out; to project overhead; *fig. to look over, superintend, rule over.*

—**Ongamela**, *Rel. form.* To overhang, as a precipice or mountain: *intaba iyo-ngamele indlela*, the mountain overhangs the path; *fig. to rule over, exercise authority over others.*

um-Ongami,
um-Ongameli, } *N. 1.* Overseer, ruler, governor, supervisor, superintendent, manager, chairman.

uk-Ongeza, *V. trans.* To add: *ningongesi eliswini*, ye shall not add to the word.

—**Ongexela**, *Rel. form.*

—**Ongezelela**, *Rel. 2. form.* } To add to: *esonto siya kongeselelwa kuni*, these things shall be added unto you.

um-Ongu, *N. 6.* Bleeding: *wopà umongu*, he is bleeding.

uk-Ongula, *V. trans.* To skim off cream, etc.; to sweep or scoop away ground, grass or dirt.

is-Ongulo, *N. 4.* A skimmer.

ul-Ongulo, *N. 5.* The skimming off.

um-Ongulo, *N. 6.* (a) Skimming of liquids. (b) Winnowing of corn. (c) Bleeding of the nose: *ndophà umongulo*, my nose is bleeding.

uk-Ongulula, *V. trans.* To clean out, i.e. to restore to health or vigour a person who has been reduced in flesh, by giving him nourishing food.

is-Onka, *N. 4.* Orig. a round ball of maize, as the natives make it; bread; *isonkwana*, a small loaf of bread; *Em. isinkwa*, from *ukuti-Nkwa*.

Onke, *Adj.* (takes the representative (euphonic) letter as its prefix). All, every: *onke amandla akò*, all thy power; *abantu bonke*, all people; *sonke isinto*, all things; *wonke umntu*, every person; *wonke ubani*, every one.

uk-Onwaba, *V. intrans.* To feel pleasure; to be delighted, happy, comfortable; to be in good health, in comfortable circumstances: *ndonwabile*, I am happy; *andinakonwaba*, I feel miserable. *N. 8.* Happiness, delight, comfort. *Adv. ngokhonwaba*: *ndahlala ngokhonwaba*, I lived, dwelt comfortably.

—**Onwabela**, *Rel. form.* To feel pleasure for or about: *wonwabele nto-nina?* about what are you happy?

—**Onwabelana**, *Rel.-recip. form.* To be happy together: *bahleli ngokhonwabelana*, they live happily together.

—**Onwabisa**, *Caus. form.* To cheer, delight: *intlisiyo yam yonwatyiwe*, my heart has been cheered, delighted, refreshed.

um-Onwabisi, *N. 1.* One who sympathises with and comforts, who gives happiness; a comforter.

is-Onwabiso, *N. 4.* } Comfort, consolation.
ul-Onwabiso, *N. 5.* }

ul-Onwabo, *N. 5.* Comfort, consolation.

uk-Onwaya, *V. trans.* To scratch, scrape the ground, etc.: *wasonwaya*, he scratched himself.

uk-Opà, *V. intrans.* To drop, as blood from a wound; to bleed: *isandla sam siyopà*, my hand is bleeding; fig. to work hard.

—**Opèla**, *Rel. form.* To bleed so that the drops fall on a cloth, etc.

—**Opisa**, *Caus. form.* To cause to bleed; to let blood.

ul-Opù, *N. 5.* } Violent heat, scorching
um-Opù, *N. 6.* } wind, close air.

uk-Opùla, *V. trans.* To remove a vessel from the fire to prevent it from running over: *yopùla imbisa*, take the pot from the fire; to take food out of a pot while it is standing on the fire: *kopùle ukutya embiseni*, take the food out of the pot and dish it up.

uk-Osa. To bake, etc. ;=**uk-Oja**.,

—**Osela**, *Rel. form.* To roast for another: *ndamosela inyama*, I roasted meat for him; fig. to wound mortally; to wound, hurt, with hard words.

is-Oso, *N. 4.* A piece of meat cut out during the act of slaughtering, and roasted on a fire.

Oshi! *Interjec.* of astonishment.

uk-Osula, *V. trans.* Em. To wipe away, etc. ;=**uku-Sula**.

um-Osuli, *N. 1.* A cleaner, polisher.

uk-Otà, *V. trans. pass. ukotiwa*, To warm one's self; *wotà emlilweni*, he warmed himself at the fire; to make warm or hot: *wotà ngenkuni*, he heated up with wood; *utàngo oludala sotà lona*, we used the old fence for making fire to warm ourselves; fig. to waste: *imali iyotiwa*, the money is wasted.

—**Otèla**, *Rel. form.* To warm for or at a certain place; fig. to squander, waste for.

is-Ota, *N. 4.* Hl. for **i-Langa**.

uk-Otama, *V. intrans.* To sit down doing nothing; to be lazy; to lounge, idle.

—**Otàmela**, *Rel. form.* To bask; *wotàmela ilanga*, he was basking in the sun; the sun was shining upon him.

uk-Otùka, To be startled;=**uku-Tùka**.

uk-Otùsa, To startle;=**uku-Tùsa**.

uk-Ovuya, *V. trans.* To clean corn, rice, etc., by washing it in water.

Owona, *Pron. emphat.* 6 cl. with **Rel.**; see **Wona**.

is-Oya, *N. 4.* Pleasant flavour (of food); pleasing appearance, attraction, charm; euphem. the female genitals: *umfasi onesoya emadodeni*, a woman who attracts lovers by her peculiar expression, mannerism and action.

ub-Oya, *N. 7.* Hair, including wool, fur, down or feathers of fowls, but excluding quills and the hair of the human head.

uk-Oyama, *V. intrans.* Em. To lean upon, etc. ;=**ukw-Ayama**.

Oyena, *Pron. emphat.* 1 cl. with **Rel.**; see **Yena**.

Oyi! *Interjec.* of sorrow and reproof: *oyi, basweli kuqonda*, O ye foolish men!

uk-Oyika, *V. intrans.* To fear; to be

alarmed; to be afraid of: *ndiyamoyika*, I am afraid of him.

—**Oyikeka**, *Stat. form.* To have the quality of exciting fear or dread; to be fearful: *isibetò esoyikekayo*, a fearful scourge; *umntu owoyikekayo*, a fearful person.

—**Oyikisa**, *Caus. form.* To cause fear, alarm; to frighten; to make afraid.

is-Oyikiso, *N. 4.* That which frightens; scarecrow.

ul-Oyiko, *N. 5.* Fear, dread, apprehension.

uk-Oyisa, *V. trans.* To make afraid; to persuade, conquer, overcome, prevail

against: *ndimoyisile*, I have convinced, conquered him; to master, execute, effect: *akoyisi nto*, he effects nothing; *lento indoyisile*, this is beyond my strength and ability;=**ukw-Eyisa**

—**Oyisakala**, *V. intrans.* To be convinced, conquered; to be yielding.

—**Oyiseka**, *Stat. form.* To yield, give up a contest, submit, give way; to be conquerable, convincible.

is-Oyiso, *N. 4.* } Victory, conquest.

ul-Oyiso, *N. 5.* }

uk-Ozela, *V. intrans.* To be drowsy, sleepy; to doze.

P has sometimes an inspirated sound, as in the English word *top*, (which in Em. is often softened down into *b*); but mostly an expired (explosive) sound, marked *p*, as in *pit*, *pass*, but pronounced with more force, espec. after *m*. It changes in the locative case of nouns and in the passive voice into *tsh*: *usapo*, family, *elusatsheni*, in the family; *ukubopà*, to tie, *ukubotshwa*, to be tied.

ukuti-Pa, *V. intrans. used as Adv.* Entirely: *lento imhlope pa*, this thing is quite clear, distinct, plain; *iqekékile pa*, it is entirely broken.

uku-Pa, *I. V. trans. pass. piwa*, To grant to; to make a present; to give gratuitously; to favour with a gift: *ndipè lonto*, give me that thing; *ndisiptwe isonka*, I received bread, I was presented with it; *ndipè iqinga*, give me your counsel. The following forms (2 cl. pl.) are to be distinguished: *apà*, abbrev. rel., who or which give; *āpà*, absol. past, they gave; *apà*, conj. past, and they gave; *āpà*, short pres. they give.

—**Pana**, *Recip. form.* To grant to, to make presents to each other.

um-Pi, *N. 1.* A giver, benefactor.

isi-Piwo, *N. 4.* A present, (which is received).

isi-Pò, *N. 4.* A gift (which one gives):

isipò esinge nambàli, an unspeakable gift.

uku-Pà, *II. V. trans.* To cut or pull (grass) with the hand; to collect, gather; 2 cl. pl. abbrev. rel. *apà*, who or which pluck; absol. past *āpà*, or *ēpà*, they plucked; conj. past *apà*, or *epà*, and they plucked; short pres. *āpà*, they pluck.

isi-Pà, *N. 4.* A handful of grass; a sheaf of wheat, etc.

um-Pà, *N. 6.* A maize cob after it has been stripped of the corn. Phr. *ungumpà wesala*, lit. he is a stripped maize cob among the refuse, i.e. he is a worthless character.

im-Pabanga, *N. 3.* A person bereft or destitute of property, home, friends, etc.

um-Pāfa, *N. 6.* *Zyzyphus mucronata*, Willd., the wait-a-bit thornbush, used as medicine for scrofula and lumbago.

ukuti-Pāfu, *V. intrans.* To stand aghast; to be greatly astonished. *V. trans.* To prick as a thorn.

uku-Pāhla, *V. trans.* To encircle, compass about; to surround, as a party a prisoner, or as groomsmen or bridesmaids who accompany a bride or bridegroom to a wedding; *inkosi ipāhliwe ngabantu bayo*, the chief is surrounded by his people (in his walking and sitting down); fig. to beset, hem in, press on all sides so

as to perplex : *sipàhliwe sintshaba*, we are beset by enemies.

im-Pahla, *N.* 3. Goods, effects, chattels, tools ; any movable property or household stuff belonging to a man ; *impahla yenkosi*, the war dress, which the warriors get from the chief's armoury ; *impahla emfushane*, sheep and goats ; contrac. *impahlakè*, his goods.

u-Pahla, *N.* 5. The frame of a native hut ; the roof of a stone or brick house ; a wagon-tent.

um-Pahla, *N.* 6. *Brachylena discolor*, D.C.

i-Pahloti, *N.* 2. A portion of a bee's nest which hangs outside a cavity of a rock or tree and which is full to overflowing.

i-Pàka, *N.* 2. Em. (a) That portion of an animal's ear which hangs as a mark. (b) The first portion of corn cut in harvest. (c) A poor person who is accused of witchcraft while a rich person is in view.

im-Paka, *N.* 3. Em. Figurative appellation for wild cat, supposed to be a witch-cat which injures people.

uku-Pàka, *V. trans.* To lift out as with a ladle ; to take food from a pot or dish with the hand or a spoon ; to dish up, dip out : *pàka ukudla embiseni*, take food out of the pot ; to thin or disperse a people, as a superior by his misconduct or mismanagement.

-Pàkela, *Rel. form.* To take or pour out food from a vessel for one : *ndipàkelwe ngesitya*, I was given food from a vessel ; *wampàkela ukudla*, he helped him to some food ; fig. to repeat.

ama-Pàkelana, *N.* 2. *Pl. only.* Those who send food to each other.

um-Pàko, *N.* 6. Provision for a journey ; commissariat stores, provisions for an army.

Pàkade, *Adj.* Having no bounds. *Adv.* *kwapàkade* : *unguye u-Nyana ka-Tixo ukusalwa kwapàkade*, he is the son of God by birth from eternity ; *ngowaselopàkade uya kuba kwangonapàkade*, he who is from eternity shall be everlasting.

i-Pàkade, *N.* 2. Period, space of time, time immemorial, never ending ; eternity : *kwasepàkadeni kuse epàkadeni*, from eter-

nity to eternity ; *into yapàkade*, applied to numbers (of cattle), meaning innumerable ; *ilizwi lapàkade*, the eternal word.

uku-Pàkama, *V. intrans.* To stand in an upright, straight posture ; to rise above, stick out, be prominent, elevated, lofty : *pàkama*, stand upright ; *intaba epàkamileyo*, a high mountain ; fig. to be elevated in rank, condition, office, etc.

-Pàkamela, *Rel. form.* To rise above any other object : *lendlu iyipàkamele leyo*, this house is higher than that ; fig. *lenda-wo indipàkamele*, this matter is too great or difficult for me.

-Pàkamisa, *Caus. form. pass.* *pàkanyiswa*. To raise up, erect, elevate, cause to rise : *yipàkamise intsika*, place the pole erect ; *pàkamisa ilizwi lakò*, raise your voice, speak out loud.

-Pàkamisela, *Caus.-rel. form.* To raise up for another or for a particular purpose : *ndiwupàkamisele kuwe umpèfumlo wam*, to thee I lift up my soul.

um-Pàkamisi, *N.* 1. One who raises or lifts up.

um-Pàkamo, *N.* 6.

ubu-Pàkamo, *N.* 7.

uku-Pàkanyiswa, *N.* 8.

tion, exaltation.

} Height, eleva-

uku-Pàkatà, *V. intrans.* To put forth, shoot out around the parent plant, as when more than one cob is on a maize plant ; of corn, to put forth fine and beautiful ears ; to appear, as fruit when the blossom has dropped.

im-Pakath, *N.* 3. A shoot from the roots or lower parts of the maize stem bearing fruit ; the second cob on the stalk.

Pàkatì, *Prep. and Adv.* Among, between, within, inside : *pàkatì kobuhlanti*, within the kraal ; *endlwini pàkatì*, in the house inside ; *ngapàkatì kwenu*, within you, *i.e.* in your hearts.

i-Pàkatì, *N.* 2. An adherent, a retainer ; an inferior, but one connected with the chief. The term is also used collectively : *lababusa kakuhle ipàkatì*, the council asked them thoroughly. The pl. *amapàkatì* is a term of respect often used in addressing men of inferior rank, and which they use respecting themselves.

isi-Pákati, *N. 4.* The collective of *ipákati*, or of *umpákati*.

um-Pákati, pl. *ama*, *N. 1.* (a) A man of inferior rank and subject to the will of a superior; the councillor of a chief; a head man; a civil officer who acts as agent in all affairs between the tribe and the chief. (Of old used for soldier). See **im-Pakatà**, coming from the stem, being of higher status.

(b) *N. 6.* The inside, or palm of the hand, sole of the foot.

u-Pákati, *N. 5.* The middle finger.

ubu-Pákati, *N. 7.* A councillor's office or authority.

im-Pakatò, *N. 3.* A side shoot, an off-spring.

isi-Pakatò, *N. 4.* Side shooting.

um-Pakatò, *N. 3.* The groin, flank; the thin part of a skin; fig. a trouser pocket.

isi-Páko, *N. 4.* Blemish caused by or remaining after an accident; the loss of a member of the body; bodily defect.

um-Páko, Provision for a journey, etc., see **uku-Páka**,

ukuti-Páku, *V. intrans.* To commence to look; to perceive, observe.

uku-Pákula, *V. trans.* To take honey from a bee's nest or hive.

isi-Pákula, *N. 4.* Species of long snake.

i-Pákupáku, *N. 2.* An alarmist; a coward; a listless, good for nothing fellow.

ubu-Pákupáku, *N. 7.* Nervousness, timidity, restlessness, anguish (of small birds on seeing a bird of prey); *unobupákupáku*, he is nervous, not of sound mind.

uku-Pákuzela, *V. intrans.* To walk in an alarmed, excited, frightened manner; as one who is mad.

uku-Pála, *V. intrans.* (a) To go about in search; to go to and fro: *ndapála iliswe*, I searched the country. (b) To gallop: *ishashe liyapála*, the horse gallops; to race. Phr. *upál' amehlo*, he looks anxiously to and fro; *upál' entlisiyweni*, he revolves in his mind.

—**Palapála**, *Freq. form.* To run about constantly.

—**Pálisha**, *Caus. form.* To cause or make to run about; to race, gallop: *ungalipála*

lisi ihashe, do not race the horse; fig. not to stick to the subject in dispute.

i-Pála, *N. 2.* A vagabond, vagrant.

u-Pálo, *N. 5.* Gallop.

uku-Pála, *V. trans.* To scrape or shave off the rough parts of a hide or skin; to prepare it for tanning: *pála imbisa*, scrape out the pot; to scratch the face of another.

im-Pali, *N. 3.* } *Umpáli wesikumbá*, the dresser of a hide, a tanner.

im-Palo, *N. 3.* (a) Scrapings of a hide; anything scraped or scooped out. (b) A hollow in a tree where bees live; fig. a compartment in a railway carriage.

uku-Pálaka, } *V. intrans.* To spill, over-

—**Pálala**, } flow, shed, flow, run or rush out, as water from a vessel: *amansi apálakile esityent*, the water has spilled from the vessel; *indebe yam iyapálala*, my cup runs over; *igasi elipáleleyo*, blood which has been shed; fig. to utter suddenly and incautiously.

im-Palala and **im-Palalana**, *N. 3.* A vagabond, wanderer; a small bundle carried in the hand.

im-Palane, *N. 3.* The new garment made from a hide, without fat or red clay, which a widow gets as a present of honour after the death of her husband, when the old garment has to be cast away.

um-Pálane, *N. 6.* A bundle of assegais.

i-Palanga, *N. 3.* An eel, (from the Du. *palang*).

uku-Pálaza, *V. trans.* To empty, pour out, spill, shed, effuse; to cause to run over; to throw away water from a vessel: *pálaza lamansi*, throw away that water; fig. to lead forth: *inkosi yapálaza amadoda ayo*, the chief led forth his men to war; (cf. **uku-Palaka**).

—**Pálazeka**, *Stat. form.* To run over constantly; to flow into; to empty itself: *amasi apálasekile*, the milk is spilt; fig. to rush upon with violence; to storm, assail: *bapálaseka kuye* or *endlwini*, they rushed upon him or into the house.

—**Pálazela**, *Rel. form.* To pour out for or upon, at a certain place: *usipálasele igasi lakè*, he has shed his blood for us.

i-Pálazo, *N. 2.* The chase in which all

the men join on the death of a chief. Rainmakers sometimes order such a chase when rain is wanted.

um-Páli and **im-Palo**, see **uku-Pála**.

i-Pálo, *N. 2.* The tape worm.

u-Pálo, *N. prop.* Father of the Kaffir chiefs Gcaleka and Rañabe. His grave is on the right bank of the Kubusi near its junction with the Kei.

i-Pálode, *Nr 2.* Noltea Africana, the leaves of which are used for quarter evil.

uku-Páluka, *V. intrans.* To be dissatisfied, discontented, displeased.

—**Pálukisa**, *Caus. form.* To dissatisfy, render discontented.

i-Páluka, *N. 2.* A dissatisfied, discontented person.

isi-Páluka, *N. 4.* (a) A feeling of discontent or dissatisfaction. (b) A valley, stream, or road branching off from a larger one; a village by the side of the great place; location, ward, etc.; dimin. **isi-Palukana**, a small valley, etc., branching off from another.

isi-Pálukiso, *N. 4.* Anything which causes dissatisfaction.

uku-Pálukiswa, *N. 8.* Dissatisfaction, discontent.

uku-Pálusa, *V. trans.* To confiscate everything belonging to people who are accused of witchcraft; fig. to wound, destroy.

ukuti-Pām, used as *Adv.* Entirely: *ufe pām*, he is stone dead.

uku-Pama, *V. trans.* To destroy entirely.

uku-Pambá, *V. trans. pass. pānjwa*, (a) To tie round, encompass, encircle, surround by gathering or holding together, as with a tire or hoop: *pambá iselwa*, bind the (broken) calabash by plating it with twine. (b) *V. intrans.* To reverse; to turn from or away from; to escape from a circle drawn round one; to change position, putting the upper part downward and vice versa; to be here and there, in disorder; to run in a zigzag; to desert a chief; to rebel; to turn back on a journey: *ndapānjwa yindaba*, I was turned back by information received.

—**Pambána**, *Recip. form.* To pass or cross each other near to or on the same road with-

out knowing; to come from opposite directions; to lie across each other as two paths crossing each other: *sapambána ukuya e-Dikeni*, we crossed one another in going to Alice; fig. to contend or argue a point; to differ, quarrel; not to be in harmony; to disjoin, disunite; to dissolve, as a partnership; to be of a perverse mind: *upāmbène ingqondo*, he is crackbrained; to fall off in flesh though eating well.

—**Pambánisa**, *Recip.-caus. form. pass. panjaniswa*, To put in disorder; to turn upside down; to take hold of the wrong end: *uyipambánisile incwadi*, he held the book in the wrong way; to lap by laying one end over another end; fig. to parry the weapons; to cause difference, dissension, discord; to mislead, misdirect, pervert, disturb, obstruct, upset: *wandipambánisa ekushumayeleni kwam*, he disturbed me in my preaching.

—**Pambánisela**, *Recip.-caus.-rel. form.* To oppose an adversary by attacking him at the moment he attacks; to reverse, etc., for or about; *undipambánisela-nina noDyan?* why are you setting me against Jan?

—**Pambániselana**, *Recip.-caus.-rel.-recip. form.* To exchange places; to relieve each other; to put one in the place of the other: *amasoldati apambániselene*, the soldiers have relieved each other; to traffic, bargain, one party asking this price, the other offering that price.

—**Pambéka**, *Stat. form.* To err, blunder; to misapprehend a statement: *ndipambékile ukuva*, I have heard wrongly.

—**Pambéla**, *Rel. form.* To desert one by going over to another party.

i-Pambá, *N. 2.* (a) A parcel or bundle of things which can be carried in the hand, lit. compassed by it. (b) A turncoat, weathercock, deserter, rebel, renegade who abandons his party, going one way when others go another, containing the idea of treachery; one who contradicts himself.

um-Pambá, *N. 6.* A stratagem executed by a party expecting an attack; when they send off a body of men unobserved to destroy the enemy's villages; ambush, sudden surprise or attack.

im-Pambániso, *N.* 3. Perversion, discord, contradiction.

im-Pambáno, *N.* 3. A missing of each other on the road; error, blunder, mistake; separation, faction; disjunction, disunion, disagreement.

isi-Pambátó, *N.* 4. Anastrabe integerima, E.M. and *Electronia spinosa*.

isi-Pambèko, *N.* 4. Error, mistake, blunder.

um-Pambó, *N.* 6. Anything circular and binding; a handle attached to both sides of a vessel: *umpambó wembisa*, a pot handle; a hoop for a cask; a tyre for a wheel.

Pambi, *Prep.* Before, in front: *pambi kwam*, before me; *pambi kwemini*, before noon; *ngapambi kwabo*, before them.

Pambili, *Adv.* Before, in advance of, referring to position: *ndahamba pambili*, I walked in front; *sokàngela pambili*, we shall look forward; before in time, preceding: *abantu ababekó pambili*, the people who lived before, i.e. before the present time; *ngenx' engapambili*, formerly, in former times. *Prep.* *pambili kwaké*, before him.

i-Pambili, *N.* 2. Labium vener. Pl. the private parts generally.

um-Pambili, *N.* 6. The forepart, front.

um-Pambó, see *uku-Pambá*.

uku-Pambúka, *V. intrans.* To leave, turn aside from the path in which a person is walking; to take a wrong road; fig. to deviate or depart from that which is right; to err: *upambúkile kukulunga*, he departed from right conduct; *eliliswi lipambúkile ekuti-ni*, this word has diverged from a certain meaning; to avoid an enemy.

—**Pambúkela**, *Rel. form.* To turn aside towards a person, place or thing, or on account of it; to stop at some place temporarily for a night or longer; to occupy another's house; *ndapambúkela kuye*, I lodged with him.

—**Pambúkisa**, *Caus. form.* To cause to turn aside, out of the way, to avoid danger; to cause to err; to lead astray, mislead.

—**Pambúkisela**, *Caus.-rel. form.* To cause to turn aside to.

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isi-Pambúkana, *N.* 4. A bypath, lane, etc., which leads out or away from the right path; a stream which branches off from another; a tributary.

um-Pambúkeli, *N.* 1. Traveller, stranger, lodger, guest.

uku-Pambúsa, *V. trans. pass.* *pánjuswa*. To do wrongly or amiss: *ndipambúsile ukuva*, I have misunderstood; to pervert, corrupt.

isi-Pambúsa, *N.* 4. A branch of a river; a portion or part of a country.

uku-Pámila, *V. intrans.* To wander about a country; to be left by one's children; to do a thing alone; fig. to speak jocosely.

isi-Pámila, *N.* 3. One who speaks lies in jest.

isi-Pámpám, *N.* 4. One who wanders about, not knowing where he is going; one who foolishly or ignorantly tells lies.

im-Pampam, *N.* 3. Uncertainty, dubiety, doubtfulness, unsteadiness, (also *im-Pámpampa*.)

uku-Pámpatá, *V. intrans.* To doubt.

—**Pámpatisa**, *Caus. form.* To cause uncertainty or doubt.

uku-Pámza, *V. intrans.* To grope in the dark; to walk unsteadily, as a blind man.

um-Pana, *N.* 6. A pistol. Dimin. of *um-Pu*.

uku-Pananaza, *V. intrans.* To march out for war.

uku-Pancaza, *V. intrans.* To wander, as somnambulists do.

uku-Pánda, *V. trans.* To scratch up, grub, dig the earth, as fowls for food, or as dogs, etc., for that which is hidden in the ground: *inkuku iyapánda entsimini*, the hen scratches in the garden; to throw the earth out of a hole; to work; fig. to spy out, examine.

—**Pándela**, *Rel. form.* To scratch up or remove the earth for some purpose, or in any particular place: *inja ipándela nto-nina apa?* what is the dog scratching for here? Phr. *akukó nkwalí ipándela enye*, no pheasant scratches the ground for another, i.e. serve yourself if you wish to be well served.

um-Pánda, *N.* 6. An earthen pot or

vessel; a pitcher in which water is kept for use.

im-Pande, *N. 3.* A kind of root used as a charm.

uku-Pandla, *A trans.* To hurt the eye by a stroke or blow, or by any substance entering it: *ndipandliwe ngoluti*, I have been struck (in the eye) by a stick; to turn away the eyes from an offensive object: *umntu angapandlwa yinto esweni*, a man may not be offended by the thing which is before his eyes

im-Pandla, *N. 3.* (a) A head bald in front. (b) The top of the windpipe.

Pandle, and **ngapandle**, *Prep. and Adv.* Outside, without, out, besides: *yibeke pandle*, put it outside; *ngapandle kwam anakwensa nto*, apart from me ye can do nothing; *ngapandle kwendlu*, outside the house; *ndahlala ngapandle*, I lived outside, i.e. in the country; cf. **in-Dle**; *nditeta ngokupandle*, I speak frankly.

ama-Pandle, *Pl. only. 2.* The land or country lying outside: *emapandleni*, in the country outside.

um-Pandle, *N. 6.* The outside: *umpandle wendlu*, the outside of the house.

uku-Pandula, *V. trans.* To kill a wounded man outright by spearing him repeatedly; to gore repeatedly, as a bullock with his horns; to stab repeatedly a person with a knife; to scratch with the feet, as a bull going to fight; fig. to work hard.

um-Pandula, *N. 1.* Month of July; = **um-Mpandula**.

isi-Pane, *N. 4.* *Calpurnia lasiagyne*, E.M.

uku-Panga, *V. intrans.* (a) To use power, strength in going or running: *pang' ukuhamba*, run quick, make speed; *iliswi lipang' emxelweni* or *entlisiyweni*, the word comes with force to the heart, i.e. hits it, makes it uneasy; *wapang' emnyango*, or *egqireni*, he hastened to the door, or to the doctor; *wapang' emaswini*, he interrupted; *ndopanga kuye*, I shall adhere, stick, appeal to him; *ukupanga igunya*, to disannul.

(b) *V. trans.* To take by force, seize by violence; to plunder, rifle, rob: *bampangile impahla yakè*, they robbed him of his goods.

Pangana, *Recip. form.* To rob each other.

Pangapanga, *Freq. form.* To hit properly: *bapangapangwa litole*, they were properly hit by the sword.

Pangela, *Rel. form.* To outrun, overcome; to be or come beforehand; to prevent; to anticipate: *wandipangela ukuya e-Monti*, he outran me in going to East London; *bapangel' intaka*, they came before the birds arrived in the morning; they drove them away before they could steal; fig. to speak or answer rashly, before another who is asked can answer.

Pangelelana, *Rel. 2-recip. form.* To outrun each other entirely; to run and meet together at one place for a given purpose; to rob, plunder each other entirely; fig. to emulate, vie with each other: *ipangelelene indlala nokupela kwempahla yakè*, dearth arrived at the same time as his stock was finished.

Pangisa, *Caus. form.* To cause to rob; to snatch with force; to wrest a thing from another.

isi-Panga, *N. 4.* The biceps muscle of the arm; = **i-Nkonyana** (b).

um-Panga, *N. 6.* (a) A gap, loss in the family caused by death; death itself. (b) *Zamia encephalartus*, Du. Kaffer brood; branches of it are burned in sacrifices.

um-Pangapanga, = **i-Pango**.

im-Pangele, *N. 3.* *Numida meleagris*, guinea-fowl, so called from its running with velocity.

um-Pangi, *N. 1.* Robber, plunderer.

i-Pango, *N. 2.* The hollow between the lowest rib and the ilium of a beast, when hungry; fig. an empty, hungry stomach; the feeling of hunger.

im-Pango, *N. 3.* That which has been taken by force or plunder.

isi-Pango, *N. 4.* A violent thunderstorm; heavy rain which sweeps away things with violence; *isipango samatye*, hail storm.

um-Pango, *N. 6.* The act of robbing.

uku-Pangalala, *V. intrans.* To scatter abroad; to break up (of an assembly); to separate, every one taking his own road, as after the breaking up of an assembly;

to remove some distance from each other ; to be broad, wide ; *indlela ipàngalele*, the road is wide.

—**Pàngalalisa**, *Caus. form.* To scatter ; to cause to be scattered abroad ; to disperse ; to drown one's feelings (of sorrow).

um-Pàngalala, *N. 6.* Scattering, dispersion.

im-Pangalasane, *N. 3.* Discord, riot.

um-Pánjana, *N. 6.* A small hoop, dimin. of **um-Pámbo**.

Pántse, *Adv.* Almost, nearly : *ndipántse ukubulawa*, I was almost killed.

Pántsi and **ngapantsi**, *Prep. and Adv.*

Beneath, under, below, underneath : *pántsi homhlaba*, under the earth ; *emhlabeni pántsi*, down on the earth ; *beka pántsi*, put down ; *inyoka ingapantsi kwelitye*, the snake is under the stone ; *amansi angapantsi kwesibakabaka*, the waters which were under the firmament ; *ndipantsi kwakh*, I am lower, inferior (in rank) than he, he is my superior ; *ndipantsi kokufa*, I am near to die. *Adv. uti pántsi*, he speaks in a low voice ; *ngokungapantsi*, much less. *Phr. sipantsi kwenyawo sako*, lit. we are under thy feet, i.e. we are thy obedient servants.

ubu-Pántsi, *N. 7.* Lowness, degradation, frailty, weakness : *wapila ngobupantsi*, he led a low life.

um-Pántsi, *N. 6.* The lower part, underside of a thing ; fig. *ndingumpantsi*, I am a poor person.

ukuti-Pányapánya, *V. intrans. (freq. form).* To wink often, repeatedly, rapidly with the eyes.

uku-Pányaza, *V. intrans.* To blink, wink ; to obscure the vision ; to injure the eye, so that the sight is hurt.

i-Pányaso, *N. 1.* A blink, twinkling, moment. *Adv. ngepanyaso*, instantly.

im-Pányeso, *N. 3.* The eye of the milk-bag by which it is suspended ; the handle of a trunk.

um-Pányisa, *N. 6.* A plant the root of which is eaten in time of hunger ; = **um-Pínzisa**.

uku-Panza, *V. intrans.* To be destroyed, (desolate,) scattered, defeated, (as an army) ; to be desolate : *iliswe lipánsile*,

the land is desolate ; all the cattle seized.

—**Pánzisa**, *Caus. form.* To scatter, disperse, as by defeat in war ; to cause desolation.

im-Panza, *N. 3.* People or an army broken up and dispersed.

isi-Pánziso, *N. 4.* Scattering, dispersion.

uku-Pánziswa, *N. 8.* Desolation.

uku-Pápá, *V. intrans.* To rise, (of leaves which had been relaxed by the hot sun) ; to flap (as a hen her wings) ; to fly (of a garment in walking) ; fig. to be awake, roused, active, busy, diligent, watchful, attentive, ready in mind : *pápáni nitánda-se*, watch ye and pray.

—**Pápéla**, *Rel. form, pass. pátshelwa.* To give heed to ; to be attentive to ; *pápélani lonto*, watch thereunto.

—**Pápisa**, *Caus. form.* To rouse attention, make watchful, attentive, excite to diligence.

i-Pápé, *N. 2.* A diligent person ; a zealot.

isi-Pápé, *N. 4.* An act of activity or diligence.

u-Pápó, *N. 5.* Diligence, activity.

uku-Pápama, *V. intrans.* To wake ; to be wakeful ; *andisalele ndipápamile*, I am no longer asleep, I am awake ; to get up for a short time, and sit at the fire, when one cannot sleep ; to be without rest ; to be vigilant, lively, nimble, expert. *N. 8.* Wakefulness.

—**Pápámela**, *Rel. form.* Euphem. of the bull's desire for the cow.

—**Pápámisa**, *Caus. form.* To wake or waken from sleep ; to awake.

uku-Pápása, and **Papasha**, *V. trans.* To publish, make known (a theft before it is known in public or talked about).

u-Papasa, *N. prop.* A tributary of the Indwe river.

u-Pápási, *N. 1.* A very active person.

um-Pápáso, *N. 6.* Overdriving, exaggeration.

uku-Pápátéka, *V. intrans.* To be in a nervous, timid state of feeling ; to run about in a panic ; to fly off afraid, retreat ; to bolt or run violently and suddenly from the course, as a racehorse ; fig. to act or deal undecidedly, indeterminately.

uku-Pápázela, *V. intrans.* To flap the

- wings, as a cock about to crow; to fly up towards a certain place; to flutter, soar over a place; fig. to be nervously timid; to be agitated; to prepare hastily; to feel confused: *intlisiyo yam ũyapāpāsela*, my heart flutters, palpitates, i.e. I am agitated.
- Pāpāzelela**, *Rel. form.* To prepare hastily for reception.
- i-Pāpū**, *N. 2.* The heart of an animal; loc. *epātshini*, in the heart of a quadruped.
- isi-Pāpū**, *N. 4.* The pericardium.
- uku-Pāsa**, *V. trans.* (a) To pronounce or speak softly, like one out of breath; to be out of breath. (b) To tripple, as a horse (from the Du. pas).
- ukuti-Pāsālala**, *V. intrans.* To be scattered, e.g. when the band of a bundle of forage becomes loose and the straw scatters; or when the thatch on a roof stands upright and is scattered by the wind; fig. to disagree; not to be in harmony; not to be right in mind.
- i-Pāsālala**, *N. 2.* } The standing of two things in opposite directions; *inkabi em-pāsālala*, an ox with horns bent in opposite directions; a bundle of wood or lances not properly laid or bound, which is in disorder; fig. dissension, disunion, discord.
- i-Pāsika**, *N. 3.* The Passover, Easter.
- isi-Pāsiya**, *N. 4.* A bundle of assegais; a well armed man.
- uku-Pāsuluka**, *V. intrans.* To be obstinate, stubborn; to contend or struggle so as to effectually resist efforts made to subdue or conquer; even if one is already thrown to the ground, to go on in resistance; to continue fighting, not to give in; to regain the advantage lost in combat with an enemy, and either escape the danger or overcome at last; *incwadi iya-pāsuluka*, the sheet flies back to its open condition, resists being rolled up; *wapāsuluka ngakumbi*, *wensa ngokwendoda wada woyisa*, he contended manfully, until he gained the victory; to be stubborn, headstrong, in a dispute or contest; to be stiffnecked, inflexible.
- Pāsulukisa**, *Caus. form.* To make or cause to be stubborn, etc.

- im-Pasulula**, *N. 3.* An inflexible or obstinate one.
- uku-Pātā**, *V. trans. perf. pētē.* To be in direct contact with an object or undertaking; to touch, feel, handle, treat: *andipātānga ntsimbi yakō*, I have not touched your beads; *upētē intonga or ikāka*, he carried a stick or shield; *lomsebenzi upētē ndim*, that affair has been undertaken by me; *ndampātā kakuhle*, *wandipātā kakubi*, I treated him well, he treated me badly; to treat a sick member of the body by smearing cowdung and kneading it for the purpose of extracting the cause of sickness, which is done by the *igqitha lokupātā*; to take in charge or take charge of: *lomkosi upētē ngu-Anta*, this army is commanded by Anta; *u-Sandile wapātā ubukosi kuma-Nggika*, Sandili ruled over the Gaikas; *ndipātē ngetaru*, have mercy on me; *us'ungalipātē ngenkohlakalo igama lika-Yehova*, thou shalt not take the name of the Lord falsely; *uya-sipātā kakuhle*, he behaves well; *N. 8.* *ukusipātā*, carriage, deportment. Euphem: *ukupātā* is used of the bull when he keeps to the cow before **uku-Zeka**.
- Ukupātā* is used adverbially: *bapātā kuti balime*, *bapātē kuti bafuye*, partly they plough, and partly they rear cattle; *abantwana bapātā kutētā*, *bapātē kunco-kola*, now the children speak, then they amuse themselves.
- Pātāna**, *Recip. form.* To take mutually in charge; to touch, etc., each other; to meddle with each other; to stiffen: *into epātēneyo*, a stiff, hard, rigid thing.
- Pātānisa**, *Recip.-caus. form.* To stiffen.
- Pātāpātā**, *Freq. form.* To feel with the hands, as to feel what a parcel contains.
- Pātēla**, *Rel. form.* To take or carry with for another; to bring: *ndipātēle iso-nka*, bring with you bread for me.
- Pātēlela** and **Pātēlelela**, *Rel. 2 and 3 form.* To stay, rest, lean upon or against with the hand while rising: *wapātēlela ngam*, he leaned, rested with his hands on me; *ndapātēlela kuye*, I joined company with him (on a journey); to hold on amid difficulties of the way, as on a slippery path: *indawo esimandla esipā-*

tèlele ekwenziweni kweyese, the chief things which are connected with the making of medicine; *umkuhlane upàtèlele kum*, the sickness pressed hard upon me; to hint at reflectingly or unjustly.

—**Pàtèlelelana**, *Rel. 2.-recip. form.* To lean, etc., one on the other: *bapàtèlelene*, they leaned one on the other with the hands.

—**Pàtèlelelisa**, *Rel. 2.-caus. form.* To lead, carry to: *ipàtèleliswa kum nguye*, it was brought to me by him.

—**Pàtèlelelisa**, *Rel. 3.-caus. form.* To cause to carry for another; to cause to hold on; to keep pace with.

—**Pàtisa**, *Caus. form.* To cause or make to touch, take or carry, to take in charge; fig. to cause to take charge of; to give authority, power; to invest or entrust with an office: *ndisipàtisiwe indaba esilungileyo*, I have been entrusted with the Gospel.

—**Pàtisana**, *Caus.-recip. form.* To take mutually in charge.

im-Patà, *N. 3.* Handle, helve.

isi-Pat' amandla, *N. 4.* A person in authority, as a governor.

isi-Pàtèlelo, *N. 4.* An unjust reflection.

ubu-Pàtèlelo, *N. 7.* Bottom.

um-Pàti, *N. 1.* One who touches, carries, etc.: *umpàti wencwadi*, the bearer of a letter; a master, ruler: *umpàti wabantu*, a ruler of men.

isi-Pàtiso, *N. 4.* Anything by which one is taken in charge, or by which he is misled; a pledge.

um-Pàtiswa, *N. 1.* One who is authorized by being entrusted with something.

im-Patò, *N. 3.* Treatment.

isi-Patò, *N. 4.* That part of anything which is taken hold of in the management of it; a handle, candlestick; the manner of household management: *akukò mntu unesipatò somnye*, every one manages his own household.

u-Patò, *N. 5.* Authority, office, mastery.

um-Patwá, *N. 1.* A subject; one in subjection.

isi-Patwáno, *N. 4.* Reciprocal treatment; conduct mutually displayed.

uku-Patálala, *V. intrans.* To be helpless

(falling on the hands and not able to rise).

im-Patálala, *N. 3.* A helpless person who commences a work without counting the cost; one who has no friend or helper.

ubum-Patálala, *N. 7.* Helplessness, poverty, distress, clumsiness.

uku-Patálaza, *V. trans.* To do a work clumsily, not skilfully.

uku-Patsa, To trippe, etc., = **uku-Pása**.

uku-Pátsha, *V. intrans.* To be barren, dry (ground, so as to hinder the seed from coming up); fig. to be stupid, silly, without manners.

uku-Pátshalala, = **uku-Pásalala**.

im-Patshampatsha, *N. 3.* A foolish, worthless creature.

im-Patshanga, *N. 3.* A vagrant.

uku-Pàula, *V. trans.* To mark or brand cattle. (Almost every article of personal property has a known or private mark). Some write **Pàwula**.

Pàulela, *Rel. form.* To mark, etc., for another.

—**Pàulelisa**, *Rel.-caus. form.* To cause cattle to be branded, etc., for another.

—**Pàulisa**, *Caus. form.* To mark with.

u-Pàwu, *N. 5.* A mark, sign put on anything; a notch made by cutting or burning, espec. on cattle, to distinguish them from others.

Pàya, *Adv.* Yonder, over there, at a distance, but still in view: *inkomo ipàya*, the cow is yonder, there (pointing with the hand in that direction). *Prep. ngapàya*. Far away in that direction, beyond, referring to a place beyond the range of vision: *ngapàya kwentaba*, far away on the other side of the mountain.

uku-Pázama, *V. intrans.* To fail to act through neglect or inability; to be unsteady, thoughtless, inconsiderate; to make a mistake, but not on purpose; to be interrupted, disturbed, hindered.

—**Pázamisa**, *Caus. form.* To hinder the sight of a person; to cause to see indistinctly; to obstruct, impede, stop, detain, interrupt, intercept, prevent the accomplishment of a purpose: *wandipázamisa ndisafuna ukutètè*, you interrupted me when I was going to say more; to prevent the progress of an undertaking; *bekunge-*

kò mntu umpāsamisa kwezosono, there was none who kept him back from those sins; to confuse, perplex, puzzle, distract; to hurt, wound by word or deed.

isi-Pāzamiso, *N. 4.* } That which causes
um-Pāzamiso, *N. 6.* } detention, hindrance, obstacle, difficulty, interruption, stoppage.

ukutl-Pāsi, *V. intrans.* To get a glance of, to obtain a momentary view of a thing.

uku-Pāzima, *V. intrans.* To wink quickly and forcibly with the eye, as when looking at the sun; or as a person dying; to see with half an eye: *inyati indipāsīmīle*, the buffalo saw me with half an eye; fig. to err, but not with intent.

—**Pāzimisa**, *Caus. form.* To cause to wink; to dazzle.

ukutl-Pè, *V. intrans.* To pass, rush, dart by (as the wind), so as to be felt.

im-Pe, *N. 3.* A small bird of the plains, about the size of the *i-Ncede*.

ukutl-Pèfu, } *V. intrans.* To breathe;
uku-Pèfumla, }

to take, inspire, or recover breath; to breathe out, respire; to rest a while: *inkabi masiti-pèfu* or *masipèfumle*, let the oxen rest a little. *N. 8.* Respiration.

—**Pèfumlela**, *Rel. form.* To breathe on: *wabapèfumlela*, he breathed on (or at) them.

—**Pèfumlisa**, *Caus. form.* To cause to breathe, give a breath to.

um-Pèfumlo, *N. 6.* Breath, breathing principle; the soul of men.

uku-Pèhla, *V. trans.* To eat out or make a hollow by gnawing; to bore with a gimlet in wood as the insect *im-Pehla* does; to produce fire by friction, *i.e.* by turning or twirling violently a hard piece of wood in a soft one, until it ignites; to churn by moving a calabash or milkbag to and fro.

—**Pèhlela**, *Rel. form.* To bore, make fire for.

—**Pèhlelela**, *Rel. 2. form.* (a) To bore entirely, perfectly through. (b) To wash a new born child, (or a doctor after he has finished his apprenticeship) with a decoction of *u-Sikiki*, and then swing the child to and fro through the smoke of the burnt *um-Nukambida*, to drive out the ama-

Hashé, and make it by this process strong; hence, to initiate. The word is used by some missionaries for to baptize.

i-Pèhla, *N. 2.* Butter.

im-Pehla, *N. 3.* An insect which bores holes in wood and trees; dimin. *impehla-na*, a gimlet; *impehl' umti*, an auger.

um-Pèhleleli, *N. 1.* One who does what is defined under *Pèhlelela*; a baptist.

u-Pèhlelelo, *N. 6.* Initiation, baptism.

um-Pèhli, *N. 1.* One who churns.

um-Pèhlo, *N. 6.* The pithy wood or chips thrown out in boring.

um-Pèhlu, } *N. 6.* The milk obtained
um-Pèhlulu, } from a second milking after the calf has been permitted to suck a second time.

isi-Pèhlupèhlu, *N. 4.* One who runs away, does not listen.

uku-Pèka, *V. trans.* To cook by boiling.

Pèkela, *Rel. form.* To cook for another person or for a particular purpose: *ndipèkelwe ukutya*, food has been cooked for me.

—**Pèkisa**, *Caus. form.* To cause or help to cook; to cook well.

isi-Pèk'amafutā, *N. 4.* One who does a thing in great haste; a runaway.

isi-Pèkepèke, *N. 4.* A runner; a person who is in haste or out of breath; used also of a steam engine; espec. people who hasten to fight; a little, troublesome thief; a shameless rogue.

i-Pèkepèke, *N. 2.* The receipt for the house tax.

isi-Pèketshane, *N. 4.* *Wasipèketshane ukubaleka*, he ran away in great haste.

um-Pèki, *N. 1.* A cook.

im-Peko, *N. 3.* A pipebowl which is put on the smoking horn, and contains wild hemp and fire; a nargileh, any tobacco-pipe.

um-Pèko, *N. 6.* A cooking; many pots on the fire.

uku-Pèkezela, *V. intrans.* To hasten; to hurry.

ukutl-Pèku, = **uku-Pèkuza**.

uku-Pèkula, *V. trans.* To cause to fall over.

uku-Pèkuza, *V. trans.* To raise the hands as while endeavouring to stop or

turn an animal; to drive away with the hand by force; to motion away a person with whom you wish to have no intercourse; to scare or turn away an animal from the direction in which it is proceeding: *wawapèkusa amaxàlanga*, he drove away the vultures; to beckon with the hand. Also used of taking a small quantity of liquid out of a bottle, or milk from a calabash.

uku-Pèla, *V. intrans.* To come to an end; to terminate, cease: *ndipèl' apà ukutètà kwam*, here I finish my speech; *ubusika bupèlile*, the winter is over; *ukudla kupèlile*, the food is all gone; *umsi-ndo ongapèli ndawo*, never ending, everlasting wrath; fig. to be weak; to fail, be done, worn out: *ndipèlile*, I am exhausted, done for; *uyapèla kaloku yena*, he is at the last now, dying; *inkabi sakè sifike sapèla zonke*, all his cattle came to an end, *i.e.* were gone.

In its idiomatic use it expresses adjectival and adverbial ideas:

(a) The whole of a thing: *sahamba imini yapèla*, we travelled the whole day; *bahlala kóna imini ipèla*, they stayed there a whole day; *ndipè isonka sipèla*, give me a whole loaf; *ndacitá imali sam sipèla*, I squandered all my money.

(b) Only, alone, but: *kupèla kwenda-wo awesayo ngayo*, he came on account of that matter only; *kupèla kwam*, I alone; *wanika unyana wakè ukupèla kwamseleyo*, he gave his only begotten son; *u-Yesu ukupèla kweyena*, Jesus is the only medicine; *ukupèla komsindisi*, he is the only Saviour; *ungumkohlisi kwapèla*, you are nothing but, *i.e.* only a deceiver; *ayisalu-ngele nto kukulahlwa pandle kupèla*, it is henceforth good for nothing, but to be cast out. *N. 8.* The end: *ekupèleni komnyaka*, at the end of the year; *ukupèla kwa-kè*, his end.

—**Pèlela**, *Rel. form* To be complete, entire: *intokasi exisapèlelayo*, females who are still entire, *i.e.* virgins.

—**Pèlelela**, *Rel. 2. form.* To come to a final result; to cease altogether; to be entirely finished; to be complete in all parts, entire; to be the last of; to as-

semble, congregate, flock all to a locality: *abantu bapèlela entabeni*, the people are all flocking to or gathering on the mountain; *abasweleyo bopèlela kuye apà, batyebé*, the needy will flock to him to get rich; *isigxeko exipèlela pèsu kwakè*, the scorn which was showered on him; *ndapèlelwa butongo*, I did not sleep at all; *ndipèlelwe lixesha*, my time has gone; *upèlelwe ngamandla*, his strength has failed him; *wapèlelwa yingqondo yakè*, he was bereft of his reason.

—**Pèlelisa**, *Rel.-caus. form.* To fully finish or complete an enterprise; to pass away, spend (the time); to give largely; *into epèlelisileyo*, a complete, perfect, wholly excellent thing; to cause to assemble; *wayensa lonto ngokupèlelisileyo*, he did that thing completely.

—**Pèleliseka**, *Rel.-stat. form.* To be complete, perfect, in a finished state; *N. 8.* The ending.

—**Pèlelisela**, *Rel.-caus.-rel. form.* To use up, appropriate the whole: *ndapèlelisela bonke ubusuku ngokulila*, I spent the whole night in tears.

—**Pèlisa**, *Caus. form.* (a) To cause to cease, or fail, wear out, bring to an end, terminate; to put an end to; to annul, abolish, exterminate, destroy: *upèlisile inkomo sakè*, he has finished, squandered his cattle; *u-Tshaka wapèlisa isiswe esininsi*, Tshaka destroyed many tribes.

(b) To be complete, sufficient: *ipèlisile*, it is complete.

i-Pèla, *N. 3.* The scavenger beetle, brown, resembling the cockroach, commonly found in the huts of natives.

im-Pela, *N. 3.* The end of a thing or matter; used as *Adj.*: finally, totally, utterly, altogether: *uyasi lento impela*, he knows that decidedly.

i-Pèl'amehlo, *N. 2.* A black woodborer.

i-Pelele, *N. 2.* Nothingness, inanity, vanity.

im-Pelo, *N. 3.* } The end.

isi-Pélo, *N. 4.* }

uku-Pèleka, *V. trans.* To go with; to accompany: *undipèlekile*, he accompanied me.

—**Pèlekana**, *Recip. form.* *Ndapèlekana naye*, I went with him.

—**Pélekela**, *Rel. form.* To accompany, conduct or attend a short distance on a journey, as a mark of respect.

—**Pélekelela**, *Rel. 2. form.* To accompany a person on the whole of his journey.

—**Pélekezela**, *Rel. form.* To accompany a person on a journey and return with him again to the place of starting.

um-Pélekelelane, *N. 1.* A companion on a journey.

um-Péleki, *N. 1.* One who accompanies on a journey.

im-Pelesi, *N. 3.* The female attendant who accompanies her mistress on her marriage to her new abode in the character of maid, and remains there with her for a season until she is accustomed to her new situation; at present it is used for nurse-girl.

um-Pembá, *N. 6.* Shrub with white flowers and eatable roots.

uku-Pembá, *V. intrans. pass. pènjwa.* To make preparation for a fire: *pembá umlilo*, light or kindle a fire.

—**Pembêla**, *Rel. form.* To make or kindle a fire for another person. *Phr. usipembêla emoyeni*, lit. you are lighting for yourselves a fire in the wind, *i.e.* you favour strangers in preference to relations.

—**Pembêlela**, *Rel. 2. form.* To rake up, stir a fire; to light a pipe for one; fig. to inflame, animate; to instigate, stir up strife, dissension or war.

im-Pembêlelo, *N. 3.* Instigation, stirring up, abetment, encouragement, influence: *unempembêlelo enkulu*, he has great influence.

im-Pemb'enkulu, *N. 3.* Turning point, catastrophe. *Adj.* Great, majestic, sovereign: *yimpemb'enkulu indlala*, the dearth is very severe.

i-Pempe, *N. 2.* A small, temporary hut in a garden to afford protection to those who work there in the summer months, a cottage; dimin. *ipentshana*.

im-Pempetê, Bald forehead; see **i-Mpempetê**.

im-Pemvu, *N. 3.* An animal with a white stripe on the front of the head: *ihashe elimpemvu*, a horse with a white face.

im-Pemvukazi, *N. 3.* A cow with a white stripe on the forehead.

uku-Penapena, *V. intrans.* To writhe; to have stomach-ache.

uku-Pëndla, *V. trans.* To search the head for vermin; fig. to examine, investigate, search thoroughly into a matter; to weigh, ponder: *masiyipëndle tendawo utètà yona*, let us search into this matter of which you speak. *N. 8.* A thorough search.

uku-Pëndlulula, *V. trans.* To open, untie a bag: *yipëndlulule inxôwa yengbôlo-wa*, open the sack of corn.

isi-Pëndu, *N. 4.* Tumult, uproar; *uku-tètà isipëndu*, to give indirect, evasive answers.

uku-Pënduka, *V. intrans.* To alter, change; to turn off from a direct line of walking; to take another turn; fig. not to be reliable: *upëndukile eswini lakè*, he has changed his mind in respect to his word; he has gone from his word.

im-Penduko, *N. 3.* Change, turning.

uku-Pëndula, *V. trans.* To turn down a piece of meat in a pot which the water cannot reach while boiling; to turn a thing over; = **Pètula**; fig. to reply, answer to a question or argument; to return or express an answer: *upëndule walungisa*, thou hast answered right; *wapëndula wati*, he answered and said; *N. 8.* Answering, answer.

—**Pënduleka**, *Rel.-stat. form.* To turn one's self outside, *i.e.* to disclose one's heart or mind.

—**Pëndulela**, *Rel. form.* To turn a garment inside out; to wear a kaross with the woolly or hairy side out; to give meat out of the pot before it is dished up; fig. to answer for another; to answer or account for; to render an account; to be responsible for: *woyipëndulela inkomo ukulahleka kwayo*, you will be responsible for the loss of the cow; *uyasipënduleta*, he answers for himself.

um-Pënduli, *N. 1.* One who answers, replies.

im-Pendulo, *N. 3.* An answer, reply.

isi-Pëndulo, *N. 4.* (a) That which being given as an answer displeases. (b)

Meat which is taken first from the pot before the rest is dished up.

um-Pëndulo, *N.* 6. The muttering of a naughty child when bidden to do that which crosses his inclination.

isi-Pëndupëndu, *N.* 4. Change, tumult, uproar.

im-Pene, *N.* 3. Laziness, remissness, dilatoriness; to give up, leave off soon a work after having commenced it: *unempene ngani?* why do you so soon give up working? why do you not persevere?

isi-Pène, Mistake, etc.; = **isi-Pòsiso**.

im-Pengempenge, One who is not sufficiently clothed, etc.; see **i-Mpengempenge**.

uku-Pèngula, *V. trans.* To search for so as to find; to find that which is sought for; to discover, bring to light that which is hidden or lost; to search out.

uku-Pèngulula, *V. trans.* To search out thoroughly; to examine, investigate: *si-pèngululeni isibàlo*, search the scriptures.

—**Pèngululeka**, *Stat. form.* To be searchable: *ayipèngululeki imigwebo yakè*, his judgments are unsearchable.

—**Pèngupèngululela**, *Intens.-rel. form.* To search for with diligence; to investigate thoroughly.

i-Peni, *N.* 3. Kaffirized from the English penny.

uku-Pènuka, *V. intrans.* To lose one's balance (as a drunkard); to go sideways; to fall backward, on the back.

—**Pènula**, *V. trans.* To make or cause one to lose his balance; to toss one to and fro; to push, tumble over or throw over a person or thing, as in wrestling or by tripping up; fig. to deprive one of an expected favour by exposing the bad character of the expectant.

—**Pènulela**, *Rel. form.* To toss down: *wampènulela eweni*, they tossed him down from the rock.

—**PènuPènuka**, *Freq. form*; cf. **uku-Pènuka**.

ukutí-PènuPènu, *V. intrans.* To be overbalanced; to be about to fall.

i-Pènyane, *N.* 2. (a) A bird very much like a sparrow. (b) A small boat, canoe.

uku-Pépà, *V. trans. pass. pètshwa.* To

dodge, evade, elude by a sudden shifting of place; to avoid, escape danger by suddenly starting aside: *u-Saul wabinsa*, *u-Davide wapèpà pàmbi kwakè*, Saul cast the spear, and David avoided out of his presence. *Adv. ngokungapètshwa*, unavoidably.

—**PépàPépisa**, *Freq.-caus. form.* To shun: *lomntu wapètshwapètshiswa ngabanye*, this man was shunned by others.

—**Pépèla**, *Rel. form.* To dodge or evade from; to escape from seizure by twistings and contortions of the body.

i-Pépà, *N.* 2. } (a) Anything light; a
u-Pépa, *N.* 1. } leaf of a book or of tobacco; a letter, paper, (from the English paper); a fold. (b) Consumption. Dimin. *i-Pètshana*, a little skin, a small kaross.

im-Pepà, *N.* 3. Fine, light chaff of maize; old human excreta.

im-Pepò, *N.* 3. (a) A light, soft, gentle, cool breeze of air which comes up in the afternoon: *yabetà impèpò*, it blew a soft, cool wind; dimin. *babetwà yimpetshana*, fresh air blew on them. (b) The air. (c) Generic term for the everlasting flowers, which are used for making a bed for women about to be confined.

uku-Pépètà, *V. trans. pass. pètshetwà and pèpètswà.* To fan; to turn or blow away or off, as dust with the mouth, or any light substance by the wind or waving of the hand: *banjengomququ opètshetwà ngumoya*, they are like the chaff which the wind drives away; *ingubo iyapèpètswà ngumoya*, the cloth is rapidly being blown away by the wind; fig. to alienate, seduce, undo by wickedness; to ruin; to render conciliation impossible. *V. intrans.* To turn, move as a weathercock; to flutter as light things in the wind; fig. to change from one thing to another.

—**Pépètèka**, *Stat. form.* To be blown away, to fly quickly away; fig. not to grow properly; to be wanting in growth; to be in a ruined state, entirely gone, as corn which has disappeared after having vegetated.

—**Pépètèkisa**, *Stat.-caus. form.* To blow away: *ipèpà liyapètshetèkiswa ngumoya*, the paper is being blown away by the wind.

i-Pépétá, N. 1. One who alienates, seduces. An invisible evil being (the devil) who has introduced death among men.

uku-Pépéza, V. intrans. To blow, as the wind.

—**Pépézela, Rel. form.** To flutter about; to wave, as a flag: *umoya uyapépézela*, the wind is turning from one side to the other; to tremble, as leaves; fig. to move unsteadily.

—**Pépézoleka, Rel.-stat. form.** To be fluttering.

—**Pépézelisa, Rel.-caus. form.** To cause to flutter: *umoya uyapépézelisa ingubo*, the wind makes the garments flutter.

i-Pépó, Em. Cool breeze, etc.; see **uku-Pépá.**

uku-Pépúka, V. intrans. To be blown away or down; to shift off or away with a gust of wind: *utuli luyapépúka*, the dust is driving off; *amagqabi ayapépúka*, the leaves are blown away.

—**Pépúla, V. trans. pass. pètshulwa.** To blow away or down; to shift or drive away: *umoya uyapépúla incwadi*, the wind drives the paper away; fig. to remove out of the way.

uku-Péqa, V. trans. To overturn, etc.; = **Pétúla** and **Qetúla.**

ukuti-Péselele, V. intrans. To go away stealthily, quickly, rapidly; to escape from danger.

Pésheya, and ngapésheya, Prep. and Adv. Beyond, on the other side: *ndivela pésheya kolwandle*, I come from beyond the great sea; *inkomo masidle ngapésheya*, let the cattle feed on the other side (of the river); *pésheya kwe-Nciba*, beyond the Kei, the Transkei.

uku-Pètá, V. trans. To bind the border of a mat with a double or ornamental line; to hem a garment, finish it off by giving an edge or border to it; fig. to finish, terminate, complete, close a speech; to stop, check, hinder: *wayipètá inttò*, he closed the speech.

—**Pètála, Rel. form.** To put on, envelop, wrap round, e.g. the blanket round the left hand and part of the guard stick when preparing for battle; to put on the har-

ness; to take arms; to be ready for an attack; to manage.

Pètèlele! Interjec. Pshaw! you speak useless suggestions!

i-Pètelo, N. 2. } A paper bag or en-
isi-Pètelo, N. 4. }velope, by which things wrapped in it are carried; a kaross wrapped round the left arm while fighting; fig. that which deceives or disappoints.

um-Pètó, N. 6. The edge of a mat, garment; the rim of a cup or basin; fig. the end, termination, conclusion; *ngompètó*, at the end; *umhla wompètó*, the last day; also = **i-Pètelo.**

isi-Pètó, N. 4. Anything which terminates; the end of a speech.

isi-Pètá, N. 4. A bow for shooting arrows; see **is-Apètá.**

i-Pètshana, N. 2. (a) Remnant, residue, rest. (b) A little skin; a little piece of paper; see **i-Pépá.**

isi-Pètshane, N. 4. *Schistostephium flabelliformae*, L., medicinal plant used for cough and colds.

u-Pètshu, N. 1. A handsome person.

ukuti-Pétú, V. intrans. To be thoughtless, light minded.

ubu-Pétupétú, Nr 7. Light-mindedness, thoughtlessness.

im-Petú, N. 3. Maggot; fig. falseness, treachery; dimin. *impetwàna*. (b) A hill in the Division of Komgha; Fort Warwick.

isi-Pétú, N. 4. A squinting eye.

uku-Pétúka, V. intrans. To turn, to alter, change the course in walking; to be overturned.

—**Pétúla, V. trans.** (a) To turn over, overturn, etc.; to put on the other side a thing which has lain on the one side. (b) *V. intrans.* To return, rally: *inkunsi iyapétúla*, the bull returns to the fight after having run away.

ukuti-Petyepetye, (tribal); To bend to and fro; = **Bétyebétye.**

i-Péwula, N. 2. (a) Cotyledon coruscans, H., used as medicine for swelling and earache. (b) A tributary of the Intlaka river. (c) A rivulet falling into the Qibita river.

uku-Péza, *V. intrans. and trans.* To make a stop, leave off, cease, terminate, desist: *péza ukutètà kwakò*, leave off your talking; cf. **uku-Péla**.

—**Pézisa**, *Caus. form.* To cause to stop, leave off, cease, terminate, desist; to cause the cessation of any operation; to stay law proceedings.

isi-Pézi, *N. 4.* (a) Deep valley, dale or gully. (b) A fragment, shred.

Pézolo, *Adv.* Last evening; see **i-Zolo**.

Pézu, and **ngapézu**, *Prep.* Upon, above: *yibeke pézu kwetafile*, put it upon the table. It serves also to express comparison, "above, more than": *ubulumko bulungile ngapézu kwamandla*, wisdom is better than strength; *uqalekhiswe ngapézu kwesinto sonke*, cursed art thou above all things.

u-Pézu komkòba, or **u-Pézu komkòmo**, or **u-Pézu komkòno**, *N. 1.* **Cuculus solitaris**, the red-crested cuckoo; **Du.** Piet my vrouw; (its cry is the signal for people to sow Kaffircorn;) **eka-Pézu komkòno**, the month of September or October.

Pézulu and **ngapézulu**, *Prep. and Adv.* Above, high up, aloft, upwards; *kàngela pézulu*, look upwards; *intaka ipápázela pézulu*, the bird flies high above; *pézulu esulwini*, above in heaven; *amansi angapézulu kwesibákabàka*, the waters which are above the sky; *wesuka pézulu kuye*, he rose up against him. It is also used comparatively: *unakò ukwensa okungapézulu kwesikucelayo*, he is able to do above all that we ask; *esisinto sinsima ngapézulu kakulu kuneso*, these things are much heavier than those; *sinyamekele esesulu isinto ngapézulu kwesomhlaba*, be interested in the heavenly things more than in the earthly. *Adv.* *ngokungapézulu*, much, more.

im-Pi, *N. 3.* An army, a military force; small black insects, ants, etc., marching like soldiers; fig. an enemy, foe, adversary, antagonist, opposer: *uyimpi kum*, you are my enemy.

ubum-Pi, *N. 7.* Enmity.

um-Pi, A giver, etc., see **uku-Pà I**.

uku-Picotà, *V. trans.* To examine, in-

quire, search thoroughly into; to analyse.

uku-Pika, *V. trans.* To oppose, contradict, contend, contest, strive, dispute, object, deny obstinately; *kutiwa ubile wapika*, it was said he had stolen, but he denied it; to quarrel, fight, persist constantly: *wapika nento yakè* or *naye*, he contended about his matter or about him, i.e. he made many words about it or him.

—**Píkana**, *Recip. form.* To contend with each other.

—**Píkela**, *Rel. form.* To contend, dispute a thing, deny for a certain purpose: *upíkela nto-nina?* for what are you contending? to strive, endeavour, labour for, trouble about: *bapíkela ukunga banganena ebomini obungunapákade*, they strive to enter the life everlasting; *lipíkél' ukuna*, it rains persistently.

—**Píkélana**, *Rel.-recip. form.* *Bapíkela-na naye*, they took pains, troubled themselves about him; to do a thing often in order to gain a certain purpose: *abantu abasebepikeleni nenkanuko sentlisiyo sabo*, people who had long striven with the desires of their hearts.

—**Píkélala**, *Rel. 2. form.* To oppose entirely; to dispute from first to last; to venture, hazard.

—**Píkisa**, *Caus. form.* To cause to dispute, oppose in debate, contend, etc.; to pick a quarrel with a person: *yinina undipikise?* why do you continually contend with me? *umiselwe ukuba abengumgondiso opikiswayo*, he is set for a sign which is spoken against.

—**Píkisana**, *Caus.-recip. form.* To be divided, or of different, opposite opinions upon a matter; to contend with or contradict each other; to argue against each other; to oppose mutually in debate; to quarrel.

—**Píkisela**, *Caus.-rel. form.* To cause one to contend for another.

i-Pika, *N. 1.* Difficulty of breathing, a short, hard breathing after much exertion; asthma; a sharp pain in the chest or side occasioned by over exertion, as in running; a stitch.

isi-Pika, *N. 4.* The deltoid muscle on the

side of the neck, *Musculus sterno-cleido-mastoideus*.

i-Pike, *N.* 2. A quarrel; the point, cause or object of strife, contention, contest or debate.

um-Piki, *N.* 1. A lover of contention or strife.

im-Pikiswano, *N.* 3. } Contention, strife,
u-Pikiswano, *N.* 5. } disputing between one and another.

isi-Pikiswano, *N.* 4. Anything by means of which a dispute is maintained, matter of contention.

i-Piko, *N.* 2. The wing of a bird; a fin of a fish; fig. a wing of an army.

im-Pikwane, *N.* 3. (a) The lap of a garment. (b) Short horns which point diverging backwards like wings. (c) A spreading war-headress. (d) Long crane feathers. (e) The resting place of a great flight of birds.

uku-Pikica, To examine, etc.; = **uku-Oikida**.

uku-Pila, *V. intrans.* To enjoy health; to be well, sound; to live; to recover from sickness; to be convalescent: *ndisapilile*, I am in health; *wapila kwesosofo*, he recovered from sickness; to feed, subsist: *ndipila ngamasi*, I live on milk. *N.* 8. *ukupila*, Health; life-time.

—**Pilisa**, *Caus. form.* To restore to health; to cure, heal: *eliyesa landipilisa*, this medicine cured me; *ndapiliswa isono*, I was cured from sin; to invigorate, revive: *bayipilisa inkomo*, they revived the (lean) cow by bringing it to good pastures; *ndisipilisile*, I have revived, strengthened myself.

um-Pilisi, *N.* 1. One who heals.

im-Piliso, *N.* 3. Health, vigour, sustenance, support, food, victuals.

isi-Piliso, *N.* 4. That by which health is restored; remedy, support, victuals.

um-Piliso, *N.* 6. Healing, curing.

um-Piliswa, *N.* 1. One who has been healed.

im-Pilo, *N.* 3. Active life, health, vigour; means, sustenance, food: *lo upöse yonke impilo abe nayo*, she cast in all the living that she had.

isi-Pili, *N.* 4. That which is small and sparse; a paring, shaving.

uku-Pilinga, *V. intrans.* To look out, search out.

im-Pilinga, *N.* 3. *HI.* for *i-Nqäyi*.

isi-Pilingane, *N.* 4. Locusts, jackals or any wild beasts which destroy.

uku-Pima, *Em.* † = **uku-Puma**.

—**Pimisa**, *Caus. form.* To cause to come or go out, *i.e.* to make a female leave her house for immoral purposes; to have any kind of unlawful intercourse with a female; *ukupimis' amatè*, to spit, throw out spittle.

—**Pimisela**, *Caus.-rel. form.* To bring out or to cause to come out for; to bring fully out; fig. to speak out, confess fully; to utter or speak words distinctly, plainly: *akakwasi ukulipimisela iliswi lethu*, he does not know how to pronounce our word properly; to explain, declare, affirm: *pimisela ungabambi ngentliziyo*, explain or state it plainly, do not keep it in your heart. *Adv.* *ngokupimiselekileyo*, explicitly, expressly.

im-Pimiselo, *N.* 3. } Utterance, emphatic
isi-Pimiselo, *N.* 4. } speaking

isi-Pimiso, *N.* 4. That which a man gives to parents or guardians in order that a daughter or ward may become his mistress for a limited time.

i-Pimpi, *N.* 2. Species of cobra, *Du. ringhals*, *i.e.* a neck with a ring about it; *Em.* *unobiya*.

Pi-na? *Interrog. Adj. and Adv.* Where? at what place? *bapi-na* or *bapi abantwana*? where are the children? *lipi-na ihashe*? where is the horse? *kupi napi*, everywhere, wheresoever. With the copula it means "which of two or more?": *lilipi-na ihashe*? which horse is it? *nguwuphi-na umti eniwutandayo*? which tree is it you like? what or what kind? *u-Ngqika wamisa bupi-na ubukumkani*? what or which kingdom did Gaika establish? *nitanda ukuba ndiniklulele wupi-na*? whom will ye that I release unto you? *wasifela ngakupi-na ukufa*? he died for us by what kind of death? *sisono sipi-na eso*? what sin is that? *bokà bavuswe benayipi-na imisimbà*? they shall rise with what bodies? With the possessive particle it means "belonging to": *lomntu ungo-*

wapi or *wapi*? this person comes from what place? *ungowawupi-na umsi*? of what city art thou? *sesapi-na esinkomo*? to what place or to whom do these cattle belong? *Adv. ngapi-na*? in what direction? *uvela ngapi-na* or simply *pi-na*? where do you come from? *uyangapi-na*? where are you going to? *kangapi*? how often? Preceded by the pron. subj. it signifies "how many?" *singapi-na igusha sakò*? how many sheep have you? *bangapi-na abantwana bakè*? how many children has he?

uku-Pinda, V. intrans. To return to the same place; to turn the extreme point, *i.e.* to double, lay or fold together, as a tablecloth; to lay double; fig. to repeat an action; to do it again; to reiterate, recapitulate: *andisokupinda ndilitètè elolisiwi*, I will not speak that word again.

—**Pindapinda, Freq. form.** To repeat often, frequently.

—**Pindisa, Caus. form.** To cause to double; to make double; to cause to return; to give back or in return; to send back that which has not been accepted; fig. to translate.

im-Pinda, N. 3. The double: *nipindise kuyo (intombi) impinda*, and double to her the double (measure of corn).

um-Pinda, N. 6. Revenge.

u-Pindo, N. 5. The bending of a river where it forms an angle.

um-Pindo, N. 6. Fold or dog's ear in a book or paper.

uku-Pindezela, V. trans. To retribute, recompense (in a bad sense, with spite); to retaliate by bringing evil on a person as a retribution for bad conduct; to avenge, revenge, resent; to make reprisals.

—**Pindezelela, Rel. form.** To revenge for: *musani ukusipindezelela*, avenge not yourselves.

um-Pindezeli, N. 1. A revenger, etc.

im-Pindezelo, N. 3.
u-Pindezelo, N. 5. } Recompense, revenge, vindictive justice, retribution for evil conduct: *impindeselo yeyam*, vengeance belongeth unto me.

uku-Pinga, V. trans. To intertwine; to make a basket; euphem. to copulate as dogs.

—**Pinganisa, Recip.-caus. form.** To use magical arts.

—**Pingela, Rel. form.** To form a fence by weaving in bushes on stakes; to wattle: *pingela isibaya*, wattle the calves' fold; fig. to entangle, ensnare.

—**Pingelelana, Rel. 2.-recip. form.** To entangle, ensnare each other.

i-Pinganisa, N. 2. A magician.

isi-Pinganiso, N. 4. A magical art.

im-Pingelelano, N. 3. Entanglement.

um-Pingeli, N. 1. One who wattles.

im-Pingelo, N. 3. Wattles, sticks and laths for wattling; bush woven on stakes; fig. things sitting or lying close together: *inkomo sati-waca sayimpingelo*, the cattle were lying close together.

im-Pingo, N. 2. Wattling, hurdlework.

isi-Pingo, N. 4. *Scutia Commersoni*; a thorny bush with edible black berries like the juniper, used for wattling cattle folds.

i-Pini, N. 2. (a) A stick for stirring porridge; fig. an oar. Phr. *singamapini*, we are many. (b) A small quantity of food taken from a potful and given to old people or children. It may not be eaten by others. This seems to be the remains of some religious custom.

um-Pini, N. 6. Handle, haft of an axe or hoe.

um-Pintsho, N. prop. The left tributary of the Tyolomnqà in the East London district.

uku-Pinya, V. trans. To harm, injure the joints or limbs.

—**Pinyapinyana, Freq.-recip. form.** To interweave, entangle; fig.: *lendawo ipinyapinyene*, this matter is complicated; *sipinyapinyene nabo*, we are associated, confederated with them.

—**Pinyela, Rel. form.** To entwine; fig. to twist about in a speech when one endeavours to mislead.

um-Pinyiswa, N. 1. (from *uku-Pimisa*). A harlot, prostitute.

ukuti-Pinzi, V. intrans. To make a quick motion like the twinkling of the eye; to pass rapidly so that only a glimpse is got of the passing person or thing; to disappear; to be suddenly lost.

im-Pinzana, *N. 3.* One who disappears from his family or tribe and lives solitary among others; a hermit; a few scattered things like a few beans in a potful or bucketful of maize.

uku-Pipá, *V. trans.* To clean a little child after it has had a motion; to carry away the child's soiling.

uku-Pipila, *V. trans.* To sweep off the whole; to take violently and wholly away.

uku-Piswa, † *pass. only* is used. *Uyapiswa*, lit. he is pressed with a passage from eating immoderately; he has the feeling which precedes going to stool; = *uya endle*.

—**Pisela**, *Rel. form.* To insert a spear, axe, pick or hoe into a handle by making these instruments red hot and then fixing them on the wooden handle; fig. to burn charms in order to destroy a place or person, or to protect cattle, or to prepare for war.

um-Piseli, *N. 1.* (a) One who inserts spears, etc. (b) One who burns herbs as charms is called *umpiseli wamayesa*.

im-Pisa, *N. 3.* A medicinal plant growing in rivers. The cold water in which its roots are soaked is used by women who are with child, and is given to children to strengthen them and prevent sickness.

im-Pisi, *N. 3.* Em. A horse. A wolf (*hyena*) found near the seacoast.

im-Piso, *N. 3.* Em. A large claypot for holding beer.

ukuti-Piti, *V. intrans.* To disappear; to be mixed with, hidden among other things: *igusha itè-piti emhlambini*, the sheep was lost among the flock; *iliswi lakè landiti-piti*, his word escaped me; *wensa ngokuti-piti*, he did it suddenly; to be confused: *kwatiwa-piti*, there was great confusion, uproar or amazement.

ukutana-Piti, *Recip. form.* *Ndatana-piti namaswi akè*, I lost, i.e. forgot his words.

um-Piti, *N. 6.* A mixture.

uku-Pitikeza, *V. trans.* To mix, mingle together, as fluids or other substances; fig. to stir up, excite, cause confusion.

—**Pitikezana**, *Recip. form.* *Wapitikezana nalandawo*, he mixed himself up with that affair or matter.

im-Pitikezo, *N. 3.* Mixture, confusion; **Pitipiti**, *Adj.* Confused.

im-Pitimpiti, *N. 3.* }
isi-Pitipiti, *N. 4.* } Uproar, tumult,
ubu-Pitipiti, *N. 7.* }
 bustle, confusion, panic.

uku-Pitizela, *V. intrans.* To be mixed up together; to be confused, stirred up, agitated, violently noisy, tumultuous, turbulent.

—**Pitizelela**, *Rel. form.* To disturb by noise.

—**Pitizelisa**, *Caus. form.* To cause confusion, disorder, disquiet, disturbance; to give uneasiness; to cause a panic.

im-Pitizelela, *N. 3.* A noisy disturbance.

im-Pitizeliso, *N. 3.* Disquiet.

im-Pitizelo, *N. 3.* Uproar, strife, confusion, great stir, tumult.

ukuti-Pitsi, *V. intrans.* To be stretched out; to walk with stretched out legs; to stand out or forth; fig. to be full to bursting, like a bladder; to be proud; to be equal, alike.

isi-Piwo, and **isi-Pò**, Gift, grant, etc.; see **uku-Pòl**.

Pò, Em. = **Pòfu**.

i-Pòba, *N. 2.* (a) An empty cavity which in its natural state is full. (b) That part of the human head which is covered with hair.

im-Poba, *N. 3.* Hl. for head.

um-Pòbe, *N. 6.* Em. Mixture of boiled corn with thick milk.

uku-Pòbola, *V. trans.* To beat about the ears with a switch.

—**Pòbolela**, *Rel. form.* To walk as one who is quite tired.

im-Pobole, *N. 3.* A head-dress made from the bushy part of a jackal's tail.

Pòfu, *contrac. Pò*, *Adv.* Then, in that case, therefore, expressing astonishment, or calling for reasons for a statement or course of action which appears absurd or contrary to expectation: *pòfu andasi*, then I don't know; *uti-nina pòfu*? then what are you saying? *pòfu ubusa nganina*? why do you ask then? *usitsho nganina pòfu*? why then do you make that assertion? *uti uyatanda umsebenzi, pòfu ungati-nina ukungena kangaka*? you say you

like work, how then can you manifest such laziness?

im-Pofu, *N. 3.* *Buselaphus caama*, a species of large antelope called the eland, named after its tawny colour; *umntu angabulala impofu*, *angasisi isifuba*, *uhlutwà inkomo sakè*, the cattle of the man who kills an eland but does not bring the breast of it, will be confiscated; (because this portion was the perquisite of the chief); fig. the flat skull of a child that has hydrocephalus; (when a woman with a healthy baby meets one whose child has such a skull, she milks her breast on that skull, believing that her child will now be safe from getting an *impofu*).

im-Pofu, *N. 3.* A pale red, pale yellow, or tawny colour: *ihashè elimpofu*, a cream coloured horse; *inkomo empofu* or *im-Pofukasi*, a dun coloured cow.

ubum-Pofu, *N. 7.* A tawny or cream colour.

im-Pohlolokazi, *N. 3.* A cow with horns standing straight up; fig. a woman with a long face.

isi-Pohlongo, *Num.* Eight: *amadoda asipohlongo*, eight men.

im-Pohloyiyana, *N. 3.* An official sent to call or seize in the name of a chief; a constable.

i-Pokapoka, *N. 2.* Strangury.

uku-Pökela, *V. intrans.* To speak that which does not concern one; to be out of order, astray.

im-Pökela, *N. 3.* The article in grammar.

u-Pöko, *N. 5.* A kind of millet possessing an intoxicating quality, when infused in native beer.

ukuti-Pöko, } *V. trans.* To pour out
uku-Pökola, } some of the liquor from a vessel, or to take a quantity of grain from a bag, which is too full; fig. to kiss, done by a superior.

isi-Pökolo, *N. 4.* Anything which is stumpy, undersized; fig. the act of kissing.

u-Pökapälala, *N. 5.* To be poor, friendless, without a home.

um-Pökopöko, *N. 6.* A great number of people.

uku-Pökoza, = **uku-Pökola**.

—Pökozeke, *Stat. form.* To swell out

from soaking, as grain; to sheet up (plant).

—Pökoxisa, *Caus. form.* To smoke much: *upökoxisa ngenqawa*, he smokes much.

im-Pökwe, *N. 3.* Young shoot; the small unripe fruit of pumpkins; *Em. is-Ampokwè*.

uku-Pöla, *V. intrans.* To cool: *ukudla sekupölele*, the food has already become cool; fig. to abate: *intlisiyo ipölele*, his temper has become cool, is no longer excited; of a wound, to heal: *amanxeba akè apölele*, his wounds are healed.

—Pölela, *Rel. form.* To become lax, flabby.

—Pölisa, *Caus. form.* To make cool; fig. to heal, cure a wounded limb.

i-Pöla, *N. 2.* A cool, dispassionate person.

i-Polisa, *N. 2.* A policeman, constable, (from the English police).

u-Pölokohlo, *N. 5.* A noise, loud call.

um-Pölokohlo, *N. 6.* Anything wide and cylindrical looked through; a vista; a round gap or hole, as that in the Gatterberg (hole mountain), which one can look or go through; the middle, centre. *Adj.* Right into the heart, right between two parties.

uku-Pololoza, *V. trans.* To blab out a matter, espec. a bad one; to reveal a secret.

um-Pololozi, *N. 1.* One who blabs.

i-Pölopölo, *N. 2.*

i-Pölotshane, *N. 2.*

im-Pölotshane, *N. 3.* } A blabber, bab-
bler, liar.

i-Poma, *N. 2.* A clearly defined object; anything which stands out, is conspicuous, which appears great from a distance: *ipoma lendlu*, a big house; fig. an evident truth.

isi-Pömpo, } *Em. N. 4.* (a) Anything that
isi-Pömpolo, } rushes out in numbers to attack (men, dogs, black ants), hence, plague, torment, torture; see **is-Apömpolo**. (b) A reason.

um-Pömpo, *N. 6.* (a) A poisonous plant with lancet shaped leaves of a speckled brown colour. (b) Bad tobacco.

u-Pömpolobe, *N. 5.* A succession, consecutiveness; a series of things or persons following one another.

- uku-Pòndla**, *V. trans.* To take the outside off; to polish; to point a pole or pencil; euphem. to contract the prepuce.
- u-Pòndlo**, *N. 5.* Anything pointed for the purpose of being inserted or fixed into another thing; hence, a tenon.
- um-Pòndlo**, *N. 6.* Handle, haft.
- i-Pòndo**, *N. 2.* Offshoot of forest trees.
- isi-Pòndo**, *N. 4.* A large drove of cattle.
- u-Pòndo**, *N. 5.* A horn; *upòndo lwendlovu*, the tusk of an elephant; *upòndo lokulumeka*, a cupping horn; dimin. *upòndwana*, a small horn. Phr. *xa kumpondo sankomo*, the time when one can just see the horns of the cattle in the early morning, i.e. very early in the morning; see **uku-Pùma**; one of the first to come.
- u-Pònd'olunye**, *N. 5.* A unicorn.
- um-Pondo**, *N. 1.* pl. *amam-Pondo*. A person of the Pondo tribe; = **u-Mpondo**.
- um-Pondomse**, or **um-Pondumse**, *N. 1.* A person of the Pondomise tribe; = **u-Mpondomse**.
- i-Pòndwana**, *N. 2.* A round, pyramid-shaped button.
- isi-Pòngo**, *N. 4.* A large, prominent forehead; a person with a peculiar protuberance on the forehead.
- um-Pòngolo**, *N. 6.* Quiver for arrows or lances; fig. cask, box, case, chest, barrel, etc.
- uku-Pòngoma**, *V. intrans.* To be apprehensive of evil; to be anxiously concerned; to be in an awkward, uncomfortable position, as a person leaning on his arms and knees; fig. to have an uncomfortable stay; to be uneasy, embarrassed; to feel anxious; to desert from one chief to another. *N. 8.* Anxiety, solicitude.
- Pòngomela**, *Rel. form.* To expect anxiously or to be concerned about.
- i-Pòngoma**, *N. 2.* } A person who is
im-Pongoma, *N. 3.* } apprehensive of evil; who sits or dwells uncomfortably; who does not keep long in the same position, who is restless, uneasy, anxious.
- u-Pòngomo**, *N. 5.* Uncertainty, anxiety, intent expectation.
- isi-Pòngozi**, *N. 4.* A person with a pecu-

liar protuberance on the forehead; a district.

Pònosshono and **ngapònosshono**, *Prep.* and *Adv.* On this side of the river; the side of a river which is nearest to the speaker and directly opposite to another person on the other side, to whom he is speaking.

i-Pònoyi, *N. 2.* Expression of praise: *ipònoyi lentombi*, a fine daughter!

i-Ponti, *N. 3.* From the Du. pond; a pound sterling; a pound weight; one's share or due of food.

im-Pontshane, *N. 3.* A young maize-cob before the maize is formed.

isi-Pòntshane, *N. 4.* Corn coming into ear, etc.; = **is-Apòkwé**. (b) A simultaneous crying of children.

um-Popiya, *N. 6.* The tension of a sack from the pressure of its contents: *imipopiya yenxōwa*, a very full sack.

im-Popōma, *N. 3.* Flood; an issue from a hole, as water from a pump; a water-spout.

uku-Poqa, *V. intrans.* (a) To slip off, as a saddle from a horse, a pane out of a window, a lid from a box, or a hat from the head. (b) To talk foolishly or falsely from sickness or fear of death; to speak or sing by one's self or secretly; to speak hurriedly, so as to confuse others by interrupting them; to rave.

—**Poqela**, *Rel. form.* To slip off from, as a wheel from the axle of a wagon.

i-Poqa, *N. 2.* A poor person who promises to give anything to those who are about to kill him, if they will spare him; a person who speaks much and reports falsely.

ukuti-Poqo, *V. intrans.* To be steadfast: *ndimi poqo eliswini*, I stand by my word.

isi-Poto, *N. 4.* The ghost of a dead person, (from the Du. spook).

uku-Pōsa, *V. trans.* (a) To throw, cast, pitch, fling, hurl: *wapōsa umkōnto*, he hurled a spear; *pōsa ilitye*, throw a stone; fig. *ndapōs' amehlo kuye*, I cast my eyes on him. (b) *Ukupōsa intaka*, to watch the gardens by driving away the birds. (c) To fail in hitting; to miss an object aimed at in throwing or firing: *ndiyipōsile intaka*, I missed the bird; *ndayipōsa*

- indlela*, I lost the road; *ilisiwi lakò lipòsiwe*, your word missed its aim.
- Pòsana**, *Recip. form.* *Ndipòsene nom-sindisi*, I have lost the Saviour; to be wrong in a conclusion arrived at: *ndapòsana necawa*, I missed the Sunday.
- Pòsapòsa**, *Freq. form.* To throw here and there, as a child playing.
- Pòseka**, *Stat. form.* To throw one's self, rush, leap upon: *wapòseka kuye*, he rushed upon him; *bapòseka eweni*, they threw themselves over the rock; to make a mistake, commit an error.
- Pòsela**, *Rel. form.* To throw into a certain place; fig. to bewitch by throwing certain things into another man's garden.
- Pòsisa**, *Caus. form.* To miss in throwing; fig. to make a mistake; to err in speech or conduct; to mistake, miscarry, offend.
- Pòsisisa**, *Caus. 2. form.* To cause to miss, err, etc.
- i-Pòsa**, *N. 2.* A person who misses his aim in hurling, etc.; a bad marksman or shot.
- um-Pòselo**, *N. 6.* Em. Any poisonous plant used in poisoning.
- isi-Pòsiso**, } *N. 4.* Lit. that which misses
isi-Pòso, } the mark, i.e. a mistake, error, transgression; fig. seed or plants used for bewitching people, (see **uku-Pòsela**).
- um-Pòswa**, *N. 6.* = **in-Gubo**.
- uku-Pòsuluka**, To be stubborn, etc.; = **uku-Pàsuluka**.
- Pòsulukisa**, To make stubborn, etc.; = **uku-Pàsulukisa**.
- uku-Pòtá**, *V. trans.* To twist, twine, spin, plait, string; to file on a string; *pòtá intambò*, twist a rope.
- Pòtána**, *Recip. form.* To interlace, entwine; to twine into each other.
- Pòtéka**, *Stat. form.* To be fit for spinning, etc.: *intambò ayipòtèki*, the rope does not twist well.
- Pòtèla**, *Rel. form.* To twist, spin, etc. for another, or for a certain purpose; to string beads.
- Pòtèlana**, *Rel.-recip. form.* *Inwele ezipòteleneyo*, twisted, curled hair; hair worn in strings or ringlets.
- um-Pòtána**, *N. 6.* A young eland.
- isi-Pòtè**, *N. 4.* Em. A curl or lock of hair bound round with fine brass wire.
- u-Pòtè**, *N. 6.* Texture, hurdle work; a long dressed lock of hair. Phr. *ukulala ngopòtè*, to fall down helpless; to lie upside down.
- um-Pòtè**, *N. 6.* A shrivelled pumpkin leaf.
- um-Pòtí**, *N. 1.* Twister, ropemaker.
- uku-Pòtòpòtòza**, *V. intrans.* To do a thing nimbly.
- Pòtòpòtò**, *Adj.* To be agile, quick, smart.
- isi-Pòtòpòtò**, *N. 4.* One who or that which does anything nimbly or quickly.
- uku-Pòtòza**, *V. intrans.* To do or work nimbly.
- im-Pòtsha**, *N. 3.* The stealing and slaughtering of an animal.
- isi-Pòtshongela**, *N. 4.* Noise, alarm, ado, strife, quarrel; preparation for coming to blows after high words.
- uku-Pòtúla**, *V. trans.* (a) To clean the hands from dirt by rubbing them with fresh cow-dung. (b) To grind boiled corn for mixing it with milk.
- Pòtulisa**, *Caus. form.* To wash one with cow-dung.
- um-Pòtúlo**, *N. 6.* (a) Boiled corn ground for toothless persons. (b) A bad custom of drinking brandy to cleanse from incest.
- i-Pòtwè**, *N. 2.* A bird of a brown colour; fig. a chattering person.
- ukuti-Potyó**, *V. trans.* To pour or throw out any viscous matter, as honey, treacle, etc.
- uku-Pòxa**, *V. trans.* To put to shame; to make a fool of one; to deride, mock.
- isi-Pòxo**, *N. 4.* used as *Adj.* Abnormal, defective, half-mad.
- ubu-Pòxo**, *N. 7.* Tomfoolery; half-madness.
- ubu-Pòxora**, *N. 7.* Foolery, harlequinade.
- isi-Pòyiya**, *N. 4.* An ugly person.
- u-Pòyiyana**, *N. 5.* Play and joking with children; anything that attracts only for a short time; a toy, trifle, naught; (see **uku-Lahla**).
- uku-Pòzisa**, *V. trans.* (see **uku-Pòla**). To cool (food, or one's self in the shadow); fig. to cool down in prosecuting an enter-

prise; to draw back from it owing to unexpected difficulties.

i-Pózisa, *N.* 4. Anything very agreeable to the palate or feeling.

ukuti-Pú, *V. intrans.* To be blown or puffed up, or to blow breath from the mouth, as an ox or calf in pain: *itòle litè-pú*, the calf is blowing or is blown up; *inyama itè-pú*, the meat emits a bad smell.

um-Pu, *N.* 6. A gun, musket, firelock.

i-Púbapúba, *N.* 2. One who is enfeebled, weak or languid from sickness or hunger.

uku-Púbuka, *V. intrans.* Em. To misbehave in word and deed; to be boisterous or rude.

—**Púbuza**, *V. trans.* Em. To slap the face or head of a person with the open hand; to treat with violence.

uku-Puca, *V. intrans.* A game of children played with little stones.

ukuti-Púcu,
uku-Púcuka, } *V. intrans.* To slip off,

as the saddle from a horse, or the hair from a skin which is partly decomposed; to have the outer skin rubbed off, abraded by a bruise: *ndipúcukile yingwelo or ngokukwèla ihashe*, I have been bruised by the wagon, or chafed by riding; to have entirely gone or fallen off or out.

—**Púcula**, *V. trans.* To abrade, remove the outer skin by coming in contact with some object; to fret, gall, injure: *isali iyali-púcula ihashe*, the saddle galls the horse.

uku-Púhla, *V. intrans.* To be full of marrow; to come up plenteously, as seed sown; to grow fast, so as to stand straight up as a healthy plant; fig. to be strong, vigorous, energetic.

ukuti-Púhlu, *V. intrans.* To come or push forth: *unkwintshana lumtè-púhlu ngamehlo*, his conscience shows itself in his eyes; fig. to act determinedly; to have one's own way.

uku-Púhlukela, *V. intrans.* To fly into a passion.

isi-Púhlupúhlu, *N.* 4. A person in a very excitable state of mind, agitated by some event; a loquacious, talkative, thoughtless, inconsiderate person, one hasty in doing a thing.

ubu-Púhlupúhlu, *N.* 7. A wild over-excited state.

isi-Pukā, *N.* 4. Fool, dolt, simpleton; a weakminded, silly person, a blockhead.

im-Pukane, *N.* 3. A fly. Phr. *sisimpukane*, lit. we are flies, i.e. we cannot stop stealing; *impukane eluhlaza*, a liar.

i-Pukaneka, *N.* 2. One who makes himself busy with what does not concern him, e.g. comes to a wedding without being invited.

um-Pukazi, *N.* 6. A big gun, cannon; fig. a strong, upright woman.

im-Puku, *N.* 3. A mouse; *impuk'umti*, a kind of climbing mouse with a bushy tail, which lives in hollow trees.

um-Puku, *N.* 6. An ear ornament made of grass.

Púkupuku, *Adj.* Shaggy.

i-Pukupuku, *N.* 2. A sharp fit of anger.

ama-Pukupuku, *N.* 2. *Pl. only.* Soft, jelly-like substance issuing from the intestines; foam, froth.

isi-Pukupúkwana, *N.* 4. used as *Adj.* Thoughtless, empty, senseless, imprudent, ignorant, disobedient person.

uku-Púkuzela, *V. trans.* (a) To ferment, effervesce, overflow, as dough when fermented, or yeast from fermented beer; fig. to act as an empty, silly person; to be hasty in the prosecution of any enterprise. (b) To take anything which came from a person or belonged to him, and put it somewhere as a charm to injure him.

—**Púkuzelela**, *Rel. form.* To denounce secretly.

im-Pula, *N.* 3. The auditory passage; fig. a fine person.

um-Pula, *N.* 6. Earwax; Phr. *lomntu akanamipula*, this person has not sense enough.

im-Pulampula, *Glib, etc.*; see **i-Mpulampula**.

uku-Púlapula, *V. intrans.* To listen attentively; to give attention; to hearken, obey.

—**Púlapulisa**, *Caus. form.* To cause to listen, etc.

im-Pulapulo, *N.* 3. Attention, obedience.

uku-Púlapúlula; = **uku-Púlula**.

i-Pulo, *N.* 2. A great hunting excursion

- made to a distant place, the hunters having their wives and cattle with them.
- uku-Pulubéla**, *V. intrans.* To work hard, exert one's self to earn money, (from the Du. *proberen*).
- i-Puludyasi**, *N. 2.* A certain sickness which pains the whole body.
- uku-Púluka**, *V. intrans.* To glide off or away, slip or escape out of the hand, as an eel: *intambò ipúlukile* or *ndapúlukwa yintambò esandleni sam*, the thong slipped from my hand; fig. *landipúluka iliswi lakò*, your word escaped me.
- Púlukana**, *Recip. form.* To slip away; to lose or part from, as one thing from another: *ndipúlukene neliswi lakè*, I forgot or lost his word.
- uku-Púlula**, *V. trans.* To stroke, rub gently with the hand in one direction any part of the body suffering pain, so as to soothe it; massage; to stroke a cat, hair, wool, the beard, etc.; fig. to coax, flatter by patting gently with the hand.
- ukuti-Púlulu**, *V. intrans.* (a) To be smooth, sleek, slippery. (b) = **uku-Púluka**.
- im-Puluswa**, Straightness, smoothness, etc.; see **i-Mpuswa**.
- i-Puluwa**, *N. 2.* A plough, from Du. *ploeg*.
- uku-Púma**, *V. intrans. pass. púnywa.* To go or come out from a place: *púma endlwini*, go or come out of the house; *upúma pí-na?* where do you come from? *ilanga lipúmile*, the sun has risen; to be of: *ilifa ukuba lipúma emtètweni*, if the inheritance is of the law; *loba alisapúmi edingeni*, it is no more of promise. Phr. *wapúm' isisu*, she had a miscarriage; *wapúm' umpéfumlo*, lit. he gave the last gasp, i.e. he died; *ingólowa sipúm' isitòmbò*, the wheat sprouts; *intaba esipúm' umlilo*, volcanoes; *ndisipúm' esindawo*, I render these matters prominent, make them public; *wapúma kangaka*, he came out for so many times; *púmani umhlahlo*, go out or forth to look for something, e.g. for game, or charms, etc. *N. 8.* *Ukupúma kwelanga*, sunrise; *ukupúma kwempondo samahashe*, ad Kalendas Graecas, i.e. never.
- Púmapúma**, *Freq. form.* To go out and in frequently.
- Púmapúmela**, *Freq.-rel. form.* To go through, accomplish (studies); to pervade: *sipúnyapúnyelwa sisono*, we are pervaded by sins.
- Pumapumelela**, *Freq.-rel. 2. form.* To go, run, flow, stream through, penetrate, pervade wholly.
- Púmela**, *Rel. form.* To go out for a purpose: *nipúmela nto-nina?* why or for what purpose go ye out? to come out in view; to appear; to pass over: *abakapúmeli entabeni*, they have not yet come out on the mountain; to go through: *sebepúmele emlajeni*, they have emerged already from the river; *bawupúmela umlamò*, they have crossed the river; *sopúmela enyobeni yokufa*, we shall go through the valley of death; *undipúmele*, you insist on quarrelling with me; *iliswi lindipúmele*, the word left, i.e. escaped me.
- Púmelana**, *Rel.-recip. form.* To pursue after a thing: *bapúmelana nalento*, they took pains, laboured, troubled themselves about that thing; to emulate, vie with each other; to enter into competition with others.
- Púmelela**, *Rel. 2. form.* To come out fully to view; to be in full sight, as a person or object on an eminence; to stand forth, as a prominence; fig. to come out with good luck; to have success; to speed, prosper; to utter, give to understand; to disclose: *wapúmelela pandle*, he disclosed his mind.
- Púmelelisa**, *Rel. 2.-caus. form.* To cause good luck; to make or help to succeed: *u-Tixo uyipúmelelisile indlela yendoda*, God has made the man's journey prosperous.
- Púmelisa**, *Caus. form.* To take over, carry through; to cause to be over, or on the other side.
- Púmeza**, *V. trans.* To cause to come or bring out; to go through or to pass over.
- Púmisa**, *Caus. form.* To cause to come out; to force out, eject; (this form is seldom used).
- im-Puma-linga**, *N. 3.* Lit. the place where the sun rises, i.e. the East.

i-Púmelo, *N.* 2. A field, grazing ground.
isi-Púmelo, *N.* 4, mostly used in pl. Outgoings, issues, results.

im-Pumelelo, *N.* 3. Good luck, success, prosperity; good result, issue or turn out, e.g. of a harvest: *ukuba iya kuba nempumelelo-na indlela yetu?* whether our way shall be prosperous?

im-Pumo, *N.* 3. The full expression of a sentence, by which its meaning is distinctly understood.

isi-Pumo, *N.* 4. (a) The bride's leaving home. (b) Pronunciation in grammar.

u-Pumo, *N.* 5. Outlet, place of egress.

um-Pumo, *N.* 6. The going out of a persons from a state seclusion, accompanied by certain rights and ceremonies, as a chief's going out to hunt, boys going out of the *i-Sutu*, women going out after confinement.

uku-Pumla, *V. intrans.* (a) To take a rest; to cease from labour; to be quiet, at peace: *ukuba bapumle ekubulalekeni kwa-bo*, that they may rest from their hard labour. (b) To speak or act inconsiderately.

—**Pumlala**, *Rel. form.* To rest for or at a certain place.

—**Pumlisa**, *Caus. form.* † see **uku-Pumza**.

u-Pumlo, *N.* 4. Resting.

isi-Pumla, *N.* 4. One who speaks or acts inconsiderately.

i-Pumlo, *N.* 2. The nostril, (connected with *uku-Pefumla*, to breathe.)

im-Pumlo, *N.* 3. The nose: *esimpumlweni*, before the nose. Phr. *unyawo alunampumlo*, lit. the foot has no nose, i.e. be hospitable to the traveller when on a journey; your foot will not be able to smell out the man whom you have turned from your door, but to your shame may carry you to his door.

ukuti-Pumpepumpe, *V. trans.* To cut short the ears of a dog.

uku-Pumputà, *V. trans.* To feel for anything, as in the dark; to feel for the stomach of a hungry person by giving him food; = **uku-Pampatà**.

isi-Pumputi, *N.* 4. One who gropes about like a blind man.

uku-Pumza, *V. trans.* To give rest for a while; to cause to rest; to make easy, re-

fresh; to relieve from toil: *ndawuphunyuzwa umtwalo*, I was relieved from the burden; *uya kunipumza esintshabeni senu sonke*, he shall give you rest from all your enemies; to lighten a load.

ukuti-Puncou, } *V. intrans.* To slip off;
uku-Puncuka, } *isembè lipuncukile empinini*, the hatchet has come off its handle; to fall suddenly on a slippery place.

uku-Pundla, *V. trans.* To use violence in forcing a virgin to cohabit with a young chief.

Note.—This shameful practice was established by Gaika about 1810 and was afterwards prohibited by him as a crime, but resuscitated by his son Sandile under the name of *i-Siko*.

u-Pundlo, *N.* 5. The seizure of young women by men of the most dissolute habits.

isi-Pundlapundla, } *N.* 4. used as *Adj.*
isi-Pundlupundlu, }

A mischievous, unruly person; stubborn, disobedient.

im-Punde, *N.* 3. The last or relic representative of an extinct family or race; the people who survived the cattle killing mania of Nongqause's time.

im-Pundu, *N.* 3. The breech; the fat posteriors of man; fatness; *kwa-Mpundu*, in the land of fatness, i.e. beyond the Kei river in Fingoeland; fig. an obtuse gable.

im-Pundulu, *N.* 3. According to Kaffir superstition a bird which sets its fat on fire and sends it down as lightning; others say it is a ghost with a cow's head. This word is used in abusing or cursing a person.

uku-Punga, *V. trans.* To blow upon hot food with the mouth; to drink or sip slowly, when taking anything hot; to take a slight draught; to taste; to drive away, repel, ward off anything troublesome or hurtful from food, as flies; fig. to silence one talking inconsiderately or at an improper time by emitting a sound, as *sist*.

im-Punga, *N.* 3. Dregs; barm of beer or malt; ground corn boiled and used in brewing beer.

um-Pinga, *N.* 6. A hissing or vibrating sound of something which flies or rushes past; the sound produced by steam on raising the lid of a boiling pot; fig. *umphinga wokutètà*, the spirit, accent, enunciation,

tone or expression with which a word or speech is pronounced; **imi-Punga**, the lungs.

um-Punga, *N.* 6. A voluntary tribute consisting of a part of anything taken in theft or spoil; *usa umpunga*, (meat, etc.) *enkosini*, he brings a part of his spoil to the chief.

im-Punge, see **i-Mpunge**, Useless sayings, etc.

uku-Pungézela, *V. trans.* (a) To drink in small draughts; to give to drink little by little; (b) To give food to another between meal-times; to receive one in a friendly way.

—**Pungezelana**, *Recip. form.* To receive one another in a friendly way and entertain at once.

u-Pungezelo, *N.* 5. Friendly reception.

uku-Punguka, *V. intrans.* To get less; to diminish, decrease in number; fig. to go out of a hut on account of the great heat; to relieve one's self.

uku-Pungula; To make less by taking out part of that which makes a thing too full, as corn from a full bag; to drink off from a vessel which is too full; to lessen, lighten a too heavy load or burden; to subtract.

—**Punguleka**, *Stat. form.* To decrease, get less, (as standing water).

—**Pungulela**, *Rel. form.* To take off for or towards another person, place or thing.

isi-Punguleko, } *N.* 4. The portion
isi-Pungulo, } taken from a whole.

um-Pungulo, *N.* 7. That which is taken out of a too full vessel.

isi-Pungupungu, *N.* 4. } (a) Chrysalis.

u-Pungupungu, *N.* 5. } (b) A crested hawk.

im-Pungutye, *N.* 3. Kind of silver jackal; used at present for fox.

uku-Punguza, *V. intrans.* (a) To look about this way and that way, or on one side or backward over the shoulder. (b) To ward off (flies).

—**Pungupunguza**, *Intens. form.* To look about thoroughly.

—**Punguzela**, *Rel. form.* To blow so as to cool hot food; to make one drink or taste.

isi-Punguzulu, *N.* 4. An animal with one horn, the other having been broken off.

uku-Punyula, *V. trans.* To cause to slip out of its place, or from the grasp of another person, by using force to effect an escape; to unscrew, untwist; to go off as a horse with its tether which has got loose; to untie the penis cover; to shave clean off.

im-Punyupuny, *N.* 3. *us.* as *Adj.* Glib, slippery.

uku-Punza, *V. trans.* To cast the young before the proper time of birth; to produce an untimely birth; to abort (applied to animals only). *Phr. isifo simpunsile*, the sickness did not properly break out with him.

—**Punzisa**, *Caus. form.* To cause abortion in animals.

im-Punzi, *N.* 3. *Cephalophus mergens*; a small grey antelope; *Du. duiker* (diver).

isi-Punzi, *N.* 4. The stump of a tree remaining in the ground after the tree is felled.

um-Punzisa, *N.* 6. *Leucadendron argenteum*; **um-Gqomaggoma**, (*Du. witte boom*).

im-Punzo, *N.* 3. Abortion of animals.

uku-Puph, *V. intrans.* *poss. putshwa.* To dream. (Dreams often prevent Kaffirs from acting); *kwaputshwa*, it was dreamt.

—**Puphelela**, *Rel. 2. form.* To denote, betoken: *isanqa sipuphelela imvula*, the halo denotes coming rain.

i-Puph, *N.* 2. A dream: *walaula ipuph lakè*, he told his dream; *ndalityilla ipuph lakè*, I interpreted his dream.

i-Puphà, *N.* 2. A kind of dream, reverie, trance, waking dream.

ubu-Puphà, *N.* 7. A dreamy state of mind.

um-Pupl, *N.* 1. A dreamer.

ukuti-Pupl, *Em.* = **uku-Puputoka**, To fly away, etc.

i-Pupl, *N.* 2. A hairy caterpillar.

u-Pupl, *N.* 5. The hoof of an animal (horse); the shoe of an animal; *dimin. upupwana.*

isi-Pupu, *N.* 4. = **isi-Pupupu**.

uku-Pupuma, *V. trans. and intrans.* To

overflow, bubble up, boil over, gush forth, as a bubbling fountain; fig. to abound in: *ukuse niphupume utando*, that ye may abound in love.

—**Pupumela**, *Rel. form.* To overflow, etc. for: *ulupō lwapupumela kubo*, the gift abounded to them.

—**Pupumisa**, *Caus. form.* To cause to bubble, boil over, etc.

isi-Pupupu, *N. 4.* Stupidity, silliness; one who talks much in his sleep like a delirious person.

uku-Puputēka, *V. intrans.* To fly away in a passion caused by anguish, fear or joy; to bolt, as a horse from the racecourse; to run about wildly.

uku-Pisapisa, *V. trans.* To tease, annoy, irritate, offend, make angry.

uku-Putā, *V. intrans.* To be infertile; to become unfruitful; to degenerate; to fail, die away, as vegetables destroyed by heat or any other cause: *amasimbā apūtile*, or *atē-putā*, the Kaffircorn has failed, there is none.

ukuti-Putā, *V. intrans.* To have no understanding; to be useless.

—**Putēka**, *Stat. form.* To be failing; defective, fruitless.

—**Putēla**, *Rel. form.* To fail for; *ndiputēlwe butōngo*, sleep fled me.

—**Putisa**, *Caus. form.* To cause to fail; *yinina ukuba uputise umhlaba*, why does it also cumber the ground?

um-Putā, *N. 6.* A stalk which bears no fruit; a fruitless plant; fig. a person who does not answer expectations.

uku-Putāputā, *V. intrans.* To grope, feel about with the hands for something wanted, as a blind or blindfolded person.

—**Putāputēla**, *Rel. form.* To search for a thing by feeling after it with the hands, like a person in the dark.

i-Putī, *N. 2.* Cephalophus pigmaeus, the smallest kind of antelope; blue buck. Women's caps are made of its skin. Phr. *singamaputī ahlali nye*, we are bucks of one forest, *i.e.* we are friends.

ukuti-Putū, *V. intrans.* To be excellent of its kind: *isindlu esitē-putū*, beautiful houses; *isikālī esitē-putū*, new sharp weapons.

uku-Putūma, *V. trans. poss. putūnywa.* To go or come after, or in search of any thing which has strayed, run away or been stolen; to pursue; to come to fetch: *ndiyamputūma umfasi wam ubalekile*, I am going after my wife, she has run away; *uputūma nto-nina kaloku?* what are you after now? *uyasiputūma*, he recovers himself. *N. 8.* Pursuit.

—**Putūmela**, *Rel. form.* To pursue, go after, etc., for another: *ndiputūmele ihashe lam*, go in search of my horse for me.

—**Putūmisa**, *Caus. form.* To cause pursuit of a person or thing which has strayed or been lost; to send in search after.

im-Putūmputū, see **i-Mputūmputū**.

Putūputū, *Adj.* Hasty, quick, swift, anxious.

ubu-Putūputū, *N. 7.* Hastiness, hurry; *Adv.* Helter-skelter.

uku-Putūza, *V. intrans.* To be stirring, hasty; to move quickly, prepare nimbly.

—**Putūzela**, *Rel. form.* To be stirring for or about.

uku-Pūza, *V. trans.* To draw into the mouth from the surface of any mass of liquid; to sip, taste, drink in small quantities; to take a draught or mouthful; fig. to kiss. Em. to drink: *amahashe ayawapūza amansi*, the horses drink water. To delay; to do or speak late.

—**Pūzisa**, *Caus. form.* To give a mouthful of liquid or tobacco-smoke to one; to help to drink; to drench as with medicine; fig. to give a kiss.

i-Pūzi, *N. 2.* A pumpkin: *ipūsi lomlambo*, Gunnera perpensa, river pumpkin; used for bots in horses and cattle.

u-Pūzi, *N. 5.* } The plant and seed of
im-Pūzi, *N. 3.* } the pumpkin.

Q The palatal click **Q** is sounded by pressing the tip of the tongue flat against the ridge of the palate, and then suddenly and forcibly withdrawing it with an emission of the breath. It can be hardened by *g*, *n*, and *ng*. These forms are in a few instances aspirated; **q** is sounded loud and hard.

Qá! *Interjec.* Of contempt and cursing: *ngamti-qá!* may he be nothing! *i.e.* may he die! *makangabi yonto! makafe! unconywe qá!* you look for vain glory, only to be honoured; woe! damned!

Qà, *Adj.* Only: *wandinika ipeni esine qà,* he gave me four pence only, *i.e.* which is nothing.

ukuti-Qà, *V. intrans.* To drink a little, one mouthful: *kàuti-qà,* drink a little (medicine).

isi-Qa, *N. 4.* A lump or piece of any substance (meat, etc.)

um-Qa, *N. 6.* Stiff porridge made of Kafir-corn.

um-Qà, *N. 6.* Tree dassie (Du.)

uku-Qaba, *V. trans.* To paint, colour, smear the body or the face only with *im-Bòla*, which for that purpose is ground and mixed with fat; to paint wood, etc.

—**Qabana,** *Recip. form.* Lit. to paint each other; to form companionship; to fraternize with, make friends of each other; to hold frequent intercourse: *waqabana nam,* he made friendship with me.

—**Qabela,** *Rel. form.* To paint, colour for another.

—**Qabisana,** *Caus.-recip. form.* To assist each other in painting the body with ochre.

i-Qaba and **i-Qaba-mbòla,** *N. 2.* One who habitually paints himself with ochre; fig. an ignorant person, a heathen.

i-Qabane, *N. 2.* Companion, mate, bosom-friend.

um-Qabi, *N. 1.* A painter.

um-Qabo, *N. 6.* Paint.

i-Qabaka, *N. 2.* Hoarfrost.

uku-Qábalaka, *V. intrans.* To protest, dissent.

um-Qábalaki, *N. 1.* One who has no community with others; a dissenter, rebel.

i-Qábanga, *N. 2.* Pimple on the face.

ukuti-Qabaqaba, *V. intrans.* To be single; to come one by one: *isulu litè-qabaqaba,* the sky rains single drops; to be dotted or spotted; fig. to speak only a little, a few words.

ukuti-Qabavu, *V. intrans.* To stand alone in sight (a house).

i-Qabaza, *N. 2.* Raindrop.

in-Qabaza, *N. 3.* Du. Kruisbosch.

uku-Qabazisa, *V. trans.* To drop quickly, as drops of rain in a shower; fig. to give an outline of a speech or affair, without going into details.

ukuti-Qabe, } *V. trans,* To climb the
uku-Qabela, } branches of a tree, or a ladder, or the last height of a mountain, when one goes over it out of sight; to reach the top; said also of climbers like the *is-Aqoni*; to overcome, escape from one's grasp. Em. To mount a horse, wall, house, etc.

i-Qabatùle, *N. 2.* A kind of lark.

uku-Qabóbisa, *V. trans.* To speak out, pronounce clearly, distinctly, plainly.

Qabu! *Interjec.* of joy. Phr. *qabu u-No-qolomba efile-nje!* Joy, Qolomba's mother is dead! (This is used when any disagreeable or dreaded person or thing has passed away; for the mother of Qolomba was said to be a very disagreeable person).

ukuti-Qabu, *V. intrans.* To clear away: *yati-qabu inkungu,* the mist cleared away; to recover from fainting; to break out in joy.

isi-Qabu, *N. 4.* A fit, fainting.

uku-Qabuka, *V. intrans.* To clear away; to be taken away; to cease: *imvula iqabukile,* the rain has ceased; *ubuhlungu buqabukile,* the pain has ceased; *umsi uqabukile,* the smoke is gone, has dispersed; fig. to be alert, active in mind; to get awake, watchful; to get sober from being drunk; to get better from an illness; to be clear, open; to be refreshed in body, mind

or spirit by the removal of hunger, thirst, dullness of mind or heaviness of spirit; *ndipuk' udla ndiqabuke*, give me food that I may regain strength. *Adv. yensa lento ngokuqabuka*, do this thing carefully, actively, diligently.

—**Qabula**, *V. trans. pass. qatyulwa*, To take off (rain, snow, thirst, etc.); to allay, restore, refresh, revive, cheer, invigorate, enliven, (always implying that something is taken off); *qabula ubutongo*, throw off the sleepy feeling, *i.e.* arouse yourself from slumber; *ndasela emtonjeni ndasiqabula*, I drank at the fountain and refreshed myself; *qabula amehlo*, open the eyes; fig. to kiss.

i-Qabuza, Em. Rain-drop; = **i-Qabaza**.

i-Qaco, *N. 2.* Left tributary of the Gqolonci river.

i-Qadi, *N. 2.* The woman who is appointed to be the beam (see **um-Qadi**) *i.e.*, support of the great wife by bearing for her a son who shall afterwards become chief, in the event of her having no son herself.

um-Qadi, *N. 6.* The principal, uppermost rafter of a roof or house, lying across the poles which are used as pillars; fig. the adverb in grammar.

i-Qaga, *N. 2.* Any small box or case which is carried on the person, hence a snuffbox or the small tin box in which natives carry their certificates of citizenship.

uku-Qagamshela, *V. trans.* To connect, fix or attach one thing to another; to join together.

um-Qagi, *N. 6.* Em. A full grown cock.

i-Qagqiwa, *N. 2.* River near Bethelsdorp.

i-Qaji, *N. 2.* A hasty, eloquent, brave or haughty person.

i-Qaka, *N. 2.* Mountain between Umtata and Engcobo.

i-Qakamba, *N. 2.* (a) Any round shaped thing, (loaf of bread, sugar, orange, pill, etc.) (b) A Cape Mounted Rifleman, called thus from his helmet.

u-Qakancu, *N. 1. pl. ama.* A Hottentot.

uku-Qakatá, *V. intrans.* To leap, skip, spring, jump, as locusts; to bound as a ball, or as a hammer in forging; fig. to be lively and sprightly in action.

—**Qakatéla**, *Rel. form.* To chaff, say things in jest. (Natives believe that one who speaks of a thing not yet come, as rain, sickness, a fall etc., can bring it on by his speaking, hence, *uyandiqakatéla* means, you prophesy me misfortune, bad luck).

i-Qakathá, *N. 2.* A jump, leap, spring.

i-Qakatye, *N. 2.* used as *Adj.* Large: *amehlo amaqakatye*, large, protruding eyes.

i-Qaku, *N. 2.* Calabash; a small drinking cup made of rushes.

uku-Qakula, *V. intrans.* To hold fast, catch, as a nail or thorn.

i-Qakuva, *N. 2.* Pimple, pustule on the skin; chicken-pox.

u-Qala, *N. 1.* The small, round water melon.

uku-Qala, *V. trans.* To commence, begin: *woqala ninina ukusebensa?* when will you commence to work; *baqala ukugilandulela*, they began to make excuse; *ihashe liyaqalwa*, the horse is being broken in; *bamqala*, they commenced upon him, *i.e.* to bother him; to quarrel with him; *nguye owandigalayo*, it was he who began to quarrel with me. It is used in an *Adv.* sense: *ndiyagala ukumbona*, I see him for the first time; *ngubani-na owaqala wakò?* who was the first present? *ungaqal'ugwebe*, do not be prejudiced. *N. 8.* The first (ordin-numb.): *ekugalení*, at the first; *umntu wokuqala*, the first man; *owokuqala umhla*, the first day; *ngokokuqala*, in the first (former) time. *Adv. ku-qala* First: *ukuba nditè kuqala ndeza kuni*, if first I came to you.

—**Qalana**, *Recip. form.* To begin together; to commence an operation or enterprise simultaneously.

—**Qaleka**, *Stat. form.* To be begun, commenced. *N. 8.* Beginning, commencement: *ekugalekeni u-Tixo wadala isulu nehlabati*, in the beginning God created the heaven and the earth.

—**Qalekisa**, *Stat.-caus. form.* To imprecate, denounce, curse; to pray or wish that evil may fall upon another. *Tambukiki*: to thrash a person.

—**Qalela**, *Rel. form.* To commence at a

certain place: *lendawo iqalele pina*, where does this matter commence?

—**Qalisa**, *Caus. form.* To cause to begin; to make some beginning, commencement.

i-Qala, *N. 2.* Em. The old time; *Adv. maqala*, before, previously, of old.

in-Qala, *N. 3.* *Schmidelia Africana*, D.C.

in-Qala, *N. 6.* Vindictiveness; see **i-Nqala**.

um-Qala, *N. 6.* The throat: *unomqala*, (a) he has a sore throat; (b) he is covetous, greedy.

isi-Qalaba, *N. 4.* *Protea lanceolata* and *hirta*.

isi-Qalaba-hlati, *N. 4.* *Myrsine melanophleas*, R.B.

isi-Qalane, *N. 4.* A little ant-heap beginning to be formed.

isi-Qalekiso, *N. 4.* Curse.

isi-Qaleko, *N. 4.* } The beginning, com-

ing-Qalelo, *N. 3.* } mencement, origin (passive): *isigaleko somhlaba*, the beginning of the earth.

ing-Qaleko, *N. 3.* A plan.

isi-Qalelo, *N. 4.* The first element.

ing-Qalo, *N. 3.* } Commencement (act-

isi-Qalo, *N. 4.* } ive).

um-Qalwa, *N. 6.* A young unbroken horse.

uku-Qala, *V. intrans.* Em. To lay open: *impahla iqaliwe*, the goods are unpacked, laid open; to jest, joke; to speak figuratively in proverbs or parables.

i-Qalo, *N. 2.* }

ubu-Qalo, *N. 7.* } Jest, joking; speaking in figures, proverbs or parables so that others cannot understand; artfulness, cunning.

uku-Qalaza, *V. intrans.* To look about in all directions; to be observant.

u-Qalazana, *N. 1.* Kaffir pumpkin.

in-Qalu, *N. 3.* The striped field or grass-mouse.

uku-Qalula, *V. trans.* To hoe, clear a garden from weeds; to strip off the leaves from twigs.

ukuti-Qalulu, *V. intrans.* The break of day; fig. to get understanding.

ukuti-Qam, *V. trans.* To hit with a ball.

i-Qam, *N. 2.* Splash of the feet in swim-

ming: *yenza iqam*, make a splash with your feet.

uku-Qama, *V. trans.* To transfix, nail to by one thrust of a spear, or with a bullet: *u-Saule wafuna ukumqama u-Davide ndonga*, Saul tried to smite David to the wall with the spear.

uku-Qama, *V. intrans.* To bear fruit; to be fruitful, productive, (applied to trees and woolbearing animals, as sheep); to grow luxuriantly (leaves); *ihashe liqamile*, the horse is covered with long hair, has his winter coat. Phr. *laqama itshoba*, he expired.

—**Qamisa**, *Caus. form.* To cause fruit to be brought forth; to fructify.

isi-Qamo, *N. 4.* Fruit of trees, produce, crop.

i-Qamakazi, *N. 2.* One who was circumcised before the chief's son had undergone this rite.

ubu-Qamakazi, *N. 7.* Circumcision not performed at the proper time.

uku-Qamangela, *V. trans.* To tie fast.

u-Qamata, = **u-Tixo**; Phr. *Sekukokuka-Qamata*, God knows!

uku-Qamba, *V. intrans.* To dance the night dance; fig. to review soldiers. Phr. *ukuqamba amanga*, to fabricate falsehoods.

—**Qambela**, *Rel. form.* To dance in a certain place (in the house).

uku-Qambaka, *V. intrans.* Em. To burst open, as a bag or tube from internal pressure, or as an abscess or boil.

uku-Qambaza, *V. trans.* Em. To burst open; to cause to burst; to pierce through.

u-Qambu, *N. 5.* pl. *ingqambu*. (a) The ligament of the tongue. (b) A neck of land connecting two ridges or mountains.

uku-Qambuka, = **uku-Qambaka**, To burst open (intrans.)

uku-Qambuza, = **uku-Qambaza**; To burst open (trans.)

uku-Qamdiba, *V. intrans.* To invent lies, make fabrications.

uku-Qamela, *V. intrans.* To lay the head on anything for rest; to repose: *siqamela ngesali*, we rest on the saddle.

isi-Qamelo, *N. 4.* Anything for leaning or resting the head or feet upon; a pillow, a foot-stool.

um-Qamelo, *N.* 6. Orig. a block of wood or a small stool used for resting the head on when sleeping; a pillow.

uku-Qamesa, *V. trans.* To tie fast.

i-Qamesi, *N.* 2. A long, tough thong for tying the milk-sack on a pack-ox; fig. a girdle, band.

uku-Qamnda, *V. intrans.* Of children, to speak distinctly, freely, without hesitation; to speak often in a random, reckless manner; to have much news to tell; fig. to go far away not knowing whereto.

ukuti-Qampu, *V. intrans.* To be consistent, steady, certain.

i-Qampu, *N.* 2. An awl for piercing with.

i-Qamta, *N.* 2. Store, private room of a chief; fig. a milk-sack.

uku-Qana, *us. as Adj.* To feel uncomfortably or much pain after conception, castration, circumcision, etc.

uku-Qanana, *V. intrans.* To show pride; to boast, hector.

isi-Qanaqu, *N.* 4. A short thing or matter. The dimin. *isiganaqwana* is more in use: a small or little bit; scanty (knowledge); short (speech).

i-Qanda, *N.* 2. (a) Egg; dimin. *iqandana*, a little egg. Phr. *amaqanda esikwenene*, the eggs of a parrot, *i.e.* a very nice, pretty little thing; *imini emaqanda*, broad daylight, noon; *inyanga iliqanda*, the moon shines bright. (b) Name of a kind of large bead.

uku-Qanda, *V. trans.* (a) To peel the bark from a tree. (b) To deflower a woman. (c) To sharpen a millstone; cf. **Qandula**.

—**Qandeka**, *Stat. form.* To split or burst open: *ilitye liqandekile*, the stone has split.

—**Qandela**, *Rel. form.* To guess, conjecture, find out something, as a riddle, or the meaning of somebody's saying.

—**Qandisa**, *Caus. form.* To cause to peel, split, etc.

isi-Qandeliso, *N.* 4. A riddle.

uku-Qandula, *V. trans.* To peck, *i.e.* dress a stone for grinding, which is done by natives with a pick (or chisel): *qandula ilitye lokusila*, dress the grinding-stone;

fig. *ukuqandul' amatyala*, to open or discuss the preliminaries to a lawsuit; to dig hard ground.

—**Qanduleka**, *Stat. form.* To be pecked or fit for pecking: *ilitye aliqanduleki*, the stone is not fit for dressing; *iqanda liqandulekile*, the egg is pecked through.

—**Qandulela**, *Rel. form.* To peel off for: to peck for, at, etc.: *itòle liqandulele eqandeni*, the chicken has pecked through the egg, (being the result of **uku-Fukama**).

um-Qanduli, *N. prop.* Loc. *e-Mqanduli*, the mountain in Tembuland from which the Magistracy there takes its name.

uku-Qandusela, *V. trans.* *us. as Caus.* of **Qandula**, to cause the chicken to peck through.

isi-Qanga, *N.* 4. The diaphragm.

um-Qangabodwa, *N.* 6. A stalk of Kafir-corn which has degenerated into a sort of reed and no longer bears corn.

uku-Qangasa, *V. intrans.* To walk straddling like a drunken or diseased man.

i-Qangaru, *N. prop.* The Maclear district.

uku-Qangquluka, *V. intrans.* To be torn open.

uku-Qangqulula, *V. trans.* To tear open; to lance an abscess; to rip up with a knife; fig. to explain, make clear.

uku-Qanqa, *V. intrans.* To be or live now here, now there.

ama-Qanqalala, *N.* 2. *Pl. only.* Haughty words.

uku-Qanqalaza, *V. intrans.* (a) To be in open view, exposed; of the moon, to shine bright. (b) To sit straight up; fig. to be haughty, insolent, contemptuous, hard, stubborn; to manifest haughty indifference towards any subject; not to yield to conversion.

u-Qanqalazo, *N.* 5. Haughtiness, pride, defiance, insolence.

in-Qanqólo, *N.* 3. Kind of bird; Du. *dik-kop*.

isi-Qanyongo, *N.* 4. *us. as Adj.* Haughty, imprudent.

i-Qanqu, and **i-Qangqu**, *N. prop.* Tributary of the Tina river.

i-Qapu, *N.* 2. Wild cotton,

um-Qápú, *N.* 6. Wild cotton plant. (Two species: *Gomphocarpus fruticosus* and *physocarpus*).

ukuti-Qápú,
uku-Qápuka, } *V. intrans.* To be raised; to suddenly appear, of something which has been lost.

uku-Qápula, *V. trans.* To let blood; to bleed a person; to vaccinate, inoculate.

—**Qápuleka**, *Stat. form.* *Iliswi liqápuleka ngentsobi*, the word shoots forth by a side-wind.

u-Qapúla, *N.* 5. A thorny shrub; Du. wacht-een-beetje.

u-Qapulo, *N.* 5. The act of bleeding one, etc.

Qápúqápú, *Adj.* Soft, light and long (wool, hair).

ubu-Qápúqápú, *N.* 7. Any light, downy or feathery thing.

uku-Qápúza, *V. trans.* To raise (dust). *V. intrans.* To force one's way through thick bush or underwood.

i-Qaqa, *N.* 2. A musk-cat; civet, Du. muis-hond. Phr. *akukó qaga liziva kunuka*, there is no musk-cat that knows it is stinking.

u-Qaqa, *N.* 5. A ridge of stones on the upper part of a mountain.

um-Qaqo, *N.* 6. Fringe, border, lace.

uku-Qaqa, = **uku-Metsha**.

u-Qaqo, = **u-Metsho**.

ukuti-Qaqé,
uku-Qaqá, } *V. trans.* To cut open a

seam (of a sack at its mouth which sometimes sounds as slight cracks); to tear open by force (a letter, lock, box); to pick, unravel wool.

—**Qaqéka**, *Stat. form.* To be torn, broken (mesh from mesh); to be ripped open: *wauqáqéka-ke umnata wabo*, their net was breaking; to be here and there, as smallpox; or in a line, but separate, as buttons.

uku-Qaqadeka, *V. intrans.* To be hard, as a road well trodden down; to become hard, as ground hardened by the sun; to be strong; fig. *intlisiyo eqaqadekileyo*, a hardened heart.

—**Qaqadekisa**, *Caus. form.* To make hard.

uku-Qaqambá, *V. trans.* (a) To be of

a pure white colour; to be bright, glistening; to be without blemish. (b) To smart with a throbbing sensation; to beat rapidly, as the pulse.

—**Qaqambéla**, *Rel. form.* To smart intensely; to throb strongly: *waqaqanjelwa ngamatambó*, he was pained with rheumatism.

—**Qaqambisa**, *Caus. form.* To cause pain by punishment; to punish.

u-Qaqambo, *N.* 5. Whiteness, pureness, glory.

u-Qaqaga, *N.* 3. Couch or quick-grass.

uku-Qaqaula, *V. intrans.* To be very white, bright, glittering, grand, splendid, excellent, stately, glorious.

—**Qaqaulisa**, *Caus. form.* To make white, bright, glorious, etc.

i-Qaqauli, *us. as Adj.* Bright, white, splendid: *ingubo esimaqauli*, bright garments.

ubu-Qaqauli, *N.* 7. A bright, shining whiteness, such as that of the sun in his strength and glory, or iron in a furnace at a white heat; fig. visible glory, intense brightness: *xa atè wafika u-Nyana womntu esebuqaqaulini baké*, when the Son of Man shall come in his glory.

uku-Qaqáza, *V. intrans.* (seldom used). To make a chattering noise with the teeth.

—**Qaqázela**, *Rel. form.* To gnash or grind the teeth, as from rage, cold or suffering; fig. to rattle, clatter (wagon).

—**Qaqázelisa**, *Caus. form.* To cause gnashing and chattering of teeth.

i-Qaqoba *N.* 2. The thorns of the *umqagoba*; fig. a certain number, not many; a small gathering of any thing.

um-Qaqoba, *N.* 6. *Celastrus buxifolius*; a thorny shrub; Du. Katdoorn.

i-Qaqobana, *N.* 2. A small number.

i-Qaqolo, *N.* 2. Bell-crane.

uku-Qaqulula, *V. trans.* To strip off (the leaves from a green switch by drawing it through the hand).

ukuti-Qára, *V. intrans.* To laugh aloud.

isi-Qátala, *N.* 4. Loud laughter.

ukuti-Qása, *V. trans.* To rush among and disperse, as a dog among sheep.

uku-Qasha, *V. trans.* To choose, pick out, give the preference to; to draw the

lot; to guess; to hire (a servant); fig. *ukuqasha intombi ngomlomo*, to choose a girl for a wife; see **uku-Gana**; *ukuqasha inyama*, to pick out meat when an animal is being slaughtered.

—**Qashana**, *Recip. form.* To engage one another; to betroth.

—**Qashisa**, *Caus. form.* To decide a matter by casting lots.

—**Qashisana**, *Caus.-recip. form.* To become engaged to: *waqashisana naye*, he became engaged to her.

i-Qashiso, *N. 2.* } That which falls to
isi-Qashiso, *N. 4.* }
a person on casting lots (part of meat);
a lot: *masenze amaqashiso*, let us cast
lots; a guess.

uku-Qashambula, *V. intrans.* To resist; to make efforts to get free; to struggle, kick about.

ukuti-Qashiqashi, *V. intrans.* To guess.
ama-Qashiqashi, *N. 2. Pl. only.* Guessing, chances, adventures, bad events.

ama-Qashu, *Pl. only.* Roasted corn or maize.

ukuti-Qata, (**ukw-Eqata**), *V. intrans.* To alight suddenly: *into engatanga-qata entlisiyweni yam*, a thing which never came into my mind; *kuti-qata enkumbulweni yam*, or *lenkumbulo ye-qata kum*, it just occurs to me; *safika kuti-qata imvula*, we arrived just when the rain set in.

uku-Qata, *V. trans.* To take advantage of: *ndimqatle lomntu*, I had the best of the bargain in dealing with him; to ask or deal sharply, subtly, artfully.

i-Qata and **i-Qatana**, *N. 2. us. as Adj.* Somewhat stiff or hard: *wateta ngeliqatana*, he spoke with a rough voice.

i-Qata, *N. 2.* Ankle bone.

i-Qatalala, *N. 2. us. as Adj.* Clumsy, untidy, dirty.

um-Qatane, *N. 6.* Hard biscuit, ship's biscuit, hard bread.

um-Qatango, *N. 6.* A narrow, dangerous, stony path; a ledge; fig. danger on both sides, a fix; a serious outlook.

uku-Qatanisela, *V. intrans.* To be dishonest; to cheat (of one's wages).

um-Qataniseli, *N. 1.* One who misleads, cheats people.

u-Qataniselo, *N. 5.* Dishonesty, cheating.

ubu-Qati, *N. 7.* Indifference.

um-Qatu, *N. 6.* Grasshopper, *Locusta viridissima*; fig. a stubborn, unmanageable person or animal; lean: *inkomo simqathu*, the cattle are unmanageable; *babe mqathu*, they were somewhat drunk.

ubu-Qatyulwana, *N. 7.* A slight refreshing; (see **uku-Qabula**).

ukuti-Qau, *V. trans.* To break off, etc.; =**uku-Qaula**.

uku-Qauka, *V. intrans.* To break off, as a thong or rope; *intambò iqaukile*, the thong is broken off; fig. of the thread of life, to break off, i.e. to die, expire; to give up the ghost.

i-Qauka, *N. prop.* (a) River near Bathurst.
(b) Tributary of the Keiskamma river.

i-Qauka, *N. 2.* (a) A small division of a chief's tribe. (b) Land not suitable for gardens; (several places in the Eastern Province and in East Griqualand are called *eqaukeni*). (c) Whiteness, beauty; (see **uku-Qaqaula**).

isi-Qaukano, *N. 4.* Dissension, rupture, faction, schism, sect.

uku-Qaula, *V. trans.* To break off or asunder (string, strap, band, thong); fig. *waqaula ukuteta kwake*, he spoke briefly.

—**Qaulisa**, *Caus. form.* To cause to break off, i.e. to hinder from proceeding further.

Qava,
Qavile, } *Adj.* Strong in body in spite of age; fig. restless, wild, unrestrained, forward, precocious.

i-Qawe, *N. 2.* A choice, selected thing; a skilful, wise, expert person; a champion, brave man; a gentleman, an ostentatious person, a swell; ndimin. *i-Qawana*.

ubu-Qawe, *N. 7.* Grandeur, magnificence, pride, bravery.

i-Qawusi, *N. 2. used as Adj.* That which is shining, brilliant, white: *amafu aqawusi*, the clouds are brilliantly white; fig. a luminary, learned man, scholar.

uku-Qaya, *V. trans.* To invite to a feast.
uku-Qaya, *V. intrans.* To be stiffnecked, hard.

—**Qayisa**, *Caus. form.* To be proud, haughty; to boast of what one is superior

in to others; to rejoice over others, who have not what one has, or when opposing another: *ndiqayisa ngawe*, I boast of you; *isilumko masingaqayisi ngobulumko baso*, let not the wise man glory in his wisdom; *ukuziqayisa*, to pride one's self; *lendoda isiqayisa ngenkomo sayo*, this man is proud of his cattle.

—**Qayisela**, *Caus.-rel. form.* To boast of or on account of, or against another; to make ostentatious display: *wandiqayisela ngehashe lakhe*, he boasted against me on account of his horse; *ndiyamqayisela*, I boast against him.

i-Qayi, *N. 2.* A proud haughty person; matter to boast of.

u-Qayiso, *N. 5.* Pride, boasting, haughtiness.

i-Qayiya, *N. 2.* That which one has confidence in or trusts to; a matter to boast of: *u-Tixo uliqayiya lam*, the Lord is my confidence.

u-Qayi, *N. 2.* used as *Adj.* Bare, hard: *ilizwe liluqayi*, the country is bare, has no trees.

i-Qeba, *N. 2.* The space between the chin and the throat; the dewlap of animals.

i-Qebengwana, *N. 2.* Bread made of Kaffircorn baked in the ashes.

i-Qeβeβa, *N. 2.* Fat: *umntu uliqeβeβa*, a stout, fat person.

in-Qeβeβu, *N. 3.* Any person or thing that helps out of difficulties and hindrances, and calms restless feelings, hence the *igqita* is called by this name.

u-Qeβeyi, *N. 1.* A fabulous reptile of which the natives speak with great fear.

uku-Qebula, *V. trans.* To take or cut off a part or portion of the whole.

uku-Qeda, } *V. trans.* Em. To finish, bring to a termination; to settle one.

i-Qedlana, *N. 2.* dimin. of **i-Qela**. A small company or gathering of people, espec. of children.

ukuti-Qeqe, *V. intrans.* To fear; to be afraid.

i-Qegu, *N. 2.* A pack-ox.

ukuti-Qeke, *V. intrans.* To stand alone; to stand out, as a tree, house, etc., on a plain or ridge; to be just in front, in advance; to go out on the opposite side of

a river from that on which the person speaking is standing.

ukuti-Qeke, *V. intrans.* To gape. Phr. *qēke ukusa*, the break of day; *intlanganiso yeqēke kubini*, the meeting split into two.

i-Qekebe, *N. 2.* That which is big, out of ordinary size.

uku-Qekekaka, *V. intrans.* To crack, break, so as to fall to pieces: *isitya siqēkekile*, the vessel is broken; to have a crack or gap.

—**Qekekela**, *Rel. form.* To break for: *baqēkekela ngumkombē*, they suffered shipwreck.

u-Qekelebōmali, *N. 1.* Blockhead.

isi-Qekevana, *N. 4.* *Inyanga esiqēkevana*, the waning moon.

uku-Qekeza, *V. trans.* To break (a vessel) to pieces: *wasiqēkeza isonka*, he broke the bread into pieces; to open a book, a garment; to put the legs astride.

i-Qekeza, *N. 2.* } Fragment, crumb;
um-Qekeza, *N. 6.* }
pl. *amaqēkeza*, the descendants of concubines.

um-Qekezo, *N. prop.* Loc. *emqēkesweni*, in Tembuland.

uku-Qēla, *V. intrans.* To be accustomed to or acquainted with a person or thing: *ndimqēlile*, I am acquainted with him; *sendilqēlile elosiko*, I am accustomed to that habit or custom. The shortened perf. has *Adj.* signification: *utāngo luqēle*, the hedge is firm, strong.

—**Qēlana**, *Recip. form.* To be accustomed to each other: *ndiqēlene naye*, I have formed companionship with him.

—**Qēlisa**, *Caus. form.* To accustom one to a certain line of conduct or work; to train; to assist another to form habits; *usiqēlisa*, he gets accustomed, forms habits, exercises, trains himself in certain pursuits.

i-Qela, *N. 2.* A company or gathering; file, column: *iqela labantu*, a company of people; *iqela lamasoldati*, a file of soldiers; *amaqela ngamaqela*, by heaps or companies.

um-Qela, *N. 6.* A scratch or mark with a pen or pin; fig. a furrow made by a plough.

i-Qele, *N. 2.* A habit; that which cannot

- be shaken ; fixedness, firmness ; pl. *ama-gele*, impossibility. *Adj.* Firm, fixed.
- um-Qèle**, *N.* 6. A circlet of hair round a bald head ; a frame, border ; motto, sign, standing sentence.
- isi-Qèlo**, *N.* 4. An accustomed want or need, habit.
- ukuti-Qelele**, *V. intrans.* A military expression meaning to come away and stand forth alone : *uti-qelele mgama kuye*, he stands some distance from him.
- uku-Qelelana**, *Recip. form.* *Ndiqelelene nabo*, I stand away from them.
- ukuti-Qelem**, *V. intrans.* Of a ball, to enter the body and remain there fixed.
- ubu-Qèleqèle**, *N.* 7. A number, collection of nice, fine things.
- uku-Qelesa**, *V. intrans.* *Uqelesile*, he is old enough.
- uku-Qèlezela**, *V. intrans.* To put one garment over another ; to overdress.
- Qèlezelisa**, *Caus. form.* To cause overdressing.
- um-Qèliswa**, *N.* 6. Em. A young, unbroken horse.
- isi-Qendu**, *N.* 4. A part of the whole (garment) ; a chapter ; dimin. *isigendwana*, a verse.
- i-Qengele**, *N.* 2. A swollen lump.
- uku-Qengqa**, *V. trans.* To roll (a stone) from one place to another ; to bowl a ball.
- Qengqela**, *Rel. form.* To roll towards a place or on account of another : *ngubani-na osiqengqela ilitye?* who shall roll us away the stone ?
- Qengqelesa**, *Rel.-stat. form.* To roll over and over, as a stone rolling down a declivity.
- Qengqelekela**, *Rel.-stat.-rel. form.* To roll over and over towards a certain place.
- in-Qengqa**, *N.* 3. Anything which can be rolled over ; a ball, hoop.
- i-Qengqelesa**, *N. prop.* Tributary of the Tofa river in Tembuland.
- ubu-Qengqelesi**, *N.* 7. Steepness, declivity.
- um-Qengqelesi**, *N.* 6. A steep place, steep descent on a mountain side : *bamtòba emqengqelesini*, they threw him down a steep place.
- i-Qènqa**, *N.* 2. Leprosy.
- uku-Qèngqeka**, *Stat. form.* To be eaten away or off.
- uku-Qèngqeta**, *V. trans.* To eat away, as cancer, ulcer.
- uku-Qentula**, *V. intrans.* To evade, escape.
- uku-Qenya**, *V. intrans.* Em. To gnaw, as a dog at bones ; = **uku-Rènya**.
- uku-Qepuka**, (Tribal) ; = **uku-Qipuka**.
- ukuti-Qeqe**, *V. intrans.* To lose heart ; to be dismayed, disheartened.
- i-Qeqe**, *N. prop.* Tributary of the Kei river in Fingoland.
- uku-Qeqesha**, *V. trans.* To break in or train a horse or ox for draught ; fig. to train, discipline, educate a child.
- Qeqesheka**, *Stat. form.* To be broken in, etc.
- ing-Qeqesho**, *N.* 3. Training, discipline.
- ukuti-Qère** ; = **ukuti-Qèke**.
- i-Qerù**, *N.* 2. A hook, fishing hook.
- uku-Qesha**, *V. trans.* To hire, employ as a servant ; = **uku-Qasha**.
- ing-Qesho**, *N.* 3. Hire, license.
- u-Qesho**, *N.* 5. The hiring, engaging.
- um-Qesho**, *N.* 6. Hire, accord, agreement, compact.
- ukuti-Qete**, *V. intrans.* To be perfect.
- i-Qeteya**, *N.* 2. A scab.
- i-Qètseba**, *N.* 2. A figurative phrase hiding the real meaning ; a quibble, deceit.
- ubu-Qètseba**, *N.* 7. Artfulness, cunning.
- isi-Qetshana**, *N.* 4. (from *isiqepu* †). A little or small piece of the whole.
- ama-Qètsu**, *N.* 2. Pl. only. Artifice, fraud, stratagem : *lomntu unamaqètsu*, this is a fraudulent person.
- uku-Qetùka**, *V. intrans.* To lean over, lose the balance, be overturned : *inqwelo igetukhile*, the wagon has fallen over ; fig. to be undecided in mind ; to change often as to purpose.
- Qetùkela**, *Rel. form.* To lean out of the perpendicular towards another object ; to fall on the other side or the back ; to go out of the road to the other side.
- uku-Qetùla**, *V. trans.* To turn over, etc. ; = **uku-Pètula**.
- Qetùlela**, *Rel. form.* To turn or send into : *wamqetùlela entshabalalweni*, he sent him to ruin or destruction.

uku-Qéwula, *V. trans.* Em. To cut off, draw off; to pull in or stop a horse running; also=**uku-Qiwula**.

i-Qézu, *N. 2.* A piece or portion broken off; a fragment, crumb, morsel: *ndipè iqézu lesonka*, give me a morsel of bread.

uku-Qézuka, *V. intrans.* To be broken off.

—**Qézula**, *V. trans.* To break off (a portion or morsel of bread).

ama-Qéya, *N. prop.* Hottentots.

isi-Qibi, *N. 4.* The greatest extent; a restricted area; a standard in school.

uku-Qibika, *V. trans.* To turn the back on one.

i-Qibira, *N. 2.* Left tributary of the Keiskamma river.

uku-Qikaqika, *V. trans.* To roll about: *uyasiqikaqika*, he rolls himself about.

—**Qikaqikeka**, *Stat. form.* To tumble about; to roll over and over.

um-Qikela, *N. 6.* The young wandering locusts; Du. *voetgangers*; fig. infantry.

uku-Qikelela, *V. intrans.* Em. To turn over in the mind; to think of, reflect, consider.

isi-Qiki, *N. 4.* used as *Adj.* Round.

uku-Qikileka, *V. intrans.* To bend one's self backwards.

uku-Qikilila, Em. } *V. intrans.* To
ukuti-Qikili, }
turn a somersault; to lie on the back with an elbow at each side.

u-Qikili-bóto and -bótwe, *N. 5.* Somersault.

um-Qiko, *N. 6.* Heap: *imiqiko ngemigiko*, heaps upon heaps of people or dead bodies.

i-Qilazana, *N. 2.* A clever, sharp, industrious woman.

i-Qili, *N. 2.* A clever person; one cunning and artful in making a bargain; one sharp in business; an industrious person.

ubu-Qili, *N. 7.* Ingenuity, invention, artfulness in a good sense; sharp practice in business transactions.

isi-Qili, *N. 4.* A firm, energetic, industrious person.

i-Qilika, *N. 2.* Beer made of honey; strong drink.

u-Qilikwane, *N. 5.* Mumps.

u-Qilima, *N. 5.* A stockade or line of poles or persons, so close that nothing can pass; firmness, state of being proved or verified; used as *Adj.*: *isikali esilugilima*, strong weapons.

uku-Qilipála, *V. intrans.* Em. To recover from sickness; to become convalescent.

uku-Qiliza, *V. trans.* To call often to work; to drive on, push, impel; to make bad remarks.

—**Qilizeka**, *Stat. form.* To be disclosed, spread.

u-Qilo, *N. 2.* Part under the chin near the throat.

ama-Qimbá, *N. 2. Pl. only.* Hl. for sour milk.

ing-Qimbá, *N. 5.* A number of men, houses, etc., close together; water in great quantity; denseness, thickness: *ingqimbá zamafu*, thick clouds; clouds upon clouds; =**i-Ngqimbá**.

u-Qimngqoshe, *N. 1.* A brown crested bird called the hammerhead or quaker bird;

=**u-Tekwana**. Du. *paddevanger*.

uku-Qina, *V. intrans.* To become solid, compact; to be firm, fixed, steadfast: *intsika oqinile*, the pole is fixed, stands firm; *umntu oqinileyo*, a steadfast person; *qinani*, be ye steadfast; fig. to make a knot. Phr. *qina embilini*, take courage.

—**Qinisa**, *Caus. form.* To make firm, strong, etc.: *ukumkani wawuqinisa lomtètò*, the king made firm this law; to persevere; to act with decision, firmness, energy in performing an enterprise; to confirm, sanction, establish: *niyakuqiniswa*, you shall be confirmed.

—**Qiniseka**, *Caus.-stat. form.* To be firmly fixed; to be settled firmly; to become established: *iqinisekile intlisiyo yakhè*, his heart is fixed.

—**Qinisela**, *Caus.-rel. form.* }

—**Qiniselela**, *Caus.-rel. 2. form.* } To make firm for: *u-Tixo usiqinisele ndawonye nani kuye*, God has established us with you in him.

—**Qiniseleka**, *Caus.-rel.-stat. form.* To be made very, exceedingly firm, etc.

—**Qinisisa**, *Caus. 2. (intens.) form.* To fix, confirm fully; to establish firmly.

isi-Qiniselo, *N. 4.* Seal.

ama-Qiniso, *N. 2. Pl. only.* Lomntu unamaqiniso, this man is sure; one to be trusted.

uku-Qina, *V. trans.* To melt the fat of the inward parts (kidneys and caul) of an animal; to roast coffee; fig. to examine by torture in a trial before the judge: *wati makaginwe ngekatse*, he bade that he should be examined by scourging.

ing-Qina, *N. 3.* Greave.

u-Qino, *N. 5.* Meat prepared in a certain way; the cutting up of fat.

i-Qina, *N. 2.* (a) A knot on a string or on a tree: *iqina lomqala*, a necktie. (b) A sharp and difficult ascent in a road or on a mountain; fig. a difficulty.

i-Qina, *N. 3.* (a) Generic term for various mesembryanthemums, the ashes of which are used in making soap. (b) A tributary of the Kei river in Gcalekaland.

i-Qindilili, *N. 2.* One who cannot answer readily. *Adj.* To be puffed up.

uku-Qinga, *V. intrans.* To give advice, counsel; but oftener used in a bad sense, to plot, intrigue, devise; to baffle by intrigues; to bring into a dilemma or difficulty. *Trans.* To catch in a trial.

—**Qingela**, *Rel. form.* To plot, etc., for a certain purpose or against another.

—**Qingelana**, *Rel.-recip. form.* To plot against each other; to entangle each other.

i-Qinga, *N. 2.* Advice, counsel: *wandipá iqinga*, he advised me; *holani iqinga*, give your counsel; *iqinga abeliqinga ngalomihla*, the counsel which he counselled in those days; device, excuse, expedient, subterfuge: *unamaqinga*, he has ingenuity, or he practises subterfuges, *i.e.* is not honest; *wense ngamaqinga*, he is artful, cunning.

um-Qingi, *N. 1.* An adviser in difficult cases.

ubu-Qinga, *N. 7.* Plotting, contriving, cunning device or design.

uku-Qingatá, *V. intrans.* To be a little more than half full: *isitya siqingatile*, the vessel is not quite full.

—**Qingatisa**, *Caus. form.* To fill a vessel, bag, etc., a little more than half full.

isi-Qingatá, *N. 4.* A little more than the half; often used for the half.

uku-Qingqa, *V. trans.* To carve roughly a figure in wood or stone: *umfanekiso oqingqiweyo*, a carved figure, image. *V. intrans.* To stay, stop at a certain place: *umntwana uyagingqa*, the little child tries to get up and stand.

ukuti-Qingqi, *V. intrans.* To halt, stand immediately when called.

isi-Qingqi, *N. 4.* *Isiqingqi somfo*, a middle-sized person. *Adj.* Slow, lazy, indolent, always standing about.

uku-Qingqitá, *V. intrans.* To take pains; to strive, ask again and again.

u-Qino, *N. 5.* see **uku-Qina**.

u-Qino, *N. 5.* Costiveness.

ukuti-Qipú, *V. intrans.* To suddenly open or break apart: *amafu atá-qipú*, the clouds suddenly broke: *qip'ukusa*, just at daybreak; to be startled: *wati qip'umbilini*, I was startled, my heart was in my mouth.

uku-Qipúka, *V. intrans.* To break asunder, into two; fig. *ukuqipúk'umbilini*, to be cut up in the heart; to be dismayed, struck by fear.

—**Qipúkana**, *Recip. form.* To separate from each other.

—**Qipúkela**, *Rel. form.* *Baqitshukelwa ngumbilini*, they were dismayed.

uku-Qipúla, *V. trans.* To separate, divide; to frighten; to rouse; to torment (as a dog seizing game and letting it loose again).

—**Qipúqipúla**, *Intens. form.* To snatch a thing from another person.

i-Qipúlo, *N. 2.* Torment, pang, throbbing pain.

uku-Qiqa, *V. intrans.* To have a thing clear and certain in the mind; to take hold of an idea or subject, so as to retain it in the mind; to apprehend, comprehend, perceive: *andiliqiqi eloswi*, I do not comprehend that word.

—**Qiqela**, *Rel. form.* To understand thoroughly a thing.

—**Qiqisa**, *Caus. form.* To help or assist to comprehend; to make a subject clear, so that it can be easily comprehended.

ing-Qiyo, *N. 3.* Comprehension, perception.

i-Qitala, *N. 2.* One who is not skilful, or an expert in handicraft, who is weak, lazy, stupid.

ubu-Qitala, N. 7. Unskilfulness.

isi-Qiti, N. 4. Anything separated and round; hence, an island.

ukuti-Qitigiti, V. intrans. To fall or run out (corn from the ear or a bag); to fall off easily (shoes from the feet).

uku-Qitika, V. intrans. To fall off, of anything that sticks fast on a body.

uku-Qitsa, V. trans. To beat (when a little boy is beaten by a big one).

i-Qitsi, N. prop. Tributary of the Qumanco river in Tembuland.

isi-Qitsi, N. 4. Tumour on the cheek; a hanging cheek; *isigitsi sakó*, you are an ugly person, is an abusive expression.

i-Qiwa, N. 2. River near Uitenhage.

ukuti-Qiwu, =uku-Qiwula.

uku-Qiwuka, V. intrans. To be torn from; to be separated from: *indawo eqiwukileyo*, a separated place.

ama-Qiwuka, N. 2. Pl. only. A cold, bleak country; used in the locative: *kuse-maqiwukeni*.

uku-Qiwula, V. intrans. (a) To handle (a spoon); to draw out a sword from its sheath, or an assegai from the bundle and hold it ready to cut or stab; to fix a bayonet; *usiqiwule kubo*, he tore himself from them. (b) To make a detour, so as to cut off the enemy's retreat.

—Qiwulela, Rel. form. To draw out one thing from among many for a special purpose, e.g. for an attack.

—Qiwuqiwula, Freq. form. To be torn off, divided into small pieces, dismembered.

—Qiwuqiwukana, Freq.-recip. form. *Imifula iqiwuqiwukene*, the valleys are broken, i.e. full of cliffs and ravines.

i-Qiya, N. 3. A covering for the head; a large handkerchief used for this purpose; dimin. *iqiyana*, a small handkerchief.

uku-Qiyama, V. intrans. To lean, recline against something, with the hand under the head.

u-Qisa, N. 5. The break of day; = *ukukanya kwempondo*; or the commencement of darkness in the evening; twilight.

ukuti-Qó, Adv. To do often, persist in doing.

in-Qo, N. 3. Neophron percnopteros, Egyptian vulture, Pharaoh's chicken.

isi-Qoba, N. 4. *Gardenia glabosa*, Hochst.

uku-Qóba, V. intrans. To be broken in body and mind; to be spiritless, benumbed, stupefied with cold, etc.; fig. to journey in the dark.

—Qóbeka, Stat. form. To be in a broken state: *uqóbekile ngokusebensa*, he is broken down by much working.

—Qóbisa, Caus. form. To stupefy, cause torpor, etc.

uku-Qóba, V. trans. To break or crush stones or clods of earth into small pieces; to grind coarsely; fig. to chew secretly, as cattle in a maize-field; to consume, destroy; to beat so as to wound.

—Qóbana, Recip. form. To beat, etc., each other.

—Qóbaqóba, Intens. form. *Bayaqótywa-qótywa*, they were severely beaten, etc.

—Qóbeka, Stat. form. To be destroyed.

—Qóbisa, Caus. form. To cause to break, split, etc.

—Qóbisisa, Caus. 2. (intens.) form. To break very fine.

i-Qobo, N. 2. Kind of wren; = **u-Juze**.

i-Qobo, N. 2. A root dug up and eaten in time of hunger.

isi-Qobo, N. 4. A stick about an inch thick used for shutting the door of the native hut; fig. a bolt, bar.

um-Qobo, N. 6. Food; the act of grinding anything which is hard.

uku-Qoboka, V. intrans. To be broken (wood, iron).

in-Qoboka, N. 3. Kind of grass.

uku-Qobola, V. trans. To make soft, pliable, (a thong by fat); fig. to break (the will or a horse).

i-Qobolá, N. 2. One who does not know a matter properly; an uninstructed, uninitiated, untrained person.

u-Qobololo, N. 5. Walking, going, standing, falling in a line, behind each other.

isi-Qobomhlazi, N. 4.; =isi-Qobo.

i-Qóboqóbo, N. 2. used as *Adj.* Soft, brittle.

u-Qobogobo, N. prop. Keiskamma Hoek.

ubu-Qóboqóbo, N. 7. Softness, brittleness.

uku-Qóbosha, V. trans. pass. qótyosha. To knee-halter, hobble; button; hook.

- Qòbosheka**, *Stat. form.* To be hobbled, etc.
- i-Qobozela**, *N. 2.* (a) One who overpowers another person. (b) Kind of plant.
- um-Qodi**, *N. 6.* Travelling party.
- uku-Qògana**, *V. intrans.* To entangle, twist, cross (one's fingers with another's); fig. to be friends with one.
- i-Qogqina**, *N. 2.* An aromatic shrub.
- u-Qoqo**, *N. 5.* A strong, crooked stick.
- in-Qogu**, *N. 2.* Intimate friend; *ingogu la-sekaya*, our intimate friend.
- i-Qohi**, *N. prop.* = **i-Qoyi**.
- uku-Qokela**, *V. trans.* To add to, proceed in speaking: *mandigokele ngeliti*, allow me to add a word. *Adv. waqokela wati*, he said further.
- Qokelela**, *Rel. form.* To bring together or collect a number of things: *baqokelela impahla*, they gathered together their goods; to solicit, urge, importune, recommend to a course of action, so that the advice is taken to heart.
- Qokelelana**, *Rel.-recip. form.* To add to each others' stores and possessions.
- Qokelelanisa**, *Rel.-recip.-caus. form.* To cause to be added; to assist each other in adding to their possessions.
- Qokeleleka**, *Rel.-stat. form.* To be gathered; to gather itself.
- ing-Qokelela**, *N. 3.* Collection, continuation; fig. chain.
- ukuti-Qoko**, *V. intrans.* To stand still, stop, cease from flowing (water, blood); to be dried up, consumed.
- i-Qoko**, *N. 2.* Em. } Bowl, jug, calabash
isi-Qoko, *N. 4.* } with a handle used for drinking Kaffir-beer.
- uku-Qokoba**, *V. intrans.* To dance (of boys).
- i-Qokobé**, *N. 2.* An egg from which the yolk has been taken; a shell of a snail, any empty shell.
- ubu-Qokobé**, *N. 7.* Hollowness of a shell; a shell without a kernel.
- ama-Qòkolo**, *N. 2. Pl. only.* Craft, cunning, subtlety; that which partakes of guilt: *ulwimi lonamaqòkolo*, the tongue of the crafty, cunning, subtle person.
- ubu-Qòkolo**, *N. 7.* Guile, wiliness, subtle-

- ty, fraud; skill and dexterity employed to effect purposes of deceit.
- i-Qokolo**, *N. 2.* (a) Fruit of the Kei-apple. (b) Tributary of the Umtata river.
- um-Qokolo**, *N. 6.* Aberia Caffra B., the Kei-apple tree growing along the Kei river; *um-Qokolo wesinja*, a small kind of Kei-apple.
- uku-Qokosha**, *V. trans.* To finish, accomplish an object; to eat up the last bit.
- uku-Qokomisa**, *V. intrans.* Not to abandon an enterprise on account of difficulties; to endure to the end; to make sacrifices in order to accomplish an object.
- uku-Qokoqela**, *V. intrans.* To take to heart.
- um-Qokozo**, *N. 6.* A chain.
- uku-Qòla**, *V. intrans.* To be hard, strong, courageous.
- in-Qola**, *N. 3.* Anything hard.
- i-Qòlo**, *N. 2.* The back of a person between the shoulder-blades; fig. hardness, inflexibility.
- u-Qolo**, *N. 5.* A ridge or neck of a hill; a narrow path with precipices on each side.
- ubu-Qòlo**, *N. 7.* Hardness, inflexibility; fig. *ubuqòlo bencuka*, fraud, deceit, cheating.
- um-Qolo**, *N. 7.* (a) The backbone; fig. mountain ridge, bank or wall of earth; page or column of a book; *wense ngom-golo*, he did it with his whole heart. (b) The lintel of a door; the round cornice of the Kaffir hut, on which the thatch rests.
- i-Qole**, Firmness, etc., = **i-Qele**.
- uku-Qola**, *V. intrans.* To speak of three or four things at once; to be drunk.
- i-Qola**, *N. 2.* A drunkard.
- uku-Qòla**, *V. intrans.* (a) To present gifts to a young chief when installed into the chieftainship, which is done by adorning him with *ubu-Hlalu* (which see). On this coronation day, when the whole tribe is given into his rule, cattle from all parts are presented to him at his royal residence. Of this ceremony the Kaffirs say: *inkosi iqòliwe*. (b) To grind fine; to perfume the kaross or the body with *ubu-Lawu*; fig. to make a chief favourable to one by gifts; to pay tribute and taxes; to flat-

- ter; to praise in a hypocritical manner; *ukuqòla ngotuli*, to deceive.
- Qòlana**, *Recip. form.* To flatter each other.
- Qòleka**, *Stat. form.* To be in a perfumed state; to emit odour.
- Qòlisa**, *Caus. form.* To fill or impregnate with odour; to perfume, scent.
- i-Qòla**, *N. 2.* A free gift of homage.
- i-Qòle**, *N. 2.* Perfume, scent.
- ukuti-Qole**, *V. intrans.* (a) = **uku-Qòla**.
(b) To be overcome; *nditò-qole butòngo*, or *kufa*, I was overcome by sleep, or death: *batiwe-qole sisifo*, they are depressed, dejected, dispirited by sickness.
- i-Qòlo**, *N. 2.* used as *Adj.* Adorned: *indlu iliqòlo*, the house is adorned nicely.
- isi-Qòlo**, *N. 4.* (a) Spices, perfume. (b) Fearlessness arising from having full right.
- u-Qòlo**, *N. 5.* (a) Free gift (cattle) to a chief. (b) Perfume.
- ubu-Qòlo**, *N. 7.* A fragrant powder.
- um-Qòlodiba**, and **Qòlodiya**, *N. 6.* *Xanthium spinosum*, burrweed.
- ukuti-Qolokoto**, *V. trans.* To fight; = **Nqolokoto**.
- isi-Qololwane**, *N. 4.* Strength, power of a man, or of a thing, e.g. beer.
- i-Qolombà**, *N. 2.* Em. } A cave in a rock.
- um-Qolombà**, *N. 6.* }
- uku-Qolongqa**, } *V. intrans.* To cut
- ukuti-Qolonge**, } out the flesh between the bones in eating.
- i-Qolofa**, *N. prop.* (a) The mountain range, (Devil's mountain) near Stutterheim. (b) Tributary of the Kubusi river.
- uku-Qolosa**, To trust, etc.; = **uku-Nyalasa**.
- Qolosela**, *Em.* To give attention to a thing or person by working at it; = **uku-Qwalasela**.
- uku-Qoma**, *V. intrans.* To eat the first small piece of meat of a slaughtered animal before the whole company eats, so as to assure the guests that it is not poisoned.
- um-Qomboti**, *N. 6.* The mealy water left after washing stamped maize; a light kind of Kaffir-beer.
- uku-Qòmfa**, *V. intrans.* (a) To abort, procure abortion, i.e. to kill the foetus before the time of birth. (b) To fillip with the finger.
- Qòmflisa**, *Caus. form.* To cause or help to procure abortion. (It was looked upon as a crime, for which payment had to be made to the chief, who had lost by this practice one of his subjects.)
- isi-Qòmfo**, *N. 4.* An abortion (applied to women only, not to animals).
- isi-Qomiso**, (from **uku-Qoma**), *N. 4.* A part or share of meat sent to somebody as a gift.
- uku-Qona**, *V. trans.* To press, as in parturition, or when disposed to have a passage.
- i-Qonce**, *N. 2.* (a) The Buffalo river. (b) King William's Town. (c) Balfour.
- in-Qonci**, *N. 3.* (a) A kind of grasshopper. (b) A sand shrimp.
- um-Qonci**, *N. 6.* *Schotia speciosa* and *Schotia latifolia*, nearly the same as **um-Gxam**.
- um-Qonci**, *N. 6.* Tributary of the Tofa river in Tembuland.
- uku-Qonda**, *V. trans.* To understand, conceive; to hold or contain in the mind; to comprehend, know the meaning of a speaker or writer: *indoda eqondayo*, a man of good common sense, who understands things well: *akuba nokusiqonda*, when he came to himself. *Phr. hlal' uqondile*, be assured.
- Qondakala**, *V. intrans.* To be understood, plain, proved, evidenced, shown: *oku sekugondakele kaloku*, now this is understood.
- Qondakalisa**, *Caus. form.* To make plain, intelligible; to cause to be understood.
- Qondana**, *Recip. form.* To understand each other.
- Qondeka**, *Stat. form.* To be intelligible, comprehensible, etc.
- Qondela**, *Rel. form.* To fix the attention steadfastly upon an object: *waqondela pàntsi*, he cast down the eyes; he fixed his eyes attentively on the ground.
- Qondisa**, *Caus. form.* To make another understand; to unravel a difficult subject to another; to instruct, inform, direct, explain.
- Qondisisa**, *Caus. 2. (intens.) form.* To set forth clearly; to make a thing fully understood.

- ing-Qondi**, *N.* 3. A person who has understanding, knowledge; an intelligent person.
- um-Qondisi**, *N.* 1. An informer, instructor, director, etc.
- um-Qondiso**, *N.* 6. That which conveys instruction; sign, token, proof, pledge.
- ing-Qondo**, *N.* 3. Understanding, intellect, comprehension, capacity.
- i-Qondó**, *N.* 2. (a) The fastening stitch; the end of sewing; the stitched border. (b) The spur of fowls and locusts.
- uku-Qonga**, *V. trans.* To paint, tattoo the skin.
- Qongela**, *Rel. form.* To strive, take pains; to do a thing often; to repeat.
- i-Qonga**, *N.* 2. An elevated place to put fruit, corn, etc., upon; a store, shelf.
- isi-Qonga**, *N.* 4. Fact, proof, evidence, = **isi-Ganeko**.
- uku-Qóngola**, *V. intrans.* To go bent from lameness.
- isi-Qóngolo**, *N.* 4. used as *Adj.* To be ripe, red, Kaffir-corn.
- i-Qongolokosha**, *N.* 2. A shrub the leaves of which are used for gallsickness.
- ukuti-Qongqololo**, *V. intrans.* To be poured out or in, so that nothing is left; to be swallowed up entirely: *inkomo sithi-qongqololo*, the cattle are all gone, i.e. dead. *V. trans.* To lavish, expend profusely; to waste, squander: *wayiti-qongqololo ngokucita imali yaké*, he recklessly squandered away his money.
- uku-Qongqoloza**, *V. trans.* To pour out a bottle, drink up wholly.
- Qongqolozela**, *Rel. form.* To pour the whole contents of a bottle into the mouth or down the throat.
- ama-Qongqolo**, *N.* 2. *Pl. only.* Remnants; a few dispersed people like those who remained over after the cattle-killing mania, or the school-people who were left after the Gaika rebellion.
- uku-Qongqotá**, *V. trans.* To knock with the knuckles on a bag, to see if there is anything (tobacco, crumbs etc.) in it; to knock a small stone on another, or a broken bone on a stone to extract the marrow.
- i-Qongqoti**, *N.* 2. A woodpecker.

- u-Qongqotwane**, *N.* 1. A dung beetle which makes a knocking noise.
- i-Qóni**, *N.* 2. Patchwork made of patches of all kinds of colours.
- i-Qonkolosha**, *N.* 2. The cocoon of a kind of silkworm.
- uku-Qonomfela**, *V. intrans.* To perform a work (digging, gleaning, etc.,) often and continuously; to sit close at work.
- in-Qonomfel' encwadini**, *N.* 3. One who sits close at reading; a bookworm.
- uku-Qononondisa**, *V. trans.* To direct attention towards an object; to point out an object to another; to investigate closely; to explain thoroughly, so that the matter is understood and no doubt or contradiction remains.
- i-Qonqa**, *N.* 2. A hook, crook; *pl. ama-qonqa*, used as *Adj.*, zigzag, crooked.
- i-Qonqa**, *N.* 2. } An affection of the
u-Qonqa, *N.* 5. } spine, from which cattle get stiff and lean; rheumatism (?); dimin. *iqongwana*, the aspirate in grammar.
- i-Qónqa**, *N.* 2. Strong, crooked stick.
- i-Qonyo**, *N.* 2. An insect of a beautiful green and metallic appearance like silver, living in mimosa trees; it is eatable.
- uku-Qopisa**, *V. trans.* To direct, order, point out.
- uku-Qópóloza**, *V. intrans.* To be cunning, artful, intriguing, full of tricks.
- u-Qópólolo**, *N.* 5. } Slyness; in a bad
ubu-Qópólolo, *N.* 7. } sense, craftiness, trickery.
- uku-Qoqa**, *V. trans.* To carve, notch, or file a walking or tally stick with stripes; to beautify it so that it looks checkered.
- Qoqeka**, *Stat. form.* To be carved, notched, etc.: *isitshetshe siqoqekile*, the knife is notched.
- i-Qoqa**, *N.* 2. (a) A kind of assegai the neck of which is filed in an ornamented manner. (b) A carved stick used by girls in dancing.
- i-Qoqo**, *N.* 2. (a) A chief's house. (b) A hidden party of an army waiting for an attack.
- u-Qoqo**, *N.* 5. Pierced or filigree work; notched edge, mural crown, pinnacle, battlement.

isi-Qôqôbela, *N. 4.* used as *Adj.* Bitter, strong in taste and savour; to be ripe, red (Kaffir-corn).

uku-Qoqoda, *V. trans.* To scrape off anything which is sticking.

i-Qoqodala, *N. 2.* Tributary of the White-Kei river in Tembuland.

u-Qôqôka, *N. 5.* Em. Windpipe, throat.

uku-Qôqônya, *V. intrans.* To be at a loss what to do; to be disheartened; to lose one's chance; to be a coward.

i-Qôqônya, } *N. 2.* A coward; procrastination or delay in acting: *bendineqôqônya ukuyibinsa inyamakasi*, I hesitated to strike the buck; cowardice, faintness, disheartedness; want of quickness in performing a work, dilatoriness.

u-Qôqôqô, The windpipe; = **u-Qoqoko**.

uku-Qoqosha, *V. trans.* To save time; to shorten (a speech).

uku-Qôqôza, *V. intrans.* To fall in small drops; to drip.

u-Qôqôzo, *N. 5.* The dropping or dripping of rain.

uku-Qôra, *V. trans.* To break the maize-cobs from the stem; euphem. to go out for easing one's self.

i-Qôra, *N. prop.* (a) First tributary of the Kei river. (b) Bushmans river. (c) A river in Gcalekaland between the Kentani and Willowvale divisions.

um-Qôro, *N. 6.* Chasm or cleft in a rock.

uku-Qôroza, = **uku-Qôra**.

i-Qôru, *N. prop.* River beyond the Bashee flowing into the sea.

uku-Qôsha, *V. trans.* To pin or button together; to unite by force; to finish. *Adv.* quite, totally.

—**Qôshaqôsha**, *Intens. form.* To struggle; to force or wedge in.

uku-Qoshela, *Rel. form.* To tuck in or button a garment; espec. when persons sit down, to hide any private part of the body that would otherwise be exposed: *qôshela*, sit right, properly.

—**Qoshelisa**, *Rel.-caus. form.* (a) To wind up, finish up; to bring up the rear; to get the different divisions of an army into one body or regiment when forming a square; to gather up one's tools at the

close of the day; *qoshelisani*, leave off working. (b) To give a piece of money as a gratuity: *ndiqoshelise*, give me some money. (c) To expose any private part.

i-Qôsha, *N. 2.*

um-Qôsha, *N. 6.* Em. } A flat button about the size of a shilling; hence used to denote a piece of money.

in-Qosha, *N. 3.* The collar bone.

um-Qoshelisi, *N. 6.* The rear of an army; the end of a feast.

isi-Qosho, *N. 3.* A thick piece of wood; a log.

uku-Qotâ, *V. intrans.* To sit still in the house without working.

ubu-Qotâqikili, *N. 7.* Cunning, slyness, craftiness.

ukuti-Qotê, *V. intrans.* used as *Adv.* In numbers: *batê-qotê ukufa*, they died in numbers (in a battle, plague, epidemic); *batê-qotê ukungena*, they went in (house, bush) at once.

u-Qotô, *N. 5.* Hardness; fig. impossibility. *Adj.* Hard, dried up, lean.

uku-Qotôla, *V. intrans.* To be drawn together, dried up; to be hard as a skin; to become stiff; to be benumbed.

um-Qotôngo, *N. 6.* (a) A tree like *i-Gwanishe*; its roots are used as chicory.

(b) Hl. for a kind of milk.

uku-Qôtsa, *V. trans.* To dry, bake fruit; fig. to have a good understanding.

ama-Qôtsini, *N. 2. Pl. only.* Remains of food left for the following day.

u-Qôvuqôvu, *N. 5.* used as *Adj.* Very poor, lean, emaciated: *uqôvuqôvana, lwehashe*, a horse the bones of which appear from poverty.

i-Qowa, *N. 2.* Tatters of skin.

i-Qoyi, *N. prop.* (a) The Kowie river, a tributary of the Koonap river.

At the head of this river is a forest formerly much frequented by hunters. It was said, if any one uttered the name *i-Qoyi*, rain would fall and spoil the hunting. The name used therefore was *umtwtlani*.

(b) A stream at the head of the Umgwali river (Tembuland).

uku-Qoza, *V. intrans.* To go bent; to jump forward.

Qu, *Adv.* Quite, entirely, totally: *qu-tû*, quite still.

ukuti-Qû, *V. intrans.* (a) To rise: *utuli luti-qû*, dust is rising, it is dusty. (b) *V. trans.* To burn (hot water); fig. to nip, satirise; to incite, provoke; to despise, scorn (with the eyes).

ukuti-Qu, *V. intrans.* To go and return quickly; *wati-qu ngapà nangapà*, he dodged about, did not know where to go to; (applied to one who searches for lost cattle).

in-Qu, *N. 3.* } (a) Being, nature, person,
isi-Qu, *N. 4.* } individual, personification; *inqu yakè inye*, his person is one; identity, the very self: *isiqu sam*, myself; *isiqu sakò*, thyself; *inqu yakè*, himself; *ndimbonè isiqu sakè*, I saw him the very person himself, i.e. personally; *inqu yenkohlakalo*, wickedness itself; *inqu yalemini*, the identical day; *wense ngesiqu* or *ngesiqu sakè*, he himself did it.

(b) Body: *isiqu somti*, the body, i.e. thickness of a tree; *unesiqu*, he has a body, i.e. he is thick, stout; *isiqu sento*, the chief matter, substance, main point.

in-Qu, *N. 3.* The unicorn.

isi-Qû, *N. 4.* A crowd, throng of men a company at table; dimin. *isiqušana semfundo*, a little learning.

ubu-Qu, *N. 7.* The substance, personality, individuality of a person (or thing).

uku-Qubà, *V. intrans.* To bathe, swim; to plunge into water.

uku-Qûba, *V. trans. pass. qutywa.* To urge, push forward, drive: *qûba inkomo ngenduku*, drive the cattle before you with a stick; *samqûba*, we drove him before us; *qûba lomsebensi*, urge on that work; to proceed in speaking: *qûba indaba*, go on with relating: to pass away the time.

—**Qûbana**, *Recip. form.* To drive, compel, urge each other, on both sides.

—**Qûbeka**, *Stat. form.* To be progressing: *uyaqûbeka*, he is progressing.

—**Qûbela**, *Rel. form.* To drive for another, or to a certain place: *ndiqûbele inkomo sam*, just drive my cattle for me; *siqûbele emansini*, drive them to the water.

—**Qûbelela**, *Rel. 2. form.* To drive into.

—**Qûbisa**, *Caus. form.* To help or cause to drive; to assist in progressing.

in-Qubeko, *N. 3.* Progress, advancement, civilisation.

um-Qûbi, *N. 1.* One who drives, compels, etc.

ukuti-Quba, *V. intrans. pass. qutywa.* To pour in quickly; to overtake, fall or descend upon: *indlala yanditi-quba*, hunger came upon me.

uku-Quba, *V. trans.* To hit (not with a sharp instrument); to strike against something; to strike as a beam; fig. *waqutywa lisulu*, he was killed by lightning; fig. to snub.

—**Qubisana**, *Caus.-recip. form.* To come in contact with; to meet unexpectedly: *ndaqubisana naye*, I met him unexpectedly.

i-Qubu, *N. 2.* A heap of Kaffir-corn before it is winnowed; fig. anything which is done stealthily or in haste.

isi-Qubu, *N. 4.* Speed, swiftness: *ndahambà ngesiqubu*, I walked with speed.

i-Qubu, *N. 2.* (a) A protuberance, prominence, hard projection; any swelling on the body, caused by a foetus or tumour, or by putting an apple, etc., into the mouth, shown by the projecting cheek. (b) The downy feathers on the breast of a bird or fowl; the fine bark of plants. Phr. *wafakwa amaqûbu*, angry things were said against him; he was discouraged.

uku-Qubuda, } *V. trans. pass. qutyu-*
ukuti-Qubudu, } *dwa.* To bow down, lie prostrate; to do homage to a superior; to bend the head forward in a posture of reverence or respect towards another; to sit with head bent down; hence, to adore, worship.

uku-Qûbukusha, *V. trans.* To rouse one's attention by giving him a push with the elbow, or treading gently on his feet.

uku-Qubula, *V. trans.* (a) To lay hold of suddenly; to seize unexpectedly (weapons): *wayiqubula intonga yakè*, forthwith he took his stick; to surprise a person by coming upon him, seizing or beating him suddenly; fig. to receive the word of God quietly; *ukusiqubula*, to gather one's strength; to rise. (b) To knead dung and smear part of the body with it, as is done by the *i-Gqita*.

—**Qubulisa**, *Caus. form.* To cause or help to seize suddenly, etc.

i-Qubuliso, *N. 2.* used as *Adv.*: *ngequbuliso*, suddenly, unexpectedly.

uku-Qubutya, *V. trans.* Em. To elbow, jostle, as in pushing in a crowd; to bend down, as an ox pulling.

uku-Qudalala, *V. intrans.* To stand or run stooping down.

i-Qudu, *N. 2.* *Strepsiceros Capensis*, the koodoo antelope.

i-Qugane, *N. 2.* Species of beetle.

i-Qúgqwaru, *N. prop.* The upper part of the Xonxe river.

i-Qúgwala, *N. 4.* Left tributary of the Shushu river.

uku-Quka, *V. trans.* To take together; to comprehend, comprise: *ukutètà kwakè kwaquka ezondawo zombini*, his speech comprised these two points.

—**Qukana**, *Recip. form.* To take together, etc., one with another.

—**Qukanisa**, *Recip.-caus.* To gather up, as crumbs swept from a table; fig. to cause to look at each other; to fight, beat, quarrel.

—**Qukaquka**, *Freq. form.* Of a dog, to tear about meat.

—**Qukelana**, *Rel.-recip. form.* To come together, = **uku-Hlangana**.

uku-Qukeza, *V. trans.* To search for.

uku-Qukula, *V. trans.* To throw one down; to cause one to make a somersault; to overpower.

—**Qukuleka**, *Stat. form.* To be thrown over; to roll over.

—**Qukuqukuleka**, *Freq. form.* To tumble or roll over and over (a horse); to turn somersaults; fig. to be active, industrious, diligent.

u-Qukulubòto, *N. 5.* A rolling, turning over; like a cask or wheel; a boy's play; = **Qikili-bòto**.

i-Qukumbà, *N. 4.* Horns round in size, turning into a circle.

uku-Qukumbèla, *V. trans. pass. qukunjelwa.* To hem a garment; to finish it.

i-Qukumbèlo, *N. 3.* } The hem of a garment.
um-Qukumbèlo, *N. 6.* }

uku-Qukuqela, *V. intrans.* Of water, to

run or flow with a gurgling sound; fig. to proceed in a line on a path, as people or oxen following each other.

um-Qukuqela, *N. 6.* A flow of water in a ditch.

in-Qúkuva, *N. 3.* Cattle without horns, etc; see **i-Nqúkuva**.

isi-Qúkuvana, *N. 4.* A short, thick person or thing.

uku-Qúla, *V. trans.* (a) At present used by young people for *uku-Qòla*. (b) To flatter.

uku-Qúla, *V. trans.* To speak indirectly; to cavil, mock, scorn; to hit with words, or the elbow, stones, etc.

i-Qúla, *N. 2.* A small round button.

i-Qula, *N. 2.* A well of water, cistern.

i-Qula, *N. 2.* (a) A leg of game (the part above the knee), which is divided in hunting. (b) A suppurating swelling.

in-Qula, *N. 3.* Windpipe; see **i-Nqúla**.

isi-Qula, *N. 4.* The calf of the leg; fig. a strong, boasting man, like Goliath.

i-Qúlaqosha, *N. 2.* A small button with a flat base and round or conical top; half round, concave.

uku-Qulata, *V. intrans.* To have the mouth full.

uku-Qulaquleka, *Intens.-stat. form.* To be in consternation; not to know where to go to.

—**Qulaqulela**, *V. intrans.* To be in a dilemma, difficulty; not to know what to do.

—**Quleka**, *Stat. form.* To be alarmed, perplexed, at a loss what to do; to go to a place for some purpose and not to succeed. Em. to salute equals.

—**Qulela**, *Rel. form.* To go off from the way; to turn aside.

um-Qúli, *N. 1.* (from **uku-Qúla**). A critic; one who cavils, speaks sarcastically.

um-Qúlo, *N. 6.* Button.

um-Qulu, *N. 6.* A heap, mass, package, bundle, roll, bale of things; a bulky thing of a long shape; a volume (of books, clouds); a blanket or map rolled up. *Adj.* round (stone, chapter): *umqulu welifu* and *womlilo*, pillar of cloud and of fire.

isi-Quluba, The calf of the leg, etc.; = **isi-Qula**.

uku-Qulula, *V. trans.* To strip off; to shell, husk.

ukuti-Qululu, *V. intrans.* To be well equipped (with clothes); to be outfitted.

uku-Qulunga, *V. trans.* To fold, coil, roll or tie up a thing for the purpose of hiding it.

—**Qulungana**, *Recip. form.* To heal up: *inxeba liqulungene*, the wound is healed up imperfectly.

uku-Qulunga, *V. trans.* To make tidy by combing the hair, etc.

—**Qulungeka**, *Stat. form.* To be in a tidy state.

—**Quluqulunga**, *Intens. form.* To make proper or tidy to the utmost.

uku-Qulusa, *V. trans.* To bend the head to the ground and put forth the posteriors instead of the face, pretending by this position not to see or look at.

isi-Quma, *N. 4.* A small bundle which can be carried in the hand; a heap of grain; *isiquma senxowa*, a sack partly filled; a bunch of grass, herbs, flowers; dimin. *isi-Qunyana*.

uku-Quma, *V. intrans.* To rise (smoke, dust) in columns or masses; to emit smoke; *umsonito oqumayo*, a smoking wick; *umlilo uyaquma*, the fire is smoking, i.e. is alight.

—**Qumisa**, *Caus. form.* To raise columns of smoke or vapour; to fumigate; to burn incense.

—**Qumisela**, *Caus.-rel. form.* To burn incense to or for: *baqumisela kwisitixo*, they burn incense to the idols.

isi-Qumiso, *N. 4.* Anything that is burnt, as incense.

isi-Qumiselo, *N. 4.* The vessel in which incense is burnt; a censer.

i-Qumanco, *N. 2.* Tributary of the Umgwali river in Tembuland.

um-Qumaswelo, *N. 4.* *Olea foveolata* E.M.

uku-Qumbá, *V. intrans.* To swell out, as a bud on a tree; to swell up from flatulency; fig. to swell with anger; to be angry, wroth, sulky, grumpy: *uqumbile yena*, he is angry.

—**Qumbéla**, *Rel. form.* To swell, blow up; to have a big belly: *ndiqunjelwe*, I have eaten so much that I am distended

and cannot breathe; *isisu sigumbéle*, the belly is full of wind; fig. to be angry with or on account of: *ningamqumbéle umsalwana wenu*, be ye not angry with your brother.

—**Qumbélana**, *Recip. form.* To be angry with each other.

—**Qumbisa**, *Caus. form.* To cause to swell, bud; to heap; fig. to affront, make angry.

—**Qumbiseka**, *Caus.-stat. form.* To be roused to anger.

um-Qumbá, *N. 6.* Tall grass;=**um-Qungu**.

i-Qumbi, *N. 2.* A bud; used of growing crops just before coming into ear.

ing-Qumbi, *N. 3.* One who is constantly angry;=**in-Gqumbi**.

ing-Qumbó, *N. 3.* Anger, wrath, sulkiness;=**in-Gqumbó**.

i-Qumbi, *N. 2.* Em. } The great intestine of cattle.

u-Qumbi, *N. 5.* } of cattle.

u-Qumbi, *N. prop.* A village and division of East Griqualand.

uku-Qumka, *V. intrans.* (tribal). To burst open, as a ball or bladder, or as an egg in falling; to be dashed to pieces;=**uku-Tyumka**.

u-Qume, *N. 1.* *Hippobromus alata*, E & Z.

uku-Qumngqa, *V. trans.* To eat always, only: *baqumngqana nombóna*, they eat only maize (without changing the food).

uku-Qumpula, *V. trans.* To pinch.

in-Qumgqumbána, *N. 3.* Little wagon working in the mines.

i-Qumra, *N. 2.* (a) Red clay finely ground. (b) *N. prop.* Right tributary of the Kei river, the town and division of Komgha which took its name from the red clay mines in that neighbourhood.

i-Qumru, *N. 2.* Council, board, commission; private meeting; one who knows secrets which others do not know, a councillor.

uku-Qumza, *V. trans.* To crush any hard substance;=**uku-Tyumza**.

i-Qumza, *N. 2.* A kind of gardenia.

i-Qunde, *N. 2.* A kind of long grass.

uku-Qunga, *V. trans.* To disturb water; to pour milk and water together.

—**Qungqunga**, *Intens. form.* To stir up, incite, make an uproar.

i-Qungequ, *N. 2.* The largest kind of lizard known.

ukuti-Qungqululu, } *V. intrans.* To
uku-Qungquluza, }
lie flat, stretched out, exposed, stark naked.

isi-Qungquluza, *N. 4.* One who lies exposed, stark naked, dead.

uku-Qungqutá, *V. trans.* To beat with a stick; thrash out the ears of Kaffircorn.

um-Qungu, *N. 6.* Andropogon; a gigantic grass; Du. Tambuki-gras.

i-Qunguwe, *N. 2.* *Rhus lancea*. Du. Ka-roobosch.

ama-Qungwane, *Pl. only. N. 2.* People without a king; drones: *inyosi sidle ama-qungwane*, the bees have killed the drones.

i-Qunube, *N. 2.* Bramble.

isi-Qunube, *N. 4.* Place covered with brambles.

uku-Qinuza, *V. trans.* To break off little bits (earth); fig. *bayaqunusa esingisini*, they speak broken English.

—**Qinuzeka**, *Stat. form.* To be brittle, broken.

i-Qunxe, *N. prop.* Hl. Thomas river, right tributary of the Kei river; = **i-Tunxe**.

u-Qunyo, *N. 5.* The keeping for one's self the birds hunted by children about sunset.

uku-Qupá, *V. intrans.* To take short steps; fig. to do a thing hurriedly; to shorten a narrative or speech.

isi-Qupé, *N. 4.* A small portion of time. *Adv. ngesiqupé*, in a short time, in a moment.

uku-Qiqá, *V. trans.* To batter; to scrape off the plaster from a wall.

—**Qiqéka**, *Stat. form.* To fall off (plaster from a wall).

uku-Qiqá, *V. intrans.* To trot (horse).

—**Qiqéka**, *Stat. form.* The going away and coming back; *ukuqiqéka kwenkwenkweni*, the gradual disappearance of the stars in the morning.

—**Qiqisa**, *Caus. form.* To make or cause to trot.

uku-Quqa, *V. intrans.* To go often to a place.

—**Quqela**, *Rel. form.* To go often, fre-

quently for the same purpose, backward and forward with one object in view; to take pains, strive, labour for one object.

u-Quqabana, *N. 5.* Small group of children.

isi-Quqo; = **isi-Qoqo**.

isi-Quqó, *N. 4.* The skin of a mole used for wiping off sweat or red clay.

um-Ququ, *N. 6.* Chaff; any husk or capsule of grain, etc.

uku-Ququbala, *V. intrans.* To lie down indolently, carelessly, as one indifferent to danger near at hand; to gather the person up, as for sleep, or as indifferent to passing events; to stay, sojourn.

uku-Ququla, *V. trans.* Em. To throw down, etc.; = **uku-Qukula**.

i-Ququlula, *N. 2.* A very poor, destitute, useless person.

i-Ququlufazana, *N. 2.* A very poor, destitute, useless woman.

i-Ququlusana, *N. 2.* A small, short, stumpy person or animal; a little, ugly man; one of the commonalty.

uku-Ququmbá, *V. intrans.* To make a report, crackle as fire; of flakes, to dart forth; to crack.

—**Ququmbisa**, *Caus. form.* To cause a sound, noise as the crackling of fire.

u-Ququme, *N. 5.* Em. The middle finger.

i-Ququtye, *N. 2.* A knot, knob, lump; = **i-Qúbu**.

uku-Ququza, *V. intrans.* To move about quickly, as a dog or kitten in play.

—**Ququzela**, *Rel. form.* To be constantly on the move for a thing.

ukuti-Qusa, Em. To rush among, etc.; = **ukuti-Qasa**.

uku-Qusha, *V. trans.* To beat down or away, as in making a path; to keep down, away from; to secrete, efface, remove any marks from the surface of a book or table;

to rub out so as to render illegible; cf **uku-Gusha**.

uku-Qusheka, } *Stat. form.* with trans.

ukuti-Qushe, }
meaning. To hide among or under; to cover so as to escape observation: *yiqu-sheke encèni*, thrust it under the grass; *uyaziqusheka*, he hides himself.

isi-Qushulu, *N. 4.* A bundle.

- uku-Qūtā**, *V. trans.* To hold out the hands to receive punishment, as a boy at school.
- Qūtisa**, *Caus. form.* To cause a boy to hold out his hand for punishment.
- uku-Qūtā**, *V. trans.* To close the mouth that what is eaten may not come out.
- Qūtela**, *Rel. form.* To have or keep things for one's self; to keep secret.
- uku-Quta**, *V. intrans.* Em. To strike hard; to blow hard, as a wind steadily from one point of the compass, as a strong breeze.
- Qutela**, *Rel. form.* Em. To blow strong, with power: *umoya uyaqutela*, the wind is blowing hard; to roar; = **uku-Qwitela**.
- uku-Qutsuba**, *V. intrans.* To canter slowly, used of a lazy horse.
- i-Qutū**, *N. 2.* used as *Adj.* *Inkabi equitū*, an ox with horns turned inwards.
- i-Qutūba**, *N. 2.* Tributary of the Xuka river.
- i-Qutūkazi**, *N. 2.* Cow with horns turned inwards.
- uku-Qutūma**, *V. intrans.* To lie down; to sleep; cf. **uku-Butūma**.
- uku-Quva**, *V. intrans.* To bud, as the buds of leaves in bursting: *imiti seiqala uku-quva*, the trees have begun to bud; to curl (hair, cabbage): *into equvileyo*, any thing with a convex or rounded surface like a bud.
- Quvisa**, *Caus. form.* To make curls, etc.
- i-Quva**, *N. 2.* Kind of plant.
- i-Quvi**, *N. 2.* A bud; stiff curl of hair; any small protuberance.
- uku-Qūzuka**, *V. intrans.* To burst out (into laughter); to break off or out, *i.e.* to go away or go home; fig. to die.
- Qūzula**, *V. trans.* To wrench, twist off (a branch of a tree); to pull out with a jerk.
- ukuti-Qwā**, *V. intrans.* To stretch forth, sit right up: *zite-qwā intamo*, they stretched out or forth the neck.
- ukuti-Qwā**, used as *Adv.* Exactly, alike: *imhlope qwā*, it is quite white.
- ili-Qwā**, *N. 2.* Cold rain with sleet; ice.
- ukuti-Qwaba**, Em. used as *Adv.* = **Qwa**: *bahlanu qwaba*, altogether five, no more.
- uku-Qwaba**, *V. intrans.* Em. To clap hands, flap wings.

- Qwabela**, *Rel. form.* To clap hands for: *bamqwabela isandla*, they applauded him by clapping their hands.
- um-Qwabulo**, *N. 1.* The name of a kind of sea-urchin; fig. a person without eyebrows.
- ukuti-Qwaka**, *V. intrans.* To strike an effectual, sudden blow for the purpose of felling to the ground and killing: *ndamti-qwaka*, I struck him down; *ndatiwa-qwaka butdngo*, sleep overpowered me.
- Qwakanisa**, *Recip.-caus. form.* To make a rugged thing even; to beat clods of earth to pieces; to harrow.
- isi-Qwakaniso**, *N. 4.* A harrow, garden-rake.
- isi-Qwāla**, *N. 4.* A lame person, cripple, (see **uku-Qwālela**).
- uku-Qwālasela**, *V. intrans.* To look often intently at, or give attention to a distant object; to observe, perceive.
- uku-Qwālela**, *V. intrans.* To be, become, or go lame; fig. to become childless: *lomfasi uqwalelwe*, this woman's children all die.
- Qwālisha**, *V. trans.* To abuse.
- isi-Qwāna**, *N. 4.* A crowd of women.
- ukuti-Qwandilili**, To have pimples, etc.; = **ukuti-Qondulula**.
- isi-Qwane**, *N. 4.* Protea, the sugar bush. Du. zuikerbosch; *isiqwane sehlati*, Myrsine melanophleas, B. R., Cape beech.
- in-Qwāngi**, *N. 3.* Yellow bird with black breast, *Telephonus bacbakiri*; Du. kokovic.
- [The male and female birds call and answer saying *tyelele*, *qwangi*! g. g. g., c. c. c. The answer being a musical fifth lower than the call].
- i-Qwaninga**, *N. prop.* Tributary of the Qofa river in Gcalekaland.
- i-Qwaninge**, *N. 2.* Kind of root eaten at the death of a person to ward off death.
- i-Qwanqe**, *N. 2.* Hoarfrost.
- uku-Qwānta**, *V. intrans.* To be in a state of fear from being bullied or brow-beaten; to tell the truth after being pressed or severely examined.
- Qwāntisa**, *Caus. form.* To browbeat, scold; to make one dispirited; to quite stupefy him.
- i-Qwanti**, *N. 2.* Tributary of the Kei river in the division of Stutterheim.
- uku-Qwaqwada**, *V. trans.* Em. To beat

a calf gently to make it go the proper way ; fig. to pat, to tap a child a little on the head to make it attentive ; to urge on.

in-Qwaqwadi, *N.* 2. An animal supposed to have all the beautiful colours under heaven.

um-Qwaqwana, *N.* 6. Clerodendron glabrum, Sond.

uku-Qwaqwaza, *V. intrans.* To clap with the hands.

ukuti-Qwata, *V. intrans.* To break.

i-Qwata, *N.* 2. (a) The Quagga, Equus Quagga. (b) Small bird marked like a Zebra. (c) A striped fish.

isi-Qwashumbé, *N.* 4. Wild turnip ; fig. a corpulent person.

um-Qwashu, *N.* 6. Sideroxylon inerme, milkwood, used for gall sickness.

ama-Qwati, *N. prop.* A Tembu clan, said to be not Tembu originally, but Xesibe.

isi-Qwati, *N.* 4. Any decomposed, mouldy or rotten substance ; rust in corn ; putridity, rottenness.

uku-Qwatilela, *V. trans.* To pull out or off (grass) with the hand ; fig. to prepare for ; to preface ; = **uku-Tshayeletla**.

uku-Qwaya, *V. intrans.* Em. To aim at, or bring in forcibly strife and quarrelling ; = **Xaya**.

uku-Qwayinga, *V. intrans.* To look with wanton eyes ; to be proud.

isi-Qwayi, *N.* 4. A little stick carried in the hand.

uku-Qwayita, *V. trans.* To dry (meat, pumpkin, fruit).

um-Qwayito, *N.* 6. Dried meat, pumpkin, fruit.

ukuti-Qwé, used in the *Recip. form.* *Sitène-qwé naye*, we are in constant companionship with him.

uku-Qweba, *V. trans. pass. qwetywa*, To accumulate property ; to lay in store.

—**Qwebela**, *Rel. form.* To provide for, lay up for a special purpose : *ningasiqwebeli ubutyebi*, lay not up for yourselves treasures.

ing-Qwebo, *N.* 3. Stores, earnings, profits which have been laid up.

i-Qweba, *N.* 2. A good plan, project.

uku-Qwebeda, *V. intrans.* To push on ; to gallop ; = **uku-Pála**.

—**Qwebedeka**, *Stat. form.* To be thrown back, overpowered, vanquished, conquered. *Adj.* Hard, dry (ground).

—**Qwebedisa**, *Caus. form.* To drive back, as one bullock another, one enemy another.

i-Qwebeda, *N.* 2. A hard, severe person.

um-Qwebedu, *N.* 6. Hard, dry, barren, sterile land ; fig. defeat, discomfiture, fury : *ihashe lense umqwebedu*, the horse ran furiously so that it could not be found.

ukuti-Qwé ; = **uku-Qwéla**.

i-Qwebeqwebe, *N. prop.* Tributary of the Qltsi river in Tembuland ; the Main mission station.

um-Qwehle, *N.* 6. Eckebergia Meyeri, Pr.

uku-Qwéla, *V. trans.* To empty a cookingpot or beerpot or vessel of its contents so that nothing remains ; fig. to abstain totally from liquor ; to fully finish or accomplish any purpose or undertaking, (usually applied to the confiscating of cattle, so that none is left) : *basiqwelile inkomo*, they confiscated all the cattle ; to strike down at once ; to overpower, conquer, destroy, ruin. *Adv.* Wholly, totally.

i-Qwela, *N.* 2. Rhus lancea, Du. Karree hout.

ama-Qwelana, *N. prop.* The Nama or Namaqwa tribe.

u-Qwelo, *N.* 5. Conquest, victory.

ukuti-Qwele, *V. intrans.* To spread widely (itching etc.) : *iqènga litè-qwele eluswini*, the leprosy broke out in the skin.

uku-Qwemema, *V. intrans.* To evade, escape.

uku-Qwèmesha, *V. intrans.* To tie up ; fig. to keep back, not to speak out at once.

u-Qwèmesha, *N.* 5. }

um-Qwèmesha, *N.* 6. } A girdle of thongs covered with small brass rings worn round the loins ; pl. *ingqwemesha*.

uku-Qwenga, *V. trans.* To rend in pieces ; to tear like a beast of prey ; to rip up the belly ; to wound ; to be dangerous ; fig. to open a space amongst a group or crowd of people.

ing-Qwenga, *N.* 3. One who makes void all objections and arguments by his eloquence, and persists in doing what he pleases : *ingqwenga yabatètleli*, a first-rate advocate or defender.

isi-Qwenga, *N.* 4. A piece or part torn off; shred, rag; piece of land; dimin. *isi-Qwentshana*.

ukuti-Qwenge, *V. intrans.* To separate, rush asunder, as sheep when a dog gets among them.

i-Qwenxura, *N. prop.* Hl. A river running into the sea about 12 miles west of the Kei river; = **i-Kwenxura**.

isi-Qweqwe, *N.* 4. (a) An ornamental bead worn on the forehead, a frontlet between the eyes. (b) Any dense mass, either of living creatures or inanimate objects, as a swarm of locusts or a dense forest.

u-Qweqwe, *N.* 5. An outer shell or crust, as a book-cover, crust of bread, bark, scab, scurf.

uku-Qweqweda, *V. intrans.* To strike the hard ground and rebound from it.

-Qweqwedisa, *Caus. form.* To drag away or along, as a dead dog is dragged away.

uku-Qweqwema, *V. intrans.* To pass at a distance, as one who is frightened or guilty.

uku-Qwésa, *V. trans.* To try to turn a big thing through a small space.

uku-Qwésa, *V. intrans.* To abscond, elope, run away, go away clandestinely; applied to cattle, etc., which run back to the place whence they came.

i-Qwésa, *N.* 2. Hl. for horse.

ing-Qwésa, *N.* 3. One who raises strife in a discussion by his lies.

uku-Qwétà,
ukuti-Qwétè, } *V. trans.* To draw out

a thorn; fig. to call aside privately; to give a hint about what happens near by.

in-Qwetà, *N.* 3. Incompleteness.

ukuti-Qwi, *V. intrans.* To fall suddenly down from a blow, stroke, sickness or death, so that life appears to be extinct: *wati-qwi siduli*, he swooned as in a fit. *V. trans.* to strike down; to kill.

ukuti-Qwi, *V. intrans.* To break suddenly.

uku-Qwintela, *V. intrans.* To eat like a child; to spill food. *V. trans.* To break off fruit. Em. to cut off maize.

i-Qwili, *N.* 3. *Alepeidea amatymbica*, E. and Z., sweet rush, Du. *kalmus*, used for stomach disorders.

ukuti-Qwi-qwi, *V. intrans.* To fall in war on both sides. *V. trans.* To kill one quickly like a dog.

uku-Qwisha, = **uku-Jaduka**, To have an eruption on the skin, etc.; hence, to scratch as when the body itches.

ing-Qwisha, = **in-Jaduko**, and **in-Jadulo**, Eruption on the skin.

uku-Qwità, *V. trans.* To strike fire with flint and steel, or with matches; to strike a man, push him away with the foot.

-Qwità, *Rel. form.* To strike up or for: *qwità umlilo*, strike a light for; to whirl round: *umoya uyaqwità*, the wind is whirling round.

u-Qwità, *N.* 5. Whirlwind, tempest, hurricane.

ukuti-Qwiti, To fall, etc. = **ukuti-Qwi**.

ukuti-Qwizi, *V. trans.* To give a proper explanation; to make a point clear; to cut it short.

R

R is used for five sounds:

1. For the English sound of *r* which occurs only in foreign words.
2. For the sound of *ch* in loch (Scotch) or *g* in geven (Dutch); *itatu*, mercy.
3. For a stronger and more guttural *ch*, marked in the same way: *hola*, draw out.
4. For a rattling, guttural sound, partaking

of the nature of a click, produced far back in the throat by narrowing it and forcibly emitting the breath, marked by a dot over the *r*, as: *itatshi*, pride; *hola*, carve out.

5. There is an *r* still stronger than the *r* under 4. of the nature of a strong click: *i-Rangqa*.

Ra, Enclitic affixed to nouns and adjectives, denoting (a) a lower degree of a quality: *bomvu*, red; *bomvuṭa*, reddish; *ubutōngo*, sleep; *ubutōngoṭa*, drowsiness.

(b) General resemblance or likeness: *ubukosi*, chieftainship; *ubukosiṭa*, what partakes of the nature of the chieftainship, or is a sort of it.

Ra! *Interjec.* denoting disgust.

uku-Rabalaza, *V. intrans.* To run, hasten, hurry: *warabalaza p̄esu kwak̄e*, he ran him down (in speaking or disputing), *i.e.* he gave him no time to speak.

ukuti-Rabababa, *V. intrans.* To make a creaking noise like new boots in wearing.

uku-Rabasa, *V. intrans.* To speak to no purpose; to speak lies, falsehood.

isi-Rabaso, *N. 4.* Chattering, prating; tales, fibs.

Rabaxa, *Adj. and Adv.* Rough, coarse (sack); fig. unpolished, clownish: *wat̄et̄a ṭabaxa*, he spoke coarsely, rudely (at drinking bouts); *wandip̄at̄a ṭabaxa*, he treated me harshly; *wap̄ila ṭabaxa*, he led a rough life.

uku-Rab̄ayiya, *V. trans.* To degrade oneself by rudeness.

uku-Rabaza;=**ukuti-Rabababa**.

i-Rab̄ula, *N. prop.* Left tributary of the Keiskamma river.

uku-Rab̄ula, *V. trans.* To sip, taste, of anything.

—**Rab̄ulisana**, *Caus.-recip. form.* To give to sip to one another. Em. **uku-P̄iza**.

uku-Raca, To walk;=**uku-Hamb̄a**.

uku-Racaza, *V. intrans.* To rustle softly; **uku-Rashaza**.

i-Racazo, *N. 2.* Noise, rustling;=**i-Rashazo**.

ukuti-Radu, } *V. intrans.* To kick up,
uku-Radula, } as a horse; to run away.

i-Rafu, *N. 3.* Tax, tribute, from the Du. *opgaaf*.

ubu-Rafutafu, *N. 7.* Lies.

um-Raji, *N. 6.* A very old woollen blanket.

uku-Rala, *V. intrans.* To be inflamed; fig. to get angry.

—**Ralela**, *Rel. form.* To strongly desire; to covet; to be angry on account of.

u-Ralo, *N. 5.* A strong desire.

ukuti-Ralakaqa, *V. intrans.* Em. To appear suddenly, etc.;=**uku-Relekeqe**.

i-Ralanqe, *N. 2.* Preconcerted, secret plan; machination, trick, artifice, clandestine practice;=**i-Yelenqe**.

uku-Ralarala, *V. intrans.* To become ripe, light red.

i-Ralara, *N. 2.* used as *Adj.* Brown with white.

i-Ralarakazi, *N. 2.* Cow with a white throat; *elibomvu*, red cow with white throat; *elimnyama*, black cow with white throat.

uku-Ralaruma, *V. intrans.* To be fierce; to rage with anger.

—**Ralarumisa**, *Caus. form.* To make fierce; to cause raging.

isi-Ralarume, *N. 4.* A fierce, wrathful man.

ubu-Ralarume, *N. 7.* Fierceness, rage.

u-Ralo, A strong desire, see **uku-Rala**.

um-Ralo, *N. 6.* Hl. for **um-Dudo**.

ubu-Ralutya, *N. 7.* Indecorous conduct; =**ubu-Reletywa**.

isi-Rama, *N. 4.* Dry excrement or a dirty stain on a garment.

i-Ramb̄a, *N. 2.* Spec. of snake, the puff-adder; *ir̄amb̄a lamatye*, mountain adder.

uku-Ramcela, and **Ramcela**, *V. trans.* To eat or drink in a slovenly manner; to lap water, as a dog; to spill food.

i-Ramiti, *N. 2.* Coarse and rank tobacco.

i-Ramnowa, *N. 2.* A beast of prey; a wild beast, a dangerous animal.

i-Ramnoo, *N. 2.* A voracious person; a glutton.

ubu-Ramnoo, *N. 7.* Gluttony, brutishness, bestial behaviour.

i-Ramta, *N. prop.* Tributary of the Bashee river in Gcalekaland.

Ramtam, *Adj.* Tender; of good, sweet taste: *intsenge ir̄amtam*, the roots of the *um-Senge* are palatable; dim. *ram̄amana*, fresh, tender, (applied to children).

uku-Ramzela, *V. intrans.* To make a noise like a pig in eating.

uku-Rana, *V. intrans.* To suspect, mistrust; to have suspicion of another man's guilt.

—**Ranela**, *Rel. form.* To suspect a certain person: *ndiyam̄anela u-James*, I suspect James.

—**Raneleka**, *Rel.-stat. form.* To be suspected; to be in such circumstances, or to act in such a way as to cause suspicion.

isi-Rano, *N. 4.* } Suspicion, surmise of evil.
u-Rano, *N. 5.* }

ama-Ranana, *N. 2. Pl. only.* Em. Nose: *utëtä ngamatanana*, to speak through the nose.

i-Rangatanga, *N. 2. Pl. only.* To be of different colours; speckled, spotted, etc.; *inkwenkweni sibetë isulu laba ngamata-ngatanga*, the heaven is spangled with stars.

isi-Rangatanga, *N. 4.* Em. A half-silly person.

ubu-Rangatanga, *N. 7.* Em. Silliness.

uku-Rangazela, *V. intrans.* Em. To act like a stupid, silly person.

uku-Rangazela, (*9 5.*) *V. intrans.* To make a noise like the burning fire; or a rustling noise like that of thunder.

isi-Rangula, *N. 4.* Great wrath, bitterness.

i-Rangqa, (*9 5.*) *N. 2.* Hl. for brandy or "Cape smoke."

i-Rangxafoti, (*9 5.*) *N. 2.* A swelling on the feet.

u-Ranisi, *N. 1. pl. o and isi.* The domestic goose, (fr. the Du. gans).

isi-Rano, Suspicion; see **uku-Rana**.

uku-Ranuga, *V. intrans.* To go on the tramp seeking work; others: **Ranuka**.

—**Ranugela**, *Rel. form.* To arrive at a certain place in search of employment.

i-Ranuga, *N. 2.* A servant who comes from a distance, having worked among the farmers; a foreign servant who seeks for work; *ema-Ramgeni*, at the Inyati or Schietfontein in Carnarvon division, where Kaffirs settled about 50 years ago to avoid war with the colonists.

ubu-Ranuga, *N. 7.* Strangeness, foreignness.

ukuti-Rapa, *V. trans.* To spill over in small quantities.

uku-Rapa, *V. intrans.* To throw (water) into the mouth; to lap.

—**Rapela**, *Rel. form.*

—**Rapelela**, *Rel. 2. form.* } To throw or splash water with the hand against another in bathing; to splash into clay; to squirt at with water; to dash against a ship or the shore.

uku-Rapaka; = **ukuti-Rapa**.

uku-Rapazela, *V. trans.* To spill over on a person.

uku-Rapula, *V. trans.* To scratch, scrape.

uku-Raqa, *V. trans.* To do work round about an object: *ndide ndimbë udiwutaqe umti*, till I shall dig round about the tree; fig. to surround, encircle in apprehending a thief.

Raqa and **Raqarqa**, *Adj.* Tattered, ragged, disorderly; to become low in circumstances.

i-Raqasi, *N. 2.* A disorderly person.

uku-Raqaza, *V. intrans.* To be careless, negligent, rough, rude, disorderly; to become low in circumstances.

uku-Rara, *V. intrans.* To joke.

ubu-Rara, *N. 7.* Joking. Phr. *yidl' ubu-rara*, make a joke.

Rara, *Adj.* Bitter: *amansi arata*, bitter water.

ubu-Rara, *N. 7.* Bitterness; fig. sorrow and heaviness of soul.

u-Rarabe, *N. prop.* The father of Gaika and Ndlambe.

ama-Rarabe, *N. prop.* Son of the Xosa chief Palo, grandfather of Gaika and father of Ndlambe.

uku-Rarazela, *V. intrans.* To burn with crackling (fire); to make a noise.

uku-Ratiya, *V. trans.* To re-forged a spear; fig. to renew, revive; = **uku-Hlaziya**.

uku-Rasa, *V. trans.* To make a silly noise; from the Du. razen.

i-Rashalala, *N. 2.* A scabby disease much like measles.

uku-Rasharasha, *V. intrans.* To rustle, clink, clatter.

ubu-Rasharasha, *N. 7.* The (rustling) remnants of corn in a bag.

uku-Rashaza, To rustle; = **uku-Rasharasha**.

i-Rashazo, *N. 2.* Rustling.

i-Rasi, *N. 3.* Barley, fr. Du. gaarst; others, **i-Ralasi**.

i-Rasowa, *N. 2.* One clad in different colours; a dandy; = **i-Cocombëla**.

uku-Ratsha, *V. intrans.* To be proud, haughty, supercilious; to boast.

i-Ratsha, *N. 2.* A proud, vain person; a fool.

isi-Ratshana, *N. 4.* A little brown bird; Du. dagbreker.

i-Ratshi, *N. 2.* Pride, haughtiness.

ukuti-Ratya, *V. intrans.* To grow dusky, become twilight.

uku-Ratyaza, *V. trans.* To splash water in throwing it from a vessel.

uku-Ratyela, To compete for a wife by giving more lobola-cattle than the other young man who is wanting her; to make preparatory arrangements for marriage.

uku-Ratyula, *V. intrans.* To be restless so as not to remain in one place, but wander about from place to place, or house to house; to gad or rove idly, without any fixed purpose.

i-Ratyutatyu, *N. 2.* One who has no settled abode.

i-Bau, *N. 2.* (a) A nettle (*Urtica urens*), used as medicine for wounds, sores and sore eyes; fig. an angry, ardent, wrathful, passionate person; one who is mettlesome like a young horse. (b) A new beginner, a novice who has not yet been taught (servant, ox). (c) A brown species of monkey. (d) A description of ear-bead.

ubu-Bau, *N. 7.* New beginning, ardour, mettlesomeness.

uku-Bauka, *V. intrans.* To be singed with fire, as hair.

-Baula, *V. trans.* To singe: *taula inkuku*, singe the fowl.

uku-Baula, *V. trans.* To surround, compass, encircle, as a place besieged in war: *impi yabataula abantu*, the enemy surrounded the people.

-Baulela, *Rel. form.* To surround a certain place from far; to surprise, attack.

isi-Baurau, A kind of buzzard; = **is-Anxa**.

i-Bauti, *N. 3.* Gold (fr. the Du. goud); *e-Rautini*, in or at the Goldfields.

uku-Bauza, *V. intrans.* To creak: *isihlangu siyatausa*, the shoes creak.

uku-Bauzela, *V. intrans.* To burn; to smart with a burning sensation: *isisu siyatausela*, to have heartburn; *ipepile iyatausela*, the pepper burns; *iyesa liyatausela*, the medicine is sharp, burning.

-Bauselela, *Rel. form.* To sting, cause a burning sensation: *ikau liyanditauselela*, the nettle is stinging me; *ukutya*

kuyanditauselela, the food is burning me (in the throat).

uku-Baxa, *V. intrans.* To be stifled or choked (by any liquid, such as water, as a person when drowned); fig. to chat, joke.

um-Baxa, *N. 6.* The small apron or cover for the female parts.

uku-Baya, *V. trans. pass. rayiwa.* To crush, grind coarsely; to parch, as peas on the fire.

-Bayeka, *Stat. form.* To be crushed, coarse; to be crushable.

um-Bayi, *N. 6.* A crusher or one who crushes anything.

um-Bayo, *N. 6.* Crushed maize.

ubu-Bazala, *N. 7.* Freshness, activity, sharpness.

uku-Bazuka, *V. intrans.* To be torn, rent asunder: *ingubo yakè itazukile*, his garment is torn.

uku-Bazula, *V. trans.* To tear, rend: *ungatasuli ingubo yakò*, do not tear your garment.

ukuti-Re, *V. intrans.* To be known by rumour or report.

ama-Re, *N. 2. Pl. only.* } Noise, heard

ulu-Re, *N. 5.* } from a distance; rumour, report: *ndive amate ngaye*, I have heard rumours regarding him.

ukuti-Re, *V. intrans.* To be open, not covered, as the naked arm; or as at day-break.

uku-Reba, *V. trans.* Em. To backbite, calumniate; = **Hleba**.

u-Rebe, *N. 1.* Shark.

uku-Rela, *V. intrans.* To be in a line. Hl. for to dig or hoe.

-Relisa, *Caus. form.* To put in line. Hl. for ploughing or hoeing.

i-Rele, *N. 2.* A short-handled assegai used in hand to hand conflict as a stabbing spear; commonly used for sword.

ukuti-Relekeqe, *V. intrans.* To appear suddenly on the opposite side of a river, or at some open space in a thicket.

i-Relenqe, = **i-Balanqe**, Secret plan, etc.

Relerele, *Adj.* Of flimsy texture as gauze, muslin; a veil, through which the light can be seen; transparent: *ingubo eteletele*, gauze or a light garment.

uku-Reletya, *V. intrans.* To conduct a shameful, debauched, dissolute, lascivious life.

i-Reletya, *N. 2.* A lascivious, dissolute man; *iteletyakasi*, a dissolute, lascivious woman.

ubu-Reletyo and **ubu-Reletywa**, *N. 7.* Shameful, indecorous conduct; carnality, lasciviousness; a breach of all decorum.

uku-Renga, *V. trans.* To make private matter public.

uku-Rengqa, *V. trans.* To cut down (grass, corn).

i-Rengqa, *N. 2.* A reaping hook, sickle.

uku-Renya, *V. trans.* To gnaw like a dog; *lamtenya ipango*, hunger gnawed his vitals.

-Renyana, *Recip. form.* To gnaw at or bite each other.

uku-Reqa, *V. trans.* To saw; to hack with a knife; to cut off. *V. intrans.* to get or run away, as a dog which had been tied up; fig. to fall away, lose character; to desert a chief; to apostatise and return to heathenism.

isi-Rego, *N. 4.* } Falling off, desertion,
u-Rego, *N. 5.* } defection, revolt, apostasy.

uku-Reqeza, *V. intrans.* To make a rattling noise by striking a piece of wood or tin with a stick.

i-Refere, *N. 2.* Flying report; indistinct intimation of an occurrence.

ukuti-Referelele, *V. intrans.* To stand in military array.

uku-Resha, *V. trans.* To touch softly with the finger; to give a secret hint; to draw another's attention to a certain thing; to insinuate, impute evil conduct to others.

-Reshela, *Rel. form.* To attempt to seize or strike but miss aim; *ndamreshela kude*, I missed him in beating.

i-Reshenga, *N. 2.* A hint, allusion.

isi-Resho, *N. 4.* Insinuation, imputation.

i-Reto, *N. 2.* Rumour, report.

uku-Retula *V. trans.* To talk, go, work, etc., a little here and there, leaving much undone; to do a thing superficially, lightly, thoughtlessly.

i-Returetu, *N. 2.* A talkative person whose words are not relied upon; pl.

reports, rumours: *indlebe sam zingama-tetutetu*, sometimes, or partly, I understand; sometimes, or partly, not.

isi-Retyane, *N. 4.* Kind of bird.

i-Rexa, *Em.* } *N. 2.* A paramour.

i-Rexe,

u-Rexe, *N. 5.* (a) Obstruction of urine.

(b) A sloping, stony place.

uku-Rexeza, *V. intrans.* To commit adultery.

ubu-Rexeza, *N. 7.* }

u-Rexezo, *N. 5.* } Adultery.

um-Rexezo, *N. 6.* }

i-Rexezi, *N. 2.* }

um-Rexezi, *N. 1.* } An adulterer; i- and

um-Rexezikazi, an adulteress.

i-Reza, Kind of bird.

uku-Rezula, *V. trans.* To graze, as a wheel against a stone.

i-Rila, *N. 2.* Adventure.

uku-Rilika, *V. trans.* To backbite, slander.

uku-Rina, *V. trans.* }

Binela, *Rel. form.* } Hl. To give a dress a

finished appearance by embroidery; to dress finely (the hair); to rub a horse well down; *lomntu seletinele*, that man has given his body a glossy appearance (by having himself rubbed with red clay and fat); fig. to bring small offerings; to slaughter for the *igqira*.

uku-Rina, *V. intrans.* To contend, dispute, fight.

uku-Rincisa, *V. trans.* To snare a bird in a trap.

i-Rini, *N. prop.* Grahamstown; locat. **e-Rini**.

ama-Rini, *N. 2. Pl. only.* The region near the head of the windpipe.

i-Rinifongo, *N. 2.* That which is dirty, besmeared with mud.

uku-Rintyela, } To catch with a thong or
ukuti-Rintye, } lasso; to ensnare.

i-Rintyelo, *N. 2.* }

isi-Rintyelo *N. 4.* } Snare, noose, loop,
lasso, fishing line.

ukuti-Ripu, } *V. trans.* To cut through;
uku-Ripula, } to tear open.

uku-Ririza, *V. intrans.* To emit grating sounds like a crane; fig. to complain, murmur.

- u-Ririzo**, *N.* 5. Harsh, grating sound.
- uku-Ritiza**, *V. intrans.* To do hastily without understanding; to speak or make known only a little; to be unintelligible.
- uku-Ritshiza**, *V. intrans.* To creak, as new shoes or a new saddle.
- i-Riwa**, *N.* 7. Open field; green, rich pasturage.
- uku-Riwula**, *V. trans.* To pounce upon, as a hawk; to rob.
- uku-Rixa**, *V. trans.* To cast an aspersion on one.
- Rixana**, *Recip. form.* To have words with each other: *batixana nam*, they had words with me; misunderstanding arose between us.
- ubu-Rixilili**, *N.* 7. Dirtiness, slovenliness, illegibility.
- i-Rixixixi**, *N.* 2. A slovenly, dirty place or person; rough, grating speech.
- ubu-Rixixixi**, *N.* 7. Grating speech, dirtiness.
- ukuti-Ro**, *V. intrans.* To come, as in a line, etc.; used=**uku-Roza**; used in a bad sense for swearing.
- um-Ro**, *N.* 6. Oriolus larvatus or Oriolus Capensis, the yellow sparrow, oriole.
- uku-Roba**, *V. intrans.* To look through an opening; to peep.
- i-Roba**, *N.* 2. An orifice, rent, opening, or aperture or crevice, as in a roof, wall, or rock, through which the light comes in.
- isi-Roba**, *N.* 4. A rent, hole in a garment.
- uku-Roboka**,
ukuti-Roborobo, } *V. intrans.* To break (window, ship).
- i-Robosha**, *HL.* for **i-Bululu**, a great puff-adder.
- uku-Roboza**, *V. trans.* To burst in (as a cask by a person standing on its end;) fig. to chat, babble, tattle.
- uku-Rocoza**, *V. intrans.* To sound, tinkle like a bell; to rattle like the chains and ornaments worn in dancing.
- Rocosisa**, *Caus. form.* To cause or make to sound, rattle, etc.
- i-Rode**, *N.* 2. The plateau between St. Mark's and Kamastone, the same as *i-Hewu*.
- uku-Rodoma**, *Em.* } *V. trans.* To kill
- i-Rodomsha**, }

- by cutting the throat, (vulgar expression).
- isi-Rofu**, *N.* 4. Furious: *lomntu usitofu*, this man is a terror to others.
- isi-Rogolo**, *N.* 4. The redness of the sky, or of a face burnt by the sun. *Em.* That which is bitter in drinking, strong in smell.
- uku-Rola**, *V. trans. and intrans.* To bring out, draw out to view: *rola itele, lakò*, draw your sword; *rola imali yam*, bring out, *i.e.* give me my money; to lead by the hand or a thong: *rola ihashe*, lead the horse; to lead by motive, induce, move; to drag along: *ingubo iyatola*, the garment trails on the ground; fig. *rola iqinga*, give counsel; *batola isisatu*, they produced their reasons: *yitoleni!* good day!
- Roleka**, *Stat. form.* To be drawn out (a thong); *indlu itolekile*, the house is drawn asunder, *i.e.* is gone to ruin.
- Rolela**, *Rel. form.* To draw out for: *nditolele*, draw out for me (my money,) *i.e.* pay me; to draw towards a certain place: *yitolele emlanjeni*, drag it to the river; fig. to retreat in battle.
- i-Rola**, *N.* 2. (a) The marrow or substance with which an animal's horn is filled. (b) A number of people, a deputation.
- um-Rolo**, *N.* 6. (a) A long stick which is usually carried bound up with a bundle of assegais, used for first defence. (b) =**um-Rozo**, a row of people or buttons; stripe of blood, etc.; *ugasi Lakò limtolo yinina?* Thy blood, why is it streaming? (from *Ntsikana's* hymn.)
- uku-Rola**, *V. trans.* To carve finely.
- um-Rolo**, *N.* 6. A fine carving in wood or stone.
- i-Roloma**, *N.* 2. The socket of the eye.
- uku-Rolonga**,
—**Rolonqa**, } *V. trans.* To scoop out a round hole in the ground, or in a pump-kin; fig. to bore.
- uku-Roloza**, *V. trans.* To take anything out of a bag; fig. to talk in a loose, careless manner; to excel in singing.
- uku-Rolosha**, *V. trans.* To put the hand under one's garment.
- uku-Roma**, *V. trans.* To slaughter captured cattle; fig. to devise, plan, plot.
- uku-Rombonca**, *V. trans.* To scoop out; to eat into the skin, as smallpox or ulcers.

uku-Rona, *V. intrans.* To snore.

i-Ronono, *N. 2.* used as *Adj.* Rough of surface: *ndilitonono*, I have a rough face (from smallpox).

u-Ronxina, *N. 1.* Morea polystachys; a poisonous lily, called tulip by the Dutch.

i-Bonya, (*r. 5.*) *N. 2.* According to Kaffir superstition an insect of the beetle-kind with long pointed teeth, which creeps into a man's body and causes gripings or colic pains by its severe biting. The doctors who practise with cow-dung, pretend to extract it from the bowels.

i-Bonye, see **i-Runyu**.

uku-Ropa, To get squeamish, etc.; = **uku-Kopa**.

uku-Roqa, *V. trans.* To roast (coffee or beans).

—**Roqela**, *Rel. form.* To stir the roasting maize in a pan.

ukuti-Roqo, *V. intrans.* used as *Adj.* Just behind: *wasuka rogo*, he went just behind, following on one's heels, regularly, ever, always, continually, often: *wati-rogo ukuba necesina*, he often had the fever.

ukuti-Roqo, *V. trans.* To drink the last drop; to succeed fully in stopping a running beast.

uku-Roqola, *V. trans.* To bend or double up the person from pain, cold or weakness.

u-Roqolo, *N. 5.* A person or animal bent up with pain.

i-Roqotoqo, *N. 2.* A very thin and lean person or animal: *imazi esingamaroqo-rogo*, lean-fleshed cows.

u-Roqotyeni, *N. 1.* Rock lizard, scaly with blue head, gecko.

uku-Roqoza, *V. intrans.* To make a rattling noise, etc.; = **Reqeza**.

uku-Roqoza, *V. intrans.* To roam, ramble, run about; of children, to go astray.

uku-Rofa, *V. intrans.* To murmur, complain; to be dissatisfied, discontented, angry.

—**Rotisa**, *Caus. form.* To cause dissatisfaction, raise murmuring and complaints.

—**Rotisela**, *Caus.-rel. form.* To satisfy one (used ironically).

isi-Roto, *N. 4.* Murmur, dissatisfaction, censure, reproach.

uku-Rotonya, *V. trans.* To clean bones by scraping off all the flesh; to cut

the flesh out between the ribs; fig. to question, examine a person in the most searching and minute manner.

uku-Rosha, *V. trans.* To excite, incite, rouse, impel.

uku-Rota, *V. intrans.* To act valiantly; to be brave, courageous.

i-Roti, *N. 2.* A valiant, courageous, brave man; a hero.

ubu-Roti, *N. 7.* Courage, fortitude, bravery, heroism.

isi-Rotoza, *N. 4.* An inquisitive disposition; = **uku-Rana**.

isi-Rovu, *N. 4.* One who eats much.

uku-Roxa,
ukuti-Roxe, } *V. intrans.* To move back,

desist, retreat, recede: *amanzi aroxile emjelweui*, the water receded in the water-course; used of the cock of a gun, or of a coward in war.

—**Roxisa**, *Caus. form.* To draw back, cause to retreat, etc.

i-Roxa, *N. 2.* The refuse that clogs the inside of a pipe.

ukuti-Roxoxoxoxo, *V. intrans.* Of a dead person, to utter a sound as if coming to life again.

uku-Roxoza, *V. intrans.* To creak, shriek (wagon); fig. to show still signs of life.

uku-Roza, *V. intrans.* To walk in a line close to each other, to stand or fall in a line; to flow gently, as a stream of water; trickling down a hollow place; of blood, to trickle down in a stripe.

i-Roza, *N. prop.* A tributary of the Tsitsa river.

ama-Roza, *N. 2. Pl. only.* The constellation of stars called Orion's belt.

u-Rozo, *N. 5.* } A line of people walking

um-Rozo, *N. 6.* } one after another; a row of buttons; fig. a gentle trickling of blood by dropping on the same place, making a stripe as it flows down; see **um-Bolo**.

ukuti-Ru, *V. intrans.* To tell a tissue of lies. *Adv.* Evenly, straight along (in ploughing, in sewing; in reading to follow the line without missing a word).

um-Bubu, *N. 6.* A musical instrument made by bending a piece of stick in a bow-

like manner, fastened together by a plaited piece of thong or string. The player then plays on it by means of a small stick which he holds at right angles to the bow-string. It is played like a violin.

ukuti-Bubululu, } *V. intrans.* To move
uku-Bubuluza, } forward on the belly, as a snake; to slip along.

—**Bubuluzisa,** *Caus. form.* To cause to creep; *refl. form:* *usitubuluzisa*, he moves on the belly, *i.e.* he creeps like a snake.

i-Bubuxa, *N. 2.* *Pentanisia variabilis*, medical plant, used for stomach disorders and scrofula.

uku-Bucusa, *V. intrans.* To sound, as a calabash when shaken; fig. to have sounds in the bowels after drinking water.

uku-Buda, *V. intrans.* Em. To be purged, have relaxed stools, as in dysentery: *umntwana uyabuda*, the child is purging.

—**Budisa,** *Caus. form.* Em. To purge, to make to purge; to cause diarrhoea.

uku-Budula, *V. trans.* To drag along the ground; to put on the first thatch or coating on a Kaffir hut.

um-Bugwane, *N. prop.* (a) Caledon river. (b) A tributary of the Umtata river.

i-Buka, *N. 2.* } Anything long,
um-Bukane, *N. 6.* } neck-chain, speech.

uku-Buluba, *V. intrans.* Em.=**uku-Bubuluza**, to crawl on the belly.

i-Bulubele, *N. 2.* Long, tall person.

u-Bulumente, *N. 1.* Government, from the English Government.

i-Buluneli, *N. 3.* Governor, from the English.

i-Buluwa, *N. 3.* Gunpowder, from the Du.

uku-Buma, *V. trans.* (a) To give aid, contribute money, beads, rings, etc., as an oblation to the doctor, conferring on the contributor the right to partake of the meat of the animal, which has been sacrificed for the sick person under the doctor's treatment; to support. (b) To propitiate the the river-god by casting some article of value, even if it is but a pin or grain of maize, into the water, so that on one's

crossing a river or bathing in it, the river-god may not afflict with disease: *ndatuma umlambò ngamaso am*, I propitiated the river with my earrings; cf. **uku-Gqubúza**.

—**Bumela,** *Rel. form.* To give, offer for: *yonke into abeyitumele igqira*, everything which he had given or offered to the priest-doctor.

isi-Bumo, *N. 4.* Contribution to the doctor's fee.

u-Bumo, *N. 4.* } The act of contrib-
um-Bumo, *N. 5.* } uting.

uku-Buna, *V. trans.* To sprain a limb.

—**Buneka,** *Stat. form.* To be sprained.

um-Bungwane, *N. 6.* Scoundrel, rogue, rascal, knave.

ukuti-Bunqu, *V. intrans.* To go away; to leave.

ukuti-Bunu, *V. intrans.* To be stumpy, cut off short.

isi-Bunu, *N. 4.* That which is cut off, stump.

uku-Bunula, *V. trans.* To cut off wholly; to mutilate.

u-Bunulo, *N. 5.* The cutting the whole clean off.

i-Bunyo, *N. 2.* Sackcloth; (at present **i-Bonye** is used, from the English gunny bag).

uku-Buqa, *V. intrans.* Em. To drag, trail.

—**Buqisa,** *Caus. form.* Em. To drag along the ground, as a load of bushes, a log of timber, a dead body, or the train of a garment.

um-Buqo, *N. 6.* Train, trail of a garment.

uku-Buquka, *V. intrans.* To be tired, weary of a company of persons, etc.: *nditruqukile sisono or sisifo*, I am tired with sinning or sickness; to loathe; to be disgusted with food; to be displeased, ill-humoured.

uku-Buquula, *V. trans.* To try to shake loose a pole or tree; to weaken, weary, tire out; to cause to loathe, make disgusted: *ukudla kuyandiruqula*, I am disgusted with the food, it will not go down with me.

uku-Buquluza, } *V. intrans.* To drag,
—**Buquza,** } trail on the ground.

- Buquzela**, *Rel. form.* To slip or creep along, as a snake.
- uku-Bufa**, *V. trans.* To gnaw, as a dog gnaws the rope by which it is tied; to scrape the flesh from the bones; to disjoint, dissect by separating the bones of an animal; to cut, tear or pluck out what is fixed (eye, tooth): *ngeniwatufile amehlo enu*, ye would have plucked out your eyes.
- Butana**, *Rel. form.* To separate from each other: *batutana nam*, they separated from me.
- i-Butu**, *N. 2.* (a) A doctor who works with snakes, scraping off and preparing the snake-bones, and who can draw out of the body of a man the poison of a snake's bite; *itutwana*, a beginner in that art. (b) *N. prop.* A tributary of the Great Fish river near Trompeter's drift.
- uku-Bufuza**, *V. intrans.* To have acidity in the stomach.
- Bufuzela**, *Rel. form.* To make a rumbling noise in the stomach from flatulency; **uku-Xuxuzela**.
- u-Bufuzo**, = **u-Birizo**. Grating sound.
- uku-Butaruta**, *V. trans.* To strip off bark; to pull about. *V. intrans.* To be abstracted or distracted; to struggle when tired.
- Ruteka**, *Stat. form.* }
 —**Rutaruteka**, *Intens.-stat. form.* } To be distracted: *waruteka kulungiselela okuninsi*, she was distracted about much serving.
- ukuti-Ruthi**, }
uku-Rutula, *Em.* } *V. trans.* To draw out forcibly, suddenly: *ndaliti-ruthi itele*, I drew out the sword immediately.
- Ruturuth**, *Freq. form.* To draw out often.
- ukuti-Rutyu**, *V. trans.* To drag out.
- u-Ruxeshe**, *N. 1.* A destructive caterpillar found in Kaffircorn.
- uku-Ruzula**, *V. trans.* To pull by force from another person when two are contending for the same thing; cf. **uku-Xuzula**.
- ukuti-Rwaca**, *V. intrans.* To fall gently; to rustle (leaves, etc.).
- uku-Rwacazela**, *V. intrans.* To take up a defensive position.
- Rwada**, *Adj.* Unripe, raw, underdone in

cooking: *inyama itwada*, the meat is not properly cooked, is still raw.

uku-Rwala, *V. intrans.* To discolour; to get ripe.

i-Rwala, *N. 2.* Fruit which is nearly ripe; fig. a youth who has just left *ubu-Kweta* and paints red for the first time, who is nearly ripe for manhood; one who has newly arrived home after circumcision.

ubu-Rwala, *N. 7.* Youth.

uku-Rwalasa, *V. intrans.* To eat young maize before it is wholly ripe.

ubu-Rwambutwambu, (*φ. 5.*) *N. 7.* The state of being always ready to eat and drink much; to have always a good appetite; to be voracious.

uku-Rambuza, (*φ. 5.*) *V. intrans.* To make a noise in eating, as a cow in long grass or in a maize garden.

i-Rwana, (*φ. 5.*) *N. 2.* A small assegai used for circumcising.

uku-Rwangqaza, = **uku-Rongqoza**, To roam, ramble.

i-Rwanqa, *N. 2.* A red ox with a shaggy mane and white belly; a young man with large, bushy whiskers or a thick, large beard. *Adj.* Bearded; dimin. *itwangana*, a person with scanty whiskers; fig. a man who never serves at court.

i-Rwanqakazi, *N. 2.* A cow with shaggy mane and white belly; *elibomvu*, red cow with white belly; *elimnyama*, black cow with white belly.

i-Rwantsa, *N. 2.* (a) Any thing angular with sharp corners, which is cutting, scraping; applied to the corners of an assegai shaft. (b) A spear which is worked in that form. (c) Kind of grass. (d) Right tributary of the Nahoon (Nxatuni) river.

i-Rwantsana, *N. 2.* (a) River near Fort Beaufort (Blinkwater). (b) Tributary of the Indwe river.

i-Rwantsi, *N. 2.* Angular, fluted water-rush.

uku-Rwaqela, *V. intrans.* To sit comfortably, at ease; to creep up; to draw the legs up, in or back quickly: *twagela inyawo*, draw in or back your feet; to shorten, contract.

—**Rwaqelisa**, *Caus. form.* To place in

order: *fwagelisa intambô*, shorten the rope.

ukuti-Rwaqu, } *V. intrans.* To look as-
uku-Rwaqula, }
kance; to take a quick look back; to glance at.

uku-Rwatwazela, *V. intrans.* To hasten, grow quickly: *umbona urwatwazele*, the maize has grown rapidly; *batwatwazela inkomo*, they hasten *i.e.* make a noise by running to and fro in slaughtering an animal; cf. **uku-Rarazela**.

i-Rwashu, *N. 2.* The large black water-melon.

uku-Rwatshaza,=uku-Rashaza. To rustle.

uku-Rweba, *V. trans.* To persuade, *i.e.* to buy; to trade, barter, truck; to accumulate by itinerant trading.

—**Rwebana,** *Recip. form.* To barter or buy from each other.

—**Rwebela,** *Rel. form.* To trade for or in a certain place; to lay up the profits of a business; to accumulate and lay up by trade.

um-Rwebi, *N. 1.* A trader (espec. an itinerant one).

uku-Rwebesha, *V. trans.* To obtain things by persuasion, clandestinely, by deceptive representations or underhand proceedings; to steal behind the back; to attract, allure, entice, inveigle (a dog with a piece of meat); to draw out the truth, like a detective or policeman.

uku-Rweca, } *V. trans.* To rub or
ukuti-Rwece, }
scratch on the back; to touch a person's ear slightly, so as to tickle it; to touch one slightly, so as to call his attention secretly to some person or thing; to touch one to make him angry; to taunt, nip.

—**Rwecana,** *Recip. form.* To touch, tease each other.

uku-Rwela, *V. trans.* To scratch with the nails; to catch, as thorns; to claw, as a cat; to scratch in the ground; to scratch out, scrape, shave.

uku-Rwempa, *V. trans.* To scratch with the finger-nails, so as to tear the flesh; to claw.

uku-Rwentshula, *V. trans.* To break the ears of maize from the stalks.

isi-Rweqe, *N. 4.* A bundle of assegais; a man's whole armour.

um-Rweqe, *N. 6.* A quiver for assegais.

uku-Rwerwa, *V. trans.* To make the skin soft and woolly by scratching it with aloe leaves.

uku-Rwexa, *V. intrans.* To be coarse (sack); rough, uncouth (speech); *V. trans.* To rub soft: *ingubo iyarwexwa*, the dress is rubbed to make it soft; to cause irritation on the skin by any rough friction: *ingubo etwexayo*, a rough garment which causes irritation; fig. to hit at, nip, sneer, vent one's spleen against another; to cause a grating sound by rubbing, as a file on a saw.

i-Rwexa, *N. 2.* used as *Adj.* Coarse, rough.

i-Rwexu, *N. 2.* A grey or grizzly-coloured, spotted animal: *inkomo esingamatwexu*, spotted cattle; mostly used as *Adj.*: *inkunzi sebokwe esirwexu*, spotted he-goats, *esirwexukasi*, spotted she-goats; fig. a person who still has the mark of small-pox.

ukuti-Rwi, *V. intrans.* To move rapidly, or in a straight line, as a shooting star, or a bullet from a gun.

uku-Rwica, *V. trans.* To work (plough, read, etc.), in a straight line; to sew fine stitches.

uku-Rwila, *V. trans.* To tack (a garment); to sew with long stitches in a loose or slovenly manner; fig. not to finish a thing; to leave incomplete.

uku-Rwina, *V. intrans.* Em. To whine as a child; to lament;=**uku-Kwina**.

uku-Rwinqela, *V. trans.* To gather up the divisions of an army into a concentrated mass for action; fig. to concentrate a person's energies in performing an enterprise.

i-Rwintsela, *N. 2.* A fastening, a knot for the native sandal; a double loop or knot in a handkerchief, etc.

Rwintsintsi! *Interjec.* The cry of a dying baboon.

uku-Rwigela, *V. intrans.* To long for or after. Phr. *bayirwigela amatè*, they hanker after a thing.

uku-Rwiqiliza, *V. trans.* To lay hold of a person or thing and drag it away, as a dead dog.

uku-*Rwitsha*, *V. trans.* To strangle, suffocate.

isi-*Rwitsha*, } *N. 4.* A strangling; fig.
isi-*Rwitsho*, }
hard labour, heavy work.

uku-*Rwixa*, *V. intrans.* To swallow, gulp down with difficulty; fig. to speak in a loud, sharp, angry tone: *ndamtwixa*

ngamaswi, I gave him a good telling off.

—***Rwixana***, *Recip. form.* To quarrel with each other; to abuse one another: *batwixana ngentswasi*, they are beating each other with switches.

uku-*Rwixiliza*;=**uku-*Rwixa***. To swallow.

S

S has the proper English sound of *s* in silver, saint, etc. It is found also in the combination *sh*, the sound of which is the same as in English. After the prefix *in* it is sharpened into *ts*, so that some words whose roots commence with *s* will be found under *Ts*; e.g. *intsimi*, garden, though *simi* is the root, pl. *amasimi*.

S is inserted between the Pron. subj. and stem of vowel verbs, in the Pres. participle and its compounds: *bendisoyika*, I was fearing.

Sa, 1. *Poss. particle*, (a) 4 cl.: *isitya sam*, my vessel; (b) 1. cl. pl. pers. pron. *isonka setu* (for *sa-tu*), our bread.

2. *Verb pref. of Absol. and Conj. Past.* (a) 1. p. pl.: *sāhambā satētā*, we went and spoke; (b) 4. cl.: *isono sāxolelwa*, the sin was forgiven.

3. *Aux. verb. part.* expressing the continuance of an action or state; "still, yet." It is inserted before the root of the verb and used:

(a) With the Pres. Tense and its Compounds: *ndisadla*, I am still eating; *kusasa*, it is still getting light, i.e. it is early, in the dawn of the day.

(b) With the Perf. of stative verbs only: *ndisahleli*, I am still alive; *ndisapilile*, I am still well; *wena usalimele mgama iliswi lika Tixo*, you who stand still far from the word of God.

(c) With the Future and its Compounds, where it is used before the auxil. stem, which it sometimes displaces: *ndisaya kusebensa* or *ndisa*

kusebensa, I shall work still, or I shall yet work; *usaya kusivuyisa*, he will yet make us rejoice.

(d) Before monosyllabic and vowel verbs it is shortened into *s*: *ndisemi*, I am still standing; *ndisoyika*, I am still fearing (not to be confounded with the Pres. Participle and its Compounds: *ndisoyika*, I am fearing).

4. *Sa* is changed into *se*, (a) when the verb. root of *uku-Bā* is left out: *ndisekō*=*ndisabakō*, I am still present; *ngokuba bengasekō*=*bengabi sabakō*, because they are no longer present; *akase* (contrac. from *akabi sabi*) *nto yamntu*, he is no longer a useful man.

(b) Before Adjectives: *umntu waqala kwaesomncinane ukufunda*, the man commenced to learn when still young.

(c) Before the Copula: *ndisengumntu*, I am still a person: *ngoko akusengumkōnsi*, therefore you are no longer a servant.

(d) Before Adv.: *bekulungele kunye ukuba ndibe ndisekōna*, it were better for me to be there still.

5. In some instances it means (a) "to get ready, prepare for": *ndisemka*, I am just about, or I am on the point to depart.

(b) "still further, above that": *usafuna nto-nina?* what do you want more above that which you have? *usati*, he further says.

(c) "to be accustomed, to be wont": *imbumbulu amakwenkwe asakudlala*

ngayo, the ball with which the boys are accustomed to play: *aba basakuti*, those who are in the habit.

6. In negative sentences it conveys the idea "no more, no longer": *andisase-bensi*, I no longer work; *akwabi sabikò mntu umncedayo*, there was no longer a person who helped him; *asibi saba pàntsi kwamkàpèli*, we are no longer under a tutor; *kungabi sabikò kufa*, and death shall be no more.

In the Future it expresses an emphatic negative: *andisayi kubuya*, contrac. *andisokubuya*, I will not return (at all, or any more).

Sa! *Interj.* Hiss! It is used to set dogs at or after something to attack it or drive it away.

uku-Sa, I. V. intrans. Of the day, to break, *i.e.* to begin to grow light in the morning: *kuyasa*, daylight begins; *kuse mpondo sankomo*, very early (just when you can see the horns of the cattle); *kusile*, it is daylight; to become light or clear as the sky after rain or fog: *lisile igulu*, the atmosphere is clear, bright; without clouds. *Adv.* *kusasa*, early in the morning; (*lit.* it is yet dawning; *kusa kuhlwe lemihla yonke behlutisa inkanuko sabo*, they satisfy their desires every day early and late; *fig.* to have intellectual light, clear understanding, quick apprehension; *mus'ukusa*, do not be foolish, wild, headstrong; *umntu osileyo*, *lit.* a man of bright mind, but the Kaffir understands by it a person with a mock enlightenment, who uses his light in a proud, haughty manner, *i.e.* an impertinent, impudent, saucy, insolent, arrogant, conceited, overwise person. The following forms ref. to cl. 2 pl. must be distinguished: abbrev. rel. *asá*, who or which become clear; absol. past *ása*, they become cloudless or clear; *asa*, conj. past., and they become clear; short pres. *dsa*, they become clear.

uku-Sa, N. 8. The break of day; morning. —**Sela, Rel. form**; used in the Passive only. To light for; to cast light upon: *ilizwe liman'ukuselwa ligulu*, the country has constantly a clear sky; *inyanga iselwe*, *lit.* the moon is overtaken by the morning,

denoting the waning of the moon after the full.

—**Sisa, Caus. form.** *Lit.* To cause the morning to appear; to continue at a party, or revel the whole night until morning, espec. to sing at marriage-feasts till daybreak.

ili-Sa, N. 2. A bursting or crack in the footsole: *inyawo zinamasa*, the footsoles have cracks.

isi-Sa, N. 4. Kindheartedness, tenderheartedness, benevolence, favour, liberality, help, assistance: *wasinceda ngesisa*, he helped us liberally; *wenzè ngesisa*, you acted benevolently; *namkelè ngesisa, yipàni ngesisa*, freely you have received, freely give. *Adv.* *kasisa*, bountifully: *wovuna kasisa*, he will reap bountifully.

um-Sa, N. 6. The love, tenderness, benevolence of a mother to her children.

u-Siso, N. 7. Night revelry.

ili-So, contrac. i-So, N. 2. pl. amehlo, (a) Eye: *umntu unamehlo*, may mean, the person has eyes, but in most cases it means, the person has sore eyes; *unaliso linye*, he has one eye; *ndibona ngaso nye*, I see with one eye; *andimnikanga so*, I did not regard him; *andibase so*, I do not esteem them; *impahla yakè iyapèla, kuba ayinamntu uyise iso*, his stock is going to die, for nobody cares for it. (b) A large round white bead (pl. *amasò*), so named from resembling the eyeball.

ili-So lenkosikazi, N. 2. A creeping plant with large, fleshy leaves, as large but not so thick as those of the prickly pear.

ubu-So, N. 7. Face, countenance: *ebusweni bam*, in my face, presence, before me; the surface of anything (earth, water, etc.).

um-So, N. 6. The dawn of day, the morning: *babutà imiso ngemiso*, they gathered every morning; *ums'obomvu*, the dawn, the rosy morning twilight. *Adv.* *ngomso*, to-morrow, *lit.* on the (coming) morning; *ngomso mye*, the day after to-morrow; *ngomso omnye komnye*, the second day after to-morrow; *ngengomso*, on the next morning; *ingomso. N. 2.* That which concerns, belongs to to-morrow: *ingomso liya kuxàlela okwalo*, the morrow will be anxious for itself.

- uku-Sa, II. (ukw-Esa or ukw-Isa). V. trans.** To take to; to convey, remove, bring from one person or place to another: *wati, yikani nise kwinjoli, besa-ke*, he said, draw out and bring it to the ruler of the feast, and they brought it; *abantwana bakè basiwe kuye pèsolo*, his children were brought to him last night. Phr. *bamsa iliso*, they directed him, kept an eye on him; *abalise so ilizwi*, they despised the word; *bamsa isandla*, they laid hands on him by force; they caught and beat him. This form is used also in the prepos. sense "to": *kutàbatèla e-Dikeni kuse e-Qonce*, from Alice to King Williams Town. Ref. to 2 cl. pl. the following forms must not be confounded: abbrev. rel. *asá*, who or which take to; absol. past *ása*, or *èsa*, they took to; conj. past *asa* or *esa*, and they took to; short pres. *ása* or *èsa*, they take to.
- Sela, Rel. form.** To bring for or to: *ndamsela lento*, I brought him this thing.
- Sisana, Caus.-recip. form.** To help each other.
- ukuti-Sa, V. intrans.** To get separated, dispersed, scattered: *igusha githa-sa*, the sheep are scattered; *batè-sa-qu*, they were totally, widely scattered, dispersed, said of a hunting party when entering a forest, in an extended line, or when men disperse, after a cannon shot.
- uku-Saba, (ukw-Esaba), V. trans. and intrans.** To flee, flee from: *ndasaba*, I fled; *sisabe isono*, flee from sins.
- Sabela, Rel. form.** (a) To flee to a place of refuge; to seek protection: *masisabele entabeni*, let us flee to the mountain. (b) To answer one who calls, or a call from far: *sabela wakubizwa*, answer when you are called; fig. to echo: *iliwa liyasabela*, the rock echoes.
- Sabisa, Caus. form.** To cause to flee.
- i-Sabiso, N. 2.** A fleeing from; a retreat.
- Sabo, Poss. pron.** of 1 cl. pl. ref. to 4 cl. sing. Their: *isitya sabo*, their vessel; and of 7 cl. Its: *isihlalo sabo (ubukosi)*, its (the authority's) seat.
- uku-Sadalala, V. intrans.** To lie down or be pressed down under a burden.
- ukuti-Sadusadu, V. intrans.** To be mixed up pell-mell.

Saeso, and saseso, Distrib. pron. 4 cl. Every (*isitya*, vessel).

i-Saga, N. 3. Cigar, from the English.

ubu-Sagu, N. 7. Vain idea or thought.

i-Sahluka-hlukano, i-Sahlukaniso, i-Sahlukano, i-Sahluko; see **ukw-Ahluka.**

i-Sahlulo, i-Sahlulelo, The act of dividing for, etc.; see **ukw-Ahlula.**

u-Sakana, N. 1. A tributary of the Indwe river, so called from Isaak, one of the party of Dutch farmers living hereabout, and who left in 1828; cf. **u-Seplan.**

i-Sakabula, N. 2. A black bird with a long tail.

uku-Sakasa, V. trans. To stab right and left: *wabinsa wasakasa*, he stabbed many people. *Adv.* Often, very, much.

Sakò, Poss. pron. 1 cl. ref. to 4 cl. sing. His: *isifo sakò*, his sickness.

Sakò, Poss. pron. (a) of 2 p. sing. ref. to 4 cl. sing. Thy: *isibane sakò*, thy candle; (b) of 8 cl. sing. ref. to 4 cl. Its: *galela ukudla esityeni sakò*, pour the food into its vessel.

i-Sakò, i-Sakiwo, A building; see **ukw-Akà.**

um-Sa-kwabo, N. 1. (used by women). Their younger sister; **umsa-kwenu**, your younger sister; **umsa-kwetù**, my younger sister; cf. **um-Na-kwabo**, etc.

Sala! Interj. pl. salani! Farewell! good-bye!; *salani, sinkomo!* good-bye, you fellows!

uku-Sala, V. intrans. To remain, stay, tarry behind: *wasala ekaya*, he remained at home, (when others had left it); *into eseleyo*, that which remained; remainder; *imihla esaseleyo*, days which still remained.

—**Salela, Rel. form.** To remain behind on account of some circumstance referred to, or for some purpose: *wasalela uyise*, he remained on account of his father; *wasalela u-Nantsi*, he outlived So-and-So.

—**Salisa, Caus. form.** To cause to remain; to keep back; to leave behind (not in the sense of forsaking but of preserving); to leave a part: *salisa imali*, leave over some money, take care that some remains over.

i-Salela, *N. 2.* } Remainder, remnant,
isi-Salela, *N. 4.* }
e.g. of a tribe nearly exterminated.

u-Sali, *N. 5.* Dispersion, scattering; *abasintali*, those of the dispersion.

i-Salamane, Relations, kinsfolk, etc.; see **ukw-Alama**.

i-Salatiseleli, Direction, etc. } see **ukw-**
i-Salatiso, Way-mark, etc. } **Alatà**.

i-Salelo, Prevention; see **ukw-Ala**.

i-Sali, *N. 3.* Saddle, from the Du. *zadel*.

Salo, *Poss. pron. of 2 cl. sing. ref. to 4 cl. sing.* Its: *isandi salo (ilisiwi)*, its (the word's) sound; and of 5 cl. sing. Its: *uhlanga luyasitanda isiswe salo*; the nation loves its tribe.

i-Sambatò, Clothing; see **ukw-Ambatà**.

Sam, *Poss. pron. 1 p. sing. ref. to 4 cl. sing.* My: *isisa sam*, my kindness.

uku-Samela, *V. intrans.* To possess the greatest authority, sovereign power; to rule.

i-Samkelo, Acceptance; see **ukw-Amkela**.

u-Samsamu, *N. 1.* Kind of vegetable marrow; the Ceylon pumpkin.

uku-Sana, *V. trans.* To pursue one till he is caught; to drive one in a certain direction. Phr. *kwamsana eliweni*, they pursued one another to the utmost.

u-Sana, *N. 5. pl. intsana.* Infant, baby, little child.

ubu-Sana, *N. 7.* Infancy; childishness.

i-Sananiso, Giving in exchange; } see
i-Sanano, Way of speaking; } **(ukw-Anana)**.

i-Sanara, *N. 2.* Mark, spot; red on black or black on red.

i-Sandekela, *N. 2.* A careless, indolent, dishonest person.

Sanga, *Aor. of 1 p. pl. and 4 cl. sing. of uku-Nga* (a) and (b), which see.

i-Sandulela, That which is first in order; }
i-Sandulo, That which commences a thing; }
 see **ukw-Andula**.

i-Sandulane, *N. 2.* *Plectronia Mundtiana*, Pape.

uku-Sangana, *V. intrans.* To be contracted, drawn together: *imini isangene*, the day has passed, or it is now late; *isulu lisangene*, the sky is beclouded; *ukusa-*

ngana kwelanga, the decline of the sun; fig. to be soon angry; to manifest an irritable temper: *ubuso bakè busangene*, he frowns.

—**Sanganisa**, *Caus. form.* To contract, i.e. to misrepresent, misstate for the purpose of deceiving: *tètà ungasanganisi*, speak straightforwardly without shifting or perverting.

um-Sanganiso, *N. 6.* A misrepresentation, misstatement made with intent to deceive.

u-Sangano, *N. 5.* Perverseness.

i-Sango, *N. 2.* (a) The opening or entrance to a cattle-kraal; gateway. (b) An eye or loop in a cord or thong; dimin. *isangwana*.

i-Sangqu, *N. 2.* A blanket with black stripes and red bordering.

i-Sangqà, *N. 4.* A halo round the sun or moon, hence, a circle: *esangqeni setrone*, round about the throne; a fairy ring on the grass; a ring or ripple on water; a fabulous story; = **is-Anqà**.

uku-Santsula, *V. intrans.* To run, spring or jump away.

—**Santsulisa**, *Caus. form.* To cause to run, jump or spring away; to drive away (child, cat, etc.,) to a distance; to pursue, give no rest; to follow again and again and drive away; fig. to dun a person for debt; to prosecute and pursue without mercy or consideration; to take all a man has for debt.

i-Sanyana, *N. 2.* *Kraussia lanceolata*, Sond.

u-Sapo, *N. 5. pl. intsapo.* Offspring, descendants of a man; the family, exclusive of the husband; dimin. *intsatshana*, infants, little children (term of endearment, meaning dear children).

ubu-Sapò, *N. 7.* Sonship.

u-Sapókazi, *N. 5.* A young heifer of about one year old.

u-Saqomole, *N. 1.* A fish, the stumppnose.
ukuti-Sa-qù, To be dispersed wholly; see **ukuti-Sa**.

i-Saqù, *N. 2.* The dispersing of a hunting party into the forest; others: the song which is sung at the dispersing.

uku-Sara, *V. intrans.* To go about seeking beer.

i-Safa, *N.* 2. A canteen keeper.

u-Sāsa, *N.* 5. A kind of sickness caused by drinking too much beer, etc.: *upètwe lusāsa*, he feels cold and shivery in the morning after drinking too much.

u-Sāsa, *N.* 5. pl. *intsasa*. Brushwood, copse, small wood which lies scattered on the ground: prunings of trees; (from **ukuti-Sa**).

uku-Sasaza, *Vi trans.* To strew, scatter (dry things); fig. to give liberally, bountifully.

—**Sasazeka**, *Stat. form.* To be capable of being strewn, scattered, etc.

Sasi, *contrac. Aux.* 1 p. pl. and 4 cl. sing.; see **Saye**.

Saso, *Poss. pron.* of 4 cl. sing. ref. to 4 cl. sing. Its: *isono simelwa sibetwō saso*, sin must be punished.

u-Satāna, *N.* 1. Satan, from the Du.

uku-Satānisa, *V. trans.* } To imitate the
—**Satānisela**, *Rel. form.* } devil; act in a diabolical manner; to impose upon; to pervert truth, or any word, saying or message; cf. **uku-Qātānisela**.

ama-Satāsata, *N.* 2. *Pl. only.* Useless things.

ubu-Satāsata, *N.* 7. That which is long, thin, meagre, lean; fig. an unproved accusation.

ubu-Satsha, *N.* 7. The age of earliest infancy; cf. **u-Sapō**.

u-Satshazana, *N.* 5. A young female animal, less than a year old, or about that age; also=**uninakasi**.

uku-Saula, *V. trans.* To throw off, shoot off, hurl; done by boys putting a piece of clay, or an *um-Pā*, on the point of an elastic twig or switch and hurling it off at any object.

Sawo, *Poss. pron.* (a) 6 cl. sing. ref. to 4 cl. sing. Its: *umoya unesandi sawo*, the wind has its sound. (b) 2 cl. pl. ref. to 4 cl. sing. Their: *kupā amatōle esibayeni sawo*, bring out the calves from their fold.

Saye, *Aux.* of compound tenses: (a) 1 p. pl. pers. pron.: *saye si-*(*contrac. sasi-*) *tānda*, we were loving; *sa(ye)sihambile*, we had walked, (b) 4 cl. sing.: *isilonda saye si-*(*contrac. sasi-*) *luma*, the sore was

painful; *sa(ye)singayi kupōla*, it would not have healed, or it will not heal.

Sayo, *Poss. pron.* (a) 3 cl. sing. ref. to 4 cl. sing. Its, his: *indoda ifuna isitshetshe sayo*, the man is searching for his knife. (b) 6 cl. pl. ref. to 4 cl. sing. Their: *imiti inesiqāmo sayo*, the trees have their fruit.

i-Sayamo, A lean-to, etc.; see **ukw-Ayama**.

Saza, 4 cl. sing. Then; see **uku-Za**.

i-Sazela, Conscience; **i-Sazelo**, Knowledge, etc.; **i-Sazi**, A wise man, etc.; **i-Saziseleli**, and **i-Sazisi**, That which gives information, etc.; **i-Saziso**, Notice, etc.; see **ukw-Azi**.

Sazo, *Poss. pron.* 3 cl. pl. ref. to 4 cl. sing. Their: *zingenise igusha esibayeni sazo*, bring the sheep into their fold; 4 cl. pl.: *beka isonka esityeni sazo*, put the loaves on their dish; 5 cl. pl.: *inkozo ezimbālwa zisesiseleni sazo*, a few grains are in their pit.

Se, *sel. 1. Aux. verb. particle*, expressing (a) "Already, now by this or that time." It is used with the pres., perf. and fut. participles: *sendisebenza*, I now or already work; *ubeseletānda*, he was (then) already loving; *sendifikile*, I have already arrived; *sesilungile*, we are fully prepared now; *sengati intliziyo yam ingagqoboka*, it seems as if my heart would already burst; *sendiya kudla*, well, I will eat now; *ndo-sendihambā-ke*, well I will go then; *seleke wabona-nje ukupātwa komzi*, having formerly seen the ruling of the place.

(b) To be ready; to prepare to act; to have come to a decision: *sisesihambā kaloku*, we are ready to walk, *i.e.* in the action of walking; *masesihambā siye kwa-Kama apō*, let us now go even unto Kama's place; *makaseleba sicaka*, let him rather be a servant.

2. *Aux. verb. part.* for *sa* "still, etc.," see **Sa**, 4.

i-Sebe, *N.* 2. A branch of a tree. Phr. *wabeka isebe lenkawu*, he screened himself. (Monkeys screen themselves behind branches).

um-Sebe, *N.* 6. The eyelash.

uku-Sebenza, *V. trans. pass. setyenswa*.

To do or perform work; to toil; to perform any operation or service: *wosebensa nto-nina, seyipélile imali yakò*, what work will you do when your money is gone? fig. to act or operate as medicine; to use: *abo basebensayo ngelihlabati*, those that use this world.

—**Sebenzela**, *Rel. form.* To work for or on account of: *wandisebenzela*, he laboured for me.

—**Sebenzisa**, *Caus. form.* To make, cause, or compel to work; to give work, employment to one; to help to work; to use: *silisebenzisa ilizwi*, lit. we make the word work, i.e. we use it.

—**Sebenzisela**, *Caus.-rel. form.* To make one work for some purpose, e.g. to pay off his debts.

—**Sebenziselana**, *Caus.-rel.-recip. form.* To work together for: *sonke izinto bisebenziselana okulungileyo*, all things work together for good.

i-Sebenzi, *N. 2.*

um-Sebenzi, *N. 6.* } Work, workmanship, labour, operation, service, pursuit, occupation: *ndifun'umsebenzi*, I am looking for some work; *isembè linomsebenzi walo*, the hatchet is useful; *alinamsebenzi*, it is useless; *umntu ongenamsebenzi*, a useless, worthless, naughty person.

um-Sebénzi, *N. 1.* Workman, labourer.

um-Sebenzi, *N. prop.* Balfour river, tributary of the Kat river.

um-Sebenzisi, *N. 1.* (a) Fellow-labourer. (b) Employer.

u-Sebenzo, *N. 5.* Working.

uku-Sebeza, *V. intrans.* To whisper.

—**Sebezela**, *Rel. form.* To whisper into the ear.

u-Sebezo, *N.* Whispering.

Sedwa, *Adj.* 1 p. pl. We alone; see **i-Dwa**.

i-Sihlo, Event, etc.; see **uku-Hla**.

uku-Seka, *V. trans.* To cut or make a small furrow or ditch in a circular form as the natives do when building their houses; to put under, as stones under a pot, or as a foundation is put to support a building; to support; to make a foundation: *safika indlu yakè ingekasekwa*, we arrived when his house was not yet founded; *indlu ibi-*

sekwa pèsu kwetàla, the house was founded on a rock.

—**Sekela**, *Rel. form.* To place for support: *sekela imbisa*, put something under the pot; to found on or at a certain place: *indlu isekelwa ematyi* or *ngamatye*, the house has been founded on stones; to prop up, as a buttress against a building; fig. to support, sustain, as in a declining state of strength; to second or support a proposal.

i-Sekela, *N. 2.* The second in rank: *isekela lenkosi*, the youth who was circumcised before the chief's son.

um-Sekela, *N. 6.* The posteriors.

um-Sekelo, *N. 6.*

isi-Seko, *N. 4.*

u-Seko, *N. 5.*

base, stand.

uku-Sekoleza, *V. trans.* To make a detour for any purpose, as in pursuing game or in catching a horse, or to avoid being seen; fig. to try to obtain indirectly, not by open means, e.g. to try to obtain an office or emolument by pretending piety: *amatiba asekelese wona ekwenzeni kwakè ngawapina?* what aims or reasons had he in his doings? *tina apà sisekelese ubutyebi basemhlabeni*, we here try to obtain the worldly riches.

isi-Sekolezo, *N. 4.* A reward, or recompense obtained in an indirect way.

uku-Sekemela, *V. trans.* To eat comfortably, with a good appetite; to get fat.

uku-Sela, *V. trans.* To drink; to absorb, empty; (in the Pondo dialect, to steal); *sel'amansi*, drink water; *ukusela umoya*, to air one's self; to go for a change of air; to get refreshed. Phr. *usela ngendebe endala*, lit. you drink out of the old cup, is said to a wealthy man; you use a vessel handed down to you from ancestors, i.e. your cattle were not taken in any war, you still possess the same cattle; you were never in any calamity.

—**Selela**, *Rel. form.* To drink to or for: *waselela kwimpilo yam*, he drank to my health; fig. to fill or cover up; to hide: *selela umgodi*, fill up the shaft; *wamselela entlabatini*, he hid him in the sand.

i-Sela, *N. 2.* A thief.

ubu-Sela, *N. 7.* Theft, thievishness: *ubu-*

- sela balomntu bukulu*, the inclination of this man for stealing is great.
- i-Sela-wayini**, *N.* 2. A winebibber.
- i-Sela-mva**, *N.* 2. One who is behind, comes after; a descendant; = **i-Vela-mva**.
- i-Sele**, *N.* 2. A frog; toad (?).
- isi-Sele**, *N.* 4. A hollow pit, excavated in the cattle-kraal as a store for keeping and preserving corn; fig. *isisele sanyati*, inscrutableness; great wisdom; depth of heart.
- ubu-Sele**, *N.* 7. used as *Adj.* Pit or ditch-like.
- um-Sele**, *N.* 6. Ditch, trench, water-furrow, drain; orig. applied to such as were made by natural causes; *ubèlu lomsele*, brandy.
- u-Selelwano**, *N.* 5. A drinking bout.
- u-Selesele**, *N.* 5. That which is soft. *into eluselesele*, a soft, thin thing.
- isi-Selo**, *N.* 4. } A drink.
u-Selo, *N.* 5. }
- um-Selu**, *N.* 6. us. as *Adj.*: Pointed, shaped like an egg.
- i-Selwa**, *N.* 2. Generic term for the calabash, which is used, when dry and hard, as a vessel for fermenting and holding thick milk.
- u-Selwa**, *N.* 1. The calabash, when growing. Phr. *lwahlans'uselwa*, he died suddenly.
- i-Seme**, *N.* 2. Kind of bustard, Du. *pauw*.
- i-Sende**, *N.* 2. Testicle.
- isi-Sende**, *N.* 4. Swelling of the testicle.
- u-Sendo**, *N.* 5. The flank of a beast; the flabby flesh on the ribs.
- Senga**, *contrac.* from *sekunga*; see **uku-Nga**, (b).
- uku-Senga**, *V. trans.* To milk a cow or any other animal. *Adv.* *ngokusenga*, at the time of milking. (Milking is one of the principal domestic duties performed by the men, and it is sometimes astonishing to observe what patience, perseverance and tenderness they show to their cows, and how docile and submissive the latter have become under their treatment).
- Sengela**, *Rel. form.* To milk for another, or into a vessel: *sengela etlungeni*, milk into the pail.
- Sengisa**, *Caus. form.* To cause to milk; to help in milking.
- um-Sengi**, *N.* 1. A milker.
- um-Senge**, *N.* 6. *Cussonia spicata*, the cabbage-wood tree.
- ukuti-Sente**, *V. trans.* To cut into small pieces; fig. to have compassion.
- uku-Sentila**, *V. intrans.* To keep watch, (from the English sentinel).
- i-Sentile**, *N.* 2. A sentinel.
- Senu**, *Poss. pron.* 2 p. pl. ref. to 4 cl. sing.: Your: *isagoni senu*, your wild vine.
- u-Senza**, *N.* 1. Vegetable marrow.
- i-Senzakalo**, Damage, etc.; see **ukw-Enzakala**.
- i-Senzelelo** and **i-Senzelelelo**, Acting in another's stead, etc.; vicariousness; see **ukw-Enza**.
- i-Senzo**, Deed, etc.
- i-Sepà** and **i-Sepù**, *N.* 3. Soap, (from the Du. *zeep*).
- u-Seplan**, *N.* 1. Tributary of the Indwe river, so called from Sybrand, one of the Dutch farmers who were living in this part of the country, and who left in 1828; (cf. **u-Lubisi** and **u-Sakana**).
- uku-Sesa**, *V. trans.* To cause another to execute or do that which one is afraid to do, or would not like to do himself; to set aside; to cast (a jury-man); to damn. (?)
- um-Sesane**, *N.* 6. A finger-ring; a line, row; *impetù enemisesane*, a ringed worm.
- Sese**, *Adj.* Secret: *into esese*, a secret thing; *Adv.* *ngasese*, secretly: *batètà ngasese*, they spoke secretly; *hlala ngasese*, remain out of sight. *Prep.*: *hambà ngasese kwakè*, proceed without his knowledge.
- Seth**, *Poss. pron.* 1 p. pl. ref. to 4. cl. sing. Our: *isisimi seth*, our field.
- uku-Setluka**, *V. trans.* To slide down a sideling place or road, as a vehicle slipping down by its own weight.
- um-Setluka**, *N.* 6. A sideling place on a road which is so sloping or steep as to endanger a vehicle's sliding down or upsetting.
- uku-Seza**, *V. trans.* (*Caus.* of **uku-Sela**). To give or cause to drink; to drench: *bamseze amansi*, they gave him water to drink.
- uku-Sezela**, *V. trans.* To sniff, scent,

smell: *banempumlo*, *abasezeli*, they have noses, they smell not a thing afar off.

Shehé! *Interj.* Hallo! ho!

uku-Shenxa, *V. intrans.* To move aside, out of the way; to move lower down; fig. to desert, apostatise; to become unfaithful, false: *shenxa kum*, move away from me.

—**Shenxisa**, *Caus. form.* To remove a person or thing out of the way; fig. to put out of or depose from office: *washenxiswa kulendawo ebekuyo*, he was put out of the place he occupied.

—**Shenxisela**, *Caus.-rel. form.* To remove a thing for another, or into a certain place: *sundishenxisele lento endlwini*, remove this thing for me into the house.

i-Sheshegu, *N. 2.* (a) A peculiar smell and taste which milk has in time of rain: *amasi anesheshegu*, the thick milk has a bad taste. (b) A tributary of the Kat river beyond Lovedale.

i-Sheyi, *N. 2.* Sham, deception, treachery, fraud.

i-Shi, *N. 2.* Hl. for **in-To**.

u-Shica, *N. 5.* Toughness, closeness, strength, tenacity: *iqiya ilushica*, the handkerchief is very tough, i.e. strong.

uku-Shicana, *V. intrans.* To be tough: *iqiya eshiceneyo*, a strong, closely woven cloth or fabric.

ukuti-Shici, *V. intrans.* To be gone, closed up, forgotten: *ilisiwi litè-shici*, the word sticks in the throat; cf. **ukuti-Shinyi**.

ukuti-Shici, } *V. trans.* To press.
uku-Shicila, }

—**Shicilela**, *Rel. form.* To make an impression by pressing, hence, to print.

isi-Shicilelo, *N. 4.* A printing press.

uku-Shinta, *V. trans.* To put by, set on one side (food, milk) for the purpose of pilfering; to purloin, keep back part of a certain thing: *kunga-nina ukuba ushinte kulo ixabiso lomhlaba?* why did you keep back part of the price of the land?

—**Shintela**, *Rel. form.* To pilfer, purloin for another; to give milk to a person when it has just been milked, or before it is poured into the milksack; to set food, etc., slyly aside for another.

u-Shinto, *N. 5.* Purloining.

uku-Shinyana, *Recip. form.* To be dense, thick, dark: *imiti eshinyeneyo*, trees with dense foliage; *amafu ashinyeneyo*, dense, dark clouds.

ukuti-Shinyi, *V. intrans.* To be closed, dense; to close or shut up: *ingolowa itè-shinyi*, the corn is quite closed up, i.e. stands densely, grows luxuriantly; *intsimi itè-shinyi*, the garden is covered over with weeds; to become hard, of what was soft before (corn); fig. to hold fast with a firm grasp: *umtè-shinyi*, he held him fast.

ama-Shiqa, *N. 2. Pl. only.* The sediment or dregs of Kaffir-beer.

uku-Shiselana, *contrac. from Shiyselana*, which see.

i-Shishini, *N. 2.* Handicraft, handiwork, trade; workshop.

uku-Shishinira, } *V. intrans.* To work
—**Shishinisha**, }

with the hands.

i-Shixini, *N. prop.* River of Eastern Gcalekaland.

uku-Shiya, *V. trans.* To leave behind; to allow to remain; to abandon, forsake: *umntwana wandishiya*, the child left me (by death); *lomfasi ushiyiwe yindoda yakè*, this woman has been forsaken by her husband; *ndashiywa ngabo*, I was left behind by them (they going quicker than I); *bebeyishiyile enye imali*, they had left some of the money (at some place); fig. *ikhò indawo oyishiyileyo*, there is one point which you have omitted to state. Phr. *shiya iminyani*, leave dead, i.e. kill right and left, leave none alive.

—**Shiyana**, *Recip. form.* To leave, forsake, abandon each other.

—**Shiyanisana**, *Recip.-caus.-recip. form.* To vie with each other: *bashiyanisana ngokubaleka*, they tried to out-run each other.

—**Shiyeka**, *Stat. form.* To be in a state of being left: *asi kuza kushiyeke wupina ngoku?* who will remain now?

—**Shiyela**, *Rel. form.* To leave for; to let remain for another: *ndishiyele igwada*, leave some snuff for me; to leave to; to commit to the care of: *wamshiyela umntwana wakè kum*, he left to or for me his child; to bequeath: *ubawo wandishiyela*

inkomo esininsi, my father left me many cattle.

—**Shiyisa**, *Caus. form.* To cause or make to remain behind; to make to forsake, desert; to compel to leave.

—**Shiyisela**, *Caus.-rel. form.* To out-do another in competition; to win in racing or running: *wandishiyisela ngokumisa imali*, he made me leave off bidding by offering more money; *u-John wamshiyisela u-James ngamendu*, John outran James.

—**Shiyiselana**, *Caus.-rel.-recip. form.* To vie, compete with each other; to out-bid each other, (when two suitors for a girl drive their cattle into the kraal of the girl's father, and out-bid each other by offering always more and more cattle).

i-Shiyi, *N. 2.* The eyebrow of the human eye; fig. *unamashiyi*, he is proud, haughty.

isi-Shiywa, *N. 4.* A woman who is forsaken by her husband.

ukuti-Shizalala, *V. intrans.* To be in-different, superficial.

uku-Shoba, *V. trans.* To abuse, revile, curse.

i-Shoba, *N. 2.* Abuse, sham, pretext, colour; the resemblance, shadow or picture of a thing, not the reality.

um-Shologu, *N. 6.* The ghost of a deceased person; an evil cause or spirit to whom all evil accidents are ascribed; an evil dream, nightmare.

isi-Shologu, *N. 4.* Evil things and practices, devilish arts.

ubu-Shologu, *N. 7.* State or condition of evil causes; evil spirits.

i-Shologu, *N. 2.* An accident, hurt, etc., supposed to be caused by the *um-Shologu*; evil dreams sent by the ghosts.

i-Shoxa, *N. 2.* Ashes; fig. a small remnant of people who have lost everything.

ukuti-Shoxe, *V. trans.* To hollow out by burning.

Shu! *Interjec.* of pain; *shu!* how hot it is!

ukuti-Shu, *V. trans.* To carry away a large number of things.

uku-Shuba, *V. intrans.* Of a calf, to suck out the milk from the cow almost to the last drop: *amankonyana ashubile*, the calves have sucked all the milk. **HL**

for **uku-Gqiba**, to make an end, to finish: *ndishubile*, I have finished.

—**Shubela**, *Rel. form.* (a) To suck out the last drop from. (b) To cover with the **isi-Shuba**.

—**Shubisa**, *Caus. form.* To cause to suck out.

isi-Shuba, *N. 4.* The apron worn by women at the time of their seclusion; fig. a very dirty, disgusting thing.

uku-Shukuma, *V. intrans.* To move, stir, shake: *umti uyashukuma*, the tree moves from side to side, is not fixed but loose; fig. *inkomo isashukuma ayikafi*, the cow still moves, is not yet dead.

—**Shukumisa**, *Caus. form. pass. shukunywisa.* To move about, shake; to cause anything to move: *umti uyashukunywisa ngumoya*, the tree is shaken by the wind; fig. *mshukumise oleleyo*, shake him up who sleeps.

—**Shukumisana**, *Caus.-recip. form.* To move or shake each other.

isi-Shumane, *N. 4.* An old maid; a man who has no sweetheart.

uku-Shumayela, *V. trans.* To proclaim, publish, declare, report, give or narrate the news, deliver a set speech; to preach, evangelise: *uyalishumayela ilizwi lika-Tixo*, he preaches the word of God.

um-Shumayeli, *N. 1.* Evangelist, preacher.

uku-Shumayeza, *V. trans.* To cause to hear; to make others acquainted with the news or Gospel; to preach, etc., to others: *abantu bayashunyayeswa ilizwi lika-Tixo*, the word of God was preached to the people.

i-Shumi, *Card. num.* Ten: *amadoda alishumi*, ten men; *amashumi amabini*, twenty; *amashumi asibobo*, eighty, etc. *Ordin. num.* The tenth: *umnyaka weshumi*, the tenth year.

isi-Shumi, *N. 4.* A tithe.

uku-Shumpula, *V. trans.* To twitch or pinch the flesh of another.

isi-Shunqe *N. 4.* The piece which has been cut off in blunting a point: *isi-shunqe somnwe*, the finger-joint which has been cut off. (It is a custom of the Tembu tribe to cut off the first joint of the little finger of girls).

ukuti-Shunqu, } *V. intrans.* To break
uku-Shunquka, } off short or suddenly.

uku-Shunqula, *V. trans.* To break off short anything one holds or keeps in the hands.

isi-Shuqu, } *N. 4.* A big bundle.
isi-Shuqulu, }

uku-Shuqungana, *Recip. form.* To beat one another.

Shush! *Interjec.* = **Shu!** It is very hot!

Shushu, *Adj.* Hot: *amanzi ashushu,* hot water.

i-Shushu, *N. 2.* Left tributary of the Keiskamma river.

ubu-Shushu, *N. 7.* Heat.

ukuti-Shwa, *V. intrans.* To be angry: *ubuso bakè butè-shwa,* he looked angry.

ili-Shwa, *contrac. i-Shwa, N. 2.* Misfortune, ill-fortune, disaster, calamity, loss, damage; *ilishwa likashwakazi,* the greatest misfortune. *Phr. ishwa lomhlusi wamanqina,* lit. a misfortune of soup made of shanks and feet, (which is lightly esteemed); *i.e.* a person who never does well, but gets always into scrapes.

ubu-Shwa, *N. 7.* *Venidium arctoides,* a medicinal plant with yellow flowers, used for wounds and sores. *Du.* goud bloem.

uku-Shwabakatèla, *V. intrans.* To eat up at once, in one mouthful.

uku-Shwabana, *V. intrans.* To dry up; to wrinkle, shrink together into folds, wither, pucker up, (applied to things which were in a fresh or wet state.): *isikumbà sishwabene,* the skin has shrunk; to grow together (wounds and limbs); to contract, have cramps, when limbs get benumbed; to become palsied.

—**Shwabanisa,** *Caus. form. pass. shwa-tyaniswa,* To cause to wrinkle or dry up like a dry leaf; to cause (cloth) to shrink, or birds' feathers to cleave together.

uku-Shwabula, *V. trans. pass. shwatyu-lwa.* To curse, execrate, revile; to devote to evil; to wish that somebody or something may have a narrow escape. (It is done by women when angry in a nude state).

—**Shwabulela,** *Rel. form.* To bind one's self or another by a curse: *lomntwana*

washwatyu-lelwa nguyise ukuse angabi yonto, this child was cursed by its father, that it might be useless.

—**Shwabulisa,** *Caus. form.* To make or cause one to curse, etc.

isi-Shwabuliso, *N. 4.* A curse, etc., caused by another person.

isi-Shwabulo, *N. 4.* A curse, imprecation, etc.

u-Shwaca, *N. 5.* Insolence, defiance, refractoriness.

ukuti-Shwaca, *V. intrans.* To be quiet; not to speak when spoken to.

uku-Shwaceka, *Stat. form.* To be sad, heavy, sorry, doleful.

ukuti-Shwaka, *V. intrans.* To suddenly disappear: *batè-shwaka,* they suddenly disappeared, were lost; they are gone, done for; *into yam yati-shwaka,* my thing was lost.

uku-Shwama, *V. trans.* (a) Of a doctor, to open or proclaim the commencement of a feast by his eating first a roasted piece of meat; to give orders about the time when the first fruit is to be eaten. (b) To nurse a lying-in woman.

uku-Shwamela, (Tembu), = **uku-Shu-mayela,** to proclaim.

uku-Shwampalaza, and **Shwampiliza,** *V. intrans.* To speak incorrectly.

ama-Shwamshwam, *N. 2. Pl. only.* Useless things.

i-Shwangusha, *N. 2.* Very great misfortune or calamity; cf. **ili-Shwa.**

uku-Shwankatèla, *V. trans.* To gather or take together in one; to comprehend, comprise in one.

ukuti-Shwaga, } *V. intrans.* To
 —**Shwageshwaga,** } break clean off, (wagon-pole).

isi-Shwayimbana, *N. 4.* That which is very poor, miserable, full of wrinkles.

uku-Shwekela, *V. intrans.* Em. To get dark, cloudy, overcast (the sky).

uku-Shwenca, *V. intrans.* To fade.

ukuti-Shwenye, *V. intrans.* To fall down (leaves) from fading, drying up: (cf. **uku-Ntshwenya.**

uku-Shweshwa, Em. } *V. trans.* To marry
 —**Shweshwa,** }

without **u-Duli,** *i.e.* to take a concubine.

u-Shwesho, *N.* 5. Marrying without **u-Duli**.

i-Shweshwe, *N.* 2. A concubine, (one who lives with a man, enjoying all the privileges of a wife, but whose children are illegitimate).

ubu-Shweshwe, *N.* 7. Concubinage.

Si, (a) *Pron. subj.* of 1 p. pl.: *siyakwèla*, we are riding; and of 4 cl.: *isitya sizele*, the vessel is full.

(b) *Pron. obj.* of the same classes: *baya-sifuna*, they look for us; *silumeke isibane*, light the candle.

(c) Copula and Cause of the same classes: *siti*, it is we; *oku kwensiwe siti*, this was done by us; *siso*, it is it (*isitya*, vessel); *sapùlwa sisicaka*, it was broken by the servant.

(d) *Si* is inserted before stems of monosyllabic verbs in the Pres. Participle and its compounds: *ndisisa*, I coming.

Si! *Interjec.* of surprise.

ama-Si, *N.* 2. *Pl. only.* Thick, curdled or sour milk; *amasi omhlontlo*, brandy; *amas'etòle*, Mimusops obovata, Sond.

isi-Si, *N.* 4. Great smoke, vapour, steam from a smoking pipe or fire.

ulu-Si, *N.* 5. *contrac.* **u-Si**. Vapour, steam; used as *Adj.* Light brown (not yellow or black). In the neg. it means useless, unfit, unsuitable.

ubu-Si, *N.* 7. Honey: *lento ibusi*, this thing is sweet as honey.

um-Si, *N.* 6. Smoke of fire, steam, visible vapour.

u-Siba, *N.* 5. A feather, quill, pen. *Phr.* *simile intsiba*, lit. the feathers have grown with us, *i.e.* it goes well with us again (after hunger, sickness, sorrow, etc.).

u-Sibanisibani, **u-Sibaningeshe**, **u-Sibanizeshe**, *N.* 1. Mr. So-and-So.

Sibe, *Aux.* of compound tenses. (a) 1 p. pl.: *sibe sitàndasa*, (contract. *besitàndasa*), we were praying. (b) 4 cl.: *isitya (si-) besingafunyanwanga*, the vessel had not been found; see **uku-Bä**, I. 2. (a).

um-Sibe, *N.* 6. Kind of tree.

uku-Sibeka, *V. trans.* To fall prostrate; to turn down a thing on its face; to prostrate.

—Sibekeka, *Stat. form.* To be turned

down; *fig.*: *kunga-nina ukuba usibekeke, mpéfumlo wam?* why art thou bowed down, my soul?

—Sibekekisa, *Stat.-caus. form.* To cause bowing down.

—Sibekela, *Rel. form.* To put or turn down a cover on a thing: *sibekela imbisa*, put the lid on the pot; *fig.* to close the eyes or press them together; to become overcast: *isulu lisibekele*, the sky is overcast, cloudy; to eclipse; *fig.* to conceal or hide words.

Sida! *Interj.* from the Du. *zie daar!*

um-Sidlane, *N.* 6. Kind of acacia.

isi-Sihla, *N.* 4. A blemish, scar, mole; dirt sticking round the mouth of suckling children; *fig.* a moral blemish.

ukutí-Sihli, *V. intrans.* To be pitchdark: *kumnyama sihli*, it is pitchdark.

um-Sihlo, *N.* 6. Hl. Darkness, dusk.

u-Sihota, see **uku-Hota**.

uku-Sika, *V. trans.* To cut with a sharp instrument; to cut off; to kill; *fig.* to cut one out; to supplant, out-do one. *Phr.* *ukusikainja*, meant orig. to hang up a dog in a tree to die there; to kill it. *Phr.* *ukusik'impundu*, to backbite.

—Sikeka, *Stat. form.* To have the quality of cutting, of being sharp: *isitshetshe asisikeki*, the knife does not cut, is not sharp; *fig.* *basikeka entliziyweni*, they were cut to their heart. *Phr.* *inkuku yasi-kwa umlomo*, lit. the hen's mouth has been cut; *i.e.* he has been made speechless; he does not know what to answer.

—Sikela, *Rel. form.* To cut for another: *ndisikele incà*, cut grass for me; *fig.* *bam-sikela pandle*, they excommunicated him. *Phr.* *uyasisikela enqatèni*, he was apathetic etc.

Note:—Some tribes use *sika* for the auxil. *suka*, with the conjunctive meaning "then": *kusika kuti, mandilile*, then it was said, I must cry, or, it causes me to cry.

—Sikelela, *Rel. 2 form.* To cut into; to notch, indent for one; *fig.* to confer favours; to bless.

ubu-Sika, *N.* 7. Winter; loc. *ebusika*, in winter; *kusebusika*, it is now winter.

i-Siko, *N.* 2. (a) Lit. a cut; *fig.* fashion, habit, manner, custom. (b) A bad custom, allied to **u-Pündlo**, which was modified

- by the chief Sandile and called *isiko*. It is applied also to circumcision.
- u-Siko**, *N. 5.* The harvest.
- uku-Sikihla**, *V. trans.* To rub away (soap on clothes), = **uku-Hlikihla**.
- u-Sikiki**, *N. 5.* *Salvia scabia*; a purgative given to a child on the day of its birth, when *u-Fejane* cannot be got.
- i-Sikisiki**, *N. 2*, used as *Adj.* Much.
- ulu-Sikisiki**, *N. prop.* A river and division of Eastern Pondoland.
- i-Sikizi**, *N. 2.* A vile thing; abomination; that which excites disgust and abhorrence.
- i-Sikwá**, *N. 2* = **i-Siko**: *isikwa-silima*, something wrong; bad conduct which causes complaints.
- uku-Sila**, *V. trans.* To grind corn, etc., fine on a stone in Kaffir fashion, or in a mill; fig. to smooth or rub off any surface or coarse appearance, (garment).
- Sileka**, *Stat. form.* To have the quality of being easily ground: *lenqblowa ayisileki*, this wheat will not grind well; *umgubo usilekile*, the meal has become fine.
- Silela**, *Rel. form.* To grind for another: *wamsilela umbona*, he ground maize for him; fig. to put one off with fair words.
- um-Sili**, *N. 1.* A grinder of corn; a miller.
- i-Sila**, *N. 2.* Appendage of blue-buck skin on a woman's cap; lappet, sash.
- isi-Sila**, *N. 4.* The tail of a bird or domestic fowl. Phr. *ukubamba isisila sehobe*, lit. to grasp the tail of a dove, i.e. to be deceived; not to have one's hopes fulfilled.
- isi-Sila**, *N. 4.* Misfortune, unhappiness, being overtaken by evil. *Adj.* Unpropitious, unfortunate: *lomfana unesisila*, this young man is unfortunate. (This is said of a young man fresh from *i-Sutu*, when women will not have him as their sweetheart). Also = **in-Tsila**, Dirt or filth.
- um-Sila**, *N. 6.* The tail of an animal; *umsila mde*, the long, fat tail of the African sheep; fig. the messenger of a chief or a court of justice sent on official business; a sheriff's officer armed with authority to seize goods and chattels. He carries as an emblem of authority a stick or rod, to which the white tail of an ox is attached, and fixes the stick in the middle of the cattle kraal or at the door of the hut, indicating thereby

to the owner, that confiscation of cattle or destruction of some kind will take place. Sometimes the messenger wears the tail tied near the knee of his right leg, or two tails, one on each leg.

uku-Sileka, *V. trans.* To rub cow-dung on the teats of a cow for the purpose of weaning the calf from the milk: *sileka inkomo ngobulongo*, smear the udder with cow-dung; fig. not to allow one to speak.

uku-Silela, *V. intrans.* To be cut or put off, i.e. to fail to get; to lack; to be behind: *andisilele nganto*, I am not a whit behind; to be overlooked, omitted, neglected; to get short of: *basilela ekutyeni* or *kulento*, they failed to get food or that thing; *abantwana babo babesilela ekufundisweni*, their children were neglected in being taught; to be backward in a task; to be incomplete; to be wanting in something.

—**Silelela**, *Rel. form.* To overlook: *basilelelwa ngemali*, they were overlooked, neglected in reference to money, i.e. payment; *akusilelelwa koku*, when he did not succeed in this.

—**Silelisa**, *Caus. form.* To cause one not to get something; to omit, neglect, slight: *basilelisa ukuhambá*, they remained behind.

u-Silwangangubo, *N. 1.* The eared vulture.

u-Simakamaka, *N. 1.* Mount Ayliff.

i-Simbá, *N. 2.* A clod or cake which can be grasped with the hand; a handful: *isimbá lobulongo*, a cake of cow-dung; *isimbá lesonka*, a cake of bread.

i-Simbánongwe, *N. 2.* Plant used as an emetic.

um-Simbíti, *N. 6.* *Milletia Caffra*, Meisn. Tree with black heartwood for making walking sticks.

uku-Simelela, *V. intrans.* To support one's self with or to lean upon a stick in walking.

um-Simelelo, *N. 6.* A long stick to lean upon for support in walking; a staff.

int-Simi, *N. 3.* pl. *ama-Simi*; see **in-Tsimi**.

isi-Simi, *N. 4.* Many gardens or fields lying together in one place.

uku-Sina, *V. intrans.* Em. To dance. The parties form a semicircle, standing in

one or more rows and making movements by drawing the body up and down and stamping with the feet on the ground, keeping time by singing during the performance.

um-Sino, *N. 6. Em. Dance.*

ukuti-Sinalala, *V. intrans.* To be disappointed, obstructed, hindered, puzzled: *nditè-sinalala*, I did not know what to do.

uku-Sinalalisa, *Caus. form.* To obstruct, puzzle.

isi-Sinana, *N. 4.* That which is toothless, (see *isi-Sini*).

uku-Sinda, *I. V. trans.* To smear by hand the floor with cow-dung: *sinda indlu*, smear the clay floor with fresh cow-dung. The native mode of cleaning a house floor. It is done by the woman, who kneels on the floor, stretches out her hands to reach the mass of dung and brings it in smearing continually nearer to her.

uku-Sinda, *II., V. trans.* To be beyond the (physical and moral) strength or ability of a person; hence, to foil, master, overcome: *lomtwalo nyandisinda*, that burden masters me, is beyond my strength too heavy or difficult for me.

—**Sindana**, *Recip. form.* Not to agree; *ukusindana kokuhambà*, heavy, difficult, hard walking; fig. to be low-spirited, melancholy, sad, sorrowful.

—**Sindanisa**, *Recip.-caus. form.* To burden, trouble, aggrieve.

—**Sindasindeka**, *Intens.-stat. form.* }

—**Sindeka**, *Stat. form.* }
To be overwhelmed; to feel oppressed under a load; to be near to death. *N. 8.* Burden, calamity.

i-Sinde, *N. 2.* A load or burden of Kaffir-corn, as much as one can carry on the head.

isi-Sinde, *N. 4.* (a) Pole, stake, side-post, (lit. that which reaches beyond the usual extent). (b) A piece of turf; a sod.

um-Sindo, *N. 6.* Anger, wrath arising from unusual excitement of the passions, and breaking out in scolding; dimin. *um-sindwana*, a little wrath.

uku-Sinda, *III. V. intrans.* To escape narrowly from accident or peril: *lendawo indisindile*, this matter escaped me; *usindile ekufeni*, you have narrowly escaped

death, i.e. you are safe, beyond the reach of death.

—**Sindela**, *Rel. form.* To escape for: *abantu abasindelwa sinkomo*, people whose cattle escaped, i.e. were saved (from sickness).

—**Sindisa**, *Caus. form.* To cause to escape; to place beyond the reach of danger; to save, deliver, rescue from evil, danger or peril: *wasisindisa ekufeni*, he delivered us from death.

um-Sindisi, *N. 1.* Saviour, deliverer, rescuer.

u-Sindiso, *N. 5.* Salvation, deliverance.

um-Sindleko, *N. 6.* Food which a woman prepares and keeps for her absent or travelling husband.

uku-Sineka, *V. intrans.* To grin, show the gums in laughing; (cf. *isi-Sini*).

—**Sinekela**, *Rel. form.* To grin at one.

Singa, *I. Verb. pref.* of Potent. mood, (a) of 1 p. pl. pers. pron.: *singahambà*, we may walk; (b) of 4 cl. sing.: *isonka singadliwa*, the bread may be eaten.

2. Negi. verb. pref. (a) in dependent sentences: *masilumke ukuse singalahleki*, let us take care that we do not get lost; *sicgine isitya ukuse singaqèkeki*, take care of the vessel that it may not break.

(b) In relat. position: *utètà into esingayasiyo*, you speak of a thing which we do not know.

(c) Of Condit. mood: *singa-(singe-)* or *ngesingaroti*, we should not murmur; *isibane ngesingacinywa*, the candle should not be extinguished.

3. Aux. of Condit. mood, see **Singe**.

4. Pres. tense of uku-Nga, (a) and (b).

uku-Singa, *V. intrans.* To look steadily and fixedly in one direction, at one point, as in shaving to look into the mirror: *ndasisinga inyosi apò siya kòna*, I looked after the bees, or followed the bees by looking steadily at them, i.e. I watched whither they went; hence, to proceed to a certain place: *usinga pi?* whither are you bound? *ndisinga e-Xesi*, I am going towards the Keiskamma river; to swarm (of bees); fig. to fix or turn the mind particularly to one object.

—**Singasinga**, *Freq. form.* To look much about in all directions; to observe things attentively; to be on the alert;=**uku-Qwalasela**.

—**Singasingisa**, *Freq.-caus. form.* To follow a swarm of bees by continually looking after them,=**Singa**.

—**Singela**, *Rel. form.* with transit. meaning. Used only in the form *ukusingela pàntsi*, to curse, ban, devote: *yonke into esingelwe pàntsi*, or *esingelwe kuye yingcwele*, every devoted (banned) thing, or every thing devoted to him, is holy.

—**Singisa**, *Caus. form.* To direct (one's attention) towards a certain place; to go towards: *xa besisingise entabeni*, when we turned towards the mountain. Em. *bamsingisa pàntsi*, they banned him.

—**Singisela**, *Caus.-rel. form.* To direct one, draw one or his attention to a certain object: *isono samsingisela esantsi*, sin drew him down, degraded him. *Prep.* In reference to, about, concerning, as regards: *ngokusingisele kwelakwa-Xosa*, concerning Kaffirland.

isi-Singa, *N. 4.* The loop or noose of a small thong, with which one leg of young calves or goats is fastened; a trap, snare.

u-Singa, *N. 5.* Native thread made from the tendons found on the underside of an ox's shoulder-blade. It is used for sewing karosses with; hence, thread in general.

u-Singa, *N. 5.* Wildness: *imasi inosinga*, the cow runs wildly about.

u-Singa, *N. 5.* Cuculus smaragdineus, emerald cuckoo.

u-Singa lwamaxegokazi, *N. 5.* Lit. the thread of the old women; Greyia Flanaganii, or Sutherlandii; a handsome flowering shrub.

um-Singa, *N. 6.* (a) A current, stream of water; a swarm of bees; *umsingakasi*, a very powerful current. (b) Cussonia sp.

uku-Singata, *V. trans. perf. singetè*, To take or carry (a child) in the arms: *umntwana usingatwà ngunina*, the child is taken in the arms of its mother.

—**Singatisa**, *Caus. form.* To cause, assist, help to take or put a child in the arms; to place it in the arms of another: *umntwana*

uyazisingatisa kunina, the child clings to its mother.

i-Singata, *N. 2.* A soldier.

Singe, (a) *Neg. verb. pref.* of Potent. mood, 1 p. pl. and 4 cl.: *singetèti*, contract. from *asinge*, we may not speak; *isonka singedliwa*, the bread may not be eaten.

(b) Before **ka**, **kò** and **na**: *ndafika singekalungiswa isitèbe*; I arrived before the table was spread; *nditètà isifo esingenakupiliswa*, I speak of a sickness which cannot be healed; *funa isitshetshe esingekòyo*, look for the missing knife.

(c) *Auxil.* of Condit. mood: **singe-**(singa-) or **ngesisiva**, we would listen: **singe-(singa-)** or **ngesidliwa isonka**, the bread would be eaten.

isi-Singelo-pàntsi, *N. 4.* Curse, ban.

uku-Singila, *V. trans.* To gather weeds and throw them away; fig. to collect with difficulty; to get by begging.

um-Singizane, *N. 6.* A kind of grass of which boys make straw hats.

um-Singomzane, *N. 6.* Toddalia Natalensis.

ama-Sini, *N. 2. Pl. only.* The gums.

isi-Sini, *N. 4.* An opening between the front teeth, (see **isi-Sinana**).

u-Sini, *N. 5. pl. in-Tsini.* Akanalusini, he does not smile.

Si-ni? si-ni-na? kusi-ni? *Interrogative.* Which of two alternatives: *wapuma pina, esulwini, ebantwini, si-ni-na?* whence came he, from heaven or from men? *uyavuma, ungavumi, kusi-ni-na?* do you consent or do you refuse? which of the two?

Sinika! *Interj.* Tell us what you have seen! (said by the impi to the sentinels or guards).

ukuti-Sinini, *V. intrans.* To show the teeth: *amasinyo akè atè-sinini*, his teeth are outside, i.e. to be seen.

Sinje! *Interj.* Of threatening. Woe!

um-Sino, A dance, see **uku-Sina**.

i-Sintsana, *N. 2.* Erythrina spec.; a dwarf prickly shrub with flower.

um-Sintsi, *N. 6.* Erythrina Caffra, Thunb.; the large species of the Kaffir-tree with beautiful red flowers; Du. Kafferboom;

um-Sintsana, *Erythrina Humei*, E. Mey.; the dwarf Kaffirboom used as medicine for scrofula. The red seeds are worn as beads round the neck. *Eyomsintsi*, the month of September. The flowering of the *umsintsi* is the signal for the sowing of Kaffir-corn and maize.

u-Sintlilikiti, *N. 1.* White maize.

um-Sintsila, *N. 6.* The coccyx of men.

uku-Sinya, *V. intrans.* To wear off or away, as the teeth from old age: *amenyo asinyile*, the teeth are worn off; to become blunt; *isitshetshe sisinyile*, the knife is blunt; to wane, diminish, lessen.

—**Sinyeka**, *Stat. form.* To be in the process of wearing away; to be worn away or out of use by old age; fig. to die.

—**Sinyisa**, *Caus. form.* To make short, blunt, etc., by filing or rubbing, as the teeth of a saw.

um-Sipá, *N. 6.* A sinew, tendon, ligament, nerve.

um-Sipáne, *N. 6.* *Cluytia spec.*

uku-Sipúla, *V. intrans.* To run away all at once; to pull out a whole plant by the roots.

u-Sitobana, } *N. 1.* The hip-joint.
u-Sitotyana, }

Siso, *Copula*. and *Pron. Cause*, 4 cl. It is it, or by it; see **si** (c) and **so** 1. (b).

u-Siso, Night revelry; see **uku-Sa I.**

uku-Sitá, *V. trans.* To feast: *kwasiwá ngotywala*, they feasted on beer. Orig. it meant to bring the milch-cow, milk-sack, and corn for food, together with horses for riding and sport, to the marriage feast.

um-S tò, *N. 6.* A festival; a meeting for pleasure, dancing and sport which is of several days' continuance, as a wedding festival, or an exhibition.

u-Sitá, *N. 4.* Hl. for *u-Daka*, which is used for plastering Kaffir-huts.

uku-Sitá, *V. trans.* and *intrans.* To shade, hide, shelter, screen from view; to intercept the vision: *indlu iyandisitá*, the house intercepts my view; *uyandisitá*, you stand in the light before me; hence, to cover, protect, screen from cold, etc.: *ingubo yam isitile*, lit. my garment screens from cold, i.e. is warm, comfortable; *indlu isitile*, the house is sheltered, i.e.

warmly situated; *izulu lisitwá ngamafu*, the sky is covered, dark with clouds; fig. to be hid from: *ilizwi lakè lindisitile*, his word darkened my mind, i.e. it was hid from me, I did not understand it.

—**Sitákala**, *V. intrans.* To be very obscure; to be entirely screened; to be lost to view: *ilanga lisitákele*, the sun is covered, i.e. is very obscure.

—**Sitêka**, *Stat. form.* To be in the shade, intercepted by something; to be obscure, sheltered, covered, hidden (by clouds or smoke): *inkomo ibisitêkile kulendawo*, the cow was hidden in that place, did not appear to me; fig. *lendawo isitêkile kum*, this point does not appear so to me, is obscure to me, I cannot properly comprehend it.

—**Sitêla**, *Rel. form.* To hide away purposely from one or in a certain place: *intaka isitêle enceni*, the bird has hidden away in the grass; *indlu isitêlwe yinduli*, the house is hidden by the hill; *uyandisitêla*, you are in my way, you hinder me; *kusitêle kukufa u-Nantsi*, So-and-So has been hidden by death, i.e. has died; fig. *ilizwi lakè lindisitêle*, I cannot understand your word.

—**Sitêlisa**, *Rel.-caus. form.* To cover, hide, shelter; to protect from.

i-Sitê, *N. 2.* Covert, secret place, hiding place; a secret.

uku-Sitánisa, *V. trans.*

—**Sitánisela**, *Caus.-rel. form.* } To pervert the words, cheat, impose upon, to defraud of wages, (cf. **uku-Qatánisela** and **uku-Satánisa**).

Siti, *Pron. Copula* and *Cause* 1 p. pl. It is we, or by us: *ihashe lifunyenwe siti*, the horse was found by us; see **Si** (c) and **Ti**.

um-Sitsšana, *N. 6.* *Maba Natalensis*.

u-Sitwayi, *N. 5.* Mange (medical term). A kind of sickness among cattle, by which they get covered with lice and ticks and lose their hair.

u-Siyazi, *N. 1.* (from **ukw-Azi**). One who knows; = **i-Gqira**.

uku-Siza, *V. trans.* To feel a burning affection of sympathy with, and a yearning to help, assist, succour, aid a person in desti-

tute or sorrowful circumstances; to save, rescue from an attack, take in an attacked person; to refresh, comfort. Phr. *omasisa mbulala*, people who help and afterwards turn and kill (rob) you, *i.e.* who protect with one hand and kill with the other; said of the Colonial forces under Lord C. Somerset, who in 1818 assisted the Gaikas against the combined forces of Ndlambe and the Gcaleka chiefs, but took the captured cattle as compensation for their trouble and loss of life. This was the war of Tutula.

—**Sizakala**, *V. intrans.* To receive help; to be well helped, assisted, etc.: *basisakala ngamaswi akè*, they received help from his words.

—**Sizeka**, *Stat. form.* To be in the state of getting assistance, etc.; to be assisted, cured, refreshed.

—**Sizela**, *Rel. form.* To pity, have compassion; to help on.

u-Siza, *N. 5.* That which is salutary, beneficial, helpful: *lento ilusisa*, this thing helps; benevolence, salubrity.

u-Sizana, *N. 5. pl. intsisana.* An object of pity; a poor, miserable, indigent person: *ndilulisana*, I am in a miserable, wretched, pitiable condition; *intsisantsisana*, the most miserable, afflicted persons.

u-Sizi, *N. 5.* Sympathetic sorrow, sympathy, grief, compassion; the yearning of the heart to help: *ndibetwa lusisi ndakubona isifo sakò*, or *ngenxa yakò*, I feel sorry when I behold your affliction, or, I sympathize with you; *pl. intsisisi*, affliction, suffering, pain, grief; *unentsisi*, he feels pain in his heart.

um-Sizi, *N. 6.* Any black substance got by burning and pounding, whether in powder or in a liquid form, as soot, ink, gunpowder, etc.

u-Sizo, *N. 5.* Help, assistance, succour, remedy; *pl. intsiso*.

uku-Sizila, *V. trans.* To rub corn and other grain from the ear with a stone; to crush or pound rushes or a shield (to make it strong) with a stone or piece of wood; to rub against, as a wheel against a stone; to iron linen, etc. *Em.* To tread under the feet and crush a worm, snail;

to rub off with the feet, as the rust on needles.

um-Sizilo, *N. 6.* That which is rubbed out or crushed by moving a stone, etc., over it; the track or mark left by a wagon wheel on the ground.

So, 1. *Poss. pron. 4 cl.* Its: *isiciko sabo* (*isitya*), its (the vessel's) lid; *abantu babo* (*isiswe*), its (the tribe's) people, and so on through all classes; emphatic: *esabo isiciko*, its own lid; *ababo abantu*, its own people. It is used (a) with prep.: *yik' amansi ngaso*, draw water with it (the vessel); *ndinaso (isono)*, I am with, *i.e.* I have, sin; *kubeke ukutya pesu kwaso*, (*isitibe*), put the food on it (the eating-mat).

(b) With the Copula and Cause 4 cl.: *sibo*, it is it, by it: *wabujiswa sibo* (*isifo*), he died from sickness; see **Si** (c).

2. *Pron. subj. of the Condit. future:* (a) 1. p. pl.: *sopèka*, we will cook. (b) 4 cl. sing.: *isibane socima*, the candle will go out.

3. *Contrac. of sayi:* *ndiya kude, andi-sokubuya*, I go far away, I shall never come back: *capò ndingasokubonwa ngumntu*, where I shall no longer be seen by anybody.

ili-So, *N. 2.* Eye; *pl. amehlo*.

ubu-So, *N. 7.* Face; see under **uku-Sa I**.

u-So, *N. 1.* (contrac. from *u-Yise*): *usomfasi ka-John*, the father of John's wife; *u-Somandla*, lit. the father of power or might, *i.e.* the Almighty; *usokwasi konke*, the Omniscient; *usobulumko*, the All-Wise; *usobukosi*, the source of authority or rule; *u-Sonini nanini*, the Eternal, Everlasting Father.

um-Sobo, *N. 6.* *Solanum nigrum*, Lin.; the nightshade, used as medicine for ringworm.

um-Sobosobo, *N. 6.* The fruit or berries of the **um-Sobo**.

Sodwa, *Adj. ref. to 1 p. pl.* We alone; we only; and 4 cl. sing.: *isibane sodwa*, the only candle; see **u-Dwa**.

i-Sohlwayo, Chastisement; see **uk-Ohlwaya**.

uku-Soka, *V. trans.* To instal circumcised lads into manhood by giving them pres-

- ents when they come out from their seclusion (*esutwini*) and are publicly acknowledged as men by the assembly of men: *etè lempahla ndandiyisokwe ngu-Mata*, give me these things I was presented with by Mata.
- i-Soka**, *N. 2.* A young, unmarried man, a bachelor; *usokadala*, an old bachelor.
- ubu-Soka**, *N. 7.* Bachelorhood, celibacy.
- i-Soko**, *N. 2.* An established general mode of action which obtains in a community; a peculiar, familiar custom. *Em.* The stones put under a pot in cooking, hence, tripod. *Adv.* Always: *isoko lentètò lifutshane*, the speech is or is wont always to be short, (cf. **uku-Seka**).
- u-Sokótye**, *N. 1.* Nickname for a monkey.
- uku-Sola**, *V. intrans.* To feel a dislike to a person or thing; to be dissatisfied, discontented with, so as to reject the company of a person; to look sulky; to pout, grumble. *wandisola ngomsebenzi wam*, he grumbled about my work; *usoliwe ngumlambò*, the river is dissatisfied, angry with him, (said when one gets a rash by crossing a river); to accuse another of stinginess and niggardliness; to blame, find fault with; to reprove, disapprove of: *wasisola ngokwakè*, he blamed himself, i.e. he regretted.
- Soleka**, *Stat. form.* To be blameable: *umntu ongasolekiyo*, a blameless man, one without reproach.
- um-Soli**, *N. 1.* One who finds fault with everything; one who blames another, grumbles, looks gruff.
- isi-Solo**, *N. 4.* Blamefulness.
- um-Solo**, *N. 6.* Rash: *umntu unomsolo*, a person with a rash or eruption on the skin, (caused by the river).
- um-Solo womlambò**, *N. 6.* *Matricaria nigellaefolia*, medicinal plant used for rash.
- i-Soloko**, *N. 2.* Something nice, desired by the heart.
- i-Solokotyò**, *N. 2.* Appendage, etc., = **i-Solotya**.
- u-Solontsi**, *N. 1.* The sweet pumpkin introduced into South Africa from Ceylon. (Kaffirised from the English Ceylon).
- uku-Solofa**, *V. intrans.* To be solicitous, concerned; to make as if searching for something lost; from the Du. *zorgen*.
- i-Solotya**, *N. 2.* Any ornament which hangs on a dress like a fringe; the tail or appendage of a head-dress; a sash, scarf; the corner of a shawl; fig. refinement of speech; trifles; small matters.
- uku-Soma**, *V. intrans.* To begin or try to speak a foreign language, but in such a way that it cannot be understood.
- u-So-makòlwa**, *N. 1.* The father of believers; see **u-So**.
- u-So-mandla**, *N. 1.* The Almighty; see **u-So**.
- uku-Sombà**, *V. intrans.* To be on the move.
- u-So-mbawo**, *N. 1.* The father of fathers; great father, ancestor; see **u-So**.
- u-Sombàlase**, } *N. 1.* Hl. for in-Kanga.
u-Sombòlashe, }
- uku-Sombùlula**, *V. intrans.* To escape or slip from the grasp; to pull one's self away from the hold of another person by a twist or wrench: *ndambambà, kodwa wasombùlula esandleni sam*, I seized him, but he slipped away from my hand.
- Sombùlulisa**, *Caus. form.* To rescue from the grasp of another by causing the person or thing to slip from the grasp.
- Sombùlulisana**, *Caus.-recip. form.* To assist each other to slip away from the grasp of each other.
- i-Somelezo**, Refreshment, etc.; see **uk-Omeleza**.
- u-So-mfazi**, *N. 1.* A husband's father-in-law; see **u-So**.
- i-Somi**, *N. 2.* Juida morio, the redwinged sprew, the Cape glossy starling.
- i-Somweshi**, *N. 2.* Hl. Kind of hawk.
- Sona**, *Pron. emphat. 4 cl.* *Ndítètà sona (isono)*, I speak about it (sin); *esona si-tya sikhulu*, the great vessel; *esi sesona sikhulu*, this is the great one.
- i-Sona**, A destructive plant; **i-Sonakalo**, destruction; **i-Sonakalelo**, loss; **i-Soni**, sinner; **i-Sono**, sin; see **uk-Ona**, and **uk-Onakala**.
- u-So-nantsi**, *N. 1.* The father of So-and-so.
- uku-Sondela**, *V. intrans.* To approach, draw nigh, come near: *sondelani apà*, come ye here.
- Sondelana**, *Recip. form.* } To ap-
—**Sondelelana**, *Recip. 2. form.* }

- proach each other: *lento mayingasondelelani nam*, this thing must not approach me.
- Sondeza**, *V. trans. Caus.* of **uku-Sondela**. To cause to approach; to bring near.
- Sondezela**, *Rel. form.* To bring near to.
- um-Sondezo**, *N. 6.* That which is brought near (a species of offering).
- um-Sondezo**, *N. 6.* *Scutica indica*, Br.
- i-Sondo**, *N. 2.* The lower edge of a garment, corner, selvage, lappet.
- i-Sondlo**, Maintenance; see **uk-Ondla**.
- um-Sondlo**, *N. 6.* A hiss.
- u-So-ndoda**, *N. 1.* A wife's father-in-law.
- uku-Songa**, *V. trans.* To roll up, as a coil of things; to wrap up, to fold a garment; fig. to turn back or off; to keep off or back; to prevent: *songa inkomo zingangeneni emasimini*, turn back the cattle so that they may not go into the garden; fig. to turn away a person from a purpose by persuasion: *anisayi kundisonga kulomsebenzi*, you will not dissuade me from that enterprise; *wasonga isandla kum*, he withdrew his hand from me.
- Songana**, *Recip. form.* To be contracted, shrunken, dried, hard (a skin); to prevent each other.
- Songeka**, *Stat. form.* To be such as can be folded; to be dissuaded, threatened.
- Songela**, *Rel. form.* To fold a garment for another; to coil, wrap up for; to envelop into another thing; to turn for another person: *ndisongele inkomo*, turn the cattle for me; fig. to be resolved to do; to threaten, menace for the purpose of bringing another to consideration, or turning the mind to the object which is the cause of threatening.
- Songelana**, *Rel.-recip. form.* To threaten one another.
- isi-Songelelo**, *N. 7.* A wrapper.
- isi-Songelo**, *N. 7.* A threat, menace, resolution, determination.
- u-Songelo**, *N. 5.* } Act of threatening,
um-Songelo, *N. 6.* } menacing, resolving, determining, deciding.
- um-Songelo**, *N. 6.* A creeper with yellow flower.
- i-Songo**, Support, care; see **uk-Onga**.
- i-Songo**, *N. 4.* Savour, taste.
- i-Songololo**, *N. 2.* A species of millipede; (with a long, black segmented body).
- i-Songulo**, A skimmer; see **uk-Ongula**.
- i-Sonka**, Bread; see **is-Onka**.
- u-So-nkazana**, *N. 1.* The father of the wife.
- Sonke**, *Adj.* 1 p. pl. We all. 4 cl. sing.: *isonka sonke*, a whole loaf or all the bread; see **Onke**.
- uku-Sonta**, *V. trans.* To form many filaments into one thread by twisting; to spin, twist a thread or rope; to do neat, artistic work.
- Sonteka**, *Stat. form.* To be fit for spinning or for twisting: *uboya buyasonteka*, the wool twists well together.
- Sontasonta**, *Freq. form.* Of the winds, to twist off the ears of maize.
- Sontelela**, *Rel. 2. form.* To weave, plait, twist a rope.
- i-Sonti**, *N. 2.* Skilfulness; fig. sober-mindedness, virtue.
- um-Sonto**, *N. 6.* *Podocarpus Thunbergii*, Hook.
- um-Sonto**, *N. 6.* Anything twisted or spun; a thread; dimin. *umsontwana*, a fine thread.
- i-Sonwabiso**, see **uk-Onwaba**.
- i-Soso**, Piece of meat, etc.; see **uk-Osa**.
- uku-Sosonga**, *V. trans.* To shorten a distance.
- i-Sotà**, Hl. Sun; see **uk-Otà**.
- i-Soya**, Attractive appearance, etc.; see **is-Oya**.
- i-Soyikiso**, Scare-crow; see **uk-Oyika**.
- u-So-zinto zonke**, *N. 1.* Father of all things.
- ili-Su**, *N. 2.* The thin soft flesh on the chest: *ilisu lesibini*, the second best.
- isi-Su**, *N. 4.* Abdomen, stomach, womb; *isisu siyandiluma*, my stomach troubles me; *ndinesisu*, I have stomach-ache; *wapum' isisu*, she had a miscarriage; *unesisu*, she is pregnant; *isisu sakè sikulu*, he has a large belly.
- ulu-Su**, *N. 5.* pl. *izintsu*. The skin of men and smaller animals, as calves, sheep, etc.; *ingubo enolusu*, a thick blanket.
- ulu-Sú**, *N. 5.* Stomach or paunch of cattle, viz. the skinny part, the tripe; the

meat reserved for women ; *ongenalusú*, he is thin, slender.

Suba, (Contrac. from *sukuba*, to happen, etc.) see **uku-Bá**, I.B.

uku-Suba, *V. trans.* To take a part or portion with the two hands, (meal, sugar, etc.) ; to dip out with the two hands ; fig. to hurry on cattle when pursued or expecting pursuit.

—**Subela**, *Rel. form.* To give a portion to : *umsubele kulombóna*, give him a portion of that maize ; = **Capúla**.

uku-Suduka, *V. intrans.* To stand or go aside out of the light : *suduka, isitúnsi sakó sindisitile*, get out of the light, because your shadow intercepts my view.

—**Sudusa**, *V. trans.* To remove a thing which intercepts the light, so as to allow the light to fall on any place or object ; to remove obstacles out of the way.

uku-Suka(ukw-Esuka), *V. intrans.* To get up, start, get away or get out of the way, so as not to hinder or intercept : *suk' apá*, get away from here ; *suk' endlwini yam*, go out of my house, (used in an insulting way) ; to get up, jump off or fly out (a cork, wedge, etc.) ; *ndesuka imitsi*, I jumped up ; to arise from resting on a journey, so as to proceed onward : *sasuka kóna sahambá*, we rose from thence and proceeded ; *suk' ume*, arise (from a sitting or recumbent position) and stand ; *wasuka wahambá*, he got up and went ; *kwesuka impambáno pákati kwabo*, there arose a dissension among them ; *ukusuka kwalonto kwaba nje*, the rise or commencement of that affair was thus.

As *Aux. verb* it is used (a) conjunctively "then, thereupon" : *wasuka wati*, then, after that he said ; (b) in a deprecatory sense "to start doing" : *ngokusuke udle*, by your eating ; (c) *ngokusuka batánde*, lit. through their starting and loving, i.e. by their loving, (c) *Adv.* "immediately, straightway" : *basuka basishiya intambó sabo*, straightway they left their nets ; *yasuka yangamawa*, then, i.e. immediately, they became rocks.

—**Sukasuka**, *Freq. form.* To go or wander about from one place to another without tarrying long in one place ; to go to and

fro ; fig. to be fickle, restless, unsteady, not to abide in one place.

—**Sukela**, *Rel. form.* To arise or leave a place and proceed to another for some special purpose ; to get up, start for ; to run after : *ndiyakumsukela umntwana wam*, I will go after my child ; to pursue after : *sisukel' impi*, we are pursuing the enemy ; *usukele inyamakazi*, he has started in pursuit of the game ; fig. to desire heartily ; to long for : *lento isukelwa ngabantu*, the people hanker after this thing.

—**Sukelana**, *Rel.-recip. form.* To run, follow one after the other ; fig. to be busy, occupied with ; to pursue zealously : *usukelana nesinto esikohlakeleyo*, he runs after bad things.

—**Sukisa**, *Caus. form.* To cause or make to start, pursue, etc.

um-Suka, *N. 6.* (a) The neck or part of an assegai which is inserted into the handle. (b) *Shorobulus fimbriatus*, a species of tough blueish grass.

uku-Suká, *V. trans.* To dress a hide, so as to soften it ; to curry leather ; to full, mill ; fig. to prepare (the heart).

um-Sukí, *N. 1.* A fuller, carrier.

u-Suku, *N. 5. pl. intsuku.* A day of twenty-four hours ; the whole period of the earth's diurnal motion : *usuku lokusalwa kwaké*, his birthday ; *ngosuku lonke*, all day long ; *ngentsuku sonke*, day by day.

ubu-Suku, *N. 7.* Night (from sunset to sunrise) ; darkness ; loc. *ebusuku*, in the night ; *kusebusuku*, it is now night.

Sukuba, Soever ; see **uku-Bá** I.B.

uku-Sukuka, *V. intrans.* To wear off, etc., = **uku-Sinya**.

uku-Sukula, *V. trans.* (a) To sharpen a knife or other instrument to a fine, keen edge ; fig. to excite, rouse, urge on. (b) To bury leopards' or other animals' bones in a garden for the purpose of getting a good crop.

uku-Sukuma, To get up and stand ; see **uku-Suka**.

ama-Sukwini, *N. prop.* A clan of Hottentots.

uku-Sukuzana, *Recip. form.* To join battle ; to strive for superiority ; to con-

tend: *bayasukusana ngobukulu*, they are striving (in opposition) for superiority.

uku-Sula, (Em. **uk-Osula**), *V. trans.* To wipe away or off (dirt or filth, or any adhesive matter): *sula isitya*, wipe the dishes; *sul'umlomo*, wipe the mouth; *sula inyembèzi sakò*, wipe away your tears; to wipe off rust, etc., from an article (sword) so as to cleanse or polish it; fig. to obliterate, extinguish, exterminate; to remove or clear away a charge or suspicion of guilt: *sula elotyala*, withdraw, or clear up, or prove that accusation: *akukònto angasulwa ngayo*, there is nothing to clear his character with. Phr. *ukusul'udaka*, denotes the first intercourse of a circumcised youth with his paramour; *ukusula isikali*, to fight the first fight; *kèndisul'umlomo*, give me food (for the first time) to break my hunger.

—**Suleka**, *Stat. form.* To be fit for wiping: *iqiya iyasuleka*, the handkerchief wipes well; *intsila iyasuleka*, the dirt goes off.

—**Sulela**, *Rel. form.* To wipe off at, upon; to befoul; to be contagious; to communicate disease to another: *isifo siyasulela abantu*, the sickness is contagious, catches on people; *bayasulela ngesifo sabo*, they impart their sickness to us; *sisulelwe izono*, we are infected with sin; fig. to implicate in a charge of guilt; to endeavour to transfer guilt to another: *uyandisulela ngetyala lakè*, he implicates me in his guilt.

—**Sulelela**, *Rel. 2. form.* To be transmitted to (by infection): *isono sisulelelwe kuti*, or *ebantwini*, sin is transmitted to us, or to the people.

—**Suleleka**, *Rel.-stat. form.* To be befouled.

i-Sulelebe, *N. 2.* Contagiousness.

isi-Sulo, *N. 4.* Anything for wiping with; a towel.

um-Sul'udaka, *N. 1.* The first wife of a chief.

ubum-Sulwa, *N. 7.* Innocence.

ukuba m-Sulwa, *V. trans.* To be innocent: *indawo emsulwa*, an innocent matter.

um-Sulwa, *N. 1.* An innocent, virtuous, blameless person; one free from guilt.

isi-Sulu, *N. 4.* (a) Anything easily ob-

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tained, or got below its real value; a bargain, profit; a lucky chance or unexpected present or piece of fortune; a windfall: *ufumene isisulu*, you made a good bargain, profit or gain; *usisulu*, you are a child or favourite of fortune, a lucky person. *Adv. ngokusisulu*, for nothing, gratis; *kasisulu*, *ngesisulu*, easily.

(b) Spoil, prey, liability to danger: *sisi-sulu somgwebo*, we are in danger of or subject to judgment; we incur judgment.

Phr. *usisulu sombinqa*, he is very stupid.

ubu-Sulu, *N. 7.* used as *Adv.*: *wayisusa busulu lenkomo*, he got this cow by chance or fortune.

ukuti-Sululu, *V. intrans.* To go slyly aside; to leave a company of men secretly.

uku-Sulunga, *V. trans.* To be in good order, clean, neat, fine; to be quiet, solemn, awful; fig. to bear content or scorn silently.

—**Sulungeka**, *Stat. form.* To be in a quiet, orderly, etc., state (house, mind); to keep silence.

Sulungisa, *Caus. form.* To make or cause to be silent, orderly, solemn, etc.; to beautify by removing defects; to clear from impurities; to celebrate, solemnize.

i-Sulungeko, *N. 2.* That which is free from defects of its kind; a quiet, beautiful thing.

i-Sundu, *N. 2.* Phoenix reclinata, wild palm or palmetto, used by circumcised boys for making their peculiar dress.

um-Sundulo, *N. 6.* (a) The earthworm, Em. *umsundu*. (b) The strong tendon which runs along the back part of the neck and gives support to the head.

uku-Sunduluka, *V. intrans.* Em. To rise and depart; cf. **uku-Suka** and **uku-Nduluka**.

uku-Sunduza, *V. trans.* To push violently and forcibly forward or away: *sunduza inkonyana*, *ayivumi ukuhambà*, push the calf before you, it will not go by itself; to repel or check an advance: *sunduza ezonto*, push those things away; *sunduza nxamnye*, push aside, put off; fig. to respite, depose.

—**Sunduzana**, *Recip. form.* used with *na*.

To resist the approach of any person or thing; to contend against any influence or principle which seeks to gain a place in the affections or in the heart: *wasundusana nokuva kwentliziyo yakè*, he resisted the convictions of his heart.

—**Sunduzela**, *Rel. form.* To push, etc., for another or to a certain place.

uku-Sungula, *V. trans.* To commence an operation or enterprise, espec. agricultural operations in spring-time: *ndasungula ukulima*, I commenced ploughing; to give the first stab or blow; pass. to be renewed, dedicated, consecrated. (This word was used by Ntsikana, the Kaffir prophet, of himself, when he commenced his special mission to the Kaffirs).

uku-Susa, *V. trans.* (*Caus. of uku-Suka*). To remove, take or send away; *wesusa abakongsi bakè*, he sent forth his servants; to cause to depart: *sisuse ingozi*, take from us the misfortune; to force or compel away: *msuseni*, take him away, i.e. away with him from the earth; fig. to commence at, extend from: *umhlaba usus' apà ude uye pàya*, the ground commences here till it reaches there, i.e. extends from here to there.

—**Susela**, *Rel. form.* To start, as on a journey, or as young birds leave their nest for flight; to begin an answer; to commence, begin to speak: *basusela ukuti*, they commenced to say; with *adverb.* meaning: *sisusela kwelixesha asazi namntu*, we henceforth know no person.

isi-Susa, *N. 4.* The cause or origin of a matter: *mbuxè isisusa salendarwo*, ask him the cause of this matter.

i-Sutù, *N. 2.* The company, club or kraal of the circumcised youth.

um-Sutù, *N. prop. pl. abe-Sutù* A person of the Basuto tribe living North of the Orange river.

uku-Suza, *V. intrans.* To pass wind; fig. to misconduct one's self.

—**Suzela**, *Rel. form.* To pass wind in the presence of another; to sting (bee, scorpion). Phr. *inyosi zingasusela sazeke si-tyebile*, when bees sting, they certainly have honey.

uku-Swabuluka, *V. intrans.* To stretch

one's self when tired: *abuswabuluki ubuso bakò yinina?* shall not thy countenance be lifted up, i.e. have a free, open look?

—**Swabulula**, *V. trans.* To stretch what is contracted, cramped, crooked.

ukuti-Swahla, *V. intrans.* To make a noise like that of sand when thrown, or a shot when fired.

um-Swane, *N. 6.* The contents of an animal's stomach after death.

u-Swazi, *N. 5. pl. intswazi.* A switch; fig. a bottle of brandy carried by one going to see a friend.

ukuti-Swe, *V. trans.* To throw far behind.

uku-Sweba, *V. trans.* To pinch.

i-Swekile, *N. 3.* Sugar, (from the Du. *zuiker*).

uku-Swela, *V. intrans.* To want, lack; to be deficient in; to be destitute of; to be in need of: *ndiyiswele imali*, I am in want of money, i.e. I require money.

—**Sweleka**, *Stat. form.* To be scarce, lacking, not to be attained without difficulty: *ukudla kuyasweleka nonyaka*, this year food is very scarce; to be wanting; to be thin, few, sparse, rare, seldom: *inwele wiswelekile*, the hair is wanting, i.e. thin, scant.

u-Swela, *N. 5; =uku-Qala.*

ubu-Swela, *N. 7.* Want, poverty.

isi-Sweli, *N. 4.* One who is poor, needy, in want.

u-Swelo, *N. 5. pl. intswelo.* Want, destitution.

uku-Swempa, *V. trans.* To feel, touch, pinch, scratch with the finger-nails; fig. to stir, turn up.

—**Swempana**, *Recip. form.* To scratch one another.

isi-Swenye, *N. 4.* Any bundle of maize or corn tied together by the leaves of the cobs or ears and hung in the air to get dry; a bunch, cluster.

um-Swi, *N. 6.* (a) The blue coloured thrush. (b) A kind of blue bead.

uku-Swila, *V. trans.* To skim off; fig. to cheat; to put one off with fair words; to cause one to get nothing.

i-Swili, *N. 2.* The whole stomach of animals.

T

T has both its simple sound (inspired) as in the English *tame*, and its expired (explosive) sound marked *t'* as in the English *fat*. Its combinations are the sibilant *ts* which has a stronger (expired) sound than the same combination in English; *tsh*, which has the sound of *ch* in *church*; and *ty*, the sound which is heard in *virtue*.

ukutí-Tá, V. intrans. Applied to the action of the sun when it shines with intense heat and seems to smite the ground so as to scorch up the vegetation: *ilanga litè-tà lada loma ilizwe*, the sun shone or smote with intense heat, until the country was burnt up; to reflect (sun); fig. to reflect, consider, meditate upon.

ili-Tá, N. 2. A single ray or stream of light shining from between clouds after rain, or from a fire lighted among trees for a bivouac at night by travellers.

um-Tá, N. 6. A ray of the rising sun entering through a narrow opening; fig. a stitching pain, painful nerve: *unomtà wedolo*, or *usedolweni*; *=uxakekile*, he is a weak-kneed man; fig. one who does not speak out from fear of becoming indecent.

ukutí-Tá, V. trans. To apprehend, arrest.

uku-Tá, V. trans. pass. tiwa. To pour into anything with a small opening, e.g. to pour water into a bottle; to pour milk into the narrow neck of the milksack, accomplished by folding the hands under and placing the thumbs on the edge of the milk basket so to make a narrow passage or lip, through which the milk flows into the neck of the milksack: *yità ubisi emvabeni*, pour the milk into the sack; *alukatiwa*, it is not yet poured out of or into the vessel; *wayità emgaleni wakè*, he poured it down his throat. Em. to give a name: *seumtè-tà igama-na?* have you already given (the child) a name? There are to be distinguished the following forms: *atà*, abbrev. rel., who or which pour in; *atà*, ab-

sol. past, they poured in; *atà*, conj. past, and they poured in; *atà* short present, they pour in.

—**Tèla, Rel. form.** To pour out into: *lutèle ubisi eselweni*, pour the milk out into the calabash; euphem. to emit semen virilis, i.e. to lie with a woman.

—**Tèlana, Recip. form.** To pour together, one on the other.

—**Tèlela, Rel. 2. form.** To pour out often; fig. to join a company either for war or any other purpose of co-operation; to give succour or assistance; *abatèleli mntu*, they do not help any man; *batelele kwi-ntshaba seth*, they joined our enemies.

—**Tèlélana, Rel. 2-recip. form.** To co-operate together for any purpose; to form a union, or confederacy as among workmen: *ndatèlelana nabo*, I joined with them for the same purpose.

um-Tèlèli, N. 1. A confederate.

isi-Tá, N. 4. A stack or heap of corn yet in the ear.

ubu-Tá, N. 7. Violent commotion of the mind; passion, violence.

um-Tá, N. prop. The place called Oxkraal.

in-Tabá, N. 3. Mountain; dimin. *intatyana*, a small mountain.

in-Tab' entsiza, N. prop. The young men's mountain between Mount Frere and Kokstad.

in-Tabá ka-Centane, N. prop. Kentani mountain in Gcalekaland.

in-Tabá ka-Hoho, N. prop. A mountain at the head of the Keiskamma river in which the Gwiligwili has its source. (It is said that RaTabé purchased this mountain from the original possessor Hoho, a Bushman chief.)

in-Tabá ka-Molokazi, N. prop. The skeleton; a rocky mountain near the source of the Tyumie.

in-Tabá ka-Ndoda, N. prop. The Debe mountain, or the man's mountain; a conspicuous hill at the source of the Debe

- in-Taba ka-Nqwaŋu**, *N. prop.* A mountain in Western Tembuland.
- in-Taba ka-Nyaba**, *N. prop.* A mountain North of the Sihota mountain on the Great Kei river.
- in-Taba yakwa-Tuku**, *N. prop.* Pato's Kop in the Division of Fort Peddie.
- in-Taba yegqirakazi**, *N. prop.* Gaika's Kop; a high mountain North of the Molokazi mountain.
- in-Taba yonofonxoba**, *N. prop.* The Gwali mountain.
- in-Taba yomoya**, *N. prop.* Lit. the mountain of the wind; the Winterberg.
- in-Taba ka-Sihota**, *N. prop.* Mountain near the Great Kei Bridge.
- ukuti-Tabalala**, *V. intrans.* To lie in an orderly way.
- in-Tabalala**, *N. 3.* A large quantity, or heap of thrashed corn, spread out; a great number in opposition to a few, abundance. *Adj.* Many, abundant.
- uku-Tabalaza**, *V. trans.* To hinder, stop one from entering the house; fig. not to make any progress.
- uku-Tābatā**, *contrac. tāta, V. trans. pass. tātyatwā.* To receive, take, take hold of; to take a thing so as to retain it; *tābatā umntwana*, take the child; *akavumi ukumtābatā*, he will not take it; euphem. for to conceive: *watābatā esizalweni*, she conceived.
- Tābatāna**, *Recip. form.* To take one another; to marry by Christian rites; to take one's part; to enter or embark with one in the same business, or companionship: *ndatābatāna naye*, I had to do with him, I sided with, joined him.
- Tābatēka**, *Stat. form.* To be taken: *tābatēka upōseke elwandle*, be thou taken and cast into the sea; *watābatēka* (stronger than *wasekeka*) *ngumsindo*, he was overpowered by wrath.
- Tābatēla**, *Rel. form.* To take for or on behalf of another or to a certain place; to bewitch by taking one's blood, clothing, etc., and manipulating it. It is also used in a prepositional sense: to take, begin from: *kutābatēle esipēlweni somhlaba kuse esipēlweni sezulu*, from the uttermost

part of the earth to the uttermost part of heaven.

—**Tābatisa**, *Caus. form.* To cause to take; to take along with another.

um-Tābatā, *N. 6.* A number of people who club together to work in a garden, etc.

isi-Tābatāba, *N. 4.* That which, as a breach of the law, is imputed to all in the vicinity, or to a whole clan, the actual transgressor being unknown; tribute.

isi-Tābazi, *N. 4.* A fine plain or meadow; a low lying part of the country.

Tābi! Oath by Raŋabe's daughter.

i-Tāfa, *N. 2.* A flat piece of country, a plain or plateau.

i-Tafle, *N. 3.* A table, from the Du. *tafel*.

in-Taka, *N. 3.* The generic term for a bird or fowl.

in-Takakazi, *N. 3.* Female of the bird *u-Jobela*, the black widow.

i-Takane, *N. 2.* A lamb or kid: *itakane legusha*, a lamb; *itakane lebokwe*, a kid.

uku-Tākatā, *V. trans.* To secretly practise evil against another person; to bewitch.

—**Tākatana**, *Recip. form.* To bewitch each other.

ubu-Tākatā, *N. 7.* Witchcraft.

um-Tākatī, *N. 1.* A witch or wizard who employs or is believed to employ all kinds of means—poison, conjuring and the acts which are styled witchcraft by other nations—for procuring injury to the lives and property of others.

u-Tākatō; = **ubu-Tākatā**.

ubu-Tākatāka, *N. 7.* Em. Weakness, etc., = **ubu-Tātāka**.

in-Takazana, *N. 3.* A small bird, black with long tail.

uku-Tākazela, *V. intrans.* To utter a joyous exclamation of satisfaction at any event; to applaud, assent to, agree with joy, e.g. as the huntsman applauds his dog when it seizes the game, or as warriors shout for victory.

isi-Tākazelo, *N. 4.* Applause, assent.

in-Tak'embila, *N. 3.* The dassie bird.

in-Tak'obusi, *N. 3.* The honey guide, which leads by its cry to a nest of bees in

the forest or wherever it may be, and sits near by on a tree till the honey is extracted, expecting a small portion of the honey-comb as its reward, which it eats at its leisure on the ground.

in-Takumbá, N. 3. A flea.

i-Takutaku, N. 2. A soft, flimsy substance; loose, transparent stuff for garments.

i-Tála, N. 2. A shelf or loft for storing provisions; cupboard; fig. a bier; *itála lemuvubu*, a children's game.

i-Tála, N. 2. A ledge of rock; stony rocky ground; a part of the earth's surface where the bare rock is exposed. This word and its locative *etáleni* are found as place names in various parts of the country.

ubu-Tála, N. 7. Flatness of surface on a rock; flat rocky surface.

um-Tala, N. 6. (a) Erianthus or Eulalia Capensis; a kind of very coarse grass growing in swamps; a kind of sedge called Tambookiegrass. (b) The tendon of the first stomach of animals.

uku-Tálala, V. intrans. To be unable to do something from ignorance, or to do it clumsily.

—Tálalisa, Caus. form. To be indifferent and unconcerned about a matter, not to care for it; to disregard it; to treat it with contempt; to be without care or anxiety in the presence of danger; to act as if one had not seen it; fig. to balance, poise, walk softly.

uku-Talasa, V. intrans. To walk straddling and tottering, like a drunken man, or as one who has wounds between the legs; fig. to strut proudly.

u-Talaso, N. 5. Tottering: *umtí wotalaso*, brandy.

uku-Talasa, V. intrans. To be independent; not to care for one after having been helped by him.

uku-Tálaza, V. trans. To look upon with suspicion or mistrust; to survey carefully by raising the head and looking in all directions.

i-Támara, N. prop. Left tributary of the Keiskamma river.

uku-Támbá, I. V. intrans. To be or become soft, pliant, supple, flexible, weak:

intambò itàmbile, the thong is soft; fig. to become tame; to be easily impressed, civilized, subdued: *umntu otàmbileyo*, a gentle, well disposed person who is easily entreated and persuaded.

—Tàmbéka, Stat. form. To be in an oblique or slanting position; to walk or stand out of the perpendicular; to be sloping, declivous, steep, (mountain): *imbisa itàmbékile*, the pot stands obliquely.

—Tàmbékela, Stat.-rel. form. To glide into; to wane.

—Tàmbekisa, Stat.-caus. form. To place or put obliquely; to make to decline.

—Tàmbéla, Rel. form. To submit to: *watàmbéla umtètò*, he submitted to the law.

—Tàmbisa, Caus. form. To make soft; to anoint (the body); to lubricate a vehicle or machinery with fat or oil; fig. to tame, subdue. Phr. *tàmbisa amadolo*, run fast.

i-Tàmbá, N. 2. A maize-cob when partially ripe; fig. a person who is soft and submissive. (The people who in 1850 submitted to the command of Nongqause to slaughter all the cattle were called *ama-Tàmbá*).

i-Tàmbéka, N. 2. Declivity, cliff; the slope of a mountain.

in-Tàmbiso, N. 3. } An anointing.
isi-Tàmbiso, N. 4. }

i-Tàmbò, N. 2. (a) A bone, *pl. amatàmbò*; fig. old quarrels and contentions. (b) A small white bead generally worn by Kaffirs, and so named because it resembles bone in its substance; a kernel. (c) Kind of plant. Phr. *bambà itàmbò*, hold fast, aim straight.

in-Tàmbò, N. 3. Thong, rope; dimin. *intunjana*, a small thong. Phr. *induk' intambò!* bring here a kerrie and a thong! (to strangle and despatch a person).

isi-Tàmbò, N. 4. A snare laid on the ground.

u-Tàmbò, N. 5. A net; a snare for birds made of string.

ubu-Tàmbò, N. 7. Flexibility.

um-Tàmbò, N. 6. (a) A vein, artery; fig. the ribs of leaves. (b) The time during which the ground remains soft after rain.

uku-Tàmbá, II. V. intrans. To move in regular and measured circles, as soldiers wheel in exercising, or as vultures make gyrations round their prey in their flight.

—**Tàmbisa, Caus. form.** To drill: *tàmbisa amajoni*, drill the soldiers.

uku-Tàmbàma, V. intrans. To sit down, decline, set (sun).

um-Tàmbàma, N. 6. The decline of the day; afternoon; loc. *emtàmbàma*, in the afternoon.

in-Tambánana, N. 3. (from **uku-Tàmbá II**). Rufus; the Merlin or sparrow hawk, Du. windhover.

in-Tambúla, N. 3. A musical instrument, timbrel, (from the Du. tamboer).

uku-Tamnda, V. intrans. To be genteel, noble, polite in speaking and doing.

in-Tàmo, N. 3. The neck; dimin. *intanyana*. Phr. *untamo inamafutá*, one who is liberal in giving.

i-Tàmo N. 2. } A mouthful; a bite of
um-Tàmo, N. 6. }

bread; a drop of drink; *itàmo lepálo*, medicine for tapeworm.

i-Tàmsanqa, N. 2. Lucky occurrence or hit; happy incident, fortunate chance; an unexpected benefit, whether arising from unforeseen circumstances, or conferred by one person on another: *onetàmsanqa*, a lucky fellow.

uku-Tàmsanqela, Rel. form. pass. tányusanqelwa. To bestow a particular benefit upon another person; to favour him, make him lucky.

—**Tàmsanqelesa, Stat. form.** To be prosperous, in circumstances of good fortune; to be the recipient of benefits and favour; to alight on such accidentally, fortuitously.

—**Tàmsanqelisa, Caus. form.** To cause to bestow favours or luck upon another. (These verbal forms seem to have been coined of late).

i-Tana, N. 2. A miser; = **i-Gqolo**.

um-Tàna, N. 6. Dimin. of *um-Ti*, a small tree or shrub: *umtana onameva*, a thorny shrub.

um-Tananangu, N. 6. *Wensè umntanangu*, he spoke much to no purpose.

Tanci, Adv. First in order of time.

i-Tanci, N. 2. Commencement; used as *Adv.*: *ndimbonē matanci*, I saw him first.

uku-Tànda, I. V. trans. To wind up or round: *tànda intambó*, wind the string.

—**Tàndela, Rel. form.** To wind round another thing: *tàndela umpini ngentambó ngokuba wapukile*, wind a thong round the handle, because it is broken.

uku-Tànda, II. V. trans. To love, like, desire, wish, will, esteem, admire: *bayabàtānda abantwana babo*, they love their children; *ndiyakutānda ukudla-oku*, I relish, enjoy this food; *ndiyatānda ukumbo-na*, I desire to see him; *ndatānda kuye*, I went at once at him, attacked him.

uku-Tànda, N. 8. The will: *ukutānda kwakó makwensiwe*, Thy will be done.

—**Tàndana, Recip. form.** To love one another: *hayi ukutāndana kwabo!* O how they love one another!

—**Tàndeka, Stat. form.** To become loved; to be greatly loved; to be lovable; to be or become dear to the heart; to be affectionate: *umntwana wam otāndekayo*, my dearly beloved child; *hayi, ukutāndeka kwemingqaba yakó!* how amiable are thy tabernacles!

—**Tàndela, Rel. form.** To love, desire, wish for or on account of: *ndiyazitāndela*, it pleases me; *ndenje njalo ngokuzitāndela*, it pleased me to do so; *ndimtāndela ukulunga kwaké*, I love him for his goodness.

—**Tàndisa, Caus. form.** To make or cause to love, desire, etc.: *wasitāndisa ilizwi laké*, he made us love his word; to encourage; *wasitāndisa kum*, he ingratiated himself with me.

ama-Tànda, N. 2. Doubts; see **ama-Tànda-buzo**.

i-Tànda, N. 2. A lover: *ulitānda nkomo*, he is a lover of cattle.

in-Tànda, N. 3. One beloved: *unyana wam oyintānda*, my beloved son.

isi-Tànda, N. 4. A lover: *isitānda bu-mnyama*, a lover of darkness.

u-Tànda, pl. intānda, N. 5. A crack in a wall or rock.

isi-Tāndane, } N. 4. One who is
isi-Tāndanekazi, }

loved by another; a trusty, confidential person.

in-Tandano, N. 3. } Reciprocal love or
u-Tandano, N. 5. } pleasure.

i-Tāndāzwe, N. 2. Lit. one who loves the country, *i.e.* a patriot.

um-Tāndeki, N. 1. One beloved.

in-Tando, N. 3. A climber, used as a philtre to procure love by rubbing the leaves with the hands and rubbing the scent or foam from the water in which they have been put over the face.

in-Tando, N. 3. The affections, love, will; viewed as an object; pl. lusts.

u-Tāndo, N. 5. The act of loving (subj.)

u-Tānd'uhlanga, N. 1. One who loves his nation; a patriot.

isi-Tāndwa, N. 4. A loved one.

uku-Tāndabuza, V. intrans. To doubt, hesitate about a matter; to feel not well warranted; to be undecided: *ndisatāndabusa ngalonto*, I am still in doubt about that matter; *lento ayitāndatyuswa*, this matter is not to be doubted.

—Tāndabuzeka, Stat. form. To be doubtful.

—Tāndabuzela, Rel. form. To doubt about.

—Tāndabuzisa, Caus. form. To cause to doubt; to make doubtful.

isi-Tāndabuzo, N. 4. A doubtful matter.

ama-Tāndabuzo, contrac. ama-Tānda, N. 2. Pl. only. Doubts.

Tāndathu, Card. num. Six: *abantu abātāndathu*, six persons; *abalishumi elinabātāndathu*, sixteen persons.

isi-Tāndathu, Ord. num. The sixth: *umhla wesitāndathu*, the sixth day.

uku-Tāndaza, V. trans. Orig. to pray for mercy or life; at present it has the general meaning to pray, entreat.

—Tāndazana, Recip. form. To pray with each other.

—Tāndazeka, Rel. form. To be entreated: *inkosi yatāndazeka nguye*, the chief was entreated by him.

—Tāndazela, Rel. form. To pray for; to intercede.

—Tāndazelana, Rel.-recip. form. To pray for one another; to make mutual prayer.

—Tāndazisa, Caus. form. To cause to pray.

u-Tāndazo, N. 5. Praying.

um-Tāndazo, N. 6. A prayer; *umtāndazo we-Nkosi*, the Lord's prayer.

um-Tāndeka, in-Tando, u-Tāndo, u-Tānd'uhlanga, isi-Tāndwa, see under **uku-Tānda II.**

i-Tānga, N. 2. A general name for plants of the gourd tribe; a pumpkin.

i-Tāngá, N. 2. The thigh.

i-Tānga, N. 2. A place to which weak cattle are sent away for better pasturage; a farm, cattle station.

i-Tānga, N. 2. } The seed of pulpy fruit,
u-Tānga, N. 5. }

such as pumpkins and water melons.

in-Tāngá, N. 3. The house for strangers, generally occupied by the second wife, widows, old women or unmarried men and boys; lodging house, prison.

in-Tānga, N. 3. A company of persons or animals of equal age: *esonkomo zintānga nye*, those cattle are of the same age; *uyintānga kabani?* lit. with whom are you of equal age? *i.e.* how old are you? *ndiyintānga eyendisileyo*, I am as old as that man, whose first daughter is married.

in-Tangatwa, N. 3. One who is homeless; see **i-Ntangatwa.**

ubun-Tangatwa, N. 7. Homelessness; see **ubu-Ntangatwa.**

in-Tangazana, N. 3. Cephalandra quinqueflora, the fruit of a kind of passion-flower with large scarlet seed-vessels.

u-Tāngazana, N. 5. Cucumis africanus, marsh mallow, used as an emetic and purgative by doctors.

u-Tāngo, N. 5. Fence, hedge.

in-Tanjana, N. 3. (dimin. of *intambò*), a small thong, string, cord.

i-Tānqa, N. 2. Left tributary of the Gonube river.

u-Tāntalala, N. 5. used as *Adj.* *Umlambò ulutāntalala*, the river is full of water.

uku-Tāntamisa, V. intrans. To balance; to bear gently, carry carefully; to go warily as in a narrow path; not to tread firmly; to climb with shaking limbs; fig. to be uncertain, not sure or firm in speaking.

uku-Tántasa, *V. trans.* To carry on the palm of the hand; fig. *umjelo* or *ijelo litántasa amanzi*, the ditch or pipe carries water.

uku-Tántatá, *V. intrans.* To step jauntily, from stone to stone in crossing a river; to skip on a flat stone.

um-Tántatô, *N. 6.* Any contrivance for crossing a river, hence, a bridge; a narrow, dangerous path. The pl. is used for the stepping stones placed in a river for crossing it by.

in-Tanyongo, *N. 3.* Maize which has become black from hanging in the smoke; *intanyongo zamehlo*, red eyes. *Adj.* Wrathful.

in-Tapâne, *N. 3.* A great number, plenty, abundance. *Adj.* Many: *yenza intapâne*, make havoc.

i-Tapile, *N. 2.* Potato (from the Dutch *aardappel*).

ukuti-Tâpû, *V. intrans.* To appear suddenly and unexpectedly: *xa ebesatêta wati-tâpû umninawe wakê*, wambisa, while he was yet speaking, behold, his brother came and called him; *imbumbulu it-tâpû apâ*, the ball landed here; *tapu!* behold!

uku-Tâpuka, } *V. intrans.* To come out from a passage or tube: *umsi uyatâ-puka*, the smoke comes out of the chimney; to smoke.

-Tâpukisa, *Caus. form.* To smoke or perfume, as the priest-doctor does to the people.

-Tâpuluza, } *Caus. form.* To cause to come forth in abundance, as smoke from a chimney; or in large numbers, as ants from the ground; to raise dust.

-Tâpuzela, *Rel. form.* To come forth in puffs, as steam from an engine, or smoke from a chimney.

in-Tatantata, *N. 3.* Mob.

i-Taru, *N. 2.* } Kindness, tender feeling,
u-Taru, *N. 5.* } sympathy, mercy. It is often used in supplications: *taru*, *Nkosi*, have mercy, O Lord; *taruni!* have or show ye mercy, i.e. allow me to speak, be quiet! In this way the people are addressed by a speaker

in public meetings, or sick people by one who visits them. (Originally the doctor (priest) when entering the hut of a sick person, said *taruni!* addressing the ghosts of the ancestors and imploring them to be propitious, to have mercy on the sick person and withdraw their evil influence from him;) *tar'ameva!* Alas!

uku-Taruzisa, *V. intrans.* To seek, implore, ask for mercy, compassion, peace, forgiveness: *hambâ uye kutaruzisa kuye*, go and ask mercy from him; to bring or bestow mercy; to congratulate, to wish joy upon the good issue of an event which was attended with danger or serious evils; to wish joy in sickness.

ukuti-Tâ-tâ, *V. intrans.* To move with a hopping motion; to jump up like a grasshopper.

uku-Tâtâ, *contrac. of uku-Tâbatâ.*

-Tâtâsela, *Caus.-rel. form.* Phr. *utâtisele amatôle inānane*, you have taken the young of the hadada, a bird which will follow you crying, i.e. you have offended a vindictive man.

uku-Tata, *V. intrans.* To be unsteady, irresolute, tired, fatigued, alarmed, uneasy.

ama-Tâtâ, *N. 2. Pl. only.* The lateral cartilage of the nose; nostrils.

in-Tatâ, *N. 3.* A sage, magician; = **i-Ciko**.

isi-Tâtâ, } *N. 4.* The reflection of a big
isi-Tâtî } fire or conflagration causing a light in the atmosphere; a distant flame seen during the night; fig. a nobleman by birth.

isi-Tâtâ, *N. 4.* A darling, favourite.

um-Tâtâ, *N. prop.* (a) River between the Bashee and Umzimvubu, rising near the Baziya mountain; (b) Name of a town and division of Tembuland.

ubu-Tâtâka, *N. 7.* Softness, tenderness, feebleness, weakness, inactivity, laziness, indolence: *lomntu ubutataka*, this man is lazy.

uku-Tâtâmbâ, *V. intrans.* To hop or jump about like a flea or grasshopper; to bound like a ball; fig. to escape narrowly.

i-Tatamsha, *N. 2.* That which is plump, clumsy.

i-Tatasholo, *N. 2.* One who is unaccustomed to active exercise, deficient in energy;

an effeminate person; one who is clumsy in working, who is timid, having no confidence in his neighbours.

ubu-Tatasholo, *N. 7.* Want of confidence, manliness; effeminacy, softness, cowardice; weakness of mind.

uku-Tatazela, *V. intrans.* To lose one's presence of mind (cf. **uku-Ntantazela**).

um-Tāti, *N. 6.* (a) Pteroxylon utile, sneezewood, very durable and inflammable; branches of it are burned in sacrifices. (b) The river falling into the sea between the Nxuba and Gwalana rivers, on which the Newtondale mission station is built. (c) A tributary of the Keiskamma river. (d) *imitāti*. Em. Pride: *unemitāti*, he is proud.

ama-Tatiya-nqo, *N. 2. Pl. only.* Doubts: *onamatatiya-nqo*, a nervous weak-kneed man.

uku-Tatsheka, *V. intrans.* To be stiff; (Kaffirized from the English starch); fig. not to be well up in manners.

Tāth, *Card. num.* Three: *isinti; esintatā*, three laths; *esilishumi elinantatā*, or *elinesitātā*, thirteen.

isi-Tātū, *Ord. num.* The third: *umhla wesitātā*, the third day.

i-Tatamsha, *N. prop.* The mouth of the Kowie river.

isi-Tauwa, *N. 4.* A child whose intellectual powers are not yet developed; a dolt, stupid person, one deaf to listen, disobedient; one who is insane.

um-Tāyi, *N. 6.* A drinking bout.

Tē, *Perf.* of **uku-Tī**, which see.

ili-Tē, *N. 2.* Lust, appetite, concupiscence, bulimy; pl. *amatē*, saliva, spittle. Phr. *usekelwe amatē*, he was misunderstood, angry.

i-Tēbe, *N. 2.* The rump of a beast.

isi-Tēbe, *N. 4.* A small, closely woven mat used as a kind of tray or dish to serve up meat or other food upon; hence, table: *isitēbe se-Nkosi*, the Lord's supper; fig. the place where the people formally meet to discuss their own affairs; *ukwenza isitēbe*, to state matters in a rational way without strife.

ama-Tebeleze, *N. 2. Pl. only.* Nonsense.

uku-Tebeleza, *V. intrans.* To chatter nonsense.

uku-Tefa, *V. intrans.* To trifle; to say, "I don't want that thing," though one takes it.

uku-Tēfula, *V. trans.* To be unable to pronounce consonants; to change sounds by using their cognates.

i-Teke, *N. 2.* Soft: *sangamateke*, we were drenched, quite wet, soaked by rain.

isi-Tekele, *N. 4.* Hl. for **isi-Fikane**.

uku-Tekeleka, *Stat. form.* Hl. for to be fastened; to be bindable.

—**Tekeleza**, *V. trans.* Hl. for to fasten, to tie round the body or together.

in-Tekelezo, *N. 3.*

um-Tekelezo, *N. 6.* } Hl. for a thin thong, with which women fasten their kaross.

uku-Teketa, *V. intrans.* Of a grown-up person, to speak with a child like a child; to speak imperfectly (when Natives cannot pronounce l and say *kuyungiye* for *kulungile*); to do like a child; to condescend to children.

—**Teketise**, *Caus. form.* To sport with a young child by using childish talk; to coax, dandle, caress a child.

um-Teketiso, *N. 6.* Coaxing, sporting with a child.

i-Teketeke, *N. 2.* Any soft, jelly-like substance; the phlegm on the affected lungs; the scrapings of the guts; dimin. *iteketekana*.

uku-Tekezela, *V. intrans.* To be soft, jelly-like.

i-Tēko, *N. 2.* (a) Platform, place for public meeting; subject for public discussion; solemn meeting; calling, station, position, office. (b) Tributary of the Kobonqaba river in Gcalekaland.

u-Tekwane, *N. 1.* Em. Hammerhead; = **u-Qimngqoshe**.

uku-Tēleka, *V. trans.* To keep back; to retain; to keep back a married woman who lives with her relations till the husband pays what is demanded. Hl. to put the pot on or by the fire.

—**Tēlekela**, *Rel. form.* To keep from, withhold: *ndiyamtēlekela umfasi wakē*, I withhold his wife from him (till he has paid the dowry).

- Télekelela**, *Rel. 2. form.* To observe, reflect, consider, reason, conjecture, suppose, think about something from certain points of view; to infer; to guess at a thing; to be directed by another; to make a sketch or outline of a thing.
- Télekelisa**, *Rel.-caus. form.* } To
 —**Télekelelisa**, *Rel. 2.-caus. form.* } cause a person to conjecture, guess or reason, or draw inferences on any subject.
- Télekisa**, *Caus. form.* To abet, urge on, coax (cocks, dogs) to fight; to put on, excite, instigate to war; to bring in contact with.
- in-Telekelelo**, *N. 3.* Guessing, inferring, considering, reasoning.
- isi-Télekelelo**, *N. 4.* Sketch, plan, design, project, scheme.
- ubu-Télekelelo**, *N. 7.* Guessing, sketching, etc.
- in-Telekeliso**, *N. 3.* } An inference
isi-Télekeleliso, *N. 4.* } guess.
- i-Teleki**, *N. 2.* Hl. That which is fine, beautiful.
- in-Teleko**, *N. 3.* Hl. for pot.
- uku-Telekisha**, *V. trans.* To iron, smooth, (fr. the Du. *stryken*).
- uku-Téleza**, *V. intrans.* Hl. To slip, slide on wet ground; to hobble, halt, limp.
- i-Telezi**, *N. 2.* Slipperiness; fig. to escape in war or danger: *unetèlesi*, he escaped by his slipperiness or good fortune.
- in-Telezi**, *N. 3.* Bulbine asphodeloides; a styptic used for scrofula. Special use is made of this medicine by the doctors to charm the army before going to war, that it may escape the enemy's bullets.
- um-Télezi**, *N. 1.* One who halts, limps, is lame.
- ubu-Télezi**, *N. 7.* Smoothness, slipperiness: *lendlela ibutèlesi*, this road is slipperiness: *amenyo abutèlesi*, the teeth are set on edge.
- uku-Tèmbà**, *V. trans. pass. tenjwa.* To hope, trust, rely on: *ndiyamèmbà*, I rely on him; *akukò mntu ukutèmbè nganto*, no person trusts you with anything; *nditènjwe nguye*, he trusts in me; *uyasitèmbà*, he trusts in himself.
- Tèmbàna**, *Recip. form.* To trust each other.
- Tèmbèka**, *Stat. form.* To be in a hopeful state; to be trustworthy, reliable: *umntu otèmbèkileyo*, a trustworthy person.
- Tèmbèla**, *Rel. form.* To hope for; to trust to another for help, or some promised good: *ndiyatèmbèla kuwe*, I rely on you.
- Tèmbisa**, *Caus. form.* To cause to hope or trust; to raise hope by promised help; to promise favours or gifts: *ndamtèmbisa inkomo*, I promised him a cow; *wasitèmbisa*, he cherished hope. *Adv. ngokungatèmbisiyo*, hopelessly.
- i-Tèmbà**, *N. 1.* (a) Hope, trust. (b) A kind of plant.
- in-Tèmbèko**, *N. 3.* Trust.
- i-Tèmbèla**, *N. 2.* Kind of bird.
- i-Tèmbèlo**, *N. 2.* Anything to trust in.
- i-Tèmbiso**, *N. 2.* Expectation, prospect.
- in-Tèmbiso**, *N. 3.* Promise.
- isi-Tèmbiso**, *N. 4.* Something given in order to win reliance; something given as a promise for another; a pledge.
- i-Tèmbù**, *N. 2.* Sparaxis; kind of grass with (crimson, yellow or violet) bell flowers.
- isi-Tèmbù**, *N. 4.* Polygamy. Each of the wives of a polygamist whom he marries after the first is called *isitèmbù*, also the whole company of his wives with the exception of the first one.
- um-Tèmbù**, *N. prop. pl. aba-Tèmbù*, A person of the tribe called by the Colonists Tambookie or Tembu.
- uku-Tèna**, *V. trans.* To castrate; fig. to cut off or prune vines or trees; to cut off the ears of corn; (a kind of charming is done by breathing upon and throwing away the cut-off shoots); to put aside; to depose (a chief).
- isi-Tèna**, *N. 4.* A brick (fr. the Du. *steen*).
- uku-Tènda**, *V. trans.* To roll a ball, revolve a wheel, hoop, etc.: *umlense we-nqwelo uyatèndwa*, the wheel of the wagon is turned round.
- Tèndeka**, *Stat. form.* To roll off; fig. to have fallen in war; to be dead.
- Tèndela**, *Rel. form.* To shake, reel, wobble.
- Tèndeleka**, *Rel.-stat. form.* To be wobbling in dancing.
- in-Tenda**, *N. 3.* The hollow part of the

paln of the hand, and of the sole of the foot.

in-Tenda, *N.* 3. Anything circular which rolls round in moving, as a wheel, hoop, etc.; fig. *intenda yesonka*, a round loaf of bread.

ubun-Tenda, *N.* 7. Roundness.

i-Tènde, *N.* 2. The head, eye or source of a fountain; fig. *itènde lobomi*, the source of life.

isi-Tènde, *N.* 4. The heel of the human foot.

u-Tènde, *N.* 5. Order, succession, arrangement.

in-Tendele, *N.* 3. The grey-winged partridge.

um-Tèndeleso, *N.* 6. A family or social feast on any special occasion where victuals or refreshments are spread for every one: *umtèndeleso we-Nkosi*, is used by some Missionaries for the Lord's Supper.

uku-Tèndelesa, *V. trans.* To cut a thing to a round form.

in-Tendelezo, *N.* 3. A fence or wall forming an enclosure; an outer court.

in-Tenetya, *N.* 3. A red coloured hare or rabbit; *intenety'induna*, male; *intenetya-kasi*, female.

uku-Tènga, *V. trans.* To buy, barter, trade; *tènga inkuni zam*, buy my wood; *sizè kutènga ukudla*, we have come to buy food; *koba mfani-nye otèngayo notèngisayo*, it shall be as with the buyer, so with the seller.

—**Tèngeka**, *Stat. form.* To be fit for buying or selling; to fetch a good price.

—**Tèngela**, *Rel. form.* To buy or sell for another person, or for a particular purpose: *nditèngele*, serve me; *nditèngele ingubo*, purchase a dress for me; *uyitèngele lonto*, you have paid for this article.

—**Tèngisa**, *Caus. form.* To cause to buy, i.e. to sell; to offer for sale; to trade: *waya kutèngisa ngenkomo yakè*, he went to sell his cow.

—**Tèngisela**, *Caus.-rel. form.* To trade for; to sell to.

um-Tèngi, *N.* 1. A buyer.

um-Tèngisi, *N.* 1. A seller.

in-Tengo, *N.* 3. Buying, selling, purchase, any mercantile transaction.

in-Tengu, *N.* 3. Buchanga assimilis, B., the fork-tailed spreuw or bee-catcher.

i-Tènjana, *N.* 2. Dimin. of *itèmbà*, little hope.

uku-Tenqa, *V. trans.* To sit like a corpulent person.

in-Tente, *N.* 3. A tent (from the Du. tent).

in-Tentemisa, *N.* 3. A spoiled, petted child, (cf. *uku-Tàntamisa*).

uku-Tèntetà, *V. trans.* To make a deep cut, gash.

um-Tèntsema, *N.* 6. Ochna arborea, Cape plane, redwood.

uku-Tètà, *V. trans.* and *intrans.* To utter, speak, talk: *watètà kum* or *nam*, he spoke to or with me; *watètà kubo ngemi-sekeliso*, he spoke to them in parables; *ndatètà ngokupàndle*, I spoke freely, openly; *utètà ngokungafihlisiyo*, he utters all that is in his heart, keeps nothing back; *watètà pèsu kwam*, he reigned over me, commanded me; *watètà mna*, he spoke of or about me; *utètà pina* or *kupina?* what do you mean? *utètà ngakupina?* of what do you speak; fig. *imantyi iyatètà ityala*, the magistrate or judge adjudicates a law-case; *utètà amampunge*, you speak nonsense; fig. *isitya siyatètà*, lit. the vessel speaks, i.e. shows by its sound that it is cracked; *umti uyatètà*, the tree speaks, i.e. shows that it is breaking or falling. Phr. *ndingatètà ndibeka*, or *kungahlwa nditètà*, or *kungasa nditètà*, I would go on speaking incessantly, there would be no end of what I would say about it; *ukutètà isipèndu*, to give indirect, evasive answers.

—**Tètàna**, This *Recip. form* is not used. They say: *abantu batètà bodwa*, they spoke with each other, they conversed.

—**Tètàtètà**, *Freq. form.* To babble; to talk nonsense.

—**Tètèka**, *Stat. form.* To be speakable: *nigcobe ngovuyo olungatètèkiyo*, ye rejoice with joy unspeakable.

—**Tètèla**, *Rel. form.* (a) To speak for another or in a certain place: *iliziwi litètèla entliziweni*, the word speaks within the heart. (b) To command (a military expression): *wamtètèla ngeliti*, he commanded him, saying.

- Tétélana**, *Rel.-recip. form.* To speak one for another.
- Tétélela**, *Rel. 2. form.* To intercede for; to advocate, plead for another: *wasitétélala*, he pleaded his own cause.
- Tétélelana**, *Rel. 2-recip. form.* To intercede, etc., for each other.
- Tétisa**, *Caus. form.* To cause or compel to speak; to reprove severely, chide, find fault with; to scold.
- Tétisisa**, *Caus. 2. form.* To help another to speak.
- Tétisisana**, *Caus. 2-recip. form.* To render mutual help in speaking.
- i-Tetá**, *N. 2.* Spokesman, speaker.
- isi-Tetátetí**, *N. 4.* A babbler.
- in-Tetè**, *N. 3.* (a) Flying ants and moths; small insects, as grasshoppers. (b) The flesh at the back of the upper part of the thigh.
- isi-Tetè**, *N. 4.* Anything which the present generation have got from their ancestors: constitution, customs, habit, etc.; hence, tradition.
- u-Tetè**, = **in-Tetè** (b).
- um-Tétéleli**, *N. 1.* Advocate, intercessor.
- um-Tétéli**, *N. 1.* Commander, captain.
- u-Tétélelo**, *N. 5.* Intercession, advocacy.
- u-Tetélo**, *N. 5.* Order, command.
- in-Tetí**, *N. 3.* A fine speaker, an eloquent person, hence, an orator.
- isi-Tetí**, *N. 4.* A good speaker; the orator of an assembly, who speaks to the chief for the people.
- um-Tetí**, *N. 1.* One who speaks; a speaker.
- in-Tetò**, *N. 3.* Speech, utterance, declaration, deliverance in words.
- isi-Tetò**, *N. 4.* A speech; a single command, order, arrangement, disposition.
- um-Tetò**, *N. 6.* Commandment, law, ordinance, statute.
- u-Tetuma**, *N. 5.* Kind of beads.
- uku-Téza**, *V. trans.* To chop or break off or collect firewood for fuel, done by women, who gather it into a heap, bind it into bundles like faggots, and carry it home on their heads: *siya kutéza ehlatini*, we shall go to the forest for firewood.
- Tézela**, *Rel. form.* To gather firewood for another or in a certain place: *ndiya-*

mtésela umá, I am gathering fuel for my mother.

um-Tézane, *N. 6.* Slackness, laxness after sickness.

ukutí-Téze, *V. intrans.* To be lax, weak, benumbed after sickness.

uku-Tí, *V. trans. pass. tiwa, perf. tē, contract. of tile. neg. tanga.*

1. To say, utter, express in words: *watí kum*, he said to me; *ndití mna*, I say; *kungoko ndití*, or *ekungenxa yoko ndití*, therefore I say; *anditanga lutò*, I did not say anything; *oko kukutí*, that is to say; *nditè*, I said; *kutiwa mandiyense lento*, it is said, i.e. I am requested, ordered, commanded to do this, I must do this; *utí panti*, he speaks in a low voice; *ngokuba bekutè*, *kwatí*, *kwatí*, because it was said, so and so.

2. To mean, think, suppose: *ndití mna upòsisile*, my opinion is that you have made a mistake; *utí-nina wena ngoku?* what do you think now? *andití lutò*, I do not think anything; *ndingatí*, I think, I mean; (see also 4).

3. To call: *ababantu kutiwa ngaba-Kristu*, these people are called Christians; *wema emsini ekutiwa li-Qonce*, he dwelt in the town called King William's Town; *kuya kutiwa ungu-Godlo*, thou shalt be called Godlo.

4. In its idiomatic use it means, "to be or do as follows, thus, so," something to be afterwards more accurately defined, as will be more or less clearly shown by the following paragraphs:

(a) With a series of indeclinable verbal particles, *ukutí* serves to express all relations of form, mood, tense, etc., e.g. *shwaka*, sudden disappearance, combined with *ukutí* means "to suddenly disappear": *ndití-shwaka*, I suddenly disappear; *watí-nga*, he was astonished; *uya kutí-tàph*, he will appear unexpectedly; *yití-tu*, be quiet; *ndimtè-mandla*, I came accidentally upon him. The Aorist is in many cases shortened: *nde-qata* for *ndatí-qatà*, I suddenly alighted on.

(b) It is used as a prefatory or introductory predicate, especially when a clause intervenes, before the verb is reached, to

give more clearness and elegance to the sentence: *batè, bakufika kulendawo, bagala ukutètà*, (they did) when they arrived at the place, they began to speak; *kwàti* and *kutè* mean in these instances, "it happened, it came to pass": *kwàti*, and it happened; *kutè bakufika, ndemka kòna*, it happened, when they arrived, that I departed thence.

(c) In hypothetical sentences it is used when there is real uncertainty, and in temporal sentences, when something future and uncertain is spoken of, (always followed by the Conjunctive): *ukuba niti minditànde*, if ye love me; *xa atè wafika*, when he shall have arrived; *isinto esitè sakonakala*, the things which (perhaps) shall have gone to ruin; in the neg. *ukuba umntu akatànga asalwe ngokutsha*, except a man be born anew; *ukuba ube-ngatànga ese*, if he had not come.

(d) It is used instead of *ukuba, ukuse*, that: *ndacela ukuti atàndase*, I asked him that he should pray; *wabahenda ekutini barwe*, he tempted them, so that they might fall.

(e) It is always added as an expletive to verbs which express speaking, telling, answering, praying, writing, reading, calling, testifying, confessing, etc.: *watsho wati*, he said so saying; *watàndasa wati*, he prayed and said; *watètà kum, esiti*, he spoke to me saying; *emètweni kubàliwe kwatiwa*, in the law it is written and said; *wapèndula wati*, he answered and said.

(f) The above (4) mentioned meaning "to do so" will more clearly be found in the following sentences; *yiti*, do so (used while pointing the finger to the work to show how it is done); *inkomo sitè*, the cattle took that direction (pointing with the finger to it); *nditè ndesuka*, I did so, I arose; *kawuti!* do it, let us see, show it! *utè-nina ukuyensa*, lit. what have you done to do it? i.e. how have you done it; *andinakuti-ni*, I cannot do anything, I am unable to do anything, i.e. to help; *us'ungabi nakuti-ni kulomntu*, have thou nothing to do with that man; *ukuse asiti-nina (inkomo)?* that he may do what with them (the cattle)? *nokuba kutè-nina*,

whatever it may be, anyhow, by all means; *nokuba ute-ni*, whatever you may do; *wense ngokuti-ni?* in what way or manner did you do it? *nakuba wena usiti-ni ngokwakò*, whatsoever you may do; *unge utè-nina?* what would you have done? *kuti-nina* and *kutè-nina?* how did it happen: *kutè-ni ningesi nakuba nibiswà?* what is the reason that you came not, though you were called? *akwati-ni*, when it happened; *nokuba umntu uti-ni*, whatsoever the person says, does or may be; *ungatè-ni nanto*, you do not care for anything; *ndi-ngatè-ni yimfundo*, I do not like to learn; *abangatè-ni neliswi lika-Tixo*, they do not care for God's word; *anditè-ni nanto*, I ignore it, do not care for it, have nothing to do with it; *ekutini*, in such and such a place; *etè lampahla ndandiye kuyisebenzela ekutini*, give me the things for which I worked in such and such a place or way; *imvula yasifikela ekutini*, the rain caught us at such a place; *ati-ke mna!* Woe to me! O! *ndakuti ukuti ukuvuka*, as soon as I arose.

5. From *ukuti* are derived *ngati*, Adv., and its compounds: *ndingati, angati*, etc., (pot. mood) according to the classes of nouns to which it refers; lit. it may be that or so, perhaps, probably; as if: *ngati mna*, it seems to me; *ngati lihashe*, it seems as if it were a horse; *bekungati akasokuse afe*, it was so, i.e. he lived, as if he never would die; *sengati intlisiyo yam ingagqoboka*, it seems as if my heart would already break; *ndeva selengati ungowam umá*, I listened to her as if she were my mother. **Njengokungati**, Conj. As if, as though, even as if: *njengokungati ebeswel'into*, as if he needed anything.

—**Tana**, Recip. form. To be related to a person, or connected with a thing; the kind of relationship or connection is determined by a verbal particle following; see 4. (a): *ndatàna-mbende naye*, I followed him at his heels; *ndatàna-nca naye*, I was closely connected with him; *ndatàna-piti nencwadi yam*, I suddenly lost my book; *ndisatàna mandla naye*, when I was still looking at him.

—**Tòka**, Stat. form. To come to pass:

- kwatēka-ni*? what happened, or came to pass? *kutēka-ni*? how went the matter?
- Tēla**, *Rel. form*. To be at or about: *ndiyitēla-nqa*, I am astonished at or about.
- ukutī-Ti**, *V. intrans.* To be gone: *indlebe sitē-ti*, to be deaf; *yiti-ti*! be perplexed! your understanding is gone!
- ubu-Ti**, *N. 7.* The natural or artificial material used for injuring a man by witchcraft; poison, charm.
- ulu-Ti**, *contrac. u-Ti*, *N. 5. pl. isinti.* Rod, stick, wattle, lath for constructing a hut, switch; fig. the middle of a river; *uti lwentamo*, the hollow part of the neck; *wambambā ngoti lwentamo*, he caught him by the neck.
- um-Ti**, *N. 6.* A tree, shrub, herb, plant; hence, medicine, because Kaffirs prepare most medicines from herbs; *imiti*, fruit: *ndipē imiti*, give me fruit; *umti wotalaso*, brandy; *umti umadikazi*, the tree shoots, =**Dubula**.
- um-Ti wamadoda**, *Plumbago*, used to counteract inflammation when a bone is fractured. It was given by the false prophet Mlanjeni to the Kaffir warriors to make them bullet-proof.
- Ti**, *Pers. pron. 1. p. pl. when used with prepos. or follows the copula.* We: *wesa kuti*, he came to us; *siti*, it is we; *yenziwe siti*, it was done by us.
- uku-Tiba**, *V. trans.* To put off, turn off; to check; to restrain from coming; to interfere with another when speaking and refuse to listen, or prevent another from listening; to refuse to be influenced by another; to stifle convictions or feelings; to smother, deafen.
- Tibela**, *Rel. form.* To keep off from; to keep alone, turn into another course: *siti-bele ngapē inkomo*, keep the cattle alone on that side; to put certain points in a speech here and there.
- Tibelana**, *Rel.-recip. form.* To keep from each other; to separate: *sitibele inkunsi singatibelani*, keep the bulls alone, that they may not mix together; *abantu bayatibelana*, =*kalaselana*, the people complain at each other.
- in-Tibane**, *N. 3.* (a) A kind of lark. (b) A kind of bulb eaten by Kaffirs in time of hunger. *HI. for im-Buwa.*
- ama-Tidala**, *N. 2. Pl. only.* Waverings of purpose, doubts, misgivings.
- um-Tidili**, *N. 6.* A skirt, petty-coat.
- um-Tika**, *N. 6.* A tail, skirt, long garment; any part of a garment flying loose; fig. that which is not understood properly.
- uku-Tikiza**, *V. intrans.* To move or breathe yet a little, said of a dying person; of the flesh, to quiver after slaughtering.
- i-Tikizo**, *N. 2.* An inkling or faint touch; the last breath or movement of a dying person; fig. unintelligibility.
- um-Tikito**, *N. 1. pl. ama*, *Orig.* those who in the Kaffir war of 1878 were registered as loyal by a ticket. The war-party attached to this word the meaning coward.
- u-Tikoloshe**, *N. 1. = u-Hili.*
- uku-Tilata**, *V. intrans.* To be idle; to run about without an aim; to tramp about in one place; =**uku-Dinga**.
- isi-Tilata**, *N. 4.* One who goes or roams about without success.
- u-Tile**, (from **uku-Ti**), *N. 1.* A certain person; *ungotile*, he is something.
- Tile**, *Adj.* A certain: (a) *into etile*, a certain thing; *umntu otile*, a certain person.
- ama-Tiletile**, *N. 2. Pl. only.* Certain things or ceremonies.
- u-Tileshe**, *N. 1.* One who pretends to be great; also = **u-Tile**.
- i-Tili**, *N. 2.* An improper, indecent remark.
- in-Tili**, *N. 3.* A flat strip of country or a small valley, running towards a river on its immediate banks and situated near its level, suitable for cultivation; meadow land; tongue of land, peninsula.
- isi-Tili**, *N. 4.* A part of the country where many people live; a district, division.
- uku-Tiliza**, *V. trans.* To take down (the thatch from a roof). *V. intrans.* To moderate, subside, become cold (love).
- Tilizoka**, *Stat. form.* To be taken down or falling off.
- in-Timbā**, *N. 3.* Silver-fish.
- um-Timbā**, *N. 6.* see *dimin. um-Tinjana*.
- um-Timatane**, *N. 6.* *Royena lucida*, L.
- uku-Timbā**, *V. trans. pass. ukutinjwa*, To bring into submission; to take captive,

take spoil in war; to capture: *abantwana bebetinjiwe yimpi*, the children had been captured by the enemy. *V. intrans.* To resist; make a defence, as a dog when attacked; of cattle, to poke.

—**Timbēla**, *Rel. form.* To drive spoil to one, or take it from one.

—**Timbisa**, *Caus. form.* To help or assist in carrying away spoil; to help to resist, attack, harass the robbers who are driving away spoil till assistance arrives.

um-Timbī, *N. 1.* One who takes spoil in war.

ukutī-Timbilili, *V. intrans.* To recover from fainting or a fit; to free or disengage one's self.

uku-Timla, (*tūmla*). *V. intrans.* To sneeze.

Tina, *Pron. emphat.*, 1 p. pl. We, the self-same: *tina sihleli kakuhle*, as regards us, we live peaceably; *bosibulala tina*, they will kill us.

i-Tina, *N. prop.* A large tributary of the Umzimvubu river.

um-Tina, *N. 1. pl. omtina.* *Tina bomtina*, i.e. *tina bantu*, we people.

i-Tinafa, *N. 3.* The Zwartkops river; Uitenhage.

ukutī-Tinga;=**uku-Tingaza**,

uku-Tintiza, *V. intrans.* To be unsettled; to waver in opinion and purpose.

i-Tingatinga, *N. 2. Pl. only.* Doubts, scruples, etc.;=**i-Ngatingati**.

isi-Tingatinga, *N. 4.* Perplexity, embarrassment of mind: *wasesitingatingeni*, *wakohlwa ukuba angensa ngakupina*, he was perplexed and knew not what to do.

uku-Tingatingaza, *Intens. form.* To be perplexed, embarrassed.

uku-Tingaza, *V. intrans.* To be in doubt, perplexed, mystified; to hesitate in performing some action: *nditē-tinga*, I am mystified.

in-Tini, *N. 3.* *Lutra vulgaris*; the common otter.

u-Tiniko, *N. 5.* That which is hard and does not bend; a stiff back. *HI.* for a piece of wood used for stirring porridge.

um-Tinjana, *dimin. of um-Timbā*, *N. 6.* A company of young girls, espec. applied

to those who accompany a bride to her marriage.

um-Tinjwa, *N. 1.* (from **uku-Timbā**).

One who has been taken captive in war.

uku-Tinta, *V. trans.* To hinder, obstruct, intercept. *V. intrans.* To cough a little.

—**Tinteka**, *Stat. form.* To be intercepted, etc.: *nditintekile apò bendisiya kōna*, I received a warning not to go where I intended to go.

—**Tintela**, *Rel. form.* To keep back for, on account of; to go before a person and keep him back from going farther; to intercept for or on account of; to hinder from further action; to dam up water; to cut off an army. *V. intrans.* not to speak out; not to express one's meaning; to be mum; to guard one's own word.

—**Tinteleka**, *Rel.-stat. form.* To be hindered, obstructed.

isi-Tinteleko, *N. 4.* Impediment, obstacle, hesitation.

in-Tintelo, *N. 3.* Hindrance, obstruction.

u-Tintelo, *N. 5.* Keeping water off by a dyke; interrupting, stopping.

uku-Tintiliza, *V. intrans.* To hesitate, delay; to be tardy.

uku-Tintitā, *V. intrans.* To strike with the tongue against; to stutter, stammer.

um-Tinto, *N. 6.* Buttermilk; milk which grown up people may not drink, the fat of which is used for smearing thongs, etc.

i-Tinzi, *N. 2.* Shadow, any dark object; shadow of ghosts.

isi-Tinzi, *N. 4.* The tip of the ear; ear-lap; fig. bad thoughts or inspirations.

um-Tinzi, Shade, etc.;=**um-Tinzi**.

ukutī-Tipū, *V. intrans.* To try to catch.

uku-Titinisha, *V. intrans.* To mix poison in something (the doctor's work).

uku-Titiza, *V. intrans.* To try to say something, but be unable to bring it out; to stammer, stutter; fig. to doubt, hesitate.

u-Tixo, *N. 1.* God. (Probably of Hotentot origin).

isi-Tixo, *N. 4.* Idol.

uku-Tiya, *V. trans.* (a) To entrap, ensnare in a loop placed in an opening or gap in a fence to catch game; fig. to waylay, lie in ambush for. (b) To hate, thwart, detest: *benseleni okulungileyo abo bani-*

- tiyayo*, do good to them that hate you ;
ndabona ukuba ndityiwe, I saw that I
 was hated. (c) *ukutiya igama*, to give a
 name : *wawutiya lomsi ngegama lakè*, he
 named the city after himself.
- Tiyana*, *Recip. form.* To try to ensnare
 one another ; to hate each other.
- Tiyeka*, *Stat. form.* To be capable of
 being ensnared ; to be hateful : *umntu*
otiyekileyo, a hateful person.
- Tiyela*, *Rel. form.* To entrap, ensnare,
 catch birds or game.
- Tiyisa*, *Caus. form.* To cause to be
 hated : *wasitiyisa kum*, he made himself
 hateful to me.
- i-Tiya**, *N. 2.* One who ensnares birds and
 game, who understands the art partic-
 ularly well ; a bird-catcher.
- isi-Tiya**, *N. 4.* A small garden, especially
 a maize garden.
- u-Tiya**, *N. 1.* Maize.
- in-Tiyano**, *N. 3.* Hatred towards each
 other.
- u-Tiyano**, *N. 5.* Hating each other.
- um-Tiyeli**, *N. 1.* A fowler, trapper.
- in-Tiyelo**, *N. 3.* Snare, trap, plot ; fig.
 the place where *ukutiya* is performed.
- u-Tiyelo**, *N. 5.* } Ambush, waylaying,
in-Tiyo, *N. 3.* } catching ; hatefulness.
- isi-Tiyo**, *N. 4.* Anything for ensnaring,
 etc.
- u-Tiyo**, *N. 5.* Ensnaring, catching, hat-
 ing.
- um-Tisa**, *N. 6.* Kaffir ebony ; = **um-Si-
 mbiti**.
- in-Tla**, *N. 3.* The upper side, etc. ; see
i-Ntla.
- in-Tlabá**, *N. 3.* The red flower of the aloe
 tree ; *eyentlabá*, the month of July.
- in-Tlaba**, *N. 3.* A heap of grain on the
 thrashing-floor not yet winnowed.
- in-Tlaba-mkosi**, *N. 3.* (see **uku-Hlaba**).
 War-cry.
- in-Tlabati**, *N. 3.* Sand.
- ubun-Tlabati**, *N. 7.* Sandiness : *into*
ebuntlabati, a sandy thing.
- in-Tlabeli**, (from **uku-Hlabela**), *N. 3.*
 Precentor.
- in-Tlabelo**, (from **uku-Hlabela**), *N. 3.*
 (a) A song, piece of music. (b) The first

- speaker at a meeting ; fig. the foot marks
 of game in the bush.
- in-Tlabo**, (from **uku-Hlaba**), *N. 3.* Any
 instrument for piercing with ; a chisel, an
 awl.
- in-Tlafantlafa**, *N. 3.* Juicy meat, but not
 fat.
- in-Tlafuno**, (from **uku-Hlafuna**), *N. 3.*
 The temple of the head ; the jawbone ;
 the muscle which moves in chewing.
- in-Tlahla**, (from **uku-Hlahla**), *N. 3.* A
 fresh, bright, healthy appearance, indica-
 tive of health and beauty ; bloom of youth ;
 fine country, bush, grove, thicket ; brush-
 wood, twigs, topping of a tree.
- in-Tlahlela**, [from **uku-Hlahla** (a)] *N.*
3. The first fruit ; a principal one by
 birth ; a great genius ; a distinguished,
 excellent person.
- in-Tlaka**, *N. 3.* Gum, resin, as gum-
 arabic ; *intlak'enhlope*, frankincense ;
 the white of the eye, the transparent part
 of the eyeball ; the white of an egg.
- in-Tlakantlaka**, *N. 3.* Any coarse sub-
 stance : *umgubo ontlakantlaka*, coarse
 meal ; *ingubo entlakantlaka*, a coarse
 garment.
- in-Tlakazo**, (from **uku-Hlakaza**), *N. 3.*
 Revealing, divulging, scattering, disper-
 sion, spreading, exposition.
- in-Tlakohlaza**, *N. 3.* The Spring season
 of the year.
- in-Tlakotshane**, *N. 3.* *Maesa alnifolia* ;
 a dwarf shrub, bearing small berries re-
 sembling *um-Hlakoti*.
- in-Tlakotshan'ebomvu**, *N. 3.* *Rhus*
lucida, L.
- in-Tlakulo**, (from **uku-Hlakula**), *N. 3.*
 The act of working with a spade or hoe.
- in-Tlala**, *N. 3.* The udder ; the soft (false)
 ribs ; the lower part of the lungs ; the soft
 bone beneath the shoulder.
- in-Tlalo**, (from **uku-Hlala**), *N. 3.* A
 sitting ; the period of staying or remaining
 at any place ; fig. manner of living ; con-
 dition, state, situation.
- in-Tlaluntlalu**, *N. 3.* Weakness of the
 eyes in sickness, as if they are full of sand ;
 see **i-Ntlaluntlalu**.
- in-Tlalutye**, *N. 3.* Ironstone, etc. ; see
u-Hlalutye.

in-Tlama, *N.* 3. Yeast for making beer; dough for making bread; maize or Kaffir-corn ground wet; fig. *inkomo ityebē yayintlama*, the cow was very fat.

in-Tlambā, (from *uku-Hlambā*), *N.* 3. A scolding; one who is always finding fault, using abusive words: *ndamhlalela ngentlambā*, I scolded him.

in-Tlambi, (from *uku-Hlambā*), *N.* 3. An excellent swimmer.

in-Tlambō, *N.* 3. Ravine, etc.; = *isi-Hlambō*.

in-Tlambululo, (from *uku-Hlambulula*), *N.* 3. A cleansing bath.

in-Tlamo, *N.* 3. An ornament, especially a present given with the view of getting a better one in return. A kind of dowry (cattle) to get a daughter; used by the Pondos to mean a beast which is generally selected among the dowry cattle for slaughtering on their arrival at the home of the bride's parents.

in-Tlandlolo, *N.* 3. The occurrence of a matter for the first time; the locat. has *Adv.* meaning, for the first time, formerly.

in-Tlānga, *N.* 3. Incisions, etc.; see *u-Hlānga*.

in-Tlānga, *N.* 3. = *u-Hlānga*, Ancestors, persons of the highest rank; great, honourable, or old people; nation, tribe.

in-Tlangano, (from *uku-Hlangana*), *N.* 3. A joining, junction; the place where two roads meet and join together.

in-Tlanganiso,
in-Tlanganiswano, } (from *uku-Hlangana*), *N.* 3. A congregation of people; an assembly.

in-Tlangano, (from *uku-Hlangana*), *N.* 3. Confluence, junction, association, agreement, unanimity, union, treaty, alliance.

in-Tlango, *N.* 3. (a) Wilderness; locat. *entlango*, in the wilderness. (b) Honeycomb: *intlango sobusi*, cells of the honeycomb. (c) A snake with black spots.

in-Tlangu, *N.* 3. (a) A large antelope called reedbuck. (b) A poisonous, dark-brown snake with light stripes.

in-Tlangulo, (from *uku-Hlangula*), *N.* 3. The activity of bees among flowers in drawing the honey from them.

in-Tlaninge, *N.* 3. Abundance, plenty (of corn); a great number.

u-Tlantlali, *N.* 5. A continually active, diligent person.

in-Tlantlu, *N.* 3. A divided part, etc.; see *i-Ntlantlu*.

in-Tlanto, *N.* 3. That which is plentiful but not desired or sought after.

in-Tlantsi, *N.* 3. A spark.

in-Tlanza-mbilini, *N.* 3. A bastard, born of a chief's widow.

in-Tlanzi, *N.* 3. General name for fish.

in-Tlanzo, *N.* 3. Vomiting (from *uku-Hlanza*).

in-Tlanziso, *N.* 3. An emetic, (from *uku-Hlanza*).

in-Tlaselo, (from *uku-Hlasela*), *N.* 3. The act of borrowing or taking a thing in the absence of its owner, and telling him afterwards.

in-Tlatu (from *ukuti-Hlatu*), *N.* 3. Corn growing too dense from having been sown too thickly.

in-Tlaulelo, (from *uku-Hlaula*), *N.* 3. A payment for anything or anybody; a fine or punishment paid for another; a ransom paid for the release of another from punishment.

in-Tlauliso, (from *uku-Hlaula*), *N.* 3. The act of causing payment.

in-Tlaulo, (from *uku-Hlaula*), *N.* 3. Payment, recompense, remuneration.

in-Tlava, *N.* 3. A grub which eats its way through the stalk of maize or sweet cane.

in-Tlaza, (from *u-Hlaza*), *N.* 3. Corn not quite ripe.

in-Tlazane, *N.* 3. The grazing of cattle before the morning milking; the pause or interval between the hours of learning, when the children are outside the school; playtime.

in-Tlazeko, (from *uku-Hlazeka*), *N.* 3. Shame, reproach.

in-Tlazisa, (from *uku-Hlaza*), *N.* 3. Exposing the fault of another.

in-Tlebwane, = *in-Tlebo*.

in-Tlebi, (from *uku-Hleba*), *N.* 3. A defamer, backbiter, slanderer.

in-Tlebo, (from *uku-Hleba*), *N.* 3. Defamation, backbiting, slandering.

- in-Tlek'abafazi**, *N.* 3. The monkey spreuw.
- in-Tlekehleke**, *N.* 3. The state of being completely tired.
- in-Tlekele**, *N.* 3. Misfortune: *yehl'intlekele!* what a mess, misfortune, harm, mischief, has happened!
- in-Tlekentleke**, *N.* 3. That which is torn or ravelled out at the border.
- in-Tleki**, (from **uku-Hleka**), *N.* 3. One who laughs at, despises a person or thing.
- in-Tlelemu**, *N.* 3. Sediment or dregs in Kaffir-beer; = **um-Qomboti**.
- in-Tlelo**, (from **uku-Hlela**), *N.* 3. The picking out, separating and putting in order; arrangement, disposition, management.
- in-Tlenga**, (from **uku-Hlenga**), *N.* 3. The last dregs or sediment of Kaffir-beer.
- in-Tlengezela**, (from **uku-Hlengazela**), *N.* 3. The slaughtering of diseased cattle.
- in-Tletsane**, *N.* 3. A mixture of beer and brandy.
- in-Tlikihlo**, (from **uku-Hlikihla**), *N.* 3. The rubbing of a swelling; the smearing and softening of any hard place.
- in-Tliso**, (from **uku-Hla**), *N.* 3. The letting or coming down; the fall of a river.
- in-Tliziyo**, *N.* 3. The heart of a man (in a moral sense as the seat of affections, passions, as love, pain, grief, etc.,) disposition of mind, conscience: *intliziyo emnandi*, a happy heart; *ndafa intliziyo*, I desponded.
- in-Tlohle**, *N.* 3. That which is agreeable, pleasant.
- in-Tloko**, *N.* 3. The head of a man or animal; fig. the head or chief of the people: *aba sintloko sabantu*, these are the heads of the people; the prominent, chief, principal point of the subject; the beginning of a matter; *intloko yesinto sonke ipina?* which is the chief of all things? *kwasantloko*, from the very first; *ndiya kubekela entloko*, I shall aim at the chief matter, speak to the point, strike the nail on the head. *Adv. ngentloko*, overhead.
- aman-Tloko**, *N.* 2. *Pl. only.* The upper course of a river, or upper part of a valley

where the river rises; used in the loc. *emantloko*.

- in-Tlokoma**, (from **uku-Hlokoma**), *N.* 3. A loud noise, as of people shouting, or of vehicles running on a stony road; the sound of a bell.
- in-Tlokululo**, *N.* 3. The stuff which is used for clarifying beer.
- in-Tlola**, (from **uku-Hlola**), *N.* 3. A spy or scout of an army who reconnoitres before an attack is made; an inspector, field-cornet.
- in-Tlolela**, *N.* 3. One who spies out. Phr. *uyintlolela yombini*, he is spy for both, *i.e.* he is a talebearer.
- in-Tlolelo**, (from **uku-Hlola**), *N.* 3. The agreement made by a father for the marriage of his daughter.
- in-Tlombé**, *N.* 3. An evening or night party, accompanied by music and dancing with handclapping and contortions of the body, usually given after a journey, when all the news is told. (At present in Fingoland *intlombé* is common, chiefly on Saturday nights).
- in-Tlomo**, *N.* 3. A projecting part of a mountain or forest; the uttermost boundary or outward limit of a piece of bush, etc.
- in-Tlondi**, *N.* 3. Bad customs or habits; the unclean wickedness or lewdness of young people.
- in-Tloni**, (from **uku-Hlona**), *N.* 3. Bashfulness, sense of shame, = shamefacedness, shyness, respect, modesty: *wensê okusintloni*, he has done shamefully.
- in-Tlonipô**, (from **uku-Hlonipâ**), *N.* 3. The custom by which a married woman shows reverence for her father-in-law.
- in-Tlontlo**, *N.* 3. The side of the head running back from the temples on each side until the hair is reached, hence a projecting forehead; growth of the hair when it does not grow symmetrically, but hangs shaggy round the head; fig. advance, course, progress; a promontory, cape.
- in-Tlonze**, *N.* 3. A piece of a dried skin of an animal long ago slaughtered; leather; fig. *into eyintlonze*, a superior, excellent, principal thing.
- in-Tlotshazana**, (from **im-Hlope**), *N.* 3.

A young female animal white in colour or almost so.

in-Tloya, *N.* 3. Whey of milk. Phr. *ku-njengentloya ehlahlekayo*, there is no difference; *ilizwi lakò laliya kuhlala intloya*, your word would bring something worth hearing or knowing.

in-Tlukano, *N.* 3. The muscle on the ribs.

in-Tlukuhla, *N.* 3. The projection of the lower stomach when a living bullock is torn open; the fat on the liver which appears first in this process and is used to appease the departed ancestors.

in-Tlumayo, *N.* 3. The Kaffir bean.

in-Tlumo, (from *uku-Hluma*), *N.* 3. Growth.

in-Tlumelo, (see *uku-Hluma*), *N.* 3. Sprout, (usually applied to young sprouts from an old plant, e.g. a Kaffircorn stalk which has been left in the ground after reaping).

in-Tlungu, *N.* 3. Pain, bodily suffering.

in-Tlungu-nyembè, *N.* 3. Acocanthera Thunbergii, or Toxicophloeia Thunb.; Bushman's poison bush, used by Kaffirs for redwater and snakebite, by Bushmen for arrow-poison.

in-Tlungwa, *N.* 3. That which the owner esteems highly.

in-Tlupà, *N.* 3. Liquor amnii.

in-Tlutà, (from *uku-Hlutà*), *N.* 3. Sufficiency.

in-Tluti, *N.* 3. Rhus lancea, L.

in-Tluzentluze, Unevenness, etc., (see *in-Tluzentluze*).

in-Tluzo, (from *uku-Hluzo*); *N.* 3. A sieve, strainer, filter; the residue which remains from filtering, straining or sifting; sediment, dregs, bran, pollard.

in-Tlwa, *N.* 3. The flying ant.

in-Tlwayà, *N.* 3. Present of corn for the rain-maker.

in-Tlwayelelo, (from *uku-Hlwayela*), *N.* 3. A bag made of rushes for preserving seed.

in-Tlwayelo, (from *uku-Hlwayela*), *N.* 3. Seed-corn.

in-To, *N.* 3. A thing, a single thing, any article or inanimate object; any subject or matter for discussion or conversation: *isi-nto sakò*, thy things; *lento nditètà yona*,

the subject I am speaking of; *eyona nto bebepikisana ngayo*, the chief matter they were contending about; dimin. *intwana*, a little thing, small bit; *intwanantwana*, the smallest thing; *asinto yanto*, it is not anything, i.e. it is nothing; *akantwi mntu*, he is no human being, i.e. he is good for nothing; *akungebe nto*, it may not be so, or anything; *ukutènga nanto-nina ayinqwenelayo*, to buy anything or whatsoever he desired. Phr. *unento*, she (woman) is pregnant; *unesinto esininsi*, he speaks lies; *into yamehlo*, a show, a spectacle; see **u-Tò**.

Into preceded by the Demonstr. *le* is also used instead of **ukuba**, that, denoting the cause of what is done: *wenziwe nguwe lento anomsindo*, you have caused him to be wroth; *lento wemkayo*, that he went away; *lento ubawo angatètànga nam*, that my father did not speak with me.

isi-Tò, *N.* 4. (a) The calf of the human leg. (b) The whole leg of an animal: *isinto esisitò sine*, quadrupeds; *beka isitò*, stand, do not go fast; don't be in a hurry; *qinisa isitò*, go steady, firm, do not totter.

ubun-To, *N.* 7. The being, nature, manner, peculiarity by which one thing differs from another.

u-Tò, contrac. of **ulu-Tò**, *N.* 5. = **in-To**. Thing, used mostly in negative: *akatètànga lutò*, he did not speak anything, i.e. he spoke nothing; *asilutò*, it is nothing, of no consequence.

um-Tò, *N.* 6. An aromatic shrub.

uku-Tòba, *V. trans. pass.* *ukutòtywa*. To lower, subdue, depress, humble; *usitòbile*, he has bent himself, i.e. he has submitted. *V. intrans.* To bend, bow down, stoop: *tòba xa ungenayo endlwini*, stoop down when you go into the hut; *iliso litòba*, the eye closing in looking eagerly or when the glare of the sun is too strong.

—**Tòbeka**, *Stat. form.* To be meek, humble, lowly, submissive: *intlisiyo etòbekileyo*, a humble heart. *N.* 8. Humility, self-abasement: *ukutòbeka kwentlisiyo*, humility of mind or heart.

—**Tòbela**, *Rel. form.* To bow or incline

towards; to be submissive to; obey: *watō-beleni indlebe amaswi am*, incline your ears to my words; *sisitōbela ububi*, we bow under misfortune; *sitōtyelwa imbāndeselo ngu-Tixo*, we are bowed down under sufferings by God; *nditōbele pāntsi kwakē*, I am submissive to him; *basitōbela ebukō-bokeni*, they brought us into bondage.

—**Tōbelana**, *Rel.-recip. form.* To be submissive one to another.

—**Tōbisa**, *Caus. form.* To humble, subdue, bend.

i-Tōba, *N. 2.* One who closes one eye.

i-Tōba, *N. 2. Card. num.* Nine, (shown by the fingers of both hands, the little finger of the right hand being bent down); *amadoda alitōba*, nine men.

isi-Tōba, *N. 4. Ordin. num.* The ninth: *inyanga yesitōba*, the ninth month. *Card. num.* Nine: *inyanga esisitōba*, nine months; *amadoda asitōba*, nine men; *si-pina isitōba?* where are the nine?

u-Tōb'itratshi, *N. 1.* Rinderpest, mur-rain; lit. the bringer down of pride.

i-Tōcwa, *N. 2.* The Blinkwater, a tributary of the Kat river.

i-Tōdlana, *N. 2.* Something small, little, as a chicken; a little calf.

i-Tōdlwane, *N. 2.* A plant.

Tofotofo, *Adj.* Soft to the touch, as a swelling: *ingubo esitofotofo*, soft garments; *iziqāmo esitofotofo*, ripe fruit.

i-Tōkazana, *N. 2.* A small or young heifer.

isi-Tōkazana, *N. 4.* A large number of heifers.

i-Tōkazi, *N. 2.* A heifer.

in-Tokazi, (Em. *in-Tokāsi*), *N. 3.* A female in general; a beautiful female.

uku-Tōkombā, *V. intrans.* To hang down the head; to sit drowsily.

—**Tōkombisa**, *Caus. form.* To cause the head to hang down: *uyitōkombise intloko, wanga ulisela*, he held down his head, as if he were a thief.

isi-Tōkotōko, *N. 4.* } Darkness, gloominess; fig. wickedness.
ubu-Tōkotōko, *N. 7.* }

uku-Tōkulula, *V. intrans.* To lengthen, widen, enlarge.

uku-Tōla, *V. trans.* To pick up from the ground, lift up light things: *nditōlē*

into endleleni, I found something on the road, (cf. **uku-Cōla**).

uku-Tola, *V. trans.* To shoot an arrow from a bow. Phr. *ixāma litolwe ngaba-Twā*, lit. the harte-beest has been shot by the Bushmen, *i.e.* he has fallen into the hands of the enemy.

i-Tola, *N. 2.* A rainmaker, soothsayer; one who regulates the conduct of war and practises **uku-Kāfula**.

i-Tōle, *N. 2.* (a) A calf after the horns have appeared; the young of other animals: *i-Tōl'iduna*, bull-calf, fig. one going to court. Phr. *usifak'amatōle*, he departs to another chief or another dwelling place; *itōle lika-Joni*, euphem. a bastard child of an English soldier. (b) *N. prop.* The left tributary of the Kei river. (c) Tributary of the Tsomo river. (d) *Kwamatōle*, Name of a tributary of the Keiskamma river and the mountain range near it.

isi-Tōle, *N. 4.* A young plant.

um-Toli, *N. 1.* One who shoots with bow and arrow.

u-Tolo, *N. 5.* An arrow.

um-Tōlo, *N. 6.* A mimosa with very long thorns.

i-Tolofiya, *N. 3.* The prickly pear; (from the Du. *turksch vyg*).

i-Tōlolotshane, *N. 2.* A person who speaks at random; one who cannot keep a secret but must needs reveal it.

in-Tololwane, *N. 3.* Kind of plant. Em. **in-Tolwane**.

in-Tolongo, *N. 3.* Prison, (from the Du. *tronk*).

uku-Tōmakalala, } *V. intrans.* To be
—**Tōmalala**, } pacified, satisfied, quieted, pleased, by the coaxing or persuasion of another.

—**Tōmalalisa**, *Caus. form.* To lead one to entertain hopes which will not be realized; to hush by vain promises; to disappoint; to please, satisfy, persuade, allure, attract: *nokuba itē yavakala lento kwitū-luneli, soyitōmalalisa*, and if this come to the governor's ear, we will persuade him.

uku-Tōmbā, *V. intrans.* To put forth shoots; to sprout, bud; of a girl, to menstruate for the first time. The occurrence

- of this is signified by the girl being smeared with red clay.
- Tómbisa**, *Caus. form.* To bring an offering for the first menses. (The blood is put away in the house for the **imi-Nyanya**).
- in-Tombázana**, *N. 3.* A little girl; pl. *ama*.
- um-Tómbé**, *N. 6.* The sycamore tree, *Ficus Natalensis*.
- in-Tombéla**, *N. 3.* used as *Adj.* Em. Red as blood; soft as silk.
- in-Tombí**, *N. 3.* A girl, maid, virgin, daughter.
- in-Tombí yenkewu**, *N. 3.* Kaffir-melon.
- in-Tombí entsundu**, *N. 3.* A black bottle with brandy.
- in-Tombí yelitye**, *N. 3.* A small, dark rock-fish.
- ubun-Tombí**, *N. 3.* State of virginity, maidenhood.
- i-Tómbó**, *N. 2.* (a) A flux of the blood, strong and continued. (b) A small fountain, *e.g.* where after rain water wells up through a mole's hole in a house or field.
- isi-Tómbó**, *N. 4.* The sprouting germ; the chit or sprout of corn when under the process of malting, previous to the drying process.
- um-Tómbó**, *N. 6.* (a) A fountain or spring of water; dimin. *umtónjana*, a small fountain. (b) A large plain near Fort Peddie, where Colonel Somerset killed a number of Kaffirs in the War of the Axe. (c) pl. Malt.
- um-Tómbóti**, *N. 6.* Spec. of cedar, *Wid- dringtonia juniperoides*, or *Excoecaria africana*, Muel. Arg., with hard, scented wood, used as a perfume, pieces of which are worn round the neck. Its sap is poisonous; if it enters the eye it causes painful inflammation and afterwards blindness; the least green splint running into the flesh causes most dangerous sores.
- in-Tómbótshane**, *N. 3.* A kind of aromatic shrub.
- isi-Tómo**, *N. 4.* Outline, likeness, figure, stature: *ngokuba indoda ngesitómo imfutshane*, because the man was little of stature; image carved in wood, or moulded in clay, or printed; a doll, puppet.
- i-Tómololo**, *N. 2.* used also as *Adj.* A quiet, well-behaved amiable person; a nice-looking thing.
- ubu-Tómvi**, *N. 7.* Doubt, restraint, hindrance, check.
- in-Tondo**, *N. 3.* A temporary shed, roofing, verandah.
- isi-Tóndo**, *N. 4.* The stretched penis of cattle or horses.
- um-Tóndo**, *N. 6.* (a) Penis maris. (b) Urine. (c) Issue: *umtóndo wenkosi*, the issue of a chief; *inkomo inomtóndo*, the cow commences to be in calf; dimin. *umtóndwana*, the tongue of a buckle.
- un-Tondo**, *N. 1.* The very last issue, progeny or child born before the woman ceases to bear children; see **u-Ntondo**.
- in-Tonga**, *N. 3.* A stick used as a weapon of assault or defence, hence, weapon; *ingintonga yakomkulu*, the witchdoctor of the chief or nation; *intong' esekósi*, confidence in each other, especially in brothers and relations. Phr. *ndibeké intonga kuye*, I have implicit confidence in him.
- isi-Tonga**, *N. 4.* The report of a gun; sound caused by an explosion, concussion or thunder.
- in-Tongana**, *N. 3.* *Chrysophyllum Natalense*, Sond.
- in-Tongazana**, *N. 3.* Tool, instrument.
- uku-Tonga**, *V. intrans.* To be in a trance; to dream.
- i-Tóngo**, *N. 2.* Trance; nocturnal vision, dream.
- in-Tongo**, *N. 3.* The gummy matter which exudes from the eyes during sleep.
- ubu-Tóngo**, *N. 7.* Sleep, drowsiness, weariness, fatigue; *ukulala ubutóngo*, to fall or be asleep.
- i-Tóngora**, *N. 2.* A sleepy person; one indulging in sleep.
- i-Tóngoti**, *N. 2.* used as *Adj.* Looking fresh, strong, vigorous.
- u-Tóngoti**, *N. 5.* Kind of *lignum vitae*; wild lemon tree with thorns, and very hard wood.
- isi-Tóngotóngo**, *N. 4.* A dark, threatening, horrific appearance: *amazulu asitōngotóngo*, the heavens become threatening in appearance.
- i-Tóngwane**, *N. 3.* Tributary of the Kei

river, East side. (The Gcalekas do not drink of its water, because a former chief, Palo, died in its valley.)

in-Tonjane, *N.* 3. (a) A heathen custom of a very lascivious character, in which public rejoicings and indecent dances take place in celebration of a girl having arrived at the age of puberty, (cf. **uku-Tómbá**). (b) A poisonous caterpillar found at the top of tall grasses or on the ground, coated over with dry pieces of grass.

ukutí-Tonono, *V. intrans.* To go forward in a straight line: *yiti-tonono*, proceed onward, straight before you.

i-Tónto, *N.* 2. = **i-Téko**. A solemn gathering at *ukw-Aluka* and *in-Tonjane*, and at marriages of chiefs and councillors' sons; pl. plenty, abundance.

uku-Tóntsá, *V. intrans.* To drip; to fall in drops (within or from a house).

—**Tóntsela**, *Rel. form.* To drop, as pat-
tering drops from rain, or as tears from the
eyes; to spatter.

i-Tóntsi, *N.* 2. A drop.

um-Tóntsi, *N. prop.* Waterkloof.

um-Tónyama, *N.* 6. The place where an encampment has been, and where much dung lies; drainage through such a place or a kraal, lengthways through the middle; the black point or centre of a target.

i-Tóta, *N.* 2. A tributary of the Umgwali river in Tembuland.

isi-Tóra, *N.* 4. A store (from the English).

in-Toshe, } *N.* 3. Misfortune, bad
in-Toshela, } consequences. Children's play; to touch one, who has to touch another, and so on: *undishiye nentoshela*, you leave me in the lurch, in misfortune. Em. = **i-Cèkwa**.

uku-Tótá, *V. intrans.* (a) To be unresolv-
ed, undetermined; to hesitate; to sub-
mit through fear; to abandon a purpose
on account of alarming representations
made by another as to its perils. (b) To
diminish, decline: *isifo asitdti*, the sick-
ness does not decrease.

—**Tótisa**, *Caus. form.* (a) To alarm a
person as to the dangers or perils of an
undertaking; to frighten; to cause to
abandon an enterprise. (b) To diminish,
lessen.

in-Totó, *N.* 3. Small insect, etc.; = **in-Teté**.

u-Tótó, *N.* 5. People or cattle following each other in a continuous line.

uku-Tótoba, *V. intrans.* To walk slowly, as one with sore feet.

in-Totólolo, *N.* 3. One who is decrepit, stiff, very poor, (used as an abusive ex-
pression); pl. poor sick cattle, which are
not able to walk.

ubun-Totólolo, *N.* 7. Decrepitude.

uku-Tótonga, *V. trans.* To lay hold of; to tie all the limbs fast together; to handcuff, as a policeman does a prisoner.

ubu-Totosholo, *N.* 7. State of having no energy, etc.; = **ubu-Tatasholo**.

in-Totóviyane, *N.* 3. Kind of large grasshopper, which smells very disagree-
ably when touched.

ukutí-Totse, *V. intrans.* To be like, equal.

uku-Tótuva, *V. intrans.* To walk feebly; to totter.

um-Tóvutó, *N.* 6. The jugular vein.

uku-Tózama, *V. intrans.* To be quiet, silent, yielding; to be in a moody, droop-
ing, pensive, sleepy state.

uku-Tózeka, *Stat. form.* To be soothed, overpowered by a sedative, as opium; to be yielding, submissive, resigned, quiet, depressed, afflicted.

—**Tózela**, *Rel. form.* To yield, submit, acquiesce, bear patiently, surrender, re-
sign oneself to, succumb.

u-Tózeko, *N.* 5. Submission.

isi-Tózela, *N.* 4. (a) Anything which af-
fects the senses, is delicious to the taste,
fragrant to the smell, or pleasant to the
ear; that which captivates the mind
through the senses, as opium, or *umya*,
producing pleasant hallucinations or stu-
por; fig. submission, resignation, yielding-
ness acquiescence: *inyamakasi inesitdse-
la sokufa*, the game has yielded to death
(when it cannot run farther, but must give
in). (b) Worth, respectability, authority,
reputation: *lomntu unesitdsele*, this man
is respectable.

ukutí-Tozololo, *V. intrans.* To be bash-
ful, shy; to respect.

Tsa! *Interjec.* used in setting dogs at
game, etc.

ili-Tsa, *N. 2.* Plenty of milk from a cow which had not been milked at the proper time: *inkomo inelitsa*, the cow gives plenty of milk without the calf.

isi-Tsaba, *N. 4.* A garland or bandage of an ornamented kind (beads) round the head or foot: *isitsaba sentyantyambò*, a garland or head-dress of flowers; a diadem, crown: *isitsaba sameva*, a crown of thorns.

in-Tsabo, (from **uku-Saba**), *N. 3.* Flight. **Tsafatsafa**, *Adj.* Rough, coarse, as a sack; *isitya* or *isivi sitsafatsafa*, the vessel is leaking, the sieve lets through.

ukuti-Tsafutsafu, *V. intrans.* To be soft (cooked meat).

i-Tsaka, *N. 2.*

in-Tsakambà, *N. 3.* } A poor lean creature.

ukuti-Tsaka,
ukuti-Tsakalala, } *V. intrans.* To be tamed, trained (horse, ox): *inkabi se-tsaka*, the bullocks were brought into proper order; fig. to be instructed (child); to be put in such order as a person or thing should be.

u-Tsakana, *N. 1.* Tributary of the Indwe river; (from Izaak, a Boer who was living there in 1828; see **u-Lubisi**).

uku-Tsala, *V. trans.* To pull a string, etc.; to draw towards oneself: *inkabi siyayitsala ingwelo*, the oxen are drawing the wagon; fig. to attract, influence. Phr. *iyesa litsalile*, the medicine is properly cooked.

—**Tsalatsalana**, *Freq.-recip. form.* To pull one against another; fig. to be at cross purposes one with another; to have a difference or misunderstanding with each other.

—**Tsaleka**, *Stat. form.* To be drawn or influenced towards a thing or person: *intlisiyo yam itsalekile kulonto*, my heart is inclined or attracted towards that object.

—**Tsalela**, *Rel. form.* To draw a person or thing towards another person or thing; fig. to desire, pant after: *njengexàma elitsalela emifuleni yamansi*, as the hart panteth after the water brooks.

—**Tsalisa**, *Caus. form.* To make or help to draw or pull.

um-Tsalane, *N. 6.* Attraction, fascina-

tion; (of a bird being fascinated by a snake).

in-Tsalo, *N. 3.* A thing to pull with; a thong.

in-Tsalela, (from **uku-Sala**), *N. 3.* Remainder, residue, rest.

in-Tsali, *N. 3.* Scattered people;=**u-Sali**.

in-Tsaluba, *N. 3.* used as *Adj.* Standing one by one (hair).

uku-Tsama, *V. intrans.* To fall off, lose flesh, (applied to cattle and other living beings which were in fat condition); to grow less; to decrease in bulk, as a swelling or tumour: *ukudumbà kutsamile*, the swelling has gone down.

in-Tsantso, *N. 3.* Hl. for pot.

in-Tsanyuntsanyu, *N. 3.* used as *Adj.* Thin (of cloth), so as to be seen through; transparent.

in-Tsapantsapà, *N. 3.* A person given to hospitality.

in-Tsapò, *N. 3.* Family, etc.; see **u-Sapò**.

uku-Tsara, *V. trans.* To curse.

in-Tsasa, *N. 3.* The early morning (from **uku-Sa I**).

in-Tsasa, *N. 3.* A small speckled bird of the finch family.

in-Tsäsa, *N. 3.* Brushwood, small wood: *inyanda yentsäsa*, a bundle of sticks.

in-Tsasaule, *N. 3.* That which is standing erect (hair).

in-Tsasela, *N. 3.* A kind of long, rank grass, good for thatching, growing near rivers.

in-Tsatantsath, *N. 3.* used as *Adj.* Tall and lean, slender, lank; waddling like a duck.

uku-Tsatsa, *V. intrans.* To run quickly; to make speed. *V. trans.* To examine: to question sharply, so that the truth comes to light.

in-Tsatshana,
in-Tsatshanyana, *Em.* } *N. 3.* Dimin. of **in-Tsapò**.

uku-Tsaula,=**uku-Saula**, *V. trans.* To sling; fig. to boil: *amanzi ayatsaula*, the water is nearly boiling over.

i-Tsawa, *N. 2.* An edible bulb.

uku-Tsaza, *V. intrans.* To ooze out,

squirt, spurt, spout, gush out from internal pressure, as milk from a cow when the udder is full, or perspiration from the body, when it falls in large drops, or blood from a vein.

ukuti-Tse, *V. intrans.* To be even, straight, straight along or forward.

ili-Tse, *contrac. i-Tse*, *N. 2.* (a) A small, grey, wild cat, marten. (b) Klipspringer.

in-Tsebe, *N. 3.* = **in-Tsebentsebe**.

uku-Tsebelela, *V. intrans.* To whisper; to speak in a whispering tone; cf. **uku-Sebeza**.

in-Tsebelele, *N. 3.* Whisperings; words spoken in a whispering tone, not necessarily in the ear; hence, report, rumour, omen, portent.

in-Tsebentsebe, *N. 3.* Private conversation in a public meeting, continual whispering.

in-Tsebenzo, (from **uku-Sebenza**), *N. 3.* Operation, work, business; also that for which one works; wages.

in-Tsebezo, (from **uku-Sebeza**), *N. 3.* Whispering in the ear.

in-Tseka, *N. 3.* Necklace made of the shells of ostrich eggs.

in-Tsekelezana, (from **uku-Sekeleza**), *N. 3.* Undergarments, leggings.

in-Tsekelezo, (from **uku-Sekeleza**), *N. 3.* The desire to get something by indirect means.

in-Tsekemfu, *N. 3.* used as *Adj.* Very fat.

in-Tsela, *N. 3.* *Ndiv' intsela*, I do not understand.

in-Tsele, *N. 3.* (a) Stepping places cut in a tree to ascend by. (b) A rut, watercourse, bed of a river.

in-Tselelo, (from **uku-Selela**), *N. 3.* A suppressed matter; fig. the act of filling in a hole or ditch.

in-Tseli, (from **uku-Sela**), *N. 3.* One who drinks, a drinker.

in-Tselo, (from **uku-Sela**), *N. 3.* A drink.

in-Tselu, *N. 3.* Kind of bird.

in-Tselwa, (from **uku-Sela**), *N. 3.* The calabash plant and seed, (cf. **i-Selwa**).

in-Tselwane, *N. 3.* The upper part of an animal's cloven hoof; the ring or horny substance above the cloven part.

in-Tsema, *N. 3.* *Euphorbia pugniformis* or *bupleurifolia*, used as a purgative, and for ringworm and cancer.

u-Tsengatumbu, *N. 1.* Left tributary of the Gonube river.

in-Tsenge, *N. 3.* The root of the **um-Senge**.

in-Tsengentsu, *N. 3.* Fineness, smallness, insignificance.

in-Tsengwebékwa, *N. 3.* That which is not bona fide one's own, e.g. a cow lent for milking.

in-Tsente, *N. 3.* The scales of a fish or reptile; the callus of the foot soles.

Tsha, *Adj.* New, young, healthy: *umbóna omtsha*, fresh maize; *kupkmile utyani obutsha*, the green grass has come out; *watenga ingubo entsha*, he bought a new dress; *umnyaka omtsha*, a new year; *i-sentsha indaba-le*, the report is yet new. *Adv. kutsha-nje*, newly, lately, recently: *makazalwe ngokutsha*, he must be born anew.

ubu-Tsha, *N. 7.* Newness, freshness, youth.

ulu-Tsha, *N. 5.* The children; the young people.

um-Tsha, *N. 1.* A young person. (Among some tribes about the Tsitsa it means *isi-dletsha* among young people).

ukuti-Tsha, = **uku-Tshabalala**.

uku-Tsha, *V. intrans.* To burn, as with fire; to consume: *indlu iyatsha*, the house is on fire; *utyani abutshanga*, the grass was not consumed; to dry up; to be absorbed; to have disappeared: *amansi atshile*, the water has dried up, i.e. has been burnt up by the sun; *inxeba litshile*, the wound is healed; *iliswi lam litshile*, my voice has dried up, i.e. is hoarse.

—**Tshela**, *Rel. form.* *Batshelwa sisindlu*, their houses were burnt down; to burn at, bake fast: *ukudla kutshela embiseni*, the food is burnt fast to the pot; *isihlangu sitshela*, the blacking is dried fast on the shoes; *nditshelwa liliswi*, I am hoarse; *limtshela*, the word stuck fast in his throat, he stood speechless; to cleave to, sit fast: *ulitshela ihashe*, he sits firm on the horse. Phr. *utshelwe sicéko*, the drop is dried up, i.e. he cannot do anything, there is no help.

—**Tshisa**, *Caus. form.* To cause or make to burn; to burn by fire: *batshisa incà*, they burned the grass; *amanzi atshisayo*, boiling, hot water; *ipepile iyatshisa*, the pepper burns, bites.

—**Tshiseka**, *Stat. form.* To be inflammable, combustible: *isikòtā asitshiseki*, the old grass will not burn.

in-Tshela, *N. 3.* That which sticks close to, adheres to by burning, etc.; *intshela yamatumbu*, the dirt which cleaves to the intestines.

um-Tshiso, *N. 6.* A brand on cattle; a mark burnt into the skin of one.

uku-Tshaba, *V. intrans.* To be still, quiet, *i.e.* sulky, morose, spiteful, malicious, malevolent, of a hostile, inimical mind; to come to nothing: *indaba itshabile*, the tidings have come to nothing.

—**Tshábisa**, *Caus. form.* To bring to nothing; to quiet, make ashamed, mortify; to destroy, make an end, treat one as an enemy; fig. to cause one to end his speech; *uku-Tshabisa*, to abuse with words, revile, calumniate, disgrace.

u-Tshaba, *N. 5. pl. intshaba.* An enemy, destroyer; one who causes desolation.

ubu-Tshaba, *N. 7.* Enmity, malevolence.

uku-Tshabalala, *V. intrans.* To decay, perish; to be destroyed, ruined, annihilated; to lose everything; fig. *ukutètā kwabo kutshabalele*, their talk has passed, is quiet, *i.e.* of no effect.

—**Tshabalalisa**, *Caus. form.* To cause ruin, desolation; to destroy, lay waste, annihilate.

—**Tshabalalisana**, *Caus.-recip. form.* To ruin, etc., each other.

—**Tshabalalisela**, *Caus.-rel. form.* To ruin, etc., for a purpose.

in-Tshabalala, *N. 3.*

in-Tshabalalo, *N. 3.*

um-Tshabalala, *N. 6.* } Ruin, destruction, waste.

uku-Tshabalaza, *V. intrans.* To beat about with the tail in a lying position, applied to cattle when sick.

i-Tshabane, *N. 2.* A rough, wild fellow.

i-Tshabanqā, *N. 2.* An antelope called by the Du. steenbok (wild goat); *Calotragus tragulus*.

um-Tshabasini, *N. 6.* The quiet acknowledgment of a man's innocence.

i-Tshafele, *N. 2.* The Cape bunting; fig. a good-for-nothing fellow.

i-Tshafutshafu, *N. 2.* A vagabond.

uku-Tshakaca, *V. intrans.* To leap or jump as a monkey from tree to tree; to hop as a grasshopper; fig. to spring nimbly and smartly from one thing to another in conversation or discussion.

uku-Tshakadula, *V. intrans.* To sport (horse).

uku-Tshakambūla, *V. intrans.* To become displeased, indignant, ill-humoured, irritated, angry, after having shown great patience.

in-Tshakantshakana, *N. 3.* That which has no renown, etc.; see **i-Ntshakantshaka**.

um-Tshakatshezi, *N. 1.* A disobedient, obstinate, contumacious person.

in-Tshakatsholo, *N. 3.* The year of meteors (comets) 1884.

in-Tshakavu, *N. 3.* A rough, boisterous, impetuous, blustering person.

in-Tshakaza, *N. 3.* Tasteless food.

um-Tshakazi, *N. 1.* A young woman; a bride, (see **um-Tsha**).

in-Tshakuca, *N. 3.* Corn standing poor and short.

uku-Tshakumtshe, *V. intrans.* To think of returning when already on a journey.

uku-Tshambā, *V. intrans.* Em. To make the marriage feast as grand as possible by providing plenty of food; to show oneself off as a rich man.

ama-Tshambā, *N. 2. Pl. only.* Rejoicings, liveliness: *lomntu unamatshambā*, this man provides for great rejoicings.

uku-Tshambūla, *V. intrans.* To be provoked, irritated, angry, excited to passion, so as to beat another person without reflecting.

in-Tshambūla, *N. 3.* Anger.

uku-Tshambūluka, *V. trans.* To deny a thing knowing it to be true.

in-Tshamntsham, *N. 3.* A tasteless pumpkin.

um-Tshana, *N. 1.* Nephew on the mother's side.

um-Tshanakazi, *N.* 1. Niece.

i-Tshanda, *N.* 2. A scalled place or mark on the head, bare of hair; a tetter; herpes; fig. a bare place from which the grass has been cleared off.

in-Tshandela, *N.* 3. The acetabulum of the right hip-bone.

uku-Tshandula, *V. intrans.* To speak badly of one.

—**Tshandulela**, *Rel. form.* To defeat totally in speech: *nditshandulelwe*, I am totally defeated, conquered; to curse= **uku-Shwabulela**.

uku-Tshanga, } *V. intrans.* Em. To be

—**Tshangalala**, } hasty; to walk with speed: *umntu onga-hlali ndawo uyatshanga*, a man who does not remain at a place is unstable.

—**Tshangatshanga**, *Freq. form.* To trouble, molest, annoy.

—**Tshangatshangisa**, *Freq.-caus. form.* To play as children do by drawing each other by the hands to and fro; to swing a thing to and fro, especially a newborn child through the smoke, saying, hush! hush! (cf. **uku-Pehlelela**).

—**Tshangisa**, *Caus. form.* To brandish a firebrand in the air.

in-Tshangalala, *N.* 3. A morose, sulky person.

uku-Tshangaza, *V. intrans.* To flame, blaze; fig. to walk to and fro.

isi-Tshanguba, *N.* 4. Ringworm, scall, scurf; bareness.

um-Tshanyane, *N.* 6. A single tree or bush which stands out conspicuously on a hill so as to form a kind of landmark.

in-Tshapántshapá, *N.* 3. A frivolous person; see **i-Ntshapántshapá**.

in-Tshatá, *N.* 3. Small pumpkins still growing.

uku-Tshata, *V. intrans.* (a) Of the bride, to walk with the wedding party to the cattle-fold and throw an assegai into it, which is a part of the marriage ceremony; by this step she proclaims that she is now mistress of the place; at present it is generally used in the sense of to marry. (b) To move in going from one side to the other; to go to a beer-drink.

—**Tshatela**, *Rel. form.* To marry to.

—**Tshatisa**, *Caus. form.* (a) To give power to another person to negotiate for the marriage of one's daughter. (b) To hold a sham fight during the time a chief is stipulating about a wife.

um-Tshato, *N.* 6. Bridal procession to the cattle kraal. (This word is commonly but not justly used for marriage).

i-Tshatsha, *N.* 2. The attractive appearance of a girl who has many suitors.

uku-Tshatsha, *V. intrans.* To be sulky, etc.,= **uku-Tshaba**.

—**Tshatshela**, *Rel. form.* (a) To destroy entirely, as cattle eating up and trampling down growing crops. (b) To surpass entirely; to take a prominent part: *utshatshela*, he distinguished himself.

in-Tshatshela, *N.* 3. A valiant man; a hero.

i-Tshatshazi, *N.* 2. A spot (it may be white from lime or black from soot); a white spot in the face; the bright spot where an ulcer will break; a burnt spot caused by lightning.

in-Tshatshoba, *N.* 3. The male flower of maize.

i-Tshatshongo, *N.* 2. A bad milker.

in-Tshatshongo, *N.* 3. (a) Kind of cuckoo. (b) Tributary of the Nqabata river in Gcalekaland; Fort Malan.

uku-Tshaula, *V. intrans.* To move the eyebrows affectedly as an expression of pride; to cast amorous looks.

i-Tshavutshavu, *N.* 2. *Bangamatshavutshavu*, they act as fools towards each other or among themselves.

i-Tshawe, *N.* 2. } One of high birth;
um-Tshawe, *N.* 1. } a prince of royal blood; one of the aristocracy. It is an honourable term used in addressing chiefs.

ubu-Tshawe, *N.* 7. Royalty, princely honour.

ukuti-Tshawu, To finish, etc.;= **uku-Gqiba**.

uku-Tshaya, *V. intrans.* To smoke tobacco: *anditshayi*, I do not smoke. Em. to strike dead, kill; *ukutshaya ngenduku*, to beat hard.

—**Tshayeka**, *Stat. form.* To be fit for

- smoking: *inqawa ayitshayeki*, the pipe does not draw well.
- Tshayela**, *Rel. form.* To sweep as with a broom or brush.
- Tshayelesa**, *Rel. 2. form.* To go before and sweep the way clear (as the mothers do before circumcised young men, to encourage their dancing; or as the women do before a bride to show her what she has to do); to precede so as to arrange for a journey; to be before or above others; to excel, surpass.
- Tshayelisa**, *Rel.-caus. form.* To make or compel to sweep.
- Tshayisa**, *Caus. form.* To poison one by giving him to smoke what makes him mad; to smoke in the presence of another what will harm him; = **uku-Poselwa**.
- in-Tshayeleso**, *N. 3.* Preliminary, introduction; that which is preparatory to another action or event; the preface of a speech or book.
- um-Tshayeli**, *N. 1.* One who sweeps; a sweeper.
- isi-Tshayelo**, *N. 4.* } A broom, brush.
um-Tshayelo, *N. 6.* }
- in-Tshayi**, *N. 3.* A regular smoker.
- isi-Tshayo**, *N. 4.* Something for smoking; tobacco.
- uku-Tshaza**, *V. trans.* To become frost-bitten: *nditshasile*, I am frost-bitten.
- um-Tshaza**, *N. 6.* Anything detestable, hateful.
- u-Tshaz'impuzi**, *N. 1.* Month of April.
- ukuti-Tshe**, *V. intrans.* (a) To go past a place so unexpectedly and rapidly, that only an indistinct view is obtained of it; to pass very near to. (b) To peep through, shine a little: *liti-tshe ilanga kwincopho yentaba*, the sun (in rising) shines a little on the top of the mountain; fig. to visit only for a short time.
- ukuti-Tshe**, *V. intrans.* *Umlomo wam utsh-tshe*, I have burnt my mouth, (cf. **uku-Tsha**).
- in-Tshebe**, *N. 3.* Beard on the chin.
- uku-Tshebeleza**, *V. intrans.* To glide or slip along, as on a smooth, slippery surface; to slip along, as a flat stone on water, when thrown on the surface; to make ducks and drakes.
- uku-Tsheca**, *V. intrans.* To bite, gnaw, tear, cut off a point, (cf. **uku-Jeca**).
- u-Tsheco**, *N. 5.* Belly-ache. Euphem. the heathen custom (among young people) of boys selecting their sweethearts among a lot of girls; = **ukw-Enzisa**.
- isi-Tshefuta**, *N. 4.* One whose face is covered with beard; one of high dignity: *isitshefuta somzi*, one of rank in a village or place.
- Tshehe!** *Interjec.* Halloo! this way! look here!
- uku-Tsheka**, *V. intrans.* To be purged; to suffer from diarrhoea; fig. to shoot (of meteors).
- isi-Tsheka**, *N. 4.* } Purging with belly-
um-Tsheko, *N. 6.* }
- ache; fig. *umtsheko wentsimbi*, dross.
- um-Tshekisane**, *N. 6.* Kind of Euphorbia, the root of which is used as a purgative.
- in-Tshela**, That which sticks fast, etc.; see **uku-Tsha**.
- uku-Tsheleza**, *V. intrans.* To enter a house often to beg; to walk hurriedly from place to place.
- uku-Tsheluzo**, *V. intrans.* To look cowardly, with eyes that show fear.
- in-Tshembènxa**, *N. 3.* A crooked thing (foot, tree, stick, etc.); fig. one who goes in crooked ways, who is perverse, wrong minded. This word is used in speaking depreciatingly of a person: you crooked, bandy-legged creature!
- in-Tshemntshem**, *N. 3.* Anything very white in appearance, as a whitened wall, a white rock or precipice.
- in-Tshengeca**, *N. 3.* A sharp pointed stone; a flint for cutting with.
- i-Tshengele**, *N. 2.* A glimpse, gleam, beam, ray.
- in-Tshengula**, *N. 3.* (a) Anything white, clearly visible, as a well-trodden path. (b) A sharp-edged thing, as a stone or knife that has become so by use: *iligwi lika-Tixo liyintshengula*, the word of God is sharp. (c) Em. A snuff-spoon.
- uku-Tshentula**, *V. trans.* To scrape off; fig. to do a work superficially.
- in-Tshepè**, *N. 3.* White beads; fig. a dignified person.

uku-Tsheqa, } *V. trans.* To cut off
**ukuti-Tsheqe, } with one cut, tear off with one tearing; (cf.
uku-Jeca).**

in-Tshego, N. 3. The cutting off. *Adv.*
kwantshego, in crowds.

u-Tshego, N. 5. Wage of prostitution.

in-Tsheshemba, N. 3. That which is
 tall and lanky.

uku-Tsheta, V. trans. To cut off the
 rind of a pumpkin by chipping at it with a
 knife.

uku-Tshetsha, V. intrans. A certain
 way in which some little children begin to
 move about; fig. to be hurriedly unsteady,
 unstable, changeable.

Tshetsha! *Interjec.* Run! be quick!

isi-Tshetshe, N. 4. A knife.

uku-Tshetšulula, V. trans. To clean out
 (a vessel) wholly; fig. to sweep clean off
 (a man's property); to burn up (land).

ama-Tshetšutshetu, N. 2. Pl. only. Re-
 ports, rumours; = **ama-Retšutšetu**; also
 a flighty uncertain person.

uku-Tshowula, V. trans. Em. To climb
 up (on a horse or wagon).

um-Tshi, N. 6. A stripe or scratch made
 on the surface of anything. (An anchor
 which was found about 70 years ago at the
 mouth of the Bita river was called by this
 name).

in-Tshiba-bokwe, N. 3. A bird of the
 dove tribe.

uku-Tshibila, V. intrans. Em. To slip,
 slide; = **uku-Tyibilika.**

uku-Tshibiliza, V. trans. To twist the
 body, as a native girl in dancing; to draw
 each other to and fro by the hands.

ukuti-Tshibu, V. intrans. To feel cold
 and chilly; *tshibu!* *Interjec.* It is cold!

uku-Tshica, V. intrans. To spit.

—**Tshicela, Rel. form.** To spit upon:
bamtshicela ebusweni, they spat in his
 face.

uku-Tshijila, V. trans. To despise.

i-Tshijolo, N. 2.

isi-Tshijolo, N. 4. } A man whose word
 cannot be relied on; a deceptive, shifty,
 wicked character.

ubu-Tshijolo, N. 7. Wickedness, naughti-
 ness, frivolousness.

ukuti-Tshiki, } *V. intrans.* To turn the
uku-Tshikila, } back; to turn suddenly round.

—**Tshikilela, Rel. form.** To turn the
 back on any object, as a person in hot
 anger; to turn away from one with con-
 tempt; of a horse, to turn its head sud-
 denly round when satisfied with food.

—**Tshikilelana, Rel.-recip. form.** *Kwa-*
tshikilelwana, is said when the twisting
 and turning of the body in dancing reach-
 es the highest stage, when the dancers are
 maddened with dancing.

uku-Tshikilizela, V. intrans. To retire,
 withdraw, retreat.

uku-Tshikitsha, V. trans. To turn the
 posteriors on one; to force one's way in (a
 crowd).

in-Tshikintshiki, N. 3. Small grain.

isi-Tshikitshiki, N. 4. One who does not
 care about his relations.

in-Tshikivane, N. 3. An insolent, wick-
 ed, obstinate person; a heathen.

uku-Tshikixa, V. intrans. To gnash
 with the teeth, (cf. **uku-Tshixiza).**

uku-Tshikiza, V. trans. To wag, fan.

um-Tshilatshila, N. 1. A vagabond.

uku-Tshila, V. intrans. A dance of a
 lewd and licentious character, with ob-
 scene gesticulations, performed by circum-
 cised lads, after undergoing the rite of
 circumcision.

in-Tshili, N. 3. (a) A good dancer. (b)
 = **in-Dlazi**, Mouse bird.

uku-Tshinga, V. intrans. To be charac-
 terless, mean, vulgar, cunning, deceitful.
V. trans. To neglect, omit one's duty by
 carelessness, indifference; to slight, con-
 temn, abuse the goodness of others; to
 violate, set aside laws, orders, etc.: *unga-*
libisi igama lam ngokulitshinga, do not
 call my name contemptuously.

—**Tshingana, Recip. form.** To be mo-
 rose, etc., towards each other; to contemn
 each other.

—**Tshingeka, Stat. form.** To be in a
 morose, sulky state; to sit still affected
 with sulks; to be contemptible, unworthy.

i-Tshinga, N. 2. A characterless, mean
 person.

in-Tshinga, N. 3. An ornament of tassel-

- like appearance made from the tufted end of a jackal's or hartebeest's tail, usually worn by men on the head or on the shin of the leg in dancing and hunting; *ono-ntshinga*, Maqoma's (a Gaika chief) followers; also the old Cape corps men were called by this name.
- isi-Tshinga**, *N. 4.* A great number, a great deal.
- ubu-Tshinga**, *N. 7.* Meanness, vulgarity, rascality.
- isi-Tshingilizane**, *N. 4.* One who does not care about his relations;=**isi-Tshikitshiki**.
- in-Tshingintsholo**, *N. 3.* A hasty, restless, fidgety, unbearable, unmanageable person: *usuke wayintshingintsholo enenakutiwa-ni*, he became so restless that we could not manage him.
- i-Tshinitshini**, *N. 2.* An uncertain, unreliable character, one not to be trusted; a cheat, (cf. **i-Ngingingini**).
- ubu-Tshinitshini**, *N. 7.* Knavery, roguery, cheating, perfidy;=**ubu-Ngingingini**.
- uku-Tshiniza**, *V. trans.* To deal faithfully; to promise much and perform little; to deceive, cheat, humbug; to act treacherously; to refuse to be obedient, as a bullock which will not pull, (cf. **uku-Nginiza**).
- in-Tshinizo**, *N. 3.* An imposition, deception, delusion.
- in-Tshinka**, *N. 3.* Abstinence, continence in consequence of having heard mournful news.
- in-Tshintintshinti**, *N. 3.* The beating with sticks of one person or thing by a number of people; see **i-Ntshintintshinti**.
- uku-Tshintsha**, *V. trans.* To change money, (from the English).
- in-Tshinyela**, (from **ukuti-Shinyi**), *N. 3.* Thickness, closeness, density (of smoke, etc.).
- u-Tshinyonga**, *N. 1.* One who has a brand-mark on the hip; a brand-mark.
- in-Tshinyongo**, *N. 3.* Great darkness.
- uku-Tshipá**, *V. intrans.* To come to nothing; fig. to become cheap.
- ukuti-Tshipá**, *V. intrans.* To reflect, muse, meditate in astonishment.
- in-Tshipá**, *N. 3.* The flower of the **i-Nyibiba**.
- isi-Tshipá**, *N. 4.* Anything which causes a whispering sound by its motion.
- uku-Tshipiliza**, *V. trans.* To wipe with the hand.
- in-Tshipintshipi**, *N. 3.* Fine rain;=**i-Ntshipintshipi**.
- uku-Tshipiza**, *V. intrans.* To rain fine; to drizzle.
- uku-Tshipúla**, *V. trans.* To punish.
- ukuti-Tshiqi**, *V. intrans.* To be short, brief.
- in-Tshiselo**, *N. 3.* (from **uku-Tsha**). That which is burnt by the priests in offering a sacrifice.
- u-Tshiso**, *N. 5.* An unjust, insulting order or command.
- um-Tshiso**, *N. 6.* (from **uku-Tsha**), A brandmark.
- um-Tshiti**, *N. 6.* A stain, spot, mark, stripe, left after the shooting of a star.
- ukuti-Tshiti**,
—**Tshitlili**, } *V. intrans.* To speak low, soft; not loudly; to be hoarse; fig. to touch softly; to stroke hastily over a thing; to do a thing (writing, etc.) hastily, superficially.
- uku-Tshitiza**, *V. intrans.* To speak softly after illness.
- uku-Tshitsha**, *V. intrans.* To fall off (fruit), not to get ripe; to fade, go off, die away (speech) in expiring; fig. to fail, miscarry in any undertaking or project; to be good for nothing, very changeable, not to be relied upon.
- Tshitshisa**, *Caus. form.* To cause failure, frustrate, make void; not to deign to give an answer; to treat one as a good-for-nothing fellow; to despise, destroy; *akukò namnye uwutshitshisayo umngopiso*, no one makes the testament void.
- i-Tshitshi**, *N. 2.* (a) One who hides away, so as not to be found; a smuggler, loafer, good-for-nothing fellow. (b) Kind of bird which hides away in the grass.
- um-Tshitshi**, *N. 6.* A superficial wound; =**um-Tshiti**.
- in-Tshitshisi**, *N. 3.* A shifty person, one who is always changing and altering; one not to be relied upon; a weathercock.

uku-Tshitshiliza, *V. intrans.* To slide on the ground with the posteriors.

in-Tshitshilizo, *N. 3.* The changing of place by sliding or creeping on the ground.

i-Tshitshitshi, *N. 2.* A large drove of cattle.

u-Tshitsho, *N. 5.* Retrogression.

uku-Tshivela, *V. trans.* To do wrong or harm; to cheat.

i-Tshivela, *N. 2.* A cheat, deceitful person who pretends to have done work which he has not done; a liar, rogue, rascal.

ubu-Tshivela, *N. 7.* Roguery, rascality, deceit.

uku-Tshiwula, *V. trans.* To swing the tail to drive the flies away; to swing a sling; to jump on a horse without using stirrups.

uku-Tshixa, *V. trans.* To lock, bolt.

—Tshixela, *Rel. form.* To lock up or in, as in a prison.

isi-Tshixo, *N. 4.* A lock, bolt, key for a lock.

in-Tshixilili, *N. 3.* A big, lean animal

uku-Tshixiza, *V. intrans.* To grind or gnash the teeth.

in-Tshiyane, *N. 3.* The widow bird; see **i-Ntshiyane**.

in-Tshiyi, *N. 3.* Wrinkle on the forehead.

in-Tshiyo, *N. 3.* Whistling while marching with shields.

in-Tshiyongo, *N. 3.* One who looks with half-opened eyes; a proud, angry person.

uku-Tshiza, *V. trans.* To strew (seeds); to sprinkle (water); to rain fine; to bespatter, as with mud or water; to make stripes of red ochre on the body; to wear a coat with gold lace.

—Tshizatshiza, *Freq. form.* To paint small regular stripes of various colours on an object: *itshizatshisile*, striped like a zebra, having various colours.

ukutí-Tshizalala, *V. intrans.* Not to trouble about.

ukutí-Tshize, = **uku-Tshiza**.

in-Tshizo, *N. 3.* Strewing, sprinkling, etc.

uku-Tsho, *V. intrans. pass. tshiwo*, perf. *tshilo*. To say, speak, express, declare so, followed in most cases by **uku-Tí**, (see **uku-Tí**, 4. e.) *watsho*, he said so; *utshilo*, he has declared so; and *itshongo*,

I have not said so; *utsho ukutí*, he speaks saying; *watsho wati*, he declared and said.

In its idiomatic meaning "to do so" it is accompanied by different movings of the hands, to express what is done or how the thing is done: *watsho kwesingubo*, he put on these clothes so; *watsho ngesidanga*, he adorned himself with garlands so; *watsho isililo*, he cried aloud; *watsho pàntsi*, he spoke low, not loud, or spoke in vain; *watsho pàntsi ngentolo*, he missed in shooting, throwing, etc.; *abakhè batsho*, they did not do so at all, *i.e.*, they refused. *Refl. form*, *uku-zitsho*, to assert oneself.

—Tsholo, *Rel. form.* To say so for a purpose: *utsholo-nina?* for what purpose did you say so?

in-Tsholo, *N. 3.* Shout of joy, rejoicing; a vocal concert; music for dancing.

uku-Tshoba, *V. intrans.* To swing or beat about with the tail; to fend off (flies); to be restless, uneasy; to run about, as one continually moving from pain, or cattle troubled by flies.

—Tshobatshoba, *Intens. form.* To be excessively restless.

i-Tshoba, *N. 2.* The bushy end of an animal's tail; a tassel. Phr. *laqàma itshoba*, he died.

u-Tshobo, *N. 5.* Sickness in cattle, making them run about like wild beasts; fig. restlessness. Phr. *unotshobo*, he is running about, keeping away from home.

in-Tshobololo, *N. 3.* The year of meteors; = **in-Tshakatsholo**.

isi-Tshobozo, *N. 4.* Confusion, disturbance.

uku-Tshofela, *V. intrans.* To desire more of a good thing.

uku-Tshoka, To disappear, etc. = **uku-Tshona**.

in-Tshokontshoko, *N. 3.* One who is in haste, etc.; see **i-Ntshokontshoko**.

um-Tsholoti, *N. 6.* A kind of edible root.

uku-Tsholozo, *V. trans.* To sing, as the women do at the **uku-Xina**; see **um-Dudo**; to rejoice, shout with joy; to sing in measured time with clapping of hands, so as to lead a native dance.

um-Tsholozí, *N. 1.* The leader in the native dance.

uku-Tshome, } *V. trans.* To sting
uku-Tshomela, }
 (of bees).

uku-Tshona, *V. intrans.* To disappear, get out of sight: *abantu batshonile ehlatini*, the people disappeared in the forest; to sink: *ndatshona emanzini*, I sank down in the water; to set: *ilanga lisa kutshona*: the sun is about to set. Phr. *kowabo bekutshonwa ngamasi*, at his home there was abundance of milk; *ukutshona ekuteteni*, to speak figuratively; *ilanga alitshonanga lingenandaba*, the sun never sets, i.e., a day never passes without fresh news.

—**Tshonela,** *Rel. form.* To disappear in a certain place: *utshonele apà*, he disappeared here; fig. to end a speech: *nditshonel'apà*, here I finish my speech.

—**Tshonisa,** *Caus. form.* To cause to disappear, sink; to drive a nail into a wall, a pole into the ground, a word into the heart.

in-Tshonalanga, *N. 3.* The direction where the sun sets; the West.

in-Tshongo, *N. 3.* Pipe-oil; = **i-Ntshongo.**

i-Tshongwe, *N. 2.* *Xysmalobium lapa-thifolium*, Du. bitterwortel, English teazle, milk-bush, used as a tonic and for wounds, old sores, sore eyes, and distemper in dogs; the smaller kind is called *i-Tshongwana*.

um-Tshontshi, *N. 6.* Rumour, report, etc.; = **ulu-Re.**

in-Tshontsho, *N. 3. pl. ama.* An abominable thing; mephitic air, etc; *amantshontsho*, the young of the bird tribe (chickens, etc.); see **i-Ntshontsho.**

in-Tshoqa, *N. 3.* A disgusting smell.

u-Tshoqolwana, *N. 1.* A short, thin, spare person.

isi-Tshotò, } *N. 4.* That which
isi-Tshotòtshotò, }
 is coarse, rough, hoarse.

uku-Tshotòza, *V. intrans.* To speak with a coarse, rough voice.

Tshotsho! *Interjec.* Lit. it serves you right! now you have burnt yourself; it expresses a wish that one would burn himself, have misfortune.

um-Tshotsho, *N. 6.* Night dance of boys and girls, with ejaculations by the boys.

uku-Tshotshobela, *V. trans.* To draw nigh (to the fire), or approach rapidly to an object, when in pursuit or in warlike operations.

um-Tshotshobelo, *N. 6.* A springing forward with energy towards one's opponent in battle; a *coup de main*; a sudden effort; an unexpected attack.

in-Tshotsholozana, } *N. 3.* Coldness,
in-Tshotsholozì, }
 sharpness of wind, rain; one who is sharp and quick and eloquent; of sharp intellect; *inkwenkwezi entshotsholosi*, a shooting-star.

uku-Tshotshozela, *V. intrans.* To bite or itch with pain.

in-Tshovuntshovu, *N. 3.* That which is fearful, etc.; = **i-Ntshovuntshovu.**

i-Tshoxa, *N. prop.* Tributary of the Buffalo river; the mission-station Petersburg.

uku-Tshoza, *V. trans.* To make sure, assure; to insist upon; to persist in; to maintain something; to make clear, (followed by **uku-Ti**).

in-Tshoza, *N. 3.* Assurance.

Tshu! *Interjec.* He is in a hurry to go, quick in starting, knowing that he is wanted.

uku-Tshu, *V. intrans.* To be anxious, restless: *utè, akuva ukuba unina uyafa, wesuka wati-tshu*, when he heard that his mother was sick, he became anxious, i.e. he wanted to go home.

um-Tshu, *N. 6.* Kind of bird.

Tshukele, *Adj.* Sharp, sour, unripe; raw, i.e. not sufficiently boiled; watery.

uku-Tshukula, *V. trans.* To rouse dissatisfaction, displeasure.

um-Tshukula, *N. 6.* Sour milk which has become vinegar-like.

in-Tshukumo, (from **uku-Shukuma**), *N. 3.* Movement, earthquake.

uku-Tshukuza, *V. trans.* To shake (medicine).

uku-Tshula, *V. trans.* To pierce the ground with a pointed stick or instrument to find the stone which covers the mouth of the corn-pit in the cattle-kraal; fig. to search, feel, examine the heart or lungs.

um-Tshula, *N.* 6. A maize or Kaffir-corn plant bearing no fruit.

uku-Tshul'amakôbo, *V. trans.* To be perplexed, not knowing what to say; to speak nonsense; to say this thing and then the other; to speak at random; to guess, conjecture, divine: *usuke ukutëtä watshul' amakôbo*, he spoke utter nonsense.

in-Tshulube, *N.* 3. Red belly-worm.

ukuti-Tshulubembé, *V. intrans.* To leave secretly; to go off silently without making a report, *e.g.* as an air-gun, or a gun missing fire.

u-Tshulwana, *N.* 5. A vessel of middle size.

in-Tshumayeli, (from **uku-Shumaye-la**), *N.* 3. A speaker, preacher.

in-Tshumayelo, (from **uku-Shumaye-la**), *N.* 3. Declaration, address, speech, sermon.

i-Tshungu, *N.* 2. Em. Burrweed, *Xanthium spinosum*.

uku-Tshunguza, *V. intrans.* To run about.

in-Tshuntshe, *N.* 3. A long spear.

uku-Tshuta, *V. trans.* To drink out, off, up; = **ukuti-Tshwaté**.

uku-Tshutshisa, *V. trans.* To annoy by evil acts; to prosecute or persecute (an enemy).

um-Tshutshisi, *N.* 1. A prosecutor or persecutor.

in-Tshutshiso, *N.* 3. } Persecution, or
ubu-Tshutshiso, *N.* 7. } prosecution.

ukuti-Tshutu, } *V. trans.* To burn out;
-Tshuxu, } to burn a hole: *yatiwa-tshutu inqawa*, a hole was burnt in the wooden pipe.

ukuti-Tshu-tshu, *V. intrans.* To have pain.

i-Tshu-tshu-tshu, *N.* 2. A disagreeable sensation; an excruciating pain.

in-Tshuze, *N.* 3. A kind of small edible root.

ukuti-Tshwa, *V. trans.* To answer: *kauti-tshwa iliswi libe linye*, speak or add only one word.

ukutëla-Tshwa, *Rel. form.* To put or add a little thing in or to a big one; *kau-nditële-tshwa*, please, answer me.

in-Tshwabaniso, (from **uku-Shwabana**), *N.* 3. A withering up; that which has shrunk up from being withered; a withered limb.

in-Tshwabuli, (from **uku-Shwabula**), *N.* 3. One who imprecates, curses.

in-Tshwaqane, *N.* 3. A random speech; one who jumps from one subject to another; also a curse.

ukuti-Tshwaté, *V. trans.* To drink out, off, up.

ukuti-Tshwati, *V. trans.* To stab, pierce with a sharp instrument; fig. to wound with the tongue, *i.e.* to backbite.

in-Tshwawu, *N.* 3. Kind of plant with edible root.

ukuti-Tshwe, *V. intrans.* To take part in a drinking bout. Phr. *sebesitë-tshwe ukusitambisa intungo*, they have already partaken of the brandy.

uku-Tshwebeleza, *V. intrans.* To move in a creeping manner; to crawl, swarm, crowd; to soar like a swallow; fig. to walk lightly over a thing; to go sideways or stealthily; to lisp, whisper, rustle.

uku-Tshwela, *V. trans.* To scratch out, efface; *intrans.* to move or run quickly.

in-Tshwela, *N.* 3. That which is scraped off; scrapings, chips.

uku-Tshwenca, *V. intrans.* To wither, dry up; = **uku-Ntshwenya**.

in-Tshwenya, *N.* 3. A withered, dried up thing; old, flabby meat.

uku-Tshweza, *V. trans.* To scrape, plane; to straighten a pole by cutting off what is crooked, or sharpen the end of it to a point.

in-Tshweza, *N.* 3. One who scrapes sticks.

Tshwi! Sound of a whizzing bullet.

uku-Tshwila, *V. trans.* To scrape a skin; to cut a mark into an animal's ear to distinguish it from others.

Tsi! *Interjec.* (a) Halloo! (b) Of compassion, sympathetic surprise, when visiting a sick person.

ukuti-Tsi, used as *Adv.* Very: *ubile tsi*, he is perspiring very much.

um-Tsi, *N.* 6. A jump, skip, bound, spring: *wesuk' imitsi*, he jumped; *wens' oluhlaza umtsi*, he made a long jump, farther than he need jump.

uku-Tsiba, *V. intrans.* To leap, jump; to rise (of a river). *HI.* To visit.

—**Tsibela**, *Rel. form.* To leap over, upon or towards an object: *wamtsibela*, he sprang upon him.

in-Tsihlo, *N. 3.* (a) That which comes and goes unnoticed, unregarded. (b) *Capparis citrifolia*, caperbush; a medicine for gall sickness; used also by witchdoctors as an emetic, when a person is supposed to be bewitched, and as a charm in war to cause one not to be seen or recognized in walking about, to escape detection; stuck over the house door it is supposed to ward off lightning.

in-Tsika, *N. 3.* A pole supporting the roof in a native hut; an upright post, pillar.

in-Tsika-mbilini, (from *uku-Sika*), *N. 3.* Heart-rending, compassion.

in-Tsikantsika, *N. 3.* Great number, etc.; =*i-Ntsikantsika*.

in-Tsikhla, *N. 3.* That which remains; the residue, very little.

in-Tsikizi, *N. 3.* (a) The African grand hornbill, *Bucorax Cafer*. (b) A bug. (c) The Green river in the King Williams town district.

uku-Tsila, *V. intrans.* *HI.* To spit (spittle).

in-Tsila, *N. 3.* That which defiles and sticks fast; filth, pipe-oil; =*i-Ntsila*.

in-Tsilelo, (from *uku-Silela*), *N. 3.* Failing to get; having the worse; things which one is short of; overlooking, negligence.

i-Tsili, *N. 2.* (a) An old nest of bees in a rock. (b) A big case in a law-court; pl. the battles of life; afflictions, pains, pangs, heavy sickness.

in-Tsimango, *N. 3.* The ringtailed monkey.

in-Tsimbakazi, *N. prop.* Tributary of the Nqabata river in Eastern Gcaleka-land.

in-Tsimbane, *N. 3.* The impression or mark of a creeping worm on the ground.

in-Tsimbi, *N. 3.* (a) Iron in bars; *intsimbi yokutshixa*, a key; *intsimbi yokukōnxa*, a hand-cuff; *intsimbi yamehlo*, a pair of spectacles. (b) Beads. (c) A bell.

in-Tsimi, *N. 3. pl. amasimi*, Cultivated land, field, garden.

uku-Tsina, *V. trans.* (a) To beat with a small stick. (b) To grin, laugh.

u-Tsino, *N. 5.* } Punishment.

um-Tsino, *N. 6.* }

in-Tsinde, *N. 3.* (a) Uncultivated land. (b) The red substance which is found in the honeycomb, called bee-bread.

in-Tsingalala, *N. 3.* That which does not bend or relax.

in-Tsingiselo, (from *uku-Singa*), *N. 3.* Aim, purpose, drift.

u-Tsinatsina, *N. 5.* An obsolete kind of ear-ring.

in-Tsini, *N. 3. pl.* The gums; fig. a grinning by which the gums are exposed; laughter: *wafa yintsini*, he split his sides with laughing; *lento yentsini*, that which is derided, the object of laughter; *bamwa ngentsini*, they derided him.

in-Tsini-menyo, *N. 3.* Dissembled laughter.

in-Tsintsana, *N. 3.* A small thing or matter.

in-Tsinyana, *N. 3.* A small garden.

in-Tsipō, *N. 3.* Sediment, yeast, must.

in-Tsitakala, (from *uku-Sitakala*), *N. 3.* That which is hidden, secret.

in-Tsitō, (from *uku-Sitā*), *N. 3.* (a) Warmth. (b) Tributary of the Great Kei river in the Division of Tsomo.

i-Tsitsa, *N. prop.* Tributary of the Umzimvubu river.

uku-Tsitsa, *V. intrans.* To ooze out or through from internal pressure, as water through a dam, or blood or sweat from the skin; to trickle, leak, spout; fig. to confess under pressure.

—**Tsitsisa**, *Caus. form.* To shed (tears); to press out water or blood; fig. *wasitsitsisa*, he chastised, mortified his body.

uku-Tsivela, *Em.* To cheat, etc.; =*uku-Tshivela*.

u-Tsiya, *N. 1.* The youngest boy or girl in a company.

in-Tsiza, (from *uku-Siza*), *N. 3.* Help, assistance, salvation: *lento inentsisa*, this thing is beneficial, wholesome, salutary.

in-Tsizana, (from *uku-Siza*), *N. 3.* A miserable afflicted wretch.

in-Tsizantsizana, (from **uku-Siza**), *N.*

3. The wretch of wretches.

in-Tsizi, (see **u-Sizi**), *N.* 3. Sorrow, trouble, grief, sadness, pain of mind.

in-Tsizwa, *N.* 3. The young soldiers of the Pondos who have not yet obtained wives, but must be helped to get them.

ukutí-Tso, To be sharp, etc.; = **ukuba-Tsolo**.

in-Tso, *N.* 3. A kidney.

uku-Tsobá, *V. intrans.* (a) To be restless and anxious about the effecting of a purpose. (b) To become small and little. (c) Of a cow, to give milk mixed with blood.

—**Tsobisa**, *Caus. form.* To lessen, diminish, make small.

uku-Tsobela, *V. intrans.* To run quickly.

in-Tsobi, *N.* 3. Resemblance, likeness: *unentsobi kayise*, he looks like his father.

i-Tsojana, *N. prop.* Tributary of the Tsomo river.

ukuba-Tsolo, *V. intrans.* To be sharp, pointed, straight up.

uku-Tsolela, *Rel. form.* To take aim at a point in view.

—**Tsolisa**, *Caus. form.* To make sharp, pointed; fig. to make clear in a speech.

i-Tsolo, *N.* 2. A sharp point; a peak: *intonga etsolo*, a sharp pointed stick; *intaba etsolo*, a mountain peak; *indoda etsolo*, an expert, skilful man; a dandy.

in-Tsolo, *N.* 3. Something standing forth, springing or growing up on the surface of a body; fig. one who speaks disparagingly of the person who keeps and feeds him.

u-Tsolo, *N. prop.* Mountain near the junction of the Tsitsa and Inxu rivers in East Griqualand; the Division in which the mountain is situated.

ukutí-Tsololo, *V. intrans.* *Lento itb-tsololo*, this thing is finished, at an end.

in-Tsomi, *N.* 3. A fable, etc.; see **i-Ntsomi**.

i-Tsomo, *N. prop.* A large tributary to the Great Kei river, flowing through Tembuland and Fingoeland.

in-Tsongelane, } (from **uku-Songela**),
in-Tsongelo, }

N. 3. Threatening, resolution.

in-Tsontelelo, (from **uku-Sonta**), *N.* 3.

That which is twisted or plaited, hence, a bracelet for the wrist, twisted of different coloured grasses, or woven of beads.

in-Tsontelo, (from **uku-Sonta**), *N.* 3. Rope made of *ulu-Zi*; a thong, rope or anything to pull by, as the traces of a vehicle.

in-Tso-nyama, *N.* 3. The best part of the meat on the belly behind the shoulder, which is always cut off for the chief.

in-Tsoneyana, *Dimin. of in-Tsomi*, *N.* 3. used as *Adj.* Allegoric.

ukutí-Tsú, used as *Adv.* Perfectly: *tsú ukuba mnyama*, quite dark.

ukutí-Tsu, = **uku-Tsula**.

in-Tsuba, *N.* 3. A leather or skin bag in which Kaffirs make milk sour.

uku-Tsula, *V. trans.* To whisper softly (bad news); to inform secretly; euphem. to emit wind from the stomach.

in-Tsuka, (from **uku-Suka**), *N.* 3. Boys' play by bumping with the posteriors on the ground.

in-Tsula, *N.* 3. Os ilium.

in-Tsulungeko, (from **uku-Sulunga**), *N.* 3. Order, quietness, solemnity, gravity, earnestness.

um-Tsu-mnyama, *N.* 6. Thick darkness, very black; (cf. **ukutí-Tsú**).

in-Tsumpá, *N.* 3. A wart; a mole on the body; a protuberance or knot on a tree.

ubu-Tsumtsum, *N.* 7. (a) Anything soft and pulpy like ripe fruit. (b) A kind of small reddish ant.

in-Tsundu, *N.* 3. used as *Adj.* Dark brown; see **i-Ntsundu**.

in-Tsunguzi, *N.* 3. A path through a dark, dense forest, overshadowed by trees; a path overgrown with luxuriant vegetation; a place covered and shady.

in-Tsunguzu, *N.* 3. Giddiness, swimming in the head, swoon, faint.

uku-Tsuntaza, *V. intrans.* To walk tottering.

in-Tsuntsu, *N.* 3. That which is small of its kind, as a drop of rain; = **i-Ntsuntsu**.

ukutí-Tsupe, *V. trans.* To give only a little.

ubu-Tsupelele, *N.* 7. used as *Adj.* Little.

in-Tsusa, (from **uku-Susa**), *N.* 3. (a) Cause, ground, occasion, reason, preface:

intsusa-mabandla, cause of debate. (b) The demand made on the husband of a woman who has left him on account of ill-treatment and gone to live with her parents, by settling which he can take her back.

in-Tsuntsu, *N.* 3. Red clay, etc. = **im-Bôla**.

in-Tswahla, (from **ukuti-Swahla**), *N.* 3. Noise, bustle.

in-Tswalakahla, *N.* 3. used as *Adj.* To be puffy, as a horse's mouth.

in-Tswane, *N.* 3. A little food in the stomach, (cf. **um-Swane**).

u-Tswaru, *N.* 5. used as *Adj.* Poor, emaciated, lean; reduced in circumstances.

i-Tsweba, *N.* 2. An old worn out garment.

in-Tswela, } (from **uku-Swela**), *N.* 3.

in-Tsweli, } The needy, destitute: *intswela - mbeko*, dishonour; *intsweli - kuqonda*, lit. one who wants understanding, i.e. is foolish; *intswela-boya*, hairless; (of a young child whose flesh and fat were used for making medicines and charms).

i-Tswele, *N.* 2. Orig. wild garlic; at present generic term for onions; fig. *imbewu yamatswele*, gunpowder.

in-Tsweliso, (from **uku-Swela**), *N.* 3. A need, want, necessity; a state that requires supply or relief.

in-Tswelo, (from **uku-Swela**), *N.* 3. Need, lack of anything, destitution.

um-Tswi, *N.* 6. Em. A kind of thrush; = **um-Swi**.

ukuti-Tswi, *V. intrans.* Em. To be tall and straight; = **ukuti-Cwi**.

ukuti-Tswi, } *V. intrans.* To squeak
uku-Tswina, } like young mice; to hiss like a snake; fig. to speak in a strained, affected or unnatural tone of voice.

uno-Tswitswitswi, *N.* 1. A kind of dark grey bird found on the outskirts of forests.

ukuti-Tû, *V. intrans.* To be quiet: *yiti-tû*, be quiet! *tûtûni!* be ye quiet! *bati-tû*, they kept silence; fig. to be no longer, or more, denoting the absence of a thing: *tû amansi*, there is no water; *tû nto iyiyo*, the thing is gone, is no more; *ukwenza kuti-tû*, to undo, to ruin utterly.

ukuti-Tû, *V. intrans.* To appear; to suddenly come upon an object so as to catch sight of it: *ndakuti-tû kwingonyama*, *ndatûswa kunene*, when I caught sight of the lion, I was much alarmed.

i-Tûba, *N.* 2. An opening, passage, gap, break, breach; fig. an excuse or alleged reason, cause, occasion; *ngatûba-nina?* for what reason? dimin. *itûtyana*.

isi-Tûba, *N.* 4. An opening, gap, room, space, interval, space of time: *wamisa isitûba esikûlu pakati komzi wakè nokayise*, he put a great distance between his and his father's place; *usesitûbeni*, you are about, or near it (in speaking); *usesitûbeni usitsho-nje*, you have hit the nail on the head; dimin. *isitûtyana*.

in-Tubane, A bulb, etc.; = **in-Tibane**.

uku-Tûbela, } *V. intrans.* To creep
-Tûbeleza, } through; to stoop under a small opening; to find an opening through a dense bush, so as to walk through it and come out on the other side; fig. to escape pursuit; to get out, extricate one's self out of difficulties and dangers, and to use many words for this purpose.

-Tûbeleza, *Caus. form.* To cause to creep through, etc.; = **Nyebeleza**.

isi-Tûbi, *N.* 4. Porridge made of meal and sweet milk.

um-Tûbi, *N.* 6. The milk of a cow on the third day after calving. *Adj.* Yellowish, pale: *into emtûbi*, a pale thing; *amehlo amtûbi*, pale eyes.

in-Tubu, *N.* 3. Young ants when still whitish.

ukuti-Tûbukushu, *V. trans.* To put, set, plant in the ground.

i-Tûbukulela, *N.* 2. Passing comment on what has taken place or transpired.

uku-Tûbula, *V. intrans.* To remove the hair from the skin, or any small pieces of flesh adhering to the skin of a beast after it is flayed; to prepare a kaross by making a woolly surface on the skin.

uku-Tûka, (**ukw-Etûka**, **uk-Otûka**), *V. intrans.* To start back from fright; to be startled, alarmed from fear: *wetûka akundibona*, he was alarmed when he saw me. *V. trans.* To call one bad

names; to abuse, curse, blaspheme: *banditukile*, they have cursed me.

—**Tükana**, *Recip. form.* To abuse each other.

—**Tükela**, *Rel. form.* To abuse on account of: *unditukela-nina?* for what, why do you abuse me?

um-Túki, *N. 1.* One who is startled from fear.

um-Túki, *N. 1.* An abuser.

u-Túkela, *N. 1.* The Tugela, the largest river in Natal, rising in the Drakensberg.

in-Tuko, *N. 3.* } Abuse by words; curse,
isi-Túko, *N. 4.* } blasphemy.

i-Túku, *N. 2.* Larvæ which generate in the thatch of houses and in horse-dung; the worm in the brain of sheep and other cattle, cf. **uku-Zula**.

in-Tuku, *N. 3.* A mole.

uku-Túkulula, *V. trans.* To untie, unfasten, loosen a knot; put off (a garment); to saddle off. It is slightly different from **uku-Kúlula**, to loosen from restraint.

—**Túkululeka**, *Stat. form.* To become loose.

uku-Túkuma, *V. intrans.* To beat or throb as the pulse or a swelling; to have spasms; to show signs of life.

uku-Túkusa, *V. trans.* To burrow in the ground, like a mole; to try to get out and yet to go back; hence, to throw up a heap of ground; fig. to proceed on a journey on a dark night when one has to grope one's way.

uku-Túkutêla, *V. intrans.* To do or go immediately; to act on the impulse of the moment.

uku-Túkutêzela, *Stat. form.* (used in the passive voice, *túkutêzelwa*). To be anxious, in anxiety or great fear; to have anxious care; to be inconvenient, uneasy, uncomfortable by being haunted with expectations of things to come.

—**Túkutêzelela**, *Rel. form.* (used mostly in the passive voice). To be anxious, etc., about a matter; *wasitúkutêzelela*, he was anxious about himself.

isi-Túkutêzi, *N. 4.* Anxiety, disturbance of mind, uneasiness; anything which makes uncomfortable for a time; lone-

liness: *ndamenzela isitúkutêzi*, I became an object of anxiety to him.

isi-Túkutúku, *N. 4.* Em. Perspiration arising from anxiety and fear: *wabila isitúkutúku*, he was so anxious that he perspired; dimin. *isitúkutúkwana*, a slight apprehension. *Adj.* Small, little.

uku-Túkuza, *V. intrans.* To shake with fear, which is seen in the eye;=**Dikizela**.

u-Túkuzo, *N. 5.* Shaking from fear.

in-Tukwane, *N. 3.* Kind of small yellow bird with a white circle round the eyes; candle-eye; Du. *kers-oogje*.

uku-Túla, *V. trans.* To take off or down a thing, as from a shelf, hook or nail: *túla incwadi*, take down the book; *ndotúlwabubunsima*, I shall be unburdened. *V. intrans.* Em. To leave off speaking; to be still, silent, quiet, reserved: *túla, mntwana!* leave off crying, child, i.e. be quiet! *imvula itúlile*, the rain has ceased; *ulwandle lutúlile*, the sea left off roaring, i.e. became calm.

—**Túleka**, *Stat. form.* To fall down, as an article from a shelf.

—**Túlela**, *Rel. form.* To take off or down a thing for, as from a shelf. Em. To be still, silent, quiet in respect to or for.

—**Túlelana**, *Rel.-recip. form.* To exchange, relieve, alternate one with another.

—**Túlisa**, *Caus. form.* To cause to take off or down a thing from the head, etc. Em. To make still, quiet; to silence, calm.

u-Túli, *N. 5.* Dust; pl. *intuli*, storm of dust. *Adj.* Very many: *isinto zasintuli*, the things were many.

u-Túlikazi, *N. 5.* Great dust; dust-storm; the dusty month, June.

in-Tulo, *N. 3.* Kind of lizard, resembling the salamander, found among stones; *umhlelo wentulo*, the caul of the lizard. This lizard is hunted and eaten by Bushmen, who say it is delicious.

isi-Tulo, *N. 4.* A stool, chair, (from the Du. *stoel*).

um-Tulo, *N. 6.* The bullock which is driven to meet the bride with her bridesmaids.

isi-Túlu, *N. 4.* A deaf, mute, dumb person. Em. *ndafa isitúlu*, I was stunned.

ubu-Túlu, *N. 7.* Deafness, dumbness.

uku-Túlula, *V. trans.* To pour out, empty, especially applied to pouring thick milk from the milkbag: *túlula amasi*, pour out the thick milk.

—**Túlulela**, *Rel. form.* To pour out into, or in a specific place, or for some one.

um-Túlulisane, *N. 6.* The changing of garments.

uku-Túma, *V. trans. pass. túnywa*, To send, despatch: *ndamtúma incwadi*, I sent him a letter; *unditúm' ihashe*, he sends me to fetch a horse; *ndimtum' umsebenzi*, I charge him to work; *izinto endisitúnywayo*, the things which were sent me; *anditúmi mntu*, I do not order anybody to do it.

—**Túmana**, *Recip. form.* To send one another.

—**Túmeke**, *Stat. form.* To be fit or good for sending; willing to be sent.

—**Túmekelela**, *Stat.-rel. 2. form.* To be willing to be sent to and fro or often.

—**Túméla**, *Rel. form.* To send or despatch to or for, or for some special purpose: *unditúmele ihashe*, he has sent me a horse; *nditúnyelwa-nina?* why am I sent for?

i-Túma, *N. 2.* The so-called Cape gooseberry, a kind of Solanum.

isi-Túma, *N. 4.* Ground overgrown with Sodom's apples.

u-Túma, *N. 5.* An unusually great number of houses in one place.

um-Túma, *N. 6.* Kind of Solanum Sodomaeum, Sodom's apple, used for scrofula, colds, coughs, dysentery, syphilis; for distemper in dogs; also generic term for many kinds of solanum.

in-Tumanga, *N. 3.* Pleasure; *Adj.* Soft.

in-Tumekelero, *N. 3.* Willingness: *umoya unentumekelero*, the spirit is willing.

i-Túmelo, *N. 2.* Fate, lot, destiny.

in-Tumelo, *N. 3.* Message.

i-Túmbá, *N. 2.* Boil, abscess.

in-Tumbane, *N. 3.* A sty in the eye; a small ulcer on the eyelid.

uku-Túmbéza, *V. trans.* To do mischief; to kill by sending an ape or snake to another person.

in-Túmbézo, *N. 3.* } Omen, portent, e.g.

u-Túmbézo, *N. 5.* }

an owl, ape, snake, which according to Kaffir belief is sent to do mischief.

i-Túmbú, *N. 2.* } The small intestine,
u-Túmbú, *N. 5.* } colon of cattle.

ama-Túmbú, *N. 2. Pl. only.* The intestines: *umntwana wamatúmbú*, the last, youngest child. *Phr. izulu limatúmb'en-taka*, or *limatúmb'esikwenene*, the sky promises but does not fulfil.

ubu-Túmbú, *N. 7.* The pulpy part or inside refuse of a pumpkin.

uku-Túmbúka, *V. intrans.* To be pierced through; to be perforated (the ear, nose).

—**Túmbúsa**, *V. trans.* To pierce through; to perforate.

in-Tumekelero, **i-Túmelo** and **in-Túmelo**, see **uku-Túma**.

Tumtum, *Adj.* Soft to the feeling.

um-Tumyalele, *N. 6.* Cathastrum Cap.

uku-Túnda, *V. intrans.* To void urine (vulgar expression); fig. *uduli lutúnda*, for dropping presents, beads, money; see **u-Duli**.

—**Túndela**, *Rel. form.* To void water against, or at an object: *eludongeni*, against the wall; euphem. for to impregnate a woman.

—**Túndisa**, *Caus. form.* To cause or compel to void water, or to drop presents.

ubu-Túndo, *N. 7.* Urine.

um-Túndo, *N. 6.* Present which the bride's attendants drop at the bridegroom's village.

uku-Túndeza, *V. trans.* To drive an animal gently, tenderly; fig. to do mischief,=**uku-Túmbéza**: *ndiya kumtúndesa*, I shall get him, annoy, injure him.

in-Túndezo, *N. 3.* }

u-Túndezo, *N. 5.* } The driving of a weak animal; also=**in-Tumbézo**.

isi-Túndu, *N. 4.* Prospect, expectation of receiving something.

uku-Túnga, } *V. trans.* To pour out
ukuti-Túnga, }

Kaffir-beer into tins for drinking; to strain, bottle, decant: *túnga utywala*, strain the beer.

—**Túngela**, *Rel. form.* To pour out, strain for.

uku-Túnga, *V. trans.* To sew, stitch:

basitunga ingubo sabo, they sewed their clothes. Phr. *tung'umlomo!* keep silence!

—**Tungatunga**, *Freq. form.* *Batunga-tunga imisi*, they roamed through the villages, from village to village.

—**Tungela**, *Rel. form.* To sew on, at or for; to put on by sewing. Phr. *batungela isindlu*, they go from house to house.

—**Tungelana**, *Rel.-recip. form.* *Batungelana amagumbi*, they went from chamber to chamber.

i-Tunga, *N. 2.* A plaited basket used as a milk-pail.

uku-Tungata, *V. intrans.* To go from house to house.

in-Tungele, *N. 2.* A coarse kind of mat plaited from rushes.

um-Tungi, *N. 1.* One who sews; a tailor.

in-Tungo, *N. 3.* } The roof of a Kaffir hut
u-Tungo, *N. 5.* } made of grass, or other thatching material.

Phr. *ukutambisa intungo*, to drink brandy; *usitè-tshise intungo*, he is drunk.

in-Tungo, *N. 3.* Shin-bone.

um-Tungo, *N. 6.* A sewing, seam; a piece stitched on to a garment.

isi-Tungu, *N. 4.* A bundle of grass, leaves or any other light material; a sheaf.

isi-Tungula, *N. 4.* One who does not hear or see, who is very ignorant.

i-Tungula, *N. 2.* The Natal plum, a shrub bearing edible berries, growing near the coast.

um-Tungula, *N. 6.* The tree which bears the Natal plum.

uku-Tungulula, *V. intrans.* To open the eyes, applied to newborn creatures which are born blind, as the feline species; to wake up to the apprehension of a thing or subject.

in-Tungululo, *N. 3.* Opening of the eyes of newborn animals.

isi-Tungwa, (from **uku-Tunga**), *N. 4.* One who does not speak much, does not converse.

um-Tungwa, *N. 6.* *Cryptocarpa* sp.; see **u-Matunga**.

in-Tunja, *N. 3.* An opening; a hole, as through a roof, wall or rock; dimin. *intunjana*, a small opening, crack, rent, chink; *intunjana yenaliti*, the eye of a needle;

intunjana somzimba, the pores of the body.

um-Tinja, *N. 6.* An opening: *imitunja yokubila*, the pores for perspiration.

uku-Tunqatunqa, *V. intrans.* To eat, only to please or oblige.

uku-Tinta, *V. intrans.* To walk with a light step.

abu-Tuntu, *N. 7.* Want of edge in an instrument (knife, etc.), bluntness: *ise-mbè libutuntu*, the axe is quite dull; fig. dullness: *indlebe sam sibutuntu*, I do not hear, I am foolish.

uku-Tintubeza, *V. trans.* To blunt the edge of an instrument; fig. to walk or work perseveringly.

uku-Tintulula, *V. intrans.* To walk with short steps; to trip; to go far away.

uku-Tintutá, *V. trans.* To cut open a dead animal; to divide it with a hatchet; fig. to fight, charge in a war.

uku-Tinuka, *V. intrans.* To be hurt by old wounds or sore places being touched: *utunukile*, he has hurt himself at his old wound.

—**Tinukala**, *V. intrans.* To be hurt.

—**Tinusa**, *V. trans.* To hurt an old wound.

in-Tununtunu, *N. 3.* That which is touchy, etc.; see **i-Ntununtunu**.

i-Tinxé, *N. prop.* The Thomas river, a tributary of the Kei river; = **i-Gqunxe**.

isi-Tunywa, *N. 4.* } (from **uku-Tu-**
um-Tunywa, *N. 1.* } **ma**), A messenger, deputy, apostle: *isi-tunywa sezulu*, lit. a messenger of heaven, i.e. an angel.

u-Tunywashe, (from **uku-Tuma**), *N. 1.* A thing or person fit to be used as a messenger or means to accomplish anything; hence, a tool or instrument to hurt or injure, as the devil used the serpent to make Adam and Eve sin.

isi-Tinzela, *N. 4.* The shadow (of Hades); the ghost or spirit of a departed person.

i-Tunzi, *N. 2.* A shady place; shadow: *itunsi lamafu*, the shadow of clouds; *itunsi lokufa*, shadow of death; obscuration of light, (representing the form of a body which intercepts the rays of light).

isi-Túnzi, *N.* 4. The shadow of a person (*isitúnzi somntu*), or thing; *isitúnzi somhlaba*, the shadow of the earth, as seen in an eclipse of the moon.

um-Túnzi, *N.* 6. Shade of fixed or lifeless objects, e.g. a tree or an umbrella: *masihlale emtúnzini walomti*, let us sit in the shade of that tree. (It refers to no particular form or limit of the shadow, but simply to its darkness or obscurity).

uku-Túpá,
ukuti-Túpá, } *V. trans.* To indicate or mention a matter to another; to mention specially; to render prominent the chief matter; *túpá!* *Interjec.* Look, there it is! *inyanga etúpá umsintsi*, the month of August or September.

i-Túpá, *N.* 3. Talon, paw, toe; footprint of an animal with talons or claws; the bud of a tree.

isi-Túpá, *N.* 4. The thumb.

uku-Túpáza, = **uku-Túpá**.

isi-Túpé, *N.* 4. Em. Suddenness. *Adj. ngesitúpé*, suddenly; = **isi-Qupé**.

um-Túqwa, *N.* 6. A tawny, fox-coloured ox. *Adj.* Tawny-coloured, of a dirty, defaced colour: *into emtúqwa*, a tawny-coloured thing; fig. disorderly, unwise, imprudent.

um-Túqwakazi, *N.* 6. A tawny-coloured cow.

uku-Tuṛa, *V. trans.* Em. To burn certain herbs, etc., for the purpose of averting mischief; = **uku-Gquṛa umzi**.

i-Tuṛa, *N.* 2. One who burns certain things to avert evil.

ubu-Tuṛa, *N.* 7. (from **i-Tuṛa**). State of doctoring.

ubu-Túṛa, *N.* 7. State of being fast asleep: *wabutúṛa kóna!* what a good sleep he had!

uku-Túsa, (**ukw-Etúsa**, **uk-Otúsa**), *V. trans.*; *caus. form.* of **uku-Túka**, To startle, frighten, alarm.

isi-Túso, *N.* 4. Fear, fright, terror, alarm, (cf. **um-Etúso**).

uku-Túsheka, *V. trans.* To communicate a report secretly.

in-Túsheka, *N.* 3. A secret report.

in-Túshululu, *N.* 3. Private conversation in a public meeting.

in-Túshuntushu, *N.* 3. Loose, sandy ground.

in-Túsi, *N.* 3. used as *Adj.* Whitish: see **i-Ntusi**.

in-Túsikazi, *N.* 3. A red or light coloured cow with white flanks and belly.

uku-Tútá, *V. trans.* To take and carry away things from one place to another; fig. to rob, maraud.

—**Tútéla**, *Rel. form.* To carry for another, or to a place pointed out.

—**Tútélana**, *Rel.-recip. form.* To come together.

—**Tútélanela**, *Rel.-recip.-rel. form.* To come together at a certain place.

—**Tútisa**, *Caus. form.* To cause or help to bring away, etc.

isi-Túṭa-ndaba, *N.* 4. One who carries lies or tales from one to another.

in-Tútó, *N.* 3. A parcel, load, burden, cargo: *intútó yengwelo*, or *yenganawa*, a wagon-load, or a ship's cargo.

Tútu! *Interjec.* Be quiet! *tútuni!* be ye quiet!

i-Tutu, *N.* 2. One who takes advantage of a war to steal and plunder; marauder, robber, cattle-lifter.

ubu-Tutu, *N.* 7. Thieving, robbing, marauding.

u-Tútú, *N.* 5. Ashes: *ukuba lutútú kwebala*, to become pale.

uku-Tútúka, *V. intrans.* To become larger; to grow, increase.

uku-Tútúla, *V. trans.* To carry away anything.

—**Tútúlisa**, *Caus. form.* To cause carrying away.

uku-Tutulúṛa, *V. trans.* To make an army invulnerable by charms.

i-Tutulúṛa, *N.* 2. A mischievous person, witch, Kaffir-doctor.

uku-Tútumbá, *V. intrans.* To ache; to throb as a suppurating wound.

—**Tútumbeka**, *Stat. form.* To have an aching pain; to be vexed, tormented.

—**Tútumbéla**, *Rel. form.* To throb violently; to torment: *ndatútunjelwa ngameva*, the thorns tormented me; *isandla siyanditútumbéla*, my hand throbs very much.

—**Tútumbisa**, *Caus. form.* To cause ach-

- ing pain; to cause pain of body and mind.
- um-Tútumbisi**, *N.* 1. Tormentor.
- in-Tutumbō**, *N.* 3. Throbbing, acute pain from outer inflammation; torment.
- uku-Tútumela**, *V. intrans.* To tremble, quiver with fear; to be nervous; to feel trembling anxiety: *unokututumela okukulu*, he has or is under great anxiety.
- Tutumelisa**, *Caus. form.* To pretend to tremble.
- in-Tutumelo**, *N.* 3. Fear, trembling.
- in-Tutunjelo**, *N.* 3. Sorrow, grief.
- i-Tútura**, *N.* 2. Tributary of the Gcuwa river in Gcalekaland.
- uku-Tútuzela**, *V. intrans.* To hush or make a child silent; to comfort.
- um-Tútuzeli**, *N.* 1. Comforter.
- in-Tutuzelo**, *N.* 3. } Quieting, hushing;
- u-Tútuzelo**, *N.* 5. } comfort, consolation.
- um-Tútuzelo**, *N.* 6. }
- u-Tuvi**, *N.* 5. The excrement of men and living animals.
- in-Tutwane**, *N.* 3. A person afflicted with epileptic fits; see **is-Atutwane**.
- i-Tutyana**, *N.* 2. Dimin. of **i-Tuba**, A small space or opening.
- um-Túwa**, *N.* 6. Kind of tree.
- u-Tuzulu**, *N.* 5. used as *Adj.* Dark, dismal, doleful, mournful; fig. that which is not distinctly seen or understood.
- ili-Twá**, *N.* 2. Black-beaked (Trumpeter) hornbill.
- um-Twá**, *N.* 1. One of the Bushman tribe.
- ama-Twa**, *N.* 2. *Pl. only.* Equals; used as *Adj.* Like.
- uku-Twábaza**, *V. intrans.* To spend a night without sleep.
- i-Twábe**, *N.* 2. Sound made by a very sick person about to die; hiccough of death.
- uku-Twabuluka**, *V. intrans.* To stretch out, spread out, extend, expand.
- Twabulula**, *V. trans.* To stretch out, as when a skin is pegged to the ground to dry; or of a garment, to remove folds and wrinkles, or as a coil is unrolled, or as a bird stretches out its wings to fly; to plough to a great extent, to a long distance.
- isi-Twabululo**, *N.* 4. A stretching out, extension, expansion; the firmament.
- i-Twábuzi**, *N.* 2. (a) A kind of bird. (b) A small insect.
- ukuti-Twáhla**, *V. intrans.* To be full: *umlambō utē-twáhla*, the river was quite full. *Adv. indlu yasala twáhla*, the house is quite full; *lento imhlope twáhla*, this thing is perfectly white.
- in-Twaki**, *N.* 3. Appeal, urging. *Adv.* constantly, continuously.
- um-Twaku**, *N.* 6. (a) Right tributary of the Keiskamma river; *emtwaku*, St. Matthew's Mission station. (b) A tributary of the Nqamakwe river.
- uku-Twakula**, *V. trans.* To chew hastily; to speak hastily; fig. to become angry; to be blown up with anger; to forget.
- in-Twakumbá**, *N.* 3. A flea, (this form is used by old people; cf. **in-Takumbá**).
- isi-Twakumbé**, *N.* 4. A great work or action.
- uku-Twakusa**, *V. trans.* To chew fine; fig. to imitate chewing.
- uku-Twála**, *V. trans. perf. twèle.* To carry, bear a burden: *bamtwála ofayo ngokuko*, they carried the sick on a bed; of a tree, to bear fruit; fig. *tábatáni idyokwe yam niyitwále*, take my yoke upon you. Phr. *ukuyitwála intombi*, to carry a girl off secretly without her parents' consent; *wamtwála ngentshuntshe*, he stabbed him.
- Twálela**, *Rel. form.* To carry for another, or to a certain place: *amadoda amtwálela pandle*, the men carried him out.
- Twálelana**, *Rel.-recip. form.* To bear one for another: *twálelanani ubunsima*, bear ye one another's burden; to be very angry, wrathful with each other.
- Twálisha**, *Caus. form.* To lay a burden on another; to load, burden; to help to carry.
- i-Twála**, *N.* 2. Waiter, groom.
- in-Twála**, *N.* 3. Louse.
- i-Twála-ndwe**, *N.* 2. } A brave warrior
- in-Twála-ndwe**, *N.* 3. }
- isi-Twála-ndwe**, *N.* 4. } who is adorned with the crane's wings; a man of honour, rank or distinction; a great, respectable councillor.

um-Twāli, *N.* 1. One who carries burdens; a porter.

isi-Twālo, *N.* 4. The point of the cap, head-dress.

um-Twālo, *N.* 6. Burden, load, freight: *umtwālo wam ulula*, my burden is easy.

in-Twana, *Dimin.* of **in-To**, *N.* 3. A small thing or quantity: *ndipè intwana yamasi*, give me a little milk; *intwanana*, a very small thing or quantity.

um-Twāne, *N.* 6. The broken-off end of a pumpkin-shoot.

in-Twafi, *N.* 3. Babbling, saying or speaking too much.

um-Twafi, *N.* 1. One who speaks much; a babbler.

uku-Twāsa, *V. intrans.* (a) To come out, appear gradually; to come into view; to commence: *inyanga itwāsile*, the new moon has appeared *i.e.* it is new moon; *ekutwāsani kwenyanga*, at the time of new moon; *isilimela siyatwāsa*, the seven stars make their appearance; *litwāsile ihlobo*, summer has commenced.

(b) It denotes the completion of a professional course of training, and the commencement of practice by native witchdoctors in finding out witches and preparing charms for different evils: *eliggira litwāsile*, this doctor is a novice, has commenced practice.

—**Twāsisa**, *Caus. form.* To initiate into professional practice, as old doctors do a young unpractised one.

um-Twāsisi, *N.* 1. Teacher, professor.

in-Twaso, *N.* 3. } The commencement of medicinal practice; renewal.

i-Twashutwashu, *N.* 2. A soft, well-tanned skin.

i-Twātwa, *N.* 2. The upperleather of shoes; a dressed hide for making thongs or whip-cords with; fig. parchment, document.

u-Twatwasi, *N.* 5. That which has become yellow, poor in body, or is falling away.

ukuti-Twāxa, *V. intrans.* To flash, lighten; to beat often on the body. *Adv.* Repeatedly: *watimla twāxa*, he sneezed repeatedly.

isi-Twayi, *N.* 4. A sickness in cattle which owing to poor condition are losing blood through the bush-lice, *i-Kalane*.

in-Twazana, *N.* 3. A young girl.

u-Twāzi, *N.* 5. } Monkey-rope and

um-Twāzi, *N.* 6. } other strong fibrous substances, used for binding in building houses.

um-Twazo, *N.* 6. A girdle used to beat children with.

ukuti-Twe, *V. intrans.* To be open, wide, large.

in-Tweba, *N.* 3. Different, mixed things.

um-Twébeba, *N.* 6. The waxlike substance used by bees for filling up any opening in the hive, and for closing it up in the winter season to keep out the cold.

in-Twebentwebe, *N.* 3. Wide, etc.; see **i-Ntwebentwebe**.

i-Twébu, *N.* 2. (a) The fine inside bast of trees. (b) A slice. *Adj.* Clean and neat.

uku-Twébula, *V. trans.* To tear the pieces of flesh off a hide, which adhere to it after the animal is flayed; to tear, strip bark from trees, or the thin fibrous parts from a thong; to cut a slice off; fig. *lasi-twébula, ilitye entabeni*, a stone tore or loosened itself from the mountain.

i-Twécu, *N. prop.* (a) A left tributary of the Keiskamma river, and (b) of the Chalumna river.

u-Twékesha, *N.* 5. A person or kaross not daubed with fat; fig. a good-for-nothing fellow.

uku-Twela, *V. intrans.* To speak without stopping.

isi-Twénetwéne, *N.* 4. A dwarf.

uku-Twéntula, *V. trans.* To take away or off (grass, etc.); to clean superficially.

uku-Twēsa, *V. trans.* To put something on the head for wearing; to crown. *Em.* to make one carry a burden on the head; = **uku-Twālisa**; fig. to get seed from among friends: *nditwēswe ngumhlobo wam*, my friend has given me seed, *i.e.* to carry home on the head; *ndamtwēsa ngamacebo*, I gave him advice. (It is especially used of witchdoctors giving advice and instructing apprentices how to use poison in witchcraft).

uku-Twétwá, *V. intrans.* To creep

- along slowly and slyly (in hunting), like a cat; to sneak or slink secretly into a place; fig. to speak softly as when giving a secret hint, or as one who fears to speak openly; to be a tell-tale.
- Twétwisa**, *Caus. form.* To take to secretly; to bribe.
- um-Twétwulwa**, *N. 6.* (from **uku-Twébula**), That which has been torn off.
- uku-Tweza**, *V. trans.* To stretch out an elastic thing; to spread out a newspaper, etc.
- Twezeka**, *Stat. form.* To be stretched out.
- ubu-Twezi**, *N. 7.* used as *Adj.*: into *ebutwèzi*, a thing understandable.
- uku-Twiba**, *V. trans.* To milk into the mouth; = **Ntshwiba**.
- uku-Twibisha**, *V. intrans.* To criticise; to pick a hole, find out a matter for dissatisfaction.
- i-Twina**, *N. 2.* A mongrel dog.
- uku-Twisha**, *V. trans.* To gnaw a bone; *uyasitwisha*, he scratches an itching place.
- Twize!** *Interjec.* Hold your tongue.
- ukuti-Tya**, *I. V. trans.* To beckon; *ngentshiyi*, with the eyelashes.
- ukutèla-Tya**, *Rel. form.* *Wamtèla-tya*, he beckoned to him.
- ukuti-Tyà**, *II. V. trans.* To throw away.
- ukuti-Tyà**, *III. V. intrans.* To be seen clear, open, distinctly, as a thing lying flat on the hand or in a dish; fig. *lati tyà entlisiyweni*, it (the word) flashed upon the mind, i.e. became clear, was understood.
- ukuti-Tya**, *IV. V. trans.* To come out into the open country, as when in climbing a mountain one reaches the top and gets a view of the country which was previously hidden from him: *wati-tya entabeni*, he came out on the top of the mountain; = **uku-Qabela**.
- uku-Tya**, *V. trans. pass. tyiwa.* To eat, take food, consume: into *etyiwayo*, an edible thing; fig. to cheat: *uty' igasi lam*, he cheated me of my wages. *N. 8.* Food of any kind; *ukutya kwencanda*, a creeper called the elephant's foot; *ukutya kwamehlo*, a show, spectacle.
- Tyisa**, *Caus. form.* To cause to eat; to feed; to chew the cud; to ruminate.
- ama-Tya**, *N. 2. Pl. only.* Pieces of meat cut from the breast part.
- isi-Tya**, *N. 4.* Vessel for eating and drinking from; basket, plate, dish, basin, cup, etc.
- ulu-Tya**, *N. 5. pl. isintya.* A long thong.
- um-Tya**, *N. 6.* Something to bind with, as a small band, thong, cord, boot-lace.
- um-Tyiso (um-Etyiso)**, *N. 6.* The cud of animals.
- ukuti-Tyaba**, = **ukuti-Tyà III.** *Tyaba!* look, you will see it! and = **uku-Tyabeka**.
- isi-Tyaba**, *N. 4.* used as *Adj.* Flat, even, plain.
- uku-Tyàba**, *V. intrans.* To come or spring from, as water from a fountain; to shoot forth, squirt, spurt, as water from a syringe or fire-engine. *V. trans.* To throw a wooden spear.
- Tyàbisa**, *Caus. form.* To miss in throwing.
- i-Tyabàkazi**, *N. 2.* A fat woman who is liked by her husband or paramour; it was specially used of Maqoma's wives who attended him in his journeys on horseback.
- in-Tyabi**, *N. 3.* An expert in throwing a spear.
- u-Tyàbo**, *N. 5.* The throwing of a pointed wooden spear used by boys.
- uku-Tyabaza**, *V. intrans.* To lounge, loiter.
- Tyabatyabaza**, *Freq. form.* To do nothing but loiter about.
- uku-Tyabeka**, *V. trans. pass. tyatye-kwa.* To plaster a wall or house. Phr. *wamtyabeka ngesandla*, he boxed his ears.
- in-Tyabontyi**, *N. 3.* General name for all wild water-melons.
- uku-Tyabuka**, *V. intrans.* To be chafed or abraded (of the skin); to get an open sore in riding a horse.
- Tyabula**, *V. trans.* To chafe, so as to cause an open wound or sore; to open the flesh by scourging: *watyatyulwa*, he was scourged.
- ukuti-Tyabutyabu**; = **uku-Tyabuka**.
- isi-Tyàdala**, *N. 4.* used as *Adj.* Very hard (head, forehead).
- um-Tyadidi**, *N. 6.* Disorderly conduct,

negligence, carelessness (when things are left lying about disorderly.

uku-Tyāfa,
ukuti-Tyāfa, } *V. intrans.* To be weak

(in the limbs); to have lassitude, want of strength or vigour; to languish, faint: *ngokuba babetyāfile*, because they were distressed; *utyāfile*, he is sick, weak, cannot run fast.

—**Tyāfela**, *Rel. form.* To be not alert, but weak: *batyāfela ilizwi lika-Tixo*, they are sluggish in using God's word.

—**Tyāfisa**, *Caus. form.* To make or cause fainting or laziness.

in-Tyafo, *N. 3.* Lassitude, languor.

uku-Tyāka, *V. intrans.* To advance (in learning); to impel, urge one's self.

isi-Tyākala, *N. 4.* A stupid, reckless, good-for-nothing, thoroughly demoralized person; idiot, heathen.

ubu-Tyākala, *N. 7.* Stupidity, recklessness.

uku-Tyakatya, *V. trans.* To beat very much and often; to lacerate in flogging and scourging; to cut open, as in lancing a tumour, or cutting a piece of meat in two; fig. to plod along on a journey.

i-Tyākuva, *N. 2.* A pustule, as in small-pox; = **i-Qākuva**.

uku-Tyāla, *V. trans. perf. tyālile.* To thrust or push a person away or forward; to push from the person; drive away.

uku-Tyala, *V. trans. perf. tyele.* To put into the ground with the hand; to plant, as a tree or shrub or seeds: *watyala intanga*, she planted pumpkin-seed.

isi-Tyalo, *N. 4.* That which is planted, a plant.

i-Tyala, *N. 2.* Guilt, debt, fault, offence, misdemeanour, crime, etc.: *kwa-tiwa inetyala*, it was said that he was guilty; *ityala elibomvu*, red, i.e. great guilt; a law-case or action in court: *ityala lakè limlahlekile*, he has lost his case; *ukumnxiba ityala*, to accuse one; pl. court of justice: *ndiya ematyaleni*, I am going to court; *watuma ematyaleni*, he sent to execute judgment. Phr. *akutyal'oko*, that does not matter; *kutyala-nina?* what is the matter? *tyala!* Interjec.; = *Nkosi!*

uku-Tyalusela, *V. intrans.* To be straightforward, frank, candid, open; to speak out; to do a thing distinctly.

ubu-Tyalwa, Kaffirbeer; = **Tywala**.

uku-Tyama, *V. trans.* Hl. to tie up; wrap up, envelop; to sleep.

uku-Tyambālala, *V. intrans.* To lie flat on the ground, prostrate, as one dead; to writhe.

uku-Tyambālaza, *V. intrans.* To be wrung; to cringe, writhe with pain.

uku-Tyāmbūka, *V. intrans.* To burst open.

ubu-Tyāmfele, *N. 7.* Stupidity.

isi-Tyāmtiyām, *N. 4.* A stupid, etc. person; = **isi-Tyākala**.

isi-Tyana, *Dimin. of isi-Tya*, *N. 4.* A small vessel or basket.

uku-Tyanda, *V. trans.* To cut open the skin on the feet and belly in skinning an animal; to lance or cut open a boil or abscess; to lay open by cutting, as a piece of meat. Phr. *ukutyand' amadlala*, to criticise; *ukutyand' igila*, to vent a secret.

—**Tyandela**, *Rel. form.* To cut open for another; *ndityandele inyama*, cut up this meat for me. Phr. *wandityandela ngo-shiyi*, his eyes twinkled; he winked to me with his eyes.

uku-Tyandyuluka, *V. intrans.* To speak loud, weep, cry.

um-Tyangampo, *N. 6.* A long, continual, plaintive cry or call which is heard far away, as of a person in sorrow or trouble.

u-Tyani, *N. 7.* Pasture, grass, hay; grass growing in the maizefields, weeds: *utyani balomhlaba buhle*, the pasturage of this country is good.

in-Tyankabila, *N. 3.* That which is dark and deep.

i-Tyanti, *N. 3.* That which is not loved: *unyana olityanti*, a son not beloved.

ubu-Tyanti, *N. 7.* Hl. for **ubu-Hlanti**. Krazal.

uku-Tyantisa, *V. intrans.* Hl. for to sleep. **ama-Tyāntyala**, *Pl. only.* Superabundance, superfluity; overflowing of *amasi*.

in-Tyāntyambō, *N. 3.* Flower; see **in-Tyatyambō**.

uku-Tyāntyula, *V. intrans.* To bolt, run away violently.

ukuti-Tyāpa, To shine out upon, etc.;
=**ukuti-Cāpa**.

uku-Tyapa, *V. intrans.* To do well; to do an action seasonably, opportunely, satisfactorily; used as *Adv.*: *utyapile ukusa*, you have done well to come; *utyapile ukutsho*, you have said so rightly, properly.

uku-Tyāpāka, *V. intrans.* To be blinded by an injury to the eye: *bangabantu abatyāpāke amehlo*, they are persons whose eyes are so injured that they cannot see.

—**Tyāpāza**, *V. trans.* To injure or destroy the eyes: *wabatyāpāza amehlo*, he put out their eyes.

uku-Tyasha, *V. trans.* To cut open, e.g. meat or ground, etc.; =**uku-Tyesha**.

uku-Tyatā,
uku-Tyate, } *V. trans.* To carry across the shoulder and under the arm (gun, blanket).

um-Tyatō, *N. 6.* (a) Anything worn or carried across the shoulder. (b) An ox whose horns lean back to the shoulder like goats' horns.

u-Tyatū, *N. 5.* Wild spinach.

uku-Tyatya, *V. trans.* To cut open, tear asunder after an animal has been flayed.

uku-Tyatyambā, *V. intrans.* To burst out; to flower, blossom; fig. to throb, ache, as a swelling or wound; to thunder hard; *ukutyatyambā kwamatāmbō*, rheumatism.

—**Tyatyambisa**, *Caus. form.* To stun by crying and scolding.

in-Tyatyambo, *N. 3.* A blossom, flower; fig. rheumatic pain.

ukuti-Tyātyāsini, *V. trans.* To speak clearly, openly, intelligibly.

i-Tyatyatya, *N. 2.* Haste.

uku-Tyatyazela, *V. intrans.* To make a noise like the cracking of timber, or like the splitting of large pieces of wood; fig. to gallop.

i-Tyātyūva, *N. 2.* Hl. for a fin; a great pimple.

ukuti-Tye, *V. intrans.* To be straight, even: *indlela itē-tye*, the path is straight; *senseni siti-tye indlela*, make the paths

straight; fig. to be of straightforward, upright character.

i-Tye, *N. 2.* Left tributary of the Keiskamma river.

ili-Tye, *N. 2.* (a) Stone, flint, pebble: *ilitye lembōmbō*, corner stone; *ilitye lokusila*, millstone; *amaty' olwalwa*, beds of stones; see **u-Lwalwa**. *Adj.* Hard as stone; *untlisiyo tye*, one whose heart is like stone; to be rough, uneducated, uncivilized. (b) Dais *cotinifolia*; a tree with lilac-coloured flowers.

ubu-Tye, *N. 7.* Hardness, roughness, rudeness, impoliteness.

i-Tyeba, *N. 2.* A thin, smooth thong; a split rush for plaiting baskets.

uku-Tyeba, *V. intrans.* To be fat; to be rich: *inkabi ityebile*, the ox is fat; fig. *ubungina bakē batyeba*, his evidence was satisfactory.

—**Tyebisa**, *Caus. form.* To make fat, fatten; to make rich: *ndatyetyiswa nini*, I was made rich by you; fig. *tyebisa lendawo* or *iligiwi lakō*, prove or illustrate this point of word; strengthen the position laid down by you.

i-Tyeba, *N. 2.* A fat or rich person.

isi-Tyebi, *N. 4.* A rich person.

ubu-Tyebi, *N. 7.* } Fatness, riches.
u-Tyebo, *N. 5.* }

uku-Tyeda, *V. trans.* To open out, stretch anything made of metal, as a ring; to bend a bow, cock a gun; *isapētā bayasityeda*, they bend the bow.

um-Tyedwana, *N. 6.* A fall: *indlu inomtyedwana*, the house will fall.

i-Tyefetyefe, *N. 2.* That which is weak, not strongly built.

uku-Tyefeza, *V. intrans.* To be slow in doing, acting, working, etc.

i-Tyēfu, *N. 3.* Poison (from the Du. gift).

uku-Tyeka, *V. intrans.* } To move on one
—**Tyekeka**, *Stat. form.* } side, or out of the way, so as to allow another person to pass; to turn away a little; to go in a zig-zag; fig. to talk in a rambling way.

—**Tyekela**, *Rel. form.* To bend, turn towards a certain place; to be inclined to: *watyekela cala*, he turned aside, deviated,

departed from the right way and turned to the wrong way.

—**Tyekisa**, *Caus. form.* To cast aside; to neglect wilfully.

ukuti-Tyeketè,
—**Tyeketyè,**
—**Tyeketyeke,** } *V. intrans.* To be

weak, soft, loose, lax, flabby, ductile, pliable; weary, languid, fainting; to be on the point of falling down when cut off by a sharp instrument.

u-Tyeketiso, *N. 5.* used as *Adj.* To do a thing lightly, by half measures; to be slack, not tense or tight.

i-Tyeketyeke, *N. 2.* Any soft, yielding substance, wanting in rigidity, as a person in a fainting fit: *ndamfumana lomntu elityeketyeke*, I found this person in a state of collapse; to hang loose, as a bridle.

ubu-Tyeketyeke, *N. 7.* Weakness, especially of character.

uku-Tyekeza, *V. intrans.* Of a child, to cast up milk when it gets too much; to throw up or out, spill or leak out, so that little or nothing remains: *lomntwana uya-tyekeza*, the child throws up milk.

uku-Tyela, *V. trans.* To instruct orally; to inform, relate, narrate, tell: *mandikutyela*, let me tell you; pass. to be taught, rebuked, to get it thick and fast (in words); to be routed. Phr. *usala kutyelwa uva ngolophi*, lit. he who will not take advice will listen when great heat falls upon him: *i.e.* will get knowledge when troubles come upon him.

—**Tyelela**, *Rel. form.*
—**Tyelelela**, *Rel. 2. form.* } To visit a person or locality: *ndityelele kuye*, I have visited him.

—**Tyelisa**, *Caus. form.* To cause to tell, relate, etc.; to go on telling, etc.

—**Tyelisisa**, *Caus. 2. form.* To tell, etc., clearly, particularly; to explain, set forth by instances.

i-Tyela, *N. 2.* One who narrates, a narrator.

in-Tyelelo, *N. 3.* A visit.

i-Tyeleba, *N. 2.* A kind of mint.

in-Tyelo, *N. 3.* A narrative, statement.

i-Tyendyana, *N. 2.* A fine young man; a swell; (from the English gentleman).

i-Tyèneba, *N. 2.* Dislike, disinclination, aversion: *kwapam' ityèneba*, there came or arose dislike.

uku-Tyeneneza, *V. trans.* To make straight, even: *wutyeneneseeni umendo*, make the path straight, (from **ukuti-Tye**).

i-Tyenisi, *N. 2.* Leopard skin.

i-Tyenjana, = **i-Tyendyana**.

um-Tyepisana, *N. 6.* Hl. *Euclea lanceolata*, E.M. = **um-Tshekisane**.

uku-Tyesha, *V. trans.* To put in salt; to pickle; to put in lard; to cut meat into slices for roasting; fig. to irrigate land and plough it. *V. intrans.* To be coarse, lazy, slow, in careless ease, indolent, apathetic, trusting in something without care or caution; to be haughty, stubborn: *inkabi ityeshile*, the bullock does not move though beaten.

—**Tyeshela**, *Rel. form.* *Simtyeshela lomntu*, we are against this person.

i-Tyeshelo, *N. 2.* An edible plant.

i-Tyesi, *N. 3.* A chest, box, (from the Du. *kist*).

isi-Tyetyana, *N. 4.* A young puffed up, haughty, rich person.

ukuti-Tye-tye, *V. intrans.* To lie stretched out, straight, even.

in-Tyewu, *N. 3.* A champion, a fellow.

i-Tyeya, *N. 2.* A chest, box, made from a stump of a tree; any utensil for putting away things in; a coffin.

ukuti-Tyi, *V. intrans.* To go straight forward: *yiti-tyi kulondlela*, go straight forward on that path; to go a little distance or space before; to advance.

ukuti-Tyi, *V. intrans.* To project, to be prominent; to appear, come to light; to awake from sleep, rise early.

um-Tyi, *N. 6.* The space between two things; an opening, open space, without obstructions: *umtyi womnyango*, an opening into a house, a doorway; the open space between door and post; *umtyi wesulu*, an opening of clear sky between clouds; *umtyi wasehlatini*, an opening through a forest.

uku-Tyiba, *V. trans. pass. tyitywa*, To cast away chewed sweet cane; to wipe sweat away; to sweep water or dirt away, or disperse on the ground.

- Tyibela**, *Rel. form.* To throw refuse, especially the peelings of sweet cane, about in a slovenly manner: *ms'ukutyibela amakambi wenjenje!* do not throw about sweet cane peelings like this! fig. to repeat.
- uku-Tyibilika**, *V. intrans.* To slip, slide.
- Tyibilikela**, *Rel. form.* To slide to a certain place: *watyibilikela emva*, he fell back or away, deserted, became a backslider.
- Tyibilikisa**, *Caus. form.* To cause to slip or slide.
- ukuti-Tyibilili**, *V. trans.* To make or cause to slip or move aside: *wayiti-tyibilili intloko*, he moved the head aside.
- uku-Tyibiliza**, *V. trans.* To cause to slide. Hl. for to smear.
- um-Tyibilizi**, *N. 6.* Hobbling, limping.
Adj. Slippery.
- i-Tyibo**, *N. 2.* Kind of tree.
- uku-Tyida**, *V. trans.* To inlay lead or other metal or ivory in wood or stone, especially used of inlaying pipe bowls; to cast lead balls; to melt. (Some maintain that it is taken from the Du. *gieten*).
- Tyidela**, *Rel. form.* To cast for.
- um-Tyidi**, *N. 1.* One who inlays pipe-bowls.
- um-Tyido**, *N. 6.* The inlaying, casting.
- uku-Tyikatyika**, *V. intrans.* To roll about (in mud); to wallow, welter.
- Tyikatyikeka**, *Stat. form.* To be in the state of weltering; to wallow one's self: *watyikatyikeka egasini*, he lay weltering in his blood.
- Tyikatyiekisa**, *Caus. form.* To roll a person, etc., in the mud, etc.
- ukuti-Tyiki**, *V. intrans.* To be jet black.
- uku-Tyikila**, *V. trans.* To soil by dragging on the ground.
- Tyikileka**, *Stat. form.* *Watyikileka yintsini*, he (rolled) split his sides with laughing.
- uku-Tyikitya**, *V. trans.* To pull, drag, tear about with the mouth or teeth: *inyama yatyikitywa yinja*, the meat was pulled about by the dog; to tear the meat in slaughtering; to bite over and over; *uyasityikitya*, he rolls himself (in mud); fig. to take what pleases one; to treat people as a dog treats its prey; to annoy, irritate, insult.
- Tyikityana**, *Recip. form.* To worry each other: *impi siyatyikityana*, the armies have a skirmish, harass each other.
- um-Tyikityo**, *N. 6.* Wallowing.
- uku-Tyila**, *V. trans.* To make manifest, reveal: *ukutyila ipúpà*, to tell a dream; euphem. to uncover, bare, denude: *ukumtyila impundu*, to show him the posteriors (which is counted very disgraceful); *ungandityili*, do not uncover me.
- Tyileka**, *Stat. form.* To be manifest, revealed, open, known.
- Tyilela**, *Rel. form.* To reveal to: *ngokuba esixinto wasityilela tina*, for these things thou didst reveal to us.
- isi-Tyilo**, *N. 4.* Revelation.
- isi-Tyilelo**, *N. 4.* } Revelation to: *isityi-*
u-Tyilelo, *N. 5* } *lelo sika-Yohane*, the revelation of, i.e. to John.
- ukuti-Tyindyilili**, *V. intrans.* Not to answer when asked or called.
- ukuti-Tyipu**, *V. trans.* To cut into; to open.
- izi-Tyimi**, *N. 4. Pl. only.* Skimmed milk.
- um-Tyino**, *N. 6.* A row of things (poles, trees, stones); a heap, company, separated from another heap or company.
- uku-Tyishila**, *V. intrans.* To move off from a place rapidly, as if in haste, or from fear of evil.
- um-Tyiso**, *N. 6.* Cud; see **uku-Tya**.
- ukuti-Tyiti**, To go straight forward, etc.; = **ukuti-Tyi**.
- ukuti-Tyititi**, *V. intrans.* To come together; to assemble.
- uku-Tyitya**, *V. trans.* To press a small wet rag on the eye.
- um-Tyityi**, *N. 6.* *Leucozidea sericea*, E. & Z.
- uku-Tyityimbà**, *V. intrans.* To step softly round in dancing; to tread gingerly as with new shoes. *V. trans.* To quiver, hurl, throw (a lance).
- uku-Tyityisa**, *V. trans.* To spoil a thing by attempting to perform it without a sufficient knowledge of the operation, as to attempt to tune an instrument without suf-

ficient knowledge of music, thus spoiling it.
ukuTyityizela, *V. intrans.* To flow over ;
of tears, to fall in drops ;=**Ntywizisa**.

uku-Tyiwula, *V. trans.* To swing the
hands, etc. ;=**uku-Tshiwula** or **Jiwula**.

uku-Tyiza ;=**Ttyityizela**.

Tyo! *Interjec.* Oh!

ukuti-Tyô, *V. intrans.* To hit : *nditê-tyô eludongeni*, I hit against the wall, I did not see it ; of a snake, to strike ; *tyô sinalala*, to be astonished, amazed, in a fix.

uku-Tyoba, *V. trans.* To crush a worm with the feet ; lice, etc., with the fingernail.

uku-Tyôba, *V. trans.* (a) To break down, as cattle break or trample down a fence ; *ukusityôba etyeni*, to strike against a stone or the ground when distressed, (a native custom) ; *walila wasityôba*, he cried bitterly. (b) To banter.

i-Tyoba, *N. 2.* (a) A skilful worker who succeeds in everything ; a person who roams about in the forest, or fig. who speaks in this way and that way. (b) A bushy place where much bush is broken down ; fig. destruction, disturbance, vexation.

ukuti-Tyobo, *V. trans.* } To break,
—Tyobotyobo, *Freq. form.* } as dry twigs or leaves by being trodden down ; *yiva, nantsiya inyamakasi iti-tyobotyobo ehlatini*, listen, there is the game treading down the branches in the forest ; *inqwelo itiwe-tyobotyobo*, the wagon is broken down entirely.

uku-Tyôboka, *V. intrans.* To be broken through or down ; to be crushed.

—Tyôboza, *V. trans.* To break through and down ; to force a way through (kraal-fence, enclosure, dam, etc.) ; to spring over and break down : *inkomo sityôbosile ebuhlanti*, the cattle have broken through the kraal.

—Tyôbozeka, *Stat. form.* To have broken out, as a fountain from the earth, or cattle from an enclosure, or a rupture from the intestines ; fig. *watyôbozeka ngentetô*, he burst out in speech ; *watyôbozeka kum*, or *pêu kwam*, he rushed upon me with violence.

—Tyôbozela, *Rel. form.* To break through

for, at, on, or in a certain place : *wandi-tyôbosela*, he broke forth on me, i.e. attacked me.

uku-Tyofa, *V. intrans.* (a) To behave affectedly ; to be affected. (b) To beat with the fist.

i-Tyofiya, *N. 2.* The fist.

i-Tyofotyofa, *N. 2.* Sound caused by a blow on the head or on a stick.

uku-Tyofofa, *V. intrans.* To give blows ; (some pronounce it *tyobofa*).

uku-Tyokela, *V. trans.* To continue to reiterate and repeat again and again the same thing.

uku-Tyôkisa, *V. trans.* To satisfy with food or money.

u-Tyokelo, *N. 5.* Something long ; a number, row or string of things ; fig. a repeated utterance and reiteration of the same thing.

uku-Tyokotha, *V. intrans.* To ask counsel or advice ; to give counsel.

uku-Tyôla, *V. trans.* To accuse one falsely of a crime or misdemeanour ; to defame, slander.

um-Tyôli, *N. 1.* A false accuser ; one who wilfully accuses another for the purpose of injuring him ; a slanderer ; used for the devil.

i-Tyôlo, *N. 2.* A small bush or forest ; a thicket or clump of trees standing apart.

i-Tyôlo, *N. 2.* *Clematis brachiata* ; the yellow jessamine called Travellers' Joy ; used as medicine for colds, coughs, glanders, bots.

isi-Tyôlo, *N. 4.* False accusation.

ubu-Tyôlo, *N. 7.* Eloquence.

um-Tyôlo, *N. prop.* A right tributary of the Chalumna river.

i-Tyolomnqa, *N. 2.* The Chalumna river.

uku-Tyômfa, *V. trans.* To do as rams do when they are fighting by striking each others' heads ; to be ready to fight ; to bully, bear down, quarrel, bluster : to strike an old man or snap one's fingers in his face : *indoda enkulu mus' ukuyityômfa*, rebuke not an elder.

u-Tyômfo, *N. 5.* The insisting upon a thing which cannot be given or done.

in-Tyondyolo, *N. 3.* A long, detailed speech.

u-Tyondyololo, *N.* 5. used as *Adj.* Long (speech, way).

u-Tyondyoshe, *N.* 5. Chronic diarrhoea; *utyondyoshe lwegasi*, dysentery.

uku-Tyondyotela, *V. intrans.* To state in a formal and peculiar manner, so as to give a full and accurate account of a matter; to make a long speech on every little matter; *ukutyondyotela amakwelo*, to praise in shrill sounds.

uku-Tyondyuluka, *V. intrans.* To utter a long plaintive cry.

um-Tyongi, *N.* 6. *Antidesma venosum*, E. M.

in-Tyonkobila, *N.* 3. A dark, deep place, = **in-Tywenka**.

isi-Tyópoliso, *N.* 4. A poor miserable village.

isi-Tyópolisi, *N.* 4. An ugly, dirty, nasty fellow.

isi-Tyópolisópó, *N.* 4. That which is dirty, marshy.

ukuti-Tyópolisóro, *V. intrans.* To stare with the eyes drawn in: *wati-tyópolisóro ngamehlo*, he stared with eyes drawn in.

i-Tyosholo, *N.* 2. Anything long or lanky without corresponding bulk.

i-Tyótamo, *N.* 2. The pluck of an animal.

ukuti-Tyotétýoté, *V. intrans.* To break (bones).

ama-Tyotítýoti, *N.* 2. *Pl. only.* Noise, bustle of those who go to a meeting.

isi-Tyowetyowe, *N.* 4. A number of kraals or villages in one place.

Tyu! *Interjec.* of surprise.

ukuti-Tyu, *V. trans.* To do a thing hastily, or suddenly; to thrust: *yiti-tyu ingubo yakó*, throw your cloak over the shoulder; *utè-tyu ehasheni*, he suddenly sprang upon the horse; to turn suddenly to another person; to throw a child on the back; to be the foremost in running.

um-Tyuba, *N.* 6. That which is brackish: *amanzi amtyuba*, brackish water.

um-Tyubululu, *N.* 6. That which is tasteless, insipid, flabby, weary, slack, dirty; a mess.

uku-Tyúda †

—**Tyúdisa**, *Caus. form.* To press or force oneself through that which tries to keep

fast or detain; to get aside and try to get through (a bullock through a hedge); to break through the enemy; to overpower him.

u-Tyuka, } *N.* 5. A long, tiring speech; the whole matter of a speech.

um-Tyukatà, *N.* 6. A long, loose, slack string; *umtyukatà wendlela*, a long road; *umtyukatà wenttò*, a long speech.

ukuti-Tyuku, *V. trans.* To perform an action deliberately and carefully.

uku-Tyukuda, *V. trans.* To smear too much fat on the body.

u-Tyukutya, *N.* 5. Slaver; drops of an injurious substance.

uku-Tyukuza, *V. trans.* To throw dirt in one heap.

ukuti-Tyúlu, *V. intrans.* To be usual: *asinto ityúlu*, it is not an ordinary common thing, it is important; *ayityúlu noko*, it is not too much.

ubu-Tyúlu, *N.* 7. Importance.

uku-Tyúluba, *V. intrans.* To dance in a state of nudity, while gesticulating with the assegai in such a way as to cause a quivering motion in the chest and strong muscular action in the body; to play Punch or Harlequin; cf. **um-Dudo**.

um-Tyúlubo, *N.* 6. Dangling (of a watch chain).

i-Tyulubasi, *N.* 2. A sickness like fever; a nervous attack, caused, as Kaffirs think, by witchcraft.

ukuti-Tyum; = **uku-Tyumza**.

uku-Tyumbà, *V. trans.* To select and carry off; to purloin; to take (cattle) stealthily without the knowledge of the owner; *ukutyumbà ibala*, to choose, distinguish or recognize by the colour.

—**Tyumbèla**, *Rel. form.* To choose, select for: *wasityumbèla ezonkabi*, he selected for his own use those oxen (under the professed purpose of restoring them to their owner).

u-Tyumbó, *N.* 5. The robbery of slaughter cattle.

ukuti-Tyumbú, *V. intrans.* To rush or fall suddenly and with violence into a hole, etc., and perish; to rush on one, attack; fig. to offend by boasting and swaggering.

i-Tyumbú, *N. prop.* The Kraai river, a tributary of the Orange river.

uku-Tyumbúza, *V. intrans.* To flounder about in the water, or to move about as a loose thing in a jolting wagon on a rough road.

i-Tyúme, *N. prop.* The Tyumie, a tributary of the Keiskamma river.

ukuti-Tyúmfu, *V. intrans.* To fall, *ngentloko*, on the head.

uku-Tyumka, *V. intrans.* To burst, as an egg in falling; to dash to pieces.

uku-Tyumka, *V. intrans.* To burst, as a ball, or bladder; to burst through, as when in boring a pipe the gimlet or chisel comes through at the side.

i-Tyumtyum, *N. 2.* That which is breakable. *Adj.* Rotten (fruit).

uku-Tyumza, *V. trans. pass. tyunyuswa.* To crush in the dust, bruise.

i-Tyumza, *N. 2.* The young bee in the cell.

u-Tyunda, *N. 5.* Slaver; = **u-Tyukutya**.

uku-Tyundyutá, *V. trans.* To beat with a sjambok; to thump, cuff; fig. to talk repeatedly, incessantly and loudly on any subject; to vent, ejaculate words.

u-Tyungutyungu, *N. 5.* A long wearisome discourse.

in-Tyunkula, *N. 3.* A deep pool of water, etc.; = **in-Tywenka**,

uku-Tyufuza, To throw dirt on one heap; = **uku-Tyúkuza**.

i-Tyúsha, *N. 2.* Left tributary of the Buffalo river, near the mountain.

u-Tyútú, *N. 5.* Wild spinach; = **Mbiwa**.

uku-Tyútúla, *V. trans.* To cut or tear meat from the carcase of an animal in a boisterous, ravenous manner; to snatch or tear meat from each other before the animal is cut up into joints, or as dogs do when tearing meat to pieces.

—**Tyútúlisha**, *Caus. form.* To assist in tearing and cutting meat from the carcase, before it is cut up in proper manner.

uku-Tyútútyútúla, } *V. intrans.* To be precipitate in acting; to act with nervous haste; to snatch or tear from each other; to move quickly, energetically and searchingly through a thicket, forest,

jungle or any other obstacle; to progress in a journey.

isi-Tyútútyútú, *N. 4.* } Precipitancy,
ubu-Tyútútyútú, *N. 7.* } inconsideration, inadvertency, thoughtlessness, inattention, inaction.

uku-Tyútútyútúza, *V. intrans.* } To
—**Tyútútyútúzela**, *Rel. form.* } act with precipitancy; to be excited in action, lacking prudence and caution.

uku-Tyútyá, *V. trans.* (a) To traverse a locality or country, as in search of a person or animal: *ndatyútyá iliswe lonke*, I traversed the whole country; to gad or rove about from place to place: *uman' ukuhambá etyútyá imizi yonke*, he is constantly gadding about over all the villages; to pass and surpass all other people in a race: *ukufa kwatyútyá abantu bonke*, death passed to all men. (b) To spread over the whole person (wounds, stabs, eruptions, etc.): *etyútywá umzimba wake wonke ngamaqákuva*, the eruption has spread over his whole body; *watyútywá ngama-nxeba, waye naye ebatyútyá kwanabo*, he was covered with wounds, and he also covered them with wounds; to penetrate through and through.

ubu-Tyutyusi, *N. 7.* Precipitancy, etc., = **ubu-Tyútútyútú**.

i-Tyutyuva, *N. 2.* An expression of disdain, like coward.

i-Tyuwa, *N. 3.* Salt. Em. *i-Tyiwa*.

ubu-Tyuwa, *N. 7.* Saltiness.

ukuti-Tywa, *V. intrans.* To lie flat on the ground.

ukuti-Tywaba, } *V. intrans.* To knock
uku-Tywabaza, } one's self against; to crush by treading on some thing; to break (fence, dry wood); = **uku-Tyóba**.

i-Tywabazo, *N. 2.* Hard treading; sound made by breaking wood, etc., in walking.

i-Tywadi, *N. 2.* A useless thing; in the neg. = *lutó*: *akashiywanga natywadi*, he was not left with anything.

i-Tywaka, *N. 2.* A tributary of the Nqabata river.

isi-Tywaka, *N. 4.* Hl. An honoured servant.

isi-Tywakadi, *N. 4.* An open, beautiful plain.

uku-Tywakanisela, *V. trans.* To mix up, intermix; fig. to confound.

um-Tywakaniselo, *N. 6.* A food mixed of beans and maize.

uku-Tywākaza, *V. trans.* To strike hands together from sudden alarm or astonishment; to push or beat one softly in order to make him wake.

i-Tywakutywaku, *N. 2.* A soft and flexible substance, as dough, wax, etc.; fig. a person of weak and feminine disposition, weakness of body, lassitude, want of vigour: *ulitywakutywaku*, he is habitually weak and fainting.

uku-Tywakuzela, *V. trans.* To swing the breasts (done by Kaffir women).

uku-Tywala, *V. intrans.* To be few; of time, to be short. Phr. *intsuku satywala*, there are still a few days.

u-Tywala, *N. 7.* Beer; fermented liquor made from malt, fruit, etc.

ubu-Tywala bentaka, *N. 7.* Lantana *salviaefolia*, with purple edible berries, used as medicine for sore eyes.

u-Tywantsi, *N. 5.* Used as *Adj.* *Walutywantsi*, he fell down dead, helpless.

uku-Tywaraza, *V. trans.* To slap softly with the open hand, = **Tywākaza**; to box; to clap the hands together: *watywaraza isandla sakè ngovuyo*, he clapped his hands with joy.

uku-Tywasa, *V. intrans.* To rage, roar (sea); fig. to bluster, rant; to converse freely.

uku-Tywashumbá, *V. intrans.* To be flat.

u-Tywashumbá, *N. 5.* Flat-footed.

u-Tywatá, *N. 5.* That which is flat or even, as an empty bag.

uku-Tywyatusha, *V. trans.* To beat severely, regularly; fig. to consider, ponder.

uku-Tywyatwá, *V. intrans.* To become afraid, alarmed at an enemy's superior army.

—**Tywyatwisa**, *Caus. form.* To cause alarm, fear.

in-Tywenka, *N. 3.* A deep, clear pool of water; used as *Adj.* Much (fruit, money, rain, etc.).

isi-Tywyetywe, *N. 4.* } Anything broad
u-Tywyetywe, *N. 5.* } and flat, as a slab of stone, table-top, (cf. **u-Tywatá**).

ubu-Tywibi, *N. 7.* A place or forest where a few trees stand here and there. *Adj.* Few, solitary: *inkomo esibutywibi*, cattle which have been decimated by sickness.

uku-Tywina, } *V. trans.* To glue to-
ukuti-Tywine, } gether; to cement; to seal a letter.

i-Tywina, *N. 1.* (a) A gum or resin which oozes from the roots of *Pterocelastrus variabilis*, Sond.; when heated it is used for fixing the spear into its handle. (b) A kind of disease very much like salt-flux. (c) Tributary of the Umgwali river (Tembuland).

isi-Tywinanja, *N. 4.* A stupid person, a fool.

u-Tywinetywine, *N. 5.* That which sticks to another thing: fig. *usens' utywinetywine kum*, he attaches himself to me, is intimate with me; to shut in closely.

Tywinetywine, *Adj.* To be too close to.

U

U in Kaffir has two sounds, short like *ū* in English *full*: *umti wenū*, your tree; and long like *oo* in *moon*: *wesa kum*, he came to me.

1. It is the Representative Syllable of *U* and *6* cl., and changes before *a*, *e*, *i*, into the liquid *w*: (a) in possess. particles:

uam, into *wam*; *umsi uabantu*, into *umsi wabantu*, the place of the people.

(b) In the short Pres. of vowel verbs: *uaká*, into *waká*, he builds.

(c) In the aorist; *uatánda* into *watánda*, you loved; *umlilo uatshisa*, into *watshisa*, the fire burnt.

(d) In the conditional future: *uohla*, into *wohla*, he will come down.

(e) In the prep. *ku*: *kuinto*, into *kwi-nto*, by or to the thing; and pron. emphatic.: *uena*, into *wena*, thou; 6 cl.: *uona*, into *wona*, it.

2. It is elided before the stems of vowel verbs, which commence with *o*: *ndiya koyikà* for *ku-oyika*, I shall fear; *ukona* for *uku-ona*, to sin; and before nouns of 3 and 6 cl.: *kumntu* for *ku-umntu*, to or from the person.

3. **U**, is (a) the prefix of personal nouns of 1 cl.: *uyise*, father, pl. *oyise*, fathers; (b) the contracted prefix of 5 cl.: *ufefe=ulufefe*, feeling, and 7 cl.: *utywala=ubutywala*, beer; the full prefix appears in the negative: *andinalufefe*, I have no feeling.

4. **U**, is (a) the pron. subj. of pers. pron. 2 p. sing.: *uyambetà*, you beat him; of the 3 p. sing. *uyambetà*, he beats him; and of 6 cl.: *umlambò usele*, the river is full.

This **u** of the 2 and 3 p. is strengthened in Kaffir poetry by dem. pronouns: *uloxolela bonke ubugwenxa bakh*, who forgives all thine iniquities; *ulengub' inkul' esiymbatà tina*, whose great mantle, we put it on.

(b) It is a relative pronoun of 1 and 6 cl., expressing the possessive: *asimti usiqàmo sidliwayo*, it is not a tree, the fruit of which is eaten; and is used as such after dem. pron.: *lomntu umkulu*, this great person; whereas *lomntu umkulu*, (*u* being here pron. subj.) is: this person is great.

Ubani, *N.* 1. The person who; anyone: *ngubani-na?* who? see **u-Bani**.

Ube, *Aux.* of Compound tenses, (a) 2 p. sing.: *ube usika* (contrac. *ubusika*) *inyama*, thou wast or hast been cutting meat; *ub(e)uya kucanda inkuni*, thou wast going to split, or thou wouldst have split wood. (b) 3 p. sing.: *ube ebaleka*, (contrac. *ubebaleka* or *ebebaleka*), he was or has been running; *ub(e)engayi kudada*, he was not going to swim. (c) 6 cl.: *ube usele* (contrac. *ubusele*) *umlambò*, the river had been full.

Ubu, *Contrac. Aux.* of compound tenses, see **Ube**, (a) and (c).

Ubu (contrac. **u**), *Pref.* of 7 cl. forming mostly abstract nouns: *ubuhlwempu*, poverty, from *ihlwempu*, a poor person; often used as *Adj.*: *into ebutàtaka*, a weak thing.

Uha! *Interjec.* of mingled surprise and regret; see **Yeha** and **Ha!**

Uku, *Pref.* of verbal nouns 8 cl., (being in reality the infinitive of the verb,) expressing verbal action: *ukudla*, to eat; as noun "food." Before vowel verbs it is **uk**: *ukoyika*, to fear; as noun "fear;" or **ukw**: *ukwakà*, to build; as noun "building."

Ukubà, *Conj.* If, that, etc.; see **uku-Bà I.B.**

Ukuze, *Conj.* In order that, to the intent that; see **uku-Za** (e).

i-Ulu, *N.* 2. The antelope of the plains called the Oribi (*Calotragus scoparius*), Du. *blikbok*.

Ulu (contrac. **u**), *Pref.* of 5 cl.: *ulu-Ntu*, mankind.

uku-Uluba, *V. trans.* Hl. To chew with the gums, as a toothless person.

i-Ulu-ulu, *N.* 2. An unsteady eye which does not see from fear; a coward, a drowsy, inattentive, careless fellow; a fool.

Um, (contrac. of *umu*), *Pref.* of 1 cl.: *umntwana*, child, and 6 cl.: *umlambò*, river.

Unangoku, And now, even now, till now, etc.; see **Oku**, 3.

Unanamhla, Till this day, etc.; see **um-Hla**.

Unga, (a) *Verb. pref.* of the Potent. mood, 2 p. sing.: *ungadla*, thou mayest eat; and of 6 cl.: *umti ungawa*, the tree may fall.

(b) *Short Pres.* of 2 and 3 p. sing. and of 6 cl. sing. of **uku-Nga**, (a) and (b).

(c) *Auxil.* of Condit. mood of the same classes; see **unge** (a).

(d) *Neg. verb. pref.* of 2 p. sing. and 6 cl. sing. in dependent sentences: *hambà unga-libali*, go and do not tarry; *kàngela lomti ukuse ungagaulwa*, look that this tree is not cut down; in relative sentences: *ndi.ètà elohashe ungalitandiyo*,

I speak of the horse you do not like; *ulima lomhlaba ungavelisiyo*, you are ploughing this land which does not bring forth anything; of condit. mood: *unga-* or *nga-*, (*unge-* or *nge-*) *ungawuvuli umlomo wakò*, thou wouldst not open thy mouth; *umti (unge- or nge-) nga-* or *unga-ungawi*, the tree would not fall.

Ung, (a) *Auxil.* of Condit. mood, 2 p. sing. and 6 cl.: *unge-(unga-)utètà*, thou wouldst speak; *umlambò unge-(unga-)uzele*, the river would have been full.

(b) *Neg. verb. pref.* of the same classes, (contracted from *akunge* and *awunge*), of Potent. mood: *ungefèti*, thou

mayest not speak; *umvuno ungeggitywa namhla*, the harvesting may not be finished to day.

(c) With **ka** it expresses "before:" *ndafika ungekabikò*, I arrived before you were there; *wela ungekasali umlambò*, cross the river before it gets full; with **na**, without: *unge nantloni*, thou being without respect; *unge namansi*, it (the river) being without water; with **kò**: *nditètà lomntu ungekòyo*, I speak of the man who is not present.

i-Uwa, *N.* 2. An animal uniting both sexes; hermaphrodite.

Uwabo, *N.* 1. pl. *ababo*. One of them, of their people; a companion.



V is a soft labial almost vocal, sounded in Kaffir like *v* in the English words *vice*, *vine*, etc.

uku-Va, (*ukw-Eva*, *ukw-Iva*), *V.* *trans. pass. viwa*, *neg. va*, seldom *vi*: (a) To hear: *ndamva etètà*, I heard him speak; to hearken, listen: *uvile-na?* have you heard? *yiva-ke!* just hear now! listen! to yield obedience; to consent: *ndiyeva*, I consent to what is said; *abeva*, they do not obey. Em. use for this verb *ukuswa*, *pass. zwiwa*: *akuswa*, lit. it is not heard, *i.e.* they do not hear it; *uyeswa-ke?* do you hear?=*uyeva-ke?*

(b) To feel, taste: *ndisuke ndeva intwana yobusi*, I did but taste a little honey; *watì akuyiva akavuma ukuyisela*, and when he had tasted it, he would not drink; *käusondele ndikuve*, come near that I may feel thee; *usiva esonwabile*, he feels himself well.

(c) To be of vigour: *intsimi ivile*, the garden yielded fruit abundantly,=*icümile*; *indoda ivile*, the man is vigorous,=*yomelele*.

(d) To be over, beyond a certain number: *ishumi liva ngesibini*, ten and two (fingers) beyond, *i.e.* twelve.

(e) To ebb, of the sea: *ulwandle luville*, it is ebb-tide.

Forms to be distinguished are 2 cl. pl.: abbrev. rel. *avá*, who or which hear or feel; absol. past. *áva* or *éva*, they heard or felt; conj. past. *ava* or *eva*, and they felt; short. pres. *áva*, they hear.

Phr. *sova singasemoyeni*, see **u-Moya**; *isisiba siviwa ngodondolo*, lit. the bottom of the pool will be found with a long stick, *i.e.* try and try again, go deeper and deeper (a word of encouragement); *uya kuva into embi eyaviwa ngu-Hili wase-ma-Mbálwini*, lit. you will find out what Hili of the Mbálu tribe experienced; a warning to people to avoid doing wrong, lest the punishment of Hili (which see) overtake them.

—**Vana**, *Recip. form.* To understand each other; to be friends; to be in harmony with each other: *abavani*, they are not in harmony; to have compassion: *uyevana intlungu nam*, he partakes of my sufferings; *wavana nento embi*, he experienced evil.

The perfect of this form means to be relied on; to be sound, vigorous, healthy, perfect in development: *umhlaba oveneyo*,

sound, firm ground which will not give way, which the feet will feel without sinking in it; *ihashe eliveneyo*, a sound horse which will not fail under the rider; *umntu oveneyo*, a vigorous, active, lively, sprightly person; *sinquku esiveneyo*, rich, fat, people.

—**Vela**, *Rel. form.* To hear for one: *uku-ya kumvela indaba*, to go to hear the news for him; to listen clandestinely, observe secretly, overhear what others are saying: *ubavele*, he overheard them; to feel for or with one; to sympathize with one: *ndiyamvela*, I have sympathy with him.

—**Velana**, *Rel.-recip. form.* To feel with: *uvelana nati sakubuva ubunsima*, he has sympathy with us in our sufferings.

—**Visa**, *Caus. form.* To cause to hear; to make known, make clear; to announce, explain: *unendawo afuna eyivisiwe*, he wishes to have a certain point explained.

—**Visisa**, *Caus. 2. form.* } To speak out properly, loud so that what is said may be understood.

—**Visisana**, *Caus. 2.-recip. form.* To have an understanding with one (*naye*); to agree with one; to make one's self intelligible.

—**Visiseka**, *Caus. 2.-stat. form.* To be intelligible, distinct, clear.

ame-Va, *N. 2. Pl. only.* Prickles, thorns; *ndimin. amevana*, (*Em. amevanyana*), small thorns.

ili-Va, *N. 2.* Impression, feeling, conviction of that which has just been spoken; in the plural, experience: *indoda enamava*, a man of experience.

isi-Va, *N. 4.* Wound, hurt.

um-Va, *N. 6.* The hinder part of a person or thing, the back: *ndamnikela umva*, I turned my back on him; *ndasikwa imiva ngabo*, they spoke of me behind my back. The locative is used as a preposition: *emva kwendlu*, behind the house; *emva kwamihla itile*, after certain days; *emveni koko*, after that (referring to time); *emvenikweni kokutètà kwakè*, after that he had spoken. *Adv. Kamva*, afterwards, later in point of time: *wafika kamva*, he arrived afterwards; *ngasemva*,

behind: *waza ngasemva*, he came behind.

um-Va wenyati, *N. 6.* *Triphocladys elliptica*; a common plant, green, stalked, bushy, growing often on old kraals; **um-Nqundu wenyati**.

u-Vanano, *N. 5.* Mutual understanding, harmony.

im-Velwano, *N. 3.* } Sympathy, compassion.
u-Velwano, *N. 5.* }

ili-Vi, *N. 2.* Knee-pan.

um-Vi, *N. 1. pl. abevi.* A hearer.

im-Visiso, *N. 3.* Clearness; perspicuity, conviction, experience.

im-Visisano, *N. 3.* Accord, agreement, accordance.

ili-Vo, *N. 2.* (a) Hearing: *ilivo lakò liti-nina?* how do you hear? (b) Plur. *amavo*, old stories, records, or tales which have been heard from the ancestors; traditions.

im-Vo, *N. 3.* Sense, feeling, opinion.

ulu-Vo, *N. 5.* What one feels within one's self, opinion, feeling, touch, healthiness or soundness of mind.

um-Vo, *N. 6.* A unit additional to a ten: *ishumi elinomvo*, a ten which has a unit i.e. eleven; *elinemivo*, twelve; *elingenamvo*, and no more.

ukuti-Va, *V. trans.* To shorten, straighten, tie fast, close (garment, girdle).

i-Vaba, *N. 2.* A heap of thornwood.

im-Vaba, *N. 3.* A leather milk sack with a bottle-like neck, in which sweet milk is fermented and curdled; fig. that which supports, maintains, e.g. a Missionary Society.

uku-Vabula, *V. intrans.* To go or walk in vain, without aim or purpose.

uku-Vakala, *V. intrans.* To sound forth as a bell; to report as a gun: *lento iya-vakala*, this thing is heard, felt; is clear, intelligible; has taste; *wavakala esiti*, he was heard to say.

—**Vakalisa**, *Caus. form.* To cause to sound forth; to make heard, trumpet forth, publish, divulge.

Vakavaka, *Adj.* Good, soft, tender, mealy, fat, (ground).

i-Vakavaka, *N. 2.* Sandy, damp country;

- of ground, soft, yielding. *Adv. evakavake-ni*, in the air, *i.e.* nowhere.
- uku-Vakasa**, *V. intrans.* To roam, wander about; to lose one's way.
- uku-Vala**, *V. trans.* To close, shut: *vala ucango*, shut the door; *ucango luvaliwe*, the door is shut.
- uku-Vale**, *V. trans.* To enclose, surround wholly: *bunditi-vale ubumnyama*, darkness surrounds me.
- Valeka**, *Stat. form.* To become shut: *ucango aluvaleki*, the door will not shut.
- Valela**, *Rel. form.* To shut in or out: *bamvalela endlwini*, they shut him up in the house; *bamvalela pandle*, they shut him out.
- Valelela**, *Rel. 2. form.* To be shut up for.
- Valelisa**, *Rel.-caus. form.* Em. To take leave; to bid good-bye.
- Valelisana**, *Rel.-caus.-recip. form.* Em. To take leave of one another.
- um-Vali**, *N. 1.* A door-keeper.
- im-Valo**, *N. 3.* } The soft part of the
u-Valo, *N. 5.* } cartilage of the breastbone; fig. a certain sickness; palpitation of the heart; nervousness in the pit of the stomach; compunction, anxious fear on account of guilt, an accusing conscience.
- um-Valo**, *N. 6.* A pole or wooden bar; a cross bar used for closing the cattle kraal.
- uku-Vambà**, *V. trans.* To tattoo; to make figures on a person's skin by cutting or pricking it.
- um-Vambi**, *N. 1.* A tattooer; one who makes figures on a person's skin by cutting it; one who practises this as a profession.
- um-Vambò**, *N. 6.* A mark in the flesh caused by the healing of cuts made in tattooing a person, or of cuttings for cupping.
- im-Va-mbilini**, *N. 3.* A tender infant, a little child; a calf just dropped, hence, anything before it has become strong.
- i-Vamqeba**, *N. 2.* A wild, brave person; a hero.
- im-Vana**, *N. 3.* Dimin. of *imvu*, a lamb.
- uku-Vanda**, *V. intrans.* To feel pain in the mind or heart; = **uku-Qoma**.
- i-Vanda**, *N. 2.* }
um-Vandedwa, *N. 6.* } *Ivanda lentlisiyo*, the feeling of pain in the heart.
- uku-Vandlakanya**, *V. trans.* To give an outline; to touch a matter only; to indicate; to speak indistinctly, not clearly or intelligibly; not to see distinctly; to doubt.
- ama-Vandlakanya**, *N. 2. Pl. only.* Intimation, comparisons; things not understood for certain, about which one is in doubt.
- im-Vane**, *N. 3.* Asparagus stipulaceus, or spinescens; wild asparagus, the roots of which are used for making very tenacious thread.
- uku-Vanga**, *V. trans.* To mingle, mix.
- um-Vangazi**, *N. 6.* *Trema orientalis*.
- im-Vani**, *N. prop.* Tributary of the Zwart (black) Kei river.
- uku-Vankula**, *V. trans.* To take water by a vessel.
- uku-Vatasha**, *V. intrans.* To keep watch; to stand on sentry; fr. the Du. *wachten*.
- uku-Vatà**, *V. intrans. perf. vetè.* To dress; to adorn, cover the body with ornaments; to wear clothes or ornaments.
- Vatèka**, *Stat. form.* To be fit for wear: *lengubo ayivatèki*, this garment is not fit for wearing.
- Vatisa**, *Caus. form.* To cause to clothe, adorn, attire.
- isi-Vatò**, *N. 4.* Dress, clothing, ornaments, attire.
- i-Vatala**, *N. 3.* Water melon, fr. the Du. water.
- uku-Vatshula**, *V. intrans.* To loiter about; to go for no purpose.
- ukuti-Va-unyawo**, *V. intrans.* To go from place to place; to gad; to be constantly on the move.
- uku-Vava**, *V. intrans.* To give thanks or presents to one who distinguishes himself in singing and dancing at the *in-Tlombè*: *babevava ngemali*, they gave money as thanks.
- uku-Vavanya**, *V. trans.* To try an assegai to see if it is elastic and good; to put to the

test, so as to ascertain the qualities and qualifications of a person or thing; fig. to inquire, examine deeply; to go deep into a matter: *vavanya ukubusa*, inquire thoroughly.

—**Vavanyeka**, *Stat. form.* To stand the test, *e.g.* when a convex thing like an arch, etc., is burdened with weights and does not give way.

uku-Veca, *V. trans.* To intertwine in making a basket; fig. to discuss a matter.

im-Veku, *N. 3.* A baby, little child.

uku-Vela, (a) *V. intrans.* To come forth from; to appear, come into sight; to originate: *uvela pina?* where do you come from? *lomntu uvelile-na?* has this person appeared? *hayi akakaveli*, he has not yet appeared; *ukuvela kwenu kupina?* of what origin are you? *bavela bekòhlakele*, they were originally, *i.e.* by nature, bad; *intlisiyo yam ivele ifile*, my heart is by nature dead; *intsimi yavela icuma*, the garden has always been fruitful; *navela ninayo lento?* had you this thing originally. (b) To hear for; see **uku-Va**.

—**Velana**, *Recip. form.* To strive, fight with one: *bavelana nam*, they fought with me.

—**Velanisa**, *Recip.-caus. form.* To show one's self; to assume an air; to boast.

—**Veleta**, *Rel. form.* To stand out, project (rock, stone); fig. to come prominently forward, or appear for a purpose: *ndamveleta etyaleni*, I appeared for him in court; to look for one; to visit, inspect one with care, attention and sympathy as to how another does, how matters go: *uyise ulu-velele usapo*, the father has come to visit his family to see how it fares.

—**Velisa**, *Caus. form.* To cause to come out, make to appear: *wamvelisa isono saké*, he made him confess his sin; to be beforehand; to anticipate; to bring forth or out: *velisa incwadi enxoweni*, bring out the letter from the bag; *wavelisa amamenemene*, he alleged, pretended falsely; to produce: *umhlaba uvelisile ukudla*, the earth has brought forth fruit.

ama-Vela-mva, *N. 2. Pl. only.* } Off-
izi-Vela-mva, *N. 4. Pl. only.* } spring, descendants.

im-Vela-nqanci, *N. 3.* }
im-Vela-nqangi, *N. 3.* } The firstborn;
um-Veli-nqangi, *N. 1.* }

the original creator who produced existing things.

im-Velapi, *N. 3.* *Kautsho imvelapt yakó*, from whence do you come, *i.e.* tell us the news of the place from which you came.

ubu-Veleli, *N. 7.* The status of an inspector or bishop.

um-Veleli, *N. 1.* Visitor, inspector, overseer, bishop.

i-Velelo, *N. 2.* The first beginning or undertaking.

im-Veli, *N. 3.* That which is of old, of ancient time: *u-Nantsi wasemvelini*, Mr. So and So of old.

izi-Veliso, *N. 4. Pl. only.* Produce of the fields.

im-Velo, *N. 3.* } Nature, origin, temper,
u-Velo, *N. 5.* }

habit: *yimvelo yeth oko*, this is our habit from the beginning; *singaboni ngemvelo*, we are sinners by nature.

i-Vemve, *N. 2.* That which is lazy, inert, languid, lacking vigour.

um-Vemve, *N. 6.* The water-wagtail.

i-Vemvete, = **i-Vemve**.

uku-Vena, *V. intrans.* To win, bring in, carry home; to yield, bring profit.

—**Venela**, *Rel. form.* To bring in, etc., for.

ukuti-Venene, *V. intrans.* To turn back; to refer back in a speech.

i-Venkile, *N. 3.* A shop; see **i-Vinkile**.

uku-Ventshula, To loiter, etc., = **uku-Vatshula**.

um-Vete, *N. 5.* *Halleria elliptica*, Thunb.; Septee, wild lemon; Du. oude hout.

um-Veti, *N. 6.* *Kiggetaria dregeana*, Turcz.; wild peach, Natal mahogany or fatherland redwood.

u-Vetò, *N. 1.* *Xylosma monospora*, Harvey.

um-Vetshane, *N. 6.* Wagtail, = **um-Celumvemve** and **is-Amvemve**.

uku-Vetyeka, *V. intrans.* To have a snub nose.

i-Vetyevetye, *N. 2.* used as *Adj.* Supple, flexible, pliant.

isi-Vetyuma, *N. 4.* used as *Adj.* Short,

- flat: *ubuso obusivetyuma*, an ugly, broken face.
- uku-Veza**, *V. trans.* Em. To cause to appear, etc., = **uku-Velisa**: *umhlaba uyavesa ukudla*, the earth produces food.
- i-Veza-ndlebe**, *N. 2.* Em. One who listens, obeys; a person who is allowed the privilege of a child, although he may be a stranger or illegitimate.
- ili-Vi, u-Vi, um-Vi**; see **uku-Va**.
- uku-Vika**, *V. intrans.* Em. To parry a blow; to ward, fend off; to be on the guard against it; to avoid it by dodging.
- Vikela**, *Rel. form.* To ward off, etc., for; to defend from; to intercede for a child when about to be chastised by its parent; of a lawyer, to defend a client in a law court.
- ama-Vikela-ntloko**, *N. 2. Pl. only.* The first endeavours, efforts, fruitless attempts: *ndenza amavikela-ntloko*, I made my first efforts.
- um-Vikeli**, *N. 1.* Em. One who defends well; a defender.
- isi-Viki**, *N. 4.* A weapon for defence or parrying, as a shield.
- ukuti-Viki**, *V. intrans.* To break off short, as a bone of a limb when fractured; to break off in small pieces.
- uku-Vikiva**, *V. intrans.* To break but not wholly through; to crush, crack, bruise (reed, quill).
- Vikiveka**, *Stat. form.* To be broken through or into small pieces: *ingcongolo evikivekileyo*, a bruised reed.
- uku-Vikiza**, *V. trans.* To break off from, as from an army when it is proceeding to battle, or from a company which has started together on any expedition; to lag behind.
- im-Viko**, *N. 3.* A goad for bullocks; fig a pricking sensation in the body.
- u-Viko**, *N. 5.* A pointed pole.
- um-Viko**, *N. 6.* The outside or border of cultivated land; the place of separation or breaking off from other lands.
- i-Vila**, *N. 2.* A lazy, indolent, handless person, a sluggard.
- ubu-Vila**, *N. 7.* Laziness, indolence, unhandiness.
- im-Vila**, *N. 3.* (a) That which is formed,

- hard: *ingolowa engekabi mvila*, wheat which is not yet formed or hard, which is still milky. (b) A bird; = **i-Qobá**.
- uku-Vilapá**, *V. intrans.* To spend one's time in indolence.
- i-Vili**, *N. 3.* A wheel, fr. the Du. *wiel*.
- isi-Viliba**, *N. 4.* Em. An ear-ornament of wood or bone.
- i-Vilikitshane**, *N. 2.* That which is useless; sweepings, rubbish.
- ubu-Vilikitshane**, *N. 7.* Uselessness, infirmity, frailty.
- uku-Vimbá**, *V. trans. pass. vinjwa*, To shut up; to shut the heart or affections against giving; to refuse to give to another; to be stingy; to grudge: *uyandi-vimbá*, you refuse to give me, you are stingy.
- Vimbéla**, *Rel. form.* Em. To enclose in.
- i-Vimbá**, *N. 2.* A stingy person.
- u-Vimbá**, *N. 1.* A store room or house (cf. *uku-Vingca*, to close up).
- ubu-Vimbá**, *N. 7.* Stinginess, refusal to give; aversion, grudge.
- ubu-Vimbé**, *N. 7.* *Withania somnifera*; plant with scarlet seeds inside a capsule, something like the Cape gooseberry; used as medicine for wounds and sores, ring-worm and black gall sickness. The particular smell of this plant is extracted in water and poured on a calf which the mother will not tend; when she smells this extract she allows the calf to suck.
- um-Vimbí**, *N. 1.* (a) A stingy person. (b) = **um-Vumbí**.
- isi-Vimbó**, *N. 4.* A cork or stopper for a bottle or jar.
- um-Vimbó**, *N. 6.* A weal or mark on the body from a whip or stick; a stripe from a scourge: *babetwá ngemivimbó emini-nsi*, they were beaten with many stripes.
- um-Vimvi**, *N. 6.* Forest tree with small, pale-green leaves and whitish bark.
- im-Vimvitshane**, *N. 3.* One who tells all kinds of stories, lies or nonsense.
- uku-Vingca**, *V. trans.* To close up, stop: *vingca ingubo yakó*, close your dress; *vingca amasibuko ukuse kungadluli mntu*, close up, i.e. guard the fords, so that nobody may pass by them.
- Vingcakala**, = **uku-Vingceka**.

—**Vingceka**, *Stat. form.* To be closed up : *amasibuko avingcekile*, the fords are closed up.

—**Vingcela**, *Rel. form.* To close up an opening, or stand in it to prevent any escape thereby : *vingcela inkomo singaplumi kwelituba*, prevent the cattle escaping by this gap ; to close every path, surround, besiege : *umsi wavingcelwa emacaleni onke*, the place was besieged on every side.

—**Vingcelana**, *Rel.-recip. form.* *Savingcelana nempi*, we were closed up by the enemy.

ukuti-Vingci, *V. intrans.* To close up : *batè-vingci indlebe sabo*, they shut their ears ; used as *Adv.* : *inkomo zityebe zè-vingci*, the cattle are very fat.

isi-Vingco,
isi-Vingcwa, *Em.* } *N. 4.* A stopper, cork.

i-Vinkile,=**i-Venkile**, *N. 3.* A shop ; fr. the Du. *winkel*.

um-Vinqikazi, *N. 6.* A long, thick stick.

imi-Vinya, *N. 6. Pl. only.* Wrinkles in the face.

im-Visisi, **im-Visisano** ; see **uku-Va**.

im-Vitè, *N. 3.* Rubbish, refuse, ruins.

ukuti-Vitè, or **Vitì**, or **Vitìvitì**, *V. intrans.* To break into two or more pieces.

uku-Vitèka, *Stat. form.* To be breakable, friable, brittle.

i-Vitì, *N. 2.* The rotten pith of a certain tree, mostly of sneezewood, used by the natives as tinder, hence, tinder generally.

uku-Vitìkisela, *Caus.-rel. form.* To render friable for any purpose.

i-Vitìvitì, *N. 2.* Any substance without strength, easily broken ; rotten stuff.

uku-Viva, *V. trans.* To break or cut into small pieces ; to smash ; to carve, as meat for the visitors at a public feast.

—**Viveka**, *Stat. form.* To be brittle, crumble into pieces ; to turn into dust ; to be cut up (meat, green beans) into small pieces.

ukuti-Vive,=**uku-Viva**.

isi-Vivane, *N. 4.* A heap of stones thrown together by travellers at certain steep and dangerous passes on a difficult, tiring journey, a small stone being added by every passer by, who says, *Tixo, ndincede*,

God, help me ; or *sipè amandla*, give us strength, whereby the traveller asks for help to accomplish his enterprise or errand. Whether his object is good or evil, whether he is going to steal his neighbour's cattle, or to pay a visit to his friends, or to pay his addresses to a young woman, he will use the same form.

isi-Vivi, *N. 4.* (a) A great public feast ; great quantity of meat ; carrion. (b)=**isi-Sulu**, a lucky chance.

um-Vivi, *N. 1.* One who breaks into small pieces, or cuts into small pieces at a feast ; who cuts up for others.

u-Vivingane, *N. 5.* The death's head moth found in a beehive ; its sting is believed to be poisonous. Kaffirs are very much afraid of this moth.

uku-Vivinya, *Em.* To try, etc. ;=**uku-Vavanya**.

ama-Viyoviyo, *N. 2. Pl. only.* Whistling : *wens' amaviyoviyo*, he whistled.

ili-Vo, **im-Vo**, **ulu-Vo**, **um-Vo** ; see **uku-Va**.

im-Voco, *N. 3.* That which is tender, weak, cannot work.

uku-Vokotèka, *Stat. form.* To be understood ; to have some satisfaction.

i-Vondoyiya, *N. 2.* A dirty, shabbily dressed person.

uku-Vonya, To try, etc. ;=**uku-Vavanya**.

uku-Vovonya,=**uku-Gobagoba**, To bend thoroughly.

u-Votshovotsho, *N. 5.* used as *Adj.* Long (tail, grass, rushes).

uku-Votshoza, *V. intrans.* To walk lazily, doing nothing.

ukuti-Vu, *V. intrans.* To sit, stay, live only for a while in a place ; to sojourn : *masiti-vu apà*, let us sit here awhile.

im-Vu, *N. 3.* A big-tailed sheep ; dimin. *imvana*, a lamb.

uku-Vuba, *V. trans.* To mix boiled corn with *amasi*.

um-Vubo, *N. 6.* Corn mixed with *amasi* for food.

im-Vubu, *N. 3.* Sea cow, hippopotamus.

isi-Vubeko, *N. 4.* Pain in the body which remains after a cure ; an old hurt or wound.

uku-Vuka, *V. intrans.* To awake from sleep; to arise, get up from the ground; to raise one's self from a reclining posture; *ndavuka kwakusasa*, I awoke early in the morning; *vuk' ume*, get up and stand; *wavuka kwabafileyo*, he rose from the dead; *ndavuka pantsi*, I revived, came to life again.

—**Vukela**, *Rel. form.* To arise for a purpose; fig. to have an appetite for, *i.e.* to beg for food: *ndiyavukela kuye*, I am going to beg food of him. Phr. *inkosi imvukele* or *isulu limvukele*, the Lord or heaven has taken food from him, said when lightning has killed one's cattle; *i.e.* the Lord or the heavens have been his guest.

—**Vukelana**, *Rel.-recip. form.* To rise against one: *bavukelana nam*, they attacked me.

—**Vukelisa**, *Caus. form.* To make one (who is hungry or starved) rise up, revive; to give alms: *ndiyamvukelisa*, I give him alms; *sivukeliswe nguwe*, you have given us that which we asked for.

isi-Vuka.

isi-Vukavuka, } *N. 4.* A sudden surprise; used of supposed ghosts or anything to startle travellers at night.

im-Vuka, *N. 3.* (a) The dirt in the palm of the hand: *ndambetù ngemvuka*, I beat him with the dirty palm of my hand.

(b) The dirt which in washing falls into the water.

um-Vuka, *N. 6.* That which springs up after ploughing without being sown, or grows again after hoeing.

i-Vukaba, *N. 2.* A vagrant; a dirty, good for nothing fellow, a tramp.

isi-Vuka-mpunzi, *N. 4.* Any person, who duiker-like springs or starts or diverts a discussion, or joins in a discussion without notice or formality.

im-Vukazana, *N. 3.* A young or small ewe; fig. a bewailing: *ulila imvukasana*, he makes a great lamentation.

i-Vukazi, *N. 2.* Em. A weak, useless person.

im-Vukazi, *N. 3.* A ewe sheep.

um-Vukelo, *N. 6.* Alms asked.

isi-Vukeliso, *N. 4.* Alms given.

im-Vuko, *N. 3.* The rising up.

uku-Vukusa, *V. intrans.* To walk through obstructions, as through long grass, or when encumbered by a long garment; to force the way through that which opposes progress.

i-Vukutù, *N. 2.* A wood-pigeon of a dark colour.

i-Vukuvuku, *N. 2.* That which is old, ragged (garment), shaggy (hair); weak, inert, without vigour.

uku-Vukuva, To break, etc.; = **uku-Vikiva**.

uku-Vula, *V. trans.* To open: *vul' ucano*, open the door; to remove obstructions: *vula indlela*, open, clear the road; fig. *vulani intlisiyo senu*, open your hearts; to begin: *kwavula ubani ukutengisa?* who was it that commenced to trade?

—**Vuleka**, *Stat. form.* To be open: *ucango luvulekile*, the door is or stands open; to open itself: *ucango lwavuleka kubo ngokwalo*, the door opened to them of its own accord.

—**Vulela**, *Rel. form.* To open for another: *ndivulele*, open for me; fig. to begin before others, so that they may follow and take part in an operation or enterprise: *wabavulela ngokutètù kwakè*, he opened the way for them (to speak) by his speech.

—**Vulelana**, *Rel.-recip. form.* To open towards: *ifestile yavulelana nempumalanga*, the window opened towards the East.

im-Vula, *N. 3.* Rain: *yana imvula*, it rained.

u-Vuleko, *N. 5.* An opening.

um-Vulo, *N. 6.* Monday (which opens the week).

uku-Vuma, *V. trans.* (a) To consent, agree or accede to a thing or proposal; to admit in argument: *uyivumile lendawo*, he admitted this point; to confess: *vuma isono sako*, confess your sins; in the negative, not to suit, agree or listen: *lento ayisivumi*, this thing does not suit us, is not fit for us; *lomntu akasivumi*, this person does not agree with us, will not listen to us.

(b) To sing. Orig. it meant to express

- a common sentiment in tune. One person commences (*uyahlabela*), all the others fall in (*bayavuma*): *siyavuma indumiso yenkosi yetu*, we sing the praises of our chief. Phr. *ukuvuma umhloko*, to give a consenting answer by saying, *hm!*
- Vumela**, *Rel. form*. To admit (the truth of a proposition); to allow of, approve of: *ndiyavumela oko ukuba kuyinyaniso*, I admit the truth of what you say; *ndivumelele ukuhlala*, permit me to remain.
- Vumelana**, *Rel.-recip. form*. To agree on both sides, with each other: *uvumelene nam*, you have agreed with me; we are unanimous; to make a contract, agreement, covenant with each other.
- Vumeleka**, *Rel.-stat. form*. To be approved of, allowable, lawful: *kuvumelekile-na ukumnika itafu?* is it lawful to give him tribute?
- Vumelekeka**, *Rel.-stat.-2. form*. To be allowed to; to be lawful for: *kuvumelekeke okumkani bodwa*, it is lawful for kings only.
- Vumisa**, *Caus. form*. To go to the doctor-priest and ask him where the seat of the sickness of a sick person is, and who has bewitched him, in which case the people asking his advice accompany all his assertions with *siyavuma*, i.e. we agree with what you say, or it is right what you say; *siya kuvumisa*, we go to ask the doctor.
- Vumisisa**, *Caus. 2. form*. To help or assist to sing.
- im-Vuma**, *N. 3*. Sore eyes, ophthalmia: *uhliwa simvuma*, he has sore eyes (applied to babies).
- im-Vume**, *N. 3*. Willingness, will, agreeing: *ngemvume yentliziyo*, with purpose of heart.
- im-Vumelano**, *N. 3*. } Accordance, harmony, agreement, contract; that to which one or more persons consent; oneness in purpose.
u-Vumelano, *N. 5*. }
- im-Vumelo**, *N. 3*. } Permission, consent.
u-Vumelo, *N. 5*. }
u-Vunyelo, *N. 5*. }
- im-Vumi**, *N. 3*. One who sings, a singer.
- u-Vumiso**, *N. 5*. Divination, prophecy.
- im-Vumo**, *N. 3*. Singing, concert.
- isi-Vumo**, *N. 4*. Confession; *ngesivumo*, in earnest.
- uku-Vumbà**, *V. intrans. Em.* To smell.
- ubu-Vumbà**, *Em.* Stinginess, etc.; = **ubu-Vimbà**.
- ubu-Vumbè**, *Withania somnifera*; = **ubu-Vimbè**.
- i-Vumbà**, *N. 2*. Smell, perfume.
- isi-Vumbà-mpunzi**, *N. 4*. Wild garlic.
- um-Vumbàngwe**, *N. 6*. *Em.* = **um-Hlavutwà**, *Datura stramonium*.
- uku-Vumbéka**, *V. trans.* To put something under ashes or the ground.
- um-Vumbi**, *N. 6*. (a) A continuous rain, or rather the smell caused by a continuous rain. (b) *Em. um-Vimbi*.
- um-Vumbó**, *A weal*, etc.; = **um-Vimbó**.
- uku-Vumbúlula**, *V. trans.* To open to view, e.g. to turn up anything (stone, etc.) in ploughing or digging; to bring to light; (cf. **uku-Combúlula** and **uku-Pànda**).
- um-Vumvu**, *N. 6*. *Celtis rhamnifolia*, or *Kraussiana*, *Bernh. or Burmanni*; *Camdeboo stinkwood*.
- uku-Vuna**, *V. trans.* To reap, harvest.
- N. 8**. The harvest: *ukuvuna kwalonyaka*, the harvest of this year.
- um-Vuni**, *N. 1*. A reaper.
- u-Vuno**, *N. 5*. Harvest.
- uku-Vunda**, *V. intrans.* To become mouldy (earth); to rot (manure); to sweat (tobacco); *amasimbà avundile*, the Kaffir-corn is mouldy.
- Vundisa**, *Caus. form*. To enrich, manure soil; to fertilize.
- isi-Vunda**, *N. 4*. A very fertile, productive piece of ground; fig. a person rich by the produce of his land; a large holder of old corn. *Em.* = **i-Nqala**.
- um-Vundla**, *N. 6*. A hare. Phr. *umvundla useka indlela*, he imitates his forefathers. Fig. (a) A peculiar kind of dance of girls, performed only for exercise, or for an exhibition of agility, in which they stoop down and kick like hares. (b) St. Vitus's dance; *unomvundla*, he is not right in his mind; he is mad.
- u-Vundu**, *N. 5*. Hot ashes.
- u-Vunduvundu**, *N. 5*. A matter which causes much talk.

- uku-Vungama**, *V. intrans.* To snarl, growl, show the teeth, like a dog.
- Vungamela**, *Rel. form.* To snarl, etc., at.
- i-Vungama**, *N. 2.* Snarling, growling.
- i-Vunjavunjana**, (from **uku-Vumbá**), *N. 2.* Slight but unpleasant smell.
- uku-Vunuka**, *V. intrans.* To get suddenly enraged, without apparent cause.
- Vunukela**, *Rel. form.* To commence strife without cause; to attack gratuitously.
- ukuti-Vunxa**, *HI.* To sit down decently.
- uku-Vusa**, *V. trans. Caus. form. of Vuka.*
To awaken from sleep; to make awake; *mvuse oleleyo*, awaken the sleepy one; to lift up; to raise: *wamvusa kwabafileyo*, he raised him from the dead; fig. to rouse to vigilance; to warn of danger; to alarm: *hambá ubavuse, impi ikóna*, go and rouse them, the enemy is there; to stir up: *vusa amavila*, stir up the lazy fellows; *vusa ingwe*, stir the leopard up from his den; fig. to give restitution, compensation for what was lent, but got lost.
- Vusela**, *Rel. form.* To raise up or arouse for or on account of; to excite to action, to freshen up, revive.
- Vuselela**, *Rel. 2. form.* To stir up, arouse a person from inaction and indifference to activity; to encourage, exhort. *bafundise exisinto ubavuselele*, these things teach and exhort them; *vuselela inkumbulo sakó*, stir up your thoughts or memory; fig. to wind up a watch.
- Vuseleleka**, *Rel.-2.-stat. form.* To be in an aroused and wakeful state: *vuseleleka!* be awake! alive!
- im-Vusa-kufa**, *N. 3.* Something wakening up or bringing death.
- im-Vuseleleko**, }
im-Vuselelwano, } *N. 3.* Briskness, liveliness, excitement; encouragement, exhortation; revival.
- um-Vusi**, *N. 1.* One who arouses and excites others; an alarmist.
- i-Vuso**, *N. 2.* Alarm, fear, dread, terror; *abantu bebe nevuso elikulu bakuva ukusamasama komhlaba*, the people were greatly alarmed when they heard the earthquake; a stirring up to action; warning; anguish, remorse of conscience: *isela*

linevuso, the thief is convicted by his conscience.

- uku-Vutá**, *V. intrans.* (a) To burn, flame, flare, blaze up: *umlilo wavutá kakuhle*, the fire burnt well; *intsimbi ivutiwe*, the iron is red hot; fig. *umntu ovutiweyo*, a person in full dress painted with *imbóla*; *wavutá sisi-nci*, he was very wroth; *kwavutá umsindo waké*, his wrath waxed hot; *lwavutá utá-ndo lwaké*, his love was intense. (b) To be ripe, mature: *amazimbá avutiwe*, the Kafiricorn is ripe; *ukudla kuvutiwe*, the food is well cooked, ready for eating; it may mean also, the crops are ripe; fig. *wapila wavutwá*, he is in thoroughly good health.

—**Vutéka**, *Stat. form.* To be flammable; to burn to ashes: *ivutéke (or ivuté) yati-loté*, it is burnt into ashes.

—**Vutèla**, *Rel. form.* To blow into, on or at a thing: *vutèla umlilo*, blow up the fire; *umoya uyandivutèla*, the wind blows on me; *umoya uyavutèla ngase-Sude*, the wind blows towards the south; *vutèla ixilongo*, sound the trumpet; *wavutèla isidlele*, he swelled his cheeks. Phr. *uvutèlwe pakati njengevatala*, lit. he is ripe inside like a water melon, said of one who has come to a resolution but has not yet expressed it. (From the outside appearance of a water melon one does not know for certain if it is ripe).

—**Vutèlana**, *Rel.-recip. form.* To be blown up; to be swollen up, as a bladder filled with wind: *isidumbú sivutèlene*, the carcase is swollen up (with the gases of putrefaction); fig. *wavutèlana ngumsindo*, he was swollen, i.e. filled with anger, furious wrath.

—**Vutézela**, *V. intrans.* To blow a fire continuously until a flame is produced.

—**Vutisa**, *Caus. form.* To cause to burn or to ripen; to cook food perfectly.

isi-Vutèlo, *N. 4.* The blowing on or at; a pair of bellows.

ukuti-Vuthi, *V. intrans.* To break suddenly: *ivili yengwelo ité-vuthi*, the wagon wheel has broken into splinters or pieces; fig. a compound fracture.

uku-Vutluluka, *V. intrans.* To fall or come off (leaves, fruit) through being shaken by the wind; fig. *isilonda sivuthi*

- lukile*, the crust on the sores has come off (indicating perfect healing).
- Vutlula**, *V. trans.* To shake off: *vutlula umti sivutluluke isiqāmo*, shake the tree that the fruit may fall down; to shake out as grain from a sack, or dust from a garment or carpet: *vutlula ingubo*, shake out the dust from the clothes; to shake off from the hand or any other object.
- im-Vutluka**, *N. 3.* A broken piece, crumb, dust.
- i-Vutivutū**, *N. 2.=i-Vitiviti*, Rotten stuff, etc.
- isi-Vutivutū**, *N. 4.* A hurricane.
- ubu-Vutivutū**, *N. 7-* Uselessness.
- uku-Vutivutūza**, *V. intrans.* To make short and successive motions of the body, or repeated efforts of a short and rapid character.
- Vutūza**, *V. intrans.* To blow with violence, as a hurricane.
- um-Vutwānini**, *N. 6.* *Plectonia ventosa*, L.
- uku-Vuva**,=**uku-Viva**, To break, etc.
- isi-Vuvu**, *N. 4.* (a) A worthless, weak thing; refuse; fig. one who is lukewarm, indifferent, without vigour. (b) A bush-bird.
- ubu-Vuvu**, *N. 7.* Small, worthless, weak things; lukewarmness; physical, moral and intellectual weakness; refuse, crumbs; fig. vagabonds, rabble.
- uku-Vuya**, *V. intrans.* Orig. to rise like *inkobe* in the pot; to rejoice; to have or feel joy; to be glad: *vuyani enkosini*, rejoice in the Lord; *ukuvuya imbāli*, to rejoice beyond measure.
- Vuyela**, *Rel. form.* To rejoice over, at, for or on account of: *ndivuyela wena*, I feel joy on your account.
- Vuyelela**, *Rel. 2. form.* To rejoice triumphantly over (a subdued enemy); or ironically, jeeringly.
- Vuyeleleka**, *Rel. 2.-stat. form.* To be triumphed over; to be despised.
- Vuyisa**, *Caus. form.* To cause or give joy, or reason for joy: *lendaba indivuyisile*, that news has made me joyful.
- Vuyiseka**, *Caus.-stat. form.* To have been made joyful.
- u-Vuyo**, *N. 5.* State of being joyful; rejoicing, gladness.
- um-Vuyo**, *N. 6.* Joy, joyfulness. *Adv. ngemivuyo*, voluntarily, spontaneously.
- uku-Vuza**, *V. intrans.* To leak: *isitya siyavusa*, the vessel leaks; *ukuvusa kwe-ndlebe*, a running at the ears.
- Vuzela**, *Rel. form.* To ooze out, drop out: *intlaka esivuselayo*, resin dropping by itself.
- uku-Vuza**, *V. trans.* To reward, pay, compensate: *ndiya kukuvusa ngokwemi-sebensi yakō*, I shall reward you according to your work.
- i-Vuzi**, *N. 2.* A badger. Du. *ratel*.
- um-Vuzi**, *N. 1.* One who bestows, a rewarder: *ungumvusi kubo abamfunayo*, he is a rewarder of them who seek after him.
- um-Vuzo**, *N. 6.* Reward, wages.

W

W has the same sound as the English *w* in *wagon*. It is the simple sound *u*, which when followed by another vowel forms the liquid or semivowel *w*: *ue=we*; *ua=wa*, etc.

W is the representative letter of 1 and 6 cl. sing. and sometimes of 2 cl. pl.

Wa, 1. *Poss. particle* (a) of 1 cl. sing.: *umfasi wa-indoda=wendoda*, the wife

of the man; (b) of 6 cl. sing.: *umsi wabo*, their place.

2. *Pron. subj. of Aorist* (a) 2 p. sing.: *wātānda*, thou lovedst; *watānda*, and thou lovedst; (b) of 3 p. sing.: *wātānda*, he loved; *watānda*, and he loved; (c) of 6 cl. sing.: *umti wāhluma*, the tree grew; *wahluma*, and it grew.

3. *Pron. obj.* of 2 cl. pl.: *ndawabona amahashe*, I saw the horses.
4. *Contrac. form* (a) of the *pres. absol.* 2 p. sing.: *wafa!* from *uyafa*, you are dying! *wensakala!* you will be hurt! (b) of *wena*, used as vocative in a familiar way by superiors to equals; *wa wetu!* look here! pay attention, my good fellow! *wa mfondini!* thou, man! *wa betu!* you (friend) of ours!
5. Particle which is inserted between the *pron. subj.* and stem of the verb, denoting "to be in the habit of, to do a thing continually, again and again": *umntwana uyawalila*, the child cries continually; *uyawatsho*, he is always saying so; *siyawalahleka*, we are always getting lost.
6. Termination of the passive voice, with *pres.*, *imper.* and future tenses, and their compound forms: *ndiyabetu*, I beat; *ndiyabetwa*, I am beaten.
- uku-Wa**, *V. intrans.* To fall or sink down: *ndiwile ehasheni*, I fell from the horse; to drop from an erect posture through becoming feeble or fainting: *uwile endleleni*, he fainted on the road; fig. *wawa butongo*, he was overpowered by sleep; *ubuso baké buwile*, lit. his countenance fell, i.e. he was dejected; to sink into disrespect by departing from rectitude; to degrade one's self by wrong conduct: *uwile ezonweni*, he has fallen into sin. Phr. *wawa siduli*, he fainted and did not rise; *umsebenzi uwile*, the labour was too great, too heavy; *bamwa ngentsini*, they laughed at him. The following forms are to be distinguished, 2 cl. pl.: abbrev. rel. *awá*, who or which fell; absol. past *āwa*, they fell; conj. past *awa*, and they fell; short present *āwa*, they fall.
- Wela**, *Rel. form.* (a) To fall upon or into a certain place: *indlu indiwile*, the house fell upon me; *uwele emhadini*, he fell into a hole; *inqwelo yamwela lomntu*, the wagon passed over this person; *ndawelwa yingosi*, an accident befell me; *uwelwe sisifo sokufa*, he is overtaken by deadly sickness.
- (b) To pass over a river or the sea: *ndawela elwandle*, I went over the sea;

andikwazi ukuwela emlanjeni, I do not know how to ford the river.

- Welana**, *Rel.-recip. form.* To fall out with each other. Phr. *indonga giwele-ne*, lit. the walls have come into collision, said of any dispute between persons of consequence.
- Welela**, *Rel. 2. form.* To go over for; to go over and return: *wawelela elwandle*, he went over the sea and came back again.
- Welisa**, *Rel.-caus. form.* To cause, compel to go over; to conduct over a river or the ocean.
- Wisa**, *Caus. form.* To cast or throw down; to bring or cause to fall; to let fall, drop, upset: *wayiwisa imbisa*, he upset the pot; fig. to humble: *waziwisa pambikwakhé*, he humbled himself before him; *ukuwisa umtètò, isigrwebo, amawwi*, etc., to give forth or make a law, command, judgment; to make a speech, etc.
- Wisela**, *Caus.-rel. form.* To command for; *ndiwiselwe umtètò*, I was commanded.
- Wisisa**, *Caus. 2. form.* To make or cause one to fall heavily.
- ili-Wa**, *contrac. i-Wa, N. 2.* Lit. a falling down, or a place for falling down; a place descending in a perpendicular direction, i.e. a precipice, cliff, high and steep rock.
- isi-Wana**, *N. 4.* A small cliff, etc.
- i-Wisa**, *N. 2.* Em. A short stick with a knob at the end for felling a man; a feller, = **i-Gqudu**; pl. *amawisa*, something fallen from a friend.
- isi-Wiso**, *N. 4.* A trap; fig. stumbling block, cause of offence.
- isi-Wo**, *N. 4.* Fall: *isiwo saké sikhulu*, his fall is great.
- i-Waba**, *N. 1.* A black ox with white flanks; fig. a grandee; a great, illustrious man is called *iwaba*, from wearing garments made from the skin of cattle.
- Wabe**, *Aux.* is sometimes used for *waye*, with stative verbs: *wabe efuneka*, he was sought for. This use is more common in Embo than in Kaffir.
- Wabo**, *Poss. pron.* (a) of 1 cl. pl. ref. to 1 cl. sing. Their: *ndababona abantu nomtètèl wabo*, I saw the people and their

captain; and to 6 cl. sing.: *uwuvile-na um-ttò wabo*? did you hear their commandment? (b) of 7 cl. ref. to 1 cl. sing. Its: *ubukumkani nokumkani wabo*, the kingdom and its king; and to 6 cl. sing.: *ubulungisa bunomvuso wabo*, righteousness has its reward; see **Bo**.

u-Wabo, *N. 1. pl. ama*. Lit. one of theirs, i.e. one of his or their family or tribe; a neighbour, consort, comrade.

ukuti-Waca, *V. intrans*. To fall or lie down sleeping or dead in any place, in companies, droves, flocks, heaps, as maize when blown down by the wind, or the dead slain on the battlefield: *impi yattwa-waca lutshaba*, the army was cast down, i.e. slain by the enemy; *intaka sati-waca entsimini*, the birds alighted in a flock in the garden.

ukuti-Wahla, *V. trans*. To pour out (money).

i-Wahlawahla, *N. 2*. Several things broken about the same time.

uku-Wahlaza, *V. intrans*. To rattle, as the chains worn as ornaments by women, or beads on a girl walking; to jingle money in the pocket; to rustle, as leaves.

i-Waka, *N. 2*. A thousand: *kwawa amawaka omatàtù amadoda*, there fell three thousand men.

uku-Waka, *V. intrans*. To take a walk, from the English.

Wakò, *Poss. pron. 1 cl. sing. ref. to 1 cl. sing.*: *umntwana wakò*, his child; to 6 cl. sing.: *umlomo wakò*, his mouth; see **Kò**.

Wakò, *Poss. pron. (a) 2 p. sing. ref. to 1 cl. sing.* Thy: *unyana wakò*, thy son; and to 6 cl. sing.: *umpu wakò*, thy gun; (b) of 8 cl. ref. to 1 cl. sing. Its: *umpèki wakò (ukudla)*, its (the food's) cook; and to 6 cl. sing.: *umsebenzi wakò (ukwaká)*, the labour of it (building); see **Kò**. (It is to be distinguished from *wakà wakò*, he was at one time present).

Waku, *Temp. mood. 2 p. sing.*: When: *wakutètà*, when thou spokest; and 6. cl.: *wakuba umlambo usele*, when the river had been full.

um-Waku, *N. 6*. Hl. for **um-Cepé**, half a calabash.

u-Walakahla, *N. 5*. The falling down with a loud crash.

uku-Walakahla, *V. intrans*. To fall with a hard noise or crash, as a horse and rider together; to drop down.

uku-Walaza, *V. intrans*. To be in a hurry; to act thoughtlessly and carelessly; to feel pain in chewing; fig. to offend, wound by words.

Walo, *Poss. pron. (a) of 2 cl. sing. ref. to 1 cl. sing.*: *umkweli walo (ihashe)*, its (the horse's) rider; and to 6 cl. sing.: *umkàla walo (ihashe)*, its (the horse's) bridle.

(b) Of 5 cl. sing. ref. to 1 cl. sing.: *umbumbi walo (udongwe)*, its (the pot-clay's) former; and to 6 cl. sing.: *utàndo lunomsebenzi walo*, love has its work; see **Lò**.

Walowo, *Distrib. pron. of 1 cl. Every* one; see **Lowo**.

Wam, *Poss. pron. of 1 p. sing. ref. to 1 cl. sing.*: *unyana wam*, my son; and to 6 cl. sing.: *umlomo wam*, my mouth; see **M**.

ukuti-Wambi, *V. trans*. To throw a garment over the head; to cover with a garment; to tie it round the body, hence, to clothe.

Wanga, *Aor. of uku-Nga*, (a) and (b), 2 and 3 p. and 6 cl. sing.

i-Wangala, *N. 2*. A heap of wood near the fire.

u-Wangalala, *N. 5*. } Grain thrashed
um-Wangalala, *N. 6*. } out and lying spread on the floor; small money scattered about, cattle dispersed; fig. a general statement: *uluwangalala ekutètèni kwakè*, he rambles about in his speech, does not care what he says.

u-Wangawanga, *N. 5*. An endless thing, as a path through a forest, or a very long rope.

uku-Wangawangisa, *V. trans*. To move the hands in the air in order to get a hearing of or attention to a speech.

uku-Wanqa, *V. trans*. To speak many useless things; to speak at random.

u-Wanzi, *N. 5*. That which is broad and not definite.

i-Waqu, *N. prop.* Tributary of the Zwart Kei river; the mission station Goshen.

i-Wara, *N.* 2. Colour.

i-Wara, *N.* 2. A calabash, the milk of which is only used by *umdlezana*.

i-Watolo, *N.* 2. A black ox with white belly and legs.

i-Wasa, *N.* 2. Black ox with white belly and flanks.

i-Wasakazi, *N.* 2. Black cow or other animal with white belly and flanks, (cf. **i-Waba**).

u-Wasalala, *N.* 5. That which is scattered all over or lying about in all directions; = **um-Wangalala**.

Waso, *Poss. pron.* 4 cl. sing. ref. (a) to 1 cl. sing. Its: *isibakabaka sensiwe ngumdali waso*, the firmament has been made by its Creator; (b) to 6 cl. sing.: *isitya sinompambb waso*, the vessel has its handle; see **So**.

i-Watsha, *N.* 2. An arm-ring.

u-Watsho, *N.* 5. The fat on the **i-Congwane**, eaten by little boys after being rubbed in fresh cowdung.

Wau, *Contrac.* from *waye u*, 2 p. sing. and 6 cl.: *wautanda*, thou usedst to love; *umoya wauvutusa*, the wind was blowing hard; see **Waye**.

um-Wawalala, *N.* 6. A heap of wood, etc.; see **i-Wangala**.

Wawo, *Poss. pron.* (a) 2 cl. pl. ref. to 1 cl. sing. Their: *amatble anomalusi wawo*, the calves have their herdsman; and to 6 cl. sing.: *amadoda akawulimi umhlaba wawo*, the men do not plough their ground; (b) of 6 cl. sing. ref. to 1 cl. sing.: Its: *umkosi upetwe ngumpati wawo*, the army is led by its leader; and to 6 cl. sing.: *yimba umhadi ukuphe umhlaba wawo*, dig a deep pit and throw out its soil; see **Wo**.

u-Waya, *N.* 5. used as *Adj.* Much: *isinto siluwaya*, the things are many; long (speech); much (to do).

uku-Wayaza, *V. intrans.* To speak, consult privately amongst each other.

Waye, *Aux.* of compound tenses: (a) 2 p. sing.: *waye utanda*, *contrac. wautanda*, thou wast loving or thou usedst to love. (b) 1 cl. sing.: *waye ebasile*, *contrac. wayebasile*, he had kindled or used to kindle fire. (c) 6 cl. sing.: *wa(ye)uya kuhluma lomti*, this tree would have grown, or will grow; see **uku-Ya** 3 (c).

ukuti-Wayi, used as *Adj.* All at once, immediately, quickly.

Wayo, *Poss. pron.* (a) Of 3 cl. sing. ref. to 1 cl. sing. Its: *ndiyayasi indlu nomaki wayo*, I know the house and its builder; and to 6 cl. sing. Their, or her, or its: *nditanda indoda nomsimbà wayo*, I like the man and his body, or his strength.

(b) Of 6 cl. pl. ref. to 1 cl. sing. Their: *imipanda yaqekeswa ngumbumbi wayo*, the pots were broken by their potter; and to 6 cl. sing. Its: *umtunsi wayo (imiti) umnandi*, their (the trees') shade is pleasant.

Waza, *Conj.* 2 and 3 p. sing. and 6 cl. sing. Then: *waza wapendula*, then he answered; see **uku-Za**.

Wazo, 1. *Poss. pron.* of 3 cl. pl. ref. to 1 cl. sing. Their: *igusha bezikutshwa esibayeni ngumalusi wazo*, the sheep were put out of the kraal by their herdsman; and to 6 cl. sing.: *ndawufumana umkondo wazo (inkabi)*, I found their (the bullocks') track.

2. *Poss. pron.* of 4 cl. pl. ref. (a) to 1 cl. sing. Their: *isiswe ziyalaulwa ngukumkani wazo*, the tribes are reigned over by their king, i.e. a king reigns over his tribes; and to 6 cl. sing.: *izicaka zam aziwugqibanga umsebenzi wazo*, my servants did not finish their work.

3. *Poss. pron.* of 5 cl. pl. ref. to 1 cl. sing. Their: *siptina isinti? umntu wazo uyasifuna*, where are the sticks? their owner seeks them; and to 6 cl. sing.: *imbbedlenge savela emsini wazo*, the poor people came from their place; see **Zo**.

We, *Contrac.* from *wena*, Thou, 2 p. sing. used (a) with prep.: *ndosa kuwe*, I shall come to thee; *ndahamba nawe*, I walked with thee; (b) following the copula, expressing causal relationship: *lamasimi alinywe nguwe*, these gardens have been ploughed by you.

ukuti-Webu, *V. intrans.* To move away quickly, immediately.

Wedwa, *Adj.* 2 p. sing. Thou alone: *nguwe wedwa onokunceda*, you alone can help, (see **i-Dwa**).

i-Welazana, *N.* 2. A female twin.

i-Wele, *N.* 2. A twin; *amawele*, twins.

um-Wele, *N. 6.* Kind of shrub.

Wena, *Pron. emphat. Subj.:* *wēna ohambāyo*, thou who walkest; *obj. ndiyakāngela wēna*, I am looking at thee; *nditētā wēna*, I speak of thee.

Wēna-ke! wēnani! Do not! do ye not!
=**Musa**.

Wēnu, *Poss. pron. 2 p. pl. ref. to 1 cl. sing.* Your: *umkōkeli wēnu*, your leader; and to 6 cl. sing.: *umsi wēnu*, your village.

Wētū, *Poss. pron. 1 p. pl. ref. to 1 cl. sing.* Our: *ukumkani wētū*, our king; and to 6 cl. sing.: *umkosi wētū*, our army.

u-Wētū, *N. 1. pl. ama.* One of us, belonging to us, one of our family or tribe.

um-Wewe, *N. 6.* (a) Heap of loose stones; ruins; a dwelling place of bushmen or coneys under rocks, hence, a doleful place. (b) A confused noise, as of an uproar, or of doleful sounds.

uku-Wexula, To sweep, etc. along;=**uku-Kūkula**.

—**Wexulisa**, *Caus. form.* To shove away the cow-dung in smearing a floor; to sweep away, as a torrent; to tear along with violence; fig. to cause to err; to mislead, lead astray.

Weyi! *Interjec.* in answering a call.

uku-Weza, *V. trans. (Caus. form. of uku-Wela)*, To assist in crossing a river, or to conduct over it.

ubu-Weza, *N. 7.* The state of being white as wool or snow.

i-Weza, *N. 2.* That which is white, decorated: *izulu lingamawesa zintaka*, the sky is white with birds.

uku-Wija, *V. trans.* To tempt, attract.

ukuti-Wim, *V. intrans.* To come back.

i-Wisa, see under **uku-Wa**.

ukuti-Wityi, *V. trans.* To take away one or two out of many; *nditē-wityi amabini kwinyanda yamasele*, I took out two from a bundle of sugarcane.

Wo, *1. Poss. pron. 2 cl. pl. and 6 cl. sing.:* *imisila yawo (amahashe)*, their (the horses') tails; *isiqāmo zawo (umti)*, its (the trees') fruits; and so on through all classes; *emphat. eyawo imisila*, their (horses') tails, etc.

It is used (a) with prepositions: *sa-*
3 H

kwēla kuwo (amahashe), we rode on them (the horses); *ndabēka kuwo (umlambō)*, I turned to it (the river). (b) It follows the copula, expressing casual relationship: *sanyatēlwa ngawo (amahashe)*, we were trampled on by them (the horses); *ndiwelwe nguwo (umti)*, it (the tree) fell on me.

2. *Condit. future of 2 and 3 p. sing. and 6 cl. sing.:* *wodla*, thou wilt or he will eat; *umlambō wosala*, the river will be full.

isi-Wo, see under **uku-Wa**.

isi-Woodlo, *N. 4.* Bracelet, etc., see **is-Acōlo**.

Wodwa, *Adj. 6 cl. Only:* *umtūnsi wodwa*, nothing but shade.

uku-Wohloka, *V. intrans.* To tingle; to fall off bit by bit with a crashing noise.

—**Wohloza**, *V. trans.* To pour out (money) with noise, (cf. **uku-Wahlaza**).

i-Wohlowohlo, *N. 2.* That which is ready to fall to pieces.

i-Wokowoko, *N. 2.* That which is old and broken (hut, wagon).

uku-Wola, *V. trans.* To gather up anything and remove it (ashes); to take together: *wawola ubulongo*, she collected cowdung for smearing a hut; *wola izikāli*, take up arms; fig. to clasp, embrace: *wamwola ngomqala*, he fell on his neck, he embraced him.

—**Wolela**, *Rel. form.* To gather, collect;=**uku-Womela**.

u-Wolelo, *N. 5.* Gathering, collection.

ukuti-Wole, *V. intrans.* To wrestle with one.

uku-Womela, *V. intrans.* To come together, or gather in one place.

Wona, *Pron. emphat. 6 cl. It, itself. Obj.:* *ndagaula wona (umti)*, I cut it (the tree) down; *subj.:* *wona unesiqāmo*, it (the tree) has fruit; 2 cl. pl.: *lamaswi esitētē wona*, these words which we have spoken; *wona (amahashe) ayabaleka*, they (the horses) are racing; *owona mtētō mkūlu nguwupina?* which is the great commandment?

i-Wonga, *N. 2.* Em. Gracefulness of carriage or deportment; the fine figure of a big boned, large sized young person;

umntu onewonga, a sturdy man; fig. greatness, grandeur, one of great account or consequence, respectable status; *amawonga emfundo*, degrees of learning; **=i-Onga** in Kaffir.

um-Wonyo, *N. 6.* A deep valley or wooded ravine; a path running between places which on each side are dangerous to pass on account of natural obstacles; a defile, chasm, gap in a mountain, gorge.

Wu, *Pron. obj. 6 cl. It: ndiwugaulile lomti*, I have cut this tree down.

ukuti-Wū, *V. trans.* To pour in (water).

i-Wuba, *N. 2.* A deep ravine worn out by water; destruction caused by water demolishing walls and rocks.

u-Wuca, *N. 5.* Thin gruel made from prepared and sifted meal; light food easily swallowed.

um-Wucana, *N. 6.* That which is weak, slack, lax, torpid, fainting.

i-Wukuwa, *N. prop.* A tributary of the Zwart Kei river (Kamastone). Tembus say *i-Hukuwa*.

isi-Wukuwuku, *N. 4.* A stupid, idiotic person.

uku-Wula, *V. trans.* To turn, turn away, move: *inyoka iyasiwula*, the snake coils itself up.

—Wulela, *Rel. form.* To turn away from:

undiwulela-nina? why do you turn away from me?

isi-Wunduwundu, *N. 4.* A long garment or curtain which waves to and fro; a priest's gown or robe.

uku-Wunduza, *V. intrans.* To wave to and fro, as a long garment.

ukuti-Wungu, *V. intrans.* To go all together in a body.

uku-Wungula, *V. trans.* To brush off chaff from wheat when thrashed out; to gather (chips, grass).

ukuti-Wunyu, *V. trans.* To retreat; to select one out of many articles or things.

uku-Wushuza, *V. trans.* To wave the new born children to and fro, when the custom of *ukuphilelela* is performed; **=Hushiza** or **Hushuza**.

Wush! *Interjec.* Uttered at the *wushuza* ceremony; **=Hush!**

uku-Wutā, *V. intrans.* To get low, sink, subside, decrease: *amansi awutile*, the water decreased, fell, (after the river had been full).

Wutisa, *Caus. form.* To cause to decrease or fall.

ukuti-Wuti, *V. trans.* To take away or draw out; *intrans.* to decrease; to fall off.

uku-Wuza, *V. trans.* To cross or cut through the air, as a bird; to cross through the dust.

X

X is the lateral click, sounded by placing the tongue against the side teeth, which are partly opened, and then suddenly and forcibly withdrawing it, as *ukuxela*, to tell (inspired), *ukuxela*, to slaughter, (expired or explosive). See note under letter B. **ǀ** is still sharper than **ǁ**.

X! *Interjec.* of disappointment, impatience, etc. Leave me!

Xa, When; see *ili-Xa*.

ukuti-Xa, *V. intrans.* To stick fast (in the throat).

ili-Xa, *contrac. i-Xa*, *N. 2.* Time, (at

present used for hour); *ngamaxa onke*, at all times or hours. From it are derived the following adverbs of time:

Xa, *Conj.* When: *xa afikayo*, when he arrives; *xa limbi*, *xa limbi*, now—then; **ma-xa**, when, at the time when: *maxa ifikileyo londoda*, when that man arrived; *maxa wambi*, *maxa wambi*, sometimes—sometimes; **kuxa**, then: *kuba xa sukuba ndingenamandla*, *kuxa ndinamandla*, for when I am weak, then I am strong; **xe-nikweni**, when.

isi-Xa, *N. 4.* A heap of grain; a bunch of grass or flowers.

uku-Xaba, *V. trans. and intrans.* To bar an entrance by placing a bar across it, so that nothing could go in or out; to lie across; to be in a wrong and unnatural position, as a bone when fast in the throat, or as a child or animal in an unnatural position at the birth, which is therefore brought forth with difficulty: *umfasi uxatyawe*, the woman is hindered from bearing by the wrong position of the child; fig. to be adverse to; to oppose; to find fault with; to blame; to be at cross purposes with another person.

—**Xabana**, *Recip. form.* To be cross with one another; to quarrel with each other: *baxabene nam*, they have quarrelled with me; they are bad friends with me.

—**Xabanisa**, *Recip.-caus. form.* To cause a quarrel; to set one against the other; to entangle in any way, as thread or string.

—**Xabela**, *Rel. form.* To hack, chop to pieces: *waxabela ipusi*, he cut up the pumpkin into pieces; to wound with a hatchet; fig. to be hostile to; to attack: *bamxabele*, they are hostile to him; *baxatyelwe*, they have been cut down.

—**Xabisa**, *Caus. form.* To give a wrong position; to cause to be hostile. *V. intrans.* To reach the limit in measuring a thing; to be worth.

ing-Xabano, *N. 3.* Contention, strife.

i-Xabano, *N. 2.* Fray, broil, riot.

isi-Xabelo, *N. 4.* Fig. Explanation of or remarks on a text.

ukuti-Xabexabe, *Freq. form.* To cut up, etc.; = **uku-Xabela**.

i-Xabexabe, *N. 2.* That which is cut down: *impi yalixabexabe*, the army was cut down with axes, or stabbed with assegais.

i-Xabiso, *N. 2.* Lit. a bar, hence, a hindrance to the possession of a thing; price, worth, value: *xa intombi isexabisweni*, when the girl is old enough, i.e. is of value.

ubu-Xabiso, *N. 7.* Worth, value.

i-Xabo, *N. 2.* A shed; a mat or skin, hung up against the wind; a bar to an entrance; a bolt to a door.

uku-Xabangela, *V. trans.* To plant maize, etc., in rows; to plant it in places where the seed sown has not come up.

uku-Xabasha, *V. trans.* To hang a bag over the arm or shoulder; to prepare, make ready, provide for a journey.

i-Xabaxo, *N. 2.* A temporary, rickety dwelling; anything done hastily and on a small scale.

uku-Xabuka, *V. intrans.* To have a blistered spot caused by beating.

—**Xabula**, *V. trans.* To cause blisters by beating.

um-Xadi, *N. 6.* The jugular sinews.

ukuti-Xafa, *V. intrans.* To just touch a thing so feebly, as only to leave a faint mark or impression; to be weak, feeble, languid; to speak in a low tone after sickness.

uku-Xafanga, *V. trans.* To press out (water from a sponge or rag); cf. **Faxanga**.

isi-Xafangelo, *N. 4.* A (wine) press; = **Faxangelo**.

i-Xagi, *N. 2.* A boy.

ukuti-Xaka, *V. intrans.* To be spread out.

uku-Xaka, *V. trans.* To fasten, or join arm in arm; to hook in.

—**Xakana**, *Recip. form.* To join one with another: *ndxakana nentombi*, I walked arm in arm with the girl.

—**Xakeka**, *Stat. form.* To be hooked in.

um-Xaka, *N. 6.* A ring of ivory worn on the upper arm as a sign of distinction; an order; *isinxiba-mxaka*, a distinguished person.

uku-Xaka, *V. trans.* To puzzle, annoy, obstruct, hinder: *lento iyandixaka*, this thing puzzles me; *indlela exakileyo*, a road not easily travelled by reason of its intricacy or of its roughness; *into exakileyo*, a difficult matter.

—**Xakana**, *Recip. form.* To obstruct, hurt, injure each other.

—**Xakanisa**, *Recip.-caus. form.* To hinder, obstruct, oppose; to catch one in his speech.

—**Xakeka**, *Stat. form.* To be puzzled, obstructed; to be in difficulty: *ndxakekile*, I am in a fix, do not know what to do; or I am hindered, i.e. I am engaged in some business or undertaking which prevents my attention being given to any other business,

or to any person seeking an interview: *ndixakekile andinakutètà ngoku*, I am engaged and cannot speak to you now; *into exakekileyo*, a ticklish, delicate matter which causes trouble, or to mention which is not good; *umfasi uxakekile*, the woman is heavy with child.

i-Xaka, *N. 2.* A good-for-nothing fellow.

i-Xàka eliquṭù, *N. 2.* An ox with hanging horns.

isi-Xakaniso, *N. 4.*
ing-Xakeko, *N. 3.*
isi-Xaki, *N. 4.* } Hindrance, obstacle

to progress, obstruction, difficulty, puzzle, perplexity, embarrassment, encumbrance, detriment.

i-Xakiso, *N. 2.* Danger.

ing-Xako, *N. 3.* } = **isi-Xaki**.

isi-Xako, *N. 4.* }

uku-Xakama, *V. intrans.* To be suspended by being caught in a tree.

uku-Xakamfula, *V. trans.* To take by force and keep or hold fast; to seize by the hand or by the mouth, as beasts of prey do, or as animals ravenously seizing food.

uku-Xakata, *V. trans.* Orig. to fasten a garment or article of apparel by a needle, button or brooch; to hang round or about; to wear (a blanket); fig. to bear fruit: *imiti iyaxakata isixakatò*, the trees bear fruit; *umfasi wam uxakatile*, my wife gave birth to a child.

isi-Xakatò, *N. 4.* Fruit of trees.

um-Xakatò, *N. 6.* A clasp, buckle, thong to keep or tie the garments together.

i-Xakaviti, *N. 2.* Of men, one who is inert, without vigour; that which is old, worn out: *isihlangu sam singamaxakaviti*, my shoes are worn out.

uku-Xakaxa, *V. trans.* To chop or cut down.

u-Xakaxa, *N. 5.* Phlegm, or the thick viscid matter which generally settles in the chest and is discharged by coughing; foam from the mouth of dying animals.

i-Xakaxaka, *N. 2.* A person (especially a witchdoctor), or an animal whose body is covered with articles of ornament or burdens dangling down; *amaxakaxaka enyama*, pieces, slices of meat. *Adj.* Untidy.

uku-Xàla, *V. intrans.* To be anxious, troubled, uneasy, disturbed: *ndixàlile*, I am cast down by troubles.

-Xàlela, *Rel. form.* To be anxious, troubled, annoyed for or in respect of any subject or occurrence: *intliziyo yam ixàlela umntwana wam*, my mind is anxious about my child; *umfana ongawuxàleleyo umpéfumlo wakè*, a youth who does not care for his soul; *yinina ukuba nixàlele into yokwambàtà?* why are ye anxious concerning raiment?

-Xàlisa, *Caus. form.* To trouble; to cause anxiety.

i-Xàla, *N. 2.*

isi-Xàliso, *N. 4.* } That which causes anxiety, trouble; anxious care.

uku-Xàlaba, *V. intrans.* To shrug the shoulders from fear; to be struck with fear; to be startled; to be disabled by an accident which has caused injury to a limb.

-Xàlabeka, *Stat. form.* To be greatly afraid, owing to a fright, cold, or a wound; to feel the anguish of death.

um-Xàlagube, *N. 6.* A shrub with edible fruit; fig. an emaciated, lean person.

i-Xàlanga, *N. 2.* The common vulture.

i-Xàlanxa, *N. 2.* *Hypoxis sericea* and obliqua. The oil which oozes out of the first named poisonous bulb when roasted on the fire is used for anointing wounds. Not only in times of famine but in general the bulbs are boiled or roasted and eaten; the resin of the second kind is used for fastening the blade into the assegai shaft.

um-Xàleba, *N. 6.* *Cryptocarpa spec.*

u-Xam, *N. 1.* Monitor or *Varanus Niloticus*; an iguana, a large species of lizard resembling an alligator; the skin of it is tied round the wrist in case of sickness.

uku-Xàma, *V. trans.* (a) To start a competition for a wife; to propose, offer the *uku-Lobola*; applied generally to the engaging of a girl, and explained by *ukugalela inkomo*, i.e. to pour in cattle, to make inclined for cattle, which is done when two or more parties wish to engage a girl for a wife, one party offering more cattle than the other, when it is said: *bayashiyiselana ngenkomo*, lit. they bid against each other with cattle, one beating the other by

a higher price: *lentombi ixányiwe ngu-Baliso*, this girl is bargained for by Baliso.

(b) To pay too much, too dear: *ndilixámile elohashe*, I have paid too much for this horse.

i-Xáma, *N. 1.* Bubalis Caama, Du. harte-beest; fig. an outcast; an outlawed, banished, proscribed person.

i-Xambá, *N. 2.* A bag made of rushes, as a sugar-bag; fig. a native location.

uku-Xambúlisa, *V. trans.* To cross-examine most minutely and at some length.

ukuti-Xámfu, } *V. trans.* To catch, seize, apprehend; to hold or close tight the hand or anything; = **ukuti-Xámfu**.

uku-Xámla, *V. intrans. pass. xányu-lwa.* To use up or use with prodigality; to feast, enjoy eating; to eat so much that one feels it; to waste without cause; to harass: *walixámla ihashe*, he overworked the horse; *wafumana wasixámla* or *wafan' ukusixámla*, he made vain efforts, he laboured in vain, or troubled himself for nothing.

—**Xámleka**, *Stat. form.* To be wasted away; to be troubled, full of sorrow; to be in distress or difficulty.

um-Xamo, *N. 6.* *Schotia brachypetalata*, Sond.

i-Xámxwa, *N. 2.* A plant, tree, animal or person that has grown up rapidly; anything of extraordinary growth, especially a foal of an ass or horse.

uku-Xananaza, *V. intrans.* To spread; *intanga sixananasile pàkati kombòna*, the pumpkins have spread among the maize; of many people in a crowd, to start away to all sides; *umsebensi wam uxananasile*, my work is so much and multifarious that I cannot overtake it.

u-Xanasi, *N. 5.* Em. Jealousy.

uku-Xanda, *V. intrans.* To stool; to send out suckers; to be fruitful: *intsimi ixandile*, the garden is fruitful.

u-Xande, *N. 5. pl. ingxande.* An oblong building.

i-Xandeka, *N. 2.* The slope on either side of a hill; pl. hillsides.

isi-Xando, *N. 4.* Stooling, spreading, extending, fruitfulness.

isi-Xanga, *N. 4.* Hl. for a spear, knife or any instrument for cutting with.

ukuti-Xangoloti, *V. intrans.* To fall, subside (flood, water).

u-Xangxati, *N. 5.* That which is long, stretched out like an iguana; a stiff back.

uku-Xántapèla, *V. intrans.* To be zealous, speedy, hasty.

i-Xánti, *N. 2.* A forked bough or branch of a tree; a post with such forks at the entrance of the cattlefold, into which the *imivalo* are fastened; a tree whose branches are cut short, so that it can be used as a ladder; fig. a man of rank, great authority or power.

isi-Xánti, *N. 4.* The vertebral column or spine; the upper part between the shoulder blades; the meat which is left for the women; fig. strength.

u-Xánxalala, *N. 5.* An animal of great strength, as compared with others of its kind: *lenkabi iluxánxalala*, this is an extraordinary ox for strength and endurance.

uku-Xápà, *V. trans.* To lap with the tongue, as a dog in drinking; *uxápà amagwebu*, he foams, froths; to eat in a slovenly manner; *uxápìle*, you are soiled with food; *amansi axápìle*, the water boils.

—**Xápàxápà**, } *Freq. form.* To boil (water), referring to the commotion and crackling of the boiling water; fig. to be excited, get angry, passionate; to move in haste; to be in commotion (an army).

—**Xápisa**, *Caus. form.* To make or cause to lap; to feed dogs, etc.

i-Xápàxápà, *N. 2.* used as *Adj.* To be in commotion like boiling water; to be excited, mad.

uku-Xápàzela, *V. intrans.* To splash as water when boiling over, or as cattle in crossing a river; fig. *waxápàzela ukuphuma*, he went out helter-skelter.

ukuti-Xàra, } *V. intrans.* To miss fire
uku-Xàraza, } (gun).

uku-Xàsa, *V. trans.* To put something under, hence, to stay; to stop from falling by putting stones under a pot, pillars under a roof: *indlu ixàsiwe ngentsika*, the house is stayed up by pillars; recently it has

come to be used for to support, aid, assist, maintain, or sustain by food.

—**Xāsana**, *Recip. form.* To support each other (parents and children).

isi-Xāso, *N.* 4. Stay, support, assistance, food.

i-Xāsoba, *N.* 2. A person who is haughty, conceited on account of his bravery; one who is invincible; one who walks and treads with mighty steps; one in whom you can trust on account of his strength.

uku-Xātālaza, *V. intrans.* To bear up; not to give in under a burden, or in working; to put a bold face against a heavy thing or work; to lift up a heavy weight; to pull heavily; to defy danger; to stand out or resist another in wrestling; fig. to utter contradictory matters.

uku-Xātīsa, *V. intrans.* To stand with the ankle firm in fighting; to place the body in a position leaning backward, so as to resist the efforts of another to draw one away; to stand out and resist another in wrestling.

uku-Xatūka, *V. intrans.* To get loose; to crack, said of plaster or lime on the walls.

uku-Xatūla, *V. trans.* To make marks or prints in any soft thing, as footmarks in sand or soft clay, or whipmarks on the skin.

—**Xatūlisa**, *Caus. form.* To gallop a horse; fig. to brawl, scold.

isi-Xatūla, *N.* 4. Shoe.

um-Xawuka, *N.* 6. A stony mountain, difficult to climb; a stony cleft for hiding away; a passage between mountains.

uku-Xaxa, *V. trans.* To repair, mend (shoes); fig. to renew, make good.

uku-Xāxā, *V. trans.* To chop meat with the chopper so as to joint it.

isi-Xaxa, *N.* 4. A kind of big toad.

isi-Xāxā, *N.* 4. (a) The butt end of a gun, the handle or helve of an axe. (b) The pipe oil which is at the bottom of the bowl.

um-Xāxā, *N.* 6. Porridge of maize and pumpkin; fig. the mixing up of fighting parties.

isi-Xaxabesha, *N.* 4. (a) A kind of bird, very much like a sparrow. (b) A flat and wide thing (door, table).

uku-Xaxamfula, *V. trans.* To seize a

person unawares, (cf. **uku-Xakamfula**); fig. to interfere, meddle with another's concerns.

i-Xaxavitī, *N.* 2. Any old, broken thing (wagon); fig. a slovenly person habitually careless of neatness and order; see **i-Xakavitī**.

uku-Xaxaza, *V. intrans.* To be afflicted with diarrhoea; to purge.

—**Xaxazisa**, *Caus. form.* To cause purging by an aperient medicine, etc.

u-Xaxazele, *N.* 1. A right tributary of the Gqololzi river, (**kwa-Xaxazele**).

u-Xāxāzo, *N.* 5. An ornament for the ankles.

uku-Xāya, *V. trans.* To draw, attract, *i.e.* to bring or cause trouble by any imprudent conduct; to stir up, instigate; to incite the enemy by means of a spy.

—**Xāyela**, *Rel. form.* To involve another in trouble; to run into: **ukusixāyela**, to involve, encumber one's self; to bring trouble on one's self.

i-Xāyelo, *N.* 2. The place where something has been found, or something remarkable has happened, *e.g.* where a sheep has been slaughtered by a thief, or a man has been murdered.

i-Xāyi, *N.* 2. A place to hang anything on; a branch of a tree lopped off, so that things may be hung on it; a rack made of wood for suspending a gun, etc., on it; dimin. **ixāyana**, the cock of a gun.

i-Xazi, *N.* 2. An old, worn out thing; an old basket; pl. **amaxazi**, rags.

ukutī-Xaxalala, *V. trans.* To spread out: **wayitī-xaxalala ingubo yakè**, he spread out his garment.

i-Xēgo, *N.* 2. An old man well advanced in years. Phr. **kulel' amaxēgo**, frost lies on the ground.

ubu-Xēgo, *N.* 7. The state of infirm, old age.

i-Xēgokazi, *N.* 2. An old infirm woman.

i-Xēgwazana, *N.* 2. A little old woman.

ubu-Xeketwā, *N.* 7. The state of being old, in pieces, in rags; to be in disorder (garment), carelessness, vileness, dirtiness, uselessness from wear and tear (wagon).

isi-Xeko, *N.* 4. Many villages near each other; a town, city, district.

i-Xekexwa, *N. 2.* That which is old, rickety, etc.

uku-Xela, *V. trans.* To say, inform; to tell, communicate; to order, command: *ukuxixela*, to make one's self known; to be like: *impahla yakè yaxela ikèpu-eli*, his chattels were like the snow (in melting away).

—**Xelela**, *Rel. form.* To say, tell to: *wandixelela*, he told me.

—**Xelisa**, *Caus. form.* To do as another does; to imitate: *xelisa mna*, do as I do; *yibani ngabaxelisa u-Tixo*, be ye imitators of God.

ing-Xelo, *N. 3.* Declaration, assertion, deposition, account: *káuwenxe ingxelo yobugosa bakò*, render an account of thy stewardship.

isi-Xelo, *N. 4.* Order, command.

uku-Xèla, *V. trans.* To slaughter, kill.

This word is descriptive of the peculiar method used by Kaffirs in slaughtering a head of cattle. An incision is made with an assegai in the abdomen behind the joint bone of the breast below the ribs, while the animal is still standing in the cattle fold; the person who slaughters thrusts his hand and arm through the incision into the body of the beast, seizes the large artery (aorta), which runs from the left ventricle of the heart along the spine, and violently ruptures it, thus causing instant death. Slaughtering by the method adopted in civilized life is considered as indicating a want of the strength and firmness of mind, which constitutes courage and bravery; therefore when the slaughterer does not succeed in rupturing the artery, even when the animal starts off at full speed, he is saluted by derisive cheers and retires crestfallen and deeply mortified by the result.

Phr. *kuxèliwe kwa-Xukwane apò kumagasho makiulu*, lit. they have slaughtered at Xukwane where much meat is obtainable. According to tradition the very rich chief Xukwane lived near King William's Town, and was in the habit of entertaining strangers more liberally than any who lived before or after him. This proverb is used of such as ask too much from others, as if to say, It was only at Xukwane's where such expectations were realized.

—**Xèlela**, *Rel. form.* To slaughter for: *ndaxèlelwa into etyebileyo*, a fat animal was slaughtered for me.

um-Xèlo, *N. 6.* The large artery (aorta) which is ruptured in slaughtering; fig. the seat of life, heart, mind, conscience: *uku-*

gàuka umxèlo, to expire, die; *ngomxèlo wam nditètà inyaniso*, by my life, I speak the truth; *ngamxèlo mnye*, with one heart or mind; *babesingisa ngamxèlo mnye ekutândazeni*, with one accord they continued steadfastly in prayer.

i-Xelegu, *N. 2.* An untidy, slovenly person; a vagrant, vagabond; an old wagon.

ubu-Xelegu, *N. 7.* Vulgarity, vagrancy.

i-Xelelengane, *N. 2.* Gardenia Rothmannia, L.

uku-Xelenga, *V. trans.* To work.

—**Xelengela**, *Rel. form.* To work for: *ungekabi nakusixelengela*, being not yet able to work for himself.

um-Xèlo, *N. 6.* (a) A small tributary of the Zwart Kei river (Tylden). (b) Platjes river between Alice and Fort Beaufort.

uku-Xenga,
—**Xengaxenga**, } *V. intrans.* To be loose (tooth); to shake, so as to fall from side to side, as a chair is loose in its joints: *ingwelo ixengaxenga*, the wagon totters, shakes about from being worn out; to be loose, shakyn in the ground (a pole); to wave, as the top of a tree.

—**Xengaxengisa**, *Caus. form.* To loosen any fixture, as a pole in the ground, by pushing it from side to side.

um-Xenge, *N. 6.* That which is old, worn out, lifeless.

isi-Xengeshe, *N. 4.* Kind of bird.

isi-Xengxe, *N. 4.* A small axe.

Xenikweni, *Conj.* When; see *ili-Xa*.

uku-Xèntsa, *V. intrans.* To dance, (done by one person only in a house, or by the doctor in public), by throwing the body into contortions, while keeping time to the singing and clapping of hands of the bystanders.

in-Xentsi, *N. 3.* A good dancer.

um-Xèntso, *N. 6.* The doctor's dance.

isi-Xènxe, *N. 4.* *Card. and Ordin. number.* Seven: *abantu basixènxe*, the people are seven; *umhla wesixènxe*, the seventh day.

uku-Xèsha, *V. trans.* To drive, chase or pursue cattle, or hunt game on horseback.

i-Xesha, *N. 2.* A certain time or period: *andinaxesha lokusa kuwe*, I have not time

- to come to you; *ngaxesha nye*, at once; *kwakuba lixesha*, after a time.
- Derived from it are the following conjunctions of time: *xeshenikweni*, whensoever; *xeshikweni*, *maxeshikweni* and *maxeshenikweni*, the time when: *xeshikweni walambayo*, when he was hungry.
- um-Xesho**, *N. 6.* Ration, provision, portion of food.
- i-Xesi**, *N. 2.* The Keiskamma river, *i.e.* the fourth river by the reckoning of the Kaffirs and Hottentots, who agreed in former days, that the fourth river from the Kei should be their mutual boundary.
- uku-Xetula**, To turn over, etc.; = **uku-Qetula** and **Petula**.
- isi-Xexebesha**, *N. 4.* Kind of bird.
- uku-Xeza**, *V. intrans.* To milk into the mouth, hence, to serve continually, for a long time to gain food, money, cattle, etc.
- uku-Xeza**, *V. trans.* To strike off (muscles, oysters or other shellfish) from a rock.
- i-Xiba**, *N. 2.* A grandfather's place, given by a father to an inferior son.
- uku-Xibilika**, *V. intrans.* To fall asunder (hut); to fall from or off (garment); to slip off; fig. to dissent, differ from.
- Xibilikisa**, *Caus. form.* To loosen (girdle).
- um-Xibiliki**, *N. 1.* One who has fallen off (from the Church of England); a dissenter.
- u-Xibiliko**, *N. 5.* Loosening; falling off or asunder, or to pieces; fig. difference, dissension.
- ukuti-Xibilili**; = **uku-Xibilika**.
- isi-Xibindwane**, *N. 4.* The action of a running or hasty person.
- i-Xibiya**, *N. 1.* Buttermilk.
- i-Xigxa**, *N. 2.* An untidy, slovenly person.
- uku-Xika**, *V. intrans.* To perform an act often, repeatedly, continually, close upon another: *waxika ukusala*, she bore child upon child, *i.e.* often; to do by fits and starts; *luqobiso oluxikileyo ingxabanoyomfasi*, the contentions of a wife are a continual dropping.
- uku-Xikilizela**, *V. intrans.* To run hard, so that the muscles (breasts) move.
- uku-Xikixa**, *V. trans.* To shake, beat, strike.
- i-Xilinxá**, *N. 2.* The main upper stream of the Gcuwa or Butterworth river.
- uku-Xilonga**, *V. intrans.* Formerly used for to play on a wind instrument; now restricted to the use of the stethoscope to ascertain sickness, and to the use of the microscope, etc.
- um-Xilongi**, *N. 1.* A trumpeter.
- i-Xilongo**, *N. 2.* A hollow reed or the hollow pedicle of a pumpkin leaf; any wind-instrument, a trumpet: *uvutèl'ixilongo*, he blew the trumpet; fig. a stethoscope.
- i-Ximheya**, } *N. 2.* The mouthpiece of
i-Ximeya, }
a tobacco pipe.
- uku-Ximfa**, } *V. trans.* To strike with
ukuti-Ximfi, }
uku-Ximfiza, } the fist; to bruise, crush, smash.
- Ximfana**, *Recip. form.* To strike one another.
- i-Xina**, *N. 2.* Brass.
- um-Xina**, *N. 6.* *Curtisia faginea*, assegai-wood.
- uku-Xina**, *V. intrans.* To dance by jumping or moving up and down with the body erect, the feet falling always in the same place; see **um-Dudo**; fig. to report often.
- um-Xino**, *N. 6.* Dance.
- uku-Xina**, *V. trans.* To press against an object or person; to impede progress: *abantu bakuxinile*, the people have thronged thee.
- Xinana**, *Recip. form.* To crowd, to press each other; to close up; to gather in a narrow passage or doorway: *indawo exineneyo*, a narrow place; fig. to be bound in duty; to be obliged.
- Xinanisa**, *Recip.-caus. form.* To cause to crowd.
- Xinisa**, *Caus. form.* To cause to press against.
- im-Xinwa**, *N. 3.* That which is narrow: *isango elimxinwa*, a narrow gate.
- Xinezeka**, *Stat. form.* To be in trouble of mind; to be distressed, perplexed in spirit.
- Xinezela**, *Rel. form.* To narrow in;

to press together; fig. to oppress; to perplex, trouble the mind.

—**Xinezeleka**, *Rel.-stat. form.* To be distressed and perplexed; to be apprehensive of coming evil.

—**Xinezelela**, *Rel. 2. form.* To perplex the mind on account of.

u-Xinezeko, *N. 5.* Anguish of mind; perplexity of spirit.

uku-Xinga, *V. intrans.* To stick fast: *inqwelo ixingile eludakeni*, the wagon has stuck fast in the mud. Phr. *inkal' ixing' etyeni*, lit. the crab sticks fast between the stones, cannot get hold of them; said of one who involves himself in difficulties of his own creation, or one who raises an argument and is beaten in it.

—**Xingana**, *Recip. form.* To press upon each other; to be entangled with each other.

—**Xingisa**, *Caus. form.* To cause to stick fast or to hold fast; to obstruct, restrain, retard.

isi-Xinga, *N. 4.* A short, thick-built dog, a bulldog.

isi-Xingaxinga, *N. 4.* A strongly built man.

isi-Xingaxi, *N. 4.* To be in a fix: *usixingaxi*, he is in a fix.

isi-Xingo, *N. 4.* A strait.

ing-Xingongo, *N. 3.* Difficulty, etc.; = **in-Gxingongo**.

ing-Xingwa, *N. 3.*

isi-Xingwa, *N. 4.* } A pass, gorge, strait,

u-Xingwa, *N. 5.* } ravine; fig. *ingxingwa yomcàmo*, straggury.

uku-Xininiza, To gnash the teeth; = **uku-Tshixiza**; fig. to work hard all day.

i-Xinotoxo, *N. 2.* A swelling on the feet.

uku-Xinzelela pàntsi, *V. trans.* To press down (person, plough) to the ground.

ukuti-Xipù, } *V. intrans.* To bite or
uku-Xipùla, } fasten the teeth on anything: *inyoka yatixipù esandleni sakè*, a snake fastened on his hand.

i-Xishini, *N. 2.* A great running where every one is on another's heels; fig. great labour.

um-Xo, *N. 6.* The marrow or oil which is

in the substance of a bone, as distinguished from *um-Ongo*, which is more solid; fig. the best of food.

uku-Xòba, *V. intrans.* To make ready for a journey; to prepare for a fight or for war: *xòba isikàli*, take to arms.

—**Xòbela**, *Rel. form.* To fill up the gaps in a garden fence or cattle kraal; to make ready for a journey or for war; to gather the weapons and tie them in one bundle; to remove to; to attach one's self to one; to join (the enemy).

—**Xòbisa**, *Caus. form.* To prepare another, *i.e.* to provide him (for a journey); to arm an army.

—**Xòbisela**, *Caus.-rel. form.* To prepare, provide one for a journey; to arm one for war: *ubaxòbisel' indlela*, you have set them forward on their journey.

i-Xòba, *N. 2.* (a) That which is taken from the enemy in time of war (cattle); spoil, booty, trophy. (b) Something old.

i-Xòbakazi, *N. 2.* (a) Great spoil, large booty. (b) A very old woman.

isi-Xòbo, *N. 4.* A stony, rocky region or ledge; *loc. esixòtyeni*.

izi-Xòbo, *N. 4. Pl. only.* Weapons for war.

i-Xòbongo, *N. 2.* A temporary hut, better than *ipèmpe*.

i-Xoboti, *N. 2.* *Cryptocarpa spec.*; others: **i-Toboti**.

uku-Xobuka, *V. intrans.* To fall to pieces, fall off, crumble (stone); peel off (bark).

—**Xobula**, } *V. trans.* To strip off
—**Xobulula**, } (bark); to cut or peel stripes lengthways on a fath or stick.

uku-Xoka, *V. intrans.* To say what is not true; to make a false statement; to speak loosely; to utter a white lie: *uya-xoka, mfondini*, you jest, man; you really do not mean what you say; *ndiyaxokwa*, lies are told about me; *bàxoka ku-Tixo*, they spoke lies to the Lord.

—**Xokana**, *Recip. form.* To speak lies among each other; about each other.

—**Xokanisa**, *Recip.-caus. form.* To create discord among people by bearing tales to their place.

- Xokisa**, *Caus. form.* To speak lies to one: *undixokisile*, you have deceived me.
- i-Xoki**, *N. 2.* One who utters falsehoods, a liar.
- ubu-Xoki**, *N. 7.* That which is contrary to truth; falsehood, whether uttered in jest or with the intention to deceive.
- i-Xokama**, *N. 2.* The joint where the blade of an assegai is joined to the shaft.
- uku-Xokelela**, *V. trans.* To unite by tying, as one string or rope to another; to couple stories together; to continue conversation.
- Xokelelana**, *Recip. form.* To hang together; to be connected.
- um-Xokelelwane**, *N. 6.* Chain.
- i-Xokexwa**, *Em.* That which is old, etc.; =**i-Xekexwa**.
- ubu-Xokolosha** and **Xokoloshane**, *N. 7.* A large red ant which bites severely.
- i-Xòkonxa**, *N. prop.* Tributary of the Tsitsa river.
- uku-Xòkonxa**, } *V. trans.* To rouse
- Xòkosha**, } (a snake), which is done by probing with a stick; fig. to stir up, provoke to anger; to foment strife and rebellion; to precipitate impending evil: *intiyo ixòkonxa ingxabano*, hatred stirs up strife.
- uku-Xokozela**, *V. intrans.* To make a great and confused noise, as the water rattling over stones: *amansi ayaxokozela emlanjeni*, the water roars in the river; to speak loudly and confusedly: *abantu namhla baxokozela nganina?* why are the people so noisy, *i.e.* out of order to-day?
- Xokozelela**, *Rel. form.* To make a noise over anything: *anditandi ukuxokozelelwa sisililo sabantu*, do not like to be bothered by the people weeping.
- ing-Xokozelo**, *N. 3.* A loud, confused noise: *ningenzi ngxokozelo ingaka*, do not make such a great noise.
- uku-Xola**, *V. intrans.* To be satisfied, appeased, reconciled; to have peace: *xola!* be satisfied, let it pass! *ndixolile*, I am satisfied; *iliswe lixolile*, the country is at peace; *kuxoliwe iliswe*, the land has been reconciled, *i.e.* peace has been made (after war).
- Xoleka**, *Stat. form.* To be in a satisfied state: *ndixolekile*, I am quite satisfied.
- Xolela**, *Rel. form.* To be satisfied with: *ndixolele*, be satisfied with me, *i.e.* forgive me, pardon me, my offence or sin; *baxolelwe isono sabo*, their sins are forgiven them; *ukuxolele-na ukufa nokutshabala kwakò?* are you in peace about your death and destruction? *ungawuxolela-na umsebenzi onjalo?* are you satisfied to do such labour?
- Xolelana**, *Rel.-recip. form.* To forgive one another.
- Xolelanisa**, *Rel.-recip.-caus. form.* To reconcile: *manixolelaniswe nam*, be ye reconciled to me; *ukuse sixolelaniswe naye*, that we may be reconciled to him.
- Xolisa**, *Caus. form.* To make satisfied, appeased, reconciled; to pacify, calm.
- Xoliseka**, *Caus.-stat. form.* To be appeased, reconciled.
- u-Xolelaniso**, *N. 5.* Reconciliation.
- u-Xolelo**, *N. 5.* Forgiveness.
- um-Xolisi**, *N. 1.* Peacemaker: *umxoliseliwe*, a justice of the peace.
- u-Xolo**, *N. 5.* Peace, pardon: *ndicel' uxolo*, I ask peace.
- uku-Xola**, *V. trans.* To make whole; to mend what has been broken; to repair an old garment, to patch it up: *waxola esinye isigeba*, he repaired another portion.
- Xoleka**, *Stat. form.* To be repairable.
- uku-Xòla**, *V. trans.* To chisel out or off; to carve roughly; to sharpen, *i.e.* to pick a millstone; to pick out (the eyes).
- in-Xola**, *N. 3.* } A chisel.
- isi-Xòlo**, *N. 4.* }
- i-Xolo**, *N. 2.* The outer bark of a tree; the rough outside of a thing; euphem. a concubine.
- um-Xòlo**, *N. 6.* The holding end of an *induku*, which is carved. Phr. *usemxòlweni*, you are in the right, you have come to the real thing, to the point; *misa ngomxòlo*, speak the truth; *ngomxòlo*, Adv. Properly, rightly, fittingly, suitably, appropriately.
- i-Xolobe**, *N. prop.* Tributary of the Kei river.

isi-Xólokuma, *N. 4.* A grudge, etc.; = **isi-Nqala**.

i-Xólofa, *N. prop.* Mount Thomas near Keiskamma Hoek.

ulu-Xóloxólo, *N. prop.* Mount Currie (Kokstad).

uku-Xóma, *V. trans.* To lift up, *i.e.* to hang up, as on a rope, hook, etc.: *bam-xóma emtini*, they hanged him on a tree. Phr. *ukuxóma amakwapá*, to lift up the arms for fighting; *ukuxóma amehlo*, to look anxiously, fiercely in contending and quarrelling; to look to a distance.

—**Xómeka**, *Stat. form.* To be in a hanging position; to hang on.

—**Xomekelela**, *Stat.-rel. 2. form.* To be chained, joined, connected; to concoct evil.

—**Xomekelelana**, *Stat.-rel. 2.-recip. form.* To be joined with.

—**Xómisa**, *Caus. form.* To help to hang up.

isi-Xomlelo, *N. 4.* Em. That which requires kneading to bring it to perfection, (dough for bread, clay for bricks.)

uku-Xomolozá, *V. intrans.* To try, make efforts, persevere.

—**Xomolozela**, *Rel. form.* To make a desperate but weak effort; to do something under circumstances of extremity; *umntwana uyaxomolozela kunina*, the child is making the first efforts of walking towards its mother; *inkomo yaxomolozela eludakeni*, the cow made a desperate effort to get to the swamp.

uku-Xomomoza; = **uku-Xomolozá**.

u-Xomoyi, *N. 1.* The Kingfisher. (*Dacetogigantea*).

i-Xongo, *N. 2.* (a) War news: *ilixwi limaxongo*, the country is full of war news. (b) *N. prop.* A tributary of the Umgwali river (Tembuland).

u-Xóngó, *N. 1.* The shinbone; fig. long boots. Phr. *ucela kuxóngó*, he is running hard.

uku-Xononoza, *V. intrans.* To hold out, continue to the end; to persevere in a task or undertaking with patient endurance.

um-Xononoza, *N. 6.* That which is thin and long, an almost endless thing, as a thread or shoot of water; fig. a speech which seems never to end; one who holds

out against difficulties in the accomplishment of an enterprise.

uku-Xóntela, *V. trans.* To hold fast; to cling to or gather about a person or thing.

—**Xóntelana**, *Recip. form.* To gather together; to assemble: *baxóntelene kuye*, they have come together to or with him.

i-Xónti, *N. 2.* A long-haired, male animal (goat). *Adj.* Long-haired, hairy.

i-Xóntikazi, *N. 2.* A long-haired female animal.

uku-Xonxa, *V. trans.* To form in clay; fig. *ukuxonxa indlebe*, to prick up the ears.

—**Xonxisa**, *Caus. form.* To make another understand a subject; to inform, make clear.

i-Xonxe, *N. prop.* The White Kei river.

ukuti-Xonxosholo, *V. intrans.* To come or flock together in great numbers; to get together in a crowd.

i-Xonye, *N. 2.* A kind of long grass for making ropes with.

i-Xonyo, *N. 2.* The plant Knipoffia; Tri-toma.

ukuti-Xópó, *V. intrans.* To fall into (the water); fig. to get into perspiration, anxiety: *wasebensa xópó*, he worked sweating.

uku-Xóra, *V. intrans.* To look into a matter closely, accurately; to observe with joy.

i-Xóra, *N. prop.* A river in Bomvanaland, on which the Elliot Magistracy stands.

ukuti-Xóro, *V. trans.* To pick out (the eyes).

isi-Xósa, *N. 4.* The Kaffir language.

um-Xósa, *N. 1. pl. ama-Xósa*, *N. prop.* An individual of the Kaffir tribe.

ubu-Xósa, *N. 7.* Kaffirdom, the Kaffir people.

i-Xósha, *N. 2.* A dressed hide, especially the covering made from it and worn over the breasts by females.

i-Xoshombá, *N. 2.* Blight in maize.

uku-Xotsha, *V. trans.* Em. for **uku-Gxotá**: *waxotshwaxotshwa*, he was uneasy in heart and mind.

uku-Xovula, *V. trans.* To knead, tread with the feet, as clay for bricks; fig. *waxovula ukutétá*, he spoke a great deal in a rambling manner, without restraint,

isi-Xovulelo, *N. 4.* A press: *isixovulelo sewayine*, winepress.

uku-Xoxa, *V. trans.* To discuss a subject; to converse on any subject in a friendly manner; to join in a general talk: *masixoxe ngaye*, let us talk about him; to bark (dog at bay).

i-Xoxo, *N. 2.* A toad, large frog, (from its deep, croaking noise).

ing-Xoxo, *N. 3.* } A general conversation, conference, consultation; the communing of many persons speaking at the same time.
isi-Xoxo, *N. 4.* }

uku-Xoxá, *V. trans.* To stab fallen or dead game with the assegai; to encourage race oxen by going behind them, which is not allowed; to mash potatoes or pumpkins; to stir up a fire; fig. to stir up, arouse strife: *baxoxwá ngu-Anta ukuba balwe*, they are stirred up by Anta to fight; to incite, abet, impel, drive on, urge forward.

-Xoxéla, *Rel. form.* To stab repeatedly; to multiply wounds on an already fallen foe; fig. to put into a certain place: *ilizwi malixoxélwe emhlabeni*, the word should be put, i.e. spread on the earth; said of many who attack one by speaking.

i-Xoxo, *N. prop.* Left tributary of the Gonubie river.

i-Xoxosholo, *N. 2.* A forlorn or distressed object; a person who has been exposed to tempestuous weather on a journey, and arrives wet and weary at home; fig. a person reduced in circumstances, who has lost heart and is very dejected and cast down.

um-Xoxozi, *N. 6.* Kaffir water-melon.

uku-Xoxa, *V. trans.* To strip bark off a tree; to cut round about, shape and square a tree; to remove the outside of a pumpkin with a knife or small axe. *V. intrans.* To bud, put forth shoots (maize).

-Xoxeka, *Stat. form.* To become desolate: *ilizwe elixoxekileyo*, a country which has become desolate by cutting down the trees.

in-Xozi, *N. 3.* The fine inner bark of the rind.

uku-Xozula, *V. trans.* To bark a tree by chopping the bark off.

ukuti-Xú, To leap, etc.; = **uku-Xúma**.

uku-Xuba, *V. trans.* To mix up together things of different kinds: *kuxutywe ukudla*, the food is a mixture; fig. *waxutywa nalento*, he was mixed up in that affair; *abantu baxubile kulomzi*, on that place are different sorts of people; *iqiya sixubile*, different sorts of handkerchiefs; *uxubile*, is said of a bastard who has different kinds of blood in his veins.

-Xubana, *Recip. form.* To become mixed up together: *lomhlambi uxubene nalo-wa*, this herd became mixed up with that there.

-Xubanisa, *Recip.-caus. form.* To assist in mixing together different ingredients.

ing-Xuba ka-Xaka, *N. 3.* Mixture, confusion, strife where people do not understand each other in disputing and combating.

um-Xube, *N. 6.* A mixture of different things, as maize mixed with Kaffircorn; fig. mingled people.

uku-Xubahala, } *V. intrans.* To become
-Xubayala, }
-Xubayela, }
lean small, little, few; fig. to be in a complicated, confused state.

uku-Xubusa, *V. intrans.* To splash in the water.

uku-Xubusha, *V. trans.* To discuss.

in-Xúbuwa, *N. 2.* Rotten wood used for tinder; see **i-Nxúbuwa**.

uku-Xúgxa, *V. intrans.* To be in a bad state and condition, as cattle from rain or cold: *uboya buxugxile*, the hair is in disorder, rough, stands on end; to be alarmed, as cattle by heavy thunder, and seek shelter; fig. to be restless, in confusion, disorder, consternation; to run about from fear or alarm; to retreat, flee away as a defeated enemy.

-Xúgxisa, *Caus. form.* To put a thing in a wrong place; to bring things into disorder; fig. to frustrate, bring into disrepute; to cause a panic, alarm or flight to a place of refuge; to cause an enemy to retreat; to make an undertaking or enterprise of no use or effect; to put a liar to silence.

ubu-Xúgxa, *N. 7.* used [as *Adj.* *Babuxh-gxa*, the people were driven away, lost, became extinct, silent.

uku-Xúgxuzela; = **uku-Xúgxa**.

uku-Xuka, *V. intrans.* Hl. To be lame; to walk as one lame; to limp.

i-Xuka, *N. prop.* The largest tributary of the Bashee river.

i-Xukazana, *N. 2.* A sick, consumptive animal; a disorderly, untidy, slovenly person.

uku-Xukuxa, *V. trans.* To rinse out (the mouth) with water; to gargle.

um-Xukuxela, *N. 6.* A mixed multitude.

uku-Xuluba, *V. trans. pass. xulutywa.* To throw stones into the river to kill the **i-Canti**; to throw at birds sitting high in a tree; usually it means to throw stones. Hl. for to steal.

ing-Xuluba, *N. 3.* After-pains, etc.; see **in-Gxuluba**.

i-Xuluba, *N. 2.* } A cast, throw.

ing-Xulubo, *N. 3.* }

u-Xululembile, *N. prop.* *Electronia obovata*.

uku-Xúma, *V. intrans.* To bound, leap, jump, kick up in the same place, as Kafirirs in dancing.

—**Xúmeta**, *Rel. form.* To spring up for, towards, forth, etc.

—**Xúmisa**, *Caus. form.* To speak highly of one; to esteem, praise, exalt: *uyasixúmisa*, he praises, exalts himself, he arrogates.

—**Xúmaxúma**, *Freq. form.* To rattle, clatter, clank.

um-Xúmo, *N. 6.* A jumping up and down.

uku-Xuma, *V. trans.* To revive, as the making up of a fire; to resuscitate, assist, help, succour; to cause to recover.

—**Xumana**, *Recip. form.* To walk in line one after another; to assist or help each other.

um-Xumi, *N. 1.* One who succours; an assistant.

um-Xumbú, *N. prop.* Tributary of the Keiskamma river.

ukuti-Xumbú, *V. trans.* To throw a small thing into a mass; also = **ukuti-Tyumbú**.

i-Xumbúlulu, *N. 2.* A disorderly, slovenly, lewd fellow; debauchee, slut.

ubu-Xumbúlulu, *N. 7.* State of disorder, lewdness.

i-Xumbúlulukazi, *N. 2.* A disorderly, etc. female.

um-Xume, *N. 6.* Em. Ox with one horn, the other being broken off.

uku-Xuna, *V. intrans.* To go or look straight forward; to aim at (with a gun).

—**Xunela**, *Rel. form.* To fix the mind on a certain object; to have in view; to desire.

u-Xunelo, *N. 5.* Aim, intention, purpose, design.

uku-Xunga, Em. } *V. intrans.* To re-

ukuti-Xungu, } member (espec. friends or relations).

uku-Xungupála, *V. intrans.* To be afraid; to look round with uneasiness: *into endixlungupála yiyo indisele*, that which I am afraid of has come over me.

—**Xungupálsa**, *Caus. form.* To make afraid; to frighten.

in-Xúnxú, Du. grysbok; see **i-Nxúnxú**.

uku-Xutá, Em. To pluck a bird, etc. = **uku-Xwita**.

i-Xúxúwa, *N. prop.* A tributary of the Kat river near Fort Beaufort.

uku-Xuxuzela, *V. intrans.* To croak (the bowels); to suffer from flatulency; to belch up wind with the sound *xu! xu!*

i-Xuxuzela, *N. 2.* Croaking of the bowels; flatulency; ebullition.

ukuti-Xúzu, *V. trans.* To jerk a person or thing towards another; to drag, tear one to and fro by the hands or arms; fig. to hurt: *watiwa-xúzu umpéfumlo wakè*, his soul was hurt, injured, wounded.

uku-Xúzuka, *V. intrans.* To be torn off or out.

—**Xúzula**, *V. trans.* Tear off with force: *baye bexúzula amasebe emitini*, and they tore branches from the trees. *V. intrans.* To struggle, as in cramps: *waxúzula ngemilense nangengalo*, he struggled with hand and feet.

—**Xúzuleka**, *Stat. form.* To be torn off.

ukuti-Xwá, *V. trans.* To hang up; to throw (a clod) into a hole.

u-Xwabiyo, *N. 5.* Tallness: *uxwabiyo lwendoda*, a very tall man.

i-Xwadeŋa, *N. prop.* Left tributary of the Kat river near the main road which leads one to Blockdrift;=**i-Gxweteŋa**.

uku-Xwákana, *V. intrans.* To have no way of getting out of difficulties, (cf. **uku-Xaka**).

uku-Xwála, *V. intrans.* To be disobedient, petulant, perverse; not to allow one's self to be corrected; to dispute always and to admit nothing.

uku-Xwáleka, *V. intrans.* To suffer loss, damage, detriment, destruction; to have a cross; to meet with an accident, misfortune.

—**Xwálekisa**, *Caus. form.* To cause loss, damage, etc.

in-Xwaleko, *N. 3.* Accident, hurt, loss, damage, injury, misfortune, destruction: *ayibone inxwaleko yakè amehlo akè*, let his own eyes see his destruction.

isi-Xwáli, *N. 4.* Loss, damage, etc.

i-Xwáne, *N. 2.* A lamb.

ubu-Xwángu, *N. 7.* A mass of large, red ants.

uku-Xwára, *V. intrans.* To remain behind, not to reach.

—**Xwáŋana**, *Recip. form.* Not to agree; to dissent, differ; not to be fit or suitable.

um-Xwashumbé, *N. 6.* *Cunonia Capensis*, L., red alder; Du. *roode els*.

uku-Xwaxwa, *V. intrans.* To enter one by one, one here and one there; to intrude; to force one's self into.

uku-Xwáya, Em.=Kaffir **Xáya**: Orig. To tie or hang strings of beads over the shoulder and chest.

uku-Xweba, *V. intrans.* To be dry, cracked (skin); to have no oil on the skin, *i.e.* to be untidy, poor, miserable. *V. trans.* To make dry (the mouth).

u-Xwebetú, *N. 5.* State of having no oil on the skin; poverty, leanness; *uxwebetú lwenyoka*, a lean snake.

uku-Xwébuka, *V. intrans.* To peel off, as the surface of a mud-floor, skin of a wound.

uku-Xwebula, *V. trans.* To strip off bark from a tree.

uku-Xwela, *V. intrans.* To grow poor and thin; to lack vigour: *ilixwe lixwelile*,

the country is bare, poor in pasturage; *inkomo sixwelile*, the cattle are in bad condition, are lean.

i-Xwéle, *N. 2.* (a) The whole foot joint; the fetlock of animals. (b) A great native doctor who is fond of telling secret things, and is therefore dreaded. Em.=**i-Gqira lemiciza**, a doctor who uses herbs without dancing, etc.

isi-Xwembá, *N. 4.* A flat stone slab.

ukutí-Xwénene, *V. intrans.* To be torn by cramps; to be convulsed grievously; *nditè-xwénene*, cramp has taken hold of me.

in-Xwenka, *N. 3.* Kind of bird;=**i-Nxwenka**.

uku-Xwesa, *V. trans.* To place one thing athwart another on a wall or on the side of a steep ascent; to cross a road, etc., in a right angle, as a sidepath crosses another which is in a direct line of ascent.

—**Xweseka**, *Stat. form.* To be crossable.

u-Xweso, *N. 5.* (a) The magistrate's office, Blythhill, near Nqámakwe, which is near the old main road to Tembuland, where footpaths come in at right angles or nearly so. The Fingoes explain the name *elu-Xwesweni* as applying to a road which runs along a ridge, either on or a little below its summit. (b) A forest on the Frankfort hill.

isi-Xwexwe, *N. 4.* Anything broad and flat as a slab or a table; a thing thin beneath and broad above.

um-Xwexwe, *N. 6.* That which is slender, lank.

ukutí-Xwi, } *V. trans.* To catch up, snatch up or away; to pounce, as a hawk pounces upon a chicken; to lay sudden hold of a person or thing, so as to pull him or it back, or to remove suddenly to another place: *utlwe-xwi kukufa*, he has been snatched away by death.

isi-Xwila, } *N. 4.* Generic name for the kingfisher.

i-Xwili, *N. 2.* A wild dog.

uku-Xwitá, *V. trans.* To pluck the feathers from a bird or fowl, or the hair from a person.

um-Xwitá, *N. 1.* A despised person.

i-Xwitá-ntamo, *N. 2.* Poor people, people of the lowest rank.

Y

Y is sounded like *y* in the English *you*. It is a semivowel, equivalent to the simple sound *i* before another vowel: *ia* = *ya*, *ie* = *ye*, etc.

Y prefixed to the verb. root forms the imperative of vowel verbs: *yakà*, build, from *ukw-akà*; *yoyikani*, be ye afraid, from *uk-oyika*.

Ya is (a) the Possess. particle of 3 cl.: *indlu ya-umntu* i.e. *yomntu*, the house of the man; 6 cl. pl.: *imikwa ya-abantu* i.e. *yabantu*, the customs of the people.

(b) The pron. subj. of the absol. and conj. past; 3 cl. sing.: *ikati yabaleka yafa*, the cat ran away and died; 6 cl. pl.: *imisi yatshiswa yacitakala*, the villages were burned and destroyed.

uku-Ya, 1. *V. intrans. perf. ye*. To go, move on to a person or place (opposed to resting): *ndaya kuye*, I went to him; *masiye kulamsi*, let us go to that village; *ukuya ngemitsi*, to jump. *Elokuya!* Interjec. of encouragement.

2. *V. trans.*: *kuyiwa yinqanawa*, to go by ship; *ndiya kumya*, I shall get, find or catch him; *iliswi lamya*, he could not answer, was puzzled, at a loss what to do. Phr. *Kude e-Bakuba akuyiwanga mntu*. *Bakuba*, meaning "ifs and buts," is an ideal country far away; no person ever reached it. It is used to warn against undue ambition, advising one to be content with what is within reach, not to build castles in the air. (Forms to be distinguished are, 2 cl. pl.: abbrev. rel. *ayà*, who or which go; absol. past. *āya*, they went; conj. past. *aya*, and they went; short pres. *āya*, they go.

3. It is used as an auxiliary in forming (a) the Pres. absol.: *ndiyaya*, I go, i.e. I am in the act of going; *ndiyatānda*, I go loving, i.e. I love; *ndiyamtānda*, I love him (the verb bearing the emphasis).

(b) The Future tense (the form chiefly

used): *ndiya kuhambá*, I go to walk, i.e. I shall walk; *ndiya kudla*, I shall eat.

(c) The Past. progressive, Past. perfect and Past. future tenses, called by others the Second imperfect, pluperfect and future imperfect: *ndaye ndisebensa*, contrac. *ndandisebensa*, I went I working, i.e. I was working, or I used to work; *ndaye ndingapèkanga*, contrac. *ndandingapèkanga*, I had not cooked, or I had not used to cook; *nda(ye)ndiya kuhlaba*, I went, I was going to stab, i.e. I should have stabbed, or and I will stab.

4. It is used conjunctively: *waya wasolula isandla sakè*, and he stretched forth his hand.

5. Its idiomatic use is particularly required in connection with verbs denoting moving, going on, returning, etc.: *uyè wafika*, he had gone and arrived; *ndiyekeneni ndihambè*, *ndiye ndifike*, let me alone that I may walk (go) and arrive; *waya kufika*, he went to arrive, i.e. he was about to arrive; *wenyuka waya esulwini*, he went up into heaven.

—**Yana**, *Recip. form*. To associate with one: *wayana nam*, he associated, conversed with me; *bayana ngamehlo*, they looked at each other.

—**Yela**, *Rel. form*. To go for or to a certain place or thing; *ndayiyela leqiya*, I went for this handkerchief (to get or to buy it); *ndayela emasimini*, I went towards the gardens; *usiyele ngokwakè kweloswe*, he went to that country of his own free will.

—**Yelela**, *Rel. 2. form*. To go for a purpose; to tend towards; to be like something in appearance; to be suitable, conformable, sufficient: *imali ayiyelele*, the money is not sufficient.

—**Yeleleka**, *Rel. 2.-stat. form*. To accord with; to be proper for, or tending towards.

—**Yisa**, *Caus. form*. To make to go,

take or remove; to bring: *umyise umntwana p̄aya*, take the child to the place there. For this form is often substituted **uku-Sa**.

isi-Yelelo, *N.* 4. Inclination, tendency; a thing which favours or has a resemblance to another thing.

um-Ya, *N.* 6. Cannabis sativa, wild hemp, called by the Hottentots *Dacha*, used for smoking, and having the injurious effect of opium; as medicine it is used for bots in horses.

u-Yaba, *N.* 5. That of which no proper notice is taken: *lomntu wens' uyaba*, this man is careless, gives no answer, perplexes, confounds, is indifferent.

ukuti-Yabalala, *V. intrans.* To appear as if no notice is taken; to be careless.

Yabo, *Poss. pron.* 1. Of 1 cl. pl. ref. (a) to 3 cl. sing. Their: *impi yabo*, their army; (b) to 6 cl. pl. Their: *imitendeleko yabo*, their feasts.

2. Of 7 cl. ref. (a) to 3 cl. sing. Its: *bonke ubukumkani bunenkosi yabo*, every kingdom has its lord; (b) to 6 cl. pl.: *ubuhlanti bunemivalo yabo*, the cattle kraal has its bars.

Yabona! yabonani! *Interjec.* Behold! see **uku-Bona**.

i-Yacuyacu, *N.* 2. used as *Adj.* Thin, soft (garment).

i-Yakayaka, *N.* 2. A ragged thing (garment); that which is in disorder: *inwele singamayakayaka*, the hair is dishevelled; said also of branches which have been torn, or hang down, as those of the willow tree.

ubu-Yakayaka, *N.* 7. State of disorder, raggedness.

Yaké, *Poss. pron.* of 1 cl. sing. ref. (a) to 3 cl. sing. His: *inkomo yaké*, his cow; (b) to 6 cl. pl. *imisesane yaké*, his rings.

Yakó, *Poss. pron.* 2 p. sing. ref. (a) to 3 cl. sing. Thy: *intsimi yakó*, thy garden; (b) to 6 cl. pl.: *imitandazo yakó*, thy prayers.

Yakó, *Poss. pron.* 8 cl. ref. (a) to 3 cl. sing. Its: *p̄eka ukutya embiseni yakó*, cook the food in its pot; (b) to 6 cl. pl.: *ukufa kuneminzunu yakó*, death has its pangs.

uku-Yala, *V. trans.* To charge; to instruct one in his duties, as is done to circumcised boys, or at a marriage, or with chiefs when they commence their reign; to warn, admonish, reprehend, rebuke, advise, address, command: *wayale amadoda amatsha*, exhort the young men.

—**Yalana**, *Recip. form.* To warn, etc., each other.

—**Yaleka**, *Stat. form.* To suffer oneself to be warned: *akwaba ungayaleka?* O that you might take warning! *akayalekanga nakuba ebona ukuba nempahla sip̄elile*, he did not become cautious, or he took no warning, though he saw that even his goods had come to an end.

—**Yalekisa**, *Stat.-caus. form.* To warn, make cautious, etc.

—**Yalela**, *Rel. form.* To address by way of caution; to caution, warn against, to appoint, command; to give directions; to instruct: *ndiyalele indlela sakó*, teach me thy ways, *i.e.* direct me; to give order for, or in respect of: *apó wayiyalela kóna lemdoda*, where thou didst order, *i.e.* appoint this man.

isi-Yalekiso, *N.* 4. Warning.

um-Yalelo, *N.* 6. Instruction, direction.

um-Yali, *N.* 1. An exhorter, admonisher.

u-Yalo, *N.* 5. Charging, instructing, etc.

um-Yalo, *N.* 6. Charge, admonition, instruction, command.

uku-Yalaza, *V. trans.* To stir and spread out (corn); = **Yazalala**.

Yaleyo, *Pron. distrib.* 3 cl. Every thing, etc.; see **Leyo**.

uku-Yaleza, *V. trans.* To bid, order; give a charge, commission; *uyalesile ukuba ingubo itengwe*, he ordered a dress to be bought; to command or commit an enterprise or certain work to another; *ukuziyaleza*, to commit one's self to the charge of another; *ndiyaniyaleza ku-Tixo*, I commend you to God; *basiyaleza enkosini ukuba ibalondolozé*, they committed themselves to the chief that he might protect them.

—**Yalezela**, *Rel. form.* To order for or in respect to; to give instructions to another, as to the performance of any enterprise; to command.

isi-Yalezelo, *N.* 4. } Charge, order, instruction, command, errand, embassy.
um-Yalezelo, *N.* 6. }
isi-Yalezo, *N.* 4. }
um-Yalezo, *N.* 6. }

um-Yali, **u-Yalo**, **um-Yalo**, see **uku-Yala**.

Yalo, *Poss. pron.* 1. Of 2 cl. sing. ref. (a) to 3 cl. sing. Its: *iliswe lilaulwa yinkosi yalo*, the country is ruled by its chief; (b) to 6 cl. pl.: *imiti yalo (iliswe) mininsi*, the trees of it (the country) are many.

2. Of 5 cl. sing. ref. (a) to 3 cl. sing. Its: *beka ubisi endaweni yalo*, put the milk in its place; (b) to 6 cl. pl.: *utando lwaseka ngemisebenzi yalo*, love is known by its works.

uku-Yaluka, *V. intrans.* To be agitated, as water; fig. to be distracted in mind.

—Yalula, *V. trans.* To open the eyes; to turn them in their sockets, as one dying.

ukuti-Yalulu, } *V. trans.* To look with
uku-Yaluza, } disdain.

—Yaluyaluza, *Freq. form.* To beckon off.

—Yaluzela, *Rel. form.* To agitate, as water is agitated by an object rising often to the surface and then disappearing, or as when boiling; fig. to disturb the mind.

—Yaluzelela, *Rel. 2. form.* To look on one with disdain: *wamyaluzelela ngamhlo amhlopè*, he looked down upon him with disdain.

isi-Yaluyalu, *N.* 4. Contempt; confusion.

Yam, *Poss. pron.* 1 p. sing. ref. (a) to 3 cl. sing. My: *inkabi yam*, my ox; (b) to 6 cl. pl.: *imilense yam*, my legs.

um-Yamanzi, *N.* 6. Acacia Caffra, wild cat-thorn.

uku-Yambalala, *V. intrans.* To lie down stretched out.

i-Yambane, *N.* 2. Something in disorder, etc.; = **i-Yakayaka**.

ama-Yana, *N.* 2. *Pl. only.* Contempt, disdain, shown by not answering, or by not caring for anything: *umayana*, he does not care for what you say; coolness in speaking.

3 K

Yanga, *Past tense* 3 cl. sing. and 6 cl. pl. of **uku-Nga** (a) and (b).

uku-Yantaza, *V. intrans.* To saunter; to lounge or walk leisurely; to rove, run about.

Yaso, *Poss. pron.* 4 cl. ref. (a) to 3 cl. sing. Its: *isicaka sisendlwini yaso*, the servant is in his house; (b) to 6 cl. pl.: *iminwe yaso (isandla) mihlanu*, the fingers of it (the hand) are five.

i-Yasuyaswana, *N.* 2. Thin cloth, stuff like gauze.

isi-Yata, *N.* 4. A stupid person; a fool; simpleton; one open for everything, credulous, easily cheated.

ubu-Yata, *N.* 7. Stupidity.

i-Yatayata, *N.* 2. A slovenly, careless person.

ubu-Yatayata, *N.* 7. Slovenliness, carelessness.

Yawo, *Poss. pron.* 1. Of 6 cl. sing. ref. (a) to 3 cl. sing. Its: *umti unentyantyambè yawo*, the tree is in flower; (b) to 6 cl. pl. Their: *lomhlaba unemisi yawo*, this ground has its villages.

2. Of 2 cl. pl. ref. (a) to 3 cl. sing. Their: *amakwenkwe asemfeketweni yawo*, the boys are at their play; (b) to 6 cl. pl.: *amatafa aneminxuma yawo*, the plains have their holes.

uku-Yayatoka, *V. intrans.* To laugh too much.

Yaye, *Aux. of Compound Tenses*, (a) 3 cl. sing.: *lento yaye ifunyanwa*, contracted: *yayifunyanwa*, this thing was found; (b) 6 cl. pl.: *imitandaso yam yaye iya (yayi-ya) kuviwa*, my prayers would have been heard, or will be heard.

Yayi, *Contrac. of Yaye i*, see **Yaye**.

um-Yayiga, *N.* 6. *Mimusops Caffra*, Sond.

Yayo, *Poss. pron.* 1. Of 3 cl. sing. ref. (a) to 3 cl. sing. Its: *hlamba indlu nefestile yayo*, clean the house and its window; (b) to 6 cl. pl.: *inkosi yawisa imiteto yayo*, the chief gave his commands.

2. Of 6 cl. pl. ref. (a) to 3 cl. sing. Their: *imikosi yatunywa yinkosi yayo*, the armies were sent by their chief; (b) to 6 cl. pl.: *imisebenzi ngemisebenzi inemisamo yayo*, all labours have their exertions.

Yaza, *Temp. mood.* 3 cl. sing. and 6 cl. pl. Then: *yaza yati i-Nkosi*, then the Lord said; see **uku-Za**, (b).

ukuti-Yazalala, *V. trans.* To stir and spread out (corn) with the flat hand; to smooth, sleek, even; to rinse out (a vessel); to spread out lightly (earth or grass), so as to cover what is beneath, a pitfall or snare for game; to wave, beckon with the flat hand.

Yazika! *Interjec.* An exulting exclamation when a hostile attack fails.

Yazo, *Poss. pron.* 1. Of 3 cl. pl. ref. (a) to 3 cl. sing.: *kàngela, izindlu siwile endaweni yazo*, look! the houses have fallen in their place; (b) to 6 cl. sing.: *impi sabinsa ngemikònto yazo*, the enemies threw their spears.

2. Of 4 cl. pl. ref. (a) to 3 cl. sing. Their: *wofumana izitya endaweni yazo*, you will find the vessels in their place; (b) to 6 cl. pl.: *isiswe sinemisi yazo emtini ninsi*, the tribes have their many villages.

3. Of 5 cl. pl. ref. (a) to 3 cl. sing.: *izintlu zamiswa yinkosi yazo*, the lines of soldiers were arrayed by their captain; (b) to 6 cl. pl.: *intlangu sinemikwa yazo*, the nations have their customs.

Ye! *Interjec.* expressing pain, etc.; = **Awu!**

Ye, *Pron.* 3 p. sing. Him; used (a) with prep.: *ndaya kuye*, I went to him; *uyise ebe naye*, his father was with him; *watètà ngaye*, he spoke about him; (b) following the copula: *nguye*, it is he; expressing causal relationship: *yensiwe ngu-ye*, it has been done by him.

i-Yebeyebe, *N. 2.* One who does not speak out what is in his heart, who is silent as to what happens, or does not answer properly.

Yedwa, *Adj.* 1 cl. sing. He or she alone; see **i-Dwa**.

Yeha! *Interjec.* Exclamation of mingled surprise and regret: *Yeha-ke mntwanam, uhlelwe yinto-nina?* Alas, my child, what has befallen you? *yeha, mna mntu uvè ububi!* what a miserable creature I am! cf. **Ha!**

uku-Yeka, *V. trans.* To leave or let off, let alone; to cease from an action; to yield; not to stand on one's right; to give

way, cease resisting; to forbear, spare: *wayeka ukusebenza*, he left off working; to let go or fly: *wayeka ngomkònto or ngesembè kuye*, he let go or slip, i.e. threw an assegai or a hatchet at him; *ukuyeka umzimba*, to relax the body; to be at ease; not to be intimidated; *ndiyeke!* leave me alone! *yeka-ke!* O! well! to be sure! only fancy! (expressing surprise or regret).

—**Yekela**, *Rel. form.* To leave off for, or on account of: *uyekela-nina umsebenzi wakò?* why or for what reason do you leave your work? *wasiyekela*, he gave himself up, yielded, surrendered, resigned himself.

—**Yekelala**, *Rel. 2. form.* To let loose a little; to slacken, as a rope held by the hand; fig. to forbear, forgive: *ngenxa yokuyekelwa kwesono*, because of the passing over, i.e. remitting of sins.

ubu-Yeke, *N. 7.* Soft-mindedness.

um-Yeke, *N. 1.* One who is soft minded, yielding; one on whom God's word makes an impression.

uku-Yeketa, *V. trans.* To hold but not firmly or tightly; to be light of sleep.

—**Yeketoka**, *Stat. form.* To be sleepy, drowsy.

—**Yeketisa**, *Caus. form.* To do a thing imperfectly, by halves.

u-Yeketiso, *N. 5.* Half measures; imperfection.

i-Yekeyeke, *N. 2.* A person readily yielding to the persuasions of another, easily led into any course of conduct.

uku-Yela, Yelela, Yeleleka, isi-Yelelo, see **uku-Ya**.

i-Yelenqe, *N. 2.* Secret plan, etc.; = **i-Balanqe**.

uku-Yelenqela, *V. trans.* To concert secretly a plan to damage or harm another person: *bandiyelenqela*, they sounded me in a hypocritical manner.

ukuti-Yemyem, *V. intrans.* To come in numbers.

Yena, *Pron. emphat.* 1 cl. sing. He, she: *yena wahambà*, he (himself) went; *abamvanga yena*, they have not heard him (or her) himself; *oyena*, *emphat. form.* as a kind of superlative: *nyulani namhla oye-*

na niya kumkónsa, choose you to-day whom you will serve; *oyena mntu mkúlu*, the greatest man.

isi-Yengo, *N. 4.* A beguiling word or act.

um-Yeni, *N. 1.* A bridegroom. This term is wide and is used by women for one who enters a family connection, even a son or brother-in-law; *umyeni wam*, my husband; *abayeni*, sidesmen; *sibayeni kunye sonke*, we all are in good company.

Yenu, *Poss. pron. 2 p. pl. ref. to 3 cl. sing.*

Your: *intsimi yenu*, your garden; and 6 cl. pl.: *iminqwasi yenu*, your head-dress.

isi-Yete, *N. 4. Em.* A fool, etc.;=isi-Yatá.

Yetú, *Poss. pron. 1 p. pl. ref. to 3 cl. sing.*

Our: *inkomo yetú*, our cattle; and 6 cl. pl.: *imifuno yetú*, our corn.

uku-Yeyezela, *V. intrans.* To sing (a detestable music) at the *uku-Tshila* of circumcised boys, with hand clapping and beating of drums (of dry skin).

um-Yeyezelo, *N. 6.* The singing and drumming of women at the dance of circumcised boys.

ama-Yéyáyé, *N. 2. Pl. only.* Crying and yelling of persons in distress or wounded in battle; noise of great meetings, caused by the going in and out of women.

i-Yeza, *N. 2.* Medicine; any kind of physic: *iyeza lamehlo*, *Scabiosa columbaria*, for sore eyes; *iyesa lehashe*, three kinds: *Silene Burchellii*, *Thunbergia Capensis*, *Rubia petiolaris*, for scrofula and dysentery; *iyesa lehlaba*, *Lithospermum*, for stitch; *iyesa lengqele*, medicine for colds; *iyesa lentshulube*, *Hibiscus trionum*, Lin., for worms; *iyesa lesidiya*, *Noltea Africana*, for quarter-ill; *iyesa lesikáli*, *Pelargonium reniforme*, Curt., for keeping maggots out of wounds; *iyesa logeso*, *Atrixia heterophylla*, Less., for madness; *iyesa lokuxaxasisa*, *Euclea lanceolata*, an aperient; *iyesa lomoya obomvu*, *Rhyncosia gibba*, for scrofula; *iyesa elimnyama*, *Anemone Caffra*, for headache.

ubu-Yeza, *N. 7.* The whole art of dispensing medicine.

um-Yezana, *N. 6.* *Salix Cap. Thunb.*

isi-Yezi, *N. 4. Em.* Giddiness, dizziness, stunning from lightning; confusion of

thought; want of taking thought, escaping of thoughts;=isi-Zunguzane, in-Zululwane, and ukuti-Nciti.

um-Yezo, *N. 6.* A (fruit or kitchen) garden, orchard.

Yi, (a) *Pref.* to monosyllabic verbs for forming the imperative: *yiya*, go; *yisa*, come.

(b) *Pron. obj. of 3 cl.:* *bayikónsa inkosi*, they served the chief; 6 cl. pl.: *ndayigaula lemiti*, I felled these trees.

(c) *Copula of nouns 3 cl. sing. and 6 cl. pl., and of pronouns:* *yiyo*, it is it; *uyinkosi*, he is the chief; *yiyo imiti*, it is the trees; *yiypina into?* which thing is it? *yinina?* what is it? *wasiqonda into ayiyo*, he knew himself what he was.

(d) It expresses causal relationship in 3 cl. sing.: *ndagxotwa yinkosi* or *yiyo*, I was driven away by the chief or by him; and in 6 cl. pl.: *ndawelwa yimiti*, trees fell upon me.

u-Yihlo, *N. 1.* Thy or your father.

u-Yihlokazi, *N. 1.* Thy or your paternal uncle.

u-Yihlokulu, *N. 1.* Thy or your grandfather (on the father's side).

i-Yika, *N. 2.* Hl. for *amazimbá*.

uku-Yikileka, *V. trans.* To pinch with the fingernails; to laugh heartily.

uku-Yila, *V. trans.* To sketch or mark out on the ground a house or cattle-fold; to give a rough outline of anything; to design a plan of a house or garden; to commence to form: *intsimbi iyakándwa iyilwe*, the iron is formed or shaped by forging.

—**Yileka**, *Stat. form.* To be fit for forming.

i-Yila, *N. 2.* A kind of sea-shell.

um-Yili, *N. 6.* A sketcher, former.

i-Yilo, *N. 2.* One deficient in power of speech or utterance (singing, etc.); a stupid person, a know-nothing.

ubu-Yilo, *N. 7.* Stupidity in speech, etc.

um-Yilo, *N. 6.* The forming or commencement of a thing; fig. a hypocrite.

uku-Yilata, *V. intrans.* To walk about doing nothing; to be confused.

Yinile! *Interjec.* of contempt, What!

Yinina? Why, etc.; see **Nina** and **Yi**.

Yipina? Which, etc.; see **Pina** and **Yi**.

u-Yise, *N. 1.* His, her or their father; contract. in composition into **uso**: *usomfasi*, father-in-law.

u-Yisekazi, *N. 1.* His, her, or their paternal uncle.

u-Yisemkulu, *N. 1.* His, her or their grandfather (on the father's side).

Yiyo, It is it or by it, etc.; see **Yi** and **Yo**.

um-Yiywana, *N. 6.* Used by children for a small fire.

Yō! *Interjec.* of surprise or fear.

Yō! *Interjec.* of pain, regret, grief, bewailing.

Yo, *1. Pron.* of 3 cl. sing. and 6 cl. pl. It is used (a) after the possessive particles: *ihashe layo* (*inkosi*), his (the chief's) horse; *intlansi sayo* (*imilambō*), their (the rivers') fish; and so on through all classes; *emphat. elayo ihashe*, his horse; *esayo intlansi*, their fishes.

(b) It is used with prepositions: *beni-nayo* (*indlu*), I had it (a house); *watēla ngayo* (*imizekeliso*), he spoke by means of them (parables).

(c) It follows the copula, expressing causal relationship: *sapātwa yiyo* (*inkosi*), we were ruled by him (the chief); *sabulawa yiyo* (*imivumbō*), we were pained by them (the weals).

2. *Pron. subj.* of the Conditional future of 3 cl. sing. and 6 cl. pl.: *imasi yosengwa*, the cow will be milked; *imitētō yowiswa*, laws will be given.

3. *Enclitic*, marking (a) relative sentences, when the verb is emphatic or alone: *u-Tixo obonayo emfihlekweni*, God who sees in secret; whereas *yo* is omitted, when the stress is taken off the verb: *u-Tixo obona emfihlekweni*, God who sees in secret; and in the future tenses: *amasi-mbā endiya kuwadla*, Kaffircorn, which I shall eat.

(b) It is affixed to the perfect tense of intransitive verbs and stative forms to give them an adjective (attributive) meaning: *indlu elungileyo*, a good house, from *ukulunga*, to be good; *intombi etāndekayo*, a beloved daughter, from *ukutānda*, to love; and to other verbs and forms

after certain conjunctions: *kungoko wabi-swayo*, therefore he was called; *njengoko atētāyo*, according as he speaks; *njengokuba watāndasayo*, according as he prayed; *xa akōyo*, when he is present; *baye kukōna-ke badandulukayo*, but they cried the more. In many cases this termination conveys an idea of continued action: *xa ahambāyo*, while he was travelling.

uku-Yoba, *V. intrans.* Of a very sick man, to drink often; to be intoxicated; to totter; to faint; also=**Dikizela**. *V. trans.* To overcome, overpower, stupefy as smoking, drinking, wrath, etc.: *uyotywe kutshaya*, he is stupefied by smoking; *elocuba liyandiyoba*, that tobacco makes me drunk.

—**Yobeka**, *Stat. form.* To be very sick, etc.

Yodwa, *Adj.* 3 cl. sing. and 6 cl. pl. Alone, only: *ndapēka inyama yodwa*, I cooked meat only; *lemiti yodwa ndayi-gaula*, these trees only I cut.

ubu-Yoko, *N. 7.* Plenty, superfluity; the finest, best, choicest of things.

ubu-Yokoyoko, *N. 7.* Beautiful, luxurious things; fig. softness, tenderness of heart.

uku-Yola, *V. intrans.* To be pleasant, agreeable, delicious: *ukutya kuyolile*, the food is pleasant (to the taste); *umoya uyolile*, the air is lovely; *ukutētā kwakē kuyolile*, his speech is agreeable; to feel pleasant; to be delighted, happy, blissful: *uyolile*, he is delighted; (but it may also mean, he is animated through drink).

—**Yoleka**, *Stat. form.* Em. To be charged etc.; =**uku-Yaleka**.

—**Yolela**, *Rel. form.* To give the dying charge; to arrange matters, set affairs in order; to give orders as to the management of affairs during absence, or to the disposal of property after death; *ukumyolela*, to curse one.

—**Yolisa**, *Caus. form.* (a) To give pleasure, make happy; to delight. (b) Almost to get an animal hunted but to miss it.

—**Yolisana**, *Caus.-recip. form.* To delight, etc., one another.

i-Yola, *N. 2.* A drunkard.

i-Yolelo, *N. 2.* Settlement, contentment, satisfaction.

um-Yoleli, *N. 1.* One who gives the dying charge, etc.

um-Yolelo, *N. 6.* An address or charge of a dying person to the survivors; a will, testament.

isi-Yolo, *N. 4.* Enjoyment, delight, bliss.

u-Yolo, *N. 5.* Happiness, bliss.

ubu-Yolo, *N. 7.* The state of the greatest happiness, blessedness, blissfulness.

Yona, *Pron. emphat.* (a) of 3 cl. sing.: *yona indlu itshile*, it, the house is burnt; and (b) of 6 cl. pl.: *anditandi imigidi yona*, I do not like night revelries, them; *eyona ndlela niya kunyula yona yiyipina?* which is the way you will choose? *e-yona mihlambō ndayicandayo*, the very valleys I was crossing.

Yonke, *Adj.* All, whole, abundant. (a) 3

cl. sing.: *ndamnika inyama yonke*, I gave him all the meat; *indyabo iya kuba yonke*, the harvest will be abundant; (b) 6 cl. pl. *yonke imilambō isele*, all the rivers are full; see **Onke**.

ukutí-Yōyi, *V. intrans.* To be fast asleep.

Yu! *Interjec.* of surprise.

uku-Yucuka, *Stat. form.* To come off (wool); to be torn away (skin) by the fingernails.

-Yucula, } *V. trans.* To tear off (wool)
-Yutula, } from the skin, cuticle with the hair; to tear into.

isi-Yunguma, *N. 4.* To be many: *basi-siyunguma*, they are many who have arrived at the place.



Z has usually the same sound in Kaffir as in English; after *n* it is nearly equal to *ds*.

Za, *1. Poss. particle*, (a) of 3 cl. pl.: *inkomo salomntu*, the cattle of that person; (b) 4 cl. pl.: *sininsi isilo sehlati=sa-ihlati*, the wild animals of the forest are many; (d) of 5 cl. pl.: *isinti zendlu=sa-indlu sinde*, the laths of the house are long.

2. *Pron. subj.* of Aor. of the same classes: *intaka zabaleka*, the birds flew away; *isonka zadliwa*, the loaves of bread were eaten; *inyawo zakō sandinyatela*, your feet trod on me.

ukutí-Zá, *V. trans.* To be scattered, dispersed, wasted, destroyed.

uku-Za (ukw-Iza), *V. intrans. pass. si-wa.* To come, arrive, approach: *inkomo siyesa*, the cattle are coming; *kuba engase kutshabalalisa*, for he came not to destroy; *akesi*, he does not come; *usa kade*, he comes a long time, *i.e.* he tarries, delays; *wos'ati-nina ukubuya kwake?* how will he come back? *wos'ase ngokusukise-kileyo*, then he will come in glory; *u-Fohn usiwa ngu-James*, John is followed by

James, said of a child born after another.

A common phrase of only a few years standing is *kukusa kuka-Nxele*, lit. it is the coming of Nxele, the false prophet; it denotes anything long expected but never coming. The following forms are to be distinguished (ref. to 2 cl. pl.): abbrev. rel. *asá*, who or which come; *āsa* or *ēsa*, absol. past, they came; conj. past, *asa* or *esa*, and they came; short. pres., *āsa* or *ēsa*, they come.

It is used idiomatically and denotes:

(a) That the action of the verb following is near to its accomplishment, *i.e.* to be about, to happen: *ndisa kutētā*, lit. I come to speak, *i.e.* I am just about to speak; *ndisa kufa*, I am near death, or almost dying; *amahashe asa kungena emasimini*, the horses are about to enter the garden, *usē wayeka umvalo*, he happened to leave the pole, (did not close the opening with it); *xa asa kusa*, when he shall come.

(b) It expresses sequence in time, one event following the other, "and then": *wasa wapendula kubo*, then he answered them; *wasa wati kuye*, and he said to

him; *se bati bapumle kwa oko*, and then they must rest immediately.

(c) In the negative it expresses "never," often changing the vowel at the end into *e*: *ongase alale*, who never sleeps; *fundani ukungase nifekete nesono*, learn ye never to play with sin; *akusange kubekò lonto?* has there never been such a thing? *akusayi kuse kubekò mntu*, there shall never be a person there or present; *ubunsima obungayi kuse bupèle*, sufferings which will never come to an end; *bavuye ngokungasakuse kupèle*, and they rejoice without end; *andisange* or *andisanga nditètè*, I have never spoken; *abase batsho*, they did not say so at all; *nge engesanga abonane noyise*, he would never have seen his father.

(d) The Imperative or sometimes the Conjunctive of *ukusa* is used before another verb as a polite (but less polite than *kà*) or supplicatory imperative: *us'utande*, please, love; *us'ungebì*, thou shalt not steal; *s'undipè*, please, give me; *senipùlapùle*, listen ye.

(e) From it is derived the Conj. *ukuse*, and its different forms *ise*, *lise*, *kuse*, etc., always followed by the Conjunctive, in the sense of "that, in order that, to the intent, for the purpose or design; shall, must;" *wohlala apà ukuse (use) umbone*, you must remain here, that you may see him; *wobabonisa ukuse (base) bayense lento*, you must show them so that they may do this thing; *ndanibàlela kunge ngokuse nilile*, *kungokuse nivuye*, I wrote to you, not that ye might weep, but that ye might rejoice; *ngokokuse adunyiswe kunene*, that, *i.e.* to the intent that, he might be praised very much; *yonke into is'ibizwe ingcwele*, and every thing shall be called holy.

—**Zela**, *Rel. form.* To come for, to, into, over, etc.: *ingosi indisele*, an accident befell me; *usela apà*, he came here; *akasiselanga*, he did not come for himself, for his own purpose; *isela alisi lingasele ukuse libè*, the thief comes not, but that he may steal.

—**Zisa**, *Caus. form.* To bring near; to let come: *sis' umntwana apà*, bring

the child here; *usisisa entanjeni*, he takes himself to be caught, (lit. he brings himself to the thong).

ili-Zā, *N. 2.* A small kind of antelope, Du. vaal reebok.

ili-Za, *N. 2.* A wave.

isi-Za, *N. 4.* A site for a house to be built upon; a building lot.

um-Za, *N. 1.* Em. A cousin.

i-Zaba, *N. 2.* Shadow, picture, resemblance, sham; a story which is not real but allegorical.

i-Zaōka, *N. 2.* Kind of plant.

i-Zaka, *N. 2.* A barbed assegai.

u-Zaka, *N. prop.* A mountain near the Kubusi river.

uku-Zakazeka, *V. intrans.* To be worn out; to be in tatters and shreds; to be destroyed.

Zakè, *Poss. pron. 3 p. sing. 1 cl.* His, ref. (a) to 3 cl. pl.: *imbisa sakè*, his pots; (b) to 4 cl. pl.: *isitèbe sakè*, his eating mats; (c) to 5 cl. pl.: *inkambà sakè*, his old pans.

Zakò, *1. Poss. pron. 2 p. sing. Thy, ref.* (a) to 3 cl. pl.: *incwadi sakò*, thy books; (b) to 4 cl. pl.: *isitò sakò*, thy limbs; (c) to 5 cl. pl.: *isinti sakò*, thy laths.

2. Poss. pron. 8 cl. Its, ref. (a) to 3 cl. pl.: *ukufa kunentlungu sakò*, death has its pains; (b) to 4 cl. pl.: *pèka ukutya esityeni sakò*, cook the food in its pots; (c) to 5 cl. pl.: *ukuhlala emhlabeni kunentsisi sakò*, living on earth has its own troubles.

uku-Zala, *V. trans. and intrans. perf. sele.*

To become or be full; to increase: *imbisa isele kukutya*, the pot is full of food; *umlambò usele*, the river is full; *ulwandle lusele*, it is flood tide; fig. to bear young; to beget, generate: *wasala umntwana*, she gave birth to a child; *unyana ekupèla kwamseleyo*, his only begotten son; *unyana ekupèla komseleyo*, thy only begotten son; to lay eggs: *isikukukasi sisele amaganda*, the hen has laid eggs; pass. *ukusalwa*, to be born: *ukusalwa kwakè*, his birth. Phr. *umti wosal' isilima*, lit. the tree will bear a cripple, will be crooked; a warning, look out, you will get into difficulties!

—**Zalana**, *Recip. form.* (a) To be connected by birth; to be of the same mother: *bayasalana*, they are brethren. (b) To become or to be many: *imini zakò siselene*, your days are many; *imihlali eseleneyo*, full, perfect rejoicings.

—**Zalela**, *Rel. form.* To be full for: *undisalele umlambò*, or *ndisalelwe ngumlambò*, the river is too full for me; fig. to bear for or in a certain place: *wasalelwa apà*, he was born here; *nisalelwe u-Msindisi*, a Saviour is born for you; *umntu usalelwe ukwapika*, man is born for trouble.

—**Zalelana**, *Rel-recip. form.* To beget for one or each other; used of brothers or relatives: *bayasalelana*, they beget children for each other.

—**Zalisa**, *Caus. form.* To fill, make full: *salisa isitya*, fill the vessels; fig. to assist in childbirth.

—**Zaliseka**, *Caus.-stat. form.* To be fulfilled, accomplished (a promise, prophesy).

—**Zalisekela**, *Caus.-stat.-rel. form.* To fulfil, accomplish for.

—**Zalisekisa**, *Caus.-stat.-caus. form.* To make perfect; to cause accomplishment.

i-Zala, *N. 2.* A dung or ash hill, rubbish heap; (mostly used in the pl.); *kusesaleni*, it is on the dunghill.

in-Zala, *N. 3.* (a) Increase, rent; progeny, generation, race. (b) A kind of coarse grass called Kangaroo grass.

um-Zalana, = **um-Zalwana**.

um-Zali, *N. 1.* Father, mother; pl. parents.

in-Zaliseko, *N. 3.* Fulfilment, accomplishment.

um-Zalisikazi, *N. 1.* One who assists in childbirth; a midwife.

in-Zaliso, *N. 3.* Help at childbirth.

isi-Zaliso, *N. 4.* The filling up, completion.

in-Zalo, *N. 3.* Increase, offspring, family; the bearing of a child, birth.

isi-Zalo, *N. 4.* The womb.

um-Zalwana, *N. 1.* One of the same blood, blood relation, near kinsman, brother.

um-Zalwane, *(N. 6.)* Relation, less near

than *um-Zalwana*; *umka-msalwane*, a brother's wife.

isi-Zalwané, *N. 4.* All relations together, family, brotherhood, (often used in the pl. *izizalwane*).

Zalo, *Poss. pron. 1.* Of 2 cl. sing. ref. (a) to 3. cl. plur. Its: *ihashe libasa indlebe zalo*, the horse pricks up its ears; (b) to 4 cl. pl.: *ilizwe limiwe ngesizwe zalo esininsi*, the country is inhabited by its many tribes; (c) to 5 cl. pl.: *lumka itôle, lihlaba ngempondo zalo*, take heed of the calf, it thrusts with its horns.

2. *Poss. pron. of 5 cl. sing. ref.* (a) to 3 cl. pl. Its: *luncôlile usana nendlebe zalo*, the child and its ears are dirty; (b) to 4 cl. pl.: *galel' ubisi esityeni zalo*, pour the milk into its dishes; (c) to 5 cl. pl.: *tabatà usana nengubo zalo*, take the baby and its clothes.

Zam, *Poss. pron. 1 p. sing. ref.* (a) to 3 cl. pl. My: *inkabi zam*, my oxen; (b) to 4 cl. pl.: *isitukutési sam*, my troubles; (c) to 5 cl. pl.: *intango sam*, my fences.

uku-Zama, *V. trans. and intrans.* To move: *umti uyasama*, the tree moves; to exert one's self with difficulty; to struggle; to persevere under discouragement; to labour hard: *samani nisebenze*, go steadily on with work; to make efforts, strain, wrestle: *ndiyawusama umsebenzi wam*, I struggle with my work; *ndiyamsama*, I press, urge him very much.

—**Zamana**, *Recip. form.* To struggle with: *wasamana nam*, he wrestled with me. It is sometimes used like *mana*, continually: *okuya bekusamana kubakò ozindlala*, at that time when there were continual dearths.

—**Zamazama**, *Freq. form.* To move repeatedly, backward and forward; to shake, quake, totter, vibrate: *umhlaba uyasamasama*, the earth is shaking.

—**Zamazamisa**, *Freq.-caus. form.* To agitate, rock (as water); to stir to and fro (corn for drying); to shake; make quake, totter; fig. to stir up, rouse.

—**Zamela**, *Rel. form.* To labour hard, wrestle for or about.

—**Zamisa**, *Caus. form.* To cause to move; to stir a mass, as porridge or corn.

ubu-Zamo, *N.* 7. Difficulty, burden, hardship: *into ebusamo*, a very heavy, impracticable, impossible thing.

um-Zamo, *N.* 6. Great effort, hard labour.

uku-Zambazeka, *V. intrans.* To be languid, indisposed to exertion.

uku-Zamla, *V. intrans.* Em. To stretch one's self, yawn or gape after rising from sleep; fig. *ndizamla ngomxêlo ukuhambâ endle, kodwa ndiswel' amandla*, I desire much to go outside, but I have no strength, said of sick persons who have no strength to perform what they will; cf. **ukw-Akâma**.

um-Zananda, *N.* 6. Distemper in dogs.

i-Zanankungu, *N.* 2 Hl. One of twins.

i-Zancôtê, *N.* 2. Kind of grass (watch-grass); its leaves move when picked.

um-Zane, *N.* 6. (a) Toddalia or Vepris lanceolata, Lamk., white ironwood, (b) Medicinal plant for gallsickness.

Zanga, *Past. tense* of 3, 4 and 5 classes pl. of **uku-Nga**, (a) and (b).

i-Zantsi, *N.* 2. The lower part of a thing or place; the course of a river near its fountain; the lower part of a valley; the foot of a mountain. The locative of the sing. and pl. is used as a *Prep.*: *esantsi kwesango*, below or beneath the gateway; *esantsi kwendlela*, at the lower end of the road. *Adv.* *ngezantsi*, below; *kude esantsi*, deep below; *emasantsi*, in the South.

um-Zantsi, *N.* 6. The lower part or bottom of a thing: *umsantsi wengubo*, the lower part of a garment; the land towards the South; the South.

i-Zanya, *N.* 2. Nothing.

Zaso, *Poss. pron.* of 4 cl. sing. ref. (a) to 3 cl. pl. Its: *isifo sinentlungu zasô*, the sickness has its pains; (b) to 4 cl. pl.: *isisimi sivelisa isiqâmo zasô*, the field brings forth its fruits; (c) to 5 cl. pl.: *zisa isapêtâ nentolo zasô*, bring the bow and its arrows.

isi-Zatu, *N.* 4. Reason why, argument, cause, proof.

Zawo, *Poss. pron.* 1. Of 2 cl. plur. ref. (a) to 3 cl. plur. Their: *amadoda ayasibeka inkosi sawo*, the men honour their chiefs; (b) to 4 cl. pl.: *amasimi ebetshiswa ne-*

sipâ sawo, the gardens were burnt with their sheaves; (c) to 5 cl. pl.: *inyawo sawo* (amadoda) *sibuhlungu*, the feet (of the men) are sore.

2. Of 6 cl. sing. ref. (a) to 3 cl. pl. Its: *umti unesiqâmo sawo*, the tree has its fruit; (b) to 4 cl. pl.: *umkôsi uyalwa ngesikhali sawo*, the army fights with its weapons; (c) to 5 cl. pl.: *umbundane uhleli intsuku sawo esimbalwa*, the larva lives its few days.

Zaye, *Aux.* of Compound (Progressive) Tenses. (a) 3 cl. pl.: *inkabi saye sifunya-nwa, contrac. sasifunyanwa*, the bullocks were being found or used to be found; (b) 4 cl. pl.: *isikhali sa(ye)sihlabile*, the weapons had cut, or had used to cut; (c) 5 cl. pl.: *intlu somkôsi sa(ye)siya kumiswa*, the ranks of the army would have been arrayed, or, and will be arrayed; see **uku-Ya**, 3 (c).

Zayo, *Poss. pron.* Of 3 cl. sing. ref. (a) to 3 cl. pl.: Its: *indlu inefestile sayo*, the house has its windows; (b) to 4 cl. pl.: *nesitya sayo*, and its vessels; (c) to 5 cl. pl.: *nengcango sayo*, and its doors.

2. Of 6 cl. pl. ref. (a) to 3 cl. pl. Their: *imilambô inentlansi sayo*, the rivers have their fish; (b) to 4 cl. pl.: *imiba inengxakeko sayo*, the mountain passes have their obstacles; (c) to 5 cl. pl.: *iminywe nensipô sayo*, fingers with their nails.

Zaza, *Temp. mood* 3, 4 and 5 cl. pl. Then: *sasa sabanjiswa intlansi*, then the fishes were caught; see **uku-Za** (b).

uku-Zaza, *V. trans.* To scatter or spread over; to overrun: *barwusasa umhlaba*, they overran the earth, spread over it.

—**Zazeka**, *Stat. form.* To be much about, in all places; to be omnipresent.

Zazi, *Aux.* of 3, 4 and 5 cl. pl.; see **Zaye**.

Zazo, *Poss. pron.* 1. Of 3 cl. pl. ref (a) to 3 cl. pl. Their: *inkabi sihlaba ngempondo sazo*, the oxen thrust with their horns; (b) to 4 cl. pl.: *inkosi sikônswa sisicaka sazo*, chiefs are served by their servants; (c) to 5 cl. pl.: *beka ngasezindlwini isinti sazo*, put near the houses their laths.

2. Of 4 cl. pl. ref. (a) to 3 cl. pl. Their: *isitya zisezindaweni sazo*, the vessels are in their places; (b) *isono simelwe sisi-*

betò *sazo*, sins must have their punishments; (c) *isakiwo simiswe ngengcambà sazo*, the buildings are raised by their layers of stone.

3. Of 5 cl. pl. ref. (a) to 3 cl. pl. Their: *sonke intlanga sinentetò sazo*, all nations have their languages; (b) to 4 cl. pl.: *ingcango sivaliwe ngesitshixo sazo*, the doors are shut by their locks; (c) to 5 cl. pl.: *indonga saginiswa ngenqameko sazo*, the walls were strengthened by means of their buttresses.

Ze, Supplicatory imperative of **uku-Za** (d), which see.

Zō, *Adj.* Bare, naked, empty, vain; fig. gratuitous: *wahambà sē*, he walked naked; *wandinika sē*, he gave to me gratuitously; *iliswe lisē*, the land is bare; *indlela isē*, the road is without danger, i.e. safe; *ndi-sē*, I have nothing.

ili-Zō, *N. 2.* } Emptiness, nakedness,
ubu-Zō, *N. 7.* } nudity.

uku-Zeka, *V. trans.* To take for one's self, for his own: *waseka umfasi*, he took for himself a wife, i.e. he married; *baseka iliswi*, they received [the word, took it to heart; *ndiyaliseka ityala*, I am incurring guilt; *ndiseka kuye*, I take hold of him, i.e. I find a hold in him; *uyiseke pina lento?* whence have you taken this thing? *ukuseka umsindo*, to get into a passion, *useka kade*, (with or without *umsindo*), he is slow in getting angry, in resolving and doing; he is long suffering; of cattle, to copulate. Phr. *umvundla usek' indlela*, lit. the hare keeps to its track, i.e. he is a chip of the old block, the thing is like its mother, or, she is her mother's daughter.

—**Zekana**, *Recip. form.* To hold on one to another; to come in touch with another or with any thing or state: *basekana nolwimi*, they believed the lies.

—**Zekasekana**, *Freq.-recip. form.* To meddle with; to have to do with; to engage, embark in: *basekasekana nalondawo*, they meddled with that matter.

—**Zekeka**, *Stat. form.* To be taken off one's feet; to be overpowered (by sleep); cf. **Tābateka**.

—**Zekela**, *Rel. form.* (a) To take for one:

wamsekela umfasi unyana wakē, he took a wife for his son.

(b) To take an instance, example, model by or from something: *wasekela kuye*, he took an example from him, imitated him, did as he did; to receive from; to obtain; *usekela kwasentloko*, he begins, commences from the first. Phr. *ndi-wasekelwe amatē*, I was misunderstood.

—**Zekelana**, *Rel.-recip. form.* To have friendship with each other: *basekelana umlilo*, they take fire from each other, i.e. they are friends.

—**Zekelela**, *Rel. 2. form.* To go a long way round about; to make a detour; to fetch a compass in journeying: *basekelela elwandle*, they circumnavigate the sea; fig. to delay, linger, tarry; to speak, sing, etc., slowly, drawlingly; *yinina ukuba asekelele-nje ukwakā?* why 'does he delay in building? *basekelela ukuvuna*, they delayed to harvest; to be slow: *imiti yasekelela ukuhluma*, the trees were slow in growing.

—**Zekelelela**, *Rel. 3. form.* To delay much or long.

—**Zekelisa**, *Rel.-caus. form.* } To put
—**Zekelelisa**, *Rel. 2.-caus. form.* } an example, case; to use similitudes; to give an illustration or explanation; to compare; to speak in parables.

—**Zekisa**, *Caus. form.* To cause to incur: *wasensa isinto sokuzisekisa ityala*, he committed deeds that brought him into guilt.

isi-Zekabani, *N. 4.* Cause, motive.

ubu-Zekelela, *N. 7.* Dilatoriness, tardiness.

um-Zekeliso, *N. 6.* Similitude, parable.

um-Zekelo, *N. 6.* Example, model.

uku-Zekaneka, *V. intrans.* To be easily excited to anger.

isi-Zekovu, *N. 4.* Small remainder, nearly but not quite the half.

in-Zeku, *N. 3.* Orig. a piece of skin with the hoofs of game fastened to the arm of the hunter who had killed it, worn as a sign of honour; at present it denotes a brave man, a hero who is honoured by being allowed to wear many brass rings on the

arm and pieces of skin on the ankles; fig. a banner.

um-Zeku, *N.* 6. The process of throwing seeds on another person's place, with the intent of bewitching him.

i-Zele, *N.* 2. The hard, reedy outside of sweet cane and other stalks, used mostly in the pl. *amasele*.

ubu-Zele, *N.* 7. Mucus.

i-Zembè, *N.* 2. Orig. a piece of iron, 2 or 3 inches broad at the edge, running to a point which was put through the handle; an axe; pl. *amasebè*, the bodyguard of a chief in time of war.

in-Zembènzembè, *N.* 3. Looseness of flesh, etc.; see **i-Nzembènzembè**.

uku-Zengezela, *V. intrans.* To be soft, as fat or jelly.

u-Zengezege, *N.* 5. A long, tedious task, labour or undertaking; a burden, toil; weariness; a tedious speech; *isifo silusengesenge*, sickness which does not leave off.

uku-Zenza, **Zenzisa**, **i-Zenziso**; see **ukw-Enza**.

Zenu, *Poss. pron.* of 2 p. pl. ref. (a) to 3 cl. pl.: *indlebe zenu*, your ears; (b) to 4 cl. pl.: *isandla zenu*, your hands; (c) to 5 cl. pl.: *intsapo zenu*, your families.

Zetù, *Poss. pron.* of 1 cl. pl. ref. (a) to 3 cl. pl.: *inkabi zetù*, our bullocks; (b) to 4 cl. pl.: *isisu zetù*, our stomachs; (c) to 5 cl. pl.: *intswazi zetù*, our rods.

Zi, 1. *Pron. subj.* (a) of 3 cl. pl.: *inkosi ziyatandwa ngabantu baso*, the chiefs are loved by their people; (c) of 4 cl. pl.: *isitya zisele ngamansi*, the vessels are full of water; (d) of 5 cl. pl.: *izinti zigauliwe ndim*, the laths have been cut by me.

2. *Pron. obj.* of the same classes: *abantu abazitandi inkosi sabo*, the people do not like their chiefs; *zisalise isitya*, fill the vessels; *uzibeke ingcambà sangapi-na?* how many layers did you put?

3. It expresses the copula and causal relationship: (a) of 3 cl. pl.: *ziso indawo endatëtù sona*, they are the matters I spoke of; *ndalunywa ziso (inyoka)*, I was bitten by them (the snakes); (b) of 4 cl. pl.: *ziso isitya owopëka ngaso*, they are the vessels with which you must cook:

wabetwà zisicaka sam, he was beaten by my servants; (c) of 5 cl. pl.: *zindonga*, they are walls; *amasi aselwa zintsana*, the sour milk was drunk by the infants.

(d) *Refl. pron.* for all persons and classes. Myself, yourself, himself, herself, itself, etc.: *ndiyazitanda*, I love myself; *bazicita*, they scattered themselves; *niyazidumisa*, you praise yourselves.

isi-Zi, *N.* 4. Payment for bloody crimes; blood money; fine paid by a whole place or tribe for an offence against the chief; satisfaction, propitiation.

ulu-Zi, *N.* 5. The fine inward bast of the *Ficus Capensis*, used in the manufacture of baskets, mats and strings. The creeper when dry is used as a fire-stick.

um-Zi, *N.* 6. An assemblage of houses; a village, town; *msi wakowethu*, (a friendly address) my dear friends! *umsi welanga*, the place where a drinking bout takes place; *ukumisa umsi*, to found a family.

um-Zi, *N.* 6. A rush; euphem. for the menses, when the women have to sit on rushes.

um-Zi, *N.* 6. The middlesized intestines at the insertion into the rectum.

um-Ziba, *N.* 6. Loose strand; fibre of plants; (used mostly in the plural).

isi-Ziba, *N.* 4. Rag, small piece of print or calico; a patch; a piece or patch of land.

isi-Ziba, *N.* 4. A deep pool of water in a river; *isisiba sika-Ngwanya*, a deep pool in the Tina river in which a Pondomisi chief was buried many years ago. His body was fastened to stakes driven in below the surface. Pieces of meat are still occasionally thrown in, the Pondomisi saying, Ngwanya is hungry.

u-Zibandlela, *N.* 1. Em. The time from October to November when the grass overgrows the paths.

ukuti-Zibatise, *V. intrans.* To assemble, come together in great numbers.

i-Zibazonde, *N.* 2. A butterfly.

Zibe, *Aux.* in forming compound tenses, (a) 3 cl. pl.: *inkomo zibe zisela*, (contrac. *be-sisela*) *emlanjeni*, the cattle were or have been drinking in the river; (b) 4 cl. *isipiso sam (si)bezixolelwe*, my errors had

been forgiven; (c) 5 cl. pl.: *intango* (si) *besiya kubiywa*, the fences were going to be wattled or would have been wattled; see *uku-Bâ* I. 2. (a)

uku-Zibela, *V. intrans.* To go about, round and round (as a bull round the cow); to have sexual desire.

i-Zibuko, *N. 2.* A ford in a river; a harbour on the sea-coast.

uku-Zibula, *V. intrans.* To bear the first child: *umfasi wakè wasibula ngenkwenkwe*, his wife was delivered first of a boy; *ndasibula ngentombi*, I bore first a girl; cf. *uku-Bula*.

i-Zibulo, *N. 2.* An animal which has given birth to its first-born, and has not yet born another.

ama-Zibulo, *N. 2. Pl. only.* The first-born: *unyana wamasibulo*, the first-born son; *intombi yamazibulo*, the first-born daughter; *ndingowamasibulo*, I am the first-born.

ubu-Zibulo, *N. 7.* The status or right of the first born.

uku-Zidla, *Refl. form.* from *uku-Dla*: To boast one's self, be conceited, proud: *uyasidla ngam*, he is proud of me.

uku-Zika, *V. intrans.* To sink, go deep down, as a person diving in deep water and bringing up anything from the bottom; fig. to get accustomed; to get firm, to get at the root; to go deep into a subject or case so as to understand it in its depth, to master it thoroughly. Phr. *yasika yatsho pàntsi*, it did not strike me (a blow ward off).

—**Zikisa**, *Caus. form.* To cut deep into, as a hoe or plough; fig. to make a subject clearly understood; to use the time properly.

—**Zikiseka**, *Caus.-stat. form.* To be sunk.

—**Zikisela**, *Caus.-rel. form.* To sink into or for.

—**Zikisisa**, *Caus. 2. form.* To cause to sink.

isi-Zikazika, *N. 4.* Mass, great quantity, blackness: *amasulu asikasika ngamafu*, the heavens are overcast with black clouds.

in-Zikinzane, *N. 3.* Soreness between the toes.

um-Zikiziki, *N. 6.* A little, despicable

thing; an insignificant, unimportant person; one without weight or character; dimin. *umsikisikana*, a very little, etc., thing or person.

i-Ziko, *N. 2.* A fireplace or hearth; *beka imbisa esiko*, put the pot on the fireplace; the place of the chief. Phr. *bikela amasiko*, make it known to the nearest relations or chief families.

isi-Ziko, *N. 4.* The mark or impression left from sitting or lying down; a place of assembly.

uku-Zila, *V. intrans.* To abstain, refrain from taking food: *ukusila ukudla*, to fast, not to eat milk, which is done by women at the time of their menses, and by people mourning over the dead.

i-Zila, *N. 2.* An abstainer.

um-Zili, *N. 2.* A mourner.

isi-Zilo, *N. 4.* } Abstaining, fasting,
u-Zilo, *N. 5.* } mourning.

um-Zila, *N. 6.* Mark or track made by dragging any heavy body (waggon) along the ground; a trail, cattle track; a stripe: *inkomo enemisila*, striped cattle.

uku-Zilazila, *V. intrans.* To loiter about, tarry, linger: *umka-Lote wasilasila*, Lot's wife lingered; to hesitate; to manifest indecision.

i-Zilenzi, *N. 2.* A black water-snake, said not to be poisonous.

u-Zilongo, *N. 5.* Dark, liquid medicine after having been strained.

i-Zim, *N. 2.* Cannibal; see *i-Zimu*.

in-Zima, Heavy, etc.; see *Nzima*.

uku-Zimasa, *V. trans.* pass *zinyaswa*, To make firm; to fix; to strengthen; or to keep company with bereaved persons, like Job's friends; fig. to confirm.

—**Zimasoka**, *Stat. form.* To be firm, real, substantial.

i-Zimbâ, *N. 2.* A single grain of corn; pl. *amasimbâ*, Kaffircorn.

um-Zimbâ, *N. 6.* The human body; *ukubamb' umsimbâ*, to brace one's body; to become wary; locat. *emsimbèni* and *emsinjeni*.

uku-Zimela, *V. intrans.* To conceal, hide one's self: *umfana wazimela*, the youth hid himself, i.e. disappeared; *ama-*

wa asimela imbila, the rocks conceal, are a shelter for, the coney; *ndiyamsimela*, I conceal myself from him; *ndiyasimela kuye* or *ngaye*, I conceal myself at or with him.

—**Zimelisa**, *Caus. form.* † instead of which is used

—**Zimeza**, *V. trans.* To conceal; to make obscure.

uku-Zimka, *V. intrans.* To fall or sink down gradually, as a wall, rock, wagon, etc., falling over gradually, or a person in a fainting fit; to fall by a sliding motion, as a person on the side of a mountain by the ground giving way beneath his feet: *inqwelo yasimka pèsu kwam*, the wagon fell upon me.

—**Zimkela**, *Rel. form.* To fall or slide down, or threaten to fall on a person: *udonga lumsimkele*, the wall fell on him.

um-Zimkulu, *N. prop.* A great river which has its source in the Drakensberg and forms the Western boundary of Natal.

i-Zimu, *N. 2.* A shark; fig. a cannibal.

um-Zimvubu, *N. 6.* A large river in the Pondo country, called by the colonists the St. John's river.

uku-Zindaba, *V. trans.* To cleanse the body on the grass.

isi-Zindi, *N. 4.* Kind of bird.

uku-Zindla, *V. intrans.* (a) To think or ponder over a matter; to muse, cogitate: *ndosindla, andasi kakulu*, I must think of it, I am not sure yet; to suppose, conjecture, allude to, imagine; to have an idea: *uyibonile lonto, uyizindla kodwa, kusinina?* have you seen that, or have you only an idea of it?

(b) To hint, suggest by a slight intimation; to suspect: *waba ngosindlwa, ukuba ulisela*, he was suspected of being a thief.

isi-Zindlo, *N. 4* } Thought, musing, cogitation.
u-Zindlo, *N. 5* }

Zinga, 1. *Verb. pref.* of Potent. Mood, (a) of 3 cl. pl.: *igusha zingaxèlwa*, the sheep may be slaughtered; (b) of 4 cl. pl.: *isibane zingacinywa*, the candles may be extinguished; (c) of 5 cl. pl.: *isintlu sokulwa zingamiselwa*, the battle may be arranged.

2. *Neg. verb. pref.* in dependent, conjunctive and relative clauses, and of Conditional Mood; (a) 3 cl. pl.: *kàngela inkomo ukuba zingasengwa ngoku*, look that the cattle are not milked now; (b) 4 cl. pl.: *ukuba isitya zingaqèkeswa*, that the vessels are not broken; (c) 5 cl. pl.: *zipina intswasi ezingalungisiweyo*, where are the sticks which have not been made right? (d) *imasi singe zingasengwa*, the cows should not be milked.

3. *Aux.* of Condit. Mood, 3, 4 and 5 cl. pl.: *zinga* or *singesibaleka*, they would run or ought to run; see **Zinge** 1.

4. Present tense of **uku-Nga** (a) and (b) 3, 4 and 5 cl. plural.

ama-Zinga, *N. 2. Pl. only.* The rings which form at the base of the horns of aged cattle.

uku-Zinga, *V. trans.* To drive, press, urge, importune; to prompt to evil.

—**Zingela**, *Rel. form.* To pursue; to hunt for game.

—**Zingisa**, *Caus. form.* To persevere: *uyasingisa ukutàndasa*, he prays continually, perseveringly; to determinedly continue an enterprise.

i-Zingela, *N. 2.* A hunter.

um-Zingi, *N. 1.* A tormenting, obtrusive person; a troublesome spirit; dimin. *um-Zingane*.

u-Zingiso, *N. 5.* Perseverance.

uku-Zingabila, *V. intrans.* To delay, procrastinate, vacillate in purpose.

uku-Zingca, *Reflex. form.* of **uku-Ngeca**, to elevate, extol, esteem one's self; to be proud.

Zinge, 1. *Aux.* of Condit. Mood, 3, 4 and 5 cl. pl.: *inkomo zinge-(singa-)* or *nge-* or *ngasisidla*, the cows would feed or ought to feed; see **Zinga**, 3.

2. *Neg. verb. pref.* (a) of Potent. Mood, 3, 4 and 5 cl. pl.: *igusha zingexèlwe* (for *azingexèlwe*), the sheep may not be killed. (b) Before **ka**, **kò** and **na**: *bala inkomo zingekasengwa*, count the cattle before they are milked; *singapina ezinge kòdyo?* how many are not there or present? *sisipina ezinge namasi*, which are without milk?

uku-Zingeleza, *V. trans.* To turn round, etc.;=**Zunguleza**.

u-Zingxondo, *N. prop.* A mountain in Tembuland near Lady Frere, used by the Tembus in time of war as a place of refuge; see **i-Ngxondo**.

in-Zinini, *N. 3.* Noise, etc.,=**i-Nzwi-nini**.

i-Ziniya, *N. 3.* A whip.

um-Zinkawu, *N. 6.* *Sapnidus* Cap. Sond.

um-Zinto, *N. 6.* River of Natal, between Umpambinyoni and Itafa.

i-Zinyana, *N. 2.* The chickens of birds.

um-Zinyati, *N. 1.* The Buffalo, the large left tributary of the Tukela river, the North eastern boundary of Natal.

i-Zinyo, *N. 2.* Tooth; pl. *amasinyo* and *amenyo*: *ndinesinyo*, I have toothache.

uku-Zinza, } *V. intrans.* To be fixed, firm, (pole, stone); fig. to sit down or live long at one place or with another person.

—**Zinzisa**, *Caus. form.* To fix, make firm; to bed a stone; to fix a pole.

isi-Zinzo, *N. 4.* Firmness, fixedness of an object caused by its own weight, as a stone which maintains its position in a rapid stream of water.

in-Zinziniba, *N. 3.* *Lippia asperifolia*; see **i-Nzinziniba**.

u-Zipo, *N. 5.* locat. *elusitsheni*. A talon of an animal; the nail of a finger. Phr. *ingcingane sikhale ezinsitsheni*, lit. the mind is in the nails, i.e. he is sharp, bold, intrepid.

um-Zitsikama, *N. 6.* Du. Keurboom; The Moravian mission station Clarkson.

u-Zizi, *N. 5.* Dimness of objects, not clearly to be seen, (cf. **u-Fifi**): *isibane sivuta luzisi*, the candles burn dimly, *wakumbula luzisi*, he had a dark or faint memory.

uku-Ziziliza, *V. intrans.* To be slow (small rivulets) in flowing; to be dilatory, tardy.

—**Zizilizisa**, *Caus. form.* To make slow; to drag (a net) slowly, by starts.

Zizo, Expressing copula and causal relation-

ship of 3, 4 and 5 cl. pl.; see **Zi** and **Zo**.

Zo, contract. fr. *sona*. 1. *Pron.* of 3, 4, 5 cl. pl.: (a) possessive; *abantu bazo* (*isiswe*), the people of them (tribes); *ingubo sazo* (*intombi*), the garments of them (girls); *ubude bazo* (*isinti*), the length of them (laths), and so on through all classes;

(b) Emphat.: *abazo abantu*, their people; *esazo ingubo*, their garments; *obazo ubude*, their length.

(c) Governed by prepositions: *bendihambà ngazo* (*indlela*), I walked on the roads; *amasi apakati kwazo* (*isitya*), the sour milk is in them (vessels); *impahla sabotshwa pesu kwazo* (*impondo*), the chattels were tied on them (horns).

(d) Following the copula and expressing causal relationship: *bakatywa sizo* (*inkomo*), they were kicked by them (the cows); *sizo isonka esitètà ngaso*, they are the loaves of which we speak; *sizo isinti endisi*, *funayo*, they are the laths I look for.

2. *Pron subj.* of the Condit. future of the same classes: *igusha zolahleka*, the sheep will be lost; *isonka zodliwa*, the loaves of bread will be eaten; *isimvi zoba mhlope*, the gray hairs will become white.

uku-Zoba, *V. trans.* To paint, draw.

Zodwa, *Adj.* 3, 4 and 5 cl. pl.: Alone, only; *imazi zodwa*, only the cows; *ndatàtà ngezandla zodwa*, I took only with the hands; *ndabasa esimviko zodwa*, I pointed these goads only; see **u-Dwa**.

uku-Zola, } *V. intrans.* To be or keep

still, calm, tranquil; to abate, grow calm: *umoya uzolile*, the wind has abated; fig. to cease from agitation or violent feelings: *intliziyo yam izolile*, my heart is at rest; *lomntu utè-sole tu*, this man looks grave, solemn; *N. 5.* *ukuzola*, calm.

—**Zolisa**, *Caus. form.* To make still, quiet, etc.

isi-Zolane, *N. 4.* A quiet, grave, venerable person who does not speak much.

in-Zolo, *N. 3.* A calm. Phr. *bawenza inzolo amehlo*, they looked eagerly, steadfastly, fixedly with their eyes.

i-Zolo, *N. 2.* The day of yesterday; *isolo elinye*, the day before yesterday; pl. *ama-*

solo, the open air, dew, hoarfrost of evening: *ndibetwā ngamasolo*, I am exposed to the open air or dew; *iyawa lelesolo*, it is as usual; *monemihla*, contract. of *isolo nemihla*, yesterday and other days. Adv. *pēsolo*, last night, yesterday evening. Phr. *yimbini yesolo yakwa-Gxuluwe*, lit. it is Gxuluwe's two of yesterday, i.e. said of one who in going away promises to return and does not do so.

in-Zolongo, *N.* 3. A very dark place.

Zona, *Pro. emphat.* of 3, 4 and 5 cl. pl.;

(a) *Subj.* They: *sona (igusha) silahlekile*, they (the sheep) have been lost; *sona (isibonda) sisekò*; they (the poles) are still here; *sona (intsana) siyalila*, they (the infants) cry; *ezona sindlu sinhle*, the finest houses; *ezona sicaka sitimbèkileyo*, the most faithful servants; *ezona ndonga zinkulu*, the greatest walls.

(b) *Obj.* Them: *ndifuna sona (isinto)*, I look for them (the things); *salisa sona (isitya)*, fill them (the vessels); *casa sona (inwele)*, comb them (the hair).

uku-Zonda, *V. trans.* To try to get at; to endeavour to catch or seize; to have a strong desire for a thing: *ndiyalizonanda elohashe*, I languish with desire for that horse; I am doatingly, passionately fond of it; applied to people it means to hate: *uyandisonda*, he hates me; *ukumsonda ukufa*, to hate one with deadly hatred; *uyasisonda*, he abhors himself, he repents.

—**Zondana**, *Recip. form.* To hate each other; to be each other's enemy.

—**Zondeka**, *Stat. form.* To become hateful to others; to be little loved; to be hostile, inimical, irreconcilable, implacable.

—**Zondela**, *Rel. form.* To have a hatred for or against one.

—**Zondelela**, *Rel. 2. form.* To follow determinedly, zealously after any object; to endeavour, strive, aim at; to tend to; to go in pursuit of: *basondelela ukunga bangahambā*, they endeavoured to walk.

in-Zondo, *N.* 3. Envy, hatred, plot, way-laying.

um-Zondi, *N.* 1. A hater, plotter; hostile, insidious person.

um-Zondo, *N.* 6. (a) Kind of mimosa

beetle. (b) The Spanish fly.

in-Zondonzondo, *N.* 3. Irreconcilable-ness, implacableness.

um-Zondwa, *N.* 1. One who is hated, plotted against.

ama-Zondolwane, *N.* 2. *Pl. only.* The tips of the human toes: *ndema ngama-sondolwane*, I stood on tiptoe.

in-Zonga, *N.* 3. A very deep, black place; = **i-Nzonga**.

uku-Zongoma, *V. intrans.* To roar, thunder.

in-Zongonzongo, *N.* 3. The deepest innermost, darkest part of a forest, etc.; see **i-Nzongonzongo**.

Zonke, *Adj.* 3, 4 and 5 cl. pl. All: *sonke isinto*, all things; *sonke isitshetshe*, all the knives; *sonke inkambā*, all the herds.

in-Zonzobila, *N.* 3. A very deep black place, etc.; see **i-Nzonzobila**.

uku-Zotā, *V. trans.* To make nauseous, cause vomiting.

—**Zotēka**, *Stat. form.* To be disgusted, nauseated, seasick; to feel weakness in the stomach, attended with dizziness of the head; to faint.

i-Zotē, *N.* 2. A feeling of faintness arising from weakness; that which causes disgust and nausea; which frightens and causes fainting; an abomination.

i-Zotō, *N.* 2. The bulb of *u-Muncwane*, used for tape-worm.

isi-Zotōzotō, *N.* 4. Faintness from heat or sickness.

in-Zotsholo, *N.* 3. One who is disobedient, obstinate.

izi-Zozo, *N.* 4. *Pl. only.* The foundation or source of races.

i-Zuba, *N.* 2. A wood-pigeon. *Adj.* Blue: *amehlo asuba ibala lawo*, the colour of the eyes is blue.

i-Zubakazi,
i-Zubatikazi, } *N.* 2. A beautiful woman finely dressed.

uku-Zuka, *V. intrans.* To be great, high, famous, renowned; in honour, glorious.

—**Zukisa**, *Caus. form.* To praise, honour, exalt, glorify.

—**Zukiseka**, *Caus.-stat. form.* To be in

glory: *wos'ase ngokusukisekileyo*, he will come in glory.

in-Zukiseko, *N.* 3. Greatness, glory.

u-Zuko, *N.* 5. Fame, renown, honour, glory.

isi-Zukulwana, *N.* 4. A generation, race, class of men.

um-Zukulwana, *N.* 6. Small offspring, descendant, grandchild: *ngonyana*, of the son; *ngentombi*, of the daughter.

uku-Zula, *V. intrans.* To run or wander about, as a sheep or goat affected by a worm in the brain; fig. to be unsettled, or have no resting place: *ndiyasula*, my head swims, gets confused, giddy (after a stroke on the head or before death); *uyasula*, he does not know what he says, is said of one who speaks badly of another.

—**Zulisa**, *Caus. form.* To make mad, confuse; *wasulisa abantu*, he confounded the people.

isi-Zuli, *N.* 4. A foolish person, one not right in his mind.

i-Zulu, *N.* 2. Atmosphere, air, sky, heaven: *izulu lisitile namhla*, the weather is warm to day. Phr. *izulu lintábatile*, the lightning struck him.

Derived from this word are *Prep. pèsulu*: *pèsulu kuye*, above him; *pèsulu kwendlu*, high above the house. *Adv. pèsulu esulwini*, above in heaven; *ndaká-ngela pèsulu*, I looked upward. *Ngapèsulu*, and *ngokungapèsulu*, are adverbially used in comparisons; "high above, much more, far above, far more, over and above." *Adj. isinto sapèsulu*, things which are above.

ubun-Zulu, } Depth; see **ubu-Nzulu**.
in-Zulu, }

in-Zulu, *N.* 3. Blue colour, sky-blue; deep; cf. **i-Nzulu**.

um-Zulu, *N.* 1. pl. *ama-Zulu*, *N. prop.* A person of the Zulu nation.

in-Zuluṛa, *N.* 3. Blueish: *ingubo ensuluṛa*, a blueish garment.

in-Zululwane, *N.* 3. Dizziness; = **isi-Zunguzane**.

uku-Zuma, *V. intrans.* To lie down in ambush; to take by surprise, unawares; to fall upon suddenly, unexpectedly:

ukufa kuyasisuma, death takes us by surprise; to steal or creep upon in the night for the purpose of fornication.

i-Zuma, *N.* 2. A person who goes about in the night intent on fornication.

ukutí-Zumbè, *V. trans.* To dip the feet into water.

in-Zungu, *N.* 3. Depth; see **i-Nzungen**.

isi-Zungu, *N.* 4. Anxiety, disturbance of mind, especially of persons who have been bereaved; loneliness, tedium, ennui.

u-Zungu, *N.* 5. (a) The muscle or flesh on the ribs. (b) That which is roundabout, lengthy, protracted, circuitous: *indlela iluzungu*, the road is long; *batá-ndaza usungu*, they made long prayers.

uku-Zungubala, *V. intrans.* To be in a dreaming state, in reverie. *N.* 8. Absence of mind.

in-Zungudebe, *N.* 3. The roundabout way of speaking; circumlocution.

uku-Zungula, *V. trans.* To whirl; to make dizzy. *V. intrans.* To run about without having or finding a home; to wait for an opportunity of inflicting evil; *pass.* to be encompassed, to be menaced.

uku-Zunguleza, *V. intrans.* To turn round with velocity, as on an axis or point, e.g. the earth round the sun. *V. trans.* To go round a place; to move in a circle: *niwuzunguleze umsi kanye*, and go about the city once.

—**Zungulezisa**, *Caus. form.* To cause to move in a circle, etc.

isi-Zungulezo, *N.* 4. Anything which is whirled round; a whirligig.

u-Zungulezo, *N.* 5. A circle made in walking or dancing.

um-Zungulo, *N.* 6. *Balbergia obovata*, E.M.

isi-Zunguzane, *N.* 4. Dizziness, giddiness.

uku-Zumka, } *V. intrans.* To be excited in mind or heart.
—**Zumleka**, }

uku-Zúza, *V. intrans.* To obtain, get, gain, acquire, earn: *uyisúse pína lemali?* where did you get that money? *ndiyisúse e-Dikeni*, I got it at Alice; *ndimsusile*, I have knocked him on the head (by

- warding off a blow in fighting and reaching the opponent); fig. to reclaim.
- Zūzana**, *Recip. form.* To fight, contend, wrangle, wrestle with: *basūsana nam*, they contended with me; *ndisūsene nobunsima*, I earned sufferings.
- Zūzeka**, *Stat. form.* To be within reach, obtainable, attainable.
- Zūzisa**, *Caus. form.* To help to obtain, acquire, earn, etc.; to profit: *uyasūsisa futi ngokusebensa*, he profits much by working.
- Zūzisana**, *Caus.-recip. form.* To help each other to acquire, etc.
- Zūzisela**, *Caus.-rel. form.* To help to attain or acquire for another.
- in-Zūziso**, *N. 3.* Means by which one acquires, earns, etc.
- in-Zūzo**, *N. 3.* That which is gained; gain, profit, earning, etc.; reward of labour; dim. *insūswana*, a small profit.
- uku-Zūza**, *V. intrans.* To begin to travail; of labour-pains, to commence; to be in the act of bearing.
- Zūzisa**, *Caus. form.* To make bear or calve.
- Zūzisela**, *Caus.-rel. form.* To watch the bearing.
- um-Zuzu**, *N. 6.* A period of time, a while: *ndahlala kōna umsuzu*, I remained there for a time; *kusekumsuzu*, it is already a while; *kwakuba msuzu*, after a short time; dimin. *umsuswana*, a short time, a little while; Em. *umsuswanyana*.
- ukuti-Zwabā**, *V. intrans.* To be right in the midst, as in water.
- uku-Zwampa**, Em. To sink, go down, disappear; = **uku-Tshona**.
- in-Zwana**, **in-Zwanakazi**, **ubun-Zwana**, see **i-Nzwana**.
- u-Zwane**, pl. *inswane*, *N. 5.* A toe. Phr. *ukukāngela ngozwane*, to look at the end of the world.
- u-Zwati**, *N. 5.* A kind of wood used for lighting a fire by friction; firestick.
- uku-Zwazwa**, *V. trans.* Hl. for **uku-Xwila**, to pounce upon, etc.
- in-Zwazwa**, *N. 3.* } The art of making
u-Zwazwa, *N. 5.* } baskets.
- um-Zwazwa**, *N. 6.* A large basket made of little sticks.
- um-Zwazwa**, *N. 6.* Hawk. Hl. for **u-Ntloyiya**.
- ili-Zwe**, contract. **i-Zwe**, *N. 2.* A country, region, tract: *iliswe lama-Xosa*, the country of the Kaffirs. Phr. *ilizwe limehlo*, the country is disturbed, disquieted by war reports; *ilizwe lifile*, lit. the country is dead, i.e. is in war; *iliswe lixilile*, the country is at peace; *iliswe* is used as *Adj.*: *amagumbi aliliswe* or *aswe*, the chambers are numerous; *utētā iliswe* or *iswe*, you are speaking in vain, much, often; *kwati-iswe*, it happened often, always.
- isi-Zwe**, *N. 4.* Tribe, clan, nation, people.
- u-Zwedala**, *N. 5.* That which is of long standing: *lento inguzwedala*, this thing is of long standing (said especially of sour Kaffir corn).
- i-Zwembēzi**, *N. 2.* Oyster; the muscle or flesh on the neck or about the shoulders of a beast.
- ama-Zwembēzwembē**, *N. 2. Pl. only.* Beating about the bush; treacherous acts and doings.
- ukuti-Zwi**, *V. intrans.* To have only one: *xa umntu ate-swi umntwana wamnye*, when the person had only one.
- ili-Zwi**, contract. **i-Zwi**, *N. 2.* Sound, voice, word, language: *iliswi lakō limnandi*, thy word is pleasant; *ndeva iswi*, *lentsimbi*, I heard the sound of the bell; *amaswi asisiguba*, great and many words with which one gets to no end; *amaswi amayana*, words which though seemingly of little weight cannot be answered.
- um-Zwilizwili**, *N. 6.* A wren or hedge-sparrow.
- in-Zwinini**, *N. 3.* Noise, etc.; see **i-Nzwinini** and **i-Nzinini**.
- i-Zwiniya**, *N. 3.* A whip; = **i-Ziniya**.

APPENDIX,

CONTAINING ADDITIONS AND EMENDATIONS.

A.

PAGE 2, COL. 1,—**Aba**, (d) read **abālungele**, instead of **ābalungele**, who are good or fit for; and add at the end of the paragraph: and of 1 cl. pl.: **abantu abatètā**, and the people spoke not.

„ 4, „ 1,—**Aka**, add: (c) of *Conj. past.* 2 cl. pl.: **amahashe akabaleka**, and the horses ran not.

„ „ „ 2,—**Aku**, *Pref.* of *Temp. mood*, 3 p. sing.: **akuhambā**, when he walked; **akuba ehambile**, when he had walked; 2 cl. pl.: **akubaleka amahashe**, when the horses ran; **akuba ebalekile**, when they had run.

„ 5, „ 1,—The fifth line from the top must be exchanged with the ninth line.

„ „ „ „,—**Am**, *Poss. pron.* 1 p. sing, referring to 2 cl. pl.: **amahashe am**, my horses; see **M**.

„ 7, „ 1,—**Ana**, *Suffix*, forming (a) the Reciprocal form of verbs by changing the last letter of the root into *ana*: **siyatānda**, we love; **siyatāndana**, we love each other; **ndazana** (fr. *ukwazi*) **naye**, I am his friend.

(b) **A** diminutive form of nouns: **intaka**, bird; **intakana**, little bird; **into**, thing; **intwana**, little thing.

„ „ „ 2,—**ukw-Andiseka**, *Caus.-rel.-form.* To be enlarged: **indlu yandise-kile**, the house has been enlarged.

„ 8, „ 2,—**Anga**, add: (e) *Neg. rel.* of **A**, 5.: **amadoda angalungileyo**, men who are not good.

„ 10, „ 1,—**Anyana**, *Suffix*, for diminutives: **isilo**, a pernicious animal; **isilwanyana**, a small pernicious animal.

„ 11, „ 1,—**is-Atūtwane**, add: Lunacy.

„ „ „ 2,—**Aza**, *Conj.* 2 cl. pl. Then: **asa amadoda ati**, then the men said; see **uku-Za** (b).

„ „ „ „,—**Azana**, *Suffix*, forming Diminutives of Feminine nouns: **intombi**, a girl; **intombārana**, a little girl.

„ 12, „ 1,—**is-Azela**, add: by some used only for a bad conscience.

B.

- PAGE 13, COL. 1,—**Ba**, 1. (a) read: **bātētā yena**, (short pres.), they speak of him; **bātētā yena**, (absol. past), they spoke of him; **batētā yena** (conj. past), and they spoke of him.
- „ 15, „ 1,—**uku-Ba**, III. To mean; add: 2 p. pl. abbrev. rel. *abá*, who or which think; absol. past *āba*, they supposed; conj. past *aba*, and they supposed; short pres. *āba*, they suppose.
- „ „ „ 2,—**uku-Bābisa**, add: *inyamazana ibājiswe esibateni*, the animal has been caught in a snare; *tina bantu sibājiswe ngezono*, we people are ensnared, taken in charge by sin, *i.e.* sin has taken hold of us.
- „ 16, „ 1,—**i-Bābāla**, *N.* 2. Crapulence.
- „ 18, „ 1,—**Bako**. All the *ko*'s in this paragraph must be aspirated.
- „ „ „ „—**Baku**, *Temp. mood* 1 cl. pl.: *bakudla abantwana*, when the children ate; 7 cl.: *bakuba bupèlile utywala*, when the beer had been finished.
- „ „ „ „—**i-Bākubá**, add: Phr. *kude e-Bākubá*, you will have to run for it before you can escape me.
- „ 19, „ 1,—**i-Bālangile**, add: *or ox*, *Adj.* blank.
- „ 21, „ 2,—**um-Banda**, *N. prop.* Strychnos Umbanda, *Mss.*
- „ „ „ „—**i-Bande**, *N.* 2. A bandage: *babōtshwa ngabande nye*, they were tied with one bandage.
- „ 23, „ 2,—**um-Bangandlala**, others: **Bangandlala**, *Heteromorpha arborescens*, *Cham!* *Schlecht.*
- „ 25, „ 1,—**uku-Batyela**, read: **uku-Bātyela**.
- „ „ „ „—**im-Bātyisi**, *HI.* for oyster (local).
- „ „ „ „—**u-Batyo**, read: **u-Bātyo**.
- „ „ „ 2,—**uku-Bāxa**, *V. intrans.* (a) To be full: *isikwebu esibāxileyo*, a heavy maize cob hanging down. (b) To fork.
- „ 26, „ 1,—**Baza**, *Conj.* Then, 1 cl. pl.: *baza batsho*, then they said; 7 cl.: *basa bahambiseka ubukumkani buka-Tixo*, then the kingdom of God went forward; see **uku-Za** (b).
- „ 27, „ 1,—**im-Bēdlenge**, read *N.* 3 instead of 4.
- „ 30, „ 2,—**uku-Bēqa**, *V. trans.* To paddle, row.
- „ 33, „ 1,—**isi-Bidi**, *N.* 4. Beer.
- „ 34, „ 1,—**im-Bila**, add: Phr. *uhlangene nembila sicita*, lit. he came upon the dassies dispersing, *i.e.* he did not long enjoy what he had received, (said in the case of a woman whose husband has died shortly after marriage, or of one dying shortly after having received a pension).
- „ „ „ 2,—**uku-Bimbilitēla**, add: To take more than was granted.
- „ 36, „ 1,—**u-Biya**, *N.* 1. Em. The ringhals snake; = **i-Pimpi**.
- „ „ „ „—**im-Biza**, = **im-Bizo**, The call for a meeting together.
- „ „ „ „—**um-Bizane**, add: Fascination, such as a snake exerts over a bird.
- „ 37, „ 2,—**ama-Bōkoti**, *N.* 2. *Pl. only.* Changes.

PAGE 38, COL. 1,—**i-Bòkwe**, read *N.* instead of *M.*

- " " " 2,—**um-Bòlora**, *N.* 6. Concert (of recent usage).
- " 39, " 1,—**uku-Bona**, add: *N.* 8. Opinion: *ukubona kwam*, my opinion.
- " " " 2,—**um-Boni**, *N.* 1. instead of *N.* 4.
- " " " "—**uku-Bonisa**, add: *ndiyabonisa*, I advise.
- " " " "—**um-Bonisel**, *N.* 1. instead of *N.* 4.
- " 40, " 2,—**um-Bondovu**, *N.* 6. Mixture: *umbondovu wesi-Xosa*, an indiscriminate mixture of words, either of English and Kaffir, or in one language alone.
- " " " "—**um-Bongisa**, read: **um-Bôngisa**.
- " 42, " 1,—**u-Bora**, read: **u-Bôra**.
- " 47, " 1,—**im-Bulu**, (b) Others: a fabulous animal said to resemble an iguana. (It is supposed to enter the huts at night and drink the milk in the calabash).
- " " " 2,—**isi-Bumbú**, *N.* 4. The external organs of generation in a female.
- " " " "—**u-Bunda**, *N. prop.* Dombeya Natalensis, Sond.
- " 48, " 1,—**Bunga**, 1. *Verb. prefix*, 7 cl. sing. (a) of Potent. mood: *ubumnyama bungapela*, darkness may end.
 2. *Pres. tense* of **uku-Nga**, (a) and (b).
 3. *Auxil.* of Condit. mood; see **Bunge** 2.
 4. *Neg. verb. pref.* of dependent and relat. sentences: *pàlaza utywala ukuze bungaselwa*, pour out the beer that it may not be drunk; *wandibonisa ububele obungatètèkiyo*, he showed me kindness which cannot be expressed; and of Condit. mood: *obubomi ngebungalahla*, this life should not be thrown away.
- " " " "—**Bunge**, 1. *Neg. verb. pref.* 7 cl. sing. (a) of Potent. mood: *ubukosi bunge-* (fr. *abunge-*) *delwa*, the chieftainship may not be despoised.
 (b) Before **ka**, **kò**, and **na**: *beza bungekafiki ubusuku*, they came before nightfall; *ndalala pàntsi bungekò ubutòngo*, I lay down without sleeping; *akukò butyebi bungenakupela*, there are no riches which do not come to an end.
 2. *Auxil.* of Cond. mood: *ubutàtaka bakò bunge-* or *nge-* (*bunga-* or *nga-*) *wonakalisa lomsebenzi*, your laziness would spoil this work.
- " " " "—**i-Bungane**, *N.* 2. A degree of madness.
- " 49, " 2,—**uku-Butà**, add: *ukubutà amalongo*, to collect dry dung for fuel.

C.

PAGE 53, COL. 1,—**uku-Càkalatela**, *V. intrans.* To go gently in a row.

- " " " "—**i-Cakata**, *N. prop.* The Cape honey-suckle.
- " " " "—**i-Cakatiso**, *N.* 2. Nine: *ndinecakatiso lenkomo*, I have nine cows.
- " " " 2,—**i-Càm**, *N.* 2. and **ubu-Càm**, *N.* 7. Rarity.
- " 54, " 1,—**uku-Cànòà**, *V. intrans.* To be in a row, as stepping stones, one after another with spaces between.

PAGE 55, COL. 1,—um-Câni, add : Sclerocarya Caffra, Sond.

" " " "—uku-Câpâ, *V. trans.* To make smooth, soft or slippery.

" 57, " 1,—ubu-Cebesha, *N. 7.* Laziness, tardiness.

" " " "—i-Ceceya, *N. 2.* The Cape jessamine.

" " " "—i-Ceceleya, *N. 2.* Wild garlic.

" 58, " 1,—Cenôe. *Interjec.* *Cençe, mlanjana!* run, little stream! said by children, when running or wading in the streams in the road caused by rain.

" 59, " 1,—um-Cêya, *N. 6.* Camelopardalis Giraffa, giraffe.

" 60, " 1,—isi-Cina, *N. 4.* Form : *ufaka izicina sokusoma*, he brings in forms and flourishes of interpretation.

" " " 2,—ing-Cingo, must be expunged.

" " " "—i-Cira, add : like a stork, whose wings are used in time of war instead of crane wings.

" 61, " 1,—uku-Cita, add : To disperse, remove by force.

" " " "—uku-Citakala, add : To be forced to migrate to other parts, either by famine or war.

" " " 2,—uku-Coca, add : To do a little here and there ; to give a finishing touch.

" 62, " 2,—um-Côkose, others : um-Côkoso,

" " " "—i-Coloru, others : i-Colora, add : Any exposed, cold, cheerless, dreary place.

" " " "—i-Colosa, *N. prop.* Tributary of the Bashee river.

" 63, " 1,—uku-Conga, *V. trans.* To pick, single out ; to hit the mark : *uyi-congile*, you have it, or have found what you looked for.

" " " 2,—in-Copô, *N. 3.* The top : *encotsheni yentaba*, on the top of the mountain.

" " " "—u-Coselelo, *N. 5.* Close attention.

" 64, " 2,—um-Cuou, *N. prop.* Tributary of the Qôta river, Transkei.

" 66, " 2,—isi-Cutungu, *N. 4.* One who is not on good terms with another person ; one who has a long mouth from anger.

" 67, " 1,—uku-Cwangca, *V. trans.* The spreading of mats side by side into one sheet ; to roof with corrugated iron.

" " " "—uku-Cwangoisa, *Caus. form.* To arrange things into rows, like a regiment of soldiers.

" " " "—ubu-Cwangoacwangca, *N. 7.* State of warfare.

" " " "—uku-Cwanya, *V. intrans.* To perch ; to sit on a horse.

" " " "—ukuti-Cwê, is pronounced by others ukuti-Nowê,

" " " "—isi-Cwe, read : isi-Cwe ; pediculare for pendiculare.

" " " 2,—isi-Cwibi, *N. 4.* A cutting in a person's flesh.

D.

PAGE 68, COL. 2,—uku-Dabalala, *V. intrans.* add : Of a horse, to be knocked up.

PAGE 69, COL. 2,—**u-Dakana**, *N. prop.* A tributary of the Kubusi river, near Stutterheim.

" 70, " 1,—**in-Dalu**, *N. prop.* *Greyia Sutherlandii*, Hook and Haw.

" 71, " 2,—**uku-Datyaza**, add: To walk with weak knees from being tired or hungry.

" 77, " 1,—read in the 3rd line from above: calves' fold, and in the 6th line: **uku-Ruma** for **uku-Puma**.

" 79, " 1,—**uku-Dlakaza**, add: To sew with uneven and rough stitches; to rummage.

" " "—**uku-Dlambādhlambōka**, *Stat. form.* To feel uncomfortable after sleeping; to be fidgety, restless.

" 81, " 2,—**in-Dlwambediwili**, *N. 3.* A useless person though pretending to something; = **in-Dlwambedlu**.

" 82, " 1,—**i-Dolo**, add: Hl. for menses: *ndinedolo*, I have the menses.

" " " 2,—**um-Doni**, *N. prop.* *Eugenia cordata*.

" 83, " 1,—**um-Dubu**, add: *Combretum Kraussii*, Hod.

" 86, " 1,—**um-Dumbā**, *N. 1.* The month of February.

" " " 2,—**um-Dumisulu**, *N. 6.* Bitter almond.

" " " 1,—**i-Dungamzi**, *N. prop.* *Euclea Natalensis*, A.DC.

" 89, " 1,—**u-Dwiya**, *N. prop.* *Hippobromus alata*, E and Z.

" 90, " 2,—**i-Dyurudyutu**, *N. 2.* Any unsightly object.

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PAGE 93, COL. 2,—**ukw-Ena**, add: Fig. to be rich in stock of all kinds.

" " " "—**Enga**, add to (b): and of 6 cl. pl.: *ndibonise imiti engagaulwanga*, show me the trees which have not been cut down.

" 95, " 2,—**Ete-ete**, *Adj.* Soft, tender to the touch: *lento i-ete-ete*, this thing is soft.

F.

PAGE 97, COL. 1,—**im-Fa yenkomo**, *N. 3.* *Kiggelaria Africana*, L.

" " " 2,—**uku-Faka**, add: *fak' umda apò*, put down anything special in any written document, used in writing a letter or pass.

" 101, " 1,—**uku-Feza**, add: To overcome difficulties.

" " " 2,—**im-Fihlo**, *N. 3.* Beer for the host.

" 102, " 1,—**uku-Filisha**, *V. trans.* To court; fr. the Du. vryen.

" " " "—**um-Fincafincane**, add: Balm of Gilead.

" 105, " 2,—**um-Fula**, *N. 3.* add: A blind river.

" 107, " 2,—**isi-Fungiso**, *N. 4.* Used by some Missionaries for sacrament.

G.

PAGE 110, COL. 1,—**i-Gabavu**, *N. 2.* A dog which steals maize from a standing crop.

- PAGE 110, COL. 2,—u-Gadasi, *N.* 5. Hardness of ground.
- „ 111, „ 1,—u-Gadugadu, *N.* 1. add: Fig. a barren woman.
- „ 112, „ 1,—uku-Galela, add: *ukugalela inkomo*, to pour in cattle in competing for a wife; see **uku-Xama**.
- „ „ „ „,—ubu-Gama, *N.* 7. Space or extent of time.
- „ „ „ 2,—uku-Gandula, *V. trans.* To dig hard ground.
- „ „ „ „,—uku-Ganeka, add: To cite facts in support of one's contention.
- „ „ „ „,—isi-Ganeko, add: A well known event.
- „ 113, „ 1,—ukuti-Gangqagangqa, *V. intrans.* To swallow greedily.
- „ 115, „ 1,—i-Gegeceya, *N.* 2. A species of an evergreen shrub, the berries of which are eaten by birds.
- „ 116, „ 1,—um-Gowayelo, *N.* 6. The mixing of flour with food.
- „ „ „ „,—um-Gwe, *N. prop.* Tributary of the Gcuwa river.
- „ 117, „ 1,—ulu-Gende, *N.* 5. The queen of ants.
- „ „ „ „,—i-Gexegexe, *N.* 2. That which is broken, rickety; fig. infirm, in the decline of life.
- „ 118, „ 1,—in-Gili, *N.* 3. The large kind of Kei-apple.
- „ „ „ „,—isi-Gintsa, *N.* 4. Hl. for a cooked piece of meat.
- „ „ „ „,—uku-Ginya, add: Fig to embezzle.
- „ „ „ „,—uku-Ginyelana, *Rel.-recip. form.* To swallow for one another.
- „ „ „ 2,—i-Gobolokondwane, *N. prop.* Title given to the chief *Umditshwa*.
- „ „ „ „,—ama-Gobotiti, *N. 2. Pl. only.* Changes.
- „ 119, „ 1,—ama-Gocigoci, *N. 2. Pl. only.* Investigation, search.
- „ „ „ 2,—uku-Gogela, *Rel. form.* To catch one in his speech.
- „ 121, „ 1,—uku-Gonqisa, *V. intrans.* To go towards the enemy at a rapid pace in the endeavour to overthrow him; to charge.
- „ „ „ 2,—in-Gofolo, *N.* 3. A number of red things.
- „ 122, „ 1,—u-Govane, *N.* 5. The uvula.
- „ „ „ 2,—ama-Gqabantshintshi and Gqabatshitshi, *N. 2. Pl. only.* Big raindrops.
- „ 123, „ 2,—uku-Gqebela, add: To call names.
- „ 124, „ 1,—um-Gqepé, *N.* 6. A cup made from a calabash, a great drinking vessel.
- „ „ „ „,—uku-Gqiba, add: *gqib' ike!* Interjec. All is over!
- „ „ „ 2,—in-Gqili, *N.* 3. A district.
- „ 125, „ 2,—uku-Gqoboza, add: To beat or crush (glass, earthenware, the skull) by a heavy blow; to tear or rip up, as birds of prey do.
- „ 126, „ 1,—i-Gqolo, *N.* 2. A miser.
- „ „ „ „,—i-Gqoqina, *N.* 2. An herb used as a perfume.
- „ „ „ „,—isi-Gqoro, *N.* 4. add: Abundance of food, milk, corn, etc.
- „ 127, „ 2,—uku-Gquma, add: To hide anything under the garment, causing the garment to be puffed up; euphem. to bolster up the posteriors.
- „ „ „ „,—uku-Gqumka, *V. intrans. (tribal).* To burst open, as a ball or

bladder, or as an egg in falling; to be dashed to pieces;
=Tyumka.

PAGE 127, COL. 2,—uku-Gqura umzi, *V. trans.* To burn medicinal plants for the purpose of purifying a place by expelling unclean spirits; to cast out by conjurations and ceremonies; to exorcise.

- „ 128, „ 1,—uku-Gqusha, *V. intrans.* To struggle, writhe.
 „ „ „ „—uku-Gqushagqusha, *Freq. form.* To struggle, as a fowl when being killed; fig. to toil hard; to drudge.
 „ „ „ „—uku-Gqwabaza, *V. trans.* To tap lightly with a stick; to fillip with the finger.
 „ „ „ „—uku-Gqwanisha, *V. trans.* To abuse.
 „ „ „ 2,—isi-Gqwati, add: Any decomposed, mouldy or rotten substance; rust in corn; putridity, rottenness.
 „ „ „ „—uku-Gqwesa, add: To pervert (in a good sense); to get the better of another; to beat another in play.
 „ 129, „ 2,—um-Gubéla, *N. 6.* The forefinger.
 „ 131, „ 1,—in-Gumbáne, *N. 3.* Bleeding piles; hemorrhoids.
 „ „ „ 2,—uku-Gungisa, *Caus. form.* To cause pressure; to catch: *intaka igungisiwe*, the bird was caught in a trap, *i.e.* was killed.
 „ 133, „ 2,—ukuti-Gwa, *V. intrans.* To be full.
 „ „ „ „—in-Gwabavu, *N. 3.* A number of red things.
 „ 135, „ 2,—uku-Gweleqa, add: To hit indirectly.
 „ 136, „ 1,—ukuti-Gweqe, read: uku-Gweqa.
 „ „ „ 2,—u-Gwili, *N. 5.* A crowd of common, noisy people, mob, rabble.
 „ „ „ „—uku-Gxabagxabisa, *V. trans.* To do or work in haste.
 „ 137, „ 1,—uku-Gxagxamisa, add: To walk with long strides lifting the feet high up off the ground, as if to avoid any apprehended danger; to give the body a kind of shock at each step in walking by a sort of rest.
 „ „ „ 2,—uku-Gxakaza, *V. trans.* To prepare for a fight.
 „ „ „ „—i-Gxara, *N. 2.* (a) A person whose lower limbs are very small.
 (b) A river near the coast on the East of Kei mouth. (c) A small river in the Idutywa Reserve.
 „ 138, „ 1,—in-Gximba, read: *iminxeba* for *iminxebo*.
 „ „ „ 2,—uku-Gxobá, add: To paddle in water.
 „ 139, „ 1,—in-Gxondo, read: *in-Gxonde*.
 „ „ „ „—um-Gxuba, *N. 6.* The Kaffir cherry, whose wood smells oily.
 „ „ „ „—i-Gxugesha, add: A swelling, a puffed up thing.
 „ 140, „ 2,—i-Gxwetera=i-Xwadera.

H.

PAGE 140, COL. 2,—uku-Hagala, read: Hagela.

„ 141, „ 2,—He! add: Well done!

- PAGE 146, COL. 1,—**uku-Hlala**, add : *umfasi uhleli*, the woman has ceased bearing.
 " " " 2,—**uku-Hlalisa**, add : To keep company.
 " 151, " 1,—**u-Hlekwa yinja**, *N. 1.* Defective maizecob, or maizecob with defective grain.
 " 156, " 1,—**um-Hluti wezinja**, add : A small kind of Kei-apple.
 " 157, " 2,—**isi-Honqa**, *N. 4.* A Zulu word, at present used by Kaffirs for *in-Tendeleso*, enclosure.
 " " " —**ukuti-Hoto**, *V. intrans.* To boast : *usense hoto*, he boasts, is proud, (probably fr. the Du. hoog).
 " 158, " 1,—**uku-Huntshuza**, read **uku-Hushiza** or **Hushuza**, cf. **Wushuza**.

J.

- PAGE 160, COL. 2,—**i-Jaja**, *N. 2.* One bespattered with blood.
 " 164, " 2,—**i-Jojosi**, *N. 2.* A rafter smaller than **um-Qadi**.
 " 165, " 1,—**uku-Jola**, *V. trans.* To steal. (A Pandomisi word used at present by Kaffirs.)
 " " " —**in-Joli**, *N. 3.* The recorder of a tribe's history.

K.

- PAGE 171, COL. 1,—**uku-Kama**, *V. trans.* To comb (fr. the Du. kammen).
 " 172, " 1,—**u-Kanana**, *N. 5.* (a) A long, lasting speech; a person who cannot end his speech, or does not speak what is proper. (b) Great greediness : *unokanana*, he is very greedy. (c) = **i-Nqala** and **in-Zondo**.
 " " " —**uku-Kanda**, add : To break up stones on a road.
 " " " —**u-Kanda**, read : Obstinacy instead of headiness.
 " " " 2,—**ama-Kandilile**, *N. 2. Pl. only.* Attempts with hardly any hope of success.
 " 174, " 2,—**i-Kapa**, *N. 3.* The Cape of Good Hope; Cape Town, (fr. the Du. Kaap).
 " " " —**i-Kapukapu**, read **i-Kapukapū**.
 " 175, " 1,—**ukuti-Katā**, add : To encircle with a loop or noose : *yiti-katā intambo entanyeni yehashe*, throw the reins over the horse's neck.
 " " " 2,—**in-Katsha**, read : **in-Katshu**.
 " " " —**i-Katshakowa**, *N. 2.* A layer of scab : *ibokwe yangamakātshakowa*, the goats were full of scab; fig. a mean, vile, worthless fellow or thing.
 " 176, " 1,—**in-Kayoyo**, *N. 3.* Hunger : *ndinenkayoyo* I am hungry.
 " 180, " 2,—**in-Kobongiyane**, *N. 3.* A siding at a railroad.
 " 183, " 2,—**in-Kolovane**, *N. 3.* add : Hl. for smallpox.
 " 184, " 2,—**uku-Kondloza**, add : To make inquiry into something not yet

understood ; to inquire eagerly ; to suspect ; to warn, admonish with hard words.

PAGE 188, COL. 2,—**uku-Khubula**, *V. trans.* To cause to peel off in cakes, as clay ground when ploughed peels off and cleaves to the foot of a person walking thereon.

" 192, " 2,—**ukuti-Khundululu**, *V. intrans.* To suffer from itch or pimples.

" 195, " 1,—**Kuseloko**, add: and **Kuselokoko**. From.

" " 2,—**uku-Khiza**, add: (c) To praise;=**uku-Ncoma**: *asinto ekhizwayo*, it is not to be praised.

" 197, " 1,—**in-Kwane**, *N. 3.* add: (c) The sole of the foot.

" 199, " 1,—**ukuti-Kwénékwéne**, *V. trans.* To excite by expectations or fears which will not be realized ; to tantalise.

" " " "—**i-Kwénxufa**, *N. prop.* A river in the Komgha District.

L.

PAGE 201, COL. 1,—**Laku**, add: 5 cl. sing.: *lakugqitywa ubisi*, when the milk was finished ; *lakuba lumkile walo*, when the anguish had died away.

" 202, " 1,—**um-Lambó**, add: *wemka nomlambó* or *wabizwa ngumlambó*, he was drowned.

" 203, " 2,—**ukuti-Latya**, *V. trans.* To throw a thong round a thief's neck ; to put beads or chains round the neck.

" 207, " 1,—**Linga**, 4. read: *depend for depend*.

" 210, " 1,—**ukuti-Loté**, *V. intrans.* To burn to ashes.

" " 2,—**Lula**, add: Fig. *indlu ilula*, the house is empty, not furnished.

" 214, " 2,—**u-Lwamityi**, *N. 5.*—**i-Xwana**.

" " " "—**u-Lwapesi**, *N. 5.* Rosin-bush from 2 to 4 feet high, with white flowers ; *Euryops tenuissimus*.

" 215, " 2,—**uku-Lwilwiza**, *V. intrans.* To move, as gelatine moves ;=**uku-Lekezela**.

M.

PAGE 216, COL. 1,—**uku-Melwa** (b), add: Of the afterbirth, to delay.

" 217, " 2,—**u-Macibi**, *N. prop.* A left tributary of the Chalumna river.

" " " "—**e-Machbeni**, *N. prop.* The head of the Imvane river.

" 219, " 2,—**u-Marau**, *N. 1.* The African hedgehog.

" " " "—**u-Mashwilishwili**, *N. 5.* Plumbago ;=**umti wamadoda**.

" " " "—**u-Masibele**, *N. prop.* *Sapnidus Capensis*, Sond.

" 220, " 2,—**izi-Mbába**, *N. prop.* A left tributary of the Chalumna river.

" " " "—**u-Mbambázelo**, *N. 5.* Lamentation.

" 221, " 1,—**i-Mbencebence**, *N. 3.* One who speaks imprudently ;=**im-Bencebence**.

PAGE 224, COL. 1,—1-Mfakumfaku, N. 2. Any stuffed, padded or cushioned appliance.

„ 226, „ 2,—ixi-Mvi, read: sing. *uix-Mvi*, not *uix-Vi*.

N.

PAGE 231, COL. 2,—Naku, Temp. mood: *nakufika*, when you arrived; *nakuba nidlile* when you had eaten.

„ 232, „ 2,—i-Nanane, read: i-Nanane.

„ 234, „ 2,—i-Ncà, add: Phr. *ndihleli pèzu kwencà*, I have the menses; cf. um-Zi.

„ 235, „ 1,—ukuti-Ncam, add: *uyanditànda ncam*, he is attached to me.

„ 236, „ 2,—um-Ncedisi, N. 1. One who works under another.

„ 237, „ 1,—i-Ncememe, N. prop. The Mema, a left tributary of the Keiskamma river.

„ 238, „ 2,—u-Nqokocà, N. prop. A small peak on a spur of the Amatola range, behind the township of Stutterheim.

„ 240, „ 2,—u-Ncwabakazi, others: the month of July.

„ 241, „ 2,—Ndaku, Temp. mood. 1 p. sing.: *ndakutàndaza*, when I prayed; *ndakuba ndipendule*, when I had answered.

„ 243, „ 1,—u-Ndiza, N. 1. Em. The month of February

„ „ „ „—i-Ndlondlo, N. 3. Em. High position: *umsi uyindlondlo*, a village on a mountain; *indlu iyindlondlo*, a house on a height; fig. promotion, advancement; cf. in-Dlondlo.

„ 244, „ 1,—uku-Ndwendwa, add: To gradually retire or recede from a given point.

„ 245, „ 1,—ubu-Newunewu, add: Apparel decorated with pearls and diamonds; splendour.

„ 251, „ 1,—uku-Ngena, add: *ukumngena*, to lie with her.

„ „ „ „—u-Ngomncama, N. 1. Agapanthus, African lily.

„ 253, „ 2,—i-Ngqindiva, N. 2. Any thing of an oval shape, longer than broad, like an egg; *umntu olingqindiva*, a person of disproportionate features, with an oblong face and prominent cheeks.

„ 256, „ 2,—uku-Ngxalanga, V. trans. To look greedily on those who are eating; to desire, covet, shown by a peculiar look.

„ „ „ „—i-Ngxangxasi, N. 3. Waterfall, cascade.

„ „ „ „—ubu-Ngxengengenge, N. 7.—ubu-Xeketwà.

„ „ „ „—um-Ngxi, N. 6. Comeliness, affability, kindness. N. 1. A fair, nice-looking person.

„ 257, „ 1,—uku-Ngxongxa, V. intrans. To lie on the back with the knees up.

„ „ „ „—uku-Ngxongxotà, V. trans. To repeat in a slow, tedious manner.

„ „ „ „—i-Ngxongxotò, N. 3. A lengthy repetition,

- PAGE 257, COL. 1,—**ukuti-Ngxubungu**, *V. intrans.* To squeeze through a narrow place.
- " " " "—**um-Ngxubungu**, *N. 6.* The pulpit.
- " " " "—**uku-Ngxumbuza**, *V. intrans.* To make a noise, cause confusion.
- " " " "—**Ngxushungxushu**, *Adj.* Loose, fine, dusty, brittle; of corn, coarsely ground.
- " " " "—**uku-Ngxwabaza**,=**uku-Ngxumbuza**.
- " 259, " 1,—**um-Ninawa**, others: **um-Ninawe**.
- " 260, " 1,—**i-Njanjalara**, *N. 2.* A hero;=**in-Janjalara**.
- " 262, " 2,—**u-Nkwintshana**, by others used also of a good conscience.
- " 263, " 2,—**uku-Nokoza**, *V. trans.* To scold, chide, rebuke.
- " " " "—**u-Nomademu**, *N. 1.* A large kind of toad.
- " 265, " 1,—**u-Nonyada**, *N. 1.* A plant growing flat on the ground;=**um-Funo**.
- " 267, " 2,—**uku-Nqangaqa**, *V. trans.* To resist generally.
- " " " "—**uku-Nqangiyela**, and **um-Nqangiyelo**, read: **uku-Ngqangiyela** and **um-Ngqangiyelo**.
- " 270, " 2,—**ukuti-Nqolokoto**, *V. trans.* To fight.
- " 274, " 1,—**uku-Nqwintela**, *V. intrans.* To eat like a child; to spill food; *trans.* To break off fruit. *Em.* To cut off maize.
- " " " "—**um-Nta**, add: *umnta kabawo* or *kamá*, child of my father or of my mother; (a familiar phrase of fond address to a child or favourite). *Em.* *umnta kwethu*, one of us.
- " " " 2,—**u-Ntamekana**,=**u-Sana**.
- " 275, " 1,—**u-Ntiahlahlungulu**, *N. 5.* add: The side-muscle of cattle, on which the *i-Hlungulu* is often found sitting.
- " " " 2,—**i-Ntlanga**, read: **in-Tlangu**, the rietbuck.
- " " " "—**u-Ntlangula**, others: the month of April.
- " 276, " 1,—**i-Ntsanyuntsanyu**, *N. 3.* used as *Adj.* Flimsy: *ingubq entsanyu-ntsanyu*, a thin garment, or one nearly worn out;=**in-Tsanyu-ntsanyu**.
- " " " "—**u-Ntsengatumbu**, *N. prop.* Left tributary of the Gonubie river.
- " " " 2,—**i-Ntshontsho**, *N. 3.* pl. *ama*.
- " " " "—**uku-Ntshwiba**, *V. trans.* To milk into the mouth.
- " 277, " 1,—**i-Ntsinde**, *N. 3.* The Cape Abutilon.
- " " " 2,—**uku-Ntsuntaza**, *V. intrans.* To walk tottering.
- " " " "—**um-Ntu**, add: *Phr. ndisaya kuba ngumntu*, lit. I shall still become a human being; said by one who is anticipating a blessing of health or joy, *e.g.* by one who gets married after having been a widower or widow.
- " 278, " 1,—**uku-Ntyilloza** and **Ntyiwoza**, add: Fig. to speak often; to prate, chatter, to speak in parrot fashion.
- " " " "—**uku-Ntyontyela**, add: *bamntyontyela amakwelo*, they hissed him
- " " " 2,—**uku-Ntyuntya**, add: To make a long speech or statement in a

prosy and tedious manner; fig. to run with long and steady strides, so as to hold out long without being wearied.

PAGE 278, COL. 1,—**i-Ntyuntyi**, add: A great talker or proser.

" " " "—**u-Ntyuntyo**, *N. 5.* A long, tedious speech, oration or sermon.

" 282, " 1,—**u-Nxoba**, *N. 5.* Sugar-cane; =**um-Oba**.

" " " "—**uku-Nxôra**, *V. trans.* To dig, dig out; fig. to ask often and with an inimical intention.

" " " "—**i-Nxôwa**, add: Krelî's *isibongo* has the expression: *int'enxôwa enemilense ifak' abasikwayo, kuba ifihl' abakwa-Pato nabakwa-Sandili*; it refers to the refuge afforded to thieves; to look for them was like looking for a small article which had slipped into one of the legs of a skin-bag.

" 285, " 1,—**um-Nyaluza**, *N. prop.* Name of the man who betrayed the chief Gaika.

" 286, " 1,—**um-Nyani**, read: *shiya umnyani*, leave none alive, kill all.

" 287, " 1,—**uku-Nyânyâthâ**, *V. trans.* To repeat, do again, as pressing down wool, etc.

" " " 2,—**i-Nyatyôra**, *N. prop.* add: A left tributary of the Chalumna river.

" 289, " 2,—**i-Nyengeleta**, must be **i-Nyengelezi**, *N. 3.* A kind of muis-hond, smaller than **i-Qaqa**.

" 290, " 1,—**i-Nyikima**, *N. 3.* The great earthquake of 1851.

" 291, " 1,—**u-Nyoko-lume**, *N. 1.* Thy maternal uncle.

" 292, " 1,—**isi-Nyololwane**, *N. 4.* The big muscle of the upper part of the arm.

" " " "—**ubu-Nyukunyuku**, *N. 1.* Filthiness.

" " " 2,—**i-Nyushu**, *N. 3.* add: Fig. a person slippery in his actions.

" " " "—**Nzima**, add: *indlu insima*, the house is well furnished; cf. **Lula**.

O.

PAGE 297, COL. 1,—**uk-Olukela**, add: To be destined for: *ndifun' umsebenzi endiwolukeleyo*, I look for the work I was destined for.

P.

PAGE 306, COL. 1,—**um-Pandu**, *N. 1.* Em. The month of November.

" 312, " 1,—**im-Pempetê**, *N. 3.* A totally bald head, (not only the forehead).

" 320, " 1,—**im-Pongo**, *N. prop.* Maclean Town.

" 323, " 1,—**uku-Pûma**, add: *ukupûma umkosi* to go to war; *umpûmi-mkosi*, a warrior, soldier.

" 324, " 2,—**im-Pundulu**, add: Fig. The electric tramcar.

" 325, " 2,—**isi-Punzana**, *N. prop.* A right tributary of the Chalumna river.

Q.

PAGE 328, COL. 2,—**uku-Qalekisa**, add: To beat an animal severely.

PAGE 330, COL. 2,—**uku-Qangqa**, *V. trans.* To stab from beneath, rip up; others pronounce it **Qangqa**.

" 339, " 1,—**i-Qolofa**, *N. prop.* The whole to be expunged, and put instead:
(a) A river in the Kentani District, Transkei, flowing into the sea. (b) A left tributary of the Gonubie river.

" " " "—**uku-Qoma**, *V. intrans.* To feel pain in the mind or heart.

" " " "—**um-Qomboti**, read: **um-Qombóti**.

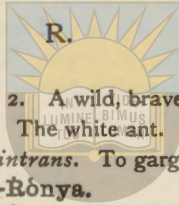
" 342, " "—**i-Qubu**, *N. 2.* A rupture.

" 343, " "—**i-Qugwala**, read: **i-Qúgqwala**, *N. prop.* A right tributary of the Chalumna river.

" 345, " 1,—**uku-Qungqulusa**, add: To take a long time to bear; hard, protracted labour.

" " " "—**um-Qungu**, add: *eyomqungu*, the month of January.

" 348, " 2,—**uku-Qwintela**, must be **uku-Nqwintela**.



PAGE 349, COL. 2,—**i-Ramqela**, *N. 2.* A wild, brave, crafty person or huntsman.

" 350, " 1,—**i-Ranxoti**, *N. 2.* The white ant.

" " " 2,—**uku-Raraza**, *V. intrans.* To gargle;=**uku-Kakaza**.

" 354, " 1,—**i-Bonya**, read: **i-Bónya**.

" 355, " 2,—**i-Bunyo**, read: **i-Bunya**.

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S.

PAGE 360, COL. 2,—**Saku**, *Temp. mood.* When; 1 p. pl.: *sakuba sifikile*, when we had arrived; 4 cl. sing.: *sakuqèkeka isitya*, when the vessel broke.

" 361, " 2,—**u-Satyobe**, *N. prop.* *Olinia cymosa acuminate*.

" 371, " 1,—**uku-Singata**, add: To take a child in the arms when sitting on the lap.

" 375, " 2,—**isi-Su**, add: *isisu segasi*, dysentery.

" 376, " 2,—**uku-Sukulela**, *Rel. form.* Fig. to make fruitful: *ndisukulele ngefene yakò*, make my garden fruitful by consulting your baboon, (or your supposed evil spirit).

" 378, " 1,—**uku-Swabulula**, add: To make the countenance pleasant.

T.

PAGE 379, COL. 2,—**in-Tab'entsizwa**, not **entsiza**, A mountain in the Xesibe country.

" 380, " 2,—**in-Tab'omtsheko**, *N. prop.* A mountain in the Glen Grey district, so named from the white deposits of vultures, visible on the rocks;=**u-Zingxondo**.

- PAGE 381, COL. 1, —i-Takutaku, add: Any naturally hard substance, which when saturated or steeped in water, becomes soft and yielding; fig. a person without strength of mind or will; one who yields to circumstances; a cowardly individual.
- " " " " uku-Takutakula, *V. intrans.* To walk in a peculiar jumping manner, as a person afflicted with St. Vitus's dance. It is used derisively to describe another's walk when unsteady.
- " 392, " 2,—i-Tlolo, *N. prop.* *Grewia occidentalis*, L.
- " 394, " 2,—in-Tloqi, *N. 3.* add: The South African hedgehog; fig. shame, modesty. Phr. *wahlatywa yintloni*, he was pricked by the hedgehog, i.e. he is ashamed.
- " 396, " 1,—i-Tóba, *N. 2.* A person whose one eye is slightly lower than the other.
- " 398, " 1,—uku-Tonka, *V. trans.* To sow a garden sparingly.
- " " " "—uku-Tontelana, To come together; =uku-Ntontelana.
- " " " "—uku-Tontisa, *V. trans.* Em. To sow sparingly.
- " 401, " 1,—i-Tshabanqa, Fig. a wild reckless person.
- " " " "—uku-Tshenta, *V. trans.* To clean up with a spade, so as to make a thrashing-floor.
- " 408, " 2,—in-Tshwabulelo, *N. 3.* Imprecation, curse.
- " 415, " 1,—i-Tipá, add: *eyotipá*, the month of August.
- " 418, " 2,—i-Tyábongo, *N. 2.* Money.
- " 419, " 2,—uku-Tyalusela, add: To cry out, shout in joy or sorrow.
- " 420, " 2,—i-Tyebenga (tribal); =isi-Gebenga.
- " 422, " 2,—ukuti-Tyiti, add: To awake from sleep.

V.

- " 435, " 2,—um-Vumbí, add: Any prolonged, incessant discussion, etc., which goes on for weeks and does not stop.
- " 436, " 1,—uku-Vunukela, add: To rise up against one (as Cain against Abel).

X.

- " 451, " 1,—i-Xólora, add: at the back of Stutterheim immediately behind the Nqantosi Mission; also the name of the river running at the foot of this mountain into the Kubusi river.